

The Poetical Works
of
CHAUCER



Edited by
F. N. ROBINSON

OXFORD

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TO
MY BELOVED WIFE

PREFACE

IN OFFERING to the readers of Chaucer this edition, which has been the interrupted occupation of many years, I wish to make a few explanations and acknowledgments

It was my original plan, and my understanding with the publishers, that the text should be based on such manuscript materials only as were accessible in print. In previous editions, even those of Skeat (1894) and the Globe editors (1898), very incomplete account had been taken of modern investigations of Chaucer's grammar, and I felt that one of the chief services an editor could render would be in the grammatical purification of the text. Having that, perhaps, primarily in view at the outset, I proceeded to make my text afresh from the Chaucer Society's reprints of the various pieces, endeavoring, of course, at the same time to follow sound critical principles in the determination of readings. For certain works I found it necessary to supplement the printed materials by photographs or copies of unpublished manuscripts, or even to base my text (as in the case of the *Boece* and the *Astrolabe*) upon such reproductions of unprinted sources. But for most of the poems the accessible reprints and collations were either complete or extensive enough to serve as a satisfactory basis for a text.

During the progress of my work there appeared a number of important investigations of Chaucer manuscripts, of which I have made full use. Miss Hammond's study of the manuscripts of the *Parlament of Fowls*, for example, and the exhaustive analysis of the manuscripts of the *Troilus* by Professor Root and the late Sir William McCormick were both published after I had first constituted my text of those poems, and I revised my work in the light of them. More recently, the Chaucer Tradition of the late Professor Brusendorff has led to the further reconsideration of many matters. I am greatly indebted to all these studies, and to others that are cited in the textual notes.

For my text of the *Canterbury Tales* I used primarily the eight printed manuscripts and Thynne's edition. I collated also the Cardigan and Morgan copies, and took account of the various textual studies of Zupitza and Koch, McCormick, Tatlock, and Brusendorff. Although I knew I might have access to the photographic reproductions of manuscripts assembled by my friend Professor Manly at the University of Chicago, it did not seem to me either proper or profitable to make a partial and piecemeal use of the material which he and his associates are to publish in full. I felt, too, that the printed manuscripts represent so well the different classes of authorities that their readings, supplemented by my collations and the published reports of other copies, gave me in most cases the necessary evidence for the determination of the text. But, of course, in common with all other Chaucerians, I am eagerly awaiting the light that the Chicago edition will throw upon doubtful passages and upon the history of the composition of the tales.

I at first intended to publish a very full *apparatus criticus*, and collected at least four times as many variant readings of all the poems as are actually printed in the present volume. A number of considerations — chiefly limitations of space, the publication of Professor Root's *Troilus* with copious variants, and the announcement of Professor Manly's forthcoming edition of the *Canterbury Tales* — led me to change my plan and restrict my textual notes to selected variants of especial interest. I hope they will be found to include such readings as concern the student of Chaucer's poetic vocabulary or of his methods in revision. I may add that a good many readings not printed in my notes were reported to Professor Tatlock when he was preparing his *Concordance*, and were registered in that work.

The explanatory notes, though much more extensive than those on the text, have

also been limited by considerations of space. I had very little room for purely illustrative material, for which the reader may profitably consult the previous commentaries, especially those in Skeat's Oxford Chaucer and Professor Manly's selections from the *Canterbury Tales*. I have also not undertaken to give the history of interpretations or to list in full the opinions of commentators, as would be done in a variorum edition. But I have meant to supply the reader, either in the notes or in the glossary, with all necessary help for the understanding of the text, and I have tried to register fully, though in brief form, such literary sources of Chaucer's writings as have been discovered. Matters of common knowledge are stated without citation of authority, or with a general acknowledgment of indebtedness to previous editors. But where special credit seems due, or further information may be desired, references are added, and doubtful interpretations or new suggestions are occasionally discussed at some length.

Both in the notes and in the introductions to the various works, besides citing Chaucer's specific sources, I have given some account of the history of his ideas and the development of the literary forms and fashions exemplified in his writings. Such indications have had to be extremely brief, and I have undoubtedly overlooked both sources and parallels for which I might well have found room, even in my limited space. But I hope that my notes may help the reader who is unfamiliar with Chaucer and his period to understand the place of his works in the history of literature. Perhaps some of the discussions will point the way to profitable investigation. And it may be convenient even for the seasoned Chaucerian and the expert in other fields of literature to have in a continuous commentary a brief digest of the results obtained in the numerous source-studies of the past forty years.

Throughout the course of my work I have been indebted to Chaucer scholars, both friends and strangers, for innumerable courtesies, and I have tried to acknowledge such obligations in the proper places. But I should like to repeat here the expression of my thanks to the authorities of the Bodleian Library for allowing me to have a photograph of a manuscript of the *Astrolabe*, to the late librarian of the Cambridge University Library, Mr Francis J H Jenkinson, for a photograph of the manuscript of the *Boece*, to Miss Belle da Costa Greene, for generously placing at my disposal the Morgan manuscript of the *Canterbury Tales*, to President MacCracken of Vassar College, for permitting me to collate the Cardigan manuscript of the *Canterbury Tales* while it was in his possession, and to Mr G A Plimpton, for giving me access to his manuscripts of the *Canterbury Tales* and the *Astrolabe*. And I see no reason why, as a member of Harvard University, I should take for granted the inestimable privileges of the Harvard Library and refrain from thanking the authorities of that institution for their constant liberality and helpfulness. I wish to thank my friends Dr Grace W Landrum, Dr J P Bethel, Dr B J Whiting, and Mr Joseph Butterworth for communicating to me the results of their unpublished investigations. In the typewriting of my manuscript and the verification of references and readings I had the assistance, in the early stages of the work, of Professor Paul F Baum, and more recently, of Dr Whiting, Dr Harold O White, Dr Mark Eccles, and Miss Laura Gustafson, from all of whom I have received information and helpful suggestions beyond the ordinary range of secretarial aid. I am particularly indebted to Dr White for his untiring assistance in the task of seeing the book through the press.

My obligations to a number of friends are so general that they could not be adequately acknowledged in special notes. In the beginning of the work I had the advantage of the advice of President W A Neilson, and I have received information and counsel, at various times, from Professors J M Manly, J S P Tatlock, and Karl Young, and Mr Henry B Hinckley, and my friends and colleagues at Harvard, Professors Lowes, Rand, Ford, and Magoun, have been constantly exposed, by near access

and intimate association, to my appeals for help. In this work as in everything I have undertaken, I have owed most to Professor Kittredge, under whom I began the study of Chaucer very long ago. He has been my master since my student days, and I have drawn freely upon his learning and wisdom during a friendship of more than forty years.

Other obligations, which I shall not attempt to describe, are acknowledged in the dedication of the book to one who did not live to see it published, but who has shared and sustained all my labors.

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INTRODUCTION

THE LIFE OF CHAUCER

AN eminent French critic, complaining that the biographers of men of letters have recently given more attention to their correspondence, diaries, and other intimate records than to their literary productions, expresses the fear that the present period in criticism may be remembered as "l'âge des petits papiers." The writer of the life of Chaucer is at least in no danger of going to the extreme described. He may resort too freely to conjecture, as scholars have occasionally done in the attempt to use every scrap of evidence for the reconstruction of Chaucer's life and times. But he will have no private papers to draw upon, and the public records at his disposal deal almost entirely with official appointments and business transactions — the external facts of the poet's career. In the end, for the most part, the biographer will have to let Chaucer's works speak for themselves, rather interpreting him by them than interpreting the writings by the personal experiences of the author.

Within their limited range, however, the recorded facts about Chaucer and his family are rather numerous. More than three hundred entries have been discovered, besides many relating to Thomas Chaucer, and more are constantly coming to light. But the story that they yield can be briefly recapitulated.

The year of Chaucer's birth is unknown. His own testimony, at the Scrope-Grosvenor trial in 1386, that he was then "forty years old and more" makes probable a date somewhat later than 1340. The fact that he was in military service in France in 1359 is also consistent with the assumption that he was born about 1343-44.

His father was John Chaucer and his mother probably Agnes, mentioned as John Chaucer's wife in 1349. She is described in the same document as a relative and heir of Hamo de Copton, and is to be identified, on the evidence of a recently discovered cartulary of Holy Trinity, Aldgate, with his niece Agnes, daughter of James de Copton. She cannot have been married to John Chaucer before 1323, when, according to documentary evidence, he was still single, and a date considerably later seems likely in view of the fact that she had been married earlier to a man named Northwell, kinsman of William de Northwell, keeper of the King's wardrobe, and that after John Chaucer's death, in 1366 or 1367, she became the wife of Bartholomew atte Chapel. John Chaucer, born between 1310 and 1312, was the son of Robert Chaucer, who in 1307 had married a widow, Mary Heyroun (perhaps born Stace). Robert Chaucer died before 1316, and in 1323 Mary married Richard Chaucer, perhaps a kinsman of Robert. She died before April 12, 1349, as appears from Richard's will, which was proved in July of the same year.

According to John Philpot's Visitation of Kent, Geoffrey Chaucer had a sister Catherine, who was married to Simon Manning of Codham, and through her many New England families trace a connection with the poet's line. Of other children of John Chaucer nothing is known. Elizabeth Chaucy, for whose admission to Barking Abbey John of Gaunt gave £51-8-2 in 1381, is held by some to have been a sister of Geoffrey, and by others to have been his daughter.

The name Chaucer or Chaucier (Fr. "Chaussier") would indicate that the family was once occupied with shoe-making, and their earliest known residence in London was in Cordwainers' Street. But Chaucer's immediate ancestors — his father, grandfather, and step-grandfather — were vintners or wine-merchants. They appear to have been prosperous people, with rising fortunes and some standing at court. In 1310 Robert

Chaucer was collector of customs on wines from Aquitaine John Chaucer attended Edward III in Flanders in 1338, and in 1348 he was appointed to collect the custom on cloths in certain ports He was also deputy to the King's Butler in Southampton Thus the family had made a modest beginning in the career of public service which Geoffrey Chaucer successfully continued

The earliest known records of Geoffrey Chaucer himself are in the household accounts of Elizabeth, Countess of Ulster and wife of Prince Lionel They state that in May, 1357, he received clothing from her wardrobe in London, and that in December of that year, at Hatfield in Yorkshire, he was allowed twenty shillings "for necessaries at Christmas" The same account-book records the journeys of Elizabeth to Reading, Stratford-atte-Bowe, and other places, and her attendance at several great entertainments, such as the Feast of St George, given by Edward III in 1358 to the King of France, the Queen of Scotland, the King of Cyprus, and other notables It is probable that Chaucer, as a page in the household, would have been present on many such occasions, and his acquaintance with John of Gaunt may date from Christmas, 1357, when that nobleman, then Earl of Richmond, was a guest at Hatfield

It is not known how long Chaucer was in the service of Lionel and Elizabeth In 1359-60 he was in the English army in France, and was taken prisoner near Reims On March 1, 1360, he was released for a ransom, to which the King contributed £16, and in May he returned to England Later in the year, during the peace negotiations, he was back in France and carried letters from Calais to England That he was still in Lionel's service is shown by the fact that his payment is recorded in the Prince's expense book But for the following seven years information about him is lacking, and at the end of that period he seems to have been in the service of the King On June 20, 1367, he received from Edward a pension of twenty marks for life, and was described as "dilectus vellectus noster" If he had been attached particularly to the train of Elizabeth, he may have left Lionel's household after her death in 1363, or he may have continued in the Prince's service till 1367 In any case he can hardly have been with Lionel on the occasion of the Prince's second marriage, May 28, 1368, to Violante, the daughter of Barnabo Visconti of Milan For there has recently been discovered a bill of privy seal, dated July 17, 1368, granting Chaucer a passport from Dover and an allowance of £10 for traveling expenses The purpose of his journey is entirely unknown He may have gone to join Lionel in Italy, but it seems more probable that he was traveling in the service of the King In fact this may be the first of the series of diplomatic missions that took him repeatedly to the Continent during a period of ten years If Chaucer continued to be attached to Lionel till 1366 or 1367, one other possibility must be considered It has been suggested that he spent some time with the Prince in Ireland, and it is rather striking that the gap in our records of Chaucer very nearly coincides with the period (1361-66) of Lionel's service in Ireland as the King's Lieutenant

Chaucer was probably married as early as 1366 to Philippa, daughter of Sir Payne Roet, and sister of Katherine Swynford, afterwards the third wife of John of Gaunt In that year Philippa Chaucer, in the service of the Queen, was granted an annual stipend of ten marks In 1369 both Geoffrey and Philippa received cloth for mourning after the death of Queen Philippa But Philippa Chaucer is not actually described as Geoffrey's wife until 1374, when Chaucer receives a pension of ten pounds from John of Gaunt Two years earlier the Duke had granted a similar stipend to Philippa for her services to Constance, his wife. In 1374 Chaucer received from the King an award of a daily pitcher of wine, which was commuted, in 1378, to an additional pension of twenty marks The payments of the royal pensions are recorded year by year, though with some irregularity, in Philippa's case until 1387, when she apparently died, and in Chaucer's case until May 1, 1388, when he assigned his claim to John Scalby The nature of this transaction is not quite clear. Perhaps Chaucer made over the annuity to secure ready money On the face of

the royal grant it appears simply that at Chaucer's request the pension was transferred to Scalby, who is also described as a deserving subject. It is unknown how long Chaucer received the annuity from John of Gaunt. When it was granted it was said to be for life, but very few records of payments have been published, and the accounts in which they would have been entered appear to be lost. The Lancaster Register shows several payments by the Duke for New Year's gifts for Philippa — in 1373 for a silver-gilt buttoner with six buttons, and in 1380, 1381, and 1382 for silver-gilt cups.

To return to Chaucer's offices at court and in the civil service, he is enrolled, in a list apparently dating from 1368, among the Esquires of the Royal Household, and he is still called "scutifer regis" in Beverlee's accounts in 1377. In 1368, as already noted, he was abroad on unknown business. In 1369 he saw military service for the second time in France, doubtless in the campaign in Picardy conducted by John of Gaunt. In 1370 he received letters of protection from June till Michaelmas because of his absence abroad in the King's service. The business on which he was engaged is again unknown. From December 1, 1372, till May 23, 1373, he was once more on the Continent, on what is usually regarded as his first Italian journey. He was commissioned to negotiate with the Genoese about the choice of an English port for their commerce, but the records show that he visited Florence as well as Genoa. From this famous journey, which has a place in Chaucer's intellectual development comparable to that of the "Italienische Reise" in Goethe's, has usually been dated his first acquaintance with the Italian language and literature. But he may have been chosen for the mission because he already had some knowledge of Italian. It is possible, too, though not very probable, that he had been in Italy with Lionel four years before. Shortly after his return to England in 1373, according to a writ recently discovered, Chaucer was directed to investigate an affair relative to a Genoese tariff at Dartmouth. This assignment has been reasonably taken as evidence of his knowledge of Italian, but does not indicate how early he acquired it.

On May 10, 1374, Chaucer obtained rent-free from the municipality the house above Aldgate which he did not give up till 1388. This seems to fix his settlement in the City, after having lived seventeen years or more (with one interval of which we have no record) in the households of Lionel and Edward. It also marks the beginning of a long series of official and professional appointments. On June 2, 1374, he was made Controller of Customs and Subsidy of Wools, Skins, and Hides in the port of London, on condition that he should write his rolls with his own hand. The regular stipend of this office was ten pounds a year, in addition to which Chaucer seems to have received annually, as a reward for diligent service, a gift of ten marks. Such payments, to the controller are recorded as early as 1373 (before Chaucer held the office), and the entries continue with some irregularity during his term of service.

In November, 1375, Chaucer was granted the wardship of the lands and heir of Edward Staplegate, in Kent, an appointment which brought him in emoluments of £104, and in December of the same year he received the wardship of another Kentish minor, William de Solys, in the parish of Nonington. In July, 1376, he was granted the substantial sum of £71-4-6, the fine of John Kent for exporting wool without license or the payment of custom. Chaucer's receipts from these grants, it has been estimated, must have been equal to approximately five thousand pounds in modern currency. A writ of July, 1375, very recently reported, which shows Chaucer to have been manucaptor for John de Romesey, treasurer of Calais, in an action connected with the seizure of goods of Thomas Langton on a charge of felony, brings further evidence of Chaucer's standing at the time as a substantial man of affairs.

Between 1376 and 1381 Chaucer was again employed on several missions or embassies, of some of which the exact nature is unknown. In December, 1376, he received with Sir John de Burley, a sum of money for secret service to the King. But no record of this journey appears to be preserved. In February, 1377, according to the Ex-

chequer Rolls, Chaucer was sent to Flanders with Sir Thomas Percy, again "on the King's secret affairs" Froissart says that he and Sir Guichard d'Angle and Sir Richard Stury were commissioners to treat of peace. But none of the three is mentioned in the royal commission of February 20. Chaucer's accounts show that he was away from London from February 17 to March 25, and that he actually went to Paris and Montreuil. He was in France again, between April 30 and June 26, for fourteen days, and received £26-13-4 for this service, which seems to have been connected with the second negotiations for peace. Though Chaucer is again not named in the commission directed to the Bishops of St. Davids, Hereford, and others, Stow asserts, in his Annals, that he was sent with the bishops. Because of his frequent absences in the King's service Chaucer was given permission, during that same year, to employ Thomas de Evesham, a substantial London merchant, as deputy for the controllership of wools and hides.

On June 22, 1377, Richard II became King, and he at once confirmed Chaucer in his office of controller. The following March he confirmed the annuities awarded by Edward III to both Chaucer and Philippa.

According to a record of March 6, 1381, Chaucer took part, after Richard's accession, on a commission to negotiate a marriage between the King and a daughter of the King of France. He may have accompanied the Earl of Salisbury and Sir Guichard d'Angle, who were sent to France on this business in the summer of 1377. Another commission was appointed for the same purpose in January, 1378, but Chaucer is not mentioned as a member. If he did go to France at that time, he apparently returned to England before March 9, when he became a surety for William de Beauchamp on matters pertaining to Pembroke Castle. But again in May he was sent abroad on the King's service. He went in the retinue of Sir Edward de Berkeley to Lombardy to negotiate with Bernabo Visconti, Lord of Milan, and Sir John Hawkwood "for certain affairs touching the expedition of the King's war." Chaucer was absent from May 28 to September 19. He received at the time, through Walworth and Philpot, the sum of £66-13-4 for wages and expenses. But his actual expenses exceeded his allowance by fourteen pounds, and the balance was apparently not paid him until February, 1380. During his absence on this second (or possibly third) Italian journey he left powers of attorney with John Gower, the poet, and Richard Forester.

After the year 1378 there is only one record known of Chaucer's service on a mission abroad. In July, 1387, according to an entry recently discovered, he was granted protection for a year, to go to Calais in the retinue of Sir William Beauchamp. This time again his duties are unknown, and there is no mention of him in the account of William de la Pole, Beauchamp's controller. If Chaucer was away from England for any length of time during that year, the question naturally arises (as raised by Miss Rickert, who called attention to the record) whether the date usually assumed for the beginning of the *Canterbury Tales* should be put somewhat later.

Except for this single mission, Chaucer's public services after 1378, so far as is known, were performed in England. In 1374, the year of his appointment as Controller of the Customs, as already noted, he had leased the house over Aldgate which he occupied for the twelve years of his service at the Custom House. His residence was of course interrupted by the foreign journeys that have been mentioned, and also, it seems, by absences on private business in 1383, when he obtained leave to appoint a deputy for four months, and in 1384, when he was granted the same privilege for a month. In 1382 he was appointed Controller of the Petty Custom on wines and other merchandise, with permission to have a permanent deputy. In February, 1385, he obtained leave to have a permanent deputy in the wool custom. But the following year his employment at the Custom House came to an end — whether through voluntary resignation, or through the hostile action of Gloucester's commission, is unknown. He gave up his house over Aldgate, which was leased in October, 1386, to Richard Forster, or Forester. He must

have already retired to live in Kent, for which county he had been appointed justice of the peace in 1385, and was elected Knight of the Shire in the summer of 1386

At this point may be mentioned an incident of the period of Chaucer's controllership which has occasioned considerable discussion On May 1, 1380, a certain Cecily Chaumpaigne released Chaucer of every sort of action "tam de raptu meo, tam de alia re vel causa" It has sometimes been supposed that this referred to an act of physical rape, and Skeat even suggested that "Little Lewis," for whom Chaucer composed the *Astrolabe*, was Cecily's son But it is more probable, and is now generally believed, that the case was one of civil "raptus," or abduction Chaucer's own father had been abducted as a child in an attempt to force him to marry Joan de Westhale, and in 1387, Chaucer himself served on a commission to inquire into the "raptus," or abduction, of a Kentish heiress, Isabella atte Halle In the case of Cecily Chaumpaigne, the principal offender seems to have been John Grove, who entered into a bond to pay her ten pounds

On February 19, 1386, Philippa Chaucer, whose close relation to the family of John of Gaunt and Constance of Castile has already been mentioned, was admitted to the fraternity of Lincoln Cathedral, along with Henry, Earl of Derby, John Beaufort, Sir Thomas Swynford, and several members of the Duke's household In the following year she apparently died, for there is no record of the payment of her annuity after June 18, 1387

It is uncertain, as has already been remarked, whether Chaucer's retirement from the Custom House was voluntary, or was due to the hostility of Gloucester and his faction toward the King's appointees Possibly Gloucester's influence may be responsible, too, for Chaucer's failure to be reelected to Parliament, in which he sat only for the session of 1386 At any rate it was not until 1389, when Richard became of age and assumed control of affairs, that Chaucer began to receive new preferments Nothing definite is known about his financial condition in the interval But a series of writs have been discovered, issued between April and June, 1388, enjoining his attachment for debt

In 1389 Chaucer was appointed to the important and responsible office of Clerk of the King's Works, which he held for twenty-three months He had charge of buildings and repairs in the Tower, Westminster Palace, and eight other royal residences, together with lodges, mews, parks, and other belongings In 1390 he was given a special commission to attend to repairs in St George's Chapel, Windsor It was part of his business, in the same year, to construct scaffolds for two tournaments at Smithfield, and, in addition to the regular duties of his office as Clerk, he was appointed in March to a commission, headed by Sir Richard Stury, to look after the walls, bridges, sewers, and ditches along the Thames from Greenwich to Woolwich Thus during his clerkship Chaucer must have been a very active man of affairs He had the management of large numbers of workmen and very considerable sums of money He must have been obliged to travel constantly from place to place in supervising his various pieces of construction The records show that in September, 1390, he was robbed either twice or three times within four days, and on one of these occasions he was assaulted and beaten Perhaps as a result of this experience, or because he found his office routine burdensome, or wished to have leisure for writing, he gave up the clerkship in the following year The reasons for his withdrawal are a matter of conjecture Some scholars have inferred from the recorded writs requiring him to settle his accounts and turn his offices over to John Gedney, his successor, that he was forced to resign because of dilatoriness or other kind of delinquency It is even suggested that he was blamed for allowing himself to be robbed But the assault and robbery is at least equally likely to have been a reason for his voluntary resignation His accounts, moreover, when finally rendered, showed the government to be in his debt for the sum of £21, the equivalent of approximately six hundred pounds today On this score, then, also, Chaucer might have had reason for voluntarily relinquishing the office

At some date before June 22, 1391 — and perhaps before June 17, when he gave up the Clerkship of the Works — he was appointed deputy forester of the royal forest of North Petherton in Somerset. The appointment was renewed in 1398. The manor of Newton Pleyce and the forestership, which was an appurtenance thereof, belonged to the Mortimers, earls of March, from 1359 until, by the failure of the Mortimer line, they passed into the hands of the Duke of York. It has been supposed that Chaucer received his first appointment from Edward Mortimer, the third earl, and his second from Eleanor, the dowager countess. But it has been recently shown that Sir Peter Courtenay had the administration of the forestership continuously from 1382 till 1405, first as custodian during the minority of the third earl, and after 1393 as lessee. So Chaucer appears to have owed his appointments to Courtenay. Since Courtenay was Constable of Windsor Castle during the time when Chaucer was in charge of the repairs of St. George's Chapel, this Petherton appointment may have some bearing on the theory that Chaucer's services as Clerk of the Works were terminated for inefficiency. It is not known how long Chaucer continued his work as forester after the renewal of his appointment in 1398.

The Petherton forestership is the last regular office that Chaucer is known to have held. In the discharge of its duties he may have spent a good deal of time in Somerset during the last decade of his life. But his designation, in April, 1396, as a member of a board of Greenwich freeholders to represent Gregory Ballard in an action concerning real estate would indicate that he retained his residence in Kent. Occasional entries in the records give evidence of his presence in London, and show that he continued to enjoy the royal favor. In January, 1393, he received a gift of ten pounds for "good service rendered to the King during the year now present." In February, 1394, after he had received all the arrears due him as Clerk of the Works, the King granted him a new annuity of twenty pounds, equal in value to about two-thirds of the annuity of forty marks he had assigned to Scalby in 1388. It is possible that during the year 1395-96 Chaucer was in attendance upon Henry, Earl of Derby (afterwards Henry IV). For at Christmas, 1395, and again in the following February, he appears to have delivered £10 to Henry from the clerk of the wardrobe. He also received from Henry a gift of a scarlet robe trimmed with fur, valued at over eight pounds. In December, 1397, Chaucer received a further mark of the King's favor in the grant of a butt of wine yearly. The informal promise apparently made at that time was confirmed by letters patent in the following October. Henry IV, immediately after his coronation in October, 1399, renewed Richard's grants of the annuity of £20 and the hogshhead of wine, and gave Chaucer an additional annuity of forty marks.

The payments of these stipends in Chaucer's last years appear from the records to have been very irregular. From the fact that he obtained a number of advances or loans from the Exchequer it has been inferred that he was in financial need. His begging poems, the *Envoy to Scogan* and the *Complaint to his Purse*, have also been cited in support of the opinion. But the poems are not to be taken too seriously, and the records give very little evidence of poverty, though Chaucer may have been in temporary embarrassment as the result of a suit for over £14 brought against him by Isabella Bukholt. He was given letters of protection for two years, "that certain jealous persons might not interfere with his performance of the king's business." The grounds of the Bukholt claim are unknown, but since the claimant's husband had been keeper of the royal park at Clarendon and the mews at Charing Cross, and thus a subordinate of Chaucer as Clerk of the Works, it has been reasonably inferred that the suit had to do with the conduct of that office or the distribution of its perquisites.

^v On December 4, 1399, Chaucer took a long lease, for fifty-three years, of a house in the garden of Westminster Abbey. But his actual occupation of it was brief. The last recorded payment of his pension was on June 5, 1400, and according to the generally

accepted date inscribed on his tomb in Westminster Abbey, he died on October 25, 1400

The foregoing summary, which has been of necessity in large part a recital of dates and figures, includes all the more significant of the recorded facts of Chaucer's life that have thus far come to light. The account has been condensed by the omission of many entries relating to gifts, loans, and payments, and other transactions of minor importance. But the substance of the story, as it is now understood, has been here related. As shown by the comments made in the course of the narrative, the records are often of uncertain interpretation. They also leave us without positive information on such important matters as the dates of the poet's birth and marriage, the circumstances of his education, or the names and history of his children. They tell us little, except by implication, about his more intimate personal life or his intellectual interests. And, far from giving any information about his literary work, the contemporary documents cited do not once betray the fact that he was a man of letters.

On some of these points, however, information is supplied by other sources, and the story has been pieced out with tradition and conjecture, especially by the earlier biographers. In fact the more critical modern historians have rejected a whole series of traditions, which make up what Lounsbury called "the Chaucer legend."

It has not been easy to separate fact from legend in the case of assertions made on entirely unknown authority. With respect to Chaucer's education, for example, the older biographers reported a tradition that he studied at one or both of the universities. But no support has been found for the statement, and it is now generally rejected. Another tradition, however, that Chaucer was a member of one of the Inns of Court, which was rejected as legendary by Lounsbury, has lately been shown to be very probably true. It rests upon the declaration of Speght that Master Buckley had seen a record of the Inner Temple to the effect that Chaucer was fined two shillings for beating a Franciscan friar in Fleet Street. The records of the Inner Temple for the period have perished or disappeared, but since Master Buckley was their keeper in the sixteenth century his testimony is entitled to respect. The story in itself is perfectly credible, even the two-shilling fine being the kind of penalty commonly exacted for such an offense as is described. Legal training, moreover, would have been a natural preparation for Chaucer's career in business and public affairs, and in his writings — though this point should not be unduly pressed as evidence — he shows considerable acquaintance with the law. His study at the Temple may have fallen between 1361 and 1367 — a period, it will be remembered, during which we have no records of his doings.

With reference to Chaucer's family very little information has been found outside the records. Mention has already been made of Catherine Chaucer, his sister, and of Elizabeth Chaucy, who may have been his daughter. The "little Lewis" for whom he composed the *Astrolabe* was probably his son. Reasons have been given for identifying him with the younger Lewis Clifford, who was perhaps Chaucer's godson, and could therefore have been addressed as "son" in the treatise. But the recent discovery of the name of Lewis Chaucer in a record supports the usual belief that the boy was Chaucer's own child. He may have been a namesake and godson of Sir Lewis Clifford.

It is commonly held, and is highly probable, that Thomas Chaucer, who rose to wealth and influence in the beginning of the fifteenth century, was also the poet's son. None of the rather numerous documentary records that have been preserved of both men gives direct evidence of their relationship, which is first positively asserted by Thomas Gascoigne in his *Dictionarium Theologicum*. But Thomas Chaucer is known to have used the poet's seal, and the arms on his tomb clearly prove his connection with the Roets, the family of Chaucer's wife. In fact it is now generally agreed that Thomas was the son of Philippa. But it has been suspected by a few investigators, and has recently been ably argued by Dr. Russell Krauss, that Thomas's father was John of Gaunt. In

the lack of more positive evidence than we possess, such a theory can be neither proved nor disproved. But when all allowance is made for the laxity of standards in the English court in the fourteenth century, and for the rather helpless position of retainers or subordinates in the households of the great, and even for the notoriously loose life of John of Gaunt, it still seems improbable that he injured and humiliated Chaucer, and entered into a relation with two sisters which would have been regarded as incestuous. For it is well known that Katherine, Philippa's sister, was first his mistress and afterwards his wife. The antecedent improbability of such an action the evidence so well presented by Dr Krauss is not strong enough to overcome. Neither the Lancastrian arms on Thomas's tomb, nor John of Gaunt's gifts and favors to Philippa and her husband, and to Thomas Chaucer himself, demand the explanation assumed. Moreover, the silence of the poet's contemporaries with regard to his relationship to Thomas really proves nothing. For, by hypothesis, Thomas was the son of Geoffrey's wife. Since he bore Chaucer's name he must have passed as his son, and this apparent relationship between the two men must have been a matter of common knowledge. If it was also an open secret that Thomas was a bastard, and for that reason contemporary writers never refer to him as Geoffrey's son, it is a little strange that the fact was not disclosed by some of the scribes or chroniclers who have preserved reports of other court scandals. Moreover, Gascoigne's testimony deserves respect as coming from a man of standing and an Oxfordshire neighbor of Thomas Chaucer.

The life of Thomas Chaucer is not strictly a part of the present story. But it may be of interest to note that he was in the service of John of Gaunt and Henry IV, and received annuities, like Geoffrey Chaucer, from both Richard and Henry. About 1394-95 he married Maud Burgersh. Their daughter, Alice, was married successively to the Earl of Salisbury and William de la Pole, later Duke of Suffolk. After 1411 Thomas paid the rent on the house at Westminster which Geoffrey had occupied at the end of his life. In 1413 he became forester of North Petherton, and is often referred to as Geoffrey's successor in that office. But it is more accurate to say that he followed Courtenay in the lease of the bailwick of the forests of Somerset. Neither his occupation of the Westminster house nor his Petherton forestership proves anything with regard to his relationship to Geoffrey. His public career was distinguished. He was chief butler to Richard II and his three successors, envoy to France, member of the King's Council, and several times Speaker of the House of Commons.

To return to Geoffrey Chaucer, the life-records, of which a chronological outline has here been presented, tell a very incomplete story, but they show at least the range of his experience and acquaintance. From boyhood he had personal knowledge of the court, living in close association successively with the households of Lionel, Edward III, and John of Gaunt. His biographers disagree as to the extent of patronage and protection accorded to him by Lancaster. But the *Book of the Duchesse* suggests that the poet stood in some dependent relation to the Duke, to whom he was certainly indebted for important favors in the early seventies. How long they were continued is not a matter of record, and it is uncertain how far Lancaster concerned himself with Chaucer's official appointments. Chaucer's association with Henry of Derby in the annuities may have no connection with his earlier relations to Gaunt, though it indicates a continued adherence to the Lancastrian house.

It is also uncertain to what degree Chaucer enjoyed the special favor of Richard and Anne. Complimentary references to the Queen have been recognized in the *Knights Tale* and the *Troilus*, and the *Legend* was apparently to be presented to her, — perhaps was written at the royal command. But the evidence is not sufficient to show, what has sometimes been conjectured, that Anne intervened personally in the appointment of a deputy to relieve Chaucer in 1385. In one case the King's favor may have worked to Chaucer's disadvantage. The loss of his controllership in 1386 he may have owed to the

fact that he was regarded by Gloucester's party, in Professor Tout's phrase, as "one of the King's gang."

Throughout his long public career Chaucer came into contact with most of the men of importance in London, as well as with continental diplomats and rulers. The list of those with whom he appears to have had frequent dealings includes the great merchants Sir William Walworth, Sir Nicholas Brembre, and Sir John Philipot, and a number of ambassadors and officials of various sorts — Sir William de Beauchamp, Sir Guichard d'Angle, Sir John Burley, Sir Peter Courtenay, Walter Skurley, Bishop of Durham, and the so-called Lollard Knights — at one time followers of Wyclif — Sir Lewis Clifford, Sir William Neville, Sir John Clanvowe, and Sir Richard Stury. To these men, whom the records show to have been in one way or another associated with Chaucer, may be added, on the evidence of his own writings, Sir Philip de Vache, Clifford's son-in-law, and one of the Buktons, Sir Peter or Sir Robert.

This is a brilliant circle of courtiers and men of affairs. With regard to Chaucer's literary friendships the records give little information, but it is fair to assume without documentary evidence that he would have been acquainted with all the writers of importance in London. It is known that when he went to Italy in 1378 he named John Gower as his attorney. From the dedication of the *Troilus* to Gower, and the complimentary lines on Chaucer in the *Confessio Amantis*, it has been inferred that the two poets were in friendly, if not intimate, relations. Ralph Strode — *philosophical Strode*, who shares with Gower the dedication of the *Troilus* — is also brought by at least one record into connection with Chaucer in a business transaction. Other literary friends or acquaintances were Scogan, to whom he addressed his *Envoy* — doubtless Henry Scogan, a younger poet and disciple, afterwards tutor to the sons of Henry IV and author of a *Moral Balade*, probably Otes de Granson, a French poet who lived for a time in England and to whom he makes complimentary reference in the *Complaint of Venus*, and certainly Eustache Deschamps, who sent Chaucer by the hand of Clifford one of his productions with a request for a critical judgment upon it. Chaucer may have seen both Deschamps and Guillaume Machaut in France, though there appears to be no record of such a meeting. In his youth he would naturally have seen Froissart, who was attached to the household of Queen Philippa. During his London life he must have come into contact with Thomas Usk, the political associate of Brembre, whose execution shortly followed Brembre's in 1388. Usk's *Testament of Love*, it will be remembered, is full of borrowings from Chaucer's writings. Chaucer can hardly have failed also to know Wyclif, who preached for a time at the royal court, enjoyed the protection of John of Gaunt, and numbered among his followers, as already indicated, several of Chaucer's friends.

Chaucer's literary acquaintance may well have extended beyond England and France to Italy. For it would have been possible for him, at least, on his visits to that country to see Sercambi, whose *Novelle*, like the *Canterbury Tales*, describe a pilgrimage, Giovanni da Legnano, the great jurist whom he praises in the *Clerk's Prologue*, and Boccaccio and Petrarch, to both of whom he is indebted for important material. But no record has been found of his meeting any of these Italians, and the passage in the *Clerk's Prologue*, which is often cited to prove his personal acquaintance with Petrarch, is not really valid evidence.

This survey of Chaucer's friends and associates, though it discloses little of his more intimate personal life, helps us to reconstruct the world he lived in, and makes it easier to understand how he was able to give as complete a description as he did of the England of his day. In a measure, too, it reveals the kind of man he was, and for that reason is not without bearing on the literary judgment of his works. For example, anyone who contemplates his career will be slow to follow those critics who find in his writings the quality of simple-minded naiveté. It would seem unnecessary to labor this point did

not the conception of a *naïf* Chaucer keep reappearing in critical comment. If the term were used in the sense made familiar by Schiller in his essay *Ueber Naive und Sentimentalische Dichtung*, there would be no reason to object. For Chaucer may well be classified with the naïve rather than the sentimental poets. But the critics here referred to appear to have in mind not the higher naïveté of genius, but rather the lower naïveté of children and simple people. It is easy, moreover, to see some of the reasons for the persistent attribution of this quality to Chaucer. There is a real simplicity in the English language of Chaucer's period, as contrasted with modern English, and simple directness is a marked characteristic of Chaucer's individual style. He is fond, too, of using the proverbs and other formulas of common speech. The society he describes was doubtless less mature and sophisticated than that of today, though not so childlike as the condescending modern likes to suppose. Perhaps some of the ideas Chaucer expresses about science and religion make him now seem credulous and uncritical. But it is not necessarily a mark of naïveté to accept the beliefs of one's age, and as a matter of fact Chaucer often shows independence and discrimination in his comments on received opinions. In actual life he proved himself able to deal with the shrewdest and most sophisticated men of affairs, and in his writings he displays an understanding of human nature that is altogether extraordinary.

CANON AND CHRONOLOGY OF CHAUCER'S WRITINGS

The life-records, as already explained, give no direct information about Chaucer's works. For evidence about the date and authenticity of these it is necessary to go to the writings themselves, to the statements of the copyists who have preserved them, and to such testimony as can be found in the literature of the period. Chaucer's own lists in the *Introduction to the Man of Law's Tale*, the *Prologue to the Legend*, and the *Retractation* (if it is genuine) are of course of primary importance. The information derived from these various sources is treated with some fullness later, in the discussion of the separate works, and a brief summary statement is all that is necessary here.

In the early editions of Chaucer, even down to the middle of the last century, many writings were included, his authorship of which is either unsupported by evidence or demonstrably impossible. Some of them were not attributed to Chaucer by the first editors, but came gradually to be associated with him. They finally swelled the volume of the works which passed for his in the seventeenth and eighteenth centuries, and they must be taken into account in any study of the opinion of Chaucer held by English poets and critics of those periods.

Skeat's *Oxford Chaucer* (six volumes, 1894) and the *Globe Chaucer* (1898) were the first modern collected editions from which such spurious works were rigorously excluded. Skeat published an additional seventh volume of *Chaucerian Pieces* (1897), in which a number of the most important writings of the Chaucer Apocrypha were made easily accessible. Of the pieces included in the present edition, there is no serious question of the authorship of any except the few short poems listed as doubtful (printed on pages 636-39) and the *Romaunt of the Rose*.

With regard to the chronological order of the works there is more uncertainty. It is perhaps surprising that hardly any of them can be dated from a connection with a definite event. Among the longer poems the *Book of the Duchess* is the only exception, and even in that case the traditional opinion has been called in question. But there is no strong reason for doubting that the work was composed to commemorate the death of Blanche, Duchess of Lancaster, which took place in 1369. A very few of the short pieces — the *Complaint to his Purse*, less positively the envoys to *Bukton* and *Scogan*, and possibly the *Fortune* — can be brought into association with particular occurrences.

The *Astrolabe*, on the evidence of one of its calculations, may be safely assigned to 1391 or 1392. A few other works, like the *Knigh't's Tale*, the *Troilus*, the *Man of Law's Tale*, can be approximately dated by more or less doubtful allusions. But the greater number of Chaucer's writings can be only arranged in a probable order, based partly upon their relations to one another, and partly upon the consideration of their sources. Of course Chaucer's own lists are helpful in determining their dates as well as their authenticity. The allegorical interpretations that have been proposed for several pieces — the *House of Fame*, the *Aneida*, the *Parliament of Fowls*, and a number of the *Canterbury Tales* — are too dubious to be used as evidence.

To illustrate some of the more positive data in the solution of the problem, the *Palamon* (the original form of the *Knigh't's Tale*) and the *Troilus* must both precede the *Prologue to the Legend*, in which they are mentioned, and the *Legend* must have been at least partly written before the *Introduction to the Man of Law's Tale*, which refers to it. It has not been conclusively proved whether the *Knigh't's Tale* or the *Troilus* was written first. But there is reason (in an astronomical allusion) for dating the completion of the *Troilus* not earlier than 1385. The *Troilus* appears, also, to have been followed at no long interval by the *Prologue to the Legend*, and the first form of that has been reasonably assigned, on the evidence of Chaucer's use of Deschamps, to the year 1386. The *Palamon*, therefore, should probably be put before the *Troilus*, and there is nothing in the two poems themselves to make this order unlikely. Some of the individual legends of *Good Women* look like rather early work, and may have preceded the *Prologue*. If the dates suggested for these various writings are accepted, the years from 1387 onward remain fairly free for Chaucer's consecutive work on the *Canterbury Tales*.

By the use of such evidence as has been described, supplemented by literary considerations, the following chronological table may be tentatively constructed.

Before 1372 The *ABC* (if composed for the Duchess Blanche), *The Book of the Duchess* (1369-70), and probably some of the early lyrics and complaints of the French type

1372-80 Transitional works, partly of the French tradition, but showing the beginnings of Italian influence, *The House of Fame*, *Saint Cecilia* (the *Second Nun's Tale*), the tragedies afterward used for the *Monk's Tale*, *Aneida*, some of the lyrics

1380-86 Works in which the Italian influence is fully assimilated, the *Parliament of Fowls* (possibly a little earlier), *Palamon*, *Troilus*, probably preceded shortly by the *Boece*, some of the short poems, probably including the Boethian group of ballades, the *Legend of Good Women*

1387-92 The *General Prologue* and the earlier *Canterbury Tales*, the *Astrolabe* (1391-92)

1393-1400 The later *Canterbury Tales* (including the "Marriage Group"), the latest short poems, including *Scogan*, *Evkton*, and the *Complains to his Purse*

Some of the minor poems of uncertain date have been omitted from the table, as has also the *Romaunt of the Rose*, of which Chaucer's authorship is altogether doubtful. If Fragment A is his, the style and verse-form would point to its classification with the *Book of the Duchess* in the French period. But Chaucer's version may have been in a different form, and the association of it with the *Troilus* in the *Prologue to the Legend* has led some scholars to put it in the decade of the eighties.

LANGUAGE AND METER

Professor Scherillo, in his history of the origins of Italian literature, commenting upon the statement frequently made that Dante created the Italian language, reminds his readers that this is claiming for the Italian poet a function like that of Adam in Eden, when he gave names to all the beasts of the field and the fowls of the air! A similar re-

minder might appropriately have been addressed to those writers who have called Chaucer the creator of English. Such a statement of course totally misrepresents the development of the language. Chaucer employed the London speech of his time, and a minute comparison of his usage with that of the contemporary London archives shows the two to correspond in all essentials. He not only did not invent or alter the grammatical inflections, but he also appears to have added few words to the English vocabulary. At least Mr Henry Bradley, in the light of his experience in editing the *New English Dictionary*, was very cautious about attributing such contributions to the poet. It is even doubtful if Chaucer had any important part in making the East Midland the dominant dialect. The speech of the capital would have become standard English if he had never written a line. But he did add greatly to its prestige and distinction. The very fact that he wrote in English instead of French was significant. He developed the resources of the language for literary use, and set an example which was followed by a long line of poets.

Chaucer's language, then, is late Middle English of the South East Midland type. As compared with Anglo-Saxon or some of the other dialects of Middle English, its inflections are simple and offer little difficulty to the reader of today. But many words retained a syllabic -e, either final or in the ending -es or -en, which afterwards ceased to be pronounced, and the vowels had in general their present continental rather than their English sound. For metrical purposes, consequently, Chaucer's language was very different from ours, and it is impossible to read his verse properly — to say nothing of appreciating it — without having some knowledge of the older pronunciation and grammatical forms. It is because this knowledge was lost from the fifteenth century down to the middle of the nineteenth that many of Chaucer's most enthusiastic admirers among English poets and critics have regarded his meter as irregular and rough.

The brief grammatical outline that follows is intended to supply the reader or student with such knowledge of Chaucer's sounds and inflections as is necessary for the intelligent reading of the verse. To save space, certain inflectional forms, such as the principal parts of strong verbs, which are registered in the Glossary, are not repeated here. The Glossary also records exceptional forms, like the contracted third singular present indicative of verbs or "petrified" datives of nouns, and it shows the nominative forms of nouns and adjectives when they are likely to give any trouble because of their unlikeness to modern English. In general, final e's that appear in the present text may be assumed to represent correct Chaucerian usage. For it has been the editor's intention to remove all the incorrect scribal e's, which abound in the manuscripts.

PRONUNCIATION

VOWELS AND DIPHTHONGS There is considerable inconsistency in the spelling of the vowels and diphthongs. Vowels are commonly, but not regularly, doubled to indicate length — not only e, as in modern English e.g. "deed," but also a and o, and rarely i.

Sound	Pronunciation	Spelling	Examples
ā	like a in "father"	a, aa	name, caas
ǣ	like a in Ger "Mann"	a	can, that
ē (close)	like a in "fate"	e, ee	sweete
ē (open)	like e in "there"	e, ee	heeth
ɛ	like e in "set"	e	tendre
e (the neutral vowel)	like a in "about"	e	yonge, sonne
i	like i in "machine"	i, y	ryden, shres
ī	like i in "sit"	i, y	thus, thyng
ō (close)	like o in "note"	o, oo	good, bote
ō (open)	like oa in "broad"	o, oo	holy, rood (vb)

Sound	Pronunciation	Spelling	Examples
ō	like o in "hot"	o	<i>oft, lot</i>
ū	like oo in "boot"	ou, ow, ogh	<i>fowles, di oghte</i>
ū	like u in "full"	u, o	<i>but yong, songen (pt pl)</i>
iū	like u in "mute"	u, eu, ew	<i>Pruce, vertu, salewe</i>
ī	like ē + i	ai, ay, ei, ey	<i>sayle day, ue,</i> <i>cause, draughte</i>
au	like ou in "house"	au, aw	<i>knew</i>
ēu	like e + u	eu ew	<i>lewed</i>
ēu	like e + u	eu ew	<i>coy, joye</i>
oi	like oy in "boy"	oi, oy	<i>growen</i>
ōu	like ō + u	ou, ow	<i>knowen, sowle</i>
ōu	like ō + u	ou, ow	<i>fo(u)ghte, tho(u)ght</i>
ōu	like ō + u	o(u), before gh	

Some of the pronunciations indicated in the preceding table are only approximate, and others are doubtful. Chaucer's close \bar{e} and \bar{o} did not quite correspond to the vowels now heard in "name" and "note," which are really diphthongal ($\bar{e} + a$ transitional \bar{e} , $\bar{o} + u$). It is hard to judge in how many cases Chaucer's \bar{a} preserved the sound of a in German "Mann," and when it had the sound of \bar{a} , as in modern English "that" (and AS "þæt"). The combinations *eu*, *ew*, represented not only the descending diphthong $\bar{e}u$, $\bar{e}u$ (as in *knew*, from AS *cneow*, *lewed*, AS *lawed*), but also the ascending diphthong iu (as probably in *salewen*, Fr "saluer"). The first sound ultimately developed into the second (as in modern English "knew," "lewd"), and it is uncertain just what Chaucer's pronunciation was in individual cases. Similarly, in the combinations *ou*, *ow*, the original distinction between $\bar{o}u$ (with close \bar{o}) and $\bar{q}u$ (with open \bar{q}) was apparently breaking down, and the two classes of words are not kept apart in rime. But the diphthong *ou* (of various origins) before *gh* had a different sound, which developed into the modern long vowel in "thought" and "fought." The pronunciation of the diphthongs variously spelled *ai*, *ay*, *ei*, *ey* is a matter of disagreement. The sounds concerned are of different origins, some coming from $e + i$ or $e + g$ (as in *seylen*, *uey*, *counseil*), others from $\bar{a} + g$ (as in *day*, *fayn*), and others from $a + i$ (as in *batayle*, *fayle*). They had all fallen together so as to rime acceptably one with another. It is doubtful whether the pronunciation was $\bar{a}i$ (as in "aisle") or $\bar{a}e$ (approaching the modern pronunciation of "way," "day"). But the latter seems the more probable.

The distinction between open and close \bar{e} and \bar{o} does not appear in Chaucer's spelling, and no simple rule can be given which will guide the reader in all cases. The modern spellings *ea* and *oa* ("heath," "boat") usually point to the broad pronunciation in Middle English, but there are many exceptions. The modern pronunciation — \bar{o} for Chaucer's \bar{q} (as in "rode") and *oo* (i.e., long u) for his \bar{o} (as in "noon") — is a better test in the case of \bar{o} , but it fails with \bar{e} , where the two classes of sounds have fallen together (as in "seek" and "heath"). Even the evidence of etymology is not always decisive, for special conditions sometimes affected the development of words. But as a general rule \bar{e} (close) corresponds to AS (or Old Mercian) \bar{e} , $\bar{e}o$, ON \bar{e} and \bar{e} , OF (and Anglo-Norman) \bar{e} (close), \bar{e} (open), to AS \bar{a} , *ea*, and \bar{e} (when lengthened in Middle English), ON \bar{a} , and OF (or Anglo-Norman) \bar{e} , \bar{o} (close), to AS \bar{o} or \bar{o} lengthened before consonantal combinations, ON \bar{o} , and OF (or Anglo-Norman) \bar{o} (close), \bar{o} (open), to AS or ON \bar{a} and \bar{o} (when lengthened before a nasal or in open syllables) and OF \bar{o} (when lengthened in open syllables). For the assistance of readers who find it difficult to apply these tests, cases of open \bar{e} and \bar{o} have been marked (\bar{e} and \bar{o}) in the Glossary of the present edition. Full treatment of the history of the sounds will of course be found in the Middle English grammars listed in the Bibliography, especially those of Luick and Jordan.

CONSONANTS Chaucer's consonants are pronounced for the most part as in

Modern English But there were no silent consonants, except *h* in French words like *honour* and *g* in French *gn*, which had the sound of single *n* (as in *resigne*, riming with *medecyne*) Ordinarily in the combinations *gn* (in native English words), *kn* (or *cn*), and *wr*, *g*, *k*, and *w* were pronounced, and *l* was pronounced before *f*, *k*, and *m* (as in *half*, *folk*, *palmer*) The sound of *ng* is held to have been regularly that of *ng* in "finger" Double *g* had sometimes the sound of *dg* (as in *juggen*), sometimes that of *gg* in "bigger" (as in *frogges*) The modern pronunciation is a safe guide *ch* had the English sound (as in "church"), not the French (as in "machine") The spirant *gh*, which became silent in later English, had the sound of the German *ch* in "ich" and "doch" (palatal after a front vowel, and guttural after a back vowel) *r* was trilled *s* and *th* ought regularly to have been unvoiced (i.e., with the sound of *s* in "sit" and *th* in "thin"), except when between vowels Between vowels they were voiced (sounded as in Mod Eng "those") But the distinction may not have been observed consistently, and the later voicing in many words (*th* in "these," "those," and *s* in "is," "was") may have begun in Chaucer's period The suffix *-cion* (Mod Eng *-cion*) had two syllables, and could rime with words in *-on* or in *-oun* The spellings of the ending in the MSS are very inconsistent For their treatment in the present edition see the introductory account of the textual method, p. xxxix, below

INFLECTIONS

The inflectional endings in Chaucer's language which differ from those in modern English can be briefly indicated for the various parts of speech In many cases they consist simply of a final *-e* which in later English ceased to be pronounced

NOUNS Many nouns have in the nominative case a final *-e* which is lost in modern English It is not strictly an inflectional ending, but usually represents a final vowel in the language from which the word descends or is derived Examples *ende*, from AS "ende", *name*, from AS "nama", *some*, from AS "sunu", *entente*, from OF "entente" When the *-e* does not have a corresponding vowel in the source (as in *carte*, from AS "cræt"), it is called unhistoric or morganic In a number of nouns Chaucer had two forms, one with and one without final *-e* Such words are entered in the Glossary with an *-e* in parenthesis — as, for example, *bliss(e)*

The regular inflectional endings in the great majority of Chaucerian nouns are the same as in Modern English — *s* or *es* in the genitive (or possessive) singular and in the plural But there are a few exceptional forms to be noted, all of them obvious survivals of older inflections Of course some of them, like the umlauting plurals, are familiar in modern English

Gen sg without ending *a*) in nouns of the AS *n*-declension (*chirche*, *lady*, *herte*), *b*) in nouns of the AS *r*-declension (*fader*, *brother*), *c*, in nouns with final *s* (*Venus some*)

Dat sg This is normally without ending in Chaucer (*in the hous*, *in my lyf*) But in certain stereotyped phrases the old dative ending survived Examples *on lyve*, *a-lyve*, Mod Eng "alive", *on fyre*, "afire", *to bedde*, *to shippe*, *with childe* Many of the phrases in which this so-called "petrified" dative survives are recorded in the Glossary

Plural without ending *a*) in AS neuter nouns, and others, which had no ending in the nom acc pl (*yeer*, but also *yeses*, *deer*, *sheep*, *freend*), *b*) nouns in *-s* (*caas*, *paas*), *c*) in umlauting nouns, which still form their plural by a change of vowel (*men*, *gees*, *feet*)

Plural in *-en* now rare, but common in AS and represented by a number of cases in Chaucer (*asshen*, *eyen* or *yen*, *hosen*, *fon*, *pesen*, *been*) Parallel forms in *-es* usually also occurred

ADJECTIVES The adjective, like the noun, sometimes has a final *-e* in the nominative case (*swete*, *grene*, *drye*) Such forms are recorded in the Glossary

The English of Chaucer's period still preserved the old Germanic distinction, since lost,

between the strong and the weak declensions. The latter occurs *a*) when the adjective follows the article, a demonstrative or possessive pronoun, or a noun in the genitive (*the yonge sonne, has halve cours, Epicurus owne sone*), *b*) when it is used with a noun in the vocative (*O stronge God*), *c*) often when it is used with proper names (*farre Venus*), *d*) perhaps in a few other cases when the adjective is used substantivally, though other explanations of the ending can usually be found (*the beste*, where the article precedes, *by weste*, perhaps a dative). The ending of the weak adjective is *-e*, which is also the regular ending of the strong plural. The following paradigm represents Chaucer's regular usage:

	Strong	Weak	Strong	Weak
Singular	<i>yong</i>	<i>yonge</i>	<i>swete</i>	<i>swete</i>
Plural	<i>yonge</i>	<i>yonge</i>	<i>swete</i>	<i>swete</i>

The inflectional *-e*, whether of the weak form or the plural, is usually not found in predicate adjectives, which are undeclined. It is also rarely pronounced, though often written, in adjectives of two syllables, where it does not fall in with the rhythm of the verse (or, probably, of prose speech). In trisyllabic adjectives, however, where it makes a fourth syllable, it is often preserved. Compare *the holy blisful martir* with *the semelheste man*, *O wommanliche wyf*.

In addition to the regular weak and plural endings, Chaucer's adjectives show some exceptional forms. The old strong ending of the genitive singular in *-es* is preserved in *alleskannes*, "of every kind," *noskannes*, "of no kind." There appear to be a very few datives in *-e*, survivals of the old strong dative inflection, though in most of the cases concerned other explanations of the ending are possible. Examples of *olde tyme*, with *harde grace*, of *purpos grete*, *in salte see*, *by weste* — some of which may be explained as extensions of the use of the weak inflection. An old accusative ending is preserved in the combination *halwendel* (AS "healfne dæl"). The AS strong genitive plural survives in one word *aller* (also *aller-*, *alder-*, in composition), from "ealra." There are a few examples of plural adjectives with the French ending *-es* (*places delectables*, *houres inequales*). These occur chiefly in the works translated from the French.

The regular suffixes for the comparison of adjectives are the same as in modern English, *-er* and *-est*. In Anglo-Saxon both the comparative and the superlative took the weak inflection, and the corresponding forms are often spelled with a final *-e* (*-ere*, *-este*) in Chaucer. But the ending is seldom pronounced in the verse except where it constitutes a second or a fourth syllable (*the semelheste man*). A few forms show the umlaut of the root vowel, as in Anglo-Saxon (*lenger*, *strenger*, *elder*, etc.), or the doubling of a final consonant (*gretter*, *sonner*). A number of adjectives are irregularly compared *good*, *better*, *beste*, *bad*, *badder*, or *worse* (*worse*), *werste* (*worst*), *much(e)*, *more* or *mo*, *moste* (*meste*), *lytel*, *lasse* (*lesse*), *leeste*, etc. Such exceptional forms are registered in the Glossary.

ADVERBS. The regular endings of Chaucer's adverbs are *-e* and *-ly* or *-liche* (the last two coming from the adjectival ending *-lich* with the adverbial ending). Examples *brighte*, *smerte*, *royallche* or *royally*. There are a few adverbs in *-es* or *-en*, which correspond to AS ending in *-es* or *-an*. Examples *ones*, *twyes*, *hennes*, *aboven*, *abuten*. With the forms in *-es*, properly genitives in origin, may be compared the adverbial phrase *his thankes* "willingly." The exceptional form *whilom* appears to correspond to the AS dat. pl. *hwilum*, but is probably to be explained as a late modification of Middle English *whalen*, into which the AS form normally developed.

PRONOUNS. The pronouns are mostly like those in modern English. Exceptional forms, which might give the reader trouble, are registered in the Glossary. The following special cases may be noted here:

In the first person, *ich* (Northern *ik*) occurs beside *I*. The possessive adjectives *my* and *thy* take the regular *-e* in the plural. In the third person singular, the

neuter genitive is the same as the masculine — *his* (not “its”) The spelling *hise* (“his,” “its”) is often found, in the manuscripts, with plural nouns, but the *-e* appears not to have been pronounced and has been struck off in the present text The plural forms of the personal pronoun in the third person were nom *they*, gen *hire*, *here*, dat, acc *hem*, (the forms “their” and “them” not having yet come into London English) In the plural possessives *oure*, *youre*, *hire*, the *-e* seems to have been regularly unpronounced

In the demonstrative *thuse* (*these*) the final *-e* was almost invariably silent, and usually in the plural forms *some*, *swiche*, and *whiche*, when used pronominally When used adjectivally these words are more likely to show an inflectional *-e*

VERBS Chaucer's verbs show the characteristic Germanic distinction between the weak and the strong conjugations Strong verbs, often called irregular, make their preterite tense by the change of the root vowel (ablaut), and weak verbs, by the addition of an ending (*-de* or *-te*) The principal parts of the strong verbs, which for the most part resemble those in modern English so closely as to be easily recognizable, are fully registered in the Glossary, as are also the forms of weak verbs that present any peculiarities The inflectional endings are shown in the following tables Parentheses are used to indicate alternative forms Thus *n* may always be dropped in the verbal ending *-en*, and the prefix *y-* may or may not be used with participles

Present tense (strong and weak alike)	
Indicative	Subjunctive
Singular 1 <i>singe</i>	Singular <i>singe</i>
2 <i>singest</i>	Plural <i>singe(n)</i>
3 <i>singeth</i>	
Plural <i>singe(n)</i>	

A number of verbs have contracted forms in the second and third singular *hiz* (*hest*), *bit* (*biddeth*), *find* (*findeth*), *set* (*setteth*), *stont* (*stondeth*), *worth* (*wortheth*) Such forms, when not easily recognizable, are recorded in the Glossary

Preterite Indicative

Strong		Weak	
Singular 1	<i>song, sang</i>	Singular 1	<i>wende lovede</i>
2	<i>song(e)</i>	2	<i>wendest lovedest</i>
3	<i>song, sang</i>	3	<i>wende lovede</i>
Plural	<i>songe(n)</i>	Plural	<i>wende(n) lovede(n)</i>

The preterite subjunctive, like the present, has *-e* in the singular and *-c(n)* in the plural

Imperative

Strong		Weak	
Singular 2	<i>sing</i>	Singular 2	<i>loke her</i>
Plural 2	<i>singeth, -e</i>	Plural 2	<i>loketh, -e hereth, -e</i>

Strong verbs and long-stemmed weak verbs of the first class in Anglo-Saxon have regularly no *-e* in the second singular, other weak verbs have *-e* But *-e* is often written in the manuscripts, and sometimes pronounced in the verse, in forms not historically entitled to it Example *As sende love and pees bitwixe hem two* Such forms, which appear in long-stemmed weak verbs in late Anglo-Saxon, are perhaps sometimes to be regarded as jussive subjunctives

Infinitive — The ending is *-en* or *-e* in strong and weak verbs alike *singe(n)*, *wene(n)* In a very few verbs there is preserved an old gerundive or inflected infinitive with a dative *-e* to *done*, to *sene*, to *seyne*

Participles — The present active participle of all verbs, weak and strong, ends in *-ing*

or *-inge* *sung(e)*, *lovng(e)* The preterite passive participle of strong verbs ends in *-e(n)*, of weak verbs, in *-d* or *-t* Examples (*y-*)*sunge(n)*, (*y-*)*loved*, (*y-*)*taught* The prefix *y-* (from AS *ge-*) is frequent with both strong and weak verbs The preterite participle is ordinarily uninflected, but in a few cases has the adjectival plural ending in *-e* Examples *Sw* *they been tolde*, *with eres spradde*

Preterite present (or strong-weak) verbs — There is a small class of verbs in the Germanic languages in which an old strong preterite came to be used as a present tense, and a new weak preterite was formed to express past time For example

Present		Preterite	
Singular 1	<i>shal</i>	Singular 1	<i>sholde</i>
	2 <i>shalt</i>		2 <i>sholdest</i>
	3 <i>shal</i>		3 <i>sholde</i>
Plural	<i>shull(en)</i> , <i>shal</i>	Plural	<i>sholde(n)</i>

The other preterite-present verbs are *can* (pret *kouthe*, *koude*), *dar* (pret *dorstie*), *may* (pret *mughte*), *most* (pret *moste*), *owe* (pret *oughte*), *thar* (pret *thurfte*, but confused with *dorstie*), and *woot* (pret *wiste*) The peculiar forms of all these verbs are entered in the Glossary

Anomalous verbs — The following four verbs show exceptional irregularities

Goon, pret *yede* and *wente*

Doon, pret *dade*

Wil(e), *wol(e)*, 2 sg *wilt*, *wolt*, 3 sg *wil(e)*, *wol(e)*, pl, *willen*, *wil*, *wollen*, *wol*, pret *wolde* The *-e* of the 1 and 3 sg present indicative, though apparently always silent, is often found in the manuscripts, and is historically justified (AS *wile*, originally subjunctive)

Been Pres ind sg *am*, *art*, *is*, pl *been*, *be*, rarely *are(n)* Pres sbj sg *be*, pl *been*, *be* Pret ind sg *was*, *were*, *was*, pl *were(n)* Pret sbj sg *were*, pl *were(n)* Imperative sg *be*, pl *beeth*

VERSIFICATION

The various verse-forms used by Chaucer are discussed in the introductions and notes to the separate works But a few general directions may be given here for the reading of his lines

The most important difference between Chaucer's English and modern English, for the purpose of versification, lies in the numerous final *-e*'s and other light inflectional endings described in the preceding pages These endings are ordinarily pronounced in the verse, and indeed are essential to the rhythm They are also pronounced in rime, and Chaucer with almost complete consistency avoided riming words in *-e* with words not etymologically or grammatically entitled to that ending But within the verse final *-e* is regularly elided before an initial vowel or before an *h* which is either silent (as in *honour*) or slightly pronounced (as in *he*, *his*, *her*, *ham*, *hem*, *hadde*, and a few other words) Before initial consonants *-e* is ordinarily sounded, though there are cases on almost every page where it must have been either slurred or entirely apocopated These statements apply, of course, only to the light, unstressed final *-e*, and not to the long *ē* (often spelled *ee*) in words like *majestee* or *charitee*

Most of Chaucer's lines, if read naturally and with a proper regard to grammatical endings, have an obvious rhythm But there are many cases, apart from doubtful textual readings, where there is uncertainty as to elision or apocopation, or even a reasonable choice between two ways of rendering a line Probably no rules can ever be laid down to settle all such questions Certain characteristics of Chaucer's versification may, however, be borne in mind His lines — as contrasted, for example, with those of Gower — have great freedom and variety of movement He constantly shifts the position of the *

caesural pause He often reverses the rhythm of a foot, substituting a trochaic for an iambic movement Like most English poets, he not infrequently has an extra light syllable in a line (a trisyllabic foot in place of the regular iambus), though in such cases it is often impossible to determine whether to resort to apocopation The extra syllable seems to have been most frequent in the caesural pause One other irregularity, which some critics have condemned and the scribes themselves sometimes tried to correct by emendation, Chaucer certainly allowed himself He not infrequently omitted the unaccented syllable at the beginning of a line These headless, or nine-syllable, lines — seven-syllable in the case of the octosyllabic meter — are by no means objectionable when the initial stress falls upon an important word When a preposition or conjunction gets this initial accent, there is perhaps more reason for the objections of the critics, but the evidence of the manuscripts makes it necessary to admit many such lines to the text

In the following short passage from the *General Prologue*, which will serve as a specimen of scansion, the metrical stresses are marked with an accent (´), syllabic light e's have a diaeresis (¨), and elided or apocopated e's are underdotted It will be understood, of course, that the metrical accents varied in strength, unimportant words receiving only a secondary stress

A CLERK ther wás of Óxenfórd alsó,
That unto lógyk hádde lónge ygó
As léene wás his hórs as ís a ráke,
And he nas nát ríght fát, I úndertáke,
But lóoked hólwe, and thértó sóbrelý
Ful thredbare wás his óvereste courtépy,
For he hadde géten hym yet no benefíce,
Ne wás so wórlldly fór to háve offíce
For hym wás lévere háve at his beddes
 héed
Twénty bóokes, clád in blák or réed,
Of Árstótle and hís philósofhe,
Than róbes ríche, or fíthele, or gáy
 sautríe
But ál be thát he wás a philósofpre,

Yet hádde hé but lítel góld in cófre,
But ál thát hé mýghte of his fréendes
 hénte,
On bóokes ánd on lérnyng hé it spénte,
And bíslý gán for the sóules préyc
Of hém thát yáf hym whérwíth tó scolcyè
Of stúdie tóok he móost cure and móost
 héede
Noght ó word spák he móore thán wás
 néede,
And thát wás séyd in fórmé and réveréncé,
And shót and quyk and fúl of hí senténcé,
Sównyngé in móral vértu wás his spéche,
And gládly wólde he lérne and gládly
 téche

THE TEXT

In the Textual Notes on the separate works will be found lists of the manuscripts and other authorities for the text, together with references to previous studies in their classification Special problems, also, are discussed in the notes on the works in connection with which they arise But here, in the introduction, may properly be given some account of the general method of the present edition

The entire text has been made afresh by the editor It is based upon his examination of all the published manuscript materials and photographs or collations of some of the more important unpublished sources Account has been taken of the numerous studies that have been made of the character and relations of the manuscripts, and it has been the editor's intention to pay due regard to critical principles In fact the text may be called a critical edition, with one reservation In the case of some of the more important works, including the *Canterbury Tales*, the manuscript materials accessible to the editor have not been exhaustive But the best copies of all the works have been available for use as the basis of the edition, and enough others have been compared to make possible, in the editor's belief, the establishment of trustworthy texts

The *Canterbury Tales*, for example, are preserved in some ninety manuscripts and early prints, complete or fragmentary. Photographs of all these copies have recently been brought together at the University of Chicago by Professor Manly and his associates, who are preparing a great critical edition. Their work, which is eagerly awaited by all Chaucerians, will shed new light on doubtful readings, and will probably make it possible for the first time to reconstruct the successive stages in the composition of the *Canterbury Tales*. But it does not appear likely that a text based upon the complete collation would be materially different from one that can be constructed from the eight published manuscripts which include the best copy, the Ellesmere MS, and are so distributed as to represent all the important groups of authorities. For the *Pardoner's Prologue and Tale*, of course, the editor has used the specimens published by the Chaucer Society, representing in all over fifty copies upon which Zupitza and Koch based their classification of the authorities, and for the *Clerk's Tale* he has had the published specimens from eight additional manuscripts. He has been further aided by the numerous citations of the readings of special passages printed in such textual studies as Professor Tatlock's paper on the Harleian Manuscript and the late Professor Brusendorff's *Chaucer Tradition*. In addition to all this printed material, the editor has collated the Cardigan MS, a superior copy which was not represented among the specimens printed by the Chaucer Society, and the Morgan MS, which is classified with those of less authority.

In textual method the present editor does not belong to the severest critical school. When the readings of the "critical text" or of a superior archetype appeared unsatisfactory or manifestly inferior, he has accepted help from other authorities more often than the strict constructionists might approve. He has seen no way of avoiding the exercise of personal judgment. But he has not practiced mere eclecticism, and in making his decisions he has endeavored to give constant attention to the relation of the manuscripts and to all relevant consideration of language, meter, and usage. Some of the problems that have arisen — and they vary considerably in the different works of Chaucer — may be briefly described.

In the *Canterbury Tales*, for example, as is fully set forth in the Textual Notes below, the A type of manuscripts, represented by Ellesmere, Hengwrt, Cambridge Dd, and Cambridge Gg — whether or not they all go back to a single archetype below the original — is generally accepted as of superior authority to the B type, which includes Harleian 7334, Corpus, Petworth, and Lansdowne. They are the basis of the present text, as of all recent editions. In the *Pardoner's Tale*, for which nearly all the authorities have been printed and compared, there seems to be no case where the reading of the more numerous manuscripts of type B is preferable. But elsewhere in the tales there are a few passages where the B readings seem to the editor superior to the A readings, and he has not hesitated to adopt them. Thus in the *General Prologue*, I, 510 (where, of course, only the eight published manuscripts and the Cardigan and Morgan copies were considered) *chauntere* (B) clearly affords a better and more Chaucerian rhythm than *chauntrye* (A), which Professor Liddell, in his critical edition, retained in strict adherence to his archetype. Other examples of B readings accepted in the present text are *ben* (A *leyn*), *PrT*, VII, 676, *Odenake* (A *Omedake*), *MkT*, VII, 2072, *out of the yerd* (A *into this yerd*), *NPT*, VII, 3422, *gultelees* (A *gultees*), *FranklT*, V, 1318, *fayerye* (A *favyre*), *MerchT*, IV, 1743.

Although some editors would follow their archetype more strictly, the readings mentioned are of course entirely defensible from the point of view of critical method, since the original of the A manuscripts need not have been at all points superior to that of type B. More serious difficulties in adhering to critical procedure arise in connection with the baffling MS Harl 7334, the peculiar relations of which are said to have deterred Mr Henry Bradshaw from editing the *Canterbury Tales*. Classified somewhat doubtfully by the textual critics among the manuscripts of type B the Harleian copy shows

evidence of contamination with the superior type A, and has many unique readings of great interest. Some editors, among them Professor Skeat and Mr. Pollard, have held it to contain Chaucerian revisions, and they have consequently felt free to draw upon any of its readings that seem intrinsically attractive. Other scholars have doubted the special authority of the manuscript, and, in the opinion of the present editor, it has been virtually disproved by Professor Tatlock in his study on the subject. Taking the more important passages where the Harleian readings are unique among the eight published manuscripts, Mr. Tatlock collated them with some thirty-five other copies to discover how much support they might have, and then examined the readings themselves to determine their character and value. He showed that many which have been adopted by the editors were clearly scribal emendations, and in some cases very poor ones. The officious and entirely unnecessary substitution of *cloysterlees* for *recchelees* in the familiar passage of the *General Prologue* (I, 179) is typical of the procedure of this anonymous editor. Again, in *KnT*, I, 1906, the Harleian reading *And westward in the mynde and in memorye* may safely be regarded as the scribe's emendation of the defective reading of most manuscripts, *And on (or in) the westward in memorye*. Professor Tatlock in the study in which he discredited the Harleian text as a whole was inclined to accept its authority in this passage. But the reading, *And on the gate westward in memorye*, which has been found in a few scattered manuscripts, is more likely to have been what Chaucer wrote, and would explain easily the corrupted forms in which the line is preserved. Similarly the greater number of unique Harleian readings appear on examination to be emendations, and many of them can be traced to the scribe's dislike of headless, or nine-syllable, lines. There remain, however, a few passages in which it is hard not to follow the Harleian text. In *KnT*, I, 2037, where all the printed manuscripts have the obvious blunder *sertres*, *certres* (or a variant thereof), the Harleian reads correctly *sterres*, which all editors adopt (except Koch, who emends to *cercles*). Again in *Gen Prolog*, I, 485, *And swich he was yprevod ofte sithes*, all the manuscripts except the Harleian read *prevod*, to the decided impairment of the rhythm. In this case Professor Liddell, whose definitely announced policy was to "boycott the Harleian," adopted its reading, as he did also in *KnT*, I, 3104, *And he hure serveth also gentilly* (where all the other printed manuscripts read *so*). On the other hand in *KnT*, I, 2892, Mr. Liddell read *Upon thise stedes grete and white*, rejecting the relief afforded by the Harleian text (*that weren grete and white*), though the other reading compels us to accent *upon* unnaturally on the first syllable and to pronounce the final *e* of *thise* which is usually silent. Possibly the correct reading of this line is *Upon thise steedes grete and lilye whyte*, which is found in MS. Cardigan. Again in *KnT*, I, 3071, Mr. Liddell reads *I rede we make of sorwes two*, with objectionable rhythm and questionable hiatus, and refuses to insert *that* on the sole authority of the Harleian. It is difficult for any editor to proceed consistently, and improbable that any two editors would always agree, in dealing with these readings. In the present edition they are accepted sparingly, and only when the alternative readings are so unsatisfactory, or those of the Harleian manuscript so intrinsically superior, as to justify the risk. In its wholesale correction of headless lines the editor has not followed the Harleian scribe, for there is abundant evidence that Chaucer wrote them in both his decasyllabic and his octosyllabic verse. But in lines where the rhythm is otherwise objectionable or open to question the help of the Harleian manuscript has sometimes been accepted, and special considerations have sometimes entered into the editor's decision. Thus in *Gen Prolog*, I, 752, the Harleian reading, *For to have been a marchal in an halle*, has been adopted in place of the shorter *For to been* of the other manuscripts, not simply because of the headless line, but because of the possibility that the Harleian reading preserves, or restores, the good old use of the perfect infinitive to express action contrary to fact. In the case of all doubtful readings the editor has tried to give special consideration to old grammatical forms or idioms which might have been lost or corrupted by the scribes.

The presence of correct unique readings in the Harleian copy may be explained either on the theory of emendation, or on that of contamination with some good lost manuscript, and there is other evidence that the Harleian text is derived in part from a source which belonged to type A. It is perhaps even possible that the Harleian preserved some good readings which were coincidentally corrupted in the A manuscripts and in the remaining manuscripts of type B. But of course the chances of this are slight.

The problem of unique readings arises sometimes with superior manuscripts, like the Ellesmere copy of the *Canterbury Tales* or the Cambridge Gg copy of the *Parliament of Fowls*. In the case of Ellesmere the editor has had no such means of testing them as was afforded for the Harleian manuscript by Professor Tatlock's study. The Chicago collations, when published, will show just how much scattered support such readings may have. But from the evidence furnished by printed texts and the editor's collation of the Cardigan and Morgan manuscripts it does not appear that they are to be accepted without scrutiny on the bare authority of Ellesmere. That manuscript, though superior to all others, has its proportion of errors, some of which it shares with other manuscripts of the *a* group. It therefore cannot be regarded as an independent witness to the original text, nor do its peculiar readings look like revisions by the author. It does, however, preserve some lines, apparently genuine, and marginal glosses, very likely due to Chaucer, which are not found in any of the other published texts. These passages, at least, it seems to have derived from a good copy outside its immediate source and now unknown. There is consequently justification for considering its unique readings, and the editor has accepted them in a very few cases, especially where they preserve good old forms or idioms that might have been lost through scribal corruption. Examples of the cases where this consideration has affected the decision are *KnT*, I, 1176, *wisest*, *KnT*, I, 1573, *after he* (rest, *afterward he*, with variants), *KnT*, I, 1260, *witen* (rest, *woot*, *wote*, etc.), *MLT*, II, 336, *hastfluche* (rest, *hastliche*, *hastily*). In mere matters of orthography, when verbal variants are not involved, the Ellesmere copy has been followed, as representing a good scribal tradition. But throughout all Chaucer's works, as explained below, the spellings of the manuscripts have been corrected for grammatical accuracy and for the adjustment of rimes.

The question of the authority of a superior manuscript arises again in connection with the *Parliament of Fowls*. The Cambridge MS Gg 1 27, like the Ellesmere copy of the *Canterbury Tales*, belongs to the best group of authorities, and is commonly adopted as the basis of the text. But there are two opinions as to the value of its testimony when it stands alone or has very slight support from other manuscripts. Miss Hammond, in an admirably sound and thorough study of the manuscripts of the *Parliament*, granted that some of the unique Gg readings are almost certainly right, but argued that they are the result of scribal emendation, and are therefore not to be adopted by an editor without special justification in every case. Professor Koch, on the other hand, has defended the opinion that Gg goes back in some fashion to an original above the archetype of the other manuscripts, and that its variants may therefore be accepted freely in preference to readings determined by the "critical" method. It is not easy to decide this question. The present editor finds about twenty readings, either peculiar to Gg or having slight support in other manuscripts, which are clearly right or so strongly preferable to the critical text as practically to demand adoption. Some thirty-five more appear to deserve serious consideration, and a few of them have been hesitatingly adopted. Still other Gg readings would have a strong claim for adoption if the manuscript were known to be derived in any fashion from a source independent of all the rest. But the evidence of this is insufficient, and it has seemed safest to give the preference in general to a critical text, resorting to Gg only where there is special need or justification. A few of its readings have been adopted for reasons connected with grammar or meter. Gg variants in mere phraseology have been in nearly every case rejected, though some of them are tempting.

The fact that the manuscript preserves the unique copy of the revised *Prologue to the Legend of Good Women* makes easier the assumption that it contains the author's corrections of the text of the *Parliament*. But the variants themselves do not seem to bear out this theory.

A textual problem fundamentally different from that offered by the *Canterbury Tales* or the *Parliament* is presented by the *Troilus*. In the *Canterbury Tales*, although there are numerous cases of correction, cancellation, or rearrangement, there is no thoroughgoing and systematic revision. In fact, far from having prepared a second edition, Chaucer never completed a first. But in the *Troilus* it is agreed that the manuscripts show either two or three distinct stages of composition. Details about the classification of the authorities are given below in the Textual Notes and need not be repeated here. The essential facts are that all scholars recognize a first version, α , which stands in many respects closest to the Italian original, and a second (or third) version, γ , which is preserved in the most correct and best authenticated manuscripts. A third form of the text, preserved in manuscript not wholly distinct from those which contain α and γ , is held by Professor Root, as by his predecessor in the study of the problem, the late Sir William McCormick, to represent a separate version β , which those two scholars have conceived in different ways. McCormick, in the Globe edition, took version β (as his lettering would indicate) to be intermediate between α and γ , though the excellence of one of the β manuscripts (St John's College L. 1) led him to make considerable use of its readings. He held the γ text to have been "either carelessly corrected by the author, or collated by some hand after Chaucer's death." More recently Professor Root, who continued and completed McCormick's thorough and elaborate study of all the manuscripts, has arrived at the opinion that β represents Chaucer's final revision — that is, the third stage of his text. While he recognizes the superiority of the best γ manuscripts, he holds that to arrive at Chaucer's authoritative version an editor should correct the γ text by β readings wherever these are susceptible of sure determination. The description and classification of manuscripts by McCormick and Root the present editor has found to be thorough and trustworthy. It is, in fact, one of the most substantial achievements of Chaucerian scholarship. Professor Root's selection of the Corpus manuscript as the best basis for the text confirms the editor's choice of nearly twenty years ago. But with the preference accorded by Mr. Root to the peculiar readings of the β version he has not been able to agree. Those readings appear to him to be rather scribal than authoritative — to stand, in short, somewhat in the position of the unique readings of MS. Harleian 7334 in the *Canterbury Tales*. It is doubtful, as Professor Tatlock long ago argued, whether more than a single revision of the *Troilus* can be made out. But even if two stages are recognized, that represented by the γ manuscripts has, in the opinion of the present editor, the best authority. The β readings have consequently not been accepted in this text, which is based consistently on the γ version. The reconstruction of γ has of course not been in itself always easy, since the γ manuscripts contain errors and omissions. Exclusive γ readings have been examined with especial care because of the uncertainty whether they are due to Chaucer or a scribe. But the authority of the γ group, even when it stands alone, seems better to the present editor than it does to Mr. Root. It should be added, however, that the differences between the γ text and Mr. Root's β version are few and unimportant.

The question of revision arises in relation to several other works of Chaucer besides the *Troilus*, but it nowhere else presents so serious a practical problem to the editor. In the case of several of the *Canterbury Tales*, it has been argued that Chaucer made over early poems for use in the collection. There is no question in editing, however, of a choice between versions. Similarly in the case of passages possibly unauthentic or collected by the author, the editor has simply to decide whether and where to admit them to his text. In the *Prologue to the Legend* alone is there another instance of thorough-

going revision, resulting in parallel versions, and in this case it is clear that both texts should be printed side by side, as has been done in most recent editions

An editorial problem somewhat different from those thus far discussed is raised by the *Book of the Duchess* and, in less degree, by the *House of Fame*. It may be illustrated by some account of the character of the text in the former of these works. There are only four authorities — the Fairfax, Bodley, and Tanner manuscripts, and Thynne's edition. Fairfax and Bodley are, as usual, closely related, and in this poem they offer the best text. Thynne furnishes a number of good corrections of their readings. The critical text is easy to construct, and there are very few cases where a choice of readings is difficult. But there are many cases where the authorities agree in readings unsatisfactory in sense or in meter, and it is hard to decide how far an editor should go in mending such passages. Skeat transposed or supplied words freely, with the result that he secured a fairly smooth Chaucerian movement for the lines. Mr Heath, the Globe editor, was much more conservative, retaining many words that clog the movement of the verse, and leaving many lines deficient in a syllable. This procedure seems to the present editor the safer, though no two men might agree as to the exact application of it. It may be freely admitted that the manuscripts are late and none too trustworthy. At the same time it should be remembered that some roughness of workmanship might be expected in so early a work as the *Book of the Duchess* and in a meter of such free traditions as the English octosyllabic couplet. Headless lines were quite as natural there as in the decasyllabic verse, and extra syllables within the line are not hard to accept, though some of them may be due to scribes who supplied words to take the place of final-*e*'s they had wrongfully suppressed. Lines which lack an unaccented syllable in the middle are very unlikely to be right. For verses so constructed, with two abutting stresses — a metrical type sometimes called Lydgatean because of its frequent occurrence in Lydgate's poems — are almost unknown in those works of Chaucer of which a good text is preserved. All these irregularities, which occur commonly in the *Book of the Duchess*, are easy to remove if an editor feels at liberty to emend his manuscripts at will. The present text is less freely corrected than Skeat's, and for that reason less smooth in many places, as the editor is well aware. But one kind of emendation, the restoration of full grammatical forms apocopated in the manuscript to the detriment of the meter, is certainly justifiable and has been freely employed.

The editor of Chaucer, after he has settled the matter of authorities and readings and made his critical texts, still has to consider the question of grammatical rectification. For the best manuscripts contain many forms that are demonstrably incorrect — nouns and adjectives with meaningless final-*e*'s, or strong preterites with the same ending incorrectly added in the singular number. These errors cannot be removed by a critical comparison of the manuscripts, they must be treated, if regulated at all, in the light of Middle English grammar. Fortunately the materials are abundant for constructing a grammar of Chaucer's dialect, and the inflections he employed are very fully and precisely known. It is therefore possible to correct with confidence most of the grammatical errors of the scribes. But the practice of editors in making such corrections has varied considerably. Skeat's general policy was to normalize both the spelling and the grammar of his texts, though he was not quite thorough or consistent in removing erroneous forms. The Globe editors differed one from another in their practice, but many incorrect endings were allowed to stand in their text. Professor Root, in his edition of the *Troilus*, though recognizing that numerous final-*e*'s in his text did not represent a syllable, thought it most consistent with his purpose to follow the actual usage of his scribes. His method and that of the Globe edition is of course defensible, and it has its advantage, especially for an investigator of the history of English orthography. For many of the forms under discussion are not, strictly speaking, incorrect, but are rather specimens of a system of spelling divergent from the ordinary practice in Middle English. According to that

system final *-e* may denote not only a pronounced final syllable but also, as in modern English, the long quantity of a preceding vowel (as in "*hate*," over against "*hat*") This principle is doubtless to be recognized in some of the spellings of the Chaucerian scribes But in a library edition, like the present one, there seems to be no purpose in preserving two inconsistent systems of orthography, or in printing final *-e*'s which would appear to indicate incorrect endings, and so would confuse the reader or student The editor has consequently gone farther than any of his predecessors in removing such scribal, or ungrammatical, *-e*'s In the great majority of cases the Chaucerian form or inflection is well known, and the correction of the text is easy But there are a few words, or classes of words, in which the application of the method is not so clear In a small number of nouns and adjectives it is not certain whether Chaucer's nominative form had a final *-e*, and in others he clearly used two forms, one with *-e* and one without Words of the latter sort are entered in the Glossary of this edition with a bracketed *-e* (e.g., *bliss(e)*, *cler(e)*), and in the text the form which occurs in manuscript is usually preserved But the editor's practice has probably not been perfectly consistent in this matter, and the final *-e* may sometimes have been struck off when unpronounced in the verse In the case of nouns in the dative construction it is sometimes difficult to decide whether to allow the inflectional *-e* outside of the stereotyped or "petrified" phrases to which it is mainly restricted Its use undoubtedly spread somewhat, even to cases other than the dative, but Chaucer's dative was usually without ending, and the dative-*e*'s have been struck off in this text unless there was special reason for supposing them to have been preserved Perhaps the inflectional form that makes most trouble with regard to this matter of final *-e* is the second person singular of the imperative of strong verbs and of long-stemmed weak verbs of the first Anglo-Saxon conjugation Strictly speaking these forms should have no ending (*sung*, *send*, *heer*, etc.) But they are commonly spelled with a final *-e*, and the ending is occasionally demanded by the rime or verse-rhythm It can be accounted for as a subjunctive form used in a jussive sense, or as an ending which was developed in the imperative of the verbs mentioned above because of the analogy of the subjunctive and the other weak classes in the imperative It would be defensible to keep such forms in the text when they occur in the manuscript In this edition the practice is again not wholly consistent, but in most cases the *-e*'s have been struck off and the correct historical forms restored One other form, of frequent occurrence, may be cited to illustrate this editorial problem The possessive pronoun *his*, when used with a plural noun, frequently takes a final *-e* (*hise*) in the best manuscripts This is very common, almost regular, with the Ellesmere scribe But the *-e* is not justified by the Anglo-Saxon form (*his*) and appears never, or almost never, to be pronounced in Chaucer's verse It has been struck off in the present edition But since the form with *-e* clearly occurs in Middle English, an editor might with equal propriety allow it to stand where *his* manuscript has it

The examples cited will show the method of the present edition in the grammatical rectification of the text Errors and omissions excepted, incorrect final *-e*'s (in the sense explained above) have been removed In the treatment of final *-e*'s that are in some respect irregular but not inadmissible there has been some inconsistency during the long period of the preparation of the edition But the text throughout, it is hoped, will be found to give a true representation of Chaucer's language

In matters of spelling, apart from questions of inflections or dialect, the procedure of the editor has been conservative The lack of any autograph manuscripts leaves us without an authoritative Chaucerian standard, and any attempt to construct such a standard (like that of Professor Koch in his early edition of the *Minor Poems*) is sure to encounter many uncertainties The ordinary critical method fails entirely at this point, since the scribes modified spelling rather freely in copying A variety of practices is consequently open to the editor, ranging from the "diplomatic" reproduction of a given

manuscript to the introduction of a new phonetic spelling of his own. For the purpose of teaching pronunciation and meter this last method would have its advantages, and it has been adopted with selected specimens of the verse (as, for example, with the whole *Manciple's Tale* in Dr Plessow's edition). But there are obvious objections to its use in a library edition of the entire works of the poet, and half-way normalization, like that of Skeat's edition, though in some respects convenient, is hardly worth while. The present text, therefore, in the case of those works that are preserved in the best manuscripts, follows the spelling of the scribe where it is not absolutely or probably incorrect. Final *-e's* omitted in the manuscripts have not been supplied if they were elided or apocoped in the verse, but they have been restored when necessary to the meter. Grammatical errors, as already explained, and dialectal spellings, where not appropriate and presumably intentional, have been mended with care. But no effort has been made to introduce uniformity in less important matters, such as the use of *u* and *w* or of *i* and *y*, or the doubling of long *o* and long *e*. Such slight modernization as has been adopted in printing will be explained below.

In the case of nearly all Chaucer's works it has been possible to follow this method of close adherence to the spelling of the manuscripts. Indeed such is the excellence and general agreement in these matters, of the Ellesmere copy of the *Canterbury Tales* and the Corpus and Campsall copies of the *Troilus*, that those manuscripts may be reasonably supposed to represent practices closely similar to Chaucer's own. But there are a few poems in which the manuscript of best verbal authority presents a dialectal or otherwise vagarious orthography. This is notably true of the *Legend of Good Women*, where the Cambridge Gg manuscript is the only source of the revised text of the *Prologue*, and the case is similar with the *Parlament of Fowls* and some of the short poems. Under such circumstances an editor has to choose between printing a text of strange and un-Chaucerian appearance and making the spelling conform to Ellesmere and Corpus standards. The latter method seems decidedly preferable, and the orthography of the *Legend* and of a number of the minor poems has accordingly been freely normalized.

In minor matters of printing — spacing, capitalization, punctuation, and the like — modern usage has been followed as far as circumstances permit. Capitals have been used at the beginning of lines of verse. Capital *F* has been substituted for *ff*, which often takes the place of a majuscular sign in the manuscripts, *th* for the archaic "thorn" (*þ*), and *j* for the capital *I* which sometimes represents it. The letters *u* and *v* have been adjusted to modern practice (*use*, *vertu*, *love*, for the manuscript spellings *use*, *uertu*, *loue*). The apostrophe has been employed with *n'*, *t'*, and *th'*, when the vowel of *ne*, *to*, and *the* (or *thee*) is elided before a following initial. Contractions, like the stroke which designates a final nasal, have been silently expanded unless there was real doubt about their meaning. In the case of words in *-on*, *-oun* (*nacroun*, *condicroun*, etc.), which are spelled very inconsistently and may be pronounced with the sound of either *o* or *ou*, it has been necessary to adopt an arbitrary practice. The ending is commonly abbreviated in the manuscript, sometimes with *w* (*n* with an upper return stroke), sometimes with *n̄* or *ū*. These signs are used inconsistently by the scribes. In the present text, when words of this class have their pronunciation determined by rime (as by such unambiguous rime-words as *toun* or *oon*), they are spelled accordingly. When two words of the *nacroun* (*nacion*) type rime with each other, *n* with the return stroke is expanded as *n*, and *n* or *u* with the makron as *un*. When the scribes use both abbreviations in a single pair of rime-words (*nacion condicroun*), as occasionally happens, both are normalized with the spelling *-oun*.

In spacing (which varies greatly in the manuscripts) modern usage has been followed except when Middle English appears to have had a different sense of unity. Thus *upon*, *unto*, *unto*, *therto*, *theron*, *withoute*, *also*, *whoso*, *nouther*, and the participial compound with *y-* and *for-* are regularly printed without spacing or hyphen. But combinations which

were less clearly recognized as units (such as *for sothe, but if, by cause, over al*, in the sense of the German *uberall*) are either hyphenated or separated entirely. In this second class of words consistency of practice has been hard to attain, just as in modern spelling there is considerable variation in the use of the hyphen.

To the foregoing explanations of editorial method may be added a word about the Textual Notes in the present edition. They contain accounts of the manuscripts and other authorities for the text of each work, with information about their relations, and lists of the more important variant readings. It was the editor's original plan to register variants much more fully than he has finally done in print. But various considerations — lack of space, the appearance of Professor Root's edition of the *Troilus*, with full textual apparatus, and the announcement of Professor Manly's projected work on the *Canterbury Tales* — led him to reduce his citations to about one quarter of those originally collected. The selected list now printed is not intended to exhibit the characteristics of manuscripts or to supply adequate materials for textual investigation. Scholars having these interests in mind will naturally resort directly to the manuscripts or to complete reprints and reproductions. But it is hoped that the variants here given will be found to include such alternative readings as have any literary interest. The different versions of the *Troilus* have been recorded with some fullness, also rejected passages (including some that are spurious) from the *Canterbury Tales*. Some variants in phraseology have been registered because they have a bearing on the poet's vocabulary. Finally, in a good many cases where the readings are doubtful the editor has supplied his readers with the material for testing his decisions.

THE CANTERBURY TALES

CHAUCER's most comprehensive work, *The Canterbury Tales*, was without doubt largely the production of his later years. But it includes writings of his early and middle life, and cannot be given a definite place in the chronological sequence of his poems. Since it is the one of his works first approached by most readers, it may fitly stand at the beginning of an edition.

The plan of the tales was probably adopted soon after 1386, in which year there is good reason for supposing Chaucer to have composed the *Prologue to the Legend of Good Women*. How long he was occupied with the *Legend* is not definitely known. A passage in *The Man of Law's* headlink, written when *The Canterbury Tales* must have been well under way, implies that Chaucer still meant to compose additional accounts of "Good Women," and he appears to have made his revision of the *Prologue to the Legend* as late as 1394. For several years, then, he had both collections of tales in hand, or at least in mind. But it is clear that the rather conventional scheme of the *Legend* was rapidly superseded in his interest by the far more absorbing drama of the Canterbury pilgrimage.

The composition of the *General Prologue* to the tales is commonly associated with 1387. It has even been assumed that Chaucer himself took part in a pilgrimage in April of that year, perhaps because of the illness of his wife Philippa, who probably died a few months later. The calendar of the year, it has been shown, would provide very well for the dates mentioned in the tales. But these indications prove nothing, and, in general, it is altogether uncertain how much there is of fact, and how much of fiction, in the account of the pilgrimage. On the whole, 1387 seems a reasonable date for the *General Prologue*, unless Chaucer's absence in Calais (of which evidence has recently come to light) makes it necessary to assume a longer interval between the *Prologue to the Legend* and the *Canterbury Tales*.

There is also no sure indication of how long Chaucer worked on the Canterbury collection. Reasons have been found for dating certain tales in 1393 or 1394, and no tale has been definitely proved to be later. The unfinished state of the work as a whole might be taken as evidence that Chaucer was occupied with it till the very end of his life. But such an inference would not be safe in the case of the man who left successively incomplete the *House of Fame*, the *Anelida*, the *Legend of Good Women*, and the *Astrolabe*. In fact very little is positively known about the productions of Chaucer's last years.

There has been much speculation as to what suggested to Chaucer the idea of a pilgrimage. He may, of course, have been describing an actual experience, or more than one. At all events he had no occasion to resort to books for knowledge of the pilgrimage as an institution. In the general device of a frame-story, or series of tales within an enclosing narrative, it has often been thought that he imitated the *Decameron*. But it now appears improbable that Chaucer knew Boccaccio's great collection of *novelle*, and the idea of tales within a tale was so familiar that no particular model need be sought. Popular from antiquity in the orient (from which Europe derived in modern times one of the most famous examples, *The Thousand and One Nights*), the type was well known in classical and mediæval literature. Ovid's *Metamorphoses*, *The Disciplina Clericalis* of Peter Alphonsus, the romance of the Seven Sages, Gower's *Confessio Amantis*, and Chaucer's own *Legend of Good Women* all occur to the mind at once as illustrations, very different one from another. But the *Canterbury Tales* are unlike most collections of the sort in the fact that the enclosing narrative is not formal or mechanical or merely introductory, but provides, and keeps in action, a social group engaged naturally in mutual

entertainment In this respect it resembles the Decameron, which, as already remarked, Chaucer is believed not to have known A little group, similarly engaged in story-telling, is represented in Ovid's account of the daughters of Minyas, in the fourth book of the *Metamorphoses*, and another appears in Boccaccio's prose romance, the *Ameto* But it may be doubted whether Chaucer owed a suggestion to either of these mere episodes A more significant parallel is afforded by the *Novelle* of Giovanni Sercambi, a work which actually employs the setting of a pilgrimage It was probably written about 1374, and both the collection and the author may have been known to Chaucer If so, Sercambi may have given him the hint upon which he wrote But Chaucer's debt to the *Novelle*, if he owed one, was for little more than the bare suggestion of the pilgrimage Sercambi's plan is very different from that of the *Canterbury Tales* His *brigata* of pilgrims is large, and wanders all over Italy The stories are told, not by the various fellow-travelers, but by the author, who, like Chaucer, represents himself as a member of the company Of the individual tales only two are analogues of those in the Canterbury collection, and neither of these appears to have been the version used by Chaucer And although in the conduct of Sercambi's pilgrims and of the Proposto, who corresponds in a way to Chaucer's Host, there are incidents which remind one of the Canterbury pilgrimage, no clear evidence has been found that Chaucer borrowed from Sercambi in matters of detail

Whatever the reason for its adoption, the device of the pilgrimage is one of the happiest ever employed in a collection of stories It afforded Chaucer an opportunity to bring together a representative group of various classes of society, united by a common religious purpose, yet not so dominated by that purpose as to be unable to give themselves over to enjoyment Whether such a company would ever have mingled as Chaucer's pilgrims do, or would have entered upon such a round of story-telling, it is idle to discuss, as idle as to question whether the speakers could have been heard from horseback on the road Lateral truth of fact the *Canterbury Tales* obviously do not represent In their very metrical form there is, if one chooses to be literal-minded, a convention of unreality But there is essential, poetic truth in the portrayal of the characters, in their sentiments and personal relations, and, no less, in the representation of the pilgrimage as a social assemblage

The plan of the *Canterbury Tales* was never brought anywhere near to completion It is provided in the *Prologue* that each pilgrim shall tell four tales, two on the outward and two on the homeward journey But the company never reaches Canterbury, and only twenty-three of the thirty pilgrims get their turn Some tales are left unfinished, others are manifestly unadapted to the tellers The Second Nun, for example, refers to herself as an "unworthy son of Eve," and the Shipman several times classes himself among women These and many other trifling oversights and discrepancies show that Chaucer never really prepared his text for publication Nor, apparently, did he get to the point of arranging the tales he had written They have come down in a series of fragments (usually lettered A to I), and in the best group of manuscripts some of the tales told near Canterbury precede those which are put at an earlier stage of the journey In most recent editions this inconsistency is removed, but the order they adopt is a modern arrangement due to the editor of the Six-Text reprint, and has no real authority In the present edition the inconsistent arrangement of the best manuscripts is followed, and no attempt is made to correct discrepancies left standing by the author, or to reconstruct the stages of a pilgrimage which he seems never to have completely planned

FRAGMENT I (GROUP A)

The General Prologue For the *Prologue*, as for the general device of the Canterbury pilgrimage, no real model has been found Individual sketches of knights or priests or peasants are common enough in the mediæval literature of France and England, and

some of them — like the lazy priest in *Piers Plowman*, who knew his Robin Hood better than his paternoster — have often been adduced to illustrate one or another of Chaucer's characters. The allegorical writings of the age, both sacred and secular, abound in personified types — Courtesy, Gentleness, Envy, Slander, Hypocrisy — some of which Chaucer clearly imitates. Whole works, too, were devoted to the description of the various orders of society, and others to the classification of men and women by physical and temperamental characteristics. With this lore of the physiognomists and social philosophers Chaucer was doubtless familiar. But in none of his predecessors has there been found a gallery of portraits like that in the *Prologue*, and there is very little that is comparable in later English poetry except in Chaucer's avowed imitators. As representative figures Chaucer's portraits suggest in a way the formal "characters" of the type brought to perfection by La Bruyere. But Chaucer can hardly have known the Theophrastan tradition, and character-writing in French and English did not come into vogue until the sixteenth century.

Chaucer's pilgrims are far more vivid and personal than either the Theophrastan characters or the mediæval figures with which they have been compared. This is perhaps sufficiently accounted for by Chaucer's creative imagination. But it is hard to believe that his men and women were not in some measure drawn from life, and a number of facts confirm this suspicion. Harry Bailly, the Host, has the same name as Henricus Bailly or Bailiff, known to have been an innkeeper in Southwark and a member of Parliament from that borough. The other pilgrims are not mentioned by surname, and it would be hard to identify in records Roger, the Cook, Hubert, the Friar, or Dame Alce, the Wife of Bath. But in these and several other instances details of locality, occupation, and character are given with so much particularity that the temptation has proved irresistible to look for historical counterparts. A certain Peter Rasshenden, known to have sailed a ship "The Maudelayne," was long ago pointed out as a possible model for the Shipman. The Knight's career has been shown to correspond in part to that of a number of Chaucer's contemporaries. And recently Professor Manly has brought together a large body of interesting biographical data about men whose personal history or circumstances in life resemble those of various pilgrims. For one, at least, the Man of Law, he has found a very likely original. For the names are recorded of the small group of barristers who held the high rank of Sergeant-at-Law, and Thomas Pinchbek alone appears to fit the description. The case for the identification of other pilgrims is usually not so strong because the field of search is less precisely limited. But even where he has no individual prototypes to suggest, Professor Manly has sometimes been able to show that the localities mentioned are significant. In such identifications demonstration is not to be looked for. It is hard enough to establish them in the work of living novelists, or to induce an author to admit them. But the probability is strong that Chaucer had contemporary models for his characters. And curiosity on this subject, it is proper to add, is not merely trivial. Such inquiries and conjectures, like the search for literary sources, help toward an understanding of the poet's imagination and of the material on which it worked.

Individual as the pilgrims are, they are also representative.⁶ Many of them exhibit types of character or of professional conduct — the gentle Knight, the venal Friar, the hypocrite in the person of the Pardoner — such as were familiar in the literature of the age. And taken together, they cover nearly the whole range of life in Chaucer's England. The circle of the royalty and the higher nobility, to be sure, is not directly represented. Men of such rank and station could hardly have been included in the company. But the mind and manners of courtly society are well expressed by the Knight, who had seen honorable service at home and abroad, by his son, the Squire, the typical courtly lover, again, from a different angle, by the Prioress, who "peyned hire to countrefete chere of court", and, best of all, by Chaucer himself, the accomplished

courtier and man of the world, who as author creates the atmosphere and medium of the whole narrative. The clergy, regular and secular, are included in liberal number, and there are also represented the learned professions of law and medicine, the merchants and the craftsmen of the guild, officials of the manor, the sailor, and the common peasant farmer. Possibly Chaucer did not set out deliberately to make the group so inclusive and well distributed. But whatever chance or purpose governed his choice, it would be hard to find such a description of English society between the Beowulf, with its picture of the heroic age, and the broader canvas of the Elizabethan drama.

In keeping with the miscellaneous character of the company is the wide range of tastes and interests represented by the stories they relate. The romance of chivalry, the courtly lay, the coarse realistic *fabliau*, the beast-epic, the legend or saint's life, the mock sermon with its illustrative *exemplum* — all are included, along with the moral allegory and the ethical treatise, which only by a stretch of terminology can be called a tale at all. Nearly every type of mediæval fiction appears, and appears at its best. Just as Milton, in the seventeenth century, took up one literary form after another — the masque, the pastoral elegy, the epic, the Greek drama — and gave us a supreme example of each, so Chaucer used every important narrative type of his age, and in each was unsurpassed.

In almost every case Chaucer assigned to a pilgrim a tale suited to his character and vocation. He represents the party as engaged in free and natural social intercourse, and oftener than not the tales are evoked by the talks along the way. Sometimes they are told to illustrate a point or enforce an argument, sometimes they grow out of an altercation, as when the Friar and the Summoner abuse each other's callings. Sometimes they are given simply in response to the request of the Host, who is chosen at the outset to be toastmaster, or "lord and governour." But Chaucer found ways of relieving the monotony of this procedure, and from the time when the drunken Miller insists on being heard after the Knight the company shows frequent inclination to take things into its own hands. In fact, from one point of view, the pilgrimage is a continuous and lively drama, in which the stories themselves contribute to the action. Because of this sustained dramatic interest and the vivid reality of the characters, as well as for the inclusive representation of English society, the *Canterbury Tales* has been called a Human Comedy. The implied comparison with Balzac's great series of stories of the life of modern France is not inappropriate. Chaucer might have used without exaggeration the words of the Frenchman, "J'aurai porté une société entière dans ma tête." Like Balzac he achieved "l'évocation vivante de tout un monde."

The Knight's Tale The Knight very properly begins the story-telling with a specimen of chivalric romance. To speak more strictly, his tale of Palamon and Arcite combines the traditions of mediæval romance and classical epic, though the ancient type is more apparent in the title and structure of the Italian original, Boccaccio's *Teseide*, or epic of Theseus. The classical forerunner of both poets was Statius, the author of the *Thebaid*, whom Chaucer, somewhat misleadingly, cites as a source. In the *Knights Tale*, as in the *Aneida* and the *Troilus*, he chooses to claim ancient authority for his mediæval fiction, but in all the essentials of the story he actually follows the *Teseide*. Even in characterization, in which he usually showed independence, he here departs very little from Boccaccio. Yet the *Knights Tale* is a very different poem from its Italian source. In the first place it is only about a quarter as long as the original. At the outset Chaucer strikes his pace and passes over in a dozen swift lines the campaign of Theseus against the Amazons, to which Boccaccio devotes his whole first book. And he continues to hasten the development of Boccaccio's very leisurely narrative. Nevertheless he finds room for significant additions of his own. Only about a third of the English poem is actually translated from the Italian, and some of its most memorable features — the descriptions of the temples, the account of the tournament, the passages of philosophical reflection — are in large part independent of the *Teseide*. By adapting both action and setting to the

life of his time Chaucer made the tale more real and vivid. Its pervading humor, too, he greatly heightened, so that some critics have been led, unjustifiably, to pronounce the *Knigh't's Tale* a satire on chivalry or courtly love. Of course in the drastic reduction of the scale of the Italian narrative some charming descriptions and much delightful poetry had to be sacrificed. But on the whole, Chaucer improved on his original. Yet his debt to Boccaccio, both here and in the *Troilus*, can hardly be overstated. Professor Manly has justly observed that Chaucer did not borrow the Italian technique. But he found in the *Teseide* and the *Filostrato* examples of narrative structure far superior to most of the French and English romances and allegories that he knew in his youth. And though he always told a story in his own way, there is a vast difference between his early tales and those that he wrote after he came into contact with Italian poetry.

The *Knigh't's Tale*, at least in its original form, was not written for the Canterbury series. For the story of Palamon and Arcite is included among the works of Chaucer mentioned in the *Prologue* to the *Legend of Good Women*, and this first version of his translation or redaction of the *Teseide* is now generally assigned to the early eighties. Its precise relation to the version preserved as the *Knigh't's Tale* is unknown. But there is little support for the theory held by some eminent Chaucerians, that the original *Palamon* was in seven-line stanzas, some of which Chaucer used in the *Aeneida* and the *Troilus* before he transposed the poem into decasyllabic couplets. The *Knigh't's Tale* bears obvious marks of adaptation to the teller. But there is no evidence that the *Palamon* was seriously altered in form or substance.

The Tales of the Miller, Reeve, and Cook. In determining the order of the earlier tales in the series Chaucer was evidently governed by the principle of contrast. For the stories that follow the *Knigh't's* and complete Group A are of an utterly different character. They are introduced by a simple dramatic device. When the *Knigh't* has finished speaking, the *Host* turns to the *Monk* as a suitable personage to follow him. But the *Miller* insists on being heard, and the *Host*, seeing that he is "dronke of ale," lets him have his way. The *Miller's* story is at the expense of a carpenter, and the *Reeve*, who has followed that craft, takes offense and makes an immediate rejoinder with a story of a dishonest miller. And now that the *churls* have got under way, the *Host* makes no attempt to check the *Cook*, when he claims the next turn. Of the *Cook's* tale only a fragment was written, but enough to show that it was of the same scurrilous character as the stories of the *Miller* and the *Reeve*. All three belong to the narrative type most extensively cultivated in mediaeval France, and known as the *fabliau*. The term *fabliau* means by its derivation simply "short story," and cannot be safely given a much more precise definition. For stories of many varieties were designated by the name. But the majority were tales of the bourgeois or lower social orders, they were realistic in character, generally humorous, and often indecent, and they turned more upon plot and intrigue than upon description or sentiment. In Chaucer's hands they retain their essential character. They remain short, though the setting is somewhat elaborated, and Chaucer finds an opportunity for descriptions which might be compared to the *genre* painting of the Dutch artists. They remain plain-spoken and even indecent. But the emphasis in them is perhaps less on pure animalism than in the usual French *fabliau*, and a kind of moral quality has been observed in their tendency to emphasize poetic justice. No definite source is known for any of the three here grouped together, and the *Cook's* fragment is hardly long enough to disclose what the plot was to be. But for the *Miller's Tale* and *Reeve's Tale* numerous analogues have been found in various languages.

FRAGMENT II (GROUP B¹)

Man of Law's Prologue and Tale The first group of tales (A) ends with the Cook's fragment, which, because of its incompleteness, gives no indication of what was to follow. But in the regular arrangement of the rest, the next tale is that of the Man of Law, preceded by an interesting and somewhat puzzling introduction or headlink. At ten o'clock in the morning of April eighteenth (the mention of this precise date lends some color to the belief that Chaucer had in mind a real pilgrimage), the Host rerounds the pilgrims that time is passing and exhorts them to go on with their story-telling. He appeals in particular to the Man of Law to keep his contract and entertain the company. The lawyer, with some parade of technical terms which are not without bearing on the theory that Chaucer himself had a legal education, promises to fulfill his obligation. But he protests that Chaucer, "in such English as he can," has spoiled all the good stories. He mentions by name the tales of lovers in the *Book of the Duchess* and the *Legend of Good Women* (including some that are not there), gets in what appears to be a humorous fling at Gower for telling such tales as he and Chaucer do not approve, and ends by declaring that he will not court comparison with the Muses but will tell his tale in prose. Then he proceeds to relate the story of Constance in seven-line stanzas. Doubtless when Chaucer wrote the headlink, he meant to assign a prose tale to the Man of Law. But the Constance story, though not so conspicuously adapted to the teller as the tales of many of the other pilgrims, is sufficiently appropriate.

It purports to be an account of the adventures of a daughter of the Roman Emperor Tiberius Constantinus. In reality, though attached to historical characters, it is a *marchen* found in many forms the world over and known to students of folk-lore as the story of the Calumniated Wife. Of the special type to which Chaucer's tale belongs some sixty versions, popular and literary, have been collected. The best known Middle-English analogues are the Lay of Emare and Gower's account of Constance in the *Confessio Amantis*. The latter was pretty surely known to Chaucer. In fact he appears to refer to it in his version, and he and Gower used the same immediate source, Nicholas Trivet's Anglo-Norman Chronicle. But Chaucer handled the material with considerable freedom, punctuating the narrative, so to speak, with moral and philosophical reflections like those of a Greek chorus. He tells the whole story in the manner and spirit of a legend. The interest centers in the sufferings and miraculous deliverances of Constance, which are compared with those of biblical heroes or of the Christian saints. Husband, kindred, and the child Maurice are mere incidents in this spiritual life-history. And the character of Constance, in contrast to the highly realistic figures which fill most of the works of Chaucer's maturity, is drawn in the mediaeval manner. She is almost an allegorical symbol, and as Griselda in the *Clerk's Tale* represents Patience, so Constance is an incarnation of Fortitude.

In the best manuscripts the *Man of Law's Tale* constitutes a fragment by itself, and is not attached to the following story. But in a considerable number of copies it is followed by a very lively *Epilogue*. The Host, enthusiastic about the Man of Law's performance, calls upon the Parson, another "learned man in lore," to follow him. "Sir Parish Preest," quod he, "for Goddes bones, tel us a tale!" But the Parson takes occasion to rebuke him for his profanity, and the Host ironically calls upon the company to listen to a sermon. Thereupon another pilgrim, variously referred to in the manuscripts as the Squire, the Summoner, or the Shipman — obviously, in any case, not the Squire, but one of the ruder members of the company — springs up as a defender of the faith and protests that the Lollard Parson would corrupt their religion. So he, a plain man, with "littile Latyn in his maw," will tell a tale which, he implies, will keep them awake better than that of his predecessor. The name of the speaker is uncertain, as is also the story which the dialogue was meant to introduce. In most modern editions the speech is

ascribed to the Shipman and prefixed to his tale. But the authority for this arrangement is very slight. From the fact that the *Epilogue* is missing in the best manuscripts it is a reasonable inference that Chaucer himself meant to cancel it. But there can be no doubt of its genuineness. It is one of the most spirited of the talks by the way and gives a picture of the Parson in his "snubbing" mood, which we should not willingly spare.

FRAGMENT III (GROUP D)

Wife of Bath's Prologue and Tale. With the third fragment (Group D in the Six-Text arrangement) begins a series of seven tales which, though not completely welded together, seem to have received something like their final arrangement at Chaucer's hands. They have been commonly known as the Marriage Group, since they were so designated by Professor Kittredge in an essay in which he pointed out the continuity which sets them apart from the rest of the *Canterbury Tales*. They deal — though, to be sure, with skillfully managed dramatic interruptions — with a single subject or topic, the seat and conduct of authority in married life. The wife argues for the supreme authority — the *souverainetee* — of a woman over her husband. The Friar and Summoner then break in with an altercation and tell their stories at each other's expense. After they have had their quarrel out, the Clerk follows with his tale of the complete subjugation of the Wife in the person of the incredibly patient Griselda. In the *Merchant's Tale* the tables are turned again, and the poor old dotard, January, is deceived by his young wife. Though her conduct is more than half-excused by his folly, the whole picture of matrimony is bitterly satirical. The romantic story of the Squire, though it deals also with unfaithfulness in love, does not continue the treatment of the domestic issue and may be regarded as a second interruption in the discussion. Then follows the *Franklin's Tale*, which, at least incidentally, provides a solution of the problem. The two morals explicitly taught in the story are the duties of "keeping truth" and practicing courtesy. But while exemplifying these virtues Arviragus and Dorigen also live in ideally harmonious relations as man and wife. Whether Chaucer wrote the tale with this fact in view has been disputed, and reasons have even been adduced for dating it, before the *Canterbury* series, in the period of the *Knight's Tale*. But there is a clear connection of thought running from the *Wife's Prologue* to the *Franklin's Tale*. The Clerk and the Merchant both refer explicitly to the Wife, and the Franklin's discussion of sovereignty, once mentioned by name, has a relevance that can hardly have been unintentional. If Chaucer did use an early composition for the *Franklin's Tale*, he must have adapted it to its position. It is happily placed at the end of the series, if only for the contrast it affords with the various kinds of domestic infelicity that precede. Not only are the tales of the Marriage Group bound together in subject, in the way that has been indicated, but there are also reasons for believing, at least in the case of the *Wife's Prologue and Tale* and the *Merchant's Tale*, which give the tone for the series, that they were composed at about the same time, and rather late in the *Canterbury* period.

The *Wife of Bath's Prologue* is one of the most remarkable of Chaucer's productions. It is at once a confession, an *apologia*, and a program of matrimonial reform. Out of a rich experience, as she herself declares, but with no lack of knowledge of the *auctoritees*, the "literature of her subject," she expounds and defends two theses: first, that the married state is not to be held inferior to virginity, and second, that in marriage the sovereignty should rest with the wife. She relates at length — the Friar complained that it was a *long preamble of a tale* — the life she has lived with her five husbands, and shows triumphantly how all went for the best when she exercised control. The character revealed in the *Prologue* became a type for later English literature, but in itself it is far more than a type and possesses individualizing traits which make it one of the most real and complex of all the personalities drawn by Chaucer. From another point of view th

Prologue is a most brilliant discussion of the "woman question" as it was understood in Chaucer's epoch. Nothing could be more skillful than the way in which Chaucer has put into the mouth of this "arch-wife" the confession, boastful and cynical, but none the less engaging, of all the deceits and vices charged against women in satire from antiquity down. And the author enters so dramatically into the spirit of the speaker that it might well be debated whether the *Prologue* is a document on the feminist or the anti-feminist side of the controversy.

The *Wife's Tale* is a brilliant continuation of her argument. It illustrates and confirms her doctrine, serving, as has often been noted, as a kind of *exemplum* in a lay sermon. She uses the familiar and widely disseminated popular tale of the Loathly Lady, skillfully adapted to the purpose in hand. In its more typical and original form a hag, the victim of enchantment, is released from her spell by the embrace of a hero, to whom she first offers the choice of having her "fair by day and foul (that is, ugly) by night" or "fair by night and foul by day." Chaucer substitutes the alternative of having her foul and faithful, or fair and free to bestow her favors where she will. The Knight, courteously — and, as it turns out, wisely — leaves the decision to her. When she is assured that she has the sovereignty securely in her hands she promises to be to him both fair and true. The moral is obvious. The story itself is one of the best of the fairy tales that have received literary treatment. In an early Irish version, with which Chaucer's has been held to be indirectly related, the hag is made to stand allegorically for Royal Rule, at first hard to obtain, but afterwards pleasant and honorable. In Gower's *Confessio Amantis* the same tale is told as an illustration of the virtue of Obedience. In the ballad of the Marriage of Gawain and in the romance of the Wedding of Gawain and Dame Ragnell, as in Chaucer's version, the adventure is attached to a Knight of Arthur's court. These analogues are interesting in themselves and as showing the kind of material with which Chaucer was working. But in its delightful combination of romantic adventure and fairy mythology with shrewd humor the *Wife of Bath's Tale* far surpasses them all.

The Friar's Tale and the Summoner's Tale — *The Friar's Tale* and the *Summoner's Tale* are both *fabliaux*, for which various parallels have been found. In neither case is Chaucer's source known, and its discovery would probably be unimportant. For the slight anecdotes are richly overlaid by description, characterization, and witty dialogue obviously original with the poet. The satirical account of the ecclesiastical court, the highly comical encounter of the Summoner with the diabolical "bailly," the description of the Friar's visit to the house of Thomas, the villager — all these are specimens of Chaucer's most accomplished workmanship. Though the tales contain no definite indication of date, the free handling of the material places them unquestionably at the period of the full development of Chaucer's art.

FRAGMENT IV (GROUP E)

The Clerk's Tale — In the *Clerk's Tale* of Patient Griselda Chaucer is once again dealing with what was originally a story from folk-lore. But it had been given literary form by two of the greatest men of letters on the continent. Boccaccio, who, whatever material he had to work with, must be regarded as the creator of the character of Griselda as it is actually known to literature, included the story in his *Decameron* as the tenth tale of the tenth day. Then Petrarch made a Latin rendering of it; and this was Chaucer's source, as he acknowledges gracefully, and by the use of a recognized convention, when he makes the Clerk declare that he learned the story from Petrarch in Padua. In all the essentials of the narrative Chaucer's version follows its original. It is a close rendering, as poetical translations go. Though some details have been pointed out in which it resembles Boccaccio's Italian rather than Petrarch's Latin, Chaucer's knowledge and use of the *Decameron* remain uncertain, if not unlikely. Other small variations from Petrarch's

Latin have been shown to agree with a contemporary French translation which Chaucer may have used. In its ultimate origin the tale is related to the ancient legend of Cupid and Psyche which was somewhere combined in popular tradition with another *marchen* of the type represented in the ballad of Fair Annie. As narrated by Boccaccio, Petrarch, and Chaucer, it is a beautiful and sympathetic narrative of the sufferings inflicted on Griselda by her misguided husband. It is not only sympathetic but moving if we accept, as we must, the convention in conformity to which it was written. Judged by the standards of realistic fiction, the action is preposterous and the character of Griselda, in its imperturbable meekness, neither real nor admirable. Petrarch recognized this and explained, in pointing a moral which the Clerk repeats, that her behavior is meant to teach how human beings should submit to the Providence of God. Chaucer saw the absurdities of the tale just as clearly, and his humorous comment finds expression in the Clerk's rollicking *envoy*, in which he declares that it would be intolerable if women were like Griselda, and bids wives to stand at defense and be as "egre as is a tygre yond in Ynde." Yet Petrarch also testifies that he found an Italian, after the reading of the tale, dissolved in tears, and the primary effect of Chaucer's poem is and was unquestionably meant to be, pathetic. To accept the action calls for no more suspense of critical judgment than is required by many a myth or drama or tale of adventure. And to understand Griselda it is necessary to bear in mind that she was not drawn as a complex human creature like the Pardoner or the Prioress or the Wife of Bath. She belongs rather, like Constance in the *Man of Law's Tale*, with the simple, almost allegorical, types which the Middle Ages loved to contemplate. From the mediaeval character of the *Clerk's Tale* and *Man of Law's Tale* critics have inferred that both were written rather early. But such uncertain indications of date as have been noted point rather to their composition during the Canterbury period.

The Merchant's Tale In the *Merchant's Tale* of January and May, once again the kernel of the story is a popular *marchen*. It is known to folk-lorists as the "Pear-Tree Episode," and is widely disseminated in Europe and Asia. It serves the Merchant as an example of the wicked wiles of women. But the pear-tree story, which supplies the final incident of the deception of the husband, is only a small part of the Merchant's discourse. Here, as in the case of most of Chaucer's latest writings, the simple plot is richly elaborated by description, comment, and characterization. In the story itself there is introduced, with serio-comic effect, a bit of "machinery" from fairy mythology about Pluto and Proserpina. The figure of January affords one of the most vivid portrayals in literature of the type, at once amusing and repulsive, of the superannuated lover, *senex amans*. And the whole story is handled with great dramatic effect by the Merchant, himself unhappily mated, to give point to his bitter condemnation of matrimony and of the women to whose evil devices it exposes men.

FRAGMENT V (GROUP F)

The Squire's Tale With the *Squire's Tale*, as has been already remarked, Chaucer drops the theme of the marriage problem and turns to an interlude of pure romance. The Squire tells a story of adventure and enchantment, laid in the distant land of Cambyskan. It contains, to be sure, the sad history of a deserted lady, but even this is made less real by the metamorphosis of the actors into birds. The tale is a perfect expression of the joy and wonder and simple human feeling which gives enduring charm to the numerous metrical romances, many of them defective in literary form, of mediaeval Europe. It is clear that Chaucer, with all the skepticism and sophistication that have been attributed to him, could enter heartily into the spirit of this literature. He "left half-told the story of Cambuscan bold," probably because he had in mind no plan for continuing it. No definite source has been discovered for the tale, and Chaucer was not

much given to inventing plots For what he did write he very likely found suggestions in the romance of Cleomades and in accounts then current of travels in the East He may have picked up some of his lore from the oral reports of the traders and sailors with whom he was in frequent contact in the port of London For it is not to be assumed that everything he used came out of books And though it is seldom possible to trace non-literary channels of information, it is interesting to speculate about them and important to recognize their existence

The *Franklin's Tale* is of a *genre* not elsewhere represented among Chaucer's writings It purports to be a "Breton lay," that is, a short romance or tale of adventure such as the "ancient gentle Britons" were believed to have composed in their Celtic tongue No poems of the exact type appear to have been preserved in early Welsh or Breton, but a number have come down in French and English The finest specimens are the lays of Marie de France, the truly British character of which — whatever exact sources lay behind them — appears in their setting, in incidents and other features paralleled in Welsh and Irish saga, in occasional traces of the Breton language, and in the delicate fancy commonly recognized as characteristic of Celtic literature Among the English lays that of *Le Fraisne*, translated from Marie, and that of Sir Orfeo, perhaps best illustrate the same Celtic qualities Whether Chaucer actually had a Breton lay (he would doubtless have known it in French or English) from which he derived the *Franklin's Tale*, is a matter of disagreement At first sight the names of Arviragus and Dorigen and the localization in Brittany seem to favor the supposition But the substance of the story is sufficiently accounted for by Boccaccio's version in the *Filocolo*, which was probably known to Chaucer, and it is now the prevalent opinion that he had no other source He could easily have supplied the Celtic names of persons and places, though the description of Brittany, if due to him, affords an instance of unusual care in providing an appropriate setting for a tale If he did not have a Breton lay as his source and model, he at all events knew very well what a lay ought to be The romantic theme, the resort to magic or other incidents of supernatural character, the spirit of chivalry and courtesy — all these features of the *Franklin's Tale* are characteristic of the poems of Marie and her successors Beyond this, in its urbanity and humor, the *Franklin's Tale* is both appropriate to the fictitious teller and delightfully expressive of the author It is happily placed, as has already been observed, in the sequence of the tales of the Marriage Group Thus considered in its relation to the Canterbury series, it fulfills a dramatic purpose, and considered by itself, it is an example of an interesting literary type, which it at once reproduces and transcends

FRAGMENT VI (GROUP C)

The Physician's Tale With the end of Fragment V (Group F) the continuity of the *Canterbury Tales* is once more broken In the best manuscripts the *Franklin's Tale* is followed by those of the Doctor and the Pardoner, but this pair (Group C) are not connected by genuine links with any of the other tales

The *Physician's Tale* is the old Roman story of Appius and Virginia It is told on the authority of Livy, but Chaucer's actual source seems clearly to have been the Roman de la Rose, from which he took even the citation of the Latin historian In the simplicity of its structure and the directness with which it follows its source the *Physician's Tale* differs strikingly from the tales of the Marriage Group which we have been considering, and ranges itself rather with the narratives that make up the *Legend of Good Women* It has even been conjectured that Chaucer originally meant the story of Virginia for that collection Like the legends, the *Physician's Tale* is by no means without art, but it is certainly not in what we have come to recognize as Chaucer's latest manner The composition should perhaps be assigned to the late eighties, a date which is supported by

personal allusions conjecturally recognized in the tale. The narrative, in general simple and straightforward, is interrupted by a long digression on the character and education of young girls. This discussion may have been prompted by a scandalous occurrence in the family of John of Gaunt. The remarks are also not inappropriate to the Doctor, and were perhaps introduced by way of adapting the tale to the teller.

The Pardoner's Prologue and Tale. Joined to the *Physician's Tale* are the prologue and tale of the Pardoner, which constitute one of Chaucer's most remarkable productions. They contain no definite indication of date, but clearly belong to a time when the plan of the *Canterbury Tales* was fully developed. The rascally Pardoner, suitably described by Professor Kittredge as "perhaps the one lost soul on the pilgrimage," begins with a confession, or rather a boastful relation, of all his vices and fraudulent acts. Then he preaches a sample sermon, such as he is in the habit of using to extract money from his congregations. Feeling, no doubt, that in such a company of "good felawes," whatever he tells will be privileged information, he keeps nothing back, but confesses all his dishonest motives and evil practices. At last, reaching the height of insolent jocularly, he recommends his false relics to his fellow-pilgrims and invites the Host, as most "enveloped in synne," to make the first offering. Thereupon ensues a bitter quarrel which it takes the best offices of the Knight to compose.

In spite of his contemptible nature, physical and moral, the Pardoner is one of the most intellectual figures among the pilgrims and his performance is worthy of his powers. His tale has sometimes been called the best short story in existence. Embodied in the sermon as an *exemplum*, or illustrative example, it is the old anecdote of the three revelers who found death in a heap of gold. It has been current in Asia as a moral fable from the time of the birth-tales of the Buddha, and Mr. Kipling included a modern version in his *Jungle Book*. Numerous European analogues have been collected, some of which are similar to Chaucer's version, but no one of them appears to have been his source. Certainly the tale was never better told than by the Pardoner. In the management of the intrigue and the swift *denouement* it is a model of short-story method. In atmosphere and characterization it is vividly conceived, and in the dialogue not a word is wasted. And the Old Man, the Messenger of Death, in his mystery and moral sublimity is one of the most impressive apparitions in poetry.

FRAGMENT VII (GROUP B²)

The Pardoner's Tale ends another fragment. It is followed in the best manuscripts by the series of tales (Group B²) which in most recent editions come after that of the Man of Law. But there is no reason for supposing that Chaucer meant to put them in that position. Within the group there seems to be no principle of arrangement save that of contrast or variety.

The Shipman's Tale is a *fabliau* and relates how a merchant was doubly cheated by a monk, first of his wife's favors, and second of his money. The anecdote is widely dispersed in popular tradition and is still current in America, where it is told at the expense of nationalities reputed to be parsimonious. The best known literary version except Chaucer's is in Boccaccio's *Decameron*.

The Prioress's Tale. In complete contrast with the scandalous anecdote of the Shipman is the Tale of the Prioress which follows. Requested by the Host, in what may be called without exaggeration the politest speech in English literature, to tell her story, the Prioress first recites an Invocation to the Blessed Virgin, and then relates a legend of a little "clergeoun," or school-boy, murdered by the Jews. A vast cycle of such stories have been current since the early Christian centuries, and they still spring up when hostile feelings develop between Jews and Christians. In the special form which the legend takes in the *Prioress's Tale* and related versions, it is a "miracle of Our Lady,"

and the murdered child, by the intervention of the Virgin, is made to speak and declare the manner of his death. In most accounts of the miracle, and probably in its original form, the story ends happily with the restoration of the child to life. But Chaucer's version, and without doubt his source, have a tragic ending, probably taken over from the story of Hugh of Lincoln long familiar in popular ballads. The *Prioress's Tale*, though in the stanzaic form characteristic of Chaucer's middle period, is generally assigned, by reason of its flawless workmanship and its perfect adaptation to the teller, to the time of the fully developed plan of the Canterbury Tales. By a comparison of the numerous extant versions of the miracle it is possible to discover almost exactly what Chaucer had before him in his source. And we find that working here on a small scale and with almost fragile delicacy of materials he contributed the same new elements of descriptive setting and dramatic characterization which he brought to his larger works. But here, in the interest of dramatic propriety, his humor was held completely in abeyance and the story is told in a spirit of consistent pathos. Surely that criticism is perverse which maintains that Chaucer wrote the *Prioress's Tale* as a satire on childish legends. He is as far from showing disrespect for the story as for the devout lady who tells it. And when the miracle was related even the ruder and more boisterous members of the company were reduced to silence.

The adaptation of the story to the Prioress is almost too obvious to mention. Everywhere in it are apparent her religious devotion, her elegance and refinement, her "conscience and tendre herte" — unhappily not incompatible with a bigoted hatred for the "cursed Jewes." The story and, hardly less, the revealing introductory dialogue with the Host, serve admirably to complete the portrait of the Prioress in the *Prologue*.

The Rime of Sir Thopas To recall the company from the solemn mood induced by the Prioress's legend, the Host calls upon Chaucer, who looks as if he could contribute something good, for the next story. The creator of all the pilgrims modestly protests that he has nothing to offer but an old rime he learned long ago, and then launches out into the doggerel jog-trot of the stanzas of *Sir Thopas*. He is allowed to finish only one canto, or "fit," and begin a second, when the Host declares he can stand no more of it. Chaucer asks, with injured sensibility, why he should be stopped in his tale more than any other man, but the Host is obdurate and tells him he shall no longer rime. Chaucer obediently accepts the ruling of the "lord and governour," and tells the prose tale of *Melibeé*.

The rime of *Sir Thopas* is hardly a tale at all. It starts out, in the language and measure of the more popular minstrel romances, to recount the adventures of the paragon of knighthood whose name it bears, and before it is cut short it relates his enamourment with a fairy queen and one inglorious exploit against a giant "with hevedes three." The whole piece is preposterous in the extreme and obviously satirical in purpose. But there is some difference of opinion as to the object of the satire. It has long been recognized that the rime reproduces many of the absurd features of the poorer romances — their padded style and doggerel movement, their catalogue method of description, with endless lists of food and clothing, birds and trees, or the physical features of men and women, their stock adventures of heroes in love or war, their commonplaces of sentiment or of moral teaching. To the reader familiar with the metrical romances nearly every line of *Sir Thopas* recalls some figure or incident or trick of style, not necessarily absurd in itself, and makes it ridiculous. It has been commonly held that Chaucer's main purpose in the parody was to show up these defects of the romances, and some readers have drawn the unwarrantable inference that he meant to disparage the whole body of such compositions. But recent critics have seen in *Sir Thopas*, in addition to the literary satire, or even in place of it, social satire at the expense of the Flemish knighthood. It is clear, especially from accounts cited by Miss Winstanley and Professor Manly, that the knights of Flanders were the subject of ridicule at the French and English courts, and *Sir Thopas*,

born at "Poperyng, in the place," was very likely intended as a representative of the type. The descriptions of his food and clothing, appearance, and behavior all seem to convey such jokes as were made by the older aristocracy in contempt for the Flemish *nouveaux riches*, bourgeois intruders into the circle of chivalry. This application of the satire in *Sir Thopas*, when once pointed out, appears altogether reasonable. But it does not exclude the older interpretation, and it is probable that we should recognize in the poem a twofold satire, literary and social. And after all, the Host's comments, which, here and elsewhere, afford some indication of Chaucer's purposes, point rather to the former. He makes no reference to Flemish or other upstart knights, but condemns *Sir Thopas* as a wretched rime.

The Tale of Melbeee "Cut off in the midst of *Sir Thopas*," one American critic observes, "Chaucer revenges himself by telling the dull tale of *Melbeee*." Most modern readers will doubtless agree in this appraisal of the "moral tale and virtuous" of Melibeus and Dame Prudence. Chaucer's prose, at its best, is heavy in comparison with his verse. Allegory is now out of fashion, and the moral instruction in *Melbeee* is commonplace and tiresomely schematic. Except for the collector of proverbs and apophthegms it has now small literary interest. Yet some allowance must undoubtedly be made for change of taste. The Host — who, to be sure, has in mind practical rather than artistic considerations — receives the tale enthusiastically. This is the more significant since he has just cut short *Sir Thopas*, and since the *Monk's Tale*, which immediately follows, is interrupted by the Knight when he can no longer endure the dismal tragedies. In so far as the pilgrims' comments are intended to represent the taste and fashion of the time, the *Melbeee* at least escapes condemnation. Lydgate, writing in the next generation, speaks of it with respect. Chaucer himself, too, had enough interest in the plot, slight as it is, to utilize it in the *Monk's Tale*. On the whole, there is no reason to suppose that he or his age thought ill of *Melbeee*. And the *Parson's Tale*, on the seven Deadly Sins, and the lost translation of Pope Innocent's *De Contemptu Mundi* testify to his interest in much more uninviting specimens of what Lord Bacon would call "friar's books of edification and mortification."

The *Melbeee* is a close translation of the French *Livre de Melbé et de Dame Prudence*, ascribed to Jean de Meun, and this in turn is a free rendering of the *Liber Consolationis et Consiliu* of Albertanus of Brescia. The date of Chaucer's version is unknown, but it probably belongs among the earlier productions of the Canterbury period.

The Monk's Tale After an extremely personal outburst, in which the Host laments that Godelief, his wife, is not more like Dame Prudence, and shows that she uses all the arguments of a Lady Macbeth to make him resort to violence against the men who have given her offense, he turns for the second time to the Monk and asks him for a tale. Presuming, it would seem, upon the jovial character of the hunting cleric, he begins in a familiar tone to ask him his name, becomes more and more personal, and ends by declaring that if he were pope such a vigorous man would not be restrained from begetting offspring. This eugenic argument, which is repeated in the canceled Epilogue to the *Nun's Priest's Tale*, is rather unusual in the contemporary discussions of sacerdotal celibacy. Pursuing his attack, and confident of provoking a lively response, the Host asks for an entertaining story, and in particular, for something about hunting. The Monk, unexpectedly — but, in view of the Host's rather impudent onslaught, not unnaturally — preserves the dignity of the cloth. Without taking direct offense he ignores the Host's challenging remarks and offers to relate, for the edification of the company, either a life of St. Edward or a series of "tragedies," of which he has a hundred in his cell. Then after giving, with pedantic solemnity, a dictionary definition of a tragedy, he tells a string of dismal tales of the fall of men from high estate. When he has finished some fifteen of his inexhaustible supply the Knight stops him, declaring that he cannot endure to hear any more about "wo and hevynesse." The Host gives the Monk one more chance

to tell a tale which would be in character. But he refuses to play the expected part, and the Host turns to the Nun's Priest, who proves more tractable.

For the scheme of the *Monk's Tale*, Chaucer was indebted principally to two sources—the Roman de la Rose, which supplied him with the moral concerning Fortune and with some of the individual instances, and Boccaccio's *De Casibus Virorum et Feminarum Illustrium*, which gave him his sub-title and also several of the tragedies. The other examples he gathered from Boccaccio's *De Mulieribus Claris*, the Bible, Boethius and Dante, and in three instances — Peter of Spain, Peter of Cyprus, and Barnabo Visconti — from contemporary life. In the case of a few, which contain familiar historical information, the exact source has not been determined. The date of the collection, except for the account of Barnabo, was almost certainly early. The death of Barnabo — one of the very few contemporary events specifically mentioned by Chaucer — did not take place until December, 1385, and Chaucer's lines about it could hardly have been written before the early weeks of 1386. But the single stanza bears every indication of having been interpolated, and the rest of the work belongs to the period of transition from French to Italian influence. The early seventies seem the most reasonable date. The literary interest of the compilation is small, as was inevitable with a series of encyclopedic sketches of the "falls of princes." The Barnabo stanza has vigor and warmth of feeling, and the tragedy of Ugolino, alone perhaps, has moving power. For this deals, not with the summary of a career, but with a tragic moment which could be presented in the small compass of the poem, and Chaucer had a supremely excellent model in Dante's *Inferno*.

The Nun's Priest's Tale The tale of the Nun's Priest, in contrast to the apprentice work of the Monk's tragedies, shows Chaucer again at the height of his powers. It was not merely written with the Nun's Priest in mind, but was adapted with more than usual care to the character and calling of the teller. His habit of life as a preacher appears in pulpit mannerisms and in the frequent use of homiletic material. His relation to the Prioress as father confessor and spiritual adviser, and at the same time social dependant or beneficiary, seems to be reflected in the cautious protest, "I kan noon harm of no woman divyne." His own character, in its combination of modesty and good humor with quick wit and high intelligence, is one of the most vivid among the pilgrims. Yet it is revealed only as it appears dramatically in his tale, for there is no sketch of him in the *General Prologue*. The story itself is the familiar incident of the cock who was seized by a fox and made his escape by inducing his captor to open his mouth in speech. It is preserved both in fables and in an episode of the beast-epic known in various languages as the romance of Renard. It used to be held that Chaucer's version was derived from the fable, *Dou Coc et Dou Werpil*, of Marie de France. But a careful comparison of numerous forms of the story has shown that the *Nun's Priest's Tale* belongs rather with the epic than with the fables. The type of literature with which Chaucer was working can be best observed in the old French *Roman de Renart* or the Netherlandish *Reinaert Vos*, and it received its classic treatment in modern times in Goethe's *Reinecke Fuchs*. But Chaucer's source, or, for that matter, the simple incident itself which constitutes the action, counts for little in the poem compared with the brilliant presentation. In none of Chaucer's tales — perhaps in no story that could be cited — is the narrative more enlivened by variety of method, by apt description, witty dialogue, or wealth of literary allusion and philosophical comment. The cock's tragic adventure is presented, almost from the outset, against a background of universal history and divine providence. In the discussion of dreams and destiny the Priest draws upon the sermon-books, which are great treasure-houses of mediæval fiction. The catastrophe, thus prepared for, is related in the grand style, making the poem the first notable English example of mock-heroic. And this method is extended with amazing subtlety of humor, to the presentation of the characters of Chauntecleer and Pertelote. The balance is most delicately maintained between the barnyard and the boudoir — or, in contemporary language, the bower. At

one moment the characters are in most physical literalness the cock and hen, and in the next Chauntecleer is an educated gentleman, quoting *auctorities* and translating Latin for the ladies, and Pertelote, the object of his courtly attentions, is a practical and rather disillusioned woman of the world. In her skeptical habit of mind, as Professor Kittredge long ago pointed out, she is an amusing counterpart of the tragic heroine, Criseyde.

The *Nun's Priest's Tale* is followed by an *Epilogue* which repeats in a measure the argument of the earlier words of the Host to the Monk, and which, probably for that reason, appears to have been canceled by Chaucer. Even if retained it does not furnish a definite introduction to any following tale. It therefore marks the end of the seventh fragment.

FRAGMENT VIII (GROUP G)

The Second Nun's Tale. The "nonne chapeleyne," like her superior, the Prioress, relates a Christian legend. It is the life of the famous Roman martyr, St. Cecilia, and was taken by Chaucer from the *Legenda Aurea*, or a version almost identical with that of Jacobus Januensis. Chaucer's text closely follows the Latin original, and is regarded by common consent as the work of his early years. The *Prologue*, which some scholars hold to have been composed later than the legend, is partly based upon the noble prayer of St. Bernard to the Virgin in the thirty-third canto of Dante's *Paradiso*. So at least that passage may be assigned to the period after Chaucer's first Italian journey, and the whole composition, along with the *Monk's Tale*, which also shows the beginning of Italian influence, probably belongs to the early seventies. The legend, by reason alike of subject-matter and of treatment, lacks the vivid and varied human interest of Chaucer's later writings. But with all its simplicity, it is by no means devoid of poetic beauty, and the truly reverent spirit of the narrative — which was not dramatically composed for the Nun — should be taken into account by those critics who think of Chaucer as out of sympathy with the religion of his age. To the student of literary history it is an excellent specimen of the saints' lives, which constituted a very large part of the narrative writings of the Middle Ages. It also gives, as Professor Tatlock has remarked, an expression rarely to be matched in literature, of the triumphant spirit of early Christianity.

The Canon's Yeoman's Tale. The Nun's account of the remote martyrdom of St. Cecilia is followed immediately by what is perhaps the most closely personal and contemporaneous story in the collection, the Canon's Yeoman's anecdote of a swindling alchemist. It has even been conjectured that Chaucer wrote the tale in indignation at his own treatment by a follower of the "sliding craft," and a particular canon of Windsor, William Shuchurch, known to have practiced the art, has been identified as a possible subject of the satire. Be that as it may, the tale reveals keen interest if not strong feeling, and the exposure and denunciation of the alchemist's trickery is thoroughgoing. It does not follow, of course, that Chaucer regarded alchemy as wholly an imposture. The tale shows that he had a considerable acquaintance with alchemical writings, which did have scientific standing in his age, and it would be strange if he did not recognize that there was a legitimate practice of the art.

The Yeoman is represented as overtaking the pilgrims after a mad gallop with his master, who takes abrupt leave upon discovering that his rascality is to be revealed. Whether the pair were really an afterthought with Chaucer we do not know. The device by which they are brought in may have been in his mind from the beginning. In any case it gives variety to the narrative, and provides a natural and dramatic introduction for the Yeoman's story. He begins, like the *Wife of Bath* and the *Pardoner*, with a personal confession, though in this case the speaker is not the principal culprit. He is himself the victim of his dishonest lord, from whom he set out to learn the art of "multiplying." He describes at considerable length the processes of alchemy, and then

tells of a double swindling trick played by a canon upon a priest. No literary source need be sought for the anecdote, though records have been found of very similar incidents. Probably they were a matter of too common experience. They make a good story, and the Canon and his Yeoman, whether or not drawn from life, are among the most lifelike of Chaucer's characters.

FRAGMENT IX (GROUP H)

The Manciple's Prologue and Tale When overtaken by the Canon's Yeoman, the pilgrims are said to have been at "Boughton-under-Blee." In the *Manciple's Prologue*, which begins the next fragment, they are at Bob-up-and-Down, identified conjecturally as Harbledown, or a field in the vicinity between Boughton under Blean and Canterbury. It is usually understood that the company was now approaching Canterbury, and that the tales of the Manciple and the Parson were intended to close the outward journey. But it is entirely possible, as has been recently suggested, that Chaucer meant the *Manciple's Tale* to be told early on the way back to London, and that he was holding the *Parson's Tale* in reserve for the very end.

The subject of the Manciple's story is the Tell-tale Bird, famous in popular tradition in both orient and occident. The tale obtained wide diffusion in the Middle Ages as one of the stories in the romance of the Seven Sages, and in this form was very probably known to Chaucer. But his own version is derived rather from the *Metamorphoses* of Ovid, considerably elaborated by description, illustrative *exempla*, and other digressions. The treatment is rhetorically formal, even somewhat pedantic, and seems to indicate early composition. This supposition is supported, positively, by the extensive use of the *Roman de la Rose* and, negatively, by the fact that the tale bears no indication of having been written for one of the Canterbury pilgrims.

FRAGMENT X (GROUP I)

The Parson's Prologue and Tale The Parson, when called upon by the Host to play his part in the game, refuses to tell a "fable," or "idle story," but declares himself willing to speak of "moralttee and vertuuous matere." Being a Southern man, however, he cannot compose alliterative verse (which in Chaucer's century was especially cultivated in the dialects of the north and northwest), and he "holds rime but little better", so he offers to tell what he calls a "merry tale in prose." This description is so ludicrously inappropriate to the discourse that follows — a treatise on the Seven Deadly Sins — that some critics have thought that Chaucer must have meant it to introduce a different tale. They have even questioned whether he intended what is known as the *Parson's Tale* to be included at all in the Canterbury collection. But, after all, the treatise is exactly the kind of entertainment the Parson said he was willing to provide, and in calling it a "merry tale" he was only having his little joke — very much as Chaucer did in introducing his *Melbebe*. In spite of the Host's exhortation, "Beth fructuous, and that in htel space," the *Parson's Tale* is by far the longest in the series. Whatever claim it had to consideration in the competition of the pilgrims certainly rests rather upon "sentence" than upon "solas." It deals with the Deadly Sins according to the usual classification and by the regular method of a manual of confession. The greater part has been shown to correspond closely to a portion of the third book of the *De Poenitentia* of Raymond de Pennaforte. Into this has been inserted a section derived from the *Summa de Vitiis* of Guilielmus Peraldus. The exact form in which Chaucer had these treatises is not yet known, and it is not even possible to say whether he first made the combination. But it seems probable that he found it ready to hand in the work of a predecessor.

Chaucer's Retractions The *Parson's Tale* is followed by the much discussed *Retractions*

ciouns, or Retractions, of the author In them Chaucer revokes all his "translacions and endtynges of worldly vanitees," mentioning by name not only those Canterbury tales "that sownen into synne" but also some works which seem quite inoffensive Partly because of the inclusion among disavowed writings, of the *Book of the Duchess*, the *House of Fame*, the *Parlament of Fowls*, and the *Legend of Good Women*, some critics have denied the authenticity of the *Retractions* But it is to be observed that the author is repudiating not merely downright sin, but all worldly vanities, and the poems in question celebrate, in one aspect or other, romantic love To Chaucer, in the mood in which he wrote the *Retractions*, nothing seemed worthy except works on philosophy and religion, and he specifically excepts from his condemnation only the translation of Boethius "and other bookes of legendes of seintes, and omelies, and moralitee, and devocion" Such a repudiation of most of his life work may be deplored as weakness of mind or explained as a sign of broken health in old age But it can hardly be regarded as impossible, or even improbable Literary history affords many examples, from St Augustine down to modern times, of similar changes of heart In Chaucer's own century Boccaccio, who is so much like him in temperament, is reported, while still in middle life, to have undergone a religious experience which led him to renounce his frivolous and licentious writings in the vernacular and devote himself to learned treatises in Latin And it was not only men of letters who were moved in old age to make amends for what they regarded as sinful lives Chaucer's own friend, Sir Lewis Clifford, the Lollard Knight, was another conspicuous example It is not to be supposed that Chaucer was necessarily immune from such revulsion of feeling Moreover, many of his writings contain passages which, by the standards of any age, would be pronounced vulgar and indecent If we are more lenient toward them than was the aged author himself, it is partly because some of the "cherles tales" are examples of his most masterly narrative art, and partly because in the work of a great realist vice and depravity cannot be excluded And it may at least be said for Chaucer, in contrast to many of the modern practitioners of realism, that he is never morbid or unhealthy, and that he sees life in a true perspective

THE CANTERBURY TALES

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FRAGMENT I (GROUP A). GENERAL PROLOGUE

Here bygynneth the Book of the Tales of Caunterbury

Whan that Aprille with his shoures soote
The droghte of March hath perced to the
roote,

And bathed every veyne in swich licour
Of which vertu engendred is the flour,
Whan Zephirus eek with his sweete breath 5
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halve cours yronne,
And smale foweles maken melodye,
That slepen al the nyght with open ye 10
(So priketh hem nature in hir corages),
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straunge
strondes,

To ferne halwes, kowthe in sondry londes,
And specially from every shures ende 15
Of Engelond to Caunterbury they wende,
The hooly blisful martir for to seke,
That hem hath holpen whan that they
were seeke

Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay 20
Redy to wenden on my pilgrymage
To Caunterbury with ful devout corage,
At nyght was come into that hostelrye
Wel nyne and twenty in a compaignye,
Of sondry folk, by aventure yfalle 25
In felawshipe, and pilgrimes were they
alle,

That toward Caunterbury wolden ryde
The chambres and the stables weren wyde,
And wel we weren esed atte beste 29
And shortly, whan the sonne was to reste,
So hadde I spoken with hem everichon
That I was of hir felawshipe anon,
And made forward erly for to ryse,
To takeoure wey ther as I yow devyse

But nathelees, whil I have tyme and
space, 35
Er that I ferther in this tale pace,

Me thynketh it acordaunt to resoun
To telle yow al the condicioun
Of ech of hem, so as it semed me,
And whiche they weren, and of what de-
gree, 40

And eek in what array that they were inne,
And at a knyght than wol I first bigynne
A KNYGHT ther was, and that a worthy
man,

That fro the tyme that he first bigan
To riden out, he loved chivalrie, 45
Trouthe and honour, fredom and curteisie
Ful worthy was he in his lordes werre,
And therto hadde he riden, no man ferre,
As wel in cristendom as in hethenesse,
And evere honoured for his worthynesse 50
At Ahsaundre he was whan it was wonne
Ful ofte tyme he hadde the bord bigonne
Aboven alle nacions in Pruce,
In Lettow hadde he reysed and in Ruce,
No Cristen man so ofte of his degree 55
In Gernade at the seege eek hadde he be
Of Algezar, and riden in Belmarye
At Lyeys was he and at Satalye,
Whan they were wonne, and in the Grete
See

At many a noble armee hadde he be 60
At mortal batailles hadde he been fiftene,
And foughten foroure feith at Tramyssene
In lystes thries, and ay slayn his foo
This ilke worthy knyght hadde been also
Somtyme with the lord of Palatye 65
Agayn another hethen in Turkye
And everemoore he hadde a sovereyn prys,
And though that he were worthy, he was
wys,

And of his port as meeke as is a mayde
He nevere yet no vileynye ne sayde 70
In al his lyf unto no maner wight
He was a verray, parfit gentil knyght
But, for to tellen yow of his array,

His hors were goode, but he was nat gay
 Of fustian he wered a gypon 75
 Al bismotered with his habergeon,
 For he was late ycome from his viage,
 And wente for to doon his pilgrymage

With hym ther was his sone, a yong
 SQUIER,
 A lovyere and a lusty bachelere, 80
 With lokkes crulle as they were leyd in
 presse

Of twenty yeer of age he was, I gesse
 Of his stature he was of evene lengthe,
 And wonderly delyvere, and of greet
 strengthe

And he hadde been somtyme in chyvachie
 In Flaundes, in Artoys, and Pycardie, 86
 And born hym weel, as of so hitel space,
 In hope to stonden in his lady grace
 Embrouded was he, as it were a meede 89
 Al ful of fresshe floures, whyte and reede
 Syngynge he was, or floytynge, al the day,
 He was as fressh as is the month of May
 Short was his gowne, with slevs longe and
 wyde

Wel koude he sitte on hors and faire ryde
 He koude songes make and wel endite, 95
 Juste and eek daunce, and weel purtreye
 and write

So hoote he lovede that by nyghtertale
 He sleep namoore than dooth a nyghtyn-
 gale

Curtis he was, lowely, and servysable,
 And carf biforn his fader at the table 100

A YEMAN hadde he and servantz namo
 At that tyme, for hym liste ride so,
 And he was clad in cote and hood of grene
 A sheef of pecok arwes, bright and kene,
 Under his belt he bar ful thirftily, 105
 (Wel koude he dresse his takel yemanly
 His arwes drouped noght with fetheres
 lowe)

And in his hand he baar a myghty bowe
 A not heed hadde he, with a broun visage
 Of wodecraft wel koude he al the us-
 age 110

Upon his arm he baar a gay bracer,
 And by his syde a swerd and a bokeler,
 And on that oother syde a gay daggere
 Harnesed wel and sharp as point of spere,
 A Cristopher on his brest of silver sheene
 An horn he bar, the hawdryk was of
 grene,

A forster was he, soothly, as I gesse 117
 Ther was also a Nonne, a PRIORRESSE,
 That of hir smylyng was ful symple and
 coy,

Hire gretteste ooth was but by Sente Loy,
 And she was cleped madame Eglentyne
 Ful weel she soong the service dyvyne, 122
 Entuned in hir nose ful semely,
 And Frenssh she spak ful faire and fetisly,
 After the scole of Stratford atte Bowe, 125
 For Frenssh of Farys was to hire unknowe
 At mete wel ytaught was she with alle
 She leet no morsel from hir lippes falle,
 Ne wette hir fyngres in hir sauce depe,
 Wel koude she carie a morsel and wel kepe
 That no drope ne file upon hire brest 131
 In curteisie was set ful muchel hir lest
 Hir over-lippe wyped she so clene
 That in hir coppe ther was no ferthyng
 sene

Of grece, whan she dronken hadde hir
 draughte 135

Ful semely after hir mete she raughte
 And sikerly she was of greet desport,
 And ful plesaunt, and amyable of port,
 And peyned hire to countrefete cheere
 Of court, and to been estatlich of manere,
 And to ben holden digne of reverence 141
 But, for to speken of hire conscience,
 She was so charitable and so pitous
 She wolde wepe, if that she saugh a mous
 Kaught in a trappe, if it were deed or
 bledde 145

Of smale houndes hadde she that she fedde
 With rosted flessch, or milk and wastel-
 breed

But soore wepte she if oon of hem were
 deed,

Or if men smoot it with a yerde smerte,
 And al was conscience and tendre herte
 Ful semyly hir wympul pynched was, 151
 Hir nose tretys, hir eyen greye as glas,
 Hir mouth ful smal, and therto softe and
 reed,

But sikerly she hadde a fair forheed,
 It was almost a spanne brood, I trowe, 155
 For, hardily, she was nat undergrowe
 Ful fetys was hir cloke, as I was war
 Of smal coral aboute hire arm she bar
 A peire of bedes, gauded al with grene,
 And theron heng a brooch of gold ful
 sheene, 160

On which ther was first write a crowned A,
And after *Amor vincit omnia*

Another NONNE with hire hadde she,
That was hir chapeleyn, and preestes
thre

A MONK ther was, a fair for the maistrie,
An outridere, that lovede venerie, 166
A manly man, to been an abbot able
Ful many a deyntee hors hadde he in stable,
And whan he rood, men myghte his brydel
heere 169

Gynglen in a whistlyng wynd als cleere
And eek as loude as dooth the chapel belle
Ther as this lord was kepere of the celle,
The reule of seint Maure or of seint Benet,
By cause that it was old and somdel streit
This ilke Monk leet olde thynges pace, 175
And heeld after the newe world the space
He yaf nat of that text a pulled hen,
That seith that hunters ben nat hooly men,
Ne that a monk, whan he is reccheles,
Is likned til a fish that is waterles, — 180
This is to seyn, a monk out of his cloystre
But thilke text heeld he nat worth an
oystre,

And I seyde his opion was good
What sholde he studie and make hymselfen
wood, 184

Upon a book in cloystre alwey to poure,
Or swynken with his handes, and labour,
As Austyn bit? How shal the world be
served?

Lat Austyn have his swynk to hym re-
served!

Therefore he was a prikasour aright
Grehoundes he hadde as swift as fowel in
flight, 190

Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare
I seigh his sleeves purfild at the hond
With grys, and that the fyneste of a lond,
And, for to festne his hood under his
chyn, 195

He hadde of gold ywrought a ful curious pyn,
A love-knotte in the gretter ende ther was
His heed was balled, that shoon as any
glas, 198

And eek his face, as he hadde been enoynt
He was a lord ful fat and in good poynt,
His eyen stepe, and rolyng in his heed,
That stemed as a forneys of a leed,

His bootes souple, his hors in greet estaat
Now certainly he was a fair prelaat,
He was nat pale as a forpyned goost 205
A fat swan loved he best of any roost
His palfrey was as broun as is a berye
A FRERE ther was, a wantowne and a
merye,

A lymytour, a ful solempne man
In alle the ordres foure is noon that kan 210
So muchel of dalhaunce and fair langage
He hadde maad ful many a mariage
Of youge women at his owene cost
Unto his ordre he was a noble post
Ful wel biloved and famulier was he 215
With frankeleyns over al in his contree,
And eek with worthy women of the toun,
For he hadde power of confessioun,
As seyde hymself, moore than a curat,
For of his ordre he was licenciat 220
Ful swetely herde he confessioun,
And plesaunt was his absolucioun
He was an esy man to yeve penaunce,
Ther as he wiste to have a good pitaunce
For unto a povre ordre for to yive 225
Is signe that a man is wel yshryve,
For if he yaf, he dorste make avaunt,
He wiste that a man was repentaunt,
For many a man so hard is of his herte,
He may nat wepe, although hym soore
smerte 230

Therefore in stede of wepyng and preyeres
Men moote yeve silver to the povre freres
His typet was ay farsed ful of knyves
And pynees, for to yeven faire wyves
And certainly he hadde a murye note 235
Wel koude he syng and pleyen on a rote,
Of yeddynges he baar outrely the pris
His nekke wht was as the flour-de-lys,
Therto he strong was as a champioun
He knew the tavernes wel in every toun
And everich hostiler and tappestere 241
Bet than a lazor or a beggestere,
For unto swich a worthy man as he
Acorded nat, as by his facultee,
To have with sike lazars aqueyntaunce 245
It is nat honest, it may nat avaunce,
For to deelen with no swich poraille,
But al with riche and selleres of vitaille
And over al, ther as profit sholde arise,
Curteis he was and lowely of servyse 250
Ther nas no man nowher so vertuouse
He was the beste beggere in his hous,

[And yaf a certeyn ferme for the graunt, 252^a
Noon of his bretheren cam ther in his
haunt,] 252^b

For thogh a wydwe hadde noght a sho,
So plesaunt was his "*In principio*," 254
Yet wolde he have a ferthyng, er he wente
His purchas was wel bettre than his iente
And rage he koude, as it were right a whelp
In love-dayes ther koude he muchel help,
For ther he was nat lyk a cloysterer
With a thredbare cope, as is a povre scoler,
But he was lyk a maister or a pope 261
Of double worstede was his semycope,
That rounded as a belle out of the presse
Somwhat he lised, for his wantownesse,
To make his Englissh sweete upon his
tonge, 265

And in his harpyng, whan that he hadde
songe,

His eyen twynkled in his heed aryght,
As doon the sterres in the frosty nyght
This worthy lymytour was cleped Huberd
A MARCEANT was ther with a forked
berd, 270

In mottelee, and hye on horse he sat,
Upon his heed a Flaundryssh bever hat,
His bootes clasped faire and fetisly
His resons he spak ful solempnely,
Sownyng alwey th' encrees of his wyn-
nyng 275

He wolde the see were kept for any thyng
Bitwixe Middelburgh and Orewelle
Wel koude he in eschaunge sheeldes selle
This worthy man ful wel his wit bisette 279
Ther wiste no wight that he was in dette,
So estatly was he of his governaunce
With his bargaynes and with his chevys-
saunce

For sothe he was a worthy man with alle,
But, sooth to seyn, I noot how men hym
calle

A CLERK ther was of Oxenford also, 285
That unto logyk hadde longe ygo
As leene was his hors as is a rake,
And he nas nat right fat, I undertake,
But looked holwe, and therto sobrelly 289
Ful thredbare was his overeste courtepy,
For he hadde geten hym yet no benefice,
Ne was so worldly for to have office
For hym was levere have at his beddes
heed

Twenty bookes, clad in blak or reed,

Of Aristotle and his philosophie, 295
Than robes riche, or fithele, or gay sautrie
But al be that he was a philosophe,
Yet hadde he but litel gold in cofre,
But al that he myghte of his freendes
hente,

On bookes and on lernyng he it spente,
And bisly gan for the soules preye 301
Of hem that yaf hym wherwith to scoleye
Of studie took he moost cure and moost
heede

Noght o word spak he moore than was
neede, 304

And that was seyde in forme and reverence,
And short and quyke and ful of hy sentence,
Sownyng in moral vertu was his speche,
And gladly wolde he lerne and gladly
teche

A SERGEANT OF THE LAWE, war and wys,
That often hadde been at the Parvys, 310
Ther was also, fulliche of excellence
Discreet he was and of greet reverence —
He semed swich, his wordes weren so wise
Justice he was ful often in assise, 314
By patente and by pleyn commissioun
For his science and for his heigh renoun,
Of fees and robes hadde he many oon
So greet a purchasour was nowher noon
Al was fee symple to hym in effect, 319
His purchasyng myghte nat been infect
Nowher so busy a man as he ther nas,
And yet he semed bisier than he was
In termes hadde he caas and doomes alle
That from the tyme of kyng Wilham were
falle 324

Therto he koude endite, and make a thyng,
Ther koude no wight pynche at his writ-
yng,

And every statut koude he pleyn by rote
He rood but hoomly in a medlice cote,
Girt with a cent of silk, with barres smale,
Of his array telle I no lenger tale 330

A FRANKLEYN was in his compaignye
Whit was his berd as is the dayesye,
Of his complexioun he was sangwyn
Wel loved he by the morwe a sop in wyn,
To lyven in delit was evere his wone, 335
For he was Epicurus owene sone,
That heeld opinoun that pleyn delit
Was verraily felicittee parfit
An housholdere, and that a greet, was he,
Seint Juhan he was in his contree 340

His breed, his ale, was always after oon,
 A better envyned man was nowher noon
 Withoute bake mete was nevere his hous 343
 Of fishh and flessch, and that so plentevous,
 It snewed in his hous of mete and drynke,
 Of alle deyntees that men koude thynke
 After the sondry sesons of the yeer,
 So chaunged he his mete and his soper
 Ful many a fat partrich hadde he in muwe,
 And many a breem and many a luce in
 stuwe 350

Wo was his cook but if his sauce were
 Poynaunt and sharp, and redy al his geere
 His table dormant in his halle alway
 Stood redy covered al the longe day
 At sessiouns ther was he lord and sire, 355
 Ful ofte tyme he was knyght of the shire
 An anlaas and a gipsy al of silk
 Heeng at his gurdel, whit as morne milk
 A shirreve hadde he been, and a countour
 Was nowher swich a worthy vavasour 360

AN HABERDASSHERE and a CARPENTER,
 A WEBBE, a DYERE, and a TAPYCHER, —
 And they were clothed alle in o lyveree
 Of a solempne and a greet fraternitee 364
 Ful fresch and newe hir geere apiked
 was,

Hir knyves were chaped nocht with bras
 But al with silver, wroght ful clene and
 weel

Hire girdles and hir pouches everydeel
 Wel semed ech of hem a fair burgeys
 To sitten in a yeldehalle on a deys 370

Everich, for the wisdom that he kan,
 Was shaply for to been an alderman
 For catel hadde they ynogh and rente,
 And eek hir wyves wolde it wel assente,
 And elles certeyn were they to blame 375
 It is ful fair to been ycleped "madame,"
 And goon to vigilies al bifore,
 And have a mantel roialliche ybore

A Cook they hadde with hem for the
 nones 379

To bouille the chiknes with the marybones,
 And poudre-marchant tart and galyngale
 Wel koude he knowe a draughte of Lon-
 doun ale

He koude rooste, and sethe, and broille,
 and frye,

Maken mortreux, and wel bake a pye 384
 But greet harm was it, as it thoughte me,
 That on his shyne a mormal hadde he

For blankmanger, that made he with the
 beste

A SHIPMAN was ther, wonynge fer by
 weste,

For aught I woot, he was of Dertemouthe
 He rood upon a rouncy, as he kouthe, 390
 In a gowne of faldyng to the knee

A daggere hangynge on a laas hadde he
 Aboute his nekke, under his arm adoun
 The hoothe somer hadde maad his hewe al
 broun,

And certainly he was a good felawe 395
 Ful many a draughte of wyn had he ydrawe
 Fro Burdeux-ward, whil that the chapman
 sleep

Of nyce conscience took he no keep
 If that he faught, and hadde the hyer hond,
 By water he sente hem hoom to every
 lond 400

But of his craft to rekene wel his tydes,
 His stremes, and his daungers hym bisides,
 His herberwe, and his moone, his lode-
 menage,

Ther nas noon swich from Hulle to Car-
 tage

Hardy he was and wys to undertake, 405
 With many a tempest hadde his berd been
 shake

He knew alle the havenes, as they were,
 Fro Gootlond to the cape of Fynystere,
 And every cryke in Britaigne and in
 Spayne 409

His barge ycleped was the Maudelayne

With us ther was a DOCTOUR OF PHISIK,
 In al this world ne was ther noon hym lik,

To speke of phisik and of surgerye,
 For he was grounded in astronomye
 He kepte his pacient a ful greet deel 415

In houres by his magyk natureel
 Wel koude he fortunen the ascendent

Of his ymages for his pacient
 He knew the cause of everich maladye,
 Were it of hoot, or coold, or moyste, or
 drye, 420

And where they engendred, and of what
 humour

He was a verray, parfit praktisour
 The cause yknowe, and of his harm the
 roote,

Anon he yaf the sike man his boote
 Ful redy hadde he his apothecaries 425

To sende hym drogges and his letuaries,

For ech of hem made oother for to wynne —
 Hir frendshipe nas nat newe to bigynne
 Wel knew he the olde Esculapius,
 And Deyscorides, and eek Rufus, 430
 Olde Ypocras, Haly, and Galyen,
 Serapion, Razis, and Avycen,
 Averrois, Damascien, and Constantyn,
 Bernard, and Gatesden, and Gilbertyn
 Of his diete mesurable was he, 435
 For it was of no superfluitee,
 But of greet norissyng and digestible
 His studie was but litel on the Bible
 In sangwyn and in pers he clad was al,
 Lyncd with taffata and with sendal, 440
 And yet he was but esy of dispence,
 He kepte that he wan in pestilence
 For gold in phisik is a cordial,
 Therefore he lovede gold in special 444
 A good WIF was ther of biside BATHE,
 But she was somdel deaf, and that was
 scathe
 Of clooth-makyng she hadde swich an
 haunt,
 She passed hem of Ypres and of Gaunt
 In al the parisshe wif ne was ther noon
 That to the offrynge bifore hire sholde
 goon, 450
 And if ther dide, certeyn so wrooth was
 she,
 That she was out of alle charitee
 Hir coverchiefs ful fyne weren of ground,
 I dorste swere they weyeden ten pound 454
 That on a Sunday weren upon hir heed
 Hir hosen weren of fyn scarlet reed,
 Ful strete yteyd, and shoes ful moyste and
 newe
 Boold was hir face, and fair, and reed of
 hewe
 She was a worthy womman al hir lyve
 Housbondes at churche dore she hadde
 fyve, 460
 Withouten oother compaignye in youthe, —
 But therof nedeth nat to speke as nowthe
 And thries hadde she been at Jerusa-
 lem, 463
 She hadde passed many a straunge strem,
 At Rome she hadde been, and at Bologne,
 In Galice at Seint Jame, and at Cologne
 She koude muchel of wandryng by the
 weye
 Gat-tothed was she, soothly for to seye
 Upon an amblere esly she sat,

Ywympled wel, and on hir heed an hat 470
 As brood as is a bokeler or a targe,
 A foot-mantal aboute hir hipis large,
 And on hir feet a paire of spores sharpe
 In felawshupe wel koude she laughe and
 carpe 474
 Of remedies of love she knew per chaunce,
 For she koude of that art the olde daunce
 A good man was ther of religioun,
 And was a povre PERSOUN OF A TOUN,
 Butriche he was of hooly thought and werk
 He was also a lerned man, a clerk, 480
 That Cristes gospel trewely wolde preche,
 His parissshens devoutly wolde he teche
 Benygne he was, and wonder diligent,
 And in adversitee ful pacient,
 And swich he was ypreved ofte sithes 487
 Ful looth were hym to cursen for his tithes,
 But rather wolde he yeven, out of doute,
 Unto his povre parissshens aboute
 Of his offryng and eek of his substaunce
 He koude in litel thyng have suffisaunce
 Wyd was his parisshe, and houses fer
 asonder, 491
 But he ne lefte nat, for reyn ne thonder,
 In siknesse nor in meschief to visite
 The ferreste in his parisshe, muche and lite,
 Upon his feet, and in his hand a staf 497
 This noble ensample to his sheep he yaf,
 That first he wroughte, and afterward he
 taughte
 Out of the gospel he tho wordes caughte,
 And thus figure he added eek therto,
 That if gold ruste, what shal iren do? 501
 For if a preest be foul, on whom we truste,
 No wonder is a lewed man to ruste,
 And shame it is, if a preest take keep,
 A shuten shepherde and a clene sheep
 Wel oghte a preest ensample for to yve,
 By his clenness, how that his sheep sholde
 lyve 508
 He sette nat his benefice to hyre
 And leet his sheep encombred in the myre
 And ran to Londoun unto Seinte Poules
 To seken hym a chaunterie for soules, 516
 Or with a bretherhed to been withholde,
 But dwelte at hoom, and kepte wel his
 folde,
 So that the wolf ne made it nat myscarie;
 He was a shepherde and noght a mer-
 cenarie 514
 And though he hooly were and vertuous.

He was to synful men nat despitous,
 Ne of his speche daungerous ne digne,
 But in his techyng discreet and benygne
 To drawen folk to hevене by farnesse,
 By good ensample, this was his busynesse
 But it were any persone obstinat, 521
 What so he were, of heigh or lowh estat,
 Hym wolde he snybben sharply for the
 nonys

A better preest I trowe that nowher noon
 ys

He waited after no pompe and reverence,
 Ne maked him a spiced conscience, 526
 But Cristes loore and his apostles twelve
 He taughte, but first he folwed it hym-
 selve

With hym ther was a PLOWMAN, was his
 brother,

That hadde ylad of dong ful many a fother,
 A trewe swynkere and a good was he, 531
 Lyvyng in pees and parfit charitee
 God loved he best with al his hoole
 herte

At alle tymes, thogh him gamed or smerte,
 And thanne his neighebor right as hym-
 selve 535

He wolde thresshe, and therto dyke and
 delve,

For Cristes sake, for every povre wight,
 Withouten hire, if it lay in his myght
 His tithes payde he ful faire and wel,
 Bothe of his propre swynk and his catel
 In a tabard he rood upon a mere 541

Ther was also a REVE, and a MILLERE,
 A SOMNOUR, and a PARDONER also,
 A MAUNCIPLE, and myself — ther were
 namo

The MILLERE was a stout carl for the
 nones, 545

Ful byg he was of brawn, and eek of
 bones

That proved wel, for over al ther he cam,
 At wrastlyng he wolde have alwey the
 ram

He was short-sholdred, brood, a thikke
 knarre,

Ther was no dore that he nolde heve of
 harre, 550

Or breke it at a rennyng with his heed
 His berd as any sowe or fox was reed,
 And therto brood, as though it were a
 spade

Upon the cop right of his nose he hade
 A werte, and theron stood a toft of herys,
 Reed as the brustles of a sowes erys, 556
 His nosethirles blake were and wyde
 A swerd and bokeler bar he by his syde
 His mouth as greet was as a greet forneys
 He was a jangler and a golardeys, 560
 And that was moost of synne and har-
 lotries

Wel koude he stelen corn and tollen thries,
 And yet he hadde a thombe of gold, par-
 dee

A whit cote and a blew hood wered he
 A baggepipe wel koude he blowe and
 sowne, 565

And therwithal he broghte us out of towne
 A gentil MAUNCIPLE was ther of a
 temple,

Of which achatours myghte take exemple
 For to be wise in byynge of vitaille,
 For whether that he payde or took by
 taille, 570

Algate he wayted so in his achaat
 That he was ay biforn and in good staat
 Now is nat that of God a ful fair grace
 That swich a lewed mannes wit shal pace
 The wisdom of an heap of lerned men? 575
 Of mastres hadde he mo than thries ten,
 That weren of lawe expert and curious,
 Of which ther were a duszeyne in that
 hous

Worthy to been stywardes of rente and
 lond

Of any lord that is in Engelond, 580
 To make hym lyve by his propre good
 In honour dettelees (but if he were wood),
 Or lyve as scarsly as hym list desire,
 And able for to helpen al a shire 584

In any caas that myghte falle or happe,
 And yet this Manciple sette hir aller cappe

The REVE was a sclendre colerik man
 His berd was shave as ny as ever he
 kan,

His heer was by his erys ful round yshorn,
 His top was dokked lyk a preest biforn
 Ful longe were his legges and ful lene, 591
 Ylyk a staf, ther was no calf ysene
 Wel koude he kepe a gerner and a bynne,
 Ther was noon audtour koude on him
 wyne

Wel wiste he by the droghte and by the
 reyn 595

The yeldyng of his seed and of his greyn
His lordes sheep, his neet, his dayerye,
His swyn, his hors, his stoor, and his pul-
trye

Was hoolly in this Reves governyng,
And by his covenant yaf the rekenyng, 600
Syn that his lord was twenty yeer of age
Ther koude no man bryngre hym in ar-
rerage

Ther nas bailhf, ne huerde, nor oother
hyne,

That he ne knew his sleighte and his
covyne, 604

They were adrad of hym as of the deeth
His wonyng was ful faire upon an heeth,
With grene trees yshadwed was his place
He koude better than his lord purchace
Ful riche he was astored pryvely

His lord wel koude he plesen subtally, 610
To yeve and lene hym of his owene good,
And have a thank, and yet a cote and hood
In youthe he hadde lerned a good myster,
He was a wel good wrighte, a carpenter

This Reve sat upon a ful good stot, 615
That was al pomely grey and highte Scot

A long surcote of pers upon he hade,
And by his syde he baar a rusty blade
Of Northfolk was this Reve of which I telle,
Beside a toun men clepen Baldeswelle 620
Tukked he was as is a frere aboute,
And evere he rood the hyndreste of oure
route

A SOMONOUR was ther with us in that
place, 623

That hadde a fyr-reed cherubynnes face,
For saucefleem he was, with eyen narwe
As hoot he was and lecherous as a sparwe,
With scalled browes blake and piled berd
Of his visage children were aferd
Ther nas quyk-silver, lytarge, ne brym-
stoon,

Boras, ceruce, ne oille of tartre noon, 630
Ne oynement that wolde clense and byte,
That hym myghte helpen of his whelkes
white,

Ne of the knobbes sittyng on his chekes
Wel loved he garleek, oynons, and eek
lekes,

And for to drynken strong wyn, reed as
blood, 635

Thanne wolde he speke and crie as he were
wood

And whan that he wel dronken hadde the
wyn,

Thanne wolde he speke no word but Latyn
A fewe termes hadde he, two or thre,
That he had lerned out of som decree —

No wonder is, he herde it al the day, 64
And eek ye knowen wel how that a jay
Kan clepen "Watte" as wel as kan the
pope

But whoso koude in oother thyng hym
grope,

Thanne hadde he spent al his philosophie,
Ay "*Questio quid uris*" wolde he crie 646

He was a gentil harlot and a kynde,
A better felawe sholde men noght fynde
He wolde suffre for a quart of wyn

A good felawe to have his concubyn 650
A twelf month, and excuse hym atte fulle,

Ful prively a fynch eek koude he pulle
And if he foond owher a good felawe,

He wolde techen him to have noon awe
In swich caas of the ercedekenes curs, 655

But if a mannes soule were in his purs,
For in his purs he sholde ypunysshed be

"Purs is the ercedekenes helle," seyde he
But wel I woot he lyed right in dede, 659

Of cursyng oghte ech gilti man him drede,
For curs wol slee right as assouillyng savith,

And also war hym of a *Significant*
In daunger hadde he at his owene gise

The yonge gyles of the diocise,
And knew hir conseil, and was al hir reed

A gerland hadde he set upon his heed 666
As greet as it were for an ale-stake

A bokeleer hadde he maad hym of a
cake

With hym ther rood a gentil PARDONER
Of Rouncivale, his freend and his compeer,

That streight was comen fro the court of
Rome 671

Ful loude he soong "Com hider, love, to
me!"

This Somonour bar to hym a stif bur-
doun,

Was nevere trompe of half so greet a soun
This Pardonere hadde heer as yelow as wax,

But smothe it heeng as dooth a strike of
flex, 676

By ounces henge his lokkes that he hadde,
And therwith he his shuldres overspradde,

But thynne it lay, by colpons oon and oon
But hood, for jolitee, wered he noon, 680

For it was trussed up in his walet
 Hym thoughte he rood al of the newe jet,
 Dischevelee, save his cappe, he rood al
 bare

Swiche glarynge eyen hadde he as an hare
 A vernycle hadde he sowed upon his cappe
 His walet lay biforn hym in his lappe, 686
 Bretful of pardoun, comen from Rome al
 hoot

A voys he hadde as smal as hath a goot
 No berd hadde he, ne nevere sholde have,
 As smothe it was as it were late shave 690

I trowe he were a geldyng or a mare
 But of his craft, fro Berwyk into Ware,
 Ne was ther swich another pardoner
 For in his male he hadde a pilwe-beer,
 Which that he seyde was Oure Lady veyl
 He seyde he hadde a gobet of the seyl 696
 That Seint Peter hadde, whan that he
 wente

Upon the see, til Jhesu Crist hym hente
 He hadde a croys of latoun ful of stones,
 And in a glas he hadde pigges bones 700

But with thuse relikes, whan that he fond
 A povre person dwellynge upon lond,
 Upon a day he gat hym moore moneye
 Than that the person gat in monthes
 tweye, 704

And thus, with feyned flaterye and japes,
 He made the person and the peple his apes
 But trewely to tellen atte laste,
 He was in churche a noble ecclesiaste
 Wel koude he rede a lessoun or a storie,
 But alderbest he song an offertorie, 710
 For wel he wiste, whan that song was
 songe,

He moste preche and wel affile his tonge
 To wyne silver, as he ful wel koude,
 Therefore he song the murerly and loude

Now have I toold you shortly, in a clause,
 Th'estaat, th'array, the nombre, and eek
 the cause 716

Why that assembled was this compaignye
 In Southwerk at this gentil hostelrye
 That highte the Tabard, faste by the Belle
 But now is tyme to yow for to telle 720
 How that we baren us that ilke nyght,
 Whan we were in that hostelrye alyght,
 And after wol I telle of our viage
 And al the remenaunt of oure pilgrimage
 But first I pray yow, of youre curteasye,
 That ye n'arette it nat my vileynye, 726

Though that I pleynly speke in this mateere,
 To telle yow hir wordes and hir cheere,
 Ne thogh I speke hir wordes proprely
 For this ye knowen al so wel as I, 730

Whoso shal telle a tale after a man,
 He moot reherce as ny as evere he kan
 Everich a word, if it be in his charge,
 Al speke he never so rudeliche and large,
 Or ellis he moot telle his tale untrewe, 735
 Or feyne thyng, or fynde wordes newe
 He may nat spare, although he were his
 brother,

He moot as wel seye o word as another
 Crist spak hymself ful brode in hooly writ,
 And wel ye woot no vileynye is it 740
 Eek Plato seith, whoso that kan hym rede,
 The wordes moote be cosyng to the dede
 Also I prey yow to foryeve it me,
 Al have I nat set folk in hir degree
 Heere in this tale, as that they sholde
 stonde 745

My wit is short, ye may wel understonde
 Greet chere made oure Hoost us everi-
 chon,

And to the soper sette he us anon
 He served us with vitaille at the beste,
 Strong was the wyn, and wel to drynke us
 leste 750

A semely man OURE HOOSTE was withalle
 For to han been a marchal in an halle
 A large man he was with eyen stepe —
 A fairer burgeys is ther noon in Chepe —
 Boold of his speche, and wys, and wel
 ytaught, 755

And of manhod hym lakkede right naught
 Eek therto he was right a myrte man,
 And after soper pleyen he bigan,
 And spak of myrthe amonges othere
 thynges, 759

Whan that we hadde maad our rekenynges,
 And seyde thus "Now, lordynges, trewely,
 Ye been to me right welcome, hertely,
 For by my trouthe, if that I shal nat lye,
 I saugh nat this yeer so myrte a com-
 paignye

Atones in this herberwe as is now 765
 Fayn wolde I doon yow myrthe, wiste I how
 And of a myrthe I am right now bythoght,
 To doon yow ese, and it shal coste
 noght

Ye goon to Caunterbury — God yow
 speede, 769

The blisful martir quite yow youre meede!
 And wel I woot, as ye goon by the weye,
 Ye shapen yow to talen and to pleye,
 For trewely, confort ne myrthe is noon
 To ride by the weye doomb as a stoon, 775
 And therefore wol I maken yow disport,
 As I seyde erst, and doon yow som confort
 And if yow liketh alle by oon assent
 For to stonden at my juggement,
 And for to werken as I shal yow seye,
 To-morwe, whan ye riden by the weye, 780
 Now, by my fader soule that is deed,
 But ye be myne, I wol yeve yow myn heed!
 Hoold up youre hondes, withouten moore
 speche "

Oure conseil was nat longe for to seche
 Us thoghte it was noght worth to make it
 wys, 785

And graunted hym withouten moore avys,
 And bad him seye his vourdit as hym leste
 "Lordynges," quod he, "now herkneþ for
 the beste,

But taak it nought, I prey yow, in desdeyn
 This is the poynt, to speken short and
 pleyn, 790

That ech of yow, to shorte with oure weye,
 In this viage shal telle tales tweye
 To Caunterbury-ward, I mene it so,
 And homward he shal tellen oþere two,
 Of adventures that whilom han bifalle 795
 And which of yow that bereth hym best of
 alle,

That is to seyn, that telleth in this caas
 Tales of best sentence and moost solaaes,
 Shal have a soper at oure aller cost
 Heere in this place, sittinge by this post,
 Whan that we come agayn fro Caunter-
 bury 801

And for to make yow the moore mury,
 I wol myselven goodly with yow ryde,
 Right at myn owene cost, and be youre
 gyde, 804

And whoso wole my juggement withseye
 Shal paye al that we spenden by the weye
 And if ye vouche sauf that it be so,
 Tel me anon, withouten wordes mo,
 And I wol erly shape me therefore "

This thyng was graunted, and oure
 othes swore 810

With ful glad herte, and preyden hym also
 That he wolde vouche sauf for to do so,
 And that he wolde been oure governour,

And of our tales juge and reportour,
 And sette a soper at a certeyn pris, 815
 And we wol reuled been at his devys
 In heigh and lough, and thus by oon assent
 We been accorded to his juggement
 And therupon the wyn was fet anon,
 We dronken, and to reste wente echon, 820
 Withouten any lenger taryynge
 Amorwe, whan that day bigan to
 sprynge,

Up roos oure Hoost, and was oure aller
 cok,

And gadrede us togidre alle in a flok,
 And forth we riden a litel moore than paas
 Unto the wateryng of Seint Thomas, 826
 And there oure Hoost bigan his hors areste
 And seyde, "Lordynges, herkneþ, if yow
 leste

Ye woot youre foreward, and I it yow re-
 corde

If even-song and morwe-song accorde, 830
 Lat se now who shal telle the firste tale
 As evere mote I drynke wyn or ale,
 Whoso be rebel to my juggement

Shal paye for al that by the wey is spent
 Now draweth cut, er that we ferrer
 twynne, 835

He which that hath the shorteste shal
 bigynne

Sire Knyght," quod he, "my mayster and
 my lord,

Now draweth cut, for that is myn ac-
 cord

Cometh neer," quod he, "my lady Prior-
 esse

And ye, sire Clerk, lat be youre shamefast-
 nesse, 840

Ne studieþ noght, ley hond to, every
 man!"

Anon to drawn every wight bigan,
 And shortly for to tellen as it was,
 Were it by aventure, or sort, or cas,

The sothe is this, the cut fil to the Knyght,
 Of which ful blithe and glad was every
 wyght, 846

And telle he moste his tale, as was resoun,
 By foreward and by composicioun,

As ye han herd, what nedeth wordes mo?
 And whan this goode man saugh that it
 was so, 850

As he that wys was and obedient
 To kepe his foreward by his free assent,

He seyde, "Syn I shal bigynne the game,
What, welcome be the cut, a Goddes name!
Now lat us ryde, and herkneth what I
seye" 855

And with that word we ryden forth oure
weye,
And he bigan with right a myrre cheere
His tale anon, and seyde in this manere

THE KNIGHT'S TALE

Heere bigynneth the Knyghtes Tale

*Iamque domos patrias, Scithice post aspera gentis
Prelia, laungero, &c*

Whilom, as olde stories tellen us,
Ther was a duc that highte Theseus, 860
Of Atthenes he was lord and governour,
And in his tyme swich a conquerour,
That gretter was ther noon under the
sonne 863

Ful many a riche contree hadde he wonne,
What with his wysdom and his chivalrie,
He conquered al the regne of Femenye,
That whilom was ycleped Scithia,
And weddede the queene Ypolita,
And broghte hire hoom with hym in his
contree 869

With muchel glorie and greet solempnytee,
And eek hir yonge suster Emelye
And thus with victorie and with melodye
Lete I this noble duc to Atthenes ryde,
And al his hoost in armes hym bisyde 874

And certes, if it nere to long to heere,
I wolde have toold yow fully the manere
How wonnen was the regne of Femenye
By Theseus and by his chivalrye,
And of the grete bataille for the nones
Bitwixen Atthenes and Amazones, 880

And how asseged was Ypolita,
The faire, hardy queene of Scithia,
And of the feste that was at hir weddyng,
And of the tempest at hir hoom-comyng,
But al that thyng I moot as now forbere
I have, God woot, a large feeld to ere, 886
And wayke been the oxen in my plough
The remenant of the tale is long ynough
I wol nat letten eek noon of this route,
Lat every felawe telle his tale aboute, 890
And lat se now who shal the soper wyne,
And ther I lefte, I wol ayeyn bigynne

This duc, of whom I make mencion,
Whan he was come almost unto the toun,

In al his wele and in his mooste pride, 880
He was war, as he caste his eye aside,
Where that ther kneled in the heighe weye
A compaignye of ladyes, tweye and
tweye, 898

Ech after oother, clad in clothes blake,
But swich a cry and swich a wo they make
That in this world nys creature lyvyng
That herde swich another waymentyng,
And of this cry they nolde nevere stenten
Til they the reynes of his brydel henten

"What folk been ye, that at myn hom-
comyng 895
Perturben so my feste with cryng?"
Quod Theseus "Have ye so greet envye
Ot myn honour, that thus compleyne and
crye?"

Or who hath yow mysboden or offended?
And telleth me if it may been amended,
And why that ye been clothed thus in
blak" 911

The eldeste lady of hem alle spak,
Whan she hadde swowned with a deedly
cheere,

That it was routhe for to seen and heere,
And seyde, "Lord, to whom Fortune hath
yiven 915

Victorie, and as a conqueror to lyven,
Nat greveth us youre glorie and youre
honour,

But we biseken mercy and socour 918
Have mercy on oure wo and oure distresse!
Som drope of pitee, thurgh thy gentillesse,
Upon us wrecched wommen lat thou falle
For, certes, lord, ther is noon of us alle,
That she ne hath been a duchesse or a
queene

Now be we caytyves, as it is wel seene,

Thanked be Fortune and hire false wheel,
That noon estaat assureth to be weel 926
And certes, lord, to abyden youre presence,
Heere in this temple of the goddesse
Clemence

We han ben waitynge al this fourtenyght
Now help us, lord, sith it is in thy myght
I, wrecche, which that wepe and wayle
thus, 931

Was whilom wyf to kyng Cappaneus,
That starf at Thebes — cursed be that
day! —

And alle we that been in this array
And maken al this lamentacoun, 935
We losten alle oure housbondes at that toun,
Whil that the seege therabout lay
And yet now the olde Creon, weylaway!
That lord is now of Thebes the citee,
Fulfid of ire and of inquitee, 940
He, for despit and for his tyrannye,
To do the dede bodyes vileynye
Of alle oure lordes whiche that been
yslawe,

Hath alle the bodyes on an heep ydrawe,
And wol nat suffren hem, by noon assent,
Neither to been yburyed nor ybrent, 946
But maketh houndes ete hem in despit ”

And with that word, withouten moore
respit,

They fillen gruf and criden pitously,
“Have on us wrecched wommen som
mercy, 950
And lat oure sorwe synken in thyn herte ”

This gentil duc down from his courser
sterte
With herte pitous, whan he herde hem
speke

Hym thoughte that his herte wolde breke,
Whan he saugh hem so pitous and so
maat, 955

That whilom weren of so greet estaat,
And in his armes he hem alle up hente,
And hem conforteth in ful good en-
tente,

And swoor his ooth, as he was trewe
knyght,

He wolde doon so ferforthly his myght 960
Upon the traunt Creon hem to wreke,
That al the peple of Grece sholde speke
How Creon was of Theseus yserved
As he that hadde his deeth ful wel de-
served 964

And right anon, withouten moore abood,
His baner he desplayeth, and forth rood
To Thebes-ward, and al his hoost beside
No neer Atthenes wolde he go ne ride,
Ne take his ese fully half a day,
But onward on his way that nyght he lay,
And sente anon Ypolita the queene, 971
And Emelye, hir yonge suster sheene,
Unto the toun of Atthenes to dwelle,
And forth he rit, ther is namoore to telle
The rede statue of Maus, with speere and
targe, 975

So shyneth in his white baner lure,
That alle the feeldes glyteren up and down,
And by his baner born is his penoun
Of gold ful riche, in which ther was ybete
The Mynotaur, which that he slough in
Crete 980

Thus rit this duc, thus rit this conquerour,
And in his hoost of chivalrie the flour,
Til that he cam to Thebes and alighte
Faire in a feeld, ther as he thoughte to
fichte

But shortly for to speken of this thyng,
With Creon, which that was of Thebes
kyng, 986
He faught, and slough hym manly as a
knyght

In pleyn bataille, and putte the folk to
flyght,
And by assaut he wan the citee after,
And rente adoun bothe wall and sparre and
rafter, 990

And to the ladyes he restored agayn
The bones of hir housbondes that were
slayn,

To doon obseques, as was tho the gyse
But it were al to longe for to devyse 994
The grete clamour and the waymentynge
That the ladyes made at the brennyng
Of the bodies, and the grete honour
That Theseus, the noble conquerour,
Dooth to the ladyes, whan they from hym
wente,

But shortly for to telle is myn entente
Whan that this worthy duc, this The-
seus, 1001

Hath Creon slayn, and wonne Thebes thus
Stille in that feeld he took al nyght his
reste,

And dide with al the contree as hym leste
To ransake in the taas of bodyes dede,

Hem for to strepe of harneys and of wede,
The pilours didnen bisynesse and cure 1007
After the bataille and disconfiture
And so bifel that in the taas they founde,
Thurgh-girt with many a grevous bloody
wounde, 1010

Two yonge knyghtes liggynge by and by,
Bothe in oon armes, wrought ful richely,
Of whiche two Arcita highte that oon, 1013
And that oother knyght highte Palamon
Nat fully quyke, ne fully dede they were,
But by hir cote-armures and by hir gere
The heraudes knewe hem best in special
As they that weren of the blood roial
Of Thebes, and of sustren two yborn 1019
Out of the taas the pilours han hem torn,
And han hem camed softe unto the tente
Of Theseus, and he ful soone hem sente
To Athenes, to dwellen in prisoun
Perpetuely, — he nolde no rounsoun 1024
And whan this worthy duc hath thus ydon,
He took his hoost, and hoom he rit anon
With laurer crowned as a conquerour,
And ther he lyveth in joye and in hon-
our

Terme of his lyf, what nedeth wordes mo?
And in a tour, in angwiss and in wo,
This Palamon and his felawe Arcite 1031
For everemoore, ther may no gold hem
quite

This passeth yeer by yeer and day by
day,

Till it fil ones, in a morwe of May,
That Emelye, that fairer was to sene 1035
Than is the lylie upon his stalke grene,
And fressher than the May with floures
newe —

For with the rose colour stroof hire
hewe,

I noot which was the fyner of hem two —
Er it were day, as was hir wone to do, 1040
She was arisen and al redy dight,
For May wole have no slogardie a-nyght
The sesoun priketh every gentil herte,
And maketh hym out of his slep to sterte,
And seith "Arys, and do thyn observ-
aunce" 1045

This maked Emelye have remembraunce
To doon honour to May, and for to ryse
Yclothed was she fressh, for to devyse
Hir yellow heer was broyded in a tresse
Bihynde hir bak, a yerde long, I gesse 1050

And in the gardyn, at the sonne upriste,
She walketh up and down, and as hire liste
She gadereth floures, party white and
rede,

To make a subtil gerland for hire hede,
And as an aungel hevenyssshly she soong
The grete tour, that was so thikke and
stroong, 1058

Which of the castel was the chief dongeon,
(Ther as the knyghtes weren in pri-
soun

Of which I tolde yow and tellen shal)
Was evene joynant to the gardyn wal 1060
Ther as this Emelye hadde hir pleyyng
Bright was the sonne and cleer that mor-
wenyng,

And Palamoun, this woful prisoner,
As was his wone, by leve of his gayler,
Was risen and romed in a chambre an
heigh, 1065

In which he al the noble citee segh,
And eek the gardyn, ful of braunches grene,
Ther as this freshe Emelye the shene 1068
Was in hire walk, and romed up and doun
This sorweful prisoner, this Palamoun,
Goth in the chambre romyng to and fro,
And to hymself compleynyng of his wo
"That he was born," ful ofte he seyde,
"allas!"

And so bifel, by aventure or cas,
That thurgh a wyndow, thikke of many a
barre 1075

Of iren greet and square as any sparre,
He cast his eye upon Emelya,
And therwithal he bleynte and cride,
"A!" 1078

As though he stongen were unto the herte
And with that cry Arcite anon up sterte,
And seyde, "Cosyn myn, what eyleth
thee,

That art so pale and deedly on to see?
Why cridestow? who hath thee doon of-
fence?"

For Goddes love, taak al in pacience 1084
Oure prisoun, for it may noon oother be
Fortune hath yeven us this adversitee
Som wikke aspect or disposicioun
Of Saturne, by som constellacioun,
Hath yeven us this, although we hadde it
sworn,

So stode the hevене whan that we were
born 1090

We moste endure it, this is the short and
playn "

This Palamon answerde and seyde
agayn,

"Cosyn, for sothe, of this opinoun
Thow hast a veyn ymaginacioun
This prisoun caused me nat for to crye, 1095
But I was hurt right now thurghout myn
ye

Into myn herte, that wol my bane be
The fairnesse of that lady that I see
Yond in the gardyn romen to and fro
Is cause of al my crying and my wo 1100
I noot wher she be womman or goddesse,
But Venus is it soothly, as I gesse "
And therwithal on knees doun he fil,
And seyde "Venus, if it be thy wil
Yow in this gardyn thus to transfigure 1105
Bfore me, sorweful, wrecched creature,
Out of this prisoun help that we may
scapen

And if so be my destynce be shapen
By eterne word to dyen in prisoun,
Of oure lynage have som compassoun, 1110
That is so lowe ybrought by tyrannye "
And with that word Arcite gan espye
Wher as this lady romed to and fro,
And with that sighte hir beautee hurte
hym so, 1114

That, if that Palamon was wounded sore,
Arcite is hurt as muche as he, or moore
And with a sigh he seyde pitously
"The freshe beautee sleeth me sodeynly
Of hire that rometh in the yonder place,
And but I have hir mercy and hir grace,
That I may seen hire atte leeste weye, 1121
I nam but deed, ther nis namoore to seye "

This Palamon, whan he tho wordes
herde,

Dispitously he looked and answerde,
"Whether seastow this in earnest or in
pley?" 1125

"Nay," quod Arcite, "in earnest, by my
fey!

God helpe me so, me list ful yvele pleye "
This Palamon gan knytte his browes
tweye

"It nere," quod he, "to thee no greet
honour

For to be fals, ne for to be traitour 1130
To me, that am thy cosyn and thy brother
Ysworn ful depe, and ech of us til oother,

That nevere, for to dyen in the peyne,
Til that the deeth departe shal us tweyne,
Neither of us in love to hyndre oother, 1135
Ne in noon oother cas, my leeve brother,
But that thou sholdest trewely forthren me
In every cas, as I shal forthren thee, —
This was thyn ooth, and myn also, certeyn,
I woot right wel, thou darst it nat with
seyn 1140

Thus artow of my conseil, out of doute,
And now thow woldest falsly been aboute
To love my lady, whom I love and
serve, 1143

And evere shal til that myn herte steve
Nay, certes, false Arcite, thow shalt nat so
I loved hire first, and tolde thee my wo
As to my conseil and my brother sworn
To forthre me, as I have toold biforn
For which thou art ybounden as a knyght
To helpen me, if it lay in thy myght, 1150
Or elles artow fals, I dar wel seyn "

This Arcite ful proudly spak ageyn
"Thow shalt," quod he, "be rather fals
than I,

And thou art fals, I telle thee outrely,
For paramour I loved hire first er thow
What wiltow seyn? Thou wistest nat yet
now 1156

Whether she be a womman or goddesse!
Thyn is affeccoun of hoolynesse,
And myn is love, as to a creature,
For which I tolde thee myn aventure 1160
As to my cosyn and my brother sworn
I pose that thow lovedest hire biforn,
Wostow nat wel the olde clerkes sawe,
That "who shal yeve a lovere any lawe?"
Love is a gretter lawe, by my pan, 1165
Than may be yeve to any erthely man,
And therefore positif lawe and swich decree
Is broken al day for love in ech degree
A man moot nedes love, maugree his heed
He may nat fleen it, thogh he sholde be
deed, 1170

Al be she mayde, or wydwe, or elles wyf
And eek it is nat hlyk al thy lyf
To stonden in hir grace, namoore shal
I,

For wel thou woost thyselfen, verraaly,
That thou and I be dampned to prisoun
Perpetually, us gayneth no raunsoun 1176
We stryve as dide the houndes for the
boon,

They foughte al day, and yet hir part was
noon

Ther cam a kyte, whil that they were so
wrothe,

And baar away the boon bitwixe hem
bothe 1180

And therefore, at the kynges court, my
brother,

Ech man for hymself, ther is noon oother
Love, if thee list, for I love and ay shal,

And soothly, leeve brother, this is al
Heere in this prisoun moote we endure,

And everich of us take his aventure " 1186
Greet was the strif and long bitwix hem
tweye,

If that I hadde leyser for to seye,
But to th'effect It happed on a day,

To telle it yow as shortly as I may 1190
A worthy duc that highte Perotheus,
That felawe was unto duc Theseus
Syn thilke day that they were children
lite,

Was come to Atthenes his felawe to viste,
And for to pleye as he was wont to do, 1195
For in this world he loved no man so,
And he loved hym als tendrely agayn
So wel they lovede, as olde bookes sayn,
That whan that oon was deed, soothly to
telle,

His felawe wente and soughte hym down in
helle, — 1200

But of that storie list me nat to write
Duc Perotheus loved wel Arcite,
And hadde hym knowe at Thebes yeer by
yere,

And finally at requeste and preyere
Of Perotheus, withouten any raunsoun, 1205
Duc Theseus hym leet out of prisoun
Frelly to goon wher that hym liste over al,
In swich a gyse as I you tellen shal

This was the forward, pleynly for
t'endite,

Bitwixen Theseus and hym Arcite 1210
That if so were that Arcite were yfounde
Evere in his lif, by day or nyght, oo
stounde

In any contree of this Theseus,
And he were caught, it was acorded thus,
That with a swerd he sholde lese his heed
Ther nas noon oother remedie ne reed,
But taketh his leve, and homward he hum
spedde 1217

Lat hym be war' his nekke lith to wedde
How greet a sorwe suffreth now Arcite'

The deeth he feeleth thurgh his herte
smyte, 1220

He wepeth, wayleth, crieth pitously,
To sleen hymself he waiteth prively

He seyde, "Allas that day that I was born'
Now is my prisoun worse than biforn,
Now is me shape eternally to dwelle, 1225
Noght in purgatorie, but in helle
Allas, that evere knew I Perotheus!
For elles hadde I dwelled with Theseus,
Yfetered in his prisoun everemo
Thanne hadde I been in blisse, and nat in
wo 1230

Oonly the sighte of hire whom that I serve,
Though that I nevere hir grace may de-
serve,

Wolde that suffid right ynough for me
O deere cosyng Palamon," quod he,
"Thyn is the victorie of this aventure 1235
Ful blisfully in prison maastow dure, —
In prison? certes nay, but in paradys!
Wel hath Fortune yturned thee the dys,
That hast the sighte of hire, and I th'-
absence 1239

For possible is, syn thou hast hire presence,
And art a knyght, a worthy and an able,
That by som cas, syn Fortune is change-
able,

Thow maist to thy desir somtyme atteyne
But I, that am exiled and bareyne
Of alle grace, and in so greet disper, 1245
That ther nys erthe, water, fir, ne air,
Ne creature that of hem makid is,
That may me helpe or doon confort in
this,

Wel oughite I sterve in wanhope and dis-
tresse 1249

Farwel my lif, my lust, and my gladnesse!
Allas, why pleyen folk so in commune
On purveaunce of God, or of Fortune,
That yeveh hem ful ofte in many a gyse
Wel bettre than they kan hemself devyse?
Som man desireth for to han richesse, 1255
That cause is of his mordre or greet sik-
nesse,

And som man wolde out of his prisoun
fayn,
That in his hous is of his meynee slayn
Infinite harmes been in this mateere 1259
We witen nat what thing we preyen heerc

We faren as he that dronke is as a mous
 A dronke man woot wel he hath an hous,
 But he noot which the righte wey is thider,
 And to a dronke man the wey is slider
 And certes, in this world so faren we, 1265
 We seken faste after felicittee,
 But we goon wrong ful often, trewely
 Thus may we seyen alle, and namely I,
 That wende and hadde a greet opinoun
 That if I myghte escapen from prisoun,
 Thanne hadde I been in joye and perfit
 heele, 1271

Ther now I am exiled fro my wele
 Syn that I may nat seen you, Emelye,
 I nam but deed, ther nys no remedye "

Upon that oother syde Palamon, 1275
 Whan that he wiste Arcite was agon,
 Swich sorwe he maketh that the grete tour
 Resouneth of his youlyng and clamour
 The pure fettres on his shynes grete
 Weren of his bittre, salte teeres wete 1280
 "Allas," quod he, "Arcite, cosyn myn,
 Of al oure strif, God woot, the fruyt is
 thyn

Thow walkest now in Thebes at thy large,
 And of my wo thow yevest litel charge
 Thou mayst, syn thou hast wisdom and
 manhede, 1285

Assemblen alle the folk of oure kynrede,
 And make a werre so sharp on this citee,
 That by som aventure or som tretee
 Thow mayst have hire to lady and to wyf
 For whom that I moste nedes lese my lyf
 For, as by wey of possibilittee, 1291
 Sith thou art at thy large of prisoun free,
 And art a lord, greet is thyn avauntage
 Moore than is myn, that sterve here in a
 cage 1294

For I moot wepe and wayle, whil I lyve,
 With al the wo that prison may me yive,
 And eek with peyne that love me yeveth
 also,

That doubleth al my torment and my wo "
 Therwith the fyr of jalousie up sterte
 Withinne his brest, and hente him by the
 herte 1300

So woodyly that he lyk was to biholde
 The boxtree or the asshen dede and colde
 Thanne seyde he, "O cruell goddes
 that governe

This world with byndyng of youre word
 eterne, 1304

And writen in the table of atthamaunt
 Youre parlement and youre eterne graunt,
 What is mankynde moore unto you holde
 Than is the sheep that rouketh in the
 folde?

For slayn is man right as another beest,
 And dwelleth eek in prison and arceest, 1310
 And hath siknesse and greet adversitee,
 And ofte tymes giltelees, pardee

What governance is in this prescience,
 That giltelees tormenteth innocence? 1314
 And yet encresseth this al my penaunce,
 That man is bounden to his observance,
 For Goddes sake, to letten of his wille,
 Ther as a beest may al his lust fulfillen
 And whan a beest is deed he hath no peyne,
 But man after his deeth moot wepe and
 pleyne, 1320

Though in this world he have care and wo
 Withouten doute it may stonden so
 The answer of this lete I to dyvynys,
 But wel I woot that in this world greet
 pyne ys

Allas, I se a serpent or a theef, 1325
 That many a trewe man hath doon mes-
 cheef,

Goon at his large, and where hym list may
 turne

But I moot been in prisoun thurgh Saturne,
 And eek thurgh Juno, jalous and eek
 wood, 1329

That hath destroyed wel ny al the blood
 Of Thebes with his waste walles wyde,
 And Venus sleeth me on that oother syde
 For jalousie and fere of hym Arcite "

Now wol I stynte of Palamon a lite,
 And lete hym in his prisoun stille dwelle,
 And of Arcite forth I wol yow telle 1336

The somer passeth, and the nyghtes
 longe

Encressen double wise the peynes stronge
 Bothe of the lovere and the prisoner
 I noot which hath the wofuller mester 1340
 For, shortly for to seyn, this Palamon
 Perpetually is dampned to prisoun,
 In cheynes and in fettres to been deed,
 And Arcite is exiled upon his heed
 For everemo, as out of that contree, 1345
 Ne nevere mo he shal his lady see

Yow lovers axe I now this questoun,
 Who hath the worse, Arcite or Palamoun?
 That oon may seen his lady day by day,

But in prison he moot dwelle alway, 1350
 That oother wher hym list may ride or go,
 But seen his lady shal he nevere mo
 Now demeth as yow hste, ye that kan,
 For I wol telle forth as I bigan 1354

Explicit prima pars

Sequitur pars secunda

Whan that Arcite to Thebes comen was,
 Ful ofte a day he swelte and seyde "Allas!"
 For seen his lady shal he nevere mo
 And shortly to concluden al his wo,
 So muche sorwe hadde nevere creature
 That is, or shal, whil that the world may
 dure 1360
 His slep, his mete, his drynke, is hym
 braft,
 That lene he wex and drye as is a shaft,
 His eyen holwe, and grisly to biholde,
 His hewe falow and pale as asshen colde,
 And solitarie he was and evere allone, 1365
 And wallynge al the nyght, makynge his
 mone,
 And if he herde song or instrument,
 Thanne wolde he wepe, he myghte nat be
 stent
 So feble eek were his spurtz, and so lowe,
 And chaunged so, that no man koude
 knowe 1370
 His speche nor his voys, though men it
 herde
 And in his geere for al the world he ferde,
 Nat oonly lik the lovers maladye
 Of Hereos, but rather lyk manye,
 Engendred of humour malencolik, 1375
 Biforen, in his celle fantastik
 And shortly, turned was al up so doun
 Bothe habit and eek disposicioun
 Of hym, this woful love daun Arcite
 What sholde I al day of his wo endite?
 Whan he endured hadde a yeer or two 1381
 This cruel torment and this peyne and
 wo,
 At Thebes, in his contree, as I seyde,
 Upon a nyght in sleep as he hym leyde,
 Hym thoughte how that the wynged god
 Mercurne 1385
 Biforn hym stood and bad hym to be
 murie
 His slepy verde in hond he bar uprighte,
 An hat he werede upon his hems brighte

Arrayed was this god, as he took keep,
 As he was whan that Argus took his sleep,
 And seyde hym thus "To Atthenes
 shaltou wende, 1391
 Ther is thee shapen of thy wo an ende"
 And with that word Arcite wook and
 sterte
 "Now trewely, hou soore that me smerte,"
 Quod he, "to Atthenes right now wol I
 fare, 1395
 Ne for the drede of deeth shal I nat spare
 To se my lady, that I love and serve
 In hire presence I recche nat to sterve"
 And with that word he caughte a greet
 mirour, 1399
 And saugh that chaunged was al his colour,
 And saugh his visage al in another kynde
 And right anon it ran hym in his mynde
 That, sith his face was so disfigured 1403
 Of maladye the which he hadde endured,
 He myghte wel, if that he bar hym lowe,
 Lyve in Atthenes everemoore unknowe,
 And seen his lady wel ny day by day
 And right anon he chaunged his array,
 And cladde hym as a povre laborer,
 And al allone, save oonly a squer 1410
 That knew his privete and al his cas,
 Which was disguised povrely as he was,
 To Atthenes is he goon the nexte way
 And to the court he wente upon a day,
 And at the gate he profreth his servyse
 To drugge and drawe, what so men wol
 devyse 1418
 And shortly of this matere for to seyn,
 He fil in office with a chamberleyn
 The which that dwellynge was with
 Emelye,
 For he was wys and koude soone espye 1420
 Of every servaunt which that serveth here
 Wel koude he hewen wode, and water bere,
 For he was yong and myghty for the
 nones,
 And therto he was long and big of bones
 To doon that any wight kan hym devyse
 A yeer or two he was in this servyse, 1426
 Page of the chambre of Emelye the brighte,
 And Philostrate he seyde that he highte
 But half so wel biloved a man as he
 Ne was ther nevere in court of his degree,
 He was so gentil of condicioun 1431
 That thurghout al the court was his
 renoun

They seyden that it were a charitee
 That Theseus wolde enhauncen his degree,
 And putten hym in worshipful servyse,
 Ther as he myghte his vertu exorcise 1436
 And thus withunne a while his name is
 spronge,

Bothe of his dedes and his goode tonge,
 That Theseus hath taken hym so neer,
 That of his chambre he made hym a
 squer, 1440

And gaf hym gold to mayntene his degree
 And eek men broghte hym out of his
 contee,

From year to year, ful pryvely his rente,
 But honestly and slyly he it spente,
 That no man wondred how that he it
 hadde 1445

And thre year in this wise his lif he ladde,
 And bar hym so, in pees and eek in werre,
 Ther was no man that Theseus hath derre
 And in this blisse lete I now Arcite,
 And speke I wole of Palamon a lre 1450

In derknesse and horrible and strong
 prisoun

These seven year hath seten Palamoun
 Forpynd, what for wo and for distresse
 Who feeleth double soor and hevynesse
 But Palamon, that love destreyneþ so 1455
 That wood out of his wit he goth for wo?
 And eek therto he is a prisoner
 Perpetually, noght oonly for a yer

Who koude ryme in Englyssh proprely
 His martirdom? for sothe it am nat I, 1460
 Therefore I passe as lightly as I may

It fel that in the seventhe yer, in May,
 The thridde nyght, (as olde bookes
 seyn,

That al this storne tellen moore pleyn)
 Were it by aventure or destynece — 1465
 As, whan a thyng is shapen, it shal be —
 That soone after the mydnyght Palamoun,
 By helpyng of a freend, brak his pris-
 oun

And fleeth the citee faste as he may go
 For he hadde yeve his gayler drynke so
 Of a clarree maad of a certeyn wyn, 1471
 With nercotakes and opie of Thebes fyn,
 That al that nyght, thogh that men wolde
 hum shake, 1473

The gayler sleep, he myghte nat awake,
 And thus he fleeth as faste as evere he may
 The nyght was short and faste by the day,

That nedes cost he moot hymselfen hyde,
 And til a grove faste ther busyde
 With dredeful foot thanne stalketh Pal-
 amon

For, shortly, this was his opinion, 1480
 That in that grove he wolde hym hyde al
 day,

And in the nyght thanne wolde he take his
 way

To Thebes-ward, his freendes for to
 preye

On Theseus to helpe him to werreye,
 And shortly, outhere he wolde lese his lif,
 Or wynnen Emelye unto his wyf 1486
 This is th'effect and his entente pleyn

Now wol I turne to Arcite ageyn,
 That litel wiste how ny that was his care
 Til that Fortune had broght him in the
 snare 1490

The busy larke, messenger of day,
 Salueth in hir song the morwe gray,
 And firy Phebus riseth up so bright 1493

That al the orient laugheth of the light,
 And with his stremes dryeth in the greves
 The silver dropes hangynge on the leves
 And Arcite, that in the court roial

With Theseus is squer principal,
 Is risen and looketh on the myre day 1499

And for to doon his observaunce to May
 Remembrynge on the poynt of his desir,
 He on a courser, startlynge as the fir,
 Is riden into the feeldes hym to playe,

Out of the court, were it a myle or tweye
 And to the grove of which that I yow tolde
 By aventure his way he gan to holde, 1506
 To maken hym a gerland of the greves

Were it of wodebynde or hawethorn
 leves,

And loude he song ayeyn the sonne shene
 "May, with alle thy floures and thy grene,
 Welcome be thou, faire, freshe May, 1511
 In hope that I som grene gete may"

And from his courser, with a lusty herte,
 Into the grove ful hastily he sterte,
 And in a path he rometh up and doun, 1515

Ther as by aventure this Palamoun
 Was in a bussh, that no man myghte hym
 se,

For soore afered of his deeth was he 1518
 No thyng ne knew he that it was Arcite,
 God woot he wolde have trowed it ful lite
 But sooth as seyde, go sithen many veres,

That "feeld hath eyen and the wode hath
eres "

It is ful fair a man to bere hym evene,
For al day meeteth men at unset stevene
Ful litel woot Arcite of his felawe, 1525

That was so ny to herkenen al his sawe,
For in the buss he sitteth now ful stille
Whan that Arcite hadde romed al his
file,

And songen al the roundel lustily,
Into a studie he fil sodeynly, 1530
As doon thise loveres in hur queynte
geres,

Now in the crope, now doun in the breres,
Now up, now doun, as boket in a welle
Right as the Friday, soothly for to telle,
Now it shyneth, now it reyneth faste, 1535
Right so kan geery Venus overcaste
The hertes of hur folk, right as hur day
Is gereful, right so chaungeth she array
Selde is the Friday al the wowke ylike

Whan that Arcite had songe, he gan to
sike, 1540

And sette hym doun withouten any moore
'Allas,' quod he, "that day that I was
bore!

How longe, Juno, thurgh thy crueltee,
Woltow werreyen Thebes the citee?
Allas, ybrought is to confusoun 1545
The blood rial of Cadme and Am-
phioun, —

Of Cadmus, which that was the firste man
That Thebes bulte, or first the toun
bigan,

And of the citee first was crowned kyng
Of his lynage am I and his ofspryng 1550
By verray ligne, as of the stok roial,
And now I am so caytyf and so thral,
That he that is my mortal enemy,

I serve hym as his squer povrely 1554
And yet dooth Juno me wel moore shame,
For I dar noght biknowe myn owene name,
But ther as I was wont to highte Arcite,
Now highte I Philostrate, noght worth a
myte

Allas, thou felle Mars! allas, Juno! 1559
Thus hath youre ire oure lynage al fordo,
Save oonly me and wrecched Palamoun,
That Theseus martireth in prisoun
And over al this, to sleeve me outrely,
Love hath his firy dart so brennyngly 1564
Ystiked thurgh my trewe, careful herte,

That shapen was my deeth erst than my
sherte

Ye sleen me with youre eyen, Emelye!
Ye been the cause wherfore that I
dye

Of al the remenant of myn oother care
Ne sette I nat the montance of a tare, 1570
So that I koude doon aught to youre
plesaunce "

And with that word he fil doun in a traunce
A longe tyme, and after he up sterte

This Palamoun, that thoughte that
thurgh his herte 1574

He felte a cold swerd sodeynliche glyde,
For ire he quook, no lenger wolde he byde
And whan that he had herd Arcites tale,
As he were wood, with face deed and
pale, 1578

He stirte hym up out of the buskes thikke,
And seide "Arcite, false traytour wikke,
Now artow hent, that lovest my lady so,
For whom that I have al this peyne and
wo,

And art my blood, and to my conseil
sworn,

As I ful ofte have seyde thee heerbyform,
And hast byjaped heere duc Theseus, 1585
And falsly chaunged hast thy name thus!
I wol be deed, or elles thou shalt dye
Thou shalt nat love my lady Emelye,

But I wol love hire oonly and namo,
For I am Palamoun, thy mortal foo 1590
And though that I no wepene have in this
place,

But out of prison am astert by grace,
I drede noght that outhur thou shalt
dye,

Or thow ne shalt nat loven Emelye
Chees which thou wolt, for thou shalt nat
asterte!" 1595

This Arcite, with ful despitous herte,
Whan he hym knew, and hadde his tale
herd,

As fiers as leon pulled out his swerd,
And seyde thus "By God that sit above,
Nere it that thou art sik and wood for love,
And eek that thow no wepene hast in this
place, 1601

Thou sholdest nevere out of this grove
pace,

That thou ne sholdest dyen of myn
hond

For I defye the seurete and the bond
Which that thou seist that I have maad to
thee 1605

What, verray fool, thynk wel that love is
free,

And I wol love hire maugree al thy myght!
But for as muche as thou art a worthy
knyght,

And wilnest to darreyne hire by bataille,
Have heer my trouthe, tomorwe I wol nat
faille, 1610

Withoute wityng of any oother wight,
That heere I wol be founden as a knyght,
And bryngen harneys right ynough for
thee,

And ches the beste, and leef the worste for
me

And mete and drynke this nyght wol I
brynge 1615

Ynough for thee, and clothes for thy
beddyng

And if so be that thou my lady wyne,
And sle me in this wode ther I am inne,
Thow mayst wel have thy lady as for
me "

This Palamon answerde, "I graunte it
thee " 1620

And thus they been departed til amorwe,
Whan ech of hem had leyd his feith to
borwe

O Cupide, out of alle chartee!

O regne, that wolt no felawe have with
thee!

Ful sooth is seyde that love ne lordshipe
Wol noght, his thankes, have no felawe-
shipe 1626

Wel fynden that Arcite and Palamoun
Arcite is riden anon unto the toun,
And on the morwe, er it were dayes lght,
Ful prively two harneys hath he dight, 1630
Bothe suffisaunt and mete to darreyne
The bataille in the feeld bitwix hem
tweyne,

And on his hors, allone as he was born,
He carieth al the harneys hym biforn 1634
And in the grove, at tyme and place yset,
This Arcite and this Palamon ben met

Tho chaungen gan the colour in hir face,
Right as the hunters in the regne of
Trace,

That stondeth at the gappe with a spere,
Whan hunted is the leon or the bere, 1640

And hereth hym come russhyng in the
greves,

And breketh bothe bowes and the leves,
And thynketh, "Heere cometh my mortal
enemy!"

Withoute faille, he moot be deed, or I,
For outhur I moot sleen hym at the
gappe, 1645

Or he moot sleen me, if that me mys-
happe," —

So ferden they in chaungyng of hir hewe,
As fer as everich of hem oother knewe

Ther nas no good day, ne no saluyng,
But streight, withouten word or re-
hersyng, 1650

Everich of hem heelp for to armen oother
As frendly as he were his owene brother,

And after that, with sharpe speres stronge
They foynen ech at oother wonder
longe 1654

Thou myghtest wene that this Palamon
In his fightyng were a wood leon,

And as a cruel tigre was Arcite,
As wilde bores gonne they to smyte, 1658

That frothen wht as foom for ire wood
Up to the ancle foghte they in hir blood

And in this wise I lete hem fightyng
dwell,

And forth I wole of Theseus yow telle
The destinee, ministre general,

That executeth in the world over al
The purveiaunce that God hath seyn
biforn, 1665

So strong it is that, though the world had
sworn

The contrarie of a thyng by ye or nay,
Yet somtyme it shal fallen on a day

That falleth nat eft withinne a thousand
yeer

For certainly, oure appetates heer, 1670
Be it of werre, or pees, or hate, or love,

Al is this reuled by the sighte above
This mene I now by myghty Theseus,

That for to huntun is so desirous,
And namely at the grete hert in May, 1674

That in his bed ther daweth hym no day
That he nys clad, and redy for to ryde

With hunte and horn and houndes hym
busyde

For in his huntynge hath he swich delit
That it is al his joye and appetit 1680

To been hymself the grete hertes bane,

For after Mars he serveth now Dyane
 Cleer was the day, as I have toold er
 this,

And Theseus with alle joye and blis,
 With his Ypolita, the faire queene, 1685

And Emelye, clothed al in grene,
 On huntynge be they riden roially
 And to the grove that stood ful faste
 by,

In which ther was an hert, as men hym
 tolde, 1689

Duc Theseus the streighte wey hath holde
 And to the launde he rideth hym ful right,
 For thuder was the hert wont have his
 flight,

And over a brook, and so forth on his
 weye

This duc wol han a cours at hym or tweye
 With woundes swiche as that hym list
 comaunde 1695

And whan this duc was come unto the
 launde,

Under the sonne he looketh, and anon
 He was war of Arcite and Palamon,
 That foughten breame, as it were bores two
 The brighte swerdes wenten to and fro 1700
 So hidously that with the leeste strook
 It semed as it wolde felle an ook
 But what they were, no thyng he ne
 woot

This duc his courser with his spores smoot,
 And at a stert he was bitwix hem two, 1705
 And pulled out a swerd, and cride, "Hoo!
 Namooore, up peyne of lesynge of youre
 heed! 1707

By myghty Mars, he shal anon be deed
 That smyteth any strook that I may seen
 But telleth me what myster men ye been,
 That been so hardy for to figheten heere
 Withouten juge or oother officere,
 As it were in a lystes roially "

This Palamon answerde hastily, 1714
 And seyde, "Sire, what nedeth wordes mo'
 We have the deeth disserved bothe two
 Two woful wrecches been we, two cay-
 tyves,

That been encombred of oure owene
 lyves,

And as thou art a rightful lord and juge,
 Ne yif us neither mercy ne refuge, 1720
 But sle me first, for seinte charitee!
 But sle my felawe eek as wel as me,

Or sle hym first, for though thow knowest
 it lite,

This is thy mortal foo, this is Arcite, 1724
 That fro thy lond is banysshed on his
 heed,

For which he hath deserved to be deed
 For this is he that cam unto thy gate
 And seyde that he highte Philostrate
 Thus hath he japed thee ful many a yer,
 And thou hast made hym thy chief squier,
 And this is he that loveth Emelye 1731
 For sith the day is come that I shal dye,
 I make pleynly my confessioun

That I am thilke woful Palamon
 That hath thy prisoun broken wkkedly
 I am thy mortal foo, and it am I 1736
 That loveth so hoote Emelye the brighte
 That I wol dye present in hir sighte
 Wherefore I axe deeth and my juwise,
 But sle my felawe in the same wise, 1740
 For bothe han we deserved to be slayn "

This worthy duc answerde anon
 agayn,

And seyde, "This is a short conclusioun
 Youre owene mouth, by youre confessioun,
 Hath dampned yow, and I wol it recorde,
 It nedeth noght to pyne yow with the
 corde 1746
 Ye shal be deed, by myghty Mars the
 rede!"

The queene anon, for verray womman-
 hede,

Gan for to wepe, and so dide Emelye,
 And alle the ladies in the compaignye 1750
 Greet pitee was it, as it thoughte hem alle,
 That evere swich a chaunce sholde falle,
 For gentil men they were of greet estaat,
 And no thyng but for love was this
 debaat,

And saugh hir bloody woundes wyde and
 soore, 1755

And alle crieden, bothe lasse and moore,
 "Have mercy, Lord, upon us women
 alle!"

And on hir bare knees adoun they falle,
 And wolde have kust his feet ther as he
 stood,

Til at the laste aslaked was his mood, 1760
 For pitee renneth soone in gentil herte
 And though he first for ire quook and
 sterte,

He hath considered shortly, in a clause,

The trespas of hem bothe, and eek the
cause, 1764

And although that his ire hir gilt accused,
Yet in his resoun he hem bothe excused,
As thus he thoghte wel that every man
Wol helpe hymself in love, if that he
kan,

And eek delhvere hymself out of prisoun
And eek his herte hadde compassioun 1770
Of women, for they wepen evere in oon,
And in his gentil herte he thoughte anon,
And softe unto hymself he seyde, "Fy
Upon a lord that wol have no mercy,
But been a leon, bothe in word and dede,
To hem that been in repentaunce and
drede, 1776

As wel as to a proud despitous man
That wol mayntene that he first bigan
That lord hath hitel of discrecioun,
That in swich cas kan no divisoun, 1780
But weyeth pride and humbleesse after
oon "

And shortly, whan his ire is thus agoon,
He gan to looken up with eyen lighte,
And spak thus same wordes al on highte
"The god of love, a, *benedicite!* 1785
How myghty and how greet a lord is he!
Ayeyns his myght ther gayneth none
obstacles

He may be cleped a god for his myr-
acles,

For he kan maken, at his owene gyse, 1789
Of everich herte as that hym list divyse
Lo heere this Arcite and thus Palamoun,
That quytly weren out of my prisoun,
And myghte han lyved in Thebes roially,
And witen I am hir mortal enemy, 1794
And that hur deth lith in my myght also,
And yet hath love, maugree hir eyen two,
Brought hem hyder bothe for to dye
Now looketh, is nat that an heigh
folye?

Who may been a fool, but if he love?
Bihoold, for Goddes sake that sit above,
Se how they blede! be they nocht wel
arrayed? 1801

Thus hath hur lord, the god of love, ypayed
Hir wages and hir fees for hir servyse!
And yet they wenen for to been ful wyse
That serven love, for aught that may
bifalle 1805

But this is yet the beste game of alle,

That she for whom they han this joltee
Kan hem therefore as muche thank
as me 1808

She woot namoore of al this hooote fare,
By God, than woot a cokkow or an hare!
But all moot ben assayed, hoot and coold,
A man moot ben a fool, or yong or coold, ---
I woot it by myself ful yore agon,
For in my tyme a servant was I oon 1814
And therefore, syn I knowe of loves payne,
And woot hou soore it kan a man distreynen,
As he that hath ben caught ofte in his
laas,

I yow foryewe al hoolly this trespaa,
At requeste of the queene, that kneleth
heere,

And eek of Emelye, my suster deere 1820
And ye shul bothe anon unto me swere
That nevere mo ye shal my contree cere,
Ne make werre upon me nyght ne day,
But been my freendes in al that ye may
I yow foryewe this trespas every deel " 1825
And they hym sworn his axyng faire and
weel,

And hym of lordshipe and of mercy preyde,
And he hem graunteth grace, and thus he
seyde

"To speke of roial lynage and richesse,
Though that she were a queene or a
princesse, 1830

Ech of you bothe is worthy, doutelees,
To wedden whan tyme is, but nathelees
I speke as for my suster Emelye,
For whom ye have this strif and jalousye
Ye woot yourself she may nat wedden two
Atones, though ye fighten everemo 1836
That oon of you, al be hym looth or hef,
He moot go pipen in an yvy leef,
This is to seyn, she may nat now han bothe,
Al be ye never so jalouse ne so wrothe 1840
And forthy I yow putte in this degree,
That ech of yow shal have his destyne
As hym is shape, and herkneth in what
wyse,

Lo heere youre ende of that I shal devyse
My wyl is thus, for plat conclusioun, 1845
Withouten any repplicacioun, ---
If that you liketh, take it for the beste
That everich of you shal goon where hym
leste

Frely, withouten raunson or daunger;
And this day fifty wykes, fer ne ner, 1850

Everich of you shal brynge an hundred
knyghtes

Armed for lystes up at alle rightes,
Al redy to darreyne hire by bataille
And this bihote I yow withouten faille,
Upon my trouthe, and as I am a knyght,
That whether of yow bothe that hath
myght,— 1856

This is to seyn, that whether he or thow
May with his hundred, as I spak of now,
Sleen his contrarie, or out of lystes
dryve,

Thanne shal I yeve Emelya to wyve 1860
To whom that Fortune yeveth so fair a
grace

The lystes shal I maken in this place,
And God so wisly on my soule rewe,
As I shal evene juge been and trewe 1864
Ye shul noon oother ende with me maken,
That oon of yow ne shal be deed or
taken

And if yow thynketh this is weel ysayd,
Seyeth youre avys, and holdeth you
apayd 1868

This is your ende and youre conclusioun ”
Who looketh lightly now but Palamoun?
Who spryngeth up for joye but Arcate?

Who kouthe telle, or who kouthe it endite,
The joye that is makid in the place
Whan Theseus hath doon so fair a grace?
But down on knees wente every maner
wight, 1875

And thonked hym with al hir herte and
myght,

And namely the Thebans often sithe
And thus with good hope and with herte
blithe

They taken hir leve, and homward gonne
they ride

To Thebes, with his olde walles wyde 1880

Explicit secunda pars

Sequitur pars tercia

I trows men wolde deme it nechgence
If I foryete to tellen the dispence
Of Theseus, that gooth so bisaly
To maken up the lystes roially,
That swich a noble theatre as it was, 1885
I dar wel seyen in this world ther nas
The circuit a myle was aboute,
Walled of stoon, and dyched al withoute

Round was the shap, in manere of
compas, 1889

Ful of degrees, the heichte of sixty pas,
That whan a man was set on o degree,
He letted nat his felawe for to see
Estward ther stood a gate of marbul
whit,

Westward right swich another in the
opposit 1894

And shortly to concluden, swich a place
Was noon in erthe, as in so litel space,
For in the lond ther was no crafty man
That geometrie or ars-metrike kan,
Ne portreyour, ne kervere of ymages,
That Theseus ne yaf him mete and wages,
The theatre for to maken and devyse 1901
And for to doon his ryte and sacrificise,
He estward hath, upon the gate above,
In worshippe of Venus, goddessse of love,
Doon make an auter and an oratorie, 1905
And on the gate westward, in memorie
Of Mars, he makid hath right swich
another,

That coste largely of gold a fother
And northward, in a touret on the wal,
Of alabastre whit and reed coral, 1910
An oratorie, riche for to see,
In worshippe of Dyane of chastitee,
Hath Theseus doon wrought in noble wyse

But yet hadde I foryeten to devyse 1914
The noble kervyng and the portretures,
The shap, the contenance, and the figures,
That weren in these oratories thre

First in the temple of Venus maystow se
Wrought on the wal, ful pitous to biholde,
The broken sleses, and the sikes colde, 1920
The sacred teeris, and the waymentyngce,
The fry strokes of the desuryngce
That loves servantz in this lyf enduren,
The othes that hir covenantz assuren,
Plesaunce and Hope, Desir, Foolhardy-
nesse, 1925

Beautee and Youthe, Bauderie, Richesse,
Charmes and Force, Lesynges, Flaterye,
Dispense, Bisynesse, and Jalousye,
That wered of yelewe gooldes a gerland,
And a cokkow sittinge on hir hand, 1930
Festes, instrumentz, caroles, daunces,
Lust and array, and alle the circum
staunces

Of love, which that I rekned and rekne
shal

By ordre weren peynted on the wal,
 And mo than I kan make of mencoun 1935
 For soothly al the mount of Citheroun,
 Ther Venus hath hir principal dwellynge,
 Was shewed on the wal in portreyynge,
 With al the gardyn and the lustynesse
 Nat was foryeten the porter, Ydelnesse,
 Ne Narcisus the fare of yore agon, 1941
 Ne yet the folye of kyng Salomon,
 Ne yet the grete strengthe of Ercules —
 Th'enchautementz of Medea and Cir-
 ces —

Ne of Turnus, with the hardy fiers corage,
 The riche Cresus, kaytyf in servage 1946
 Thus may ye seen that wysdom ne richesse,
 Beautee ne sleighte, strengthe ne hardy-
 nesse,

Ne may with Venus holde champartie, 1949
 For as hir list the world than may she gye
 Lo, alle thise folk so caught were in hir las,
 'Til they for wo ful ofte seyde "allas!"
 Suffiseth heere ensamples oon or two,
 And though I koude rekene a thousand
 mo

The statue of Venus, glorious for to se,
 Was naked, fletynge in the large see, 1956
 And fro the navele doun al covered was
 With wawes grene, and brighte as any glas
 A citole in hir right hand hadde she,
 And on hir heed, ful semely for to se, 1960
 A rose gerland, fressh and wel smellynge,
 Above hir heed hir dowves fikerynge
 Bifrom hire stood hir sone Cupido,
 Upon his shuldres wynges hadde he two,
 And blynd he was, as it is often seene, 1965
 A bowe he bar and arwes brighte and kene

Why sholde I nocht as wel eek telle
 yow al

The portreiture that was upon the wal
 Withinne the temple of myghty Mars the
 rede?

Al peynted was the wal, in lengthe and
 brede, 1970

Lyk to the estres of the grisly place
 That highte the grete temple of Mars in
 Trace,

In thilke colde, frosty regioun
 Ther as Mars hath his sovereyn mansioun

First on the wal was peynted a forest,
 In which ther dwelleth neither man ne
 best, 1978

With knotty, knarry, bareyne trees olde

Of stubbes sharpe and hidouse to bi-
 holde,

In which ther ran a rumbel in a swough,
 As though a storm sholde bresten every
 bough 1980

And downward from an hille, under a
 bente,

Ther stood the temple of Mars army-
 potente,

Wrought al of burned steel, of which the
 entree

Was long and streit, and gastly for to see
 And therout came a rage and swich a veze
 That it made al the gate for to rese 1986
 The northren lyght in at the dores shoon,
 For wyndowe on the wal ne was ther
 noon,

Thurgh which men myghten any light
 discerne

The dore was al of adamant eterne, 1990
 Yclenched overthwart and endelong

With iren tough, and for to make it strong,
 Every pyler, the temple to sustene,
 Was tonne greet, of iren bright and shene

Ther saugh I first the derke ymaginyng
 Of Felonye, and al the compassyng, 1997

The cruel Ire, reed as any gleede,
 The pykepurs, and eek the pale Drede,

The smylere with the knyf under the cloke
 The shepne brennyng with the blake
 smoke, 2000

The tresoun of the mordrynge in the
 bedde,

The open werre, with woundes al bibledde,
 Kontek, with blody knyf and sharp
 manace

Al ful of chirkyng was that sory place 2004
 The sleere of hymself yet saugh I ther, —

His herte-blood hath bathed al his heer,
 The nayl ydryven in the shode a-nyght,
 The colde deeth, with mouth gapyng up-
 right

Amyddes of the temple sat Meschaunce,
 With discomfort and sory contaunce
 Yet saugh I Woodnesse, laughynge in his
 rage, 2011

Armed Complent, Outhees, and fiers
 Outrage,

The careyne in the busk, with throte
 ycorve,

A thousand slayn, and nat of qualm
 ystorve,

The tiraunt, with the pray by force yraft,
The toun destroyed, ther was no thyng
laft 2016

Yet saugh I brent the shippes hoppesteres,
The hunte strangled wi h the wilde
beres,

The sowe freten the child right in the
cradel,

The cook yscalded, for al his longe ladel
Noght was foryeten by the infortune of
Marte 2021

The cartere overryden with his carte,
Under the wheel ful lowe he lay adoun
Ther were also, of Martes divisoun,
The barbour, and the bocher, and the
smyth, 2025

That forgeth sharpe swerdes on his styth
And al above, depeynted in a tour,
Saugh I Conquest, sittyng in greet
honour,

With the sharpe sward over his heed
Hangynge by a soutil twynes threed 2030
Depeynted was the slaughtre of Julius,
Of grete Nero, and of Antonius,
Al be that thulke tyme they were un-
born,

Yet was hir deth depeynted ther-biforn
By manasyng of Mars, right by figure
So was it shewed in that portreiture, 2036
As is depeynted in the sterres above
Who shal be slayn or elles deed for
love

Suffiseth oon ensample in stories olde, 2039
I may nat rekene hem alle though I wolde

The statue of Mars upon a carte stood
Armed, and looked grym as he were wood,
And over his heed ther shynen two
figures

Of sterres, that been cleped in scriptures,
That oon Puella, that oother Rubeus —
This god of armes was arrayed thus 2046
A wolf ther stood biforn hym at his feet
With eyen rede, and of a man he eet,
With soutil pencil depeynted was this
storie

In redoutynge of Mars and of his glorie
Now to the temple of Dyane the chaste,
As shortly as I kan, I wol me haste, 2052
To telle yow al the descripsoun
Depeynted been the walles up and doun
Of huntynge and of shamefast chastitee
Ther saugh I how woful Calistopee, 2056

Whan that Diane agreved was with here,
Was turned from a w. mman til a bere,
And after was she maad the loode-sterre,
Thus was it peynted, I kan sey yow no
ferre 2060

Hir sone is eek a sterre, as men may see
Ther saugh I Dane, yturned til a tree, —
I mene nat the goddesse Diane,
But Penneus doghter, which that highte
Dane

Ther saugh I Attheon an hert ymaked, 2065
For vengeaunce that he saugh Diane al
naked,

I saugh how that his houndes have hym
caught

And fretten hym, for that they knewe
hym naught

Yet peynted was a litel forther moor
How Athalante hunted the wilde boor,
And Meleagre, and many another mo, 2071
For which Dyane wroghte hym care and
wo

Ther saugh I many another wonder
storne,

The which me list nat drawn to memorie
This goddesse on an hert ful hye seet,
With smale houndes al aboute hir feet, 2076
And undernethe hir feet she hadde a
moone, —

Weyngte it was and sholde wanye soone
In gaude grene hir statue clothed was,
With bowe in honde, and arwes in a cas
Hir eyen caste she ful lowe adoun, 2081
Ther Pluto hath his derke regioun
A womman travallynge was hire biforn,
But for hir child so longe was unborn,
Ful pitously Lucyna gan she calle, 2085
And seyde, "Help, for thou mayst best of
alle!"

Wel koude he peynten lify that it wroghte,
With many a floryn he the hewes boghte
Now been these lystes maad, and
Theseus,

That at his grete cost arrayed thus 2090
The temples and the theatre every deel,
Whan it was doon, hym lyked wonder
weel

But stynte I wole of Theseus a lite,
And speke of Palamond and of Arcite

The day approacheth of hir retourynge,
That everich sholde an hundred knyghtes
brynge 2096

The bataille to darreyne, as I yow tolde
And til Atthenes, hir covenant for to
holde,

Hath everich of hem broght an hundred
knyghtes,

Wel armed for the werre at alle rightes
And sikerly ther trowed many a man 2101

That nevere, sithen that the world bigan,
As for to speke of knyghthod of hir hond,

As fer as God hath maked see or lond,
Nas of so fewe so noble a compaignye 2105

For every wight that lovede chivalrye,
And wolde, his thankes, han a passant
name,

Hath preyed that he myghte been of that
game,

And wel was hym that ther to chosen was
For if ther fille tomorwe swich a cas, 2110

Ye knowen wel that every lusty knyght
That loveth paramours and hath his
myght,

Were it in Engelond or elleswhere,
They wolde, hir thankes, wilnen to be
there,—

To fighte for a lady, *benedictee!* 2115
It were a lusty sighte for to see

And right so ferden they with Palamon
With hym ther wenten knyghtes many on,

Som wol ben armed in an haubergeoun,
And in a brestplate and a light gypoun,

And som wol have a paire plates large, 2121
And som wol have a Puce sheeld or a
targe,

Som wol ben armed on his legges weel,
And have an ax, and som a mace of steel —

Ther is no newe gyse that it nas old 2125
Armed were they, as I have yow told,

Everych after his opimoun
Ther maistow seen, comyng with
Palamoun,

Lygurge hymself, the grete kyng of Trace
Blak was his berd, and manly was his face,

The cercles of his eyen in his heed, 2131
They gloweden bitwixen yelow and reed,

And lik a grifphon looked he aboute,
With kempe heeris on his browes stoute,

His lymes grete, his brawnes harde and
stronge, 2135

His shuldres brode, his armes rounde and
longe,

And as the gyse was in his contree,
Ful hve upon a chaar or gold stood he,

With foure white boles in the trays
In stede of cote-armure over his harnays,
With nayles yelewe and brighte as any
gold, 2141

He hadde a beres skyn, col-blak for old
His longe heer was kembd bihynde his
bak, 2143

As any ravens fethere it shoon for blak,
A wrethe of gold, arm-greet, of huge wighte,

Upon his heed, set ful of stones brighte,
Of fyne rubyes and of dyamauntz

Aboute his chaar ther wenten white
alauntz,

Twenty and mo, as grete as any steer,
To hunten at the leoun or the deer, 2150

And folwed hym with mosel faste ybounde,
Colered of gold, and tourettes fylled rounde

An hundred lordes hadde he in his route,
Armed ful wel, with hertes stierne and
stoute

With Arcita, in stories as men fynde,
The grete Emetreus, the kyng of Inde, 2156

Upon a steede bay trapped in steel,
Covered in clooth of gold, dyapred
weel,

Cam ridyng lyk the god of armes, Mars
His cote-armure was of clooth of Tars 2160

Couched with perles white and rounde and
grete,

His sadel was of brend gold newe ybete,
A mantelet upon his shulder hangyng,

Bret-ful of rubyes rede as fyr spark-
lyng,

His crise heer lyk rynges was yronne, 2165
And that was yelow, and glytered as the
sonne

His nose was heigh, his eyen bright cetryn,
His lippes rounde, his colour was sang-
wyn,

A fewe frakenes in his face yspreynd,
Bitwixen yelow and somdel blak ymeynd,

And as a leon he his lookyng caste 2171
Of fyve and twenty yeer his age I caste

His berd was wel bigonne for to spryng;
His voys was as a trompe thonder-
yng

Upon his heed he wered of laurer grene
A gerland, fressh and lusty for to sene 2176

Upon his hand he bar for his deduyt
An egle tame, as any hlye whyt

An hundred lordes hadde he with hym
there,

Al armed, save hir heddes, in al hir gere,
 Ful richely in alle maner thynges 2181
 For trusteth wel that dukes, erles, kynges
 Were gadered in this noble compaignye,
 For love and for encrees of chivalrye
 Aboute this kyng ther ran on every part
 Ful many a tame leon and leopart 2186
 And in this wise thise lordes, alle and some,
 Been on the Sunday to the citee come
 Aboute pryme, and in the toun alight

This Theseus, this duc, this worthy
 knyght, 2190

Whan he had broght hem into his citee,
 And inned hem, everich at his degree,
 He festeth hem, and dooth so greet
 labour

To esen hem and doon hem al honour,
 That yet men wenen that no mannes wit
 Of noon estaat ne koude amenden it 2196

The mynstralcye, the service at the
 feeste,

The grete yiftes to the meeste and leeste,
 The riche array of Theseus paleys,
 Ne who sat first ne last upon the deys,
 What ladyes fairest been or best daun-
 synges, 2201

Or which of hem kan dauncen best and
 synges,

Ne who moost felyngly speketh of love,
 What haukes sitten on the perche above,
 What houndes ligen on the floor adoun, —
 Of al this make I now no mencoun, 2206
 But al th'effect, that thynketh me the
 beste

Now cometh the point, and herkneth if
 yow leste

The Sunday nyght, er day bigan to
 sprynge,

Whan Palamon the larke herde synges, 2210
 (Although it nere nat day by houres two,
 Yet song the larke, and Palamon also)
 With hooly herte and with an heigh
 corage,

He roos to wenden on his pilgrymage
 Unto the blisful Citherea benigne, — 2215
 I mene Venus, honourable and digne
 And in hir houre he walketh forth a pas
 Unto the lystes ther hire temple was,
 And doun he kneleth, and with humble
 cheere 2219

And herte soor, he seyde as ye shal heere
 "Faureste of faire, o lady myn, Venus,

Doughter to Jove, and spouse of Vul-
 canus,

Thow gladere of the mount of Citheron,
 For thulke love thow haddest to Adoon,
 Have pitee of my bittre teeris smerte, 2225
 And taak myn humble preyere at thyn
 herte

Allas! I ne have no langage to telle
 Th'effectes ne the tormentz of myn
 helle,

Myn herte may myne harmes nat biwreie,
 I am so confus that I kan noight seye 2230
 But, 'Mercy, lady bright, that knowest
 weele

My thought, and seest what harmes that
 I feele!"

Considere al this and rewe upon my
 soore,

As wisly as I shal for everemoore, 2234
 Emforth my myght, thy trewe servant be,
 And holden werre alwey with chastitee
 That make I myn avow, so ye me helpe!
 I kepe noight of armes for to yelpe,
 Ne I ne axe nat tomorwe to have victorie,
 Ne renoun in this cas, ne veyne glorie 2240
 Of pris of armes blownen up and doun,
 But I wolde have fully possessioun
 Of Emelye, and dye in thy servyse
 Fynd thow the manere hou, and in what
 wyse

I recche nat but it may better be 2245
 To have victorie of hem, or they of me,
 So that I have my lady in myne armes
 For though so be that Mars is god of
 armes,

Youre vertu is so greet in hevene above
 That if yow list, I shal wel have my love
 Thy temple wol I worshupe everemo, 2251
 And on thyn auter, where I ride or go,
 I wol doon sacrifice and fires beete
 And if ye wol nat so, my lady sweete,
 Thanne preye I thee, tomorwe with a spere
 That Arcita me thurgh the herte here 2256
 Thanne rekke I noight, whan I have lost
 my lyf,

Though that Arcita wyne hire to his
 wyf 2258

This is th'effect and ende of my preyere
 Yif me my love, thow blisful lady deere "

Whan the orison was doon of Palamon,
 His sacrifice he dide, and that anon,
 Ful pitoously, with alle circumstaunces, 2263

Al telle I noght as now his observaunces,
 But atte laste the statue of Venus shook,
 And made a signe, wherby that he took
 That his preyere accepted was that day
 For thogh the signe shewed a delay,
 Yet wiste he wel that graunted was his
 boone,
 And with glad herte he wente hym hoom
 ful soone 2270

The thridde houre mequal that Palamon
 Bigan to Venus temple for to gon,
 Up roos the sonne, and up roos Emelye,
 And to the temple of Dyane gan hye
 Hir maydens, that she thuder with hire
 ladde, 2275

Ful redily with hem the fyr they hadde,
 Th'encens, the clothes, and the remenant al
 That to the sacrifice longen shal, 2278
 The hornes fulle of meeth, as was the gyse
 Ther lakked noght to doon hir sacrifice
 Smokyng the temple, ful of clothes faire,
 Thus Emelye, with herte debonaire,
 Hir body wessh with water of a welle
 But hou she dide hir ryte I dar nat telle,
 But it be any thing in general, 2285

And yet it were a game to heeren al
 To hym that meneth wel it were no charge,
 But it is good a man been at his large
 Hir brighte heer was kembd, untressed al,
 A coroune of a grene ook cerial 2290
 Upon hir heed was set ful fair and meete
 Two fyres on the auter gan she beete,
 And dide hir thynges, as men may bi-
 holde

In Stace of Thebes and thise bookes olde
 Whan kyndled was the fyr, with pitous
 cheere 2295

Unto Dyane she spak as ye may heere
 "O chaste goddesse of the wodes grene,
 To whom bothe hevене and erthe and see
 is sene,

Queene of the regne of Pluto derk and
 lowe,
 Goddess of maydens, that myn herte hast
 knowe 2300

Ful many a yeer, and woost what I desire,
 As keepe me fro thy vengeaunce and thyn
 ire,

That Attheon aboughte cruelly
 Chaste goddesse, wel wostow that I
 Desire to ben a mayden al my lyf, 2305
 Ne nevere wol I be no love ne wyf

I am, thow woost, yet of thy compaignye,
 A mayde, and love huntynge und venerye,
 And for to walken in the wodes wilde,
 And noght to ben a wyf and be with childe
 Noght wol I knowe compaignye of man 2311
 Now help me, lady sith ye may and kan,
 For tho thre formes that thou hast in
 thee 2313

And Palamon, that hath swich love to me,
 And eek Arcite, that loveth me so soore,
 (This grace I preyre thee withoute moore)
 As sende love and pees bitwixe hem two,
 And fro me turne away hir hertes so
 That al hire hooote love and hir desir,
 And al hir bisy torment, and hir fir 2320
 Be queynt, or turned in another place
 And if so be thou wolt nat do me grace,
 Or if my destyne be shapen so

That I shal nedes have oon of hem two,
 As sende me hym that moost desureth me
 Bihoold, goddesse of clene chastitee, 2326
 The bittre teeris that on my chekes falle
 Syn thou art mayde and kepere of us
 alle,

My maydenhede thou kepe and wel
 conserve, 2329

And whil I lyve, a mayde I wol thee serve"
 The fires brenne upon the auter cleere,
 Whil Emelye was thus in hir preyere
 But sodeynly she saugh a sighte
 queynte, 2333

For right anon oon of the fyres queynte,
 And quyked agayn, and after that anon
 That oother fyr was queynt and al agon,
 And as it queynte it made a whistelynge,
 As doon thise wete brondes in hir bren-
 nynges,

And at the brondes ende out ran anon
 As it were bloody drops many oon, 2340
 For which so soore agast was Emelye
 That she was wel ny mad, and gan to crye,
 For she ne wiste what it signyfiyd,
 But oonly for the feere thus hath she cried,
 And weep that it was pitee for to heere
 And therwithal Dyane gan appeere, 2346
 With bowe in honde, right as an hunter-
 esse,

And seyde, "Doghter, stynt thyn hevyn-
 nesse

Among the goddes hye it is affermed, 2349
 And by eterne word writen and confermed,
 Thou shalt ben wedded unto oon of tho

That han for thee so muchel care and wo,
But unto which of hem I may nat
telle 2353

Farwel, for I ne may no lenger dwelle
The fires which that on myn auter brenne
Shulle thee declaren, er that thou go henne,
Thyn aventure of love, as in this cas "
And with that word, the arwes in the
caas

Of the goddesse clateren faste and ryngge,
And forth she wente, and made a vanyssh-
yngge, 2360

For which this Emelye astoned was,
And seyde, "What amounteth this, allas?
I putte me in thy proteccioun,
Dyane, and in thy disposicion " 2364
And hoom she goth anon the nexte weye
This is th'effect, ther is namoore to seye

The nexte houre of Mars folwyngge this,
Arate unto the temple walked is
Of fiers Mars, to doon his sacrificise,
With alle the rytes of his payen wyse 2370
With pitous herte and heigh devocioun,
Right thus to Mars he seyde his orisoun
"O stronge god, that in the regnes
colde

Of Trace honoured art and lord yholde,
And hast in every regne and every lond
Of armes al the brydel in thyn hond, 2376
And hem fortunest as thee lyst devyse,
Accepte of me my pitous sacrificise
If so be that my youthe may deserve,
And that my myght be worthy for to serve
Thy godhede, that I may been oon of
thyne, 2381

Thanne preye I thee to rewe upon my
pyne

For thilke peyne, and thilke hooite fir
In which thow whilom brendest for desir,
Whan that thow usedest the beautee 2385
Of faire, yongge, fresshe Venus free,
And haddest hire in armes at thy wille —
Although thee ones on a tyme mysfille,
Whan Vulcanus hadde caught thee in his
las,

And foond thee lggynge by his wyf,
allas! — 2390

For thilke sorwe that was in thyn herte,
Have routhe as wel upon my peynes
smerte

I am yong and unkonnyngge, as thow
woost,

And, as I trowe, with love offended moost
That evere was any lyves creature, 2396
For she that dooth me al this wo endure
Ne reccheth nevere wher I synke or fleete
And wel I woot, er she me mercy heete,
I moot with strengthe wynne hire in the
place,

And, wel I woot, withouten help or grace
Of thee, ne may my strengthe nocht
availle 2401

Thanne help me, lord, tomorwe in my
bataille,

For thilke fyr that whilom brente thee,
As wel as thilke fyr now brenneth me,
And do that I tomorwe have victorie 2405
Myn be the travaalle, and thyn be the
glorie!

Thy sovereyn temple wol I moost hon-
ouren

Of any place, and alwey moost labouren
In thy plesaunce and in thy craftes
stronge, 2409

And in thy temple I wol my baner honge
And alle the armes of my compaignye,
And everemo, unto that day I dye,
Eterne fir I wol bifore thee fynde
And eek to this avow I wol me bynde
My beard, myn heer, that hongeth long
adoun, 2415

That nevere yet ne felte offensioun
Of rasour nor of shere, I wol thee yive,
And ben thy trewe servant whil I lyve
Now, lord, have routhe upon my sorwes
soore, 2419

Yif me the victorie, I aske thee namoore "

The preyere stynt of Arata the stronge,
The rynges on the temple dore that honge,
And eek the dores, clatereden ful faste,
Of which Arata somewhat hym agaste 2424
The fyres brenden upon the auter brighte,
That it gan al the temple for to lighte,
A sweete smel the ground anon up yaf,
And Arata anon his hand up haf,
And moore encens into the fyr he caste,
With other rytes mo, and atte laste 2430
The statue of Mars bigan his hauberk
ryngge,

And with that soun he herde a murmuryngge
Ful lowe and dym, and seyde thus,
"Victorie!"

For which he yaf to Mars honour and
glorie

And thus with joye and hope wel to fare
Arcite anon unto his in is fare, 2436
As fayn as fowel is of the brighte sonne

And right anon swich strif ther is
bigonne,

For thilke graunting, in the hevene above,
Bitwixe Venus, the goddesse of love, 2440
And Mars, the sterne god armypotent,
That Juppiter was busy it to stente,
Til that the pale Saturnus the colde,
That knew so manye of adventures olde,
Foord in his olde experience an art 2445
That he ful soone hath plesed every part
As sooth is seyde, elde hath greet avantage,
In elde is bothe wysdom and usage,
Men may the olde atrenne, and noght
atrede 2449

Saturne anon, to stynten strif and drede,
Al be it that it is agayn his kynde,
Of al this strif he gan remedie fynde

"My deere doghter Venus," quod
Saturne, 2453

"My cours, that hath so wyde for to turne,
Hath moore power than woot any man
Hyn is the drenchyng in the see so wan,
Myn is the prison in the derke cote,
Myn is the stranglyng and hangyng by the
throthe,

The murmure and the cherles rebellyng,
The groynynge, and the pryvee empoyn-
sonyng, 2460

I do vengeance and pleyn correccioun,
Whil I dwelle in the signe of the leoun
Myn is the ruyn of the hye halles,
The fallynge of the toures and of the
walles

Upon the mynour or the carpenter 2465
I slow Sampson, shakynge the piler,
And myne be the maladyes colde,
The derke tresons, and the castes olde,
My lookyng is the fader of pestilence 2469
Now weep namoore, I shal doon dyligence
That Palamon, that is thyn owene knyght,
Shal have his lady, as thou hast him hight
Though Mars shal helpe his knyght, yet
nathelees

Bitwixe yow ther moot be som tyme pees,
Al be ye noght of o compleccioun, 2475
That causeth al day swich divisoun
I am thyn aiel, redy at thy wille,
Weep now namoore, I wol thy lust ful-
file"

Now wol I stynten of the goddess above
Of Mars, and of Venus, goddesse of love,
And telle yow as pleynly as I kan 2481
The grete effect, for which that I bygan

Explicit tercia pars

Sequitur pars quarta

Greet was the feeste in Athenes that
day,
And eek the lusty seson of that May
Made every wight to been in swich pley-
aunce 2485
That al that Monday justen they and
daunce,
And spenden it in Venus heigh servyse
But by the cause that they sholde ryse
Eerly, for to seen the grete fight,
Unto hir reste wenten they at nyght 2490
And on the morwe, whan that day gan
sprynge,

Of hors and harneys noise und claterynge
Ther was in hostelryes al aboute,
And to the paleys rood ther many a route
Of lordes upon steedes and palfreys 2495
Ther maystow seen devysynge of harneys
So unkouth and so riche, and wrought so
weel

Of goldsmythrye, of browdyng, and of
steel,

The sheeldes brighte, testercs, and trap-
pures,

Gold-hewen helmes, hauberkes, cote-
armures, 2500

Lordes in parementz on hir coursers,
Knyghtes of retenue, and eek squieres
Nailyng the speres, and helmes boke-
lyng,

Giggyng of sheeldes, with layneres
lacyng

(There as nede is they weren no thyng
ydel), 2505

The fomy steedes on the golden brydel
Gnawynge, and faste the armurers also
With fyle and hamer prikyng to and
fro,

Yemen on foote, and communes many oon
With shorte staves, thikke as they may
goon, 2510

Pypes, trompes, nakers, clariounes,
That in the bataille blowen bloody sounes,
The paleys ful of peples up and down,

Heere thre, ther ten, holdynge hir ques-
 tioun,
 Dyvynyng of thise Thebane knyghtes
 two 2515
 Somme seyden thus, somme seyde "it shal
 be so",
 Somme helden with hym with the blake
 berd,
 Somme with the balled, somme with the
 thikke herd,
 Somme seyde he looked grymme, and he
 wolde fighte,
 "He hath a sparh of twenty pound of
 wighte" 2520
 Thus was the halle ful of divynyng,
 Longe after that the sonne gan to sprynge
 The grete Theseus, that of his sleep
 awakad
 With mynstralcie and noyse that was
 maked,
 Heeld yet the chambre of his paleys riche,
 Til that the Thebane knyghtes, bothe
 yliche 2526
 Honored, were into the paleys fet
 Duc Theseus was at a wyndow set,
 Arrayed right as he were a god in trone
 The peple preesseth thuderward ful soone
 Hym for to seen, and doon heigh reverence,
 And eek to herkne his heste and his
 sentence 2532
 An heraud on a scaffold made an "Oo!"
 Til al the noyse of peple was ydo,
 And whan he saugh the peple of noyse al
 stille, 2535
 Tho shewed he the myghty dukes wille
 "The lord hath of his heigh discrecioun
 Considered that it were destruccioun
 To gentil bood to fighten in the gyse 2539
 Of mortal bataille now in this emprise
 Wherefore, to shapen that they shal nat
 dye,
 He wol his firste purpos modifye
 No man therefore, up peyne of los of lyf,
 No maner shot, ne polax, ne short knyf
 Into the lystes sende, or thuder brynge,
 Ne short swerd, for to stoke with poynt
 bitynge, 2546
 No man ne drawe, ne bere it by his syde
 Ne no man shal unto his felawe ryde
 But o cours, with a sharpe ygrounde spere,
 Foyne, if hym list, on foote, hymself to
 were 2550

And he that is at meschief shal be take
 And noght slayn, but be broght unto the
 stake
 That shal ben ordeyned on either syde,
 But thider he shal by force, and there
 abyde
 And if so falle the cheftayn be take 2555
 On outhur syde, or elles sleen his make,
 No lenger shal the turneyng laste
 God spede you! gooth forth, and ley on
 faste!
 With long swerd and with maces fighteth
 youre lile
 Gooth youre wey, this is the lordes
 wille" 2560
 The voys of peple touchede the hevene,
 So loude cride they with murie stevene,
 "God save swich a lord, that is so good,
 He wilneth no destruccioun of blood!"
 Up goon the trompes and the melodye, 2565
 And to the lystes rit the compaignye,
 By ordnance, thurghout the citee large,
 Hanged with clooth of gold, and nat with
 sarge
 Ful lik a lord this noble duc gan ryde,
 These two Thebans upon either syde, 2570
 And after rood the queene, and Emelye,
 And after that another compaignye
 Of oon and oother, after hir degree
 And thus they passen thurghout the citee,
 And to the lystes come they by tyme 2575
 It nas nat of the day yet fully pryme
 Whan set was Theseus ful riche and hye,
 Ypolita the queene, and Emelye,
 And othere ladys in degrees aboute
 Unto the seetes preesseth al the route 2580
 And westward, thurgh the gates under
 Marte,
 Arcite, and eek the hondred of his parte,
 With baner reed is entred right anon,
 And in that selve moment Palamon
 Is under Venus, estward in the place, 2585
 With baner whyt, and hardy chiere and
 face
 In al the world, to seken up and doun,
 So evene, withouten variacioun,
 Ther nere swiche compaignyes tweve, 2589
 For ther was noon so wys that koude seye
 That any hadde of oother avauntage
 Of worthynesse, ne of estaat, ne age,
 So evene were they chosen, for to gesse
 And in two renges faure they hem dresse

Whan that hir names rad were everichon,
That in hir nombre gyle were ther noon,
Tho were the gates shet, and cried was
loude 2597

“Do now youre devour, yonge knyghtes
proude!”

The heraudes lefte hir prikyng up and
doun,

Now ryngen trompes loude and clarioun
Ther is namoore to seyn, but west and est
In goon the speres ful sadly in arrest, 2602
In gooth the sharpe spore into the syde
Ther seen men who kan juste and who kan

ryde,
Ther shyveren shaftes upon sheeldes
thikke, 2605

He feelth thurgh the herte-spoon the
prykke

Up spryngen speres twenty foot on highte,
Out goon the swerdes as the silver
bryghte,

The helmes they tohewen and toshrede,
Out brest the blood with stierne stremes
rede, 2610

With myghty maces the bones they
tobreste

He thurgh the thikkeste of the throng gan
threste,

Ther stomblen steedes stronge, and doun
gooth al,

He rolleth under foot as dooth a bal, 2614
He foyneth on his feet with his tronchoun,
And he hym hurtleth with his hors adoun,
He thurgh the body is hurt and sithen
take,

Maugree his heed, and broght unto the
stake

As forward was, nght there he moste
abyde

Another lad is on that oother syde 2620
And som tyme dooth hem Theseus to reste,
Hem to refresshe and drynken, if hem leste
Ful ofte a day han thise Thebanes two
Togydre ymet, and wrought his felawe wo,
Unhorsed hath ech oother of hem tweye
Ther nas no tygre in the vale of Galgo-
pheyne, 2626

Whan that hir whelp is stole whan it is lite,
So cruuel on the hunte as is Arcite
For jelous herte upon this Palamon
Ne in Belmarye ther nys so fel leon, 2630
That hunted is, or for his hunger wood,

Ne of his praye desireth so the blood,
As Palamon to sleen his foo Arcite,
The jelous strokes on hir helmes byte, 2634
Out renneth blood on bothe hir sydes rede,

Som tyme an ende ther is of every dede
For er the sonne unto the reste wente,
The stronge kyng Emetreus gan hente
This Palamon, as he fught with Arcite,
And made his swerd depe in his flesh to
byte, 2640

And by the force of twenty is he take,
Ungolden, and ydrawe unto the stake
And in the rescus of this Palamoun 2643
The stronge kyng Lygurge is born adoun,
And kyng Emetreus, for al his strengthe,
Is born out of his sadel a swerdes lengthe,
So hitte him Palamoun er he were take,
But al for noght, he was broght to the
stake

His hardy herte myghte hym helpe naught
He moste abyde, whan that he was caught,
By force and eek by composicioun 2651

Who sorweth now but woful Palamoun,
That moot namoore goon agayn to
fichte?

And whan that Theseus hadde seyn this
sighte,

Unto the folk that foghten thus echon 2655
He cryde, “Hoo! namoore, for it is doon!
I wol be trewe juge, and no partie
Arcite of Thebes shal have Emelic,
That by his fortune hath hire faire
ywonne”

Anon ther is a noyse of peple bigonne 2660
For joye of this, so loude and heighe
withalle,

It semed that the lystes sholde falle

What kan now faire Venus doon
abowe?

What seith she now? What dooth this
queene of love, 2664

But wepeth so, for wantynge of hir wille,
Til that hir teeres in the lystes fille?

She seyde, “I am ashamed, doutelees”
Saturnus seyde, “Doghter, hoold th_e
pees!

Mars hath his wille, his knyght hath al his
boone,

And, by myn heed, thow shalt been esch_e
soone” 2670

The trompes, with the loude myn-
stralcie,

The heraudes, that ful loude yelle and
crie,

Been in hire wele for joye of daun Arcite
But herkneth me, and stynteth noyse a
lite,

Which a myracle ther bifel anon 2675

This fierse Arcite hath of his helm ydon,
And on a courser, for to shewe his face,
He priketh endelong the large place

Lokynge upward upon this Emelye, 2679

And she agayn hym caste a freendlich ye
(For women, as to speken in comune,
Thei folwen alle the favour of Fortune)

And was al his chiere, as in his herte

Out of the ground a furie infernal sterte,
From Pluto sent at requeste of Saturne, 2685

For which his hors for fere gan to turne,
And leep aside, and foundred as he leep,

And er that Arcite may taken keep,
He pighte hym on the pomel of his heed,

That in the place he lay as he were deed, 2690

His brest tobrosten with his sadel-bowe

As blak he lay as any cole or crowe,
So was the blood yronnen in his face

Anon he was yborn out of the place,

With herte soor, to Theseus paleys 2695

Tho was he korven out of his harneys,
And in a bed ybrought ful faire and blyve,

For he was yet in memorie and alyve,
And alwey crynge after Emelye 2699

Duc Theseus, with al his compaignye,
Is comen hoom to Atthenes his citee,

With alle blisse and greet solempnitee
Al be it that this aventure was falle,

He nolde noght discomforten hem alle 2704

Men seyde eek that Arcite shal nat dye,
He shal been heeled of his maladye

And of another thyng they weren as fayn,
That of hem alle was ther noon yslayn,

Al were they soore yhurt, and namely oon,
That with a spere was thurled his brest

boon 2710

To othere woundes and to broken armes
Somme hadden salves, and somme hadden

charmes,
Fermacies of herbes, and eek save

They dronken, for they wolde hir lymes
have 2714

For which this noble duc, as he wel kan,
Conforteth and honoureth every man,

And made revel al the longe nyght
Unto the straunge lordes, as was right

Ne ther was holden no disconftyng
But as a justes, or a tourneyng, 2720

For soothly ther was no disconfiture
For fallyng nys nat but an aventure,

Ne to be lad by force unto the stake
Unyolden, and with twenty knyghtes take,

O persone allone, withouten mo, 2725

And haryed forth by arme, foot, and too,
And eke his steede dryven forth with

staves
With footmen, bothe yemen and eek

knaves, —

It nas arretted hym no vileynye,
Ther may no man clepen it cowardye 2730

For which anon duc Theseus leet crye,
To stynten alle rancour and envye,

The gree as wel of o syde as of oother,
And eyther syde ylik as ootheres brother,

And yaf hem yiftes after hir degree, 2735

And fully heeled a feeste dayes three,
And conveyed the kynges worthily

Out of his toun a journee largely
And hoom wente every man the righte way

Ther was namoore but "Fare wel, have
good day!" 2740

Of this bataille I wol namoore endite,
But speke of Palamon and of Arcite

Swelleth the brest of Arcite, and the
soore

Encresseth at his herte moore and moore
The clothered blood, for any lechecraft,

Corrupteth, and is in his bouk ylast, 2746

That neither veyne-blood, ne ventusyng,
Ne drynke of herbes may ben his helpyng

The vertu expulsiif, or animal,
Fro thilke vertu cleped natural 2750

Ne may the venym voyden ne expelle
The pipes of his longes gonne to swelle,

And every lacerte in his brest adoun
Is shent with venym and corrupcioun

Hym gayneth neither, for to gete his lif, 2755

Vomyt upward, ne dounward laxatif
Al is tobrosten thilke regioun,

Nature hath now no domnacioun
And certainly, ther Nature wol nat wirche,

Fare wel physik! go ber the man to
chirche! 2760

This al and som, that Arcite moot dye,
For which he sendeth after Emelye,

And Palamon, that was his cosyn deere
Thanne seyde he thus, as ye shal after

heere

"Naught may the woful spirit in myn
herte 2765

Declare o point of alle my sorwes smerte
To yow, my lady, that I love moost,
But I biquethe the servyce of my goost
To yow aboven every creature,
Syn that my lyf may no lenger dure 2770
Allas, the wo' allas, the peynes stronge,
That I for yow have suffred, and so longe'
Allas, the deeth' allas, myn Emelye'
Allas, departynge of oure compaigne!
Allas, myn hertes queene' allas, my wyf'
Myn hertes lady, endere of my lyf' 2776
What is this world? what asketh men to
have?

Now with his love, now in his colde
grave

Allone, withouten any compaignye
Fare wel, my sweete foo, myn Emelye' 2780
And softe taak me in youre armes tweye,
For love of God, and herkneth what I seye

I have heer with my cosyng Palamon
Had strif and rancour many a day agon
For love of yow, and for my jalousy 2785
And Juppiter so wys my soule gye,
To speken of a servaunt proprely,
With alle circumstancens trewely —
That is to seyn, trouthe, honour, knyght-
hede,

Wysdom, humblesse, estaat, and heigh
kynrede, 2790

Fredom, and al that longeth to that art —
So Juppiter have of my soule part,
As in this world right now ne knowe I
non

So worthy to ben loved as Palamon,
That serveth yow, and wol doon al his lyf
And if that evere ye shul ben a wyf, 2796
Foryet nat Palamon, the gentil man" —
And with that word his speche faille
gan,

For from his feet up to his brest was come
The coold, of deeth, that hadde hym over-
come, 2800

And yet mooreover, for in his armes two
The vital strengthe is lost and al ago
Only the intellect, withouten moore,
That dwelled in his herte syk and soore,
Gan failen whan the herte felte deeth 2805
Dusked his eyen two, and failed breeth,
But on his lady yet caste he his ye,
His laste word was, "Mercy, Emelye!"

His spirit chaunged hous and wente
ther, 2806

As I cam nevere, I kan nat tellen wher
Therefore I stynte, I nam no divynistre,
Of soules fynde I nat in this registre,
Ne me ne list thilke opynions to telle
Of hem, though that they writen wher they
dwelle

Arcite is coold, ther Mars his soule gye'
Now wol I speken forth of Emelye 2816
Shrighte Emelye, and howleth Palamon,
And Theseus his suster took anon
Swownynge, and baar hire fro the corps
away

What helpeth it to tarien forth the day
To tellen how she weep bothe eve and
morwe? 2821

For in swich cas wommen have swich
sorwe,
Whan that hir housbondes ben from hem
ago,

That for the moore part they sorwen so,
Or ellis fallen in swich maladye, 2825
That at the laste certainly they dye

Infinite been the sorwes and the teeres
Of olde folk, and folk of tendre yeeres,
In al the toun for deeth of this Theban
For hym ther wepeth bothe child and
man, 2830

So greet a wepyng was ther noon, certayn,
Whan Ector was ybrought, al fressh yslavn,
To Trove Allas, the pitee that was
ther,

Cracchyng of chekes, rentynge eek of
heer

"Why woldestow be deed," thuse wommen
crye, 2835

"And haddest gold ynough, and Emelye?"
No man myghte gladen Theseus,

Savynghe his olde fader Egeus,
That knew this worldes transmutaoun,
As he hadde seyn it chaunge bothe up and
doun, 2840

Joye after wo, and wo after gladnesse,
And shewed hem ensamples and liknesse

"Right as ther dyed nevere man," quod
he,

"That he ne lyvede in erthe in som degree,
Right so ther lyvede never man," he
seyde, 2845

"In al this world, that som tyme he ne
deyde

This world nys but a thurghfare ful of wo,
And we been pilgrymes, passynge to and fro

Deeth is an ende of every worldly soore "
And over al this yet seyde he muchel
moore 2850

To this effect, ful wisely to enhorte
The peple that they sholde hem reconforte

Duc Theseus, with al his busy cure,
Casteth now wher that the sepulture
Of goode Arcite may best ymaked be, 2855
And eek moost honourable in his degree

And at the laste he took conclusioun
That ther as first Arcite and Palamoun
Hadden for love the bataille hem bitwene,
That in that selve grove, swoote and
grene, 2860

Ther as he hadde his amoureuse desires,
His compleynte, and for love his hote
fires,

He wolde make a fyr in which the office
Funeral he myghte al accomplice 2864

And leet comande anon to hakke and hewe
The okes olde, and leye hem on a rewe
In colpons wel arrayed for to brenne
His officers with swifte feet they renne
And ryde anon at his comandement
And after this, Theseus hath ysent 2870
After a beere, and it al over spradde
With clooth of gold, the richeste that he
hadde

And of the same suyte he cladde Arcite,
Upon his hondes hadde he gloves white,
Eek on his heed a coroune of laurer
grene, 2875

And in his hond a swerd ful bright and
kene

He leyde hym, bare the visage, on the
beere,

Therwith he weep that pitee was to heere
And for the peple sholde seen hym alle,
Whan it was day, he broghte hym to the
halle, 2880

That roreth of the crying and the soun
Tho cam this woful Theban Palamoun,
With fotery berd and ruggy, asshy
heeres,

In clothes blake, ydropped al with teeres,
And, passynge othere of wepyng, Eme-
lye, 2885

The rewefulleste of al the compaignye
In as muche as the servyce sholde be

The moore noble and riche in his degree,
Duc Theseus leet forth thre steedes
brynge,

That trapped were in steel al gliter-
ynge, 2890

And covered with the armes of daun Arcite
Upon thise steedes, that weren grete and
white,

Ther seten folk, of whiche oon baar his
sheeld,

Another his spere up on his hondes heeld,
The thridde baar with hym his bowe

Turkeys 2895
(Of brend gold was the caas and eek the
harneys),

And riden forth a paas with sorweful cheere
Toward the grove, as ye shul after heere
The nobleste of the Grekes that the
were

Upon hir shuldres caryeden the beere, 2900
With slakke paas, and eyen rede and wete,
Thurghout the citee by the maaster strete,
That sprad was al with blak, and wonder
hye

Right of the same is al the staete ywrye
Upon the right hond wente olde Egeus, 2905
And on that oother syde duc Theseus,
With vessels in hir hand of gold ful fyn,
Al ful of hony, mulk, and blood, and
wyn,

Eek Palamon, with ful greet compaignye
And after that cam woful Emelye, 2910
With fyr in honde, as was that tyme the
gyse,

To do the office of funeral servyse
Heigh labour and ful greet apparal-
lynge

Was at the service and the fyr-makyng,
That with his grene top the heveneraughte,
And twenty fadme of brede the armes
straughte, 2918

This is to seyn, the bowes weren so brode
Of stree first ther was leyd ful many a
lode

But how the fyr was maked upon highte,
Ne eek the names that the trees highte,
As ook, firre, birch, aspe, alder, holm,
popler, 2921

Wylugh, elm, plane, assh, box, chasteyn,
lynde, laurer,

Mapul, thorn, bech, hasel, ew, whippel-
tree, —

How they weren feld, shal nat be toold for
me,

Ne hou the goddes ronnen up and doun,
Disherited of hire habitacioun, 2926

In whiche they woneden in reste and pees,
Nymphes, fawnes and amadrides,

Ne hou the beestes and the briddes alle
Fledden for fere, whan the wode was
falle, 2930

Ne how the ground agast was of the light,
That was nat wont to seen the sonne
bright,

Ne how the fyr was couched first with stree,
And thanne with drye stukkes cloven a thre,
And thanne with grene wode and spic-
erye, 2935

And thanne with clooth of gold and with
perrye,

And gerlandes, hangynge with ful many a
flour,

The mirre, th'encens, with al so greet
odour,

Ne how Arcite lay among al this,
Ne what richesse aboute his body is, 2940

Ne how that Emelye, as was the gyse,
Putte in the fyr of funeral servyse,

Ne how she swowned whan men made the
fyr,

Ne what she spak, ne what was hir desir,
Ne what jeweles men in the fyre caste,

Whan that the fyr was greet and brente
faste, 2946

Ne how somme caste hir sheeld, and somme
hir spere,

And of hire vestementz, whiche that they
were,

And coppes fille of wyn, and milk, and
blood,

Into the fyr, that brente as it were
wood, 2950

Ne how the Grekes, with an huge route,
Thres riden al the fyr aboute

Upon the left hand, with a loud shoutynge,
And thres with hur speres claterynge,

And thries how the ladyes gonne crye, 2955
Ne how that lad was homward Emelye,

Ne how Arcite is brent to asshen colde,
Ne how that lyche-wake was yholde

Al thilke nyght, ne how the Grekes pleye
The wake-pleyes, ne kepe I nat to seye, 2960

Who wrastleth best naked with oille
enoynt,

Ne who that baar hym best, in no disjoynt
I wol nat tellen eek how that they
goon

Hoom til Atthenes, whan the pley is doon,
But shortly to the point thanne wol I
wende, 2965

And maken of my longe tale an ende
By processe and by lengthe of certeyn
yeres,

Al stynted is the moornyng and the teres
Of Grekes, by oon general assent 2969

Thanne semed me ther was a parlement
At Atthenes, upon certein pointz and cras,
Among the whiche pointz yspoken was,
To have with certein contrees alli-
aunce,

And have fully of Thebens obeisaunce
For which this noble Theseus anon 2975

Leet senden after gentil Palamon,
Unwist of hym what was the cause and
why,

But in his blake clothes sorwefully
He cam at his comandement in hye

Tho sente Theseus for Emelye 2980
Whan they were set, and hust was al the
place,

And Theseus abiden hadde a space
Er any word cam fram his wise brest,

His eyen sette he ther as was his lest,
And with a sad visage he siked stille, 2985

And after that right thus he seyde his wille
"The Firste Moevere of the cause above,

Whan he first made the faire cheyne of
love,

Greet was th'effect, and heigh was his
entente

Wel wiste he why, and what therof he
mente, 2990

For with that faire cheyne of love he bond
The fyr, the eyr, the water, and the lond

In certeyn boundes, that they may nat
flee

That same Prince and that Moevere," quod
he,

"Hath stablshsed in this wrecched world
adoun 2995

Certeyne dayes and duracioun
To al that is engendred in this place,

Over the whiche day they may nat pace,
Al mowe they yet tho dayes wel abregge

Ther nedeth noght noon auctoritee
t'allegge. 3000

For it is preeved by experience,
But that me list declaren my sentence
Thanne may men by this ordre wel dis-
cerne

That thulke Moevere stable is and eterne
Wel may men knowe, but it be a fool, 3005
That every part dirryveth from his hool,
For nature hath nat taken his bigynnyng
Of no partie or cantel of a thyng,
But of a thyng that parfit is and stable,
Descendynge so til it be corrumpable 3010
And therefore, of his wise purveiaunce,
He hath so wel biset his ordinaunce,
That spesec of thynges and progressiouns
Shullen enduren by successiouns,
And nat eterne, withouten any lye 3015
This maystow understonde and seen at ye
Loo the ook, that hath so long a noris-
shynge

From tyme that it first bigynneth to
sprynge,

And hath so long a lif, as we may see,
Yet at the laste wasted is the tree 3020
Considereth eek how that the harde
ston

Under oure feet, on which we trede and
goon,

Yet wasteth it as it lyth by the weye
The brode ryver somtyme wexeth dreye,
The grete tounes se we wane and
wende 3025

Thanne may ye se that al this thyng hath
ende

Of man and womman seen we wel also
That nedeth, in oon of these termes two,
This is to seyn, in youthe or elles age,
He moot be deed, the kyng as shal a page,
Som in his bed, som in the depe see, 3031
Som in the large feeld, as men may see,
Ther helpeth noight, al goth that ilke
weye

Thanne may I seyn that al this thyng
moot deye

What maketh this but Juppiter, the
kyng, 3035
The which is prince and cause of alle
thyng,

Convertynge al unto his propre welle
From which it is dirryved, sooth to telle?
And heer-agayns no creature on lyve,
Of no degree, availleth for to stryve 3040

Thanne is it wysdom, as it thynketh me,

To maken vertu of necessitee,
And take it weel that we may nat eschue,
And namely that to us alle is due
And whoso gruccheth ought, he dooth
folye, 3045

And rebel is to hym that al may gye
And certainly a man hath moost honour
To dyen in his excellence and flour,
Whan he is siker of his goode name,
Thanne hath he doon his freend, ne hym,
no shame 3050
And gladder oghte his freend been of his
deeth,

Whan with honour up yolden is his breeth,
Than whan his name apalled is for age,
For al forgotten is his vassellage
Thanne is it best, as for a worthy fame,
To dyen whan that he is best of name 3055

The contrame of al this is wilfulnesse
Why grucchen we, why have we hevynesse,
That goode Arcite, of chivalrie the flour,
Departed is with duetee and honour 3060
Out of this foule prison of this lyf?
Why grucchen heere his cosyng and his wyf
Of his welfare, that loved hem so weel?
Kan he hem thank? Nay, God woot never

a deel,
That both his soule and eek himself
offende, 3065

And yet they mowe hir lustes nat amende
What may I conclude of this longe serye,
But after wo I rede us to be merye,
And thanken Juppiter of al his grace? 3069
And er that we departen from this place
I rede that we make of sorwes two
O parfit joye, lastynge everemo
And looketh now, wher moost sorwe is
herinne,

Ther wol we first amenden and bigynne
"Suster," quod he, "this is my fulle
assent, 3075

With all th'avys heere of my parlement,
That gentil Palamon, youre owene knyght,
That serveth yow with wille, herte, and
myght,

And ever hath doon syn ye first hym
knewe,

That ye shul of youre grace upon hym
rewe, 3080

And taken hym for housbonde and for lord
Lene me youre hond, for this is our accord
Lat se now of youre wommanly pitee

He is a kynges brother sone, pardee,
 And though he were a povre bachelere, 3085
 Syn he hath served yow so many a yeer,
 And had for yow so greet adversitee,
 It moste been considered, leeveth me,
 For gentyl mercy oghte to passen right "
 Thanne seyde he thus to Palamon the
 knight 3090
 "I trowe ther nedeth litel sermonyng
 To make yow assente to this thyng
 Com neer, and taak youre lady by the
 hond "
 Fitwixen hem was maad anon the bond
 That highte matrimoigne or mariage, 3095
 By al the conseil and the baronage
 And thus with alle blisse and melodye

Hath Palamon ywedded Emelye
 And God, that al this wyde world hath
 wrought,
 Sende hym his love that hath it deere
 aboght, 3100
 For now is Palamon in alle wele,
 Lyvyng in blisse, in richesse, and in
 heele,
 And Emelye hym loveth so tendrely,
 And he hire serveth al so gentilly,
 That nevere was ther no word hem bi-
 twene 3105
 Of jalouse or any oother teene
 Thus endeth Palamon and Emelye,
 And God save al this faire compaignye!
 Amen

Heere is ended the Knyghtes Tale

THE MILLER'S PROLOGUE

Heere folwen the wordes bitwene the Hooste and the Millere

Whan that the Knyght had thus his tale
 ytoold,
 In al the route nas ther yong ne oold 3110
 That he ne seyde it was a noble storie,
 And worthy for to drawen to memorie,
 And namely the gentils everichon
 Oure Hooste lough and swoor, "So moot
 I gon, 3114
 This gooth aright, unboked is the male
 Lat se now who shal telle another tale,
 For trewely the game is wel bigonne
 Now telleth ye, sir Monk, if that ye konne
 Somwhat to quite with the Knyghtes tale "
 The Millere, that for dronken was al
 pale, 3120
 So that unnethes upon his hors he sat,
 He nolde avalen neithur hood ne hat,
 Ne abyde no man for his curtesie,
 But in Pilates voys he gan to crie,
 And swoor, "By armes, and by blood and
 bones, 3125
 I kan a noble tale for the nones,
 With which I wol now quite the Knyghtes
 tale "
 Oure Hooste saugh that he was dronks of
 ale,

And seyde, "Abyd, Robyn, my leeve
 brother, 3129
 Som bettre man shal telle us first another
 Abyd, and lat us werken thriftily "
 "By Goddes soule," quod he, "that wol
 nat I,
 For I wol speke, or elles go my wey "
 Oure Hoost answerde, "Tel on, a devel
 wey!
 Thou art a fool, thy wit is overcome " 3135
 "Now herkneth," quod the Millere,
 "alle and some!
 But first I make a protestacioun
 That I am dronke, I knowe it by my soun,
 And therefore if that I mysspeke or seye,
 Wyte it the ale of Southwerk, I you prey
 For I wol telle a legende and a lyf 3141
 Bothe of a carpenter and of his wyf,
 How that a clerk hath set the wrightes
 cappe "
 The Reve answerde and seyde, "Stynt
 thy clappe!
 Lat be thy lewed dronken harlotrye 3145
 It is a synne and eek a greet folye
 To aperyen any man, or hym defame,
 And eek to bryngen wyves in swich fame.

Thou mayst ynogh of othere thynges
seyn "

This dronke Millere spak ful soone
ageyn 3150

And seyde, "Leve brother Osewold,
Who hath no wyf, he is no cokewold
But I sey nat therfore that thou art
oon,

Ther been ful goode wyves many oon,
And evere a thousand goode ayeyns oon
badde 3155

That knowestow wel thyself, but I thou
madde

Why artow angry with my tale now?
I have a wyf, pardee, as wel as thow,
Yet nolde I, for the oxen in my plogh,
Take upon me moore than ynogh, 3160

As demen of myself that I were oon,
I wol bileve wel that I am noon
An housbonde shal nat been inquistyf
Of Goddes pryvetee, nor of his wyf
So he may fynde Goddes foyson
there, 3165

Of the remenant nedeth nat enquere "

What sholde I moore seyn, but this
Millere

He nolde his wordes for no man forbere,
But tolde his cherles tale in his manere 3169
M'athynketh that I shal reherce it heere
And therfore every gental wight I preye,
For Goddes love, demeth nat that I seye
Of yvel entente, but for I moot reherce
Hir tales alle, be they bettre or werse,
Or elles falsen som of my mateere 3175
And therfore, whoso list it nat yheere,
Turne over the leef and chese another tale,
For he shal fynde ynowe, grete and
smale,

Of storial thyng that toucheth gentillesse,
And eek moralitee and hoolynesse 3180
Blameth nat me if that ye chese amys
The Millere is a cherl, ye knowe wel
this,

So was the Reve, and othere manye mo,
And harlotre they tolden bothe two 3184
Avyseth yow, and put me out of blame,
And eek men shal nat maken ernest of
game

THE MILLER'S TALE

Heere bigynneth the Millere his tale

Whilom ther was dwellynge at Oxenford
A riche gnof, that gestes heeld to bord,
And of his craft he was a carpenter
With hym ther was dwellynge a poure
scoler, 3190

Hadde lerned art, but al his fantasye
Was turned for to lerne astrologye,
And koude a certeyn of conclusiouns,
To demen by interrogaciouns, 3194
If that men asked hym in certain houres
Whan that men sholde have droghte or
elles shoures,

Or if men asked hym what sholde bifalle
Of every thyng, I may nat rekene hem alle

This clerk was cleped hende Nicholas
Of deerne love he koude and of solas, 3200
And therto he was sleigh and ful privee,
And lyk a mayden meke for to see
A chambre hadde he in that hostelrye
Allone, withouten any compaignye,

Ful fetisly ydight with herbes swoote, 3205
And he hymself as sweete as is the roote
Of lycorys, or any cetewale
His Almageste, and bookes grete and
smale,

His astrelabie, longynge for his art,
His augrym stones layen faire apart, 3210
On shelves couched at his beddes heed,
His presse ycovered with a faldyng reed,
And al above ther lay a gay sautrie,
On which he made a-nyghtes melodie
So swetely that all the chambre rong, 3215
And *Angelus ad virginem* he song,
And after that he song the kynges noote
Ful often blessed was his myrie throte
And thus this sweete clerk his tyme spente
After his freends fyndyng and his rente

This carpenter hadde wedded newe a
wyf, 3221
Which that he lovede moore than his lyf,

Of eighteteene yeer she was of age
 Jalous he was, and heeld hire narwe in cage,
 For she was wyldre and yonge and he was
 old, 3225

And demed hymself been lik a cokewold
 He knew nat Catoun, for his wit was rude,
 That bad man sholde wedde his simylitude
 Men sholde wedden after hire estaat, 3229
 For youthe and elde is often at debaat
 But sith that he was fallen in the snare,
 He moste endure, as oother folk, his care
 Fair was this yonge wyf, and ther-
 withal

As any wezele hir body gent and smal
 A ceynt she werede, barred al of silk, 3235
 A barmclooth eek as whit as morne milk
 Upon hir lendes, ful of many a goore
 Whit was hir smok, and broyden al bi-
 foore

And eek bihynde, on hir coler aboute,
 Of col-blak silk, withinne and eek with-
 oute 3240

The tapes of hir white voluper
 Were of the same suyte of hir coler,
 Hir filet brood of silk, and set ful hie
 And sikerly she hadde a likerous ye, 3244
 Ful smale y pulled were hire browes two,
 And tho were bent and blake as any sloo
 She was ful moore blisful on to see
 Than is the newe pere-jonette tree,
 And softer than the wolle is of a wether
 And by hir girdel heeng a purs of lether, 3250
 Tasseled with silk, and perled with latoun
 In al this world, to seken up and doun,
 There nys no man so wys that koude
 thenche

So gay a popelote or swich a wenche
 Ful brighter was the shynying of hir
 hewe 3255

Than in the tour the noble yforged newe
 But of hir song, it was as loude and yerne
 As any swalwe sittynge on a berne
 Therto she koude skippe and make game,
 As any kyde or calf folwyng his dame
 Hir mouth was sweete as bragot or the
 meeth, 3261

Or hoord of apples leyd in hey or heeth
 Wynsynge she was, as is a joly colt,
 Long as a mast, and upright as a bolt
 A brooch she baar upon hir lowe coler, 3265
 As brood as is the boos of a bokeler
 Hir shoes were laced on hir legges hie

She was a prymerole, a piggesnyre,
 For any lord to leggen in his bedde,
 Or yet for any good yeman to wedde 3270

Now, sire, and eft, sire, so bifel the cas,
 That on a day this hendre Nicholas
 Fil with this yonge wyf to rage and
 pleye,

Whil that hir housbonde was at Oseneve,
 As clerkes ben ful subtil and ful que-
 ynte, 3275

And prively he caughte hire by the queynte,
 And seyde, "Ywis, but if ich have my
 wille,

For deerne love of thee, lemman, I
 spille "

And heeld hire harde by the haunches-
 bones,

And seyde, "Lemman, love me al atones,
 Or I wol dyen, also God me save!" 3281
 And she sproong as a colt dooth in the trave
 And with hir heed she wryed faste away,
 And seyde, "I wol nat kisse thee, by my
 fey!

Why, lat be," quod she, "lat be, Nich-
 olas, 3285

Or I wol crie 'out, harrow' and 'allas'!
 Do wey youre handes, for youre curteisye!"

This Nicholas gan mercy for to crye,
 And spak so faire, and profred him so faste,
 That she hir love hym graunted atte
 laste, 3290

And swoor hir ooth, by seint Thomas of
 Kent,

That she wol been at his comandement,
 Whan that she may hir leyser wel espie
 "Myn housbonde is so ful of jalousie
 That but ye wayte wel and been privee,
 I woot right wel I nam but deed," quod
 she 3295

"Ye moste been ful deerne, as in this cas."

"Nay therof care thee noight," quod
 Nicholas

"A clerk hadde litherly biset his whyle,
 But if he koude a carpenter bigyle " 3300
 And thus they been accorded and ysworn
 To wayte a tyme, as I have told bifore

Whan Nicholas had doon thus everi-
 deel,

And thakked hire aboute the lendes weel,
 He kiste hire sweete and taketh his saw-
 tre, 3305

And pleyeth faste, and maketh melodie

Thanne fil it thus, that to the paryssh
 church,

Crustes owene werkes for to wirche,
 This goode wyf went on an haliday
 Hir forheed shoon as bright as any day, 3310
 So was it wasshen whan she leet hir werk
 Now was ther of that church a parissch
 clerk,

The which that was ycleped Absolon
 Crul was his heer, and as the gold it shoon,
 And strouted as a fanne large and
 brode, 3315

Ful streight and evene lay his joly shode
 His rode was reed, his eyen greye as goos
 With Poules wyndow corven on his
 shoos,

In hoses rede he wente fetisly
 Yclad he was ful smal and proprely 3320
 Al in a kurtel of a lyght waget,
 Ful fare and thukke been the poyntes set
 And therupon he hadde a gay surplys
 As what as is the blomse upon the rys
 A myrne chuld he was, so God me save 3325
 Wel koude he laten blood and clippe and
 shave,

And maken a chartre of lond or acquit-
 aunce

In twenty manere koude he trippe and
 daunce

After the scole of Oxenforde tho,
 And with his legges casten to and fro, 3330
 And pleyen songes on a smal rubible,
 Therto he song som tyme a loud quynnyble,
 And as wel koude he pleye on a giterne
 In al the toun nas brewhous ne tavernne
 That he ne visited with his solas, 3335
 Ther any gaylard tappestere was
 But sooth to seyn, he was somdeel squay-
 mous

Of fartyng, and of speche daungerous

This Absolon, that jolif was and gay,
 Gooth with his sencer on the haliday, 3340
 Sensynge the wyves of the parisshe faste,
 And many a lovely look on hem he caste,
 And namely on this carpenteris wyf
 To looke on hire hym thoughte a myrne lyf,
 She was so propre and sweete and liker-
 ous 3345

I dar wel seyn, if she hadde been a mous,
 And he a cat, he wolde hire hente anon
 This parissch clerk, this joly Absolon,
 Hath in his herte swich a love-longynge

That of no wyf ne took he noon off-
 ryng,

For curteise, he seyde, he wolde noon
 The moone, whan it was nyght, ful
 brighte shoon,

And Absolon his gyterne hath ytake,
 For paramours he thoughte for to wake
 And forth he gooth, jolif and amorous, 3355
 Til he cam to the carpenteres hous

A litel after cokkes hadde ycrowe,
 And dressed hym up by a shot-wyndowe
 That was upon the carpenteris wal
 He syngeth in his voys gentil and smal,
 "Now, deere lady, if thy wille be, 3361
 I praye yow that ye wole rewe on me,"
 Ful wel acordaunt to his gyternynge

This carpenter awook, and herde hum synge,
 And spak unto his wyf, and seyde anon, 3365
 "What! Alison! herestow nat Absolon,
 That chaunteth thus under oure boures
 wal?"

And she answerde hir housbonde ther-
 withal,

"Yis, God woot, John, I heere it every
 deel"

This passeth forth, what wol ye bet than
 weel? 3370

Fro day to day this joly Absolon
 So woweth hire that hym is wo bigon
 He waketh al the nyght and al the day,
 He kembeth his lokkes brode, and made
 hym gay, 3374

He woweth hire by meenes and brocage,
 And swoor he wolde been hir owene page,
 He syngeth, brokkyng as a nyghtyngale,
 He sente hire pyment, meeth, and spiced
 ale,

And wafres, pipyng hoot out of the gleede;
 And, for she was of towne, he profred
 meede 3380

For som folk wol ben wonnen for richesse,
 And somme for strokes, and somme for
 gentillesse

Somtyme, to shewe his lightnesse and
 mastrye,

He pleyeth Herodes upon a scaffold hie
 But what avalleth hym as in this cas? 3385
 She loveth so this hende Nicholas
 That Absolon may blowe the bukkes horn,
 He ne hadde for his labour but a scorn
 And thus she maketh Absolon hire ape,
 And al his ernest turneth til a jape 3390

Ful sooth is this proverbe, it is no lye,
Men seyn right thus, "Alwey the nye slye
Maketh the ferre leewe to be looth"
For though that Absolon be wood or
wrooth, 3394

By cause that he fer was from hire sight,
This nye Nicholas stood in his light

Now ber thee wel, thou hende Nicholas,
For Absolon may waille and synge "allas"
And so bifel it on a Saturday,
This carpenter was goon til Osenay, 3400

And hende Nicholas and Alsoun
Acorded been to this conclusoun,
That Nicholas shal shapen hym a wyle
This sely jalous housbonde to bigyle,

And if so be the game wente aright, 3405
She sholde slepen in his arm al nyght,
For this was his desir and hire also

And right anon, withouten wordes mo,
This Nicholas no lenger wolde tarie, 3409
But dooth ful softe unto his chambre carie
Bothe mete and drynke for a day or tweye,
And to hire housbonde bad hire for to
seye,

If that he axed after Nicholas,
She sholde seye she nyste where he was,
Of al that day she saugh hym nat with
ye, 3415

She trowed that he was in maladye,
For for no cry hir mayde koude hym calle,
He nolde answeere for thyng that myghte
falle

This passeth forth al thilke Saturday,
That Nicholas stille in his chambre lay, 3420
And eet and sleep, or dide what hym leste,
Til Sunday, that the sonne gooth to reste
This sely carpenter hath greet merveyle
Of Nicholas, or what thyng myghte hym
eyle,

And seyde, "I am adrad, by Seint Thomas,
It stondeh nat aright with Nicholas 3426
God shulde that he deyde sodeynly!

This world is now ful tikel, aikerly
I saugh to-day a cors yborn to churche
That now, on Monday last, I saugh hym
wirche 3430

"Go up," quod he unto his knave anon,
"Clepe at hus dore, or knocke with a stoon
Looke how it is, and tel me boldely"

This knave gooth hym up ful sturdily,
And at the chambre dore whil that he
stood, 3435

He cride and knocked as that he were
wood,
"What! how! what do ye, maister Nicho-
lay?"

How may ye slepen al the longe day?"

But al for noght, he herde nat a word
An hole he foond, ful lowe upon a bord, 3440
Ther as the cat was wont in for to crepe,
And at that hole he looked in ful depe,
And at the laste he hadde of hym a sight
This Nicholas sat evere capyng up-
right,

As he had kiked on the newe moone 3445
Adoun he gooth, and tolde his maister
soone

In what array he saugh this ilke man

This carpenter to blessen hym bigan,
And seyde, "Help us, seinte Frydeswyde!
A man woot litel what hym shal bityde 3450
This man is falle, with his astromye,
In som woodnesse or in som agonye
I thoghte ay wel how that it sholde be!
Men sholde nat knowe of Goddes pryvetee
Ye, blessed be alwey a lewed man 3455

That noght but only his bileve kan!
So ferde another clerk with astromye,
He walked in the feeldes, for to pry
Upon the sterres, what ther sholde bifalle,
Til he was in a marle-pit yfalle, 3460
He saugh nat that But yet, by seint

Thomas,

Me reweth soore of hende Nicholas
He shal be rated of his studyng,
If that I may, by Jhesus, hevene kyng!
Get me a staf, that I may underspore, 3465
Whil that thou, Robyn, hevest up the dore
He shal out of his studyng, as I gesse" —
And to the chambre dore he gan hym
dresse

His knave was a strong carl for the nones,
And by the haspe he haaf it of atones, 3470
Into the floor the dore fil anon

This Nicholas sat ay as stille as stoon,
And evere caped upward into the air
This carpenter wende he were in despeir,
And hente hym by the sholdres myght-
ily, 3475

And shook hym harde, and cride spitously,
"What! Nicholay! what, how! what, looke
adoun!

Awak, and think on Cristes passoun!
I crouche thee from elves and fro wightes

Therwith the nyght-spel seyde he anon-
 rightes 3480
 On foure halves of the hous aboute,
 And on the thresshfold of the dore with-
 oute
 "Jhesu Crist and seinte Benedight,
 Blesse this hous from every wikked wight,
 For nyghtes verye, the white *pater-*
noster! 3485
 Where westestow, seinte Petres soster?"
 And atte laste this hende Nicholas
 Gan for to sike soore, and seyde, "Al-
 las!
 Shal al the world be lost eftsoones now?"
 This carpenter answerde, "What sey-
 stow? 3490
 What! thynk on God, as we doon, men that
 swynke"
 This Nicholas answerde, "Fecche me
 drynke,
 And after wol I speke in pryvetee
 Of certeyn thyng that toucheth me and
 thee
 I wol telle it noon oother man, certeyn"
 This carpenter goth down, and comth
 ageyn, 3496
 And broghte of myghty ale a large quart,
 And whan that ech of hem had dronke his
 part,
 This Nicholas his dore faste shette,
 And doun the carpenter by hym he sette
 He seyde "John, myn hooste, hef and
 deere, 3501
 Thou shalt upon thy trouthe swere me
 heere
 That to no wight thou shalt this conseil
 wreye,
 For it is Cristes conseil that I seye,
 And if thou telle it man, thou art for-
 lore, 3505
 For this vengeaunce thou shalt han ther-
 fore,
 That if thou wreye me, thou shalt be
 wood"
 "Nay, Crist forbode it, for his hooly
 blood!"
 Quod tho this sely man, "I nam no labbe,
 Ne, though I seye, I nam nat hef to
 gabbe 3510
 Sey what thou wolt, I shal it nevere telle
 To child ne wyf, by hym that harwed
 helle!"

"Now John," quod Nicholas, "I wol
 nat lye,
 I have yfounde in myn astrologye,
 As I have looked in the moone bright, 3515
 That now a Monday next, at quarter
 nyght,
 Shal falle a reyn, and that so wilde and
 wood,
 That half so greet was nevere Noees
 flood
 This world," he seyde, "in lasse than an
 hour
 Shal al be dreynt, so hidous is the shour
 This shal mankynde drenche, and lese
 hir lyf" 3521
 This carpenter answerde, "Allas, my
 wyf!
 And shal she drenche? allas, myn Alousoun!"
 For sorwe of this he fil almost adoun,
 And seyde, "Is ther no remedie in this
 cas?" 3525
 "Why, yis, for Gode," quod hende
 Nicholas,
 "If thou wolt werken after loore and reed
 Thou mayst nat werken after thyn owene
 heed,
 For thus seith Salomon, that was ful trewe,
 'Werk al by conseil, and thou shalt nat
 rewe' 3530
 And if thou werken wolt by good conseil,
 I undertake, withouten mast and seyl,
 Yet shal I saven hire and thee and me
 Hastow nat herd hou saved was Noe,
 Whan that oure Lord hadde warned hym
 biforn 3535
 That al the world with water sholde be
 lorn?"
 "Yis," quod this Carpenter, "ful yoore
 ago"
 "Hastou nat herd," quod Nicholas,
 "also
 The sorwe of Noe with his felaweshipe,
 Er that he myghte gete his wyf to
 shipe? 3540
 Hym hadde be levere, I dar wel undertake,
 At thilke tyme, than alle his wetheres blake
 That she hadde had a ship hursel alone
 And therefore, woostou what is best to
 doone? 3544
 This asketh haste, and of an hastif thyng
 Men may nat preche or maken taryng
 Anon go gete us faste into this in

A knedyng trogh, or ellis a kymelyn,
For ech of us, but looke that they be large,
In which we mowe swymme as in a
barge, 3550

And han therinne vitaille suffisant
But for a day, — fy on the remenant!
The water shal aslake and goon away
Aboute pryme upon the nexte day 3554
But Robyn may nat wite of this, thy knave,
Ne eek thy mayde Gille I may nat save,
Axe nat why, for though thou aske me,
I wol nat tellen Goddes pryvetee
Suffiseth thee, but if thy wittes madde,
To han as greet a grace as Noe hadde 3560
Thy wyf shal I wel saven, out of doute
Go now thy wey, and speed thee heer-
aboute

But whan thou hast, for hire and thee
and me,

Ygeten us thuse knedyng tubbes thre,
Thanne shaltow hange hem in the roof ful
hye, 3565

That no man of oure purveisaunce spye
And whan thou thus hast doon, as I have
seyd,

And hast oure vitaille faire in hem yleyd,
And eek an ax, to smyte the corde atwo,
Whan that the water comth, that we may
go, 3570

And broke an hole an heigh, upon the gable,
Unto the gardyn-ward, over the stable,
That we may frely passen forth oure way,
Whan that the grete shour is goon away,
Thanne shaltou swymme as myrie, I
undertake, 3575

As dooth the white doke after hire drake
Thanne wol I clepe, 'How, Alison' how,
John!

Be myrie, for the flood wol passe anon?
And thou wolt seyn, 'Hayl, maister
Nicholay! 3579

Good morwe, I se thee wel, for it is day'
And thanne shul we be lordes al oure lyf
Of al the world, as Noe and his wyf

But of o thyng I warne thee ful right
Be wel avysed on that ilke nyght
That we ben entred into shupes bord, 3585

That noon of us ne speke nat a word,
Ne clepe, ne crie, but be in his preyere,
For it is Goddes owene heeste deere

Thy wyf and thou moote hange fer
atwynne,

For that bitwixe yow shal be no synne, 3590
Namore in looking than ther shal in
deede,

This ordinance is seyde Go, God theespeede!
Tomorwe at nyght, whan men ben alle
aslepe,

Into oure knedyng-tubbes wol we crepe,
And sitten there, abidyng Goddes
grace 3595

Go now thy wey, I have no lenger space
To make of this no lenger sermonyng
Men seyn thus, 'sende the wise, and sey no
thyng'

Thou art so wys, it needeth thee nat teche
Go, save oure lyf, and that I the bi-
seche" 3600

This sely carpenter goth forth his wey
Ful ofte he seide "allas" and "weylaway,"
And to his wyf he tolde his pryvetee,
And she was war, and knew it bet than he,
What al this queynte cast was for to
seye 3605

But nathelees she ferde as she wolde deye,
And seyde, "Allas! go forth thy wey anon,
Help us to scape, or we been dede echon!
I am thy trewe, verray wedded wyf,
Go, deere spouse, and help to save oure
lyf" 3610

Lo, which a greet thyng is affecioun!
Men may dyen of ymaginacioun,
So depe may impressioun be take
This sely carpenter bigynneth quake,
Hym thynketh verraily that he may
see 3615

Noes flood come walwyng as the see
To drenchen Alisoun, his hony deere
He wepeth, weyleth, maketh sory cheere,
He siketh with ful many a sory swogh,
He gooth and geteth hym a knedyng
trogh, 3620

And after that a tubbe and a kymelyn,
And pryvely he sente hem to his in,
And heng hem in the roof in pryvetee
His owene hand he made laddres thre,
To clymben by the ronges and the
stalkes 3625

Unto the tubbes hangynge in the balkes,
And hem vitailed, bothe trogh and tubbe,
With breed and chese, and good ale in a
jubbe,

Suffisynge right ynogh as for a day 3629
But er that he hadde maad al this array,

He sente his knave, and eek his wenche
also,

Upon his nedre to London for to go
And on the Monday, whan it drow to
nyght,

He shette his dore withoute candel-lyght,
And dressed alle thyng as it sholde be 3635
And shortly, up they clomben alle thre,
They seten stille wel a furlong way

"Now, *Pater-noster*, clom!" seyde Nicho-
lay,

And "clom," quod John, and "clom,"
seyde Alsoun

This carpenter seyde his devocioun, 3640
And stille he sit, and biddeth his preyere,
Awatynge on the reyn, if he it heere

The dede sleep, for wery bisynesse,
Fil on this carpenter right, as I gesse,
Aboute corfew-tyme, or litel moore, 3645

For travaille of his goost he groneth soore,
And eft he routeth, for his heed myslay
Doun of the laddre stalketh Nicholay,
And Alsoun ful softe adoun she spedde,
Withouten wordes mo they goon to
bedde, 3650

Ther as the carpenter is wont to lye
Ther was the revel and the melodye,
And thus lith Alison and Nicholas,
In bisynesse of myrthe and of solas,
Til that the belle of laudes gan to ryngne, 3655
And freres in the chauncel gonne syngne

This parissch clerk, this amorous Absolon,
That is for love alwey so wo bigon,
Upon the Monday was at Oseneye
With compaignye, hym to disporte and
pleye, 3660

And axed upon cas a cloisterer
Ful prively after John the carpenter,
And he drough hym apart out of the
chirche,

And seyde, "I noot, I saugh hym heere nat
wirche

Syn Saturday, I trowe that he be went 3665
For tymber, theroure abbot hath hym
sent,

For he is wont for tymber for to go,
And dwellen at the grange a day or two,
Or elles he is at his hous, certeyn
Where that he be, I kan nat soothly seyn "

This Absolon ful joly was and light, 3671
And thoghte, "Now is tyme wake al
nyght,

For sikurly I saugh hym nat sturyngne
Aboute his dore, syn day bigan to spryngne
So moot I thryve, I shal, at cokkes
crowe, 3675

Ful pryvely knocken at his wyndowe
That stant ful lowe upon his boures wal
To Alison now wol I tellen al
My love-longynge, for yet I shal nat mysse
That at the leeste wey I shal hire kisse 3680

Som maner confort shal I have, parfay
My mouth hath icheh al this longe day,
That is a signe of kysyng atte leeste
Al nyght me mette eek I was at a feeste
Therefore I wol go slepe an houre or
tweye, 3685

And al the nyght thanne wol I wake and
pleye "

Whan that the firste cok hath crowe,
anon

Up rist this joly lover Absolon,
And hym arraieth gay, at poynt-devys
But first he cheweth greyn and lycorys, 3690
To smellen sweete, er he hadde kembd his
heer

Under his tonge a trewe-love he beer,
For therby wende he to ben gracious
He rometh to the carpenteres hous,
And stille he stant under the shot-wyn-
dowe — 3695

Unto his brest it raughte, it was so lowe —
And softe he cougheth with a semysoun
"What do ye, hony-comb, sweete Al-
soun,

My faire bryd, my sweete cynamome?
Awaketh, lemman myn, and speketh to
me! 3700

Wel litel thynken ye upon my wo,
That for youre love I swete ther I go
No wonder is thogh that I swelte and
swete,

I moorne as dooth a lamb after the tete
Ywis, lemman, I have swich love-long-
ynge, 3705

That lik a turtel trewe is my moornynge
I may nat ete na moore than a mayde "

"Go fro the wyndow, Jakke fool," she
sayde,

"As help me God, it wol nat be 'com pa
me "

I love another — and elles I were to
blame — 3710

Wel bet than thee, by Jhesu, Absolon

Go forth thy wey, or I wol caste a ston,
And lat me slepe, a twenty deuel wey!"

"Allas," quod Absolon, "and weylaway,
That trewe love was evere so yvel bi-
set!" 3715

Thanne kysse me, syn it may be no bet,
For Jhesus love, and for the love of me"
"Wiltow thanne go thy wey therwith,"
quod she!

"Ye, certes, lemman," quod this Ab-
solon

"Thanne make thee redy," quod she,
"I come anon" 3720

And unto Nicholas she seyde stille,
"Now hust, and thou shalt laughen al thy
file"

This Absolon doun sette hym on his
knees

And seyde, "I am a lord at alle degrees,
For after this I hope ther cometh
moore" 3725

Lemman, thy grace, and sweete bryd, thyn
oore!"

The wyndow she undoth, and that in
haste

"Have do," quod she, "com of, and speed
the faste,

lest that oure neighbores thee espie"

This Absolon gan wype his mouth ful
drie" 3730

Derk was the nyght as pich, or as the
cole,

And at the wyndow out she putte hir hole,
And Absolon, hym fil no bet ne wers,

But with his mouth he kiste hir naked ers
ful savourly, er he were war of this" 3735

Abak he stirte, and thoughte it was amys,
For wel he wiste a womman hath no berd
He felte a thyng al rough and long yherd,
And seyde, "Fy! allas! what have I do?"

"Tehee!" quod she, and clapte the wyn-
dow to," 3740

And Absolon gooth forth a sory pas

"A berd! a berd!" quod hende Nicholas,
"By Goddes corpus, this goth faire and
weel"

This sely Absolon herde every deel,
And on his lippe he gan for anger byte," 3745

And to hymself he seyde, "I shal thee
quyte"

Who rubbeth now, who frotheth now his
lippes

With dust, with sond, with straw, with
clooth, with chippes,

But Absolon, that seith ful ofte, "Allas!
My soule bitake I unto Sathanas," 3750

But me were levere than al this toun,"
quod he,

"Of this despit awroken for to be
Allas," quod he, "allas, I ne hadde
ybleynt!"

His hote love was coold and al yqueynt,
For fro that tyme that he hadde kist hir
ers," 3755

Of paramours he sette nat a kers,
For he was heeled of his maladie,

Ful ofte paramours he gan defie,
And weep as dooth a child that is ybete

A softe paas he wente over the strete" 3760

Until a smyth men cleped daun Gerveys,
That in his forge smythed plough har-
neys,

He sharpeth shaar and kultour bisly
This Absolon knokketh al esly,

And seyde, "Undo, Gerveys, and that
anon" 3765

"What, who artow?" "It am I, Ab-
solon"

"What, Absolon! for Cristes sweete tree,
Why rise ye so rathe? ey, benedicutee!

What eyleth yow? Som gay gerl, God it
woot," 3769

Hath brought yow thus upon the virtoot
By sente Note, ye woot wel what I mene"

This Absolon ne roghte nat a bene
Of al his pley, no word agayn he yaf,

He hadde moore tow on his distaf
Than Gerveys knew, and seyde, "Freend

so deere," 3775

That hote kultour in the chymenee heere,
As lene it me, I have therwith to doone,
And I wol brynge it thee agayn ful soone"

Gerveys answerde, "Certes, were it gold,
Or in a poke nobles alle untold," 3780

Thou sholdest have, as I am trewe smyth
Ey, Cristes fool! what wol ye do therwith?"

"Therof," quod Absolon, "be as be may
I shal wel telle it thee to-morwe day" —

And caughte the kultour by the colde
stele" 3785

Ful softe out at the dore he gan to stele,
And wente unto the carpenters wal.

He cogheth first, and knokketh ther-
withal

Upon the wyndowe, right as he dide er

This Alison answerde, "Who is ther 3790
That knokketh so? I warante it a thief "

"Why, nay," quod he, "God woot, my
sweete leef,

I am thyn Absolon, my deereyng
Of gold," quod he, "I have thee broght a
ryng

My mooder yaf it me, so God me save, 3795
Ful fyn it is, and therto wel ygrave
This wol I yeve thee, if thou me kisse "

This Nicholas was risen for to pisse,
And thoughte he wolde amenden al the
jape,

He sholde kisse his ers er that he scape
And up the wyndowe dide he hastily, 3801

And out his ers he putteth pryvely
Over the buttok, to the haunche-bon,
And therwith spak this clerk, this Ab-
solon,

"Spek, sweete bryd, I noot nat where thou
art " 3805

This Nicholas anon leet fle a fart,
As greet as it had been a thonder-dent,
That with the strook he was almost
yblent,

And he was redy with his iren hoot,
And Nicholas amydde the ers he smoot 3810

Of gooth the skyn an hande-brede
aboute,

The hote kultour brende so his toute,
And for the smert he wende for to dye
As he were wood, for wo he gan to crye,
"Help! water! water! help, for Goddes
herte!" 3815

This carpenter out of his slomber sterte,
And herde oon crien "water" as he were
wood,

And thoughte, "Allas, now comth Nowelis
flood!"

He sit hym up withouten wordes mo,
And with his ax he smoot the corde
atwo, 3820

And doun gooth al, he foond nether to
selle,

Ne breed ne ale, til he cam to the celle
Upon the floor, and ther aswowne he lay

Up starte hire Alison and Nicholay,
And criden, "out" and "harrow" in the
strete 3825

The neighebores, bothe smale and grete,
In ronnen for to gauren on this man,
That yet aswowne lay, bothe pale and
wan,

For with the fal he brosten hadde his arm
But stonde he moste unto his owene
harm, 3830

For whan he spak, he was anon bore doun
With hende Nicholas and Alsoun

They tolden every man that he was wood,
He was agast so of Nowelis flood

Thurgh fantasie, that of his vanytee 3835
He hadde ybought hym knedyng tubbes
thre,

And hadde hem hanged in the roof above,
And that he preyed hem, for Goddes love,
To sitten in the roof, *par compaignye*

The folk gan laughen at his fantasye, 3840
Into the roof they kiken and they cape,
And turned al his harm unto a jape

For what so that this carpenter answerde,
It was for nocht, no man his reson herde
With othes grete he was so sworn
adoun 3845

That he was holde wood in al the toun,
For every clerk anonright heeld with
oother

They seyde, "The man is wood, my leeve
brother",

And every wight gan laughen at this stryf
Thus swyved was this carpenteris wyf, 3850

For al his keypyng and his jalousey,
And Absolon hath kist hir nether ye,
And Nicholas is scalded in the towte
This tale is doon, and God save al the
rowte!

Heere endeth the Millere his tale

THE REEVE'S PROLOGUE

The prologe of the Reves Tale

Whan folk hadde laughen at this nyce
 cas 3855
 Of Absolon and hende Nicholas,
 Diverse folk diversely they seyde,
 But for the moore part they loughed and
 pleyde
 Ne at this tale I saugh no man hym greve,
 But it were onoly Osewold the Reve 3860
 By cause he was of carpenteris craft,
 A litel ire is in his herte ylaft,
 He gan to grucche, and blamed it a lite
 "So theek," quod he, "ful wel koude I
 yow quite
 With bleryng of a proud milleres ye, 3865
 If that me liste speke of rbaudye
 But ik am oold, me list not pley for age,
 Gras tyme is doon, my fodder is now for-
 age,
 This white top writeth myne olde yeris,
 Myn herte is also mowled as myne
 heris, 3870
 But if I fare as dooth an open-ers
 That ilke fruyt is ever lenger the wers,
 Til it be roten in mullok or in stree
 We olde men, I drede, so fare we
 Til we be roten, kan we nat be rype, 3875
 We hoppen alwey whil the world wol pype
 For in oure wyl ther stiketh evere a nayl,
 To have an hoor heed and a grene tayl,
 As hath a leek, for thogh oure myght be
 goon,
 Oure wyl desureth folke evere in oon 3880
 For whan we may nat doon, than wol we
 speke,
 Yet in oure asschen olde is fyr yreke
 Foure gleedes han we, which I shal
 devyse, —
 Avauntynge, lying, anger, covetise,
 These foure sparkles longen unto eelde 3885
 Oure olde lemes mowe wel been unweelde,
 But wyl ne shal nat failen, that is sooth
 And yet ik have alwey a coltes tooth,

As many a yeer as it is passed henne
 Syn that my tappe of lif bigan to renne 3890
 For sikerly, whan I was bore, anon
 Deeth drough the tappe of lyf and leet it
 gon,
 And ever sithe hath so the tappe yronne
 Til that almost al empty is the tonne
 The stream of lyf now droppeth on the
 chymbe 3895
 The sely tonge may wel ryngge and chymbe
 Of wrecchednesse that passed is ful voore,
 With olde folk, save dotage, is namoore!"
 Whan that oure Hoost hadde herd this
 sermonyng,
 He gan to speke as lordly as a kyng 3900
 He seide, "What amounteth al this writ?
 What shul we speke alday of hooly writ?
 The devel made a reve for to preche,
 Or of a soutere a shipman or a leche
 Sey forth thy tale, and tarie nat the
 tyme 3905
 Lo Depeford! and it is half-wey pryme
 Lo Grenewych, ther many a shrewe is
 inne!
 It were al tyme thy tale to bigynne"
 "Now, sires," quod this Osewold the
 Reve,
 "I pray yow alle that ye nat yow
 greve, 3910
 Thogh I answer, and somdeel sette his
 howve,
 For leveful is with force force of-showve
 This dronke Millere hath ytoold us heer
 How that bigyled was a carpenteer,
 Peraventure in scorn, for I am oon 3915
 And, by youre leve, I shal hym quite
 anoon,
 Right in his cherles termes wol I speke
 I pray to God his nekke mote to-breke,
 He kan wel in myn eye seen a stalke,
 But in his owene he kan nat seen a
 balke 3920

THE REEVE'S TALE

Heere bigynneth the Reves Tale

At Trumpyngtoun, nat fer fro Cante-
 brigge,
 Ther gooth a brook, and over that a brigge,
 Upon the whiche brook ther stant a
 melle,
 And this is verray sooth that I yow telle
 A millere was ther dwellynge many a
 day 3225
 As any pecok he was proud and gay
 Pipen he koude and fische, and nettes
 beete,
 And turne coppes, and wel wrastle and
 sheete,
 Ay by his belt he baar a long panade,
 And of a swerd ful trenchant was the
 blade 3930
 A joly poppere baar he in his pouche,
 Ther was no man, for peril, dorste hym
 touche
 A Sheffield thwitel baar he in his hose
 Round was his face, and camus was his
 nose,
 As piled as an ape was his skulle 3935
 He was a market-betere atte fulle
 Ther dorste no wight hand upon hym legge,
 That he ne swoor he sholde anon abegge
 A thief he was for sothe of corn and mele,
 And that a sly, and usaunt for to stele 3940
 His name was hoothe deynous Symkyn
 A wyf he hadde, ycomen of noble kyn,
 The person of the toun hir fader was
 With hire he yaf ful many a panne of bras,
 For that Symkyn sholde in his blood
 allye 3945
 She was yfostred in a nonnerye,
 For Symkyn wolde no wyf, as he sayde,
 But she were wel ynonrissed and a mayde,
 To saven his estaat of yomanrye
 And she was proud, and peert as is a
 pye 3950
 A ful fair sighte was it upon hem two,
 On halydayes biforn hire wolde he go
 With his typet bounden aboute his heed,
 And she cam after in a gyte of reed,
 And Symkyn hadde hosen of the same 3955
 Ther dorste no wight clepen hire but
 "dame,"

Was noon so hardy that wente by the weye
 That with hire dorste rage or ones pleye,
 But if he wolde be slayn of Symkyn 3939
 With panade, or with knyf, or boidekyn
 For jalous folk ben perilous everemo,
 Algate they wolde hire wyves wenden so
 And eek, for she was somdel smoterlich,
 She was as digne as water in a dach,
 And ful of hoker and of bisemare 3965
 Hir thoughte that a lady sholde hire spare,
 What for hire kynrede and hir nortelrie
 That she hadde lerned in the nonnerie
 A doghter hadde they bitwixe hem two
 Of twenty yeer, withouten any mo, 3970
 Savynge a child that was of half yeer age,
 In cradel it lay and was a propre page
 This wenche thikke and wel ygrowen was,
 With kamus nose, and eyen greye as glas,
 With buttokes brode, and brestes rounde
 and hye, 3975
 But right fair was hire heer, I wol nat lye
 This person of the toun, for she was fear,
 In purpos was to maken hire his heir,
 Bothe of his catel and his mesuage,
 And straunge he made it of hir mariage
 His purpos was for to bastowe hire hye 3981
 Into som worthy blood of auncetrye,
 For hooly churches good moot been de-
 spended
 On hooly churches blood, that is descended
 Therefore he wolde his hooly blood hon-
 oure, 3985
 Though that he hooly churche sholde de-
 voure
 Greet sokene hath this millere, out of
 doute,
 With whete and malt of al the land aboute,
 And nameliche ther was a greet collegge
 Men clepen the Soler Halle at Cante-
 bregge, 3990
 Ther was hir whete and eek hir malt
 ygrowen
 And on a day it happed, in a stounde,
 Sik lay the maunciple on a maladye,
 Men wenden wisly that he sholde dye
 For which this millere stal bothe mele and
 corn 3995

An hundred tyme moore than biforn,
 For therbiforn he stal but curteisly,
 But now he was a theef outrageously,
 For which the wardeyn chidde and made
 fare

But therof sette the millere nat a tare, 4000
 He craketh boost, and swoor it was nat so
 Thanne were ther yonge povre scolers
 two,

That dwelten in this halle, of which I seye
 Testif they were, and lusty for to pleye,
 And, oonly for hire myrthe and rev-
 elrye, 4005

Upon the wardeyn bisly they crye
 To yeve hem leve, but a litel stounde,
 To goon to mille and seen hir corn
 ygrounde,

And hardly they dorste leye hir nekke
 The millere sholde not stele hem half a
 pekke 4010

Of corn by sleighte, ne by force hem reve,
 And at the laste the wardeyn yaf hem
 leve

John highte that oon, and Aleyn highte
 that oother,

Of o toum were they born, that highte
 Strother,

Fer in the north, I kan nat telle where 4015
 This Aleyn maketh redy al his gere,

And on an hors the sak he caste anon
 Forth goth Aleyn the clerk, and also John,
 With good swerd and with bokeler by hir
 syde

John knew the wey, — hem nedede no
 gyde, — 4020

And at the mille the sak adoun he layth
 Aleyn spak first, "Al hayl, Symond,
 y-fayth!

Hou fares thy faire doghter and thy wyf?"

"Aleyn, whyfare," quod Symkyn, "by
 my lyf! 4024

And John also, how now, what do ye heer?"
 "Symond," quod John, "by God, nede
 has na peer

Hym boes serve hymself that has na
 swayn,

Or elles he is a fool, as clerkes sayn
 Oure manuple, I hope he wil be deed,
 Swa werkes ay the wanges in his heed, 4030
 And forthy is I come, and eek Alayn,
 To grynde oure corn and carie it ham
 agayn,

I pray yow spede us heythen that ye may "
 "It shal be doon," quod Symkyn, "by
 my fay!

What wol ye doon whil that it is in
 hande?" 4035

"By God, right by the hopur wil I stande,
 Quod John, "and se how that the corn gas
 in

Yet saugh I nevere, by my fader kyn,
 How that the hopur wagges til and fra "
 Aleyn answerde, "John, and wiltow
 swa? 4040

Thanne wil I be byneth, by my croun,
 And se how that the mele falles doun
 Into the trough, that sal be my disport
 For John, y-faith, I may been of youre
 sort,

I is as ille a millere as ar ye " 4045
 This millere smyled of hur nycetee,
 And thoghte, "Al this nys doon but for a
 wyle

They wene that no man may hem bigyle,
 But by my thrift, yet shal I blere hur ye,
 For al the sleighte in hur philosophye 4050
 The moore queynte creakes that they make,
 The moore wol I stele whan I take
 In stide of flour yet wol I yeve hem bren
 "The gretteste clerkes been noght wasest
 men," 4054

As whilom to the wolf thus spak the mare
 Of al hir art I counte noght a tare "

Out at the dore he gooth ful pryvely,
 Whan that he saugh his tyme, softly
 He looketh up and doun til he hath founde
 The clerkes hors, ther as it stood
 ybounde 4060

Bihynde the mille, under a levesel,
 And to the hors he goth hym faire and wel,
 He strepeth of the brydel right anon

And whan the hors was loos, he gynneth
 gon 4064

Toward the fen, ther wilde mares renne,
 And forth with "wehec," thurgh thikke
 and thurgh thenne.

This millere gooth agayn, no word he
 seyde,

But dooth his note, and with the clerkes
 pleyde,

Til that hir corn was faire and weel
 ygrounde

And whan the mele is sakked and
 ybounde, 4070

This John goth out and fynt his hors away,
And gan to crie "Harrow!" and "Weylaway!"

Oure hors is lorn, Alayn, for Goddes banes,
Step on thy feet! Com out, man, al atanes!
Allas, our wardeyn has his palfrey
lorn " 4075

This Aleyn al forgat, bothe mele and corn,
Al was out of his mynde his housbondrie
"What, whilk way is he geen?" he gan to
crie

The wyf cam lepyng in ward with a ren
She seyde, "Allas! youre hors goth to the
fen 4080

With wilde mares, as faste as he may go
Unthank come on his hand that boond
hym so,

And he that better sholde han knyght the
reyn!"

"Allas," quod John, "Aleyn, for Cristes
peyne, 4084

Lay down thy swerd, and I wil myn als wa
I is ful wight, God waat, as is a raa,
By Goddes herte, he sal nat scape us
bathe!

Why nadstow pit the capul in the lathe?
Ihayl! by God, Alayn thou is a fomme!"

These sely clerkes han ful faste
yronne 4090

Toward the fen, bothe Aleyn and eek John
And whan the millere saugh that they
were gon,

He half a bussel of hir flour hath take,
And bad his wyf go knede it in a cake
He seyde, "I trowe the clerkes were
aferd 4095

Yet kan a millere make a clerkes berd,
For al his art, now lat hem goon hir weye!
Lo, wher they goon! ye, lat the children
pleye

They gete hym nat so lightly, by my
croun " 4099

These sely clerkes rennen up and down
With "Keep! keep! stand! stand! jossa,
warderere,

Ga whistle thou, and I shal kepe hym
heere!"

But shortly, til that it was verray nyght,
They koude nat, though they do al hir
myght, 4104

Hir capul cacche, he ran alwey so faste,
Til in a dych they caughte hym atte laste

Wery and weet, as beest is in the reyn,
Comth sely John, and with him comth
Aleyn

"Allas," quod John, "the day that I was
born! 4109

Now are we dryve til hethyng and til scorn
Oure corn is stoin, men wil us foolles calle,
Bathe the wardeyn and oure felawes alle,
And namely the millere, weylaway!"

Thus pleyneth John as he gooth by the
way 4114

Toward the mille, and Bayard in his hond
The millere sittyng by the fyr he fond,
For it was nyght, and forther myghte they
noght,

But for the love of God they hym bisoght
Of herberwe and of ese, as for hir peny

The millere seyde agayn, "If ther be
eny, 4120

Swich as it is, yet shal ye have youre part
Myn hous is streit, but ye han lerned art,
Ye konne by argumentes make a place
A myle brood of twenty foot of space
Lat se now if this place may suffise, 4125
Or make it rowm with speche, as is youre
gise "

"Now, Symond," seyde John, "by seint
Cutberd,

Ay is thou myrie, and this is faire answerd
I have herd seyde, 'man sal taa of twa
thynges

Slyk as he fyndes, or taa slyk as he
brynges ' 4130

But specially I pray thee, hooste deere,
Get us som mete and drynke, and make us
cheere,

And we wil payen trewely atte fulle
With empty hand men may na haukes
tulle, 4134

Loo, heere oure silver, redy for to spende "

This millere into toun his doghter sende
For ale and breed, and rosted hem a goos,
And boond hire hors, it sholde namoore go
loos,

And in his owene chambre hem made a bed,
With sheetes and with chalons faire
yspred, 4140

Noght from his owene bed ten foot or
twelve

His doghter hadde a bed, al by herselfe,
Right in the same chambre by and by
It myghte be no bet, and cause why?

Ther was no roumer herberwe in the
place 4145

They soupen and they speke, hem to so-
lace,

And drynken evere strong ale atte beste
Aboute mydnyght wente they to reste

Wel hath this millere vernysshed his
heed, 4149

Ful pale he was for dronken, and nat reed
He yexeth, and he speketh thurgh the nose
As he were on the quakke, or on the pose
To bedde he goth, and with hym goth his
wyf

As any jay she light was and jolyf,
So was hur joly whistle wel ywet 4155

The cradel at hur beddes feet is set,
To rokken, and to yeve the child to sowke
And whan that dronken al was in the
crowke,

To bedde wente the doghter right anon,
To bedde goth Aleyn and also John, 4160
Ther nas na moore, — hem nedede no
dwale

This millere hath so wisely bibbed ale
That as an hors he snorteth in his sleep,
Ne of his tayl bihynde he took no keep
His wyf barhym a burdon, a fulstrong, 4165
Men myghte hir rowtyng heere two fur-
long,

The wenche rowteth eek, *par compaignye*
Aleyn the clerk, that herde this melodye,
He poked John, and seyde, "Slepestow?
Herdestow evere slyk a sang er now? 4170
Lo, swilk a complyn is ymel hem alle,
A wilde fyr upon thair bodyes falle!
Wha herked evere slyk a ferly thyng?
Ye, they sal have the flour of il endyng
This lange nyght ther tydes me na
reste, 4175

But yet, nafors, al sal be for the beste
For, John," seyde he, "als evere moot I
thryve,

If that I may, yon wenche wil I swyve
Som esement has lawe yshapen us,
For, John, ther is a lawe that says thus, 4180
That gif a man in a point be agreed,
That in another he sal be releved
Oure corn is stohn, sothly, it is na nay,
And we han had an il fit al thus day,
And syn I sal have neen amendement 4185
Agayn my los, I will have esement
By Goddes sale, it sal neen other bee!"

This John answerde, "Alayn, avyse
thee!"

The millere is a perilous man," he seyde,
"And gif that he out of his sleep
abreyde, 4190

He myghte doon us bathe a vileynye"
Aleyn answerde, "I counte him nat a
flye"

And up he rist, and by the wenche he
crepte

This wenche lay uprighte, and faste slepte,
Til he so ny was, er she myghte espie, 4195
That it had been to late for to crie,
And shortly for to seyn, they were aton
Now pley, Aleyn, for I wol speke of
John

This John lith stille a furlong wey or two,
And to hymself he maketh routhe and
wo 4200

"Allas!" quod he, "this is a wikked jape,
Now may I seyn that I is but an ape
Yet has my felawe somewhat for his
harm,

He has the millers doghter in his arm
He aunted hym, and has his nedes
sped, 4205

And I lye as a draf-sak in my bed,
And when this jape is tald another day,
I sal been halde a daf, a cokenay!
I wil arise and aunte it, by my fayth!
'Unhardy is unseely,' thus men savth" 4210
And up he roos, and softly he wente
Unto the cradel, and in his hand it hente,
And baar it softe unto his beddes feet

Soone after this the wyf hir rowtyng
leet, 4214

And gan awake, and wente hire out to pisse,
And cam agayn, and gan hur cradel mysse,
And groped heer and ther, but she foonde
noon

"Allas!" quod she, "I hadde almost mys-
goon,

I hadde almost goon to the clerkes bed
Ey, benedicite! thanne hadde I foule
ysped" 4220

And forth she gooth til she the cradel fonde
She gropeth alwey forther with hur hond,
And foonde the bed, and thoghte nocht but
good,

By cause that the cradel by it stood, 4224
And nyste wher she was, for it was derk,
But faire and wel she creep in to the clerk,

And lith ful stille, and wolde han caught a
 sleep
 Withinne a while this John the clerk up
 leep,
 And on this goode wyf he leith on soore
 So myrre a fit ne hadde she nat ful
 yooore, 4230
 He priketh harde and depe as he were mad
 This joly lyf han thise two clerkes lad
 Til that the thridde cok bigan to synge
 Aleyn wax wery in the dawenyng, 4234
 For he had swonken al the longe nyght,
 And seyde, "Fare weel, Malyne, sweete
 wight!
 The day is come, I may no lenger byde,
 But everemo, wher so I go or ryde,
 I is thyn awen clerk, swa have I seel!"
 "Now, deere lemman," quod she, "go,
 fareweel! 4240
 But er thow go, o thyng I wol thee telle
 Whan that thou wendest homward by the
 melle,
 Right at the entree of the dore bihynde
 Thou shalt a cake of half a busshel fynde
 That was ymaked of thyn owene mele, 4245
 Which that I heelp my sire for to stele
 And, goode lemman, God thee save and
 kepe!"
 And with that word almoost she gan to
 wepe
 Aleyn up rist, and thoughte, "Er that it
 dawe,
 I wol go crepen in by my felawe", 4250
 And fond the cradel with his hand anon
 "By God," thoughte he, "al wrang I have
 mysgon
 Myn heed is toty of my swynk to-nyght,
 That makes me that I ga nat aright 4254
 I woot wel by the cradel I have mysgo,
 Heere lith the millere and his wyf also "
 And forth he goth, a twenty devel way,
 Unto the bed ther as the millere lay
 He wende have copen by the felawe John,
 And by the millere in he creep anon, 4260
 And caughte hym by the nekke, and softe
 he spak
 He seyde, "Thou John, thou swynes-heed,
 awak,
 For Cristes saule, and heer a noble game
 For by that lord that called is seint Jame,
 As I have thres in this shorte nyght 4265
 Swyved the milleres doghter bolt upright,

Whil thow hast, as a coward, been agast "
 "Ye, false harlot," quod the millere,
 "hast?
 A, false traitour! false clerk!" quod he,
 Thow shalt be deed, by Goddes dignitee!
 Who dorste be so boold to disparage 4271
 My doghter, that is come of swich lynage? "
 And by the throte-bolle he caughte Alayn,
 And he hente hym despitously agayn,
 And on the nose he smoot hym with his
 fest 4275
 Doun ran the bloody stream upon his brest,
 And in the floor, with nose and mouth to-
 broke,
 They walwe as doon two pigges in a poke,
 And up they goon, and doun agayn anon,
 Til that the millere sporned at a stoon, 4280
 And doun he fil bakward upon his wyf,
 That wiste no thyng of this nyce stryf,
 For she was falle aslepe a lite wight
 With John the clerk, that waked hadde al
 nyght, 4284
 And with the fal out of hir sleep she breyde
 "Help! hooly croys of Bromeholm," she
 seyde,
In manus tuas! Lord, to thee I calle!
 Awak, Symond! the feend is on me falle
 Myn herte is broken, help! I nam but
 deed!
 Ther lyth oon upon my wombe and on
 myn heed 4290
 Help, Symkyn, for the false clerkes fighte!"
 This John stirte up as faste as ever he
 myghte,
 And graspeþ by the walles to and fro,
 To fynde a staf, and she stirte up also,
 And knew the estres bet than dide this
 John, 4295
 And by the wal a staf she foonð anon,
 And saugh a litel shymeryng of a light,
 For at an hole in shoon the moone bright;
 And by that light she saugh hem bothe
 two,
 But sikerly she nyste who was who, 4300
 But as she saugh a whit thyng in hur ye
 And whan she gan this white thyng espye,
 She wende the clerk hadde wered a volu-
 peer,
 And with the staf she drow ay neer and
 neer, 4304
 And wende han hit this Aleyn at the fulle,
 And smoot the millere on the pyled skulle,

That doun he gooth, and cride, "Harrow!
I dye!"
This clerkes beete hym weel and lete hym
lye,
And greythen hem, and tooke hir hors
anon,
And eek hire mele, and on hir wey they
gon 4310
And at the mille yet they tooke hir cake
Of half a bussel flour, ful wel ybake
Thus is the proude millere wel ybete,
And hath ylost the gryndynge of the
whete,
And payed for the soper everdeel 4315

Of Aleyn and of John, that bette hym
weel
His wyf is swyved, and his doghter als
Lo, swich it is a millere to be fals!
And therefore thus proverbe is seyde ful
sooth,
"Hym thar nat wene wel that yvele
dooth", 4320
A gylour shal hymself bigyled be
And God, that sitteth heighe in mages-
tee,
Save al this compaignye, grete and smale!
Thus have I quyt the Millere in my
tale 4324

Heere is ended the Reves tale

THE COOK'S PROLOGUE

The prologe of the Cokes Tale

The Cook of Londoun, whil the Reve
spak,
For joye him thoughte he clawed hum on
the bak
"Ha! ha!" quod he, "for Cristes passion,
This millere hadde a sharp conclusion
Upon his argument of herbergage!
Wel seyde Salomon in his langage, 4330
'Ne bryng nat every man into thyn hous',
For herberwyng by nyghte is perilous
Wel oghte a man avysed for to be
Whom that he broghte into his pryvete
I pray to God, so yeve me sorwe and
care, 4335
If evere, sitthe I highte Hogge of Ware,
Herde I a millere bettre yset a-werk
He hadde a jape of malice in the derk
But God forbede that we stynte heere,
And therefore, if ye vouche-sauf to
heere 4340
A tale of me, that am a povre man,
I wol yow telle, as wel as evere I kan,
A litel jape that fil in oure citee"
Oure Hoost answerde and seide, "I
graunte it thee 4344
Now telle on, Roger, looke that it be good,
For many a pastee hastow laten blood,

And many a Jakke of Doveze hastow soold
That hath been twies hoot and twies
coold
Of many a pilgrym hastow Cristes curs,
For of thy percely yet they fare the
wors, 4350
That they han eten with thy stubbel
goos,
For in thy shoppe is many a fyve loos
Now telle on, gentil Roger by thy name
But yet I pray thee, be nat wroth for
game,
A man may seye ful sooth in game and
pley" 4355
"Thou seist ful sooth," quod Roger, "by
my fey!
But 'sooth pley, quaad pley,' as the Flem-
yng seith
And therefore, Herry Bailly, by thy feith,
Be thou nat wrooth, er we departen heer,
Though that my tale be of an hosti-
leer 4360
But natheless I wol nat telle it yit,
But er we parte, ywis, thou shalt be quit"
And therwithal he lough and made
cheere, 4363
And seyde his tale, as ye shul after heere.

THE COOK'S TALE

Heere bigynneth the Cookes Tale

A prentys whilom dwelled in oure citee,
 And of a craft of vitalliers was hee
 Gaillard he was as goldfynch in the shawe,
 Broun as a berye, a propre short felawe,
 With lokkes blake, ykembd ful fetisly
 Dauncen he koude so wel and jolly 4370
 That he was cleped Perkyn Revelour
 He was as ful of love and paramour
 As is the hyve ful of hony sweete
 Wel was the wenche with hym myghte
 meete 4374
 At every bridale wolde he synge and hoppe,
 He loved bet the taverne than the shoppe
 For whan ther any ridyng was in Chepe,
 Out of the shoppe thider wolde he lepe —
 Til that he hadde al the sighte yseyne,
 And daunced wel, he wolde nat come
 ayeyn — 4380
 And gadered hym a meynee of his sort
 To hoppe and synge and maken swich dis-
 port,
 And ther they setten stevene for to meete,
 To playen at the dys in swich a streete
 For in the toun nas ther no prentys 4385
 That fairer koude caste a paire of dys
 Than Perkyn koude, and therto he was
 free
 Of his dispense, in place of pryvetee
 That fond his maister wel in his chaffare,
 For often tyme he found his box ful bare
 For sikerly a prentys revelour 4391
 That haunteth dys, riot, or paramour,
 His maister shal it in his shoppe abyve,

Al have he no part of the mynstralcye
 For thefte and riot, they been convertable,
 Al konne he playe on gyterne or ribible
 Revel and trouthe, as in a lowe degree,
 They been ful wrothe al day, as men may
 see

This joly prentys with his maister bood,
 Til he were ny out of his prentishood, 4400
 Al were he snybbed bothe erly and late,
 And somtyme lad with revel to Newegate
 But atte laste his maister hym bithoghte,
 Upon a day, whan he his papir soghte,
 Of a proverbe that seith thus same word,
 "Wel bet is roten appul out of hoord 4406
 Than that it rotte al the remenaunt"
 So fareth it by a riotous servaunt,
 It is ful lasse harm to lete hym pace,
 Than he shende alle the servantz in the
 place 4410
 Therefore his maister yaf hym acqurtance,
 And bad hym go, with sorwe and with
 meschance!
 And thus this joly prentys hadde his leve
 Now lat hym rote al the nyght or leve
 And for ther is no theef withoute a
 lowke, 4415
 That helpeth hym to wasten and to sowke
 Of that he brybe kan or borwe may,
 Anon he sente his bed and his array
 Unto a compeer of his owene sort, 4419
 That lovede dys, and revel, and disport,
 And hadde a wyf that heeld for contenance
 A shoppe, and swyved for hir sustenance

FRAGMENT II (GROUP B)

INTRODUCTION TO THE MAN OF LAW'S TALE

The wordes of the Hooste to the compaignye

OURE HOOSTE saugh wel that the brighte
 sonne
 The ark of his artificial day hath ronne
 The ferthe part, and half an houre and
 moore,
 And though he were nat depe ystert in
 loore,
 He wiste it was the eightetethe day 5
 Of Aprill, that is messenger to May,
 And saugh wel that the shadwe of every
 tree
 Was as in lengthe the same quantitee
 That was the body erect that caused it
 And therefore by the shadwe he took his
 wit 10
 That Phebus, which that shoon so clere and
 brighte,
 Degrees was fyve and fourty clombe on
 highte,
 And for that day, as in that latitude,
 It was ten of the klokke, he gan conclude,
 And sodeynly he plighte his hors aboute
 "Lordynges," quod he, "I warne yow,
 al this route, 18
 The fourthe party of this day is gon
 Now, for the love of God and of Seint John,
 Leseth no tyme, as ferforth as ye may
 Lordynges, the tyme wasteth nyght and
 day, 20
 And steleth from us, what pryvely
 slepynge,
 And what thurgh nechgence in oure wak-
 ynge,
 As dooth the stream that turneth nevere
 agayn,
 Descendynge fro the montaigne into playn
 Wel kan Senec and many a philosopre 25
 Bwailen tyme moore than gold in cofre,
 For "los of catel may recovered be,
 But los of tyme shendeth us," quod he
 It wol nat come agayn, withouten drede,
 Namooore than wole Malkynes mayden-
 hede, 30
 Whan she hath lost it in hir wantownesse

Lat us nat mowlen thus in ydelnesse
 "Sire Man of Lawe," quod he, "so have
 ye blis,
 Telle us a tale anon, as forward is
 Ye been submytted, thurgh youre free
 assent, 35
 To stonden in this cas at my juggement
 Acquteth yow now of youre biheeste,
 Thanne have ye do youre devour atte
 leeste"
 "Hooste," quod he, "*depardreux*, ich as-
 sente,
 To breke forward is nat myn entente 40
 Biheste is dette, and I wole holde fayn
 Al my biheste, I kan no bettre syn
 For swich lawe as a man yeveth another
 wight,
 He sholde hymselfen usen it, by right,
 Thus wole oure text But nathelees,
 certeyn, 45
 I kan rght now no thrifty tale seyn
 That Chaucer, though he kan but lewedly
 On metres and on rymyng craftily,
 Hath seyde hem in swich Englissh as he kan
 Of olde tyme, as knoweth many a man, 50
 And if he have noght seyde hem, leve
 brother,
 In o book, he hath seyde hem in another
 For he hath toold of lovers up and doun
 Mo than Ovide made of mencion
 In his Epistles, that been ful olde 55
 What sholde I tellen hem, syn they been
 tolde?
 In youthe he made of Ceys and Alcione,
 And sitthen hath he spoken of everichone,
 These noble wyves and these lovers eke
 Whoso that wole his large volume seke,
 Cleped the Sentes Legende of Cupide, 61
 Ther may he seen the large woundes wyde
 Of Lucesse, and of Babilan Tesbee,
 The swerd of Dido for the false Enee,
 The tree of Phillis for hire Demophon, 65
 The plante of Dianre and of Hermyon,
 Of Adriane, and of Isiphilee,

The bareyne yle stondynge in the see,
 The dreynte Leandre for his Erro,
 The teerns of Eleyne, and eek the wo 70
 Of Brixseyde, and of the, Ladomya,
 The crueltee of the, queene Medea,
 Thy ltel children hangynge by the hals,
 For thy Jason, that was of love so fals!
 O Ypermystra, Penelopee, Alceste, 75
 Youre wifhod he comendeth with the
 beste!

But certainly no word ne writeth he
 Of thilke wikke ensample of Canacee,
 That loved hir owene brother synfully,
 (Of swiche cursed stories I sey fy!) 80
 Or ellis of Tyro Appollonius,

How that the cursed kyng Antiochus
 Brafte his doghter of hir maydenhede,
 That is so horrible a tale for to rede,
 Whan he hir threw upon the pavement 85
 And therefore he, of ful avyusement,
 Nolde nevere write in none of his sermons
 Of swiche unkynde abhomynacions,
 Ne I wol noon reherce, if that I may

But of my tale how shal I doon this
 day? 90

Me were looth be likned, doutelees,
 To Muses that men clepe Pierdes —
Methamorphosios woot what I mene,
 But nathelees, I recche noght a bene
 Though I come after hym with hawe-
 bake 95

I speke in prose, and lat him rymes make"
 And with that word he, with a sobre
 cheere,

Bigan his tale, as ye shal after heere

The prologe of the Mannes Tale of
 Lawe

O hateful harm, condicion of poverté!
 With thurst, with coold, with hunger so
 confoundid! 100

To asken help thee shameth in thyn herte,
 If thou noon aske, with nede artow so
 woundid

That verray nede unwrappeth al thy
 wounde hud!

Maugree thyn heed, thou most for indi-
 gence
 Or stele, or begge, or borwe thy despence!

Thow blamest Crist, and seist ful bitterly,
 He mysdeparteth richesse temporal, 107
 Thy neighebor thou wytest synfully,
 And seist thou hast to lite, and he hath
 al

"Parfay," seistow, "somtyme he rekene
 shal, 110
 Whan that his tayl shal brennen in the
 gleede,
 For he noght helpeth needfulle in hur
 neede"

Herkne what is the sentence of the wise
 "Bet is to dyen than have indigence",
 "Thy selve neighebor wol thee despise"
 If thou be povre, farwel thy reverence! 116
 Yet of the wise man take this sentence
 "Alle the dayes of povre men been wikke"
 Be war, therefore, er thou come to that
 prikke!

If thou be povre, thy brother hateth thee,
 And alle thy freendes fleen from thee,
 allas! 121

O riche marchauntz, ful of wele been
 yee,

O noble, o prudent folk, as in this cas!
 Youre bagges been nat fild with ambes
 as,

But with sys cynk, that renneth for youre
 chaunce, 125
 At Cristemasse myrie may ye daunce!

Ye seken lond and see for yowre wyn-
 nynges,

As wise folk ye knowen al th'estaat
 Of regnes, ye been fadres of tidynge
 And tales, bothe of pees and of debaat 130
 I were right now of tales desolaat,
 Nere that a marchant, goon is many a
 yeere,
 Me taughte a tale, which that ye shal
 heere

THE MAN OF LAW'S TALE

Heere begynneth the Man of Lawe his tale

In Surrye whilom dwelte a compaignye
Of chapmen riche, and therto sadde and
trewe, 135

That wyde-where senten hir spicerye,
Clothes of gold, and satyns riche of hewe
Hir chaffare was so thrifty and so newe
That every wight hath deyntee to chaffare
With hem, and eek to sellen hem hire
ware 140

Now fil it that the maistres of that sort
Han shapen hem to Rome for to wende,
Were it for chapmanhod or for disport,
Noon oother message wolde they thider
sende,

But comen hemself to Rome, this is the
ende, 145
And in swich place as thoughte hem av-
antage

For hire entente, they take hir herbergage

Sojourned han these marchantz in that
toun

A certain tyme, as fil to hire plesance
And so bufel that th'excellent renoun 150
Of the emperoures doghter, dame Custance,
Reported was, with every circumstance,
Unto these Surryen marchantz in swich
wyse,
Fro day to day, as I shal yow devyse

This was the commune voys of every
man 155

"Oure Emperour of Rome — God hym
see! —

A doghter hath that, syn the world bigan,
To rekene as wel hir goodnesse as beautee,
Nas nevere swich another as is shee
I prey to God in honour hire susteene, 160
And wolde she were of al Europe the
queene

"In hire is heigh beautee, withoute pride,
Yowthe, withoute grenehede or folye,
To alle hire werkes vertu is hir gyde,
Humbleesse hath slayn in hire al tirannye
She is mirour of alle curteisye, 168

Hir herte is verray chambre of hoolynesse,
Hir hand, ministre of fredam for almesse "

And al this voys was sooth, as God is trewe
But now to purpos lat us turne agayn 170
These marchantz han doon fraught hir
shippes newe,

And whan they han this blisful mayden
sayn,

Hoom to Surrye been they went ful fayn,
And doon hir nedes as they han doon
yoore,
And lyven in wele, I kan sey yow namoore

Now fil it that these marchantz stode in
grace 176

Of hym that was the Sowdan of Surrye,
For whan they cam from any strange
place,

He wolde, of his benigne curteisye,
Make hem good chiere, and bisily es-
pye 180

Tidynges of sondry regnes, for to leere
The wondres that they myghte seen or
heere

Amonges othere thynges, specially,
These marchantz han hym toold of dame
Custance

So greet noblesse in earnest, seriously, 185
That this Sowdan hath caught so greet
plesance

To han hir figure in his remembrance,
That al his lust and al his busy cure
Was for to love hire while his lyf may dure.

Paraventure in thilke large book 190
Which that men clepe the hevene ywriten
was

With sterres, whan that he his birthe took,
That he for love sholde han his deeth, allas!
For in the sterres, clerer than is glas,
Is writen, God woot, whoso koude it rede,
The deeth of every man, withouten drede

In sterres, many a wynter therbiforn, 197
Was writen the deeth of Ector, Achilles,

Of Pompei, Julius, er they were born,
The strif of Thebes, and of Ercules, 200
Of Sampson, Turnus, and of Socrates
The death, but mennes wittes ben so dulle
That no wight kan wel rede it atte fulle

This Sowdan for his privee conseil sente,
And, shortly of this matiere for to pace, 205
He hath to hem declared his entente,
And seyde hem, certein, but he myghte
have grace

To han Custance withinne a litel space,
He nas but deed, and charged hem in hye
To shapen for his lyf som remedye 210

Diverse men diverse thynges seyden,
They argumenten, casten up and down,
Many a subtil resoun forth they leyden,
They speken of magyk and abusoun
But finally, as in conclusoun, 215
They kan nat seen in that noon advantage,
Ne in noon oother wey, save marriage

Thanne sawe they themne swich diffi-
cultee 218

By wey of reson, for to speke al playn,
By cause that ther was swich diversitee
Bitwene hir bothe lawes, that they sayn
They trowe, "that no Cristen prince wolde
fayn

Wedden his child under oure lawe sweete
That us was taught by Mahoun, oure
prophete " 224

And he answerde, "Rather than I lese
Custance, I wol be cristned, doutelees
I moot been hres, I may noon oother chese
I prey yow hoold youre argumentz in pees,
Saveth my lyf, and beth nocht recchelees
To geten hire that hath my lyf in cure, 230
For in this wo I may nat longe endure "

What nedeth gretter dilatacioun?
I seye, by tretys and embassadrie,
And by the popes mediacioun,
And al the chirche, and al the chivalrie, 235
That in destruccioun of mawmettrie,
And in increes of Cristes lawe deere,
They been acorded, so as ye shal heere

How that the sowdan and his baronage
And alle his liges sholde ycristned be, 240

And he shal han Custance in marriage,
And certein gold, I noot what quanttee,
And heer-to founden sufficient suretee
This same accord was sworn on eyther
syde,
Now, faire Custance, almyghty God thee
gyde!

Now wolde som men waten, as I gesse,
That I sholde tellen al the purveiance
That th'emperour, of his grete noblesse,
Hath shapen for his doghter, dame Cus-
tance

Wel may men knowen that so greet or-
dinance 250

May no man tellen in a litel clause
As was arrayed for so heigh a cause

Bisshopes been shapen with hire for to
wende,

Lordes, ladies, knyghtes of renoun,
And oother folk ynowe, this is th'ende,
And notified is thurghout the toun 256
That every wight, with greet devocoun,
Sholde preyen Crist that he this marriage
Receyve in gree, and spede this viage

The day is comen of hir departyng, 260
I seye, the woful day fatal is come,
That ther may be no lenger taryng,
But forthward they hem dresen, alle and
some
Custance, that was with sorwe al over-
come, 264
Ful pale arst, and dresseth hire to wende;
For wel she seeth ther is noon oother ende.

Allas! what wonder is it thogh she wepte,
That shal be sent to strange nacioun 268
Ero freendes that so tendrely hire kepte,
And to be bounden under subjeccioun
Of oon, she knoweth nat his condecioun?
Housbondes been alle goode, and han ben
yoore,
That known wyves, I dar sey yow na
moore

"Fader," she seyde, "thy wrecched child
Custance, 274

Thy yonge doghter fostred up so softe,
And ye, my mooder, my soverayn plesance
Over alle thyng, out-taken Crist ou-lofte,

Custance youre child hire recomandeth
ofte

Unto youre grace, for I shal to Surreye,
Ne shal I nevere seen yow moore with ye

"Allas! unto the Barbre nacoun 281
I moste anoon, syn that it is youre wille,
But Crist, that starf for our redempcioun
So yeve me grace his heestes to fulfill!
I, wrecche womman, no fors though I
spille! 285

Wommen are born to thraldom and pen-
ance,
And to been under mannes governance "

I trowe at Troye, whan Pirrus brak the
wal,

Or Ilion brende, at Thebes the citee,
N'at Rome, for the harm thurgh Hanybal
That Romayns hath venquysshed tymes
thre, 291

Nas herd swich tendre wepyng for pitee
As in the chambre was for hire departyng,
But forth she moot, wher-so she wepe or
syng 294

O firste moevyng! crueel firmament,
With thy diurnal swaigh that crowdest ay
And hurlest al from est til occident
That naturelly wolde holde another way,
Thy crowdyng set the hevene in swich ar-
ray

At the bigynnyng of this fiers viage, 300
That crueel Mars hath slayn this mariage

Infortunat ascendent tortuous,
Of which the lord is helpeles falle, allas,
Out of his angle into the derkeste hous!
O Mars, o atazir, as in this cas! 305

O fieble moone, unhappy been thy paas!
Thou knytttest thee ther thou art nat re-
ceyved,

Ther thou were weel, fro thennes artow
weyved

Imprudent emperour of Rome, allas!
Was ther no philosopre in al thy toun?
Is no tyme bet than oother in swich cas?
Of viage is ther noon eleccioun, 312
Namely to folk of heigh condicioun?
Noght whan a roote is of a burthe yknowe?
Allas, we been to lewed or to slowe! 315

To shippe is brought this woful faire
mayde

Solempnely, with every circumstance
"Now Jhesu Crist be with yow alle!" she
sayde,

Ther nys n'noore, but "Farewel, faire
Custance!"

She peyneth hire to make good conten-
ance, 320

And forth I lete hire saille in this manere,
And turne I wole agayn to my matere

The mooder of the sowdan, welles of vices,
Espied hath hir sones pley n entente,
How he wol lete his olde sacrifices, 325
And right anon she for hir conseil sente,
And they been come to knowe what she
mente

And whan assembled was this folk in-feere,
She sette hire doun, and seyde as ye shal
heere

"Loides" quod she, "ye knowen everi-
chon, 330

How that my sone in point is for to lete
The hooly lawes of oure Alkaron,
Yeven by Goddes message Makomete
But oon avow to grete God I heete,
The lyf shal rather out of my body sterte
Or Makometes lawe out of myn herte! 336

"What sholde us tyden of this newe lawe
But thraldom to oure bodies and penance,
And afterward in helle to be drawe,
For we reneyed Mahoun oure creance? 340
But, lordes, wol ye maken assurance,
As I shal seyn, assentyng to my loore,
And I shal make us sauf for everemoore?"

They sworn and assenten, every man,
To lyve with hire and dyo, and by hire
stonde, 345
And everich, in the beste wise he kan,
To strengthen hire shal alle his frendes
fonde,

And she hath this emprise ytake on honde,
Which ye shal heren that I shal devyse,
And to hem alle she spak right in thus wyse

"We shul first feyne us cristendom to
take, — 351
Coold water shal nat greve us but a litel

And I shal swich a feeste and revel make
That, as I trowe, I shal the sowdan quite
For thogh his wyf be cristned never so
white, 355
She shal have nede to wasshe away the
rede,
Thogh she a font-ful water with hire lede "

O sowdanesse, roote of inquitee!
Virago, thou Semyrame the secounde!
O serpent under femynnytee, 360
Lak to the serpent depe in helle ybounde!
O feyned womman, al that may confounde
Vertu and innocence, thurgh thy malice,
Is bred in thee, as nest of every vice!

O Sathan, envious syn thilke day 365
That thou were chased from oure heritage,
Wel knowestow to wommen the olde way!
Thou madest Eva brynge us in servage,
Thou wolt fordoon this Cristen marriage
Thyn instrument so, weylaway the while!
Makestow of wommen, whan thou wolt
bigle 371

This Sowdanesse, whom I thus blame
and warye,

Leet prively hire conseil goon hire way
What sholde I in this tale lenger tarye?
She rydeth to the sowdan on a day, 375
And seyde hym that she wolde reneye hir
lay,
And cristendom of preestes handes fonge,
Repentyng hire she hethen was so longe,

Bisechyng hym to doon hire that honour,
That she moste han the Cristen folk to
feeste, — 380

"To plesen hem I wol do my labour "
The sowdan seith, "I wol doon at youre
heeste",
And knelyng thanketh hire of that re-
queste

So glad he was, he nyste what to seye
She kiste hir sone, and hoom she gooth hir
weye 385

Explicit prima pars

Sequitur pars secunda

Arryved been this Cristen folk to londe
In Surrye, with a greet solempne route,

And hastifliche this sowdan sente his
sonde,
First to his mooder, and al the regne
aboute,
And seyde his wyf was comen, out of
doute, 390
And preyde hire for to ryde agayn the
queene,
The honour of his regne to susteene

Greet was the prees, and riche was th'array
Of Surryens and Romayns met yfeere,
The mooder of the sowdan, riche and gay,
Receyveth hire with also glad a cheere
As any mooder myghte hir doghter deere,
And to the nexte citee ther busyde 398
A softe paas solempnely they ryde

Noght trowe I the triumphe of Julius,
Of which that Lucan maketh swich a boost,
Was roaller ne moore curius 402
Than was th'assemblee of this blisful
hoost

But this scorioun, this wikked goost,
The sowdanesse, for al hire flateryng, 405
Caste under this ful mortally to styng

The sowdan comth hymself soone after
this

So roially, that wonder is to telle,
And welcometh hire with alle joye and blis.
And thus in murthe and joye I lete hem
dwelle, 410

The fruyt of this matiere is that I telle
Whan tyme cam, men thoughte it for the
beste

That revel stynte, and men goon to hir
reste

The tyme cam, this olde sowdanesse
Ordeyned hath this feeste of which I tolde,
And to the feeste Cristen folk hem aresse
In general, ye, bothe yonge and olde 417
Heere may men feeste and roialtee biholde,
And deyntees mo than I kan yow devyse,
But al to deere they boghte it er they ryse.

O sodeyn wo, that evere art successour
To worldly blusse, spreynd with bitter-
nesse! 422

The ende of the joye of oure worldly la-
bour!

Wo occupieth the fyn of oure gladnesse
Herke this conseil for thy sikernesse 425
Upon thy glade day have in thy mynde
The unwar wo or harm that comth bihynde

For shortly for to tellen, at o word,
The sowdan and the Cristen everichone
Been al tohewe and stiked at the bord, 430
But it were only dame Custance allone
This olde sowdanesse, cursed krone,
Hath with hir freendes doon this cursed
dede,
For she hirself wolde al the contree lede

Ne ther was Surryen noon that was con-
verted, 435
That of the conseil of the sowdan woot,
That he nas al tohewe er he asterted
And Custance han they take anon, foot-
hoot,
And in a ship al steerelees, God woot,
They han hir set, and bidde hire lerne
saille 440
Out of Surrye agaynward to Ytaille

A certain tresor that she thider ladde,
And, sooth to seyn, vitaille greet plentee
They han hire yeven, and clothes eek she
hadde,
And forth she sailleth in the salte see 445
O my Custance, ful of bemgnytee,
O emperoures yonge doghter deere,
He that is lord of Fortune be thy steere!

She blesseth hire, and with ful pitous voys
Unto the croys of Crist thus seyde she 450
"O cleere, o welful auter, hooly croys,
Reed of the Lambes blood ful of pitee,
That wessh the world fro the olde inquitee,
Me fro the feend and fro his clawes kepe,
That day that I shal drenchen in the depe

Victorious tree, proteccioun of trewe, 455
That only worthy were for to bere
The Kyng of Hevene with his woundes
newe,
The white Lamb, that hurt was with a
spere,
Flemere of feendes out of hym and here 460
On which thy lymes feithfully extenden,
Me kepe, and yif me myght my lyf t'amen-
den "

Yeres and dayes fleet this creature
Thurghout the See of Grece unto the
Strayte
Of Marrok, as it was hire aventure 465
On many a sory meel now may she bayte,
After hir deeth ful often may she wayte,
Er that the wilde wawes wol hire dryve
Unto the place ther she shal arryve

Men myghten asken why she was nat
slayn 470
Eek at the feeste? who myghte hir body
save?
And I answeere to that demande agayn,
Who saved Danyel in the horrible cave
Ther every wight save he, maister and
knaue,
Was with the leon frete er he asterte? 475
No wight but God, that he bar in his herte

God liste to shewe his wonderful myracle
In hire, for we sholde seen his myghty
werkis,
Crist, which that is to every harm triacle,
By certene meenes ofte, as knowen clerkis,
Dooth thyng for certain ende that ful
derk is 481
To mannes wit, that for oure ignorance
Ne konne nocht knowe his prudent pur-
veiance

Now sith she was nat at the feeste
yslawe,
Who kepte hire fro the drenchyng in the
see? 485
Who kepte Jonas in the fishes mawe
Til he was spouted up at Nynyvee?
Wel may men knowe it was no wight but
he
That kepte peple Ebrayk from hir drench-
yng, 489
With drye feet thurghout the see passyng

Who bad the foure spirites of tempest
That power han t'anoyen lond and see,
Bothe north and south, and also west and
est,
"Anoyeth neither see, ne land, ne tree"?
Soothly, the comandour of that was he 495
That fro the tempest ay thus womman
kepte
As wel whan she wook as whan she slepte.

Where myghte this womman mete and
drynke have
Thre yeer and moore? how lasteth hire
vitalle?
Who fedde the Egipcien Marie in the
cave, 500
Or in desert? No wight but Crist, sanz
faulle
Fyve thousand folk it was as greet mer-
vaille
With loves fyve and fisshes two to feede
God sente his foyson at hir grete neede

She dryveth forth into oure occian 505
Thurghout oure wilde see, til atte laste
Under an hoold that nempnen I ne kan,
Fer in Northhumberlond the wawe hire
caste,
And in the sond hir ship staked so faste
That thennes wolde it noght of al a tyde,
The wyl of Crist was that she sholde
abyde

The constable of the castel doun is fare
To seen this wrak, and al the ship he
soghte, 513
And foond this very womman ful of care,
He foond also the tresor that she broghte
In hir langage mercy she bisoghte, 518
The lyf out of hur body for to twynne,
Hire to delvere of wo that she was inne

A maner Latyn corrupt was hir speche,
But algates therby was she understonde
The constable, whan hym lyst no lenger
seche, 521
This woful womman broghte he to the
londe
She kneleth doun and thanketh Goddes
sonde,
But what she was she wolde no man seye,
For foul ne fair, thogh that she sholde
deye 525

She seyde she was so mazed in the see
That she forgat hir mynde, by hir trouthe
The constable hath of hire so greet pitee,
And eek his wyf, that they wepen for
routhe
She was so diligent, withouten slouthe, 530
To serve and plesen everich in that place,
That alle hir loven that looken in hir face

This constable and dame Hermengyld,
his wyf,
Were payens, and that contree everywhere,
But Hermengyld loved hire right as hir lyf,
And Custance hath so longe sojourned
there, 536
In orisons, with many a bitter teere,
Til Jhesu hath converted thurgh his grace
Dame Hermengyld, constablesse of that
place

In al that lond no Cristen dorste route, 540
Alle Cristen folk been fled fro that contree
Thurgh payens, that conquereden al
aboute
The plagis of the north, by land and see
To Walys fledde the Cristyanytee
Of olde Britons dwellynge in this ile, 545
Ther was hur refut for the meene while

But yet nere Cristene Britons so exiled
That ther nere somme that in hir privetee
Honoured Crist and hethen folk bigiled,
And ny the castel swiche ther dwelten
three 550
That oon of hem was blynd and myghte
nat see,
But it were with thilke eyen of his mynde
With whiche men seen, after that they ben
blynde

Bright was the sonne as in that someres
day,
For which the constable and his wyf also
And Custance han ytake the righte way
Toward the see a furlong wey or two, 557
To pleyen and to romen to and fro,
And in hir walk this blynde man they
mette,
Croked and oold, with eyen faste yshette

"In name of Crist," cride this blinde
Britoun, 561
"Dame Hermengyld, yif me my sighte
agayn!"

This lady weex affrayed of the soun,
Lest that hir housbonde, shortly for to sayn,
Wolde hire for Inesu Cristes love han
slayn, 565
Til Custance made hire boold, and bad
hire wirche
The wyl of Crist, as doghter of hus church.

The constable weex abashed of that
sight,
And seyde, "What amounteth al this
fare?"
Custance answerde, "Sire, it is Cristes
myght, 570
That helpeth folk out of the feendes snare "
And so ferforth she gan oure lay declare
That she the constable, er that it was
eve
Converted, and on Crist made hym bileve

This constable was nothyng lord of this
place 575
Of which I speke, ther he Custance fond,
But kepte it strongly many a wyntres
space
Under Alla, kyng of al Northhumbrelond,
That was ful wys, and worthy of his
hond
Agayn the Scottes, as men may wel heere,
But turne I wole agayn to my mateere 581

Sathan, that evere us waiteth to bigile,
Saugh of Custance al hire perfeccioun,
And caste anon how he myghte quite hir
while,
And made a yong knyght that dwelte in
that toun 585
Love hire so hote, of foul affeccioun,
That verraily hym thoughte he sholde
spille,
But he of hire myghte ones have his wille

He woweth hire, but it avalleth nocht,
She wolde do no synne, by no weye 590
And for despit he compassed in his thoght
To maken hire on shameful deeth to deye
He wayteth whan the constable was aweye,
And pryvely upon a nyght he crepte
In Hermengyldes chambre, whil she slepte

Wery, forwaked in hire orisouns, 596
Slepeth Custance, and Hermengyld also
This knyght, thurgh Sathanas tempta-
ciouns,
Al softly is to the bed ygo,
And kitte the throte of Hermengyld atwo,
And leyde the bloody knyf by dame Cus-
tance, 601
And wente his wey, ther God yeve hym
meschance!

Soone after cometh this constable hoom
agayn,
And eek Alla, that kyng was of that lond,
And saugh his wyf despitously yslayn, 605
For which ful ofte he weep and wroong his
hond,
And in the bed the bloody knyf he fond
By Dame Custance Allas! what myghte
she seye?
For verray wo hir wit was al aweye

To kyng Alla was toold al this mes
chance, 610
And eek the tyme, and where, and in what
wise
That in a ship was founden this Custance,
As heer-biforn that ye han herd devyse
The kynges herte of pitee gan agrvse,
Whan he saugh so benigne a creature 615
Falle in disese and in mysaventure

For as the lomb toward his deeth is broght,
So stant this innocent before the kyng
This false knyght, that hath this tresoun
wroght,
Berth hire on hond that she hath doon
thys thyng 620
But natheless, ther was greet moornyng
Among the peple, and seyn they kan nat
gesse
That she had doon so greet a wikkednesse,

For they han seyn hire evere so vertuous,
And lovyng Hermengyld right as hir lyf
Of this baar witnesse everich in that hous,
Save he that Hermengyld slow with his
knyf 627
This gentil kyng hath caught a greet motyf
Of this witnesse, and thoghte he wolde en-
quere
Depper in this, a trouthe for to lere 630

Allas! Custance, thou hast no cham-
pion,
Ne fighte kanstow nocht, so weylaway!
But he that starf for our redempcioun,
And boond Sathan (and yet lith ther he
lay),
So be thy stronge champion this day! 635
For, but if Crist open myracle kithe,
Withouten gilt thou shalt be slayn as
swithe

She sette hire down on knees, and thus she
sayde,

“Immortal God, that savedest Susanne
Fro false blame, and thou, merciful mayde,
Marie I meene, doghter to Seint Anne, 641
Bifore whos child angeles syngge Osanne,
If I be giltyes of this felonye,
My socour be, for ellis shal I dye!” 644

Have ye nat seyn somtyme a pale
face,

Among a prees, of hym that hath be lad
Toward his deeth, wher as hym gat no
grace,

And swich a colour in his face hath had,
Men myghte knowe his face that was bis-
tad,

Amonges alle the faces in that route? 650
So stant Custance, and looketh hire aboute

O queenes, lyvyng in prosperitee,
Duchesses, and ye ladyes everichone,
Haveth som routhe on hire adversitee!
An emperoures doghter stant allone, 655
She hath no wight to whom to make hir
mone

O blood roial, that stondest in this drede,
Fer been thy freendes at thy grete nede!

This Alla kyng hath swich compassioun,
As gentil herte is fulfild of pitee, 660
That from his eyen ran the water down
“Now hastily do fecche a book,” quod he,
“And if this knyght wol sweren how that
she

This womman slow, yet wol we us avyse
Whom that we wole that shal been oure
justise ” 665

A Britoun book, written with Evaungles,
Was fet, and on this book he swoor anon
She gilty was, and in the meene whiles
An hand hym smoot upon the nekke-boon,
That douh he fil atones as a stoon, 670
And douh his eyen broste out of his face
In sighte of every body in that place

A voys was herd in general audience,
And seyde, “Thou hast desclaundred, giltye-
lees,
The doghter of hooly churche in heigh
presence, 675

Thus hastou doon, and yet hoide I my
pees!”

Of this mervaille agast was al the prees,
As mazed folk they stoden everichone,
For drede of wreche, save Custance allone

Greet was the drede and eek the repent-
ance 680

Of hem that hadden wrong suspecioun
Upon this sely innocent, Custance,
And for this miracle, in conclusioun,
And by Custances mediacioun,
The kyng — and many another in that
place — 685
Converted was, thanked be Cristes grace!

This false knyght was slayn for his un-
trouthe

By juggement of Alla hastily,
And yet Custance hadde of his deeth greet
routhe

And after this Jhesus, of his mercy, 690
Made Alla wedden ful solempnely
This hooly mayden, that is so bright and
sheene,

And thus hath Crist ymaad Custance a
queene

But who was woful, if I shal nat lye,
Of this weddyng but Donegild, and namo,
The kynges mooder, ful of trannye? 695
Hir thoughte hir cursed herte brast atwo
She wolde noght hir sone had do so,
Hir thoughte a despit that he sholde take
So strange a creature unto his make 700

Me list nat of the chaf, ne of the stree,
Maken so long a tale as of the corn
What sholde I tellen of the roaltee
At marriage, or which cours goth biforn,
Who bloweth in a trumpe or in an horn?
The fruyt of every tale is for to seye 705
They ete, and drynke, and daunce, and
syngge, and pleye

They goon to bedde, as it was skile and
right,

For thogh that wyves be ful hooly thynges,
They moste take in pacience at nyght 710
Swiche manere necessaries as been ples-
ynges

To folk that han ywedded hem with rynges,

Thanne fil it thus, that to the paryssh
 churche,
 Cristes owene werkes for to wirche,
 This goode wyf went on an halday
 Hir forheed shoon as bright as any day, 3310
 So was it wasshen whan she leet hir werk
 Now was ther of that churche a parissch
 clerik,
 The which that was ycleped Absolon
 Crul was his heer, and as the gold it shoon,
 And strouted as a fanne large and
 brode, 3315
 Ful streight and evene lay his joly shode
 His rode was reed, his eyen greye as goos
 With Poules wyndow corven on his
 shoos,
 In hoses rede he wente fetusly
 Yclad he was ful smal and proprely 3320
 Al in a kirtel of a lyght waget,
 Ful faire and thikke been the poyntes set
 And therupon he hadde a gay surplys
 As whut as is the blosme upon the rys
 A myrne child he was, so God me save 3325
 Wel koude he laten blood and clippe and
 shave,
 And maken a chartre of lond or acquit-
 aunce
 In twenty manere koude he trippe and
 daunce
 After the scole of Oxenforde tho,
 And with his legges casten to and fro, 3330
 And pleyen songes on a smal rubible,
 Therto he song som tyme a loud quynyble,
 And as wel koude he pleye on a giterne
 In al the toun nas brewhous ne taverne
 That he ne visited with his solas, 3335
 Ther any gaylard tappestere was
 But sooth to seyn, he was somdeel squay-
 mous
 Of fartyng, and of speche daungerous
 This Absolon, that jolif was and gay,
 Gooth with a sencer on the haliday, 3340
 Sensynge the wyves of the parisshe faste,
 And many a lovely look on hem he caste,
 And namely on this carpenteris wyf
 To looke on hire hym thoughte a myrne lyf,
 She was so propre and sweete and liker-
 ous 3345
 I dar wel seyn, if she hadde been a mous,
 And he a cat, he wolde hire hente anon
 This parissch clerik, this joly Absolon,
 Hath in his herte swich a love-longynge

That of no wyf ne took he noon off-
 ryngge, 3350
 For curteisie, he seyde, he wolde noon
 The moone, whan it was nyght, ful
 brighte shoon,
 And Absolon his gyterne hath ytake,
 For paramours he thoghte for to wake
 And forth he gooth, jolif and amorous, 3355
 Til he cam to the carpenteres hous
 A litel after cokkes hadde ycrowe,
 And dressed hym up by a shot-wyndowe
 That was upon the carpenteris wal
 He syngeth in his voys gentil and smal,
 "Now, deere lady, if thy wille be, 3360
 I praye yow that ye wole rewe on me,"
 Ful wel acordaunt to his gyternynge
 This carpenter awook, and herde him synge,
 And spak unto his wyf, and seyde anon, 3365
 "What! Alson! herestow nat Absolon,
 That chaunteth thus under oure boures
 wal?"
 And she answerde hur housbonde ther-
 withal,
 "Yis, God woot, John, I heere it every
 deel"
 This passeth forth, what wol ye bet than
 weel? 3370
 Fro day to day this joly Absolon
 So woweth hire that hym is wo bigon
 He waketh al the nyght and al the day,
 He kembeth his lokkes brode, and made
 hym gay, 3374
 He woweth hire by meenes and brocage,
 And swoor he wolde been hir owene page,
 He syngeth, brokkyngge as a nyghtyngale,
 He sente hire pyment, meeth, and spiced
 ale,
 And wafres, pipyng hoot out of the gleede;
 And, for she was of towne, he profred
 meede 3380
 For som folk wol ben wonnen for richesse,
 And somme for strokes, and somme for
 gentillesse
 Somtyme, to shewe his lightnesse and
 maistrye,
 He pleyeth Herodes upon a scaffold hye
 But what availleth hym as in this case? 3385
 She loveth so this hende Nicholas
 That Absolon may blowe the bukkes horn,
 He ne hadde for his labour but a scorn
 And thus she maketh Absolon hire ape,
 And al his earnest turneth til a jape 3390

He drank, and wel his girdel underpighte,
 He slepeth, and he snorteth in his gyse
 Al nyght, til the sonne gan aryse 791

Eft were his lettres stolen everychon,
 And countrefeted lettres in this wyse
 "The kng comandeth his constable anon,
 Up peyne of hangyng, and on heigh
 juyse, 795

That he ne sholde suffren in no wyse
 Custance in-with his reawme for t'abyde
 Thre dayes and o quarter of a tyde,

"But in the same ship as he hire fond,
 Hire, and hir yonge sone, and al hir
 geere, 800
 He sholde putte, and croude hire fro the
 lond,
 And chargen hire she never eft coome
 theree"
 O my Custance, wel may thy goost have
 feere,
 And, slepyng, in thy dreem been in
 penance,
 Whan Donegild cast al this ordnance 805

This messenger on morwe, whan he wook,
 Unto the castel halt the nexte way,
 And to the constable he the letre took,
 And whan that he this pitous letre say,
 Ful ofte he seyde "Allas! and weylaway!"
 "Lord Crist," quod he, "how may this
 world endure, 811
 So ful of synne is many a creature?"

"O myghty God, if that it be thy wille,
 Sith thou art rightful juge, how may it
 be
 That thou wolt suffren innocenz to
 spille, 815
 And wikked folk regne in prosperitee?
 O goode Custance, allas! so wo is me
 That I moot be thy tormentour, or deye
 On shames deeth, ther is noon oother
 weye"

Wepen bothe yonge and olde in al that
 place, 820
 Whan that the kyng this cursed letre sente,
 And Custance, with a deedly pale face,
 The ferthe day toward hir ship she wente
 But natheles she taketh in good entente

The wyl of Crist, and knelynge on the
 stronde, 825
 She seyde, "Lord, ay welcome be thy
 sonde!"

"He that me kepte fro the false blame
 While I was on the lond amonges yow,
 He kan me kepe from harm and eek fro
 shame
 In salte see, although I se nocht how 830
 As strong as evere he was, he is yet now
 In hym triste I, and in his mooder deere,
 That is to me my seyl and eek my steere"

Hir litel child lay wepyng in hir arm,
 And knelynge, pitously to hym she
 seyde, 835
 "Pees, litel sone, I wol do thee noon harm"
 With that hir coverchief of hir heed she
 breyde,
 And over his litel eyen she it leyde,
 And in hir arm she lulleth it ful faste,
 And into hevne hire eyen up she caste

"Mooder," quod she, "and mayde
 bright, Marie, 841
 Sooth is that thurgh wommanes eggement
 Mankynde was lorn, and damned ay to
 dye,
 For which thy child was on a croys yrent
 Thy blisful eyen sawe al his torment, 845
 Thanne is ther no comparison bitwene
 Thy wo and any wo man may sustene

"Thow sawe thy child yslayn bifore thyne
 yen,
 And yet now lyveth my litel child, parfay!
 Now, lady bright, to whom alle woful
 cryen, 850
 Thow glorie of wommanhede, thow faire
 may,
 Thow haven of refut, brighte sterre of day,
 Rewe on my child, that of thy gentillesse,
 Rewest on every reweful in distresse

"O litel child, allas! what is thy gilt,
 That nevere wroghtest synne as yet,
 pardee? 856
 Why wil thyn harde fader han thee spilt?
 O mercy, deere constable," quod she,
 "As lat my litel child dwelle heer with
 thee,

And if thou darst nat saven hym, for
blame, 860
So kys hym ones in his fadres name!"

Therwith she looked bakward to the londe,
And seyde, "Farewel, housbonde routh-
lees!"

And up she rist, and walketh doun the
stronde

Toward the ship, — hir folweth al the
prees, — 865

And evere she preyeth hire child to holde
his pees,

And taketh hir leve, and with an hooly
entente

She blisseth hire, and into ship she wente

Vitailed was the ship, it is no drede,
Habundantly for hire ful longe space, 870
And othere necessaries that sholde nede
She hadde ynogh, heryed be Goddes grace!
For wynd and weder almyghty God pur-
chace,

And brynge hire hoom! I kan no bettere
seye,

But in the see she dryveth forth hir
weye 875

Explicit secunda pars

Sequitur pars tercia

Alla the kyng comth hoom soone after
this

Unto his castel, of the which I tolde,
And asketh where his wyf and his child
is

The constable gan aboute his herte colde,
And pleynly al the manere he hym tolde
As ye han herd — I kan telle it no bettere —
And sheweth the kyng his seel and eek
his lettre, 882

And seyde, "Lord, as ye comanded me
Up peyne of deeth, so have I doon, cer-
ten"

This messenger tormented was til he 885
Moste biknowe and tellen, plat and pleyn,
Fro nyght to nyght, in what place he had
leynd,

And thus, by wit and sotil enquiryng,
Ymaged was by whom this harm gan
sprynge

The hand was knowe that the lettre
wroot, 890

And al the venym of this cursed dede,
But in what wise, certainly, I noot
Th'effect is this, that Alla, out of drede,
His mooder slow — that may men pleynly
rede —

For that she traitour was to hire ligeance
Thus endeth olde Donegild, with mes-
chance! 898

The sorwe that this Alla nyght and day
Maketh for his wyf, and for his child
also,

Ther is no tonge that it telle may
But now wol I unto Custance go, 900
That fleteth in the see, in peyne and wo,
Fyve yeer and moore, as liked Cristes
sonde,

Er that hir ship approched unto londe

Under an hethen castel, atte laste,
Of which the name in my text noght I
fynde, 905
Custance, and eek hir child, the see up
caste

Almyghty God, that saveth al mankynde,
Have on Custance and on hir child som
mynde,

That fallen is in hethen hand eft soone,
In point to spille, as I shal telle yow soone

Doun fro the castel comth ther many a
wight 911

To gauren on this ship and on Custance
But shortly, from the castel, on a nyght,
The lordes styward — God yeve hym
meschance! —

A thief, that hadde reneyedoure creance,
Cam into ship allone, and seyde he sholde
Hir lemman be, wher-so she wolde or
nolde 917

Wo was this wretched womman tho
bigon,

Hir child cride, and she cride pitously
But blisful Marie heelp hire right anon,
For with hir struglyng wel and myghtily
The thief fil over bord al sodeynly, 922
And in the see he dreynthe for vengeance,
And thus hath Crist unwemmed kept
Custance.

O foule lust of luxurie, lo, thyn ende!
Nat oonly that thou feynest mannes
mynde, 926
But verrally thou wolt his body shende
Th'ende of thy werk, or of thy lustes
blynde,
Is compleynyng Hou many oon may
men fynde
That nocht for werk somtyme, but for
th'entente 930
To doon this synne, been outhr slayn or
shente!

How may this wayke womman han this
strengthe
Hire to defende agayn this renegat?
O Gohas, unmesurable of lengthe,
Hou myghte David make thee so maat,
So yong and of armure so desolaat? 936
Hou dorste he looke upon thy dredful face?
Wel may men seen, it nas but Goddes
grace

Who yaf Judith corage or hardynesse
To sleen hym Oloferus in his tente, 940
And to deliveren out of wretchednesse
The peple of God? I seye, for this entente,
That right as God spirit of vigour sente
To hem, and saved hem out of meschance,
So sente he myght and vigour to Custance

Forth gooth hir ship thurghout the
narwe mouth 946
Of Jubaltare and Septe dryvyng ay
Somtyme west, and somtyme north and
south,
And somtyme est, ful many a wery day,
Til Cristes mooder — blessed be she ay! —
Hath shapen, thurgh hir endeles good-
nesse, 951
To make an ende of al hir hevynesse

Now lat us stynte of Custance but a
throwe,
And speke we of the Romayn emperour,
That out of Surrye hath by lettres knowe
The slaughtre of cristen folk, and dis-
honour 956
Doon to his doghter by a fals traytour,
I mene the cursed wikked sowdanesse
That at the feeste leet sleen bothe moore
and lesse.

For which this emperour hath sent anon
His senatour, with roial ordinance, 967
And outhere lordes, God woot, many oon,
On Surryens to taken heigh vengeance
They brennen, sleen, and brynghe hem to
meschance
Ful many a day, but shortly, this is th'-
ende, 965
Homward to Rome they shapen hem to
wende

This senatour repaireth with victorie
To Rome-ward, saillyng ful roially,
And mette the ship dryvyng, as seith the
storie,
In which Custance sit ful pitously 970
Nothyng ne knew he what she was, ne
why
She was in swich array, ne she nyl seye
Of hire estaat, although she sholde deye

He bryngeth hire to Rome, and to his wyf
He yaf hire, and hir yonge sone also, 975
And with the senatour she ladde hir lyf
Thus kan Oure Lady bryngen out of wo
Woful Custance, and many another mo
And longe tyme dwelled she in that place,
In hooly werkes evere, as was hir grace

The senatoures wyf hir aunte was, 981
But for al that she knew hire never the
moore
I wol no lenger tarien in this cas,
But to kyng Alla, which I spak of yore,
That for his wyf wepeth and siketh soore,
I wol retourne, and lete I wol Custance
Under the senatoures governance 987

Kyng Alla, which that hadde his mooder
slayn,
Upon a day fil in swich repentance
That, if I shortly tellen shal and playn,
To Rome he comth to receyven his pen-
ance, 991
And putte hym in the popes ordinance
In heigh and logh, and Jhesu Crist bisoghte
Foryeve his wikked werkes that he
wroghte

The fame anon thurgh Rome toun is
born, 995
How Alla kyng shal comen in pilgrymage,

By herbergeours that wenten hym biforn,
For which the senatour, as was usage,
Rood hym agayns, and many of his lynage,
As wel to shewen his heighe magnificence
As to doon any kyng a reverence 1001

Greet cheere dooth this noble senatour
To kyng Alla, and he to hym also,
Everich of hem dooth oother greet honour
And so bifel that in a day or two 1005
This senatour is to kyng Alla go
To feste, and shortly, if I shal nat lye,
Custances sone wente in his compaignye

Som men wolde seyn at requeste of
Custance 1009
This senatour hath lad this child to feeste,
I may nat tellen every circumstance, —
Be as be may, ther was he at the leeste
But sooth is this, that at his moodres heeste
Biforn Alla, durynge the metes space,
The child stood, lookyng in the kynges
face 1015

This Alla kyng hath of this child greet
wonder,
And to the senatour he seyde anon,
"Whos is that faire child that stondesth
yonder?"
"I noot," quod he, "by God, and by sent
John!
A mooder he hath, but fader hath he
noon 1020
That I of woot" — and shortly, in a
stounde,
He tolde Alla how that this child was
founde

"But God woot," quod this senatour also,
"So vertuous a lyvere in my lyf
Ne saugh I nevere as she, ne herde of
mo, 1025
Of worldly women, mayde, ne of wyf
I dar wel seyn hir hadde levere a knyf
Thurghout hir brest, than ben a womman
wikke,
There is no man koude bryngre hire to that
prikke"

Now was this child as lyk unto Custance
As possible is a creature to be 1031
This Alla hath the face in remembrance

Of dame Custance, and ther on mused he
If that the childes mooder were aught she
That is his wyf, and pryvely he sighte,
And spedde hym fro the table that he
myghte 1036

"Parfay," thoughte he, "fantome is in myn
heed!
I oghte deme, of skilful juggement,
That in the salte see my wyf is deed"
And afterward he made his argument
"What woot I if that Crist have hyder
ysent 1041
My wyf by see, as wel as he hire sente
To my ctree fro thennes that she
wente?"

And after noon, hoom with the senatour
Goth Alla, for to seen this wonder chaunce
This senatour dooth Alla greet honour, 1046
And hastify he sente after Custaunce
But trusteth weel, hire liste nat to daunce,
Whan that she wiste wherfore was that
sonde,
Unnethe upon hir feet she myghte stonde

Whan Alla saugh his wyf, fare he hire
grette, 1051
And weep, that it was routhe for to see,
For at the firste look he on hire sette,
He knew wel verrailly that it was she
And she, for sorwe, as doumb stant as a
tree, 1055
So was hir herte shet in hir distresse,
Whan she remembered his unkyndenesse

Twyes she swowned in his owene sighte,
He weep, and hym excuseth pitously
"Now God," quod he, "and alle his
halwes brighte 1060
So wisly on my soule as have mercy,
That of youre harm as gilteles am I
As is Maurice my sone, so lyk youre face,
Elles the feend me fecche out of this place!"

Long was the sobbyng and the bitter
peyne, 1065
Er that hir woful hertes myghte cesse,
Greet was the ptee for to heere hem pleyne,
Thurgh whiche pleintes gan hir wo en-
cresse
I pray yow alle my labour to relese,

I may nat telle hir wo until to-morwe,
I am so wery for to speke of sorwe 1071

But finally, whan that the sothe is wist
That Alla gilteles was of hir wo,
I trowe an hundred tymes been they kist,
And swich a blisse is ther bitwix hem two
That, save the joye that lasteth everemo,
Ther is noon lyk that any creature 1077
Hath seyn or shal, whil that the world may
dure

Tho preyde she hir housbonde mekely,
In relief of hir longe, pitous pyne, 1080
That he wolde preyde hir fader specially
That of his magestee he wolde enclyne
To vouche sauf som day with hym to dyne
She preyde hym eek he sholde by no weye
Unto hir fader no word of hire seye 1085

Som men wolde seyn how that the child
Maurice

Dooth this message unto this emperour,
But, as I gesse, Alla was nat so nyce
To hym that was of so sovereyn honour
As he that is of Cristen folk the flour, 1090
Sente any child, but it is bet to deeme
He wente hymself, and so it may wel seeme

This emperour hath graunted gentlyly
To come to dyner, as he hym bisoughte,
And wel rede I he looked bisuly 1095
Upon this child, and on his doghter thoghte
Alla goth to his in, and as hym oghte,
Arrayed for this feste in every wise
As ferforth as his konnyng may suffice

The morwe cam, and Alla gan hym
dresse, 1100
And eek his wyf, this emperour to meete,
And forth they ryde in joye and in glad-
nesse

And whan she saugh hir fader in the strete,
She lighte doun, and falleth hym to feete
"Fader," quod she, "youre yonge child
Custance 1105
Is now ful clene out of youre remembrance

I am youre doghter Custance," quod she,
"That whilom ye han sent unto Surrye
It am I, fader, that in the salte see 1109
Was put allone and dampned for to dye

Now, goode fader, mercy I yow crye!
Sende me namoore unto noon hethenesse,
But thinketh my lord heere of his kynde-
nesse "

Who kan the pitous joye tellen al
Bitwixe hem thre, syn they been thus
ymette? 1115

But of my tale make an ende I shal,
The day goth faste, I wol no lenger lette
This glade folk to dyner they hem sette,
In joye and blisse at mete I lete hem
dwelle
A thousand foold wel moore than I kan
telle 1120

This child Maurice was sithen emperour
Maad by the pope, and lyved cristenly,
To Cristes kirche he dide greet honour
But I lete al his storie passen by,
Of Custance is my tale specially 1125
In the olde Romayn geestes may men
fynde
Maurices lyf, I bere it nocht in mynde

This kyng Alla, whan he his tyme say
With his Custance, his hooly wvf so sweete,
To Engelond been they come the righte
way, 1130

Wher as they lyve in joye and in quete
But litel while it lasteth, I yow heete,
Joye of this world, for tyme wol nat
abyde,
Fro day to nyght it changeth as the tyde

Who lyved euere in swich delit o day 1135
That hym ne moeved outhur conscience,
Or ire, or talent, or som kynnes affray,
Envye, or pride, or passion, or offence?
I ne seye but for this ende this sentence,
That litel while in joye or in plesance
Lasteth the blisse of Alla with Custance

For deeth, that taketh of heigh and logh
his rente, 1142

Whan passed was a yeer, evene as I gesse,
Out of this world this kyng Alla he hente,
For whom Custance hath ful greet hevyn-
nesse 1145

Now lat us prayen God his soule blesse!
And dame Custance, finally to seye,
Toward the toun of Rome goth hir weye

To Rome is come this hooly creature,
 And fyndeth hire freendes hoolle and
 sounde, 1150
 Now is she scaped al hire aventure
 And whan that she hir fader hath yfounde,
 Down on hur knees falleth she to grounde,
 Wepynge for tendrenesse in herte blithe,
 She heryeth God an hundred thousand
 sthe 1155

In vertu and in hooly almus-dede
 They lyven alle, and nevere asonder wende,
 Til deeth departeth hem, this lyf they lede
 And fareth now weel' my tale is at an ende
 Now Jhesu Crist, that of his myght may
 sende 1160
 Joye after wo, governe us in his grace,
 And kepe us alle that been in this place!
 Amen

Heere endeth the tale of the Man of Lawe

THE EPILOGUE OF THE MAN OF LAW'S TALE

[Owre Hoost upon his stiropes stood
 anon,
 And seyde, "Goode men, herkeneth
 everych on!
 This was a thrifty tale for the nones! 1165
 Sir Parisshe Prest," quod he, "for Goddes
 bones,
 Telle us a tale, as was thi forward yore
 I se wel that ye lerned men in lore
 Can moche good, by Goddes digntee!"

The Parson hem answerde, "*Benedicite!*
 What eyleth the man, so synfully to
 swere?" 1171
 Oure Host answerde, "O Jankin, be ye
 there?
 I smelle a Lollere in the wynd," quod he
 "Now! goode men," quodoure Hoste,
 "herkeneth me,

Abydeth, for Goddes digne passioun, 1175
 For we schal han a predicacioun,
 Thus Lollere heer wil prechen us somewhat "
 "Nay, by my fader soule, that schal he
 nat!"
 Seyde the Shipman, "heer schal he nat
 preche, 1179
 He schal no gospel glosen here ne teche
 We leven alle in the grete God," quod
 he,
 "He wolde sowen som difficulte,
 Or springen cokkel in our clene corn
 And therefore, Hoost, I warne thee biforn,
 My joly body schal a tale telle, 1185
 And I schal clynken you so mery a belle,
 That I schal waken al this compaignie
 But it schal not ben of philosophie,
 Ne phislyas, ne termes quante of lawe
 Ther is but litel Latyn in my mawe!" 1190

FRAGMENT III (GROUP D)

THE WIFE OF BATH'S PROLOGUE

The Prologe of the Wyves Tale of Bathe

“Experience, though noon auctoritee
Were in this world, is right ynogh for me
To speke of wo that is in mariage,
For, lordynges, sith I twelve yeer was of
age,

Thonked be God that is eterne on lyve, 5
Housbondes at churche dore I have had
fyve, —

If I so ofte myghte have ywedded bee, —
And alle were worthy men in hir degree
But me was toold, certeyn, nat longe
agoon is,

That sith that Crist ne wente nevere but
onis 10

To weddyng, in the Cane of Galilee,
That by the same ensample taughte he me
That I ne sholde wedded be but ones
Herkne eek, lo, which a sharp word for the
nones,

Byside a welle, Jhesus, God and man, 15
Spak in repreeve of the Samaritan
‘Thou hast yhad fyve housbondes,’ quod
he,

‘And that ilke man that now hath thee
Is noght thyn housbonde,’ thus seyde he
certeyn

What that he mente therby, I kan nat
seyn, 20

But that I axe, why that the fitte man
Was noon housbonde to the Samaritan?
How manye myghte she have in mariage?
Yet herde I nevere tellen in myn age
Upon this nombre diffinicion 25

Men may devyne and glosen, up and doun,
But wel I woot, expres, withoute lye,
God bad us for to wexe and multiplye,
That gentil text kan I wel understonde
Eek wel I woot, he seyde myn housbonde
Sholde lete fader and mooder, and take to
me 31

But of no nombre mencion made he,
Of bigamye, or of octogamye,
Why sholde men thanne speke of it
vileyne?

Lo, heere the wise kyng, daun Salomon,
I trowe he hadde wyves mo than oon 36
As wolde God it were lefevel unto me
To be refreshed half so ofte as he!

Which yifte of God hadde he for alle his
wyvys!

No man hath swich that in this world alyve
is 40

God woot, this noble kyng, as to my wit,
The firste nyght had many a myrte fit
With ech of hem, so wel was hym on lyve
Yblessed be God that I have wedded fyve! 4

Welcome the sixte, whan that evere he
shal 45

For sothe, I wol nat kepe me chaast in al
Whan myn housbonde is fro the world
ygon,

Som Cristen man shal wedde me anon,
For thanne, th’apostle seith that I am free
To wedde, a Goddes half, where it liketh
me 50

He seith that to be wedded is no synne,
Bet is to be wedded than to brynne
What rekketh me, thogh folk seye vileynye
Of shrewed Lameth and his bigamye?

I woot wel Abraham was an hooly man,
And Jacob eek, as ferforth as I kan, 56
And ech of hem hadde wyves mo than two,
And many another holy man also

Wher can ye seye, in any manere age,
That hye God defended mariage 60
By expres word? I pray yow, telleth me
Or where comanded he virginitee?

I woot as wel as ye, it is no drede,
Th’apostel, whan he speketh of mayden-
hede,

He seyde that precept therof hadde he
noon 65

¹ ll 44a-44f

Of whiche I have pyked out the beste,
Bothe of here nether purs and of here cheste
Diverse scoles maken parfyt clerkes
And diverse practyk in many sondry werkis
Maketh the werkman parfyt sekirly,
Of fyve husbondes scolelyng am I

Men may conseele a womman to been oon,
 But conseeillyng is no comandement
 He putte it in oure owene judgement,
 For hadde God comanded maydenhede,
 Thanne hadde he dampned weddyng with
 the dede 70

And certes, if ther were no seed ysowe,
 Virgintee, thanne wherof sholde it growe?
 Poul dorste nat comanden, atte leeste,
 A thyng of which his maister yaf noon
 heeste

The dart is set up for virgintee 75
 Cacche whoso may, who renneth best lat
 see

But this word is nat taken of every
 wight,

But ther as God lust gyve it of his myght
 I woot wel that th'apostel was a mayde,
 But natheles, thogh that he wroot and
 sayde 80

He wolde that every wight were swich as
 he,

Al nys but conseil to virgintee
 And for to been a wyf he yaf me leve
 Of indulgence, so nys it no repreve
 To wedde me, if that my make dye, 85

Withouten excepcion of bigamy
 Al were it good no womman for to touche, —
 He mente as in his bed or in his couche,
 For peril is bothe fyr and tow t'assemble
 Ye knowe what this ensample may re-
 semble 90

This is al and som, he heeld virgintee
 Moore parfit than weddyng in freletee
 Freletee clepe I, but if that he and she
 Wolde leden al hir lyf in chastitee

I graunte it wel, I have noon envie, 95
 Thogh maydenhede preferre bigamy
 It liketh hem to be clene, body and goost,
 Of myn estaat I nyl nat make no boost
 For wel ye knowe, a lord in his houshold,
 He nath nat every vessel al of gold, 100
 Somme been of tree, and doon hir lord
 servyse

God clepeth folk to hym in sondry wyse,
 And everich hath of God a propre yifte,
 Som this, som that, as hym liketh shifte
 Virgintee is greet perfeccion, 105

And continence eek with devocion,
 But Crist, that of perfeccion is welle,
 Bad nat every wight he sholde go selle
 Al that he hadde, and gyve it to 'he poore

And in swich wise folwe hym and his foore
 He spak to hem that wolde lyve parfitly,
 And lordynges, by youre leve, that am
 nat I 112

I wol bistowe the flour of al myn age
 In the actes and in fruyt of marriage
 Telle me also, to what conclusion 115
 Were membres maad of generacion,
 And for what profit was a wight ywroght
 Trusteth right wel, they were nat maad for
 noht

Glose whoso wole, and seye bothe up and
 doun,

That they were maked for purgacioun 120
 Of uryne, and oure bothe thynges smaale
 Were eek to knowe a femele from a male,
 And for noon oother cause, — sey ye no?
 The experence woot wel it is noht so
 So that the clerkes be nat with me wrothe,
 I sey this, that they maked ben for bothe,
 This is to seye, for office, and for ese 127
 Of engendrure, ther we nat God displese
 Why sholde men elles in hir bookes sette
 That man shal yelde to his wyf hire dette?
 Now wherwith sholde he make his paie-
 ment, 131

If he ne used his sely instrument?
 Thanne were they maad upon a creature
 To purge uryne, and eek for engendrure
 But I seye noht that every wight is
 holde, 135

That hath swich harneys as I to yow tolde,
 To goon and usen hem in engendrure
 Thanne sholde men take of chastitee no
 cure

Crist was a mayde, and shapen as a man,
 And many a seint, sith that the world
 bigan, 140

Yet lyved they evere in parfit chastitee
 I nyl envye no virgintee
 Lat hem be breed of pured whete-seed,
 And lat us wyves hoten barly-breed,
 And yet with barly-breed, Mark telle
 kan, 145

Oure Lord Jhesu refreshed many a man
 In swich estaat as God hath cleped us
 I wol persevere, I nam nat precius
 In wyfthod I wol use myn instrument
 As frely as my Makere hath it sent 150
 If I be daungerous, God yeve me sorwe!
 Myn housbonde shal it have bothe eve and
 morwe,

Whan that hym list come forth and paye
his dette
An housbonde I wol have, I wol nat lette,
Which shal be bothe my dettour and my
thral, 155
And have his tribulacion withal
Upon his flessch, whil that I am his wyf
I have the power durynge al my lyf
Upon his propre body, and noght he
Right thus the Apostel tolde it unto me,
And had oure housbondes for to love us
weel 161
Al this sentence me liketh every deel" —
Up sturte the Pardoner, and that anon
"Now, dame," quod he, "by God and by
sent John!
Ye been a noble prechour in this cas 165
I was aboute to wedde a wyf, allas!
What sholde I bye it on my flessch so deere?
Yet hadde I levere wedde no wyf to-yeere!"
"Abyde!" quod she, "my tale is nat bi-
gonne 169
Nay, thou shalt drynken of another tonne,
Er that I go, shal savoure wors than ale
And whan that I have toold thee forth my
tale
Of tribulacion in marriage,
Of which I am expert in al myn age,
This is to seyn, myself have been the
whippe, — 175
Than maystow chese whether thou wolt
sippe
Of thilke tonne that I shal abroche
Be war of it, er thou to ny approche,
For I shal telle ensamples mo than ten
'Whoso that nyl be war by othere men, 180
By hym shul othere men corrected be'
The same wordes writeth Ptholomee,
Rede in his Almageste, and take it there"
"Dame, I wolde praye yow, if youre wyl
it were,"
Seyde thus Pardoner, "as ye bigan, 185
Telle forth youre tale, spareth for no man,
And teche us yonge men of youre praktike"
"Gladly," quod she, "sith it may yow
like,
But that I praye to al this compaignye,
If that I speke after my fantasye, 190
As taketh not agrief of that I seye,
For myn entente is nat but for to pleye
Now, sres, now wol I telle forth my
tale —

As evere moote I drynken wyn or ale,
I shal seye sooth, tho housbondes that I
hadde, 195
As thre of hem were goode, and two were
badde
The thre were goode men, and riche, and
olde,
Unnethe myghte they the statut holde
In which that they were bounden unto me
Ye woot wel what I meene of this, par-
dee! 200
As help me God, I laughe whan I thynke
How pitously a-nyght I made hem swynkel
And, by my fey, I tolde of it no stoor
They had me yeven hir lond and hir tresoor,
Me neded nat do lenger diligence 205
To wyne hir love, or doon hem reverence
They loved me so wel, by God above,
That I ne tolde no deyntee of hir love!
A wys womman wol bisye hire evere in oon
To gete hire love, ther as she hath noon 210
But sith I hadde hem hoolly in myn hond,
And sith they hadde me yeven al hir lond,
What sholde I taken keep hem for to plesse,
But it were for my profit and myn ese?
I sette hem so a-werke, by my fey, 215
That many a nyght they songen 'weila-
wey!'
The bacon was nat fet for hem, I trowe,
That som men han in Essex at Dunmowe
I governed hem so wel, after my lawe,
That ech of hem ful blisful was and fawe
To brynge me gaye thynges fro the fayre
They were ful glad whan I spak to hem
faire, 222
For, God it woot, I chidde hem spitously
Now herkneth hou I baar me proprely,
Ye wise wyves, that kan understonde 225
Thus shulde ye speke and bere hem
wrong on honde,
For half so boldely kan ther no man
Swere and lyen, as a womman kan
I sey nat thus by wyves that been wyse,
But if it be whan they hem mysavyse 230
A wys wyf shal, if that she kan hir good,
Bere hym on honde that the cow is wood,
And take witnessse of hir owene mayde
Of hir assent, but herkneth how I sayde
'Sire olde kaynard, is this thyn array?
Why is my neighbores wyf so gay? 236
She is honoured over al ther she gooth,
I sitte at hoom, I have no thrifty clooth

What dostow at my neighebores hous?
Is she so fair? artow so amorous? 240
What rowne ye with oure mayde? *Benedicite!*

Sire olde lecchour, lat thy japes be!
And if I have a gossib or a freend,
Withouten gilt, thou chidest as a feend,
If that I walke or pleye unto his hous! 245
Thou comest hoom as dronken as a mous,
And prechest on thy bench, with yvel preef!
Thou seist to me it is a greet meschief
To wedde a povre womman, for costage,
And if that she be riche, of heigh parage,
Thanne seistow that it is a tormentrie 251
To soffre hire pride and hire malencolie
And if that she be fair, thou verray knave,
Thou seyst that every holour wol hire have,
She may no while in chastitee abyde, 255
That is assailed upon ech a syde

Thou seyst som folk desiren us for
richesse,
Somme for oure shap, and somme for oure
farnesse,
And som for she kan outhur synge or
daunce, 259

And som for gentillesse and dalaunce,
Som for hir handes and hir arnes smale
Thus goth al to the devel, by thy tale
Thou seyst men may nat kepe a castel wal,
It may so longe assailed been over al

And if that she be foul, thou seist that
she 265

Coveteth every man that she may se,
For as a spaynel she wol on hym lepe,
Til that she fynde som man hire to chepe
Ne noon so grey goos gooth ther in the lake
As, seistow, wol been withoute make 270
And seyst it is an hard thyng for to welde
A thyng that no man wole, his thankes,
helde

Thus seistow, lorel, whan thow goost to
bedde, 273

And that no wys man nedeth for to wedde,
Ne no man that entendeth unto hevене
With wilde thonder-dynt and firy leveve
Moote thy welked nekke be tobroke!

Thow seyst that droppying houses, and
eek smoke,

And chiding wyves maken men to flee
Out of hir owene hous, a' *benedicite!* 280
What gyleth swich an old man for to chide?

Thow seyst we wyves wol oure vices hide

Til we be fast, and thanne we wol hem
shewe, —

Wel may that be a proverbe of a shrewel
Thou seist that oven, asses, hors, and
houndes, 285

They been assayed at diverse stoundes,
Bacyns, lavours, er that men hem bye,
Spoones and stooles, and al swich hot s
bondrye,

And so been pottes, clothes, and array,
But folk of wyves maken noon assay, 290
Til they be wedded, olde dotard shrewel
And thanne, seistow, we wol oure vices
shewe

Thou seist also that it displeseth me
But if that thou wolt preyse my beautee,
And but thou poure alwey upon my face
And clepe me "faire dame" in every place
And but thou make a feeste on thilke
day 297

That I was born, and make me fressh and
gay,

And but thou do to my norice honour,
And to my chamberere withinne my bour,
And to my fadres folk and his allyes, —
Thus seistow, olde barel-ful of lyes! 302

And yet of oure apprentice Janekyn,
For his crisepe heer, shynynge as gold so
fyn,

And for he squereth me bothe up and
doun, 305

Yet hastow caught a fals suspeciuon
I wol hym night, thogh thou were deed
tomorwe!

But tel me this why hydestow, with
sorwe,

The keyes of thy cheste away fro me?
It is my good as wel as thyn, pardee! 310
What, wenestow make an ydiot of oure
dame?

Now by that lord that called is Seint Jame,
Thou shalt nat bothe, thogh thou were
wood,

Be maister of my body and of my good;
That oon thou shalt forgo, maugree thyne
yen 315

What helpeth it of me to enquere or spyen?
I trowe thou woldest loke me in thy chiste!
Thou sholdest seye, "Wyf, go wher thee
luste,

Taak youre disport, I wol nat leve no talys
I knowe yow for a trewe wyf, dame Alys "

We love no man that taketh kep or
charge 321

Wher that we goon, we wol ben at oure
large

Of alle men yblessed moot he be,
The wise astrologien, Daun Ptholome,
That seith this proverbe in his Alma-
geste 325

"Of alle men his wysdom is the hyste
That rekketh nevere who hath the world in
honde "

By this proverbe thou shalt understonde,
Have thou ynogh, what thar thee recche or
care

How myrly that othere folkes fare? 330
For, certeyn, olde dotard, by youre leve,
Ye shul have queynthe right ynogh at eve
He is to greet a nygard that wolde werne
A man to lighte a candle at his lanterne,
He shal have never the lasse light, pardee
Have thou ynogh, thee thar nat pleyne
thee 336

Thou seyst also, that if we make us gay
With clothyng, and with precious array,
Thau it is peril of oure chastitee,
And yet, with sorwe! thou most enforce
thee, 340
And seye these wordes in the Apostles
name

"In habit maad with chastitee and shame
Ye wommen shul apparaille yow," quod he,
"And nocht in tressed heer and gay perree,
As perles, ne with gold, ne clothes riche "
After thy text, ne after thy rubriche, 346
I wol nat wirche as muchel as a gnat

Thou seydest thus, that I was lyk a cat,
For whoso wolde senge a cattes skyn,
Thanne wolde the cat wel dwellen in his
in, 350

And if the cattes skyn be slyk and gay,
She wol nat dwelle in house half a day,
But forth she wole, er any day be dawed,
To shewe hir skyn, and goon a-caterwawed
This is to seye, if I be gay, sire shrewe, 355
I wol renne out, my borel for to shewe

Sire olde fool, what helpeth thee to
spyen?

Thogh thou preyre Argus with his hundred
yen

To be my warde-cors, as he kan best,
In feith, he shal nat kepe me but me
lest, 360

Yet koude I make his berd, so moot I thee!
Thou seydest eek that ther been thynges
thre,

The whiche thynges troublen al this erthe,
And that no wight may endure the ferthe
O leeve sire shrewe, Jhesu shorte thy
lyf! 365

Yet prechestow and seyst an hateful wyf
Yrekened is for oon of these meschances
Been ther none othere maner resemblances
That ye may likne youre parables to,
But if a sely wyf be oon of tho? 370

Thou liknest eek wommenes love to helle,
To bareyne lond, ther water may nat
dwelle

Thou liknest it also to wilde fyr,
The moore it brenneth, the moore it hath
desir

To consume every thyng that brent wole
be 375

Thou seyst, right as wormes shende a tree,
Right so a wyf destroyeth hire housbonde,
This knowe they that been to wyves
bonde ' 380

Lordynges, right thus, as ye have under-
stonde,

Baar I stify myne olde housbondes on
honde 380

That thus they seyden in hur dronkenesse,
And al was fals, but that I took wisse
On Janekyn, and on my nece also
O Lord! the peyne I dide hem and the wo,
Ful gyleles, by Goddes sweete pyne! 385
For as an hors I koude byte and whyne
I koude pleyne, and yit was in the gilt,
Or elles often tyme hadde I been spilt
Whoso that first to mille comth, first grynt,
I pleyned first, so was oure werre ystynt
They were ful glade to excuse hem blyve
Of thyng of which they nevere aglite hur
lyve 392

Of wenches wolde I beren hym on honde,
Whan that for syk unnethes myghte he
stonde

Yet tikled it his herte, for that he 395
Wende that I hadde of hym so greet
chertee!

I swoor that al my walkyng on nyghte
Was for t'espye wenches that he dighte,
Under that colour hadde I many a myrthe
For al swich wit is yeven us in oure byrthe,
Decate, wepyng, spyning God hath yive

To wommen kyndely, whil that they may
lyve 402

And thus of o thyng I avaunte me,
Atte ende I hadde the bettre in ech degree,
By sleighte, or force, or by som maner
thyng, 405

As by contunueel murmur or grucchyng
Namely abedde hadden they meschaunce
Ther wolde I chide, and do hem no ples-
aunce,

I wolde no lenger in the bed abyde,
If that I felte his arm over my syde, 410
Til he had maad his raunson unto me,
Thanne wolde I suffre hym do his nycetee
And therfore every man this tale I telle,
Wynne whoso may, for al is for to selle,
With empty hand men may none haukes
lure 415

For wynnyng wolde I al his lust endure,
And make me a feyned appetit,
And yet in bacon hadde I nevere delit,
That made me that evere I wolde hem
chide

For thogh the pope hadde seten hem bi-
side, 420

I wolde nat spare hem at hir owene
bord,

For, by my trouthe, I quitte hem word for
word

As hepe me verray God omnipotent,
Though I right now sholde make my testa-
ment,

I ne owe hem nat a word that it nys quit
I broghte it so aboute by my wit 426
That they moste yeve it up, as for the
beste,

Or elles hadde we nevere been in reste
For thogh he looked as a wood leon,
Yet sholde he faille of his conclusion 430
Thanne wolde I seye, 'Goode lief, taak
keep

How mekely looketh Wilkyn,oure sheep!
Com neer, my spouse, lat me ba thy cheke!
Ye sholde been al pacient and meke,
And han a sweete spiced conscience, 435
Sith ye so preche of Jobes pacience
Suffreth alwey, syn ye so wel kan preche,
And but ye do, certein we shal yow teche
That it is fair to have a wyf in pees
Oon of us two moste bowen, doutelees,
And sith a man is moore resonable 441
Than womman is, ye moste been suffrable

What eyleth yow to grucche thus and
grone?

Is it for ye wolde have my queynte allone?
Wy, taak it al! lo, have it every deel! 445
Peter! I shrewe yow, but ye love it weel,
For if I wolde selle my *bele chose*,
I koude walke as fressh as is a rose,
But I wol kepe it for youre owene tooth
Ye be to blame, by God! I sey yow
sooth' 450

Swiche manere wordes hadde we on
honde

Now wol I speken of my fourthe housbonde
My fourthe housbonde was a revelour,
This is to seyn, he hadde a paramour,
And I was yong and ful of ragerye, 455
Stubourn and strong, and joly as a pye
How koude I daunce to an harpe smale,
And synge, ywis, as any nyghtyngale,
Whan I had dronke a draughte of sweete
wyn!

Metellus, the foule cherl, the swyn, 460
That with a staf birafte his wyf hir lyf,
For she drank wyn, thogh I hadde been his
wyf,

He sholde nat han daunted me fro drynke!
And after wyn on Venus moste I thynke,
For al so siker as cold engendreth hayl, 465
A likerous mouth moste han a likerous tayl
In women violent is no defence, —
This knowen lecchours by experence

But, Lord Crist! whan that it remem-
breth me

Upon my yowthe, and on my jolitee, 470
It takleth me aboute myn herte roote

Unto this day it dooth myn herte boote
That I have had my world as in my tyme
But age, allas! that al wole envenyme,
Hath me biraft my beautee and my pith
Lat go, farewell! the devel go therwith! 476
The flour is goon, ther is namoore to telle,
The bren, as I best kan, now moste I selle,
But yet to be right myrie wol I fonde
Now wol I tellen of my fourthe housbonde

I seye, I hadde in herte greet despit 481
That he of any oother had delit
But he was quit, by God and by Seint Joco!
I made hym of the same wode a croce;
Nat of my body, in no foul manere, 485
But certeinly, I made folk swich cheere
That in his owene grece I made hym frye
For angre, and for verray jealousy 488

By God! in erthe I was his purgatorie,
 For which I hope his soule be in glorie
 For, God it woot, he sat ful ofte and song,
 Whan that his shoo ful bitterly hym wrong
 Ther was no wight, save God and he, that
 wiste,

In many wise, how soore I hym twiste
 He deyde whan I cam fro Jerusalem, 495
 And lith ygrave under the roode beam,
 Al is his tombe noght so curyus
 As was the sepulcre of hym Daryus,
 Which that Appelles wroghte subtilly,
 It nys but wast to burye hym preciously
 Lat hym fare wel, God yeve his soul
 reste! 501

He is now in his grave and in his cheste
 Now of my fifthe housbonde wol I telle
 God lete his soule nevere come in helle!
 And yet was he to me the mooste shrewde,
 That feele I on my ribbes al by rewe, 506
 And evere shal unto myn endyng day
 But in oure bed he was so fresch and gay,
 And therwithal so wel koude he me glose,
 Whan that he wolde han my *bele chose*, 510
 That thogh he hadde me bete on every bon,
 He koude wyne agayn my love anon
 I trowe I loved hym best, for that he
 Was of his love daungerous to me
 We wommen han, if that I shal nat lye,
 In this matere a queynte fantasye, 516
 Wayte what thyng we may nat lightly
 have,

Therafter wol we crien al day and crave
 Forbede us thyng, and that desiren we,
 Preece on us faste, and thanne wol we
 fle 520

With daunger oute we al oure chaffare,
 Greet prees at market maketh deere ware,
 And to greet cheep is holde at litel prys
 This knoweth every womman that is wys
 My fifthe housbonde, God his soule
 blesse! 525

Which that I took for love, and no rchesse,
 He som tyme was a clerk of Oxenford,
 And hadde left scole, and wente at hom to
 bord 528

With my gossib, dwellynge in oure toun,
 God have hir soule! hir name was Alisoun
 She knew myn herte, and eek my pryvete,
 Bet than oure parisshe preest, so moot I
 thee!

To hire biwreyed I my conseil al

For hadde myn housbonde pissed on a wal,
 Or doon a thyng that sholde han cost his
 lyf, 535

To hire, and to another worthy wyf,
 And to my nece, which that I loved weel,
 I wolde han toold his conseil every deel
 And so I dide ful often, God it woot,
 That made his face ful often reed and hoot
 For verray shame, and blamed hymself for
 he 541

Had toold to me so greet a pryvete
 And so bifel that ones in a Lente —
 So often tymes I to my gossyb wente,
 For evere yet I loved to be gay, 545
 And for to walke in March, Averill, and
 May,

Fro hous to hous, to heere sondry talys —
 That Jankyn clerk, and my gossyb dame
 Alys,

And I myself, into the feeldes wente
 Myn housbonde was at Londoun al that
 Lente, 550

I hadde the bettre leyser for to pleye,
 And for to se, and eek for to be seye
 Of lusty folk What wiste I wher my grace
 Was shapen for to be, or in what place?
 Therefore I made my visitaaciouns 555
 To vigilies and to processiouns,
 To prechyng eek, and to thuse pilgimages,
 To pleyes of myracles, and to mariages,
 And wered upon my gaye scarlet gytes
 Thuse wormes, ne thuse motthes, ne thuse
 mytes, 560

Upon my peril, frete hem never a deel,
 And wostow why? for they were used weel

Now wol I tellen forth what happed me
 I seye that in the feeldes walked we,
 T.l trewely we hadde swich daliance, 565
 This clerk and I, that of my purveiance
 I spak to hym and seyde hym how that
 he,

If I were wydwe, sholde wedde me
 For certainly, I sey for no bobance,
 Yet was I nevere withouten purveiance
 Of marriage, n'of othere thynges eek 571
 I holde a mouses herte nat worth a leek
 That hath but oon hole for to sterte to,
 And if that faille, thanne is al ydo

I bar hym on honde he hadde enchanted
 me, — 575

My dame taughte me that soutltee
 And eek I seyde I mette of hym al nyght,

He wolde han slayn me as I lay upright,
 And al my bed was ful of verray blood,
 But yet I hope that he shal do me good,
 For blood bitokeneth gold, as me was
 taught 581

And al was fals, I dremed of it right naught,
 But as I folwed ay my dames loore,
 As wel of this as of othere thynges moore
 But now, sire, lat me se, what I shal
 seyn? 585

A ha! by God, I have my tale ageyn
 Whan that my fourthe housbonde was
 on beere,

I weep algate, and made sory cheere,
 As wyves mooten, for it is usage,
 And with my coverchief covered my
 visage 590

But for that I was purveyed of a make,
 I wepte but smal, and that I undertake
 To churche was myn housbonde born
 a-morwe

With neighebores, that for hym maden
 sorwe, 594

And Jankyn, oure clerk, was oon of tho
 As help me God! whan that I saugh hym go
 After the beere, me thoughte he hadde a
 paire 597

Of legges and of feet so clene and faire
 That al myn herte I yaf unto his hooold
 He was, I trowe, a twenty wynter cold,
 And I was fourty, if I shal seye sooth,
 But yet I hadde alwey a coltes tooth
 Gat-tothed I was, and that bicam me weel,
 I hadde the prente of sente Venus seel
 As help me God! I was a lusty oon, 605
 And faire, and riche, and yong, and wel
 bigon,
 And trewely, as myne housbondes tolde
 me,

I hadde the beste *quoniam* myghte be
 For certes, I am al Venerien
 In feelynge, and myn herte is Marcien 610
 Venus me yaf my lust, my likerousnesse,
 And Mars yaf me my sturdy hardynesse,
 Myn ascendent was Taur, and Mars ther-
 inne

Allas! allas! that evere love was synne!
 I folwed ay myn inclinacioun 615
 By vertu of my constellacioun,
 That made me I koude nocht withdrawe
 My chambre of Venus from a good felawe
 Yet have I Martes mark upon my face,

And also in another privee place 620
 For God so wys be my savacioun,
 I ne loved nevere by no discrecioun,
 But evere folwede myn appetit,
 Al were he short, or long, or blak or whit,
 I took no kep, so that he liked me, 625
 How poore he was, ne eck of what de-
 gree

What sholde I seye? but, at the monthes
 ende,

This joly clerk, Jankyn, that was so hende,
 Hath wedded me with greet solempnytee,
 And to hym yaf I al the lond and fee 630
 That evere was me yeven therlifoore
 But afterward repented me ful soore,
 He nolde suffre nothyng of my list
 By God! he smoot me ones on the lyst,
 For that I rente out of his book a leef, 635
 That of the strook myn ere wax al deef
 Stubourn I was as is a leonesse,
 And of my tonge a verray jangleresse,
 And walke I wolde, as I had doon biforn,
 From hous to hous, although he had it
 sworn, 640

For which he often tymes wolde preche,
 And me of olde Romayn geestes teche,
 How he Symphicrus Gallus lefte his wyf,
 And hire forsook for terme of al his lyf,
 Noght but for open-heveded he hir say 645
 Lookynge out at his dore upon a day

Another Romayn tolde he me by name,
 That, for his wyf was at a someres game
 Withouten his wityng, he forsook hire eke
 And thanne wolde he upon his Bible seke
 That ilke proverbe of Ecclesiaste 651
 Where he comandeth, and forbedeth faste,
 Man shal nat suffre his wyf go roule aboute
 Thanne wolde he seye right thus, with
 outen doute

'Whoso that buyldeth his hous al of
 salwes, 655
 And priketh his blynde hors over the
 falwes,

And suffreth his wyf to go seken halwes,
 Is worthy to been hanged on the galwes!
 But al for noght, I sette noght an hawe
 Of his proverbes n'of his olde sawe, 660
 Ne I wolde nat of hym corrected be
 I hate hym that my vices telleth me,
 And so doo mo, God woot, of us than I
 This made hym with me wood al outrely,
 I nolde nnght forbare hym in no cas 665

Now wol I seye yow sooth, by sent
 Thomas,
 Why that I rente out of his book a leef,
 For which he smoot me so that I was deef
 He hadde a book that gladly, nyght and
 day,
 For his desport he wolde rede alway, 670
 He cleped it Valerie and Theofraste,
 At which book he lough alwey ful faste
 And eek ther was somtyme a clerk at
 Rome,
 A cardinal, that highte Seint Jerome,
 That made a book agayn Joviman, 675
 In which book eek ther was Tertulan,
 Crisippus, Trotula, and Helowys,
 That was abbesse nat fer fro Parys,
 And eek the Parables of Salomon,
 Ovides Art, and bookes many on, 680
 And alle these were bounden in o volume
 And every nyght and day was his custume,
 Whan he hadde leyser and vacacioun
 From oother worldly occupacioun,
 To reden on this book of wikked wyves, 685
 He knew of hem mo legendes and lyves
 Than been of goode wyves in the Bible
 For trusteth wel, it is an impossible
 That any clerk wol speke good of wyves,
 But if it be of hooly seintes lyves, 690
 Ne of noon oother womman never the mo
 Who peyntede the leon, tel me who?
 By God! if women hadde writen stories,
 As clerkes han withunne hire oratories,
 They wolde han writen of men moore wikkednesse 695
 Than al the mark of Adam may redresse
 The children of Mercurie and of Venus
 Been in hir wirkyng ful contrarius,
 Mercurie loveth wysdam and science,
 And Venus loveth ryot and dispence 700
 And, for hire diverse disposicioun,
 Eek falleth in othes exaltacioun
 And thus, God woot, Mercurie is desolat
 In Pisces, wher Venus is exaltat,
 And Venus falleth ther Mercurie is reysed
 Therefore no womman of no clerk is
 preyseed 706
 The clerk, whan he is oold, and may noight
 do
 Of Venus werkes worth his olde sho,
 Thanne sit he doun, and writ in his dotage
 That wommen kan nat kepe hir marriage!
 But now to purpos, why I tolde thee 71.

That I was beten for a book, pardee!
 Upon a nyght Jankyn, that was oure sire,
 Redde on his book, as he sat by the fire,
 Of Eva first, that for hir wikkednesse 715
 Was al mankynde broght to wretchednesse,
 For which that Jhesu Crist hymself was
 slayn,
 That boghte us with his herte blood agayn
 Lo, heere expres of womman may ye fynde,
 That womman was the los of al mankynde
 Tho redde he me how Sampson loste his
 heres 721
 Slepynge, his lemman kitte it with hir
 sheres,
 Thurgh which treson loste he bothe his
 yen
 Tho redde he me, if that I shal nat lyen,
 Of Hercules and of his Dianyre, 725
 That caused hym to sette hymself afyre
 No thyng forgat he the care and the wo
 That Socrates hadde with his wyves two,
 How Xantippa caste pisse upon his heed
 Thus sely man sat stille as he were deed,
 He wiped his heed, namoore dorste he
 seyn, 731
 But 'Er that thonder stynte, comth a
 rey n'
 Of Phaspha, that was the queene of
 Crete,
 For shrewednesse, hym thoughte the tale
 swete,
 Fy! spek namoore — it is a grisly thyng —
 Of hire horrible lust and hir likyng 736
 Of Chtermystra, for hire lecherye,
 That falsly made hire housbonde for to
 dye,
 He redde it with ful good devocioun
 He tolde me eek for what occasioun 740
 Amphorax at Thebes loste his lyf
 Myn housbonde hadde a legende of his
 wyf,
 Eriphilem, that for an ouche of gold
 Hath prively unto the Grekes told
 Whei that hir housbonde hidde hym in a
 place, 745
 For which he hadde at Thebes sory grace
 Of Lyvia tolde he me, and of Lucye
 They bothe made hir housbondes for to
 dye, 748
 That oon for love, that oother was for hate
 Lyvia hir housbonde, on an even late,
 Emposyned hath, for that she was his fo,

Lucia, likerous, loved hire housbonde so
That, for he sholde alwey upon hire thynke,
She yaf hym swich a manere love-drynke
That he was deed er it were by the morwe,
And thus algates housbondes han sorwe

Thanne tolde he me how oon Latumys
Compleyned unto his felawe Arrus 758
That in his gardyn growed swich a tree
On which he seyde how that his wyves thre
Hanged himself for herte despitus 761
'O levee brother,' quod this Arrus,
'Yif me a plante of thulke blussed tree,
And in my gardyn planted shal it bee'

Of latter date, of wyves hath he red 765
That somme han slayn hir housbondes in
hir bed,

And lete hir lecchour dighte hire al the
nyght,

Whan that the corps lay in the floor up-
right

And somme han dryve nayles in hir brayn,
Whil that they slepte, and thus they han
hem slayn 770

Somme han hem yeve poysoun in hire
drynke

He spak moore harm than herte may bi-
thynke,

And therwithal he knew of mo proverbes
Than in this world ther growen gras or
herbes

'Bet is,' quod he, 'thyn habitacioun 775
Be with a leon or a foul dragoun,
Than with a womman usynge for to
chyde'

'Bet is,' quod he, 'hye in the roof abyde,
Than with an angry wyf down in the hous,
They been so wikked and contranous, 780
They haten that hir housbondes loven ay'
He seyde, a 'womman cast hir shame
away,

Whan she cast of hir smok,' and
forthermo,

'A fair woman, but she be chaast also,
Is lyk a gold ryng in a sowes nose' 785
Who wolde wene, or who wolde suppose,
The wo that in myn herte was, and pyne?

And whan I saugh he wolde nevere fyne
To reden on this cursed book al nyght,
Al sodeynly thre leves have I plyght 790
Out of his book, right as he radde, and eke
I with my fest so took hym on the cheke
That in oure fyr he fil bakward adoun

And he up sturte as dooth a wood leoun,
And with his fest he smoot me on the
heed, 795

That in the floor I lay as I were deed
And whan he saugh how stille that I lay,
He was agast, and wolde han fled his way,
Til atte laste out of my swogh I breyde
'O! hastow slayn me, false theef?' I
seyde, 800

'And for my land thus hastow mordred
me?

Er I be deed, yet wol I kisse thee'
And neer he cam, and kneled faire
adoun,

And seyde, 'Deere suster Alisoun,
As help me God! I shal thee nevere
smyte 805

That I have doon, it is thyself to wyte
Foryeve it me, and that I thee biseke!'
And yet eftsoones I hitte hym on the cheke,
And seyde, 'Theef, thus muchel am I
wreke,

Now wol I dye, I may no lenger speke' 810
But atte laste, with muchel care and wo,
We fille acorded by us selven two

He yaf me al the bridel in myn hond,
To han the governance of hous and lond,
And of his tonge, and of his hond also,
And made hym brenne his book anon
right tho 816

And whan that I hadde geten unto me,
By maistrie, al the soveraynetee,
And that he seyde, 'Myn owene trewe
wyf,

Do as thee lust the terme of al thy lyf,
Keep thyn honour, and keep eek myn
estaat' — 821

After that day we hadden never debaat
God helpe me so, I was to hym as kynde
As any wyf from Denmark unto Ynde,
And also trewe, and so was he to me 825
I prey to God, that sit in magestee,
So blesse his soule for his mercy deere
Now wol I seye my tale, if ye wol heere "

Biholde the wordes bitwene the
Somonour and the Frere

The Frere lough, whan he hadde herd al
this,

"Now dame," quod he, "so have I joye
or blis, 830

This is a long preamble of a tale!"

And whan the Somonour herde the Frere
gale,

"Lo," quod the Somonour, "Goddess
armes two!

A frere wol entremette hym everemo

Lo, goode men, a flye and eek a frere 835

Wol falle in every dyssh and eek mateere

What spekestow of preambulacioun?

What! amble, or trotte, or pees, or go sit
doun!

Thou letest oure disport in this manere "

"Ye, woltow so, sire Somonour?" quod
the Frere, 840

"Now, by my feath, I shal, er that I go,

Telle of a somonour swich a tale or two,

That alle the folk shal laughen in this
place "

"Now elles, Frere, I bishrewe thy face,"

Quod this Somonour, "and I bishrewe
me, 845

But if I telle tales two or thre

Of freres, er I come to Sidyngborne,

That I shal make thyn herte for to morne,

For wel I woot thy pacience is gon "

Oure Hooste cride "Pees! and that
anon!" 850

And seyde, "Lat the womman telle hire
tale

Ye fare as folk that dronken ben of ale

Do, dame, telle forth youre tale, and that
is best "

"Al redy, sire," quod she, "right as yow
lest,

If I have licence of this worthy Frere " 855

"Yis, dame," quod he, "tel forth, and
I wol heere "

Heere endeth the Wyf of Bathe hir Prologe.

THE WIFE OF BATH'S TALE

Heere bigynneth the Tale of the Wyf of Bathe

In th'olde dayes of the Kyng Arthour,

Of which that Britons speken greet honour,

Al was this land fulfilled of fayerye 859

The elf-queene, with hir joly compaignye,

Daunced ful ofte in many a grene mede

This was the olde opinion, as I rede,

I speke of manye hundred yeres ago

But now kan no man se none elves mo,

For now the grete charitee and prayers

Of lymytours and othere hooly freres, 866

That serchen every lond and every stream,

As thukke as motes in the sonne-beem,

Blessyng halles, chambres, kichenes,

boures,

Citees, burghes, castels, hye toures, 870

Thropes, bernes, shipnes, dayeryes —

This maketh that ther been no fayeryes

For ther as wont to walken was an elf,

Ther walketh now the lymytour hymself

In undermeles and in morwenynges, 875

And seyth his matyns and his hooly

thynges

As he gooth in his lymytacioun

Wommen may go now sauffy up and doun

In every bussh or under every tree,

Ther is noon oother incubus but he, 880

And he ne wol doon hem but dishonour

And so bifel it that this kyng Arthour

Hadde in his hous a lusty bachelere,

That on a day cam ridyng fro ryver,

And happed that, allone as she was

born, 885

He saugh a mayde walkyng hym bifore,

Of which mayde anon, maugree hir heed,

By verray force, he rafte hire maydenhed,

For which oppressoun was swich clamour

And swich pursute unto the kyng Arthour,

That dampned was thus knyght for to be

deed, 891

By cours of lawe, and sholde han lost his

heed —

Paraventure swich was the statut tho —

But that the queene and othere ladyes mo

So longe preyeden the kyng of grace, 895

Til he his lyf hym graunted in the place,

And yaf hym to the queene, al at hir wille,

To chese whether she wolde hym save or

spille

The queene thanketh the kyng with al
 hir myght,
 And after this thus spak she to the
 knyght, 900
 Whan that she saugh hir tyme, upon a day
 "Thou standest yet," quod she, "in swich
 array
 That of thy lyf yet hastow no suretee
 I grante thee lyf, if thou kanst tellen me
 What thyng is it that wommen moost
 desaren 905
 Be war, and keep thy nekke-boon from
 uren!
 And if thou kanst nat tellen it anon,
 Yet shal I yeve thee leve for to gon
 A twelf-month and a day, to seche and
 leere
 An answer suffisant in this mateere, 910
 And suretee wol I han, er that thou pace,
 Thy body for to yelden in this place"
 Wo was this knyght, and sorwefully he
 sketh,
 But what! he may nat do al as hym liketh
 And at the laste he chees hym for to
 wende, 915
 And come agayn, right at the yeres ende,
 With swich answer as God wolde hym
 purveye,
 And taketh his leve, and wendeth forth
 his weye
 He seketh every hous and every place
 Where as he hopeth for to fynde grace, 920
 To lerne what thyng wommen loven moost,
 But he ne koude arryven in no coost
 Wher as he myghte fynde in this mateere
 Two creatures accordynge in-feere
 Somme seyde women loven best
 richesse, 925
 Somme seyde honour, somme seyde joly-
 nesse,
 Somme riche array, somme seyden lust
 abedde,
 And oftetye to be wydwe and wedde
 Somme seyde that oure hertes been moost
 esed 929
 Whan that we been yflatered and yplesed
 He gooth ful ny the sothe, I wol nat lye
 A man shal wyne us best with flaterye,
 And with attendance, and with busynesse,
 Been we ylymed, bothe moore and lesse
 "And somme seyen that we loven best 935
 For to be free, and do right as us lest,

And that no man repreve us of oure vice,
 But seye that we be wise, and no thyng
 nyce
 For trewely ther is noon of us alle,
 If any wight wol clawe us on the galle, 940
 That we nel kike, for he seith us sooth
 Assay, and he shal fynde it that so dooth,
 For, be we never so vicious withinne,
 We wol been holden wise and clene of
 synne
 And somme seyn that greet delit han
 we 945
 For to been holden stable, and eek secree,
 And in o purpos stedefastly to dwelle,
 And nat biwrewe thyng that men us telle
 But that tale is nat worth a rake-stele
 Pardee, we wommen konne no thyng
 hele, 950
 Witnessse on Myda, — wol ye heere the tale?
 Ovyde, amonges othere thynges smale,
 Seyde Myda hadde, under his longe heres,
 Growynge upon his heed two asses eres,
 The whiche vice he hydde, as he best
 myghte, 955
 Ful subtlylly from every mannes sighte,
 That, save his wyf, ther wiste of it namo
 He loved hire moost, and trusted hire also,
 He preyede hire that to no creature
 She sholde tellen of his disfigure 960
 She swoor him, "Nay," for al this
 world to wyne,
 She nolde do that vilenyne or synne,
 To make hir housbonde han so foul a name
 She nolde nat telle it for hir owene shame
 But nathelees, hir thoughte that she
 dyde, 965
 That she so longe sholde a conseil hyde,
 Hir thoughte it swal so soore aboute hir
 herte
 That nedely som word hire moste asterte,
 And sith she dorste telle it to no man,
 Doun to a mareys faste by she ran — 970
 Til she cam there, hir herte was a-fyre —
 And as a bitore bombleth in the myre,
 She leyde hir mouth unto the water doun
 "Bwrewe me nat, thou water, with thy
 soun,"
 Quod she, "to thee I telle it and namo, 975
 Myn housbonde hath longe asses erys twol
 Now is myn herte al hool, now is it oute
 I myghte no lenger kepe it, out of doute"
 Heere may ye se, thogh we a tyme abyde,

Yet out it moot, we kan no conseil
 hyde 980
 The remenant of the tale if ye wol heere,
 Redeth Ovyde, and ther ye may it leere
 This knyght, of which my tale is
 specially,
 Whan that he saugh he myghte nat come
 therby,
 This is to seye, what wommen love moost,
 Withinne his brest ful sorweful was the
 goost 986
 But hoom he gooth, he myghte nat so-
 journe,
 The day was come that homward moste
 he tourne
 And in his wey it happed hym to ryde,
 In al his care, under a forest syde, 990
 Wher as he saugh upon a daunce go
 Of ladies foure and twenty, and yet mo,
 Toward the whiche daunce he drow ful
 yerne,
 In hope that som wysdom sholde he lerne
 But certainly, er he cam fully there, 995
 Vanysshed was this daunce, he nyste where
 No creature saugh he that bar lyf,
 Save on the grene he saugh sittynge a
 wyf —
 A fouler wight ther may no man devyse
 Agayn the knyght this olde wyf gan
 ryse, 1000
 And seyde, "Sire knyght, heer forth ne
 lith no wey
 Tel me what that ye seken, by youre fey!
 Paraventure it may the better be,
 These olde folk kan muchel thyng," quod
 she
 "My levee mooder," quod this knyght,
 "certeyn 1005
 I nam but deed, but if that I kan seyn
 What thyng it is that wommen moost
 desire
 Koude ye me wisse, I wolde wel quite
 youre hure"
 "Plight me thy trouthe heere in myn
 hand," quod she,
 "The nexte thyng that I requere thee, 1010
 Thou shalt it do, if it lye in thy myght,
 And I wol telle it yow er it be nyght"
 "Have heer my trouthe," quod the
 knyght, "I grante"
 "Thanne," quod she, "I dar me wel
 avante

Thy lyf is sauf, for I wol stonde therby,
 Upon my lyf, the queene wol seye as I 1016
 Lat se which is the proudeste of hem alle,
 That wereth on a coverchief or a calle,
 That dar seye nay of that I shal thee teche
 Lat us go forth, withouten lenger speche"
 The rowned she a pistel in his ere, 1021
 And bad hym to be glad, and have no fere
 Whan they be comen to the court, this
 knyght
 Seyde he had holde his day, as he hadde
 hight, 1024
 And redy was his answeere, as he sayde
 Ful many a noble wyf, and many a mayde,
 And many a wydwe, for that they been
 wise,
 The queene hirself sittynge as a justise,
 Assembled been, his answeere for to heere;
 And afterward this knyght was bode
 appeere 1030
 To every wight comanded was silence,
 And that the knyght sholde telle in audi-
 ence
 What thyng that worldly wommen loven
 best
 This knyght ne stood nat stille as doth a
 best,
 But to his questioun anon answerde 1035
 With manly voys, that al the court it
 herde
 "My lige lady, generally," quod he,
 "Wommen desuren have sovereynetee
 As wel over hir housbond as hir love,
 And for to been in maistrie hym above
 This is youre mooste desir, though ye me
 kille 1041
 Dooth as yow list, I am heer at youre
 wille"
 In al the court ne was ther wyf, ne mayde,
 Ne wydwe, that contraried that he sayde,
 But seyden he was worthy han his lyf 1045
 And with that word up starte the olde wyf,
 Which that the knyght saugh sittynge on
 the grene,
 "Mercy," quod she, "my sovereyn lady
 queene!
 Er that youre court departe, do me right
 I taughte this answeere unto the knyght,
 For which he plighte me his trouthe
 there, 1051
 The firste thyng that I wolde hym requere,
 He wolde it do, if it lay in his myght

Bifore the court thanne preye I thee, sir
knyght,"

Quod she, "that thou me take unto thy
wyf, 1055

For wel thou woost that I have kept thy
lyf

If I seye fals, sey nay, upon thy fey!"
Thus knyght answerde, "Allas! and
weylawey!

I woot right wel that swich was my biheste
For Goddes love, as chees a newe re-
queste! 1060

Taak al my good, and lat my body go"
"Nay, thanne," quod she, "I shrewe us
bothe two!

For thogh that I be foul, and oold, and
poore,

I nolde for al the metal, ne for oore,
That under erthe is grave, or lith above,
But if thy wyf I were, and eek thy
love" 1066

"My love?" quod he, "nay, my damp-
nacioun!

Allas! that any of my nacioun
Sholde evere so foule disparaged be!"
But al for noght, the ende is this, that
he 1070

Constreyned was, he nedes moste hire
wedde,

And taketh his olde wyf, and gooth to
bedde

Now wolden som men seye, paraventure,
That for my necligence I do no cure 1074

To tellen yow the joye and al th'array
That at the feeste was that ilke day

To which thyng shortly answeren I shal
I seye ther nas no joye ne feeste at al,

Ther nas but hevynesse and muche sorwe
For prively he wedded hire on a morwe,

And al day after hidde hym as an owle, 1081
So wo was hym, his wyf looked so foule

Greet was the wo the knyght hadde in
his thought,

Whan he was with his wyf abedde ybrought,
He walweth and he turneth to and fro 1085

His olde wyf lay smylynge everemo,
And seyde, "O deere housbonde, *bene-*

diciteel

Fareth every knyght thus with his wyf
as ye?

Is this the lawe of kyng Arthures hous?
Is every knyght of his so dangerous? 1090

I am youre owene love and eek youre wyf,
I am she which that saved hath youre
lyf,

And, certes, yet ne dide I yow nevere un-
right,

Why fare ye thus with me this firste nyght?
Ye faren lyk a man had lost his wit 1095

What is my gilt? For Goddes love, tel
me it,

And it shal been amended, if I may"
"Amended?" quod this knyght, "allas!
nay, nay!

It wol nat been amended nevere mo
Thou art so loothly, and so oold also, 1100

And therto comen of so lough a kynde,
That litel wonder is thogh I walwe and
wynde

So wolde God myn herte wolde breste!"
"Is this," quod she, "the cause of youre
unreste?"

"Ye, certainly," quod he, "no wonder
is" 1105

"Now, sire," quod she, "I koude amende
al this,

If that me liste, er it were dayes thre,
So wel ye myghte bere yow unto me

But, for ye speken of swich gentillesse
As is descended out of old richesse, 1110

That therfore sholden ye be gentil men,
Swich arrogance is nat worth an hen

Looke who that is moost vertuous alway,
Pryvee and apert, and moost entendeth ay

To do the gentil dedes that he kan, 1115
Taak hym for the grettest gentil man

Crist wole we clayme of hymoure gen-
tillesse,

Nat ofoure eldres for hire old richesse
For thogh they yeve us al hir heritage,

For which we clayme to been of heigh
parage, 1120

Yet may they nat biquethe, for no thyng,
To noon of us hir vertuous lyvyng,

That made hem gentil men ycalled be,
And bad us folwen hem in swich degree

Wel kan the wise poete of Florence, 1125
That highte Dant, speken in this sentence

Lo, in swich maner rym is Dantes tale
'Ful selde up riseth by his branches smale

Prowesse of man, for God, of his goodnesse,
Wole that of hym we claymeoure gentil-

lesse', 1130

For ofoure eldres may we no thyng clayme

But temporel thyng, that man may hurte
and mayme

Eek every wight woot this as wel as I,
If gentillesse were plantid natureelly
Unto a certeyn lynage doun the lyne, 1135
Pryvee and apert, thanne wolde they
nevere fyne

To doon of gentillesse the faire office,
They myghte do no vileynye or vice
Taak fyr, and ber it in the derkeste hous
Bitwix this and the mount of Kaukasous,
And lat men shette the dores and go
thenne, 1141

Yet wole the fyr as faire lye and brenne
As twenty thousand men myghte it bi-
holde,

His office natureel ay wol it holde,
Up peril of my lyf, til that it dye 1145

Heere may ye se wel how that gentrye
Is nat annexed to possessioun,
Sith folk ne doon hir operacioun
Alwey, as dooth the fyr, lo, in his kynde
For, God it woot, men may wel often
fynde 1150

A lordes sone do shame and vileynye,
And he that wole han pris of his gentrye,
For he was boren of a gentil hous,
And hadde his eldres noble and vertuous,
And nel hymselfen do no gentil dedis, 1155
Ne folwen his gentil auncestre that deed is,
He nys nat gentil, be he duc or erl,
For vileyns synful dedes make a cherl
For gentillesse nys but renomee

Of thyne auncestres, for hire heigh
bountee, 1160

Which is a strange thyng to thy persone
Thy gentillesse cometh fro God alone
Thanne comth oure verray gentillesse of
grace,

It was no thyng biquethe us with oure
place

Thenketh hou noble, as seith Valerius,
Was thilke Tullius Hostilius, 1166
That out of poverte roos to heigh noblesse
Reedeth Senek, and redeth eek Boece,
Ther shul ye seen expres that it no drede is
That he is gentil that dooth gentil dedis
And therefore, leeve housbonde, I thus
conclude 1171

Al were it that myne auncestres were rude,
Yet may the hye God, and so hope I,
Grante me grace to lyven vertuously

Thanne am I gentil, whan that I bigynne
To lyven vertuously and weyve synne 1176

And ther as ye of poverte me repreve,
The hye God, on whom that we bileeve,
In wilful poverte chees to lyve his lyf
And certes every man, mayden, or wyf,
May understonde that Jhesus, hevene
kyng, 1181

Ne wolde nat chese a vicious lyvyng
Glad poverte is an honest thyng, certeyn,
This wole Senek and other clerkes seyn
Whoso that halt hym payd of his poverte,
I holde hym riche, al hadde he nat a
sherte 1186

He that coveteth is a povre wight,
For he wolde han that is nat in his myght,
But he that noght hath, ne coveteth have,
Is riche, although ye holde hym but a
knave 1190

Verray poverte, it syngeth proprely,
Juvenal seith of poverte myrily
'The povre man, whan he goth by the
weye,

Bifore the theves he may synge and pleye '
Poverte is hateful good and, as I gesse,
A ful greet bryngere out of bisynesse, 1196
A greet amendere eek of sapience
To hym that taketh it in pacience
Poverte is this, although it seme alenge,
Possessioun that no wight wol challenge
Poverte ful ofte, whan a man is lowe, 1201
Maketh his God and eek hymself to
knowe

Poverte a spectacle is, as thynketh me,
Thurgh which he may his verray freendes
see

And therefore, sure, syn that I noght yow
greve, 1205

Of my poverte namoore ye me repreve
Now, sure, of elde ye repreve me,
And certes, sure, thogh noon auctoritee
Were in no book, ye gentils of honour
Seyn that men sholde an oold wight doon
favour, 1210
And clepe hym fader, for youre gentil-
lesse,

And auctours shal I fynden, as I gesse
Now ther ye seye that I am foul and oold,
Than drede you noght to been a cokewold,
For filthe and eelde, also moot I thee, 1215
Been grete wardeyns upon chastitee
But natheless, syn I knowe youre delit,

I shal fulfille youre worldly appetat
 Chese now," quod she, "oon of thise
 thynges tweye

To han me foul and old til that I deye, 1220
 And be to yow a trewe, humble wyf,
 And nevere yow displesse in al my lyf,
 Or elles ye wol han me yong and fair,
 And take youre aventure of the repair
 That shal be to youre hous by cause of
 me,

Or in som oother place, may wel be 1226
 Now chese yourselven, whether that yow
 liketh "

This knyght avyseth hym and sore
 sketh,

But atte laste he seyde in this manere
 "My lady and my love, and wyf so deere,
 I put me in youre wise governance, 1231
 Cheseth youreself which may be moost
 plesance,

And moost honour to yow and me also
 I do no fors the whether of the two,
 For as yow liketh, it suffiseth me " 1235

"Thanne have I gete of yow mastrie,"
 quod she,

"Syn I may chese and governe as me lest?"
 "Ye, certes, wyf," quod he, "I holde it
 best "

"Kys me," quod she, "we be no lenger
 wrothe,

For, by my trouthe, I wol be to yow
 bothe, 1240

This is to seyn, ye, bothe fair and good
 I prey to God that I moote sterven wood,
 But I to yow be also good and trewe
 As evere was wyf, syn that the world was
 newe

And but I be to-morn as fair to scene 1245
 As any lady, emperce, or queene,
 That is bitwixe the est and eke the west,
 Dooth with my lyf and deth right as yow
 lest

Cast up the curtyyn, looke how that it is "
 And whan the knyght saugh verraily al
 this, 1250

That she so fair was, and so yong therto,
 For joye he hente hire in his armes two,
 His herte bathed in a bath of blisse
 A thousand tyme a-rewe he gan hire kisse,
 And she obeyed hym in every thyng 1255
 That myghte doon hym plesance or likyng
 And thus they lyve unto hir lyves ende
 In parfit joye, and Jhesu Crist us sende
 Housbondes meeke, yonge, and fressh
 abedde, 1259

And grace t'overbyde hem that we wedde,
 And eek I praye Jhesu shorte hir lyves
 That wol nat be governed by hir wyves,
 And olde and angry nygardes of dispence,
 God sende hem soone verray pestilence!

Heere endeth the Wyves Tale of Bathe

THE FRIAR'S PROLOGUE

The Prologe of the Freres Tale

This worthy lymytour, this noble
 Frere, 1265

He made alwey a maner louryng chiere
 Upon the Somonour, but for honestee
 No vileyns word as yet to hym spak he
 But atte laste he seyde unto the wyf,
 "Dame," quod he, "God yeve vow right
 good lyf! 1270

Ye han heer touched also moot I thee,
 In scole-matere greet difficultee
 Ye han seyde muche thyng right wel, I seye,
 But, dame, heere as we ryde, by the weye,

Us nedeth nat to speken but of game, 1275
 And lete auctoritees, on Goddes name,
 To prechyng and to scole eek of clergye
 But if it lyke to this compaignye, 1278
 I wol yow of a somonour telle a game
 Pardee, ye may wel knowe by the name
 That of a somonour may no good be
 sayd,

I praye that noon of you be yeve apayd
 A somonour is a rennere up and down
 With mandementz for fornicacioun,
 And is ybet at every townes ende " 1285

Oure Hoost tho spak, "A' sure, ye
sholde be hende
And curteys, as a man of youre estaat,
In compaignye we wol have no debaat
Telleth youre tale, and lat the Somonour
be"
"Nay," quod the Somonour, "lat hym
seye to me 1290
What so hym list, whan it comth to my
lot,
By God! I shal hym quiten every grot

I shal hym tellen which a greet honour
It is to be a flaterunge lymytour,
And eek of many another manere cryme
Which nedeth nat reheicen at this
tyme, 1296
And his office I shal hym telle, ywis"
Oure Hoost answerde, "Pees, namoore
of this!"
And after this he seyde unto the Frere,
"Tel forth youre tale, my levee maister
deere" 1300

THE FRIAR'S TALE

Heere bigynneth the Freres Tale

Whlom ther was dwellynge in my
contree
An erchedeken, a man of heigh degree
That boldely dide execucoun
In punysshynge of fornicacioun,
Of wiccheecraft, and eek of bawderye, 1305
Of diffamacoun, and avowtrye,
Of chirche reves, and of testamentz,
Of contractes and of lakke of sacramentz,
Of usure, and of symonye also
But certes, lecchours dide he grettest wo,
They sholde syngen if that they were
hent, 1311
And smale tytheres weren foule yshent,
If any persoun wolde upon hem pleyne
Ther myghte asterte hym no pecunyal
peyne
For smale tithes and for smal offrynge 1315
He made the peple pitously to syng
For er the bisshop caughte hem with his
hook,
They weren in the erchedeknes book,
And thanne hadde he, thurgh his juris-
diccioun,
Power to doon on hem correccioun 1320
He hadde a somonour redy to his hond,
A slyer boye nas noon in Engelond,
For subtilly he hadde his espiaille,
That taughte hym wel wher hym myghte
availe
He koude spare of lecchours oon or two,
To techen hym to foure and twenty
mo 1326

For thogh this Somonour wood were as an
hare,
To telle his harlotrye I wol nat spare,
For we been out of his correccioun
They han of us no jurisdiccoun, 1330
Ne nevere shullen, terme of alle hir
lyves —
"Peter! so been the women of the
styves,"
Quod the Somonour, "yput out of oure
cure!"
"Pees! with myschance and with mys-
aventure!"
Thus seyde oure Hoost, "and lat hym telle
his tale 1335
Now telleth forth, thogh that the Somon-
our gale,
Ne spareth nat, myn owene maister
deere" —
This false theef, this somonour, quod
the Frere,
Hadde alwey bawdes redy to his hond,
As any hauk to lure in Engelond, 1340
That tolde hym al the secree that they
knewe,
For hire acqueyntance was nat come of
newe
They weren his approwours prively
He took hymself a greet profit therby,
His maister knew nat alwey what he
wan 1345
Withouten mandement a lewed man
He koude somne, on peyne of Cristes curs,

And they were glade for to fille his purs,
 And make hym grete feestes atte nale
 And right as Judas hadde purses smale,
 And was a thief, right swich a thief was
 he, 1351

His maister hadde but half his duetee
 He was, if I shal yeven hym his laude,
 A thief, and eek a somnour, and a baude
 He hadde eek wenches at his retenue, 1355
 That, whether that sir Robert or sir Huwe,
 Or Jakke, or Rauf, or whoso that it were
 That lay by hem, they tolde it in his ere
 Thus was the wenche and he of oon assent,
 And he wolde fecche a feyned mande-
 ment, 1360

And somme hem to chapitre bothe two,
 And pile the man, and lete the wenche go
 Thanne wolde he seye, "Freend, I shal for
 thy sake

Do striken hire out of oure lettres blake,
 Thee thar namoore as in this cas tra-
 vaille 1365

I am thy freend, ther I thee may availle"
 Certeyn he knew of briberyes mo
 Than possible is to telle in yeres two
 For in this world nys dogge for the bowe
 That kan an hurt deer from an hool
 yknowe 1370

Bet than this somnour knew a sly lecchour,
 Or an avowtier, or a paramour
 And for that was the fruyt of al his rente,
 Therefore on it he sette al his entente

And so bifel that ones on a day 1375
 This somnour, evere waityng on his pray,
 Rood for to somme an old wydwe, a ribbe,
 Feynyng a cause, for he wolde brybe
 And happed that he saugh bfore hym ryde
 A gay yeman, under a forest syde 1380
 A bowe he bar, and arwes brighte and
 kene,

He hadde upon a courtepy of grene,
 An hat upon his heed with frenges blake
 "Sire," quod this somnour, "hayl, and
 wel atake!"

"Welcome," quod he, "and every good
 felawe! 1385

Wher rydestow, under this grene-wode
 shawe?"

Seyde this yeman, "wiltow fer to day?"

This somnour hym answerde and seyde,

"Nay,

Heere faste by," quod he, "is myn entente

To ryden, for to reysen up a rente 1390
 That longeth to my lordes duetee"
 "Artow thanne a bally?" "Ye,"
 quod he

He dorste nat, for verray filthe and shame
 Seye that he was a somonour, for the name
 "Depardieux," quod this yeman, "deere
 broother, 1395

Thou art a bally, and I am another
 I am unknowen as in this contree,
 Of thyn aqueyntance I wolde praye thee,
 And eek of bretherhede, if that yow leste
 I have gold and silver in my cheste, 1400
 If that thee happe to comen in oure shire,
 Al shal be thyn, right as thou wolt desre"
 "Grantmercy," quod this somonour,
 "by my feith!"

Everych in ootheres hand his trouthe
 leuth,
 For to be sworne bretheren til they
 deye 1405

In dalhance they ryden forth and pleye
 This somonour, which that was as ful of
 jangles,

As ful of venym been thuse waryangles,
 And evere enqueryng upon every thyng,
 "Brother," quod he, "where is now youre
 dwellyng, 1410

Another day if that I sholde yow seche?"
 This yeman hym answerde in softe speche,
 "Brother," quod he, "fer in the north
 contree,

Where-as I hope som tyme I shal thee
 see

Er we departe, I shal thee so wel wisse 1415
 That of myn hous ne shaltow nevere
 mysse"

"Now, brother," quod this somonour,
 "I yow preye,

Teche me, whil that we ryden by the weye,
 Syn that ye been a baillif as am I,
 Som subtiltee, and tel me feithfully 1420

In myn office how that I may moost
 wyne,

And spareth nat for conscience ne synne,
 But as my brother tel me, how do ye"

"Now, by my trouthe, brother deere,"
 seyde he,

"As I shal tellen thee a feithful tale, 1425
 My wages been ful streite and ful smale
 My lord is hard to me and daungerous,
 And myn office is ful laborious,

And therefore by extorcions I lyve
 For sothe, I take al that men wol me
 yive 1430

Algate, by sleighte or by violence,
 Fro yeer to yeer I wyne al my dispence
 I kan no better telle, feithfully "

"Now certes," quod this Somonour, "so
 fare I

I spare nat to taken, God it woot, 1435
 But if it be to hevy or to hoot

What I may gete in conseil prively,
 No maner conscience of that have I
 Nere myn extorcoun, I myghte nat lyven,
 Ne of swiche japes wol I nat be
 shryven 1440

Stomak ne conscience ne knowe I noon,
 I shrewe these shrifte-fadres everychoon
 Wel be we met, by God and by Seint Jame!

But, leeve brother, tel me thanne thy
 name,"

Quod this somonour In this meene
 while 1445

This yeman gan a litel for to smyle
 "Brother," quod he, "wiltow that I thee
 telle?"

I am a feend, my dwellyng is in helle,
 And heere I ryde aboute my purchasyng,
 To wite wher men wol yeve me any
 thyng 1450

My purchas is th'effect of al my rente
 Looke how thou rydest for the same
 entente,

To wyne good, thou rekkest nevere how,
 Right so fare I, for ryde wolde I now
 Unto the worldes ende for a preye " 1455

"A!" quod this somonour, "*benedicite!*
 what sey ye?"

I wende ye were a yeman trewely
 Ye han a mannes shap as wel as I,
 Han ye a figure thanne determinat
 In helle, ther ye been in youre estat?" 1460

"Nay, certainly," quod he, "ther have
 we noon,

But whan us liketh, we kan take us oon,
 Or elles make yow seme we been shape
 Somtyme lyk a man, or lyk an ape,
 Or lyk an angel kan I ryde or go 1465

It is no wonder thyng thogh it be so,
 A lowsy jogelour kan deceyve thee,
 And pardee, yet kan I moore craft than he "

"Why," quod this somonour, "ryde ye
 thanne or goon

In sondry shap, and nat alwey in oon?"
 "For we," quod he, "wol us swiche
 formes make 1471

As moost able is oure preyes for to take "
 "What maketh yow to han al this
 labour?"

"Ful many a cause, leeve sere somonour,"
 Seyde this feend, "but alle thyng hath
 tyme 1475

The day is short, and it is passed pryme,
 And yet ne wan I nothyng in this day
 I wol entende to wyngnyng, if I may,
 And nat entende oure wites to declare
 For, brother myn, thy wit is al to bare 1480
 To understonde, although I tolde hem thee
 But, for thou axest why labouren we —
 For somtyme we been Goddes instru-

mentz,
 And meenes to doon his comandementz,
 Whan that hym list, upon his crea-
 tures, 1485

In divers art and in diverse figures
 Withouten hym we have no myght,
 certayn,

If that hym list to stonden ther-agayn
 And somtyme, at oure prayere, han we
 leve 1489

Only the body and nat the soule greve,
 Witnessen on Job, whom that we didnen wo
 And somtyme han we myght of bothe two,
 This is to seyn, of soule and body eke
 And somtyme be we suffred for to seke
 Upon a man, and doon his soule unreste,
 And nat his body, and al is for the
 beste 1496

Whan he withstandeth oure temptacioun,
 It is a cause of his savacioun,
 Al be it that it was nat oure entente
 He sholde be sauf, but that we wolde hym
 hente 1500

And somtyme be we servant unto man,
 As to the archebissshop Seint Dunstan,
 And to the apostles servant eek was I "

"Yet tel me," quod the somonour,
 "feithfully,

Make ye yow newe bodies thus alway 1505
 Of elementz?" The feend answerde,
 "Nay

Somtyme we feyne, and somtyme we aryse
 With dede bodyes, in ful sondry wyse,
 And speke as renably and faire and wel
 As to the Phitonissa dide Samuel 1510

{And yet wol som men seye it was nat he,
I do no fors of youre dyvynytee }

But o thyng warne I thee, I wol nat jape, —
Thou wolt algates wite how we been shape,
Thou shalt herafterward, my brother
deere, 1515

Come there thee nedeth nat of me to leere
For thou shalt, by thyn owene experience,
Konne in a chayer rede of this sentence
Bet than Virgile, while he was on lyve,
Or Dant also Now lat us ryde blyve, 1520
For I wole holde compaignye with thee
Til it be so that thou forsake me "

"Nay," quod this somonour, "that shal
nat butyde!

I am a yeman, knowen is ful wyde,
My trouthe wol I holde, as in this cas 1525
For though thou were the devel Sathanas,
My trouthe wol I holde to my brother,
As I am sworn, and ech of us til oother,
For to be trewe brother in this cas,
And bothe we goon aboutenoure
purchas 1530

Taak thou thy part, what that men wol
thee yive,

And I shal myn, thus may we bothe lyve
And if that any of us have moore than
oother,

Lat hym be trewe, and parte it with his
brother "

"I graunte," quod the devel, "by my
fey " 1535

And with that word they ryden forth hir
wey

And right at the entryng of the townes
ende,

To which this somonour shoop hym for to
wende,

They saugh a cart that charged was with
hey,

Which that a cartere droof forth in his
wey 1540

Deep was the wey, for which the carte
stood

The cartere smoot, and cryde as he were
wood,

"Hayt, Brok! hayt, Scot! what spare ye
for the stones?

The feend," quod he, "yow fecche, body
and bones,

As ferforthly as evere were ye foled, 1545
So muche wo as I have with yow thoked!

The devel have al, bothe hors and cart and
hey!"

This somonour seyde, "Heere shal we
have a pley "

And near the feend he drough, as noght
ne were

Ful prively, and rownded in his ere 1550
"Herkne, my brother, herkne, by thy
feith!

Herestow nat how that the cartere seith?
Hent it anon, for he hath yeve it thee,
Bothe hey and cart, and eek his caples
there "

"Nay," quod the devel, "God woot,
never a deel! 1555

It is nat his entente, trust me weel

Axe hym thyself, if thou nat trowest me,
Or elles stynt a whyle, and thou shalt see "

This cartere thakketh his hors upon the
croupe,

And they bigonne to drawen and to
stoupe 1560

"Heyt! now," quod he, "ther Jhesu Crist
yow blesse,

And al his handwerk, bothe moore and
lesse!

That was wel twight, myn owene lyard boy
I pray God save thee, and Sente Loy!

Now is my cart out of the slow, pardee!"
"Lo, brother," quod the feend, "what
tolde I thee? 1566

Heere may ye se, myn owene deere brother,
The carl spak oo thing, but he thoghte
another

Lat us go forth aboutenoure viage,
Heere wynne I nothyng upon cariage " 1570

When that they coomen somewhat out
of townne,

This somonour to his brother gan to rowne
"Brother," quod he, "heere woneth an old
rebekke,

That hadde almost as hef to lese hire
nekke

As for to yeve a peny of hir good 1575
I wole han twelf pens, though that she be
wood,

Or I wol sompne hire untooure office,
And yet, God woot, of hire knowe I no
vice

But for thou kanst nat, as in this contree,
Wyane thy .coot, taak heer ensample of
me " 1580

This somonour clappeth at the wydwes
gate
'Com out," quod he, "thou olde virytrate!
I trowe thou hast som frere or preest with
thee"
"Who clappeth there?" seyde this wyf,
"benedictee!"
God save you, sire, what is youre sweete
wille?" 1585
"I have," quod he, "of somonce here a
bille,
Up peyne of cursyng, looke that thou be
To-morn before the erchedeknes knee,
T'answere to the court of certeyn thynges"
"Now, Lord," quod she, "Crist Jhesu,
kyng of kynges, 1590
So wisly helpe me, as I ne may
I have been syk, and that ful many a day
I may nat go so fer," quod she, "ne ryde,
But I be deed, so priketh it in my syde
May I nat axe a libel, sire somonour, 1595
And answeere there by my procoutour
To swich thyng as men wole opposen me?"
"Yis," quod this somonour, "pay anon,
lat se,
Twelf pens to me, and I wol thee acquite
I shal no profit han therby but lite, 1600
My maister hath the profit, and nat I
Com of, and lat me ryden hastily,
Yif me twelf pens, I may no lenger tarye"
"Twelf pens!" quod she, "now, lady
Sainte Marie
So wisly help me out of care and synne, 1605
This wyde world thogh that I sholde
wynne,
Ne have I nat twelf pens withinne myn
hoold
Ye knowen wel that I am povre and oold,
Kithe youre almesse on me povre
wrecche"
"Nay thanne," quod he, "the foule
feend me fecche 1610
If I th'excuse, though thou shul be spilt!"
"Allas!" quod she, "God woot, I have
no gilt"
"Pay me," quod he, "or by the sweete
sainte Anne,
As I wol bere away thy newe panne
For dette which thou owest me of old 1615
Whan that thou madest thyn housbonde
cokewold,
I payde at hoom for thy correccioun"

"Thou lxt!" quod she, "by my sava-
cioun, 1618
Ne was I nevere er now, wydwe ne wyf,
Somoned unto youre court in al my lyf,
Ne nevere I nas but of my body trewe!
Unto the devel blak and rough of hewe
Yeve I thy body and my panne also!"
And whan the devel herde hire cursen so
Upon hir knees, he seyde in this manere,
"Now, Mabely, myn owene mooder
deere, 1626
Is this youre wyl in earnest that ye seye?"
"The devel," quod she, "so fecche hym
er he deye,
And panne and al, but he wol hym re-
pente!"
"Nay, olde stot, that is nat myn en-
tente," 1630
Quod this somonour, "for to repente me
For any thyng that I have had of thee
I wolde I hadde thy smok and every
clooth!"
"Now, brother," quod the devel, "be
nat wrooth,
Thy body and this panne been myne by
right 1635
Thou shalt with me to helle yet to-nyght,
Where thou shalt knowen of oure privtee
Moore than a maister of dyvynytee"
And with that word this foule feend hym
hente,
Body and soule he with the devel wente
Where as that somonours han hir heri-
tage 1641
And God, that maked after his ymage
Mankynde, save and gyde us, alle and
some,
And leve thise somonours goode men
bicomel
Lordynges, I koude han toold yow, quod
this Frere, 1645
Hadde I had leyser for this Somnour heere,
After the text of Crist, Poul, and John,
And of oure othere doctours many oon,
Swiche peynes that youre hertes myghte
agryse,
Al be it so no tonge may it devyse, 1650
Thogh that I myghte a thousand wynter
telle
The peynes of thilke cursed hous of helle
But for to kepe us fro that cursed place,
Waketh, and preyeth Jhesu for his grace

So kepe us fro the temptour Sathanas 1655
 Herketh this word! beth war, as in this cas
 "The leoun sit in his awayt alway
 To sle the innocent, if that he may"
 Disposeth ay youre hertes to withstonde
 The feend, that yow wolde make thral and
 bonde 1660

He may nat tempte yow over youre myght,
 For Crist wol be youre champion and
 knyght
 And prayeth that thise somonours hem
 repente
 Of hir mysdedes, er that the feend hem
 hente!

Heere endeth the Freres Tale

THE SUMMONER'S PROLOGUE

The Prologe of the Somonours Tale

This Somonour in his styropes hye
 stood, 1665

Upon this Frere his herte was so wood
 That lyk an aspen leef he quook for ire
 "Lordynges," quod he, "but o thyng I
 desire,

I yow biseke that, of youre curteisye,
 Syn ye han herd this false Frere lye, 1670
 As suffreth me I may my tale telle
 This Frere bosteth that he knoweth helle,
 And God it woot, that it is litel wonder,
 Freres and feendes been but lyte asonder
 For, pardee, ye han ofte tyme herd
 telle 1675

How that a frere ravysshed was to helle
 In spirit ones by a visoun,
 And as an angel ladde hym up and doun,
 To shewen hym the peynes that ther were,
 In al the place saugh he nat a frere, 1680
 Of oother folk he saugh ynowe in wo
 Unto this angel spak the frere tho

'Now, sire,' quod he, 'han freres swich
 a grace
 That noon of hem shal come to this
 place?'

'Yis,' quod this angel, 'many a mil-
 houn!' 1685

And unto Sathanas he ladde hym doun
 'And now hath Sathanas,' seith he, 'a
 tayl

Brodder than of a carryk is the sayl
 Hold up thy tayl, thou Sathanas!' quod
 he, 1689

'Shewe forth thyn ers, and lat the frere se
 Where is the nest of freres in this place!'
 And er that half a furlong wey of space,
 Right so as bees out swarmen from an hyve,
 Out of the develes ers ther gonne dryve
 Twenty thousand freres on a route, 1695
 And thurghout helle swarmed al aboute,
 And comen agayn as faste as they may
 gon,

And in his ers they crepten everychon
 He clapte his tayl agayn and lay ful stille
 This frere, whan he looked hadde his
 fille 1700

Upon the tormentz of this sory place,
 His spirit God restored, of his grace,
 Unto his body agayn, and he awook
 But natheles, for fere yet he quook,
 So was the develes ers ay in his mynde, 1705
 That is his heritage of verray kynde
 God save yow alle, save this cursed Frere!
 My prologe wol I ende in this manere "

THE SUMMONER'S TALE

Heere bigynneth the Somonour his Tale

Lordynges, ther is in Yorkshire, as I
gesse,
A mersshy contree called Holderneshe, 1710
In which ther wente a lymytour aboute,
To preche, and eek to begge, it is no doute
And so bifel that on a day this frere
Hadde preched at a churche in his manere,
And specially, aboven every thyng, 1715
Excited he the peple in his prechyng
To trentals, and to yeve, for Goddes sake,
Wherwith men myghte hooly houses make,
Ther as divine servyce is honoured,
Nat ther as it is wasted and devoured, 1720
Ne ther it nedeth nat for to be yive,
As to possessioners, that mowen lyve,
Thanked be God, in wele and habun-
daunce
"Trentals," seyde he, "delveren fro
penaunce 1724
Hir freendes soules, as wel olde as yonge, —
Ye, whan that they been hastily ysonge,
Nat for to holde a preest joly and gay,
He syngeth nat but o masse in a day
Delvereth out," quod he, "anon the
soules'
Ful hard it is with fleshhook or with
oules 1730
To been yclawed, or to brenne or bake
Now spede yow hastily, for Cristes sake!"
And whan this frere had seyde al his
entente,
With *qui cum patre* forth his wey he wente
Whan folk in churche had yeve him what
hem leste, 1735
He wente his wey, no lenger wolde he reste
With scrippe and tipped staf, ytukked hye,
In every hous he gan to poure and pryde,
And beggeth mele and chese, or elles corn
His felawe hadde a staf tipped with horn,
A peyre of tables al of yvory, 1741
And a poyntel polysshed fetusly,
And wroot the names alwey, as he stood,
Of alle folk that yaf hym any good,
Ascaunces that he wolde for hem
preye 1745
"Yif us a busschel whete, malt, or reye,
A Goddes kechyl, or a trype of chese,

Or elles what yow lyst, we may nat chese,
A Goddes halfpeny, or a masse peny,
Or yif us of youre brawn, if ye have
eny, 1750
A dagon of youre blanket, leeve dame,
Oure suster deere, — lo! heere I write youre
name, —
Bacon or beef, or swich thyng as ye
fynde"
A sturdy harlot wente ay hem bihynde,
That was hir hostes man, and bar a
sak, 1755
And what men yaf hem, leyde it on his
bak
And whan that he was out at dore, anon
He planed away the names everichon
That he biforn had writen in his tables,
He served hem with nyfles and with
fables 1760
"Nay, ther thou lixt, thou Somonour!"
quod the Frere
"Pees," quod oure Hoost, "for Cristes
mooder deere!
Tel forth thy tale, and spare it nat at al"
"So thryve I," quod this Somonour,
"so I shal!"
So longe he wente, hous by hous,
til he 1765
Cam til an hous ther he was wont to be
Refreshed moore than in an hundred
placis
Syk lay the goode man whos that the place
is,
Bedrede upon a couche lowe he lay
"Deus huc!" quod he, "o Thomas, freend,
good day!" 1770
Seyde this frere, curteisly and softe
"Thomas," quod he, "God yelde yow' ful
ofte
Have I upon this bench faren ful weel,
Heere have I eten many a myrie meel"
And fro the bench he droof away the
cat, 1775
And leyde adoun his potente and his hat,
And eek his scrippe, and sette hym softe
adoun
His felawe was go walked into toun

Forth with his knave, into that hostelrye
Where as he shoop hym thilke nyght to
lye 1780

"O deere maister," quod this sike man,
"How han ye fare sith that March bigan?"
I saugh yow noght this fourtenyght or
moore "

"God woot," quod he, "laboured have I
ful soore,

And specially, for thy savacion 1785
Have I seyde many a precious orison,
And for oure othere freendes, God hem
blesse!

I have to day been at youre churche at messe,
And seyde a sermon after my symple wit,
Nat al after the text of hooly writ, 1790

For it is hard to yow, as I suppose,
And therefore wol I teche yow al the glose
Glosynge is a glorious thyng, certeyn,
For lettre sleeth, so as we clerkes seyn
There have I taught hem to be chari-
table, 1795

And spende hir good ther it is resonable,
And there I saugh oure dame, — a' where
is she?"

"Yond in the yerd I trowe that she be,"
Seyde this man, "and she wol come anon "

"Ey, maister, welcome be ye, by Seint
John!" 1800

Seyde this wyf, "how fare ye, hertely?"
The frere ariseth up ful curteisly,

And hire embraceth in his armes narwe,
And kiste hire sweete, and churketh as a
sparwe

With his lypes "Dame," quod he, "right
weel, 1805

As he that is youre servant every deel,
Thanked be God, that yow yaf soule and
lyf!

Yet saugh I nat this day so fair a wyf
In al the churche, God so save me!"

"Ye, God amende defautes, sire," quod
she 1810

"Algates, welcome be ye, by my fey!"
"Graunt mercy, dame, thus have I founde
alwey

But of youre grete goodnesse, by youre
leve,

I wolde prey yow that ye nat yow greve,
I wole with Thomas speke a litel throwe
These curatz been ful necligent and
slowe 1816

To grope tendrely a conscience
In shrift, in prechyng is my diligence,
And stude in Petres wordes and in Poules
I walke, and fische Cristen mennes
soules, 1820

To yelden Jhesu Crist his propre rente,
To sprede his word is set al myn entente "
"Now, by youre leve, o deere sire,"
quod she,

"Chideth him weel, for seinte Trinite!
He is as angry as a pissemyre, 1825

Though that he have al that he kan desire,
Though I hym wrye a-nyght and make hym
warm,

And over hym leye my leg outhur myn
arm,

Fe groneth lyk oure boor, lith in oure sty
Cother desporth right noon of hym have I,
I may nat plesse hym in no maner cas " 1831

"O Thomas, *je vous dy*, Thomas!
Thomas!

Thus maketh the feend, this moste ben
amended

Ire is a thyng that hye God defended,
And therof wol I speke a word or two " 1835

"Now, maister," quod the wyf, "er that
I go,

What wol ye dyne? I wol go theraboute "
"Now, dame," quod he, "*je vous dy sanz*
doute,

Have I nat of a capon but the lyvere,
And of youre softe breed nat but a shyvere,
And after that a rosted pigges heed — 1841

But that I nolde no beest for me were
deed —

Thanne hadde I with yow hoomly suffi-
saunce

I am a man of litel sustenaunce,
My spirit hath his fostryng in the Bible

The body is ay so redy and penyble 1846
To wake, that my stomak is destroyed

I prey yow, dame, ye be nat annoyed,
Though I so friendly yow my conseil
shewe 1849

By God! I wolde nat telle it but a fewe "
"Now, sire," quod she, "but o word er
I go

My child is deed withinne thise wykes two,
Soone after that ye wente out of this toun "

"His deeth saugh I by revelacioun,"
Seide this frere, "at hoom in oure dor-
tour 1855

I dar wel seyn that, er that half an hour
 After his deeth, I saugh hym born to blusse
 In myn avision, so God me wisse!
 So dide oure sexteyn and oure fermerer,
 That han been trewe freres fifty yeer, 1860
 They may now — God be thanked of his
 loone! —

Maken hir jubilee and walke allone
 And up I roos, and al oure covent eke,
 With many a teere trikyng on my cheke,
 Withouten noyse or claterynge of belles,
Te Deum was oure song, and nothyng
 elles, 1866

Save that to Crist I seyde an orison,
 Thankynge hym of his revelacion
 For, sire and dame, trusteth me right weel,
 Oure orisons been moore effectueel, 1870
 And moore we seen of Cristes scree
 thynges,

Than burel folk, although they weren
 kynges

We lyve in poverte and in abstinence,
 And burell folk in richesse and despence
 Of mete and drynke, and in hir foul
 delit 1875

We han this worldes lust al in despit
 Lazar and Dives lyveden diversiv,
 And divers gerdon hadden they therby
 Whoso wol preye, he moot faste and be
 clene,

And fatte his soule, and make his body
 lene 1880

We fare as seith th'apostle, clooth and
 foode

Suffisen us, though they be nat ful goode
 The clenness and the fastynge of us freres
 Maketh that Crist accepteth oure preyeres
 Lo, Moyses forty dayes and forty
 nyght 1885

Fasted, er that the heaghe God of myght
 Spak with hym in the mountayne of Synay
 With empty wombe, fastynge many a day,
 Receyved he the lawe that was writen
 With Goddes fynger, and Elye, wel ye
 witen, 1890

In mount Oreb, er he hadde any speche
 With hye God, that is oure lyves leche,
 He fasted longe, and was in contem-
 plaunce

Aaron, that hadde the temple in gov-
 ernaunce,

And eek the othere preestes everichon, 1895

Into the temple whan they sholde gon
 To preye for the peple, and do servyse,
 They nolden drynken in no maner wyse
 No drynke which that myghte hem dronke
 make, 1899

But there in abstinence preye and wake,
 Lest that they deyden — I aak heede what
 I seye!

But they be sobre that for the peple preye,
 War that I seye — namoore, for it suf-
 fiseth 1903

Oure Lord Jhesu, as hooly writ devyseth,
 Yaf us ensample of fastynge and preyeres
 Therfore we mendynantz, we sely freres,
 Been wedded to poverte and continence,
 To charite, humblesse, and abstinence,
 To persecucioun for rightwisesse,
 To wepyng, misericorde, and clen-
 nesse 1910

And therefore may ye se that oure prey-
 eres —

I speke of us, we mendynantz, we fieres —
 Been to the hye God moore acceptable
 Than youre, with youre feestes at the
 table

Fro Paradys first, if I shal nat lye, 1915
 Was man out chaced for his glotonye,
 And chaast was man in Paradys, certeyn
 But herkne now, Thomas, what I shal
 seyn

I ne have no text of it, as I suppose,
 But I shal fynde it in a maner glose, 1920
 That specially oure sweete Lord Jhesus
 Spak thus by freres, whan he seyde thus
 'Blessed be they that povere in spirit
 been'

And so forth al the gospel may ye seen,
 Wher it be likker oure professioun, 1925
 Or hors that swymmen in possessioun
 Fy on hire pompe and on hire glotonye!
 And for hir lewednesse I hem diffive

Me thinketh they been lyk Jovinyan,
 Fat as a whale, and walkynge as a swan,
 Al vinolent as botel in the spence 1931
 Hir preyer is of ful greet reverencce,
 Whan they for soules seye the psalm of
 Davit,

Lo, 'buf!' they seye, '*cor meum eructavit!*'
 Who folweth Cristes gospel and his
 foore, 1935

But we that humble been, and chaast, and
 poore,

Werkers of Goddes word, nat auditours?
 Therefore, right as an hauk up at a sours
 Up springeth into th'er, right so prayeres
 Of charitable and chaste bisy freres 1940
 Maken hur sours to Goddes eres two
 Thomas! Thomas! so moote I ryde or go,
 And by that lord that clepid is Sent Yve,
 Nere thou oure brother, sholdestou nat
 thryve

In our chapitre praye we day and nyght
 To Crist, that he thee sende heele and
 myght 1946

Thy body for to weelden hastily"
 "God woot," quod he, "no thyng therof
 feele I!

As help me Crist, as in a fewe yeres,
 I have spent upon diverse manere freres
 Ful many a pound, yet fare I never the
 bet 1951

Certeyn, my good have I almost biset
 Farwel, my gold, for it is al ago!"
 The frere answerde, "O Thomas,
 dostow so?

What nedeth yow diverse freres seche? 1955
 What nedeth hym that hath a parfit leche
 To sechen othere leches in the toun?
 Youre inconstance is youre confusoun
 Holde ye thanne me, or elles oure covent,
 To praye for yow been insufficient? 1960
 Thomas, that jape nys nat worth a myte
 Youre maladye is for we han to lyte
 A! yif that covent half a quarter otes!
 A! yif that covent foure and twenty grotes!
 A! yif that frere a peny, and lat hym
 go! 1965

Nay, nay, Thomas, it may no thyng be so!
 What is a ferthyng worth parted in twelve?
 Lo, ech thyng that is oned in himselfe
 Is moore strong than whan it is toscatered
 Thomas, of me thou shalt nat been
 yflatered, 1970
 Thou woldest han oure labour al for noght
 The hye God, that al this world hath
 wrought,

Seith that the werkman worthy is his hyre
 Thomas, noght of youre tresor I desire
 As for myself, but that al oure covent 1975
 To preye for yow is ay so diligent,
 And for to buylden Cristes owene churche
 Thomas, if ye wol lernen for to wirche,
 Of buyldyng up of churches may ye fynde,
 If it be good, in Thomas lyf of Inde 1980

Ye lye heere ful of anger and of ire,
 With which the devel set youre herte afyre,
 And chiden heere the sely innocent,
 Youre wyf, that is so meke and pacient
 And therefore, Thomas, trowe me if thee
 leste, 1985

Ne stryve nat with thy wyf, as for thy
 beste,

And ber this word away now, by thy feith,
 Touchynge swich thyng, lo, what the wise
 seith

'Withinne thyn hous ne be thou no leon,
 To thy subgitz do noon oppression, 1990
 Ne make thyne aqueyntances nat to flee'
 And, Thomas, yet eft-soones I charge
 thee,

Be war from hire that in thy bosom
 slepeth,

War fro the serpent that so sily crepeth
 Under the gras, and styngeth subtilly 1995
 Be war, my sone, and herkne paciently,
 That twenty thousand men han lost hir
 lyves

For stryvyng with hur lemmans and hur
 wyves

Now sith ye han so hooly and meke a wyf,
 What nedeth yow, Thomas, to maken
 stryf? 2000

Ther nys, ywys, no serpent so cruel,
 Whan man tret on his tayl, ne half so fel,
 As womman is, whan she hath caught an
 ire,

Vengeance is thanne al that they desure
 Ire is a synne, oon of the grete of sevene,
 Abhomynable unto the God of hevене,
 And to hymself it is destruccion 2007

This every lewed viker or person
 Kan seye, how ire engendreth homycide
 Ire is, in sooth, executour of pryde 2010
 I koude of ire seye so muche sorwe,
 My tale sholde laste til to-morwe
 And therefore preye I God, bothe day and
 nyght,

An irous man, God sende hym litel myght!
 It is greet harm and eke greet pitee 2015
 To sette an irous man in heigh degree

Whilom ther was an irous potestat,
 As seith Senek, that, duryng his estaat,
 Upon a day out ryden knyghtes two,
 And as Fortune wolde that it were so, 2020
 That oon of hem cam boom, that oother
 noght

Anon the knyght bifore the juge is broght,
That seyde thus, 'Thou hast thy felawe
slayn,

For which I deme thee to the deeth,
certayn'

And to another knyght comanded he, 2025
'Go lede hym to the deeth, I charge thee'
And happed, as they wente by the weye
Toward the place ther he sholde deye,
The knyght cam which men wenden had
be deed

Thanne thoughte they it were the beste
reed 2030

To lede hem bothe to the juge agayn
They seiden, 'Lord, the knyght ne hath
nat slayn

His felawe, heere he standeth hool alyve'
'Ye shul be deed,' quod he, 'so moot I
thryve!

That is to seyn, bothe oon, and two, and
thre!' 2035

And to the firste knyght right thus spak
he,

'I dampned thee, thou most algate be deed
And thou also most nedes lese thyn heed,
For thou art cause why thy felawe deyth'
And to the thridde knyght right thus he
seith, 2040

'Thou hast nat doon that I comanded
thee'

And thus he dide doon sleen hem alle thre
Irous Cambises was eek dronkelewe,
And ay delited hym to been a shrewde
And so bifel, a lord of his meynee, 2045
That loved vertuous moraltee,
Seyde on a day bitwix hem two right thus
'A lord is lost, if he be vicious,

And dronkenesse is eek a foul record
Of any man, and namely in a lord 2050
Ther is ful many an eye and many an ere
Awaityng on a lord, and he noot where
For Goddes love, drynk moore attempere!
Wyn maketh man to lesen wrecchedly
His mynde and eek his lymes everichon'

'The revers shaltou se,' quod he,
'anon, 2056

And preeve it by thyn owene experience,
That wyn ne dooth to folk no swich offence
Ther is no wyn breveth me my myght
Of hand ne foot, ne of myne eyen sight'
And for despit he drank ful muchel
moore, 2061

An hundred part, than he hadde don
bifoore,

And right anon this irous, cursed wrecche
Leet this knyghtes sone bifore hym fecche,
Comandyng hym he sholde bifore hym
stonde 2065

And sodeynly he took his bowe in honde,
And up the streng he pulled to his ere,
And with an arwe he slow the child right
there

'Now whether have I a siker hand or
noon?'

Quod he, 'is al my myght and mynde
agon? 2070

Hath wyn bireved me myn eyen sight?'
What sholde I telle th'answere of the
knyght?

His sone was slayn, ther is namoore to seye
Beth war, therfore, with lordes how ye
pleye

Syngeth *Placebo*, and 'I shal, if I kan,'
But if it be unto a povre man 2076
To a povre man men sholde his vices telle,
But nat to a lord, thogh he sholde go to
helle

Lo irous Cirus, thulke Percien,
How he destroyed the ryver of Gysen, 2080
For that an hors of his was dreynt
therinne,

Whan that he wente Babiloigne to wyne
He made that the ryver was so smal
That wommen myghte wade it over al
Lo, what seyde he that so wel teche kan?
'Ne be no felawe to an irous man, 2086
Ne with no wood man walke by the weye,
Lest thee repente,' I wol no ferther seye

Now, Thomas, leewe brother, lef thyn
ire,

Thou shalt me fynde as just as is a squyre
Hoold nat the develes knyf ay at thyn
herte — 2091

Thyn angre dooth thee al to soore
smerte —

But shewe to me al thy confessioun"
'Nay,' quod the sike man, "by Seint
Symoun!

I have be shryven this day at my curat
I have hym toold hoolly al myn estat, 2096
Nedeth namoore to speken of it," seith he,
"But if me list, of myn humylitee"

"Yif me thanne of thy gold, to make
oure cloystre,"

Quod he, "for many a muscle and many
an oystre, 2100

Whan othere men han ben ful wel at eyse,
Hath been oure foode, our cloystre for to
reyse

And yet, God woot, unnethe the funde-
ment

Parfourned is, ne of our pavement
Nys nat a tyle yet withunne oure wones
By God! we owen fourty pound for
stones 2106

Now help, Thomas, for hym that
harwed helle!

For elles moste we oure bookes selle
And if yow lakke oure predicacioun,
Thanne goth the world al to destruc-
cioun 2110

For whoso wolde us fro this world bureve,
So God me save, Thomas, by youre leve,
He wolde bureve out of this world the
sonne

For who kan teche and werchen as we
konne?

And that is nat of litel tyme," quod he,
"But syn Elye was, or Elise, 2116
Han freres been, that fynde I of record,
In charitee, ythanked be oure Lord!
Now Thomas, help, for seinte charitee!"
And doun anon he sette hym on his
knee 2120

This sike man wax wel ny wood for ire
He wolde that the frere had been on-fire,
With his false dissymulacioun

"Swich thyng as is in my possessioun,"
Quod he, "that may I yeve yow, and noon
oother 2125

Ye see me thus, how that I am youre
brother?"

"Ye, certes," quod the frere, "trusteth
weel

I took oure dame oure lettre with oure
seel "

"Now wel," quod he, "and somewhat
shal I yive

Unto youre hooly covent whil I lyve, 2130
And in thyn hand thou shalt it have anon,
On this condicton, and oother noon,
That thou departe it so, my deere brother,
That every frere have also muche as
oother

Thou shaltou swere on thy professioun, 2135
Withouten fraude or cavillacioun "

"I swere it," quod this frere, "by my
feith!"

And therwithal his hand in his he leith,
"Lo, heer my feith, in me shal be no lak "

"Now thanne, put in thyn hand doun
by my bak," 2140

Seyde this man, "and grope wel bihynde
Byneth the my buttok there shaltow fynde
A thyng that I have hyd in pryvete "

"A!" thoghte this frere, "that shal go
with me!"

And doun his hand he launcheth to the
clifte, 2145

In hope for to fynde there a yifte
And whan this sike man felte this frere
Aboute his tuwel grope there and heere,
Amydde his hand he leet the frere a fart,
Ther nys no capul, drawyng in a cart, 2150

That myghte have lete a fart of swich a
soun

The frere up stirte as dooth a wood
leoun, —

"A! false cheryl," quod he, "for Goddes
bones!

This hastow for despit doon for the nones
Thou shalt abyte this fart, if that I may!"

His meynee, whiche that herden this
affray, 2156

Cam lepyng in and chaced out the frere,
And forth he gooth, with a ful angry
cheere,

And fette his felawe, ther as lay his stoor
He looked as it were a wilde boor, 2160

He grynte with his teeth, so was he wrooth
A sturdy paas doun to the court he gooth,
Wher as ther woned a man of greet honour,

To whom that he was alwey confessor
This worthy man was lord of that vil-
lage 2165

This frere cam as he were in a rage,
Where as this lord sat etyng at his bord,
Unnethes myghte the frere speke a word,
Til atte laste he seyde, "God yow see!"

This lord gan looke, and seide, "Bene-
dicitee!" 2170

What, frere John, what maner world is
this?

I se wel that som thyng ther is amys,
Ye looken as the wode were ful of thevys
Sit doun anon, and tel me what youre
grief is,

And it shal been amended, if I may " 2175

"I have," quod he, "had a despit this day,
 God yelde yow, adoun in youre village,
 That in this world is noon so povre a page
 That he nolde have abhomynacioun
 Of that I have receyved in youre toun 2180
 And yet ne greveth me nothyng so soore,
 As that this olde cherl with lokkes hoore
 Blasphemed hath oure hooly covent eke"
 "Now, maister," quod this lord, "I yow
 biseke"
 "No maister, sre," quod he, "but
 servitour, 2183
 Thogh I have had in scole swich honour
 God liketh nat that 'Raby' men us calle,
 Neither in market ne in youre large halle"
 "No fors," quod he, "but tel me al youre
 grief"
 "Sre," quod this frere, "an odious
 meschief 2190
 This day bityd is to myn ordre and me,
 And so, *per consequens*, to ech degree
 Of hooly churche, God amende it soone!"
 "Sre," quod the lord, "ye woot what is
 to doone
 Distempre yow noght, ye be my con-
 fessour, 2195
 Ye been the salt of the erthe and the
 savour
 For Goddes love, youre pacience ye holde!
 Tel me youre grief", and he anon hym
 tolde,
 As ye han herd biforn, ye woot wel what
 The lady of the hous ay stille sat 2200
 Til she had herd what the frere sayde
 "Ey, Goddes mooder," quod she, "Blisful
 mayde!
 Is ther oght elles? telle me feithfully"
 "Madame," quod he, "how thynke ye
 herby?"
 "How that me thynketh?" quod she,
 "so God me speede, 2205
 I seye, a cherl hath doon a cherles dede
 What shold I seye? God lat hym nevere
 thee!
 His sike heed is ful of vanytee,
 I holde hym in a manere frenesye"
 "Madame," quod he, "by God, I shal
 nat lye, 2210
 But I on oother wyse may be wreke,
 I shal disclaundre hym over al ther I speke,
 This false blasphemour, that charged me

To parte that wol nat departed be,
 To every man yliche, with meschaunce!"
 The lord sat stille as he were in a
 traunce, 2216
 And in his herte he rolled up and doun,
 "How hadde this cherl ymaginacioun
 To shewe swich a probleme to the frere"
 Nevere erst er now herde I of swich
 mateere 2220
 I trowe the devel putte it in his mynde
 In ars-metrike shal ther no man fynde,
 Biforn this day, of swich a queston
 Who sholde make a demonstracion
 That every man snoalde have yliche his
 part 2225
 As of the soun or savour of a fart?
 O nyce, proude cherl, I shrewe his face!
 Lo, sires," quod the lord, "with harde
 grace!
 Who evere herde of swich a thyng er now?
 To every man ylike, tel me how? 2230
 It is an impossible, it may nat be
 Ey, nyce cherl, God lete him nevere thee!
 The rumblynge of a fart, and every soun,
 Nis but of air reverberacioun, 2234
 And evere it wasteth litel and litel away
 Ther is no man kan deemen, by my fey,
 If that it were departed equally
 What, lo, my cherl, lo, yet how shrewedly
 Unto my confessor to-day he spak!
 I holde hym certeyn a demonyak! 2240
 Now ete youre mete, and lat the cherl go
 pleye,
 Lat hym go hongre hymself a devel weye!"
 The wordes of the lordes squer
 and his kervere for departyng of
 the fart on twelwe
 Now stood the lordes squer at the bord
 That karf his mete, and herde word by
 word
 Of alle thynges whiche I have yow
 sayd 2245
 "My lord," quod he, "be ye nat yvele
 apavd,
 I koude telle, for a gowne-clooth,
 To yow, sre frere, so ye be nat wrooth,
 How that this fart sholde evene deled be
 Among youre covent, if it lyked me" 2250
 "Tel," quod the lord, "and thou shalt
 have anon

A gowne-clooth, by God and by Seint
John!"

"My lord," quod he, "whan that the
weder is fair,

Withouten wynd or perturbynge of air,
Lat brynge a cartwheel heere into this
halle, 2255

But looke that it have his spokes alle, —
Twelve spokes hath a cartwheel comunly
And bryng me thanne twelve freres, woot
ye why?

For thrittene is a covent, as I gesse
Youre confessour heere, for his worthy-
nesse, 2260

Shal parfourne up the nombre of his
covent

Thanne shal they knele doun, by oon
assent,

And to every spokes ende, in this manere,
Ful sadly leye his nose shal a frere
Youre noble confessour — there God hym
save! — 2265

Shal holde his nose upright under the nave
Thanne shal this cherl, with bely stif and
tought

As any tabour, hyder been ybrought,
And sette hym on the wheel right of this
cart, 2269

Upon the nave, and make hym lete a fart
And ye shul seen, up perl of my lyf,

By preeve which that is demonstratif,
That equally the soun of it wol wende,
And eke the styнк, unto the spokes ende,
Save that this worthy man, youre con-
fessour, 2275

By cause he is a man of greet honour,
Shal have the firste fruyt, as resoun is
The noble usage of freres yet is this,
The worthy men of hem shul first be
served, 2279

And certainly he hath it weel disserved
He hath to-day taught us so muche good
With prechyng in the pulpt ther he stood,
That I may vouche sauf, I sey for me,
He hadde the firste smel of fartes thre,
And so wolde al his covent hardily, 2285
He bereth hym so faire and hoolly "

The lord, the lady, and ech man, save
the frere,

Seyde that Jankyn spak, in this matere,
As wel as Euchde dide or Ptholomee
Touchyng the cherl, they seyde, sub-
tiltee 2290

And heigh wit made hvm speken as he
spak,

He nys no fool, ne no demonyak
And Jankyn hath ywonne a newe gowne —
My tale is doon, we been almost at
towne

Heere endeth the Somonours Tale

FRAGMENT IV (GROUP E)

THE CLERK'S PROLOGUE

Heere folweth the Prologe of the Clerkes Tale of Oxenford

“Sire Clerk of Oxenford,” oure Hooste
sayde,

“Ye ryde as coy and stille as dooth a mayde
Were newe spoused, sittynge at the bord,
Thus day ne herde I of youre tonge a word
I trowe ye studie aboute som sophyme, 5
But Salomon seith ‘every thyng hath
tyme’

For Goddes sake, as beth of bettere
cheere!

It is no tyme for to studien heere
Telle us som myrie tale, by youre fey!
For what man that is entred in a pley, 10
He nedes moot unto the pley assente
But precheth nat, as freres doon in Lente,
To make us for oure olde synnes wepe,
Ne that thy tale make us nat to slepe

Telle us som murie thyng of aventures 15
Yourre termes, youre colours, and youre
figures,

Keepe hem in stoor til so be that ye endite
Heigh style, as whan that men to kynges
write

Speketh so pleyn at this tyme, we yow
preye,

That we may understonde what ye
seye” 20

This worthy clerk benignely answerde
“Hooste,” quod he, “I am under youre
yerde,

Ye han of us as now the governance,
And therfore wol I do yow obeisance,
As fer as resoun axeth, hardily 25
I wol yow telle a tale which that I

Lerned at Padowe of a worthy clerk,
As preved by his wordes and his werk
He is now deed and nayled in his cheste,
I prey to God so yeve his soule reste! 30

Fraunceys Petrak, the lauriat poete,
Highte this clerk, whos rethorike sweete
Enlumyned al Ytaille of poetrie,
As Lynyan dide of philosophie
Or lawe, or oother art particuler, 35
But deeth, that wol nat suffre us dwellen
heer,

But as it were a twynklyng of an ye,
Hem bothe hath slayn, and alle shul we
dye

But forth to tellen of this worthy man
That taughte me this tale, as I bigan, 40
I seye that first with heigh stile he en-
diteth,

Er he the body of his tale writeth,
A prohemye, in the which discryveth he
Pemond, and of Saluces the contree,
And speketh of Apennyn, the hilles hye, 45
That been the boundes of West Lum-
bardye,

And of Mount Vesulus in special,
Where as the Poo out of a welle smal
Taketh his firste spryngyng and his sours,
That estward ay encresseth in his cours 50
To Emele-ward, to Ferrare, and Venyse,
The which a long thyng were to devyse
And trewely, as to my judgement,
Me thynketh it a thyng impertinent,
Save that he wole conveyen his mateere,
But this his tale, which that ye may
heere” 56

THE CLERK'S TALE

Heere bigynneth the Tale of the Clerk of Oxenford

Ther is, right at the west syde of Ytaille,
 Doun at the roote of Vesulus the colde,
 A lusty playn, habundant of vitaille,
 Where many a tour and toun thou mayst
 biholde, 60
 That founded were in tyme of fadres olde,
 And many another delitable sighte,
 And Saluces this noble contree highte

A markys whilom lord was of that lond,
 As were his worthy elders hym bifore, 65
 And obeisant, ay redy to his hond,
 Were alle his lges, bothe lasse and moore
 Thus in delit he lyveth, and hath doon
 yoore,
 Biloved and drad, thurgh favour of For-
 tune,
 Bothe of his lordes and of his commune 70

Therwith he was, to speke as of lynage,
 The gentilleste yborn of Lumbardy, e,
 A fair persone, and strong, and yong of
 age,

And ful of honour and of curteisye,
 Discret ynogh his contree for to gye, 75
 Save in somme thynges that he was to
 blame,
 And Walter was this yonge lordes name

I blame hym thus, that he considered
 noght
 In tyme comynge what myghte hym
 bityde,
 But on his lust present was al his thought, 80
 As for to hauke and hunte on every syde
 Wel ny alle othere cures leet he slyde,
 And eek he nolde — and that was worst
 of alle —
 Wedde no wyf, for noght that may bifalle

Only that point his peple bar so soore
 That flokmeele on a day they to hym
 wente, 86
 And oon of hem, that wisest was of loore —
 Or elles that the lord best wolde assente
 That he sholde telle hym what his peple
 mente,

Or elles koude he shewe wel swich mat-
 eere — 90
 He to the markys seyde as ye shul heere

“O noble markys, youre humanitee
 Assureth us and yeveth us hardnesse,
 As ofte as tyme is of necessitee,
 That we to yow mowe telle oure hevyn-
 nesse 95
 Accepteth, lord, now of youre gentillesse
 That we with pitous herte unto yow
 pleyne,
 And lat youre eres nat my voys desdeyne

“Al have I noght to doone in this mateere
 Moore than another man hath in this
 place, 100
 Yet for as muche as ye, my lord so deere,
 Han alwey shewed me favour and grace
 I dar the bettre aske of yow a space
 Of audience, to shewen oure requeste,
 And ye, my lord, to doon right as yow
 leste 105

“For certes, lord, so wel us liketh yow
 And al youre werk, and evere han doon,
 that we
 Ne koude nat us self devyssen how
 We myghte lyven in moore felicitye,
 Save o thyng, lord, if it youre wille be, 110
 That for to been a wedded man yow leste,
 Thanne were youre peple in sovereyn
 hertes reste

“Boweth youre nekke under that blisfull
 yok
 Of soveraynetee, noght of servyse,
 Which that men clepe spousaille or wed-
 lok, 115
 And thenketh, lord, among youre thoghtes
 wyse
 How that oure dayes passe in sondry wyse,
 For thogh we slepe, or wake, or rome, or
 ryde,
 Ay fleeth the tyme, it nyl no man abyde

“And thogh youre grene youthe floure as
 yit, 120

In crepeth age alwey, as stille as stoon,
 And deeth manaceth every age, and smyt
 In ech estaat, for ther escapeth noon,
 And al so certain as we knowe echoon
 That we shul deye, as uncerteyn we
 alle 125
 Been of that day whan deeth shal on us
 falle

“Accepteth thanne of us the trewe entente,
 That nevere yet refuseden thyn heeste,
 And we wol, lord, if that ye wole assente,
 Chese yow a wyf, in short tyme atte
 leeste, 130
 Born of the gentilleste and of the meeste
 Of al this land, so that it oghte seme
 Honour to God and yow, as we kan deeme

“Delivere us out of al this busy drede,
 And taak a wyf, for hye Goddes sake! 135
 For if it so bifelle, as God forbede,
 That thurgh youre deeth youre lynage
 sholde slake,
 And that a straunge successour sholde take
 Yourre heritage, O, wo were us alyve!
 Wherefore we pray you hastily to wyve ” 140

Hir meeke preyere and hir pitous cheere
 Made the markys herte han pitee
 “Ye wol,” quod he, “myn owene peple
 deere,
 To that I nevere erst thoughte streyne me
 I me rejoysed of my liberte, 145
 That seelde tyme is founde in marriage,
 Ther I was free, I moot been in servage

“But natheles I se youre trewe entente,
 And truste upon youre wit, and have
 doon ay,
 Wherefore of my free wyl I wole assente 150
 To wedde me, as soone as evere I may
 But ther as ye han profred me to-day
 To chese me a wyf, I yow relese
 That choys, and prey yow of that profre
 cesse

“For God it woot, that children ofte been
 Unlyk hir worthy eldres hem bifore, 155
 Bountee comth al of God, nat of the streen
 Of which they been engendred and ybore
 I truste in Goddes bountee, and therefore

My mariage and myn estaat and reste 160
 I hym bitake, he may doon as hym leste

“Lat me allone in chesyng of my wyf, —
 That charge upon my bak I wole endure
 But I yow preyre, and charge upon youre
 lyf,
 That what wyf that I take, ye me assure
 To worshupe hire, whil that hir lyf may
 dure, 166
 In word and werk, bothe heere and every-
 wheere,
 As she an emperoures doghter weere

“And forthermoore, this shal ye swere,
 that ye
 Agayn my choys shul neither grucche ne
 stryve, 170
 For sith I shal forgoon my libertee
 At youre requeste, as evere moot I thryve,
 Ther as myn herte is set, ther wol I wyve,
 And but ye wole assente in swich manere,
 I prey yow, speketh namoore of this
 matere ” 175

With hertely wyl they sworn and as-
 senten
 To al this thyng, ther seyde no wight nay,
 Bisekyng hym of grace, er that they
 wenten,
 That he wolde graunten hem a certain day
 Of his spousaille, as soone as evere he
 may, 180
 For yet alwey the peple somewhat dredde,
 Lest that the markys no wyf wolde wedde

He graunten hem a day, swich as hym
 leste,
 On which he wolde be wedded sikerly,
 And seyde he dide al this at hir re-
 queste 185
 And they, with humble entente, buxomly,
 Knelyng upon hir knees ful reverently,
 Hym thonken alle, and thus they han an
 ende
 Of hire entente, and hoom agayn they
 wende

And heerupon he to his officeres 190
 Comaundeth for the feste to purveye,
 And to his privee knyghtes and squieres
 Swich charge yaf as hym liste on hem leye,
 And they to his comandement obeye,

And ech of hem dooth al his diligence 195
To doon unto the feeste reverence

Explicit prima pars

Incipit secunda pars

Noght fer fro thilke paleys honourable,
Wher as this markys shoop his marriage,
There stood a throop, of site delitable,
In which that povre folk of that village 200
Hadden hir beestes and hir herbergage,
And of hire labour tooke hir sustenance,
After that the erthe yaf hem habundance

Amonges thuse povre folk ther dwelte a
man

Which that was holden povrest of hem
alle, 205

But hye God somtyme senden kan
His grace into a litel oxes stalle,
Janicula men of that throop hym calle
A doghter hadde he, fair ynogh to sighte,
And Grisildis this yonge mayden lighte

But for to speke of vertuous beautee, 211
Thanne was she oon the fareste under
sonne,

For povrehche yfostred up was she
No likerous lust was thurgh hire herte
yronne

Wel offer of the welle than of the tonne 215
She drank, and for she wolde vertu plesse,
She knew wel labour, but noon ydel ese

But thogh this mayde tendre were of age,
Yet in the brest of hire virginitee
Ther was enclosed rype and sad corage, 220
And in greet reverence and chartee
Hir olde povre fader fostred shee
A fewe sheep, spynnyng, on feeld she kepte,
She wolde noght been ydel til she slepte

And whan she homward cam, she wolde
bryng 225

Wortes or othere herbes tymes ofte,
The whiche she shredde and seeth for hir
lyvynge,

And made hir bed ful hard and nothyng
softe,

And ay she kepte hir fadres lyf on-lofte
With everich obeisaunce and diligence 230
That child may doon to fadres reverence

Upon Grisilde, this povre creature,
Ful ofte sithe this markys sette his ye
As he on huntynge rood paraventure,
And whan it fil that he myghte hire
espye, 235
He noght with wantown lookyng of folye
His eyen caste on hire, but in sad wyse
Upon hir chere he wolde hym ofte avyse,

Commendynge in his herte hir wom-
manhede,
And eek hir vertu, passynge any wight 240
Of so yong age, as wel in chiere as dede
For thogh the peple have no greet insight
In vertu, he considered ful right
Hir bountee, and disposed that he wolde
Wedde hire oonly, if evere he wedde
sholde 245

The day of weddyng cam, but no wight
kan

Telle what womman that it sholde be,
For which merveille wondred many a man
And seyden, whan they were in privetee,
"Wol natoure lord yet leve his vanytee?
Wol he nat wedde? allas, allas, the
while! 251
Why wole he thus hymself and us bigile?"

But nathelees this markys hath doon
make

Of gemmes, set in gold and in asure,
Brooches and rynges, for Grisildis sake, 255
And of hir clothyng took he the mesure
By a mayde lyk to hire stature,
And eek of othere aornementes alle
That unto swich a weddyng sholde falle

The time of undren of the same day 260
Approcheth, that this weddyng sholde be;
And al the paleys put was in array,
Bothe halle and chambres, ech in his
degree,

Houses of office stuffed with plentee
Ther maystow seen, of deyntevous
vitaille 265
That may be founde as fer as last Ytaille

This roial markys, richely arrayed,
Lordes and ladyes in his compaignye,
The whiche that to the feeste weren
yprayed,

And of his retenue the bachelrye, 270
 With many a soun of sondry melodye,
 Unto the village of the which I tolde,
 In this array the righte wey han holde

Grislde of this, God woot, ful innocent,
 That for hire shapen was al this array, 275
 To fecchen water at a welle is went,
 And cometh hoom as soone as ever she
 may,
 For wel she hadde herd seyde that thilke
 day
 The markys sholde wedde, and if she
 myghte,
 She wolde fayn han seyde som of that
 sighte 280

She thoghte, "I wole with othere may-
 dens stonde,
 That been my felawes, in oure dore and se
 The markysesse, and therefore wol I fonde
 To doon at hoom, as soone as it may be,
 The labour which that longeth unto me, 285
 And thanne I may at leysur hire biholde,
 If she thus wey unto the castel holde "

And as she wolde over hir thresshold
 gon,
 The markys cam, and gan hire for to calle,
 And she set down hir water pot anon, 290
 Biside the thresshold, in an oxes stalle,
 And down upon hir knes she gan to falle,
 And with sad contenance kneleth stille,
 Til she had herd what was the lordes wille

This thoughtful markys spak unto this
 mayde 295
 Ful sobrelly, and seyde in this manere
 "Where is youre fader, O Grisldis?" he
 sayde
 And she with reverence, in humble cheere
 Answerde, "Lord, he is al redy heere"
 And in she gooth withouten lenger lette,
 And to the markys she hir fader fette 301

He by the hand thanne took this olde
 man,
 And seyde thus, whan he hym hadde
 asyde
 "Janicula, I neither may ne kan
 Lenger the plesance of myn herte hyde 305
 If that thou vouche sauf, what so bytde,

Thy doghter wol I take, er that I wende,
 As for my wyf, unto hir lyves ende

"Thou lovest me, I woot it wel certeyn,
 And art my feithful lige man ybore, 310
 And al that liketh me, I dar wel seyde
 It liketh thee, and specially therfore
 Tel me that poynt that I have seyde before,
 If that thou wolt unto that purpos drawe,
 To take me as for thy sone-in-lawe" 315

This sodeyn cas this man astonyed so
 That reed he wax, abayst and al quakyng
 He stood, unnethes seyde he wordes mo,
 But oonly thus "Lord," quod he, "my
 willynge 319
 Is as ye wole, ne ayeynes youre lkyng
 I wol no thyng, ye be my lord so deere,
 Right as yow lust, governeth this mateere "

"Yet wol I," quod this markys softely,
 "That in thy chambre I and thou and she
 Have a collacioun, and wostow why? 325
 For I wol axe if it hire wille be
 To be my wyf, and reule hire after me
 And al this shal be doon in thy presence,
 I wol nocht speke out of thyn audience "

And in the chambre, whil they were
 aboute 330
 Hir tretys, which as ye shal after heere,
 The peple cam unto the hous withoute,
 And wondred hem in how honest manere
 And tentify she kepte hir fader deere
 But outrely Grisldis wondre myghte, 335
 For nevere erst ne saugh she swich a sighte

No wonder is thogh that she were
 astoned
 To seen so greet a gest come in that place,
 She nevere was to swiche gestes woned,
 For which she looked with ful pale face 340
 But shortly forth this matere for to chace,
 These arn the wordes that the markys
 sayde
 To this benigne, verray, feithful mayde

"Grislde," he seyde, "ye shal wel un-
 derstonde
 It liketh to youre fader and to me 345
 That I yow wedde, and eek it may so
 stonde,

As I suppose, ye wol that it so be
 But thuse demandes axe I first," quod he,
 "That, sith it shal be doon in hastif wyse,
 Wol ye assente, or elles yow avyse' 350

"I seye this, be ye redy with good herte
 To al my lust, and that I frely may,
 As me best thynketh, do yow laughe or
 smerte,

And nevere ye to grucche it, nyght ne day?
 And eek whan I sey 'ye,' ne sey nat
 'nay,' 355

Neither by word ne frownyng contenance?
 Swere this, and heere I swere oure alli-
 ance "

Wondrynge upon this word, quakyng
 for drede,

She seyde, "Lord, undigne and unworthy
 Am I to thilke honour that ye me beede, 360
 But as ye wole youreself, right so wol I
 And heere I swere that nevere wilyngly,
 In werk ne thoght, I nyl yow disobeye,
 For to be deed, though me were looth to
 deye "

"This is ynogh, Grisilde myn," quod
 he 365

And forth he gooth, with a ful sobre cheere,
 Out at the dore, and after that cam she,
 And to the peple he seyde in this manere
 "This is my wyf," quod he, "that stand-
 eth heere

Honoureth hire and loveth hire, I preye,
 Whoso me loveth, ther is namoore to
 seye " 371

And for that no thyng of hir olde geere
 She sholde brynge into his hous, he bad
 That women sholde dispoillen hire right
 there,

Of which thuse ladyes were nat right
 glad 375

To handle hir clothes, wherin she was
 clad

But natheless, this mayde bright of hewe
 Fro foot to heed they clothed han al newe

Hir heris han they kembd, that lay un-
 tressed

Ful radely, and with hir fynGRES smale 380
 A corone on hire heed they han ydressed,

And sette hire ful of nowches grete and
 smale

Of hire array what sholde I make a tale?
 Unnethe the peple hir knew for hire
 fairnesse,

Whan she translated was in swich rich-
 esse 385

This markys hath hire spoused with a
 ryng

Brought for the same cause, and thanne hire
 sette

Upon an hors, snow-whit and wel amblyng,
 And to his paleys, er he lenger lette,
 With joyful peple that hire ladde and
 mette, 390

Conveyed hire, and thus the day they
 spende

In revel, til the sonne gan descende

And shortly forth this tale for to chace,
 I seye that to this newe markysesse
 God hath swich favour sent hire of his
 grace, 395

That it ne semed nat by liklynesse
 That she was born and fed in rudenesse,
 As in a cote or in an ox-stalle,
 But norissed in an emperoures halle

To every wight she woxen is so deere 400
 And worshipful that folk ther she was bore,
 And from hire birthe knewe hire yeer by
 yeere,

Unnethe trowed they, — but dorste han
 swore —

That to Janicle, of which I spak bifore,
 She doghter were, for, as by conjecture, 405
 Hem thoughte she was another creature

For though that evere vertuous was she,
 She was encessed in swich excellence
 Of thewes goode, yset in heigh bountee,
 And so discreet and fair of eloquence, 410
 So benigne and so digne of reverence,
 And koude so the peples herte embrace,
 That ech hire lovede that looked in hir
 face

Noght oonly of Saluces in the toun
 Publoed was the bountee of hir name,
 But eek biside in many a regioun, 416
 If oon seyde wel, another seyde the same,

So spradde of hire heighe bountee the
 fame
 That men and wommen, as wel yonge as
 olde,
 Goon to Saluce, upon hire to biholde 420

Thus Walter lowely — nay, but roially —
 Wedded with fortunat honestetee,
 In Goddes pees lyveth ful esly
 At hoom, and outward grace ynogh had
 he, 424
 And for he saugh that under low degree
 Was ofte vertu hid, the peple hym heelde
 A prudent man, and that is seyn ful seelde

Nat only this Grisildis thurgh hir wit
 Koude al the feet of wyfly hoomlinessse,
 But eek, whan that the cas required it, 430
 The commune profit koude she redresse
 Ther nas discord, rancour, ne hevynesse
 In al that land, that she ne koude apese,
 And wisely brynge hem alle in reste and
 ese

Though that hire housbonde absent were
 anon, 435
 If gental men or othere of hire contree
 Were wrothe, she wolde bryngen hem aton,
 So wise and rype wordes hadde she,
 And juggementz of so greet equitee,
 That she from hevene sent was, as men
 wende, 440
 Peple to save and every wrong t'amende

Nat longe tyme after that this Grisild
 Was wedded, she a doghter hath ybore
 Al had hire leveere have born a knave child,
 Glad was this markys and the folk there-
 fore, 445
 For though a mayde child coome al bifore,
 She may unto a knave child atteyne
 By likihede, syn she nys nat bareyne

Explicit secunda pars

Incipit tercia pars

Ther fil, as it bifalleth tymes mo,
 Whan that this child had souked but a
 throwe, 450
 This markys in his herte longeth so
 To tempte his wyf, hir sadnesse for to
 knowe,

That he ne myghte out of his herte throwe
 This merveillous desir his wyf t'assaye,
 Nedelees, God woot, he thoghte hire for
 t'affraye 455

He hadde assayed hire ynogh bifore,
 And foond hire evere good, what neded it
 Hire for to tempte, and alwey moore and
 moore,
 Though som men preise it for a subtil wit?
 But as for me, I seye that yvele it sit 460
 To assaye a wyf whan that it is no nede,
 And putten hire in angwyssh and in drede

For which this markys wroghte in this
 manere
 He cam allone a-nyght, ther as she lay,
 With sterne face and with ful trouble
 cheere, 465
 And seyde thus, "Grisilde," quod ne,
 "that day
 That I yow took out of youre povere array,
 And putte yow in estaat of heigh no-
 blesse, —
 Ye have nat that forgeten, as I gesse? 469

"I seye, Grisilde, this present dignitee,
 In which that I have put yow, as I trowe,
 Maketh yow nat forgetful for to be
 That I yow took in povre estaat ful lowe,
 For any wele ye moot youreselfen knowe
 Taak heede of every word that y yow
 seye, 475
 Ther is no wight that hereth it but we
 tweye

"Ye woot youreself wel how that ye cam
 heere
 Into this hous, it is nat longe ago,
 And though to me that ye be lief and deere,
 Unto my gentils ye be no thyng so 480
 They seyn, to hem it is greet shame and
 wo
 For to be subgetz and been in servage
 To thee, that born art of a smal village

"And namely sith thy doghter was ybore
 Thise wordes han they spoken, doute-
 lees 485
 But I desire, as I have doon bifore,
 To lyve my lyf with hem in reste and pees.
 I may nat in this caas be recchelees,

I moot doon with thy doghter for the
beste,
Nat as I wolde, but as my peple leste 490

“And yet, God woot, this is ful looth to
me,
But natheles withoute youre wityng
I wol nat doon, but thus wol I,” quod he,
“That ye to me assente as in this thyng
Shewe now youre pacience in youre
werkynge, 495
That ye me highte and swore in youre
village
That day that maked was oure marriage ”

Whan she had herd al this, she noght
ameved
Neither in word, or chiere, or con-
tentaunce,
For, as it semed, she was nat agreved 500
She seyde, “Lord, al lyth in youre ples-
aunce
My child and I, with hertely obeisaunce,
Been youre al, and ye mowe save or
spille
Your owene thyng, werketh after youre
wille

“Ther may no thyng, God so my soule
save, 505
Likened to yow that may displese me,
Ne I desire no thyng for to have,
Ne drede for to leese, save oonly yee
This wyl is in myn herte, and ay shal be,
No lengthe of tyme or deeth may this
deface, 510
Ne chaunge my corage to another place ”

Glad was this markys of hire answeyng
But yet he feyned as he were nat so,
Al drery was his cheere and his lookyng,
Whan that he sholde out of the chambere
go 515
Soone after this, a furlong wey or two,
He prively hath toold al his entente
Unto a man, and to his wyf hym sente

A maner sergeant was this privee man,
The which that feithful ofte he founden
hadde 520
In thynges grete, and eek swich folk wel
kan

Doon executioun on thynges badde
The lord knew wel that he hym loved and
dradde,
And whan this sergeant wiste his lordes
wille,
Into the chambre he stalked hym ful
stille 525

“Madame,” he seyde, “ye moot for-
yeve it me,
Though I do thyng to which I am con-
streyned
Ye been so wys that ful wel knowe ye
That lordes heestes mowe nat been
yfeyned,
They mowe wel been biwailed or com-
pleyned, 530
But men moot nede unto hire lust obeye,
And so wol I, ther is namoore to seye

“This child I am comanded for to
take,”—
And spak namoore, but out the child he
hente
Despitously, and gan a cheere make 535
As though he wolde han slayn it er he wente
Grisildis moot al suffre and al consente,
And as a lamb she sitteth meke and stille,
And leet this cruuel sergeant doon his wille

Suspicious was the diffame of this
man, 540
Suspect his face, suspect his word also,
Suspect the tyme in which he this bigan
Allas! hir doghter that she loved so,
She wende he wolde han slawen it right tho
But natheles she neither weep ne syked,
Conformynge hire to that the markys
lyked 546

But atte laste to speken she bigan,
And mekely she to the sergeant preyde,
So as he was a worthy gentil man,
That she moste kisse hire child er that it
deyde 550
And in hir barm this litel child she leyde
With ful sad face, and gan the child to
kisse,
And lulled it, and after gan it blisse

And thus she seyde in hire benigne voys,
“Farewel my child! I shal thee nevere
see 555

But sith I thee have marked with the croys
Of thilke Fader — blessed moote he be! —
That for us deyde upon a croys of tree,
Thy soule, litel child, I hym bitake,
For this nyght shaltow dyen for my
sake” 560

I trows that to a norice in this cas
It had been hard this reuthe for to se,
Wel myghte a mooder thanne han cryd
“allas!”

But natheles so sad stidefast was she
That she endured al adversitee, 565
And to the sergeant mekely she sayde,
“Have heer agayn youre litel yonge
mayde

“Gooth now,” quod she, “and dooth my
lordes heeste,
But o thyng wol I prey yow of youre grace,
That, but my lord forbad yow, atte
leeste 570
Burneth this litel body in som place
That beestes ne no briddes it torace”
But he no word wol to that purpos seye,
But took the child and wente upon his
weye 574

This sergeant cam unto his lord ageyn,
And of Grisildis wordes and hire cheere
He tolde hym point for point, in short and
pleyn,
And hym presenteth with his doghter
deere
Somwhat this lord hadde routhe in his
manere,
But natheles his purpos heeld he stille, 580
As lordes doon, whan they wol han hir
wille,

And bad this sergeant that he pryvely
Shoide this child ful softe wynde and
wrappe,
With alle circumstances tendrely,
And carne it in a cofre or in a lappe, 585
But, upon peyne his heed of for to swappe,
That no man shoide knowe of his entente,
Ne whenne he cam, ne whider that he
wente,

But at Boloigne to his suster deere,
That thilke tyme of Panik was countesse,

He shoide it take, and shewe hire this
mateere, 591
Bisekyng hire to doon hire busynesse
This child to fostre in alle gentillesse,
And whos child that it was he bad hire
hyde
From every wight, for oght that may
bityde 595

The sergeant gooth, and hath fulfild
this thyng,
But to this markys now retourne we
For now gooth he ful faste ymagynyng
If by his wyves cheere he myghte se,
Or by hire word aperceyve, that she 600
Were chaunged, but he nevere hire koude
fynde
But evere in oon ylike sad and kynde

As glad, as humble, as busy in servyse,
And eek in love, as she was wont to be,
Was she to hym in every maner wyse, 605
Ne of hir doghter noght a word spak she
Noon accident, for noon adversitee,
Was seyn in hire, ne nevere hir doghter
name
Ne nempned she, in ernest nor in game

Explicit tercia pars

Sequtur pars quarta

In this estaat ther passed been foure
yeer 610
Er she with childe was, but, as God wolde,
A knave child she bar by this Walter,
Ful gracious and fair for to biholde
And whan that folk it to his fader tolde,
Nat only he, but al his contree merye 615
Was for this child, and God they thanke
and herye

Whan it was two yeer old, and fro the
brest
Departed of his norice, on a day
This markys caughte yet another lest
To tempte his wyf yet ofter, if he may 620
O nedeles was she tempted in assay!
But wedded men ne knowe no mesure,
Whan that they fynde a pacient creature

“Wyf,” quod this markys, “ye han herd
er this,

My peple sikly berth oure marriage, 625
 And namely sith my sone yboren is,
 Now is it worse than evere in al oure age
 The murmur sleeth myn herte and my
 corage,
 For to myne eres comth the voys so smerte
 That it wel ny destroyed hath myn
 herte 630

“Now sey they thus, ‘Whan Walter is
 agon,
 Thanne shal the blood of Janicle succede
 And been oure lord, for oother have we
 noon’
 Swiche wordes seith my peple, out of
 drede
 Wel oughte I of swich murmur taken
 heede, 635
 For certainly I drede swich sentence,
 Though they nat pleyn speke in myn
 audience

“I wolde lyve in pees, if that I myghte,
 Wherefore I am disposed outrelly,
 As I his suster servede by nyghte, 640
 Right so thenke I to serve hym pryvely
 This warne I yow, that ye nat sodeynly
 Out of youreself for no wo sholde outreye,
 Beth pacient, and therof I yow preye”

“I have,” quod she, “seyd thus, and
 evere shal 645
 I wol no thyng, ne nyl no thyng, certayn,
 But as yow list Naught greveth me at al,
 Though that my daughter and my sone be
 slayn, —
 At youre comandement, this is to sayn
 I have nocht had no part of children
 tweyne 650
 But first siknesse, and after wo and peyne

“Ye been oure lord, dooth with youre
 owene thyng
 Right as yow list, axeth no reed at me
 For as I lefte at hoom al my clothyng,
 Whan I first cam to yow, right so,” quod
 she, 655
 “Lefte I my wyl and al my libertee,
 And took youre clothyng, wherefore I yow
 preye,
 Dooth youre plesaunce, I wol youre lust
 obeye

“And certes, if I hadde prescience
 Youre wyl to knowe, er ye youre lust me
 tolde, 660
 I wolde it doon withouten necligence,
 But now I woot youre lust, and what ye
 wolde,
 Al youre plesance ferme and stable I
 holde,
 For wiste I that my deeth wolde do yow
 ese, 664
 Right gladly wolde I dyen, yow to plesse

“Deth may nocht make no comparisoun
 Unto youre love” And whan this markys
 say
 The constance of his wyf, he caste adoun
 His eyen two, and wondreth that she may
 In pacience suffre al this array, 670
 And forth he goth with dreery contenance,
 But to his herte it was ful greet plesance

This ugly sergeant, in the same wyse
 That he hire doghter caughte, right so he,
 Or worse, if men worse kan devyse, 675
 Hath hent hire sone, that ful was of
 beautee
 And evere in oon so pacient was she
 That she no chiere maade of hevynesse,
 But kiste hir sone, and after gan it blesse,

Save this, she preyede hym that, if he
 myghte, 680
 Hir litel sone he wolde in erthe grave,
 His tendre lymes, delicaat to sighte,
 Fro foweles and fro beestes for to save
 But she noon answer of hym myghte have
 He wente his wey, as hym no thyng ne
 roghte, 685
 But to Boloigne he tendrely it broghte

This markys wondred, evere lenger the
 moore,
 Upon hir pacience, and if that he
 Ne hadde soothly knowen therbifoore
 That parfityl hir children loved she, 690
 He wolde have wend that of som subtiltee,
 And of malice, or for cruel corage,
 That she hadde suffred this with sad
 visage

But wel he knew that next hymself, cer-
 tain,

She loved hir children best in every
wyse 695
But now of wommen wolde I axen fayn
If these assayes myghte nat suffice?
What koude a sturdy housbonde moore
devyse
To preeve hir wyfhod and hir stedefast-
nesse, 699
And he continuyng evere in sturdnesse?

But ther been folk of swich condicion
That whan they have a certein purpos take,
They kan nat stynte of hire entencion,
But, right as they were bounden to a stake,
They wol nat of that firste purpos slake
Right so this markys fulliche hath pur-
posed 706
To tempte his wyf as he was first disposed

He waiteth if by word or contenance
That she to hym was changed of corage,
But nevere koude he fynde variance 710
She was ay oon in herte and in visage,
And ay the forther that she was in age,
The moore trewe, if that it were possible,
She was to hym in love, and moore penyble

For which it semed thus, that of hem
two 715
Ther nas but o wyl, for, as Walter leste,
The same lust was hire plesance also
And, God be thanked, al fil for the beste
She shewed wel, for no worldly unreste
A wyf, as of hirself, nothing ne sholde 720
Wille in effect, but as hir housbonde wolde

The sclandre of Walter ofte and wyde
spradde,
That of a cruell herte he wikkedly,
For he a povre womman wedded hadde,
Hath mordred bothe his children prively
Swich murmur was among hem comunly
No wonder is, for to the peples ere 727
Ther cam no word, but that they mordred
were

For which, where as his peple therbifore
Hadde loved hym wel, the sclandre of his
diffame 730
Made hem that they hym hatede therefor
To been a mordrere is an hateful name,
But natheless, for earnest ne for game,

He of his cruell purpos nolde stente,
To tempte his wyf was set al his entente

Whan that his doghter twelve yeer was
of age, 736
He to the court of Rome, in subtil wyse
Enformed of his wyl, sente his message,
Comaundyng hem swiche bulles to
devyse
As to his cruell purpos may suffyse, 740
How that the pope, as for his peples reste,
Bad hym to wedde another, if hym leste

I seve, he bad they sholde countrefete
The popes bulles, makyng mencion
That he hath leve his firste wyf to lete, 745
As by the popes dispensacion,
To stynte rancour and dissencion
Bitwixe his peple and hym, thus seyde the
bulle,
The which they han publiced atte fulle

The rude peple, as it no wonder is, 750
Wenden ful wel that it hadde be right so,
But whan thise tidynges came to Grisildis,
I deeme that hire herte was ful wo
But she, ylike sad for everemo,
Disposed was, this humble creature, 755
The adversitee of Fortune al t'endure,

Abdyng evere his lust and his plesance,
To whom that she was yeven herte and al,
As to hire verray worldly suffisance
But shortly if this storie I tellen shal, 760
This markys writen hath in special
A lettre, in which he sheweth his entente,
And secreely he to Boloigne it sente

To the Erl of Panyk, which that hadde
tho
Wedded his suster, preyde he specially 765
To bryngen hoom agayn his children two
In honourable estaat al openly
But o thyng he hym preyede outrely,
That he to no wight, though men wolde
enquere,
Sholde nat telle whos children that they
were, 770

But seye, the mayden sholde ywedded be
Unto the markys of Saluce anon
And as this erl was preyed, so dide he,

For at day set he on his wey is goon
Toward Saluce, and lordes many oon 775
In riche array, this mayden for to gyde,
Hir yonge brother ridyng hire busyde

Arrayed was toward hir marriage
This fresshe mayde, ful of gemmes cleere,
Hir brother, which that seven yeer was
of age, 780

Arrayed eek ful fressh in his manere
And thus in greet noblesse and with glad
cheere,

Toward Saluces shapyng hir journey,
Fro day to day they ryden in hir wey

Explicit quarta pars

Sequitur pars quinta

Among al this, after his wikke usage, 785
This markys, yet his wyf to tempte moore
To the outreste preeve of hir corage,
Fully to han experience and loore
If that she were as stedefast as bifoore,
He on a day, in open audience, 790
Ful boistously hath seyde hire this sentence

“Certes, Grisilde, I hadde ynogh ples-
ance

To han yow to my wyf for youre goodnesse,
As for youre trouthe and for youre obeis-
sance,

Noght for youre lynage, ne for youre
richesse, 795

But now knowe I in verray soothfastnesse
That in greet lordshipe, if I wel avyse
Ther is greet servitude in sondry wyse

“I may nat doon as every plowman may
My peple me constreyneth for to take 800
Another wyf, and cren day by day,
And eek the pope, rancour for to slake,
Consenteth it, that dar I undertake,
And trewely thus muche I wol yow seye,
My newe wyf is comyng by the weye 805

“Be strong of herte, and voyde anon hir
place,

And thilke dowere that ye broghten me,
Taak it agayn, I graunte it of my grace
Retourneth to youre fadres hous,” quod
he,

“No man may alwey han prospertee. 810

With evene herte I rede yow t'endure
The strook of Fortune or of aventure ”

And she agayn answerde in pacience,
“My lord,” quod she, “I woot, and wiste
alway,

How that bitwixen youre magnificence 815
And my poverte no wight kan ne may
Maken comparison, it is no nay
I ne heeld me nevere digne in no manere
To be youre wyf, no, ne youre chamberere

“And in this hous, ther ye me lady
maade — 820

The heighe God take I for my wtnesse,
And also wysly he my soule glaade —
I nevere heeld me lady ne maistresse,
But humble servant to youre worthynesse,
And evere shal, whil that my lyf may
dure, 825

Aboven every worldly creature

“That ye so longe of youre benignitee
Han holden me in honour and nobleye,
Where as I was noght worthy for to bee,
That thanke I God and yow, to whom I
preye 830

Foryelde it yow, ther is namoore to seye
Unto my fader gladly wol I wende,
And with hym dwelle unto my lyves ende

“Ther I was fostred of a child ful smal,
Til I be deed my lyf ther wol I lede, 835
A wydwe clene in body, herte, and al
For sith I yaf to yow my maydenhede,
And am youre trewe wyf, it is no drede,
God shilde swich a lordes wyf to take
Another man to housbonde or to make! 840

“And of youre newe wyf God of his
grace

So graunte yow wele and prospertee!
For I wol gladly yelden hire my place,
In which that I was blisful wont to bee
For sith it liketh yow, my lord,” quod
shee, 845

“That whilom weren al myn hertes reste,
That I shal goon, I wol goon whan yow
leste

“But ther as ye me profre swich dowere
As I first broghte, it is wel in my mynde

It were my wrecched clothes, nothyng
 faire, 850
 The whiche to me were hard now for to
 fynde
 O goode God! how gentil and how kynde
 Ye semed by youre speche and youre
 visage
 The day that makyd was oure marriage!

"But sooth is seyde — algate I fynde it
 trewe, 855

For in effect it preeved is on me —
 Love is noight cold as whan that it is newe
 But certes, lord, for noon adversitee,
 To dyen in the cas, it shal nat bee
 That evere in word or werk I shal re-
 pente 860
 That I yow yaf myn herte in hool entente

"My lord, ye woot that in my fadres
 place

Ye dide me streepe out of my povre weede,
 And richely me cladden, of youre grace
 To yow broghte I noight elles, out of
 drede, 865
 But feith, and nakednesse, and mayden-
 hede,
 And heere agayn your clothyng I restoore,
 And eek your weddingyng ryng, for evere-
 more

"The remenant of youre jueles redy be
 Inwith youre chambre, dar I saufully sayn
 Naked out of my fadres hous," quod
 she, 871

"I cam, and naked moot I turne agayn
 Al your plesance wol I folwen fayn,
 But yet I hope it be nat youre entente
 That I smokeles out of youre paleys
 wente 875

"Ye koude nat doon so dishonest a thyng,
 That thilke wombe in which youre children
 leye
 Sholde biforn the peple, in my walkyng,
 Be seyn al bare, wherfore I yow preye,
 Lat me nat lyk a worm go by the weye 880
 Remembre yow, myn owene lord so deere,
 I was youre wyf, though I unworthy weere

"Wherfore, in gerdon of my mayden-
 hede

Which that I broghte, and noight agayn I
 bere,
 As voucheth sauful to yeve me, to my
 meede, 885
 But swich a smok as I was wont to were,
 That I therewith may wrye the wombe of
 here
 That was youre wyf And heer take I my
 leewe
 Of yow, myn owene lord, lest I yow greve "

"The smok," quod he, "that thou hast
 on thy bak, 890
 Lat it be stille, and bere it forth with thee "
 But wel unnethes thilke word he spak,
 But wente his wey, for routhe and for
 pitee
 Biforn the folk hurselven strepeth she,
 And in hir smok, with heed and foot al
 bare, 895
 Toward hur fader hous forth is she fare

The folk hire folwe, wepyng in hur weye,
 And Fortune ay they cursen as they goon,
 But she fro wepyng kepte hire eyen dreye,
 Ne in this tyme word ne spak she noon 900
 Hir fader, that this tadyng herde anon,
 Curseth the day and tyme that Nature
 Shoop hym to been a lyves creature

For out of doute this olde poure man
 Was evere in suspect of hir marriage, 905
 For evere he demed, sith that it bigan,
 That whan the lord fulfild hadde his
 corage,
 Hym wolde thynke it were a disparage
 To his estaat so lowe for t'alighte,
 And voyden hire as soone as ever he
 myghte 910

Agayns his doghter hastily goth he,
 For he by noyse of folk knew hire comyng,
 And with hire olde coote, as it myghte be
 He covered hire, ful sorwefully wepyng
 But on hire body myghte he it nat
 brynge, 915
 For rude was the clooth, and moore of age
 By dayes fele than at hire marriage

Thus with hire fader, for a certeyn space,
 Dwelleth this flour of wyfly pacience,
 That neither by hire wordes ne hire face,

Biforn the folk, ne eek in hire absence, 921
 Ne shewed she that hire was doon offence,
 Ne of hire heighe estaat no remembraunce
 Ne hadde she, as by hire contenaunce

No wonder is, for in hire grete estaat 925
 Hire goost was evere in pleyn humyltee,
 No tendre mouth, noon herte delcaat,
 No pompe, no semblant of roialtee,
 But ful of pacient benyngnytee,
 Discreet and pridelees, ay honourable, 930
 And to hire housbonde evere meke and
 stable

Men speke of Job, and moost for his
 humblesse,
 As clerkes, whan hem list, konne wel
 endite,
 Namely of men, but as in soothfastnesse,
 Though clerkes preise wommen but a
 lite, 935
 Ther kan no man in humblesse hym
 acquite
 As womman kan, ne kan been half so trewe
 As wommen been, but it be falle of newe

[PART VI]

Fro Boloigne is this Erl of Panyk come,
 Of which the fame up sprang to moore and
 lesse, 940
 And to the peples eres, alle and some,
 Was kouth eek that a newe markysesse
 He with hym broghte, in swich pompe and
 richesse
 That nevere was ther seyn with mannes ye
 So noble array in al West Lumbardye 945

The markys, which that shoop and knew
 al this,
 Er that this erl was come, sente his mes-
 sage
 For thilke sely povre Grisildis,
 And she with humble herte and glad visage,
 Nat with no swollen thought in hire corage,
 Cam at his heste, and on hire knees hire
 sette, 951
 And reverently and wisely she hym grette

"Grisalde," quod he, "my wyl is outrelly,
 This mayden, that shal wedded been to
 me,

Received be to-morwe as roially 955
 As it possible is in myn hous to be,
 And eek that every wight in his degree
 Have his estaat, in sitting and servyse
 And heigh plessaunce, as I kan best devyse

"I have no wommen suffisaunt, cer-
 tain, 960
 The chambres for t'arraye in ordinaunce
 After my lust, and therfore wolde I fayn
 That thyn were al swich manere gover-
 naunce
 Thou knowest eek of old al my plessaunce,
 Though thyn array be badde and yvel
 buseye, 965
 Do thou thy devoir at the leeste weye "

"Nat oonly, lord, that I am glad," quod
 she,
 "To doon youre lust, but I desire also
 Yow for to serve and plesse in my degree
 Withouten feynting, and shal everemo,
 Ne nevere, for no wele ne no wo, 971
 Ne shal the goost withinne myn herte
 stente
 To love yow best with al my trewe en-
 tente "

And with that word she gan the hous
 to dighte,
 And tables for to sette, and beddes make,
 And peyned hire to doon al that she
 myghte, 976
 Preyngne the chambereres, for Goddes
 sake,
 To hasten hem, and faste swepe and shake,
 And she, the mooste servysable of alle,
 Hath every chambre arrayed and his
 halle 980

Abouten undren gan this erl aughte,
 That with hym broghte thise noble chil-
 dren tweye,
 For which the peple ran to seen the sighte
 Of hire array, so richely buseye,
 And thanne at erst amonges hem they
 seye 985
 That Walter was no fool, thogh that hym
 leste
 To change his wyf, for it was for the beste

For she is fairer, as they deemen alle,
 Than is Grisalde, and moore tendre of age,

And fairer fruyt bitwene hem sholde
falle, 990

And moore plesant, for hire heigh lynage
Hir brother eek so far was of visage
That hem to seen the peple hath caught
plesaunce,

Commendynge now the markys gover-
naunce —

“O stormy peple! unsad and evere
untrewel’ 995

Ay undiscreet and chaungynge as a fane!
Delitynge evere in rumbul that is newe,
For lyk the moone ay weve ye and wane!
Ay ful of clappyng, deere ynogh a jane!
Youre doom is fals, youre constance yvele
preeveth, 1000

A ful greet fool is he that on yow leeveth ”

Thus seyden sadde folk in that citee,
Whan that the peple gazed up and down,
For they were glad, right for the noveltee,
To han a newe lady of hir toun 1005
Namoore of this make I now mencoun,
But to Grisilde agayn wol I me dresse,
And telle hir constance and hir bisy-
nesse —

Ful bisy was Grisilde in every thyng
That to the feeste was apertinent 1010
Right noght was she abayst of hire cloth-
yng,
Thogh it were rude and somdeel eek
torent,

But with glad cheere to the yate is went
With oother folk, to greete the markysesse,
And after that dooth forth hire bisynesse

With so glad chiere his gestes she re-
ceyveth, 1016

And konnyngly, everch in his degree,
That no defaute no man aperceyveth,
But ay they wondren what she myghte bee
That in so povre array was for to see, 1020
And koude swich honour and reverence,
And worthly they preisen hire prudence

In al this meene while she ne stente
This mayde and eek hir brother to com-
mende

With al hir herte, in ful benyngne en-
tente, 1025

So wel that no man koude hir pris amende
But atte laste, whan that thise lordes
wende

To sitten doun to mete, he gan to calle
Grisilde, as she was bisy in his halle

“Grisilde,” quod he, as it were in his
pley, 1030

“How liketh thee my wyf and hire
beautee?”

“Right wel,” quod she, “my lord, for, in
good fey,

A fairer saugh I nevere noon than she
I prey to God yeve hire prosperitee,
And so hope I that he wol to yow sende
Plesance ynogh unto youre lyves ende 1036

“O thyng biseke I yow, and warne also,
That ye ne prikke with no tormentynge
This tendre mayden, as ye han doon mo,
For she is fostred in hire norissynge 1040
Moore tendrely, and, to my supposynge,
She koude nat adversitee endure
As koude a povre fostred creature ”

And whan thus Walter saugh hire
pacience,

Hir glade chiere, and no malice at al, 1045
And he so ofte had doon to hire offence,
And she ay sad and constant as a wal,
Continuyng evere hire innocence overal,
This sturdy markys gan hus herte dresse
To rewen upon hire wyfly stedfastnesse

“This is ynogh, Grisilde myn,” quod
he, 1051

“Be now namoore agast ne yvele apayed.
I have thy feith and thy benyngnytee,
As wel as evere womman was, assayed,
In greet estaat, and povrelische arrayed
Now knowe I, dere wyf, thy stedfast-
nesse,” — 1056
And hire in armes took and gan hire kesse

And she for wonder took of it no keep;
She herde nat what thyng he to hire seyde,
She ferde as she had stert out of a sleep,
Til she out of hire mazednesse abreyde
“Grisilde,” quod he, “by God, that for us
deyde, 1062

Thou art my wyf, ne noon oother I have,
Ne nevere hadde, as God my soule save!

"This is thy doghter, which thou hast
supposed 1065
To be my wyf, that oother feithfully
Shal be myn heir, as I have ay disposed,
Thou bare hym in thy body trewely
At Bologne have I kept hem prively,
Taak hem agayn, for now maystow nat
seye 1070
That thou hast lorn noon of thy children
tweye

"And folk that ootherweys han seyde of
me,
I warne hem wel that I have doon this
deede
For no malice, ne for no crueltee,
But for t'assaye in thee thy womman-
heede, 1075
And nat to sleen my children — God for-
beede! —
But for to kepe hem pryvely and stille,
Til I thy purpos knewe and al thy wille "

Whan she this herde, aswowne doun she
falleth
For pitous joye, and after hire swownyng
She bothe hire yonge children to hire
calleth, 1081
And in hire armes, pitously wepyng,
Embraceth hem, and tendrely kysyng
Ful lyk a mooder, with hire salte teeres
She bathed bothe hire visage and hire
heeres 1085

O which a pitous thyng it was to se
Hir swownyng, and hire humble voys to
heere!
"Grauntmercy, lord, God thanke it yow,"
quod she,
"That ye han saved me my children deere!
Now rekke I nevere to been deed right
heere, 1090
Sith I stonde in youre love and in youre
grace,
No fors of death, ne whan my spirit pace!

"O tendre, o deere, o yonge children
myne!
Youre woful mooder wende stedfastly 1094
That cruel houndes or som foul vermyne
Hadde eten yow, but God, of his mercy,
And youre benyngne fader tendrely

Hath doon yow kept," — and in that
same stounde
Al sodeynly she swapte adoun to grounde

And in hire swough so sadly holdeth
she 1100
Hire children two, whan she gan hem
t'embrace,
That with greet sleighte and greet diffi-
cultee
The children from hire arm they gonne
arace
O many a teere on many a pitous face
Doun ran of hem that stooden hire
bisyde, 1105
Unnethe abouten hire myghte they abyde

Walter hire gladeth, and hire sorwe
slaketh,
She riseth up, abayed, from hire traunce,
And every wight hire joye and feeste
maketh
Til she hath caught agayn hire con-
tenaunce 1110
Walter hire dooth so feithfully plesaunce
That it was deyntee for to seen the cheere
Bitwixe hem two, now they been met
yfeere

Thise ladyes, whan that they hir tyme
say,
Han taken hire and into chambre gon, 1115
And strepen hire out of hire rude array,
And in a clooth of gold that brighte shoon,
With a coroune of many a riche stoon
Upon hire heed, they into halle hire
broghte,
And ther she was honoured as hire oghte

Thus hath this pitous day a blisful
ende, 1121
For every man and womman dooth his
myght
This day in murthe and revel to dispende
Til on the welkne shoon the sterres lyght
For moore solempne in every mannes
syght 1125
This feste was, and gretter of costage,
Than was the revel of hire mariage

Ful many a yeer in heigh prosperitee
Lyven these two in concord and in reste,

And richely his doghter maryed he 1130
 Unto a lord, oon of the worthieste
 Of al Ytaille, and thanne in pees and reste
 His wyves fader in his court he kepeth,
 Til that the soule out of his body crepeth

His sone succedeth in his heritage 1135
 In reste and pees, after his fader day,
 And fortunat was eek in marriage,
 Al putte he nat his wyf in greet assay
 This world is nat so strong, it is no nay,
 As it hath been in olde tymes yoore, 1140
 And herkneth what this auctour seith
 therfoore

This storne is seyde, nat for that wyves
 sholde
 Folwen Grislide as in humyltee,
 For it were mportable, though they wolde,
 But for that every wight, in his degree, 1145
 Sholde be constant in adversitee
 As was Grislide, therefore Petrak writeth
 This storne, which with heigh stail he
 enditeth

For, sith a womman was so pacient
 Unto a mortal man, wel moore us oghte
 Receyven al in gree that God us sent, 1151
 For greet skile is, he preeve that he
 wroghte
 But he ne tempteth no man that he
 boghte,
 As seith Sent Jame, if ye his pistel rede,
 He preeveth folk al day, it is no drede, 1155

And suffreth us, as for oure exercise,
 With sharpe scourges of adversitee
 Ful ofte to be bete in sondry wise,
 Nat for to knowe oure wyl, for certes he,
 Er we were born, knew al oure freletee, 1160
 And for oure beste is al his governaunce
 Lat us thanne lyve in vertuous suffraunce

But o word, lordynges, herkneth er I go
 It were ful hard to fynde now-a-dayes
 In al a toun Grisildis thre or two, 1165
 For if that they were put to swiche assayes,
 The gold of hem hath now so badde alayes
 With bras, that thogh the coyne be fair at
 ye,
 It wolde rather breste a-two than plye

For which heere, for the Wyves love of
 Bathe — 1170

Whos lyf and al hire secte God mayntene
 In heigh maistrie, and elles were it scathe
 I wol with lusty herte, fresch and grene,
 Seyn yow a song to glade yow, I wene,
 And lat us stynte of earnestful matere 1175
 Herkneth my song that seith in this
 manere

Lenvoy de Chaucer

Grislide is deed, and eek hire pacience,
 And bothe atones buryed in Ytaille,
 For which I crie in open audience,
 No wedded man so hardy be t'assaille 1180
 His wyves pacience in trust to fynde
 Grisildis, for in certein he shal faille

O noble wyves, ful of heigh prudence,
 Lat noon humyltee youre tonge naille,
 Ne lat no clerk have cause or diligence 1185
 To write of yow a storne of swich mervaille
 As of Grisildis pacient and kynde,
 Lest Chichevache yow swelwe in hire
 entralle!

Folweth Ekko, that holdeth no silence,
 But evere answereth at the countretaille
 Beth nat bidaffed for youre innocence, 1191
 But sharply taak on yow the governaille
 Emprinteth wel this lessoun in youre
 mynde,
 For commune profit sith it may availle

Ye archewyves, stondeth at defense, 1195
 Syn ye be strong as is a greet camaille,
 Ne suffreth nat that men yow doon
 offense
 And sklendre wyves, fieble as in bataille,
 Beth egre as is a tygre yond in Ynde,
 Ay clappeth as a mille, I yow consaille 1200

Ne dred hem nat, doth hem no rever-
 ence
 For though thyn housbonde armed be in
 maille,
 The arwes of thy crabbed eloquence
 Shal perce his brest, and eek his aventaille
 In jalousie I rede eek thou hym bynde, 1205
 And thou shalt make hym couche as doth
 a quaille

If thou be fair, ther folk been in presence
 Shewe thou thy visage and thyn apparaille,
 If thou be foul, be fre of thy dispence,
 To gete thee freendes ay do thy travaille,
 Be ay of chiere as light as leef on lynde,
 And lat hym care, and wepe, and wrynge,
 and waille! 1212

[The following stanza, ll 1212^a-g, seems to have been the original ending of the tale. It stands after the Envoy in most of the manuscripts which preserve it, but it may have been meant to follow l 1162 or l 1169

Bihould the murye wordes of the Hoost

This worthy Clerk, whan ended was his
 tale, 1212^a
 Oure Hooste seyde, and swoor, "By Goddes
 bones,
 Me were levere than a barel ale

My wyf at hoom had herd this legende
 ones!
 This is a gentil tale for the nones,
 As to my purpos, wiste ye my wille,
 But thyng that wol nat be, lat it be stille";

Heere endeth the Tale of the Clerk of Oxenford

THE MERCHANT'S PROLOGUE

The Prologe of the Marchantes Tale

"Wepying and waylyng, care and oother
 sorwe

I knowe ynogh, on even and a-morwe,"
 Quod the Marchant, "and so doon oother
 mo 1215

That wedded been I trowe that it be so,
 I or wel I woot it fareth so with me
 I have a wyf, the worste that may be,
 For thogh the feend to hire ycoupled were,
 She wolde hym overmacche, I dar wel
 swere 1220

What sholde I yow reherce in special
 Hur hye malice? She is a shrewe at al
 Ther is a long and large difference
 Bitwix Grisildis grete pacience
 And of my wyf the passyng crueltee 1225
 Were I unbounden, also moot I thee!
 I wolde nevere eft comen in the snare
 We wedded men lyven in sorwe and care
 Assaye whoso wole, and he shal fynde

That I seye sooth, by Seint Thomas of
 Ynde, 1230

As for the moore part, I sey nat alle
 God shilde that it sholde so bifalle!

A' goode sire Hoost, I have ywedded bee
 Thise monthes two, and moore nat,
 pardee,

And yet, I trowe, he that al his lyve 1235
 Wyflees hath been, thogh that men wolde
 him ryve

Unto the herte, ne koude in no manere
 Tellen so muchel sorwe as I now heere
 Koude tellen of my wyves cursednesse!"

"Now," quod oure Hoost, "Marchaunt,
 so God yow blesse, 1240

Syn ye so muchel knowen of that art,
 Ful hertely I pray yow telle us part"

"Gladly," quod he, "but of myn owene
 soore,

For soory herte, I telle may namoore"

THE MERCHANT'S TALE

Heere bigynneth the Marchantes Tale

Whlom ther was dwellynge in Lum-
 bardye 1245
 A worthy knyght, that born was of Pavye,
 In which he lyved in greet prosperitee,
 And sixty yeer a wyfles man was hee,
 And folwed ay his bodily delyt
 On women, ther as was his appetyt, 1250
 As doon these fooles that been seculer
 And whan that he was passed sixty yeer,
 Were t for hoolynesse or for dotage,
 I kan nat seye, but swich a greet corage
 Hadde this knyght to been a wedded
 man 1255
 That day and nyght he dooth al that he
 kan
 T'espren where he myghte wedded be,
 Preyinge oure Lord to graunten him that he
 Mighte ones knowe of thulke blisful lyf
 That is bitwixe an housbonde and his
 wyf, 1260
 And for to lyve under that hooly boond
 With which that first God man and wom-
 man bond
 "Noon oother lyf," seyde he, "is worth a
 bene,
 For wedlok is so esy and so clene,
 That in this world it is a paradyss" 1265
 Thus seyde this olde knyght, that was so
 wys
 And certainly, as sooth as God is kyng,
 To take a wyf it is a glorious thyng,
 And namely whan a man is oold and hoor,
 Thanne is a wyf the fruyt of his tresor 1270
 Thanne sholde he take a yong wyf and
 a feir,
 On which he myghte engendren hym an
 hear,
 And lede his lyf in joye and in solas,
 Where as these bachelers synge "allas,"
 Whan that they fynden any adversitee
 In love, which nys but chuldyssh vanytee
 And trewely it sit wel to be so, 1277
 That bachelers have often payne and wo,
 On brotel ground they buyde, and brotel-
 nesse
 They fynde, whan they wene sikernesse
 They lyve but as a bryd or as a beest, 1281

In libertee, and under noon arreest,
 Ther as a wedded man in his estaat
 Lyveth a lyf blisful and ordinaat,
 Under this yok of marriage ybounde 1285
 Wel may his herte in joy and blisse
 habounde,
 For who kan be so buxom as a wyf?
 Who is so trewe, and eek so ententyf
 To kepe hym, syk and hool, as is his make?
 For wele or wo she wole hym nat for-
 sake, 1290
 She nys nat wery hym to love and serve,
 Thogh that he lye bedrede, til he sterve
 And yet somme clerkes seyn it nys nat so,
 Of whiche he Theofraste is oon of the
 What force though Theofraste liste lye?
 "Ne take no wyf," quod he, "for hous-
 bondrye, 1296
 As for to spare in household thy dispence
 A trewe servant dooth moore diligence
 Thy good to kepe, than thyn owene wyf,
 For she wol clayme half part al hur lyf 1300
 And if that thou be syk, so God me save,
 Thy verray freendes, or a trewe knave,
 Wol kepe thee bet than she that waiteth ay
 After thy good and hath doon many a day
 And if thou take a wyf unto thyn hood,
 Ful lightly maystow been a coke-
 wold" 1306
 This sentence, and an hundred thynges
 worse,
 Writeth this man, ther God his bones
 corse!
 But take no kep of al swich vanytee,
 Deffie Theofraste, and herke me 1310
 A wyf is Goddes yifte verraily,
 Alle othere manere yiftes hardily,
 As londes, rentes, pasture, or commune,
 Or moebles, alle been yiftes of Fortune,
 That passen as a shadwe upon a wal 1315
 But drede nat, if pleynly speke I shal,
 A wyf wol laste, and in thyn hous endure,
 Wel longer than thee list, paraventure
 Marriage is a ful greet sacrament
 He which that hath no wyf, I holde hym
 shent, 1320
 He lyveth helplees and al desolat, —

I speke of folk in seculer estaat
 And herke why, I sey nat this for noght,
 That womman is for mannes helpe
 ywroght

The hye God, whan he hadde Adam
 made, 1325

And saugh him al allone, bely-naked,
 God of his grete goodnesse seyde than,
 "Lat us now make an helpe unto this man
 lyk to hymself", and thanne he made him
 Eve

Heere may ye se, and heerby may ye
 preve, 1330

That wyf is mannes helpe and his confort,
 His paradys terrestre, and his disport
 So buxom and so vertuou is she,
 They moste nedes lyve in unitee
 O fleesh they been, and o fleesh, as I

gesse, 1335
 Hath but oon herte, in wele and in dis-
 tresse

A wyf! a, Sente Marie, *benedicite!*
 How myghte a man han any adversitee
 That hath a wyf? Certes, I kan nat seye
 The blisse which that is bitwixe hem
 tweye 1340

Ther may no tonge telle, or herte thynke
 If he be povre, she helpeth hym to swynke,
 She kepeth his good, and wasteth never
 a deel,

Al that hire housbonde lust, hire liketh
 weel,

She seith nat ones "nay," whan he seith
 "ye," 1345

"Do this," seith he, "Al redy, sire,"
 seith she

O blusful ordre of wedlok precious,
 Thou art so murye, and eek so vertuou,
 And so commended and appreveed eek
 That every man that halt hym worth a
 leek, 1350

Upon his bare knees oughte al his lyf
 Thanken his God that hym hath sent a
 wyf,

Or elles preye to God hym for to sende
 A wyf, to laste unto his lyves ende
 For thanne his lyf is set in sikernesse, 1355
 He may nat be deceyved, as I gesse,
 So that he werke after his wyves reed
 Thanne may he boldely beren up his heed,
 They been so trewe, and therwithal so
 wyse;

For which, if thou wolt werken as the
 wyse, 1360

Do alwey so as wommen wol thee rede
 Lo, how that Jacob, as thise clerkes rede,

By good conseil of his mooder Rebekke,
 Boond the kydes skyn aboute his nekke,
 For which his fadres beny son he wan 1365

Lo Judith, as the storie eek telle kan,
 By wys conseil she Goddes peple kepste,
 And slow hym Olofernus, whil he slepte

Lo Abigayl, by good conseil, how she
 Saved hir housbonde Nabal, whan that
 he 1370

Sholde han be slayn, and looke, Ester also
 By good conseil delyvered out of wo
 The peple of God, and made hym Mar-
 dochee

Of Assuere enhaunced for to be
 Ther nys no thyng in gree super-
 latyf, 1375

As seith Senek, above an humble wyf
 Suffre thy wyves tonge, as Catoun bit,
 She shal comande, and thou shalt suffren
 it,

And yet she wole obeye of curteasye
 A wyf is keper of thyn housbondrye, 1380
 Wel may the sike man biwalle and wepe,
 Ther as ther nys no wyf the hous to kepe
 I warne thee, if wisely thou wolt wirche,
 Love wel thy wyf, as Crist loved his
 churche

If thou lovest thyself, thou lovest thy
 wyf, 1385

No man hateth his fleesh, but in his lyf
 He fostreth it, and therefore bidde I thee,
 Cherisse thy wyf, or thou shalt nevere
 thee

Housbonde and wyf, what so men jape or
 pleye,

Of worldly folk holden the siker weye, 1390
 They been so knyght ther may noon harm
 bityde,

And namely upon the wyves syde
 For which this Januarie, of whom I tolde,
 Considered hath, inwith his dayes olde,
 The lusty lyf, the vertuou quyete, 1395
 That is in marriage hony-sweete,
 And for his freendes on a day he sente,
 To tellen hem th'effect of his entente

With face sad his tale he hath hem toold
 He seyde, "Freendes, I am hoor and
 oold, 1400

And almost, God woot, on my pittes
brynke,

Upon my soule somewhat moste I thynke
I have my body folly despended,
Blessed be God that it shal been amended!

For I wol be, certeyn, a wedded man, 1405
And that anon in al the haste I kan
Unto som mayde fair and tendre of age,

I prey yow, shapeth for my mariage
Al sodeynly, for I wol nat abyde,
And I wol fonde t'espian, on my syde, 1410

To whom I may be wedded hastily
But forasmuche as ye been mo than I,
Ye shullen rather swich a thyng espyen

Than I, and where me best were to allyen
But o thyng warne I yow, my freendes
deere, 1415

I wol noon oold wyf han in no manere
She shal nat passe twenty yeer, certayn,
Oold fissh and yong flessch wolde I have
ful fayn

Bet is," quod he, "a pyk than a pykerel,
And bet than old beef is the tendre
veel 1420

I wol no womman thritty yeer of age,
It is but bene-straw and greet forage
And eek thise olde wydwes, God it woot,

They konne so muchel craft on Wades
boot,
So muchel broken harm, whan that hem
leste, 1425

That with hem sholde I nevere lyve in
reste

For sondry scoles maken sotile clerkis,
Womman of manye scoles half a clerk is
But certeynly, a yong thyng may men gye,

Right as men may warm wex with handes
plye 1430

Wherfore I sey yow pleynly, in a clause,
I wol noon oold wyf han right for this
cause

For if so were I hadde swich myschaunce,
That I in hire ne koude han no plesaunce,
Thanne sholde I lede my lyf in avoutrye,

And go straight to the devel, whan I
dye 1436

Ne children sholde I none upon hire geten,
Yet were me levere houndes had me eten,
Than that myn heritage sholde falle
In straunge hand, and this I telle yow
alle 1440

I dote nat, I woot the cause why

Men sholde wedde, and forthermoore
woot I,

Ther speketh many a man of mariage
That woot namoore of it than woot my
page,

For whiche causes man sholde take a
wyf 1445

If he ne may nat lyven chaast his lyf,
Take hym a wyf with greet devocoun,
By cause of leveful procreacioun

Of children, to th'onour of God above,
And nat oonly for paramour or love, 1450
And for they sholde leccherye eschue,

And yelde hir dette whan that it is due,
Or for that ech of hem sholde helpen oother
In meschief, as a suster shal the brother,
And lyve in chastitee ful holly 1455

But sres, by youre leve, that am nat I
For, God be thanked! I dar make avaunt,
I feele my lymes stark and suffisaunt

To do al that a man bilongeth to,
I woot myselfen best what I may do 1460
Though I be hoor, I fare as dooth a tree

That blometh er that fruyt ywoxen bee,
And blosmy tree nys neither drye ne deed.
I feele me nowhere hoor but on myn heed,

Myn herte and alle my lymes been as
grene 1465

As laurer thurgh the yeer is for to seme.
And syn that ye han herd al myn entente,
I prey yow to my wyl ye wole assente "

Diverse men diversely hym tolde
Of mariage manye ensamples olde 1470
Somme blamed it, somme preysed it,

certeyn,
But atte laste, shortly for to seyn,
As al day falleth altercacioun

Bitwixen freendes in disputisoun,
Ther fil a stryf bitwixe his bretheren
two, 1475

Of whiche that oon was cleped Placebo,
Justinus soothly called was that oother
Placebo seyde, "O Januarie, brother,

Ful litel nede hadde ye, my lord so deere,
Consel to axe of any that is heere, 1480
But that ye been so ful of sapience

That yow ne lketh, for youre heighe pru-
dence,
To weyven fro the word of Salomon
This word seyde he unto us everychon

'Wirk alle thyng by conseil,' thus seyde
he, 1485

'And thanne shaltow nat repente thee'
But though that Salomon spak swich a
word,

Myn owene deere brother and my lord,
So wysly God my soule brynge at reste,
I holde youre owene conseil is the
beste 1490

For, brother myn, of me taak this motyf,
I have now been a court-man al my lyf,
And God it woot, though I unworthy be,
I have stonden in ful greet degree
Abouten lordes of ful heigh estaat, 1495
Yet hadde I nevere with noon of hem
debaat

I nevere hem contramed, trewely,
I woot wel that my lord kan moore than I
What that he seith, I holde it ferme and
stable,

I seye the same, or elles thyng sem-
blable 1500

A ful greet fool is any conseilour
That serveth any lord of heigh honour,
That dar presume, or elles thenken it,
That his conseil sholde passe his lordes wit
Nay, lordes been no foolles, by my fay! 1505
Ye han yourelven shewed heer to-day
So heigh sentence, so holly and weel,
That I consente and conferme everydeel
Your wordes alle and youre opinoun
By God, ther nys no man in al this toun,
Ne in Ytaille, that koude bet han sayd!
Crist halt hym of this conseil ful wel
apayd 1512

And trewely, it is an heigh corage
Of any man that stapen is in age
To take a yong wyf, by my fader kyn, 1515
Youre herte hangeth on a joly pyn!
Dooth now in this matiere right as yow
leste,

For finally I holde it for the beste "
Justinus, that ay stille sat and herde,
Right in this wise he to Placebo an-
swerde 1520

"Now, brother myn, be pacient, I preye,
Syn ye han seyde, and herkneth what I seye
Senek, among his othere wordes wyse,
Seith that a man oghte hym right wel avyse
To whom he yeveth his lond or his catel
And syn I oghte avyse me right wel 1526
To whom I yeve my good away fro me,
Wel muchel moore I oghte avysed be
To whom I yeve my body for alwey

I warne yow wel, it is no childes pley 1530
To take a wyf withouten avysement
Men moste enquire, this is myn assent,
Wher she be wys, or sobre, or dronkelewe,
Or proud, or elles ootherweys a shrewe,
A chidestere, or wastour of thy good, 1535
Or riche, or poore, or elles mannyssh wood
Al be it so that no man fynden shal
Noon in this world that trotteth hool in al,
Ne man, ne beest, swich as men koude
devyse,

But natheles it oghte ynough suffice 1540
With any wyf, if so were that she hadde
Mo goode thewes than hire vices badde,
And al this axeth leyser for t'enquere
For, God it woot, I have wept many a
teere

Ful pryvely, syn I have had a wyf 1545
Preye whoso wole a wedded mannes lyf,
Certein I fynde in it but cost and care
And observances, of alle blisses bare
And yet, God woot, my neighebores
aboute,

And namely of wommen many a route, 1550
Seyn that I have the mooste stedefast wyf,
And eek the mekeste oon that bereth lyf,
But I woot best where wryngeth me my
sho

Ye mowe, for me, right as yow liketh do,
Avyseth yow — ye been a man of age —
How that ye entren into mariage, 1556
And namely with a yong wyf and a fair
By hym that made water, erthe, and air,
The yongeste man that is in al this route
Is busy ynough to bryngen it aboute 1560
To han his wyf allone Trusteth me,
Ye shul nat plesen hire fully yeres thre,
This is to seyn, to doon hire ful plesaunce
A wyf axeth ful many an observance
I prey yow that ye be nat yvele apayd "
"Wel," quod this Januarie, "and
hastow sayd? 1566

Straw for thy Senek, and for thy proverbes!
I counte nat a panyer ful of herbes
Of scole-termes Wyser men than thow,
As thou hast herd, assenteden right
now 1570

To my purpos Placebo, what sey ye?"
"I seye it is a cursed man," quod he,
"That letteth matrimoigne, sikerly "
And with that word they rysen sodeynly,
And been assented fully that he sholde 1575

Be wedded whanne hym liste, and where
he wolde

Heigh fantasye and curious bisynesse
Fro day to day gan in the soule impresse
Of Januarie aboute his marriage 1579
Many fair shap and many a fair visage
Ther passeth thurgh his herte nyght by
nyght,

As whoso tooke a mirour, polissed bryght,
And sette it in a commune market-place,
Thanne sholde he se ful many a figure pace
By his mirour, and in the same wyse 1585
Gan Januarie inwith his thought devyse
Of maydens whiche that dwelten hym
busyde

He wiste nat wher that he myghte abyde
For if that oon have beaute in hir face,
Another stant so in the peples grace 1590
For hire sadnesse and hire benyngnytee
That of the peple grettest voys hath she,
And somme were riche, and hadden badde
name

But natheless, bitwixe earnest and game,
He atte laste apoynted hym on oon, 1595
And leet alle othere from his herte goon,
And chees hire of his owene auctoritee,
For love is blynd alday, and may nat see
And whan that he was in his bed ybrought,
He purtreied in his herte and in his
thought 1600

Hir fresshe beautee and hir age tendre,
Hir myddel smal, hire armes longe and
sklendre,

Hir wise governaunce, hir gentillesse,
Hir wommanly berynge, and hire sad-
nesse

And whan that he on hire was conde-
scended, 1605

Hym thoughte hus choys myghte nat ben
amended

For whan that he hymself concluded
hadde,

Hym thoughte ech oother mannes wit so
badde

That impossible it were to repplye
Agayn hus choys, this was his fantasye 1610
His freendes sente he to, at his instaunce,
And preyed hem to doon hym that
plesaunce,

That hastily they wolden to hym come,
He wolde abregge hir labour, alle and
some

Nedeth namoore for hym to go ne ryde,
He was apoynted ther he wolde abyde 1615

Placebo cam, and eek his freendes soone,
And alderfirst he bad hem alle a boone,
That noon of hem none argumentes make
Agayn the purpos which that he hath
take, 1620

Which purpos was pleasant to God, seyde
he,

And verray ground of his prosperitee

He seyde ther was a mayden in the toun,
Which that of beautee hadde greet renoun
Al were it so she were of smal degree, 1625
Suffiseth hym hir yowthe and hir beautee
Which mayde, he seyde, he wolde han to
his wyf,

To lede in ese and hoolynesse hus lyf,
And thanked God that he myghte han
hire al,

That no wight his blisse parten shal 1630
And preyed hem to laboure in this nede,
And shapen that he faille nat to spede,
For thanne, he seyde, his spirit was at ese
"Thanne is," quod he, "no thyng may me
displese,

Save o thyng priketh in my conscience, 1635
The which I wol reherce in youre presence

I have," quod he, "herd seyde, ful yoores
ago,

Ther may no man han parfite blisses two,
This is to seye, in erthe and eek in hevenc
For though he kepe hym fro the synnc
sevene, 1640

And eek from every branche of thilke tree,
Yet is ther so parfite felicitee

And so greet ese and lust in marriage,
That evere I am agast now in myn age
That I shal lede now so myrre a lyf, 1645
So delicat, withouten wo and stryf,
That I shal have myn hevenc in erthe
heere

For sith that verray hevenc is boght so
deere

With tribulacion and greet penaunce,
How sholde I thanne, that lyve in swich
plesaunce 1650

As alle wedded men doon with hire wyvys,
Come to the blisse ther Crist eterne on
lyve ys?

This is my drede, and ye, my bretheren
tweye,

Assoilth me this question, I preye "

Justinus, which that hated his folye, 1655
 Answerde anon right in his japerye,
 And for he wolde his longe tale abregge,
 He wolde noon auctoritee allegge,
 But seyde, "Sire, so ther be noon obstacle
 Oother than this, God of his hygh myr-
 acle 1660

And of his mercy may so for yow wirche
 That, er ye have youre right of hooly
 churche,

Ye may repente of wedded mannes lyf,
 In which ye seyn ther is no wo ne stryf
 And elles, God forbede but he sente 1665
 A wedded man hym grace to repente
 Wel ofte rather than a sengle man!
 And therefore, sire — the beste reed I kan —
 Dispere yow noght, but have in youre
 memorie,

Paraunter she may be youre purgatorie!
 She may be Goddes meene and Goddes
 whippe, 1671
 Thanne shal youre soule up to hevене
 skippe

Swifter than dooth an arwe out of a bowe
 I hope to God, herafter shul ye knowe
 That ther nys no so greet felcotee 1675
 In marriage, ne nevere mo shal bee,
 That yow shal lette of youre savacion,
 So that ye use, as skile is and reson,
 The lustes of youre wyf attemprely, 1679
 And that ye plesse hire nat to amorously,
 And that ye kepe yow eek from oother
 synne

My tale is doon, for my wit is thynne
 Beth nat agast herot, my brother deere,
 But lat us waden out of this mateere
 The Wyf of Bathe, if ye han understonde,
 Of marriage, which ye have on honde, 1686
 Declared hath ful wel in litel space
 Fareth now wel, God have yow in his
 grace "

And with this word thus Justyn and his
 brother
 Han take hir leve, and ech of hem of
 oother 1690
 For whan they saughe that it moste nedes
 be,

They wroghten so, by sly and wys treetee,
 That she, this mayden, which that Mayus
 hughte,

As hastily as evere that she myghte,

I trowe it were to longe yow to tarie,
 If I yow tolde of every scrit and bond
 By which that she was feffed in his lond,
 Or for to herkennen of hur riche array
 But finally ycomen is the day 1700
 That to the churche bothe be they went
 For to receive the hooly sacrament
 Forth comth the preest, with stole aboute
 his nekke,

And bad hire be lyk Sarra and Rebekke
 In wysdom and in trouthe of marriage, 1705
 And seyde his orisons, as is usage,
 And croucheth hem, and bad God sholde
 hem blesse,
 And made al siker ynogh with hoolynesse
 Thus been they wedded with sol-
 empnitee,

And at the feeste sitteth he and she 1710
 With othere worthy folk upon the deys
 Al ful of joye and blusse is the paleys,
 And ful of instrumentz and of vitaille,
 The mooste deyntevous of al Ytaille
 Biforn hem stooode instrumentz of swich
 soun 1715

That Orpheus, ne of Thebes Amphion,
 Ne maden nevere swich a melodye
 At every cours thanne cam loud myn-
 stralcye,

That nevere tromped Joab for to heere,
 Nor he Theodomas, yet half so cleere, 1720
 At Thebes, whan the citee was in doute
 Bacus the wyn hem shynketh al aboute,
 And Venus laugheth upon every wight,
 For Januarie was bicomē hir knyght,
 And wolde bothe assayen his corage 1725
 In libertee, and eek in marriage,
 And with hire fyrbrond in hire hand aboute
 Daunceth biforn the bryde and al the
 route

And certainly, I dar right wel seyn this,
 Ymeneus, that god of weddyng is, 1730
 Saugh nevere his lyf so myrie a wedded
 man

Hoold thou thy pees, thou poete Marcian,
 That writest us that ilke weddyng murie
 Of hire Philologie and hym Meicurse,
 And of the songes that the Muses songe!
 To smal is bothe thy penne, and eek thy
 tonge, 1736

For to descryven of this marriage
 Whan tendre youthe hath wedded stoup-

Ther is swich myrthe that it may nat be
written

Assayeth it youreself, thanne may ye
witen 1740

If that I lye or noon in this matiere
Mayus, that sit with so benyngne a
chiere,

Hire to biholde it semed fayerye
Queene Ester looked nevere with swich an
ye

On Assuer, so meke a look hath she 1745
I may yow nat devyse al hir beautee
But thus muche of hire beautee telle I may,
That she was lyk the brighte morwe of
May,

Fulfid of alle beautee and plesaunce
This Januarie is ravysshed in a traunce
At every tyme he looked on hir face, 1751
But in his herte he gan hire to manace
That he that nyght in armes wolde hire
streynre

Harder than evere Parys dide Eleyne
But natheles yet hadde he greet pitee 1755
That thilke nyght offenden hire moste he,
And thoughte, "Allas! O tendre creature,
Now wolde God ye myghte wel endure
Al my corage, it is so sharp and keene!
I am agast ye shul it nat susteene 1760
But God forbede that I dide al my myght!
Now wolde God that it were woxen nyght,
And that the nyght wolde lasten everemo
I wolde that al this peple were ago"
And finally he dooth al his labour, 1765
As he best myghte, savyng his honour,
To haste hem fro the mete in subtil wyse

The tyme cam that resoun was to ryse,
And after that men daunce and drynken
faste,
And spices al aboute the hous they
caste, 1770

And ful of joye and blisse is every man, —
Al but a squyer, highte Damyan,
Which carf biforn the knyght ful many a
day

He was so ravysshed on his lady May
That for the verray peyne he was ny
wood 1775

Almoost he swelte and swowned ther he
stood,
So soore hath Venus hurt hym with hire
brond,
As that she bar it daunsynge in hire hond,

And to his bed he wente hym hastily
Namooore of hym as at this tyme speke I,
But there I lete hym wepe ynogh and
pleyne, 1781

Til fresshe May wol rewen on his peyne
O perillous fyr, that in the bedstraw
bredeth!

O famulher foo, that his servyce bedeth!
O servant traytour, false hoomly hewe, 1785
Lyk to the naddre in bosom sly untrewre,
God shilde us alle from youre aqueyn-
taunce!

O Januarie, dronken in plesaunce
In mariage, se how thy Damyan,
Thyn owene squer and thy borne man, 1790
Entendeth for to do thee vleynye
God graunte thee thyn hoomly fo t'espye!
For in this world nys worse pestalence
Than hoomly foo al day in thy presence
Parfourned hath the sonne his ark
diurne, 1795

No lenger may the body of hym sojurne
On th'orisonste, as in that latitude
Nyght with his mantel, that is derk and
rude,

Gan oversprede the hemysperie aboute,
For which departed is this lusty route 1800
Fro Januarie, with thank on every syde
Hoom to hir houses lustily they ryde,
Where as they doon hir thynges as hem
leste,

And whan they sye hir tyme, goon to
reste

Soone after that, this hastif Januarie 1805
Wolde go to bedde, he wolde no lenger tarye
He drynketh ypocras, clarree, and vernage
Of spices hoote, t'encreessen his corage,
And many a letuarie hath he ful fyn,
Swiche as the cursed monk, daun Con-
stantyn, 1810

Hath written in his book *De Contu*,
To eten hem alle he nas no thyng eschu
And to his privee freendes thus seyde he
"For Goddes love, as soone as it may be,
Lat voyden al this hous in curteys wyse"
And they han doon right as he wol
devyse 1815

Men drynken, and the travers drawe anon
The bryde was brought abedde as stille as
stoon,
And whan the bed was with the preest
yblessed,

Out of the chambre hath every wight hym
dressed, 1820

And Januarie hath faste in armes take
His fresshe May, his paradys, his make
He lulleth hire, he kisseth hire ful ofte,
With thikke brustles of his berd unsofte,
Lyk to the skyn of houndfyssh, sharp as
brere — 1825

For he was shave al newe in his manere —
He rebuth hire aboute hir tendre face,
And seyde thus, "Allas! I moot trespace
To yow, my spouse, and yow greetly
offende,

Er tyme come that I wil down descende
But natheles, considereth this," quod
he, 1831

"Ther nys no werkman, whatsoever he be,
That may bothe werke wel and hastily,
This wol be doon at leyser parfitly
It is no fors how longe that we pleye, 1835
In trewe wedlok coupled be we tweye,
And blessed be the yok that we been inne,
For in oure actes we mowe do no synne
A man may do no synne with his wyf,
Ne hurte hymselfen with his owene
knyf, 1840

For we han leve to pleye us by the lawe'
Thus laboureth he til that the day gan
dawe,

And thanne he taketh a sop in fyn clarree,
And upright in his bed thanne sitteth he,
And after that he sang ful loude and
cleere, 1845

And kiste his wyf, and made wantown
cheere

He was al coltassh, ful of ragerye,
And ful of jargon as a flekked pye
The slakke skyn aboute his nekke shaketh,
Whil that he sang, so chaunteth he and
craketh 1850

But God woot what that May thoughte in
hir herte,

Whan she hym saugh up sittynge in his
sherte,

In his nyght-cappe, and with his nekke
lene,

She preyseth nat his pleyng worth a bene
Thanne seide he thus, "My reste wol I
take, 1855

Now day is come, I may no lenger wake"
And doun he leyde his heed, and sleep til
pryme

And afterward, whan that he saugh his
tyme,

Up ryseth Januarie, but fresshe May
Heeld hire chambre unto the fourthe
day, 1860

As usage is of wyves for the beste
For every labour somtyme moot han
reste,

Or elles longe may he nat endure,
This is to sey, no lyves creature,
Be it of fyssh, or bryd, or beest, or
man 1865

Now wol I speke of woful Damyan,
That langwischeth for love, as ye shul
heere,

Therefore I speke to hym in this manere
I seye, "O sely Damyan, allas!
Andswere to my demaunde, as in this
cas 1870

How shaltow to thy lady, fresshe May,
Telle thy wo? She wole alwey seye nay
Eek if thou speke, she wol thy wo bawreye
God be thyn helpe! I kan no better seye"

This sike Damyan in Venus fyr 1875
So brenneth that he dyeth for desyr,
For which he putte his lyf in aventure
No lenger myghte he in this wye endure,
But prively a penner gan he borwe,
And in a lettre wroot he al his sorwe, 1880
In manere of a compleynt or a lay,
Unto his faire, fresshe lady May,
And in a purs of sylk, heng on his sherte
He hath it put, and leyde it at his herte

The moone, that at noon was thilke
day 1885

That Januarie hath wedded fresshe May
In two of Tawr, was into Cancre glyden,
So longe hath Mayus in hir chambre
abyden,

As custume is unto thise nobles alle
A bryde shal nat eten in the halle 1890
Til dayes foure, or thre dayes atte leeste,
Ypassed been, thanne lat hire go to feeste
The fourthe day compleet fro noon to
noon,

Whan that the heighe masse was ydoon,
In halle sit this Januarie and May, 1895
As fressh as is the brighte someres day.
And so bifel how that this goode man
Remembred hym upon this Damyan,
And seyde, "Seynte Marie! how may this
be,

That Damyan entendeth nat to me? 1900
Is he ay syk, or how may this bityde?"
His squeres, whiche that stooden ther
bisyde,

Excused hym by cause of his siknesse,
Which letted hym to doon his bisynesse,
Noon oother cause myghte make hym
tarye 1905

"That me forthynketh," quod this
Januarie,

"He is a gentyl squer, by my trouthe!
If that he deyde, it were harm and routhe
He is as wys, discreet, and as secree
As any man I woot of his degree, 1910
And therto manly, and eek servysable,
And for to been a thrifty man right able
But after mete, as soone as evere I may,
I wol myself visite hym, and eek May,
To doon hym al the confort that I kan"
And for that word hym blessed every
man, 1916

That of his bountee and his gentillesse
He wolde so conforten in siknesse
His squer, for it was a gentyl dede
"Dame," quod this Januarie, "taak good
hede, 1920

At after-mete ye with youre wommen alle,
Whan ye han been in chambre out of this
halle,

That alle ye go se this Damyan 1923
Dooth hym disport — he is a gentyl man,
And telleth hym that I wol hym visite,
Have I no thyng but rested me a lite,
And spede yow faste, for I wole abyde
Til that ye slepe faste by my syde"

And wth that word he gan to hym to calle
A squer, that was marchal of his halle, 1930
And tolde hym certeyn thynges, what he
wolde

This fresshe May hath streight hir wey
yholde,

With alle hir wommen, unto Damyan
Doun by his beddes syde sit she than,
Confortyng hym as goodly as she may
This Damyan, whan that his tyme he
say, 1936

In secree wise his purs and eek his bille,
In which that he ywriten hadde his wille,
Hath put into hire hand, withouten moore,
Save that he siketh wonder depe and
soore, 1940

And softly to hire right thus seyde he

"Mercy! and that ye nat discovere me,
For I am deed if that this thyng be kyd"
This purs hath she inwath hir bosom hyd,
And wente hire wey, ye gete namoore of
me 1945

But unto Januarie ycomen is she,
That on his beddes syde sit ful softe
He taketh hire, and kisseth hire ful ofte,
And leyde hym doun to slepe, and that
anon

She feyned hire as that she moste gon 1950
Ther as ye woot that every wight moot
neede,

And whan she of this bille hath taken
heede,

She rente it al to cloutes atte laste,
And in the pryvee softly it caste
Who studieth now but faire fresshe
May? 1955

Adour by olde Januarie she lay,
That sleep til that the coughe hath hym
awaked

Anon he preyde hire strepen hire al naked,
He wolde of hire, he seyde, han som
plesaunce,

And seyde hir clothes dide hym encom-
braunce, 1960

And she obeyeth, be hire hef or looth
But lest that precious folk be with me
wrooth,

How that he wroghte, I dar nat to yow
telle,

Or whether hire thoughte it paradys or
helle

But heere I lete hem werken in hir wyse
Til evensong rong, and that they moste
aryse 1966

Were it by destynes or aventure,
Were it by influence or by nature,
Or constellacion, that in swich estaat
The hevene stood, that tyme fortunaat
Was for to putte a bille of Venus werkes —
For alle thyng hath tyme, as seyn thuse
clerkes — 1972

To any womman, for to gete hire love,
I kan nat seye, but grete God above,
That knoweth that noon act is causeless,
He deme of al, for I wole holde my
pees 1976

But sooth is this, how that this fresshe
May

Hath take swich impressioun that day,

For pitee of this sike Damyan,
That from hire herte she ne dryve kan 1980
The remembrance for to doon hym ese
"Certeyn," thoughte she, "whom that this
thyng displese,

I rekke nocht, for heere I hym assure
To love hym best of any creature,
Though he namooore hadde than his
sherte" 1985

Lo, pitee renneth soone in gentil herte!
Heere may ye se how excellent franchise
In women is, when they hem narwe
avyse

Som tyrant is, as ther be many oon,
That hath an herte as hard as any
stoon, 1990

Which wolde han lat hym sterven in the
place

Wel rather than han graunted hym hire
grace,

And hem rejoysen in hire crueel pryde,
And rekke nat to been an homycide

This gentil May, fulfilled of pitee, 1995
Right of hire hand a lettre made she,
In which she graunteth hym hire verray
grace

Ther lakketh nocht, oonly but day and
place,

Wher that she myghte unto his lust suffise,
For it shal be right as he wole devyse 2000

And whan she saugh hir tyme, upon a day,
To visite this Damyan gooth May,
And sotilly this lettre doun she threste
Under his pilwe, rede it if hym leste
She taketh hym by the hand, and harde
hym twiste 2005

So secretly that no wight of it wiste,
And bad hym been al hool, and forth she
wente

To Januarie, whan that he for hire sente
Up riseth Damyan the nexte morwe,
Al passed was his siknesse and his sorwe
He kembeth hym, he proyneth hym and
pyketh, 2011

He dooth al that his lady lust and lyketh,
And eek to Januarie he gooth as lowe
As evere dide a dogge for the bowe

He is so plesant unto every man 2015
(For craft is al, whoso that do it kan)
That every wight is fayn to speke hym
good,

And fully in his lady grace he stood

Thus lete I Damyan aboute his nede,
And in my tale forth I wol procede 2020

Somme clerkes holden that felicittee
Stant in delht, and therefore certeyn he,
This noble Januarie, with al his myght,
In honest wyse, as longeth to a knyght,
Shoop hym to lyve ful deliciously 2025

His housynge, his array, as honestly
To his degree was madek as a kynges
Amonges othere of his honeste thynges,
He made a gardyn, walled al with stoon,
So fair a gardyn woot I nowher noon
For, out of doute, I verrally suppose 2031
That he that wroot the Romance of the
Rose

Ne koude of it the beautee wel devyse,
Ne Priapus ne myghte nat suffise,
Though he be god of gardyns, for to
telle 2035

The beautee of the gardyn and the welle,
That stood under a laurer alwey grene
Ful ofte tyme he Pluto and his queene,
Proserpina, and al hire fayerye,
Disporten hem and maken melodye 2040
Aboute that welle, and daunced, as men
tolde

This noble knyght, this Januarie the olde,
Swich deyntee hath in it to walke and
pleye,

That he wol no wight suffren bere the keye
Save he hymself, for of the smale wyket
He baar alwey of silver a clyket, 2046
With which, whan that hym leste, he it
unshette

And whan he wolde paye his wyf hir dette
In somer seson, thuder wolde he go,

And May his wyf, and no wight but they
two, 2050
And thynges whiche that were nat doon
abedde,

He in the gardyn parfourned hem and
spedde

And in this wyse, many a murye day,
Lyved this Januarie and fresshe May
But worldly joye may nat alwey dure 2055
To Januarie, ne to no creature

O sodeyn hap! o thou Fortune unstable!
Lyk to the scorpion so deceeyvable,
That flaterest with thyn heed whan thou
wolt styngge,

Thy tayl is deeth, thurgh thyn envenym-
ynge 2060

O brotil joye! o sweete venym queynte!
 O monstre, that so subtilly kanst peynte
 Thy yiftes under hewe of stidefastnesse,
 That thou deceyvest bothe moore and
 lesse!

Why hastow Januarie thus deceyved, 2065
 That haddest hym for thy fulle freend
 receyved?

And now thou hast biraft hym bothe his
 yen,

For sorwe of which desureth he to dyen

Allas! this noble Januarie free,
 Amydde his lust and his prosperitee, 2070
 Is woxen blynd, and that al sodeynly
 He wepeth and he wayleth pitously,
 And therwithal the fyr of jalousie,
 Lest that his wyf sholde falle in som
 folye, 2074

So brente his herte that he wolde fayn
 That som man bothe hire and hym had
 slayn

For neither after his deeth, nor in his lyf,
 Ne wolde he that she were love ne wyf,
 But evere lyve as wydwe in clothes blake,
 Soul as the turtle that lost hath hire
 make 2080

But atte laste, after a month or tweye,
 His sorwe gan aswage, sooth to seye,
 For whan he wiste it may noon oother be,
 He patiently took his adversitee,
 Save, out of doute, he may nat forgoon 2085
 That he nas jalous everemoore in oon,
 Which jalousye it was so outrageous,
 That neither in halle, n'yn noon oother
 hous,

Ne in noon oother place, neverthemo,
 He nolde suffre hire for to ryde or go, 2090
 But if that he had hond on hire alway,
 For which ful ofte wepeth fresshe May,
 That loveth Damyan so benyngely
 That she moot outhur dyen sodeynly,
 Or elles she moot han hym as hir leste 2095
 She wayteth whan hir herte wolde breste

Upon that oother syde Damyan
 Bicomen is the sorwefulleste man
 That evere was, for neither nyght ne day
 Ne myghte he speke a word to fresshe
 May, 2100

As to his purpos, of no swich mateere,
 But if that Januarie moste it heere,
 That hadde an hand upon hire everemo
 But natheless, by writyng to and fro,

And privee signes, wiste he what she
 mente, 2105

And she knew eek the fyn of his entente
 O Januarie, what myghte it thee availle,
 Thogh thou myghte se as fer as shuppes
 saalle?

For as good is blynd deceyved be
 As to be deceyved whan a man may se 2110
 Lo, Argus, which that hadde an hondred
 yen,

For al that evere he koude poure or pryen,
 Yet was he blent, and, God woot, so been
 mo,

That wenen wisly that it be nat so
 Passe over is an ese, I sey namoore 2115
 This fresshe May, that I spak of so
 yoore,

In warm wex hath emprented the clyket
 That Januarie bar of the smale wyket,
 By which into his gardyn ofte he wente,
 And Damyan, that knew al hre entente,
 The clyket countrefeted pryvely 2121
 Ther nys namoore to seye, but hastily
 Som wonder by this clyket shal bityde,
 Which ye shul heeren, if ye wole abyde

O noble Ovyde, ful sooth seystou, God
 woot, 2125

What sleighte is it, thogh it be long and
 hoot,

That Love nyl fynde it out in som manere?
 By Piramus and Tesbee may men leere,
 Thogh they were kept ful longe strete
 overal,

They been accorded, rownyng thurgh a
 wal, 2130

Ther no wight koude han founde out swich
 a sleighte

But now to purpos er that dayes eighte
 Were passed, er the month of Juyl, bifil
 That Januarie hath caught so greet a wil,
 Thurgh eggyng of his wyf, hym for to
 pleye 2135

In his gardyn, and no wight but they
 tweye,

That in a morwe unto this May seith he
 "Rys up, my wyf, my love, my lady free!
 The turtles voys is herd, my dowve sweete,
 The wynter is goon with alle his reynes
 weete 2140

Com forth now, with thyne eyen col-
 umbyn!

How fairer been thy brestes than is wyn!

The gardyn is enclosed al aboute,
Com forth, my white spouse¹ out of doute
Thou hast me wounded in myn herte, O
wyf! 2145

No spot of thee ne knew I al my lyf
Com forth, and lat us taken oure disport,
I chees thee for my wyf and my confort "
Swiche olde lewed wordes used he

On Damyan a signe made she, 2150
That he sholde go biforn with his chiket
This Damyan thanne hath opened the
wyket,

And in he sturte, and that in swich manere
That no wight myghte it se neither yheere,
And stille he sat under a bussh anon 2155

This Januarie, as blynd as is a stoon,
With Mayus in his hand, and no wight mo,
Into his fresshe gardyn is ago,
And clapte to the wyket sodeynly

"Now wyf," quod he, "heere nys but
thou and I, 2160

That art the creature that I best love
For by that Lord that sit in hevene above,
Levere ich hadde to dyen on a knyf,
Than thee offende, trewe deere wyf!

For Goddes sake, thank how I thee chees,
Noght for no covetise, doutelees, 2166
But only for the love I had to thee
And though that I be oold, and may nat
see,

Beth to me trewe, and I wol telle yow why
Thre thynges, certes, shal ye wynne
therby 2170

First, love of Crist, and to youreself honour,
And al myn heritage, toun and tour,
I yeve it yow, maketh chartres as yow
leste,

This shal be doon to-morwe er sonne reste,
So wisly God my soule brynge in blisse
I prey yow first, in covenant ye me kisse,
And though that I be jalous, wyte me
noght 2177

Ye been so depe enprented in my thought
That, whan that I considere youre beautee,
And therwithal the unhkly elde of me, 2180
I may nat, certes, though I sholde dye,
Forbere to been out of youre compaignye
For verray love, this is withouten doute
Now kys me, wyf, and lat us rome aboute "

This fresshe May, whan she thise wordes
herde, 2185

Benyngnely to Januarie answerde,

But first and forward she bigan to wepe
' I have," quod she, "a soule for to kepe
As wel as ye, and also myn honour,
And of my wyfthod thilke tendre flour, 2190
Which that I have assured in youre hond,
Whan that the preest to yow my body
bond,

Wherefore I wole answer in this manere,
By the leve of yow, my lord so deere
I prey to God that nevere dawe the day
That I ne sterve, as foule as womman
may, 2196

If evere I do unto my kyn that shame,
Or elles I empeyre so my name,
That I be fals, and if I do that lak,
Do strepe me and put me in a sak, 2200
And in the nexte ryver do me drenche
I am a gentil womman and no wenche
Why speke ye thus? but men been evere
untrewe,

And wommen have repreve of yow ay
newe

Ye han noon oother contenance, I leeve,
But speke to us of untrust and re-
preeve " 2206

And with that word she saugh wher
Damyan

Sat in the bussh, and coughen she bigan,
And with hir fynger signes made she
That Damyan sholde clymbe upon a
tree, 2210

That charged was with fruyt, and up he
wente

For verrally he knew al hire entente,
And every signe that she koude make,
Wel bet than Januarie, hir owene make,
For in a lettre she hadde toold hym al
Of this matere, how he werchen shal 2216
And thus I lete hym sitte upon the pyrie,
And Januarie and May romynge ful myrie
Bright was the day, and blew the firma-
ment,

Phebus hath of gold his stremes down
ysent, 2220

To gladen every flour with his warmnesse
He was that tyme in Geminis, as I gesse,
But litel fro his declynacion
Of Cancer, Jovis exaltacion 2224

And so bifel, that brighte morwe-tyde,
That in that gardyn, in the ferther syde,
Pluto, that is kyng of Fayerye,
And many a lady in his compaignye,

Folwyngc his wyf, the queene Proserpyna,
Which that he ravysshed out of Ethna 2230
Whil that she gadered floures in the
mede —

In Claudyan ye may the stories rede,
How in his grisely carte he hire fette —
This kyng of Fairye thanne adoun hym sette
Upon a bench of turves, fressh and grene,
And right anon thus seyde he to his
queene 2236

“My wyf,” quod he, “ther may no wight
seye nay,

Th'exprencse so preveth every day
The tresons whiche that wommen doon to
man

Ten hondred thousand [tales] tellen I kan
Notable of youre untrouthe and brotil-
nesse 2241

O Salomon, wys, and richest of richesse,
Fulfuld of sapience and of worldly glorie,
Ful worthy been thy wordes to memorie
To every wight that wit and reson kan
Thus preiseth he yet the bountee of man
'Amonges a thousand men yet foond I
oon, 2247

But of wommen alle foond I noon '
Thus seith the kyng that knoweth youre
wikkednesse

And Jhesus, *filius Syrak*, as I gesse, 2250
Ne speketh of yow but seelde reverence
A wyldc fyr and corrupt pestilence
So falle upon youre bodyes yet to-nyght!
Ne se ye nat this honorable knyght,
By cause, allas! that he is blynd and
old, 2255

His owene man shal make hym cokewold
Lo, where he sit, the lechour, in the treel
Now wol I graunten, of my magestee,
Unto this olde, blynde, worthy knyght
That he shal have ayeyn his eyen syght,
Whan that his wyf wold doon hym
vileynye 2261

Thanne shal he known al hire harlotrye,
Bothe in repreve of hire and othere mo”
“Ye shal?” quod Proserpyne, “wol
ye so? 2264

Now by my moodres sires soule I swere
That I shal yeven hire suffisant answeere,
And alle wommen after, for hir sake,
That, though they be in any gilt ytake,
With face boold they shulle hemself
excuse,

And bere hem doun that wolden hem
accuse 2270

For lak of answeere noon of hem shal dyen
Al hadde man seyn a thyng with bothe his
yen,

Yit shul we wommen visage it hardily,
And wepe, and swere, and chyde subtally,
So that ye men shul been as lewed as
gees 2275

What rekketh me of youre auctoritees?
I woot wel that this Jew, this Salomon,
Foond of us wommen foolles many oon
But though that he ne foond no good
womman,

Yet hath ther founde many another man
Wommen ful trewe, ful goode, and ver-
tuuous 2281

Witnesse on hem that dwelle in Cristes
hous,

With martirdom they preved hire con-
stance

The Romayn geestes eek make remem-
brance

Of many a verray, trewe wyf also 2285
But, sire, ne be nat wrooth, al be it so,
Though that he seyde he foond no good
womman,

I prey yow take the sentence of the man,
He mente thus, that in sovereyn bontee
Nis noon but God, that sit in Trinitee 2290

Ey! for verray God, that nys but oon,
What make ye so mucche of Salomon?
What though he made a temple, Goddes
hous?

What though he were riche and glorious?
So made he eek a temple of false goddis
How myghte he do a thyng that moore
forbode is? 2296

Pardee, as faire as ye his name emplastre,
He was a lechour and an ydolastre,
And in his elde he verray God forsook,
And if that God ne hadde, as seith the
book, 2300

Yspared him for his fadres sake, he sholde
Have lost his regne rather than he wolde
I sette right noght, of al the vileynye
That ye of wommen write, a boterfiye!
I am a womman, nedes moot I speke, 2305
Or elles swelle til myn herte breke
For sithen he seyde that we been jangler-
esses,

As evere hool I moote brouke my tresses,

I shal nat spare, for no curteisye,
To speke hym harm that wolde us vil-
eynye " 2310

"Dame," quod this Pluto, "be no
lenger wrooth,

I yeve it up! but sith I swoor myn ooth
That I wolde graunten hym his sighte
ageyn,

My word shal stonde, I warne yow certeyn
I am a kyng, it sit me noght to lye " 2315

"And I," quod she, "a queene of
Fayerye!

Hir answeere shal she have, I undertake
Lat us namoore wordes heerof make,
For sothe, I wol no lenger yow contrarie "

Now lat us turne agayn to Januarie, 2320
That in the gardyn with his faire May
Syngeth ful murer than the papejay,

"Yow love I best, and shal, and oother
noon "

So longe aboute the aleyes is he goon,
Til he was come agaynes thulke pyrie 2325
Where as this Damyan sitteth ful myrie
An heigh among the fresshe leves grene

This fresshe May, that is so bright and
sheene,

Gan for to syke, and seyde, "Allas, my
syde!

Now sure," quod she, "for aught that may
bityde, 2330

I moste han of the peres that I see,
Or I moot dye, so soore longeth me

To eten of the smale peres grene
Help, for hir love that is of hevене queene!

I telle yow wel, a womman in my plit 2335
May han to fruyt so greet an appetit
That she may dyen, but she of it have "

"Allas!" quod he, "that I ne had heer a
knave

That koude clymbe! Allas, allas," quod he,
"That I am blynd!" "Ye, sire, no fors,"

quod she, 2340

'But wolde ye vouche sauf, for Goddes
sake,

The pyrie inwith youre armes for to take,
For wel I woot that ye mystruste me,

Thanne sholde I clymbe wel ynogh,"
quod she,

"So I my foot myghte sette upon youre
bak " 2345

"Certes," quod he, "theron shal be no lak,
Mighte I yow helpen with myn herte blood "

He stoupeth doun, and on his bak she
stood,

And caughte hire by a twiste, and up she
gooth —

Ladies, I prey yow that ye be nat wrooth,
I kan nat glose, I am a rude man — 2351

And sodeynly anon this Damyan
Gan pullen up the smok, and in he throng

And whan that Pluto saugh this grete
wrong,

To Januarie he gaf agayn his sighte, 2355
And made hym se as wel as evere he
myghte

And whan that he hadde caught his sighte
agayn,

Ne was ther nevere man of thyng so fayn,
But on his wyf his thought was everemo

Up to the tree he caste his eyen two, 2360
And saugh that Damyan his wyf had
dressed

In swich manere it may nat been expressed,
But if I wolde speke uncurteisly,

And up he yaf a roryng and a cry,
As dooth the mooder whan the child shal
dye 2365

"Out! help! allas! harrow!" he gan to crye,
"O stronge lady stoore, what dostow?"

And she answerde, "Sire, what eyleth
yow?

Have pacience and resoun in youre mynde!
I have yow holpe on bothe youre eyen
blynde 2370

Up peril of my soule, I shal nat lyen,
As me was taught, to heele with youre eyen,

Was no thyng bet, to make yow to see,
Than strugle with a man upon a tree

God woot, I dide it in ful good entente "
"Strugle!" quod he, "ye, algate in it
wente! 2376

God yeve yow bothe on shames deth to
dyen!

He swyved thee, I saugh it with myne
yen,

And elles be I hanged by the hals!"
"Thanne is," quod she, "my medicyne
al fals, 2380

For certeinly, if that ye myghte se,
Ye wolde nat seyn thuse wordes unto me

Ye han som glymsyng, and no parfit
sighte "

"I se," quod he, "as wel as evere I
myghte,

Thought be God! with bothe myne eyen
two, 2385
And by my trouthe, me thoughte he dide
thee so "

"Ye maze, maze, goode s're," quod she,
"This thank have I for I have maad yow
see
Allas," quod she, "that evere I was so
kynde!"

"Now, dame," quod he, "lat al passe out
of mynde 2390
Com down, my hef, and if I have myssayd,
God helpe me so, as I am yvele apayd
But, by my fader soule, I wende han seyn
How that this Damyan hadde by thee leyn,
And that thy smok hadde leyn upon thy
brest " 2395
"Ye, sure," quod she, "ye may wene as
yow lest
But, s're, a man that waketh out of his sleep,
He may nat sodeynly wel taken keep
Upon a thyng, ne seen it parfitly,
Til that he be adawed verrarly 2400

Right so a man that longe hath blynd ybe,
Ne may nat sodeynly so wel yse,
First whan his sighte is newe come ageyn,
As he that hath a day or two yseyn
Til that youre sighte ysatled be a while,
Ther may ful many a sighte yow bigile 2406
Beth war, I prey yow, for, by hevене
kyng,
Ful many a man weneth to seen a thyng,
And it is al another than it semeth
He that mysconceyveh, he mysdemeth " 2411
And with that word she leep down fro
the tree 2411
This Januarie, who is glad but he?
He kisseth hire, and chippeth hire ful ofte,
And on hire wombe he stroketh hire ful
softe,
And to his palays hoom he hath hire
lad 2415
Now, goode men, I pray yow to be glad
Thus endeth heere my tale of Januarie,
God blesse us, and his mooder Seinte
Marie!

Heere is ended the Marchantes Tale of Januarie

EPILOGUE TO THE MERCHANT'S TALE

"Ey! Goddes mercy!" seyde oure
Hooste tho,
"Now swich a wyf I pray God kepe me
fro! 2420
Lo, whiche sleightes and subtiltees
In women been! for ay as busy as bees
Been they, us sely men for to deceyve,
And from the soothe evere wol they weyve,
By this Marchauntes tale it preveth weel
But doutelees, as trewe as any steel 2426
I have a wyf, though that she povre be,
But of hir tonge a labbyng shrewe is she,
And yet she hath an heap of vices mo,

Therof no fors! lat alle swiche thynges
go 2430
But wyte ye what? In conseil be it seyde,
Me reweth soore I am unto hire teyd
For, and I sholde rekenen every vice
Which that she hath, ywis I were to nyce,
And cause why, it sholde reported be 2435
And toold to hire of somme of this
meynee, —
Of whom, it nedeth nat for to declare,
Syn women konnen outen swich chaffare,
And eek my wit suffiseth nat therto,
To tellen al, wherfore my tale is do " 2440

FRAGMENT V (GROUP F)

INTRODUCTION TO THE SQUIRE'S TALE

"SQUIER, com neer, if it youre wille be,
And sey somewhat of love, for certes ye
Konnen theron as muche as any man"
"Nay, sire," quod he, "but I wol seye
as I kan

With hertly wyl, for I wol nat rebelle 5
Agayn youre lust, a tale wol I telle
Have me excused if I speke amys,
My wyl is good, and lo, my tale is this "

THE SQUIRE'S TALE

Heere bigynneth the Squieres Tale

At Sarray, in the land of Tartarye,
Ther dwelte a kyng that werreyed
Russye, 10
Thurgh which ther dyde many a doughty
man

This noble kyng was cleped Cambyuskan,
Which in his tyme was of so greet renoun
That ther was nowher in no regioun

So excellent a lord in alle thyng 15
Hym lakked noght that longeth to a kyng
As of the secte of which that he was born
He kepte his lay, to which that he was
sworn,

And therto he was hardy, wys, and riche,
And pitous and just, alwey yliche, 20
Sooth of his word, benigne, and honour-
able,

Of his corage as any centre stable,
Yong, fressh, and strong, in armes de-
sirus

As any bachelor of al his hous
A fair person he was and fortunat, 25
And kepte alwey so wel roial estat
That ther was nowher swich another man

This noble kyng, this Tartre Cam-
byuskan,

Hadde two sones on Elpheta his wyf,
Of whiche the eldeste highte Algarsyf, 30
That oother sone was cleped Cambalo
A doghter hadde this worthy kyng also,
That yongest was, and highte Canacee
But for to telle yow al hir beautee,
It lyth nat in my tonge, n'yn my konnyng,

I dar nat undertake so heigh a thyng 36
Myn Englyssh eek is insufficient
It moste been a rethor excellent,
That koude his colours longynge for that
art,

If he sholde hire discryven every part 40
I am noon swich, I moot speke as I kan

And so bifel that whan this Cambyuskan
Hath twenty wynter born his diademe,
As he was wont for yeer to yeer, I deme,
He leet the feeste of his nativitee 45
Doon cryen thurghout Sarray his citee,
The laste Idus of March, after the yeer
Phebus the sonne ful joly was and cleer,

For he was neigh his exaltacioun
In Martes face, and in his mansioun 50
In Aries, the colerik hooete signe
Ful lusty was the weder and benigne,
For which the foweles, agayn the sonne
sheene,

What for the sesoun and the yonge grene,
Ful loude songen hire affeccions 55
Hem semed han geten hem protecciouns
Agayn the swerd of wynter, keene and
coold

This Cambyuskan, of which I have
yow toold,

In roial vestment sit on his deys,
With diademe, ful heighe in his paleys, 60
And halt his feeste so solempne and so
ryche

That in this world ne was ther noon it
lyche,

Of which if I shal tellen al th'array,
 Thanne wolde it occupie a someres day,
 And eek it nedeth nat for to devyse 65
 At every cours the ordre of hire servyse
 I wol nat tellen of hur strange sewes,
 Ne of hur swannes, ne of hire heronsewes
 Eek in that lond, as tellen knyghtes olde,
 Ther is som mete that is ful deynte
 holde, 70

That in this lond men recche of it but smal,
 Ther nys no man that may reporten al
 I wol nat taryen yow, for it is pryme,
 And for it is no fruyt, but los of tyme,
 Unto my firste I wole have my recurs 75
 And so bifel that after the thridde cours,
 Whil that this kyng sit thus in his nobleye,
 Herknynghe his mynstralles hur thynges
 pleye

Biforn hym at the bord deliciously,
 In at the halle dore al sodeynly 80
 Ther cam a knyght upon a steede of bras,
 And in his hand a brood mirour of glas
 Upon his thombe he hadde of gold a ryng,
 And by his syde a naked swerd hangyng,
 And up he rideth to the heighe bord 85
 In al the halle ne was ther spoken a word
 For merveille of this knyght, hym to
 bholde

Ful bisly they wayten, yonge and olde
 This strange knyght, that cam thus
 sodeynly,

Al armed, save his heed, ful richely, 90
 Saleweth kyng and queene and lordes alle,
 By ordre, as they seten in the halle,
 With so heigh reverence and obeisaunce,
 As wel in speche as in his contenaunce,
 That Gawayn, with his olde courtesye, 95
 Though he were comen ayeyn out of Fairye,
 Ne koude hym nat amende with a word
 And after this, biforn the heighe bord,
 He with a manly voys seith his message,
 After the forme used in his langage, 100
 Withouten vice of silable or of lettre,
 And, for his tale sholde seme the better,
 Accordant to his wordes was his cheere,
 As techeth art of speche hem that it leere
 Al be it that I kan nat sowne his stile, 105
 Ne kan nat clymben over so heigh a style,
 Yet seye I this, as to commune entente,
 Thus muche amounteth al that evere he
 mente,

If it so be that I have it in mynde

He seyde, "The kyng of Arabe and of
 Inde, 110

My lige lord, on this solempne day
 Saleweth yow, as he best kan and may,
 And sendeth yow, in honour of youre
 feeste,

By me, that am al redy at youre heeste,
 This steede of bras, that esily and weel 115
 Kan in the space of o day natureel —

This is to seyn, in foure and twenty
 houres —

Wher-so yow lyst, in droghte or elles
 shoures,

Beren youre body into every place
 To which youre herte wilneth for to pace,
 Withouten wem of yow, thurgh foul or
 fair, 121

Or, if yow lyst to fleen as hye in the air
 As dooth an egle, whan hym list to soore,
 This same steede shal bere yow evere
 moore, 124

Withouten harm, til ye be ther yow leste,
 Though that ye slepen on his bak or reste,
 And turne ayeyn, with writhyng of a pyn
 He that it wroghte koude ful many a gyn
 He wayted many a constellacion 125
 Er he had doon this operacion, 130
 And knew ful many a seel and many a
 bond

This mirour eek, that I have in myn
 hond,
 Hath swich a myght that men may in it
 see

Whan ther shal fallen any adversitee
 Unto youre regne or to youreself also, 135
 And openly who is youre fieend or foo

And over al this, if any lady bright
 Hath set hire herte on any maner wight,
 If he be fals, she shal his tresoun see,
 His newe love, and al his subtaltee, 140

So openly that ther shal no thyng hyde
 Wherfore, ageyn this lusty someres tyde,
 This mirour and this ryng, that ye may see,
 He hath sent to my lady Canacee,
 Your excellente doghter that is heere 145

The vertu of the ryng, if ye wol heere,
 Is this, that if hire lust it for to were
 Upon hur thombe, or in hur purs it bere,
 Ther is no fowel that fleeth under the
 hevene

That she ne shal wel understonde his
 stevene, 150

And knowe his menyng openly and pleyn,
 And answer hym in his langage ageyna,
 And every gras that groweth upon roote
 She shal eek knowe, and whom it wol do
 boote,

Al be his woundes never so depe and
 wyde 155

This naked swerd, that hangeth by my
 syde,

Swich vertu hath that, what man so ye
 smyte,

Thurgh out his armure it wole kerve and
 byte,

Were it as thikke as is a branched ook,
 And what man that is wounded with the
 strook 160

Shal never be hool til that yow list, of
 grace,

To stroke hym with the plat in thulke
 place

Ther he is hurt, this is as muche to seyn,
 Ye moot with the platte swerd ageyn
 Stroke hym in the wounde, and it wol
 close 165

This is a verray sooth, withouten glose,
 It faulleth nat whils it is in youre hoold "

And whan this knyght hath thus his
 tale toold,

He rideth out of halle, and doun he lighte
 His steede, which that shoon as sonne
 bryghte, 170

Stant in the court as stille as any stoon
 This knyght is to his chambre lad anon,
 And is unarmed, and unto mete yset

The presentes been ful roially yfet,
 This is to seyn, the swerd and the mirour,
 And born anon into the heighe tour 176

With certeine officers ordeyned therefore,
 And unto Canacee this ryng is bore
 Solempny, ther she sit at the table
 But sikerly, withouten any fable, 180

The hors of bras, that may nat be re-
 mewed,

It stant as it were to the ground yglewed
 Ther may no man out of the place it dryve
 For noon engyn of wyndas or polyve,
 And cause why? for they kan nat the
 craft 185

And therefore in the place they han it left,
 Til that the knyght hath taught hem the
 manere

To voyden hym, as ye shal after heere

Greet was the prees that swarmeth to
 and fro

To gauren on this hors that stondest so,
 For it so heigh was, and so brood and
 long, 191

So wel proporcioned for to been strong,
 Right as it were a steede of Lumbardve,
 Therwith so horsly, and so quyk of ye,
 As it a gentil Poilleys courser were 195

For certes, fro his tayl unto his ere,
 Nature ne art ne koude hym nat amende
 In no degree, as al the peple wende
 But evermoore hir mooste wonder was
 How that it koude gon, and was of bras,
 It was of Fairye, as the peple semed 201
 Diverse folk diversely they demed,
 As many heddes, as manye wittes ther
 been

They murmureden as dooth a swarm of
 been,

And maden skiles after hir fantasies, 205
 Rehersynge of those olde poetries,
 And seyden it was lyk the Pegasee,
 The hors that hadde wynges for to flee,
 Or elles it was the Grekes hors Synon,
 That broghte Troie to destruccoon, 210
 As men moun in these olde geestes rede
 "Myn herte," quod oon, "is evermoore
 in drede,

I trowe som men of armes been therinne,
 That shapen hem this citee for to wynne
 It were right good that al swich thyng
 were knowe " 215

Another rownded to his felawe lowe,
 And seyde, "He lyeth, for it is rather lyk
 An apparence ymaad by som magyk,
 As jogelours pleyen at thuse feestes grete "
 Of sondry doutes thus they jangle and
 trete, 220

As lewed peple demeth comunly
 Of thynges that been maad moore subtilly
 Than they kan in hir lewednesse compre-
 hende,

They demen gladly to the badder ende
 And somme of hem wondred on the
 mirour, 225

That born was up into the maister-tour,
 Hou men myghte in it swiche thynges se
 Another answerde, and seyde it myghte
 wel be

Naturally, by composiciouns
 Of anglis and of slye reflexiouns, 230

And seyde that in Rome was swich oon
 They speken of Alocen, and Vitulon,
 And Aristotle, that writen in hur lyves
 Of queynte mirours and of perspectives,
 As knowen they that han hir bookes
 herd 235

And oother folk han wondred on the
 swerd

That wolde percen thurghout every thyng,
 And fille in speche of Thelophus the kyng,
 And of Achilles with his queynte spere,
 For he koude with it bothe heele and
 dere, 240

Right in swich wise as men may with the
 swerd

Of which right now ye han youreselven
 herd

They speken of sondry hardyng of metal,
 And speke of medicynes therwithal,
 And how and whanne it sholde yharded
 be, 245

Which is unknowe, algates unto me

Tho speke they of Canacees ryng,
 And seyden alle that swich a wonder thyng
 Of craft of rynges herde they nevere noon,
 Save that he Moyses and kyng Salomon 250
 Hadde a name of konnyng in swich art
 Thus seyn the peple, and drawn hem
 apart

But natheles somme seiden that it was
 Wonder to maken of fern-assen glas,
 And yet nys glas nat lyk assen of fern, 255
 But, for they han yknowen it so fern,
 Therefore cseseth hur janglyng and hur
 wonder

As soore wondren somme on cause of
 thonder,

On ebbe, on flood, on gossomer, and on
 myst, 259

And alle thyng, til that the cause is wyst
 Thus jangle they, and demen, and devyse,
 Til that the kyng gan fro the bord aryse

Phebus hath laft the angle meridional,
 And yet ascendyng was the beest roial,
 The gentil Leon, with his Aldiran, 265
 Whan that this Tartre kyng, this Cam-
 byuskan,

Roos fro his bord, ther that he sat ful hie
 Toform hym gooth the loude mynstralcye,
 Til he cam to his chambre of parementz,
 Ther as they sownen diverse instru-
 mentz, 270

That it is lyk an hevene for to heere
 Now dauncen lusty Venus children deere,
 For in the Fyssh hir lady sat ful hie,
 And looketh on hem with a freendly ye

This noble kyng is set upon his trone 275
 This strange knyght is fet to hym ful soone,
 And on the daunce he gooth with Canacee
 Heere is the revel and the jolitee

That is nat able a dul man to devyse
 He moste han knowen love and his servyse,
 And been a feestlych man as fresh as
 May, 281

That sholde yow devysen swich array
 Who koude telle yow the forme of
 daunces

So unkouth, and so fresshe contenaunces,
 Swich subtil looking and dissymulynges
 For drede of jalouse mennes aperceyv-
 ynges? 286

No man but Launcelot, and he is deed
 Therefore I passe of al this lustiheed,
 I sey namoore, but in this jolynesse
 I lete hem, til men to the soper dresse 290

The styward bit the spices for to hie,
 And eek the wyn, in al this melodye
 The usshers and the squers been ygoon,
 The spices and the wyn is come anon
 They ete and drynke, and whan this hadde
 an ende, 295

Unto the temple, as reson was, they wende
 The service doon, they soupen al by day
 What nedeth yow rehercen hire array?
 Ech man woot wel that a kynges feeste
 Hath plentee to the meeste and to the
 leeste, 300

And deyntees mo than been in my know-
 yng

At after-soper gooth this noble kyng
 To seen this hors of bras, with al a route
 Of lordes and of ladyes hym aboute

Swich wondryng was ther on this hors
 of bras 305

That syn the grete sege of Troie was,
 Theras men wondreden on an hors also,
 Ne was ther swich a wondryng as was tho
 But fynally the kyng axeth this knyght
 The vertu of this courser and the myght,
 And preyde hym to telle his gouveaunce

This hors anon bigan to tripepe and
 daunce, 312

Whan that this knyght leyde hand upon
 his reyne,

And seyde, "Sire, ther is namoore to seyne,
But, whan yow list to ryden anywhere, 315
Ye mooten trille a pyn, stant in his ere,
Which I shal telle yow bitwix us two
Ye moote nempne hym to what place also,
Or to what contree, that yow list to ryde
And whan ye come ther as yow list abyde,
Bidde hym descende, and trille another
pyn, 321

For thern lith th'effect of al the gyn,
And he wol doun descende and doon youre
wille,

And in that place he wol abyde stille
Though al the world the contrarie hadde
yswore, 325

He shal nat thennes been ydrawe ne ybore
Or, if yow liste bidde hym thennes goon,
Trille this pyn, and he wol vanysse anon
Out of the sighte of every maner wight,
And come agayn, be it by day or nyght, 330
Whan that yow list to clepen hym ageyn
In swich a gyse as I shal to yow seyn
Bitwixe yow and me, and that ful soone
Rade whan yow list, ther is namoore to
doone "

Enformed whan the kyng was of that
knyght, 335

And hath conceyved in his wit aright
The manere and the forme of al this thyng,
Ful glad and blithe, thus noble doughty
kyng

Repereth to his revel as biforn
The brydel is unto the tour yborn 340
And kept among his jueles leeve and deere
The hors vanysshed, I noot in what
manere,

Out of hir sighte, ye gete namoore of me
But thus I lete in lust and jolitee
This Cambyuskan his lordes festeynge 345
Til wel ny the day bigan to spryng

Explicit prima pars

Sequitur pars secunda

The notice of digestioun, the sleep,
Gan on hem wynke and bad hem taken
keep
That muchel drynke and labour wolde han
reste,
And with a galpyng mouth hem alle he
keste, 350
And seyde that it was tyme to lye adoun,

For blood was in his domynacioun
"Cherisseth blood, natures freend," quod
he

They thanken hym galpyng, by two, by
thre,

And every wight gan drawe hym to his
reste, 355

As sleep hem bad, they tooke it for the
beste

Hire dremes shul nat now been toold
for me,

Ful were hire heddes of fumositee,
That causeth dreem, of which ther nys no
charge

They slepen til that it was pryme large, 360

The mooste part, but it were Canacee
She was ful mesurable, as wommen be,
For of hir fader hadde she take leve
To goon to reste soone after it was eve
Hir liste nat appalled for to be, 365
Ne on the morwe unfeestlich for to se,
And slepte hire firste sleep, and thanne
awook

For swich a joye she in hir herte took
Bothe of hir queynte ryng and hire mirour,
That twenty tyme she changed hir
colour, 370

And in hire sleep, right for impressioun
Of hire mirour, she hadde a visioun
Wherefore, er that the sonne gan up glyde,
She cleped on hir maistresse hire bisyde,
And seyde that hire liste for to ryse 375

These olde wommen that been gladly
wyse,

As is hire maistresse, answerde hire anon,
And seyde, "Madame, whider wil ye goon
Thus erly, for the folk been alle on reste?"

"I wol," quod she, "arise, for me
- leste 380

Ne lenger for to slepe, and walke aboute"
Hire maistresse clepeth wommen a greet
route,

And up they rysen, wel a ten or twelve,
Up riseth fresshe Canacee hirselve,
As rody and bright as dooth the yonge
sonne, 385

That in the Ram is foure degrees up
ronne —

Noon hyer was he whan she redy was —
And forth she walketh esily a pas,
Arrayed after the lusty seson soote 389
Lightly, for to pleye and walke on foote,

Nat but with fyve or sixe of hur meynnee,
And in a trench forth in the park gooth
she

The vapour which that fro the erthe
glood

Made the sonne to seme rody and brood,
But natheles it was so fair a sighte 395
That it made alle hire hertes for to lighte,
What for the seson and the morwenyng,
And for the foweles that she herde syng
For right anon she wiste what they mente,
Right by hir song, and knew al hire
entente 400

The knotte why that every tale is toold,
If it be taryd til that lust be coold
Of hem that han it after herkedn yoore,
The savour passeth ever lenger the moore,
For fulsomnesse of his prolixitee, 405
And by the same resoun, thynketh me,
I sholde to the knotte condescende,
And maken of hir walkyng soone an ende
Amydde a tree, for drye as whit as
chalk,

As Canacee was pleyng in hir walk, 410
Ther sat a faucon over hire heed ful hie,
That with a pitous voys so gan to crye
That all the wode resound of hire cry
Ybeten hadde she hirself so pitously
With bothe hir wynges, til the rede
blood 415

Ran endelong the tree ther-as she stood
And evere in oon she cryde alwey and
shrighte,

And with hir beek hirselven so she prighte,
That ther nys tygre, ne so cruell beest,
That dwelleth outhur in wode or in forest,
That nolde han wept, if that he wepe
koude, 421

For sorwe of hire, she shrighte alwey so
loude

For ther nas nevere yet no man on lyve,
If that I koude a faucon wel discryve,
That herde of swich another of fair-
nesse, 425

As wel of plumage as of gentillesse
Of shap, of al that myghte yrekened be
A faucon peregryn thanne semed she
Of fremde land, and everemoore, as she
stood,

She swowneth now and now for lak of
blood, 430

Til wel neigh is she fallen fro the tree

This faire kynges doghter, Canacee,
That on hir fynger baar the queynte ryng,
Thurgh which she understood wel every
thyng

That any fowel may in his leden seyn, 435
And koude answeren hym in his ledene
ageyn,

Hath understonde what this faucon seyde,
And wel neigh for the routhe almost she
deyde

And to the tree she gooth ful hastily,
And on this faucon looketh pitously, 440
And heeld hir lappe abroad, for wel she
wiste

The faucon moste fallen fro the twiste,
Whan that it swowned next, for lak of
blood

A longe whil to wayten hire she stood,
Til atte laste she spak in this manere 445
Unto the hauk, as ye shal after heere

"What is the cause, if it be for to telle,
That ye be in this fural pyne of helle?"
Quod Canacee unto this hauk above

"Is this for sorwe of deeth or los of love?
For, as I trowe, thise been causes two 451
That causen moost a gentil herte wo,
Of oother harm it nedeth nat to speke
For ye youreself upon yourself yow wreke,
Which proveth wel that outhur love or
drede 455

Moot been enchesoun of youre cruel dede,
Syn that I see noon oother wight yow
chace

For love of God, as dooth youreselven
grace,

Or what may been youre help? for west
nor est

Ne saugh I nevere er now no bryd ne
beest 460

That ferde with hymself so pitously
Ye sle me with youre sorwe verraily,
I have of yow so greet compassioun
For Goddes love, com fro the tree adoun,
And as I am a kynges doghter trewe, 465
If that I verraily the cause knewe
Of youre disese, if it lay in my myght,
I wolde amenden it er that it were nyght,
As wisly helpe me grete God of kynde!
And herbes shal I right ynowe yfynde 470
To heele with youre hurtes hastily "

Tho shrighte this faucon yet moore
pitously

Than ever she dide, and fil to grounde
anon,

And lith aswowne, deed and lyk a stoon,
Til Canacee hath in hire lappe hire take 475

Unto the tyme she gan of swough awake
And after that she of hir swough gan

breyde,

Right in hir haukes ledene thus she seyde
"That pitee renneth soone in gentil herte,

Feelynge his similitude in paynes smerte,
Is preved alday, as men may it see, 481

As wel by werk as by auctoritee,
For gentil herte kitheth gentillesse

I se wel that ye han of my distresse
Compassion, my faire Canacee, 485

Of verray wommanly benignytee
That Nature in youre principles hath set

But for noon hope for to fare the bet,
But for to obeye unto youre herte free,

And for to maken othere be war by me, 490
As by the whelp chastised is the leon,

Right for that cause and that conclusion,
Whil that I have a leyser and a space,

Myn harm I wol confessen er I pace " 494
And evere, whil that oon hir sorwe tolde,

That oother weep as she to water wolde,
Til that the faucon bad hire to be stille,

And, with a syk, right thus she seyde hir
wille

"Ther I was bred — allas, that harde
day! —

And fostred in a roche of marbul gray 500
So tendrely that no thyng eyled me,

I nyste nat what was adversitee,
Til I koude flee ful hye under the sky

Tho dwelte a tercelet me faste by,
That semed welle of alle gentillesse, 505

Al were he ful of treson and falsnesse,
It was so wrapped under humble cheere,

And under hewe of trouthen in swich
manere,

Under plesance, and under bisy peyne,
That no wight koude han wend he koude

feyne, 510

So depe in greyn he dyed his coloures
Right as a serpent hit hym under fioures

Til he may seen his tyme for to byte,
Right so this god of love, thus ypcoryte,

Dooth so his cerymonyes and obeisaunces,
And kepeth in semblaunt alle his ob-

servaunces 516

That sownen into gentillesse of love

As in a toumbe is al the faire above,
And under is the corps, swich as ye woot,
Swich was this ypcorte, bothe coold and
hoot 520

And in this wise he served his entente,
That, save the feend, noon wiste what he

mente,

Til he so longe hadde wopen and com-
pleyned,

And many a yeer his service to me feyned,
Til that myn herte, to pitous and to nyce,

Al innocent of his crouned malice, 526
Forfered of his deeth, as thoughte me,

Upon his othes and his seuretee,
Graunted hym love, on this condicioun,

That everemoore myn honour and renoun
Were saved, bothe privee and apert, 531

This is to seyn, that after his desert,
I yaf hym al myn herte and al my thocht—

God woot and he, that ootherwise noight —
And took his herte in change of myn

for ay 535

But sooth is seyde, goon sithen many a day,
'A trewe wight and a thief thenken nat

oon'

And whan he saugh the thyng so fer ygoon
That I hadde graunted hym fully my love,

In swich a gyse as I have seyde above, 540
And yeven hym my trewe herte as free

As he swoor he yaf his herte to me,
Anon this tigre, ful of doublenesse,

Fil on his knees with so devout humblesse,
With so heigh reverence, and, as by his

cheere, 545

So lyk a gentil love of manere,
So ravysshed, as it serned, for the joye,

That nevere Jason ne Parys of Troye —
Jason? certes, ne noon oother man

Syn Lameth was, that alderfirst bigan 550
To loven two, as writen folk biforn —

Ne nevere, syn the firste man was born,
Ne koude man, by twenty thousand part,

Countrefete the sophymes of his art,
Ne were worthy unbokelen his galote,

Ther doublenesse or feynyng sholde ap-
proche, 556

Ne so koude thonke a wight as he dide me!
His manere was an hevene for to see

Til any womman, were she never so wys,
So peynted he and kembde at point-

devys 560

As wel his wordes as his contenaunce

And I so loved hym for his obeisaunce,
 And for the trouthe I demed in his herte,
 That if so were that any thyng hym smerte,
 Al were it never so lite, and I it wiste, 565
 Me thoughte I felte deeth myn herte
 twiste

And shortly, so ferforth this thyng is went,
 That my wyl was his willes instrument,
 This is to seyn, my wyl obeyed his wyl
 In alle thyng, as fer as reson fil, 570
 Keyynge the boundes of my worshipe
 evere

Ne nevere hadde I thyng so hef, ne levere,
 As hym, God woot! ne nevere shal namo

This lasteth lenger than a yeer or two,
 That I supposed of hym nocht but good
 But finally, thus atte laste it stood, 578
 That Fortune wolde that he moste twynne
 Out of that place which that I was mne
 Wher me was wo, that is no questoun,
 I kan nat make of it descripsoun, 580

For o thyng dar I tellen boldely,
 I knowe what is the peyne of deeth therby,
 Swich harm I felte for he ne myghte bileve
 So on a day of me he took his leve,
 So sorwefully eek that I wende verraly 585
 That he had felt as muche harm as I,
 Whan that I herde hym speke, and saugh
 his hewe

But nathelees, I thoughte he was so trewe,
 And eek that he repaire sholde ageyn
 Withinne a litel while, sooth to seyn, 590

And resoun wolde eek that he moste go
 For his honour, as ofte it happeth so,
 That I made vertu of necessitee,
 And took it wel, syn that it moste be
 As I best myghte, I hidde fro hym my
 sorwe, 595

And took hym by the hond, Seint John to
 borwe,

And seyde hym thus 'Lo, I am youre al,
 Beth swich as I to yow have been and
 shal'

What he answerde, it nedeth nocht re-
 herce,

Who kan sey bet than he, who kan do
 werse? 600

Whan he hath al wel seyde, thanne hath he
 doon

'Therefore bihoveth hire a ful long spoon
 That shal ete with a feend,' thus herde I
 seye

So atte laste he moste forth his weye,
 And forth he fleeth tal he cam ther hym
 leste 605

Whan it cam hym to purpos for to reste,
 I trowe he hadde thulke text in mynde,
 That 'alle thyng, reperynge to his kynde,
 Gladeth hymself,' thus seyn men, as I
 gesse

Men loven of propre kynde newefangel-
 nesse, 610

As briddes doon that men in cages fede
 For though thou nyght and day take of
 hem hede,

And strawe hur cage faire and softe as silk,
 And yeve hem sugre, hony, breed and milk,
 Yet right anon as that his dore is uppe, 615
 He with his feet wol spurne adoun his
 cuppe,

And to the wode he wole, and wormes ete,
 So newefangel been they of hire mete,
 And loven novelries of propre kynde,
 No gentillesse of blood ne may hem bynde
 So ferde this tercelet, allas the day! 621

Though he were gentil born, and fressh
 and gay,

And goodlich for to seen, and humble and
 free,

He saugh upon a tyme a kyte flee,
 And sodeynly he loved this kyte so 625

That al his love is clene fro me ago,
 And hath his trouthe falsed in this wyse
 Thus hath the kyte my love in hire servyse,
 And I am lorn withouten remedie!''

And with that word this faucon gan to
 crie, 630

And swowned eft in Canacees barm

Greet was the sorwe for the haukes harm
 That Canacee and alle hir wommen made,
 They nyste hou they myghte the faucon
 glade

But Canacee hom bereth hire in hir
 lappe, 635

And softly in plastres gan hire wrappe,
 Ther as she with hire beek hadde hurt
 herselfe

Now kan nat Canacee but herbes delve
 Out of the ground, and make salves newe
 Of herbes preciouss and fyne of hewe, 640
 To heelen with this hawk Fro day to nyght
 She dooth hire bisynesse and al hire
 myght,

And by hire beddes heed she made a mowe,

And covered it with veluettes blewe,
In signe of trouthe that is in wommen
sene

And al withoute, the mewes is peynted
grene,

In which were peynted alle thise false
fowles,

As ben thise tidynes, tercelettes, and
owles,

Ryght for despit were peynted hem bisyde,
Pyes, on hem for to crie and chyde 640

Thus lete I Canacee hir hauk kepyng,
I wol namoore as now speke of hir ryng,

Til it come eft to purpos for to seyn
How that this faucon gat hire love ageyn

Repentant, as the storie telleth us, 655
By mediacion of Cambalus,

The kynges sone, of which that I yow tolde
But hennesforth I wol my proces holde

To speken of adventures and of batalles,
That nevere yet was herd so grete mer-

vailles 660

First wol I telle yow of Cambyuskan,
That in his tyme many a citee wan,

And after wol I speke of Algarsif,
How that he wan Theodora to his wif,

For whom ful ofte in greet peril he was, 665
Ne hadde he ben holpen by the steede of

bras,
And after wol I speke of Cambalo,
That faught in lystes with the bretheren

two
For Canacee er that he myghte hire wynne
And ther I lefte I wol ayeyn bigynne 670

Explicit secunda pars

Incipit pars tercia

Appollo whirleth up his chaar so hye,
Til that the god Mercurius hous, the slye—

Heere folwen the wordes of the
Frankleyn to the Squer, and the
wordes of the Hoost to the Frank-
leyn

“In feith, Squer, thow hast thee wel
yquit

And gentilly I preise wel thy wit,”
Quod the Frankeleyn, “considerynge thy

yowthe, 675
So feelyngly thou spekest, sire, I allow the!
As to my doom, ther is noon that is heere

Of eloquence that shal be thy peere,
If that thou lyve, God yeve thee good

chaunce,
And in vertu sende thee continuaunce! 680

For of thy speche I have greet deyntee
I have a sone, and by the Trinitee,

I hadde levere than twenty pound worth
lond,

Though it right now were fallen in myn
hond,

He were a man of swich discrecioun 685
As that ye been! Ry on possessioun,

Eut if a man be vertuous withal!
I have my sone snybted, and yet shal,

For he to vertu listeth nat entende, 689
But for to pleye at dees, and to despende

And lese al that he hath, is his usage
And he hath levere talken with a page

Than to comune with any gentil wight
Where he myghte lerne gentillesse aright ”

“Straw for youre gentillesse!” quod oure
Hoost 695

“What, Frankeleyn! pardee, sire, wel thou
woost

That ech of yow moot tellen atte leste
A tale or two, or breken his biheste ”

“That knowe I wel, sire,” quod the
Frankleyn

“I prey yow, haveth me nat in desdeyn, 700
Though to this man I speke a word or

two ”
“Telle on thy tale withouten wordes

mo ”
“Gladly, sire Hoost,” quod he, “I wole
obeye

Unto your wyl, now herkneth what I seye
I wol yow nat contrarien in no wyse 705

As fer as that my wittes wol suffyse
I prey to God that it may plesen yow,

Thanne woot I wel that it is good ynow ”

THE FRANKLIN'S PROLOGUE

The Prologe of the Frankeleyns Tale

These olde gentil Britouns in hir dayes
Of diverse aventures maden layes, 710
Rymeyed in hir firste Briton tonge,
Whiche layes with hir instrumentz they
songe,

Or elles redden hem for hir plesaunce,
And oon of hem have I in remembraunce,
Which I shal seyn with good wyl as I
kan 715

But, sires, by cause I am a burel man,
At my bigynnyng first I yow biseche,
Have me excused of my rude speche

I lerned nevere rethorik, certeyn,
Thyng that I speke, it moot be bare and
pleyn 720

I sleep nevere on the Mount of Pernaso,
Ne lerned Marcus Tullus Sethero
Colours ne knowe I none, withouten drede,
But swiche colours as growen in the mede,
Or elles swiche as men dye or peynte 725
Colours of rethoryk been to me queynte,
My spirit feeleth noight of swich mateere
But if yow list, my tale shul ye heere

THE FRANKLIN'S TALE

Heere bigynneth the Frankeleyns Tale

In Armorik, that called is Britayne,
Ther was a knyght that loved and dide his
payne 730

To serve a lady in his beste wise,
And many a labour, many a greet emprise
He for his lady wroghte, er she were wonne
For she was oon the faireste under sonne,
And eek therto comen of so heigh kynrede
That wel unnethes dorste this knyght, for
drede, 736

Telle hire his wo, his peyne, and his dis-
tresse

But atte laste she, for his worthynesse,
And namely for his meke obeysaunce,
Hath swich a pitee caught of his penaunce
That pryvely she fil of his accord 741
To take hym for hir housbonde and hir
lord,

Of swich lordshupe as men han over hir
wyves

And for to lede the moore in blisse hir
lyves, 744

Of his free wyl he swoor hire as a knyght
That nevere in al his lyf he, day ne nyght,
Ne sholde upon hym take no maistrie
Agayn hir wyl, ne kithe hire jalouse,
But hire obeye, and folwe hir wyl in al,

As any love to his lady shal, 750
Save that the name of soveraynetee,
That wolde he have for shame of his degree

She thanked hym, and with ful greet
humblesse

She seyde, "Sire, sith of youre gentillesse
Ye profre me to have so large a reyne, 755
Ne wolde nevere God bitwixe us tweyne,
As in my gilt, were outhere werre or stryf
Sire, I wol be youre humble trewe wyf,
Have heer my trouthe, til that myn herte
breste "

Thus been they bothe in quete and in
reste 760

For o thyng, sires, sauffy dar I seye,
That freendes everych oother moot obeye,
If they wol longe holden compaignye
Love wol nat been constreyned by
maistrie

Whan maistrie comth, the God of Love
anon 765

Beteth his wynges, and farewel, he is gon!
Love is a thyng as any spirit free
Wommen, of kynde, desiren libertee,
And nat to been constreyned as a thral,
And so doon men, if I sooth seyen shal 770
Looke who that is moost pacient in love,

He is at his advantage al above
 Pacience is an heigh vertu, certeyn,
 For it venquyseth, as thus clerkes seyn,
 Thynges that rigour sholde nevere atteyne
 For every word men may nat chide or
 pleyne 776

Lerneth to suffre, or elles, so moot I goon,
 Ye shul it lerne, wher so ye wole or noon,
 For in this world, certein, ther no wight is
 That he ne dooth or seith somtyme amys
 Ire, siknesse, or constellacioun, 781

Wyn, wo, or chaungynge of complexoun
 Causeth ful ofte to doon amys or speken
 On every wrong a man may nat be wreken
 After the tyme moste be temperaunce 785
 To every wight that kan on governaunce
 And therefore hath this wise, worthy
 knyght,

To lyve in ese, suffrance hire bihight,
 And she to hym ful wisly gan to swere
 That nevere sholde ther be defaute in
 here 790

Heere may men seen an humble, wys
 accord,
 Thus hath she take hir servant and hir
 lord,

Servant in love and lord in mariage
 Thanne was he bothe in lordshipe and
 servage

Servage? nay, but in lordshipe above, 795
 Sith he hath bothe his lady and his love,
 His lady, certes, and his wyf also,
 The which that lawe of love acordeth to
 And whan he was in this prosperitee,
 Hoom with his wyf he gooth to his
 contree, 800

Nat fer fro Pedmark, ther his dwellyng
 was,

Where as he lyveth in blisse and in solas
 Who koude telle, but he hadde wedded
 be,

The joye, the ese, and the prosperitee
 That is bitwixe an housbonde and his
 wyf? 805

A yeer and moore lasted this blisful lyf,
 Til that the knyght of which I speke of
 thus,

That of Kayrrud was cleped Arveragus,
 Shoop hym to goon and dwelle a yeer or
 tweyne

In Engelond, that cleped was eek Bruteyne,
 To seke in armes worshippe and honour, 811

For al his lust he sette in swich labour,
 And dwelled there two yeer, the book
 seith thus

Now wol I stynten of this Arveragus,
 And speken I wole of Dorigen his wyf, 815
 That loveth hire housbonde as hire hertes
 lyf

For his absence wepeth she and siketh,
 As doon thus noble wyves whan hem liketh
 She moorneth, waketh, wayleth, fasteth,
 pleyneeth, 819

Desir of his presence hire so destreyneth
 That al this wyde world she sette at noight
 Hire freendes, whiche that knewe hir hevyn
 thought,

Conforten hire in al that ever they may
 They prechen hire, they telle hire nyght
 and day

That causeles she sleeth herself, allas! 825
 And every confort possible in this cas
 They doen to hire with al hire bisynesse,
 Al for to make hire leve hire hevynesse

By proces, as ye knowen everichoon,
 Men may so longe graven in a stoon 830
 Til som figure cherinne emprented be
 So longe han they confortid hire, til she
 Receyved hath, by hope and by resoun,
 The emprenting of hire consolacioun,
 Thurgh which hir grete sorwe gan aswage,
 She may nat alwey duren in swich rage 836

And eek Arveragus, in al this care,
 Hath sent hire lettres hoom of his welfare,
 And that he wol come hastily agayn,
 Or elles hadde this sorwe hir herte slayn

Hire freendes sawe hir sorwe gan to
 slake, 841

And preyde hire on knees, for Goddes sake,
 To come and romen hire in compaignye,
 Away to dryve hire derke fantasye
 And finally she graunteþ that requeste, 845
 For wel she saugh that it was for the beste

Now stood hire castel faste by the see,
 And often with hire freendes walketh shee,
 Hire to disporte, upon the bank an heigh,
 Where as she many a ship and barge
 seigh 850

Sellynge hir cours, where as hem liste go
 But thanne was that a parcel of hire wo,
 For to herself ful ofte, "Allas!" seith she,
 "Is ther no ship, of so manye as I see,
 Wol bryngen hom my lord? Thanne were
 myn herte 855

Al warissched of his bittre peynes smerte "
 Another tyme ther wolde she sitte and
 thynke,
 And caste hir eyen downward fro the
 brynke
 But whan she saugh the grisly rokkes
 blake,
 For verray feere so wolde hir herte quake
 That on hire feet she myghte hire noght
 sustene 861
 Thanne wolde she sitte adoun upon the
 grene,
 And pitously into the see biholde,
 And seyn right thus, with sorweful sikes
 colde
 "Eterne God, that thurgh thy pur-
 veaunce 865
 Ledest the world by certain governaunce,
 In ydel, as men seyn, ye no thyng make
 But, Lord, these grisly feendly rokkes
 blake,
 That semen rather a foul confusion
 Of werk than any fair creacion 870
 Of swich a parfit wys God and a stable,
 Why han ye wrought this werk unreson-
 able?
 For by this werk, south, north, ne west, ne
 east,
 Ther nys yfostred man, ne bryd, ne beest,
 It dooth no good, to my wit, but anyoeth
 Se ye nat, Lord, how mankynde it de-
 stroyeth? 876
 An hundred thousand bodyes of mankynde
 Gan rokkes slayn, al be they nat in mynde,
 Which mankynde is so fair part of thy
 werk
 That thou it madest lyk to thyn owene
 merk 880
 Thanne semed it ye hadde a greet chiertee
 Toward mankynde, but how thanne may
 it bee
 That ye swiche meenes make it to de-
 stroyen,
 Whiche meenes do no good, but evere
 anyoen?
 I woot wel clerkes wol seyn as hem leste,
 By argumentz, that al is for the beste, 886
 Though I ne kan the causes nat yknowe
 But thilke God that made wynd to blowe
 As kepe my lord! this my conclusion
 To clerkes lete I al disputison 890
 But wolde God that alle these rokkes blake

Were sonken into helle for his sake!
 These rokkes sleen myn herte for the
 feere "
 Thus wolde she seyn, with many a pitous
 teere
 Hire freendes sawe that it was no
 disport 895
 To romen by the see, but discomfort,
 And shopen for to pleyen somwher elles
 They leden hire by ryveres and by welles,
 And eek in othere places delitables,
 They dauncen, and they pleyen at ches and
 tables 900
 So on a day, right in the morwe-tyde,
 Unto a gardyn that was ther bisyde,
 In which that they hadde maad hir ordi-
 naunce
 Of vitalle and of oother purveaunce 904
 They goon and pleye hem al the longe day
 And this was on the sixte morwe of May,
 Which May hadde peynted with his softe
 shoures
 This gardyn ful of leves and of floures,
 And craft of mannes hand so curiously
 Arrayed hadde this gardyn, trewely, 910
 That nevere was ther gardyn of swich prys,
 But if it were the verray paradys
 The odour of floures and the fresshe sighte
 Wolde han makid any herte lighte
 That evere was born, but if to greet sik-
 nesse, 915
 Or to greet sorwe, helde it in distresse,
 So ful it was of beautee with plesaunce
 At after-dyner gonne they to daunce,
 And synge also, save Dorigen allone,
 Which made alwey hir compleint and hir
 moone, 920
 For she ne saugh hym on the daunce go
 That was hir housbonde and hir love also
 But natheless she moste a tyme abyde,
 And with good hope lete hir sorwe slyde
 Upon this daunce, amonges othere men,
 Daunced a squer biforn Dorigen, 926
 That fressher was and jolyer of array,
 As to my doom, than is the month of May
 He syngeth, daunceth, passynge any man
 That is, or was, sith that the world bigan
 Therwith he was, if men sholde hym
 discryve, 931
 Oon of the beste farynge man on lyve,
 Yong, strong, right vertuuous, and riche,
 and wys,

And wel biloved, and holden in greet prys
 And shortly, if the sothe I tellen shal, 935
 Unwityng of this Dorigen at al,
 This lusty squer, servant to Venus,
 Which that ycleped was Aurelius,
 Hadde loved hire best of any creature
 Two year and moore, as was his aventure,
 But nevere dorste he tellen hire his
 grevaunce 941
 Withouten coppe he drank al his penaunce
 He was despeyred, no thyng dorste he
 seye,

Save in his songes somewhat wolde he wreye
 His wo, as in a general compleynyng, 945
 He seyde he lovede, and was biloved no
 thyng

Of swich matere made he manye layes,
 Songes, compleintes, roundels, virelayes,
 How that he dorste nat his sorwe telle,
 But langwissheth as a furye dooth in
 helle, 950

And dye he moste, he seyde, as dide Ekko
 For Narcisus, that dorste nat telle hir wo
 In oother manere than ye heere me seye,
 Ne dorste he nat to hire his wo biwreye,
 Save that, paraventure, somtyme at
 daunces, 955

Ther yonge folk kepen hir observaunces,
 It may wel be he looked on hir face
 In swich a wise as man that asketh grace,
 But nothyng wiste she of his entente
 Natheles it happed, er they thennes
 wente, 960

By cause that he was hire neighbeour,
 And was a man of worshipe and honour,
 And hadde yknowen hym of tyme yoore,
 They fille in speche, and forth, moore and
 moore,

Unto his purpos drough Aurelius, 965
 And whan he saugh his tyme, he seyde
 thus

“Madame,” quod he, “by God that this
 world made,

So that I wiste it myghte youre herte
 glade,

I wolde that day that youre Arveragus
 Wente over the see, that I, Aurelius, 970
 Hadde went ther nevere I sholde have come
 agayn

For wel I woot my servyce is in vayn,
 My gerdon is but brestyng of myn herte
 Madame, reweth upon my peynes smerte,

For with a word ye may me sleen or
 save 975
 Heere at youre feet God wolde that I were
 grave!

I ne have as now no leyser moore to seye
 Have mercy, sweete, or ye wol do ma-
 deye!”

She gan to looke upon Aurelius
 “Is this youre wyl,” quod she, “and sey
 ye thus? 980
 Nevere erst,” quod she, “ne wiste I what ye
 mente

But now, Aurelie, I knowe youre entente,
 By thilke God that yaf me soule and lyf,
 Ne shal I nevere been untrewre wyf
 In word ne werk, as fer as I have wit, 985
 I wol been his to whom that I am knyht
 Taak this for fynal answer as of me”
 But after that in pley thus seyde she

“Aurelie,” quod she, “by heighe God
 above,
 Yet wolde I graunte yow to been youre
 love, 990

Syn I yow se so pitously complayne,
 Looke what day that endelong Britayne
 Ye remoeve alle the rokkes, stoon by stoon,
 That they ne lette ship ne boot to goon
 I seye, whan ye han maad the coost so
 clene 995

Of rokkes that ther nys no stoon ysene,
 Thanne wol I love yow best of any man,
 Have heer my trouthe, in al that evere I
 kan”

“Is ther noon oother grace in yow?”
 quod he

“No,” by that Lord,” quod she, “that
 maketh me! 1000

For wel I woot that it shal nevere bityde
 Lat swiche folies out of youre herte slyde
 What deyntee sholde a man han in his lyf
 For to go love another mannes wyf,
 That hath hir body whan so that hym
 liketh?” 1005

Aurelius ful ofte soore siketh,
 Wo was Aurelie whan that he this herde,
 And with a sorweful herte he thus an-
 swerde

“Madame,” quod he, “this were an
 impossible!

Thanne moot I dye of sodeyn deth hor-
 rible” 1010

And with that word he turned hym anon

The coome hir othere freendes many oon,
 And in the aleyes romeden up and doun,
 And nothyng wiste of this conclusioun,
 But sodeynly bigonne revel newe 1015
 Til that the brighte sonne loste his hewe,
 For th'orsonte hath reft the sonne his
 lyght, —

This is as muche to seye as it was nyght! —
 And hoom they goon in joye and in solas,
 Save oonly wrecche Aurehus, allas! 1020
 He to his hous is goon with sorweful herte
 He seeth he may nat fro his deeth asterte,
 Hym semed that he felte his herte colde
 Up to the hevne his handes he gan holde,
 And on his knowes bare he sette hym
 doun, 1025

And in his ravynge seyde his orisoun
 For verray wo out of his wit he breyde
 He nyste what he spak, but thus he seyde,
 With pitous herte his pleynt hath he
 bigonne 1029

Unto the goddes, and first unto the sonne
 He seyde, " Appollo, god and governour
 Of every plaunte, herbe, tree, and flour,
 That yevest, after thy dechnaacion,
 To ech of hem his tyme and his seson,
 As thyn herberwe chaungeth lowe or
 heighe, 1035

Lord Phebus, cast thy merciabie eighe
 On wrecche Aurehe, which that am but
 lorn

Lo, lord! my lady hath my deeth ysworn
 Withoute gilt, but thy benignytee
 Upon my dedly herte have som pitee 1040
 For wel I woot, lord Phebus, if yow lest,
 Ye may me helpen, save my lady, best
 Now voucheth sauf that I may yow devyse
 How that I may been holpen and in what
 wyse

Youre blisful suster, Lucina the sheene,
 That of the see is chief goddesse and
 queene 1046

(Though Neptunus have detee in the see
 Yet emperisse aboven hym is she),
 Ye knowen wel, lord, that right as hir desir
 Is to be quyked and lightned of youre
 fir, 1050

For which she folweth yow ful bisly,
 Right so the see desireth naturelly
 To folwen hire, as she that is goddesse
 Bothe in the see and ryveres moore and
 lesse

Wherefore, lord Phebus, this is my re-
 queste — 1055

Do this miracle, or do myn herte breste —
 That now next at this opposicion
 Which in the signe shal be of the Leon,
 As preieth hire so greet a flood to brynge
 That fyve fadme at the leeste it over-
 sprynge 1060

The hyste rokke in Armonk Briteyne,
 And lat this flood endure yeres tweyne
 Thanne certes to my lady may I seye,
 'Holdeth youre heste, the rokkes been
 awaye'

Lord Phebus, dooth this miracle for
 me 1065

Preye hire she go no faster cours than ye,
 I seye, preyeth your suster that she go
 No faster cours than ye thuse yeres two
 Thanne shal she been evene atte fulle
 alway,

And sprynge flood laste bothe nyght and
 day 1070

And but she vouche sauf in swich manere
 To graunte me my sovereyn lady deere,
 Prey hire to synken every rok adoun
 Into hir owene dirke regoun
 Under the ground, ther Pluto dwelleth
 inne, 1075

Or nevere mo shal I my lady wynne
 Thy temple in Delphos wol I barefoot seke
 Lord Phebus, se the teeris on my cheke,
 And of my peyne have som compassioun"
 And with that word in swowne he fil
 adoun, 1080

And longe tyme he lay forth in a traunce
 His brother, which that knew of his
 penaunce,

Up caughte hym, and to bedde he hath
 hym broght

Dispeyred in this torment and this thought
 Lete I this woful creature lye, 1085

Chese he, for me, whether he wol lyve or
 dye

Arveragus, with heele and greet honour,
 As he that was of chivalrie the flour,
 Is comen hoom, and othere worthy men
 O blisful artow now, thou Dorigen, 1090
 That hast thy lusty housbonde in thyne
 armes,

The freshe knyght, the worthy man of
 armes,

That loveth thee as his owene hertes lyf.

No thyng list hym to been ymaginatyf,
If any wight hadde spoke, whil he was
oute, 1095

To hire of love, he hadde of it no doute
He noight entendeth to no swich mateere,
But daunceth, justeth, maketh hire good
cheere,

And thus in joye and blisse I lete hem
dwelle,

And of the sike Aurelius wol I telle 1100
In langour and in torment furyus

Two year and moore lay wreche Aurelyus,
Er any foot he myghte on erthe gon,
Ne confort in this tyme hadde he noon,
Save of his brother, which that was a
clerk 1105

He knew of al this wo and al this werk,
For to noon oother creature, certeyn,
Of this matere he dorste no word seyn
Under his brest he baar it moore secree
Than evere dide Pamphilus for Gal-
athee 1110

His brest was hool, withoute for to sene,
But in his herte ay was the arwe kene
And wel ye knowe that of a sursanure
In surgerye is perilous the cure,
But men myghte touche the arwe, or come
therby 1115

His brother weep and wayled pryvely,
Til atte laste hym fil in remembraunce,
That whiles he was at Orlens in Fraunce,
As yonge clerkes, that been lykerous

To reden artes that been curious, 1120
Seken in every halke and every herne
Particuler sciences for to lerne —

He hym remembered that, upon a day,
At Orlens in studie a book he say
Of magyk natureel, which his felawe, 1125
That was that tyme a bacheler of lawe,
Al were he ther to lerne another craft,
Hadde prively upon his desk ylaft,
Which book spak muchel of the opera-
ciouns

Touchynge the eighte and twenty man-
siouns 1130

That longen to the moone, and swich
folye

As in oure dayes is nat worth a flye, —
For hooly churches feith in oure bileve
Ne suffreth noon illusoun us to greve
And whan this book was in his remem-
braunce, 1135

Anon for joye his herte gan to daunce,
And to hymself he seyde pryvely
“My brother shal be warisshed hastily,
For I am siker that ther be sciences
By whiche men make diverse appar-
ences, 1140

Swiche as thise subtile tregetoures pleye
For ofte at feestes have I wel herd seye
That tregetours, withinne an halle large,
Have maad come in a water and a barge,
And in the halle rowen up and doun 1145
Somtyme hath semed come a grym leoun,
And somtyme floures sprynge as in a mede,
Somtyme a vyne, and grapes white and
rede,

Somtyme a castel, al of lym and stoon,
And whan hem lyked, voyded it anon
Thus semed it to every mannes sighte 1151
Now thanne conclude I thus, that if I
myghte

At Orlens som oold felawe yfynde
That hadde thise moones mansions in
mynde,

Or oother magyk natureel above, 1155
He sholde wel make my brother han his
love

For with an apparence a clerk may make,
To mannes sighte, that alle the rokkes
blake

Of Britaigne weren yvoyded everichon,
And shuppes by the brynke comen and
gon, 1160

And in swich forme enduren a wowke or
two

Thanne were my brother warisshed of his
wo,

Thanne moste she nedes holden hire
biheste,

Or elles he shal shame hire atte leeste ”
What sholde I make a lenger tale of
thus? 1165

Unto his brotheres bed he comen is,
And swich confort he yaf hym for to gon
To Orlens that he up starte anon,
And on his wey forthward thanne is he
fare

In hope for to been lissed of his care 1170
Whan they were come almost to that
citee,

But if it were a two furlong or thre,
A yong clerk romynge by hymself they
mette,

Which that in Latyn thriftly hem grette,
And after that he seyde a wonder thyng
"I knowe," quod he, "the cause of youre
comyng" 1178

And er they ferther any foote wente,
He tolde hem al that was in hire entente

This Briton clerk hym asked of felawes
The whiche that he had knowe in olde
dawes, 1180

And he answerde hym that they dede
were,

For which he weep ful ofte many a teere
Doun of his hors Aurehus lighte anon,
And with this magicien forth is he gon
Hoom to his hous, and maden hem wel at
ese 1185

Hem lacked no vitaille that myghte hem
plesa

So wel arrayed hous as ther was oon
Aurehus in his lyf saugh nevere noon

He shewed hym, er he wente to sopeer,
Forestes, parkes ful of wilde deer, 1190
Ther saugh he hertes with hir hornes hye,
The gretteste that evere were seyn with ye
He saugh of hem an hondred slayn with
houndes,

And somme with arwes blede of bittre
woundes

He saugh, whan voyded were thise wilde
deer, 1195

Thise fauconers upon a fair ryver,
That with hir haukes han the heron slayn
Tho saugh he knyghtes justyng in a
playn,

And after this he dide hym swich plesaunce
That he hym shewed his lady on a daunce,
On which hymself he daunced, as hym
thoughte 1201

And whan this maister that this magyk
wroughte

Saugh it was tyme, he clapte his handes
two,

And farewell! al oure revel was ago
And yet remoeved they nevere out of the
hous, 1205

Whil they saugh al this sighte merveillous,
But in his studie, ther as his bookes be,
They seten stille, and no wight but they
thre

To hym this maister called his squier,
And seyde hym thus "Is redy oure soper?
Almost an houre it is, I undertake, 1211

Sith I yow bad oure soper for to make,
Whan that thise worthy men wenten with
me

Into my studie, ther as my bookes be"
"Sire," quod this squier, "whan it
liketh yow, 1215

It is al redy, though ye wol right now"
"Go we thanne soupe," quod he, "as for
the beste

Thise amorous folk somtyme moote han
hir reste"

At after-soper fille they in trettee
What somme sholde thise maistres gerdon
be, 1220

To remoeven alle the rokkes of Britayne,
And eek from Gerounde to the mouth of
Sayne

He made it straunge, and swoor, so God
hym save,
Lasse than a thousand pound he wolde
nat have,

Ne gladly for that somme he wolde nat
goon 1225

Aurehus, with blisful herte anon,
Answerde thus "Fy on a thousand pound!
This wyde world, which that men seye is
round,

I wolde it yeve, if I were lord of it
This bargayn is ful dryve, for we been
knyt 1230

Ye shal be payed trewely, by my trouthe!
But looketh now, for no negligence or
slouthe

Ye tarme us heere no lenger than to-morwe"
"Nay," quod this clerk, "have heer my
feith to borwe"

To bedde us goon Aurehus whan hym
leste, 1235

And wel ny al that nyght he hadde his
reste

What for his labour and his hope of blisse,
His woful herte of penaunce hadde a lisse

Upon the morwe, whan that it was day,
To Britaigne tooke they the nighte
way, 1240

Aurehus and this magicien busyde,
And been descended ther they wolde
abyde

And this was, as thise bookes me remem-
bre,

The cold, frosty seson of Decembre
Phebus wax old, and hewed lyk laton,

That in his hoothe declynacion 1246
Shoon as the burned gold with stremes
bryghte,

But now in Capricorn adoun he lighte,
Where as he shoon ful pale, I dar wel seyn
The bittre frostes, with the sleet and
reyn, 1250

Destroyed hath the grene in every yerd
Janus sit by the fyr, with double berd,
And drynketh of his bugle horn the wyn,
Biforn hym stant brawen of the tusked
swyn,

And "Nowel" crieth every lusty man
Aurelius, in al that evere he kan, 1256
Dooth to his maister chiere and reverence,
And preyeth hym to doon his diligence
To bryngen hym out of his peynes smerte,
Or with a swerd that he wolde slitte his
herte 1260

This subtil clerk swich routhe had of
this man
That nyght and day he spedde hym that
he kan

To wayten a tyme of his conclusoun,
This is to seye, to maken illusoun,
By swich an apparence of jogelrye — 1265
I ne kan no termes of astrologye —
That she and every wight sholde wene
and seye

That of Britaigne the rokkes were aweye,
Or ellis they were sonken under grounde
So attis laste he hath his tyme yfounde 1270
To maken his japes and his wrecchednesse
Of swich a superstitious cursednesse
His tables Tolletanes forth he brought,
Ful wel corrected, ne ther lakked nought,
Nether his collect ne his expans yeerns, 1275
Ne his rootes, ne his othere geerns,
As been his centris and his argumentz
And his proporcionales convenementz
For his equacions in every thyng 1279
And by his eighte speere in his wirkyng
He knew ful wel how fer Alnath was shove
Fro the heed of thilke fixe Aries above,
That in the ninthe speere considered is,
Ful subtilly he kalkuled al this

Whan he hadde founde his firste man-
soun, 1285
He knew the remenaunt by proporcioun,
And knew the arisyng of his moone weel,
And in whos face, and terme, and every-
deal,

And knew ful weel the moones mansioun
Acordaunt to his operacioun, 1290
And knew also his othere observaunces
For swiche illusiouns and swiche mes-
chaunces

As hethen folk useden in thilke dayes
For which no lenger maked he delayes,
But thurgh his magik, for a wyke or
tweye, 1295

It semed that alle the rokkes were aweye
Aurelius, which that yet despered is
Wher he shal han his love or fare amys,
Awateth nyght and day on this myracle,
And whan he knew that ther was noon
obstacle, 1300

That voyded were thise rokkes everychon,
Doun to his maistres feet he fil anon,
And seyde, "I, woful wrecche, Aurelius,
Thanke yow, lord, and lady myn Venus,
That me han holpen fro my cares colde"
And to the temple his wey forth hath he
holde, 1306

Where as he knew he sholde his lady see
And whan he saugh his tyme, anon-right
hee,

With dredful herte and with ful humble
cheere,

Salewed hath his sovereyn lady deere 1310
"My righte lady," quod this woful man,
"Whom I moost drede and love as I best
kan,

And lothest were of al this world displesse,
Nere it that I for yow have swich disese
That I moste dyen heere at youre foot
anon, 1315

Noght wolde I telle how me is wo bigon
But certes outhere moste I dye or pleyne,
Ye sle me guiteles for verray peyne
But of my deeth thogh that ye have no
routhe,

Avyseth yow er that ye breke youre
trouthe 1320

Repenteth yow, for thilke God above,
Er ye me sleen by cause that I yow love
For, madame, wel ye woot what ye han
hight —

Nat that I chalange any thyng of right
Of yow, my sovereyn lady, but youre
grace — 1325

But in a gardyn yond, at swich a place,
Ye woot right wel what ye bihigten me,
And in myn hand youre trouthe plighthen ye

To love me best — God woot, ye seyde so,
Al be that I unworthy am therto 1330
Madame, I speke it for the honour of yow
Moore than to save myn hertes lyf right
now,

I have do so as ye comanded me,
And if ye vouche sauf, ye may go see
Dooth as yow list, have youre biheste in
mynde, 1335
For, quyk or deed, right there ye shal me
fynde

In yow lith al to do me lyve or deye, —
But wel I woot the rokkes been awaye ”
He taketh his leve, and she astoned
stood,

In al hir face nas a drope of blood 1340
She wende nevere han come in swich a
trappe
“Allas,” quod she, “that evere this sholde
happe!

For wende I nevere by possibiltee
That swich a monstre or mervelle myghte
be!

It is agayns the proces of nature ” 1345
And hoom she goth a sorweful creature,
For verray feere unnethe may she go
She wepeth, walleth, al a day or two,
And swowneth, that it routhe was to see
But why it was to no wight tolde shee, 1350
For out of towne was goon Arveragus
But to hirself she spak, and seyde thus,
With face pale and with ful sorweful
cheere,

In hure compleynt, as ye shal after heere
“Allas,” quod she, “on thee, Fortune,
I pleyne, 1355
That unwar wrapped hast me in thy
cheyne,

Fro which t'escape woot I no socour,
Save oonly deeth or elles dishonour,
Oon of these two bihoveth me to chese
But natheless, yet have I levere to lese 1360
My lif than of my body to have a shame,
Or knowe myselfen fals, or lese my name,
And with my deth I may be quyrt, ywis
Hath ther nat many a noble wyf er this,
And many a mayde, yslayn hirself,
allas! 1365

Rather than with hir body doon trespas?
Yis, certes, lo, these stories beren wit-
nesse

Whan thritty trauntz, ful of cursednesse,

Hadde slayn Phidon in Atthenes atte
feste, 1369

They comanded his doghtres for t'areste,
And bryngen hem biforn hem in despit,
Al naked, to fulfille hir foul delit,
And in hir fadres blood they made hem
daunce

Upon the pavement, God yeve hem mys-
chaunce!

For which these woful maydens, ful of
drede, 1375

Rather than they wolde lese hir mayden-
hede,

They prively been sturt into a welle,
And dreynte hemselven, as the bookes
telle

They of Mecene leete enquere and seke
Of Lacedomye fifty maydens eke, 1380
On whiche they wolden doon hir lecherye
But was ther noon of al that compaignye
That she nas slayn, and with a good en-
tente

Chees rather for to dye than assente
To been oppressed of hir maydenhede 1385
Why sholde I thanne to dye been in drede?
Lo, eek, the traunt Aristocledes,
That loved a mayden, heet Stymphalides,
Whan that hir fader slayn was on a nyght,
Unto Dianes temple goth she right, 1390
And hente the ymage in hir handes two,
Fro which ymage wolde she nevere go
No wight ne myghte hir handes of it arace
Til she was slayn, right in the selve place

Now sith that maydens hadden swich
despit 1395

To been defouled with mannes foul delit,
Wel oghte a wyf rather hirselven slee
Than be defouled, as it thynketh me
What shal I seyn of Hasdrubales wyf,
That at Cartage brafte hirself hir lyf?
For whan she saugh that Romayns wan
the toun, 1401

She took hir children alle, and skipte adoun
Into the fyr, and chees rather to dye
Than any Romayn dide hire vileynye
Hath nat Lucesse yslayn hirself, allas! 1405
At Rome, whan that she oppressed was
Of Tarquyn, for hire thoughte it was a
shame

To lyven whan that she had lost hir name?
The sevene maydens of Melese also
Han slayn hemself, for verrey drede and wo,

Rather than folk of Gawle hem sholde
opprese 1411

Mo than a thousand stories, as I gesse,
Koude I now telle as touchynge this
mateere

Whan Habradate was slayn, his wyf so
deere

Hirselven slow, and leet hir blood to
glyde 1415

In Habradates woundes depe and wyde,
And seyde, 'My body, at the leeste way,
Ther shal no wight defoulen, if I may'

What sholde I mo ensamples heerof
sayn,

Sith that so manye han hemselven
slayn 1420

Wel rather than they wolde defouled be?
I wol conclude that it is bet for me
To sleen myself than been defouled thus
I wol be trewe unto Arveragus,

Or rather sleen myself in som manere, 1425
As dide Democones doghter deere

By cause that she wolde nat defouled be
O Cedasus, it is ful greet pitee

To reden how thy doghtren deyde, allas!
That slowe hemself for swich a manere
cas 1430

As greet a pitee was it, or wel moore,
The Theban mayden that for Nichanore
Hirselven slow, right for swich manere wo
Another Theban mayden dide right so,
For oon of Macidonye hadde hire op-
pressed, 1435

She with hire deeth hir maydenhede
redressed

What shal I seye of Nicerates wyf,
That for swich cas birafted hursel hir lyf?
How trewe eek was to Alcebiades

His love, that rather for to dyen chees 1440
Than for to suffre his body unburyed be

Lo, which a wyf was Alceste," quod she
"What seith Omer of goode Penelopee?

Al Grece knoweth of hire chastitee
Pardee, of Laodomya is writen thus, 1445

That whan at Troie was slayn Prothese-
laus,

Ne lenger wolde she lyve after his day
The same of noble Porcia telle I may,

Withoute Brutus koude she nat lyve,
To whom she hadde al hool hir herte yive
The parfit wyfhod of Arthemese 1451

Honored is thurgh al the Barbarie

O Teuta, queene! thy wyfly chastitee

To alle wyves may a mirour bee
The same thyng I seye of Bilyea, 1455
Of Rodogone, and eek Valeria "

Thus pleyned Dorigen a day or tweye,
Purposynge evere that she wolde deyde
But natheles, upon the thridde nyght,
Hoom cam Arveragus, this worthy
knyght, 1460

And asked hire why that she weep so
soore,

And she gan wepen ever lenger the moore
"Allas," quod she, "that evere was I born!
Thus have I seyd," quod she, "thus have
I sworn" —

And toold hym al as ye han herd bfore,
It nedeth nat reherce it yow namoore 1466
This housbonde, with glad chiere, in
frendly wyse

Answerde and seyde as I shal yow devyse
"Is ther oght elles, Dorigen, but this?"

"Nay, nay," quod she, "God helpe me
so as wys! 1470

This is to mucche, and it were Goddes
wille "

"Ye, wyf," quod he, "lat slepen that is
stille

It may be wel, paraventure, yet to day
Ye shul youre trouthe holden, by my fay!
For God so wysly have mercy upon
me, 1475

I hadde wel levere ystiked for to be
For verray love which that I to yow have,
But if ye sholde youre trouthe kepe and
save

Trouthe is the hyeste thyng that man may
kepe" —

But with that word he brast anon to
wepe, 1480

And seyde, "I yow forbede, up peyne of
deeth,

That nevere, whil thee lasteth lyf ne
breeth,

To no wight telle thou of this aventure, —
As I may best, I wol my wo endure, —

Ne make no contenance of hevynesse, 1485
That folk of yow may demen harm or
gesse "

And forth he cleped a squer and a
mayde

"Gooth forth anon with Dorigen," he
sayde,

"And bryngeth hire to swich a place anon"

They take hir leve, and on hir wey they
goon, 1490

But they ne wiste why she thider wente
He nolde no wight tellen his entente

Paraventure an heep of yow, ywis,
Wol holden hym a lewed man in this
That he wol putte his wyf in iupartie 1495
Herkneþ the tale er ye upon hire crie
She may have bettre fortune than yow
semeth,

And whan that ye han herd the tale,
demeth

This squier, which that highte Aurelius,
On Dorigen that was so amorus, 1500
Of aventure happed hire to meete

Amydde the toun, right in the quykkest
strete,

As she was boun to goon the wey forth
right

Toward the gardyn ther as she had hight
And he was to the gardyn-ward also, 1505

For wel he spyed whan she wolde go
Out of hir hous to any maner place

But thus they mette, of aventure or grace,
And he saleweth hire wth glad entente,

And asked of hire whiderward she wente,
And she answerde, half as she were
mad, 1511

"Unto the gardyn, as myn housbonde bad,
My trouthe for to holde, allas! allas!"

Aurelius gan wondren on this cas,
And in his herte hadde greet compas-
soun 1515

Of hire and of hire lamentacioun,
And of Arveragus, the worthy knyght,

That bad hire holden al that she had
hight,

So looth hym was his wyf sholde breke hir
trouthe,

And in his herte he caughte of this greet
routhe, 1520

Considerynge the beste on every syde,
That fro his lust yet were hym levere
abyde

Than doon so heigh a cherlyssh wrecched-
nesse

Agayns franchise and alle gentillesse,
For which in fewe wordes seyde he thus

"Madame, seyth to youre lord Ar-
veragus, 1526

That sith I se his grete gentillesse
To yow, and eek I se wel youre distresse,
That him were levere han shame (and that
were routhe)

Than ye to me sholde breke thus youre
trouthe, 1530

I have wel levere evere to suffre wo
Than I departe the love bitwix yow two

I yow relese, madame, into youre bond
Quyrt every surement and every bond

That ye han maad to me as heerbiforn, 1535
Sith thilke tyme which that ye were born

My trouthe I plighte, I shal yow never
repreve

Of no biheste, and heere I take my leve,
As of the treweste and the beste wyf

That evere yet I knew in al my lyf 1540
But every wyf be war of hire biheeste!

On Dorigen remembreth, atte leeste
Thus kan a squier doon a gentil dede

As wel as kan a knyght, withouten drede "

She thonketh hym upon hir knees al
bare, 1545

And hoom unto hir housbonde is she fare,
And tolde hym al, as ye han herd me sayd,

And be ve siker, he was so weel apayd
That it were impossible me to wryte

What sholde I lenger of this cas endyte?
Arveragus and Dorigen his wyf 1551

In sovereyn blisse leden forth hir lyf
Nevere eft ne was ther angre hem bitwene

He chersseth hire as though she were a
queene,

And she was to hym trewe for evere-
moore 1555

Of these two folk ye gete of me namoore
Aurelius, that his cost hath al forlorn,

Curseth the tyme that evere he was born
"Allas," quod he, "allas, that I bihighte

Of pure gold a thousand pound of
wighte 1560

Unto this philosophre! How shal I do?
I se namoore but that I am fordo

Myn heritage moot I nedes selle,
And been a beggere, heere may I nat
dwelle,

And shamen al my kynrede in this
place, 1565

But I of hym may gete bettre grace
But nathelees, I wole of hym assaye,

At certeyn dayes, yeer by yeer, to paye,
And thanke hym of his grete curteisye

My trouthe wol I kepe, I wol nat lye " 1570

With herte soor he gooth unto his cofre,
And broghte gold unto this philosophre,
The value of fyve hundred pound, I gesse,
And hym bisecheth, of his gentillesse,
To graunte hym dayes of the remenaunt,
And seyde, "Maister, I dar wel make
avaunt, 1576

I failed nevere of my trouthe as yit
For sikerly my dette shal be quyt
Towardes yow, howevere that I fare
To goon a-begged in my kirtle bare 1580
But wolde ye vouche sauf, upon seuretee,
Two yeer or thre for to respiten me,
Thanne were I wel, for elles moot I selle
Myn heritage, ther is namoore to telle "

This philosophre sobrelly answerde, 1585
And seyde thus, whan he thuse wordes
herde

"Have I nat holden covenant unto thee?"

"Yes, certes, wel and trewely," quod he
"Hastow nat had thy lady as thee
liketh?"

"No, no," quod he, and sorwefully he
siketh 1590

"What was the cause? tel me if thou
kan "

Aurelius his tale anon bigan,
And tolde hym al, as ye han herd bifoore,
It nedeth nat to yow reherce it moore

He seide, "Arveragus, of gentillesse, 1595
Hadde levere dye in sorwe and in dis-
tresse

Than that his wyf were of hir trouthe fals "
The sorwe of Dorigen he tolde hym als,

How looth hire was to been a wikked wyf,
And that she levere had lost that day
hir lyf, 1600

And that hir trouthe she swoor thurgh
innocence,
She nevere erst hadde herd speke of
apparence

"That made me han of hire so greet pitee,
And right as frely as he sente hire me,
As frely sente I hire to hym ageyn 1605
This al and som, ther is namoore to seyn "

This philosophre answerde, "Leeve
brother,

Everch of yow dide gentilly til oother
Thou art a squer, and he is a knyght,
But God forbede, for his blisful myght,
But if a clerk koude doon a ger'ul dede 1611
As wel as any of yow, it is no drede!

Sire, I releesse thee thy thousand pound,
As thou right now were copen out of the
ground,

Ne nevere er now ne haddest knowen
me 1615

For, sire, I wol nat taken a peny of thee
For al my craft, ne noght for my travaille
Thou hast ypayed wel for my vitalle
It is ynogh, and farewel, have good day!"
And took his hors, and forth he goth his
way 1620

Lordynges, this question, thanne, wolde I
aske now,

Which was the mooste fre, as thynketh
yow?

Now telleth me, er that ye ferther wende
I kan namoore, my tale is at an ende

Heere is ended the Frankeleyns Tale

FRAGMENT VI (GROUP C)

THE PHYSICIAN'S TALE

Heere folweth the Phisiciens Tale

Ther was, as telleth Titus Livius,
A knyght that called was Virginius,
Fulfil'd of honour and of worthynesse,
And strong of freendes, and of greet
richesse

This knyght a doghter hadde by his
wyf, 5

No children hadde he mo in al his lyf
Fair was this mayde in excellent beautee
Aboven every wight that man may see,
For Nature hath with sovereyn diligence
Yformed hire in so greet excellence, 10
As though she wolde seyn, "Lo' I, Nature,
Thus kan I forme and pevynte a creature,
Whan that me list, who kan me countre-
fete?"

Pigmalion noght, though he ay forge and
bete,

Or grave, or peynte, for I dar wel seyn, 15
Apelles, Zanzis, sholde werche in veyn
Outher to grave, or peynte, or forge, or
bete,

If they presumed me to countrefete
For He that is the formere principal
Hath maked me his vicaire general, 20
To forme and peynten erthely creaturis
Right as me list, and ech thyng in my
cure is

Under the moone, that may wane and
waxe,

And for my werk right no thyng wol I axe,
My lord and I been ful of oon accord 25
I made hire to the worshippe of my lord,
So do I alle myne othere creatures,
What colour that they han, or what
figures"

Thus semeth me that Nature wolde seye

This mayde of age twelve yeer was and
tweye, 30

In which that Nature hadde swich delit
For right as she kan peynte a lile wht,
And reed a rose, right with swich peynture
She peynted hath this noble creature.

Er she were born, upon hir lymes fre, 35
Where as by right swiche colours sholde be,
And Phebus dyed hath hire tresses grete
Lyk to the stremes of his burned heete
And if that excellent was hire beautee,
A thousand foold moore vertuous was
she 40

In hire ne lacked no condicioun
That is to preyse, as by discrecioun
As wel in goost as body chast was she,
For which she floured in virginitee
With alle humylitee and abstinence, 45
With alle attemperaunce and pacience,
With mesure eek of beryng and array
Discreet she was in answeyng alway,
Though she were wis as Pallas, dar I seyn,
Hir facound eek ful wommanly and
pleyn, 50

No countrefeted termes hadde she
To seme wys, but after hir degree
She spak, and alle hire wordes, moore and
lesse,

Sownynge in vertu and in gentillesse
Shamefast she was in maydens shame-
fastnesse, 55

Constant in herte, and evere in bisynesse
To dryve hire out of ydel slogardye
Bacus hadde of hir mouth right no
maistrie,

For wyn and youthe dooth Venus encesse,
As men in fyr wol casten oille or greesse 60
And of hir owene vertu, unconstreyned,
She hath ful ofte tyme syk hire feyned,
For that she wolde fleen the compaignye
Where likly was to treten of folye,
As is at feestes, revels, and at daunces, 65
That been occasions of daliaunces

Swich thynges maken children for to be
To soone rype and boold, as men may se,
Which is ful perilous, and hath been yooore
For al to soone may she lerne loore 70
Of booldnesse, whan she woxen is a wyf
And ye maistresses, in youre olde lyf,

That lordes doghtres han in governaunce,
 Ne taketh of my wordes no displeasaunce 74
 Thenketh that ye been set in governynges
 Of lordes doghtres, oonly for two thynges
 Outher for ye han kept youre honestee,
 Or elles ye han falle in freletee,
 And knowen wel ynough the olde daunce,
 And han forsaken fully swich meschaunce
 For everemo, therfore, for Cristes sake, 81
 To teche hem vertu looke that ye ne slake

A thief of venysoun, that hath forlafft
 His likerousnesse and al his olde craft,
 Kan kepe a forest best of any man 85
 Now kepeth wel, for if ye wole, ye kan
 Looke wel that ye unto no vice assente,
 Lest ye be dampned for youre wikke
 entente,

For whoso dooth, a traitour is, certeyn
 And taketh kep of that that I shal seyn 90
 Of alle tresons sovereyn pestilence
 Is whan a wight bitrayseth innocence

Ye fadres and ye moodres eek also,
 Though ye han children, be it oon or mo,
 Youre is the charge of al hir surveiaunce, 95
 Whil that they been under youre gov-
 ernance

Beth war, that by ensample of youre
 lyvynges,

Or by youre neghence in chastisynges,
 That they ne perisse, for I dar wel seye,
 If that they doon, ye shul it deere abeye
 Under a shepherde softe and neghent 101
 The wolf hath many a sheep and lamb
 torent

Suffiseth oon ensample now as heere,
 For I moot turne agayn to my matere

This mayde, of which I wol this tale
 expresse, 105

So kepte hirself hir neded no maistresse,
 For in hir lyvyng maydens myghten rede,
 As in a book, every good word or dede
 That longeth to a mayden vertuous,
 She was so prudent and so bounteous 110
 For which the fame out sprong on every
 syde,

Bothe of hir beautee and hir bountee wyde,
 That thurgh that land they preised hire
 echone

That loved vertu, save Envye allone,
 That sory is of oother mennes wele, 115
 And glad is of his sorwe and his unheele
 (The doctour maketh this descripcioun)

This mayde upon a day wente in the
 toun

Toward a temple, with hire mooder deere,
 As is of yonge maydens the manere 120
 Now was ther thanne a justice in that
 toun,

That governour was of that regioun
 And so bifel this juge his eyen caste
 Upon this mayde, avysynge hym ful faste,
 As she cam forby ther as this juge stood 125
 Anon his herte chaunged and his mood,
 So was he caught with beautee of this
 mayde,

And to hymself ful pryvely he sayde,
 "This mayde shal be myn, for any man!"

Anon the feend into his herte ran, 130
 And taughte hym sodeynly that he by
 slyghte

The mayden to his purpos wyne myghte
 For certes, by no force ne by no meede,
 Hym thoughte, he was nat able for to
 speede, 134

For she was strong of freendes, and eek she
 Confermed was in swich soverayn bountee,
 That wel he wiste he myghte hire nevere
 wyne

As for to make hire with hir body synne
 For which, by greet deliberacioun,
 He sente after a cherl, was in the toun, 140
 Which that he knew for subtil and for
 boold

This juge unto this cherl his tale hath toold
 In secree wise, and made hym to ensure
 He sholde telle it to no creature,
 And if he dide, he sholde lese his heed 145
 Whan that assented was this cursed reed,
 Glad was this juge, and maked him greet
 cheere,

And yaf hym yiftes precieuse and deere

Whan shapen was al hire conspiracie
 Fro point to point, how that his lecherie 150
 Parfourned sholde been ful subtilly,
 As ye shul heere it after openly,
 Hoom gooth the cherl, that hughte
 Claudius

This false juge, that highte Aprus,
 (So was his name, for this is no fable, 155
 But knownen for historal thyng notable,
 The sentence of it sooth is, out of doute),
 This false juge gooth now faste aboute
 To hasten his delit al that he may
 And so bifel soone after, on a day, 160

This false juge, as telleth us the storie,
As he was wont, sat in his consistorie,
And yaf his doomes upon sondry cas
This false cherl cam forth a ful greet pas,
And seyde, "Lord, if that it be youre
wille, 165

As dooth me right upon this pitous bille,
In which I pleyne upon Virginius,
And if that he wol seyn it is nat thus,
I wol it preeve, and fynde good witsnesse,
That sooth is that my bille wol expresse "

The juge answerde, "Of this, in his
absence, 171

I may nat yeve diffynytyf sentence
Lat do hym calle, and I wol gladly heere,
Thou shalt have al right, and no wrong
heere "

Virginius cam to wite the juges wille, 175
And right anon was rad this cursed bille,
The sentence of it was as ye shul heere

"To yow, my lord, sire Apus so deere,
Sheweth youre povre servant Claudius
How that a knyght, called Virginius, 180
Agayns the lawe, agayn al equitee,
Holdeth, expres agayn the wyl of me,
My servant, which that is my thral by
right,

Which fro myn hous was stole upon a
nyght,

Whil that she was ful yong, this wol I
preeve 185

By witsnesse, lord, so that it nat yow
greeve

She nys his doghter nat, what so he seye
Wherfore to yow, my lord the juge, I preye,
Yeld me my thral, if that it be youre
wille "

Lo, this was al the sentence of his bille 190

Virginius gan upon the cherl biholde,
But hastily, er he his tale tolde,
And wolde have preeved it as sholde a
knyght,

And eek by witnessyng of many a wight,
That al was fals that seyde his adver-
sarie, 195

This cursed juge wolde no thyng tarme,
Ne heere a word moore of Virginius,
But yaf his juggement, and seyde thus

"I deeme anon this cherl his servant
have,

Thou shalt no lenger in thyn hous hir
save 200

Go bryng hire forth, and put hire in oure
warde

The cherl shal have his thral, this I
awarde "

And whan this worthy knyght Vir-
ginius,

Thurgh sentence of this justice Apus,
Moste by force his deere doghter yven 205
Unto the juge, in lecherie to lyven,
He gooth hym hoom, and sette him in his
halle,

And leet anon his deere doghter calle,
And with a face deed as asshen colde
Upon hir humble face he gan biholde, 210
With fadres pitee stakynge thurgh his
herte,

Al wolde he from his purpos nat converte
"Doghter," quod he, "Virginia, by thy
name,

Ther been two weyes, outhur deeth or
shame,

That thou most suffre, alas, that I was
bore! 215

For nevere thou deservedest wherfore
To dyen with a swerd or with a knyf
O deere doghter, endere of my lyf,
Which I have fostred up with swich
plessaunce

That thou were nevere out of my remem-
braunce! 220

O doghter, which that art my laste wo,
And in my lyf my laste joye also,
O gemme of chastitee, in pacience

Take thou thy deeth, for this is my sen-
tence

For love, and nat for hate, thou most be
deed, 225

My pitous hand moot smyten of thyn
heed

Allas, that evere Apus the say!
Thus hath he falsly jugged the to-day" —
And tolde hire al the cas, as ye bifore
Han herd, nat nedeth for to telle it
moore 230

"O mercy, deere fader!" quod this
mayde,

And with that word she bothe hir armes
layde

Aboute his nekke, as she was wont to do
The teeris bruste out of hir eyen two,
And seyde, "Goode fader, shal I dye? 235
Is ther no grace, is ther no remedye?"

"No, certes, deere doghter myn," quod
 he
 "Thanne yif me leyser, fader myn,"
 quod she,
 "My deeth for to compleyne a litel space,
 For, pardee, Jepete yaf his doghter grace
 For to compleyne, er he hir slow, allas!
 And, God it woot, no thyng was hir tres-
 pas, 242
 But for she ran hir fader first to see,
 To welcome hym with greet solempntee "
 And with that word she fil aswowne
 anon, 245
 And after, whan hir swownyng is agon,
 She riseth up, and to hir fader sayde,
 "Blissed be God, that I shal dye a mayde!
 Yif me my deeth, er that I have a shame,
 Dooth with youre child youe wyl, a
 Goddes name!" 250
 And with that word she preyed hym
 ful ofte
 That with his swerd he sholde smyte softe,
 And with that word aswowne doun she fil
 Hir fader, with ful sorfeful herte and wil,
 Hir heed of smoot, and by the top it
 hente, 255
 And to the juge he gan it to presente,
 As he sat yet in doom in consistorie
 And whan the juge it saugh, as seith the
 storie,
 He bad to take hym and anhange hym
 faste,

But right anon a thousand peple in
 thraste, 260
 To save the knyght, for routhe and for pitee,
 For knowen was the false iniquitee
 The peple anon had suspect in this thyng,
 By manere of the cherles chalangyng,
 That it was by the assent of Apus, 265
 They wisten wel that he was lecherus
 For which unto this Apus they gon,
 And caste hym in a prisoun right anon,
 Ther as he slow hymself, and Claudius,
 That servant was unto this Apus, 270
 Was demed for to hange upon a tree,
 But that Virginus, of his pitee,
 So preyde for hym that he was exiled,
 And elles, certes, he had been bigyled
 The remenant were anhanged, moore and
 lesse, 275
 That were consentant of this cursednesse
 Heere may men seen how synne hath
 his merite
 Beth war, for no man woot whom God wol
 smyte
 In no degree, ne in which manere wyse
 The worm of conscience may agryse 280
 Of wikked lyf, though it so pryvee be
 That no man woot therof but God and he
 For be he lewed man, or ellis lered,
 He noot how soone that he shal been
 afered
 Therefore I rede yow this conseil take, 285
 Forsaketh synne, er synne yow forsake

Heere endeth the Phisiciens Tale

THE INTRODUCTION TO THE PARDONER'S TALE

The wordes of the Hoost to the Phisicien and the Pardoner

Oure Hooste gan to swere as he were
 wood,
 "Harrow!" quod he, "by nayles and by
 blood!
 This was a fals cherl and a fals justise
 As shameful deeth as herte may devyse 290
 Come to thise juges and hire advocatz!
 Algate thus sely mayde is slayn, allas!
 Allas, to deere boughte she beautee!

Wherefore I seye al day that men may see
 That yiftes of Fortune and of Nature 295
 Been cause of deeth to many a creature
 Hire beautee was hire deth, I dar wel sayn
 Allas, so pitously as she was slayn!
 Of bothe yiftes that I speke of now
 Men han ful ofte moore for harm than
 prow 300
 But trewely, myn owene mauster deere,

This is a pitous tale for to heere
 But natheless, passe over, is no fors
 I pray to God so save thy gentil cors,
 And eek thyne uryinals and thy jurdones,
 Thyn ypocras, and eek thy galones, 306
 And every boyste ful of thy letuarie,
 God blesse hem, and oure lady Sente
 Marie!
 So moot I theen, thou art a propre man,
 And lyk a prelat, by Seint Ronyan! 310
 Seyde I nat wel? I kan nat speke in terme,
 But wel I woot thou doost myn herte to
 erme,
 That I almost have caught a cardynacle
 By corpus bones! but I have triacle,
 Or elles a draughte of moyste and corny
 ale, 315
 Or but I heere anon a myrne tale,

Myn herte is lost for pitee of this mayde
 Thou beel amy, thou Pardoner," he sayde,
 "Telle us som myrthe or japes right anon"
 "It shal be doon," quod he, "by Seint
 Ronvon! 320
 But first," quod he, "heere at this ale-
 stake
 I wol bothe drynke, and eten of a cake"
 But right anon thuse gentils gonne to
 crye,
 "Nay, lat hym telle us of no ribaudye!
 Telle us som moral thyng, that we may
 leere 325
 Som wit, and thanne wol we gladly heere"
 "I graunte, ywis," quod he, "but I moot
 thynke
 Upon som honest thyng while that I
 drynke"

THE PARDONER'S PROLOGUE

Heere folweth the Prologe of the Pardoners Tale

Radix malorum est Cupiditas Ad Themotheum, 6^o

"Lordynges," quod he, "in churches
 whan I preche,
 I peyne me to han an hauteyn speche, 330
 And ryng it out as round as gooth a belle,
 For I kan al by rote that I telle
 My theme is alwey oon, and evere was —
Radix malorum est Cupiditas
 First I pronounce whennes that I come,
 And thanne my bulles shewe I, alle and
 some 338
 Oure lige lordes seel on my patente,
 That shewe I first, my body to warente,
 That no man be so boold, ne preest ne
 clerk,
 Me to destourbe of Cristes hooly werk 340
 And after that thanne telle I forth my
 tales,
 Bulles of popes and of cardynales,
 Of patriarkes and bishopes I shewe,
 And in Latyn I speke a wordes fewe,
 To saffron with my predicacioun, 345
 And for to stire hem to devocioun
 Thanne shewe I forth my longe cristal
 stones,

Yerammed ful of cloutes and of bones, —
 Relikes been they, as wenen they echoon
 Thanne have I in latoun a sholder-boon 350
 Which that was of an hooly Jewes sheep
 'Goode men,' I seye, 'taak of my wordes
 keep,
 If that this boon be wasshe in any welle,
 If cow, or calf, or sheep, or oxe swelle
 That any worm hath ete, or worm ystonge,
 Taak water of that welle and wassh his
 tonge, 356
 And it is hool anon, and forthermoore,
 Of pokkes and of scabbe, and every soore
 Shal every sheep be hool that of this welle
 Drynketh a draughte Taak kep eek what
 I telle 360
 If that the good-man that the beestes
 oweth
 Wol every wyke, er that the cok hym
 croweth,
 Fastynge, drynken of this welle a draughte,
 As thilke hooly Jew oure eldres taughte,
 His beestes and his stoor shal multiple 365
 And, sures, also it heeleth jalousie,

For though a man be falle in jalous rage,
 Lat maken with this water his potage,
 And nevere shal he moore his wyf mystriste,

Though he the soothe of hur defeaute
 wiste, 370

Al had she taken prestes two or thre
 Heere is a miteyn eek, that ye may se
 He that his hand wol putte in this mitayn,
 He shal have multiplyng of his grayn,
 Whan he hath sowen, be it whete or
 otes, 375

So that he offre pens, or elles grotes
 Goode men and wommen, o thyng warne

I yow
 If any might be in this chirche now
 That hath doon synne horrible, that he
 Dar nat, for shame, of it yshryven be, 380

Or any womman, be she yong or old,
 That hath ymaad hur housbonde cokewold,
 Swich folk shal have no power ne no grace
 To offen to my relikes in this place
 And whose fyndeth hym out of swich
 blame, 385

He wol come up and offre in Goddes
 name,

And I assaille him by the auctoritee
 Which that by bulle ygraunted was to me'

By this gaude have I wonne, yeer by
 yeer,

An hundred mark sith I was pardonere 390
 I stonde lyk a clerk in my pulpet,
 And whan the lewed peple is doun yset,
 I preche so as ye han herd bifoore,
 And telle an hundred false japes moore
 Thanne peyne I me to strecche forth the
 nekke, 395

And est and west upon the peple I bekke,
 As dooth a dowve sittynge on a berne
 Myne handes and my tonge goon so yerne
 That it is joye to se my busynesse

Of avarice and of swich cursednesse 400
 Is al my prechyng, for to make hem free
 To yeven hur pens, and namely unto me
 For myn entente is nat but for to wynne,
 And nothyng for correccioun of synne
 I rekke nevere, whan that they been
 beryed, 405

Though that hur soules goon a-blakeberyed!
 For certes, many a predicacioun
 Comth ofte tyme of yvel entencioun,
 Som for plesance of folk and flaterye,

To been avaunced by ypocrisie, 410
 And som for weyne glorie, and som for
 hate

For whan I dar noon oother weyes debate,
 Thanne wol I styngge hym with my tonge
 smerte

In prechyng, so that he shal nat asterte
 To been defamed falsly, if that he 415
 Hath trespased to my bretheren or to me
 For though I telle nocht his propre name,
 Men shal wel knowe that it is the same,
 By signes, and by othere circumstances
 Thus quyte I folk that doon us dis-
 plesances, 420

Thus spitte I out my venym under hewe
 Of hoodynesse, to semen hooly and trewe

But shortly myn entente I wol devyse
 I preche of no thyng but for covetyse
 Therefore my theme is yet, and evere was,
Radix malorum est Cupiditas 426

Thus kan I preche agayn that same vice
 Which that I use, and that is avance
 But though myself be gilty in that synne,
 Yet kan I maken oother folk to twynne 430
 From avarice, and soore to repente
 But that is nat my principal entente,
 I preche nothyng but for covetyse
 Of this mateere it oghte ynogh suffise

Thanne telle I hem ensamples many
 oon 435

Of olde stories longe tyme agoon
 For lewed peple loven tales olde,
 Swiche thynges kan they wel reporte and
 holde

What, trowe ye, that whiles I may preche,
 And wynde gold and silver for I teche, 440
 That I wol lyve in poverté wilfully?
 Nay, nay, I thoghte it nevere, trewely!
 For I wol preche and begge in sondry
 landes,

I wol nat do no labour with myne handes,
 Ne make baskettes, and lyve therby, 445
 By cause I wol nat beggen ydely
 I wol noon of the apostles countrefete,
 I wol have moneie, wolle, chese, and whete,
 Al were it yeven of the povereste page,
 Or of the povereste wydwe in a village, 450
 Al sholde hur children sterve for famyne
 Nay, I wol drynke licour of the vyne,
 And have a joly wenche in every toun
 But herketh, lordynges, in conclusioun
 Youre likyng is that I shal telle a tale 455

Now have I dronke a draughte of corny ale,
By God, I hope I shal yow telle a thyng
That shal by reson been at youre lykynge
For though myself be a ful vicious man,

A moral tale yet I yow telle kan, 460
Which I am wont to preche for to wyne
Now hood youre pees' my tale I wol
bigynne "

THE PARDONER'S TALE

Heere bigynneth the Pardoners Tale

In Flaundes whilom was a compaignye
Of yonge folk that haunteden folye,
As riot, hasard, stywes, and tavernes, 465
Where as with harpes, lutes, and gyternes,
They daunce and pleyen at dees bothe day
and nyght,
And eten also and drynken over hir myght,
Thurgh which they doon the devel sacrifi-

se
Withinne that develes temple, in cursed
wise, 470

By superfluytee abhomynable
Hir othes been so grete and so dampnable
That it is grisly for to heere hem swere
Oure blissed Lordes body they totere, —
Hem thoughte that Jewes rente hym noght
ynough, 475

And ech of hem at otheres synne lough
And right anon thanne comen tombesteres
Fetys and smale, and yonge frutesteres,
Syngeres with harpes, baudes, wafereres,
Whiche been the verray develes officeres 480
To kyndle and blowe the fyr of lecherye,
That is annexed unto glotonye
The hooly writ take I to my witsnesse
That luxurie is in wyn and dronkenesse

Lo, how that dronken Looth, unkyndely,
Lay by his doghtres two, unwityngly, 486
So dronke he was, he nyste what he
wroghte

Herodes, whoso wel the stories soghte,
Whan he of wyn was repleet at his feeste,
Right at his owene table he yaf his
heeste 490

To sleen the Baptist John, ful giltelees
Senec seith a good word doutelees,
He seith he kan no difference fynde
Bitwix a man that is out of his mynde
And a man which that is dronkelewe, 495
But that woodnesse, yfallen in a shrewe,

Persevereth lenger than dooth dronke-
nesse

O glotonye, ful of cursednesse!
O cause first of oure confusioun!
O original of oure dampnacioun, 500
Til Crist hadde boght us with his blood
agayn!

Lo, how deere, shortly for to sayn,
Aboght was thilke cursed vileynye!
Corrupt was al this world for glotonye

Adam oure fader, and his wyf also, 505
Fro Paradys to labour and to wo
Were dryven for that vice, it is no drede
For whil that Adam fasted, as I rede,
He was in Paradys, and whan that he
Eet of the fruyt deffended on the tree,
Anon he was out cast to wo and peyne 511

O glotonye, on thee wel oghte us pleynel
O, wiste a man how manye maladyes
Folwen of excesse and of glotonyes,
He wolde been the moore mesurable 515
Of his diete, sittynge at his table
Allas! the shorte throte, the tendre mouth,
Maketh that est and west and north and
south,

In erthe, in er, in water, men to swynke
To gete a glotoun deyntee mete and
drynke! 520

Of this matiere, o Paul, wel kanstow trete
"Mete unto wombe, and wombe eek unto
mete,
Shal God destroyen bothe," as Paulus
seith

Allas! a foul thyng is it, by my feith,
To seye this word, and fouler is the dede,
Whan man so drynketh of the white and
rede 526

That of his throte he maketh his pryvee,
Thurgh thilke cursed superfluytee
The apostel wepyng seith ful pitously,

“Ther walken manye of whiche yow toold
have I — 530

I seye it now wepyng, with pitous voys —
That they been enemyes of Cristes croys,
Of whiche the ende is deeth, wombe is hur
god!”

O wombe! O bely! O stynkyng cod,
Fulfilled of dong and of corrupcioun! 535

At either ende of thee foul is the soun
How greet labour and cost is thee to fynde!
These cookes, how they stampe, and
streyne, and grynde,

And turnen substaunce into accident,
To fulfillle al thy likerous talent! 540

Out of the harde bones knokke they
The mary, for they caste nocht away
That may go thurgh the golet softe and
swoote

Of spicerie of leef, and bark, and roote
Shal been his sauce ymaked by delit, 545
To make hym yet a newer appetit
But, certes, he that haunteth swiche
delices

Is deed, whil that he lyveth in the vices
A lecherous thyng is wyn, and dronke-
nesse

Is ful of stryvyng and of wrecched-
nesse 550

O dronke man, disfigured is thy face,
Sour is thy breath, foul artow to embrace,
And thurgh thy dronke nose semeth the
soun

As though thou seydest ay “Sampsoun,
Sampsoun!”

And yet, God woot, Sampsoun drank
nevere no wyn 555

Thouallest as it were a styked swyn,
Thy tonge is lost, and al thyn honeste
cure,

For dronkenesse is verray sepulture
Of mannes wit and his discrecioun

In whom that drynke hath dominacioun 560
He kan no conseil kepe, it is no drede
Now kepe yow fro the white and fro the
rede,

And namely fro the white wyn of Lepe,
That is to selle in Fysshstrete or in Chepe
This wyn of Spaigne crepeth subtly 565

In other wynes, growyng faste by,
Of which ther ryseth swich fumostee
That than a man hath dronken draughtes
thre,

And weneth that he be at hoom in Chepe,
He is in Spaigne, right at the toune of
Lepe, — 570

Nat at the Rochele, ne at Burdeux toun,
And thanne wol he seye “Sampsoun,
Sampsoun!”

But herkneth, lordynges, o word, I yow
preye,

That alle the sovereyn actes, dar I seye,
Of victories in the Olde Testament, 575
Thurgh verray God, that is omnipotent,
Were doon in abstinence and in preyere
Looketh the Bible, and ther ye may it
leere

Looke, Attalla, the grete conquerour,
Deyde in his sleep, with shame and dis-
honour, 580

Bledyng ay at his nose in dronkenesse
A capitayn sholde lyve in sobrenesse
And over al this, avyseth yow right wel
What was comaunded unto Lamuel —
Nat Samuel, but Lamuel, seye I — 585
Redeth the Bible, and fynde it expresly
Of wyn-yevyng to hem that han justise
Namooore of this, for it may wel suffice

And now that I have spoken of glot-
onye,

Now wol I yow deffenden hasardrye 590
Hasard is verray mooder of lesynges,
And of deceite, and cursed forswerynges,
BlaspHEME of Crist, manslaughtre, and
wast also

Of catel and of tyme, and forthermo,
It is repreeve and contrarie of honour 595

For to ben holde a commune hasardour
And ever the hyer he is of estaat,
The moore is he yholden desolaat
If that a prynce useth hasardrye,
In alle governaunce and polycye 600
He is, as by commune opimoun,
Yholde the lasse in reputacioun

Stilboun, that was a wys embassadour,
Was sent to Corynthe, in ful greet honour,
Fro Lacedomye, to make hire alliaunce
And whan he cam, hym happede, par
chaunce, 606

That alle the gretteste that were of that
lond,

Pleyngge atte hasard he hem fond
For which, as soone as it myghte be,
He stal hym hoom agayn to his contree, 610
And seyde, “Ther wol I nat lese my name,

Ne I wol nat take on me so greet defame,
 Yow for to alie unto none hasardours
 Sendeth othere wise embassadours,
 For, by my trouthe, me were levere
 dye 615

Than I yow sholde to hasardours allye
 For ye, that been so glorious in honours,
 Shul nat allyen yow with hasardours
 As by my wyl, ne as by my tretree"
 This wise philosopre, thus seyde hee 620

Looke eek that to the kyng Demetrius
 The kyng of Parthes, as the book seith us,
 Sente him a paire of dees of gold in scorn,
 For he hadde used hasard ther-biforn,
 For which he heeld his glorie or his
 renoun 625

At no value or reputacioun
 Lordes may fynden oother maner pley
 Honest enough to dryve the day away
 Now wol I speke of othes false and grete
 A word or two, as olde bookes trete 630

Gret sweryng is a thyng abhominable,
 And fals sweryng is yet moore reprevable
 The heighe God forbad sweryng at al,
 Witnessse on Mathew, but in special
 Of sweryng seith the hooly Jeremye, 635
 "Thou shalt swere sooth thyne othes, and
 nat lye,
 And swere in doom, and eek in rightwis-
 nesse",

But ydel sweryng is a cursednesse
 Bihoold and se that in the firste table
 Of heighe Goddes heestes honourable, 640
 Hou that the seconde heeste of hym is thus
 "Take nat my name in ydel or amys"

Lo, rather he forbedeth swich sweryng
 Than homycide or many a cursed thyng,
 I seye that, as by ordre, thus it stondesth,
 This knoweth, that his heestes under-
 stondesth, 646

How that the seconde heeste of God is
 that

And forther over, I wol thee telle al plat,
 That vengeance shal nat parten from his
 hous

That of his othes is to outrageous 650
 "By Goddes precious herte," and "By his
 nayles,"

And "By the blood of Crist that is in
 Hayles,

Sevene is my chaunce, and thyn is cynk
 and treye!"

"By Goddes armes, if thou falsly pleye,
 This daggere shal thurghout thyn herte
 go!" — 655

This fruyt cometh of the bicched bones
 two,

Forsweryng, ire, falsnesse, homycide
 Now, for the love of Crist, that for us dyde,
 Lete youre othes, bothe grete and smale
 But, sires, now wol I telle forth my
 tale 660

These riotours thre of whiche I telle,
 Longe erst er prime rong of any belle,
 Were set hem in a taverne for to drynke,
 And as they sat, they herde a belle clynke
 Biforn a cors, was caried to his grave 665
 That oon of hem gan callen to his knave
 "Go bet," quod he, "and axe redly
 What cors is this that passeth heer forhy,
 And looke that thou reporte his name
 weel"

"Sire," quod this boy, "it nedeth
 never-a-deel, 670
 It was me toold er ye cam heer two
 houres

He was, pardee, an old felawe of youre,
 And sodeynly he was ysлайн to-nyght,
 Fordronke, as he sat on his bench upright
 Ther cam a privee theef, men clepeth
 Deeth, 675

That in this contree al the peple sleeth,
 And with his spere he smoot his herte atwo,
 And wente his wey withouten wordes n o
 He hath a thousand slayn this pestilence
 And, maister, er ye come in his presence,
 Me thynketh that it were necessarie 681
 For to be war of swich an adversarie
 Beth redy for to meete hym everemoore,
 Thus taughte me my dame, I sey na-
 moore"

"By seinte Marie!" seyde this taverner
 "The child seith sooth, for he hath slayn
 this yeer, 686

Henne over a mile, withinne a greet vil-
 lage,

Bothe man and womman, child, and hyne,
 and page,

I trowe his habitacioun be there
 To been avyded greet wysdom it were, 690
 Er that he hide a man a dishonour"

"Ye, Goddes armes!" quod this riotour,
 "Is it swich peril with hym for to meete?
 I shal hym seke by wey and eek by strete,

I make a yow to Goddes digne bones! 695
 Herkneht, felawes, we thre been al ones,
 Lat ech of us holde up hus hand til oother,
 And ech of us bicomen otheses brother,
 And we wol sleen this false traytour Deeth
 He shal be slayn, he that so manye
 sleeth, 700

By Goddes dignitee, er it be nyght!"
 Togidres han thuse thre hir trouthes
 plight

To lyve and dyen ech of hem for oother,
 As though he were his owene ybore
 brother 704

And up they stirte, al dronken in this rage,
 And forth they goon towards that village
 Of which the taverner hadde spoke biforn
 And many a grisly ooth thanne han they
 sworn,

And Cristes blessed body al torente —
 Deeth shal be deed, if that they may hym
 hente! 710

When they han goon nat fully half a
 mile,

Right as they wolde han troden over a
 stile,

An oold man and a povre with hem mette
 This olde man ful mekely hem grette,
 And seyde thus, "Now, lordes, God yow
 see!" 715

The proudeste of these notoures three
 Answerde agayn, "What, carl, with sory
 grace!"

Why artow al forwrapped save thy face?
 Why lyvestow so longe in so greet age?"

This olde man gan looke in his visage,
 And seyde thus, "For I ne kan nat
 fynde 721

A man, though that I walked into Ynde,
 Neither in citee ne in no village,
 That wolde change his youthe for myn
 age,

And therefore moot I han myn age stille,
 As longe tyme as it is Goddes wille 726
 Ne Deeth, allas! ne wol nat han my lyf
 Thus walke I, lyk a resteless karyf,
 And on the ground, which is my moodres
 gate,

I knokke with my staf, bothe erly and
 late, 730

And seye 'Leeve mooder, leet me in!
 Lo how I varyssa, flessch, and blood, and
 skyn!

Allas! whan shul my bones been at reste?
 Mooder, with yow wolde I change my
 cheste 734

That in my chambre longe tyme hath be,
 Ye, for an heyre clowt to wrappe in me!"
 But yet to me she wol nat do that grace,
 For which ful pale and welked is my face

But, sres, to yow it is no curteisye
 To speken to an old man vileynye, 740

But he trespasse in word, or elles in dede
 In Hooly Writ ye may yourself wel rede
 'Agayns an oold man, hoor upon his heed,
 Ye sholde arise,' wherfore I yeve yow
 reed,

Ne dooth unto an oold man noon harm
 now, 745

Namooore than that ye wolde men did to
 yow

In age, if that ye so longe abyde
 And God be with yow, where ye go or ryde!
 I moot go thuder as I have to go"

"Nay, olde cherl, by God, thou shalt
 nat so," 750

Seyde this oother hasardour anon,
 "Thou partest nat so lightly, by Sent
 John!"

Thou spak right now of thilke traytour
 Deeth,

That in this contree alle oure freendes
 sleeth

Have here my trouthe, as thou art his
 espye, 755

Telle where he is, or thou shalt it abyde,
 By God, and by the hooly sacrament!
 For soothly thou art oon of his assent
 To sleen us yonge folk, thou false theef!"

"Now, sres," quod he, "if that ye be
 so leef 760

To fynde Deeth, turne up this coked wey,
 For in that grove I lafte hym, by my fey,
 Under a tree, and there he wole abyde,
 Noght for youre boost he wole hum no
 thyng hyde

Se ye that ook? Right there ye shal hym
 fynde 765

God save yow, that boghte agayn man-
 kynde,

And yow amende!" Thus seyde this olde
 man,

And everich of these notoures ran
 Til he cam to that tree, and ther they
 founde

Of floryns fyne of gold ycoyned rounde
 Wel ny an eighte bussshels, as hem
 thoughte 771
 No lenger thanne after Deeth they soughte,
 But ech of hem so glad was of that sighte,
 For that the floryns been so faire and
 brighte,
 That doun they sette hem by this precious
 hoord 775
 The worste of hem, he spak the firste word
 "Bretheren," quod he, "taak kep what
 that I seye,
 My wit is greet, though that I bourde and
 pleye
 This tresor hath Fortune unto us yiven,
 In myrthe and jolftee oure lyf to lyven,
 And lightly as it comth, so wol we
 spende 781
 Ey! Goddes precious dignitee! who wende
 To-day that we sholde han so fair a grace?
 But myghte this gold be caried from this
 place 784
 Hoom to myn hous, or elles unto youres —
 For wel ye woot that al this gold is oures —
 Thanne were we in heigh felictee
 But trewely, by daye it may nat bee
 Men wolde seyn that we were theves
 stronge,
 And for oure owene tresor doon us
 honge 790
 This tresor moste ycaried be by nyghte
 As wisely and as slyly as it myghte
 Wherefore I rede that cut among us alle
 Be drawe, and lat se wher the cut wol
 falle,
 And he that hath the cut with herte
 blithe 795
 Shal renne to the town, and that ful swithe,
 And brynge us breed and wyn ful prively
 And two of us shul kepen subtilly
 This tresor wel, and if he wol nat tarie,
 When it is nyght, we wol this tresor
 carie, 800
 By oon assent, where as us thynketh best "
 That oon of hem the cut broghte in his
 fest,
 And bad hem drawe, and looke where it
 wol falle,
 And it fil on the yongeste of hem alle,
 And forth toward the toun he wente
 anon 805
 And also soone as that he was gon,

That oon of hem spak thus unto that
 oother
 "Thow knowest wel thou art my sworn
 brother,
 Thy profit wol I telle thee anon
 Thou woost wel that oure felawe is
 agon, 810
 And heere is gold, and that ful greet
 plentee,
 That shal departed been among us thre
 But natheless, if I kan shape it so
 That it departed were among us two,
 Hadde I nat doon a freendes torn to
 thee?" 815
 That oother answerde, "I noot hou
 that may be
 He woot wel that the gold is with us
 tweye,
 What shal we doon? What shal we to hym
 seye?"
 "Shal it be conseil?" seyde the firste
 shrewe,
 "And I shal tellen in a wordes fewe 820
 What we shal doon, and brynge it wel
 aboute "
 "I graunte," quod that oother, "out of
 doute,
 That, by my trouthe, I wol thee nat
 biweye "
 "Now," quod the firste, "thou woost
 wel we be tweye,
 And two of us shul strengre be than oon
 Looke whan that he is set, that right
 anon 826
 Arys as though thou woldest with hym
 pleye,
 And I shal ryve hym thurgh the sydes
 tweye
 Whil that thou strogelest with hym as in
 game,
 And with thy daggere looke thou do the
 same, 830
 And thanne shal al this gold departed be,
 My deere freend, bitwixen me and thee
 Thanne may we bothe oure lustes all
 fulfillle,
 And pleye at dees right at oure owene
 wille "
 And thus acorded been these shrewes
 tweye 835
 To sleen the thridde, as ye han herd me
 seye

This yongeste, which that wente to the
toun,
Ful ofte in herte he rolleth up and doun
The beautee of thise floryns newe and
bryghte
"O Lord!" quod he, "if so were that I
myghte 840
Have al this tresor to myself allone,
Ther is no man that lyveth under the
trone
Of God that sholde lyve so murye as I!"
And atte laste the feend, oure enemy,
Putte in his thought that he sholde poyson
beye, 845
With which he myghte sleen his felawes
tweye,
For-why the feend foond hym in swich
lyvyng
That he hadde leve him to sorwe bryng
For this was outrely his fulle entente,
To sleen hem bothe, and nevere to
repente 850
And forth he gooth, no lenger wolde he
tare,
Into the toun, unto a pothecarie,
And preyde hym that he hym wolde selle
Som poyson, that he myghte his rattes
quelle,
And eek ther was a polcat in his hawe, 855
That, as he seyde, his capouns hadde
yslawe,
And fayn he wolde wreke hym, if he
myghte,
On vermyn that destroyed hym by nyghte
The pothecarie answerde, "And thou
shalt have
A thyng that, also God my soule save, 860
In al this world ther is no creature,
That eten or dronken hath of this con-
fiture
Noght but the montance of a corn of
whete,
That he ne shal his lif anon forlete,
Ye, sterve he shal, and that in lasse
while 865
Than thou wolt goon a paas nat but a mile,
This poysoun is so strong and violent"
This cursed man hath in his hond yhent
This poysoun in a box, and sith he ran
Into the nexte strete unto a man, 870
And borwed hym large botelles thre,
And in the two his poyson poured he,

The thridde he kepte clene for his drynke
For al the nyght he shoop hym for to
swynke 874
In caryng of the gold out of that place
And whan this riotour, with sory grace,
Hadde filled with wyn his grete botels
thre,
To his felawes agayn repaireth he
What nedeth it to sermone of it moore?
For right as they hadde cast his deeth
bifoore, 880
Right so they han hym slayn, and that
anon
And whan that this was doon, thus spak
that con
"Now lat us sitte and drynke, and make
us merie,
And afterward we wol his body berie"
And with that word it happed hym, par
cas, 885
To take the botel ther the poyson was,
And drank, and yaf his felawe drynke also,
For which anon they storven bothe two
But certes, I suppose that Avycen
Wroot nevere in no canon, ne in no
fen, 890
Mo wonder signes of empoisonyng
Than hadde thise wrecches two, er hir
endyng
Thus ended been thise homycides two,
And eek the false empoysonere also
O cursed synne of alle cursednesse! 895
O traytours homycide, O wikkednesse!
O glotonye, luxurne, and hasardrye!
Thou blasphemour of Crist with vilevnye
And othes grete, of usage and of pride!
Allas! mankynde, how may it bitide 900
That to thy creatour, which that the
wroghte,
And with his precious herte-blood thee
boghte,
Thou art so fals and so unkynde, allas?
Now, goode men, God foryeve yow youre
trespas,
And ware yow fro the synne of avarice! 905
Myn hooly pardoun may yow alle warice,
So that ye offre nobles or sterlynges,
Or elles silver broches, spoones, rynges
Boweth youre heed under this hooly bulle!
Cometh up, ye wyves, offreth of youre
wolle! 910
Your names I entre heer in my rolle anon:

Into the blisse of hevене shul ye gon
 I yow assoille, by myn heigh power,
 Yow that wol offre, as clene and eek as
 cleer
 As ye were born — And lo, sres, thus I
 preche 915
 And Jhesu Crist, that is oure soules leche,
 So graunte yow his pardoun to receyve,
 For that is best, I wol yow nat deceyve
 But, sres, o word forgat I in my tale
 I have relikes and pardoun in my male, 920
 As faire as any man in Engelond,
 Whiche were me yeven by the popes hond
 If any of yow wole, of devocion,
 Offren, and han myn absolucion,
 Com forth anon, and kneleth heere
 adoun, 925
 And mekely receyveth my pardoun,
 Or elles taketh pardoun as ye wende,
 Al newe and fressh at every miles ende,
 So that ye offren, alwey newe and newe,
 Nobles or pens, whiche that be goode and
 trewe 930
 It is an honour to everich that is heer
 That ye mowe have a suffisant pardoneer
 T'assoille yow, in contree as ye ryde,
 For aventures whiche that may bityde
 Paraventure ther may fallen oon or two
 Doun of his hors, and breke his nekke
 atwo 936
 Looke which a seuretee is it to yow alle
 That I am in youre felaweshipe yfalle,
 That may assoille yow, bothe moore and
 lasse,
 Whan that the soule shal fro the body
 passe 940
 I rede that oure Hoost heere shal bigynne,
 For he is moost enveloped in synne
 Com forth, sire Hoost, and offre first anon,

And thou shalt kisse the relikes everychon,
 Ye, for a grote! Unbokele anon thy purs ”
 “Nay, nay!” quod he, “thanne have I
 Cristes curs! 946
 Lat be,” quod he, “it shal nat be, so
 theech!
 Thou woldest make me kisse thyn olde
 breech,
 And swere it were a relyk of a seint,
 Though it were with thy fundament
 depent! 950
 But by the croys whiche that Sent Eleyne
 fond,
 I wolde I hadde thy coillons in myn hond
 In stide of relikes or of sentuarie
 Lat kutte hem of, I wol thee helpe hem
 carie,
 They shul be shryned in an hogges
 toord!” 955
 This Pardoner answerde nat a word,
 So wrooth he was, no word ne wolde he
 seye
 “Now,” quod oure Hoost, “I wol no
 lenger pleye
 With thee, ne with noon oother angry
 man ”
 But right anon the worthy Knyght
 bigan, 960
 Whan that he saugh that al the peple
 lough,
 “Namore of this, for it is right nough!
 Sire Pardoner, be glad and myrie of cheere,
 And ye, sire Hoost, that been to me so
 deere,
 I prey yow that ye kisse the Pardoner 965
 And Pardoner, I prey thee, drawe thee
 neer,
 And, as we diden, lat us laughe and pleye ”
 Anon they kiste, and ryden forth hur weye.

Here is ended the Pardoners Tale

FRAGMENT VII (GROUP B²)*

THE SHIPMAN'S TALE

Heere bigynneth the Shipmannes Tale

A marchant whilom dwelled at Seint
Denys,
That riche was, for which men helde hym
wys

A wyf he hadde of excellent beautee,
And compaignable and revelous was she,
Which is a thyng that causeth more dis-
pence 5

Than worth is al the chiere and reverence
That men hem doon at festes and at
daunces

Swiche salutaciouns and contenaunces
Passen as dooth a shadwe upon the wal,
But wo is hym that payen moot for all *1200
The sely housbonde, algate he moot paye,
He moot us clothe, and he moot us arraye,
Al for his owene worshipe richely,
In which array we daunce jolyly

And if that he noght may, par aven-
ture, 15

Or ellis list no swich dispence endure,
But thynketh it is wasted and ylost,
Thanne moot another payen for oure cost,
Or lene us gold, and that is perilous

This noble marchaunt heeld a worthy
hous, *1210

For which he hadde alday so greet repair
For his largesse, and for his wyf was fair,
That wonder is, but herkneth to my tale
Amonges alle his gestes, grete and smale,
Ther was a monk, a fair man and a
boold — 25

I trowe a thirtty wynter he was oold —
That evere in oon was drawyng to that
place

This yonge monk that was so fair of face,
Aqueynted was so with the goode man,
Sith that hir firste knoweliche bigan, *1220
That in his hous as famulier was he
As it is possible any freend to be

And for as muchel as this goode man,
And eek this monk, of which that I bigan,
Were bothe two yborn in o village, 35

The monk hym claymeth as for cosynage,
And he agayn, he seith nat ones nay,
But was as glad therof as fowel of day,
For to his herte it was a greet plesaunce
Thus been they knyht with eterne all-
aunce, *1230

And ech of hem gan oother for t'assure
Of bretherhede, whil that hir lyf may dure
Free was daun John, and namely of dis-
pence,

As in that hous, and ful of diligence 44
To doon plesaunce, and also greet costage
He noght forgat to yeve the leeste page
In al that hous, but after hir degree,
He yaf the lord, and sitthe al his meynee,
Whan that he cam, som manere honest
thyng, *1239

For which they were as glad of his comyng
As fowel is fayn whan that the sonne up
riseth

Na moore of this as now, for it suffiseth
But so bifel, this marchant on a day
Shoop hym to make redy his array
Toward the toun of Brugges for to fare,
To byen there a porcioun of ware, 56
For which he hath to Parys sent anon
A messenger, and preyed huth daun John
That he sholde come to Seint Denys to
pleye

With hym and with his wyf a day or
tweye, *1250

Er he to Brugges wente, in alle wise
This noble monk, of which I yow devyse,
Hath of his abbot, as hym list, licence,
By cause he was a man of heigh prudence,
And eek an officer, out for to ryde, 65
To seen hir graunges and hire bernes wyde,
And unto Seint Denys he comth anon
Who was so welcome as my lord daun
John,

Oure deere cosyn, ful of curteisye?
With hym broghte he a jubbe of mal-
veseye, *1260

* For the convenience of the reader, in finding references, the traditional numbering of Group B², marked with asterisks, is carried alternately, with that of Fragment VII

And eek another, ful of fyn vernage,
And volatyl, as ay was his usage
And thus I lete hem ete and drynke and
pleye,

This marchant and this monk, a day or
tweye

The thridde day, this marchant up
arseth, 75

And on his nedes sadly hym avyseth,
And up into his countour-hous gooth he
To rekene with hymself, as wel may be,
Of thilke yeer how that it with hym stood,
And how that he despended hadde his
good, *1270

And if that he encessed were or noon
His bookes and his bagges many oon
He leith biforn hym on his countyng-bord
Ful riche was his tresor and his hord,
For which ful faste his countour-dore he
shette, 85

And eek he nolde that no man sholde hym
lette

Of his accountes, for the meene tyme,
And thus he sit til it was passed pryme
Daun John was rysen in the morwe
also,

And in the gardyn walketh to and fro, *1280
And hath his thynges seyde ful curteisly

This goode wyf cam walkyng pryvely
Into the gardyn, there he walketh softe,
And hym saleweth, as she hath doon ofte
A mayde chuld cam in hire compaignye,
Which as hir list she may governe and
gye, 96

For yet under the yerde was the mayde
"O deere cosyn myn, daun John," she
sayde,

"What eyleth yow so rathe for to ryse?"
"Neece," quod he, "it oghte ynough
suffise *1290

Fyve houres for to slepe upon a nyght,
But it were for an old appalled wight,
As been these wedded men, that lye and
dare

As in a fourme sit a wery hare,
Were al forstraught with houndes grete
and smale 105

But deere nece, why be ye so pale?
I trowe, certes, that oure goode man
Hath yow laboured sith the nyght began,
That yow were nede to resten hastily"
And with that word he lough ful murlly,

And of his owene thought he wax al
reed *1301

This fare wyf gan for to shake hir heed
And seyde thus, "Ye, God woot al," quod
she

"Nay, cosyn myn, it stant nat so with me,
For, by that God that yaf me soule and
lyf, 115

In al the reawme of France is ther no wyf
That lasse lust hath to that sory pley
For I may synge 'allas and weylawey,
That I was born,' but to no wight," quod
she,

"Dar I nat telle how that it stant with
me *1310

Wherfore I thynke out of this land to
wende,

Or elles of myself to make an ende,
So ful am I of drede and eek of care "

This monk bigan upon this wyf to stare,
And seyde, "Allas, my nece, God for-
bede 125

That ye, for any sorwe or any drede,
Fordo youreself, but telleth me youre gref
Paraventure I may, in youre meschief,
Conseille or helpe, and therefore telleth me
Al youre anoy, for it shal been secree *1320
For on my porthors here I make an ooth
That nevere in my lyf, for lief ne looth,
Ne shal I of no conseil yow biwreye "

"The same agayn to yow," quod she, "I
seye

By God and by this porthors I yow
swere, 135

Though men me wolde al into pieces tere,
Ne shal I nevere, for to goon to helle,
Biwreye a word of thyng that ye me telle,
Nat for no cosynage ne allance,
But verraily, for love and affiance " *1330
Thus been they sworn, and heerupon they

kiste,
And ech of hem tolde oother what hem
liste

"Cosyn," quod she, "if that I hadde a
space,

As I have noon, and namely in this place,
Thanne wolde I telle a legende of my
lyf, 145

What I have suffred sith I was a wyf
With myn housbonde, al be he youre cosyn
"Nay," quod this monk, "by God and
sent Martyn,

He is na moore cosyn unto me
 Than is this leef that hangeth on the
 tree! *1340

I clepe hym so, by Seint Denys of Fraunce,
 To have the moore cause of aqueyntaunce
 Of yow, which I have loved specially
 Aboven alle wommen, sikerly
 Thus swere I yow on my professoun 155
 Telleth youre grief, lest that he come
 adoun,
 And hasteth yow, and gooth youre wey
 anon "

"My deere love," quod she, "O my
 daun John,
 Ful hef were me this conseil for to hyde,
 But out it moot, I may namoore abyde
 Myn housbonde is to me the worste
 man *1351

That evere was sith that the world bigan
 But sith I am a wyf, it sit nat me
 To tellen no wight of oure privetee,
 Neither abedde, ne in noon oother place,
 God shulde I sholde it tellen, for his
 grace! 166

A wyf ne shal nat seyn of hir housbonde
 But al honour, as I kan understonde,
 Save unto yow thus muche I tellen shal
 As helpe me God, he is nocht worth
 at al *1360

In no degree the value of a flye
 But yet me greveth moost his nygardye
 And wel ye woot that wommen naturally
 Desuren thynges sixe as wel as I
 They wolde that hir housbondes sholde
 be 175

Hardy, and wise, and riche, and therto free,
 And buxom unto his wyf, and fressh
 abedde

But by that ilke Lord that for us bledde,
 For his honour, myself for to arraye,
 A Sondag next I moste nedes paye *1370
 An hundred frankes, or ellis I am lorn
 Yet were me levere that I were unborn
 Than me were doon a sclandre or
 vileynye,
 And if myn housbonde eek it myghte
 espye,
 I nere but lost, and therefore I yow
 preye, 185

Lene me this somme, or ellis moot I deye
 Daun John, I seye, lene me thuse hundred
 frankes

Pardee, I wol nat faille yow my thankes,
 If that yow list to doon that I yow praye
 For at a certeyn day I wol yow paye, *1380
 And doon to yow what plesance and
 service
 That I may doon, right as yow list devise
 And but I do, God take on me vengeance
 As foul as evere hadde Genylon of France "

This gentel monk answerde in this
 manere 195

"Now trewely, myn owene lady dcere,
 I have," quod he, "on yow so greet a
 routhe
 That I yow swere, and plighte yow my
 trouthe,
 That whan youre housbonde is to Flaun-
 dres fare,
 I wol delivere yow out of this care, *1390
 For I wol bryngte yow an hundred frankes "

And with that word he caughte hire by the
 flankes,
 And hire embraceth harde, and kiste hire
 ofte

"Gooth now youre wey," quod he, "al
 stille and softe,
 And lat us dyne as soone as that ye
 may, 205

For by my chilyndre it is pryme of day
 Gooth now, and beeth as trewe as I
 shal be "

"Now elles God forbede, sire," quod she,
 And forth she gooth as jolif as a pye,
 And bad the cookes that they sholde hem
 hye, *1400

So that men myghte dyne, and that anon
 Up to hir housbonde is this wyf ygon,
 And knokketh at his countour boldely
 "Quy la?" quod he "Peter! it am I,"
 Quod she, "what, sire, how longe wol ye
 faste? 215

How longe tyme wol ye rekene and caste
 Youre sommes, and youre bookes, and
 youre thynges?

The devel have part on alle swiche rek-
 enynges!

Ye have ynough, pardee, of Goddes sonde
 Com down to-day, and lat youre bogges
 stonde *1410

Ne be ye nat ashamed that daun John
 Shal fasting al this day alenge goon?
 What! lat us heere a messe, and go we
 dyne "

"Wyf," quod this man, "litel kanstow
 devyne
 The curious bisynesse that we have 225
 For of us chapmen, also God me save,
 And by that lord that clepid is Seint Yve,
 Scarsly amonges twelve tweye shul
 thryve
 Continuelly, lastyng unto oure age
 We may wel make chiere and good
 visage, *1420
 And dryve forth the world as it may be,
 And kepen oure estaat in pryvetee,
 Til we be deed, or elles that we pleye
 A pilgrymage, or goon out of the weye
 And therefore have I greet necessitee 235
 Upon this queynte world t'avysse me,
 For everemoore we moot stonde in drede
 Of hap and fortune in oure chapmanhede
 To Flaundres wol I go to-morwe at day,
 And come agayn, as soone as evere I
 may *1430
 For which, my deere wyf, I thee biseke,
 As be to every wight buxom and meke,
 And for to kepe oure good be curious,
 And honestly governe wel oure hous
 Thou hast ynough, in every maner
 wise, 245
 That to a thrifty houshold may suffice
 Thee lakketh noon array ne no vitaille,
 Of silver in thy purs shaltow nat faille"
 And with that word his countour-dore he
 shette,
 And doun he gooth, no lenger wolde he
 lette *1440
 But hastily a messe was ther seyde,
 And spedily the tables were yleyd,
 And to the dyner faste they hem spedde,
 And richely this monk the chapman fedde
 At after-dyner daun John sobrelly 255
 This chapman took apart, and prively
 He seyde hym thus "Cosyn, it standeth
 so,
 That wel I se to Brugges wol ye go
 God and seint Austyn spede yow and
 gyde!
 I prey yow, cosyn, wisely that ye ryde *1450
 Governeth yow also of youre diete
 Atemprelly, and namely in this hete
 Bitwix us two nedeth no strange fare,
 Farewel, cosyn, God shulde yow fro care!
 And if that any thyng by day or nyght,
 If it lye in my power and my myght, 266

That ye me wol comande in any wyse,
 It shal be doon, right as ye wol devyse
 O thyng, er that ye goon, if it may be,
 I wolde prey yow, for to lene me *1460
 An hundred frankes, for a wyke or tweye,
 For certem beestes that I moste beye,
 To stoore with a place that is oures
 God helpe me so, I wolde it were youre!
 I shal nat faille surely of my day, 275
 Nat for a thousand frankes, a mile way
 But lat this thyng be secree, I yow prey,
 For yet to-nyght these beestes moot I beye
 And fare now wel, myn owene cosyn deere,
 Graunt mercy of youre cost and of youre
 cheere" *1470
 This noble marchant gentilly anon
 Answerde and seyde, "O cosyn myn,
 daun John,
 Now sikerly this is a smal requeste
 My gold is youre, whan that it yow leste,
 And nat only my gold, but my chaffare
 Take that yow list, God shilde that ye
 spare 286
 But o thyng is, ye knowe it wel ynogh,
 Of chapmen, that hir moneie is hir plogh
 We may creauce whil we have a name,
 But goldles for to be, it is no game *1480
 Paye it agayn whan it lith in youre ese,
 After my myght ful fayn wolde I yow
 plese"
 These hundred frankes he fette forth
 anon,
 And prively he took hem to daun John
 No wight in al this world waste of this
 loone, 295
 Savyng this marchant and daun John
 allone
 They drynke, and speke, and rome a while
 and pleye,
 Til that daun John rideth to his abbeye
 The morwe cam, and forth this marchant
 rideth
 To Flaundres-ward, his prentys wel hym
 gydeth, *1490
 Til he cam into Brugges murly
 Now gooth this marchant faste and busily
 Aboute his nede, and byeth and creaun-
 ceth
 He nerther pleyeth at the dees ne daunceth,
 But as a marchaunt, shortly for to
 telle, 305
 He let his lyf, and there I lete hym dwelle

The Sondag next the marchant was agon,
To Seint Denys ycomen is daun John,
With crowne and berd al fressh and newe
yshave, *1499

In al the hous ther nas so litel a knave,
Ne no wight elles, that he nas ful fayn
For that my lord daun John was come
agayn

And shortly to the point right for to gon,
This faere wyf acorded with daun John
That for thise hundred frankes he sholde
al nyght 315

Have hire in his armes bolt upright,
And this acord parfourned was in dede
In myrthe al nyght a busy lyf they lede
Til it was day, that daun John wente his
way,

And bad the meynee "farewel, have good
day!" *1510

For noon of hem, ne no wight in the toun,
Hath of daun John right no suspicioun
And forth he rydeth hoom to his abbeye,
Or where hym list, namoore of hym I seye

This marchant, whan that ended was
the fare, 325

To Seint Denys he gan for to repaire,
And with his wyf he maketh feeste and
cheere,

And telleth hire that chaffare is so deere
That nedes moste he make a chevyssaunce,
For he was bounden in a reconys-
saunce *1520

To paye twenty thousand sheeld anon
For which this marchant is to Parys gon
To borwe of certeine freendes that he
hadde

A certeyn frankes, and somme with him
he ladde

And whan that he was come into the
toun, 335

For greet chiertee and greet affeccoun,
Unto daun John he gooth first, hym to
pleye,

Nat for to axe or borwe of hym moneye,
But for to wite and seen of his welfare,
And for to tellen hym of his chaffare,
As freendes doon whan they been met
yfeere *1531

Daun John hym maketh feeste and merye
cheere,

And he hym tolde agayn, ful specially,
How he hadde wel ybought and graciously,

Thanked be God, al hool his marchandise,
Save that he moste, in alle maner wise, 346
Maken a chevyssaunce, as for his beste,
And thanne he sholde been in joye and
reste

Daun John answerde, "Certes, I am
fayn *1539

That ye in heele ar comen hom agayn
And if that I were riche, as have I blisse,
Of twenty thousand sheeld sholde ye nat
mysse,

For ye so kyndely this oother day
Lente me gold, and as I kan and may,
I thank yow, by God and by seint
Jame! 355

But natheles, I took unto oure dame,
Youre wyf, at hom, the same gold ageyn
Upon youre bench, she woot it wel,
certeyn,

By certeyn tokenes that I kan hire telle
Now, by youre leve, I may no lenger
dwelle, *1550

Oure abbot wole out of this toun anon,
And in his compaignye moot I goon
Grete wel oure dame, myn owene nece
sweete,

And fare wel, deere cosyn, til we meete!"
This marchant, which that was ful war
and wys, 365

Creanced hath, and payd eek in Parys
To certeyn Lumbardes, redy in hur hond,
The somme of gold, and gat of hem hur
bond,

And hoom he gooth, mure as a papejay,
For wel he knew he stood in swich
array *1560

That nedes moste he wyne in that viage
A thousand frankes aboven al his costage

His wyf ful redy mette hym atte gate,
As she was wont of oold usage algate,
And al that nyght in myrthe they bi-
sette, 375

For he was riche and cleerly out of dette
Whan it was day, this marchant gan
embrace

His wyf al newe, and kiste hire on hur face,
And up he gooth and maketh it ful tough
"Namoore," quod she, "by God, ye
have ynowgh!" *1570

And wantowly agayn with hym she
pleyde,

Til atte laste thus this marchant seyde

"By God," quod he, "I am a litel wrooth
With yow my wyf, although it be me looth
And woot ye why? by God, as that I
gesse 385

That ye han maad a manere straungenesse
Bitwixen me and my cosyn daun John
Ye sholde han warned me, er I had gon,
That he yow hadde an hundred frankes
payed

By redy token, and heeld hym yvele
apayed, *1580

For that I to hym spak of chevyssaunce,
Me semed so, as by his contenaunce
But nathelees, by God, oure hevене kyng,
I thoughte nat to axen hym no thyng
I prey thee, wyf, ne do namoore so, 395
Telle me alwey, er that I fro thee go,
If any dettour hath in myn absence
Ypayed thee, lest thurgh thy necligence
I myghte hym axe a thing that he hath
payed "

This wyf was nat afered nor affrayed,
But boldely she seyde, and that anon, *1591
"Marie, I defie the false monk, daun John!
I kepe nat of his tokenes never a deel,
He took me certeyn gold, that woot I
weel, —

What! yvel thedam on his monkes
snowte! 405

For, God it woot, I wende, withouten doute,
That he hadde yeve it me bycause of yow,
To doon therwith myn honour and my
prow,

For cosyngage, and eek for beele cheere
That he hath had ful ofte tymes heere *1600
But sith I se I stonde in this disjoynt,
I wol answere yow shortly to the poynt
Ye han mo slakkere dettours than am I!
For I wol paye yow wel and redily
Fro day to day, and if so be I faille, 415
I am youre wyf, score it upon my taille,
And I shal paye as soone as ever I may
For by my trouthe, I have on myn array,
And nat on wast, bistowed every deel,
And for I have bistowed it so weel *1610
For youre honour, for Goddes sake, I seye,
As be nat wrooth, but lat us laughe and
pleye

Ye shal my joly body have to wedde,
By God, I wol nat paye yow but abedde!
Forgyve it me, myn owene spouse deere,
Turne hiderward, and maketh bettre
cheere " 426

This marchant saugh ther was no
remedie,

And for to chide it nere but fole,
Sith that the thyng may nat amended be
"Now wyf," he seyde, "and I foryeve it
thee, *1620

But, by thy lyf, ne be namoore so large
Keep bet my good, this yeve I thee in
charge "

Thus endeth now my tale, and God us
sende

Tallynge ynough unto oure lyves ende
Amen

Heere endeth the Shipmannes Tale

Bihould the murie wordes of the Hoost to the Shipman and to the lady Prioressse

"Wel seyde, by *corpus domnus*," quod
oure Hoost, 435

"Now longe moote thou saille by the cost,
Sire gentil maister, gentil maryneer!
God yeve the monk a thousand last quade
yeer!

A ha! felawes! beth ware of swich a jape!
The monk putte in the mannes hood an
ape, *1630

And in his wyves eek, by Seint Austyn!
Draweth no monkes moore unto youre
in

But now passe over, and lat us seke
aboute,

Who shal now telle first of al this route
Another tale," and with that word he seyde,
As curteisly as it had been a mayde, 446
"My lady Prioressse, by youre leve,
So that I wiste I sholde yow nat greve,
I wolde demen that ye tellen sholde
A tale next, if so were that ye wolde *1640
Now wol ye vouche sauf, my lady deere?"

"Gladly," quod she, and seyde as ye
shal heere

PROLOGUE OF THE Prioress's Tale

The Prologe of the Prioresses Tale

Domine dominus noster

"O Lord, oure Lord, thy name how
mervellous

Is in this large world ysprad," quod she,
"For noight only thy laude precious 455
Parfourned is by men of dignitee,
But by the mouth of children thy bountee
Parfourned is, for on the brest soukyng
Sontyme shewen they thyn heriyng

Wherefore in laude, as I best kan or
may, *1650

Of thee and of the white lylie flour
Which that the bar, and is a mayde alway,
To telle a storne I wol do my labour,
Nat that I may encreessen hir honour,
For she hirself is honour and the roote 465
Of bountee, next hir Sone, and soules boote

O mooder Mayde! o mayde Mooder free!
O bush unbrent, brennyng in Moyses
sighte,

That ravysheedest doun fro the Deitee,

Thurgh thyn humblesse, the Goost that
in th'aighte, *1660

Of whos vertu, whan he thyn herte lighte,
Conceyved was the Fadres sapience,
Help me to telle it in thy reverence!

Lady, thy bountee, thy magnificence,
Thy vertu, and thy grete humyltee, 475
Ther may no tonge expresse in no science,
For somtyme, Lady, er men praye to thee,
Thou goost biforn of thy benyngnytee,
And getest us the lyght, thurgh thy
preyere,

To gyden us unto thy Sone so deere *1670

My konnyng is so wayk, o blisful Queene,
For to declare thy grete worthynesse
That I ne may the weighte nat susteene,
But as a child of twelf month cold, or lesse,
That kan unnethes any word expresse, 485
Right so fare I, and therfore I yow preyre,
Gydeh my song that I shal of yow seye "

Explicit

THE Prioress's Tale

Heere bigynneth the Prioresses Tale

Ther was in Asye, in a greet citee,
Amonges Cristene folk, a Jewerye,
Sustened by a lord of that contree *1680
For foule usure and lucre of vileynye,
Hateful to Crist and to his compaignye,
And thurgh the strete men myghte ride or
wende,
For it was free and open at eyther ende

A litel scole of Cristen folk ther stood 495
Doun at the ferther ende, in which ther
were

Children an heep, ycomen of Cristen blood,

That lerned in that scole yeer by yeer
Swich manere doctrine as men used there,
This is to seyn, to syngen and to rede, *1690
As smale children doon in hire childhede

Among these children was a wydwes sone,
A litel clergeon, seven yeer of age,
That day by day to scole was his wone,
And eek also, where as he saugh th'ymage
Of Cristes mooder, hadde he in usage, 506
As hym was taught, to knele adoun and
seye

His *Ave Marie*, as he goth by the weye

Thus hath this wydwe hir litel sone
ytaught *1699
Oure blisful Lady, Cristes mooder deere,
To worshipe ay, and he forgat it naught,
For sely child wol alday soone leere
But ay, whan I remembre on this mateere,
Saint Nicholas stant evere in my presence,
For he so yong to Crust dide reverence 515

This litel child, his litel book lernynge,
As he sat in the scole at his prymer,
He *Alma redemptoris* herde syngre,
As children lerned hire antiphoner,
And as he dorste, he drough hym ner and
ner, *1710
And herkned ay the wordes and the noote,
Til he the firste vers koude al by rote

Noight wiste he what this Latyn was to
seye,
For he so yong and tendre was of age
But on a day his felawe gan he preye 525
T'expounden hym this song in his langage,
Or telle hym why this song was in usage,
This preyde he hym to construe and
declare
Ful often tyme upon his knowes bare

His felawe, which that elder was than
he, *1720
Answerde hym thus "This song, I have
herd seye,
Was maked of our blisful Lady free,
Hire to salue, and eek hire for to preye
To been oure help and socour whan we
deye 534
I kan namoore expounde in this mateere,
I lerne song, I kan but smal grammeere"

"And is this song maked in reverence
Of Cristes mooder?" seyde this innocent
"Now, certes, I wol do my diligence
To konne it al er Cristemasse be went *1770
Though that I for my prymer shal be
shent,
And shal be beten thres in an houre,
I wol it konne Oure Lady for to honoure!"

His felawe taughte hym homward prively,
Fro day to day, til he koude it by rote, 545
And thanne he song it wel and boldely,
Fro word to word, acordynge with the note

Twies a day it passed thurgh his throte,
To scoleward and homward whan he
wente, *1739
On Cristes mooder set was his entente

As I have seyde, thurghout the Juerie,
This litel child, as he cam to and fro,
Ful murly than wolde he syngre and crie
O Alma redemptoris everemo
The swetnesse hath his herte perced so 555
Of Cristes mooder that, to hire to preye,
He kan nat stynte of syngynge by the weye

Oure firste foo, the serpent Sathanas,
That hath in Jues herte his waspes nest,
Up swal, and seide, "O Hebrayk peple,
allas! *1750
Is this to yow a thyng that is honest,
That swich a boy shal walken as hym lest
In youre despit, and syngre of swich sen-
tence
Which is agayn youre lawes reverence?"

Fro thennes forth the Jues han con-
spired 565
This innocent out of this world to chace
An homycide therto han they hyred,
That in an aleye hadde a privee place,
And as the child gan forby for to pace,
This cursed Jew hym hente, and heeld
hym faste, *1760
And kitte his throte, and in a pit hym
caste

I seye that in a wardrobe they hym threwe
Where as thise Jewes purgen hire entraille
O cursed folk of Herodes al newe,
What may youre yvel entente yow
availl? 575
Mordre wol out, certeyn, it wol nat faille,
And namely ther th'onour of God shal
sprede,
The blood out cræth on youre cursed dede

O martir, sowded to virginitee,
Now maystow syngen, folwynge evere in
oon *1770
The white Lamb celestial — quod she —
Of which the grete evaungelist, Saint
John,
In Pathmos wroot, which seith that they
that goon

Biforn this Lamb, and synge a song al
newe,
That nevere, flesshly, wommen they ne
knewe 585

This poure wydwe awaiteth al that
nyght
After hir litel child, but he cam noght,
For which, as soone as it was dayes lyght,
With face pale of drede and busy thocht,
She hath at scole and elleswhere hym
soght, *1780
Til finally she gan so fer espie
That he last seyn was in the Juerie

With moodres pitee in hir brest enclosed,
She gooth, as she were half out of hir
mynde,
To every place where she hath sup-
posed 595
By liklihedde hir litel child to fynde,
And evere on Cristes mooder meeke and
kynde
She cride, and atte laste thus she wroghte,
Among the cursed Jues she hym soghte

She frayneth and she preyeth pitously *1790
To every Jew that dwelte in thulke place,
To telle hire if hir child wente oght forby
They seyde "nay", but Jhesu, of his grace,
Yaf in hir thocht, inwith a litel space,
That in that place after hir sone she
cryde, 605
Where he was casten in a pit bisyde

O grete God, that parfournest thy laude
By mouth of innocentz, lo, heere thy
myght!
This gemme of chastite, this emeraude,
And eek of martirdom the ruby bright,
Ther he with throte ykorven lay up-
right, *1801
He *Alma redemptoris* gan to synge
So loude that al the place gan to ryng

The Cristene folk that thurgh the stretre
wente
In coomen for to wondre upon this
thyng, 615
And hastily they for the provost sente,
He cam anon withouten taryng,
And hereth Crist that is of hevene kyng,

And eek his mooder, honour of man-
kynde, *1809
And after that the Jewes leet he bynde

This child with pitous lamentacioun
Up taken was, syngynge his song alway,
And with honour of greet processoun
They caren hym unto the nexte abbay
His mooder swownynge by the beere
loyer, 625
Unnethe myghte the peple that was there
This newe Rachel brynge fro his beere

With torment and with shameful deeth
echon
This provost dooth thise Jewes for to
sterve
That of this mordre wiste, and that
anon *1820
He nolde no swich cursednesse observe
"Yvele shal have that yvele wol deserve",
Therefore with wilde hors he dide hem
drawe,
And after that he heng hem by the lawe

Upon this beere ay lith this inno-
cent 635
Biforn the chief auter, whil masse laste,
And after that, the abbot with his covent
Han sped hem for to burien hym ful faste,
And whan they hooly water on hym caste,
Yet spak this child, whan spreynd was
hooly water, *1830
And song *O Alma redemptoris mater!*

This abbot, which that was an hooly
man,
As monkes been, or elles oghte be,
This yonge child to conjure he bigan,
And seyde, "O deere child, I halse thee,
In vertu of the hooly Trinitee, 646
Tel me what is thy cause for to synge,
Sith that thy throte is kut to my
semyng?"

"My throte is kut unto my nekke
boon,"
Seyde this child, "and, as by wey of
kynde, *1840
I sholde have dyed, ye, longe tyme agon
But Jesu Crist, as ye in bookes fynde,
Wil that his glorie laste and be in mynde,

And for the worship of his Mooder deere
Yet may I syng *O Alma* loude and cleere

“This welle of mercy, Cristes mooder
sweete, 656

I loved alwey, as after my konnyng,
And whan that I my lyf sholde forlete,
To me she cam, and bad me for to syng
This anthem verraily in my deyyng,
As ye han herd, and whan that I hadde
songe, *1851
Me thoughte she leyde a greyn upon my
tonge

“Wherefore I syng, and syng I moot
certeyn,

In honour of that blisful Mayden free,
Til fro my tonge of taken is the greyn, 665
And after that thus seyde she to me
‘My litel child, now wol I fecche thee,
Whan that the greyn is fro thy tonge ytake
Be nat agast, I wol thee nat forsake’ ”

This hooly monk, this abbot, hym
meene I, *1860
His tonge out caughte, and took away the
greyn,

And he yaf up the goost ful softly
And whan this abbot hadde this wonder
seyn,

His salte teers trikled down as reyn, 674
And gruf he fil al plat upon the grounde,
And stille he lay as he had ben ybounde

The covent eek lay on the pavement
Wepyng, and heryen Cristes mooder
deere,

And after that they ryse, and forth been
went,

And taken away this martir from his
beere, *1870

And in a tombe of marbul stones cleere
Enclosen they his litel body sweete
Ther he is now, God leve us for to
meete!

O yonge Hugh of Lyncoln, slayn also
With cursed Jewes, as it is notable, 685
For it is but a litel while ago,
Preye eek for us, we synful folk unstable,
That, of his mercy, God so merciable
On us his grete mercy multiple,
For reverence of his mooder Marie
Amen *1880

Heere is ended the Prioresses Tale

PROLOGUE TO SIR THOPAS

Bihold the murye wordes of the Hoost to Chaucer

Whan seyde was al this miracle, every man
As sobre was that wonder was to se,
Til thatoure hooste jopen the bigan,
And thanne at erst he looked upon me,
And seyde thus, “What man artow?”
quod he, 695

“Thou lookest as thou woldest fynde an
hare,
For evere upon the ground I se thee stare

“Approche neer, and looke up murily
Now war yow, sures, and lat this man have
place!

He in the waast is shape as wel as I, *1890
This were a popet in an arm t'enbrace

For any womman, smal and fair of face
He semeth elvyssh by his contenance,
For unto no wight dooth he daliaunce

“Sey now somewhat, syn oother folk han
sayd, 705

Telle us a tale of myrthe, and that anon”
“Hooste,” quod I, “ne beth nat yvele
apayd,

For oother tale certes kan I noon,
But of a rym I lerned longe agoon”

“Ye, that is good,” quod he, “now shul
we heere *1900

Som deyntee thyng, me thynketh by his
cheere”

SIR THOPAS

Heere bigynneth Chaucers Tale of Thopas

The First Fit

Listeth, lordes, in good entent,
And I wol telle verrayment
Of myrthe and of solas,
Al of a knyght was fair and gent
In bataille and in tourneyment,
His name was sire Thopas

Yborn he was in fer contree,
In Flaundes, al byyonde the see,
At Poperyng, in the place
His fader was a man ful free,
And lord he was of that contree,
As it was Goddes grace

Sire Thopas wax a doghty swayn,
Whit was his face as payndemayn,
His lippes rede as rose,
His rode is lyk scarlet in grayn,
And I yow telle in good certayn,
He hadde a semely nose

His heer, his berd was lyk saffroun,
That to his girdel raughte adoun,
His shoon of cordewane
Of Brugges were his hosen broun,
His robe was of syklatoun,
That coste many a jane

He koude hunte at wilde deer,
And ride an haukyng for river
With grey goshawk on honde,
Therto he was a good archeer,
Of wrastlyng was ther noon his peer,
Ther any ram shal stonde

Ful many a mayde, bright in bour,
They moorne for hym paramour,
Whan hem were bet to slepe,
But he was chaast and no lechour,
And sweete as is the brembul flour
That bereth the rede hepe

And so bifel upon a day,
For sothe, as I yow telle may,
Sire Thopas wolde out ride
He worth upon his steede gray,

And in his hand a launcegay,
A long sword by his side

He priketh thurgh a fair forest,
Therinne is many a wilde best,
Ye, bothe bukke and hare,
And as he priketh north and est,
I telle it yow, hym hadde almost
Bitid a sory care

Ther spryngen herbes grete and smale,
The lycorys and the cetewale,
And many a clowe-gylofre,
And notemuge to putte in ale,
Whether it be moyste or stale,
Or for to leye in cofre

The briddes synge, it is no nay,
The sparhawk and the papejay,
That joye it was to heere,
The thrustelcock made eek his lay,
The wodedowve upon the spray
She sang ful loude and cleere

Sire Thopas fil in love-longynge,
Al whan he herde the thrustel synge,
And pryked as he were wood
His faire steede in his prikyng
So swatte that men myghte hum wryng,
His sydes were al blood

Sire Thopas eek so wery was
For prikyng on the softe gras,
So fiers was his corage,
That doue he leyde him in that plas
To make his steede som solas,
And yaf hym good forage

"O seinte Marie, *benedicite!*
What eyleth this love at me
To bynde me so soore?
Me dremed al this nyght, pardee,
An elf-queene shal my lemman be
And slepe under my goore

"An elf-queene wol I love, ywis,
For in this world no womman is

715

*1910

725

*1920

735

*1930

745

*1940

755

*1951

765

*1960

775

*1970

785

*1980

Worthy to be my make In towne, Alle othere women I forsake, And to an elf-queene I me take By dale and eek by downe!"	795	His myrie men comanded he To make hym bothe game and glee, *2030 For nedes moste he fighte With a geaunt with hevedes three, For paramour and jolitee Of oon that shoon ful brighte
Into his sadel he clamb anon, And priketh over stile and stoon An elf-queene for t'espye, Til he so longe hath riden and goon *1990 That he foond, in a pryve woon, The contree of Fairye So wilde, For in that contree was ther noon That to him durste ride or goon, 805 Neither wyf ne childe,		"Do come," he seyde, "my mynstrales, And geestours for to tellen tales, 846 Anon in myn armynge, Of romances that been roiales, Of popes and of cardinales, And eek of love-lykynge " *2040
Til that ther cam a greet geaunt, His name was sure Olifaunt, A perilous man of dede He seyde, "Child, by Termagaunt! *2000 But if thou prike out of myn haunt, Anon I sle thy steede With mace Heere is the queene of Fayerye, With harpe and pipe and symphonie, 815 Dwellynge in this place "		They fette hym first the sweete wyn, And mede eek in a mazelyn, And roial spicerye Of gyngebreed that was ful fyn, And lycorys, and eek comyn, 855 With sugre that is trye
The child seyde, "Also moote I thee, Tomorwe wol I meete with thee, Whan I have myn armoure, And yet I hope, par ma fay, *2010 That thou shalt with this launcegay Abyen it ful sowre Thy mawe Shal I percen, if I may, Er it be fully pryme of day, 825 For heere thou shalt be slawe "		He dide next his white leere, Of clooth of lake fyn and cleere, A breech and eek a sherte, And next his sherte an aketoun, *2050 And over that an haubergeoun For Percyng of his herte, And over that a fyn hawberk, Was al ywrought of Jewes werk, Ful strong it was of plate, 865 And over that his cote-armour As whit as is a lilye flour, In which he wol debate
Sire Thopas drow abak ful faste, This geant at hym stones caste Out of a fel staf-slyng But faire escapeth child Thopas, *2020 And al it was thurgh Goddes gras, And thurgh his far berynge		His sheeld was al of gold so reed, And therinne was a bores heed, *2060 A charboole by his syde, And there he swoor on ale and breed How that the geaunt shal be deed, Bityde what bityde!
Yet listeth, lordes, to my tale Murier than the nightyngale, For now I wol yow rowne 835 How sir Thopas, with sydes smale, Prykyng over hill and dale, Is comen agayn to towne		His jambeux were of quyrbouilly, 875 His swerdes shethe of yvory, His helm of latoun bright, His sadel was of rewel boon, His brydel as the sonne shoon, Or as the moone light *2070
		His spere was of fyn ciprees, That bodeth werre, and nothyng pees, The heed ful sharpe ygrounde,

His steede was al dappull gray,
It gooth an ambul in the way 885
Ful softly and rounde
In londe
Loo, lordes myne, heere is a fit!
If ye wol any moore of it,
To telle it wol I fonde *2080

The Second Fit

Now holde youre mouth, *par chartee*,
Bothe knyght and lady free,
And herketh to my spelle,
Of bataille and of chivalry,
And of ladyes love-drury 895
Anon I wol yow telle

Men speken of romances of prys,
Of Horn child and of Ypotys,
Of Beves and sir Gy,
Of sir Lybeux and Pleyndamour, — *2090

But sir Thopas, he bereth the flour
Of roial chivalry!

His goode steede al he bistrood,
And forth upon his wey he glood
As sparle out of the bronde, 905
Upon his creest he bar a tour,
And therinne staked a lilie flour,
God shilde his cors fro shonde!

And for he was a knyght auntrous,
He nolde slegen in noon hous, *2100
But ligen in his hoode,
His brighte helm was his wonger,
And by hym batteth his dextrer
Of herbes fyne and goode

Hymself drank water of the well, 915
As dide the knyght sire Percyvell
So worthy under wede,
Til on a day —

Heere the Hoost stynteth Chaucer of his Tale of Thopas

“Namooore of this, for Goddes dignitee,”
Quod oure Hooste, “for thou makest
me *2110

So wery of thy verray lewednesse
That, also wisly God my soule blesse,
Myne eres aken of thy drasty speche
Now swich a rym the devel I bitechel!
This may wel be rym dogerel,” quod
he 925

“Why so?” quod I, “why wiltow lette
me

Moore of my tale than another man,
Syn that it is the beste rym I kan?”

“By God,” quod he, “for pleynly, at a
word,

Thy drasty rymyng is nat worth a toord!
Thou doost noght elles but despendest
tyme *2121

Sire, at o word, thou shalt no lenger ryme
Lat se wher thou kanst tellen aught in
geeste,

Or telle in prose somewhat, at the leeste,
In which ther be som murthe or som
doctryne” 935

“Gladly,” quod I, “by Goddes sweete
pyne!

I wol yow telle a litel thyng in prose

That oghte liken yow, as I suppose,
Or elles, certes, ye been to dangerous
It is a moral tale vertuuous, *2130

Al be it told somtyme in sondry wyse
Of sondry folk, as I shal yow devyse
As thus ye woot that every Evaun-
gelist,

That telleth us the peyne of Jhesu Crist,
Ne seith nat alle thyng as his felawe
dooth, 945

But nathelees hir sentence is al sooth,
And alle acorden as in hire sentence,
Al be ther in hir tellyng difference

For somme of hem seyn moore, and somme
seyn lesse,

Whan they his pitous passioun expresse—
I meene of Mark, Mathew, Luc, and
John — *2141

But doutelees hir sentence is al oon
Therefore, lordynges alle, I yow biseche,
If that yow thynke I varie as in my speche,

As thus, though that I telle somewhat
moore 955

Of proverbes than ye han herd bifoore
Comprehended in this litel tretys heere,
To enforce with th' effect of my mateere,
And though I nat the same wordes seye

As ye han herd, yet to yow alle I preye *2150
Blameth me nat, for, as in my sentence,
Shul ye nowher fynden difference
Fro the sentence of this tretys lyte

After the which this murye tale I write
And therfore herkneth what that I shal
seye,
And lat me tellen al my tale, I preye " 985

Explicit

THE TALE OF MELIBEE

Heere bigynneth Chaucers Tale of Melibee

A yong man called Melibeus, myghty
and riche, bigat upon his wyf, that called
was Prudence, a doghter which that called
was Sophie /

Upon a day bifel that he for his desport
is went into the feeldes hym to pleye /
His wyf and eek his doghter hath he left
inwith his hous, of which the dores weren
faste yshette / Thre of his olde foes han
it espyed, and setten laddres to the walles
of his hous, and by wyndowes been
entred, / and betten his wyf, and *2160
wounded his doghter with fyve mortal
woundes in fyve sondry places, —/
this is to seyn, in hur feet, in hire handes,
in hur erys, in hur nose, and in hire mouth,
— and leften hire for deed, and wenten
away /

Whan Melibeus retourned was in to his
hous, and saugh al this meschef, he, lyk
a mad man, rentynge his clothes, gan to
wepe and crie /

Prudence, his wyf, as ferforth as she
dorste, bisoghte hym of his wepyng for to
stynthe, / but nat forthy he gan to crie
and wepen evere lenger the moore / 975

This noble wyf Prudence remem-
bred hire upon the sentence of Ovide, in
his book that cleped is the Remedie of
Love, where as he seith / "He is a fool
that destourbeth the mooder to wepen
in the deeth of hire child, til she have wept
hur fille as for a certain tyme, / and thanne
shal man doon his dilgencce with amyable
wordes hire to reconforte, and preyen
hire of hur wepyng for to stynthe" / For
which resoun this noble wyf Prudence
suffred hur housbonde for to wepe and crie

as for a certain space, / and whan she
saugh hur tyme, she seyde hym in this
wise "Allas, my lord," quod she, "why
make ye youreself for to be lyk a
fool? / For sothe it aperteneth nat *2170
to a wys man to maken swich a
sorwe / Youre doghter, with the grace
of God, shal warisshe and escape / And,
al were it so that she right now were deed,
ye ne oughte nat, as for hur deeth, youre-
self to destroye / Senek seith 'The wise
man shal nat take to greet disconfort for
the deeth of his children, / but, certes, he
sholde suffren it in pacience as wel as he
abideth the deeth of his owene propre
personne "' / 985

This Melibeus answerde anon, and
seyde, "What man," quod he, "sholde of
his wepyng stente that hath so greet a
cause for to wepe? / Jhesu Crist, oure
Lord, hymself wepte for the deeth of
Lazarus hys freend" /

Prudence answerde "Certes, wel I woot
attempree wepyng is no thyng defended
to hym that sorweful is, amonges folk in
sorwe, but it is rather graunted hym to
wepe / The Apostle Paul unto the
Romayns writeth, 'Man shal rejoyse with
hem that maken joye, and wepen with
swich folk as wepen' / But though at-
tempree wepyng be ygraunted, out-
rageous wepyng certes is defended / *2180
Mesure of wepyng sholde be con-
sidered, after the loore that techeth us
Senek / 'Whan that thy frend is deed,'
quod he, 'lat nat thyne eyen to moyste
been of teeris, ne to mucche drye, although
the teeris come to thyne eyen, lat hem nat

falle,/ and whan thou hast forgoon thy freend, do diligence to gete another freend, and this is moore wysdom than for to wepe for thy freend which that thou has lorn, for therinne is no boote / And therefore, if ye governe yow by sapience, put away sorwe out of youre herte / Remembre yow that Jhesus Syrak seith, 'A man that is joyous and glad in herte, it hym conserveth flourishyng in his age, but soothly sorweful herte maketh his bones drye' / 995 He seith eek thus, that sorwe in herte sleeth ful many a man / Salomon seith that right as motthes in the shepes flees anoyeth to the clothes, and the smale wormes to the tree, right so anoyeth sorwe to the herte / Wherefore us oghte, as wel in the deeth of oure children as in the los of oure othere goodes temporels, have pacience / Remembre yow upon the pacient Job / Whan he hadde lost his children and his temporel substance, and in his body endured and receyved ful many a grevous tribulacion, yet seyde he thus / 'Oure Lord hath yeve it me, oure Lord hath biraft it me, right as oure Lord hath wold, right so it is doon, blessed be the name of oure Lord!' / *2190

To thise forseide thynges answered Melibeus unto his wyf Prudence 'Alle thy wordes,' quod he, "been sothe, and therto profitable, but trewely myn herte is troubled with this sorwe so grevously that I noot what to doone" /

"Lat calle," quod Prudence, "thy trewe freendes alle, and thy lynage whiche that been wise / Telleth youre cas, and herkneth what they seye in consellyng, and yow governe after hire sentence / Salomon seith, 'Werk alle thy thynges by conseil, and thou shalt never repente'" /

Thanne, by the conseil of his wyf Prudence, this Melibeus leet callen a greet congregacion of folk, / as surgiens, phisiciens, olde folk and yonge, and somme of his olde enemys reconciled as by hir semblaunt to his love and into his grace, / and therwithal ther 1005 coomen somme of his neighbores that didnen hym reverence moore for drede than for love, as it happeth ofte / Ther

coomen also ful many subtille flatereres, and wise advocatz lerned in the lawe /

And whan this folk togidre assembled weren, this Melibeus in sorweful wise shewed hem his cas / And by the manere of his speche it semed that in herte he baar a cruell ire, redy to doon vengeance upon his foes, and soodeynly desired that the werre sholde bigynne, / but nathelees, yet axed he hire conseil upon this matiere / A surgien, by licence and *2200 assent of swiche as weren wise, up roos, and to Melibeus seyde as ye may heere /

"Sire," quod he, "as to us surgiens aperteneth that we do to every wight the beste that we kan, where as we been withholde, and to oure pacientz that we do no damage, / wherefore it happeth many tyme and ofte that whan twey men han everich wounded oother, oon same surgien heeleth hem bothe, / wherefore unto oure art it is nat pertinent to norice werre ne parties to supporte / But certes, as to the warisshyng of youre doghter, al be it so that she perilously be wounded, we shullen do so ententif bisynesse fro day to nyght that with the grace of God she shal be hool and sound as soone as is possible" / 1015

Almost right in the same wise the phisiciens answerden, save that they seyden a fewe woordes moore / that right as maladies been cured by hir contraries, right so shul men warisshe werre by vengeance /

His neighbores ful of envye, his feyned freendes that semeden reconciled, and his flatereres / maden semblant of wepyng, and empereden and agreggeden muchel of this matiere in preisyng greetly Melibee of myght, of power, of richesse, and of freendes, despisyng the power of his adversaries, / and seiden outrelly that he anon sholde wreken hym on his foes, and bigynne werre / *2210

Up roos thanne an advocat that was wys, by leve and by conseil of othere that were wise, and seide / "Lordynges, the nede for which we been assembled in this place is a ful hevvy thyng and an heigh matiere, / by cause of the wrong and of the wikkednesse that hath be doon, and eek

by resoun of the grete damages that in tyme comynge been possible to fallen for this same cause,/ and eek by resoun of the grete richesse and power of the parties bothe,/ for the whiche resouns it were a ful greet peril to erren in this matiere / Wherefore, Melibeus, this 1025 is oure sentence we conseilte yow aboven alle thyng that right anon thou do thy diligence in keypynge of thy propre persone in swich a wise that thou ne wante noon espie ne wacche, thy persone for to save / And after that we conseilte that in thyn hous thou sette sufficient garnisoun so that they may as wel thy body as thyn hous defende / But certes, for to moeve werre, ne sodeynly for to doon vengeance, we may nat demen in so litel tyme that it were profitable / Wherefore we axen leysur and espace to have deliberacion in this cas to deme / For the commune proverbe seith thus 'He that soone deemeth, soone shal repente' / And eek men seyn that *2220 thilke juge is wys that soone understondeth a matiere and juggeth by leysur,/ for, al be it so that alle taryng be anyful, algates it is nat to repreve in yevynge of judgement ne in vengeance takynge, whan it is sufficient and resonable / And that shewed oure Lord Jhesu Crist by ensample, for whan that the womman that was taken in avowtrie was brought in his presence to knowen what sholde be doon with hire persone, al be it so that he wiste wel hymself what that he wolde answer, yet ne wolde he nat answer sodeynly, but he wolde have deliberacion, and in the ground he wroot twies / And by these causes weaxen deliberacioun, and we shal thanne, by the grace of God, conseilte thee thyng that shal be profitable /

Up sturten thanne the yonge folk atones, and the mooste partie of that compaignye han scorned these olde wise men, and bigonnen to make noyse, and seyden that/ right so as, whil 1035 that iren is hoot, men sholden smyte, right so men sholde wrenken hir wronges whil that they been fresshe and newe, and with loud voys they criden "Werre! werre!" /

Up roos tho oon of these olde wise, and with his hand made contenance that men sholde holden hem stille and yeven hym audience / "Lordynges," quod he, "ther is ful many a man that crETH 'Werre! werre!' that woot ful litel what werre amounteth / Werre at his bigynnyng hath so greet an entryng and so large, that every wight may entre whan hym liketh, and lightly fynde werre,/ but certes, what ende that shal therof bifalle, it is nat light to knowe / For soothly, whan *2230 that werre is ones bigonne, ther is ful many a child unborn of his mooder that shal sterve yong by cause of thilke werre, or elles lyve in sorwe and dye in wrecchednesse / And therefore, er that any werre bigynne, men moste have greet conseil and greet deliberacion" / And whan this olde man wende to enforchen his tale by resons, wel ny alle atones bigonne they to rise for to breken his tale, and beden hym ful ofte his wordes for to abregge / For soothly, he that precheth to hem that listen nat heeren his wordes, his sermon hem anoiet / For Jhesus Syrak seith that "musik in wepyng is a noyous thyng", this is to seyn as muche availleth to speken bifore folk to which his speche anoyeth, as it is to synge biforn hym that wepeth / And whan this wise 1045 man saugh that hym wanted audience, al shamefast he sette hym doun agayn / For Salomon seith "Ther as thou ne mayst have noon audience, enforce thee nat to speke" / "I see wel," quod this wise man, "that the commune proverbe is sooth, that 'good conseil wanteth whan it is moost nede'" /

Yet hadde this Melibeus in his conseil many folk that prively in his eere counselled hym certeyn thyng, and counselled hym the contrarie in general audience /

Whan Melibeus hadde herd that the gretteste partie of his conseil weren accorded that he sholde maken werre, anon he consented to hir consellyng, and fully affermed hire sentence / Thanne *2240 dame Prudence, whan that she saugh how that hir housbonde shoop hym for to wrenken hym on his foes, and to bigynne werre, she in ful humble wise,

whan she saugh hir tyme, seide to hym
these wordes / "My lord," quod she,
"I yow biseche as hertely as I dar and
kan, ne haste yow nat to faste, and for
alle gerdons, as yeveth me audience / For
Piers Alfonse seith, 'Whoso that dooth to
thee oother good or harm, haste thee nat
to quiten it, for in this wise thy freend wole
abyde, and thyn enemy shal the lenger
lyve in drede' / The proverbe seith, 'He
hasteth wel that wisely kan abyde,' and in
wikked haste is no profit" /

This Melibee answerde unto his wyf
Prudence "I purpose nat," quod he, "to
werke by thy conseil, for many causes and
resouns For certes, every wight
wolde holde me thanne a fool, / this 1055
is to seyn, if I, for thy consellyng,
wolde chaungen thynges that been or-
deyned and affermed by so manye wyse /
Secoundly, I seye that alle women
been wikke, and noon good of hem alle
For 'of a thousand men,' seith Salomon,
'I foond o good man, but certes, of alle
wommen, good womman foond I nevere' /
And also, certes, if I governed me by thy
conseil, it sholde seme that I hadde yeve
to thee over me the maistrie, and God
forbede that it so weere! / For Jhesus
Syрак seith that 'if the wyf have maistrie,
she is contrarious to hir housbonde' / And
Salomon seith 'Nevere in thy lyf to thy
wyf, ne to thy child, ne to thy freend, ne
yve no power over thyself, for bettere
it were that thy children aske of thy
persone thynges that hem nedeth, than
thou see thyself in the handes of thy
children' / And also if I wolde *2250
werke by thy consellyng, certes,
my conseil moste som tyme be secree,
til it were tyme that it moste be knowe,
and this ne may nocht be / [*Car il est
escript, la genlerie des femmes ne puet
riens celler fors ce qu'elle ne scet / Apres,
le philosopre dit, en mauvais conseil les
femmes vainquent les hommes et par ces
raisons je ne dois point user de ton conseil* /

Whanne dame Prudence, ful debon-
arily and with greet pacience, hadde herd
al that hir housbonde liked for to seye,
thanne axed she of hym licence for to

speke, and seyde in this wise / "My
lord," quod she, "as to youre firste
resoun, certes it may lightly been an-
swered For I seye that it is no folte
to chaunge conseil whan the thyng
is chaunged, or elles whan the thyng
semeth ootherweyes than it was
biforn / And mooreover, I seye 1065
that though ye han sworn and bi-
hight to perforce youre emprise, and
nathelless ye weyve to perforce thilke
same emprise by juste cause, men sholde
nat seyn therfore that ye were a liere ne
forsworn / For the book seith that 'the
wise man maketh no lesyng whan he
turneth his corage to the bettere' / And al
be it so that youre emprise be establissed
and ordeyned by greet multitude of folk,
yet thar ye nat accomplice thilke ordi-
nauce, but yow like / For the trouthe
of thynges and the profit been rather
founden in fewe folk that been wise and
ful of resoun, than by greet multitude of
folk ther every man crieth and clatereth
what that hym liketh Soothly swich
multitude is nat honest / And as to the
seconde resoun, where as ye seyn that
alle women been wikke, save youre
grace, certes ye despisen alle women
in this wyse, and 'he that al despis-
eth, al displeseth,' as seith the book / *2260
And Senec seith that 'whoso wole
have sapience shal no man dispresye, but
he shal gladly techen the science that he
kan withouten presumpcion or pride, /
and swiche thynges as he nocht ne kan,
he shal nat been ashamed to lerne hem,
and enquire of lasse folk than hymself' /
And, sure, that ther hath been many a good
womman, may lightly be preved / For
certes, sire, oure Lord Jhesu Crist wolde
nevere have descended to be born of a
womman, if alle women hadden ben
wikke / And after that, for the grete
bountee that is in wommen, oure Lord
Jhesu Crist, whan he was risen fro deeth
to lyve, appeered rather to a wom-
man than to his Apostles / And 1075
though that Salomon seith that he
ne foond nevere womman good, it folweth
nat therfore that alle women ben wikke /
For though that he ne foond no good

womman, certes, many another man hath
 founden many a womman ful good and
 trewe / Or elles, per aventure, the
 entente of Salomon was this, that, as in
 sovereyn bounte, he foond no womman,
 this is to seyn, that ther is no wight that
 hath sovereyn bountee save God allone,
 as he hymself recordeth in hys Evaun-
 gelie / For ther nys no creature so good
 that hym ne wanteth somewhat of the
 perfeccoun of God, that is his
 makere / Youre thridde reson is *2270
 this ye seyn that if ye governe yow
 by my conseil, it sholde seme that ye
 hadde yeve me the maustre and the lord-
 shipe over youre persone / Sire, save
 youre grace, it is nat so For if it so
 were that no man sholde be conselled
 but oonly of hem that hadden lordshipe
 and maustre of his persone, men wolden
 nat be conselled so ofte / For soothly
 thilke man that asketh conseil of a purpos,
 yet hath he free choys whether he wole
 werke by that conseil or noon / And as
 to youre fourthe resoun, ther ye seyn that
 the janglerie of wommen kan hyde
 thynges that they wot nocht, as who seith
 that a womman kan nat hyde that she
 woot, / sire, these wordes been under-
 stonde of wommen that been jangler-
 esses and wikked, / of whiche wom- 1085
 men men seyn that thre thynges
 dryven a man out of his hous, that is to
 seyn, smoke, droppying of reyn, and
 wikked wyves, / and of swiche wommen
 seith Salomon that 'it were bettre dwelle
 in desert than with a womman that is
 riotous' / And sire, by youre leve, that
 am nat I, / for ye han ful ofte assayed my
 grete silence and my grete pacience, and
 eek how wel that I kan hyde and hele
 thynges that men oghte secreely to hyde /
 And soothly, as to youre fifthe resoun,
 where as ye seyn that in wikked conseil
 wommen venquisshe men, God woot,
 thilke resoun stant heere in no stede / *2280
 For understood now, ye asken con-
 seil to do wikkednesse, / and if ye wole
 werken wikkednesse, and youre wif
 restreyneth thilke wikked purpos, and
 overcometh yow by reson and by good
 conseil, / certes youre wyf oghte rather

to be preised than yblamed / Thus sholde
 ye understonde the philosopre that seith,
 'In wikked conseil wommen venquisshe
 hir housbondes' / And ther as ye
 blamen alle wommen and hir resouns, I
 shal shewe yow by manye ensamples that
 many a womman hath ben ful good, and
 yet been, and hir consails ful hool-
 some and profitable / Eek som 1095
 men han seyð that the consellynge
 of wommen is outhere to deere, or elles to
 litel of pris / But al be it so that ful many
 a womman is badde, and hir conseil vile
 and nocht worth, yet han men founde ful
 many a good womman, and ful discret and
 wis in consellynge / Loo, Jacob, by
 good conseil of his mooder Rebekka, wan
 the benysoun of Ysaak his fader, and the
 lordshipe over alle his bretheren / Judith,
 by hire good conseil, delivered the citee
 of Bethulie, in which she dwelled, out of
 the handes of Olofernus, that hadde it
 biseged and wolde have al destroyed it /
 Abygaal delivered Nabal hir housbonde
 fro David the kyng, that wolde have
 slayn hym, and apaysed the ire of the
 kyng by hir wit and by hir good con-
 sellyng / Hester, by hir good con- *2290
 seil, enhanced greetly the peple of
 God in the regne of Assuerus the kyng /
 And the same bountee in good consellyng
 of many a good womman may men telle /
 And mooreover, whanoure Lord hadde
 creat Adam,oure forme fader, he seyde
 in this wise / 'It is nat good to been a
 man allone, make we to hym an helpe
 semblable to hymself' / Heere may
 ye se that if that wommen were nat
 goode, and hir consails goode and
 profitable, /oure Lord God of hevене 1105
 wolde nevere han wrought hem, ne
 called hem help of man, but rather con-
 fusoun of man / And ther seyde oones
 a clerk in two vers, 'What is bettre than
 gold? Jaspere What is bettre than jaspere?
 Wisedoom / And what is better than
 wisdom? Womman And what is
 bettre than a good womman? Nothyng' /
 And, sire, by manye of othre resouns may
 ye seen that manye wommen been goode,
 and hir consails goode and profitable /
 And therefore, sire, if ye wol tryste to my

conseil, I shal restoore yow youre
doghter hool and sound/ And eek *2300
I wol do to yow so muche that ye
shul have honour in this cause”/

Whan Melibee hadde herd the wordes
of his wyf Prudence, he seyde thus / “I se
wel that the word of Salomon is sooth He
seith that ‘wordes that been spoken dis-
creetly by ordinaunce been honycombes,
for they even swetnesse to the soule and
hoolsomnesse to the body’/ And, wyf,
by cause of thy sweete wordes, and eek
for I have assayed and preved thy grete
sapience and thy grete trouthe, I wol
governe me by thy conseil in alle thyng”/

“Now, sire,” quod dame Prudence,
“and syn ye vouche sauf to been gov-
erned by my conseil, I wol enforme yow
how ye shul governe yourself in
chesyng of youre conseilours / Ye 1115
shul first in alle youre werkes mekely
biseken to the heighe God that he wol
be youre conseilour,/ and shapeth yow
to swich entente that he yeve yow conseil
and confort, as taughte Thobie his sone /
‘At alle tymes thou shalt blesse God, and
praye hym to dresse thy weyes, and looke
that alle thy counsels been in hym for
everemoore’/ Seint Jame eek seith ‘If
any of yow have nede of sapience, axe it
of God’/ And afterward thanne shul
ye taken conseil in youreself, and exam-
yne wel youre thoghtes of swich thyng
as yow thinketh that is best for
yowre profit / And thanne shul ye *2310
dryve fro youre herte thre thynges
that been contrariouse to good conseil,/
that is to seyn, ire, covetise, and hastif-
nesse /

First, he that axeth conseil of hymself,
certes he moste been withouten ire, for
manye causes / The firste is this he that
hath greet ire and wratthe in hymself, he
weneþ alwey that he may do thyng that
he may nat do / And secoundely, he that
is irous and wrooth, he ne may nat
wel deme,/ and he that may nat wel 1125
deme, may nat wel conselle / The
thridde is this, that he that is irous and
wrooth, as seith Senec, ne may nat speke
but blameful thynges,/ and with his
vicious wordes he stureth oother folk to

angre and to ire / And eek, sire, ye moste
dryve covetise out of youre herte / For
the Apostle seith that covetise is roote
of alle harmes / And trust wel *2320
that a covetous man ne kan noght
deme ne thynke, but only to fulfill the
ende of his covetise,/ and certes, that ne
may nevere been accomplice, for evere
the moore habundaunce that he hath
of richesse, the moore he desireth / And,
sire, ye moste also dryve out of youre
herte hastifnesse, for certes,/ ye ne may
nat deeme for the beste by a sodeyn thought
that falleth in youre herte, but ye moste
avyse yow on it ful ofte / For, as ye
herde her biforn, the commune proverbe
is thus, that ‘he that soone deemeth,
soone repenteth’/ Sire, ye ne be 1135
nat alwey in lyk disposicion,/ for
certes, somthyng that somtyme semeth
to yow that it is good for to do, another
tyme it semeth to yow the contrarie /

Whan ye han taken conseil in youreself,
and han deemed by good deliberacion
swich thyng as you semeth best,/ thanne
rede I yow that ye kepe it secree / Biwrey
nat youre conseil to no persone, but if so
be that ye wenen sikerly that thurgh youre
biwreyng youre condicoun shal be
to yow the moore profitable / For *2330
Jhesus Syrak seith, ‘Neither to thy
foo, ne to thy frend, discovere to thy se-
cree ne thy folie,/ for they wol yeve yow
audience and lookyng and supportacion
in thy presence, and scorne thee in thy
absence’/ Another clerk seith, that
‘scarsly shaltou fynden any persone that
may kepe conseil secretly’/ The book
seith, ‘Whil that thou kepest thy conseil
in thy herte, thou kepest it in thy
prisoun,/ and whan thou biwrest thy
conseil to any wight, he holdeth thee
in his snare’/ And therefore yow 1145
is bettere to hyde youre conseil in
yowre herte than praye him to whom ye
han biwreyed youre conseil that he wole
kepen it cloos and stille / For Seneca
seith ‘If so be that thou ne mayst nat
thyñ owene conseil hyde, how darstou
prayen any oother wight thy conseil
secretly to kepe?’/ But natheless, if thou
wene sikerly that the biwreyng of thy

consel to a persone wol make thy con-
dicion to stonden in the bettre plyt,
thanne shaltou tellen hym thy conseil
in this wise / First thou shalt make no
semblant whether thes were levere pees
or werre, or this or that, ne shewe hym
nat thy wille and thyn entente / For
trust wel that comunli these conseil-
lours been flatereres, / namely the *2340
conseillours of grete lordes, / for they
enforcen hem alwey rather to speken
plesante wordes, enclynnye to the lordes
lust, than wordes that been trewe or
profitable / And therefore men seyn that
the riche man hath seeld good conseil,
but if he have it of hymself /

And after that thou shalt considere
thy freendes and thyne enemies / And as
touchynge thy freendes, thou shalt con-
sidere which of hem been moost faithful
and moost wise and eldest and most
approved in consellyng, / and of 1155
hem shalt thou aske thy conseil, as
the caas requireth / I seye that first ye
shul clepe to youre conseil youre freendes
that been trewe / For Salomon seith
that 'right as the herte of a man delteth
in savour that is soote, right so the conseil
of trewe freendes yeveth swetnesse to the
soule' / He seith also, 'Ther may no
thyng be likned to the trewe freend, / for
certes gold ne silver ben nat so muche
worth as the goode wyl of a trewe
freend' / And eek he seith that 'a *2350
trewe freend is a strong deffense, who
so that it fyndeth, certes he fyndeth a
greet tresour' / Thanne shul ye eek con-
sidere if that youre trewe freendes been
discrete and wise / For the book seith,
'Axe alwey thy conseil of hem that been
wise' / And by this same resoun shul ye
clepen to youre conseil of youre freendes
that been of age, swiche as han seyn and
been expert in manye thynges and been
approved in consellynges / For the
book seith that 'in olde men is the sapi-
ence, and in longe tyme the prudence' /
And Tullus seith that 'grete thynges ne
been nat ay accompliched by strengthe, ne
by delvernesse of body, but by good con-
seil, by auctoritee of persones, and by
science, the whiche thre thynges ne been

nat fieble by age, but certes they en-
forcen and encreescen day by day' / 1165
And thanne shul ye kepe this for a
general reule / First shul ye clepen to youre
consel a fewe of youre freendes that been
especial, / for Salomon seith, 'Manye
freendes have thou, but among a thousand
chese thee oon to be thy conseilour' / For
al be it so that thou first ne telle thy
consel but to a fewe, thou mayst after-
ward telle it to mo folk if it be nede / But
looke alwey that thy conseilours have
thilke thre condicions that I have seyd
bifore, that is to seyn, that they be trewe,
wise, and of oold experyence / And
werke nat alwey in every nede by oon
conseillour alone, for somtyme bi-
hooveth it to been conselled by
manye / For Salomon seith, 'Sal- *2360
vacacion of thynges is where as ther
been manye conseilours' /

Now, sith that I have toold yow of
which folk ye sholde been counselled, now
wol I teche yow which conseil ye oghte to
eschewe / First, ye shul eschue the
consellyng of foolles, for Salomon seith,
'Taak no conseil of a fool, for he ne kan
nought conselle but after his owene lust
and his affectioun' / The book seith that
'the propeteie of a fool is thus he troweth
lightly harm of every wight, and lightly
troweth alle bountee in hymself' / Thou
shalt eek eschue the consellyng of alle
flatereres, swiche as enforcen hem rather
to preise youre persone by flaterye than
for to telle yow the soothfastnesse of
thynges / Wherefore Tullus seith, 1175
'Amonges alle the pestilences that
been in freendshipe the gretteste is flat-
erie' And therefore is it moore nede that
thou eschue and drede flatereres than
any oother peple / The book seith,
'Thou shalt rather drede and flee fro the
sweete wordes of flaterynge preisers
than fro the egre wordes of thy freend
that seith thee thy sothes' / Salomon
seith that 'the wordes of a flaterere is
a snare to cacche with innocet' / He
seith also that 'he that spekech to his
freend wordes of swetnesse and of ples-
aunce, setteth a net biforn his feet to
cacche hym' / And therefore seith Tullus,

'Enclyne nat thyne eres to flatereres, ne taak no conseil of the wordes of flaterye' / And Caton seith, 'Avysee *2370 thee wel, and eschue the wordes of swetnesse and of plesaunce' / And eek thou shalt eschue the consellyng of thyne olde enemys that been reconciled / The book seith that 'no wight retourneth saufully into the grace of his olde enemy' / And Isope seith, 'Ne trust nat to hem to whiche thou hast had som tyme werre or enemytee, ne telle hem nat thy conseil' / And Seneca telleth the cause why 'It may nat be,' seith he, 'that where greet fyr hath longe tyme endured, that ther ne dwelleth som vapour of warmnesse' / And therefore seith Sal- 1185 omon, 'In thyn olde foo trust nevere' / For sikerly, though thyn enemy be reconciled, and maketh thee chiere of humylitee, and lowteth to thee with his heed, ne trust hym nevere / For certes he maketh thulke feyned humilitee moore for his profit than for any love of thy persone, by cause that he deemeth to have victorie over thy persone by swich feyned contenance, the which victorie he myghte nat have by strif or werre / And Peter Alfonse seith, 'Make no felawshipe with thyne olde enemys, for if thou do hem bountee, they wol perverten it into wikkednesse' / And eek thou most eschue the consellyng of hem that been thy servantz and beren thee greet reverence, for peraventure they seyn it moore for drede than for love / And ther- *2380 fore seith a philosopre in this wise

Ther is no wight parfitly trewe to hym that he to soore dredeth' / And Tullius seith, 'Ther nys no myght so greet of any emperour that longe may endure, but if he have moore love of the peple than drede' / Thou shalt also eschue the conselling of folk that been dronkelewe, for they ne kan no conseil hyde / For Salomon seith, 'Ther is no privetee ther as regneth dronkenesse' / Ye shul also han in suspect the consellyng of swich folk as conseilte yow o thyng prively, and conseilte yow the contrame openly / 1195 For Cassidone seith that 'it is a manere sleighte to hyndre, whan he

sheweth to doon o thyng openly and werke eth prively the contrarie' / Thou shalt also have in suspect the consellyng of wikked folk For the book seith, 'The consellyng of wikked folk is alway ful of fraude' / And David seith, 'Blisful is that man that hath nat folwed the consellyng of shrewes' / Thou shalt also eschue the consellyng of yong folk, for hir conseil is nat rype /

Now, sire, sith I have shewed yow of which folk ye shul take youre conseil, and of which folk ye shul folwe the conseil, / now wol I teche yow how *2390 ye shal examyne youre conseil, after the doctrine of Tullus / In the examynynge thanne of youre conseilour ye shul considere manye thynges / Alderfirst thou shalt considere that in thulke thyng that thou purposost, and upon what thyng thou wolt have conseil, that verray trouthe be seyed and conserved, this is to seyn, telle trewely thy tale / For he that seith fals may nat wel be counselled in that cas of which he heth / And after this thou shalt considere the thynges that accorden to that thou purposost for to do by thy conseilours, if resoun accorde therto, / and eek 1205 if thy myght may atteine therto, and if the moore part and the bettre part of thy conseilours acorde therto, or noon / Thanne shaltou considere what thyng shal folwe of that consellyng, as hate, pees, werre, grace, profit, or damage, and manye othere thynges / And in alle these thynges thou shalt chese the beste, and weyve alle othere thynges / Thanne shaltou considere of what roote is engendred the matiere of thy conseil, and what fruyt it may conceyve and engendre / Thou shalt eek considere alle these causes, fro whennes they been sprongen / *2400 And whan ye han examyned youre conseil, as I have seyed, and which partie is the bettre and moore profitable, and han approved it by manye wise folk and olde, / thanne shaltou considere if thou mayst parfourne it and maken of it a good ende / For certes, resoun wol nat that any man sholde bigynne a thyng, but if he myghte parfourne it as hym oghte, / ne no wight

sholde take upon hym so hevye a charge
that he myghte nat bere it / For the
proverbe seith, 'He that to muche
embraceth, distreyneth litel' / And 1215
Catoun seith, 'Assay to do swich
thyng as thou hast power to doon, lest
that the charge oppresse thee so soore that
thee bihoveth to weyve thyng that thou
hast bigonne' / And if so be that thou
be in doute whether thou mayst par-
fourn a thynge or noon, chese rather to
suffre than bigynne / And Piers Alphonse
seith, 'If thou hast myght to doon a thyng
of which thou most repente, it is bettre
'nay' than 'ye'' / This is to seyn,
that thee is bettre holde thy tonge stille
than for to speke / Thanne may ye
understonde by strengre reasons that
if thou hast power to parfourn a werk
of which thou shalt repente, thanne
is it bettre that thou suffre than
bigynne / Wel seyn they that de- *2410
fenden every wight to assaye a thyng
of which he is in doute whether he may
parfourn it or noon / And after, whan
ye han examyned youre conseil, as I have
seyd bifore, and knowen wel that ye may
parfourn youre emprise, conferme it
thanne sadly til it be at an ende /

Now is it resoun and tyme that I shewe
yow whanne and wherfore that ye may
change youre conseilours withouten
youre repreve / Soothly, a man may
chaungen his purpos and his conseil if
the cause cesseth, or whan a newe caas
bitydeth / For the lawe seith that
'upon thynges that newly bityden
bihoveth newe conseil' / And Senec 1225
seith, 'If thy conseil is comen to the
eers of thyn enemy, change thy con-
seil' / Thou mayst also change thy
conseil if so be that thou fynde that by
errour, or by oother cause, harm or dam-
age may bityde / Also if thy conseil be
dishonest, or ellis cometh of dishonest
cause, change thy conseil / For the
lawes seyn that 'alle bihestes that been
dishoneste been of no value', and eek
if so be that it be impossible, or may
nat goodly be parfourned or kept / *2420

And take this for a general reule,
that every conseil that is affirmed so

strongly that it may nat be changed for
no condicioun that may bityde, I seye
that thilke conseil is wikked' /

This Melibeus, whanne he hadde herd
the doctrine of his wyf dame Prudence,
answerde in this wyse / "Dame," quod
he, "as yet into this tyme ye han wel and
covenably taught me as in general, how I
shal governe me in the chesyng and in
the withholdyng of my conseilours / But
now wolde I fayn that ye wolde conde-
scende in especial, and telle me how
liketh yow, or what semeth yow, by oure
conseillours that we han chosen in
oure present nede" / 1235

"My lord," quod she, I "biseke
yow in al humblesse that ye wol nat wil-
fully replie agayn my resouns, ne distempere
youre herte, thogh I speke thyng that yow
displese / For God woot that, as in myn
entente, I speke it for youre beste, for
youre honour, and for youre profite eke /
And soothly, I hope that youre benyng-
nytee wol taken it in pacience / Trusteth
me wel," quod she, "that youre conseil
as in this caas ne sholde nat, as to speke
properly, be called a conseillyng, but a
mocioun or a moevyng of folye, in which
conseil ye han erred in many a sondry
wise / *2430

First and forward, ye han erred in
th'assemblyng of youre conseilours /
For ye sholde first have cleped a fewe
folk to youre conseil, and after ye myghte
han shewed it to mo folk, if it hadde been
nede / But certes, ye han sodeynly
cleped to youre conseil a greet multitude
of peple, ful chargeant and ful anoyous
for to heere / Also ye han erred, for
theras ye sholden oonly have cleped to
youre conseil youre trewe frendes olde
and wise, ye han ycleped straunge folk,
yonge folk, false flatereres, and enemys
reconsiled, and folk that doon yow
reverence withouten love / And eek 1245
also ye have erred, for ye han brought
with yow to youre conseil ire, covetise,
and hastifnesse, the whiche thre thynges
been contrarious to every conseil honest
and profitable, the whiche thre thynges
ye han nat amentassed or destroyed hem,
neither in youreself, ne in youre conseil-

lours, as yow oghte / Ye han erred also, for ye han shewed to youre conseilours youre talent and youre affeccoun to make werre anon, and for to do vengeance / They han espied by youre wordes to what thyng ye been enclyned, / and *2440 therefore han they rather counselled yow to youre talent than to youre profit / Ye han erred also, for it semeth that yow suffiseth to han been counselled by thise conseilours oonly, and with ltel avys, / whereas in so greet and so heigh a nede it hadde been necessarie mo conseilours and moore deliberacion to parfourne youre emprise / Ye han erred also, for ye ne han nat examvned youre conseil in the forseide manere, ne in due manere, as the caas requireth / Ye han erred also, for ye han maked no division bitwixe youre conseilours, this is to seyn, bitwixen youre trewe freendes and youre feyned conseilours, / ne ye 1255 han nat knowe the wil of youre trewe freendes olde and wise, / but ye han cast alle hire wordes in an hochebot, and enclyned youre herte to the moore part and to the gretter nombre, and there been ye condescended / And sith ye woot wel that men shal alwey fynde a gretter nombre of fooles than of wise men, / and therefore the counsels that been at congregaciouns and multitudes of folk, there as men take moore reward to the nombre than to the sapience of persones, / ye se wel that in swiche conseillynges fooles han the maistris / *2450

Melibeus answerde agayn, and seyde, "I graunte wel that I have erred, / but there as thou hast toold me heerbiorn that he nys nat to blame that chaungeth his conseilours in certain caas and for certaine juste causes, / I am al redy to change my conseilours right as thou wolt devyse / The proverbe seith that 'for to do synne is mannyssh, but certes for to persevere longe in synne is werk of the devel'" /

To this sentence answered anon dame Prudence, and seyde / "Examineth," quod she, "youre conseil, and lat us see the whiche of hem han spoken most resonably, and taught yow

best conseil / And for as muche as that the examynacion is necessarie, lat us bigynne at the surgiens and at the phisiciens, that first speeken in this matiere / I sey yow that the surgiens and phisiciens han seyde yow in youre conseil discreetly, as hem oghte, / and in hir speche seyden ful wisely that to the office of hem aperteneth to doon to every wight honour and profit, and no wight for to anoye, / and after hir craft to doon greet diligence unto the cure of hem which that they han in hir governaunce / And, sire, right as *2460 they han answered wisely and discreetly, / right so rede I that they been heighly and sovereynly gerdoned for hir noble speche, / and eek for they sholde do the moore ententif bisynesse in the curacion of youre doghter deere / For al be it so that they been youre freendes, therefore shal ye nat suffren that they serve yow for noght, / but ye oghte the rather gerdone hem and shewe hem youre largesse / And as touchynge the 1275 proposicioun which that the phisiciens encreesceden in this caas, this is to seyn, / that in maladies that oon contrarie is warissed by another contrarie, / I wolde fayn knowe hou ye understonde thilke text, and what is youre sentence" /

"Certes," quod Melibeus, "I understonde it in this wise / that right as they han doon me a contrarie, right so sholde I doon hem another / For *2470 right as they han venged hem on me and doon me wrong, right so shal I venge me upon hem and doon hem wrong, / and thanne have I cured oon contrarie by another" /

"Lo, lo," quod dame Prudence, "how lightly is every man enclined to his owene desir and to his owene plesaunce / Certes," quod she, "the wordes of the phisiciens ne sholde nat han been understonden in thys wise / For certes, wikkednesse is nat contrarie to wikkednesse, ne vengeance to vengeance, ne wrong to wrong, but they been semblable / And therefore o vengeance is 1285 nat warissed by another vengeance, ne o wroong by another wroong, / but everich of hem encreesceth and aggreggeth

oother / But certes, the wordes of the
 phisiciens sholde been understanden in this
 wise / For good and wikkednesse been two
 contraries, and pees and werre, vengeance
 and suffraunce, discord and accord, and
 manye othere thynges / But certes, wikkednesse
 shal be warissed by goodnesse, discord by
 accord, werre by pees, and
 so forth of othere thynges / And *2480
 heerto accordeth Seint Paul the
 Apostle in manye places / He seith
 'Ne yeldeth nat harm for harm, ne wikked
 speche for wikked speche, / but do wel to
 hym that dooth thee harm, and blesse hym
 that seith to thee harm' / And in manye
 othere places he amonesteth pees and
 accord / But now wol I speke to yow of
 the conseil which that was yeven to yow
 by the men of lawe and the wise
 folk, / that seyden alle by oon ac- 1295
 cord, as ye han herd bfore, / that
 over alle thynges ye shal doon youre dil-
 gence to kepen youre persone and to
 warnestoore youre hous, / and seyden also
 that in this caas yow oghten for to werken
 ful avyseyd with greet deliberacioun /
 And, sire, as to the firste point, that touch-
 eth to the keypyng of youre persone, / ye
 shul understonde that he that hath werre
 shal everemoore mekely and de-
 voutly preyen, biforn alle thynges, / *2490
 that Jhesus Crst of his mercy wol
 han hym in his proteccion and been his
 sovereyn helpyng at his nede / For certes,
 in this world ther is no wight that may be
 conselled ne kept sufficently withouten
 the keypyng of oure Lord Jhesu Crst / To
 this sentence accordeth the prophete
 David, that seith, / 'If God ne kepe the
 citee, in ydel waketh he that it kepeth' /
 Now, sire, thanne shul ye committe the
 keypyng of youre persone to youre trewe
 freendes, that been approved and
 yknowe, / and of hem shul ye axen 1305
 help youre persone for to kepe For
 Catoun seith 'If thou hast nede of help,
 axe it of thy freendes, / for ther nys noon
 so good a phisicien as thy trewe freend' /
 And after this thanne shul ye kepe yow
 fro alle straunge folk, and fro lyeres, and
 have alwey in suspect hire compaignye /
 For Piers Alfonse seith, 'Ne taak no com-

paignye by the weye of a straunge man, but
 if so be that thou have knowe hym of a
 lenger tyme / And if so be that he falle
 into thy compaignye paraventure,
 withouten thyn assent, / enquere *2500
 thanne as subtilly as thou mayst of
 his conversacion, and of his lyf bfore, and
 feyne thy wey, seye that thou wolt thuder
 as thou wolt nat go, / and if he bereth a
 spere, hoold thee on the right syde, and if
 he bere a swerd, hoold thee on the left
 syde' / And after this thanne shul ye kepe
 yow wisely from all swich manere peple as
 I have seyde bfore, and hem and hur conseil
 eschewe / And after this thanne shul ye
 kepe yow in swich manere / that, for any
 presumpcion of youre strengthe, that ye
 ne dispuse nat, ne acounte nat the myght of
 youre adversarie so litel, that ye lete the
 keypyng of youre persone for youre
 presumpcioun, / for every wys man 1315
 dredeth his enemy / And Salomon
 seith 'Weleful is he that of alle hath drede, /
 for certes, he that thurgh the hardynesse of
 his herte, and thurgh the hardynesse of
 hymself, hath to greet presumpcioun, hym
 shal yvel bityde' / Thanne shul ye evere-
 moore countrewayte embusschementz and
 alle espialle / For Senec seith that 'the
 wise man that dredeth harmes,
 eschueth harmes, / ne he ne falleth *2510
 into perils that perils eschueth' /
 And al be it so that it seme that thou art in
 siker place, yet shaltow alwey do thy di-
 gence in keypyng of thy persone, / this is
 to seyn, ne be nat nechgent to kepe thy
 persone, nat onlyn for thy gretteste enemys,
 but fro thy leeste enemy / Senec seith
 'A man that is well avyseyd, he dredeth
 his leeste enemy' / Ovyde seith that 'the
 litel wesele wol slee the grete bole
 and the wilde hert' / And the book 1325
 seith, 'A litel thorn may prikke a
 kyng ful soore, and an hound wol holde the
 wilde boor' / But natheles, I sey nat
 thou shalt be so coward that thou doute
 ther wher as is no drede / The book seith
 that 'somme folk han greet lust to deceyve,
 but yet they dreden hem to be deceyved' /
 Yet shaltow drede to been empoisoned, and
 kepe yow from the compaignye of scorn-
 eres. / For the book seith, 'With scorneres

make no compaignye, but flee hire
wordes as venym / *2520

Now, as to the seconde point,
where as youre wise conseilours counselled
yow to warnestooore youre hous with gret
diligence, / I wolde fayn knowe how that ye
understonde thilke wordes and what is
youre sentence /

Melibeus answerde, and seyde, "Certes,
I understande it in this wise That I shal
warnestooore myn hous with toures, swiche
as han castelles and othere manere edifices,
and armure, and artelries, / by whiche
thynges I may my persone and myn hous
so kepen and defenden that myne enemys
shul been in drede myn hous for to
approche" /

To this sentence answerde anon Prudence
"Warnestoorng," quod she, "of
heighe toures and of grete edifices
apperteyneth somtyme to pryde / 1335
And eek men make heighe toures,
and grete edifices with grete costages and
with gret travaille, and whan that they
been accompliced, yet be they nat worth a
stree, but if they be defended by trewe
frendes that been olde and wise / And
understood wel that the gretteste and
strongeste garnysoun that a riche man may
have, as wel to kepen his persone as his
goodes, is / that he be biloved with hys
subgetz and with his neighebores / For
thus seith Tullius, that 'ther is a manere
garnysoun that no man may venquysse ne
disconfit, and that is / a lord to be
biloved of his citezens and of his
peple' / *2530

Now, sire, as to the thridde point,
where as youre olde and wise conseilours
seyden that yow ne oghte nat sodeynly ne
hastily proceden in this nede, / but that
yow oghte purveyen and apparallen yow in
this caas with gret diligence and gret de-
liberacioun, / trewely, I trowe that they
seyden right wisely and right sooth / For
Tullus seith 'In every nede, er thou
bigynne it, appaalle thee with gret dilige-
nce' / Thanne seye I that in vengeance
takyng, in werre, in bataille, and in
warnestoorng, / er thou bigynne, I 1345
rede that thou appaalle thee
therto, and do it with gret deliberacion /

For Tullius seith that 'longe apparaillynge
biforn the bataille maketh short victorie' /
And Cassidorus seith, 'The garnysoun is
stronger, whan it is longe tyme avysed' /

But now lat us speken of the conseil that
was accorded by youre neighebores, swiche
as doon yow reverence withouten love, /
youre olde enemys reconciled, youre
flatereres, / that counselled yow cer- *2540
teyne thynges prively, and openly
conseilleden yow the contrarie, / the yonge
folk also, that conseilleden yow to venge
yow, and make werre anon / And certes,
sire, as I have seyde biforn, ye han greetly
erred to han cleped swich manere folk to
youre conseil, / which conseilours been
ynogh reprieved by the resouns aforeseyd /
But natheless, lat us now descende to the
special Ye shuln first procede after
the doctrine of Tullius / Certes, 1355
the trouthe of this matiere, or of this
consel, nedeth nat diligently enquire, / for
it is wel wist whiche they been that han doon
to yow this trespas and vileynye, / and how
manye trespasours, and in what manere
they han to yow doon al this wrong and al
this vileynye / And after this thanne shul
ye examyne the seconde condicion which
that the same Tullius addeth in this ma-
tiere / For Tullius put a thyng which
that he clepeth 'consentyng', this
is to seyn, / who been they, and *2550
whiche been they and how manye,
that consenten to thy conseil in thy wilful-
nesse to doon hastif vengeance / And lat
us considere also who been they, and how
manye been they, and whiche been they,
that consenteden to youre adversaries /
And certes, as to the firste poynt, it is wel
known whiche folk been they that con-
senteden to youre hastif wilfulness, / for
trewely, alle tho that conseilleden yow to
maken sodeyn werre ne been nat youre
frendes / Lat us now considere whiche
been they that ye holde so greetly
youre frendes as to youre persone / 1365
For al be it so that ye be myghty and
riche, certes ye ne been but alone, / for
certes ye ne han no child but a doghter, / ne
ye ne han bretheren, ne cosyns garmayns
ne noon oother neigh kynrede, / wherfore
that youre enemys for drede sholde stante

to plede with yow, or to destroye youre persone / Ye knowen also that youre richesces mooten been dispended in diverse parties, / and whan that *2560 every wight hath his part, they ne wollen taken but litel reward to venge thy deeth / But thyne enemys been thre, and they han mane children, bretheren, cosy ns, and oother ny kynrede / And though so were that thou haddest slayn of hem two or three, yet dwellen ther ynowe to wrenken hir deeth, and to sle thy persone / And though so be that youre kynrede be moore siker and stedefast than the kyn of youre adversarie, / yet natheles youre kynrede nys but a fer kynrede, they been but litel syb to yow, / and the kyn of 1375 youre enemys been ny syb to hem And certes, as in that, hir condicoun is bet than youre / Thanne lat us considere also if the consellyng of hem that conselle den yow to taken sodeyn vengeance, whether it accorde to resoun / And certes, ye knowe wel 'nay' / For, as by right and resoun, ther may no man taken vengeance on no wight but the juge that hath the jurisdiccoun of it, / whan it is graunted hym to take thilke vengeance hastily or attempely, as the lawe requireth / *2570 And yet mooreover of thilke word that Tullus clepeth 'consentyng', / thou shalt considere if thy myght and thy power may consenten and suffice to thy wilfulnesse and to thy consellours / And certes thou mayst wel seyn that 'nay' / For sikerly, as for to speke proprely, we may do no thyng, but oonly swich thyng as we may doon rightfully / And certes rightfully ne mowe ye take no vengeance, as of youre propre auctoritee / Thanne 1385 mowe ye seen that youre power ne consenteth, nat ne accordeth nat, with youre wilfulnesse /

Lat us now examyne the thridde point, that Tullus clepeth 'consequent' / Thou shal understonde that the vengeance that thou purposet for to take is the consequent, / and therof folweth another vengeance, peril, and werre, and othere damages withoute nombre, of whiche we be nat war, as at this tyme /

And as touchyng the fourthe

point, that Tullus clepeth 'engendryng', / thou shalt considere *2580 that this wrong which that is doon to thee is engendred of the hate of thyne enemys, / and of the vengeance takyng upon that wolde engendre another vengeance, and muchel sorwe and wastyng of richesces, as I seyde /

Now, sire, as to the point that Tullus clepeth 'causes,' which that is the laste point, / thou shalt understonde that the wrong that thou hast receyved hath certene causes, / whiche that clerkes clepen *Oriens* and *Efficiens*, and *Causa longinqua* and *Causa propinqua*, this is to seyn, the fer cause and the ny cause / 1395 The fer cause is almyghty God, that is cause of alle thynges / The neer cause is thy thre enemys / The cause accidental was hate / The cause material been the fyve woundes of thy doghter / The cause formal is the manere of hir werkyng that broghten laddres and cloumben in at thy wyndowes / The cause final *2590 was for to sle thy doghter It letted nat in as muche as in hem was / But for to speken of the fer cause, as to what ende they shul come, or what shal finally bryde of hem in this caas, ne kan I nat deeme but by coniectyng and by supposyng / For we shul suppose that they shul come to a wikked ende, / by cause that the Book of Decrees seith, 'Seelden, or with greet peyne, been causes ybrought to good ende whanne they been baddely bigonne' /

Now, sire, if men wolde axe me why that God suffred men to do yow this vileynye, certes, I kan nat wel answer, as for no soothfastnesse / For th'apostle 1405 seith that 'the sciences and the juggementz of oure Lord God almyghty been ful depe, / ther may no man comprehendene ne serchen hem suffisantly' / Natheles, by certeyne presumpciouns and coniectynges, I holde and bileeve / that God, which that is ful of justice and of rightwisnesse, hath suffred this bityde by juste cause resonable /

Thy name is Melibee, this is to seyn, 'a man that drynketh hony' / *2600 Thou hast ydronke so muchel hony of sweete temporeel richesces, and delices

and honours of this world,/ that thou art
dronken, and hast forgeten Jhesu Crist thy
creatur / Thou ne hast nat doon to hym
swich honour and reverence as thee oughte,
ne thou ne hast nat wel ytaken kep to the
wordes of Ovide, that seith,/ 'Undei the
hony of the goodes of the body is hyd
the venym that sleeth the soule' / 1415
And Salomon seith, 'If thou hast
founden hony, ete of it that suffiseth,/ for
if thou ete of it out of mesure, thou shalt
spewe,' and be nedy and povre / And
peraventure Crist hath thee in despit, and
hath turned away fro thee his face and his
eiris of misericorde,/ and also he hath
suffred that thou hast been punysshed in
the manere that thou hast ytrespassed /
Thou hast doon synne agayn oure
Lord Crist,/ for certes, the three *2610
enemys of mankynde, that is to seyn,
the flesh, the feend, and the world,/ thou
hast suffred hem entre in to thyn herte wil-
fully by the wyndowes of thy body,/ and
hast nat defended thyself suffisantly agayns
hure assautes and hure temptaciouns, so
that they han wounded thy soule in fyve
places,/ this is to seyn, the deedly synnes
that been entred into thyn herte by thy
fyve wittes / And in the same manere
oure Lord Crist hath wood and suffred
that thy three enemys been entred
into thyn hous by the wyndowes,/ 1425
and han ywounded thy doghter in
the forseide manere' /

"Certes," quod Melibee, "I se wel that
ye enforce yow muchel by wordes to over-
come me in swich manere that I shal nat
venge me of myne enemys,/ shewyng me
the perils and the yveles that myghten falle
of this vengeance / But whoso wolde
considere in alle vengeances the perils and
yveles that myghte sewe of vengeance
takyng,/ a man wolde nevere take
vengeance, and that were harm,/ for *2620
by the vengeance takyng been the
wikked men dissevered fro the goode men,
and they that han wyl to do wikkednesse
restreynen hir wikked purpos, whan they
seen the punyssynge and chastisyng of
the trespassours' /

*Et a ce respondit dame Prudence, "Certes,"
dist elle, "je t'otroye que de vengeance vent molt*

*de maulx et de biens, / Mais vengeance n'ap-
partient pas a un chascun fors seulement aux
juges et a ceulx qui ont la juridiccion sur les
maufaitteurs / And yet seye I moore, that
right as a singular persone synneth in
takyng vengeance of another man,/ 1435
right so synneth the juge if he do no
vengeance of hem that it han disseiued /
For Senec seith thus 'That maister,' he
seith, 'is good that proveth shrewes' /
And as Cassidore seith, 'A man dredeth to
do outrages whan he woot and knoweth
that it displeseth to the juges and the
sovereyns' / And another seith, 'The juge
that dredeth to do right, maketh men
shrewes' / And Seint Paul the Apostle
seith in his Epistle, whan he writeth unto
the Romayns, that 'the juges beren
nat the spere withouten cause,/ but *2630
they beren it to punyssen the shrewes
and mysdoeres, and for to defende the
goode men' / If ye wol thanne take ven-
geance of youre enemys, ye shul retourne
or have youre recours to the juge that hath
the juridiccion upon hem,/ and he shal
punyssen hem as the lawe axeth and re-
quere' /*

"A" quod Melibee, "this vengeance
liketh me no thyng / I bithenke me now
and take heed how Fortune hath norissed
me fro my childhede, and hath holpen
me to passe many a stroong paas / 1445
Now wol I assayen hire, trowyng,
with Goddes help, that she shal helpe me
my shame for to venge' /

"Certes," quod Prudence, "if ye wol
werke by my conseil, ye shul nat assaye
Fortune by no wey,/ ne ye shul nat lene or
bowe unto hire, after the word of Senec,
for 'thynges that been folly doon, and
that been in hope of Fortune, shullen
nevere come to good ende' / And, as the
same Senec seith, 'The moore cleer and the
moore shynyng that Fortune is, the
moore brotil and the sonner broken
she is' / Trusteth nat in hire, for *2640
she nys nat stidefast ne stable,/ for
whan thou trowest to be moost seur or
siker of hire help, she wol faille thee and
deceyve thee / And where as ye seyn that
Fortune hath norissed yow fro youre child-
hede,/ I seye that in so muchel shul ye the

lasse truste in hire and in hir wit / For
Senec seith, 'What man that is norressed
by Fortune, she maketh hym a greet
fool' / Now thanne, syn ye desire 1455
and axe vengeance, and the ven-
geance that is doon after the lawe and bi-
fore the juge ne liketh yow nat, / and the
vengeance that is doon in hope of Fortune
is perloous and uncertem, / thanne have ye
noon oother remedie but for to have youre
recours unto the sovereyn Juge that veng-
eth alle vileynyes and wronges / And he
shal venge yow after that hymself witness-
eth, where as he seith, / 'Leveth the
vengeance to me, and I shal do it' / *2650

Melibee answerde, "If I ne venge
me nat of the vileynye that men han doon
to me, / I sompne or warne hem that han
doon to me that vileynye, and alle othere,
to do me another vileynye / For it is
writen, 'If thou take no vengeance of an
old vileynye, thou sompnest thyne ad-
versaries to do thee a newe vileynye' /
And also for my suffraunce men wolden do
me so muchel vileynye that I myghte
neither bere it ne susteene, / and so
sholde I been put and holden over-
lowe / For men seyn, 'In muchel 1465
suffrynge shul manye thynges falle
unto thee whiche thou shalt nat mowe
suffre' /

"Certes," quod Prudence, "I graunte
yow that over-muchel suffraunce is nat
good / But yet ne folweth it nat therof that
every persone to whom men doon vileynye
take of it vengeance, / for that aperteneth
and longeth al oonly to the juges, for they
shul venge the vileynyes and injures /
And therefore tho two auctoritees that ye
han seyde above been oonly under-
stonden in the juges / For whan *2660
they suffren over-muchel the wronges
and the vileynyes to be doon withouten
punysshynge, / they sompne nat a man al
oonly for to do newe wronges, but they
comanden it / Also a wys man seith that
'the juge that correcteth nat the synnere
comandeth and biddeth hym do synne' /
And the juges and sovereyns myghten in
hir land so muchel suffre of the shrewes and
mysdoeres, / that they sholden, by swich
suffraunce, by proces of tyme wexen of swich

power and myght that they sholden putte
out the juges and the sovereyns from
hir places, / and atte laste maken 1475
hem lesen hire lordshipes /

But lat us now putte that ye have leve to
venge yow / I seye ye been nat of myght
and power as now to venge yow, / for if ye
wole maken comparisoun unto the myght
of youre adversaries, ye shul fynde in
manye thynges that I have shewed yow
er this that hire condicion is bettre than
yours / And therefore seye I that it is
good as now that ye suffre and be
pacient / *2670

Forthermoore, ye knowen wel that
after the comune sawe, 'it is a woodnesse
a man to stryve with a strengre or a moore
myghty man than he is hymself, / and for
to stryve with a man of evene strengthe,
that is to seyn, with as strong a man as he
is, it is peril, / and for to stryve with a
weyker man, it is folie' / And therefore
sholde a man flee stryvynge as muchel as
he myghte / For Salomon seith, 'It is a
greet worsupe to a man to kepen
hym fro noyse and stryf' / And 1485
if it so bifalle or happe that a man of
gretter myght and strengthe than thou art
do thee grevaunce, / stude and biseye thee
rather to stille the same grevaunce than
for to venge thee / For Senec seith that
'he putteth hym in greet peril that stry-
veth with a gretter man than he is hymself' /
And Catoun seith, 'If a man of hyer estat
or degree, or moore myghty than thou do
thee any or grevaunce, suffre hym, / for
he that oones hath greved thee, may
another tyme releve thee and
helpe' / Yet sette I caas, ye have *2680
bothe myght and licence for to venge
yow, / I seye that ther be ful manye thynges
that shul restreynne yow of vengeance
takyng, / and make yow for to encline to
suffre, and for to han pacience in the
wronges that han been doon to yow /
First and foreward, if ye wole considere the
defautes that been in youre owene persone,
for whiche defautes God hath suffred yow
have this tribulacioun, as I have
seyde yow heer-bifore / For the 1495
poete seith that 'we oghte paciently
taken the tribulacions that comen to us.

whan we thynken and consideren that we han disserved to have hem' / And Seint Gregorie seith that 'whan a man considereth wel the nombre of his defautes and of his synnes, / the peynes and the tribulaciouns that he suffreth semen the lesse unto hym, / and in as muche as hym thynketh his synnes moore hevvy and grevous, / in so muche semeth his peyne the lighter and the esier unto hym' / *2690

Also ye owen to encline and bowe youre herte to take the pacience of oure Lord Jhesu Crist, as seith seint Peter in his Epistles / 'Jhesu Crist,' he seith, 'hath suffred for us and yeven ensample to every man to folwe and sewe hym, / for he dide nevere synne, ne nevere cam ther a vileyns word out of his mouth / Whan men cursed hym, he cursed hem noght, and whan men betten hym, he manaced hem noght' / Also the grete pacience which the seintes that been in Paradys han had in tribulaciouns that they han ysuffred, withouten hir desert or gilt, / 1505

oghte muchel stiren yow to pacience / Forthermoore ye sholde enforce yow to have pacience, / consideringe that the tribulaciouns of this world but litel while endure, and soone passed been and goon, / and the joye that a man seketh to have by pacience in tribulaciouns is perdurable, after that the Apostle seith in his epistle / 'The joye of God,' he seith, 'is perdurable,' that is to seyn, everelastyng / Also troweth and *2700

bileveth stedefastly that he nys nat wel ynorissed, ne wel ytaught, that kan nat have pacience, or wol nat receive pacience / For Salomon seith that 'the doctrine and the wit of a man is knowen by pacience' / And in another place he seith that 'he that is pacient governeth hym by greet prudence' / And the same Salomon seith, 'The angry and wrathful man maketh noyses, and the pacient man atempreth hem and stilleth' / He seith also, 'It is moore worth to be pacient than for to be right strong, / and he 1515

that may have the lordshupe of his owene herte is moore to preyse than he that by his force or strengthe taketh grete citees' / And therefore seith Seint Jame

in his Epistle that 'pacience is a greet vertu of perfeccioun' /

"Certes," quod Melibee, "I graunte yow, dame Prudence, that pacience is a greet vertu of perfeccioun, / but every man may nat have the perfeccioun that ye seken, / ne I nam nat of the nombre of right parfite men, / for myn herte *2710 may nevere been in pees unto the tyme it be venged / And al be it so that it was greet peril to myne enemys to do me a vileynye in takyng vengeance upon me, / yet token they noon heed of the peril, but fulfilleden hir wikked wyl and hir corage / And therefore me thynketh men oghten nat repreve me, though I putte me in a litel peril for to venge me, / and though I do a greet excesse, that is to seyn, that I venge oon outrage by another" / 1525

"A," quod dame Prudence, "ye seyn youre wyl and as yow liketh, / but in no caas of the world a man sholde nat doon outrage ne excesse for to vengen hym / For Cassidore seith that 'as yvele dooth he that vengeth hym by outrage as he that dooth the outrage' / And therefore ye shul venge yow after the ordre of right, that is to seyn, by the laws, and noght by excesse ne by outrage / And also, if ye wol venge yow of the outrage of youre adversaries in oother manere than right comandeth, ye synnen / And therefore *2720 seith Senec that 'a man shal nevere vengen shrewednesse by shrewednesse' / And if ye seye that right axeth a man to defenden violence by violence, and fighting by fighting, / certes ye srye sooth, whan the defense is doon anon withouten intervale or withouten taryng or delay, / for to defenden hym and nat for to vengen hym / And it bihoveth that a man putte swich attemperance in his defense / 1535

that men have no cause ne matiere to repreven hym that deffendeth hym of excesse and outrage, for ellis were it agayn resoun / Pardee, ye knowen wel that ye maken no defense as now for to defende yow, but for to venge yow, / and so seweth it that ye han no wyl to do youre dede attemprely / And therefore me thynketh that pacience is good, for Salomon seith that 'he that is nat pacient shal have greet harm' /

“Certes,” quod Melibee, “I graunte yow that whan a man is impacient and wrooth, of that that toucheth hym noght and that aperteneth nat unto hym, though it harme hym, it is no wonder / For the *2730 lawe seith that ‘he is coupable that entremetteth hym or medleth with swych thyng as aperteneth nat unto hym’ / And Salomon seith that ‘he that entremetteth hym of the noyse or strif of another man is lyk to hym that taketh an hound by the eris’ / For right as he that taketh a straunge hound by the eris is outhurwhile biten with the hound, / right in the same wise is it resoun that he have harm that by his impacience medleth hym of the noyse of another man, whereas it aperteneth nat unto hym / But ye knowen wel that this dede, that is to seyn, my grief and my disese, toucheth me right ny / And 1545 therefore, though I be wrooth and impacient, it is no meruelle / And, savyngge youre grace, I kan nat seen that it myghte greetly harme me though I tooke vengeance / For I am richer and moore myghty than myne enemys been, / and wel knowen ye that by moneye and by havynge grete possessions been alle the thynges of this world governed / And Salomon seith that ‘alle thynges obeyen to moneye’” / *2740

Whan Prudence hadde herd hir housbonde avanten hym of his richesse and of his moneye, dispresyngge the power of his adversaries, she spak, and seyde in this wise / “Certes, deere sere, I graunte yow that ye been riche and myghty, / and that the riches been goode to hem that han wel ygeten hem and wel konne usen hem / For right as the body of a man may nat lyven withoute the soule, namoore may it lyve withouten temporeel goodes / And by richeses may a man gete hym grete freendes / And therefore 1555 seith Pamphilles ‘If a net-herdes doghter,’ seith he, ‘be riche, she may chesen of a thousand men which she wol take to hir housbonde, / for, of a thousand men, oon wol nat forsaken hire ne refusen hire’ / And thus Pamphilles seith also ‘If thow be right happy’ — that is to seyn, if thow be right riche — ‘thou shalt fynde a greet nom-

bre of felawes and freendes / And if thy fortune change that thou wexe povre, farewell freendshipe and felaweshipe, / for thou shalt be balloon withouten any compaignye, but if it be the compaignye of povre folk’ / And yet seith this Pam- *2750 philles moreover that ‘they that been thralle and bonde of lynage shullen been maad worthy and noble by the riches’ / And right so as by richeses ther comen manye goodes, right so by poverté come ther manye harmes and yveles / For greet poverté constreyneth a man to do manye yveles / And therefore clepeth Cassidore poverté the mooder of ruyne, / that is to seyn, the mooder of overthrowngge or fallynge doun / 1565 And therefore seith Piers Alfonse ‘Oon of the gretteste adversitees of this world is / whan a free man by kynde or of burthe is constreyned by poverté to eten the almese of his enemy’ / and the same seith Innocent in oon of his bookes He seith that ‘sorweful and myshappy is the condicoun of a povre beggere, / for if he axe nat his mete, he dyeth for hunger, / and if he axe, he dyeth for shame, and algates necessitee constreyneth hym to axe’ / And therefore seith Salo- *2760 mon that ‘bet it is to dye than for to have swich poverté’ / And as the same Salomon seith, ‘Bette it is to dye of bitter deeth than for to lyven in swich wise’ / By thus reson that I have seid unto yow, and by manye othere reson that I koude seye, / I graunte yow that richeses been goode to hem that geten hem wel, and to hem that wel usen tho riches / And therefore wol I shewe yow hou ye shul have yow and how ye shul here yow in gaderyngge of richeses, and in what manere ye shul usen hem / 1575

First, ye shul geten hem withouten greet deyr, by good leyser, sokyngyng and nat over-hastily / For a man that is to desyryngge to gete richeses abaundoneth hym first to thefte, and to alle othere yveles, / and therefore seith Salomon, ‘He that hasteth hym to busily to wexe riche shal be noon innocent’ / He seith also that ‘the richesse that hastily cometh to a man, soone and lightly gooth and passeth fro

a man,/ but that riches that cometh litel and litel, wexeth alwey and multiplieth ' / And, sire, ye shul *2770 geten riches by youre wit and by youre travaille unto youre profit,/ and that withouten wrong or harm doynge to any oother persone / For the lawe seith that 'ther maketh no man himselfen riche, if he do harm to another wight ' / This is to seyn, that nature defendeth and forbedeth by right that no man make hymself riche unto the harm of another persone / And Tullius seith that 'no sorwe, ne no drede of deeth, ne no thyng that may falle unto a man,/ is 1585 so muchel agayns nature as a man to to encressen his owene profit to the harm of another man / And though the grete men and the myghty men geten riches moore lightly than thou,/ yet shaltou nat been ydel ne slow to do thy profit, for thou shalt in alle wise flee ydelnesse ' / For Salomon seith that 'ydelnesse techeth a man to do manye yveles ' / And the same Salomon seith that 'he that travaileth and bis-ieth hym to taken his land, shal eten breed,/ but he that is ydel and *2780 casteth hym to no bisynesse ne occupacioun, shal falle unto poverté, and dye for hunger ' / And he that is ydel and slow kan nevere fynde covenable tyme for to doon his profit / For ther is a versifiour seith that 'the ydel man excuseth hym in wynter by cause of the grete coold, and in somer by enchesoun of the grete heete ' / For these causes seith Caton, 'Waketh and enclyneth nat yow over-muchel for to slepe, for over-muchel reste norisseth and causeth manye vices ' / And therfore seith Saint Jerome, 'Dooth somme goode dedes that the devel, which is oure enemy, ne fynde yow nat unoccupied ' / For 1595 the devel ne taketh nat lightly unto his werkynge swiche as he fyndeth occupied in goode werkes /

Thanne thus, in getynge riches, ye mosten flee ydelnesse / And afterward, ye shul use the riches which ye have geten by youre wit and by youre travaille,/ in swich a manere that men holde yow nat to scars, ne to sparynge, ne to fool-large, that is to seyn, over-large a spendere / For

right as men blamen an avaricious man by cause of his scarsetee and chyncherie,/ in the same wise is he *2790 to blame that spendeth over-largely / And therfore seith Caton 'Use,' he seith, 'thy riches that thou hast geten/ in swich a manere that men have no matiere ne cause to calle thee neither wrecche ne chynche,/ for it is a greet shame to a man to have a povere herte and a riche purs ' / He seith also 'The goodes that thou hast ygeten, use hem by mesure,' that is to seyn, spende hem mesurably,/ 1605 for they that folly wasten and despenden the goodes that they han,/ whan they han namoore propre of hir owene, they shapen hem to take the goodes of another man / I seye thanne that ye shul flee avarice,/ usynge youre riches in swich manere that men seye nat that youre riches been yburied,/ but that ye have hem in youre myght and in youre weeldynge / For a wys man *2800 repreveth the avaricious man, and seith thus in two vers / 'Wherto and why burieth a man his goodes by his grete avarice, and knoweth wel that nedes moste he dye? / For deeth is the ende of every man as in this present lyf ' / And for what cause or enchesoun joyneth he hym or knytteth he hym so faste unto his goodes/ that alle hise wittes mowen nat disseveren hym or departen hym from his goodes,/ and knoweth wel, or oghte 1615 knowe, that whan he is deed he shal no thyng bere with hym out of this world? / And therfore seith Saint Austyn that 'the avaricious man is likned unto helle,/ that the moore it swelweth, the moore desir it hath to swelwe and devoure ' / And as wel as ye wolde eschewe to be called an avaricious man or chynche,/ as wel sholde ye kepe yow and governe yow in swich a wise that men calle yow nat fool-large / Therfore seith Tullius *2810 'The goodes,' he seith, 'of thyn hous ne sholde nat been hyd ne kept so cloos, but that they myghte been opened by pitee and debonairetee,' that is to seyn, to yeven part to hem that han greet nede,/ 'ne thy goodes shullen nat been so opene to been every mannes goodes /

Afterward, in getyng of youre riches and in usynge hem, ye shul alwey have three thynges in youre herte,/ that is to seyn, oure Lord God, conscience, and good name / First, ye shul have God 1625 in youre herte,/ and for no rchesse ye shullen do no thyng which may in any manere displese God, that is youre creatour and makere / For after the word of Salomon, 'It is better to have a litel good with the love of God,/ than to have muchel good and tresour, and lese the love of his Lord God' / And the prophete seith that 'better it is to been a good man and have litel good and tresour,/ than to *2820 been holden a shrewe and have grete riches' / And yet seye I ferthermoore, that ye sholde alwey doon youre bisynesse to gete yow rcheses,/ so that ye gete hem with good conscience / And th'apostle seith that 'ther nys thyng in this world of which we sholden have so greet joye as whan oure conscience bereth us good witness' / And the wise man seith, 'The substance of a man is ful good, whan synne is nat in mannes conscience' / 1635 Afterward, in getyng of youre riches and in usynge of hem,/ yow moste have greet bisynesse and greet diligence that youre goode name be alwey kept and conserved / For Salomon seith that 'better it is and moore it availleth a man to have a good name, than for to have grete riches' / And therefore he seith in another place, 'Do greet diligence,' seith Salomon, 'in keyng of thy freend and of thy goode name,/ for it shal lenger abide with thee than any tresour, be it never so precious' / And certes *2830 he sholde nat be called a gentil man that after God and good conscience, alle thynges left, ne dooth his diligence and bisynesse to kepen his goode name / And Cassidore seith that 'it is signe of a gentil herte, whan a man loveth and desureth to han a good name' / And therefore seith Seint Austyn that 'ther been two thynges that arn necessaie and nedefulle,/ and that is good conscience and good loos,/ that is to seyn, good conscience to thyn owene persone inward, and good loos for thy neighbor outward' / And he that 1645

trusteth hym so muchel in his goode conscience/ that he displeseth, and setteth at nocht his goode name or loos, and reketh nocht though he kepe nat his goode name, nys but a cruell cherl /

Sire, now have I shewed yow how ye shul do in getyng riches, and how ye shullen usen hem,/ and I se wel that for the trust that ye han in youre richeses ye wole moeve werre and bataille / I conselle yow that ye bigynne no werre in trust of youre richeses, for they ne suffisen nocht werres to mayntene / And *2840 therefore seith a philosopre, 'That man that desireth and wole algates han werre, shal nevere have suffisaunce,/ for the richer that he is, the gretter despenses moste he make, if he wole have worshipe and victorie' / And Salomon seith that 'the gretter richeses that a man hath, the mo dependours he hath' / And deere sire, al be it so that for youre richeses ye mowe have muchel folk,/ yet bihoveth it nat, ne it is nat good, to bigynne werre, whereas ye mowe in oother manere have pees unto youre worshipe and profit / For the victorie of batailles 1655 that been in this world lyth nat in greet nombre or multitude of the peple, ne in the vertu of man,/ but it lith in the wyl and in the hand of oure Lord God Almyghty / And therefore Judas Machabeus, which was Goddes knyght,/ whan he sholde fighte agayn his adversaie that hadde a gretter nombre and a gretter multitude of folk and stronger than this peple of Machabee,/ yet he reconforted his litel compaignye, and seyde right in this wise / 'Als lightly,' quod *2850 he, 'may oure Lord God Almyghty yeve victorie to a fewe folk as to many folk,/ for the victorie of a bataile comth nat by the grete nombre of peple,/ but it cometh from oure Lord God of hevене' / And, deere sire, for as muchel as ther is no man certain if he be worthy that God yeve hym victorie, [*ne plus que il est certain se il est digne de l'amour de Dieu*], or naught, after that Salomon seith,/ therefore every man sholde greetly drede werres to bigynne / And by cause that in 1665 batailles fallen manye perils,/ and

happeth outhur while that as soone is the grete man slayn as the litel man, / and as it is writen in the seconde Book of Kynges, 'The dedes of batailles been aventurous and nothyng certeyne, / for as lightly is oon hurt with a spere as another', / and for ther is gret peril in werre, therefore sholde a man flee and eschue werre, in as muchel as a man may goodly / *2860 For Salomon seith, 'He that loveth peril shal falle in peril' /

After that Dame Prudence hadde spoken in this manere, Melbee answerde, and seyde / "I see wel, dame Prudence, that by youre faire wordes, and by youre resouns that ye han shewed me, that the werre liketh yow no thyng, / but I have nat yet herd youre conseil, how I shal do in this nede" /

"Certes," quod she, "I conseilte yow that ye accorde with youre adversaries and that ye have pees with hem / For Seint Jame seith in his 1675 Epistles that 'by concord and pees the smale richesses wexen grete, / and by debaat and discord the grete richesses fallen down' / And ye knowen wel that oon of the gretteste and moost sovereyn thyng that is in this world is unytee and pees / And therefore seyde oure Lord Jhesu Crist to his apostles in this wise / 'Wel happy and blessed been they that loven and purchacen pees, for they been called children of God' /" *2870

"A," quod Melbee, "now se I wel that ye loven nat myn honour ne my worshipe / Ye knowen wel that myne adversaries han bigonnen this debaat and bryge by hire outrage, / and ye se wel that they ne requeren ne preyen me nat of pees, ne they asken nat to be reconciled / Wol ye thanne that I go and meke me and obeye me to hem, and crie hem mercy? / For sothe, that were nat my worshipe / For right as men seyn that 1685 'over-greet hoomlynesse engendreth dispreisyng,' so fareth it by to greet humylyte or mekenesse" /

Thanne bigan dame Prudence to maken semblant of wratthe, and seyde / "Certes, sire, sauf youre grace, I love youre honour and youre profit as I do myn owene, and

evere have doon, / ne ye, ne noon outhur, syen nevere the contrarie / And yit if I hadde seyde that ye sholde han purchaced the pees and the reconciliacioun, I ne hadde nat muchel mystaken me, ne seyde amys / For the wise man *2880 seith, 'The dissensioun bigynneth by another man, and the reconciling bygyneth by thyself' / And the prophete seith, 'Flee shrewednesse and do goodnesse, / seke pees and folwe it, as muchel as in thee is' / Yet seye I nat that ye shul rather pursue to youre adversaries for pees than they shuln to yow / For I knowe wel that ye been so hard-herted that ye wol do no thyng for me / And Salomon 1695 seith, 'He that hath over-hard an herte, atte laste he shal myshappe and mystyde' /

Whanne Melbee hadde herd dame Prudence maken semblant of wratthe, he seyde in this wise / "Dame, I prey yow that ye be nat displeyd of thynges that I seye, / for ye knowe wel that I am angry and wrooth, and that is no wonder, / and they that been wrothe witen nat wel what they don, ne what they seyn / *2890 Therefore the prophete seith that 'troubled eyen han no cleer sighte' / But seyeth and conseleth me as yow liketh, for I am redy to do right as ye wol desire, / and if ye repreve me of my folye, I am the moore holden to love yow and to preyse yow / For Salomon seith that 'he that repreveth hym that dooth folye, / he shal fynde gretter grace than he that deceyveth hym by sweete wordes' /" 1705

Thanne seide dame Prudence, "I make no semblant of wratthe ne anger, but for youre grete profit / For Salomon seith, 'He is moore worth that repreveth or chideth a fool for his folye, shewyng hym semblant of wratthe, / than he that supporteth hym and preyseth hym in his mysdoynge, and laugheth at his folye' / And this same Salomon seith afterward that 'by the sorweful visage of a man,' that is to seyn by the sory and hevvy contenance of a man, / 'the fool correcteth and amendeth hymself' /" *2900

Thanne seyde Melbee, "I shal nat konne answer to so manye faire

resouns as ye putten to me and shewen /
Seyeth shortly youre wyl and youre conseil,
and I am al redy to fulfille and parfourne
it” /

Thanne dame Prudence discovered al hir
wyl to hym, and seyde, / “I conseil-
le yow,” quod she, “aboven alle thynges,
that ye make pees bitwene God and yow, /
and beth reconciled unto hym and to
his grace / For, as I have seyde yow 1715
heer biforn, God hath suffred yow to
have this tribulacioun and disese for youre
synnes / And if ye do as I sey yow, God
wol sende youre adversaries unto yow, /
and maken hem fallen at youre feet, redy to
do youre wyl and youre comandementz /
For Salomon seith, ‘Whan the condicioun
of man is plesaunt and likyng to God, / he
chaungeth the hertes of the mannes adver-
saries and constreyneth hem to bi-
seken hym of pees and of grace’ / *2910
And I prey yow lat me speke with
your adversaries in pryvee place, / for they
shul nat knowe that it be of youre wyl or of
your assent / And thanne, whan I knowe
hir wil and hire entente, I may conseil-
le yow the moore seurely” /

“Dame,” quod Melbee, “dooth youre
wil and youre likyng, / for I putte me
hoolly in youre disposicioun and
ordnaunce” / 1725

Thanne dame Prudence, whan
she saugh the goode wyl of hir housbonde,
delibered and took avys in hirself, / think-
inge how she myghte bryng this nede unto
a good conclusioun and to a good ende /
And whan she saugh hir tyme, she sente for
thise adversaries to come unto hire into a
pryvee place, / and shewed wisely unto hem
the grete goodes that comen of pees, / and
the grete harmes and perils that been
in werre, / and seyde to hem in a *2920
goodly manere hou that hem oughten
have greet repentaunce / of the injure and
wrong that they hadden doon to Melbee hir
lord, and unto hire, and to hire doghter /

And whan they herden the goodliche
wordes of dame Prudence, / they weren so
supprised and ravysshed, and hadden so
greet joye of hire that wonder was to telle /
“A, lady,” quod they, “ye han shewed
unto us the blessyng of swetnesse, after

the sawe of David the prophete, / 1735
for the reconcalyng which we been
nat worthy to have in no manere, / but we
oghte requeren it with greet contricioun
and humylitee, / ye of youre grete good-
nesse have presented unto us / Now se
we wel that the science and the konnyng
of Salomon is ful trewe / For he seith that
‘sweete wordes multiplen and encreescen
freendes, and maken shrewes to be
debonaire and meeke’ / *2930

“Certes,” quod they, “we putten
oure dede and al oure matere and cause al
hoolly in youre goode wyl / and been redy
to obeye to the speche and comandement
of my lord Melbee / And therefore, deere
and benygne lady, we preien yow and bi-
seke yow as mekely as we konne and
mowen, / that it lyke unto youre grete
goodnesse to fulfillen in dede youre good-
liche wordes / For we consideren and
knowelichen that we han offended and
greved my lord Melbee out of
mesure, / so ferforth that we be nat 1745
of power to maken his amendes /
And therefore we oblige and bynden us and
oure freendes for to doon al his wyl and his
comandementz / But peraventure he
hath swich hevynesse and swich wratthe
to us-ward, by cause of oure offense, / that
he wole enjoyne us swich a peyne as we
mowe nat bere ne susteene / And ther-
fore, noble lady, we biseke to youre
wommanly pitee / to taken swich *2940
avysement in this nede that we, ne
oure freendes, be nat desherited ne de-
stroyed thurgh oure folye” /

“Certes,” quod Prudence, “it is an hard
thyng and right perilous / that a man putte
hym al outely in the arbitracioun and
juggement, and in the myght and power of
his enemys / For Salomon seith, ‘Leeveth
me, and yeveth credence to that I shal seyn
I seye,’ quod he, ‘ye peple, folk and govern-
ours of hooly chirche, / to thy sone, to
thy wyf, to thy freend, ne to thy
broother, / ne yeve thou nevere 1755
myght ne maistrie of thy body whil
thou lyvest’ / Now sithen he deffendeth
that man sholde nat yeven to his broother
ne to his freend the myght of his body, / by
a strengre rescoun he deffendeth and for-

bedeth a man to yeven hymself to his enemy / And natheles I conseilte you that ye mystruste nat my lord,/ for I woot wel and knowe verraily that he is debonaire and meeke, large, curteys,/ *2950 and nothing desirous ne covetous of good ne richesse / For the nys nothing in this world that he desireth, save oonly worshipe and honour / Forthermoore I knowe wel and am right seur that he shal nothing doon in this nede withouten my conseil,/ and I shal so werken in this cause that, by the grace of oure Lord God, ye shul been reconciled unto us”/

Thanne seyden they with o voys, “Worshupful lady, we putten us and oure goodes al fully in youre wil and disposicioun,/ and been redy to comen, 1765 what day that it like unto youre noblesse to lymyte us or assigne us,/ for to maken oure obligacioun and boond as strong as it liketh unto youre goodnesse,/ that we mowe fulfillle the wille of yow and of my lord Melbee”/

Whan dame Prudence hadde herd the answeres of these men, she bad hem goon agayn prively,/ and she retourned to hir lord Melbee, and tolde hym how she found his adversaries ful repentant,/ *2960 knowelechyng ful lovely hir synnes and trespas, and how they were redy to suffren all peyne,/ requyringe and preynge hym of mercy and pitee /

Thanne seyde Melbee “He is wel worthy to have pardoun and foryiffnesse of his synne, that excuseth nat his synne,/ but knowelecheth it and repenteth hym, axinge indulgence / For Senec seith, ‘Ther is the remissoun and forviffnesse, where as the confessioun is’,/ for 1775 confessioun is neighebor to innocence / And he seith in another place that ‘he that hath shame of his synne and knowlecheth it, is worthy remissoun’ And therefore I assente and conferme me to have pees,/ but it is good that we do it nat withouten the assent and wyl of oure freendes”/

Thanne was Prudence right glad and joyeful, and seyde / “Certes, sire,” quod she, “ye han wel and goodly answered,/ for right as by the conseil, *2970

assent, and help of youre freendes ye han been stured to venge yow and maken werre,/ right so withouten hire conseil shul ye nat accorden yow ne have pees with youre adversaries / For the lawe seith ‘Ther nys no thyng so good by wey of kynde as a thyng to be unbounde by hym that it was ybounde”/

And thanne dame Prudence, withouten delay or tarynge, sente anon hire messages for hire kyn, and for hie olde freendes which that were trewe and wyse,/ and tolde hem by ordre in the presence of Melbee al this mateere as it is aboven expressed and declared,/ and preyd 1785 hem that they wolde yeven hire avys and conseil what best were to doon in this nede / And whan Melbees freendes hadde taken hire avys and deliberacioun of the forseide mateere,/ and hadden examyned it by greet bisynesse and greet diligence,/ they yave ful conseil for to have pees and reste,/ and that Melbee sholde receyve with good herte his adversaries to foryiffnesse and mercy / *2980

And whan dame Prudence hadde herd the assent of hir lord Melbee, and the conseil of his freendes,/ accorde with hire wille and hire entencioun/, she was wonderly glad in hire herte, and seyde / “Ther is an old proverbe,” quod she, “seith that ‘the goodnesse that thou mavst do this day, do it,/ and abide nat ne delaye it nat til to-morwe’/ And therefore I 1795 conseilte that ye sende youre messages, swiche as been discrete and wise,/ unto youre adversaries, tellynge hem on youre bihalve/ that if they wole trete of pees and of accord,/ that they shape hem withouten delay or taryng to comen unto us”/ Which thyng parfourned was in dede / And whanne these *2990 trespassours and repentyng folk of hire folhes, that is to seyn, the adversaries of Melbee,/ hadden herd what these messagers seyden unto hem,/ they weren right glad and joyeful, and answereden ful mekely and benignely,/ yeldyng graces and thankynges to hir lord Melbee and to al his compaignye,/ and shopen hem withouten delay to go with the messagers,

and obeye to the comandement of
hir lord Melibee / 1805

And right anon they taken hire
wey to the court of Melibee, / and taken
with hem somme of hire trewe freendes to
maken feith for hem and for to been hire
borwes / And whan they were comen to
the presence of Melibee, he seyde hem these
wordes / "It standeth thus," quod
Melibee, "and sooth it is, that ye,
causeles and withouten skile and
resoun, / han doon grete injuries and *3000
wronges to me and to my wyf
Prudence, and to my doghter also / For
ye han entred into myn hous by violence,
and have doon swich outrage that alle men
knowen wel that ye have disserved the
death / And therefore wol I knowe and
wite of yow / whether ye wol putte the
punyssement and the chastysynge and the
vengeance of this outrage in the wyl
of me and of my wyf Prudence, or
ye wol nat?" / 1815

Thanne the wiseste of hem thre
answerde for hem alle, and seyde,
"Sire," quod he, "we knowen wel that we
been unworthy to comen unto the court of
so greet a lord and so worthy as ye been /
For we han so greetly mystaken us, and
han offended and agilt in swich a wise
agayn youre heigh lordshipe, / that trewely
we han disserved the death / But yet, for
the grete goodnesse and debonairetee that
al the world witnesseth of youre
persone, / we submytten us to the *3010
excellence and benygntee of youre
gracious lordshipe, / and been redy to obeie
to alle youre comandementz, / bisekyng
yow that of youre merciable pitee ye wol
considere oure grete repentance and lowe
submyssioun, / and graunten us foryeve-
nesse of oure outrageous trespas and of-
fense / For wel we knowe that youre
liberal grace and mercy stretchen hem
further into goodnesse than doon oure
outrageouse giltes and trespas into
wikkednesse, / al be it that cursedly 1825
and dampnablye we han agilt agayn
youre heigh lordshipe" /

Thanne Melibee took hem up fro the
ground ful benygely, / and receyved hire
obligaciouns and hir boondes by hire othes

upon hire plegges and borwes, / and assigned
hem a certeyn day to retourne unto his
court, / for to accepte and receive the
sentence and judgement that Melibee
wolde comande to be doon on hem
by the causes aforesayd / Whiche *3020
thynges ordeyned, every man re-
toured to his hous /

And whan that dame Prudence saugh
hir tyme, she freyned and axed hir lord
Melibee / what vengeance he thoughte to
taken of his adversaries /

To which Melibee answerde, and seyde
"Certes," quod he, ' I thynke and purpose
me fully / to desherite hem of al that evere
they han, and for to putte hem in
exil for evere ' / 1835

"Certes," quod dame Prudence, "this
were a cruel sentence and muchel agayn
resoun / For ye been riche ynough, and
han no nede of oother mennes good, / and
ye myghte lightly in this wise gete yow a
covetous name, / which is a vicious thyng,
and oghte been eschued of every good
man / For after the sawe of the word
of the Apostle, 'Covetise is roote of
alle harmes' / And therefore it were *3030
bette for yow to lese so muchel good
of youre owene, than for to taken of hur
good in this manere, / for bettre it is to
lesen good with worschupe, than it is to
wynne good with vileynye and shame /
And everi man oghte to doon his dilgenc
and his bisynesse to geten hym a good
name / And yet shal he nat oonly bisie
hym in kepynge of his good name, / but he
shal also enforchen hym alwey to do som-
thyng by which he may renovelle
his good name / For it is writen 1845
that 'the olde good loos or good
name of a man is soone goon and passed,
whan it is nat newed ne renovelled' /
And as touchynge that ye seyn ye wole
exle youre adversaries, / that thynketh me
muchel agayn resoun and out of mesure, /
considered the power that they han yeve
yow upon hemself / And it is writen that
'he is worthy to lesen his privilege, that
mysuseth the myght and the power
that is yeven hym' / And I sette *3040
cas ye myghte enjoyne hem that
peyne by right and by lawe, / which I trowe

ye mowe nat do,/ I seye ye mighte nat
 putten it to execucioun peraventure,/ And
 thanne were it likly to retourne to the
 werre as it was biforn / And therefore, if
 ye wole that men do yow obeisance,
 ye moste deemen moore curteisly,/ 1855
 this is to seyn, ye moste yeven moore
 esy sentences and juggementz / For it is
 writen that 'he that moost curteisly com-
 andeth, to hym men moost obeyen' / And
 therefore I prey yow that in this neces-
 sitee and in this nede ye caste yow to
 overcome youre herte / For Senec seith
 that 'he that overcometh his herte, over-
 cometh twies' / And Tullius seith 'Ther
 is no thyng so comendable in a greet
 lord/ as when he is debonaire and *3050
 meeke, and appeseth him lightly' /
 And I prey yow that ye wole forbere now
 to do vengeance,/ in swich a manere that
 youre goode name may be kept and con-
 served,/ and that men mowe have cause
 and mateere to preyse yow of pitee and of
 mercy,/ and that ye have no cause to
 repente yow of thyng that ye doon / 1865
 For Senec seith, 'He overcometh in
 an yvel manere that repenteth hym of his
 victorie' / Wherfore I pray yow, lat
 mercy been in youre herte,/ to th' effect
 and entente that God Almighty have
 mercy on yow in his laste juggement /
 For Saint Jame seith in his Epistle 'Jugge-
 ment withouten mercy shal be doon to hym
 that hath no mercy of another wight' /

Whanne Melbee hadde herd the grete
 skiles and resouns of dame Prudence,

and hire wise informaciouns and
 techynges,/ his herte gan encline *3060
 to the wil of his wif, considerynge hur
 trewe entente,/ and conformed hym anon,
 and assented fully to werken after hir
 conseil,/ and thonked God, of whom pro-
 cedeth al vertu and alle goodnesse, that
 hym sente a wif of so greet discrecioun /
 And when the day cam that his adversaries
 sholde appieren in his presence,/ he spak
 unto hem ful goodly, and seyde in
 this wyse / 'Al be it so that of 1875
 youre pride and heigh presumpcioun
 and folie, and of youre negligence and un-
 konnyng,/ ye have mysborn yow and
 trespassed unto me,/ yet for as muche as I
 see and biholde youre grete humylitee,/
 and that ye been sory and repentant of
 youre giltes,/ it constreyneth me to
 doon yow grace and mercy / Wher- *3070
 fore I receyve yow to my grace,/ and
 foryeve yow outrely alle the offenses, in-
 juries, and wronges that ye have doon
 agayn me and myne,/ to this effect and to
 this ende that God of his endeless mercy/
 wole at the tyme of oure dyngge foryeven
 us oure giltes that we han trespassed to
 hym in this wrecched world / For doute-
 lees, if we be sory and repentant of the
 synnes and giltes which we han tres-
 passed in the sighte of oure Lord
 God,/ he is so free and so merci- 1885
 able,/ that he wole foryeven us oure
 giltes,/ and bryngen us to the blisse that
 nevere hath ende Amen

Heere is ended Chaucers Tale of Melbee and of Dame Prudence

THE PROLOGUE OF THE MONK'S TALE

The murye wordes of the Hoost to the Monk

Whan ended was my tale of Melbee,
And of Prudence and hire benignytee, *3080
Oure Hooste seyde, "As I am feithful man,
And by that precious corpus Madrian,
I hadde levere than a barele ale
That Goodehief, my wyf, hadde herd this
tale' 1894

For she nys no thyng of swich pacience
As was this Melbeus wyf Prudence
By Goddes bones' whan I bete my knaves,
She bryngeth me forth the grete clobbered
staves,

And crieth, 'Slee the dogges everichoon,
And brek hem, bothe bak and every
boon!' *3090

And if that any neighebor of myne
Wol nat in chirche to my wyf enclyne,
Or be so hardy to hire to trespase,
Whan she comth hoom she rampeth in my
face, 1904

And crieth, 'False coward, wreke thy wyf'
By corpus bones, I wol have thy knyf,
And thou shalt have my distaf and go
spynne!'

Fro day to nyght right thus she wol bi-
gynne
'Allas!' she seith, 'that evere I was
shape *3099

To wedden a milksop, or a coward ape,
That wol been overlad with every wight'
Thou darst nat stonden by thy wyves
right!'

This is my lif, but if that I wol fighte,
And out at dore anon I moot me dighte,
Or elles I am but lost, but if that I 1915
Be lyk a wilde leoun, fool-hardy

I woot wel she wol do me slee som day
Som neighebor, and thanne go my way,
For I am perlious with knyf in honde,
Al be it that I dar nat hire withstonde,
For she is byg in armes, by my feith, *3111
That shal he fynde that hire mysdooth or
seith

But lat us passe away fro this mateere
My lord, the Monk," quod he, "be myrie
of cheere,

For ye shul telle a tale trewely 1925

Loo, Rouchestre stant heer faste by'
Ryde forth, myn owene lord, brek nat oure
game

But, by my trouthe, I knowe nat youre
name

Wher shal I calle yow my lord daun John,
Or daun Thomas, or elles daun Albon? *3120
Of what hous be ye, by youre fader kvn?
I vowe to God, thou hast a ful fair skyn,
It is a gentil pasture ther thow goost
Thou art nat lyk a penant or a goost

Upon my feith, thou art som officer, 1935
Som wortay sexteyn, or som celerer,
For by my fader soule, as to my doom,
Thou art a maister whan thou art at hoom,
No povre cloysterer, ne no novys,

But a governour, wily and wys, *3130
And therwithal of brawnes and of bones,

A wel farynge persone for the nones
I pray to God, yeve hym confusioun
That first thee broghte unto religioun'
Thou woldest han been a tredefowel aright
Haddestow as greet a leeve, as thou hast
myght, 1946

To parfourne al thy lust in engendrure,
Thou haddest bigeten ful many a creature
Allas, why werestow so wyd a cope?
God yeve me sorwe, but, and I were a
pope, *3140

Nat only thou, but every myghty man,
Though he were shorn ful hye upon his pan,
Sholde have a wyf, for al the world is lorn'
Religioun hath take up al the corn
Of tredyng, and we borel men been
shrympes 1955

Of fieble trees ther comen wrecched ympes
This maketh that oure heires been so
sklendre

And feble that they may nat wel engendre
This maketh that oure wyves wole assaye
Religious folk, for ye mowe better paye
Of Venus paiaementz than mowe we, *3151
God woot, no lusseburghes payen ye!
But be nat wrooth, my lord, though that I
pleye

Ful ofte in game a sooth I have herd seye!''
This worthy Monk took al in pacience

And seyde, "I wol doon al my diligence,
As fer as sowneth into honestee, 1967
To telle yow a tale, or two, or three
And if yow list to herkne hyderward,
I wol yow seyn the lyf of Seint Edward,
Or ellis, first, tragedies wol I telle, *3161
Of whiche I have an hundred in my celle
Tragedie is to seyn a certeyn storie,
As olde bookes maken us memorie,
Of hym that stood in greet prosperitee, 1975
And is yfallen out of heigh degree
Into myserie, and endeth wrecchedly
And they ben versified communely

Of six feet, which men clepen *exametron*
In prose eek been endited many oon, *3170
And eek in meetre, in many a sondr wyse
Lo, this declaryng oghte ynogh suffice
Now herketh, if yow liketh for to heere
But first I yow biseeke in this mateere,
Though I by ordre telle nat thise thynges,
Be it of popes, emperours, or kynges, 1986
After hir ages, as men writen fynde,
But tellen hem som bifore and som bi
hynde,
As it now comth unto my remembraunce,
Have me excused of myn ignoraunce " *3180

Explicit

THE MONK'S TALE

Heere bigynneth the Monkes Tale De Casibus Virorum Illustrum

I wol biwaille, in manere of tragedie,
The harm of hem that stode in heigh de-
gree,
And fillen so that ther nas no remedie
To brynge hem out of hir adversitee
For certein, whan that Fortune list to flee,
Ther may no man the cours of hire with-
holde 1996
Lat no man truste on blynd prosperitee,
Be war by thise ensamples trewe and olde

Lucifer

At Lucifer, though he an angel were,
And nat a man, at hym wol I bigynne *3190
For though Fortune may noon angel dere,
From heigh degree yet fel he for his synne
Doun into helle, where he yet is mne
O Lucifer, brightest of angels alle,
Now artow Sathanas, that mayst nat
twyne 2005
Out of miserie, in which that thou art felle

Adam

Loo Adam, in the feeld of Damysseene,
With Goddes owene fynger wrought was he,
And nat bigeten of mannes sperme unclene,
And welte al paradys savyng o tree *3200
Hadde nevere worldly man so heigh degree

As Adam, til he for mysgovernance
Was dryven out of hys hye prosperitee
To labour, and to helle, and to meschaunce

Sampson

Loo Sampson, which that was an-
nunciat 2015
By th' angel, longe er his nativitee,
And was to God Almyghty consecrat,
And stood in noblesse whil he myghte see
Was nevere swich another as was hee,
To speke of strengthe, and therwith hardy-
nesse, *3210
But to his wyves toolde he his secree,
Thurgh which he slow hymself for wrecch-
ednesse

Sampson, this noble almyghty champioun,
Withouten wepen, save his handes tweye,
He slow and al torente the leoun, 2025
Toward his wedding walkyng by the weye
His false wyf koude hym so plesse and preye
Til she his conseil knew, and she, untweye,
Unto his foos his conseil gan biwrewe,
And hym forsook, and took another newe

Thre hundred foxes took Sampson for ire,
And alle hur tayles he togydre bond, *3222

And sette the foxes tayles alle on fire,
For he on every tayl had knyrt a brond,
And they brende alle the cornes in that
lond, 2035

And alle hire olyveres, and vynes eke
A thousand men he slow eek with his hond,
And hadde no wepen but an asses cheke

Whan they were slayn, so thursted hym
that he

Was wel ny lorn, for which he gan to preye
That God wolde on his peyne han some
pitee, *3231

And sende hym drynke, or elles moste he
deye,

And of this asses cheke, that was dreye,
Out of a wang-tooth sprang anon a welle,
Of which he drank ynogh, shortly to seye,
Thus heelp hym God, as *Judicum* can
telle 2046

By verray force at Gazan, on a nyght,
Maugree Philistiens of that citee,
The gates of the toun he hath up plyght,
And on his bak yearyed hem hath hee *3240
Hye on an hill whereas men myghte hem
see

O noble, almyghty Sampson, lief and
deere,

Had thou nat toold to wommen thy secree,
In al this world ne hadde been thy peere!

This Sampson nevere ciser drank ne wyn,
Ne on his heed cam rasour noon ne sheere,
By precept of the messenger divyn, 2057
For alle his strengthes in his heeres weere
And fully twenty wynter, yeer by yeere,
He hadde of Israel the governaunce *3250
But soone shal he wepe many a teere,
For wommen shal hym bryngen to mes-
chaunce!

Unto his lemman Dalida he tolde
That in his heers al his strengthe lay,
And falsly to his foomen she hym solde 2065
And slepyng in hir barm, upon a day,
She made to clippe or shere his heres away,
And made his foomen al his craft espyen,
And whan that they hym foond in this
array,

They bounde hym faste and putten out his
yen *3280

But er his heer were clipped or yshave,
Ther was no boond with which men myghte
him bynde,

But now is he in prison in a cave,
Where-as they made hym at the queerne
grynde 2074

O noble Sampson, strongest of mankynde,
O whilom juge, in glorie and in richesse!
Now maystow wepen with thyne eyen
blynde,

Sith thou fro wele art falle in wretched-
nesse

The ende of this caytyf was as I shal seye
His foomen made a feeste upon a day, *3270
And made hym as hire fool biforn hem
pleye,

And this was in a temple of greet array
But atte laste he made a foul affray,
For he two pilers shook and made hem
falle,

And doun fil temple and al, and ther it
lay, 2085
And slow hymself, and eek his foomen alle

This is to seyn, the prynces everichoon,
And eek thre thousand bodyes, were ther
slayn

With fallynge of the grete temple of stoon
Of Sampson now wol I namoore sayn *3280
Beth war by this ensample oold and playn
That no men telle hir conseil til hir wyves
Of swich thyng as they wolde han secree
fayn,

If that it touche hur lymes or hur lyves

Hercules

Of Hercules, the sovereyn conquerour,
Syngen his werkes laude and heigh renoun,
For in his tyme of strengthe he was the
flour 2097

He slow, and rafte the skyn of the leoun,
He of Centauros leyde the boost adoun,
He Arpies slow, the cruell bryddes felle,
He golden apples rafte of the dragoun, *3291
He drow out Cerberus, the hound of helle,

He slow the cruell tyrant Busirus,
And made his hors to frete hym, flesh and
boon,

He slow the fryr serpent venymus, 2105
Of Acheloy's two hornes he brak oon,

And he slow Cacus in a cave of stoon,
He slow the geant Antheus the stronge,
He slow the grisly boor, and that anon,
And bar the hevене on his nekke longe

Was nevere wight, sith that this world
bigan, *3301

That slow so manye monstres as dide he
Thurhout this wyde world his name ran,
What for his strengthe and for his heigh
bountee,

And every reawme wente he for to see
He was so stroong that no man myghte
hym lette 2116

At bothe the worldes endes, seith Trophee,
In stide of boundes he a piler sette

A lemman hadde this noble champioun,
That highte Dianra, fressh as May, *3310
And as thise clerkes maken mencoun,
She hath hym sent a sherte, fressh and gay
Allas! this sherte, allas and weylaway!
Envenymed was so subtilly withalle, 2124
That er that he had wered it half a day,
It made his flessch al from his bones falle

But natheles somme clerkes hire excusen
By oon that highte Nessus, that it maket
Be as be may, I wol hire nocht accusen,
But on his bak this sherte he wered al
naked, *3320

Til that his flessch was for the venym
blaked

And whan he saugh noon oother remedye,
In hoothe coles he hath hymselfen raked,
For with no venym deigned hym to dye

Thus starf this worthy, myghty Hercules
Lo, who may truste on Fortune any
throwe? 2136

For hym that folweth al this world of prees,
Er he be war, is ofte yleyd ful lowe
Ful wys is he that kan hymselfen knowe!
Beth war, for whan that Fortune list to
glose, *3330

Thanne wayteth she her man to over-
throwe

By swich a wey as he wolde leest suppose

Nabugodonosor

The myghty trone, the precious tresor,
The glorious ceptre, and roial magestee

That hadde the kyng Nabugodonosor 2145
With tonge unnethe may discryved bee
He twyves wan Jerusalem the citee,
The vessel of the temple he with hym
ladde

At Babiloigne was his sovereyn see,
In which his glorie and his delit he hadde

The faireste childien of the blood roial
Of Israel he leet do gelde anoon, *3342
And maket ech of hem to been his thral
Amonges othere Daniel was oon,
That was the wiseste child of everychon,
For he the dremes of the kyng expowned,
Whereas in Chaldeye clerk ne was ther
noon 2157

That wiste to what fyn his dremes sowned

This proude kyng leet maken a statue of
gold,

Sixty cubites long and sevene in brede, *3350
To which ymage bothe yong and oold
Comanded he to loute, and have in drede,
Or in a fourneys, ful of flambes rede,
He shal be brent that wolde nocht obeye
But nevere wolde assente to that dede 2165
Daniel, ne his yonge felawes tweye

This kyng of kynges proud was and elaat,
He wende that God, that sit in magestee,
Ne myghte hym nat bireve of his estaat
But sodeynly he loste his dignytee, *3360
And lyk a beest hym semed for to bee,
And eet hey as an oxe, and lay theroute
In reyn, with wilde beestes walked hee,
Til certein tyme was ycome aboute

And lik an egles fetheres wax his heres, 2175
His nayles lyk a briddes clawes weere,
Til God releessed hym a certeyn yeres,
And yaf hym wit, and thanne with many a
teere

He thanked God, and evere his lyf in feere
Was he to doon amys or moore trespaece,
And til that tyme he leyd was on his beere,
He knew that God was ful of myght and
grace *3372

Balthasar

His sone, which that highte Balthasar,
That heeld the regne after his fader day,
He by his fader koude nocht be war, 2185

For proud he was of herte and of array,
And eek an ydolastre was he ay
His hye estaat assured hym in pryde,
But Fortune caste hym doun, and ther he
lay,
And sodeynly his regne gan divide *3380

A feeste he made unto his lordes alle,
Upon a tyme, and bad hem blithe bee,
And thanne his officeres gan he calle,
"Gooth, bryngeth forth the vesseles," quod
he,
"Whiche that my fader in his prosperitee
Out of the temple of Jerusalem brafte, 2196
And to oure hye goddes thanke we
Of honour that oure elders with us lafte "

Hys wyf, his lordes, and his concubynes
Ay dronken, whil hire appetites laste, *3390
Out of these noble vessels sondry wyne
And on a wal this kyng his eyen caste,
And saugh an hand, armlees, that wroot
ful faste,
For feere of which he quook and siked
soore

This hand, that Balthasar so soore agaste,
Wroot *Mane, techel, phares*, and namoore

In all that land magicien was noon 2207
That koude expoune what this lettre
mente,

But Daniel expowned it anoon,
And seyde, "Kyng, God to thy fader sente
Glorie and honour, regne, tresour, rente,
And he was proud, and nothyng God ne
dradde, *3402

And therefore God greet wreche upon hym
sente,
And hym brafte the regne that he hadde

He was out cast of mannes compaignye,
With asses was his habitacioun, 2216
And eet hey as a beest in weet and drye,
Til that he knew, by grace and by resoun,
That God of hevene hath domynacioun
Over every regne and every creature, *3410
And thanne hadde God of hym compas-
sioun,

And hym restored his regne and his figure

Eek thou, that art his sone, art proud also,
And knowest alle these thynges verraly,

And art rebel to God, and art his foo 2225
Thou drank eek of his vessels boldely,
Thy wyf eek, and thy wenches, synfully
Dronke of the same vessels sondry wynys,
And heryst false goddes cursedly,
Therefore to thee yshapen ful greet pyne
ys *3420

This hand was sent from God that on the
wal

Wroot *Mane techel phares*, truste me,
Thy regne is doon, thou weyest nocht at al
Dyvyded is thy regne, and it shal be
To Medes and to Perses yeven," quod he
And thilke same nyght this kyng was
slawe, 2236

And Darius occupieth his degree,
Thogh he therto hadde neither right ne
lawe

Lordynges, ensample heerby may ye take
How that in lordshipe is no sikernesse, *3430
For whan Fortune wole a man forsake,
She bereth away his regne and his richesse,
And eek his freendes, bothe moore and
lesse

For what man that hath freendes thurgh
Fortune,

Mishap wol maken hem enemys, I gesse,
This proverbe is ful sooth and ful com-
mune 2246

Cenobia

Cenobia, of Palymerie queene,
As writen Persiens of hir noblesse,
So worthy was in armes and so keene,
That no wight passed hire in hardynesse,
Ne in lynage, ne in oother gentillesse *3441
Of kynges blood of Perce is she descended
I seye nat that she hadde moost farnesse,
But of hir shap she myghte nat been
amended 2254

From hire childhede I fynde that she fledde
Office of wommen, and to wode she wente,
And many a wilde hertes blood she shedde
With arwes brode, that she to hem sente
She was so swift that she anon hem hente,
And whan that she was elder, she wolde
kille *3450

Leouns, leopardes, and beres al torente,
And in hur armes weelde hem at hur wille

She dorste wilde beestes dennes seke,
And rennen in the montaignes al the nyght,
And slepen under a bussh, and she koude
eke 2265

Wrastlen, by verray force and verray
myght,

With any yong man, were he never so
wight

Ther myghte no thyng in hir armes stonde
She kepte hir maydenhod from every
wight, *3459

To no man deigned hire for to be bonde

But atte laste hir freendes han hire maried
To Odenake, a prynce of that contree,
Al were it so that she hem longe taried
And ye shul understonde how that he
Hadde swiche fantasies as hadde she 2275
But nathelees, whan they were knyht in-
feere,

They lyved in joye and in felicitye,
For ech of hem hadde oother hef and deere

Save o thyng, that she wolde nevere assente,
By no wey, that he sholde by hire lye *3470
But ones, for it was hir pleynt entente
To have a child, the world to multiplye,
And also soone as that she myghte espye
That she was nat with childe with that
dede,

Thanne wolde she suffre hym doon his
fantasye 2285

Eft-soone, and nat but oones, out of drede

And if she were with childe at thilke cast,
Namoore sholde he pleyen thilke game
Til fully fourty dayes weren past,

Thanne wolde she ones suffre hym do the
same *3480

Al were this Odenake wilde or tame,
He gat namoore of hire, for thus she seyde,
It was to wyves lecherie and shame,
In oother caas, if that men with hem
pleyde

Two sones by this Odenake hadde she, 2295
The whiche she kepte in vertu and lettrure,
But now unto oure tale turne we
I seye, so worshipful a creature,
And wys therwith, and large with mesure,
So penyble in the werre, and curteis
eke. *3490

Ne moore labour myghte in werre endure,
Was noon, though al this world men sholde
seke

Hir riche array ne myghte nat be told,
As wel in vessel as in hire clothyng
She was al clad in perree and in gold, 2305
And eek she lafte noght, for noon huntyng,
To have of sondry tonges ful knowyng,
Whan that she leyser hadde, and for to
entende

To lerne bookes was al hire likyng, *3499
How she in vertu myghte hir lyf dispende

And shortly of this storie for to trete,
So doghty was hir housbonde and eek she,
That they conquered manye regnes grete
In the orient, with many a fair citee
Apertenaunt unto the magestee 2315
Of Rome, and with strong hond held hem
ful faste,

Ne nevere myghte hir foomen doon hem
flee,

Ay whil that Odenakes dayes laste

Hir batailles, whoso list hem for to rede,
Agayn Sapor the kyng and othere mo, *3510
And how that al this proces fil in dede,
Why she conquered, and what tittle had
therto,

And after of hir meschief and hire wo,
How that she was biseged and ytake, —
Lat hym unto my maister Petrak go, 2325
That writ nough of this, I undertake

Whan Odenake was deed, she myghtily
The regnes heeld, and with hire propre hond
Agayn hir foos she faught so cruelly
That ther nas kyng ne prynce in al that
lond *3520

That he nas glad, if he that grace fond,
That she ne wolde upon hus lond werreye
With hire they maden alliance by bond
To been in pees, and lete hire ride and pleye

The Emperour of Rome, Claudius 2335
Ne hym bifore, the Romayn Galien,
Ne dorste nevere been so corageus,
Ne noon Ermyn, ne noon Egipcien,
Ne Surren, ne noon Arabyen,
Withinne the feeldes that dorste with hire
fichte, *3530

Lest that she wolde hem with hir handes
slen,
Or with hir meignee putten hem to flighte

In kynges habit wente hir sones two,
As heeres of hir fadres regnes alle,
And Hermanno and Thymalao 2345
Hir names were, as Persiens hem calle
But ay Fortune hath in hire hony galle,
Thus myghty queene may no while endure
Fortune out of hir regne made hire falle
To wrecchednesse and to mysaven-
ture *3540

Aurelian, whan that the governaunce
Of Rome cam into his handes tweye,
He shoop upon this queene to doon ven-
geaunce
And with his legions he took his weye 2354
Toward, Cenobie, and, shortly for to seye,
He made hire flee, and atte laste hire hente,
And fettered hire, and eek hire children
tweye,
And wan the land, and hoom to Rome he
wente

Amonges othere thynges that he wan,
Hir chaar, that was with gold wrought and
perree, *3550
This grete Romayn, this Aurelian,
Hath with hym lad, for that men sholde it
see
Biforen his trumpehe walketh shee,
With galte cheynes on hire nekke hangyng
Coroned was she, as after hir degree, 2365
And ful of perree charged hire clothyng

Allas, Fortune! she that whilom was
Dredful to kynges and to emperoures,
Now gaureth al the peple on hire, allas!
And she that helmed was in starke
stoures, *3560
And wan by force townes stronge and
toures,
Shal on hir heed now were a vitremyte,
And she that bar the ceptre ful of floures
Shal bere a distaf, hire cost for to quyte

De Petro Rege Ispanne

O noble, O worthy Petro, glorie of
Spayne, 2375
Whom Fortune heeld so hye in magestee,

Wel oghten men thy pitous deeth com-
playne!

Out of thy land they brother made thee
flee,
And after at a seege, by subtiltee,
Thou were bitrayseed and lad unto his
tente, *3570
Where as he with his owene hand slow
thee,
Succedyng in thy regne and in thy rente

The feeld of snow, with th'egle of blak
therinne,
Caught with the lymrod coloured as the
gleede,
He brew this cursednesse and al this
synne 2385
The wikked nest was werker of this zede
Noght Charles Olyver, that took ay heede
Of trouthe and honour, but of Armorike
Genylon-Olyver, corrupt for meede,
Broghte this worthy kyng in swich a
brike *3580

De Petro Rege de Cipro

O worthy Petro, kyng of Cypre, also,
That Ahsandre wan by heigh maistrise,
Ful many an hethen wroghtestow ful wo,
Of which thyne owene liges hadde envie,
And for no thyng but for thy chivalrie 2395
They in thy bed han slayn thee by the
morwe
Thus kan Fortune hir wheel governe and
gye,
And out of joye bryngne men to sorwe

De Barnabo de Lombardia

Off Melan grete Barnabo Viscounte, *3589
God of delit, and scourge of Lombardye,
Why sholde I nat thyn infortune acounte,
Sith in estaat thow cloumbe were so hye?
Thy brother sone, that was thy double
allye,
For he thy newew was, and sone-in-lawe,
Withinne his prisoun made thee to dye, —
But why, ne how, noot I that thou were
slawe 2406

De Hugelino Comite de Pize

Off the Erl Hugelyn of Pyze the langour
Ther may no tonge telle for pitee
But hitel out of Pize stant a tour,

In which tour in prisoun put was he, *3600
And with hym been his litel children thre,
The eldeste scarsly fyf yeer was of age
Allas, Fortune! it was greet crueltee
Swiche briddes for to putte in swich a cage!

Dampned was he to dyen in that
prisoun, 2415
For Roger, which that bisschop was of Pize,
Hadde on hym maad a fals suggestioun,
Thugh which the peple gan upon hym
rise,

And putten hym to prisoun, in swich wise
As ye han herd, and mete and drynke he
hadde *3610
So smal, that wel unnethe it may suffise,
And therwithal it was ful povre and badde

And on a day bifil that in that hour
Whan that his mete wont was to be brought,
The gayler shette the dores of the tour 2425
He herde it wel, but he spak right noght,
And in his herte anon ther fil a thoght
That they for hunger wolde doon hym
dyen

"Allas!" quod he, "allas, that I was
wrought!"
Therwith the teeris fillen from his yen *3620

His yonge sone, that thre yeer was of age,
Unto hym seyde, "Fader, why do ye
wepe?"

Whanne wol the gayler bryngenoure
potage?

Is ther no morsel breed that ye do kepe?
I am so hungry that I may nat slepe 2435
Now wolde God that I myghte slepen
everel

Thanne sholde nat hunger in my wombe
crepe,

Ther is no thyng, save breed, that me were
levere "

Thus day by day this child bigan to crye,
Til in his fadres barm adoun it lay, *3630
And seyde, "Farewel, fader, I moot dye!"
And kiste his fader, and dyde the same day
And whan the woful fader deed it say,
For wo his armes two he gan to byte,
And seyde, "Allas, Fortune, and weyl-
away!" 2445

Thy false wheel my wo al may I wyte "

His children wende that it for hunger was
That he his armes gnou, and nat for wo,
And seyde, "Fader, do nat so, allas!
But rather ete the flessch upon us two *3640
Oure flessch thou yaf us, take oure flessch
us fro,
And ete ynogh," — right thus they to hym
seyde,

And after that, withinne a day or two,
They leyde hem in his lappe adoun and
deyde

Hymself, despeired, eek for hunger
starf, 2455
Thus ended is this myghty Erl of Pize
From heigh estaat Fortune away hym
carf

Of this tragedie it oghte ynough suffise,
Whoso wol here it in a lenger wise,
Redeth the grete poete of Ytaille *3650
That highte Dant, for he kan al devyse
Fro point to point, nat o word wol he faille

Nero

Although that Nero were as vicious
As any feend that lith ful lowe adoun,
Yet he, as telleth us Swetonius, 2465
This wyde world hadde in subjeccioun
Bothe est and west, [south], and septem-
troun

Of rubies, saphires, and of peerles white
Were alle his clothes brouded up and doun
For he in gemmes greetly gan delite *3660

Moore delicaat, moore pompous of array,
Moore proud was nevere emperour than he,
That like clooth that he hadde wered o day,
After that tyme he nolde it nevere see
Nettes of gold threed hadde he greet
plentee 2475

To fische in Tybre, whan hym liste pleye
His lustes were as lawe in his decree,
For Fortune, as his freend, hym wolde
obeye

He Rome brende for his delicacie,
The senatours he slow upon a day, *3670
To heere how that men wolde wepe and
crie,

And slow his brother, and by his suster lay
His mooder made he in pitous array,
For he hire wombe slitte to biholde

Where he conceyved was, so weilaway!
That he so litel of his mooder tolde 2486

No teere out of his eyen for that sighte
Ne cam, but seyde, "A fair womman was
she!"

Greet wonder is how that he koude or
myghte

Be domesman of hire dede beautee *3680
The wyn to bryngen hym comanded he,
And drank anon, — noon oother wo he
made

Whan myght is joyned unto crueltee,
Allas, to depe wol the venym wade! 2494

In yowthe a maister hadde this emperour
To teche hym letterure and curteisye,
For of moraltee he was the flour,
As in his tyme, but if bookes lye,
And whil this maister hadde of hym
mastrye, *3689
He maked hym so konnyng and so sowple
That longe tyme it was er tyrannye
Or any vice dorste on hym uncowple

This Seneca, of which that I devyse,
By cause Nero hadde of hym swich drode,
For he fro vices wolde hym ay chas-
tise 2505

Discreetly, as by word and nat by dede, —
"Sire," wolde he seyn, "an emperour
moot nede

Be vertuous and hate tyrannye — "
For which he in a bath made hym to blede
On bothe his armes, til he moste dye *3700

This Nero hadde eek of acustumaunce
In youthe agayns his maister for to ryse,
Which afterward hym thoughte a greet
grevaunce,

Therefore he made hym dyen in this wise
But natheless this Seneca the wise 2515
Chees in a bath to dye in this manere
Rather than han another tormentise,
And thus hath Nero slayn his maister
deere

Now fil it so that Fortune hste no lenger
The hye pryde of Nero to cherice, *3710
For though that he were strong, yet was
she strengier
She thoughte thus, "By God! I am to nyce

To sette a man that is fulfild of vice
In heigh degree, and emperour hym calle
By God! out of his sete I wol hym
trice, 2525
Whan he leest weneth, sonnest shal he
falle "

The peple roos upon hym on a nyght
For his defaute, and whan he it espied,
Out of his dores anon he hath hym dight
Alone, and ther he wende han been
allied, *3720

He knocked faste, and ay the moore he
cried,

The fastere shette they the dores alle
Tho wiste he wel, he hadde himself mys-
gyed,

And wente his wey, no lenger dorste he
calle

The peple cride and rombled up and
doun, 2535

That with his erys herde he how they
seyde,

"Where is this false tiraunt, this Neroun?"
For fere almost out of his wit he breyde,
And to his goddes pitously he preyde
For socour, but it myghte nat bityde *3730
For drede of this, hym thoughte that he
deyde,

And ran into a gardyn hym to hyde

And in this gardyn foond he cherles tweye
That seten by a fyr ful greet and reed 2544
And to thuse cherles two he gan to preye
To sleen hym, and to girden of his heed,
That to his body, whan that he were deed,
Were no despit ydoon for his defame
Hymself he slow, he koude no better reed,
Of which Fortune lough, and hadde a
game *3740

De Oloferno

Was nevere capitayn under a kyng
That regnes mo putte in subjeccioun,
Ne strengier was in feeld of alle thyng,
As in his tyme, ne gretter of renoun,
Ne moore pompous in heigh presump-
cioun 2555

Than Oloferne, which Fortune ay kiste
So likerously, and ladde hym up and doun,
Til that his heed was of, er that he wiste

Nat oonly that this world hadde hym in
ave

For lesyng of richesse or libertee, *3750
But he made every man reneyen his lawe
"Nabugodonosor was god," seyde hee,
"Noon oother god sholde adoured bee"
Agayns his heeste no wight dar trespace
Save in Bethulia, a strong citee, 2565
Where Ehachim a preest was of that place

But taak kep of the deth of Oloferne
Amydde his hoost he dronke lay a nyght,
Withinne his tente, large as is a berne,
And yet, for al his pompe and al his
myght, *3760

Judith, a womman, as he lay upright
Slepyng, his heed of smoot, and from his
tente

Ful pryvely she stal from every wight,
And with his heed unto hir toun she wente

De Rege Antiocho illustri

What nedeth it of kyng Antiochus 2575
To telle his hye roial magestee,
His hye pride, his werkes venymus?
For swich another was ther noon as he
Rede which that he was in Machabee,
And rede the proude wordes that he
seyde, *3770
And why he fil fro heigh prosperitee,
And in an hill how wretchedly he deyde

Fortune hym hadde enhaunced so in pride
That verraily he wende he myghte attayne
Unto the sterres upon every syde, 2585
And in balance weyen ech montayne,
And alle the floodes of the see restrayne
And Goddes peple hadde he moost in hate,
Hem wolde he sleen in torment and in
payne,
Wenyng that God ne myghte his pride
abate *3780

And for that Nichanore and Thymothee
Of Jewes wren venquysshed myghtly,
Unto the Jewes swich an hate hadde he
That he bad grethen his chaar ful hastily,
And swoor, and seyde ful despitously 2595
Unto Jerusalem he wolde eftsoone,
To wroken his ire on it ful cruelly,
But of his purpos he was let ful soone

God for his manace hym so soore smoot
With invisible wounde, ay incurable, *3790
That in his guttes carf it so and boot
That his peynes weren importable
And certainly the wreche was resonable,
For many a mannes guttes dide he payne
But from his purpos cursed and dampna-
ble, 2605
For al his smert, he wolde hym nat re-
streyne,

But bad anon apparailen his hoost;
And soodeynly, er he was of it war,
God daunted al his pride and al his boost
For he so soore fil out of his char *3800
That it his lmes and his skyn totar,
So that he neyther myghte go ne ryde,
But in a chayer men aboute hym bar,
Al forbrused, bothe bak and syde 2614

The wreche of God hym smoot so cruelly
That thurgh his body wikked wormes
crepte,
And therwithal he stank so horribly
That noon of al his meynee that hym kepte,
Whether so he wook, or ellis slepte,
Ne myghte noght the stynk of hym
endure *3810
In this meschief he wayled and eek wepte,
And knew God lord of every creature

To al his hoost and to hymself also
Ful wlatson was the stynk of his careyne,
No man ne myghte hym bere to ne
fro 2625
And in this stynk and this horrible payne,
He starf ful wretchedly in a monteyne
Thus hath this robbour and this homyude,
That many a man made to wepe and
pleyne, *3819
Swich gerdoun as bilongeth unto pryde

De Alexandro

The storie of Ahsaundre is so commune
That every wight that hath discrecioun
Hath herd somewhat or al of his fortune
This wyde world, as in conclusioun,
He wan by strengthe, or for his hye re-
noun 2635
They wren glad for pees unto hym sende
The pride of man and beest he leyde adoun,
Wherso he cam, unto the worldes ende

Comparisoun myghte nevere yet been
maked *3829

Bitwixe hym and another conquerour,
For al this world for drede of hym hath
quaked

He was of knyghthod and of fredom flour,
Fortune hym made the heir of hire honour
Save wyn and wommen, no thing myghte
aswage

His hye entente in armes and labour, 2645
So was he ful of leonyn corage

What pris were it to hym, though I yow
tolde

Of Darus, and an hundred thousand mo
Of kynges, princes, dukes, erles bolde
Whiche he conquered, and broghte hem
into wo? *3840

I seye, as fer as man may ryde or go,
The world was his, — what sholde I moore
devyse?

For though I write or tolde yow everemo
Of his knyghthod, it myghte nat suffise

Twelf yeer he regned, as seith Macha-
bee 2655

Philippe sone of Macidoyne he was,
That first was kyng in Grece the contree
O worthy, gentil Ahsandre, allas,
That evere sholde fallen swich a cas!
Empoysoned of thyn owene folk thou
weere, *3850

Thy sys Fortune hath turned into aas,
And yet for thee ne weep she never a teere

Who shal me yeven teeris to compleyne
The deeth of gentillesse and of franchise,
That al the world weeded in his demeyne,
And yet hym thoughte it myghte nat
suffise? 2666

So ful was his corage of heigh emprise
Allas! who shal me helpe to endite
False Fortune, and poyson to despise,
The whiche two of al this wo I wyte? *3860

De Julio Cesare

By wisdom, manhede, and by greet
labour,

From humble bed to roial magestee
Up roos he Julius, the conquerour,
That wan al th'occident by land and see,
By strengthe of hand, or elles by trettee,

And unto Rome made hem tributarie, 2676
And sitthe of Rome the emperour was he,
Til that Fortune weex his adversarie

O myghty Cesar, that in Thessaie
Agayn Pompeus, fader thyn in lawe, *3870
That of the orient hadde al the chivalrie
As fer as that the day bignyeth dawe,
Thou thurgh thy knyghthod hast hem take
and slawe,

Save fewe folk that with Pompeus fledde,
Thurgh which thou putttest al th'orient in
awe 2685

Thanke Fortune, that so wel thee spedde!

But now a litel while I wol biwaille
This Pompeus, this noble governour
Of Rome, which that fleigh at this bataille
I seye, oon of his men, a fals traitour, *3880
His heed of smoot, to wynnen hym favour
Of Julius, and hym the heed he broghte
Allas, Pompeye, of th'orient conquerour,
That Fortune unto swich a fyn thee
broghte!

To Rome agayn repaireth Julius 2695
With his triumpe, lauriat ful hye,
But on a tyme Brutus Cassius,
That evere hadde of his hye estaat envye,
Ful prively hath maad conspiracye
Agayns this Julius in subtil wise, *3890
And caste the place in which he sholde dye
With boydekyns, as I shal yow devyse

This Julius to the Capitohe wente
Upon a day, as he was wont to goon,
And in the Capitohe anon hym hente 2705
This false Brutus and his othere foon,
And staked hym with boydekyns anoon
With many a wounde, and thus they lete
hym lye,

But nevere gronte he at no strook but oon,
Or elles at two, but if his storie lye *3900

So manly was this Julius of herte,
And so wel lovede estaatly honestee,
That though his deedly woundes soore
smerte,

His mantel over his hypes caste he,
For no man sholde seen his privetee, 2715
And as he lay of dyng in a traunce,

And wiste verraily that deed was hee,
Of honestee yet hadde he remembrance

Lucan, to thee this storie I recomende,
And to Swetoun, and to Valerie also, *3910
That of this storie written word and ende,
How that to thise grete conqueroures two
Fortune was first freend, and sitthe foo
No man ne truste upon hire favour longe,
But have hire in awayt for everemoo, 2725
Witnessse on alle thise conqueroures
stronge

Cresus

This riche Cresus, whilom kyng of Lyde,
Of which Cresus Cyrus soore hym dradde,
Yet was he caught amyddes al his pryde,
And to be brent men to the fyr hym
ladde *3920
But swich a reyn doun fro the welkne
shadde
That slow the fyr, and made hym to es-
cape,
But to be war no grace yet he hadde,
Til Fortune on the galwes made hym gape

Whanne he escaped was, he kan nat
stente 2735
For to bigynne a newe werre agayn
He wende wel, for that Fortune hym sente
Swich hap that he escaped thurgh the
rayn,
That of his foos he myghte nat be slayn,
And eek a sweven upon a nyght he
mette, *3930
Of which he was so proud and eek so fayn
That in vengeance he al his herte sette

Upon a tree he was, as that hym thoughte,
Ther Juppiter hym wessh, bothe bak and
syde,
And Phebus eek a fair towaille hym
broughte 2745
To dryen hym with, and therefore wax his
pryde,
And to his doghter, that stood hym bisyde,
Which that he knew in heigh science
habounde,
He bad hire telle hym what it signyfyde,
And she his dreem bigan right thus ex-
pounde *3940

“The tree,” quod she, “the galwes is to
meene,
And Juppiter bitokneth snow and reyn,
And Phebus, with his towaille so clene,
Tho been the sonne stremes for to seyn
Thou shalt anhangd be, fader, cer-
teyn, 2755
Reyn shal thee wasshe, and sonne shal
thee drye”
Thus warned hym ful plat and eek ful
pleyn
His doghter, which that called was Phanye
Anhangd was Cresus, the proude kyng,
His roial trone myghte hym nat availle
Tragedies noon oother maner thyng *3951
Ne kan in syngyng crie ne biwaille
But that Fortune alwey wole assaille
With unwar strook the regnes that been
proude,
For whan men trusteth hire, thanne wol
she faille, 2765
And covere hire brighte face with a clowde

Explicit Tragedia

Heere stynteth the Knyght the Monk of his tale

THE PROLOGUE OF THE NUN'S PRIEST'S TALE

The prologe of the Nonnes Preestes Tale

"Hoo!" quod the Knyght, "good sire,
 namoore of this!
 That ye han seyde is right ynough, ywis,
 And muchel moore, for litel hevynesse
 Is right ynough to mucche folk, I gesse *3960
 I seye for me, it is a greet disese,
 Whereas men han been in greet welthe and
 ese,
 To heeren of hire sodeyn fal, allas!
 And the contrarie is joye and greet solas,
 As whan a man hath been in povre
 estaat, 2775
 And clymbeth up and wexeth fortunat,
 And there abideth in prosperitee
 Swich thyng is gladsom, as it thynketh me,
 And of swich thyng were goodly for to
 telle "
 "Ye," quod oure Hooste, "by seint Poules
 belle! *3970
 Ye seye right sooth, this Monk he clappeth
 lowde
 He spak how Fortune covered with a
 clowde
 I noot nevere what, and als of a tragedie
 Right now ye herde, and, pardee, no
 remedie
 It is for to biwaille ne compleyne 2785
 That that is doon, and als it is a peyne,
 As ye han seyde, to heere of hevynesse
 Sire Monk, namoore of this, so God yow
 blesse!
 Youre tale anoyeth al this compaignye
 Swich talkyng is nat worth a boterflye, *3980
 For thernne is ther no desport ne game
 Wherefore, sire Monk, or daun Piers by
 youre name,
 I pray yow hertely telle us somewhat elles,
 For sikerly, nere clynkyng of youre belles,

That on youre bridel hange on every
 syde, 2795
 By hevene kyng, that for us alle dyde,
 I sholde er this han fallen doun for sleep,
 Although the slough had never been so
 deep,
 Thanne hadde your tale al be toold in veyn
 For certainly, as that thise clerkes seyn,
 Whereas a man may have noon audi-
 ence, *3991
 Noght helpeth it to tellen his sentence
 And wel I woot the substance is in me,
 If any thyng shal wel reported be
 Sir, sey somewhat of huntyng, I yow
 preye " 2805
 "Nay," quod this Monk, "I have no lust
 to pleye
 Now lat another telle, as I have toold "
 Thanne spak oure Hoost with rude speche
 and boold,
 And seyde unto the Nonnes Preest anon,
 "Com neer, thou preest, com hyder, thou
 sir John! *4000
 Telle us swich thyng as may oure hertes
 glade
 Be blithe, though thou ryde upon a jade
 What though thyn hors be bothe foul and
 lene?
 If he wol serve thee, rekke nat a bene
 Looke that thyn herte be murie evere-
 mo " 2815
 "Yis, sir," quod he, "yis, Hoost, so moot
 I go,
 But I be myrie, ywis I wol be blamed "
 And right anon his tale he hath attamed,
 And thus he seyde unto us everichon,
 This sweete preest, this goodly man sir
 John *4010

Explicit

THE NUN'S PRIEST'S TALE

Heere bigynneth the Nonnes Preestes Tale of the Cok and Hen,
Chauntecleer and Pertelote

A povre wydwe, somdeel stape in age
Was whilom dwellyng in a narwe cotage
Beside a grove, stondyng in a dale
This wydwe, of which I telle yow my tale,
Syn thilke day that she was last a wyf, 2825
In pacience ladde a ful symple lyf,
For litel was hir catel and hir rente
By housbondrie of swich as God hire sente
She foond hirself and eek hir doghtren
two

Thre large sowes hadde she, and namo, *4020
Three keene, and eek a sheep that highte
Malle

Ful sooty was hire bour and eek hir halle,
In which she eet ful many a sklendre meel
Of poynaunt sauce hir neded never a deel
No deyntee morsel passed thurgh hir
throthe, 2835

Hir diete was accordant to hir cote
Repleccioun ne made hire nevere sik,
Attempree diete was al hir phisik,
And exercise, and hertes suffisaunce
The goute lette hire nothyng for to
daunce, *4030

N'apoplexie shente nat hir heed
No wyn ne drank she, neither whit ne reed,
Hir bord was served moost with whit and
blak,

Milk and broun breed, in which she foond
no lak,
Seynd bacoun, and somtyme an ey or
tweye, 2845

For she was, as it were, a maner deye
A yeerd she hadde, enclosed al aboute
With stikkes, and a drye dych withoute,
In which she hadde a cok, hight Chaunte-
cleer *4039

In al the land of crowyng nas his peer
His voys was murier than the murie orgon
On messe-dayes that in the churche gon
Wel sikerer was his crowyng in his logge
Than is a klokke or an abbey orlogge
By nature he knew ech ascencioun 2855
Of the equynoxial in thilke toun,
For whan degreys fiftene weren ascended,

Thanne crew he, that it myghte nat been
amended

His coomb was redder than the fyn coral,
And batailled as it were a castel wal, *4050
His byle was blak, and as the feet it shoon,
Lyk asure were his legges and his toon,
His nayles whitter than the lylve flour,
And lyk the burned gold was his colour
This gentil cok hadde in his govern-
aunce 2865

Sevene hennes for to doon al his plessaunce,
Whiche were his sustres and his paramours,
And wonder lyk to hym, as of colours,
Of whiche the faireste hewed on hir throthe
Was cleped faire damoysele Pertelote *4060
Curteys she was, discreet, and debonaire,
And compaignable, and bar hyrself so faire,
Syn thilke day that she was seven nyght
cold,

That trewely she hath the herte in hoold
Of Chauntecleer, loken in every lith, 2875
He loved hire so that wel was hym ther-
with

But swich a joye was it to here hem synge,
Whan that the bryghte sonne gan to
sprynge,
In sweete accord, "My hef is faren in
londe!"

For thilke tyme, as I have understonde,
Beestes and briddes koude speke and
synge *4071

And so bifel that in a dawenyng,
As Chauntecleer among his wyves allc
Sat on his perche, that was in the halle,
And next hym sat this faire Pertelote, 2885
This Chauntecleer gan gronen in his throthe,
As man that in his dreem is dreched soore
And whan that Pertelote thus herde hym
roore,

She was agast, and seyde, "Herte deere,
What eyleth yow, to grone in thus man-
ere? *4080

Ye been a verray sleper, fy, for shame!"
And he answerde, and seyde thus
"Madame,

I pray yow that ye take it nat agrief
 By God, me mette I was in swich meschief
 Right now, that yet myn herte is soore
 a fright 2895
 Now God" quod he, "my swevene recche
 a right,
 And kepe my body out of foul prisoun'
 Me mette how that I romed up and down
 Withinne our yeerd, wheer as I saugh a
 beest
 Was lyk an hound, and wolde han maad
 areest *4090
 Upon my body, and wolde han had me deed
 His colour was bitwixe yelow and reed,
 And tipped was his tayl and bothe his eeris
 With blak, unlyk the remenant of his
 heeris,
 His snowte smal, with glowyng eyen
 tweye 2905
 Yet of his look for feere almost I deye,
 This caused me my gronyng, douteles"
 "Avoy!" quod she, "fy on yow, herteles'
 Allas!" quod she, "for, by that God above,
 Now han ye lost myn herte and al my love
 I kan nat love a coward, by my feith! *4101
 For certes, what so any womman seith,
 We alle desren, if it myghte bee,
 To han housbondes hardy, wise, and free,
 And secree, and no nygard, ne no fool, 2915
 Ne hym that is agast of every tool,
 Ne noon avauntour, by that God above!
 How dorste ye seyn, for shame, unto youre
 love
 That any thyng myghte make yow aferd?
 Have ye no mannes herte, and han a
 berd? *4110
 Allas! and konne ye been agast of swev-
 enys?
 Nothyng, God woot, but vantee in
 sweven is
 Swevenes engendren of replecciouns,
 And ofte of fume and of complecciouns,
 Whan humours been to habundant in a
 wight 2925
 Certes this dreem, which ye han met to-
 nyght,
 Cometh of the greete superfluytee
 Of youre rede colera, pardee,
 Which causeth folk to dreden in hir dremes
 Of arwes, and of fyr with rede lemes, *4120
 Of rede beestes, that they wol hem byte,
 Of kontek, and of whelpes, grete and lyte,

Right as the humour of malencoke
 Causeth ful many a man in sleep to crie
 For feere of blake beres, or boles blake, 2935
 Or elles blake develes wole hem take
 Of othere humours koude I telle also
 That werken many a man in sleep ful wo,
 But I wol passe as lightly as I kan
 Lo Catoun, which that was so wys a
 man, *4130
 Seyde he nat thus, 'Ne do no fors of
 dremes?'
 Now sire," quod she, "whan we flee fro
 the bemes,
 For Goddes love, as taak som laxatyf
 Up peril of my soule and of my lyf,
 I conseilte yow the beste, I wol nat lye, 2945
 That bothe of colere and of malencolye
 Ye purge yow, and for ye shal nat tarie,
 Though in this toun is noon apothecarie,
 I shal myself to herbes techen yow
 That shul been for youre hele and for youre
 prow, *4140
 And in oure yeerd the herbes shal I fynde
 The whiche han of hire propretee by kynde
 To purge yow bynethe and eek above
 Foryet nat this, for Goddes owene love!
 Ye been ful coleryk of compleccioun, 2955
 Ware the sonne in his ascencioun
 Ne fynde yow nat repleet of humours
 hoote
 And if it do, I dar wel leye a grote,
 That ye shul have a fevere terciane,
 Or an agu, that may be youre bane *4150
 A day or two ye shul have digestyves
 Of wormes, er ye take youre laxatyves
 Of lawriol, centaure, and fumetere,
 Or elles of ellebor, that groweth there,
 Of katapuce, or of gaitrys berys, 2965
 Of herbe yve, growyng in oure yeerd, ther
 mery is,
 Pekke hem up right as they growe and ete
 hem yn
 Be myrie, housbonde, for youre fader kyn!
 Dredeth no dreem, I kan sey yow namoore"
 "Madame," quod he, "graunt mercy of
 youre loore *4160
 But natheles, as touchyng daun Catoun,
 That hath of wysdom swich a greet renoun,
 Though that he bad no dremes for to drede,
 By God, men may in olde bookes rede
 Of many a man moore of auctorite 2975
 Than evere Caton was, so moot I thee,

That al the revers seyn of this sentence,
And han wel founden by experience
That dremes been significaciouns
As wel of joye as of tribulaciouns *4170
That folk enduren in this lif present
Ther nedeth make of this noon argument,
The verray preeve sheweth it in dede

Oon of the gretteste auctour that men
rede

Seith thus, that whilom two felawes
wente 2985

On pilgrimage, in a ful good entente,
And happed so, they coomen in a toun
Wher as ther was swich congregacioun
Of peple, and eek so stret of herbergage,
That they ne founde as muche as o
cotage *4180

In which they bothe myghte ylogged bee
Wherfore they mosten of necessitee,
As for that nyght, departen compaignye,
And ech of hem gooth to his hostelrye,
And took his loggyng as it wolde falle 2995
That oon of hem was logged in a stalle,
Fer in a yeerd, with oxen of the plough,
That oother man was logged wel ynough,
As was his aventure or his fortune,
That us governeth alle as in commune *4190

And so bifel that, longe er it were day,
This man mette in his bed, ther as he lay,
How that his felawe gan upon hym calle,
And seyde, 'Allas' for in an oxes stalle
This nyght I shal be mordred ther I
lye 3005

Now help me, deere brother, or I dye
In alle haste com to me!' he sayde
This man out of his sleep for feere abrayde,
But whan that he was wakened of his sleep,
He turned hym, and took of this no
keep *4200

Hym thoughte his drem nas but a vanitee
Thus twies in his slepyng dremed hee,
And atte thridde tyme yet his felawe
Cam, as hym thoughte, and seide, 'I am
now slawe

Bihoold my bloody woundes depe and
wyde! 3015

Arys up erly in the morwe tyde,
And at the west gate of the toun,' quod he,
'A carte ful of dong ther shaltow se,
In which my body is hid ful prively,
Do thilke carte arresten boldly *4210
My gold caused my mordre, sooth to sayn'

And tolde hym every point how he was
slayn,

With a ful pitous face, pale of hewe
And truste wel, his drem he foond ful
trewe,

For on the morwe, as soone as it was
day, 3025

To his felawes in he took the way,
And whan that he cam to this oxes stalle,
After his felawe he bigan to calle

The hostuler answerede hym anon,
And seyde, 'Sure, your felawe is agon' *4220
As soone as day he wente out of the toun'

This man gan fallen in suspecioun,
Remembrynge on his dremes that he
mette,

And forth he gooth—no lenger wolde he
lette—

Unto the west gate of the toun, and
fond 3035

A dong-carte, wente as it were to donge
lond,

That was arrayed in that same wise
As ye han herd the dede man devyse
And with an hardy herte he gan to crye
Vengeance and justice of this felonye *4230
'My felawe mordred is this same nyght,
And in this carte he lith gapyng upright
I crye out on the ministres,' quod he,
'That sholden kepe and reulen this citee
Harrow' allas' heere lith my felawe
slayn' 3045

What sholde I moore unto this tale sayn?
The peple out sterte and caste the cart to
grounde,

And in the myddel of the dong they founde
The dede man, that mordred was al newe
O blisful God, that art so just and
trewe, *4240

Lo, how that thou biwreyest mordre alway!
Mordre wol out, that se we day by day
Mordre is so watson and abhomynable
To God, that is so just and resonable,
That he ne wol nat suffre it heled be, 3055
Though it abyde a yeer, or two, or thre
Mordre wol out, this my conclusioun
And right anon, ministres of that toun
Han hent the carter and so soore hym
pyned,

And eek the hostuler so soore engnyed, *4250
That they biknewe hire wikkednesse anon,
And were anhangid by the nekke-bon

Heere may men seen that dremes been
to drede
And certes in the same book I rede,
Right in the nexte chapitre after this — 3065
I gabbe nat, so have I joye or blis —
Two men that wolde han passed over see,
For certeyn cause, into a fer contree,
If that the wynd ne hadde been contrarie,
That made hem in a citee for to tarie *4260
That stood ful myrie upon an haven-syde,
But on a day, agayn the even-tyde,
The wynd gan change, and blew right as
hem leste
Jolif and glad they wente unto hir reste,
And casten hem ful erly for to saille 3075
But to that o man fil a greet mervaille
That oon of hem, in slepyng as he lay,
Hym mette a wonder drem agayn the day
Hym thoughte a man stood by his beddes
syde,
And hym comanded that he sholde
abyde, *4270
And seyde hym thus, 'If thou tomorwe
wende,
Thow shalt be dreynt, my tale is at an
ende'
He wook, and tolde his felawe what he
mette,
And preyde hym his viage for to lette, 3084
As for that day, he preyde hym to byde
His felawe, that lay by his beddes syde,
Gan for to laughe, and scorned him ful
faste
'No drem,' quod he, 'may so myn herte
agaste
That I wol lette for to do my thynges
I sette nat a straw by thy dremynges, *4280
For sweenes been but vanytees and japes
Men dreme alday of owles and of apes,
And eek of many a maze therwithal,
Men dreme of thyng that nevere was ne
shal
But sith I see that thou wolt heere
abyde, 3095
And thus forslawthen wilfully thy tyde,
God woot, it reweth me, and have good
day!'
And thus he took his leve, and wente his
way
But er that he hadde half his cours yseyled,
Noot I nat why, ne what myschaunce it
eyled, *4290

But casuelly the shippes botme rente,
And ship and man under the water wente
In sighte of othere shippes it bisyde,
That with hem seyled at the same tyde
And therfore, faire Pertelote so deere, 3105
By swiche ensamples olde mastow leere
That no man sholde been to recchelees
Of dremes, for I seye thee, doutelees,
That many a drem ful soore is for to drede
Lo, in the lyf of Seint Kenelm I rede,
That was Kenulphus sone, the noble
kyng *4301
Of Mercenrike, how Kenelm mette a
thyng
A lite er he was mordred, on a day,
His mordre in his avysioun he say
His norice hym expowned every deel 3115
His sweven, and bad hym for to kepe hym
weel
For traisoun, but he nas but seven yeer
oold,
And therfore litel tale hath he toold
Of any drem, so hooly was his herte
By God! I hadde levere than my
sherte *4310
That ye hadde rad his legende, as have I
Dame Pertelote, I sey yow trewely,
Macrobeus, that writ the avisoun
In Affrike of the worthy Ciprioun,
Affermeth dremes, and seith that they
been 3125
Warnyng of thynges that men after seen
And forthermoore, I pray yow, looketh wel
In the olde testament, of Daniel,
If he heeld dremes any vanitee
Reed eek of Joseph, and ther shul ye
see *4320
Wher dremes be somtyme — I sey nat
alle —
Warnyng of thynges that shul after falle
Looke of Egipte the kyng, daun Pharao,
His bakere and his butiller also,
Wher they ne felte noon effect in
dremes 3135
Whoso wol seken actes of sondry remes
May rede of dremes many a wonder thyng
Lo Cresus, which that was of Lyde kyng,
Mette he nat that he sat upon a tree,
Which signified he sholde anhangd
bee? *4330
Lo heere Andromacha, Ectores wyf,
That day that Ector sholde lese his lyf,

She dremed on the same nyght biforn
 How that the lyf of Ector sholde be lorn,
 If thilke day he wente into bataille 3145
 She warned hym, but it myghte nat availl,
 He wente for to fighte natheles,
 But he was slayn anon of Achilles
 But thilke tale is al to longe to telle,
 And eek it is ny day, I may nat dwelle *4340
 Shortly I seye, as for conclusioun,
 That I shal han of this avisioun
 Adversitee, and I seye forthermoor,
 That I ne telle of laxatyves no stoor,
 For they been venymous, I woot it
 weel, 3155

I hem diffye, I love hem never a deel!
 Now let us speke of myrthe, and stynte
 al this

Madame Pertelote, so have I blis,
 Of o thyng God hath sent me large grace,
 For whan I se the beautee of youre
 face, *4350

Ye been so scarlet reed aboute youre yen,
 It maketh al my drede for to dyen,
 For al so siker as *In principio*,
Mulier est hominis confusio, —
 Madame, the sentence of this Latyn is, 3165
 'Womman is mannes joye and al his blis'
 For whan I feele a-nyght your softe syde,
 Al be it that I may nat on yow ryde,
 For thatoure perche is maad so narwe,
 allas!

I am so ful of joye and of solas, *4360
 That I diffye bothe sweven and drem?"
 And with that word he fley doum fro the
 beam,

For it was day, and eke his hennes alle,
 And with a chuk he gan hem for to calle,
 For he hadde founde a corn, lay in the
 yerd 3175

Real he was, he was namoore aferd
 He fethered Pertelote twenty tyme,
 And trad hire eke as ofte, er it was pryme
 He looketh as it were a grym leoun,
 And on his toos he rometh up and doum,
 Hym deigned nat to sette his foot to
 grounde *4371

He chuketh, whan he hath a corn
 yfounde,

And to hym rennen thanne his wyves alle
 Thus roial, as a prince is in his halle,
 Leve I this Chauntecleer in his pas-
 ture, 3185

And after wol I telle his aventure

Whan that the month in which the world
 bigan,

That highte March, whan God first maketh
 man,

Was compleet, and passed were also,
 Syn March bigan, thritty dayes and
 two, *4380

Bifel that Chauntecleer in al his pryde,
 His sevene wyves walkynge by his syde,
 Caste up his eye to the brighte sonne,
 That in the signe of Taurus hadde yronne
 Twenty degrees and oon, and somewhat
 moore, 3195

And knew by kynde, and by noon oother
 loore,

That it was pryme, and crew with blisful
 stevene

"The sonne," he seyde, "is clomben up on
 hevene

Fourty degrees and oon, and moore ywis
 Madame Pertelote, my worldes blis, *4390
 Herkneþ these blisful briddes how they
 syng,

And se the fresshe floures how they
 sprynge,

Ful is myn herte of revel and solas!"
 But sodovynly hym fil a sorweful cas,
 For evere the latter ende of joye is wo 3205
 God woot that worldly joye is soone ago,
 And if a rethor koude faire endite,

He in a cronycle sauffy myghte it write
 As for a sovereyn notabilitee

Now every wys man, lat him herkne
 me, *4400

This storie is also trewe, I undertake,
 As is the book of Launcelot de Lake,
 That women holde in ful greet reverence
 Now wol I torne agayn to my sentence
 A col-fox, ful of sly iniquitee, 3215
 That in the grove hadde woned yeres
 thre,

By heigh ymaginacioun forncast,
 The same nyght thurghout the hegges
 brast

Into the yerd ther Chauntecleer the faire
 Was wont, and cek his wyves, to re-
 paire, *4410

And in a bed of wortes stille he lay,
 Til it was passed undren of the day,
 Waitynge his tyme on Chauntecleer to
 falle,

As gladly doon thise homycides alle
That in await ligen to mordre men 3225
O false mordroure, lurkyng in thy den!
O newe Scariot, newe Genylon,
False dissymulour, o Greek Nyon,
That broghtest Troye al outrely to sorwe!
O Chauntecleer, acursed be that morwe
That thou into that yerd flaugh fro the
bemes! *4421

Thou were ful wel ywarned by thy dremes
That thilke day was perilous to thee,
But what that God forwoot moot nedes
bee,

After the opinoun of certein clerkis 3235
Witnessse on hym that any parfit clerk is,
That in scole is greet altercacioun
In this mateere, and greet disputacioun,
And hath been of an hundred thousand
men

But I ne kan nat bulte it to the bren, *4430

As kan the hooly doctour Augustyn,
Or Boece, or the Bissshop Bradwardyn,
Whether that Goddes worthy forwityng
Streyneth me nedely for to doon a
thyng, —

“Nedely” clepe I symple necessitee, 3245
Or elles, if free choys be graunted me
To do that same thyng, or do it nocht,
Though God forwoot it er that it was
wroght,

Or if his wityng streyneth never a deel
But by necessitee condicioneel *4440
I wol nat han to do of swich mateere,
My tale is of a cok, as ye may heere,
That tok his conseil of his wyf, with sorwe,
To walken in the yerd upon that morwe
That he hadde met that drem that I yow
tolde 3255

Wommennes conseilis been ful ofte colde,
Wommannes conseil broghte us first to wo,
And made Adam fro Paradys to go,
Ther as he was ful myrie and wel at ese
But for I noot to whom it myght dis-
plesa, *4450

If I conseil of wommen wolde blame,
Passe over, for I seyde it in my game
Rede auctours, where they trete of swich
mateere,
And what they seyn of wommen ye may
heere
Thise been the cokkes wordes, and nat
myne, 3265

I kan noon harm of no womman divyne
Faire in the soond, to bathe hire myrily,
Lith Pertelote, and alle hire sustres by,
Agayn the sonne, and Chauntecleer so free
Soong murier than the mermayde in the
see, *4460

For Physiologus seith sikerly
How that they syngen wel and myrily
And so bifel that, as he caste his ye
Among the wortes on a boterflye,
He was war of this fox, that lay ful
lowe 3275

Nothing ne liste hym thanne for to crowe,
But cride anon, “Cok! cok!” and up he
sterte

As man that was affrayed in his herte
For natureelly a beest desreth flee
Fro his contrarie, if he may it see, *4470
Though he never erst hadde seyn it with
his ye

This Chauntecleer, whan he gan hym
espye,
He wolde han fled, but that the fox anon
Seyde, “Gentil sire, allas! wher wol ye gon?
Be ye affrayed of me that am youre
freend? 3285

Now, certes, I were worse than a feend,
If I to yow wolde harm or vileynye!
I am nat come youre conseil for t'espye,
But trewely, the cause of my comyng
Was oonly for to herkne how that ye
syng 3480

For trewely, ye have as myrie a stevene
As any aungel hath that is in hevene
Therwith ye han in musyk moore feelynge
Than hadde Boece, or any that kan
syng

My lord youre fader — God his soule
blesse! — 3295

And eek youre mooder, of hire gentillesse,
Han in myn hous ybeen to my greet ese,
And certes, sire, ful fayn wolde I yow
plese

But for men speke of syngyng, I wol seye,
So moote I brouke wel myne eyen tweye,
Save yow, I herde nevere man so syng 4491
As dide youre fader in the morwenyng
Certes, it was of herte, al that he song
And for to make his voys the moore strong,
He wolde so peyne hym that with bothe
his yen 3305
He moste wynke, so loude he wolde cryen,

And stonden on his tiptoon therewithal,
And streche forth his nekke long and
smal

And eek he was of swich discrecioun
That ther nas no man in no regioun *4500
That hym in song or wisdom myghte
passe

I have wel rad in "Daun Burnel the
Asse,"

Among his vers, how that ther was a cok,
For that a preestes sone yaf hym a knok
Upon his leg whil he was yong and
nyce, 3315

He made hym for to lese his benefice
But certeyn, ther nys no comparisoun
Bitwixe the wisdom and discrecioun
Of youre fader and of his subtiltee
Now syngeth, sire, for seinte charitee, *4510
Lat se, konne ye youre fader counrefete?'

This Chauntecleer his wynges gan to
bete,

As man that koude his traysoun nat espie,
So was he ravysshed with his flatere
Allas! ye lordes, many a fals flatour 3325
Is in youre courtes, and many a losen-
geour,

That plesen yow wel moore, by my feith,
Than he that soothfastnesse unto yow
seith

Redeth Ecclesiaste of flaterye,
Beth war, ye lordes, of hur trecherye *4520
This Chauntecleer stood hye upon his
toos,

Strechynge his nekke, and heeld his eyen
cloos,

And gan to crowe loude for the nones
And daun Russell the fox stirte up atones,
And by the gargat hente Chauntecleer,
And on his bak toward the wode hym
beer, 3336

For yet ne was ther no man that hym
sewed

O destinee, that mayst nat been
eschewed!

Allas, that Chauntecleer fleigh fro the
bemes!

Allas, his wyf ne roghte nat of dremes! *4530
And on a Friday fil al this meschaunce

O Venus, that art goddesse of plesaunce,
Syn that thy servant was this Chaunte-
cleer,

And in thy servyce dide al his poweer,

Moore for delit than world to multi-
plye, 3345
Why woldestow suffre hym on thy day to
dye?

O Gaufred, deere maister soverayn,
That whan thy worthy kyng Richard was
slayn

With shot, compleynedest his deeth so
soore,

Why ne hadde I now thy sentence and
thy loore *4540

The Friday for to chide, as diden ye?
For on a Friday, soothly, slayn was he
Thanne wolde I shewe yow how that I
koude pleyne

For Chauntecleres drede and for his peyne
Certes, swich cry ne lamentacion, 3355

Was nevere of ladyes maad whan Yhon
Was wonne, and Pirrus with his streite
swerd,

Whan he hadde hent kyng Priam by the
berd,

And slayn hym, as seith us *Eneydos*,
As maden alle the hennes in the clos, *4550

Whan they had seyn of Chauntecleer the
sighte

But sovereynly dame Pertelote shrighite,
Ful louder than dide Hasdrubales wyf,
Whan that hir housbonde hadde lost his
lyf,

And that the Romayns hadde brende
Cartage 3365

She was so ful of torment and of rage
That wilfully into the fyr she sterte,
And brende hirselves with a stedefast
herte

O woful hennes, right so criden ye,
As, whan that Nero brende the citee *4560
Of Rome, cryden senatoures wyves

For that hir husbondes losten alle hir lyves,
Withouten gilt this Nero hath hem slayn
Now wole I turne to my tale agayn

This sely wydwe and eek hir doghtres
two 3374

Herden these hennes crie and maken wo,
And out at dores stirten they anon,

And syen the fox toward the grove gon,
And bar upon his bak the cok away,

And cryden, "Out! harrow! and weyl-
away! *4570

Ha! ha! the fox!" and after hym they ran,
And eek with staves many another man

Ran Colleoure dogge, and Talbot, and
Gerland,
And Malkyn, with a dystaf in hir hand,
Ran cow and calf, and eek the verray
nogges, 3385

So fered for the berkyng of the dogges
And shoutyng of the men and wommen
eek,
They ronne so hem thoughte hir herte
breeke
They yolliden as feendes doon in helle,
The dokes cryden as men wolde hem
quelle, *4580

The gees for feere flowen over the trees,
Out of the hyve cam the swarm of bees
So hydous was the noyse, a, *benedictee!*
Certes, he Jakke Straw and his meynee
Ne made nevere shoutes half so shrille, 3395
Whan that they wolden any Flemyng kille,
As thilke day was maad upon the fox
Of bras they broghten bemes, and of box,
Of horn, of boon, in whiche they blewe and
popped,
And therewithal they sknrked and they
howped *4590

It semed as that hevене sholde falle
Now, goode men, I prey yow herkneth
alle
Lo, how Fortune turneth sodeynly
The hope and pryde eek of hir enemy!
This cok, that lay upon the foxes bak, 3405
In al his drede unto the fox he spak,
And seyde, "Sire, if that I were as ye,
Yet sholde I seyn, as wys God helpe me,
'Turneth agayn, ye proude cherles alle!
A verray pestilence upon yow falle!' *4600
Now am I come unto the wodes syde,
Maugree youre heed, the cok shal heere
abyde
I wol hym ete, in feith, and that anon!"
The fox answerde, "In feith, it shal be
don"
And as he spak that word, al sodeynly 3415

This cok brak from his mouth delyverly,
And heighe upon a tree he fleigh anon
And whan the fox saugh that the cok was
gon,
"Allas!" quod he, "O Chauntecleer,
allas!
I have to yow," quod he, "ydoon tres-
pas, *4610
In as muche as I makid yow aferd
Whan I yow hente and broghte out of the
yerd
But, sire, I dide it in no wikke entente
Com down, and I shal telle yow what I
mente,
I shal seye sooth to yow, God help me
so!" 3425
"Nay thanne," quod he, "I shrewe us
bothe two
And first I shrewe myself, bothe blood and
bones,
If thou bigyle me ofter than ones
Thou shalt namoore, thurgh thy flaterye,
Do me to synge and wynke with myn
ye, *4620
For he that wynketh, whan he sholde see,
Al wilfully, God lat him nevere thee!"
"Nay," quod the fox, "but God yeve
hym meschaunce,
That is so undiscreet of governaunce
That jangleth whan he sholde holde his
pees" 3435
Lo, swich it is for to be recchelees
And negligent, and truste on flaterye
But ye that holden this tale a folye,
As of a fox, or of a cok and hen,
Taketh the moralite, goode men *4630
For seint Paul seith that al that writen is,
To oure doctrine it is ywrite, ywis,
Taketh the fruyt, and lat the chaf be stille
Now, goode God, if that it be thy wille,
As seith my lord, so make us alle goode
men, 3445
And brynge us to his heighe blisse! Amen

Heere is ended the Nonnes Preestes Tale

[EPILOGUE TO THE NUN'S PRIEST'S TALE

"Sire Nonnes Preest," oure Hooste seide
 anoon,

"I-blessed be thy breche, and every stoon!
 This was a murie tale of Chauntecleer
 But by my trouthe, if thou were secular,
 Thou woldest ben a trede-foul aright *4641
 For if thou have corage as thou hast
 myght,

Thee were nede of hennes, as I wene,
 Ya, moo than seven tymes seventene

See, whiche braunes hath this gentil
 preest, 3455

So gret a nekke, and swich a large breest!
 He loketh as a sperhauk with his yen,
 Him nedeth nat his colour for to dyen
 With brasle, ne with greyn of Portyngale
 Now, sire, faire falle yow for youre
 tale!" *4650

And after that he, with ful merie chere,
 Seide unto another, as ye shuln heere]

FRAGMENT VIII (GROUP G)

THE SECOND NUN'S PROLOGUE

The Prologe of the Seconde Nonnes Tale

The minstre and the norice unto vices,
 Which that men clepe in Englyssh ydel-
 nesse,
 That porter of the gate is of delices,
 To eschue, and by hire contrarie hire op-
 presse,
 That is to seyn, by leueful bisynesse, 5
 Wel oghten we to doon al oure entente,
 Lest that the feend thurgh ydelnesse us
 hente

For he that with his thousand cordes slye
 Continuelly us warteth to biclappe,
 Whan he may man in ydelnesse espye, 10
 He kan so lightly cacche hym in his
 trappe,
 Til that a man be hent right by the lappe,
 He nys nat war the feend hath hym in
 honde
 Wel oghte us werche, and ydelnesse with-
 stonde

And though men dradden nevere for to
 dye, 15
 Yet seen men wel by resoun, doutelees,
 That ydelnesse is roten slogardye,
 Of which ther nevere comth no good
 n'encrees,
 And seen that slouthe hire holdeth in a
 lees
 Oonly to slepe, and for to ete and drynke,
 And to deuouren al that othere swynke 21

And for to putte us fro swich ydelnesse,
 That cause is of so greet confusioun,
 I have heer doon my feithful bisynesse 25
 After the legende, in translacioun,
 Right of thy glorious lif and passioun,
 Thou with thy gerland wrought with rose
 and hie, —
 Thee meene I, mayde and martyr, Sent
 Cecihe

Invocacio ad Mariam

And thow that flour of virgines art alle,
 Of whom that Bernard list so wel to write,
 To thee at my bigynnyng first I calle, 31
 Thou confort of us wrecches, do me endite
 Thy maydens deeth, that wan thurgh hire
 merite

The eterneel lyf, and of the feend victorie,
 As man may after reden in hire storie 35

Thow Mayde and Mooder, doghter of thy
 Sone,

Thow welle of mercy, synful soules cure,
 In whom that God for bountee chees to
 wone,

Thow humble, and heigh over every
 creature,

Thow nobledest so ferforth oure na-
 ture, 40

That no desdeyn the Makere hadde of
 kynde

His Sone in blood and flessch to clothe and
 wynde

Withinne the cloistre blisful of thy sydis
 Took mannes shap the eterneel love and
 pees,

That of the tryne compas lord and gyde
 is, 45

Whom erthe and see and hevene, out of
 relees,

Ay heryen, and thou, Virgine wemmelees,
 Baar of thy body — and dweltest mayden
 pure —

The Creatour of every creature

Assembled is in thee magnificence 50
 With mercy, goodnesse, and with swich
 pitee

That thou, that art the sonne of excellence
 Nat oonly helpst hem that preyen thee,
 But often tyme, of thy benygnytee,

Ful frely, er that men thyn help bi-
seche, 55

Thou goost biforn, and art hir lyves leche

Now help, thow meeke and blisful faire
mayde,

Me, flemed wrecche, in this desert of galle,
Thynk on the womman Cananee, that
sayde

That whelpes eten somme of the crommes
alle 60

That from hir lordes table been yfalle,
And though that I, unworthy sone of Eve,
Be synful, yet accepte my beleve

And, for that feith is deed withouten
werkis,

So for to werken yif me wit and space, 65
That I be quit fro thennes that moost
derk is!

O thou, that art so fair and ful of grace,
Be myn advocat in that heighe place
Theras withouten ende is songe "Osanne,"
Thow Cristes mooder, doghter dcere of
Anne! 70

And of thy light my soule in prison lighte,
That troubled is by the contagioun
Of my body, and also by the wighte
Of erthely lust and fals affeccoun,
O havene of refut, o salvacioun 75
Of hem that been in sorwe and in distresse,
Now help, for to my werk I wol me dresse

Yet preye I yow that reden that I write,
Foryeve me that I do no diligence
This ilke storne subtly to endite, 80
For bothe have I the wordes and sentence
Of hym that at the sentes reverence
The storie wroot, and folwen hire legende,
And pray yow, that ye wole my werk
amende

*Interpretacio nominis Cecilie quam ponit
Frater Jacobus Januensis in Legenda*

First wolde I yow the name of Seint
Cecilie 85

Expowne, as men may in hir storne see
It is to seye in Englissh "hevenes lile,"
For pure chaastnesse of virginitee,
Or, for she whitnesse hadde of honestee,
And grene of conscience, and of good
fame 90

The soote savour, "lile" was hir name

Or Cecilie is to seye "the wey to blynde,"
For she ensample was by good techyng,
Or elles Cecile, as I writen fynde,
Is joynd, by a manere conjoynyng 95
Of "hevene" and "Lia", and heere, in fig-
uryng,
The "hevene" is set for thoght of hooly-
nesse,
And "Lia" for hire lastyng bisynesse

Cecile may eek be seyde in this manere,
"Wantyng of blyndnesse," for hir grete
light 100

Of sapience, and for hire thewes cleere,
Or elles, loo, this maydens name bright
Of "hevene" and "leos" comth, for which
by right

Men myghte hire wel "the hevene of pe-
ple" calle,
Ensamble of goode and wise werkes
alle 105

For "leos" "peple" in Englissh is to seye,
And right as men may in the hevene see
The sonne and moone and sterres every
weye,

Right so men goostly in this mayden free
Seyen of feith the magnanymytee, 110
And eek the cleernesse hool of sapience,
And sondry werkes, brighte of excellence

And right so as thise philosophres write
That hevene is swift and round and eek
brennyng,

Right so was faire Cecilie the white 115
Ful swift and busy evere in good werkynge,
And round and hool in good perseveryng,
And brennyng evere in charite ful brighte
Now have I yow declared what she highte

Explicit

THE SECOND NUN'S TALE

Here bigynneth the Seconde Nonnes Tale of the lyf of Seinte Cecile

This mayden bright Cecile, as hir lif
 serth, 120
 Was comen of Romayns, and of noble
 kynde,
 And from hir cradel up fostred in the feith
 Of Crist, and bar his gospel in hir mynde
 She never cessed, as I writen fynde,
 Of hir preyere, and God to love and
 drede, 125
 Bisekyng hym to kepe hir maydenhede

And whan this mayden sholde unto a man
 Ywedded be, that was ful yong of age,
 Which that ycleped was Valerian,
 And day was comen of hir marriage, 130
 She, ful devout and humble in hir corage,
 Under hir robe of gold, that sat ful faire,
 Hadde next hire flessch yclad hire in an
 haire

And whil the organs maden melodie,
 To God allone in herte thus sang she, 135
 "O Lord, my soule and eek my body gye
 Unwemmed, lest that it confounded be"
 And, for his love that dyde upon a tree,
 Every seconde or thridde day she faste,
 Ay biddyng in hire onsons ful faste 140

The nyght cam, and to bedde moste she
 gon

With hire housbonde, as ofte is the manere,
 And pryvely to hym she seyde anon,
 "O sweete and wel biloved spouse deere,
 Ther is a conseil, and ye wolde it heere,
 Which that right fayn I wolde unto yow
 seye, 146
 So that ye swere ye shul it nat biwreie"

Valerian gan faste unto hire swere
 That for no cas, ne thyng that myghte
 be,
 He sholde nevere mo biwreien here, 150
 And thanne at erst to hym thus seyde she
 "I have an aungel which that loveth me,
 That with greet love, wher so I wake or
 sleepe,
 Is redy ay my body for to kepe

"And if that he may feelen, out of
 drede, 155
 That ye me touche, or love in vileynye,
 He right anon wol sle yow with the dede,
 And in youre yowthe thus ye sholden dye,
 And if that ye in clene love me gye,
 He wol yow loven as me, for youre clen-
 nesse, 160
 And shewen yow his joye and his bright-
 nesse"

Valerian, corrected as God wolde,
 Answerde agayn, "If I shal trusten thee,
 Lat me that aungel se, and hym biholde,
 And if that it a verray angel bee, 165
 Thanne wol I doon as thou hast prayed
 me,
 And if thou love another man, for sothe
 Right with this swerd thanne wol I sle yow
 bothe"

Cecile answerde anon-right in this wise
 "If that yow list, the angel shul ye see, 170
 So that ye trowe on Crist and yow baptize
 Gooth forth to Via Apia," quod shee,
 "That fro this toun ne stant but miles
 thre,
 And to the povre folkes that ther dwelle,
 Sey hem right thus, as that I shal yow
 telle 175

"Telle hem that I, Cecile, yow to hem
 sente,
 To shewen yow the goode Urban the olde,
 For screee nedes and for good entente
 And whan that ye Seint Urban han bi-
 holde,
 Telle hym the wordes whiche I to yow
 tolde, 180
 And whan that he hath purged yow fro
 synne,
 Thanne shul ye se that angel, er ye
 twynne"

Valerian is to the place ygon,
 And right as hym was taught by his lern-
 ynge,

He foonð this hooly olde Urban anon 185
 Among the seintes buryeles lotyng
 And he anon, withouten tariynge,
 Dide his message, and whan that he it
 tolde,
 Urban for joye his handes gan up holde

The teeris from his eyen leet he falle 190
 "Almyghty Lord, o Jhesu Crist," quod he,
 "Sower of chaast conseil, hierde of us alle,
 The fruyt of thilke seed of chastitee
 That thou hast sowe in Cecile, taak to
 thee!

Lo, lyk a busy bee, withouten gile, 195
 Thee serveth ay thyn owene thral Cecile

"For thilke spouse that she took right now
 Ful lyk a fiers leoun, she sendeth heere,
 As meke as evere was any lomb, to yow!"
 And with that word anon ther gan ap-
 peere 200
 An oold man, clad in white clothes cleere,
 That hadde a book with lettre of gold in
 honde,
 And gan bifore Valerian to stonde

Valerian as deed fil down for drede
 Whan he hym saugh, and he up hente hym
 tho, 205
 And on his book right thus he gan to rede
 "O Lord, o feith, o God, withouten mo,
 O Cristendom, and Fader of alle also,
 Aboven alle and over alle everywhere"
 These wordes al with gold ywriten were

Whan this was rad, thanne seyde this olde
 man, 211
 'Leevestow this thyng or no? Sey ye or
 nay"
 "I levee al this thyng," quod Valerian,
 'For sother thyng than this, I dar wel say,
 Under the hevene no wight thynke
 may" 215
 Tho vanysshed the olde man, he nyste
 where,
 And Pope Urban hym cristned right there

Valerian gooth hoom and fynt Cecile
 Withinne his chambre with an angel
 stonde
 This angel hadde of roses and of lile 220
 Corones two, the which he bar in honde,

And first to Cecile, as I understonde,
 He yaf that oon, and after gan he take
 That oother to Valerian, hir make

"With body clene and with unwemmed
 thoght 225
 Kepeth ay wel thise corones," quod he,
 "Fro paradys to yow have I hem broght,
 Ne nevere mo ne shal they roten bee,
 Ne lese hir soote savour, trusteth me,
 Ne nevere wight shal seen hem with his
 ye, 230
 But he be chaast and hate vileynye

"And thow, Valerian, for thow so soone
 Assentedest to good conseil also,
 Sey what thee list, and thou shalt han thy
 boone"
 "I have a brother," quod Valerian tho, 235
 "That in this world I love no man so
 I pray yow that my brother may han
 grace
 To knowe the trouthe, as I do in this
 place"

The angel seyde, "God liketh thy re-
 queste,
 And bothe, with the palm of martirdom, 240
 Ye shullen come unto his blisful feste"
 And with that word Tiburce his brother
 coom
 And whan that he the savour undernoom,
 Which that the roses and the lilies caste
 Withinne his herte, he gan to wondre
 faste, 245

And seyde, "I wondre, this tyme of the
 yeer,
 Whennes that soote savour cometh so
 Of rose and lilies that I smelle heer
 For though I hadde hem in myne handes
 two,
 The savour myghte in me no depper
 go 250
 The sweete smel that in myn herte I fynde
 Hath chaunged me al in another kynde"

Valerian seyde "Two corones han we,
 Snow white and rose reed, that shynen
 cleere,
 Whiche that thyne eyen han no myght to
 see, 255

And as thou smellst hem thurgh my
preyere,

So shaltow seen hem, leeve brother deere,
If it so be thou wolt, withouten slouthe,
Bileve aright and knowen verray trouthe "

Tiburce answerde, "Seistow this to
me 260

In soothnesse, or in drem I herkne this?"

"In dremes," quod Valerian, "han we be
Unto this tyme, brother myn, ywis

But now at erst in trouthe oure dwellyng
is "

"How woostow this?" quod Tiburce, "and
in what wyse?" 265

Quod Valerian, "That shal I thee devyse

"The aungel of God hath me the trouthe
ytaught

Which thou shalt seen, if that thou wolt
reneye

The ydoles and be clene, and elles naught "

And of the myracle of these corones
tweye 270

Semt Ambrose in his preface list to seye,
Solempnely this noble doctour deere

Commendeth it, and seith in this manere

"The palm of marturdom for to receyve,
Semente Cecile, fulfild of Goddes yfte, 275

The world and eek hire chambre gan she
weyve,

Witnesse Tyburces and Valerians shrifte,

To whiche God of his bountee wolde shifte

Corones two of floures wel smellynge,

And make his angel hem the corones
brynge 280

The mayde hath brought these men to blisse
above,

The world hath wist what it is worth,
certeyn,

Devocioun of chastitee to love "

Tho showed hym Cecile al open and pleyn

That alle ydoles nys but a thyng in
veyn, 285

For they been dombe, and therto they been
deve,

And charged hym his ydoles for to leve

'Whoso that troweth nat this, a beest
he is,"

Quod tho Tiburce, "if that I shal nat lye "
And she gan kisse his brest, that herde
this, 290

And was ful glad he koude trouthe espye

"This day I take thee for myn allye,"

Seyde this blisful faire mayde deere,

And after that she seyde as ye may heere

"Lo, right so as the love of Crist," quod
she, 295

"Made me thy brotheres wyf, right in that
wise

Anon for myn allye heer take I thee,

Syn that thou wolt thyne ydoles despise

Go with thy brother now, and thee baptise,

And make thee clene, so that thou mowe

biholde 300

The anges face of which thy brother tolde

Tiburce answerde and seyde, "Brother
deere,

First tel me whider I shal, and to what
man?"

"To whom?" quod he, "com forth with
right good cheere,

I wol thee lede unto the Pope Urban" 305

"Til Urban? brother myn Valerian,"

Quod tho Tiburce, "woltow me thider
lede?

Me thynketh that it were a wonder dede

"Ne menestow nat Urban," quod he tho,

"That is so ofte dampned to be deed, 310

And woneth in halkes alwey to and fro,

And dar nat ones putte forth his heed?

Men sholde hym brennen in a fyr so reed

If he were founde, or that men myghte
hym spye,

And we also, to bere hym compaignye, 315

"And whil we seken thilke divinitee,

That is yhid in hevene pryvely,

Algate ybrend in this world shul we be!"

To whom Cecile answerde boldely,

"Men myghten dreden wel and skil-
fully 320

This lyf to lese, myn owene deere brother,

If this were lyrynge oonly and noon oother

"But ther is bettre lif in oother place,

That nevere shal be lost, ne drede thee
noght,

Which Goddes Sone us tolde thurgh his
grace 325

That Fadres Sone hath alle thyng ywrought,
And al that wroght is with a skilful thought,
The Goost, that fro the Fader gan procede,
Hath sowled hem, withouten any drede

By word and by myracle Goddes Sone, 330
Whan he was in this world, declared heere
That ther was oother lyf ther men may
wone "

To whom answerde Tiburce, "O suster
deere,

Ne seydestow right now in this manere,
Ther nys but o God, lord in soothfast-
nesse? 335

And now of three how maystow bere wit-
nesse?"

"That shal I telle," quod she, "er I go
Right as a man hath sapiences three,
Memorie, engyn, and intellect also,

So in o beyng of divinitee, 340
Thre persones may ther right wel bee "

Tho gan she hym ful bisily to preche
Of Cristes come, and of his peynes teche,

And manye pointes of his passioune,
How Goddes Sone in this world was with-
holde 345

To doon mankynde pleyn remissioun,
That was ybounde in synne and cares
colde,

Al this thyng she unto Tiburce tolde
And after this Tiburce in good entente 349
With Valerian to Pope Urban he wente,

That thanked God, and with glad herte
and light

He cristned hym, and made hym in that
place

Parfit in his lernynge, Goddes knyght
And after this Tiburce gat swich grace
That every day he saugh, in tyme and
space, 355

The aungel of God, and every maner boone
That he God axed, it was sped ful soone

It were ful hard by ordre for to seyn
How manye wondres Jhesus for hem
wroghte,

But atte laste, to tellen short and pleyn,

The sergeantz of the toun of Rome hem
soghte, 361

And hem biforn Almache, the prefect,
broughte

Which hem apposed, and knew al hire
entente,

And to the ymage of Juppiter hem sente,

And seyde, "Whoso wol nat sacrificise, 365
Swape of his heed, this my sentence heer "

Anon thuse martirs that I yow devyse,
Oon Maximus, that was an officer

Of the prefectes and his corniculer,
Hem hente, and whan he forth the sentes

ladde, 370
Hymself he weep for pitee that he hadde

Whan Maximus had herd the sentes lore,
He gat hym of the tormentoures leve,

And ladde hem to his hous withoute moore,
And with hir prechyng, er that it were

eve, 375
They gonnen fro the tormentours to reve,

And fro Maxime, and fro his folk echone,
The false feith, to trowe in God allone

Cecile cam, whan it was woxen nyght,
With preestes that hem cristned alle

yfeere, 380
And afterward, whan day was woxen light,

Cecile hem seyde with a ful stedefast
cheere,

"Now, Cristes owene knyghtes leeve and
deere,

Cast alle away the werkes of derknesse,
And armeth yow in armure of bright-

nesse 385

"Ye han for sothe ydoon a greet bataille,
Youre cours is doon, youre feith han ye

conserved
Gooth to the corone of lif that may nat

falle,
The rightful Juge, which that ye han

served,
Shal yeve it yow, as ye han it deserved "

And whan this thyng was seyde as I
devyse, 391

Men ledde hem forth to doon the sacrificise

But whan they weren to the place brought
To tellen shortly the conclusioun,

They nolde encense ne sacrificise right
noght, 395

But on hir knees they setten hem adoun
With humble herte and sad devocioun,
And losten bothe hir hevedes in the place
Hir soules wenten to the Kyng of grace

This Maximus, that saugh this thyng
bityde, 400

With vitous teeris tolde it anonright,
That he hir soules saugh to hevене glyde
With aungels ful of cleernesse and of light,
And with his word converted many a
wight, 404

For which Almachus dide hym so tobete
With whippe of leed, til he his lif gan lete

Cecile hym took and buried hym anon
By Tiburce and Valerian softly
Withinne hire buryng place, under the
stoon,

And after this Almachus hastily 410
Bad his ministres fecchen openly
Cecile, so that she myghte in his presence
Doon sacrifice, and Juppiter encense

But they, converted at hir wise loore, 414
Wepten ful soore, and yaven ful credence
Unto hire word, and cryden moore and
moore,

"Crist, Goddes Sone, withouten difference,
Is verray God — this is al oure sentence —
That hath so good a servant hym to serve
This with o voys we trowen, thogh we
sterve!" 420

Almachus, that herde of this doynge,
Bad fecchen Cecile, that he myghte hire
see,

And alderfirst, lo! this was his axynge,
"What maner womman artow?" tho
quod he

"I am a gentil womman born," quod
she 425

"I axe thee," quod he, "though it thee
greeve,

Of thy religioun and of thy bileeve "

"Ye han bigonne youre questioun
folily,"

Quod she, "that wolden two answeres con-
clude

In o demande, ye axed lewedly " 430
Almache answerde unto that similtude,
"Of whennes comth thyn answeyng so
rude?"

"Of whennes?" quod she, whan that she
was freyned,

"Of conscience and of good feith un-
feyned "

Almachus seyde, "Ne takestow noon
heede 435

Of my power?" And she answerde hym
this

"Youre myght," quod she, "ful litel is to
dreede,

For every mortal mannes power nys

But lyk a bladdre ful of wynd, ywys

For with a nedles poynt, whan it is
blowe, 440

May al the boost of it be leyd ful lowe "

"Ful wrongfully bigonne thow," quod
he,

"And yet in wrong is thy perseveraunce
Wostow nat how oure myghty princes free
Han thus comanded and maad ordi-
naunce, 445

That every Cristen wight shal han pen-
aunce

But if that he his Cristendom withseye,
And goon al quit, if he wole it reneye?"

"Yowre princes erren, as youre nobleye
dooth,"

Quod tho Cecile, "and with a wood sen-
tence 450

Ye make us gilty, and it is nat sooth

For ye, that knowen wel oure innocence,

For as muche as we doon a reverence

To Crist, and for we bere a Cristen name,

Ye putte on us a cryme, and eek a
blame 455

But we that knowen thilke name so

For vertuous, we may it nat withseye "

Almache answerde, "Chees oon of these
two

Do sacrifice, or Cristendom reneye,

That thou mowe now escapen by that
weye " 460

At which the hooly blisful faire mayde

Gan for to laughe, and to the juge sayde

"O juge, confus in thy nycetee,
Woltow that I reneye innocence,
To make me a wikked wight?" quod
shee 465

"Lo, he dissymuleth heere in audience,
He stareth, and woodeth in his advert-
ence!"

To whom Almachius, "Unsely wrecche,
Ne woostow nat how fer my myght may
strecche?"

"Han noght oure myghty princes to me
yiven, 470

Ye, bothe power and auctoritee
To maken folk to dyen or to lyven?
Why spekestow so proudly thanne to me?"

"I speke noght but stedfastly," quod she,
"Nat proudly, for I seye, as for my
syde, 475

We haten deedly thilke vice of pryde

"And if thou drede nat a sooth to heere,
Thanne wol I shewe al openly, by right,
That thou hast maad a ful gret lesyng
heere

Thou seyest thy princes han thee yeven
myght 480

Bothe for to sleen and for to quyken a
wight,

Thou, that ne mayst but oonly lyf bireve,
Thou hast noon oother power ne no leve

"But thou mayst seyn thy princes han
thee maked

Ministre of death, for if thou speke of
mo, 485

Thou lyst, for thy power is ful naked"

"Do wey thy booldnesse," seyde Al-
machius tho,

"And sacrifice to oure goddes, er thou go!
I recche nat what wrong that thou me
profre,

For I kan suffre it as a philosopre, 490

"But thilke wronges may I nat endure
That thou spekest of oure goddes heere,"
quod he

Cecile answerde, "O nyce creature!
Thou seydest no word syn thou spak to me
That I ne knew therwith thy nycetee, 495
And that thou were, in every maner wise,
A lewed officer and a veyn justuse

"Ther lakketh no thyng to thyne outter
eyen

That thou n'art blynd, for thyng that we
seen alle

That it is stoon, that men may wel
espyen, 500

That ilke stoon a god thow wolt it calle
I rede thee, lat thyn hand upon it falle,
And taste it wel, and stoon thou shalt it
fynde,

Syn that thou seest nat with thyne eyen
blynde

"It is a shame that the peple shal 505

So scorne thee, and laughe at thy folye,

For comunly men woot it wel overal

That myghty God is in his hevenes hye,

And these ymages, wel thou mayst espye,

To thee ne to hemself mowen noght
profite, 510

For in effect they been nat worth a myte"

These wordes and swiche othere seyde
she,

And he weex wrooth, and bad men sholde
hir lede

Hom til hir hous, and "In hire hous,"
quod he,

"Brenne hire right in a bath of flambes
rede" 515

And as he bad, right so was doon the dede,

For in a bath they gonne hire faste shetten,

And nyght and day greet fyr they under
betten

The longe nyght, and eek a day also,

For al the fyr, and eek the bathes heete,

She sat al coold, and feelede no wo 521

It made hire nat a drope for to sweete

But in that bath hir lyf she moste lete,

For he Almachius, with ful wikke en-
tente, 524

To sleen hire in the bath his sonde sente

Thre strokes in the nekke he smoot hire tho,

The tormentour, but for no maner chaunce

He myghte noght smyte al hir nekke atwo,

And for ther was that tyme an ordinaunce

That no man sholde doon man swich pen-
aunce 530

The ferthe strook to smyten, softe or soore,

This tormentour ne dorste do namoore,

But half deed, with hir nekkeycorven there,
He lefte hir lye, and on his way is went
The Cristen folk, which that aboute hire
were, 535

With sheetes han the blood ful faire yhent
Three dayes lyved she in this torment,
And never cessed hem the feith to teche
That she hadde fostred, hem she gan to
preche,

And hem she yaf hir moebles and hir
thyng, 540

And to the Pope Urban bitook hem tho,
And seyde, "I axed this of hevene kyng,

To han respit thre dayes and namo,
To recomende to yow, er that I go,
These soules, lo! and that I myghte do
werche 545
Heere of myn hous perpetuelly a cherche "

Seint Urban, with his deknes, prively
The body fette, and buryed it by nyghte
Among his othere seintes honestly
Hir hous the churche of Seint Cecile
highte, 550

Seint Urban halwed it, as he wel myghte,
In which, into this day, in noble wyse,
Men doon to Crist and to his seint servyse

Heere is ended the Seconde Nonnes Tale

THE CANON'S YEOMAN'S PROLOGUE

The Prologe of the Chanouns Yemannes Tale

Whan ended was the lyf of Seinte Cecile,
Er we hadde riden fully fyve mile, 555

At Boghtoun under Blee us gan atake
A man that clothed was in clothes blake,
And under-nethe he hadde a whyt surpys

His hakeney, that was al pomely grys,
So swatte that it wonder was to see, 560
It semed as he had priked miles three

The hors eek that his yeman rood upon
So swatte that unnethe myghte it gon

Aboute the peytrel stood the foom ful hye,
He was of foom al flekked as a pye 565

A male tweyfoold on his croper lay,
It semed that he caried lite array

Al light for somer rood this worthy man,
And in myn herte wondren I bigan

What that he was, til that I understood 570
How that his cloke was sowed to his hood,

For which, whan I hadde longe avysed
me,

I demed hym som chanoun for to be
His hat heeng at his bak down by a laas,

For he hadde riden moore than trot or
paas, 575

He hadde ay priked lik as he were wood
A clote-leef he hadde under his hood

For swoot, and for to keep his heed from
heete

But it was joye for to seen hym swete!
His forheed dropped as a stillatorie, 580

Were ful of plantayne and of paritorie
And whan that he was come, he gan to
crye,

"God save," quod he, "this joly com-
paignye!"

Faste have I priked," quod he, "for youre
sake,

By cause that I wolde yow atake, 585
To riden in this myrie compaignye "

His yeman eek was ful of curteisye,
And seyde, "Sires, now in the morwe-tyde

Out of youre hostelrie I saugh yow ryde,
And warned heer my lord and my sov-
erayn, 590

Which that to ryden with yow is ful fayn,
For his desport, he loveth dalaunce "

"Freend, for thy warnyng God yeve
thee good chaunce!"

Thanne seydeoure Hoost, "for certain it
wolde seme

Thy lord were wys, and so I may wel
deme 595

He is ful jocunde also, dar I leye!
Can he oght telle a myrie tale or tweye,

With which he glade may this com-
paignye?"

"Who, sire? my lord? ye, ye, withouten
 lye,
 He kan of murthe and eek of joltee 600
 Nat but ynough, also, sire, trusteth me,
 And ye hym knewe as wel as do I,
 Ye wolde wondre how wel and craftly
 He koude werke, and that in sondry wise
 He hath take on hym many a greet em-
 prise, 605
 Which were ful hard for any that is heere
 To brynge aboute, but they of hym it leere
 As hoonly as he rit amonges yow,
 If ye hym knewe, it wolde be for youre
 prow
 Ye wolde nat forgoon his aqueynt-
 aunce 610
 For muchel good, I dar leye in balaunce
 Al that I have in my possessioun
 He is a man of heigh discrecioun,
 I warne yow wel, he is a passyng man "
 "Wel," quod oure Hoost, "I pray thee,
 tel me than, 615
 Is he a clerk, or noon? telle what he is "
 "Nay, he is gretter than a clerk, ywis,"
 Seyde this Yeman, "and in wordes fewe,
 Hoost, of his craft somewhat I wol yow
 shewe
 I seye, my lord kan swich subtil-
 itee — 620
 But al his craft ye may nat wite at me,
 And somewhat helpe I yet to his wirk-
 yng —
 That al this ground on which we been
 rydyng,
 Til that we come to Caunterbury toun,
 He koude al clene turne it up-so-doun, 625
 And pave it al of silver and of gold "
 And when this Yeman hadde this tale
 ytold
 Unto oure Hoost, he seyde, "*Benedictee!*
 This thyng is wonder merveillous to me,
 Syn that thy lord is of so heigh prudence,
 By cause of which men sholde hym rev-
 erence, 631
 That of his worshipe rekketh he so lite
 His overslope nys nat worth a myte,
 As in effect, to hym, so moot I go!
 It is al budy and totore also 635
 Why is thy lord so sluttish, I the preye,
 And is of power bettre clooth to beye,
 If that his dede accorde with thy speche?
 Telle me that, and tha^t I thee buseche "

"Why?" quod this Yeman, "wherto
 axe ye me? 640
 God help me so, for he shal nevere thee!
 (But I wol nat avowe that I seye,
 And therefore keeppe it secree, I yow preye)
 He is to wys, in feith, as I bleeve
 That that is overdoon, it wol nat preeve
 Aright, as clerkes seyn, it is a vice 646
 Wherefore in that I holde hym lewed and
 nyce
 For when a man hath over-greet a wit,
 Ful oft hym happeth to mysusen it
 So dooth my lord, and that me greveth
 soore, 650
 God it amende! I kan sey yow namoore "
 "Ther-of no fors, good Yeman," quod
 oure Hoost,
 "Syn of the konnyng of thy lord thow
 woost,
 Telle how he dooth, I pray thee hertely,
 Syn that he is so crafty and so sly 655
 Where dwelle ye, if it to telle be?"
 "In the suburbes of a toun," quod he,
 "Lurkyng in hernes and in lanes blynde
 Whereas thise robbours and thise theves by
 kynde
 Holden hir pryvee fereful residence, 660
 As they that dar nat shewen hir presence,
 So faren we, if I shal seye the sothe "
 "Now," quod oure Hoost, "yt lat me
 talke to the
 Why artow so discoloured of thy face?"
 "Peter!" quod he, "God yeve it harde
 grace, 665
 I am so used in the fyr to blowe
 That it hath chaunged my colour, I trowe
 I am nat wont in no mirour to prie,
 But swynke soore and lerne multiple
 We blondren evere and pouren in the
 fir, 670
 And for al that we falle of oure desir,
 For evere we lakken oure conclusioun
 To muchel folk we doon illusoun,
 And borwe gold, be it a pound or two, 674
 Or ten, or twelve, or manye sommes mo,
 And make hem wenen, at the leeste weye,
 That of a pound we koude make tweye
 Yet is it fals, but ay we han good hope
 It for to doon, and after it we grope
 But that science is so fer us biforn, 680
 We mowen nat, although we hadden it
 sworn,

It overtake, it slit away so faste
 It wole us maken beggers atte laste "
 Whil this Yeman was thus in his talkyng,
 This Chanoun drough hym neer, and
 herde al thyng 685
 Which that this Yeman spak, for sus-
 pecioun
 Of mennes speche evere hadde this
 Chanoun
 For Catoun seith that he that guilty is
 Demeth alle thyng be spoke of hym, ywis
 That was the cause he gan so ny hym
 drawe 690
 To his Yeman, to herknen al his sawe
 And thus he seyde unto his Yeman tho
 "Hoold thou thy pees, and spek no wordes
 mo,
 For if thou do, thou shalt it deere abyde
 Thou sclaudrest me heere in this com-
 paignye, 695
 And eek discoverest that thou sholdest
 hyde "
 "Ye," quod oure Hoost, "telle on, what
 so bityde
 Of al his thretyng rekke nat a myte"
 ' In feith," quod he, "namoore I do but
 lyte "

And whan this Chanon saugh it wolde
 nat bee, 700
 But his Yeman wolde telle his pryvetee,
 He fledde away for verray sorwe and
 shame
 "A' quod the Yeman, "heere shal
 arise game,
 Al that I kan anon now wol I telle
 Syn he is goon, the foule feend hym
 quelle! 705
 For nevere heerafter wol I with hym
 meete
 For peny ne for pound, I yow biheete
 He that me broghte first unto that game,
 Er that he dye, sorwe have he and shame!
 For it is ernest to me, by my feith, 710
 That feele I wel, what so any man seith
 And yet, for al my smert and al my
 grief,
 For al my sorwe, labour, and meschief,
 I koude nevere leve it in no wise
 Now wolde God my wit myghte suffise 715
 To tellen al that longeth to that art!
 But natheles yow wol I tellen part
 Syn that my lord is goon, I wol nat spare
 Swich thyng as that I knowe, I wol declare

Heere endeth the Prologe of the Chanouns Yemannes Tale

THE CANON'S YEOMAN'S TALE

Heere bigynneth the Chanouns Yeman his Tale

[*Prima Pars*]

With this Chanoun I dwelt have seven
 yeer, 720
 And of his science am I never the neer
 Al that I hadde I have lost therby,
 And, God woot, so hath many mo than I
 Ther I was wont to be right fressh and gay
 Of clothyng and of oother good array, 725
 Now may I were an hose upon myn heed,
 And wher my colour was bothe fressh and
 reed,
 Now is it wan and of a leden hewe —
 Whoso it useth, soore shal he rewel —
 And of my swynk yet blered is myn
 ye 730

Lo! which advantage is to multiple!
 That slydyng science hath me maad so
 bare
 That I have no good, wher that evere I
 fare,
 And yet I am endetted so therby,
 Of gold that I have borwed, trewely, 735
 That whil I lyve I shal it quite nevere
 Lat every man be war by me for evere!
 What maner man that casteth hym therto,
 If he continue, I holde his thrift ydo
 For so helpe me God, therby shal he nat
 wyne, 740
 But empte his purs, and make his wittes
 thynne

And whan he, thurgh his madnesse and
folye,

Hath lost his owene good thurgh jupartye,
Thanne he exciteth oother folk therto,
To lesen hir good, as he hymself hath do
For unto shrewes joye it is and ese 746
To have hir felawes in peyne and disece
Thus was I ones lerned of a clerk
Of that no charge, I wol speke of oure
werk

Whan we been there as we shul exer-
cise 750

Oure elyvysse craft, we semen wonder
wise,
Oure termes been so clerical and so
queynte

I blowe the fir til that myn herte feynte
What sholde I tellen ech proporcion
Of thynges whiche that we werche
upon— 755

As on fyve or sixe ounces, may wel be,
Of silver, or som oother quantitee—
And biseye me to telle yow the names
Of orpyment, brent bones, iren squames,
That into poudre grounden been ful
smaal, 760

And in an erthen pot how put is al,
And salt yput in, and also papeer,
Bifore these poudres that I speke of heer,
And wel ycovered with a lampe of glas,
And muchel oother thyng which that
ther was, 765

And of the pot and glasses enlutyng,
That of the eyr myghte passe out no-
thyng,

And of the esy fir, and smart also,
Which that was maad, and of the care
and wo

That we hadde in oure matires sublym-
yng, 770

And in amalgamyng and calcenyng
Of quyksilver, yclept mercurie crude?
For alle oure sleightes we kan nat conclude
Oure orpyment and sublymed mercurie,
Oure grounden litarge eek on the por-
fure, 775

Of ech of these of ounces a certeyn—
Noght helpeth us, oure labour is in veyn
Ne eek oure spiritres ascencioun,
Ne oure materes that lyen al fix adoun,
Mowe in oure werkyng no thyng us
savalle, 780

For lost is al oure labour and travaille,
And al the cost, a twenty devel waye,
Is lost also, which we upon it laye

Ther is also ful many another thyng
That is unto oure craft apertenyng 785
Though I by ordre hem nat reherce kan,
By cause that I am a lewed man,
Yet wol I telle hem as they come to mynde,
Thogh I ne kan nat sette hem in hir kynde
As boole armonyak, verdegrees, boras, 790
And sondry vessels maad of erthe and glas,
Oure urynales and oure descensorios,
Violes, crosletz, and sublymatories,
Cucurbitres and alambikes eek, 794
And othere swiche, deere ynough a leek
Nat nedeth it for to reherce hem alle,—
Watres rubifyng, and boles galle,
Arsenyk, sal armonyak, and brymstoon,
And herbes koude I telle eek many oon,
As egremoyne, valerian, and lunarie, 800
And othere swiche, if that me liste tarie,
Oure lampes brennyng bothe nyght and
day,

To brynge aboute oure purpos, if we may,
Oure fourneys eek of calcinacioun,
And of watres albificacioun 805
Unlekked lym, chalk, and gleyre of an ey,
Poudres diverse, assches, donge, pisse, and
cley,

Cered pokkets, sal peter, vitrole,
And diverse fires maad of wode and cole,
Sal tartre, alkaly, and sal preparat, 810
And combust materes and coagulat,
Cley maad with hors or mannes heer, and
oille

Of tartre, alum glas, berme, wort, and
argouille,

Resalgar, and othere materes enbiblyng,
And eek of oure materes encorpyryng, 815
And of oure silver citrinacioun,
Oure cementyng and fermentacioun,
Oure yngottes, testes, and many mo

I wol yow telle, as was me taught also,
The foure spiritres and the bodies sevene,
By ordre, as ofte I herde my lord hem
nevene 821

The firste spirit quyksilver called is,
The seconde orpyment, the thridde, ywis,
Sal armonyak, and the ferthe brymstoon
The bodyes sevene eek, lo! hem heere
anoon 825

Sol gold is, and Luna silver we threpe,

Mars iren, Mercurie quyksilver we clepe,
Saturnus leed, and Juppiter is tyn,
And Venus copier, by my fader kyn!

This cursed craft whoso wole excercise, 830

He shal no good han that hym may suffice,
For al the good he spendeth therabout
He lese shal, therof have I no doute

Whoso that listeth outhen his folie,
Lat hym come forth and lerne multiplie 835

And every man that oght hath in his cofre,
Lat hym appiere, and waxe a philosophre
Ascaunce that craft is so light to leere?
Nay, nay, God woot, al be he monk or frere,

Preest or chanoun, or any oother wyght,
Though he sitte at his book bothe day and nyght 841

In lernyng of this elvysshe nyce loore,
Al is in veyn, and parde! muchel moore
To lerne a lewed man this subtiltee —

Fy! spek nat therof for it wol nat bee, 845
And konne he letterure, or konne he noon,
As in effect, he shal fynde it al oon
For bothe two, by my savacioun,
Concluden in multiplicacioun

Ylike wel, when they han al ydo, 850
This is to seyn, they failen bothe two

Yet forgat I to maken rehersaille
Of watres corosis, and of lymaille,
And of bodes mollificacioun,
And also of hire induracioun, 855

Oilles, ablucions, and metal fusible, —
To tellen al wolde passen any bible

That owher is, wherfore, as for the beste,
Of alle these names now wol I me reste
For, as I trowe, I have yow toold ynowe
To reyse a feend, al looke he never so rowe 861

A! nay! lat be, the philosophres stoon,
Elixer clept, we sechen faste echoon,
For hadde we hym, thanne were we siker ynow

But unio God of hevene I make avow, 865
For al our craft, when we han al ydo,
And al oure sleighte, he wol nat come us to
He hath ymaad us spenden muchel good,
For sorwe of which almost we waxen wood, 869

But that good hope crepeth in oure herte,
Supposynge evere, though we sore smerte,

To be releevd by hym afterward
Swich supposyng and hope is sharp and hard,

I warne yow wel, it is to seken evere
That futur temps hath maad men to dissevere, 875

In trust therof, from al that evere they hadde

Yet of that art they kan nat waxen sadde,
For unto hem it is a bitter sweete, —
So semeth it, — for nadde they but a sheete,

Which that they myghte wrappe hem inne a-nyght, 880

And a brat to walken inne by daylyght,
They wolde hem selle and spenden on this craft

They kan nat stynte til no thyng be laft
And everemoore, where that evere they goon,

Men may hem knowe by smel of brymstoon 885

For al the world they stynken as a goot,
Hir savour is so rammyssh and so hoot
That though a man from hem a mile be,
The savour wole infecte hym, trusteth me
And thus by smel, and by threedbare array, 890

If that men liste, this folk they knowe may
And if a man wole aske hem pryvely
Why they been clothed so unthrifly,
They right anon wol rownen in his ere,
And seyn that if that they espied were, 895
Men wolde hem slee by cause of hir science
Lo, thus this folk bitrayen innocence!

Passe over thus, I go my tale unto
Er that the pot be on the fir ydo,
Of metals with a certeyn quantitee, 900
My lord hem tempreth, and no man but he —

Now he is goon, I dar seyn boldely —
For, as men seyn, he kan doon craftly
Algate I woot wel he hath swich a name,
And yet ful ofte he renneth in a blame 905

And wite ye how? ful ofte it happeth so,
The pot tobreketh, and farewel, al is go!
These metals been of so greet violence,
Oure walles mowe nat make hem resistence,
But if they weren wrought of lym and stoon, 910

They percen so, and thurgh the wal they goon

And somme of hem synken into the
ground —

Thus han we lost by tymes many a
pound —

And somme are scatered al the floor aboute,
Somme lepe into the roof Withouten
doute, 915

Though that the feend noght in oure sighte
hym shewe,

I trowe he with us be, that ilke shrewe!
In helle, where that he lord is and sire,
Nis ther moore wo, ne moore rancour ne ire
Whan that oure pot is broke, as I have
sayd, 920

Every man chit, and halt hym yvele apayd
Somme seyde it was long on the fir
makyng,

Somme seyde nay, it was on the blow-
yng, —

Thanne was I fered, for that was myn
office

“Straw!” quod the thridde, “ye been
lewed and nyce 925

It was nat tempred as it oghte be”

“Nay,” quod the fourthe, “stynt and
herkne me

By cause oure fir ne was nat maad of beech,
That is the cause, and oother noon, so
thee’ch!”

I kan nat telle wheron it was long, 930
But wel I woot greet strif is us among

“What,” quod my lord, “ther is na-
moore to doone,

Of these perils I wol be war eftsoone
I am right siker that the pot was crased
Be as be may, be ye no thyng amased, 935
As usage is, lat swepe the floor as swithe,
Plukke up youre hertes, and beeth glad and
blithe”

The mullok on an heep ysweped was,
And on the floor ycast a canevas,
And al this mullok in a syve ythrowe, 940
And sifted, and ypiked many a throwe

“Pardee,” quod oon, “somewhat of oure
metal

Yet is ther heere, though that we han nat
al

Although this thyng myshapped have as
now,

Another tyme it may be well ynow 945
Us moste putte oure good in aventure
A marchant, pardee, may nat ay endure,

Trusteth me wel, in his prospertee
Somtyme his good is drowned in the see,
And somtyme comth it sauf unto the
londe” 950

“Pees!” quod my lord, “the nexte tyme
I wol fonde

To bryngen oure craft al in another plite,
And but I do, sires, lat me han the wite
Ther was defeaute in somewhat, wel I woot”

Another seyde the fir was over-hoot, —
But, be it hoot or coold, I dar seye this, 956
That we concluden everemoore amys.

We faille of that which that we wolden
have,

And in oure madnesse everemoore we rave
And whan we been togidres everichoon, 960
Every man semeth a Salomon

But al thyng which that shyneth as the gold
Nis nat gold, as that I have herd it told,
Ne every appul that is fair at eye

Ne is nat good, what so men clappe or crye
Right so, lo, fareth it amonges us 966

He that semeth the wiseste, by Jhesus!
Is moost fool, whan it cometh to the preef,

And he that semeth trevest is a theef
That shul ye knowe, er that I fro yow
wende, 970

By that I of my tale have maad an ende

Explicit prima pars

Et sequitur pars secunda

Ther is a chanoun of religioun
Amonges us, wolde infecte al a toun,
Thogh it as greet were as was Nynyvee,
Rome, Ahsaundre, Troye, and othere
three 975

His sleighes and his infinite falsnesse
Ther koude no man writen, as I gesse,
Though that he myghte lyve a thousand
yeer

In al this world of falschede nis his peer,
For in his termes he wol hym so wynde,
And speke his wordes in so sly a kynde, 981
Whanne he commune shal with any wight,
That he wol make hym doten anonright,
But it a feend be, as hymselfen is

Ful many a man hath he bigiled er this, 985
And wole, if that he lyve may a while,
And yet men ride and goon ful many a mile
Hym for to seke and have his aqueyn-
taunce,

Noght knowynge of .us false governaunce
And if yow list to yeve me audience, 990
I wol it tellen heere in youre presence

But worshipful chanons religious,
Ne demeth nat that I sclandre youre hous,
Although that my tale of a chanoun bee
Of every ordre som shrewe is, pardee, 995
And God forbode that al a compaignye
Sholde rewre o singuleer mannes folye
To sclandre yow is no thyng myn entente,
But to correcten that is mys I mente
This tale was nat oonly toold for yow, 1000
But eek for othere mo, ye woot wel how
That among Cristes apostelles twelve
Thei nas no travtoure but Judas hymselfe
Thanne why sholde al the remenant have a
blame

That giltyes were? By yow I seye the
same, 1005

Save oonly this, if ye wol herkne me
If any Judas in youre covent be,
Remoeveth hym bitymes, I yow rede,
If shame or los may causen any drede
And beeth no thyng displesed, I yow
preye, 1010

But in this cas herkneth what I shal seye
In Londoun was a preest, an annueleer,
That therinne dwelled hadde many a yeer,
Which was so plesaunt and so servysable
Unto the wyf, where as he was at table,
That she wolde suffre hym no thyng for to
paye 1015

For bord ne clothyng, wente he never so
gaye,

And spendyng silver hadde he right ynow
Therof no fors, I wol procede as now,
And telle forth my tale of the chanoun 1020
That broghte this preest to confusioun

This false chanon cam upon a day
Unto this preestes chambre, wher he lay,
Bisechyng hym to lene hym a certeyn
Of gold, and he wolde quite it hym ageyn
"Leene me a marc," quod he, "but dayes
three, 1026

And at my day I wol it quiten thee
And if so be that thow me fynde fals,
Another day do hange me by the hals!"

This preest hym took a marc, and that
as swithe, 1030

And this chanoun hym thanked ofte sithe,
And took his leve, and wente forth his
weye,

And at the thridde day broghte his moneye,
And to the preest he took his gold agayn,
Wherof this preest was wonder glad and
fayn 1035

"Certes," quod he, "no thyng anyoeth
me

To lene a man a noble, or two, or thre,
Or what thyng were in my possessioun,
Whan he so trewe is of condicioun
That in no wise he breke wole his day, 1040
To swich a man I kan never seye nay"

"What!" quod this chanoun, "sholde I be
untrewe?"

Nay, that were thvng yfallen al of newe
Trouthe is a thyng that I wol evere kepe
Unto that day in which that I shal crepe
Into my grave, and ellis God forbode 1045
Bileveth this as siker as your Crede
God thanke I, and in good tyme be it sayd,
That ther was nevere man yet yvele apayd
For gold ne silver that he to me lente, 1050
Ne nevere faldhede in myn herte I mente
And sire," quod he, "now of my pryvetee,
Syn ye so goodlich han been unto me,
And kithed to me so greet gentillesse
Somwhat to quyte with youre kyndenesse
I wol yow shewe, and if yow list to leere,
I wol yow teche pleynly the manere 1057
How I kan werken in philosophie
Taketh good heede, ye shul wel seen at ye
That I wol doon a maistrie er I go" 1060

"Ye," quod the preest, "ye, sire, and
wol ye so?"

Marie! therof I pray yow hertely"

"At youre comandement, sire, trewely,"
Quod the chanoun, "and ellis God for-
beede!"

Loo, how this thief koude his service
beede! 1065

Ful sooth it is that swich profred servyse
Stynketh, as witnessen thise olde wyse,
And that ful soone I wol it verifie
In this chanoun, roote of al trecherie,
That everemoore deht hath and glad-
nesse — 1070

Swiche feendly thoughtes in his herte im-
presse —

How Cristes peple he may to meschief
brynge

God kepe us from his false dissymulyng!
Noght waste this preest with whom that
he delte,

Ne of his harm comynge he no thyng felte
O sely preest! o sely innocent! 1076

With coveteise anon thou shalt be blent!
O gracelees, ful blynd is thy conceerte,
No thyng ne artow war of the deceite
Which that this fox yshapen hath to thee!
His wily wrenches thou ne mayst nat flee
Wherefore, to go to the conclusion, 1082
That refereth to thy confusion,
Unhappy man, anon I wol me hye
To tellen thyn unwit and thy folye, 1085
And eek the falsnesse of that oother
wrecche,

As ferforth as that my konnyng wol
strecche

This chanon was my lord, ye wolden
weene?

Sire hoost, in feith, and by the hevenes
queene,

It was another chanoun, and nat hee, 1090
That kan an hundred foold moore subtiltee
He hath bitrayed folkes many tyme,
Of his falsnesse it dulleth me to ryme
Evere whan that I speke of his falskede,
For shame of hym my chekes wexen rede
Algates they bigynnen for to glowe, 1096
For reednesse have I noon, right wel I
knowe,

In my visage, for fumes diverse
Of metals, whiche ye han herd me reherce,
Consumed and wasted han my reednesse
Now taak heede of this chanons cursed-
nesse! 1101

"Sire," quod he to the preest, "lat youre
man gon

For quyksilver, that we it hadde anon,
And lat hym bryngen ounces two or three,
And whan he comth, as faste shal ye see
A wonder thyng, which ye saugh nevere er
this " 1106

"Sire," quod the preest, "it shal be doon,
ywis "

He bad his servant fecchen hym this thyng,
And he al redy was at his biddyng,
And wente hym forth, and cam anon
agayn 1110

With this quyksilver, shortly for to sayn,
And took this ounces thre to the chanoun,
And he hem leyde faire and wel adoun,
And bad the servant coles for to brynge,
That he anon myghte go to his werkynge
The coles right anon weren yfet, 1116

And this chanoun took out a crosselet
Of his bosom, and shewed it to the preest
"This instrument," quod he, "which that
thou seest,

Taak in thyn hand, and put thyself ther-
inne 1120

Of this quyksilver an ounce, and heer bi-
gynne,

In name of Crist, to wexe a filosofre
Ther been ful fewe to whiche I wolde profre
To shewen hem thus muche of my science
For ye shul seen heer, by experience, 1125
That this quyksilver I wol mortifye
Right in youre sighte anon, withouten lye,
And make it as good silver and as fyn
As ther is any in youre purs or myn,
Or elleswhere, and make it mallable, 1130
And elles holdeth me fals and unable
Amonges folk for evere to appeere
I have a poudre heer, that coste me deere,
Shal make al good, for it is cause of al
My konnyng, which that I yow shewen
shal 1135

Voyde youre man, and lat hym be theroute,
And shette the dore, whils we been about
Oure pryvete, that no man us espie, ¶
Whils that we werke in this filosofie ?
Al as he bad fulfilled was in dede 1140

This ilke servant anonright out yede
And his maister shette the dore anon,
And to hire labour spedily they gon

This preest, at this cursed chanons bid-
dyng,

Upon the fir anon sette this thyng, 1145
And blew the fir, and busyed hym ful faste
And this chanoun into the crosselet caste
A poudre, noot I wherof that it was
Ymaad, outhere of chalk, outhere of glas,
Or somewhat elles, was nat worth a flye, 1150
To blynde with this preest, and bad hym
hye

The coles for to couchen al above
The crosselet ' For in tokenyng I thee
love,"

Quod this chanoun, "thyne owene handes
two

Shul werche al thyng which that shal heer
be do " 1155

"Graunt mercy," quod the preest, and
was ful glad,

And couched cole as that the chanoun bad
And while he busy was, this feendly wrecche,

This false chanoun — the foule feend hym
fecche! —

Out of his bosom took a bechen cole, 1160
In which ful subtilly was maad an hole,
And therinne put was of silver lemaille
An ounce, and stopped was, withouten
faile,

This hole with wex, to kepe the lemaille in
And understandeth that this false gyn 1165
Was nat maad ther, but it was maad bi-
fore,

And othere thynges I shal tellen moore
Herafterward, whiche that he with hym
broghte

Er he cam there, hym to bigle he thoghte,
And so he dide, er that they wente atwynne,
Til he had terved hym, koude he nat
blyne 1171

It dulleth me whan that I of hym speke
On his falshede fayn wolde I me wreke,
If I wiste how, but he is heere and there,
He is so variaunt, he abit nowhere 1175

But taketh heede now, sres, for Goddes
love!

He took his cole of which I spak above,
And in his hand he baar it pryvely
And whiles the preest couched bisily
The coles, as I tolde yow er this, 1180
This chanoun seyde, "Freend, ye doon
amys

This is nat couched as it oghte be,
But soone I shal amenden it," quod he
"Now lat me medle therwith but a while,
For of yow have I pitee, by Semt Gile! 1185
Ye been right hoot, I se wel how ye swete
Have heere a clooth, and wipe away the
wete"

And whiles that the preest wiped his face,
This chanoun took his cole — with harde
grace! — 1189

And leyde it above upon the myddeward
Of the crosselet, and blew wel afterward,
Til that the coles gonne faste brenne

"Now yeve us drynke," quod the
chanoun thenne,

"As swithe al shal be wel, I undertake
Sitte we doun, and lat us myrne make" 1195
And whan that this chanounes bechen cole
Was brennt, al the lemaille out of the hole
Into the crosselet fil anon adoun,
And so it moste nedes, by resoun,
Syn it so evene aboven it couched was 1200

But therof wiste the preest nothyng, alas!
He demed alle the coles yliche good,
For of that sleighte he nothyng under-
stood

And whan this alkamystre saugh his tyme,
"Ris up," quod he, "sire preest, and
stondeth by me, 1205

And for I woot wel ingot have ye noon,
Gooth, walketh forth, and brynge us a
chalk stoon,

For I wol make it of the same shap
That is an ingot, if I may han hap
And bryngeth eek with yow a bolle or a
panne 1210

Ful of water, and ye shul se wel thanne
How thatoure busynesse shal thryve and
preeve

And yet, for ye shul han no mysbileeve
Ne wrong conceite of me in youre absence,
I ne wol nat been out of youre presence,
But go with yow, and come with yow
ageyn" 1216

The chambre dore, shortly for to seyn,
They opened and shette, and wente hir
weye

And forth with hem they carmeden the
keye,

And coome agayn withouten any delay
What sholde I tarien al the longe day? 1221
He took the chalk, and shoop it in the wise
Of an ingot, as I shal yow devyse

I seye, he took out of his owene sleeve
A teyne of silver — yvele moot he
cheeve! — 1225

Which that was nat but an ounce of
weighte

And taaketh heede now of his cursed
sleighte!

He shoop his ingot, in lengthe and in
breede

Of this teyne, withouten any drede,
So slyly that the preest it nat espide, 1230
And in his sleve agayn he gan it hide,

And fro the fir he took up his mateere,
And in th'ngot putte it with myrne cheere,
And in the water-vessel he it caste,

Whan that hym luste, and bad the preest
as faste, 1235

"Loke what ther is, put in thyn hand and
grope

Thow fynde shalt ther silver, as I hope
What, devel of helle! sholde it elles be?

Shaving of silver silver is, pardee!" 1239
 He putte his hand in and took up a teyne
 Of silver fyn, and glad in every veyne
 Was this preest, whan he saugh that it was
 so

"Goddess blessynge, and his moodres also,
 And alle halwes, have ye, sire chanoun,"
 Seyde the preest, "and I hir malisoun, 1245
 But, and ye vouchesauf to techen me
 This noble craft and this subtiltee,
 I wol be youre in al that evere I may"

Quod the chanoun, "Yet wol I make
 assay

The seconde tyme, that ye may taken
 heede 1250

And been expert of this, and in youre neede
 Another day assaye in myn absence
 This disciplyne and this crafty science
 Lat take another ounce," quod he tho,
 "Of quyksilver, withouten wordes mo,
 And do therwith as ye han doon er this
 With that oother, which that now silver
 is" 1257

This preest hym bisith in al that he kan
 To doon as this chanoun, this cursed man,
 Comanded hym, and faste he blew the fir,
 For to come to th'effect of his desir 1261
 And this chanon, right in the meene while,
 Al redy was this preest eft to bigle,
 And for a contenance in his hand he bar
 An holwe stikke — taak kep and be
 war! — 1265

In the ende of which an ounce, and na-
 moore,

Of silver lemalle put was, as bifore
 Was in his cole, and stopped with wex weel
 For to kepe in his lemalle every deel
 And whil this preest was in his bysynesse,
 This chanoun with his stikke gan hym
 dresse 1271

To hym anon, and his poudre caste in
 As he dide er — the devel out of his skyn
 Hym terve, I pray to God, for his falschede!
 For he was evere fals in thoght and
 dede — 1275

And with this stikke, above the crosselet,
 That was ordeyned with that false jet
 He stired the coles til relente gan
 The wex agayn the fir, as every man,
 But it a fool he, woot wel it moot nede, 1280
 And al that in the stikke was out yede,
 And in the crosselet hastily it fel

Now, goode sires, what wol ye bet than
 wel?

Whan that this preest thus was bigled
 ageyn,

Supposynge noght but treuthe, sooth to
 seyn, 1285

He was so glad that I kan nat expresse
 In no manere his myrthe and his gladnesse,
 And to the chanoun he profred eftsoone
 Body and good "Ye," quod the chanoun
 soone,

"Though poure I be, crafty thou shalt me
 fynde 1290

I warne thee, yet is ther moore bihynde
 Is ther any coper herinne?" seyde he

"Ye," quod the preest, "sure, I trowe we'
 ther be"

"Elles go bye us som, and that as swithe,
 Now, goode sure, go forth thy wey and hy
 the" 1295

He wente his wey, and with the coper
 cam,

And this chanon it in his handes nam,
 And of that coper weyed out but an ounce

Al to symple is my tonge to pronouce,
 As ministre of my wit, the doublenesse 1300
 Of this chanoun, roote of alle cursednesse!
 He semed frendly to hem that knewe hym
 noght,

But he was feendly bothe in werk and
 thoght

It weerieth me to telle of his falsnesse,
 And natheles yet wol I it expresse, 1305
 To th'entente that men may be war therby,
 And for noon oother cause, trewely

He putte this ounce of coper in the
 crosselet,

And on the fir as swithe he hath it set,
 And caste in poudre, and made the preest
 to blowe, 1310

And in his werkynge for to stoupe lowe,
 As he dide er, — and al nas but a jape,
 Right as hym liste, the preest he made his
 ape!

And afterward in the ingot he it caste,
 And in the panne putte it at the laste 1315
 Of water, and in he putte his owene hand,
 And in his sleve (as ye biforen-hand
 Herde me telle) he hadde a silver teyne
 He silyly took it out, this cursed heyne,
 Unwityng this preest of his false craft, 1320
 And in the pannes botme he hath it left,

And in the water rombled to and fro,
 And wonder pryvely took up also
 The coper teyne, noght knowynge this
 preest,

And hidde it, and hym hente by the breest,
 And to hym spak, and thus seyde in his
 game 1326

"Stoupeth adoun, by God, ye be to blame!
 Helpeth me now, as I dide yow whileer,
 Putte in youre hand, and looketh what is
 theer "

This preest took up this silver teyne
 anon, 1330
 And thanne seyde the chanoun, "Lat us
 gon

With this thre teynes, whiche that we han
 wrought,

To som goldsmyth, and wite if they been
 oght

For, by my feith, I nolde, for myn hood,
 But if that they were silver fyn and good,
 And that as swithe preeved it shal bee "

Unto the goldsmyth with this teynes
 thre 1337

They wente, and putte this teynes in assay
 To fir and hamer, myghte no man seye nay,
 But that they weren as hem oghte be 1340

This sotted preest, who was gladder than
 he?

Was nevere brid gladder agayn the day,
 Ne nyghtyngale, in the sesoun of May,
 Was nevere noon that luste bet to synge,
 Ne lady lustier in carolynges, 1345

Or for to speke of love and wommanhede,
 Ne knyght in armes to doon an hardy dede,
 To stonden in grace of his lady deere,
 Than hadde this preest this soory craft to
 leere

And to the chanoun thus he spak and
 seyde 1350

"For love of God, that for us alle deyde,
 And as I may deserve it unto yow,
 What shal this receite coste? telleth now?"

"By oure Lady," quod this chanon, "it
 is deere,

I warne yow wel, for save I and a frere, 1355
 In Engelond ther kan no man it make "

"No fors," quod he, "now, sire, for
 Goddes sake,

What shal I paye? telleth me, I preye "

"Ywis," quod he, "it is ful deere, I seye
 Sire, at o word, if that thee list it have, 1360

Ye shul paye fourty pound, so God me
 save!

And nere the freendshipe that ye dide er
 this

To me, ye sholde paye moore, ywis "

This preest the somme of fourty pound
 anon

Of nobles fette, and took hem everichon
 To this chanoun, for this ilke receite 1366

Al his werkyng nas but fraude and deceite
 "Sire preest," he seyde, "I kepe han no
 loos

Of my craft, for I wolde it kept were cloos,
 And, as ye love me, kepeth it secrete 1370

For, and men knewen al my soultree,
 By God, they wolden han so greet envye

To me, by cause of my philosophye,
 I sholde be deed, ther were noon oother
 weye "

"God it forbeede," quod the preest,
 "what sey ye? 1375

Yet hadde I leverer spenden al the good
 Which that I have, and elles wexe I wood,
 Than that ye sholden falle in swich mes-
 cheef "

"For youre good wyl, sire, have ye right
 good preef,"

Quod the chanoun, "and farwel, grant
 mercy!" 1380

He wente his wey, and never the preest
 hym sy

After that day, and whan that this preest
 shoolde

Maken assay, at swich tyme as he wolde,
 Of this receit, farwel! it wolde nat be

Lo, thus byjaped and bigiled was he! 1385
 Thus maketh he his introduccioun,

To bryngre folk to hir destruccioun
 Considereth, sires, how that, in ech
 estaat,

Bitwixe men and gold ther is debaat
 So ferforth that unnethes is ther noon 1390

This multiplying blent so many oon
 That in good feith I trowe that it bee

The cause grettest of swich scarsetee
 Philosophres speken so mystly

In this craft that men kan nat come
 therby, 1395

For any wit that men han now-a-dayes
 They mowe wel chiteren as doon these
 jayes,

And in hir termes sette hir lust and peyne,

But to hir purpos shul they nevere atteyne
A man may lightly lerne, if he have aught,
To multiplie, and brynge his good to
naught! 1401

Lo! swich a lucre is in this lusty game,
A mannes myrthe it wol turne unto grame,
And empten also grete and hevye purses,
And maken folk for to purchacen curses
Of hem that han hir good therto ylent 1406
O! fy, for shame! they that han been brent,
Allas! kan they nat flee the fires heete?
Ye that it use, I rede ye it leete,
Lest ye lese al, for bet than nevere is late
Nevere to thrvve were to long a date 1411
Though ye prolle ay, ye shul it nevere fynde
Ye been as boold as is Bayard the blynde,
That blondreth forth, and peril casteth
noon

He is as boold to renne agayn a stoon 1415
As for to goon bisides in the weye
So faren ye that multiplie, I seye
If that youre eyen kan nat seen aright,
Looke that youre mynde lakke noght his
sight

For though ye looken never so brode and
stare, 1420

Ye shul nothyng wynne on that chaffare,
But wasten al that ye may rape and renne
Withdraweth the fir, lest it to faste brenne,
Medleth namoore with that art, I mene,
For if ye doon, youre thrift is goon ful
clene 1425

And right as swithe I wol yow tellen heere
What filosofres seyn in this mateere

Lo, thus seith Arnold of the Newe Toun,
As his Rosarie maketh mencion,
He seith right thus, withouten any lye
"Ther may no man mercurie mortifie 1431
But it be with his brother knowlechyng"
How that he which that first seyde this
thyng

Of filosofres fader was, Hermes —
He seith how that the dragon, doutelees,
Ne dyeth nat, but if that he be slayn 1436
With his brother, and that is for to sayn,
By the dragon, Mercurie, and noon oother
He understood, and brymstoon by his
brother,

That out of Sol and Luna were ydrawe
"And therefore," seyde he, — taak heede to
my sawe — 1441

"Lat no man bisye hym this art for to
seche,

But if that he th'entencion and speche
Of filosofres understonde kan,
And if he do, he is a lewed man 1445
For this science and this konnyng," quod
he,

"Is of the secree of secrees, pardee"

Also ther was a disciple of Plato,
That on a tyme seyde his maister to,
As his book Senior wol bere witnesse, 1450
And this was his demande in soothfast-
nesse

"Telle me the name of the privee stoon?"

And Plato answerde unto hym anon,
"Take the stoon that Titanos men name"
"Which is that?" quod he "Magnasia
is the same," 1455

Seyde Plato "Ye, sire, and is it thus?
This is *ignotum per ignocvus*
What is Magnasia, good sire, I yow
preye?"

"It is a water that is maad, I seye,
Of elementes foure," quod Plato 1460
"Telle me the roote, good sire," quod he
tho,

"Of that water, if it be youre wil"

"Nay, nay," quod Plato, "certein, that
I nyl

The filosofres sworn were everychoon
That they sholden discovere it unto noon,
Ne in no book it write in no manere 1466
For unto Crist it is so lief and deere
That he wol nat that it discovered bee,
But where it liketh to his detee
Men for t'enspire, and eek for to deffende
Whom that hym liketh, lo, this is the
ende" 1471

Thanne conclude I thus, sith that God
of hevene

Ne wil nat that the filosofres nevene
How that a man shal come unto this stoon,
I rede, as for the beste, lete it goon 1475
For whoso maketh God his adversarie,
As for to werken any thyng in contrarie
Of his wil, certes, never shal he thrvve,
Thogh that he multiplie terme of his lyve
And there a poynt, for ended is my tale
God sende every trewe man boote of his
bale! Amen 1481

FRAGMENT IX (GROUP H)

THE MANCIPLE'S PROLOGUE

Heere folweth the Prologe of the Maunciples Tale

Woot ye nat where ther stant a litel toun
Which that ycleped is Bobbe-up-and-doun,
Under the Blee, in Caunterbury weye?
Ther gan oure Hooste for to jape and pleye,
And seyde, "Sires, what! Dun is in the
myre!" 5

Is ther no man, for preyere ne for hyre,
That wole awake oure felawe al bihynde?
A theef myghte hym ful lightly robbe and
bynde

See how he nappeth! see how, for cokkes
bones,

That he wol falle fro his hors atones! 10
Is that a cook of Londoun, with mes-
chaunce?

Do hym come forth, he knoweth his pen-
aunce,

For he shal telle a tale, by my fey,
Although it be nat worth a botel hey
Awake, thou Cook," quod he, "God yeve
thee sorwe!" 15

What eyleth thee to slepe by the morwe?
Hastow had fleen al nyght, or artow
dronke?

Or hastow with som quene al nyght
yswonke,

So that thow mayst nat holden up thyn
heed?"

This Cook, that was ful pale and no
thyng reed, 20

Seyde to oure Hoost, "So God my soule
blesse,

As ther is falle on me swich hevynesse,
Noot I nat why, that me were levere slepe
Than the beste galon wyn in Chepe "

"Wel," quod the Maunciple, "if it may
doon ese 25

To thee, sere Cook, and to no wight dis-
plese,

Which that heere rideth in this compaignye,
And that oure Hoost wole, of his curteisye,
I wol as now excuse thee of thy tale

For, in good feith, thy visage is ful pale, 30
Thyne eyen daswen eek, as that me thynk-
eth,

And, wel I woot, thy breeth ful soure
stynketh,

That sheweth wel thou art nat wel disposed
Of me, certeyn, thou shalt nat been
yglosed 34

See how he ganeth, lo! this dronken wight,
As though he wolde swolwe us anonright
Hoold cloos thy mouth, man, by thy fader
kyn!

The devel of helle sette his foot thern!
Thy cursed breeth infecte wole us alle
Fy, stynkyng swyn! fy, foule moote thee
falle! 40

A! taketh heede, sires, of this lusty man
Now, sweete sire, wol ye justen atte fan?
Therto me thynketh ye been wel yshape!
I trowe that ye dronken han wyn ape,
And that is whan men pleyen with a
straw " 45

And with this speche the Cook wax wrooth
and wraw,

And on the Manciple he gan nodde faste
For lakke of speche, and doun the hors
hym caste,

Where as he lay, til that men hym up took
This was a fair chyvachee of a cook! 50
Allas! he nadde holde hym by his ladel!

And er that he agayn were in his sadel,
Ther was greet showvyng bothe to and fro
To lifte hym up, and muchel care and wo,
So unweedly was this sory palled goost 55
And to the Manciple thanne spak oure
Hoost

"By cause drynke hath dominacioun
Upon this man, by my savacioun,
I trowe he lewedly wolde telle his tale
For, were it wyn, or oold or moysty ale 60
That he hath dronke, he speketh in his
nose,

And fneseth faste, and eek he hath the pose
 He hath also to do moore than ynough
 To kepen hym and his capul out of the
 slough,

And if he falle from his capul eftsoone, 65
 Thanne shal we alle have ynogh to doone,
 In lifyng up his hevly dronken cors
 Telle on thy tale, of hym make I no fors

But yet, Manciple, in feith thou art to
 nyce,

Thus openly repreve hym of his vice 70
 Another day he wole, peraventure,
 Reclayme thee and bryngte thee to lure,
 I meene, he speke wole of smale thynges,
 As for to pynchen at thy rekenynges

That were nat honest, if it cam to preef " 75
 "No," quod the Manciple, "that were
 a greet mescheef'

So myghte he lightly bryngte me in the
 snare

Yet hadde I levere payen for the mare
 Which he rit on, than he sholde with me
 stryve

I wol nat wratthen hym, also moot I
 thryve! 80

That that I spak, I seyde it in my bourde
 And wite ye what? I have heer in a
 gourde

A draghte of wyn, ye, of a ripe grape,
 And right anon ye shul seen a good jape
 This Cook shal drynke therof, if I may 85
 Up peyne of deeth, he wol nat seye me nay "

And certeynly, to tellen as it was,
 Of this vessel the Cook drank faste, allas!
 What neded hym? he drank ynough bifore
 And whan he hadde pouped in this horn, 90
 To the Manciple he took the gourde agayn,
 And of that drynke the Cook was wonder
 fayn,

And thanked hym in swich wise as he
 koude

Thanne ganoure Hoost to laughen
 wonder loude,

And seyde, "I se wel it is necessarie, 95
 Where that we goon, good drynke we with
 us carie,

For that wol turne rancour and disece
 T'acord and love, and many a wrong apese

O thou Bacus, yblessed be thy name,
 That so kanst turnen earnest into game! 100
 Worshipe and thank be to thy detee!

Of that mateere ye gete namoure of me
 Telle on thy tale, Manciple, I thee preye "
 "Wel, sire," quod he, "now herkneht
 what I seye "

THE MANCIPLE'S TALE

Heere bigynneth the Maunciples Tale of the Crowe

Whan Phebus dwelled heere in this
 erthe adoun, 105

As olde bookes maken mencion,
 He was the mooste lusty bachiler
 In al this world, and eek the beste archer
 He slow Phytoun, the serpent, as he lay
 Slepynge agayn the sonne upon a day, 110
 And many another noble worthy dede
 He with his bowe wroghte, as men may
 rede

Pleyen he koude on every mynstralcie,
 And syngen, that it was a melodie
 To heeren of his cleere voys the soun 115
 Certes the kyng of Thebes, Amphion,
 That with his syngyng walled that citee,
 Koude nevere syngen half so wel as hee

Therto he was the semelheste man
 That is or was, sith that the world bigan
 What nedeth it his fetures to discryve? 121
 For in this world was noon so fair on-lyve
 He was therwith fulfid of gentillesse,
 Of honour, and of parfit worthynesse

This Phebus, that was flour of bachulrie,
 As wel in fredom as in chivalrie, 126
 For his desport, in signe eek of victorie
 Of Phytoun, so as telleth us the storie,
 Was wont to beren in his hand a bowe

Now hadde this Phebus in his hous a
 crowe 130

Which in a cage he fostred many a day,
 And taughte it speken, as men teche a jay
 Whit was this crowe as is a snow-whit swan,

And countrefete the speche of every man
 He koude, whan he sholde telle a tale 135
 Therwith in al this world no nyghtyngale
 Ne koude, by an hondred thousand deel,
 Syngen so wonder myrly and weel

Now hadde this Phebus in his hous a wyf
 Which that he lovede moore than his lyf, 140
 And nyght and day dide evere his diligence
 Hir for to plesse, and doon hire reverence,
 Save oonly, if the sothe that I shal sayn,
 Jalous he was, and wolde have kept hire
 fayn

For hym were looth byjaped for to be, 145
 And so is every wight in swich degree,
 But al in ydel, for it availleth nocht
 A good wyf, that is clene of werk and
 thought,

Sholde nat been kept in noon awayt, cer-
 tain,
 And trewely, the labour is in vayn 150
 To kepe a shrewe, for it wol nat bee
 Thus holde I for a verray nyceete,
 To spille labour for to kepe wyves
 Thus writen olde clerkes in hir lyves

But now to purpos, as I first bigan 155
 This worthy Phebus dooth al that he kan
 To plesen hire, wenyng for swich plesaunce,
 And for his manhede and his governaunce,
 That no man sholde han put hym from hir
 grace

But God it woot, ther may no man em-
 brace 160

As to destreyne a thyng which that nature
 Hath natureelly set in a creature

Taak any bryd, and put it in a cage,
 And do al thyn entente and thy courage
 To fostre it tendrely with mete and drynke
 Of alle deynteas that thou kanst bithynke,
 And keep it al so clenly as thou may, 167
 Although his cage of gold be never so gay,
 Yet hath this brid, by twenty thousand
 foold,

Levere in a forest, that is rude and coold,
 Goon ete wormes and swich wretched-
 nesse 171

For evere this brid wol doon his bysnesse
 To escape out of his cage, yif he may
 His libertee this brid desureth ay

Lat take a cat, and fostre hym wel with
 milk 175
 And tendre flessh, and make his couche of
 silk,

And lat hym seen a mous go by the wal,
 Anon he weyveth milk and flessh and al,
 And every deyntee that is in that hous,
 Swich appetit hath he to ete a mous 180
 Lo, heere hath lust his dominacioun,
 And appetit fleemeth discrecioun

A she-wolf hath also a vileyns kynde
 The lewedeeste wolf that she may fynde,
 Or leest of reputacioun, wol she take, 185
 In tyme whan hir lust to han a make

Alle thise ensamples speke I by thise
 men

That been untrewes, and nothyng by wom-
 men

For men han evere a likerous appetit
 On lower thyng to parfourne hire deht 190
 Than on hire wyves, be they never so faire,
 Ne never so trewe, ne so debonaire
 Flessh is so newefangel, with meschaunce,
 That we ne konne in nothyng han ples-
 saunce

That sowneth into vertu any while 195
 This Phebus, which that thoughte upon
 no gile,

Deceyved was, for al his jolitee
 For under hym another hadde shee,
 A man of litel reputacioun,
 Nat worth to Phebus in comparisoun 200
 The moore harm is, it happeth ofte so,
 Of which ther cometh muchel harm and wo

And so bifel, whan Phebus was absent,
 His wyf anon hath for hir lemman sent
 Hir lemman? Certes, this is a knavyssh
 speche! 205

Forveveth it me, and that I yow biseche
 The wise Plato seith, as ye may rede,
 The word moot nede accorde with the dede
 If men shal telle proprely a thyng, 209
 The wora moot cosyne be to the werkyng
 I am a boystous man, right thus seye I,
 Ther nys no difference, trewely
 Bitwixe a wyf that is of heigh degree,
 If of hir body dishonest she bee,
 And a povre wenche, oother than this —
 If it so be they werke bothe amys — 216
 But that the gentile, in estaat above,
 She shal be cleped his lady, as in love,
 And for that oother is a povre woman,
 She shal be cleped his wenche or his lem-
 man 220

And, God it woot, myn owene deere
 brother,

Men leyen that oon as lowe as lith that
oother

Right so bitwixe a tittleles tiraunt
And an outlawe, or a thief erraunt,
The same I seye, ther is no difference 225
To Ahsaundre was toold this sentence
That, for the tirant is of gretter myght,
By force of meynee, for to sleen dounright,
And brennen hous and hoom, and make al
playn,

Lo, therefore is he cleped a capitayn, 230
And for the outlawe hath but smal meynee,
And may nat doon so greet an harm as he,
Ne brynge a contree to so greet mescheef,
Men clepen hym an outlawe or a thief
But, for I am a man nocht textueel, 235
I wol nocht telle of textes never a deel,
I wol go to my tale, as I bigan

Whan Phebus wyf had sent for hir lemman,
Anon they wroghten al hire lust volage

The white crowe, that heeng ay in the
cage, 240

Biheeld hire werk, and seyde never a word
And whan that hoom was come Phebus,
the lord,

This crowe sang "Cokkow! cokkow! cok-
kow!"

"What, bryd!" quod Phebus, "what
song syngestow? 244

Ne were thow wont so myrily to syng
That to myn herte it was a rejoysynge
To heere thy voys? allas! what song is
this?"

"By God!" quod he, "I syng nat amys
Phebus," quod he, "for al thy worthy-
nesse,

For al thy beautee and thy gentillesse, 250
For al thy song and al thy mynstralcye,
For al thy waityng, blered is thyn ye
With oon of litel reputacioun,
Noght worth to thee, as in comparisoun,
The montance of a gnat, so moote I
thryve! 255

For on thy bed thy wyf I saugh hym
swyve "

What wol ye moore? The crowe anon
hym tolde,

By sadde tokenes and by wordes bolde,
How that his wyf had doon hire lecherye,
Hym to greet shame and to greet vileynye,
And tolde hym ofte he saugh it with his
yen 261

This Phebus gan awayward for to wryen,
And thoughte his sorweful herte brast atwo
His bowe he bente, and sette therinne a flo,
And in his ire his wyf thanne hath he slayn
This is th'effect, ther is namoore to sayn, 266
For sorwe of which he brak his mynstralcye,
Bothe harpe, and lute, and gyterne, and
sautrie,

And eek he brak his arwes and his bowe,
And after that thus spak he to the crowe
"Traitor," quod he, "with tonge of
scorpioun, 271

Thou hast me broght to my confusioun,
Allas, that I was wrought! why nere I deed?
O deere wyf! o gemme of lustiheed!

That were to me so sad and eek so trewe,
Now listow deed, with face pale of hewe,
Ful gitelees, that dorste I swere, ywys! 277
O rakel hand, to doon so foule amys!

O trouble wit, o ire recchelees,
That unavysed smyteth giteles! 280

O wantrust, ful of fals suspencion,
Where was thy wit and thy discrecion?

O every man, be war of rakelnesse!
Ne trowe no thyng withouten strong
witnessse

Smyt nat to soone, er that ye witen why,
And beeth avysed wel and sobrelly, 286
Er ye doon any execucion

Upon youre ire for suspencion
Allas! a thousand folk hath rakel ire
Fully fordoon, and broght hem in the
mire 290

Allas! for sorwe I wol myselfen slee!"
And to the crowe, "O false thief!" seyde
he,

"I wol thee quite anon thy false tale
Thou songe whulom lyk a nyghtyngale,
Now shaltow, false thief, thy song forgon,
And eek thy white fetheres everichon, 296
Ne nevere in al thy lif ne shaltou speke
Thus shal men on a traytour been awreke,
Thou and thyn ofspryng evere shul be
blake,

Ne nevere sweete noyse shul ye make, 300
But evere crie agayn tempest and rayn,
In tokenynge that thurgh thee my wyf is
slayn "

And to the crowe he sturte, and that anon,
And pulled his white tettheres everychon,
And made hym blak, and refte hym al his
song, 305

And eek his speche, and out at dore hym
 slong
 Unto the devel, which I hym bitake,
 And for this caas been alle crowes blake
 Lordynges, by this ensample I yow
 preye,
 Beth war, and taketh kep what that I
 seye 310
 Ne telleth nevere no man in youre lyf
 How that another man hath dight his wyf,
 He wol yow haten mortally, certeyn
 Daun Salomon, as wise clerkes seyn,
 Techeth a man to kepen his tonge weel 315
 But, as I seyde, I am nocht textueel
 But natheles, thus taughte me my dame
 "My sone, think on the crowe, a Goddes
 name!
 My sone, keep wel thy tonge, and keep thy
 freend
 A wikked tonge is worse than a feend, 320
 My sone, from a feend men may hem
 blesse
 My sone, God of his endeles goodnesse
 Walled a tonge with teeth and lippes eke,
 For man sholde hym avyse what he speeke
 My sone, ful ofte, for to mucche speche 325
 Hath many a man been spilt, as clerkes
 teche,
 But for litel speche avysely
 Is no man shent, to speke generally
 My sone, thy tonge sholdestow restreyne
 At alle tymes, but whan thou doost thy
 peyne 330
 To speke of God, in honour and preyere
 The firste vertu, sone, if thou wolt leere,
 Is to restreyne and kepe wel thy tonge,
 Thus lerne children whan that they been
 yonge 334

My sone, of muchel spekyng yvele avysed,
 Ther lasse spekyng hadde ynough suffised,
 Comth muchel harm, thus was me toold
 and taught
 In muchel speche synne wanteth naught
 Wostow wherof a rakel tonge serveth?
 Right as a swerd forkutteth and forker-
 veth 340
 An arm a-two, my deere sone, right so
 A tonge kutteth freendshipe al a-two
 A jangler is to God abhomynable
 Reed Salomon, so wys and honourable,
 Reed David in his psalmes, reed Senekke
 My sone, speke nat, but with thyn heed thou
 bekke 346
 Dissimule as thou were deaf, if that thou
 here
 A janglere speke of perilous mateere
 The Flemynge seith, and lerne it if thee
 leste,
 That litel janglyng causeth muchel reste
 My sone, if thou no wikked word hast
 seyde, 351
 Thee thar nat drede for to be biwreyd,
 But he that hath mysseyd, I dar wel sayn,
 He may by no wey clepe his word agayn
 Thyng that is seyde is seyde, and forth it
 gooth, 355
 Though hym repente, or be hym leef or
 looth
 He is his thral to whom that he hath sayd
 A tale of which he is now yvele apayd
 My sone, be war, and be noon auctour newe
 Of tidynges, whether they been false or
 trewe 360
 Whereso thou come, amonges hye or lowe,
 Kepe wel thy tonge, and think upon the
 crowe "

Heere is ended the Maunciples Tale of the Crowe

FRAGMENT X (GROUP I)

THE PARSON'S PROLOGUE

Heere folweth the Prologe of the Persouns Tale

By that the Maunciple hadde his tale al ended,
 The sonne fro the south lyne was descended
 So lowe that he nas nat, to my sighte,
 Degrees nyne and twenty as in highte
 Foure of the clokke it was tho, as I gesse, 5
 For ellevene foot, or litel moore or lesse,
 My shadwe was at thilke tyme, as there,
 Of swiche feet as my lengthe parted were
 In sixe feet equal of proporcioun
 Therwith the moones exaltacioun, 10
 I meene Libra, alway gan ascende,
 As we were entryng at a thropes ende,
 For which oure Hoost, as he was wont to gye,
 As in this caas, oure joly compaignye,
 Seyde in this wise "Lordynges everichoon,
 Now lakketh us no tales mo than oon 16
 Fulfilled is my sentence and my decree,
 I trowe that we han herd of ech degree,
 Almost fulfilled is al myn ordnaunce
 I pray to God, so yeve hym right good
 chaunce, 20
 That telleth this tale to us lustly
 Sire preest," quod he, "artow a vicary?
 Or arte a person? sey sooth, by thy fey!
 Be what thou be, ne breke thou nat oure
 pley,
 For every man, save thou, hath toold his
 tale 25
 Unbokele, and shewe us what is in thy
 male,
 For, trewely, me thynketh by thy cheere
 Thou sholdest knytte up wcl a greet ma-
 teere
 Telle us a fable anon, for cokkes bones!"
 This Persoun answerde, al atones, 30
 "Thou getest fable noon ytoold for me,
 For Paul, that writeth unto Thymothee,
 Repreveth hem that weyven soothfast-
 nesse,
 And tellen fables and swich wrecchednesse
 Why sholde I sowen draf out of my fest, 35
 Whan I may sowen whete, if that me lest?

For which I seye, if that yow list to heere
 Moraltee and vertuous mateere,
 And thanne that ye wol yeve me audience,
 I wol ful fayn, at Cristes reverence, 40
 Do yow plesaunce leefful, as I kan
 But trusteth wel, I am a Southren man,
 I kan nat geeste 'rum, ram, ruf,' by lettre,
 Ne, God woot, rym holde I but litel bettre,
 And therefore, if yow list — I wol nat
 glose — 45
 I wol yow telle a myrie tale in prose
 To knytte up al this feeste, and make an
 ende
 And Jhesu, for his grace, wit me sende
 To shewe yow the wey, in this viage,
 Of thilke parfit glorious pilgrymage 50
 That highte Jerusalem celestial
 And if ye vouche sauf, anon I shal
 Bigynne upon my tale, for which I preye
 Telle youre avys, I kan no bettre seye
 But nathelees, this meditacioun 55
 I putte it ay under correccioun
 Of clerkes, for I am nat textuel,
 I take but the sentence, trusteth weel
 Therefore I make a protestacioun
 That I wol stonde to correccioun " 60
 Upon this word we han assented soone,
 For, as it seemed, it was for to doone,
 To enden in som vertuous sentence,
 And for to yeve hym space and audience,
 And bade oure Hoost he sholde to hym
 seye 65
 That alle we to telle his tale hym preye
 Oure Hoost hadde the wordes for us alle
 "Sire preest," quod he, "now fare yow bi-
 falle!
 Telleth," quod he, "youre meditacioun
 But hasteth yow, the sonne wole adoun, 70
 Beth fructuous, and that in litel space,
 And to do wel God sende yow his grace!
 Sey what yow list, and we wol gladly
 heere "
 And with that word he seyde in this manere

Explicit prohemium

THE PARSON'S TALE

Heere bigynneth the Persouns Tale

Jer 6° State super vias, et videte, et interrogate de viis antiquis que sit via bona, et ambulabunt in ea, et inuenietis refrigererum animabus vestris, etc

Oure sweete Lord God of hevene, that no man wole perisse, but wole that we comen alle to the knoweleche of hym, and to the blisful lif that is perdurable, / 75 amonesteth us by the prophete Jeremie, that seith in thys wyse / Stondeth upon the weyes, and seeth and axeth of olde pathes (that is to seyn, of olde sentences) which is the goode wey, / and walketh in that wey, and ye shal fynde refreshynge for youre soules, etc / Manye been the weyes espiutuels that leden folk to oure Lord Jhesu Crist, and to the regne of glorie / Of whiche weyes, ther is a ful noble wey and a ful covenable, which may nat fayle to man ne to woman that thurgh synne hath myscoon from the righte wey of Jerusalem celestial, / and thus wey is cleped Penitence, 80 of which man sholde gladly herknen and enquire with al his herte, / to wyten what is Penitence, and whennes it is cleped Penitence, and in how manye maneres been the acciouns or werkynges of Penitence, / and how manye spesces ther been of Penitence, and whiche thynges apertenen and bihoven to Penitence, and whiche thynges destourben Penitence /

Saint Ambrose seith that Penitence is the pleynynge of man for the gilt that he hath doon, and namore to do any thyng for which hym oghte to pleyne / And som doctour seith, "Penitence is the waymentynge of man that sorweth for his synne, and pyneth hymself for he hath mysdoon" / Penitence, with certeyne 85 circumstances, is verray repentance of a man that halt hymself in sorwe and oother peyne for his giltes / And for he shal be verray penitent, he shal first biwaylen the synnes that he hath doon, and stidefastly purposen in his herte to have shrift of mouthe and to doon satisfac-

cioun, / and nevere to doon thyng for which hym oghte moore to biwayle or to compleyne, and to continue in goode werkes, or elles his repentance may nat availle / For, as seith seint Ysidre, "he is a japere and a gabbere, and no verray repentant, that eftsoone dooth thyng for which hym oghte repente" / Wepynge, and nat for to stynte to do synne, may nat avayle / But nathelees, men shal 90 hope that every tyme that man falleth, be it never so ofte, that he may arise thurgh Penitence, if he have grace, but certainly it is greet doute / For, as seith Seint Gregorie, "unnethe ariseth he out of his synne, that is charged with the charge of yvel usage" / And therefore repentant folk, that stynte for to synne, and forlete synne er that synne forlete hem, hooly churche holdeth hem siker of hire savacioun / And he that synneth and verraily repenteth hym in his laste ende, hooly churche yet hopeth his savacioun, by the grete mercy of oure Lord Jhesu Crist, for his repentaunce, but taak the siker wey /

And now, sith I have declared yow what thyng is Penitence, now shul ye understonde that ther been three acciouns of Penitence / The firste is that a man 95 be baptized after that he hath synned / Seint Augustyn seith "But he be penytent for his olde synful lyf, he may nat bigynne the newe clene lif" / For, certes, if he be baptized withouten penitence of his olde gilt, he receyveth the mark of baptesme, but nat the grace ne the remission of his synnes, til he have repentance verray / Another defeaute is this, that men doon deedly synne after that they han receyved baptesme / The thridde defeaute is that men fallen in venial synnes after hir baptesme, fro day to day / Therof 100 seith Seint Augustyn that penitence of goode and humble folk is the penitence of every day /

The spesces of Penitence been three

That oon of hem is solempne, another is commune, and the thridde is privee / Thilke penance that is solempne is in two maneres, as to be put out of hooly chirche in Lente, for slaughtre of children, and swich maner thyng / Another is, when a man hath synned openly, of which synne the fame is openly spoken in the contree, and thanne hooly chirche by juggement destreyneth hym for to do open penance / Commune penance is that preestes enjoynen men in certeyn caas, as for to goon peraventure naked in pilgrimages, or bare-foot / Pryvee penance is 105 thilke that men doon alday for privee synnes, of whiche we shryve us prively and receyve privee penance /

Now shaltow understande what is bihovely and necessarie to verry perfite Penitence And this stant on three thynges / Contricioun of herte, Confessioun of Mouth, and Satisfaccioun / For which seith Seint John Crisostom "Penitence destreyneth a man to accepte benygnely every peyne that hym is enjoyned, with contricioun of herte, and shrift of mouth, with satisfaccioun, and in werkynge of alle manere humylitee" / And this is fruytful penitence agayn three thynges in whiche we wratthe oure Lord Jhesu Crist / this is to 110 seyn, by delit in thynkyng, by recchelesnesse in spekyng, and by wikked synful werkynge / And agayns these wikkede giltes is Penitence, that may be likned unto a tree /

The roote of this tree is Contricioun, that hideth hym in the herte of hym that is verry repentaunt, right as the roote of a tree hydeth hym in the erthe / Of the roote of Contricioun spryngeth a stalke that bereth braunches and leves of Confessioun, and fruyt of Satisfaccioun / For which Crist seith in his gospel "Dooth digne fruyt of Penitence", for by this fruyt may men knowe this tree, and nat by the roote that is hyd in the herte of man, ne by the braunches, ne by the leves of Confessioun / And therefore oure 115 Lord Jhesu Crist seith thus "By the fruyt of hem shul ye knowen hem" / Of this roote eek spryngeth a seed of

grace, the which seed is mooder of sikernesse, and this seed is egre and hoot / The grace of this seed spryngeth of God thurgh remembrance of the day of doom and on the peynes of helle / Of this matere seith Salomon that in the drede of God man foreleteth his synne / The heete of this seed is the love of God, and the desiryng of the joye perdurable / This heete draweth the 120 herte of a man to God, and dooth hym haten his synne / For soothly ther is nothyng that savoureth so wel to a child as the milk of his norice, ne nothyng is to hym moore abhomynable than thilke milk when it is medled with oother mete / Right so the synful man that loveth his synne hym semeth that it is to him moost sweete of any thyng, / but fro that tyme that he loveth sadly oure Lord Jhesu Crist, and desreth the lif perdurable, ther nys to him no thyng moore abhomynable / For soothly the lawe of God is the love of God, for which David the prophete seith "I have loved thy lawe, and hated wikkednesse and hate", he that loveth God kepeth his lawe and his word / 125 This tree saugh the prophete Daniel in spirit, upon the avysioum of the kyng Nabugodonosor, when he conseled hym to do penitence / Penance is the tree of lyf to hem that it receyven, and he that holdeth hym in verry penitence is blessed, after the sentence of Salomon /

In this Penitence or Contricioun man shal understonde foure thynges, that is to seyn, what is Contricioun, and whiche been the causes that moeven a man to Contricioun, and how he sholde be contrit, and what Contricioun availleth to the soule / Thanne is it thus that Contricioun is the verry sorwe that a man receyveth in his herte for his synnes, with sad purpos to shryve hym, and to do penance, and nevermoore to do synne / And this sorwe shal been in this manere, as seith Seint Bernard "It shal been hevye and grevous, and ful sharp and poynnant in herte" / First, for man hath agilt 130 his Lord and his Creatour, and moore sharp and poynnant, for he hath agilt hys Fader celestial, / and yet moore sharp and

poynant, for he hath wrathed and agilt hym that boghte hym, that with his precious blood hath deliuered us fro the bondes of synne, and fro the crueltee of the deuel, and fro the peynes of helle /

The causes that oghte moeve a man to Contricioun been sixe First a man shal remembre hym of his synnes, / but looke he that thulke remembraunce ne be to hym no delit by no wey, but greet shame and sorwe for his gilt For Job seith, "Synful men doon werkes worthy of confessioun" / And therefore seith Ezechie, "I wol remembre me alle the yeres of my lyf in bitternesse of myn herte" / And 135 God seith in the Apocalpse, "Remembreth yow fro whennes that ye been falle", for biforn that tyme that ye synned, ye were the children of God, and lymes of the regne of God, / but for youre synne ye been woxen thral, and foul, and membres of the feend, hate of aungels, sclaudre of hooly churche, and foode of the false serpent, perpetuel matere of the fir of helle, / and yet moore foul and abhominable, for ye trespassen so ofte tyme as dooth the hound that retourneth to eten his spewyng / And yet be ye fouler for youre longe continuyng in synne and youre synful usage, for which ye be roten in youre synne, as a beest in his dong / Swiche manere of thoghtes maken a man to have shame of his synne, and no delit, as God seith by the prophete Ezechiel / 140 "Ye shal remembre yow of youre weyes, and they shuln displese yow" Soothly synnes been the weyes that leden folk to helle /

The seconde cause that oghte make a man to have desdayn of synne is this that, as seith Seint Peter, "whoso that dooth synne is thral of synne", and synne put a man in greet thraldom / And therefore seith the prophete Ezechiel "I wente sorweful in desdayn of myself" Certes, wol oghte a man have desdayn of synne, and withdrawe hym from that thraldom and vileyny / And lo, what seith Seneca in this matere? He seith thus "Though I wiste that neither God ne man ne sholde nevere knowe it, yet wolde I have desdayn for to do synne" / And the same Seneca

also seith "I am born to gretter thynges than to be thral to my body, or than for to maken of my body a thral" / 145 Ne a fouler thral may no man ne womman maken of his body than for to yeven his body to synne / Al were it the fouleste cherl or the fouleste womman that lyveth, and leest of value, yet is he thanne moore foul and moore in servitude / Evere fro the hyer degree that man falleth, the moore is he thral, and moore to God and to the world vile and abhominable / O goode God, wel oghte man have desdayn of synne, sith that thurgh synne, ther he was free, now is he maked bonde / And therefore seyth Seint Augustyn "If thou hast desdayn of thy servant, if he agite or synne, have thou thanne desdayn that thou thyself sholdest do synne" / 150 Tak reward of thy value, that thou ne be to foul to thyself / Allas! wel oghten they thanne have desdayn to been servauntz and thralles to synne, and soore been ashamed of hemself, / that God of his endelees goodnesse hath set hem in heigh estaat, or yeven hem wit, strengthe of body, heele, beautee, prosperitee, / and boghte hem fro the deeth with his herte-blood, that they so unkyndely, agayns his gentillesse, quiten hym so vileynsly to slaughtre of hir owene soules / O goode God, ye wommen that been of so greet beautee, remembreth yow of the proverbe of Salomon He seith / 155 "Likneth a fair womman that is a fool of hire body lyk to a ryng of gold that were in the groyn of a soughe" / For right as a soughe wroteth in everich ordure, so wroteth she hire beautee in the styngnyng ordure of synne /

The thridde cause that oghte moeve a man to Contricioun is drede of the day of doom and of the horrible peynes of helle / For, as Seint Jerome seith, "At every tyme that me remembreth of the day of doom I quake, / for whan I ete or drynke, or what so that I do, evere semeth me that the trompe sowneth in myn ere / 'Ris- 160 eth up, ye that been dede, and cometh to the juggement'" / O goode God, muchel oghte a man to drede swich a juggement, "ther as we shullen been alle," as

Seint Poul seith, "biforn the seete of oure Lord Jhesu Crist,"/ whereas he shal make a general congregacioun, whereas no man may be absent / For certes there availleth noon essoyne ne excusacioun / And nat only that oure defaultes shullen be jugged, but eek that alle oure werkes shullen orenly be knowe / And, as seith 165 Seint Bernard, "Ther ne shal no pleyngre availe, ne no sleighte, we shullen yeven rekenyng of everich ydel word" / Ther shul we han a juge that may nat been deceyved ne corrupt And why? For, certes, alle oure thoghtes been discovered as to hym, ne for preyere ne for meede he shal nat been corrupt / And therfore seith Salomon, "The wratthe of God ne wol nat spare no wight, for preyere ne for yifte", and therefore, at the day of doom, ther nys noon hope to escape / Wherefore, as seith Seint Anselm, "Ful greet angwyssh shul the synful folk have at that tyme,/ ther shal the stierne and wrothe juge sitte above, and under hym the horrible pit of helle open to destroyen hym that moot biknowen his synnes, whiche synnes openly been shewed biforn God and biforn every creature,/ and in the left syde mo develes 170 than herte may bithynke, for to harye and drawe the synful soules to the peyne of helle,/ and withinne the hertes of folk shal be the bityng conscience, and withoute forth shal be the world al brennyng / Whider shal thanne the wrecched synful man flee to hiden hym? Certes, he may nat hyden hym, he moste come forth and shewen hym" / For certes, as seith Seint Jerome, "the erthe shal casten hym out of hym, and the see also, and the eyr also, that shal be ful of thonder-clappes and lightnynges" / Now soothly, whoso wel remembreth hym of these thynges, I gesse that his synne shal nat turne hym into delit, but to greet sorwe, for drede of the peyne of helle / And 175 therfore seith Job to God "Suffre, Lord, that I may a while biwaille and wepe, er I go withoute returnyng to the derke lond, covered with the derknesse of deeth,/ to the lond of mysese and of derknesse, whereas is the shadwe of deeth, whereas ther is noon ordre or ordinaunce, but grisly

drede that evere shal laste" / Loo, heere may ye seen that Job preyde respit a while, to biwepe and waille his trespas, for soothly oo day of respit is bettre than al the tresor of this world / And forasmuche as a man may acquiten hymself biforn God by penitence in this world, and nat by tresor, therfore sholde he preye to God to yeve hym respit a while to biwepe and biwailen his trespas / For certes, al the sorwe that a man myghte make fro the bigynnyng of the world nys but a litel thyng at regard of the sorwe of helle / The 180 cause why that Job clepeth helle the lond of derknesse,/ understondeth that he clepeth it "lond" or erthe, for it is stable, and nevere shal faille, "derk," for he that is in helle hath defaulte of light materal / For certes, the derke light that shal come out of the fyr that evere shal brenne, shal turne hym al to peyne that is in helle, for it sheweth him to the horrible develes that hym tormenten / "Covered with the derknesse of deeth," that is to seyn, that he that is in helle shal have defaulte of the sighte of God, for certes, the sighte of God is the lyf perdurable / "The derknesse of deeth" been the synnes that the wrecched man hath doon, whiche that destourben hym to see the face of God, right as dooth a derk clowde bitwixe us and the sonne / "Lond of mysese," by 185 cause that ther been three maneres of defaultes, agayn three thynges that folk of this world han in this present lyf, that is to seyn, honours, delices, and riches / Agayns honour, have they in helle shame and confusoun / For wel ye woot that men clepen honour the reverence that man doth to man, but in helle is noon honour ne reverence For certes, namoore reverence shal be doon there to a kyng than to a knave / For which God seith by the prophete Jeremye, "Thilke folk that me despisen shul been in despit" / Honour is eek cleped greet lordshipe, ther shal no wight serven other, but of harm and torment Honour is eek cleped greet dignyte and heighnesse, but in helle shul they been al fortroden of develes / 190 And God seith, "The horrible develes shulle goon and comen upon the hevedes of

the dampned folk " And this is for as muche as the hyer that they were in this present lyf, the moore shulle they been abated and defouled in helle / Agayns the richesse of this world shul they han myseuse of poverte, and this poverte shal been in foure thynges / In defaute of tresor, of which that David seith, "The riche folk, that embraceden and oneden al hire herte to tresor of this world, shul slepe in the slepyng of deeth, and nothyng ne shal they fynden in hir handes of al hir tresor" / And mooreover the myseuse of helle shal been in defaute of mete and drinke / For God seith thus by Moyses "They shul been wasted with hunger, and the briddes of helle shul devouren hem with bitter deeth, and the galle of the dragon shal been hire drynke, and the venym of the dragon hire morsels" / And forther over, 195 hire myseuse shal been in defaute of clothyng, for they shulle be naked in body as of clothyng, save the fyr in which they brenne, and othere filthes, / and naked shul they been of soule, as of alle manere vertues, which that is the clothyng of the soule Where been thanne the gaye robes, and the softe shetes, and the smale shertes? / Loo, what seith God of hem by the prophete Ysaye that "under hem shul been strawed motthes, and hire covertures shulle been of wormes of helle" / And forther over, hir myseuse shal been in defaute of freendes For he nys nat povre that hath goode freendes, but there is no frend, / for neither God ne no creature shal been freend to hem, and everich of hem shal haten oother with deedly hate / "The sones and the doghtren 200 shullen rebellen agayns fader and mooder, and kynrede agayns kynrede, and chiden and despisen everich of hem oother bothe day and nyght," as God seith by the prophete Michias / And the lovyng children, that whilom loveden so fleshly everich oother, wolden everich of hem eten oother if they myghte / For how sholden they love hem togidre in the peyne of helle, whan they hated everich of hem oother in the prosperitee of this lyf? / For truste wel, hir fleshly love was deedly hate, as seith the prophete David "Whoso that

loveth wikkednesse, he hateth his soule" / And whoso hateth his owene soule, certes, he may love noon oother wight in no manere / And therefore, in helle is 205 no solas ne no freendshipe, but evere the moore fleshly lynredes that been in helle, the moore cursynges, the more chid-ynges, and the moore deedly hate ther is among hem / And forther over, they shul have defaute of alle manere delices For certes, delices been after the appetites of the fyve wittes, as sighte, herynge, smell-yng, savorynge, and touchynge / But in helle hir sighte shal be ful of derknesse and of smoke, and therefore ful of teeres, and hir herynge ful of waymentynge and of gryntyng of teeth, as seith Jhesu Crist / Hir nosethurles shullen be ful of stynkyng stynk, and, as seith Ysaye the prophete, "hir savorynge shal be ful of bitter galle", / and touchynge of al hir body ycovered with "fir that nevere shal quenche, and with wormes that nevere shul dyen," as God seith by the mouth of Ysaye / 210 And for as muche as they shul nat wene that they may dyen for peyne, and by hir deeth flee fro peyne, that may they understanden by the word of Job, that seith, "ther as is the shadwe of deeth" / Certes, a shadwe hath the liknesse of the thyng of which it is shadwe, but shadwe is nat the same thyng of which it is shadwe / Right so fareth the peyne of helle, it is lyk deeth for the horrible angwyssh, and why? For it peyneth hem evere, as though they sholde dye anon, but certes, they shal nat dye / For, as seith Seint Gregorie, "To wrecche caytyves shal be deeth withoute deeth, and ende withouten ende, and defaute withoute failynge / For hir deeth shal alwey lyven, and hir ende shal everemo bigynne, and hir defaute shal nat faille" / And 215 therfore seith Seint John the Evaungelist "They shullen folwe deeth, and they shul nat fynde hym, and they shul desiren to dye, and deeth shal flee fro hem" / And eek Job seith that in helle is noon ordre of rule / And al be it so that God hath creat alle thynges in right ordre, and no thyng withouten ordre, but alle thynges been ordeyned and nombred, yet, nathe-

lees, they that been dampned been no-
thyng in ordre, ne holden noon ordre /
For the erthe ne shal bere hem no fruyt /
For, as the prophete David seith, "God
shal destroe the fruyt of the erthe as fro
hem, ne water ne shal yeve hem no
moisture, ne the eyr no refresshyng,
ne fyr no light" / For, as seith 220
Seint Basile, "The brennyng of the
fyr of this world shal God yeve in helle to
hem that been dampned, / but the light
and the cleernesse shal be yeven in hevene
to his children", right as the goode man
yeveth flessch to his children and bones to
his houndes / And for they shullen have
noon hope to escape, seith Seint Job atte
laste that "ther shal horroure and grisly
drede dwellen withouten ende" / Horroure
is alwey drede of harm that is to come, and
this drede shal evere dwelle in the hertes of
hem that been dampned And therefore han
they lorn al hire hope, for sevene causes /
First, for God, that is hir juge, shal be with-
outen mercy to hem, and they may nat plesse
hym ne noon of his halwes, ne they ne
may yeve no thyng for hir raunsoun, / 225
ne they have no voys to speke to hym,
ne they may nat fle fro peyne, ne they
have no goodnesse in hem, that they mowe
shewe to delivere hem fro peyne / And
therefore seith Salomon "The wikked man
dyeth, and whan he is deed, he shal have
noon hope to escape fro peyne" / Whoso
thanne wolde wel understande these peynes,
and bithynke hym weel that he hath de-
served thilke peynes for his synnes, certes,
he sholde have moore talent to siken and
to wepe, than for to synge and to pleye /
For, as that serth Salomon, "Whoso that
hadde the science to knowe the peynes that
been establissed and ordeyned for synne,
he wolde make sorwe" / "Thilke science,"
as seith Seint Augustyn, "maketh a
man to waynten in his herte" / 230

The fourthe point that oghte
maken a man to have contricion is the
sorweful remembrance of the good that
he hath left to doon heere in erthe, and eek
the good that he hath lorn / Soothly, the
goode werkes that he hath lost, outhere they
been the goode werkes that he wroghte er
he fel into deedly synne, or elles the goode

werkes that he wroghte while he lay in
synne / Soothly, the goode werkes that
he dide biforn that he fil in synne been al
mortefied and astoned and dilled by the
ofte synnyng / The othere goode werkes,
that he wroghte whil he lay in deedly
synne, thei been outrelly dede, as to the lyf
perdurable in hevene / Thanne thilke
goode werkes that been mortefied by ofte
synnyng, whiche goode werkes he dide whil
he was in charitee, ne mowe nevere
quyken agayn withouten verray
penitence / And therof seith God 235
by the mouth of Ezechuel, that "if the
rightful man returne agayn from his right-
wisnesse and werke wikkednesse, shal he
lyve?" / Nay, for alle the goode werkes
that he hath wroght ne shul nevere been in
remembrance, for he shal dyen in his
synne / And upon thilke chapitre seith
Seint Gregorie thus that "we shulle under-
stonde this principally, / that whan we doon
deedly synne, it is for noght thanne to re-
hercen or drawn into memorie the goode
werkes that we han wroght biforn" / For
certes, in the werkyng of the deedly
synne, ther is no trust to no good werk that
we han doon biforn, that is to seyn, as for
to have therby the lyf perdurable in
hevene / But natheles, the goode 240
werkes quyken agayn, and comen
agayn, and helpen, and availlen to have the
lyf perdurable in hevene, whan we han
contricion / But soothly, the goode
werkes that men doon whil they been in
deedly synne, for as muche as they were
doon in deedly synne, they may nevere
quyke agayn / For certes, thyng that
nevere hadde lyf may nevere quykene, and
natheles, al be it that they ne availle noght
to han the lyf perdurable, yet availen they
to abregge of the peyne of helle, or elles to
geten temporal riches, / or elles that God
wole the rather enrichen and lightne the
herte of the synful man to have re-
pentance, / and eek they availen for to
usen a man to doon goode werkes, that
the feend have the lasse power of
his soule / And thus the curteis 245
Lord Jhesu Crist ne wole that no
good werk be lost, for in somewhat it shal
avsille / But, for as muche as the goode

werkes that men doon whil they been in good lyf been al mortefied by synne foilwyng, and eek sith that alle the goode werkes that men doon whil they been in deedly synne been outrely dede as for to have the lyf peraurable, / wel may that man that no good werk ne dooth synge thilke newe Frenshe song, "*Jay tout perdu mon temps et mon labour*" / For certes, synne bireveth a man bothe goodnesse of nature and eek the goodnesse of grace / For soothly, the grace of the Hooly Goost fareth lyk fyr, that may nat been ydel, for fyr fayleth anon as it forleteth his wirkyng, and right so grace fayleth anon as it forleteth his werkyng / 250 Then leseth the synful man the goodnesse of glorie, that only is bihight to goode men that labouren and werken / Wel may he be sory thanne, that oweth al his lif to God as long as he hath lyved, and eek as long as he shal lyve, that no goodnesse ne hath to paye with his dette to God to whom he oweth al his lyf / For trust wel, "he shal yeven accountes," as seith Sेंट Bernard, "of alle the goodes that han be yeven hym in this present lyf, and how he hath hem despended, / in so muche that ther shal nat perisse an heer of his heed, ne a moment of an houre ne shal nat perisse of his tyme, that he ne shal yeve of it a rekenyng" /

The fifthe thyng that oghte moeve a man to contricioun is remembrance of the passiou that oure Lord Jhesu Crist suffred for oure synnes / For, as 255 seith Sेंट Bernard, "Whil that I lyve I shal have remembrance of the travailes that oure Lord Crist suffred in prechyng, / his werynesse in travallyng, his temptaciouns whan he fasted, his longe wakynge whan he preyde, hise teeres whan that he weep for pitee of good peple, / the wo and the shame and the filthe that men seyden to hym, of the foule spitting that men spitte in his face, of the buffettes that men yaven hym, of the foule mowes, and of the repreves that men to hym seyden, / of the nayles with whiche he was nayled to the croys, and of al the remenant of his passiou that he suffred for my synnes, and no thyng for his gilt" / And ye shul

understonde that in mannes synne is every manere of ordre or ordinaunce turned up-so-down / For it is sooth 260 that God, and resoun, and sensualitee, and the body of man been so ordeyned that everich of these foure thynges sholde have lordshipe over that oother, / as thus God sholde have lordshipe over resoun, and resoun over sensualitee, and sensualitee over the body of man / But soothly, whan man synneth, al this ordre or ordinaunce is turned up-so-down / And therefore, thanne, for as muche as the resoun of man ne wol nat be subget ne obeisant to God, that is his lord by right, therefore leseth it the lordshipe that it sholde have over sensualitee, and eek over the body of man / And why? For sensualitee rebelleth thanne agayns resoun, and by that wey leseth resoun the lordshipe over sensualitee and over the body / For right as 265 resoun is rebel to God, right so is bothe sensualitee rebel to resoun and the body also / And certes this disordinaunce and this rebelloun oure Lord Jhesu Crist aboghte upon his precious body ful deere, and herkneth in which wise / For as muche thanne as resoun is rebel to God, therefore is man worthy to have sorwe and to be deed / Thus suffred oure Lord Jhesu Crist for man, after that he hadde be betrayed of his disciple, and distreyned and bounde, so that his blood brast out at every nayl of his handes, as seith Sेंट Augustyn / And farther over, for as muchel as resoun of man ne wol nat daunte sensualitee whan it may, therefore is man worthy to have shame, and this suffred oure Lord Jhesu Crist for man, whan they spetten in his visage / And farther over, 270 for as muchel thanne as the caytyf body of man is rebel bothe to resoun and to sensualitee, therefore is it worthy the deeth / And this suffred oure Lord Jhesu Crist for man upon the croys, where as ther was no part of his body free withouten greet payne and bitter passiou / And al this suffred Jhesu Crist, that nevere forgeted And therefore resonably may be seyde of Jhesu in this manere "To muchei am I peyned for the thynges that I nevere deserved, and to muche defouled for

shendshipe that man is worthy to have" / And therefore may the synful man wel seye, as seith Seint Bernard, "Acursed be the bitterness of my synne, for which ther moste be suffred so muchel bitterness" / For certes, after the diverse discordaunces of oure wikkednesses was the passioun of Jhesu Crist ordeyned in diverse thynges, / as thus Certes, synful 275 mannes soule is bitrayسد of the devel by coveteise of temporeel prosperitee, and scorned by deceite whan he cheseth fleshly delices, and yet is it tormented by unpacience of adversitee, and bispet by servage and subjeccioun of synne, and atte laste it is slayn fynally / For this disordinaunce of synful man was Jhesu Crist first bitrayسد, and after that was he bounde, that cam for to unbynden us of synne and peyne / Thanne was he byscorned, that only sholde han been honoured in alle thynges and of alle thynges / Thanne was his visage, that oghte be desired to be seyn of al mankynde, in which visage aungels desiren to looke, vileynsly bispet / Thanne was he scourged, that no thyng hadde agilt, and finally, thanne was he crucified and slayn / Thanne was acompliced 280 the word of Ysaye, "He was wounded for oure mysdedes and defouled for oure telonics" / Now sith that Jhesu Crist took upon hymself the peyne of alle oure wikkednesses, muchel oghte synful man wepen and biwayle, that for his synnes Goddes sone of hevene sholde al this peyne endure /

The sixte thyng that oghte moeve a man to contricioun is the hope of three thynges, that is to seyn, foryifnesse of synne, and the yifte of grace wel for to do, and the glorie of hevene, with which God shal gerdone man for his goode dedes / And for as muche as Jhesu Crist yeveth us these yiftes of his largesse and of his sovereyn bountee, therefore is he cleped *Jhesus Nazarenus rex Judeorum* / *Jhesus* is to seyn "saveour" or "salvaciou," on whom men shul hope to have foryifnesse of synnes, which that is proprely salvacioun of synnes / And therefore seyde the 285 aungel to Joseph, "Thou shalt clepen his name Jhesus, that shal saven his peple

of hir synnes" / And heerof seith Seint Peter "Ther is noon oother name under hevene that is yeve to any man, by which a man may be saved, but only Jhesus" / *Nazarenus* is as muche for to seye as "florisshyng," in which a man shal hope that he that yeveth hym remissioun of synnes shal yeve hym eek grace wel for to do / For in the flour is hope of fruyt in tyme comyng, and in foryifnesse of synnes hope of grace wel for to do / "I was atte dore of thyn herte," seith Jhesus, "and cleped for to entre / He that openeth to me shal have foryifnesse of synne / I wol entre into hym by my grace, and soupe with hym," by the goode werkes that he shal doon, whiche werkes been the foode of God, "and he shal soupe with me," by the grete joye that I shal yeven hym / Thus 290 shal man hope, for his werkes of penaunce, that God shal yeven hym his regne, as he bihooteth hym in the gospel /

Now shal a man understonde in which manere shal been his contricioun / I seye that it shal been universal and total / This is to seyn, a man shal be verray repentaunt for alle his synnes that he hath doon in delit of his thought, for delit is ful perilous / For ther been two manere of consentynges that oon of hem is cleped consentyng of affeccioun, whan a man is moeved to do synne, and deliteth hym longe for to thynke on that synne, / and his reson aperceyveth it wel that it is synne agayns the lawe of God, and yet his reson refreyne[n]t nat his foul delit or talent, though he se wel apertly that it is agayns the reverence of God / Although his reson ne consente noght to doon that synne in dede, / yet seyn somme doctours that swich delit that dwelleth longe, it is ful perilous, al be it nevere so lite / And also a 295 man sholde sorwe namely for al that evere he hath desired agayn the lawe of God with perfit consentyng of his reson for therof is no doute, that it is deedly synne in consentyng / For certes, ther is no deedly synne, that it nas first in mannes thought, and after that in his delit, and so forth into consentyng and into dede / Wherfore I seye that many men ne repenten hem nevere of swiche thoughtes and

delites, ne nevere shryven hem of it, but
 oonly of the dede of grete synnes outward /
 Wherefor I seye that swiche wikked delites
 and wikked thoghtes been subtille bigleres
 of hem that shullen be dampned / Moore-
 over man oghte to sorwe for his wikkede
 wordes as wel as for his wikkede dedes For
 certes, the repentaunce of a synguler synne,
 and nat repente of alle his othere synnes,
 or elles repenten hym of alle his othere
 synnes, and nat of a synguler synne,
 may nat availle / For certes, God 300
 almygnty is al good, and therefore he
 foryeveth al, or elles right noght / And
 heerof seith Seint Augustyn / "I wot
 certeynly that God is enemy to everich
 synner", and how thanne, he that ob-
 serveth o synne, shal he have foryiffnesse
 of the remenaunt of his othere synnes? Nay /
 And forther over, contricioun sholde be
 wonder sorweful and angwissous, and ther-
 fore yeveth hym God pleynly his mercy,
 and therefore, whan my soule was angwis-
 sous withinne me, I hadde remembrance
 of God that my preyere myghte come to
 hym / Forther over, contricioun moste be
 continueel, and that man have stedefast
 purpos to shriven hym, and for to
 amenden hym of his lyf / For 305
 soothly, whil contricioun lasteth, man
 may evere have hope of foryiffnesse, and
 of this comth hate of synne, that destroyeth
 synne, bothe in himself, and eek in oother
 folk, at his power / For which seith
 David "Ye that loven God, hateth wikked-
 nesse" For trusteth wel, to love God
 is for to love that he loveth, and hate that
 he hateth /

The laste thyng that men shal under-
 stonde in contricioun is this, wherof
 avayleth contricioun I seye that som-
 tyme contricioun delivereth a man fro
 synne, / of which that David seith, "I
 seye," quod David, that is to seyn, I pur-
 posed fermely, "to shryve me, and thow,
 Lord, relessedest my synne" / And right
 so as contricioun availleth noght withouten
 sad purpos of shrifte, if man have oportu-
 nittee, right so litel worth is shrifte
 or satisfaccioun withouten contri-
 cioun / And mooreover contricioun 310
 destroyeth the prisoun of helle, and
 maketh wayk and fieble alle the strengthes
 of the develes, and restoreth the yftes
 of the Hooly Goost and of alle goode vertues,
 and it clenseth the soule of synne, and de-
 livereth the soule fro the peyne of helle,
 and fro the compaignye of the devel, and fro
 the servage of synne, and restoreth it to alle
 goodes espiituels, and to the compaignye
 and commounoun of hooly chirche / And
 forther over, it maketh hym that whilom
 was sone of ire to be sone of grace, and alle
 these thynges been preved by hooly writ /
 And therefore, he that wolde sette his en-
 tente to these thynges, he were ful wys, for
 soothly he ne sholde nat thanne in al his lyf
 have corage to synne, but yeven his body
 and al his herte to the service of Jhesu Crist,
 and therof doon hym hommage / For
 soothly oure sweete Lord Jhesu Crist hath
 spared us so debonarily in oure folies, that
 if he ne hadde pites of mannes soule, a
 sory song we myghten alle synge / 315

Explicit prima pars Penitentie, Et sequitur secunda pars eiusdem

The seconde partie of Penitence is
 Confessioun, that is signe of contricioun /
 Now shul ye understonde what is Confes-
 sioun, and whether it oghte nedes be doon
 or noon, and whiche thynges been coven-
 able to verray Confessioun /

First shaltow understonde that Confes-
 sioun is verray shewynge of synnes to the
 preest / This is to seyn "verray," for he
 moste confessen hym of alle the condicions

that bilongen to his synne, as ferforth as he
 kan / Al moot be seyde, and no thyng
 excused ne hyd ne forwrapped, and
 noght avaunte thee of thy goode
 werkes / And forther over, it is 320
 necessarie to understonde whennes
 that synnes spryngen, and how they en-
 creessen and whiche they been /

Of the spryngynge of synnes seith Seint
 Paul in this wise that "right as by a man

synne entred first into this world, and thurgh that synne deeth, right so thilke deeth entred into alle men that synneden / And this man was Adam, by whom synne entred into this world, whan he brak the comaundementz of God / And therefore, he that first was so myghty that he sholde nat have dyed, bicam swich oon that he moste nedes dye, whether he wolde or noon, and al his progenye in this world, that in thilke man synneden / Looke that in th'estaat of innocence, whan Adam and Eve naked weren in Paradys, and nothyng ne hadden shame of hir nakednesse, / how that the serpent, that 325 was most wily of alle othere beestes that God hadde maked, seyde to the womman "Why comaunded God to yow ye sholde nat eten of every tree in Paradys?" / The womman answerde "Of the fruyt," quod she, "of the trees in Paradys we feden us, but soothly, of the fruyt of the tree that is in the myddel of Paradys, God forbad us for to ete, ne nat touchen it, lest per aventure we sholde dyen" / The serpent seyde to the womman "Nay, nay, ye shul nat dyen of deeth, for sothe, God woot that what day that ye eten therof, youre eyen shul opene, and ye shul been as goddes, knowynge good and harm" / The womman thanne saugh that the tree was good to feedyng, and far to the eyen, and delitable to the sighte She took of the fruyt of the tree, and eet it, and yaf to hire housbonde, and he eet, and anon the eyen of hem bothe openeden / And whan that they knewe that they were naked, they sowed of fige leves a maner of breches to hiden hire membres / There may 330 ye see that deedly synne hath first suggestion of the feend, as sheweth heere by the naddre, and afterward, the delit of the flesh, as sheweth heere by Eve, and after that, the consentyng of resoun, as sheweth heere by Adam / For trust wel, though so were that the feend tempted Eve, that is to seyn, the flesh, and the flesh hadde delit in the beaute of the fruyt defended, yet certes, til that resoun, that is to seyn, Adam, consented to the etynge of the fruyt, yet stood he in th'estaat of innocence / Of thilke Adam

tooke we thilke synne original, for of hym fleshly descended he we alle, and engendred of vile and corrupt mateere / And whan the soule is put in oure body, right anon is contract original synne, and that that was erst but oonly peyne of concupiscence, is afterward bothe peyne and synne / And therefore be we alle born sones of wratthe and of dampnacioun perdurable, if it nere baptesme that we receyven, which bynymeth us the culpe But for sothe, the peyne dwelleth with us, as to temptacioun, which peyne highte concupiscence / And this 335 concupiscence, whan it is wrongfully disposed or ordeyned in man, it maketh hym coveite, by covetise of flesh, fleshly synne, by sighte of his eyen as to erthely thynges, and eek covetise of hynesse by pride of herte /

Now, as for to speken of the firste covetise, that is concupiscence, after the lawe of oure membres, that weren lawefulliche ymaked and by rightful juggement of God, / I seye, forasmuche as man is nat obeisaunt to God, that is his lord, therefore is the flesh to hym disobeisaunt thurgh concupiscence, which yet is cleped norrisynge of synne and occasioun of synne / Therefore, al the while that a man hath in hym the peyne of concupiscence, it is impossible but he be tempted somtime and moeved in his flesh to synne / And this thyng may nat faille as longe as he lyveth, it may wel wexe fieble and faille by vertu of baptesme, and by the grace of God thurgh penitence, / but fully ne shal it nevere 340 quenche, that he ne shal som tyme be moeved in hymself, but if he were al refreyded by sickness, or by malefice of sorcerie, or colde drynkcs / For lo, what seith Seint Paul "The flesh coveteth agayn the spirit, and the spirit agayn the flesh, they been so contrarie and so stryven that a man may nat alway doon as he wolde" / The same Seint Paul, after his grete penaunce in water and in lond, — in water by nyght and by day in greet peril and in greet peyne, in lond, in famyne and thirst, in coold and cloothlees, and ones stoned almost to the deeth, / — yet seyde he, "Allas, I caytyf man! who shal delivere

me fro the prisoun of my caytyf body?" /
 And Seint Jerome, whan he longe tyme
 hadde woned in desert, where as he hadde
 no compaignye but of wilde beestes, where
 as he ne hadde no mete but herbes, and
 water to his drynke, ne no bed but the
 naked erthe, for which his flessch was blak
 as an Ethiopeen for heete, and ny
 destroyed for coold, / yet seyde he 345
 that "the brynnyng of lecherie boyled
 in al his body" / Wherefore I woot wel
 sykerly that they been deceyved that seyn
 that they ne be nat tempted in hir body /
 Witnessse on Seint Jame the Apostel, that
 seith that "every wight is tempted in his
 owene concupiscence", that is to seyn, that
 everich of us hath matere and occasioun to
 be tempted of the norissyng of synne that
 is in his body / And therefore seith Seint
 John the Evgangelist "If that we seyn
 that we be withoute synne, we deceyve us
 selve, and trouthe is nat in us" /

Now shal ye understonde in what manere
 that synne wexeth or encreaseth in
 man The firste thyng is thilke norissyng
 of synne of which I spak biforn, thilke
 flesshly concupiscence / And after 350
 that comth the subjeccioun of the
 devel, this is to seyn, the develes bely, with
 which he bloweth in man the fir of flesshly
 concupiscence / And after that, a man
 bithynketh hym whether he wol doon, or
 no, thilke thing to which he is tempted /
 And thanne, if that a man withstonde and
 weyve the firste entusyng of his flessch and
 of the feend, thanne is it no synne, and if
 it so be that he do nat so, thanne feeleth he
 anon a flambe of delit / And thanne is it
 good to be war, and kepen hym wel, or
 elles he wol falle anon into consentyng of
 synne, and thanne wol he do it, if he may
 have tyme and place / And of this matere
 seith Moyses by the devel in this manere
 "The feend seith, 'I wole chace and pursue
 the man by wikked suggestioun, and I wole
 hente hym by moevyng or stryng of
 synne And I wol departe my prisre or my
 praye by deliberacioun, and my lust shal
 been acomplced in delit I wol
 drawe my swerd in consentyng' — / 355
 for certes, right as a swerd departeth
 a thyng in two peces, right so consentyng

departeth God fro man — 'and thanne wol
 I sleen hym with myn hand in dede of
 synne', thus seith the feend" / For certes,
 thanne is it man al deed in soule And thus
 is synne acomplced by temptacioun, by
 delit, and by consentyng, and thanne is
 the synne cleped actueel /

For sothe, synne is in two maneres,
 outhr it is venial, or deedly synne
 Soothly, whan man loveth any creature
 moore than Jhesu Crist oure Creatour,
 thanne is it deedly synne And venial
 synne is it, if man love Jhesu Crist lasse
 than hym oghte / For sothe, the dede of
 this venial synne is ful perilous, for it
 amenuseth the love that men sholde han to
 God moore and moore / And therefore, if
 a man charge hymself with manye swiche
 venial synnes, certes, but if so be that he
 somtyme discharge hym of hem by shrifte,
 they mowe ful lightly amenuse in hym
 al the love that he hath to Jhesu
 Crist, / and in this wise skippeth 360
 venial into deedly synne For certes,
 the moore that a man chargeth his soule
 with venial synnes, the moore is he en-
 clynd to fallen into deedly synne / And
 therefore lat us nat be negligent to des-
 chargen us of venial synnes For the
 proverbe seith that "manye smale maken
 a greet" / And herke this ensample A
 greet wawe of the see comth som tyme with
 so greet a violence that it drencheth the
 ship And the same harm doon som
 tyme the smale drops of water, that en-
 tren thurgh a litel crevace into the thurrok,
 and in the botme of the ship, if men be so
 negligent that they ne discharge hem nat
 by tyme / And therefore, although ther be
 a difference bitwixe these two causes of
 drenchyng, algates the ship is dreynt /
 Right so fareth it somtyme of deedly
 synne, and of anoyouse veniale synnes,
 whan they multiple in a man so greetly
 that thilke worldly thynges that he loveth,
 thurgh whiche he synneth venially, is
 as greet in his herte as the love of
 God, or moore / And therefore, the 365
 love of every thyng that is nat biset
 in God, ne doon principally for Goddes
 sake, although that a man love it lasse than
 God, yet is it venial synne, / and deedly

synne whan the love of any thyng weyeth in the herte of man as muchel as the love of God, or moore / "Deedly synne," as seith Seint Augustyn, "is whan a man turneth his herte fro God, which that is verray sovereyn bountee, that may nat change, and yeveth his herte to thyng that may chaunge and flitte" / And certes, that is every thyng save God of hevene For sooth is that if a man yeve his love, the which that he oweth al to God with al his herte, unto a creature, certes, as muche of his love as he yeveth to thilke creature, so muche he breveth fro God, / and therefore dooth he synne For he that is dettour to God ne yeldeth nat to God al his dette, that is to seyn, al the love of his herte / 370

Now sith man understandeth generally which is venial synne, thanne is it covenable to tellen specially of synnes whiche that many a man peraventure ne demeth hem nat synnes, and ne shryveth him nat of the same thynges, and yet natheless they been synnes / Soothly, as thise clerkes writen, this is to seyn, that at every tyme that a man eteth or drynketh moore than suffiseth to the sustenance of his body, in certein he dooth synne / And eek whan he speketh moore than it nedeth, it is synne Eke whan he herketh nat benignely the compleint of the povre, / eke whan he is in heele of body, and wol nat faste whan other folk faste, withouten cause resonable, eke whan he slepeth moore than nedeth, or whan he comth by thilke enchesoun to late to chirche, or to othere werkes of charite, / eke whan he useth his wyf, withouten sovereyn desir of engendrure to the honour of God, or for the entente to yelde to his wyf the dette of his body, / eke whan he wol nat 375 visite the sike and the prisoner, if he may, eke if he love wyf or child, or

oother worldly thyng, moore than resoun requireth, eke if he flater or blandise moore than hym oghte for any necessitee, / eke if he amenuse or withdrawe the almesse of the povre, eke if he apparalleth his mete moore deliciously than nede is, or ete it to hastily by likerousnesse, / eke if he tale vanytees at chirche or at Goddes service, or that he be a talker of ydel wordes of folye or of vileynye, for he shal yelden accountes of it at the day of doom, / eke whan he biheteth or assureth to do thynges that he may nat perfourne, eke whan that he by lightnesse or folie myssyeth or scorneth his neighebor, / eke whan he hath any wikked suspicioun of thyng ther he ne woot of it no soothfastnesse / 380 thise thynges, and mo withoute nombre, been synnes, as seith Seint Augustyn /

Now shal men understonde that, al be it so that noon erthely man may eschue alle venial synnes, yet may he refreyne hym by the brennyng love that he hath to oure Lord Jhesu Crist, and by preyeres and confessioun and othere goode werkes, so that it shal but litel greve / For, as seith Seint Augustyn, "If a man love God in swich manere that al that evere he dooth is in the love of God, and for the love of God, verraily, for he brenneth in the love of God, / looke, how muche that a drope of water that falleth in a fourneys ful of fyr anoyeth or greveth, so muche anoyeth a venial synne unto a man that is perfit in the love of Jhesu Crist" / Men may also refreyne venial synne by receyvynge worthily of the precious body of Jhesu Crist, / by receyvynge eek of 385 hooly water, by almesdode, by general confessioun of *Confiteor* at masse and at complyn, and by blessinge of bissopes and of prestes, and by othere goode werkes

Explicit secunda pars Penitentie

*Sequitur de septem peccatis mortalibus et eorum dependenciis
circumstantiis et speciebus*

Now is it bihovely thyng to telle
whiche been the sevene deedly synnes,
this is to seyn, chieftaynes of synnes Alle
they renne in o lees, but in diverse man-
eres Now been they cleped chieftaynes,
for as muche as they been chief and spryng
of alle othere synnes / Of the roote of
these sevene synnes, thanne, is Pride the
general roote of alle harmes For of this
roote spryngen certein braunches, as Ire,
Envy, Accidie or Slewthe, Avarice or
Covetise (to commune understandyng),
Gloutyng, and Lecherye / And everch
of these chief synnes hath his braunches
and his twigges, as shal be declared in hire
chapitres folwyng /

De Superbia

And thogh so be that no man kan out-
rely telle the nombre of the twigges and
of the harmes that cometh of Pride, yet
wol I shewe a partie of hem, as ye
shul understonde / Ther is Inobedi- 390
ence Avauntynge, Ypocrisie, Despit,
Arrogance, Impudence, Swellyng of Herte,
Insolence, Elacioun, Impacience, Strif,
Contumacie, Presumpcioun, Irreverence,
Pertunacie, Veyne Glorie, and many an-
other twig that I kan nat declare / In-
obedient is he that disobeyeth for despit
to the comandementz of God, and to his
sovereyns, and to his goostly fader /
Avauntour is he that bosteth of the harm
or of the bountee that he hath doon /
Ypocrite is he that hideth to shewe hym
swich as he is, and sheweth hym swich as
he nocht is / Despitous is he that hath
desdeyn of his neighebor, that is to seyn, of
his evene-Cristene, or hath despit to
doon that hym oghte to do / Arro- 395
gant is he that thynketh that he hath
thilke bountees in hym that he hath nocht,
or weneth that he sholde have hem by his
desertes, or elles he demeth that he be that
he nys nat / Impudent is he that for his
pride hath no shame of his synnes / Swel-
lyng of herte is whan a man rejoyseth

hym of harm that he hath doon / Inso-
lent is he that despieth in his juggedment
alle othere folk, as to regard of his value,
and of his konnyng, and of his spekyng,
and of his beryng / Elacioun is whan
he ne may neither suffre to have
maister ne felawe / Impacient is he 400
that wol nat been ytaught ne under-
nome of his vice, and by strif werreth
trouthe wityngly, and deffendeth his
folye / Contumax is he that thurgh his
indignacioun is agayns everich auctoritee
or power of hem that been his sovereigns /
Presumpcioun is whan a man undertaketh
an emprise that hym oghte nat do, or
elles that he may nat do, and this is called
Surquidrie Irreverence is whan men do
nat honour there as hem oghte to doon,
and waiten to be revered / Pertunacie
is whan man deffendeth his folie, and
trusteth to muchel to his owene wit /
Veyneglorie is for to have pompe and
delit in his temporeel hynesse, and
glorie hym in this worldly estaat / 405
Janglyng is whan men speken to
muche biforn folk, and clappen as a mille,
and taken no keep what they seye /

And yet is ther a privee spece of Pride,
that waiteth first to be salewed er he wole
salewe, al be he lasse worth than that
oother is, peraventure, and eek he waiteth
or desreth to sitte, or elles to goon above
hym in the wey, or kisse pax, or been en-
censed, or goon to offryng biforn his
neighebor, / and swiche semblable thynges,
agayns his duetee, peraventure, but that
he hath his herte and his entente in swich
a proud desir to be magnified and hon-
oured biforn the peple /

Now been ther two maneres of Pride
that oon of hem is withinne the herte of
man, and that oother is withoute / Of
whiche, soothly, these forseide thynges,
and mo than I have seyd, apertenen to Pride
that is in the herte of man, and that
othere spesces of Pride been withoute / 410
But natheles that oon of these spesces
of Pride is signe of that oother, right as the

gaye leefsel atte taverne is signe of the
wyn that is in the celer / And this is in
manye thynges as in speche and con-
tenaunce, and in outrageous array of
clothyng / For certes, if ther ne hadde
be no synne in clothyng, Crist wolde nat
so soone have noted and spoken of the
clothyng of thilke riche man in the gospel /
And, as seith Seint Gregorie, that "precious
clothyng is cowpable for the derthe of it,
and for his softnesse, and for his strange-
nesse and degisyngesse, and for the super-
flutee, or for the mordinat scantnesse
of it" / Allas! may man nat seen, as in
oure dayes, the synful costlewe array of
clothyng, and name'ly in to muche super-
flute, or elles in to desordinat scant-
nesse? / 415

As to the first synne, that is in su-
perflutee of clothyng, which that maketh
it so deere, to harm of the peple, / nat oonly
the coste of embrowdyng, the degise en-
dentynge or baryng, owndyng, palyng,
wyndyng or bendyng, and semblable
wast of clooth in vanitee, / but ther is also
costlewe furryng in hir gownes, so muche
pownsonyng of chisel to maken holes, so
muche daggyng of sheres, / forth-with
the superflutee in lengthe of the forseide
gownes, trailyng in the dong and in the
mire, on horse and eek on foote, as wel
of man as of womman, that al thilke trailyng
is verrailly as in effect wasted, consumed,
thredbare, and roten with donge, rather
than it is yeven to the povre, to greet
damage of the forseide povre folk / And
that in sondry wise, this is to seyn that
the moore that clooth is wasted, the
moore moot it coste to the peple for
the scarsnesse / And forther over, 420
if so be that they wolde yeven
swich pownsoned and dagged clothyng to
the povre folk, it is nat convenient to were
for hire estaat, ne suffisant to beete hire
necessitee, to kepe hem fro the dis-
temperance of the firmament / Upon
that oother side, to speken of the horrible
desordinat scantnesse of clothyng, as been
these kuttet sloppes, or haynselyns, that
thurgh hire shortnesse ne covere nat the
shameful membres of man, to wikked en-
tente / Allas! somme of hem shewen the

boce of hir shap, and the horrible swollen
membres, that semeth lik the malade of
hirna, in the wrappyng of hir hoses, / and
eek the buttokes of hem faren as it were
the hyndre part of a she-ape in the fulle
of the moone / And mooreover, the
wreched swollen membres that they
shewe thurgh disgisyng, in departyng of
hire hoses in whit and reed, semeth that
half hir shameful privee membres
weren flayne / And it so be that they 425
departen hire hoses in othere colours,
as is whit and blak, or whit and blew, or
blak and reed, and so forth, / thanne sem-
eth it, as by variaunce of colour, that half
the partie of hire privee membres were
corrupt by the fir of seint Antony, or by
cancere, or by oother swich meschaunce /
Of the hyndre part of hir buttokes, it is
ful horrible for to see For certes, in that
partie of hir body ther as they purgen hir
stynkyng ordure, / that foule partie
shewe they to the peple proudly in despit
of honestitee, which honestitee that Jhesu
Crist and his freendes observede to shewen
in hir lyve / Now, as of the outrageous
array of women, God woot that though
the visages of somme of hem seme ful
chaast and debonaire, yet notifie they in
hire array of atyr likerousnesse and
pride / I sey nat that honestitee 430
in clothyng of man or womman is
uncovenable, but certes the superflutee or
desordinat scantitee of clothyng is re-
prevable / Also the synne of aornement
or of apparaille is in thynges that apert-
enen to ridyng, as in to manye delicat
horses that been hooden for delit, that
been so faire, fatte, and costlewe, / and
also in many a vicious knave that is sus-
tened by cause of hem, and in to curious
harneys, as in sadeles, in crouperes, poy-
trels, and bridles covered with precious
clothyng, and riche barres and plates of
gold and of silver / For which God seith
by Zakarie the prophete, "I wol confounde
the riders of swiche horses" / This folk
taken litel reward of the ridyng of Goddes
sone of hevене, and of his harneys whan
he rood upon the asse, and ne hadde noon
oother harneys but the povre clothes of his
disciples, ne we ne rede nat that evere

he rood on oother beest / I speke 435
 this for the synne of superfluitee, and
 nat for resonable honestitee, whan reson
 it requreth / And forther over, certes,
 pride is greetly notified in holdyng or
 greet meynce, whan they be of litel profit
 or of right no profit, / and namely whan
 that meynce is felonous and damageous
 to the peple by hardynesse of heigh lord-
 shipe or by wey of offices / For certes,
 swiche lordes sellen thanne hir lordshipe
 to the devel of helle, whanne they sustenen
 the wikkednesse of hir meynce / Or
 elles, whan this folk of lowe degree, as
 thilke that holden hostelries, sustenen the
 thefte of hire hostlers, and that is in
 many manere of decertes / Thilke 440
 manere of folk been the flyes that fol-
 wen the hony, or elles the houndes that
 folwen the careyne Swich forseide folk
 stranglen spiritually hir lordshipes, / for
 which thus seith David the prophete
 "Wikked deeth moote come upon thilke
 lordshipes, and God yeve that they moote
 descenden into helle al doun, for in hire
 houses been miqutees and shrewednesses,
 and nat God of hevenc" / And certes,
 but if they doon amendement, right as
 God yaf his benyousoun to [Laban] by the
 service of Jacob, and to [Pharao] by the
 service of Joseph, right so God wol yeve his
 malisoun to swiche lordshipes as sustenen
 the wikkednesse of hir servauntz, but they
 come to amendement / Pride of the table
 appeereth eek ful ofte, for certes, riche men
 been cleped to festes, and povre folk been
 put away and rebuked / Also in excesse
 of diverse metes and drynkes, and namely
 swich manere bake-metes and dissh-
 metes, brennyng of wilde fir and peynted
 and castelled with papir, and sem-
 blable wast, so that it is abusoun for
 to thynke / And eek in to greet 445
 preciousnesse of vessel and curiositee
 of mynstralcie, by whiche a man is stired
 the moore to delices of luxurie, / if so be
 that he sette his herte the lasse upon oure
 Lord Jhesu Crist, certeyn it is a synne,
 and certainly the delices myghte been so
 grete in this caas that man myghte lightly
 falle by hem into deedly synne / The
 especes that sourden of Pride, soothly

whan they sourden of malice ymagined,
 avised, and forncast, or elles of usage, been
 deedly synnes, it is no doute / And whan
 they sourden by freletee unavysed, and
 sodeynly withdrawn ayeyn, al been they
 grevous synnes, I gesse that they ne been
 nat deedly / Now myghte men axe
 wherof that Pride sourdeth and spryng-
 eth, and I seye, somtyme it spryngeth of
 the goodes of nature, and somtyme of the
 goodes of fortune, and somtyme of
 the goodes of grace / Certes, the 450
 goodes of nature stonden outhur in
 goodes of body or in goodes of soule /
 Certes, goodes of body been heele of body,
 strengthe, delvernesse, beautee, gentrie,
 franchise / Goodes of nature of the soule
 been good wit, sharp understandyng,
 subtil engyn, vertu natureel, good mem-
 orie / Goodes of fortune been richesse,
 hyghe degrees of lordshipes, preisynges
 of the peple / Goodes of grace been science,
 power to suffre spirituel travaille, be-
 nignitee, vertuous contemplacioun, with-
 stondyng of temptacioun, and sem-
 blable thynges / Of whiche forseide 455
 goodes, certes it is a ful greet folye a
 man to priden hym in any of hem alle /
 Now as for to speken of goodes of nature,
 God woot that somtyme we han hem in
 nature as mucche to oure damage as to
 oure profit / As for to speken of heele
 of body, certes it passeth ful lightly, and
 eek it is ful ofte enchesoun of the siknesse
 of oure soule For, God woot, the flessh
 is a ful greet enemy to the soule, and there-
 fore, the moore that the body is hool, the
 moore be we in peril to falle / Eke for to
 pride hym in his strengthe of body, it is an
 heigh folye For certes, the flessh covert-
 eth agayn the spirit, and ay the moore
 strong that the flessh is, the sorier may
 the soule be / And over al this, strengthe
 of body and worldly hardynesse causeth
 ful ofte many a man to peril and mes-
 chance / Eek for to pride hym of 460
 his gentrie is ful greet folie, for ofte
 tyme the gentrie of the body bynnyeth
 the gentrie of the soule, and eek we ben
 alle of o fader and of o mooder, and alle
 we been of o nature, roten and corrupt
 bothe riche and povre / For sothe, o

manere gentrie is for to preise, that appa-
 ralleth mannes corage with vertues and
 moralitees, and maketh hym Cristes
 child / For truste wel that over what
 man that synne hath maistrie, he is a
 verray cherl to synne /

Now been ther generale signes of gentil-
 lesse, as eschewynge of vice and ribaudye
 and servage of synne, in word, in werk, and
 contenance, / and usynge vertu, cur-
 teise, and clenness, and to be liberal,
 that is to seyn, large by mesure, for thilke
 that passeth mesure is folie and
 synne / Another is to remembre 465
 hym of bountee, that he of oother
 folk hath receyved / Another is to be
 benigne to his goode subgetus, wherfore
 seith Senek, "Ther is no thng moore
 covenable to a man of heigh estaat than
 debonairetee and pitee / And therefore
 these flyes that men clepen bees, when they
 maken hir kyng, they chesen oon that
 hath no prikke wherwith he may styng" /
 Another is, a man to have a noble herte
 and a diligent, to attayne to heighe vertu-
 ouse thynges / Now certes, a man to
 pride hym in the goodes of grace is eek an
 outrageous folie, for thilke yifte of grace
 that sholde have turned hym to goodness
 and to medicine, turneth hym to venym
 and to confusoun, as seith Seint
 Gregorie / Certes also, whoso prid- 470
 eth hym in the goodes of fortune, he
 is a ful greet fool, for som tyme is a man
 a greet lord by the morwe, that is a caytyf
 and a wrecche er it be nyght, / and som-
 tyme the richesse of a man is cause of his
 deth, somtyme the delices of a man ben
 cause of the grevous maladye thurgh
 which he dyeth / Certes, the commenda-
 cioun of the peple is somtyme ful fals and
 ful brotel for to taste, thus day they
 preyse, tomorwe they blame / God woot,
 desir to have commendacioun eek of the
 peple hath caused deeth to many a busy
 man /

*Remedium contra peccatum
 Superbie*

Now sith that so is that ye han under-
 stonde what is Pride, and whuche been the

speces of it, and whennes Pride sourd-
 eth and spryngeth, / now shul ye 475
 understonde which is the remedie
 agayns the synne of Pride, and that is
 humylitee, or mekenesse / That is a
 vertu, thurgh which a man hath verray
 knoweleche of hymself, and holdeth of
 hymself no pris ne deyntee, as in regard
 of his desertes, considerynge evere his
 freletee / Now been ther three maneres
 of humylitee, as humylitee in herte, an-
 other humylitee is in his mouth, the thridde
 in his werkes / The humilitee in herte
 is in foure maneres That oon is whan a
 man holdeth hymself as noght worth
 biforn God of hevene Another is whan
 he ne despiseth noon oother man / The
 thridde is whan he rekketh nat, though men
 holde hym noght worth The ferthe
 is whan he nys nat sory of his humili-
 acioun / Also the humilitee of 480
 mouth is in foure thynges in at-
 tempree speche, and in humblesse of
 speche, and whan he biknoweth with his
 owene mouth that he is swich as hym
 thynketh that he is in his herte An-
 other is whan he priseth the bountee of
 another man, and nothyng therof amen-
 useth / Humilitee eek in werkes is in
 foure maneres The firste is whan he
 putteth othere men biforn hym The
 seconde is to chese the loweste p'ace over
 al The thridde is gladly to assente to
 good conseil / The ferthe is to stonde
 gladly to the award of his sovereyns, or
 of hym that is in hyer degrec Certein,
 this is a greet werk of humylitee /

Sequitur de Invidia

After Pride wol I speken of the foule
 synne of Envye, which that is, as by the
 word of the philosophre, "sorwe of oother
 mannes prosperitee", and after the word
 of Seint Augustyn, it is "sorwe of oother
 mennes wele, and joye of othere mennes
 harm" / This foule synne is platly agayns
 the Hooly Goost Al be it so that every
 synne is agayns the Hooly Goost, yet
 natheless, for as muche as bountee aperten-
 eth proprely to the Hooly Goost, and
 Envye comth proprely of malice, therfore

it is proprely agayn the bountee of the
 Hooly Goost / Now hath malice 485
 two speses, that is to seyn, hardnesse
 of herte in wikkednesse, or elles the flessch
 of man is so blynd that he considereth
 nat that he is in synne, or rekketh nat that
 he is in synne, which is the hardnesse of
 the devel / That oother spece of malice
 is whan a man werreyeth trouthe, whan
 he woot that it is trouthe, and eek whan
 he werreyeth the grace that God hath yve
 to his neighebor, and al this is by Envye /
 Certes, thanne is Envye the worste synne
 that is For soothly, alle othere synnes
 been somtyme oonly agayns o special
 vertu, / but certes, Envye is agayns alle
 vertues and agayns alle goodnesses For
 it is sory of alle the bountees of his neighe-
 bor, and in this manere it is divers from
 alle othere synnes / For wel unnethe
 is ther any synne that it ne hath som delit
 in itself, save oonly Envye, that evere
 hath in itself angwissh and sorwe / 490
 The speses of Envye been thise Ther
 is first, sorwe of oother mannes goodnesse
 and of his prosperitee, and prosperitee is
 kyndely matere of joye, thanne is Envye
 a synne agayns kynde / The seconde
 spece of Envye is joye of oother mannes
 harm, and that is proprely lyk to the
 devel, that evere rejoyseth hym of mannes
 harm / Of thise two speses comth bak-
 bityng, and this synne of bakbityng or
 detraccion hath certeine speses, as thus
 Som man preiset his neighebor by a
 wikked entente, / for he maketh alwey a
 wikked knotte atte laste ende Alwey he
 maketh a "but" atte laste ende, that is
 digne of moore blame, than worth is al
 the preisyng / The seconde spece is
 that if a man be good, and dooth or seith
 a thing to good entente, the bakbitere
 wol turne al thilke goodnesse up-so-
 down to his shrewed entente / The 495
 thridde is to amenuse the bountee of
 his neighebor / The fourthe spece of
 bakbityng is this, that if men speke good-
 nesse of a man, thanne wol the bakbitere
 seyn, "parfey, swich a man is yet bet than
 he", in dispreisyng of hym that men
 praise / The fiftte spece is this, for to
 consente gladly and herkrie gladly to the

harm that men speke of oother folk This
 synne is ful greet, and ay encreeseth after
 the wikked entente of the bakbitere / After
 bakbityng cometh gruchchyng or mur-
 muracioun, and somtyme it spryngeth of
 impacience agayns God, and somtyme
 agayns man / Agayns God it is, whan a
 man gruccheth agayn the peyne of helle,
 or agayns poverté, or los of catel, or agayn
 reyn or tempest, or elles gruccheth that
 shrewes han prosperitee, or elles for
 that goode men han adversitee / And 500
 alle these thynges sholde man suffre
 paciently, for they comen by the rightful
 juggement and ordinaunce of God / Som-
 tyme comth gruchching of avarice, as Judas
 grucched agayns the Magdaleyne, whan
 she enoynted the heved of oure Lord Jhesu
 Crist with hir precious oynement / This
 manere murmure is swich as whan man
 gruccheth of goodnesse that hymself dooth,
 or that oother folk doon of hir owene
 catel / Somtyme comth murmure of
 Pride, as whan Simon the Pharisee
 gruchched agayn the Magdaleyne, whan
 she approched to Jhesu Crist, and weep
 at his feet for hire synnes / And som-
 tyme gruchchyng sourdeth of Envye, whan
 men discovereth a mannes harm that was
 pryvee, or bereth hym on hond thyng
 that is fals / Murmure eek is ofte 505
 amonges servauntz that grucchen
 whan hir sovereyns bidden hem doon
 lefevu thynges, / and forasmuche as they
 dar nat openly withseye the comaunde-
 mentz of hir sovereyns, yet wol they seyn
 harm, and gruche, and murmure pryvely
 for verray despit, / whiche wordes men
 clepen the develes *Pater noster*, though so
 be that the devel ne hadde nevere *Pater
 noster*, but that lewed folk yeven it swich
 a name / Somtyme it comth of Ire or
 prive hate, that norisseth rancour in herte,
 as afterward I shal declare / Thanne
 cometh eek bitternesse of herte, thurgh
 which bitternesse every good dede of his
 neighebor semeth to hym bitter and
 unsavory / Thanne cometh discord, 510
 that unbyndeth alle manere of friend-
 shipe Thanne comth scornynge of his
 neighebor, al do he never so weel / Thanne
 comth accusyng, as whan man seketh

occasoun to anoyen his neighebor, which that is lyk the craft of the devel, that waiteth bothe nyght and day to accusen us alle / Thanne comth malignitee, thurgh which a man anoyeth his neighebor prively, if he may, / and if he noght may, algate his wikked wil ne shal nat wante, as for to brennen his hous prively, or empoysone or sleen his beestes, and semblable thynges /

Remedium contra peccatum Invidie

Now wol I speke of remedie agayns this foule synne of Envye First is the love of God principal, and lovyng of his neighebor as hymself, for soothly, that oon ne may nat been withoute that oother / And truste wel that in 515 the name of thy neighebor thou shalt understonde the name of thy brother, for certes alle we have o fader flesshly, and o mooder, that is to seyn, Adam and Eve, and eek o fader espirituel, and that is God of hevене / Thy neighebor artow holden for to love, and wilne hym alle goodnesse, and therefore seith God, "Love thy neighebor as thyselfe," that is to seyn, to salvacioun bothe of lyf and of soule / And mooreover thou shalt love hym in word, and in benigne amonestyng and chastisyng, and conforten hym in his anoyes, and preye for hym with al thyn herte / And in dede thou shalt love hym in swich wise that thou shalt doon to hym in charitee as thou woldest that it were doon to thyn owene persone / And therefore thou ne shalt doon hym no damage in wikked word, ne harm in his body, ne in his catel, ne in his soule, by entussyng of wikked ensample / 520 Thou shalt nat desuren his wyf, ne none of his thynges Understood eek that in the name of neighebor is comprehended his enemy / Certes, man shal loven his enemy, by the comandement of God, and soothly thy freend shaltow love in God / I seye, thyn enemy shaltow love for Goddes sake, by his comandement For if it were reson that man sholde haten his enemy, for sothe God nolde nat receyven us to his love that

been his enemys / Agayns three manere of wronges that his enemy dooth to hym, he shal doon three thynges, as thus / Agayns hate and rancour of herte, he shal love hym in herte Agayns chydng and wikkede wordes, he shal preye for his enemy Agayns the wikked dede of his enemy, he shal doon hym bountee / For Crist seith "Loveth 525 youre enemys, and preyeth for hem that speke yow harm, and eek for hem that yow chacen and pursewen, and dooth bountee to hem that yow haten" Loo thus comaundeth us oure Lord Jhesu Crist to do to oure enemys / For soothly, nature dryveth us to loven oure freendes, and parfey, oure enemys han moore nede to love than oure freendes, and they that moore nede have, certes to hem shal men doon goodnesse, / and certes, in thilke dede have we remembrance of the love of Jhesu Crist that deyde for his enemys / And in as muche as thilke love is the moore grevous to perfourne, so muche is the moore gret the merite, and therefore the lovyng of oure enemy hath confounded the venym of the devel / For right as the devel is disconfited by humylytee, right so is he wounded to the deeth by love of oure enemy / Certes, thanne is love the 530 medicine that casteth out the venym of Envye fro mannes herte / The spesces of this paas shullen be moore largely declared in hir chapitres folwyng /

Sequitur de Ira

After Envye wol I discryven the synne of Ire For soothly, whoso hath envye upon his neighebor, anon he wole comunly fynde hym a matere of wratthe, in word or in dede, agayns hym to whom he hath envye / And as wel comth Ire of Pride, as of Envye, for soothly, he that is proud or envyous is lightly wrooth /

This synne of Ire, after the discryvyng of Seint Augustyn, is wikked wil to been avenged by word or by dede / 535 Ire, after the philosophre, is the fervent blood of man quyked in his herte, thurgh which he wole harm to hym that he hateth / For certes, the herte of man,

by eschawfyng and moevyng of his blood, wexeth so trouble that he is out of alle juggement of resoun / But ye shal understonde that Ire is in two maneres, that oon of hem is good, and that oother is wikked / The goode Ire is by jalousie of goodnesse, thurgh which a man is wrooth with wikkednesse and agayns wikkednesse, and therefore seith a wys man that Ire is bet than pley / This Ire is with debonairetee, and it is wrooth withouten bitternesse, nat wrooth agayns the man, but wrooth with the mysdede of the man, as seith the prophete David, "*Irascimur et nolite peccare*" / 540 Now understandeth that wikked Ire is in two maneres, that is to seyn, sodeyn Ire or hastif Ire, withouten avisement and consentyng of resoun / The menyng and the sens of this is, that the resoun of a man ne consente nat to thilke sodeyn Ire, and thanne is it venial / Another Ire is ful wikked, that comth of felonie of herte avysed and cast biforn, with wikked wil to do vengeance, and therto his resoun consenteth, and soothly this is deedly synne / This Ire is so displeasent to God that it troubleth his hous, and chaceth the Hooly Goost out of mannes soule, and wasteth and destroyeth the liknesse of God, that is to seyn, the vertu that is in mannes soule, / and put in hym the liknesse of the devel, and bynymeth the man fro God, that is his rightful lord / This Ire is a ful greet ples- 545 aunce to the devel, for it is the develes founneys, that is eschawfed with the fir of helle / For certes, right so as fir is moore mighty to destroyen erthely thynges than any oother element, right so Ire is myghty to destroyen alle spiritueel thynges / Looke how that fir of smale gleodes, that been almost dede under asshen, wollen quike agayn when they been touched with brymstoon, right so Ire wol everemo quyken agayn, when it is touched by the pride that is covered in mannes herte / For certes, fir ne may nat comen out of no thyng, but if it were first in the same thyng natureelly, as fir is drawn out of flyntes with steel / And right so as pride is ofte tyme matere

of Ire, right so is rancour norice and kepere of Ire / Ther is a maner tree, 550 as seith Seint Ysidre, that whan men maken fir of thilke tree, and covere the coles of it with asshen, soothly the fir of it wol lasten al a yeer or moore / And right so fareth it of rancour, whan it is ones conceyved in the hertes of som men, certein, it wol lasten praveurte from oon Estre day unto another Estre day, and moore / But certes, thilke man is ful fer fro the mercy of God al thilke while /

In this forseyde develes founneys ther forgen three shrewes Pride, that ay bloweth and encreeseth the fir by chidyng and wikked wordes, / thanne stant Envye, and holdeth the hoote iren upon the herte of man with a peire of longe toonges of long rancour, / and thanne 555 stant the synne of Contumelise, or strif and cheeste, and batereth and forgeth by vileyns reprevynges / Certes, this cursed synne anoyeth bothe to the man hymself and eek to his neighebor For soothly, almost al the harm that any man dooth to his neighebor comth of wratthe / For certes, outrageous wratthe dooth al that evere the devel hym comaundeth, for he ne spareth neither Crist ne his sweete Mooder / And in his outrageous anger and ire, allas! allas! ful many oon at that tyme feeleth in his herte ful wikkedly, bothe of Crist and eek of alle his halwes / Is nat this a cursed vice? Yis, certes Allas! it bynymeth from man his wit and his resoun, and al his debonaire lif es- 560 spiritueel that sholde kepen his soule / Certes, it bynymeth eek Goddes due lordshipe, and that is mannes soule, and the love of his neighebores It stryvethe eek alday agayn trouthe It revetth hym the quete of his herte, and subverteth his soule /

Of Ire comen thise stynkyng engendrures First hate, that is oold wratthe, discord, thurgh which a man forsaketh his olde freend that he hath loved ful longe, / and thanne cometh werre, and every manere of wrong that man dooth to his neighebor, in body or in catel / Of this cursed synne of Ire cometh eek manslaughtre And understonde wel that homycide, that

is manslaughter, is in diverse wise. Som manere of homicide is spiritueel, and som is bodily. Spiritueel manslaughter is in sixe thynges. First by hate, as seith Seint John "He that hateth his brother is an homycide." Homycide is eek by bakbitynge, of whiche bakbiteres seith Salomon that "they han two swerdes with whiche they sleen hire neighebores." For soothly, as wikke is to bynyme his good name as his lyf. Homycide is eek in yevynge of wikked conseil by fraude, as for to yeven conseil to areysen wrongful custumes and tallages. Of whiche seith Salomon "Leon rorynge and bere hongry been like to the crueel lordshipes in witholdynge or abreggyng of the shepe (or the hyre), or of the wages of servauntz, or elles in usure, or in withdrawynge of the almesse of povre folk." For which the wise man seith, "Fedeth hym that almost dyeth for honger", for soothly, but if thow feede hym, thou sleest hym, and alle these been deedly synnes. Bodily manslaughter is, whan thow sleest him with thy tonge in oother manere, as whan thou comdest to sleen a man, or elles yevest hym conseil to sleen a man. Manslaughter in dede is in foure maneres. That oon is by lawe, right as a justice dampneth hym that is coupable to the death. But lat the justice be war that he do it rightfully, and that he do it nat for delit to spille blood, but for keyynge of rightwysnesse. Another homycide is that is doon for necessitee, as whan o man sleeth another in his defendaunt, and that he ne may noon ootherwise escape from his owene death. But certainly if he may escape withouten slaughtre of his adversarie, and sleeth hym, he dooth synne and he shal bere penance as for deedly synne. Eek if a man, by caas or aventure, shete an arwe, or caste a stoon, with which he sleeth a man, he is homycide. Eek if a womman by negligence overlyeth hire child in hir slepyng, it is homycide and deedly synne. Eek whan man destourbeth concepcioun of a child, and maketh a womman outhere bareyne by drynk-

ynge venenouse herbes thurgh which she may nat conceyve, or sleeth a child by drynkes wilfully, or elles putteth certeine materiel thynges in hire screece places to slee the child, or elles dooth unkyndely synne, by which man or womman shedeth hire nature in manere or in place ther as a child may nat be conceived, or elles if a woman have conceyved, and hurt herself and sleeth the child, yet is it homycide. What seye we eek of wommen that mordren hir children for drede of worldly shame? Certes, an horrible homicide. Homycide is eek if a man approacheth to a womman by desir of lecherie, thurgh which the child is perressed, or elles smyteth a womman wityngly, thurgh which she leseth hir child. Alle these been homycides and horrible deedly synnes. Yet comen ther of Ire manye mo synnes, as wel in word as in thocht and in dede, as he that arretteth upon God, or blameth God of thyng of which he is hymself gilty, or despiseth God and alle his halwes, as doon these cursede hasardours in diverse ctreees. This cursed synne doon they, whan they feelen in hir herte ful wkkedly of God and of his halwes. Also whan they treten un-reverently the sacrament of the auter, thlike synne is so greet that unneth may it been releessed, but that the mercy of God passeth alle his werkes, it is so greet, and he so benigne. Thanne comth of Ire attraynre. Whan a man is sharply amonested in his shrifte to foreleten his synne, thanne wole he be angry, and answeren hokerly and angrily, and defenden or excusen his synne by unstedfastnesse of his flesh, or elles he dide it for to holde compaignye with his folawes, or elles, he seith, the fecnd entuced hym, or elles he dide it for his youthe, or elles his compleccioun is so corageous that he may nat forbere, or elles it is his destynce, as he seith, unto a certain age, or elles, he seith, it cometh hym of gentillesse of his auncestres, and semblable thynges. Alle these manere of folk so wrappen hem in hir synnes that they ne wol nat delivere hemself. For soothly, no wight that excuseth hym wilfully of his synne

may nat been delivered of his synne, til that he mekely biknoweth his synne / After this, thanne cometh sweryng, that is expres agayn the comandement of God, and thus bifalleth ofte of anger and of Ire / God seith "Thow shalt nat take the name of thy Lord God in veyn or in ydel" Also our Lord Jhesu Crist seith, by the word of Sente Mathew, / "Ne wol ye nat swere in alle manere, neither by hevене, for it is Goddes trone, ne by erthe, for it is the bench of his feet, ne by Jerusalem, for it is the citee of a greet kyng, ne by thyn heed, for thou mayst nat make an heer what ne blak / But seyeth by youre word 'ye, ye,' and 'nay, nay', And what that is moore, it is of yvel," thus seith Crist / For Cristes sake, ne swereth 590 nat so synfully in dismembryng of Crist by soule, herte, bones, and body For certes, it semeth that ye thynke that the cursede Jewes ne dismembred nat ynough the precieuse persone of Crist, but ye dis-membre hym moore / And if so be that the lawe compelle yow to swere, thanne rule yow after the lawe of God in youre sweryng, as seith Jeremye, *quarto capitulo* "Thou shalt kepe three condicions thou shalt swere in trouthe, in doom, and in rightwisnesse" / This is to seyn, thou shalt swere sooth, for every lesyng is agayns Crist For Crist is verrey trouthe And thynk wel this, that every greet swerere, nat compelled lawefully to swere, the wounde shal nat departe from his hous whil he useth swich unleveful sweryng / Thou shalt sweren eek in doom, whan thou art constreyned by thy domesman to witnessen the trouthe / Eek thow shalt nat swere for envye, ne for favour, ne for moede, but for rightwisnesse, for declaracioun of it, to the worshipe of God and helpyng of thyne evene-Cristene / 595 And therefore every man that taketh Goddes name in ydel, or falsly swereth with his mouth, or elles taketh on hym the name of Crist, to be called a Cristen man, and lyveth agayns Cristes lyvyng and his techyng, alle they taken Goddes name in ydel / Looke eek what seint Peter seith, *Actuum, quarto, Non est aliud nomen sub celo*, etc, "Ther nys noon oother

name," seith Sente Peter, "under hevене yeven to men, in which they mowe be saved", that is to seyn, but the name or Jhesu Crist / Take kep eek how precious is the name of Crist, as seith Sente Paul, *ad Phylipenses, secundo, In nomine Jhesu, etc*, "that in the name of Jhesu every knee of hevencly creatures, or erthely, or of helle sholde bowe", for it is so heigh and so worshipful that the cursede feend in helle sholde tremblen to heeren it ynempned / Thanne semeth it that men that sweren so horribly by his blessed name, that they despise it moore boldly than dude the cursede Jewes or elles the devel, that trembleth whan he heereth his name /

Now certes, sith that sweryng, but if it be lawefully doon, is so heighly def-fended, muche worse is forsweryng falsly, and yet nedeles / 600

What seye we eek of hem that del-iten hem in sweryng, and holden it a gentrie or a manly dede to swere grete othes? And what of hem that of verrey usage ne cesse nat to swere grete othes, al be the cause nat worth a straw? Certes, this is horrible synne / Sweryng sod-eynly withoute avysement is eek a synne / But lat us go now to thilke horrible sweryng of adjuracioun and conjuracioun, as doon these false enchauntours or nigromanciens in bacyns ful of water, or in a bright sward, in a cercle, or in a fir, or in a shulderboon of a sheep / I kan nat seye but that they doon cursedly and dampnably agayns Crist and al the feith of hooly chirche /

What seye we of hem that bileeven on divynailes, as by flight or by noyse of briddes, or of beestes, or by sort, by geomancie, by dremes, by chirkyng of dores, or crakkyng of houses, by gnaw-ying of rattes, and swich manere wrecchednesse? / Certes, al this 605 thyng is defended by God and by hooly chirche For which they been acursed, til they come to amendement, that on swich filthe setten hire bileeve / Charmes for woundes or maladie of men or of beestes, if they taken any effect, it may be praventure that God suffreth it,

for folk sholden yeve the moore feith and reverence to his name /

Now wol I speken of lesynges, which generally is fals signyficaunce of word, in entente to deceyven his evene-Cristene / Som lesyng is of which ther comth noon avantage to no wight and som lesyng turneth to the ese and profit of o man, and to disese and damage of another man / Another lesyng is for to saveh his lyf or his catel Another lesyng comth of delit for to lye, in which delit they wol forge a long tale, and peynten it with alle circumstaunces, where alle the ground of the tale is fals / Som lesyng comth, for he wole sustene his word, and som lesyng comth of recchelesnesse withouten avisement, and semblable thynges /

Lat us now touche the vice of flaterynge, which ne comth nat gladly but for drede or for covetise / Flaterye is generally wrongful preisyng Flatereres been the develes norices, that norissen his children with milk of losengere / For sothe, Salomon seith that "flaterie is wors than detraccioun" For somtyme detraccion maketh an hauteyn man be the moore humble, for he dredeth detraccion, but certes flaterye, that maketh a man to enhanceh his herte and his contaenance / Flatereres been the develes enchauntours, for they make a man to wene of hymself be lyk that he nys nat lyk / They been lyk to Judas that bitraysen a man to sellen hym to his enemy, that is to the devel / Flatereres been the develes chapelleyns, that syngen evere *Placebo* / I rekene flaterie in the vices of Ire, for ofte tyme, if o man be wrooth with another, thanne wole he flaterie som wight to sustene hym in his querele /

Speke we now of swich cursyng as comth of irous herte Mahsoum generally may be seyde every maner power of harm Swich cursyng bireveth man fro the regne of God, as seith Sent Paul / And ofte tyme swich cursyng wrongfully retorneth agayn to hym that curseth, as a bryd that retorneth agayn to his owene nest / And over alle thyng men oughten eschewe to cursen hire chil-

dren, and yeven to the devel hire engendrure, as ferforth as in hem is Certes, it is greet peril and greet synne /

Lat us thanne speken of chidyng and reproche, whiche been ful grete woundes in mannes herte, for they unsowen the semes of frendshipe in mannes herte / For certes, unnethes may a man pleynly been accorded with hym that hath hym openly revyld and repreed and disclaundred This is a ful grisly synne, as Crist seith in the gospel / And taak kep now, that he that repreveh his neighebor, outhere he repreveth hym by som harm of peyne that he hath on his body, as "mesel," "croked harlot," or by som synne that he dooth / Now if he repreve hym by harm of peyne, thanne turneth the repreve to Jhesu Crist, for peyne is sent by the rightwys sonde of God and by his suffrance, be it meselrie, or maheym, or maladie / And if he repreve hym uncharitably of synne, as "thou holour," "thou dronkelewe harlot," and so forth, thanne aperteneth that to the rejoysyng of the devel, that evere hath joye that men doon synne / And certes, chidyng may nat come but out of a vileyns herte For after the habundance of the herte speketh the mouth ful ofte / And ye shul understonde that looke, by any way, whan any man shal chastise another, that he be war from chidyng or reprevyng For trewely, but he be war, he may ful lightly quyken the fir of angre and of wrathe, which that he sholde quenche, and peraventure sleeth hym, which that he myghte chastise with benignitee / For as seith Salomon, "The amyable tonge is the tree of lyf," that is to seyn, of lyf esprituuel, and soothly, a deslavee tonge sleeth the spirtes of hym that repreveth and eek of hym that is repreed / Loo, what seith Sent Augustyn "Ther is nothyng so lyk the develes child as he that ofte chideth" Sent Paul seith eek, "A servant of God bihoveth nat to chide" / And how that chidyng be a vileyns thyng bitwixe alle manere folk, yet is it certes moost uncovenable bitwixe a man and his wyf, for there is

nevere reste And therefore seith Salomon, "An hous that is uncovered and droppynge, and a chydynge wyf, been lyke" / A man that is in a droppynge hous in manye places, though he eschewe the droppynge in o place, it droppeth on hym in another place So fareth it by a chydynge wyf, but she chide hym in o place, she wol chide hym in another / And therefore, "bette is a morsel of breed with joye than an hous ful of delices with chidynge," seith Salomon / Seint Paul seith "O ye wommen, be ye subgetes to youre housbondes as bihoveth in God, and ye men loveth youre wyves" *Ad Colossenses, tertio* /

Afterward speke we of scornynge, which is a wikked synne, and namely whan he scorneth a man for his goode werkes / For certes, swache scorn- 635 eres faren lyk the foule tode, that may nat endure to smelle the soote savour of the vyne whanne it florissbeth / These scorneres been partyng felawes with the devel, for they han joye whan the devel wynneth, and sorwe whan he leseth / They been adversaries of Jhesu Crist, for they haten that he loveth, that is to seyn, salvacioun of soule /

Speke we now of wikked conseil, for he that wikked conseil yeveth is a traytour For he deceyveth hym that trusteth in hym, *ut Achitofel ad Absolonem* But natheless, yet is his wikked conseil first agayn hymself / For, as seith the wise man, "Every fals lyyynge hath this propertee in hymself, that he that wole anoye another man, he anoyeth first hymself" / And men shul under- 640 stonde that man shal nat taken his conseil of fals folk, ne of angry folk, or grevous folk, ne of folk that loven specially to muchel hir owene profit, ne to muche worldly folk, namely in consalyng of soules /

Now comth the synne of hem that sown and maken discord amonges folk, which is a synne that Crist hateth outrelly And no wonder is, for he deyde for to make concord / And moore shame do they to Crist, than dide they that hym crucifiede, for God loveth bettre that freendshupe

be amonges folk, than he dide his owene body, the which that he yaf for untee Therefore been they likned to the devel, that evere is aboute to maken discord /

Now comth the synne of double tonge, swiche as speken faire byforn fo'k, and wikkedly bihynde, or elles they maken semblant as though they speeke of good entencioun, or elles in game and pley, and yet they speke of wikked entente /

Now comth biwreving of conseil, thurgh which a man is defamed, certes, unnethe may he restooore the damage / 645

Now comth manace, that is an open folye, for he that ofte manaceth, he threteth moore than he may perfourne ful ofte tyme /

Now cometh ydel wordes, that is withouten profit of hym that speketh tho wordes, and eek of hym that herkneth tho wordes Or elles ydel wordes been tho that been nedeless, or withouten entente of natureel profit / And al be it that ydel wordes been somtyme venial synne, yet sholde men douten hem for we shul yeve rekenynge of hem before God /

Now comth janglyng, that may nat been withoute synne And, as seith Salomon, "It is a sygne of apert folye" / And therefore a philosopre seyde, whan men aed hym how that men sholde plesse the peple, and he answerde, "Do manye goode werkes, and spek fewe jangles" / 650

After this comth the synne of japeres, that been the develes apes, for they maken folk to laughe at hire japerie as folk doon at the gawdes of an ape Swiche japes defendeth Seint Paul / Looke how that vertuose wordes and hooly conforten hem that travaillen in the service of Crist, right so conforten the vileyns wordes and knakkes of japeris hem that travaillen in the service of the devel / These been the synnes that comen of the tonge, that comen of Ire and of othere synnes mo /

*Sequitur remedium contra
peccatum Ire*

The remedie agayns Ire is a vertu that men clepen Mansuetude, that is Debon-

arettee, and eek another vertu, that men callen Pacience or Suffrance /

Debonaretee withdraweth and refreyneth the sturynges and the moevynges of mannes corage in his herte, in swich manere that they ne skippe nat out by angre ne by ire / Suffrance suffreth 655 swetely alle the anoyaunces and the wronges that men doon to man outward / Seint Jerome seith thus of debonaretee, that "it dooth noon harm to no wight ne seith, ne for noon harm that men doon or seyn, he ne eschawfeth nat agayns his resoun" / This vertu somtyme comth of nature, for, as seith the philosopre, "A man is a quyk thyng, by nature debonaire and tretable to goodnesse, but whan debonaretee is enforced of grace, thanne is it the moore worth" /

Pacience, that is another remedie agayns Ire, is a vertu that suffreth swetely every mannes goodnesse, and is nat wrooth for noon harm that is doon to hym / The philosopre seith that pacience is thilke vertu that suffreth debonairely alle the outrages of adversitee and every wikked word / This vertu maketh 660 a man lyk to God, and maketh hym Goddes owene deere child, as seith Crist This vertu disconfiteth thyn enemy And therefore seith the wise man, "If thou wolt venquyse thyn enemy, lerne to suffre" / And thou shalt understonde that man suffreth foure manere of grevances in outward thynges, agayns the whiche foure he moot have foure manere of pacienes /

The firste grevance is of wikkede wordes Thilke suffrede Jhesu Crist withouten grucchyng, ful patiently, whan the Jewes despised and reprieved hym ful ofte / Suffre thou therefore patiently, for the wise man seith, "If thou stryve with a fool, though the fool be wrooth or though he laughe, algate thou shalt have no reste" / That oother grevance outward is to have damage of thy catel Ther-agayns suffred Crist ful patiently, whan he was despoyled of al that he hadde in this lyf, and that nas but his clothes / The thridde grevance is a 665 man to have harm in his body That suffred Crist ful patiently in al his pas-

sioun / The fourthe grevance is in outrageous labour in werkes Wherfore I seye that folk that maken hir servantz to travaillen to grevously, or out of tyme, as on haly dayes, soothly they do greet synne / Heer-agayns suffred Crist ful patiently and taughte us pacience, whan he baar upon his blissed shulder the croys upon which he sholde suffren despitous deeth / Heere may men lerne to be pacient, for certes noht only Cristen men been pacient, for love of Jhesu Crist, and for gerdoun of the blisful lyf that is perdurable, but certes, the olde payens that nevere were Cristene, commendedden and useden the vertu of pacience /

A philosopre upon a tyme, that wolde have beten his disciple for his grete trespas, for which he was greetly amoeved, broghte a yerde to scourge with the child, / and whan this child saugh the 670 yerde, he seyde to his maister, "What thanke ye do?" "I wol bete thee," quod the maister, "for thy correccioun" / "For sothe," quod the child, "ye oghten first correcte youreself, that han lost al youre pacience for the gilt of a child" / "For sothe," quod the maister al wepyng, "thow seyst sooth Have thow the yerde, my deere sone, and correcte me for myn inpacience" / Of pacience comth obedience, thurgh which a man is obedient to Crist and to alle hem to whiche he oghte to be obedient in Crist / And understond wel that obedience is perfit, whan that a man dooth gladly and hastily, with good herte enterly, al that he sholde do / Obedience generally is 675 to perfourne the doctrine of God and of his sovereyns, to whiche hym oghte to ben obeisaunt in alle rightwisnesse /

Sequitur de Accidia

After the synne of Envye and of Ire, now wol I speken of the synne of Accidie For Envye blyndeth the herte of a man, and Ire troubleth a man, and Accidie maketh hym hevly, thoughtful, and wraw / Envye and Ire maken bitternesse in herte, which bitternesse is mooder of Accidie, and bynymeth hym the love of alle good-

nesse Thanne is Accidie the angwysch of troubled herte, and Seint Augustyn seith, "It is anoy of goodnesse and Ioye of harm" / Certes, this is a dampnable synne, for it dooth wrong to Jhesu Crist, in as muche as it bynymeth the service that men oghte doon to Crist with alle diligence, as seith Salomon / But Accidie dooth no swich diligence He dooth alle thyng with anoy, and with wrawnesse, slaknesse, and excusacioun, and with ydelnesse, and unlust, for which the book seith, "Acused be he that dooth the service of God negligently" / Thanne 680 is Accidie enemy to everich estaat of man, for certes, the estaat of man is in three maneres / Outher it is th'estaat of innocence, as was th'estaat of Adam biforn that he fil into synne, in which estaat he was holden to werche as in herynge and adowrynge of God / Another estaat is the estaat of synful men, in which estaat men been holden to labour in preynge to God for amendement of hire synnes, and that he wole graunte hem to arysen out of hir synnes / Another estaat is th'estaat of grace, in which estaat he is holden to werkes of penitence And certes, to alle thise thynges is Accidie enemy and contrarie, for he loveth no bisynesse at al / Now certes, this foule synne, Accidie, is eek a ful greet enemy to the lifode of the body, for it ne hath no purveaunce agayn temporel necessitee, for it forslaweth and forsluggeth and destroyeth alle goodes temporeles by recheleesnesse / 685

The fourthe thyng is that Accidie is lyk hem that been in the peyne of helle, by cause of hir slouthe and of hire hevynesse, for they that been dampned been so bounde that they ne may neither wel do ne wel thynke / Of Accidie comth first, that a man is anoyed and encombred for to doon any goodnesse, and maketh that God hath abhomynecion of swich Accidie, as seith Seint John /

Now comth Slouthe, that wol nat suffre noon hardnesse ne no penaunce For soothly, Slouthe is so tendre and so dehaat, as seith Salomon, that he wol nat suffre noon hardnesse ne penaunce, and therefore he shendeth al that he dooth /

Agayns this roten-herted synne of Accidie and Slouthe shold men exercise himself to doon goode werkes, and manly and vertuously cacchen corage wel to doon, thynkyng that oure Lord Jhesu Crist quiteth every good dede, be it never so lite / Usage of labour is a greet thyng, for it maketh, as seith Seint Bernard, the laborer to have stronge armes and harde synwes, and slouthe maketh hem feble and tendre / Thanne comth 690 drede to bigynne to werke anye goode werkes For certes, he that is enclined to synne, hym thynketh it is so greet an emprise for to undertake to doon werkes of goodnesse, and casteth in his herte that the circumstaunces of goodnesse been so grevous and so chargeaunt for to suffre, that he dar nat undertake to do werkes of goodnesse, as seith Seint Gregorie /

Now comth wanhope, that is despeir of the mercy of God, that comth somtyme of to muche outrageous sorwe, and somtyme of to muche drede, ymaginyng that he hath doon so muche synne that it wol nat availen hym, though he wolde repenten hym and forsake synne, / thurgh which despeir or drede he abaondoneth al his herte to every maner synne, as seith Seint Augustin / Which dampnable synne, if that it continue unto his ende, it is cleped synnyng in the Hooly Goost / This horrible synne is so 695 perilous that he that is despeired, ther nys no felouye ne no synne that he douteth for to do, as shewed wel by Judas / Certes, aboven alle synnes thanne is this synne moost displesant to Crist, and moost adversarie / Soothly, he that despereth hym is lyk the coward champioun recreant, that seith "creant" withoute nede allas' allas' nedeles is he recreant and nedelees despeired / Certes, the mercy of God is evere redy to the penitent, and is aboven alle his werkes / Allas' kan a man nat bithynke hym on the gospel of Seint Luc, 15, where as Crist seith that "as wel shal ther be joye in hevene upon a synful man that dooth penitence, as upon nynty and nyne rightful men that neden no penitence" / Looke 700

forther, in the same gospel, the joye and the feste of the goode man that hadde lost his sone, whan his sone with repentance was returned to his fader / Kan they nat remembren hem eek that, as seith Seint Luc, 23, how that the thief that was hanged bisyde Jhesu Crist, seyde "Lord, remembre of me, whan thou comest into thy regne?" / "For sothe," seyde Crist, "I seye to thee, to day shaltow been with me in paradys" / Certes, ther is noon so horrible synne of man that it ne may in his lyf be destroyed by penitence, thurgh vertu of the passion and of the deeth of Crist / Allas! what nedeth man thanne to been despered, sith that his mercy so redy is and large?

Axe and have / Thanne cometh 705 sompnolence, that is, sloggy slombryng, which maketh a man be hevvy and dul in body and in soule, and this synne comth of Slouthe / And certes, the tyme that, by wey of resoun, men sholde nat slepe, that is by the morwe, but if ther were cause resonable / For soothly, the morwe tyde is moost covenable a man to seye his preyeres, and for to thynken on God, and for to honoure God, and to yeven almesse to the povre that first cometh in the name of Crist / Lo, what seith Salomon "Whoso wolde by the morwe awaken and seke me, he shal fynde" / Thanne cometh negligence, or recchelesnesse, that rekketh of no thyng / And how that ignoraunce be mooder of alle harm, certes, negligence is the norice / Negligence ne 710 dooth no fors, whan he shal doon a thyng, whether he do it weel or baddely /

Of the remedie of these two synnes, as seith the wise man, that "he that dredeth God, he spareth nat to doon that him oghte doon" / And he that loveth God, he wol doon diligence to plesse God by his werkes, and abaundone hymself, with al his myght, wel for to doon / Thanne comth ydelnesse, that is the yate of alle harmes / An ydel man is lyk to a place that hath no walles, the develes may entre on every syde, or sheten at hym at discovert, by temptacion on every syde / This ydelnesse is the thurrok of alle wikked and

vileyns thoghtes, and of alle jangles, trufes, and of alle ordure / Certes, 715 the hevene is yeven to hem that wol labouren, and nat to ydel folk / Eek David seith that "they ne been nat in the labour of men, ne they shul nat been whipped with men," that is to seyn, in purgatorie / Certes, thanne semeth it, they shul be tormented with the devel in helle, but if they doon penitence /

Thanne comth the synne that men clepen *tarditas*, as whan a man is to laterede or taryng, er he wole turne to God, and certes, that is a greet folhe / He is lyk to hym that falleth in the dych, and wol nat arise / And this vice comth of a fa's hope, that he thynketh that he shal lyve longe, but that hope faileth ful ofte /

Thanne comth lachesse, that is he, that whan he bignneth any good werk, anon he shal foreleten it and stynten, as doon they that han any wight to governe, and ne taken of hym namoore kep, anon as they fynden any contrarie or any any / These been the newe sheep- 720 herdes that leten hir sheep wityngly go renne to the wolf that is in the breres, or do no fors of hur owene governaunce / Of this comth poverte and destruccoun, bothe of spirituel and temporeel thynges / Thanne comth a manere cooldnesse, that freseth al the herte of a man / Thanne comth undevoicioun, thurgh which a man is blent, as seith Seint Bernard, and hath swich langour in soule that he may neither rede ne singe in hooly chirche, ne heere ne thynke of no devocioun, ne travaille with his handes in no good werk, that it nys hym unsavory and al apalled / Thanne wexeth he slough and slombry, and soone wol be wrooth, and soone is enclnyed to hate and to envye / Thanne comth the synne of worldly sorwe, swich as is cleped *tristitia*, that sleeth man, as seith Seint Paul / For certes, swich 725 sorwe werketh to the deeth of the soule and of the body also, for therof comth that a man is anyoed of his owene lif / Wherefore swich sorwe shorteth ful ofte the lif of man, er that his tyme be come by wey of kynde /

Remedium contra peccatum Accidie

Agayns this horrible synne of Accidie, and the branches of the same, ther is a vertu that is called *fortitudo* or strengthe, that is an affeccioun thurgh which a man despiseth manye thynges / This vertu is so myghty and so vigerous that it dar withstonde myghtly and wisely kepen hymself fro perils that been wikked, and wrastle agayn the assautes of the devel / For it enhaunceth and enforceth the soule, right as Accidie abateth it and maketh it fieble For this *fortitudo* may endure by long suffraunce the travailles that been covenable / 730

This vertu hath manye spesces, and the firste is cleped magnanimitee, that is to seyn, greet corage For certes, tho bihoveth greet corage agayns Accidie, lest that it ne swolwe the soule by the synne of sorwe, or destroye it by wanhope / This vertu maketh folk to undertake harde thynges and grevouse thynges, by hir owene wil, wisely and resonably / And for as muchel as the devel fighteth agayns a man moore by queyntise and by sleighte than by strengthe, therefore men shal withstonden hym by wit and by resoun and by discrecioun / Thanne arn ther the vertues of feith and hope in God and in his seintes, to acheve and acompliee the goode werkes in the whiche he purposeth fermely to continue / Thanne comth seuretee or sikernesse, and that is whan a man ne douteth no travaille in tyme comyng of the goode werkes that a man hath bigonne / Thanne comth magnif- 735 icence, that is to seyn, whan a man dooth and perfourneth grete werkes of goodnesse, and that is the ende why that men sholde do goode werkes, for in the acomplissyng of grete goode werkes lith the grete gerdoun / Thanne is ther constaunce, that is, stablenesse of corage, and this sholde been in herte by stedefast feith, and in mouth, and in beryng, and in chiere, and in dede / Eke ther been mo speciale remedies against Accidie in diverse werkes, and in consideracioun of the peynes of helle and of the joyes of hevene, and in the trust of the grace of the Holy

Goost, that wole yeve hym myght to perfourne his goode entente /

Sequitur de Avaricia

After Accidie wol I speke of Avarice and of Covetise, of which synne seith Seint Paul that "the roote of alle harmes is Covetise" *Ad Thimotheum Sexto* / For soothly, whan the herte of a man is confounded in itself and troubled, and that the soule hath lost the confort of God, thanne seketh he an ydel solas of worldly thynges / 740

Avarice, after the descripcioun of Seint Augustyn, is a likerousnesse in herte to have erthely thynges / Som oother folk seyn that Avarice is for to purchacen manye erthely thynges, and no thyng yeve to hem that han nede / And understood that Avarice ne stant nat oonly in lond ne catel, but everytyme in science and in glorie, and in every manere of outrageous thyng is Avarice and Covetise / And the difference bitwixe Avarice and Covetise is this Covetise is for to coverte swiche thynges as thou hast nat, and Avarice is for to withholde and kepe swiche thynges as thou hast, withoute rightful nede / Soothly, this Avarice is a synne that is ful dampnable, for al hooly wrot curseth it, and speketh agayns that vice, for it dooth wrong to Jhesu Crist / For it bireveth 745 hym the love that men to hym owen, and turneth it bakward agayns alle resoun, / and maketh that the avaricious man hath moore hope in his catel than in Jhesu Crist, and dooth moore observance in kepyng of his tresor than he dooth to the service of Jhesu Crist / And therefore seith Seint Paul *ad Ephesios, quinto*, that an avaricious man is the thraldoun of ydolatrie /

What difference is bitwixe an ydolastre and an avaricious man, but that an ydolastre, per aventure, ne hath but o mawmet or two, and the avaricious man hath manye? For certes, every floryn in his cofre is his mawmet / And certes, the synne of mawmetrie is the firste thyng that God deffended in the ten comaundementz, as bereth witness in *Exodi*

capitula vicesimo / "Thou shalt 750
 have no false goddes bfore me, ne
 thou shalt make to thee no grave thyng"
 Thus is an avaricious man, that loveth his
 tresor biforn God, an ydolastre, / thurgh
 this cursed synne of avaunce Of Coveitise
 comen these harde lordshipes, thurgh
 whiche men been distreyned by taylages,
 custumes, and carriages, moore than hire
 duetee or resoun is And eek taken they
 of hire bonde-men amercentz, whiche
 myghten moore resonably ben cleped ex-
 torcions than amercentz / Of whiche
 amercentz and raunsonyng of boonde-
 men somme lordes stywardes seyn that it
 is rightful, for as muche as a cherl hath no
 temporeel thyng that it ne is his lordes, as
 they seyn / But certes, these lordshipes
 doon wrong that breven hire bonde-folk
 thynges that they nevere yave hem
Augustinus, de Civitate, libro nono / Sooth
 is that the condicioun of thraldom and
 the firste cause of thraldom is for
 synne *Genesis, nono* / 755

Thus may ye seen that the gilt
 dusserveth thraldom, but nat nature /
 Wherefore these lordes ne sholde nat muche
 glorifien hem in hir lordshipes, sith that by
 naturel condicion they been nat lordes
 over thralles, but that thraldom comth
 first by the desert of synne / And forther
 over, ther as the lawe seith that temporeel
 goodes of boonde-folk been the goodes of
 hir lordshipes, ye, that is for to under-
 stonde, the goodes of the emperour, to def-
 fenden hem in hir right, but nat for to rob-
 ben hem ne reven hem / And therefore
 seith Seneca, "Thy prudence sholde lyve
 benignely with thy thralles" / Thilke
 that thou clepest thy thralles been
 Goddes peple, for humble folk been
 Cristes freendes, they been con-
 tubernyal with the Lord / 760

Thynk eek that of swich seed as
 cherles spryngen, of swich seed spryngen
 lordes As wel may the cherl be saved as
 the lord / The same deeth that taketh the
 cherl, swich deeth taketh the lord Where-
 fore I rede, do right so with thy cherl, as
 thou woldest that thy lord dide with thee,
 if thou were in his plit / Every synful
 man is a cherl to synne. I rede thee,

certes, that thou, lord, werke in swich wise
 with thy cherles that they rather love thee
 than drede / I woot wel ther is degree
 above degree, as reson is, and skile is that
 men do hir devoir ther as it is duc, but
 certes, extorcions and despit of youre
 underlynges is dampnable /

And forther over, understood wel that
 these conquerours or tirauntz maken ful
 ofte thralles of hem that been born of as
 roial blood as been they that hem
 conqueren / This name of thraldom 765
 was nevere erst kowth, til that Noe
 seyde that his sone Canaan sholde be thral
 to his bretheren for his synne / What seye
 we thanne of hem that pilen and doon
 extorcions to hooly churche? Certes, the
 swerd that men yeven first to a knyght,
 whan he is newe dubbed, signifieth that he
 sholde defenden hooly churche, and nat
 robben it ne pilen it, and whoso dooth is
 traitour to Crist / And, as seith Seint
 Augustyn, "they been the develes wolves
 that stranglen the sheep of Jhesu Crist",
 and doon worse than wolves / For
 soothly, whan the wolf hath ful his wombe,
 he stynteth to strangle sheep But
 soothly, the pilours and destroyours of the
 godes of hooly churche ne do nat so, for they
 ne stynte nevere to pile / Now as I have
 seyde, sith so is that synne was first cause of
 thraldom, thanne is it thus, that thilke
 tyme that al this world was in synne,
 thanne was al this world in thraldom
 and subjeccioun / But certes, sith 770
 the tyme of grace cam, God ordeyned
 that som folk sholde be moore heigh in
 estaat and in degree, and som folk moore
 lough, and that everich sholde be served in
 his estaat and in his degree / And there-
 fore in somme contrees, ther they byen
 thralles, whan they han turned hem to the
 feith, they maken hire thralles free out of
 thraldom And therefore, certes, the lord
 oweth to his man that the man oweth to his
 lord / The Pope calleth hymself servant of
 the servantz of God, but for as muche as
 the estaat of hooly churche ne myghte nat
 han be, ne the commune profit myghte nat
 han be kept, ne pees and rest in erthe, but
 if God hadde ordeyned that som men
 hadde hyer degree and som men lower, /

therefore was sovereignty ordeyned, to kepe and mayntene and defenden hire underlynges or hire subgetz in resoun, as ferforth as it lith in hire power, and nat to destroyen hem ne confounde / Wherefore I seye that thilke lordes that been lyk wolves, that devouren the possessiouns or the catel of povre folk wrongfully, withouten mercy or mesure, / they shul receyven, 775 by the same mesure that they han mesured to povre folk, the mercy of Jhesu Crist, but if it be amended / Now comth deceite bitwixe marchaunt and marchant And thou shalt understonde that marchandise is in manye maneres, that oon is bodily, and that oother is goostly, that oon is honest and lefevel, and that oother is deshonest and unleveful / Of thilke bodily marchandise that is lefevel and honest is this that, there as God hath ordeyned that a regne or a contree is suffisaunt to hymself, thanne is it honest and lefevel that of habundance of this contree, that men helpe another contree that is moore nedy / And therefore ther moote been marchantz to bryngen fro that o contree to that oother hire marchandises / That oother marchandise, that men haunten with fraude and trecherie and deceite, with lesynges and false othes, is cursed and dampnable / Espirit- 780 uel marchandise is properly symonye, that is, ententif desir to byen thyng espritueel, that is, thyng that aperteneth to the sentuarie of God and to cure of the soule / This desir, if so be that a man do his diligence to parfournen it, al be it that his desir ne take noon effect, yet is it to hym a deedly synne, and if he be ordred, he is irregulier / Certes symonye is cleped of Simon Magus, that wolde han boght for temporeel catel the yifte that God hadde yeven, by the Hooly Goost, to Saint Peter and to the apostles / And therefore understood that bothe he that selleth and he that beyeth thynges esprituels been cleped symonyals, be it by catel, be it by procuryng, or by fleshly prayere of his freendes, fleshly freendes, or espritueel freendes / Fleshly in two maneres, as by kynrede, or othere freendes Soothly, if they praye for hym that is nat worthy and able, it is symonye,

if he take the benefice, and if he be worthy and able, ther nys noon / 785 That oother manere is whan men or wommen preyen for folk to avauncen hem, oonly for wikked fleshly affeccion that they han unto the persone, and that is foul symonye / But certes, in service, for which men yeven thynges esprituels unto hir servantz, it moot been understonde that the service moot been honest, and elles nat, and eek that it be withouten bargaynyng, and that the persone be able / For, as seith Saint Damascie, "Alle the synnes of the world, at regard of this synne, arn as thyng of noght" For it is the gretteste synne that may be, after the synne of Lucifer and Antecrist / For by this synne God forleseth the churche and the soule that he boghte with his precious blood, by hem that yeven churches to hem that been nat digne / For they putten in theves that stelen the soules of Jhesu Crist and destroyen his patrimoyne / By 790 swiche undigne preestes and curates han lewed men the lasse reverence of the sacramentz of hooly churche, and swiche yeveres of churches putten out the children of Crist, and putten into the churche the develes owene sone / They sellen the soules that lambes sholde kepen to the wolf that strangleth hem And therefore shul they nevere han part of the pasture of lambes, that is the blisse of hevne / Now comth hasardrie with his apurtenances, as tables and rafes, of which comth deceite, false othes, chidynges, and alle ravynes, blasphemynge and reneyng of God, and hate of his neighebores, wast of goodes, mysspendyng of tyme, and somtyme manslaughtre / Certes, hasardours ne mowe nat been withouten greet synne whiles they haunte that craft / Of Avarice comen eek lesynges, thefte, fals witnessse, and false othes And ye shul understonde that these been grete synnes, and expres agayn the comaundementz of God, as I have seyde / Fals witnessse is in word and eek in dede 795 In word, as for to bireve thy neighebores goode name by thy fals witnessyng, or bireven hym his catel or his heritage by thy

fals witnessyng, when thou for ire, or for meede, or for envye, berest fals witnesse, or accusest hym or excusest hym by thy fals witnesse, or elles excusest thyself falsly / Ware yow, questemongeris and notaries / Certes, for fals witnessyng was Susanna in ful gret sorwe and peyne, and many another mo / The synne of thefte is eek expres agayns Goddes heeste, and that in two maneres, corporeel or spirituel / Corporeel, as for to take thy neighebores catel agayn his wyl, be it by force or by sleighte, be it by met or by mesure, / by stelyng eek of false enditementz upon hym, and in borwyng of thy neighebores catel, in entente nevere to payen it agayn, and semblable thynges / Es- 800
 pirtuel thefte is sacrilege, that is to seyn, hurtyng of hooly thynges, or of thynges sacred to Crist, in two maneres by reson of the hooly place, as churches or churche-hawes, / for which every vileyns synne that men doon in swiche places may be cleped sacrilege, or every violence in the semblable places, also, they that withdrawn falsly the rightes that longen to hooly churche / And pleynly and generally, sacrilege is to reven hooly thyng fro hooly place, or unhooly thyng out of hooly place, or hooly thing out of unhooly place /

Relevacio contra peccatum Avaricie

Now shul ye understonde that the releevyng of Avarice is misericorde, and pitee largely taken And men myghten axe why that misericorde and pitee is releevyng of Avarice / Certes, the avaricious man sheweth no pitee ne misericorde to the nedeful man, for he deliteth hym in the keypyng of his tresor, and nat in the rescowyng ne releevyng of his evene-Cristen And therefore speke I first of misericorde / Thanne is miseri- 805
 corde, as seith the philosophre, a vertu by which the corage of a man is stired by the myse of hym that is mysed / Upon which misericorde folweth pitee in parfournyng of charitable werkes of misericorde / And certes, these thynges moeven a man to the misericorde of Jhesu Crist, that he yaf hymself for oure gilt, and

suffred death for misericorde, and forgaf us oure originale synnes, / and therby releessed us fro the peynes of helle, and amenused the peynes of purgatorie by penitence, and yeveth grace wel to do, and atte laste the blisse of hevenc / The speses o' misericorde been, as for to lene and for to yeve, and to foryeven and relesse, and for to han pitee in herte and compassioun of the meschief of his evene-Cristene, and eek to chastise, there as nede is / An- 810
 other manere of remedie agayns avarice is resonable largesse, but soothly, heere bihoveth the consideracioun of the grace of Jhesu Crist and of his temporeel goodes, and eek of the goodes perdurables, that Crist yaf to us, / and to han remembrance of the deeth that he shal receive, he noot whanne, where, ne how, and eek that he shal forgon al that he hath save oonly that he hath despended in goode werkes /

But for as muche as som folk been unmesurable, men oghten eschue foollargesse, that men clepen wast / Certes, he that is fool-large ne yeveth nat his catel, but he leseth his catel Soothly, what thyng that he yeveth for veyne glorie, as to mynstrals and to folk, for to beren his renoun in the world, he hath synne therof, and noon almesse / Certes, he leseth foule his good, that ne seketh with the yifte of his good nothyng but synne / He is lyk to an hors that 815
 seketh rather to drynken drovy or trouble water than for to drynken water of the clere welle / And for as muchel as they yev en ther as they sholde nat yeven, to hem aperteneth thilke malisoun that Crist shal yeven at the day of doom to hem that shullen been dampned /

Sequitur de Gulá

After Avarice comth Glotonye, which is expres eek agayn the comandement of God Glotonye is unmesurable appetit to ete or to drynke, or elles to doon ynogh to the unmesurable appetit and desordeyne covetise to eten or to drynke / This synne corrupted al this world, as is wel shewed in the synne of Adam and of Eve Looke eek what seith Seint Paul of

Glotonye / "Manye," seith Saint Paul, "goon, of whiche I have ofte seyde to yow, and now I seye it wepyng, that been the enemys of the croys of Crist, of whiche the ende is deeth, and of whiche hire wombe is hire god, and hire glorie in confusoun of hem that so devouren erthely thynges" / He that is usaunt to 820 this synne of glotonye, he ne may no synne withstonde He moote been in servage of alle vices, for it is the develes hoord ther he hideth hym and resteth / This synne hath manye spesces The firste is dronkenesse, that is the horrible sepulture of mannes resoun, and therefore, whan a man is dronken, he hath lost his resoun, and this is deedly synne / But soothly, whan that a man is nat wont to strong drynke, and peraventure ne knoweth nat the strengthe of the drynke, or hath feblesse in his heed, or hath travaled, thurgh which he drynketh the moore, al be he sodeynly caught with drynke, it is no deedly synne, but venyal / The seconde spece of glotonye is that the spirit of a man wexeth al trouble, for dronkenesse bureveth hym the discrecioun of his wit / The thridde spece of glotonye is whan a man devoureth his mete, and hath no rightful manere of etyng / The 825 fourthe is whan, thurgh the grete habundaunce of his mete, the humours in his body been distempred / The fifthe is foryetelnesse by to muchel drynkyng, for which somtyme a man foryeteth er the morwe what he hide at even, or on the nyght biforn /

In oother manere been distinct the spesces of Glotonye, after Seint Gregorie The firste is for to ete biforn tyme to ete The seconde is whan a man get hym to delicaat mete or drynke / The thridde is whan men taken to muche over mesure The fourthe is curiositee, with greet entente to maken and apparallen his mete The fifthe is for to eten to gredily / These been the fyve fyngrs of the develes hand, by whiche he draweth folk to synne / 830

Remedium contra peccatum Gule

Agayns Glotonye is the remedie abstinence, as seith Galien, but that holde I nat meritorie, if he do it onoly for the heele of his body Seint Augustyn wole that abstinence be doon for vertu and with patience / "Abstinence," he seith, "is litel worth, but if a man have good wil therto, and but it be enforced by patience and by charitee, and that men doon it for Godes sake, and in hope to have the blisse or hevene" /

The felawes of abstinence been attemperance, that holdeth the meene in alle thynges, eek shame, that eschueth alle deshonestee, suffisance, that seketh no riche metes ne drynkes, ne dooth no fors of to outrageous apparalyng of mete, / mesure also, that restreyneth by resoun the deslavage appetit of etyng, sobrenesse also, that restreyneth the outrage of drynke, / sparyng also, that restreyneth the delicaat ese to sitte longe at his mete and softly, wherfore some folk stonden of hir owene wyl to eten at the lasse leyser / 835

Sequitur de Luxuria

After Glotonye thanne comth Lecherie, for these two synnes been so ny cosyngs that ofte tyme they wol nat departe / God woot, this synne is ful displesaunt thyng to God, for he seyde hymself, "Do no lechere" And therefore he putte grete peynes agayns this synne in the olde lawe / If womman thral were taken in this synne, she sholde be beten with staves to the deeth, and if she were a gentil womman, she sholde be slayn with stones, and if she were a bissshoppes doghter, she sholde been brent, by Goddes comandement / Forther over, by the synne of lechere God dreynthe al the world at the diluge And after that he brente fyve citees with thonder-leyt, and sank hem into helle /

Now lat us speke thanne of thulke stynkyng synne of Lecherie that men clepe avoutrie of wedded folk, that is to seyn, if that oon of hem be wedded, or elles bothe / Seint John seith that 840 avoutiers shullen been in helle, in a

stank brennyng of fyr and of brymston, in fyr, for hire lecherye, in brymston, for the stynk of hire ordure / Certes, the brekyng of this sacrament is an horrible thyng It was maked of God hymself in paradys, and confermed by Jhesu Crist, as witnesseth Seint Mathew in the gospel "A man shal lete fader and mooder, and taken hym to his wif, and they shullen be two in o flesh" / This sacrament bitokneth the knyttyng togidre of Crist and of hooly chirche / And nat oonly that God forbad avowtrie in dede, but eek he comanded that thou sholdest nat covete thy neighebores wyf / "In this heeste," seith Seint Augustyn, "is forboden alle manere covetise to doon lecherie" Lo, what seith Seint Mathew in the gospel, that "whoso seeth a womman to covetise of his lust, he hath doon lecherie with hire in his herte" / Heere may ye seen that nat oonly 845 the dede of this synne is forboden, but eek the desir to doon that synne / This cursed synne anoyeth grevousliche hem that it haunten And first to hire soule, for he obligeth it to synne and to peyne of deeth that is perdurable / Unto the body anoyeth it grevously also, for it dreyeth hym, and wasteth him, and shent hym, and of his blood he maketh sacrifice to the feend of helle It wasteth eek his catel and his substaunce / And certes, if it be a foul thyng a man to waste his catel on wommen, yet is it a fouler thyng whan that, for swich ordure, wommen dispenden upon men hir catel and substaunce / This synne, as seith the prophete, breveth man and womman hir goode fame and al hire honour, and it is ful plesaunt to the devel, for therby wynneth he the mooste partee of this world / And right as 850 a marchant delteth hym moost in chaffare that he hath moost advantage of, right so delteth the fend in this ordure /

This is that oother hand of the devel with fyve fyngres to cacche the peple to his vileynye / The firste fynger is the fool lookyng of the fool womman and of the fool man, that sleeth, right as the basihcock sleeth folk by the venym of his sighte, for the covetise of eyen folweth the covetise of the herte / The seconde fynger is the

vileyns touchyng in wikkede manere And therefore seith Salomon that "whoso toucheth and handleth a womman, he fareth lyk hym that handleth the scorpion that styngeth and sodeynly sleeth thurgh his envenymyng," as whoso toucheth warm pych, it shent his fyngres / The thridde is foule wordes, that fareth lyk fyr, that right anon brenneth the herte / 855 The fourthe fynger is the kysseyng, and trewely he were a greet fool that wolde kisse the mouth of a brennyng oven or of a fourneys / And moore fooler been they that kissen in vileynye, for that mouth is the mouth of helle, and namely these olde dotardes holours, yet wol they kisse, though they may nat do, and smatre hem / Certes, they been lyk to houndes, for an hound, whan he comth by the roser or by othere [bushes], though he may nat pisse, yet wole he heve up his leg and make a contenance to pisse / And for that many man weneth that he may nat synne, for no likerousnesse that he dooth with his wyf, certes, that opunon is fals God woot, a man may sleen hymself with his owene knyf, and make hymselfen dronken of his owene tonne / Certes, be it wyf, be it child, or any worldly thyng that he loveth biforn God, it is his mawmet, and he is an ydolastre / Man sholde 860 loven hys wyf by drecreoun, patiently and atempely, and tnanne is she as though it were his suster / The fifthe fynger of the develes hand is the stynkyng dede of Lecherie / Certes, the fyve fyngres of Glotome the feend put in the wombe of a man, and with his fyve fyngres of Lecherie he gripeth hym by the reynes, for to throwen hym into the fourneys of helle, / ther as they shul han the fyr and the wormes that evere shul lasten, and wepyng and walyng, sharp hunger and thurst, and grymnesse of develes, that shullen al totrede hem withouten respit and withouten ende / Of Lecherie, as I seyde, sourden diverse speces, as fornicacioun, that is bitwixe man and womman that been nat maried, and this is deedly synne, and agayns nature / Al that is 865 enemy and destruccioun to nature is agayns nature / Parfay, the resoun of a

man telleth eek hym wel that it is deedly synne, for as muche as God forbad leccherie And Seint Paul yeveth hem the regne that nys dewe to no wight but to hem that doon deedly synne / Another synne of Leccherie is to bireve a mayden of hir maydenhede, for he that so dooth, certes, he casteth a mayden out of the hyeste degree that is in this present lif, / and bireveth hire thilke precious fruyt that the book clepeth the hundred fruyt I ne kan seye it noon ootherweyes in Englysh, but in Latyn it highte *Centesimus fructus* / Certes, he that so dooth is cause of manye damages and vileynyes, mo than any man kan rekene, right as he somtyme is cause of alle damages that beestes don in the feeld, that breketh the hegge or the closure, thurgh which he destroyeth that may nat been restooored / For certes, na- 870 moore may maydenhede be restooored than an arm that is smyten from the body may retourne agayn to wexe / She may have mercy, this woot I wel, if she do penitence, but nevere shal it be that she nas corrupt / And al be it so that I have spoken somewhat of avowtrie, it is good to shewen mo perils that longen to avowtrie, for to eschue that foule synne / Avowtrie in Latyn is for to seyn, approachynge of oother mannes bed, thurgh which tho that whilom weren o flesh abawndone hir bodyes to othere persones / Of this synne, as seith the wise man, folwen manye harmes First, brekyng of feith, and certes, in feith is the keye of Cristendom / And whan that feith is 875 broken and lorn, soothly Cristendom stant veyn and withouten fruyt / This synne is eek a thefte, for thefte generally is for to reve a wight his thyng agayns his wille / Certes, this is the fouleste thefte that may be, whan a womman steleth hir body from hir housbonde, and yeveth it to hire holour to defoulen hire, and steleth hir soule fro Crist, and yeveth it to the devel / This is a fouler thefte than for to breke a churche and stele the chalice, for these avowtiers breken the temple of God spiritually, and stelen the vessel of grace, that is the body and the soule, for which Crist shal destroyen hem, as seith Seint

Paul / Soothly, of this thefte douted gretly Joseph, whan that his lordes wyf preyed hym of vileynye, whan he seyde, "Lo, my lady, how my lord hath take to me under my warde al that he hath in this world, ne no thyng of his thynges is out of my power, but only ye, that been his wyf / And how sholde I 880 thanne do this wikkednesse, and synne so horribly agayns God and agayns my lord? God it forbeede!" Allas! al to litel is swich trouthe now yfounde / The thridde harm is the filthe thurgh which they breken the comendement of God, and defoulen the auctour of matrimoyne, that is Crist / For certes, in so muche as the sacrament of mariage is so noble and so digne, so muche is it gretter synne for to breken it, for God made mariage in paradys, in the estaat of innocence, to multiplye mankynde to the service of God / And therefore is the brekyng therof the moore grevous, of which brekyng comen false heires ofte tyme, that wrongfully occupien folkes heritages And therefore wol Crist putte hem out of the regne of hevене, that is heritage to goode folk / Of this brekyng comth eek ofte tyme that folk unwar wedden or synnen with hire owene kynrede, and namely thilke harlotes that haunten bordels of these fool wommen, that mowe be likned to a commune gong, where as men purgen hire ordure / What seye we eek of 885 putours that lyven by the horrible synne of putrie, and constreyne wommen to yelden hem a certeyn rente of hire bodily puterie, ye, somtyme of his owene wyf or his child, as doon these hawdes? Certes, these been cursede synnes / Understood eek that Avowtrie is set gladly in the ten comandementz bitwixe thefte and manslaughter, for it is the gretteste thefte that may be, for it is thefte of body and of soule / And it is lyk to homycide, for it kerveth atwo and breketh atwo hem that first were makid o flessh And therefore, by the olde lawe of God, they sholde be slayn / But natheless, by the lawe of Jhesu Crist, that is lawe of pitee, whan he seyde to the womman that was founden in avowtrie, and sholde han been slayn with

stones, after the wyl of the Jewes, as was hir lawe, "Go," quod Jhesu Crist, "and have namoore wyl to synne," or, "wille namoore to do synne" / Soothly the vengeance of Avowtre is awarded to the peynes of helle, but if so be that it be destourbed by penitence / Yet 890 been ther mo speses of this cursed synne, as whan that oon of hem is religious, or elles bothe, or of folk that been entred into ordre, as subdekne, or dekne, or preest, or hospitaliers And evere the hyer that he is in ordre, the gretter is the synne / The thynges that gretly agreggen hire synne is the brekyng of hire avow of chastitee, whan they receyved the ordre / And farther over, sooth is that hooly ordre is chief of al the tresorie of God, and his especial signe and mark of chastitee, to shewe that they been joyned to chastitee, which that is the moost precious lyf that is / And thusse ordred folk been specially tited to God, and of the special meignee of God, for which, whan they doon deedly synne, they been the special traytours of God and of his peple, for they lyven of the peple, to preye for the peple, and while they ben suche traitours, here preyer avayleth nat to the peple / Preestes been aungeles, as by the dignitee of hir mysterye, but for sothe, Seint Paul seith that Sathanas transformeth hym in an aungel of light / Soothly, the 895 preest that haunteth deedly synne, he may be likned to the aungel of derknesse transformed in the aungel of light He semeth aungel of light, but for sothe he is aungel of derknesse / Swiche preestes been the sones of Helle, as sheweth in the Book of Kynges, that they weren the sones of Belial, that is, the devel / Belial is to seyn, "withouten juge", and so faren they, hem thynketh they been free, and han no juge, namoore than hath a free bole that taketh which cow that hym liketh in the town / So faren they by women For right as a free bole is ynough for al a toun, right so is a wikked preest corrupcioun ynough for al a parisshe, or for al a contree / These preestes as seith the book, ne konne nat the mystere of preesthod to the peple, ne God ne knowe they

nat They ne helde hem nat apayd, as seith the book, of soden flessch that was to hem offred, but they tooke by force the flessch that is rawe / Certes, so 900 thusse shrewes ne holden hem nat apayed of roosted flessch and sode flessch, with which the peple fedden hem in greet reverence, but they wole have raw flessch of folkes wyves and hir doghtres / And certes, thusse wommen that consenten to hire harlotrie doon greet wrong to Crist, and to hooly chirche, and alle halwes, and to alle soules, for they bireven alle thusse hym that sholde worshipe Crist and hooly chirche, and preye for Cristene soules / And therefore han swiche preestes, and hire lemmanes eek that consenten to hir lecherie, the malisoun of al the court Cristien, til they come to amendement / The thridd spece of avowtre is somtyme bitwixe a man and his wyf, and that is whan they take no reward in hire assemblynge but oonly to hire flesschly delit, as seith Seint Jerome, / and ne rekken of nothyng but that they been assembled, by cause that they been maried, al is good ynough, as thynketh to hem / 905 But in swich folk hath the devel power, as seyde the aungel Raphael to Thobie, for in hire assemblynge they putten Jhesu Crist out of hire herte, and yeven hemself to alle ordure / The fourthe spece is the assemblee of hem that been of hire kynrede, or of hem that been of oon affynytee, or elles with hem with whiche hir fadres or hir kynrode han deded in the synne of lecherie This synne maketh hem lyk to houndes, that taken no kep to kynrede / And certes, parentele is in two maneres, outhere goostly or flesschly, goostly, as for to deelen with his god-sibbes / For right so as he that engendreth a child is his flesschly fader, right so is his godfader his fader espritueel For which a womman may in no lasse synne assemblen with hire godsib than with hire owene flesschly brother / The fifthe spece is thilke abhomynable synne, of which that no man unnethe oghte speke ne write, nathelees it is openly rehersed in holy writ / This cursednesse doon men 910 and wommen in diverse entente and

in diverse manere, but though that hooly writ speke of horrible synne, certes hooly writ may nat been defouled, namoore than the sonne that shyneth on the mixne / Another synne aperteneth to leccherie, that comth in slepyng, and this synne cometh ofte to hem that been maydenes, and eek to hem that been corrupt, and this synne men clepen polucioun, that comth in foure maneres / Somtyme of langwissynge of body, for the humours been to ranke and to habundaunt in the body of man, somtyme of infermetee, for the feiblesse of the vertu retentif, as phisik maketh mencion, somtyme for surfeit of mete and drynke, / and somtyme of vileyns thoghtes that been enclosed in mannes mynde whan he gooth to slepe, which may nat been withoute synne, for which men moste kepen hem wisely, or elles may men synnen ful greuously /

Remedium contra peccatum luxurie

Now comth the remedie agayns Leccherie, and that is generally chastitee and continence, that restreyneth alle the desordeynee moevynges that comen of fleshly talentes / And evere the 915 gretter merite shal he han, that moost restreyneth the wikkede eschawfynges of the ardour of this synne And this is in two maneres, that is to seyn, chastitee in marriage, and chastitee of widwehod / Now shaltow understonde that matrimoynne is leefful assemblynge of man and of womman that receyven by vertu of the sacrament the boond thurgh which they may nat be departed in al hir lyf, that is to seyn, whil that they lyven bothe / This, as seith the book, is a ful greet sacrament. God maketh it, as I have seyde, in paradys, and wolde hymself be born in marriage / And for to halwen marriage he was at a weddyng, where as he turned water into wyn, which was the firste miracle that he wroghte in erthe biforn his disciples / Trewe effect of marriage clenseth fornicacioun and replenyseth hooly churche of good lynage, for that is the ende of marriage, and it chaungeth deedly synne into venial synne bitwixe hem that been

ywedded, and maketh the hertes al oon of hem that been ywedded, as wel as the bodies / This is verray 920 marriage, that was established by God, er that synne bigan, whan natureel lawe was in his right poynt in paradys, and it was ordeyned that o man sholde have but o womman, and o womman but o man, as seith Seint Augustyn, by manye resouns /

First, for marriage is figured bitwixe Crist and holy churche And that oother is for a man is heved of a womman, algate, by ordinaunce it sholde be so / For if a womman hadde mo men than oon, thaune sholde she have moo hevedes than oon, and that were an horrible thyng biforn God, and eek a womman ne myghte nat plesse to many folk at oones And also ther ne sholde nevere be pees ne reste amonges hem, for everich wolde axen his owene thyng / And forther over, no man ne sholde knowe his owene engendrure, ne who sholde have his heritage, and the womman sholde been the lasse beloved fro the tyme that she were conjoynt to many men /

Now comth how that a man sholde bere hym with his wif, and namely in two thynges, that is to seyn, in suffraunce and reverence, as shewed Crist whan he made first womman / For he ne 925 made hire nat of the heved of Adam, for she sholde nat clayme to greet lordshupe / For ther as the womman hath the maustrie, she maketh to mucche desray Ther neden nonc ensamples of this, the experience of day by day oghte suffice / Also, certes, God ne made nat womman of the foot of Adam, for she ne sholde nat been holden to lowe, for she kan nat patiently suffre But God made womman of the ryb of Adam, for womman sholde be felawe unto man / Man sholde bere hym to his wyf in feith, in trouthe, and in love, as seith Seint Paul, that a man sholde loven his wyf as Crist loved hooly churche, that loved it so wel that he deyde for it So sholde a man for his wyf, if it were nelle /

Now how that a womman sholde be subget to hire housbonde, that telleth Seint Peter First, in obedience / 930

And eek, as seith the decree, a womman that is wyf, as longe as she is a wyf, she hath noon auctoritee to swere ne to bere witness withoute leve of hir housbonde, that is hire lord, algate, he sholde be so by resoun / She sholde eek serve hym in alle honestee, and been attempree of hire array I woot wel that they sholde setten hire entente to plesen hir housbondes, but nat by hire queyntise of array / Seint Jerome seith that "wyves that been apparailled in silk and in precious purple ne mowe nat clothen hem in Jhesu Crist" / Loke what seith Seint John eek in thys matere? / Seint Gregorie eek seith that "no wight seketh precious array but oonly for veyne glorie, to been honoured the moore bifore the peple" / It is a greet folye, a womman to have a far array outward and in herself be foul inward / A wyf sholde eek be 935 mesurable in lookynge and in berynge and in lawghynge, and discreet in alle hire wordes and hire dedes / And above alle worldly thyng she sholde loven hire housbonde with al hire herte, and to hym be trewe of hir body / So sholde an housbonde eek be to his wyf / For sith that al the body is the housbondes, so sholde hire herte been, or elles ther is bitwixe hem two, as in that, no parfit mariage / Thanne shal men understonde that for thre thynges a man and his wyf fleshly mowen assemble / The firste is in entente of engendrure of children to the service of God, for certes that is the cause final of matrimoyne / Another cause is to yelden everich of hem to oother the dette of hire bodies, for neither of hem hath power of his owene body / The thridde is for to eschewe leccherie and vileynye / The ferthe is for sothe deedly synne / As to the firste, it is 940 mentioe, the seconde also, for, as seith the decree, that she hath merite of chastitee that yeldeth to hire housbonde the dette of hir body, ye, though it be agayn hir likynge and the lust of hire herte / The thridde manere is venyal synne, and, trewely, scarsly may ther any of these be withoute venial synne, for the corrupcion and for the delit / The fourthe manere is for to understonde, as if

they assemble oonly for amorous love and for noon of the foreseyde causes, but for to accomplice thilke brennyng delit, they rekke nevere how ofte / Soothly it is deedly synne, and yet, with sorwe, somme folk wol pevnen hem moore to doon than to hire appetit suffiseth /

The seconde manere of chastitee is for to been a clone wydewe, and eschue the embracynges of man, and desiren the embracyng of Jhesu Crist / These been tho that han been wyves and han forgoon hire housbondes, and eek wommen that han doon leccherie and been releved by penitence / And certes, if that 945 a wyf koude kepen hire al chaast by licence of hir housbonde, so that she yeve nevere noon occasion that he aglite, it were to hire a greet merite / These manere wommen that observen chastitee moste be clene in herte as wel as in body and in thought, and mesurable in clothynge and in contenance, and been abstinent in etynge and drynkynge, in spekyng, and in dede / They been the vessel or the boyste of the blussed Magdeiene, that fulfilleth hooly churche of good odour / The thridde manere of chastitee is virginitee, and it bihoveth that she be hooly in herte and clene of body / Thanne is she spouse to Jhesu Crist, and she is the lyf of angeles / She is the preysynge of this world, and she is as thise martyn in egalitee, she hath in hire that tonge may nat telle ne herte thynke / Virginitee baar oure Lord Jhesu 950 Crist, and virgine was hymselfe /

Another remedie agayns Leccherie is specially to withdrawn swiche thynges as yeve occasion to thilke vileynye, as ese, etynge, and drynkynge / For certes, whan the pot boyleth strongly, the beste remedie is to withdrawe the fyr / Slepyng longe in greet quete is eek a greet norice to Leccherie /

Another remedie agayns Leccherie is that a man or a womman eschue the compaignye of hem by whiche he douteth to be tempted, for al be it so that the dede be withstonden, yet is ther greet temptacioun / Soothly, a whit wal, although it ne brenne nocht fully by stakynge of a candle, yet is the wal blak of the leyt / Ful ofte

tyme I rede that no man truste in his
owene peccacioun, but he be stronger
than Sampson, and hooler than
David, and wiser than Salomon / 955

Now after that I have declared
yow, as I kan, the sevene deedly synnes,
and somme of hire biauuches and hire
remedies, soothly, if I koude, I wolde telle
yow the ten comandementz / But so
heigh a doctrine I lete to divines Nathe-
lees, I hope to God, they been touched in
this tretice, everch of hem alle /

Sequitur secunda pars Penitencie

Now for as muche as the seconde partie
of Penitence stant in Confessour of mouth,
as I bigan in the firste chapitre, I seye,
Seint Augustyn seith / "Synne is every
word and every dede, and al that men
coverten, agayn the lawe of Jhesu Crist,
and this is for to synne in herte, in mouth,
and in dede, by thy fyve wittes, that been
sighte, herynge, smellynge, tastynge or
savourynge, and feelynge" / Now is
it good to understonde the circum-
stances that agreggen muchel every
synne / Thou shalt considere what 960
thow art that doost the synne,
whether thou be male or femele, yong or
oold, gentil or thral, free or servant, hool or
syk, wedded or sengle, ordred or unordred,
wys or fool, clerk or seculeer, / if she be of
thy kynrede, bodily or ghostly, or noon, if
any of thy kynrede have synned with hire,
or noon, and manye mo thinges /

Another circumstaunce is thus whether
it be doon in fornicacioun or in avowtrie or
noon, incest or noon, mayden or noon, in
manere of homicide or noon, horrible grete
synnes or smale, and how longe thou hast
continued in synne / The thridde cir-
cumstaunce is the place ther thou hast do
synne, whether in oother mennes hous or
in thyn owene, in feeld or in churche or in
chirchehawe, in churche dedicaat or noon /
For if the churche be halwed, and man or
womman spille his kynde inwith that place,
by wey of synne or by wikked tempta-
cioun, the churche is entredited til it
be reconciled by the bysshop / And 965
the preest sholde be enterdited that

dde swich a vileynye, to terme of al his lif
he sholde namoore syng masse, and if he
dide, he sholde doon deedly synne at every
time that he so songe masse / The fourthe
circumstaunce is by whiche mediatours, or
by whiche messagers, as for enticement, or
for consentement to bere compaignye with
felaweshupe, for many a wrecche, for to bere
compaignye, wol go to the devel of helle /
Wherefore they that eggen or consenten to
the synne been parteners of the synne, and
of the dampnacioun of the synnere /

The fifthe circumstaunce is how manye
tymes that he hath synned, if it be in his
mynde, and how ofte that he hath falle /
For he that ofte falleth in synne, he de-
spiseth the mercy of God, and encreeseth
hys synne, and is unkynde to Crist, and he
wexeth the moore fieble to withsonde
synne, and synneth the moore
lightly, / and the latter arseth, and 970
is the moore eschew for to shryven
hym, and namely, to hym that is his con-
fessour / For which that folk, whan they
falle agayn in hir olde folles, outhere they
forleten hir olde confessours al outrely, or
elles they departen hir shrift in diverse
places, but soothly, swich departed shrift
deserveth no mercy of God of his synnes /
The sixte circumstaunce is why that a man
synneth, as by which temptacioun, and if
hymself procure thilke temptacioun, or by
the exutyng of oother folk, or if he synne
with a womman by force, or by hire owene
assent, / or if the womman, maugree hir
hed, hath been afforced, or noon This shal
she telle for coveteise, or for poverte, and
if it was hire procurynge, or noon, and
swich manere harneys / The seventhe
circumstaunce is in what manere he hath
doon his synne, or how that she hath
suffred that folk han doon to hire / 975
And the same shal the man telle
pleynly with alle circumstaunces, and
whether he hath synned with comune
bordel wommen, or noon, / or doon his
synne in hooly tymes, or noon, in fastyng
tymes, or noon, or biforn his shrifte, or
after his latter shrifte, / and hath per-
aventure broken therfore his penance en-
joyned, by whos help and whos conseil, by
sorcerie or craft, al moste be toold / Alle

thuse thynges, after that they been grete or smale, engreggen the conscience of man And eek the preest, that is thy juge, may the better been avysed of his juggement in yevynge of thy penaunce, and that is after thy contricioun / For understand wel that after tyme that a man hath defouled his baptesme by synne, if he wole come to salvacioun, ther is noon other wey but by penitence and shrifte and satisfaccioun, / and namely by the two, 981 if ther be a confessour to which he may shriven hym, and the thridde, if he have lyf to parfournen it /

Thanne shal man looke and considere that if he wole maken a trewe and a profitable confessioun, ther moste be foure condiciouns / First, it moot been in sorweful bitterness of herte, as seyde the kyng Ezechias to God "I wol remembre me alle the yeres of my lif in bitterness of myn herte" / This condicioun of bitterness hath fyve signes The firste is that confessioun moste be shamefast, nat for to covere ne hyden his synne, for he hath agilt his God and defouled his soule / And herof seith Seint Augustyn "The herte travaileth for shame of his synne", and for he hath greet shamefastnesse, he is digne to have greet mercy of God / 985 Swich was the confessioun of the publican that wolde nat heven up his eyen to hevене, for he hadde offended God of hevене, for which shamefastnesse he hadde anon the mercy of God / And therof seith Seint Augustyn that swich shamefast folk seen next foryevnesse and remissioun / Another signe is humyltee in confessiour, of which seith Seint Peter, "Humbleth yow under the myght of God" The hond of God is myghty in confessioun, for therby God foryeveth thee thy synnes, for he alone hath the power / And this humyltee shal been in herte, and in signe outward, for right as he hath humyltee to God in his herte, right so sholde he humble his body outward to the preest, that sit in Goddes place / For which in no manere, sith that Crist is sovereyn, and the preest meene and mediatour bitwixe Crist and the synnere, and the synnere is the laste by wey of resoun, / thanne sholde nat the 990

synnere sitte as heighe as his confessour, but knele biforn hym or at his feet, but if maladie destourbe it For he shal nat taken kep who sit there, but in whos place that he sitteth / A man that hath trespased to a lord, and comth for to axe mercy and maken his accord, and set him doun anon by the lord, men wolde holden hym outrageous, and nat worthy so soone for to have remissioun ne mercy / The thridde signe is how that thy shrift sholde be ful of teeris, if man may, and if man may nat wepe with his bodily eyen, lat hym wepe in herte / Swich was the confession of Seint Peter, for after that he hadde forsake Jhesu Crist, he wente out and weep ful bitterly / The fourthe signe is that he ne lette nat for shame to shewen his confessioun / Swich 995 was the confessioun of the Magdalene, that ne spared, for no shame of hem that weren ate feeste, for to go to oure Lord Jhesu Crist and biknowe to hym hire synne / The fifthe signe is that a man or a womman be obeisant to receyven the penaunce that hym is enjoyned for his synnes, for certes, Jhesu Crist, for the giltes of a man, was obedient to the deeth /

The seconde condicion of verray confession is that it be hastily doon For certes, if a man hadde a deedly wounde, evere the lenger that he taried to warisshe hymself, the moore wolde it corrupte and haste hym to his deeth, and eek the wounde wolde be the wors for to heele / And right so fareth synne that longe tyme is in a man unshewed / Certes, a man oghte hastily shewen his synnes for manye causes, as for drede of deeth, that cometh ofte sodeynly, and no certeyn what tyme it shal be, ne in what place, and eek the drecchyng of o synne draweth in another, / and eek the lenger that he 1000 tarieth, the fether he is fro Crist And if he abide to his laste day, scarsly may he shryven hym or remembre hym of his synnes or repenten hym, for the grevous maladie of his deeth / And for as muche as he ne hath nat in his lyf herkned Jhesu Crist whanne he hath spoken, he shal crie to Jhesu Crist at his laste day, and scarsly wol he herkne hym /

And understand that this condicioun moste han foure thynges Thi shrift moste be purveyed bifore and avysed, for wikked haste dooth no profit, and that a man konne shryve hym of his synnes, be it of pride, or of envye, and so forth with the speses and circumstances, / and that he have comprehended in hys mynde the nombre and the greetnesse of his synnes, and how longe that he hath leyn in synne, / and eek that he be contrit of his synnes, and in studefast purpos, by the grace of God, nevere eft to falle in synne, and eek that he drede and countrewaite hymself, that he fle the occasiouns of synne to whiche he is enclyned / Also thou 1005 shalt shryve thee of alle thy synnes to o man, and nat a parcel to o man and a parcel to another, that is to understande, in entente to departe thy confessioun, as for shame or drede, for it nys but stranglyng of thy soule / For certes Jhesu Crist is entierly al good, in hym nys noon imperfeccioun, and therefore outhere he foryeveth al parfitly or nevere a deel / I seye nat that if thou be assigned to the penitancer for certein synne, that thou art bounde to shewen hym al the remenaunt of thy synnes, of whiche thou hast be shryven to thy curaate, but if it like to thee of thyn humylitee, this is no departyng of shrifte / Ne I seye nat, ther as I speke of divisioun of confessioun, that if thou have licence for to shryve thee to a discret and an honest preest, where thee liketh, and by licence of thy curaate, that thou ne mayst wel shryve thee to him of alle thy synnes / But lat no blotte be bihynde, lat no synne been untoold, as fer as thou hast remembrance / 1010 And when thou shalt be shryven to thy curaate, telle hym eek alle the synnes that thou hast doon syn thou were last yshryven, this is no wikked entente of divisioun of shrifte /

Also the verray shrifte axeth certein condiciouns First, that thou shryve thee by thy free wil, nocht constreyned, ne for shame of folk, ne for maladie, ne swiche thynges For it is resoun that he that trespasseth by his free wyl, that by his free wyl he confesse his trespas, / and that noon oother man telle his synne but

he hymself, ne he shal nat nayte ne denye his synne, ne wrattthe hym agayn the preest for his amonestyng to lete synne / The seconde condicioun is that thy shrift be laweful, that is to seyn, that thou that shryvest thee, and eek the preest that hereth thy confessioun, been verraily in the feith of hooly chirche, / and that a man ne be nat despered of the mercy of Jhesu Crist, as Caym or Judas / 1015 And eek a man moot accusen hymself of his owene trespas, and nat another, but he shal blame and wyten hymself and his owene malice of his synne, and noon oother / But natheless, if that another man be occasioun or enticere of his synne, or the estaat of a persone be swich thurgh which his synne is agregged, or elles that he may nat pleynly shryven hym but he telle the persone with which he hath synned, thanne may he telle it, so that his entente ne be nat to bakbite the persone, but oonly to declaren his confessioun /

Thou ne shalt nat eek make no lesynges in thy confessioun, for humylitee, peraventure, to seyn that thou hast doon synnes of whiche thou were nevere guilty / For Seint Augustyn seith, "If thou, by cause of thyn humylitee, makest lesynges on thyself, though thou ne were nat in synne bifore, yet artow thanne in synne thurgh thy lesynges" / Thou 1020 most eek shewe thy synne by thyn owene propre mouth, but thou be woxe dowmb, and nat by no lettre, for thou that hast doon the synne, thou shalt have the shame therefore / Thou shalt nat eek peynte thy confessioun by faire subtle wordes, to covere the moore thy synne, for thanne biglestow thyself, and nat the preest Thou most tellen it platly, be it nevere so foul ne so horrible / Thou shalt eek shryve thee to a preest that is discret to conseilte thee, and eek thou shalt nat shryve thee for veyne glorie, ne for ypocryse, ne for no cause but oonly for the doute of Jhesu Crist and the heele of thy soule / Thou shalt nat eek renne to the preest so deylnly to tellen hym lightly thy synne, as whoso telleth a jape or a tale but avysely and with greet devocioun / And generally, shryve thee ofte If thou ofte falle, ofte thou arise by con-

fessioun / And though thou shryve 1025
thee ofter than ones of synne of
which thou hast be shryven, it is the moore
merite And, as seith Seint Augustyn,
thow shalt have the moore lightly re-
lessyng and grace of God, bothe of synne
and of peyne / And certes, oones a yeere
atte leeste way it is laweful for to been
housled, for certes, oones a yeere alle
thynges renovellen /

Now have I toold yow of verray Con-
fessioun, that is the seconde partie of
Penitence /

*Explicit secunda pars Penitencie,
et sequatur tercia pars eiusdem*

The thridde partie of Penitence is Satis-
faccioun, and that stant moost generally in
almesse and in bodily peyne / Now been
ther thre manere of almesses contricion
of herte, where a man offreth hymself to
God, another is to han pitee of defaute of
his neighebores, and the thridde is in
yevyng of good conseil and comfort,
goostly and bodily, where men han
nede, and namely in sustenaunce of
mannes foode / And tak kep that a 1030
man hath nede of these thynges gene-
rally he hath nede of foode, he hath nede
of clothyng and herberwe, he hath nede
of charitable conseil and visytyng in
prisone and in malade, and sepulture
of his dede body / And if thow mayst
nat visite the nedeful with thy persone,
visite hym by thy message and by thy
yiftes / These been general almesses or
werkes of charitee of hem that han tem-
poreel richesses or discrecioun in conseil-
yng Of these werkes shaltow heren at
the day of doom /

These almesses shaltow doon of thyne
owene propre thynges, and hastily and
prively, if thow mayst / But natheless,
if thow mayst nat doon it prively, thow
shalt nat forbere to doon almesse though
men seen it, so that it be nat doon for
thank of the world, but oonly for
thank of Jhesu Crst / For, as 1035
witnesseth Seint Mathew, *capitulo
quinto*, "A citee may nat been hyd that
is set on a montayne, ne men highte nat a
lanterne and put it under a busshel, but

men sette it on a candle-stikke to yeve
light to the men in the hous / Right so
shal youre light lighten bifore men, that
they may seen youre goode werkes, and
glorifie youre fader that is in hevene" /

Now as to speken of bodily peyne, it
stant in preyeres, in walynges, in fast-
ynges, in vertuouse techynges of orisouns /
And ye shul understonde that orisouns
or preyeres is for to seyn a pitous wyl of
herte, that redresseth it in God and ex-
presseth it by word outward, to re-
moeven harmes and to han thynges esprit-
uel and durable, and somtyme temporele
thynges, of whiche orisouns, certes, in the
orison of the *Pater noster* hath Jhesu Crst
enclosed moost thynges / Certes, it is
privyleged of thre thynges in his dignytee,
for which it is moore digne than any oother
preyere, for that Jhesu Crst hym-
self madek it, / and it is short, for it 1040
sholde be koud the moore lightly,
and for to withholden it the moore esly
in herte, and helpen hymself the ofter with
the orisoun, / and for a man sholde be the
lasse wery to seyen it, and for a man may
nat excusen hym to lerne it, it is so short
and so esy, and for it comprehendeth in it
self alle goode preyeres / The expositioun
of this hooly preyere, that is so excellent
and digne, I bitake to these maistres of
theologie, save thus muchel wol I seyn,
that whan thow prayest that God sholde
foryeve thee thy giltes as thou foryevest
hem that agilten to thee, be ful wel war
that thow ne be nat out of charitee / This
hooly orison amenuseth eek venyal
synne, and therefore it aperteneth specially
to penitence /

This preyere moste be trewely seyde, and
in verray feith, and that men preyre to
God ordinatly and discretly and de-
voutly, and alwey a man shal putten
his wyl to be subget to the wille of
God / This orisoun moste eek been 1045
seyde with greet humblesse and ful
pure, honestly, and nat to the anyoauce
of any man or womman It moste eek
been contnued with the werkes of char-
itee / It avayleth eek agayn the vices of
the soule, for, as seith Seint Jerome, "By
fastyng been saved the vices of the flessch,
and by preyere the vices of the soule" /

After this, thou shalt understonde that bodily peyne stant in wakyng, for Jhesu Crist seith, "Waketh and preyeth, that ye ne entre in wikked temptacioun" / Ye shul understanden also that fastyng stant in thre thynges in forberynge of bodily mete and drynke, and in forberynge of worldly jolitee, and in forberynge of deedly synne, this is to seyn, that a man shal kepen hym fro deedly synne with all his myght /

And thou shalt understanden eek that God ordeyned fastyng, and to fastyng apertenen foure thynges / 1050 largenesse to povre folk, gladnesse of herte espyrituel, nat to been angry ne annoyed, ne grucche for he fasteth, and also resonable houre for to ete, ete by mesure, that is for to seyn, a man shal nat ete in untyme, ne sitte the lenger at his table to ete for he fasteth /

Thanne shaltow understonde that bodily peyne stant in disciplyne or techynge, by word, or by wrytynge, or in ensample, also in weryng of heyres, or of stamyn, or of haubergeons on hire naked flesh, for Cristes sake, and swiche manere penances / But war thee wel that swiche manere penances on thy flesh ne make nat thyn herte bitter or angry or annoyed of thyself, for bettre is to caste away thyn heyre, than for to caste away the sikernes of Jhesu Crist / And therefore seith Seint Paul, "Clothe yow, as they that been chosen of God, in herte of misericorde, debonairetee, suffraunce, and swich manere of clothyng", of whiche Jhesu Crist is noore apayed than of heyres, or haubergeons, or hauberkes /

Thanne is discipline eek in knockyng of thy brest, in scourgyng with yerdes, in knelynges, in tribulacions, / 1055 suffryng paciently wronges that been doon to thee, and eek in pacient suffraunce of maladies, or lesyng of worldly catel, or of wyf, or of child, or othere freendes /

Thanne shaltow understonde whiche thynges destourben penaunce, and this is in foure maneres, that is, drede, shame, hope, and wanhope, that is, desperacion / And for to speke first of drede for which he weneth that he may suffre no pen-

auce, / ther-agayns is remedie for to thynke that bodily penaunce is but short and litel at regard of the peyre of helle, that is so cruel and so long that it lasteth withouten ende /

Now again the shame that a man hath to shryven hym, and namely those ypo-crites that wolden been holden so parfite that they han no nede to shryven hem, / agayns that shame sho'ld a 1060 man thynke that, by wey of resoun, that he that hath nat been shamed to doon foule thynges, certes hym oghte nat been ashamed to do faire thynges, and that is confessiouns / A man sho'ld eek thynke that God seeth and woot alle his thoghtes and alle his werkes, to hym man no thyng been hyd ne covered / Men sholden eek remembren hem of the shame that is to come at the day of doom to hem that been nat penitent and shryven in this present lyf / For alle the creatures in hevене, in erthe, and in helle shullen seen apertly al that they hyden in this world /

Now for to speken of the hope of hem that been neclignt and slowe to shryven hem, that stant in two maneres / That oon is that he 1065 hopeth for to lyve longe and for to purchacen muche richesse for his de'it, and thanne he wol shryven hym, and, as he seith, hym semeth thanne tymely enough to come to shrifte / Another is of surquidre that he hath in Cristes mercy / Agayns the firste vice, he shal thynke that oure lif is in no sikernes, and eek that alle the riches in this world ben in aventure, and passen as a shadwe on the wal, / and, as seith seint Gregorie, that it aperteneth to the grete rightwisnesse of God that nevere shal the peyne stynte of hem that nevere wolde withdrawn hem fro synne, hir thankes, but ay continue in synne, for thilke perpetuel wil to do synne shul they han perpetuel peyne /

Wanhope is in two maneres the firste wanhope is in the mercy of Crist, that oother is that they thynken that they ne myghte nat longe persevere in goodness / The firste wanhope 1070 comth of that he demeth that he hath synned so greetly and so ofte, and

so longe leyn in synne, that he shal nat be saved / Certes, agayns that cursed wanhope sholde he thynke that the passion of Jhesu Crist is moore strong for to unbynde than synne is strong for to bynde / Agayns the seconde wanhope he shal thynke that as ofte as he falleth he may arise agayn by penitence And though he never so longe have leyn in synne, the mercy of Crist is alwey redy to receiven hym to mercy / Agayns the wanhope that he demeth that he sholde nat longe persevere in goodnesse, he shal thynke that the feblesse of the devel may nothyng doon, but if men wol suffren hym, / and eek he shal han strengthe of the help of God, and of al hooly chirche, and of the proteccioun of aungels, if hym list / 1070

Thanne shal men understonde what is the fruyt of penaunce, and, after the word of Jhesu Crist, it is the endeles

blisse of hevene, / ther joye hath no contrariouste of wo ne grevaunce, ther alle harmes been passed of this present lyf ther as is the sikernesse fro the peyne of helle, ther as is the blisful compaignye that rejoyssen hem everemo, everich of otneres joye, / ther as the body of man, that whilom was foul and derk, is moore cleer than the sonne, ther as the body, that whilom was syk, freele, and fieble, and mortal, is immortal, and so strong and so hool that ther may no thyng apeyren it, / ther as ne is neither hunger, thurst, ne coold, but every soule replenysed with the sighte of the parfit knowynge of God / This blisful regne may men purchase by poverté esprituel, and the glorie by lowenesse, the plentee of joye by hunger and thurst, and the reste by travaille, and the lyf by death and mortificacion of synne / 1080

Heere taketh the makere of this book his leve

Now preye I to hem alle that herkne this litel tretys or rede, that if ther be any thyng in it that liketh hem, that therof they thanken oure Lord Jhesu Crist, of whom procedeth al wit and al goodnesse / And if ther be any thyng that displese hem, I preye hem also that they arrette it to the defaute of myn unkonnyng, and nat to my wyl, that wolde ful fayn have seyde bettre if I hadde had konnyng / For oure book seith, "Al that is writen is writen for oure doctrine", and that is myn entente / Wherefore I biseke yow mekely, for the mercy of God, that ye preye for me that Crist have mercy on me and foryeve me my giltes, / and namely of my translacions and enditynges of worldly vantees the whiche I revoke in my retracciouns / as is the book of 1085 Troilus, the book also of Fame, the book of the xix Ladies, the book of the Duchesse, the book of Saint Valentynes day of the Parlement of Brides, the tales of Caunterbury, thilke

that sownen into synne, / the book of the Leoun, and many another book, if they were in my remembrance, and many a song and many a lecherous lay, that Crist for his grete mercy foryeve me the synne / But of the translacion of Boece de Consolacione, and othere bookes of legendes of seintes, and omelies, and moralitee, and devocioun, / that thanke I oure Lord Jhesu Crist and his blisful Mooder, and alle the seintes of hevene, / bisekyng hem that they from hennes forth unto my lyves ende sende me grace to biwayle my giltes, and to studie to the salvacioun of my soule, and graunte me grace of verray penitence, confessioun and satisfaccioun to doon in this present lyf, / 1090 thurgh the benigne grace of hym that is kyng of kynges and preest over alle preestes, that boghte us with the precious blood of his herte, / so that I may be oon of hem at the day of doom that shulle be saved *Qua cum patre et Spiritu Sancto vivit et regnat Deus per omnia secula Amen*

Heere is ended the book of the tales of Caunterbury, compiled by Geoffrey Chaucer, of whos soule Jhesu Crist have mercy Amen

THE BOOK OF THE DUCHESS

IT HAS long been recognized that Chaucer's earliest writings show French influence. The French literature with which he came chiefly in contact was not the great narrative poetry of the early Middle Ages, the *Chanson de Roland* or the Arthurian romances of the best period. Though he often displays a knowledge of the subjects treated in this older literature, no important use of the poems themselves has been traced in his writings. In the thirteenth and fourteenth centuries, while good metrical romances continued to be written, there was a change of literary fashion in France, and narratives of the earlier type were in large measure superseded by dreams and allegories. The great example of the new *genre* was the *Roman de la Rose*, which Chaucer himself says that he translated. The date of his translation is unknown, and it is not even certain that he wrote any part of the existing English fragments. But the influence of the *Roman* is apparent in his work from the beginning, and he found other models of the same general type of allegorical writing in the productions of Machaut, Froissart, and Deschamps, the chief French poets of his own century.

It is to Guillaume Machaut, the oldest of these writers, that Chaucer was particularly indebted in the *Book of the Duchess*, the earliest of his definitely dated works. There are no less than nine of Machaut's poems from which he may have derived suggestions, and of one of them, the *Jugement dou Roy de Behaingne*, he made extended use. He also drew upon love-visions by other French writers, and for the explanation and illustration of his text comparisons have been made especially with the *Roman de la Rose*, the *Paradys d'Amours* of Froissart, and the anonymous *Songe Vert*. For the incident of Ceyx and Alcione, though Chaucer apparently followed in some details the version of Machaut in the *Dit de la Fontaine Amoureuse*, he went straight to the Latin source in the *Metamorphoses* of Ovid, the classical poet to whom throughout his life he was most deeply indebted.

The *Book of the Duchess* is not only the earliest, but almost the only production of Chaucer that can with confidence be attached to an actual occurrence. According to a tradition recorded by John Stow and still accepted by nearly all critics, the poem was written in commemoration of the death of Blanche, duchess of Lancaster and first wife of John of Gaunt. Though recently called in question the tradition can be safely trusted. It is implied by the title, *The Deeth of Blawunche the Duchesse*, used by Chaucer himself in the *Legend of Good Women*, and is further supported by allusions in the poem to the names "Blanche" and "Lancaster" and "Richmond," the Yorkshire seat of John of Gaunt. The duchess died in September, 1369, and the *Book* was probably composed within the next few months.

It is at once an eulogy of Blanche and a consolation addressed to her bereaved husband. To fulfil the double purpose of the poem Chaucer had the happy idea of adapting a love-vision of the familiar kind to the uses of an elegy. Therein lies the chief originality of the work. Apart from its adaptation, the *Book of the Duchess* conforms strictly to its type. Indeed it sometimes follows one of its models, Machaut's *Roy de Behaingne*, so closely that the very description of Blanche seems to be drawn as much from Machaut as from life. The regular features of the love-vision, many of which reappear in the *House of Fame*, the *Parliament of Fowls*, and the *Prologue to the Legend of Good Women* — the introductory device of reading a book, the discussion of sleeplessness and dreams, the setting on May-day or in the spring-time, the vision itself, the guide (who in many poems takes the form of a helpful animal), the personified abstractions, Love, Fortune, Nature, and the like — all these are in evidence. For most modern readers the artificial

conventions undoubtedly impair the effect of the story, and the young poet had not yet much thought to contribute or great mastery in expressing it. He was experimenting in style and meter, and the verse, in comparison with what he was soon to write, is both rough and lacking in flexibility. Yet already in this relatively crude work of Chaucer's youth there appears something of his vivid imagination. The hunting scene (which might be consulted as a document on the practice of the sport), the figure of the man in black, and the recital of his tragic story, — all possess a reality unusual in poems of the type. Even the dream itself is not a mere convention, as was often the case, but reflects the peculiar psychology of the sleeping state. And, what is most remarkable, the poem, in spite of the artificial tradition to which it belongs, expresses real feeling. A love-vision might have been expected to serve, as this does so admirably, for an eulogy on the duchess. It is an evidence of the young Chaucer's power that the poem is also a moving narrative of the husband's grief and the dreamer's sympathy.

In a sense Chaucer was unfortunate in the models which the prevailing fashions of his youth forced upon him. For allegory was really foreign to his genius, and he had to work slowly out of it to find the more natural expression of his later years. His greatest and most representative work was undoubtedly in the realistic vein. Yet many of the best loved passages, even in his later writings, belong to the other tradition, commonly regarded as more characteristically mediæval, and English would be much poorer in the poetry of fancy if he had never practiced in that school and become one of its masters.

THE BOOK OF THE DUCHESS

I have gret wonder, be this lyght, How that I lyve, for day ne nyght I may nat slepe wel nygh noght, I have so many an ydel thought, Purely for defaute of slep,	5	That I have lost al lustyhede Suche fantasies ben in myn hede, So I not what is best to doo But men myght axe me why soo	30
That, by my trouthe, I take no kep Of nothing, how hyt cometh or gooth, Ne me nys nothyng leef nor looth Al is ylyche good to me — Joye or sorowe, wherso hyt be —	10	I may not sleepe, and what me is But natheles, who aske this Leseth his asking trewely Myselven can not telle why The sothe, but trewly, as I gesse,	35
For I have felynge in nothyng, But, as yt were, a mased thyng, Alway in poynt to falle a-doun, For sorwful ymagynacioun Ys alway hooly in my mynde	15	I holde hit be a sicknesse That I have suffred this eight year, And yet my boote is never the ner, For there is phisicien but oon That may me hele, but that is don	40
And wel ye woot, agaynes kynde Hyt were to lyven in thys wyse, For nature wolde nat suffyse To noon erthly creature Nat longe tyme to endure	20	Passe we over untill eft, That wil not be not nede be left, Our first mater is good to kepe So when I saw I might not slepe Til now late, this other night,	45
Withoute slep and be in sorwe And I ne may, ne nyght ne morwe, Slepe, and thus melancolye And drede I have for to dye Defaute of slep and hevynesse	25	Upon my bed I sat upright And bad oon reche me a book, A romaunce, and he it me tok To rede, and drive the night away, For me thoughte it beter play	50
Hath sleyn my spirit of quyknesse		Then play either at ches or tables And in this bok were written fables	

- That clerkes had in olde tyme,
 And other poets, put in rime
 To rede, and for to be in minde, 55
 While men loved the lawe of kinde
 This bok ne spak but of such thinges,
 Of quenes lives, and of kinges,
 And many other thinges smale
 Amonge al this I fond a tale 60
 That me thoughte a wonder thing
 This was the tale There was a king
 That highte Seys, and had a wif,
 The beste that mighte bere lyf,
 And this quene highte Alcyone 65
 So it befel, thereafter soone,
 This king wol wenden over see
 To tellen shortly, whan that he
 Was in the see, thus in this wise,
 Such a trampest gan to rise 70
 That brak her mast and made it falle,
 And clefte her ship, and dreinte hem alle,
 That never was founden, as it telles
 Bord ne man, ne nothing elles
 Right thus this king Seys: loste his lif 75
 Now for to speken of his wif —
 This lady, that was left at hom,
 Hath wonder that the king ne com
 Hom, for it was a longe terme
 Anon her herte began to erme, 80
 And for that her thoughte evermo
 It was not wele [he dwelte] so,
 She longed so after the king
 That, certes, it were a pitous thing
 To telle her hertely sorowful lif 85
 That she had, this noble wif,
 For him she loved alderbest
 Anon she sent bothe east and west
 To seke him, but they founde nought
 "Alas!" quoth shee, "that I was 90
 wrought!"
 And wher my lord, my love, be deed?
 Certes, I nil never ete breed,
 I make avow to my god here,
 But I mowe of my lord here!" 95
 Such sorowe this lady to her tok
 That trewly I, which made this book,
 Had such pittee and such rowthe
 To rede hir sorwe, that, by my trowthe,
 I ferde the worse al the morwe
 Aftir, to thenken on hir sorwe 100
 So whan this lady koude here noo word
 That no man myghte fynde hir lord,
 Ful ofte she swouned, and sayed "Alas!"
- For sorwe ful nygh wood she was,
 Ne she koude no reed but oon, 105
 But down on knees she sat anoon
 And wepte, that pittee was to here
 "A! mercy! swete lady dere!"
 Quod she to Juno, hir goddessse,
 "Helpe me out of thys distresse, 110
 And yeve me grace my lord to se
 Soone, or wite wher-so he be,
 Or how he fareth, or in what wise,
 And I shal make yow sacrifice,
 And hooly youres become I shal 115
 With good wille, body, herte, and al,
 And but thow wolt this, lady swete,
 Send me grace to slepe, and mete
 In my slep som certeyn sweven
 Wherthorough that I may knowen even 120
 Whether my lord be quyk or ded"
 With that word she heng down the hed
 And fel a-swowne as cold as ston
 Hyr women kaught hir up anoon,
 And broghten hir in bed al naked, 125
 And she, forweped and forwaked,
 Was wery, and thus the dede slep
 Fil on hir, or she tooke kep,
 Throgh Juno, that had herd hir bone,
 That made hir to slepe sone 130
 For as she prayede, ryght so was don
 In dede, for Juno ryght anon
 Called thus hir messager
 To doo hir erande, and he com per
 Whan he was come, she had hym thus 135
 "Go bet," quod Juno, "to Morpheus, —
 Thou knowest hym wel, the god of slep
 Now understand wel, and tak kep!
 Sey thus on my half, that he
 Go faste into the grete se, 140
 And byd hym that, on alle thyng,
 He take up Seys body the kyng,
 That lyeth ful pale and nothyng rody
 Bid hym crepe into the body,
 And doo hit goon to Alcione 145
 The quene, ther she lyeth allone,
 And shewe hir shortly, hit ys no nay,
 How hit was dreynt thys other day,
 And do the body speke ryght soo,
 Ryght as hyt was woned to doo 150
 The whiles that hit was alyve
 Goo now faste, and hye the blyve!"
 This messager tok leve and wente
 Upon hys wey, and never ne stente
 Til he com to the derke valeye 155

That stant betwixen roches tweye		Bury my body, for such a tyde	
Ther never yet grew corn ne gras,		Ye mowe hyt fynde the see besyde,	
Ne tre, ne [nothing] that ought was,		And farewel, swete, my worldes blysse!	
Beste, ne man, ne nocht elles,		I praye God youre sorwe lysse	210
Save ther were a fewe welles	160	To lytel while oure blysse lasteth!"	
Came rennyng fro the clyves adoun,		With that hir eyen up she casteth	
That made a dedly slepyng soun,		And saw nocht "Allas!" quod she for	
And ronnen down ryght by a cave		sorwe,	
That was under a rokke ygrave		And deyede within the thridde morwe	
Amydde the valey, wonder depe	165	But what she sayede more in that swow	215
There these goddes lay and slepe,		I may not telle yow as now,	
Morpheus and Eclympasteyr,		Hyt were to longe for to dwelle	
That was the god of slepes heyr,		My first matere I wil yow telle,	
That slep and dide noon other werk		Wherfore I have told this thyng	
This cave was also as derk	170	Of Alcione and Seys the kyng	220
As helle-pit overal aboute		For thus moche dar I saye wel,	
They had good leysar for to route		I had be dolven everydel,	
To envye, who myghte slepe best		And ded, ryght thurgh defaute of slep	
Somme henge her chyn upon hir brest,		Yif I ne had red and take kep	
And slept upryght, hir hed yhed,	175	Of this tale next before	225
And somme lay naked in her bed		And I wol telle yow wherfore,	
And slepe whiles the dayes laste		For I ne myghte, for bote ne bale,	
This messenger com fleyng faste		Slepe, or I had red thys tale	
And cried, "O, ho! awake anon!"		Of this dreynthe Seys the kyng,	
Hit was for nocht, there herde hym	hym	And of the goddes of slepyng	230
non	180	Whan I had red thys tale wel,	
"Awake!" quod he, "whoo ys lyth there?"		And overloked hyt everydel,	
And blew his horn ryght in here eere,		Me thoghte wonder yf hit were so,	
And cried "Awaketh!" wonder hie		For I had never herd speke, or tho,	
This god of slep with hys oon ye		Of noo goddes that koude make	235
Cast up, axed, "Who clepeth ther?"	185	Men to slepe, ne for to wake,	
"Hyt am I," quod this messenger		For I ne knew never god but oon	
"Juno bad thow shuldest goon" —		And in my game I sayde anon —	
And tolde hym what he shulde doon		And yet me lyst ryght evel to pleye —	
As I have told yow here-to-fore,		"Rather then that y shulde deye	240
Hyt ys no nede reherse hyt more —	190	Thorgh defaute of slepyng thus,	
And went hys way, whan he had sayd		I wolde yive thilke Morpheus,	
Anoon this god of slep abrayd		Or hys goddesse, dame Juno,	
Out of hys slep, and gan to goon,		Or som wight elles, I ne roghte who,	
And dyde as he had bede hym doon,		To make me slepe and have som reste, —	
Took up the dreynthe body sone	195	I wil yive hym the alderbeste	246
And bar hyt forth to <u>Alcione</u> ,		Yifte that ever he abod hys lyve	
Hys wif the quene, ther as she lay		And here on warde, ryght now, as blyve,	
Ryght even a quarter before day,		Yif he wol make me slepe a lyte,	
And stood ryght at hyr beddes fet,		Of down of pure dowvves white	250
And called hir ryght as she het	200	I wil yive hym a fether-bed,	
By name, and sayde, "My swete wyf,		Rayed with gold, and ryght wel cled	
Awake! let be your sorwful lyf!		In fyn blak satyn doutremer,	
For in your sorwe there lyth no red		And many a pilowe, and every ber	
For, certes, swete, I nam but ded,		Of cloth of Reynes, to slepe softe,	255
Ye shul me never on lyve yse	205	Hym thar not nede to turnen ofte	
But, goode swete herte, that ye		And I wol yive hym al that falles	

- To a chambre, and al hys halles
 I wol do peynte with pure gold
 And tapite hem ful many fold 260
 Of oo sute this shal he have,
 Yf I wiste where were hys cave,
 Yf he kan make me slepe sone,
 As did the goddesse queene Alcione
 And thus this ylke god, Morpheus, 265
 May wynne of me moo fees thus
 Than ever he wan, and to Juno,
 That ys hys goddesse, I shal soo do,
 I trow that she shal holde hir payd "
- I hadde unneth that word ysayd 270
 Ryght thus as I have told hyt yow,
 That sodeynly, I nyste howt,
 Such a lust anon me took
 To slepe, that ryght upon my book
 Y fil aslepe, and therwyt even 275
 Me mette so ynly swete a sweven,
 So wonderful, that never yit
 Y trowe no man had the wyt
 To konne wel my sweven rede,
 No, not Joseph, withoute drede, 280
 Of Egipte, he that redde so
 The kynges metyng Pharao,
 No more than koude the lest of us,
 Ne nat skarsly Macrobeus,
 (He that wrot al th'avysoun 285
 That he mette, kyng Scipioun,
 The noble man, the Affrikan, —
 Suche marvayles fortun'd than)
 I trowe, arede my dremes even
 Loo, thus hyt was, thys was my sweven
 Me thoghte thus that hyt was May, 291
 And in the dawenyng I lay
 (Me mette thus) in my bed al naked,
 And lok'd forth, for I was waked
 With smale foules a gret hep 295
 That had affrayed me out of my slep,
 Thorgh noyse and swetnesse of her song
 And, as me mette, they sate among
 Upon my chambre roof wythoute,
 Upon the tyles, overal aboute, 300
 And songen, everych in hys wyse,
 The moste solempne servise
 By noote, that ever man, y trowe,
 Had herd, for som of hem song lowe,
 Som high, and al of oon acord 305
 To telle shortly, att oo word,
 Was never herd so swete a steven, —
 But hyt had be a thyng of heven, —
 So mery a soun, so swete entewnes,
- That certes, for the toun of Tewnes, 310
 I nolde but I had herd hem synge,
 For al my chambre gan to ryng
 Thurgh syngyng of her armonye
 For instrument nor melody
 Was nowhere herd yet half so swete, 315
 Nor of acorde half so mete,
 For ther was noon of hem that feyned
 To synge, for ech of hem hym peyned
 To fynde out mery crafty notes
 They ne spared not her throtes 320
 And sooth to seyn, my chambre was
 Ful wel depeynted, and with glas
 Were al the wyndowes wel yglased,
 Ful clere, and nat an hoole ycrased,
 That to beholde hyt was gret joye 325
 For holly al the story of Troye
 Was in the glasyng ywrought thus,
 Of Ector and of kyng Priamus,
 Of Achilles and Lamedon,
 And eke of Medea and of Jason, 330
 Of Paris, Eleyne, and of Lavyne
 And alle the walles with colours fyne
 Were peynted, bothe text and glose,
 Of al the Romaunce of the Rose
 My wyndowes were shette echon, 335
 And throug the glas the sonne shon
 Upon my bed with bryghte bemes,
 With many glade glide stremes,
 And eke the welken was so fair, —
 Blew, bryght, clere was the ayr, 340
 And ful attempre for sothe hyt was,
 For nother to cold nor hoot yt nas,
 Ne in al the welken was no clowde
 And as I lay thus, wonder lowde
 Me thought I herde an hunte blowe 345
 T'assay hys horn, and for to knowe
 Whether hyt were clere or hors of soun
 And I herde goyng, bothe up and doun,
 Men, hors, houndes, and other thyng,
 And al men speken of huntynge, 350
 How they wolde slee the hert with
 strengthe,
 And how the hert had, upon lengthe,
 So moche embosed, y not now what
 Anoon ryght, whan I herde that,
 How that they wolde on huntynge
 goon, 355
 I was ryght glad, and up anoon
 Took my hors, and forth I wente
 Out of my chambre, I never stente
 Til I com to the feld withoute

Ther overtok y a gret route Of huntes and eke of foresteres, With many relayes and lymeres, And hyed hem to the forest faste And I with hem So at the laste I asked oon, ladde a lymere "Say, felowe, who shal hunte here?" Quod I, and he answered ageyn, "Syr, th'emperour Octovyen," Quod he, "and ys here faste by" "A Goddes half, in good tyme!" quod I, "Go we faste!" and gan to ryde Whan we came to the forest syde, Every man dide ryght anoon As to huntyng fil to doon The mayster-hunte anoon, fot-hot, With a gret horn blew thre mot At the unoccupyng of hys houndes Withynne a while the hert yfounde ys, Yhalowed, and rechased faste Longe tyme, and so at the laste This hert rused, and staaI away Fro alle the houndes a privy way The houndes had overshote hym alle, And were on a defeaute yfalle Therwyth the hunte wonder faste Blew a forloyn at the laste I was go walked fro my tree, And as I wente, ther cam by mee A whelp, that fauned me as I stood, That hadde yfolowed, and koude no good Hyt com and crepte to me as lowe Ryght as hyt hadde me yknowe, Helde down hys hed and joyned hys eres, And leyde al smothe down hys heres I wolde have kaught hyt, and anoon Hyt fledde, and was fro me goon, And I hym folwed, and hyt forth wente Down by a floury grene wente Ful thikke of gras, ful softe and swete, With floures fele, faire under fete, And ltel used, hyt semed thus, For both Flora and Zephirus, They two that make floures growe, Had mad her dwellyng ther, I trowe, For hit was, on to beholde, As thogh the erthe envye wolde To be gayer than the heven, To have moe floures, swiche seven, As in the welken sterres see Hyt had forgete the povertee That wynter, thogh hys colde merwes,	380 385 371 375 380 385 391 395 400 405 410	Had mad hyt suffre, and his sorwes, All was forgeten, and that was sene For al the woode was waxen grene, Swetnesse of dew had mad hyt waxe Hyt ys no nede eke for to axe Wher there were many grene greves, Or thikke of trees, so ful of leves, And every tree stood by hymselfe Fro other wel ten foot or twelve So grette trees, so huge of strengthe, Of fourty or fifty fadme lengthe, Clene withoute bowgh or stikke, With cresses brode, and eke as thikke — They were nat an ynche asonder — That hit was shadewe overal under And many an hert and many an hynde Was both before me and behynde Of founes, sowres, bukkes, does Was ful the woode, and many roes, And many sqwrelles, that sete Ful high upon the trees and ete, And in hir maner made festes Shortly, hyt was so ful of bestes, That thogh Argus, the noble countour, Sete to rekene in hys countour, And rekened with his figures ten — For by tho figures mowe al ken, Yf they be crafty, rekene and noubre, And telle of every thing the noubre — Yet shoulde he fayle to rekene even The wondres me mette in my sweven But forth they romed ryght wonder faste Down the woode, so at the laste I was war of a man in blak That sat and had yturned his bak To an ook, an huge tree "Lord," thought I, "who may that be?" What ayleth hym to sitten her?" Anoon ryght I wente ner, Than found I sitte even upryght A wonder wel-farynge knyght — By the maner me thoghte so — Of good mochel, and ryght yong therto, Of the age of foure and twenty yer, Upon hys berd but lytel her, And he was clothed al in blak I stalked even unto hys bak, And there I stood as stille as ought, That, soth to saye, he saw me nought, For-why he heng hys hed adoun, And with a dedly sorwful soun He made of rym ten vers or twelve	415 420 425 430 435 441 445 450 455 460
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- Of a compleynte to hymselfe,
The moste pitee, the moste rowthe, 465
That ever I herde, for, by my trowthe,
Hit was gret wonder that Nature
Myght suffre any creature
To have such sorwe, and be not ded
Ful pitous pale, and nothyng red, 470
He sayd a lay, a maner song,
Withoute noote, withoute song,
And was thys, for ful wel I kan
Reherse hyt, ryght thus hyt began
"I have of sorwe so gret won 475
That joye gete I never non,
Now that I see my lady bryght,
Which I have loved with al my myght,
Is fro me ded and ys agoon 479
Allas, deth, what ayleth the,
That thou noldest have taken me,
Whan thou toke my lady swete,
That was so fair, so fresh, so fre,
So good, that men may wel se 485
Of al goodnesse she had no mete!"
Whan he had mad thus his complaynte,
Hys sorwful hert gan faste faynte,
And his spirites wexen dede,
The blood was fled for pure drede 490
Doun to hys herte, to make hym warm —
For wel hyt feled the herte had harm —
To wite eke why hyt was adrad
By kynde, and for to make hyt glad,
For hit ys membre principal 495
Of the body, and that made al
Hys hewe chaunge and wexe grene
And pale, for ther noo blood ys sene
In no maner lym of hys
Anoon therwith whan y sawgh this, 500
He ferde thus evel there he set,
I went and stood ryght at his fet,
And grette hym, but he spak noght,
But argued with his owne thought,
And in hys wyt disputed faste 505
Why and how hys lyf myght laste,
Hym thoughte hys sorwes were so smerte
And lay so colde upon hys herte
So, throgh hys sorwe and hevy thought,
Made hym that he herde me noght, 510
For he had wel nygh lost hys mynde,
Thogh Pan, that men clepe god of kynde,
Were for hys sorwes never so wroth
But at the last, to sayn ryght soth,
He was war of me, how y stood 515
Before hym, and did of myn hood,
- And had ygret hym, as I best koude,
Debonayrly, and nothyng lowde,
He sayde, "I prey the, be not wroth
I herde the not, to seyn the soth, 520
Ne I sawgh the not, syr, trewely,"
"A, goode sir, no fors," quod y,
"I am ryght sory yf I have ought
Destroubled yow out of your thought
Foryve me, yf I have mystake " 525
"Yis, th'amendes is lyght to make,"
Quod he, "for ther lyeth noon therto,
There ys nothyng myssayd nor do "
Loo! how goodly spak thys knyght,
As hit had be another wyght, 530
He made hyt nouthr towgh ne queynte
And I saw that, and gan me aqueynte
With hym, and fond hym so tretable,
Ryght wonder skylful and resonable,
As me thoghte, for al hys bale 535
Anoon ryght I gan fynde a tale
To hym, to loke wher I myght ought
Have more knowyng of hys thought
"Sir," quod I, "this game is doon
I holde that this hert be goon, 540
These huntis konne hym nowher see "
"Y do no fors therof," quod he,
"My thought ys theron never a del "
"By oure Lord," quod I, "y trow yow wel,
Ryght so me thynketh by youre chere 545
But, sir, oo thyng wol ye here?
Me thynketh in gret sorowe I yow see
But certes, sire, yf that yee
Wolde ought discure me youre woo,
I wolde, as wys God helpe me soo, 550
Amende hyt, yf I kan or may
Ye mowe preve hyt be assay,
For, by my trouthe, to make yow hool,
I wol do al my power hool
And telleth me of your sorwes smerte, 555
Paraunter hyt may ese youre herte,
That semeth ful sek under your syde "
With that he loked on me asyde,
As who sayth, "Nay, that wol not be "
"Graunt mercy, goode frend," quod he, 560
"I thanke thee that thou woldest soo,
But hyt may never the rather be doo
No man may my sorwe glade,
That maketh my hewe to falle and fade,
And hath myn understondyng lorn, 565
That me ys wo that I was born!
May noght make my sorwes slyde,
Nought al the remedies of Ovyde,

- Ne Orpheus, god of melodey,
 Ne Dedalus with his playes slye, 570
 Ne hele me may no phisicien,
 Noght Ypocras, ne Galyen,
 Me ys wo that I lyve houres twelve
 But whooso wol assay hymselfe
 Whether his hert kan have pitee 575
 Of any sorwe, lat hym see me
 Y wreche, that deth hath mad al naked
 Of al the blysse that ever was maked,
 Yworthe worste of alle wyghtes,
 That hate my dayes and my nyghtes' 580
 My lyf, my lustes, be me loothe,
 For al welfare and I be wroothe
 The pure deth ys so ful my foo
 That I wolde deye, hyt wolde not soo,
 For whan I folwe hyt, hit wol flee, 585
 I wolde have hym, hyt nyl nat me
 This ys my peyne wythoute red,
 Always deyng and be not ded,
 That Cesiphus, that lyeth in helle,
 May not of more sorwe telle, 590
 And whoso wiste al, by my trouthe,
 My sorwe, but he hadde rowthe
 And pitee of my sorwes smerte,
 That man hath a fendly herte,
 For whoso seeth me first on morwe 595
 May seyn he hath met with sorwe,
 For y am sorwe, and sorwe ys y
 "Allas! and I wol tel the why
 My song ys turned to pleyngyng,
 And al my laughtre to wepyng, 600
 My glade thoghtes to hevynesse,
 In travayle ys myn ydelnesse
 And eke my reste, my wele is woo,
 My good ys harm, and evermoo
 In wraþhe ys turned my pleyng 605
 And my delyt into sorwyng
 Myn hele ys turned into seknesse,
 In drede ys al my sykernesse,
 To derke ys turned al my lyght,
 My wyt ys foly, my day ys nyght, 610
 My love ys hate, my slep wakyng,
 My myrthe and meles ys fastyng,
 My countenance ys nycete,
 And al abaved, where so I be,
 My pees, in pledyng and in werre 615
 Allas! how myghte I fare werre?
 My boldnesse ys turned to shame,
 For fals Fortune hath pleyd a game
 Atte ches with me, allas! the while!
 The trayteresse fals and ful of gyle, 620
- That al behoteth, and nothyng halt,
 She goth upryght and yet she halt,
 That baggeth foule and loketh faire,
 The dispitouse debonaire,
 That skorneth many a creature! 625
 An ydole of fals portrayture
 Ys she, for she wol sone wrien,
 She is the monstres hed ywrien,
 As fylthe over-ystrawed with fioures
 Hir moste worshippe and hir flour ys 630
 To lyen, for that ys hyr nature
 Wythoute feyth, lawe, or mesure
 She ys fals, and ever lauhyng
 With oon eye, and that other wepyng
 That ys broght up, she set al doun 635
 I lykne hyr to the scorpoun,
 That ys a fals, flateryng beste,
 For with his hed he maketh feste,
 But al amydde hys flateryng
 With hys tayle he wol styng 640
 And envynyme, and so wol she
 She ys th'envyouse charite
 That ys ay fals, and semeth wel,
 So turneth she hyr false whel
 Aboute, for hyt ys nothyng stable, 645
 Now by the fire, now at table
 For many oon hath she thus yblent
 She ys pley of enchauntement,
 That semeth oon and ys not soo
 The false thef! what hath she doo, 650
 Trowest thou? Bv oure Lord I wol the
 seye
 At the ches with me she gan to pleye
 With hir false draughtes dyvers
 She staal on me, and tok my fers
 And whan I sawgh my fers awaye, 655
 Allas! I kouthe no lenger playe,
 But seyde, 'Farewel, swete, ywys,
 And farewel al that ever ther ys!
 Therwith Fortune seyde 'Chek her!'
 And 'Mat!' in myd poynt of the chekker,
 With a poun errant, allas! 661
 Ful craftier to pley she was
 Than Athalus, that made the game
 First of the ches, so was hys name
 But God wolde I had oones or twyes 665
 Ykoud and knowe the jeupardyes
 That kowde the Grek Prithagores!
 I shulde have pleyd the bet at ches,
 And kept my fers the bet therby
 And thogh wherto? for trewely 670
 I holde that wylsh nat worth a stree!

- Hyt had be never the bet for me
 For Fortune kan so many a wyle,
 Ther be but fewe kan hir begile,
 And eke she ys the lasse to blame, 675
 Myself I wolde have do the same,
 Before God, hadde I ben as she,
 She oghte the more excused be
 For this I say yet more therto,
 Had I be God and myghte have do 680
 My wille, whan she my fers kaughte,
 I wolde have drawe the same draughte
 For, also wys God yive me reste,
 I dar wel swere she took the beste
 But through that draughte I have lorn
 My blysse, alas! that I was born! 686
 For evermore, y trowe trewly,
 For al my wille, my lust holly
 Ys turned, but yet, what to doone?
 Be oure Lord, hyt ys to deye soone 690
 For nothyng I leve hyt noght,
 But lyve and deye ryght in this thocht,
 For there nys planete in firmament,
 Ne in ayr ne in erthe noon element,
 That they ne yive me a yifte echone 695
 Of wepyng whan I am allone
 For whan that I avise me wel,
 And bethenke me every del,
 How that ther lyeth in rekenyng,
 In my sorwe, for nothyng, 700
 And how ther leveth no gladnesse
 May glade me of my distresse,
 And how I have lost suffisance,
 And therto I have no plesance,
 Than may I say I have ryght noght 705
 And whan al this falleth in my thocht,
 Allas! than am I overcome!
 For that ys doon ys not to come
 I have more sorowe than Tantale "
- And whan I herde hym tel thys tale 710
 Thus pitously, as I yow telle,
 Unnethe myght y lenger dwelle,
 Hyt dyde myn herte so moche woo
 "A, goode sir," quod I, "say not soo!
 Have som pitee on your nature 715
 That formed yow to creature
 Remembre yow of Socrates,
 For he ne counted nat thre strees
 Of noght that Fortune koude doo "
 "No," quod he, "I kan not soo " 720
 "Why so? syr, yis parde!" quod y,
 "Ne say noght soo, for trewely,
 Thogh ye had lost the ferses twelve,
 And ye for sorwe mordred yourselfe,
 Ye sholde be dampned in this cas 725
 By as good ryght as Medea was,
 That slough hir children for Jasoun,
 And Phyllis also for Demophoun
 Heng herself, so weylaway!
 For he had broke his terme-day 730
 To come to hir Another rage
 Had Dydo, the quene eke of Cartage,
 That slough herself, for Eneas
 Was fals, which a fool she was!
 And Ecquo died, for Narcisus 735
 Nolde nat love hir, and ryght thus
 Hath many another foly doon,
 And for Dalida died Sampson,
 That slough hymself with a pilcr
 But ther is no man alyve her 740
 Wolde for a fers make this woo!"
 "Why so?" quod he, "hyt ys nat soo
 Thou worst ful lytel what thou menest,
 I have lost more than thou wenest "
 "Loo, [sey] how that may be?" quod y,
 "Good sir, telle me al hooly 746
 In what wyse, how, why, and wherefore
 That ye have thus youre blysse lore "
 "Blythely," quod he, "com sytte adoun!
 I telle the upon a condicoun 750
 That thou shalt hooly, with al thy wyrt,
 Doo thyn entent to herkene hit "
 "Yis, syr " "Swere thy trouthe therto "
 "Gladly " "Do thanne holde hereto!"
 "I shal ryght blythely, so God me save, 755
 Hooly, with al the wit I have,
 Here yow, as wel as I kan "
 "A Goddes half!" quod he, and began
 "Syr," quod he, "sith first I kouthe
 Have any maner wyrt fro youthe, 760
 Or kyndely understandyng
 To comprehende, in any thyng,
 What love was, in myn owne wyrt,
 Dredeles, I have ever yit
 Be tributarye and yiven rente 765
 To Love, hooly with good entente,
 And throgh plesaunce become his thral
 With good wille, body, hert, and al
 Al this I putte in his servage,
 As to my lord, and dide homage, 770
 And ful devoutly I prayed hym to,
 He shulde besette myn herte so
 That hyt plesance to hym were,
 And worship to my lady dere
 "And this was longe, and many a yer,

Or that myn herte was set owher,	776	Of stature, and of wel set gladnesse,	
That I dide thus, and nyste why,		Of goodlyhede so wel beseye —	
I trowe hit cam me kyndely		Shortly, what shal y more seye?	830
Paraunter I was therto most able,		By God, and by his halwes twelwe,	
As a whit wal or a table,	780	Hyt was my swete, ryght as hirselve	
For hit ys redy to cacche and take		She had so stedfast countenance,	
Al that men wil theryn make,		So noble port and meyntenance	
Whethir so men wil portreye or peynte,		And Love, that had wel herd my boone,	
Be the werkes never so queynte		Had espyed me thus soone,	836
“And thilke tyme I ferde ryght so,	785	That she ful sone, in my thought,	
I was able to have lerned tho,		As helpe me God, so was ykaught	
And to have kend as wel or better,		So sodenly, that I ne tok	
Paraunter, other art or letre,		No maner counseyl but at hir lok	840
But for love cam first in my thought,		And at myn herte, for-why hir eyen	
Therefore I forgat hyt noght	790	So gladly, I trow, myn herte seyen,	
I ches love to my firste craft,		That purely tho myn owne thought	
Therefore hit ys with me laft		Seyde hit were beter serve hir for noght	
For-why I tok hyt of so yong age		Than with another to be wel	845
That malyce hadde my corage		And hyt was soth, for everydel	
Nat that tyme turned to nothyng	795	I wil anoon ryght telle thee why	
Thorgh to mochel knowlechyng		“I sawgh hyr daunce so comlyly,	
For that tyme Yowthe, my maistresse,		Carole and synge so swetely,	
Governed me in ydelnesse,		Laughe and pleye so womanly,	850
For hyt was in my firste youthe,		And loke so debonairly,	
And thoo ful lytel good y couthe,	800	So goodly speke and so frendly,	
For al my werkes were flyttinge		That, certes, y trowe that evermor	
That tyme, and al my thought varynge		Nas seyn so blysful a tresor	
Al were to me ylyche good		For every heer on hir hed,	855
That I knew thoo, but thus hit stood		Soth to seyne, hyt was not red,	
“Hit happed that I cam on a day	805	Ne nouter yelowe, ne broun hyt nas,	
Into a place ther that I say,		Me thoghte most lyk gold hyt was	
Trewly, the fayrest companye		And whiche eyen my lady hadde!	
Of ladies that evere man with ye		Debonaire, goode, glade, and sadde,	860
Had seen togedres in oo place		Symple, of good mochel, noght to wyde	
Shal I clepe hyt hap other grace?	810	Therto hir look nas not asyde,	
That broght me there? Nay, but Fortune,		Ne overthwert, but beset so wel	
That ys to lyen ful comune,		Hyt drew and took up, everydel,	
The false trayteresse pervers!		Al that on hir gan beholde	865
God wolde I koude clepe hir wers!		Hir eyen semed anoon she wolde	
For now she worceth me ful woo,	815	Have mercy, fooles wenden soo,	
And I wol telle sone why soo		But hyt was never the rather doo	
“Among these ladies thus echon,		Hyt nas no countrefeted thyng,	
Soth to seyen y sawgh oon		Hyt was hir owne pure loking	870
That was lyk noon of the route,		That the goddessse, dame Nature,	
For I dar swere, withoute doute,	820	Had mad hem opene by mesure,	
That as the someres sonne bryght		And close, for, were she never so glad,	
Ys fairer, clerer, and hath more lyght		Hyr lokinge was not foly sprad,	
Than any other planete in heven,		Ne wildly, thogh that she pleyde,	875
The moone, or the sterres seven,		But ever, me thought, hir eyen seyde,	
For al the world so hadde she,	825	‘Be God, my wrathe ys al foryve!’	
Surmounted hem alle of beaute,		“Therwith hir lyste so wel to lyve,	
Of maner, and of comlynesse,		That dulnesse was of hir adrad.	

- She nas to sobre ne to glad, 880
 In alle thynges more mesure
 Had never, I trowe, creature
 But many oon with hire lok she herte,
 And that sat hyr ful lyte at herte,
 For she knew nothyng of her thought, 885
 But whether she knew, or knew it nowght,
 Algate she ne roughte of hem a stree!
 To gete her love no ner nas he
 That woned at hom, than he in Ynde,
 The formest was alway behynde 890
 But goode folk, over al other,
 She loved as man may do hys brother,
 Of which love she was wonder large,
 In skilful places that bere charge
 "But which a visage had she thertool!
 Allas! myn herte ys wonder tho 896
 That I ne kan discryven hyt!
 Me lakketh both Englyssh and wit
 For to undo hyt at the fulle,
 And eke my sprites be so dulle 900
 So gret a thyng for to devyse
 I have no wit that kan suffice
 To comprehendn hir beaute
 But thus moche dar I sayn, that she
 Was whit, rody, fressh, and lyvely hewed,
 And every day hir beaute newed 906
 And negh hir face was alderbest,
 For certes, Nature had swich lest
 To make that fair, that trewly she
 Was hir chef patron of beaute 910
 And chef ensample of al hir werk,
 And moustre, for be hyt never so derk,
 Me thynketh I se hir ever moo
 And yet moreover, thogh alle thoo
 That ever lvede were now alyve, 915
 Ne sholde have founde to discryve
 Yn al hir face a wikked sygne,
 For hit was sad, symple, and benygne
 "And which a goodly, softe speche
 Had that swete, my lyves leche! 920
 So frendly, and so wel ygrounded,
 Up al resoun so wel yfounded,
 And so tretable to alle goode
 That I dar swere wel by the roode,
 Of eloquence was never founde 925
 No swete a sownynge facounde,
 Ne trewer tonged, ne skorned lasse,
 Ne bet koude hele — that, by the masse
 I durste swere, thogh the pope hit songe,
 That ther was never yet through hir
 tonge 930
- Man ne woman gretly harmed,
 As for her [ther] was al harm hyd —
 Ne lasse flaterynge in hir word,
 That purely hir symple record
 Was founde as trewe as any bond, 935
 Or trouthe of any mannes hond
 Ne chyde she koude never a del,
 That knoweth al the world ful wel
 "But swich a fairnesse of a nekke
 Had that swete that boon nor brekke 940
 Nas ther non sene that myssat
 Hyt was whit, smothe, streght, and pure
 flat,
 Wythouten hole, or canel-boon,
 As be semynge, had she noon
 Hyr throte, as I have now memoyre, 945
 Semed a round tour of yvoyre,
 Of good gretnesse, and noight to gret
 "And goode faire White she het,
 That was my lady name ryght
 She was bothe fair and bryght, 950
 She hadde not hir name wrog
 Ryght faire shuldres and body long
 She had, and armes, every lyth
 Fattyssh, fleshy, not gret therwith,
 Ryght white handes, and nayles rede, 955
 Rounde brestes, and of good brede
 Hyr hippes were, a streight flat bak
 I knew on hir noon other lak
 That al hir lymmes nere pure sewynge
 In as fer as I had knowynge 960
 "Therto she koude so wel pleye,
 Whan that hir lyste, that I dar seye,
 That she was lyk to torche bryght
 That every man may take of lyght
 Ynogh, and hyt hath never the lesse 965
 Of maner and of comlynesse
 Ryght so ferde my lady dere,
 For every wight of hir manere
 Myght cacche ynogh, yif that he wolde,
 Yif he had eyen hir to beholde 970
 For I dar swere wel, yif that she
 Had among ten thousand be,
 She wolde have be, at the leste,
 A chef myroure of al the feste,
 Thogh they had stonden in a rowe, 975
 To mennes eyen that koude have knowe
 For wher-so men had pleyd or waked,
 Me thoughte the felawsshyppe as naked
 Withouten hir, that sawgh I oones,
 As a corowne withoute stones 980
 Trewly she was, to myn ye,

The soleyн fenix of Arabye,
 For ther lvyth never but oon,
 Ne swich as she ne knowe I noon
 "To speke of godnesse, trewly she 985
 Had as moche debonaire
 As ever had Hester in the Bible,
 And more, yif more were possyble
 And, soth to seyne, therwythal
 She had a wyt so general, 990
 So hool enclyned to alle goode,
 That al hir wyt was set, by the rode,
 Withoute malyce, upon gladnesse,
 And therto I saugh never yet a lesse
 Harmful than she was in doynge 995
 I sey nat that she ne had kynwng
 That harm was, or elles she
 Had koud no good, so thinketh me
 "And trewly, for to speke of trouthe,
 But she had had, hyt hadde be routhe
 Therof she had so moche hyr del — 1001
 And I dar seyn and swere hyt wel —
 That Trouthe hymself, over al and al
 Had chose hys maner principal
 In hir, that was his restyng place 1005
 Therto she hadde the moste grace,
 To have stedefast perseveraunce,
 And esy, atempre governaunce,
 That ever I knew or wyste yit,
 So pure suffraunt was hir wyt 1010
 And reson gladly she understood,
 Hyt folowed wel she koude good
 She used gladly to do wel,
 These were hir maners everydel
 "Therwath she loved so wel ryght, 1015
 She wrong do wolde to no wyght
 No wyght myghte do hir noo shame,
 She loved so wel hir owne name
 Hyr lust to holde no wyght in honde,
 Ne, be thou siker, she wolde not fonde
 To holde no wyght in balauce 1021
 By half word ne by countenaunce,
 But if men wolde upon hir lye,
 Ne sende men into Walakye,
 To Pruyse, and into Tartarye, 1025
 To Alyssaundre, ne into Turkye,
 And byd hym faste anon that he
 Goo hoodles to the Drye Se
 And come hom by the Carrenar,
 And seye 'Sir, be now ryght war 1030
 That I may of yow here seyn
 Worshyp, or that ye come ageyn!
 She ne used no suche knakkes smale

"But wherfore that y telle my tale?
 Ryght on thys same, as I have seyde, 1035
 Was hooly al my love leyde,
 For certes she was, that swete wif,
 My suffisaunce, my lust, my lyf,
 Myn hap, myn hele, and al my blesse,
 My wordles welfare, and my goddesse, 1040
 And I hooly hires and everydel"
 "By oure Lord," quod I, "y trowe yow
 wel'
 Hardely, your love was wel beset,
 I not how ye myghte have do bet"
 "Bet? ne no wyght so wel," quod he 1045
 "Y trowe hyt, sir" quod I, "parde!"
 "Nay, leve hyt wel!" "Sire, so do I,
 I leve yow wel, that trewely
 Yow thoghte that she was the beste,
 And to beholde the alderfayreste, 1050
 Whoso had loked hir with your eyen"
 "With myn? nay, alle that hir seyen
 Seyde and sworn hyt was soo
 And thogh they ne hadde, I wolde thoo
 Have loved best my lady free, 1055
 Thogh I had had al the beaute
 That ever had Alcipyades,
 And al the strengthe of Ercules,
 And therto had the worthynesse
 Of Alysaundre, and al the rychesse 1060
 That ever was in Babyloyne,
 In Cartage, or in Maceoynne,
 Or in Rome, or in Nynnyve,
 And therto also hardy be
 As was Ector, so have I joye, 1065
 That Achilles slough at Troye —
 And therfore was he slayn alsoo
 In a temple, for bothe twoo
 Were slayne, he and Antylegyus,
 And so seyth Dares Frygius, 1070
 For love of Polxena —
 Or ben as wis as Mynerva,
 I wolde ever, withoute drede,
 Have loved hir, for I moste nede
 'Nede!' nay, trewly, I gabbe now, 1075
 Noght 'nede,' and I wol tellen how,
 For of good wille myn herte hyt wolde,
 And eke to love hir I was holde
 As for the fairest and the beste
 She was as good, so have I reste, 1080
 As ever was Penelopee of Grece,
 Or as the noble wif Lucrece,
 That was the beste — he telleth thus,
 The Romayn, Tytus Lyvyus —

- She was as good, and nothyng lyk, 1085
 Thogh hir stories be autentyk,
 Algate she was as trewe as she
 "But wherfore that I telle thee
 Whan I first my lady say?
 I was ryght yong, soth to say, 1090
 And ful gret nede I hadde to lerne,
 Whan my herte wolde yerne
 To love, hyt was a gret empryse
 But as my wyt koude best suffise,
 After my yonge childly wyt, 1095
 Withoute drede, I besette hyt
 To love hir in my beste wyse,
 To do hir worship and the servise
 That I koude thoo, be my trouthe,
 Withoute feynynge outhr slouthe, 1100
 For wonder feyn I wolde hir se
 So mochel hyt amended me
 That, whan I saugh hir first a-morwe,
 I was warished of al my sorwe
 Of al day after, til hyt were eve, 1105
 Me thoghte nothyng myghte me greve,
 Were my sorwes never so smerte
 And yet she syt so in myn herte,
 That, by my trouthe, y nolde nocht,
 For al thys world, out of my thought 1110
 Leve my lady, noo, trewely!"
 "Now, by my trouthe, sir!" quod I,
 "Me thynketh ye have such a chaunce
 As shryfte wythoute repentaunce"
 "Repentaunce! nay, fy!" quod he, 1115
 "Shulde y now repente me
 To love? nay, certes, than were I wel
 Wers than was Achtofel,
 Or Anthenor, so have I joye,
 The traytor that betrayed Troye, 1120
 Or the false Genelloun,
 He that purchased the tresoun
 Of Rowland and of Olyver
 Nay, while I am alyve her,
 I nyl foryete hir never moo" 1125
 "Now, goode syre," quod I thoo,
 "Ye han wel told me herebefore,
 Hyt ys no nede to reherse it more,
 How ye sawe hir first, and where
 But wolde ye tel me the manere 1130
 To hire which was your firste speche,
 Therof I wolde yow besече,
 And how she knewe first your thought,
 Whether ye loved hir or nocht
 And telleth me eke what ye have lore,
 I herde yow telle herebefore" 1136
- "Yee!" seyde he, "thow nost what thow
 menest,
 I have lost more than thou wenest"
 "What los ys that?" quod I thoo,
 "Nyl she not love yow? ys hyt soo?" 1140
 Or have ye oght doon amys,
 That she hath left yow? ys hyt this?
 For Goddes love, telle me al"
 "Before God," quod he, "and I shal
 I saye ryght as I have seyde, 1145
 On hir was al my love leyde,
 And yet she nyste hyt never a del
 Noght longe tyme, leve hyt wel!
 For be ryght siker, I durste nocht,
 For al this world, telle hir my thought, 1150
 Ne I wolde have wrahtthed hir, trewely
 For wostow why? She was lady
 Of the body, she had the herte,
 And who hath that, may not asterte
 But, for to kepe me fro ydelnesse, 1155
 Trewely I dide my besynesse
 To make songes, as I best koude,
 And ofte tyme I song hem loude,
 And made songes thus a gret del,
 Although I koude not make so wel 1160
 Songes, ne knewe the art al,
 As koude Lamekes sone Tubal,
 That found out first the art of songe,
 For as hys brothres hamers ronge
 Upon hys anvelt up and down, 1165
 Therof he took the firste soun, —
 But Grekes seyn Pictagoras,
 That he the firste fynder was
 Of the art, Aurora telleth so, —
 But therof no fors, of hem two 1170
 Algates songes thus I made
 Of my felynge, myn herte to glade,
 And, lo! this was the altherferste, —
 I not wher hyt were the werste
 'Lord, hyt maketh myn herte lyght,
 Whan I thenke on that swete wyght 1176
 That is so semely on to see,
 And wisse to God hit myghte so bee
 That she wolde holde me for hir knyght,
 My lady, that is so fair and bryght!" 1180
 "Now have I told thee, soth to say,
 My firste song Upon a day
 I bethoghte me what woo
 And sorwe that I suffred thoo
 For hir, and yet she wyste hyt nocht, 1185
 Ne telle hir durste I nat my thought
 'Allas' thoghte I, 'y kan no red,

And but I telle hir, I nam but ded, And yif I telle hyr, to seye ryght soth, I am adred she wol be wroth Allas! what shal I thanne do?"	1190	Trewly hir answeere hyt was this, I kan not now wel counterfete Hir wordes, but this was the grete Of hir answeere she sayde 'nay' Al outerly Allas! that day	1240
"In this debat I was so wo, Me thoghte myn herte braste atweyne! So at the laste, soth to sayne, I bethoghte me that Nature Ne formed never in creature So moche beaute, trewely, And bounte, wythoute mercy In hope of that, my tale I tolde With sorwe, as that I never sholde, For nedes, and mawgree my hed, I most have told hir or be ded I not wel how that I began, Ful evel rehersen hyt I kan, And eke, as helpe me God withal, I trowe hyt was in the dismal, That was the ten woundes of Egipte, For many a word I over-skipte In my tale, for pure fere Lest my wordes myssel were With sorweful herte, and woundes dede, Softe and quakyng for pure drede And shame, and styntyng in my tale For ferde, and myn hewe al pale, Ful ofte I wex bothe pale and red Bowynge to hir, I heng the hed, I durste nat ones loke hir on, For wit, maner, and al was goon I seyde 'mercy!' and no more Hyt nas no game, hyt sat me sore	1195 1200 1205 1210 1215 1220	That trewly Cassandra, that soo Bewayled the destruccoun Of Troye and of Ilyoun, Had never swich sorwe as I thoo I durste no more say thertoo For pure fere, but stal away, And thus I lyved ful many a day, That trewely I hadde no ned Ferther than my beddes hed Never a day to seche sorwe, I fond hyt redy every morwe, For-why I loved hyr in no gere "So hit befel, another yere, I thoughte ones I wolde fonde To do hir knowe and understonde My woo, and she wel understod That I ne wilned thyng but god, And worship, and to kepe hir name Over alle thyng, and drede hir shame, And was so besy hyr to serve, And pitee were I shulde sterve, Syth that I wilned noon harm, ywis So whan my lady knew al this, My lady yaf me al hooly The noble yifte of hir mercy, Savynges hir worship, by al weyes, — Dredles, I mene noon other weyes And therwith she yaf me a ryng, I trowe hyt was the firste thyng, But if myn herte was ywaxe Glad, that is no nede to axel As helpe me God, I was as blyve Reysed, as fro deth to lyve, Of al happes the alderbeste, The gladdest, and the moste at reste For trewely that swete wyght, Whan I had wrong and she the ryght, She wolde always so goodly Foryeve me so debonarily In al my yowthe, in al chaunce, She took me in hir governaunce Therwyth she was always so trewe, Our joye was ever ylyche newe, Oure hertes wern so evene a payre, That never nas that oon contrayre To that other, for no woo	1245 1250 1255 1260 1265 1270 1275 1280 1285 1290
"So at the laste, soth to seyn, Whan that myn hert was come ageyn, To telle shortly al my speche, With hool herte I gan hir besече That she wolde be my lady swete, And swor, and hertely gan hir hete, Ever to be stedfast and trewe, And love hir alwy freshly newe, And never other lady have, And al hir worship for to save As I best koude, I swor hir this — 'For youre is alle that ever ther ys For evermore, myn herte swete! And never to false yow, but I mete, I nyl, as wys God helpe me soo!' "And whan I had my tale y-doo, God wot, she accounted nat a stree Of al my tale, so thoghte me To telle shortly ryght as hyt ys,	1225 1230 1235		

<p>For sothe, ylyche they suffred thoo Oo blysse, and eke oo sorwe bothe, Ylyche they were bothe glad and wrothe, Al was us oon, withoute were 1295 And thus we lyved ful many a yere So wel, I kan nat telle how" "Sir," quod I, "where is she now?" "Now?" quod he, and stynte anoon Therwith he wax as ded as stoon, 1300 And seyde, "Allas, that I was bore! That was the los that here-before I tolde the that I hadde lorn Bethenke how I seyde here-beforn, 'Thow wost ful lytel what thow men- est, 1305 I have lost more than thow wenest' — God wot, allas! ryght that was she!" "Allas, sir, how? what may that be?" "She ys ded!" "Nay!" "Yis, be my trouthe!" "Is that youre los? Be God, hyt ys routhe!" 1310 And with that word ryght anoon</p>	<p>They gan to strake forth, al was doon, For that tyme, the hert-huntyng With that me thoghte that this kyng Gan homwardes for to ryde 1315 Unto a place, was there besyde, Which was from us but a lyte A long castel with walles white, Be seynt Johan! on a ryche hul As me mette, but thus hyt fil 1320 Ryght thus me mette, as I yow telle, That in the castell ther was a belle, As hyt hadde smyten houres twelve — Therwyth I awook myselve And fond me lyng in my bed, 1325 And the book that I hadde red, Of Alcione and Seys the kyng, And of the goddes of slepyng, I fond hyt in myn hond ful even Thoghte I, "Thys ys so queynt a sweven That I wol, be processe of tyme, 1331 Fonde to put this sweven in ryme As I kan best, and that anoon" This was my sweven, now hit ys doon</p>
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Explicit the Bok of the Duchesse

THE HOUSE OF FAME

THERE was probably a considerable interval between the composition of the *Book of the Duchess* and that of the *House of Fame*. Indeed the usual opinion has placed the *House of Fame* among the later of the minor poems, after the *Troilus* and not long before the *Legend of Good Women*. But there are sound reasons for questioning this date, and no decisive considerations in its support. The only positive evidence of the time of composition is furnished by Chaucer's reference to his daily "reckonings," which fixes the limit between 1374 and 1385, when he was controller of customs. For a more definite assignment within this period scholars have resorted to the interpretation of the poem itself. Allegorical explanations of its purpose and occasion, of which several have been proposed, are all very uncertain, and there remain only general literary considerations to fix the place of the poem in the sequence of Chaucer's writings.

In metrical form and literary type the *House of Fame* belongs with the *Book of the Duchess*. The device of the love-vision Chaucer continued to use until his later years, when he wrote and revised the *Legend of Good Women*. But he did not employ the octosyllabic couplet in any poem probably written after 1380, unless the *House of Fame* itself be an instance. As compared with the *Book of the Duchess*, the *House of Fame* shows a marked advance in technical mastery of style and meter. In both works the verse has something of the roughness or irregularity of the traditional English accentual type, but in the *House of Fame* it has become a freer instrument of expression. That poem also reveals much wider reading, and in particular the beginnings of Italian influence. Still there appears to be no reason why it should not be regarded as an early production. In it, as in the tragedies which were incorporated as the *Monk's Tale* in the *Canterbury* series, Chaucer draws upon Dante, who would very naturally have been the first Italian author to engage his attention. And the *House of Fame* is strikingly free from the influence of Boccaccio's long narrative poems, which so pervaded Chaucer's work in the decade of the eighties. Moreover, the undeniable independence, the experimental character, of the poem, though a mark of advancing craftsmanship, does not compel us to put it after the *Parliament of Fowls*, or even the *Anelida*. In view of all these considerations the *House of Fame* is here placed next to the *Book of the Duchess*, as the first specimen, among the longer works, of Chaucer's Italian period.

The poem, as already implied, is of a definitely transitional character. In structure a love-vision, it has many of the regular features of the type. It probably owes something to particular French visions such as Froissart's *Paradys d'Amours* and *Temple d'Onnour* and *La Panthere d'Amours* of Nicole de Margival. But no source or model has been found to which it is so much indebted as was the *Book of the Duchess* to the *Jugement du Roy de Behaigne*. And the dream convention is handled with great freedom and made the vehicle of many ideas quite remote from the usual allegories of love. Not only does Chaucer include a summary of the *Æneid* (which, because of the story of Dido, is appropriate enough in a love-vision), but he draws also upon several works of Ovid, upon the *Somnium Scipionis*, and upon mediæval Latin poets, historians, and men of science, and he makes so much use of Dante that the poem has been regarded — unjustifiably, to be sure — as an imitation of the *Divine Comedy*. The product of all these ingredients is a humorous, original, but rather heterogeneous work. For, though the thought of love is not lost sight of, and the purpose of the vision is declared to be that the poet may receive "tidings of Love's folk," yet the center of interest certainly shifts from the affairs of love to the vicissitudes of fame. Indeed by reason of this interest the *House of Fame* has been said to mark the transition from the Middle Ages to the Renaissance, and

Chaucer has been hailed as a modern man. But his concern with the behavior of Fame and the circumstances of human reputation is something different from the craving for worldly immortality which is held, rightly or wrongly, to have distinguished the men of the Renaissance.

The primary purpose of the dream, if we may trust the words of the poem itself, was that Chaucer might be snatched away from the monotonous routine of his daily life and carried to the houses of Fame and Rumor, where he could hear tidings of love. This may be a sufficient motive and explanation of the work. But we never discover what the tidings were to be, and matters of love, as has been already remarked, by no means dominate the poem. Interpreters have consequently tried to read between the lines and find allegorical meanings related either to Chaucer's own life or to occasions in the life of his friends. According to autobiographical explanations, which long prevailed, Chaucer meant the poem to express his discontent with his dull and humble routine, or with his failure to win fame and recognition. Some have even seen in it a begging misrive, addressed to those who might give him money or advancement. The expounders of the autobiographical allegory have been much influenced by parallels with the *Divine Comedy*, the importance of which has been overestimated, and their interpretations are at best very arbitrary. Of late these theories have fallen somewhat out of fashion, and in their place have been urged applications to various events at court. The tidings which Chaucer was to hear have been taken to refer to the marriage of Richard and Anne, or to the expected betrothal of Philippa, the daughter of John of Gaunt. Such explanations derive a certain support from the mention of the "man of gret auctoritee" at the end of the poem. But no good evidence has been found for the particular applications proposed, and if Chaucer had such an event in mind it seems likely to remain undiscovered. Professor Manly, relinquishing altogether the search for a definite historical occasion, has suggested that the tidings were to be a series of tales, and the *House of Fame* was Chaucer's first attempt at a frame-story, which he abandoned for the *Legend of Good Women* and the *Canterbury Tales*. In spite of the popularity of the form and the variety of devices employed for enclosing tales within a tale, Mr. Manly's supposition is rather improbable in the case of the *House of Fame*. Certainly if Chaucer meant it as an introduction to a series of stories he allowed it to run to disproportionate length, and his reference to "this litel laste bok" (l. 1093) implies that he had no such continuation in mind. Perhaps the unknown tidings were to be as briefly related as the final tragic disclosure of the Black Knight in the *Book of the Duchess*.

Taken as it stands, without any allegorical interpretation or conjectured completion, the fragmentary *House of Fame* is a most entertaining specimen of the visions of which so many were written in Chaucer's time. It, when compared with the great tales of Chaucer's later years, it lacks the deeper interest of narrative and characterization, that is one reason for believing it to have been an early work. It is drawn, too, rather from books than from life. But it is rich in fancy, thought, and humor — the humor of situation and bright retort. It presents at least one comic character, the eagle, whose conversational powers are not unworthy of comparison with those of Chauntecleer. And, as a whole, it gives a lively impression of the intellectual interests of Chaucer and his contemporaries.

THE HOUSE OF FAME

BOOK I

Proem

God turne us every drem to goode!
 For hyt is wonder, be the roode,
 To my wyt, what causeth swevenes
 Eyther on morwes or on evenes,
 And why th'effect folweth of somme, 5
 And of somme hit shal never come,
 Why that is an avisioun
 And this a revelacioun,
 Why this a drem, why that a sweven,
 And noght to every man lyche even, 10
 Why this a fantome, why these oracles,
 I not, but whoso of these miracles
 The causes knoweth bet then I,
 Devyne he, for I certainly
 Ne kan hem noght, ne never thinke 15
 To besly my wyt to swinke,
 To knowe of hur signifaunce
 The gendres, neyther the distaunce
 Of tymes of hem, ne the causes,
 Or why thus more then that cause is, 20
 As yf folkys complexions
 Make hem dreme of reflexions,
 Or ellys thus, as other sayn,
 For to gret feblenesse of her brayn,
 By abstinence, or by seknesse, 25
 Prison, stewe, or gret distresse,
 Or ellys by dysordynaunce
 Of naturel acustumaunce,
 That som man is to curious
 In studye, or melancolyous, 30
 Or thus, so inly ful of drede,
 That no man may hym bote bede,
 Or elles that devocion
 Of somme, and contemplacion
 Causeth suche dremes ofte, 35
 Or that the cruel lyf unsofte
 Which these ilke lovers leden
 That hopen over-muche or dreden,
 That purely her impressions
 Causen hem to have visions, 40
 Or yf that sprites have the myght
 To make folk to dreme a-nyght,
 Or yf the soule, of propre kynde,
 Be so parfit, as men fynde,
 That yt forwot that ys to come, 45

And that hyt warneth alle and some
 Of everych of her aventures
 Be avisions, or be figures,
 But that oure flessch ne hath no myght
 To understonde hyt aryght, 50
 For hyt is warned to derkly, —
 But why the cause is, noght wot I
 Wel worthe, of this thyng, grete clerkys,
 That trete of this and other werkes,
 For I of noon opinion 55
 Nyl as now make mensyon,
 But only that the holy roode
 Turne us every drem to goode!
 For never, sith that I was born,
 Ne no man elles me beforne, 60
 Mette, I trowe stedfastly,
 So wonderful a drem as I
 The tenthe day now of Decembre,
 The which, as I kan now remembre,
 I wol yow tellen everydel 65

The Invocacion

But at my gynnyng, trusteth wel,
 I wol make invocacion,
 With special devocion,
 Unto the god of slep anoon,
 That duelleth in a cave of stoon 70
 Upon a strem that cometh fro Lete,
 That is a flood of helle unswete,
 Besyde a folk men clepeth Cymerie, —
 There slepeth ay this god unmerie
 With his slepy thousand sones, 75
 That alwey for to slepe hir wone is
 And to this god, that I of rede,
 Prey I that he wol me spede
 My sweven for to telle aryght,
 Yf every drem stonde in his myght 80
 And he that mover ys of al
 That is and was and ever shal,
 So yive hem joye that hyt here
 Of alle that they dreme to-yere,
 And for to stonden alle in grace 85
 Of her loves, or in what place
 That hem were levest for to stonde,
 And shelde hem fro poverte and shonde,
 And from unhap and ech diseese,

And sende hem al that may hem plese, 90
 That take hit wel and skorne hyt nocht,
 Ne hyt mysdemen in her thought
 Thorgh malicuous entencion
 And whoso thorgh presumption,
 Or hate, or skorn, or thorgh envye, 95
 Dispit, or jape, or vilanye,
 Mysdeme hyt, pray I Jesus God
 That (dreme he barefot, dreme he shod),
 That every harm that any man
 Hath had, syth the world began, 100
 Befalle hym therof, or he sterve,
 And graunte he mote hit ful deserve,
 Lo, with such a conclusion
 As had of his avision
 Cresus, that was kyng of Lyde, 105
 That high upon a gebet dyde!
 This prayer shal he have of me,
 I am no bet in charyte!
 Now herkeneth, as I have yow seyde,
 What that I mette, or I abreyde 110

Story

Of Decembre the tenthe day,
 Whan hit was nyght, to slepe I lay
 Ryght ther as I was wont to done,
 And fil on slepe wonder sone,
 As he that wery was forgo 115
 On pilgrymage myles two
 To the corseynt Leonard,
 To make lythe of that was hard
 But as I slepte, me mette I was
 Withyn a temple ymad of glas, 120
 In which ther were moo ymages
 Of gold, stondyng in sondry stages,
 And moo ryche tabernacles,
 And with perre moo pynacles, 125
 And moo curiose portreytures,
 And queynte maner of figures
 Of olde werk, then I saugh ever
 For certeynly, I nyste never
 Wher that I was, but wel wyste I,
 Hyt was of Venus redely, 130
 The temple, for in portreyture,
 I sawgh anoon-ryght hir figure
 Naked fletyng in a see
 And also on hir hed, pardee, 135
 Hir rose garlond whit and red,
 And hir comb to kembe hyr hed,
 Hir dowves, and daun Cupido,
 Hir blynde sone, and Vulcano,

That in his face was ful broun
 But as I romed up and doun, 140
 I fond that on a wall ther was
 Thus writen on a table of bras
 "I wol now singen, yif I kan,
 The armes, and also the man
 That first cam, thurgh his destinee, 145
 Fugityf of Troy contree,
 In Itayle, with ful moche pyne
 Unto the strondes of Lavyne"
 And tho began the story anoon,
 As I shal telle yow echon 150
 First sawgh I the destruction
 Of Troye, thurgh the Grek Synon,
 [That] with his false forswerynge,
 And his chere and his lesyng,
 Made the hors broght into Troye, 155
 Thorgh which Troyens loste al her joye
 And aftir this was grave, allas!
 How Ilyon assayled was
 And wonne, and kyng Priam yslayn
 And Polytes, his sone, certayn, 160
 Disputously, of daun Pirrus
 And next that sawgh I how Venus,
 Whan that she sawgh the castel brende,
 Doun fro the heven gan descende,
 And bad hir sone Eneas flee, 165
 And how he fledde, and how that he
 Escaped was from al the pres,
 And took his fader, Anchises,
 And bar hym on hys bak away,
 Cryng, "Allas! and welaway!" 170
 The whiche Anchises in hys hond
 Bar the goddes of the lond,
 Tilke that unbrende were
 And I saugh next, in al thys fere,
 How Creusa, daun Eneas wif, 175
 Which that he lovede as hys lyf,
 And hir yonge sone Iulo,
 And eke Askanus also,
 Fledden eke with dreary chere,
 That hyt was pitee for to here, 180
 And in a forest, as they wente,
 At a turnyng of a wente,
 How Creusa was ylost, allas!
 That ded, not I how, she was,
 How he hir soughte, and how hir gost 185
 Bad hym to flee the Grekes host,
 And seyde he moste unto Itayle,
 As was hys destinee, sauns faille,
 That hyt was pitee for to here
 When hir spirit gan appere, 190

The wordes that she to hym seyde,
 And for to kepe hir sone hym preyde
 Ther sawgh I graven eke how he,
 Hys fader eke, and his meynee,
 With hys shippes gan to saylle 195
 Towardes the contree of Itaylle
 As streight as that they myghte goo
 Ther saugh I thee, cruel Juno,
 That art daun Jupiteres wif,
 That hast yhated, al thy lyf, 200
 Al the Troianysshe blood,
 Renne and crye, as thou were wood,
 On Eolus, the god of wyndes,
 To blowen oute, of alle kyndes,
 So lowde that he shulde drenche 205
 Lord and lady, grom and wenche,
 Of al the Troian nacion,
 Withoute any savacion
 Ther saugh I such tempeste aryse,
 That every herte myght agryse 210
 To see hyt peynted on the wal
 Ther saugh I graven eke withal,
 Venus, how ye, my lady dere,
 Wepyng with ful woful chere,
 Prayen Jupiter on hye 215
 To save and kepe that navye
 Of the Troian Eneas,
 Syth that he hir sone was
 Ther saugh I Joves Venus kysse,
 And graunted of the tempest lysse 220
 Ther saugh I how the tempest stente,
 And how with alle pyne he wente,
 And prively tok arryvage
 In the contree of Cartage,
 And on the morwe, how that he 225
 And a knyght, highte Achate,
 Mette with Venus that day,
 Goyng in a queynt array,
 As she had ben an hunteresse,
 With wynd blowyng upon hir tresse, 230
 How Eneas gan hym to pleyne,
 When that he knew hir, of his peyne,
 And how his shippes dreynate were,
 Or elles lost, he nyste where,
 How she gan hym comforte thoo, 235
 And bad hym to Cartage goo,
 And ther he shulde his folk fynde,
 That in the see were left behynde
 And, shortly of this thyng to pace,
 She made Eneas so in grace 240
 Of Dido, queene of that contree,
 That, shortly for to tellen, she

Becam hys love, and let him doc
 Al that weddyng longeth too
 What shulde I speke more queynte, 245
 Or peyne me my wordes peynte
 To speke of love? Hyt wol not be,
 I kan not of that faculte
 And eke to telle the manere
 How they aqueynteden in fere, 250
 Hyt were a long proces to telle,
 And over-long for yow to dwelle
 Ther sawgh I grave how Eneas
 Tolde Dido every caas
 That hym was tyd upon the see 255
 And after grave was, how shee
 Made of hym shortly at oo word
 Hyr lyf, hir love, hir lust, hir lord,
 And dide hym al the reverence,
 And leyde on hym al the dispence, 260
 That any woman myghte do,
 Wenyng hyt had al be so
 As he hir swor, and herby demed
 That he was good, for he such semed
 Allas! what harm doth apparence, 265
 Whan hit is fals in existence!
 For he to hir a traytour was,
 Wherefore she slow hirself, allas!
 Loo, how a woman doth amys,
 To love him that unknowen ys! 270
 For, be Cryste, lo, thus yt fareth,
 "Hyt is not al gold that glareth"
 For also browke I wel myn hed,
 Ther may be under godlyhed
 Kevered many a shrewed vice 275
 Therfore be no wyght so nyce,
 To take a love oonly for chere,
 Or speche, or for frendly manere,
 For this shal every woman fynde,
 That som man, of his pure kynde, 280
 Wol shewen outward the fayreste,
 Tyl he have caught that what him leste,
 And thanne wol he causes fynde,
 And swere how that she ys unkynde,
 Or fals, or privy, or double was 285
 Al this seye I be Eneas
 And Dido, and hir nyce lest,
 That loved al to sone a gest,
 Therfore I wol seye a proverbe,
 That "he that fully knoweth th'erbe 290
 May sauffy leye hyt to his ye",
 Withoute drede, this ys no lye
 But let us speke of Eneas,
 How he betrayed hir, allas!

- And lefte hir ful unkyndely 295
 So when she saw al utterly,
 That he wolde hir of trouthe fayle,
 And wende fro hir to Itayle,
 She gan to wringe hir hondes two
 "Allas!" quod she, "what me ys woo!" 300
 Allas! is every man thus trewe,
 That every yer wolde have a newe,
 Yf hit so longe tyme dure,
 Or elles three, peraventure?
 As thus of oon he wolde have fame 305
 In magnyfyng of hys name,
 Another for friendship, seyth he,
 And yet ther shal the thridde be
 That shal be take for delyt,
 Loo, or for synguler profit" 310
 In suche wordes gan to playne
 Dydo of hir grete peyne,
 As me mette redely,
 Non other auctour alegge I
 "Allas!" quod she, "my swete herte, 315
 Have pitee on my sorwes smerte,
 And slee mee not! goo noght away!
 O woful Dido, wel-away!"
 Quod she to hirselve thoo
 "O Eneas, what wol ye doo?" 320
 O that your love, ne your bond
 That ye have sworn with your ryght hond,
 Ne my crewel deth," quod she,
 "May holde yow stille here with me!
 O haveth of my deth pitee!" 325
 Iwys, my dere herte, ye
 Knowen ful wel that never yit,
 As ferforth as I hadde wyt,
 Agylte [I] yow in thoght ne dede
 O, have ye men such godlyhede 330
 In speche, and never a del of trouthe?
 Allas, that ever hadde routhe
 Any woman on any man!
 Now see I wel, and telle kan,
 We wrecheded wymmen konne noon art,
 For certeyn, for the more part, 336
 Thus we be served everychone
 How sore that ye men konne groone,
 Anoon as we have yow receyved,
 Certaynly we ben deceyvyd!" 340
 For, though your love laste a seson,
 Wayte upon the conclusyon,
 And eke how that ye determynen,
 And for the more part diffynen
 "O, wel-away that I was born!" 345
 For thorgh yow is my name lorn,
- And alle myn actes red and songe
 Over al thys lond, on every tonge.
 O wikke Fame! for ther nys
 Nothing so swift, lo, as she is! 350
 O, soth ys, every thing ys wyst,
 Though hit be kevered with the myst
 Eke, though I myghte duren ever,
 That I have don, rekever I never,
 That I ne shal be seyde, allas, 355
 Yshamed be thourgh Eneas,
 And that I shal thus juged be, —
 'Loo, ryght as she hath don, now she
 Wol doo eft-sones, hardely,'
 Thus seyth the peple prively" 360
 But that is don, is not to done,
 Al hir compleynt ne al hir moone,
 Certeyn, awayleth hir not a stre
 And when she wiste sothly he
 Was forth unto his shippes goon, 365
 She into hir chambre wente anoon,
 And called on hir suster Anne,
 And gan hir to compleyne thanne,
 And seyde, that she cause was
 That she first loved him, allas! 370
 And thus counseyllid hir thertoo
 But what! when this was seyde and doo,
 She rof hirselve to the herte,
 And deyde thorgh the wounde smerte.
 And al the maner how she deyde, 375
 And alle the wordes that she seyde,
 Whoso to knowe hit hath purpos,
 Rede Virgile in Eneydos
 Or the Epistle of Ovyde,
 What that she wrot or that she dyde, 380
 And nere hyt to long to endyte,
 Be God, I wolde hyt here write
 But wel-away! the harm, the routhe,
 That hath betyd for such untrouthe,
 As men may ofte in bokes rede, 385
 And al day sen hyt yet in dede,
 That for to thynken hyt, a tene is
 Loo, Demophon, duk of Athenys,
 How he forswor hym ful falsly,
 And traysed Phillis wikkidly, 390
 That kynges doghtre was of Trace,
 And falsly gan hys terme pace,
 And when she wiste that he was fals,
 She heng hirselve ryght be the hals,
 For he had doon hir such untrouthe 395
 Loo! was not this a woo and routhe?
 Eke lo! how fals and reccheles
 Was to Breseyda Achilles,

And Paris to Oenone, And Jason to Isphile,	400	Tho saugh I grave al the aryvayle That Eneas had in Itayle, And with kyng Latyne hys trettee And alle the batayles that hee Was at hymself, and eke hys knyghtis, Or he had al ywonne his ryghtis,	456
And eft Jason to Medea, And Ercules to Dyanra, For he left hir for Yole, That made hym cache his deth, parde	405	How fals eke was he Theseus, That, as the story telleth us, How he betrayed Adriane, The devel be hys soules bane!	460
For had he lawghed, had he loured, He moste have ben al devoured, Yf Adriane ne had ybe And, for she had of hym pite, She made hym fro the deth escape, And he made hir a ful fals jape, For aftur this, withyn a while,	410	How, mawgree Juno, Eneas, For al hir sleight and hir compas, Acheved al his aventure, For Jupiter took of hym cure At the prayer of Venus, —	465
He lefte hir slepyng in an ile Desert allone, ryght in the se, And stal away, and let hir be, And took hir suster Phedra thoo With him, and gan to shippe goo And yet he had yswore to here On al that ever he myghte swere, That, so she saved hym hys lyf, He wolde have take hir to hys wif, For she desired nothing ellis,	415	The whiche I preye alwey save us, And us ay of oure sorwes lyghte! When I had seen al this syghte In this noble temple thus, "A, Lord!" thoughte I, "that madest us, Yet sawgh I never such noblesse	471
In certeyn, as the book us tellis But to excusen Eneas Fullyche of al his grete trespas, The book seyth Mercurie, sauns fayle, Bad hym goo into Itayle, And leve Auffrikes regioun, And Dido and hir faire toun	420	Of ymages, ne such riches, As I saugh graven in this churche, But not wot I whoo did hem wirche, Ne where I am, ne in what contree	475
Thoo sawgh I grave hoo to Itayle Daun Eneas is goo to sayle, And how the tempest al began, And how he loste hys sterisman, Which that the stere, or he tok kep, Smot over bord, loo! as he slep And also sawgh I how Sybile And Eneas, besyde an yle, To helle wente, for to see His fader, Anchyses the free, How he ther fond Palinurus, And Dido, and eke Derphebus, And every turment eke in helle	425	Ryght at the wiket, yf y kan See owhere any sturyng man, That may me telle where I am " When I out at the dores cam, I faste aboute me beheld Then sawgh I but a large feld, As fer as that I myghte see, Withouten toun, or hous, or tree, Or bush, or grass, or eryd lond, For al the feld nas but of sond	485
Saugh he, which is longe to telle, Which whoso willeth for to knowe, He moste rede many a rowe On Virgile or on Claudian, Or Daunte, that hit telle kan	445	As smal as man may se yet lye In the desert of Lybye, Ne no maner creature That ys yformed be Nature Ne sawgh I, me to rede or wisse "O Crst!" thoughte I, "that art in blysse, Fro fantome and illusion Me save!" and with devocion Myn eyen to the hevene I caste	495
	450	Thoo was I war, lo! at the laste, That faste be the sonne, as hye As kenne myghte I with myn ye, Me thoughte I sawgh an egle sore, But that hit semed moche more Then I had any egle seyn But this as sooth as deth, certeyn,	500

Hyt was of gold, and shon so bryghte
That never sawe men such a syghte,
But yf the heven had ywonne

505

Al newe of gold another sonne,
So shone the egles fethers bryghte,
And somewhat downward gan hyt lyghte

Explicit liber primus

BOOK II

Incipit liber secundus

Proem

Now herkeneth, every maner man
That Englissh understonde kan, 510
And listeneth of my drem to lere
For now at erste shul ye here
So sely an avisyon,
That Isaye, ne Scipion,
Ne kyng Nabugodonosor, 515
Pharoo, Turnus, ne Elcanor,
Ne mette such a drem as this'
Now faire blisfull, O Cipris,
So be my favour at this tyme!
And ye, me to endite and ryme 520
Helpeth, that on Parnaso duelle,
Be Elicon, the clere welle
O Thought, that wrot al that I mette,
And in the tresorye hyt shette
Of my brayn, now shal men se 525
Yf any vertu in the be,
To tellen al my drem aryght
Now kythe thyn engyn and myght!

The Dream

This egle, of which I have yow told,
That shon with fethres as of gold, 530
Which that so hye gan to sore,
I gan beholde more and more,
To se the beaute and the wonder,
But never was ther dynt of thonder,
Ne that thyng that men calle foudre, 535
That smot somtyme a tour to powder,
And in his swifte comynge brende,
That so swithe gan descende
As this foul, when hyt beheld
That I a-roume was in the feld, 540
And with hys grymme pawes stronge,
Withyn hys sharpe nayles longe,
Me, fleyng, in a swap he hente,
And with hys sours ayen up wente,
Me caryng in his clawes starke 545
As lyghtly as I were a larke,

How high, I can not telle yow,
For I cam up, y nyste how
For so astonyed and asweved
Was every vertu in my heved, 550
What with his sours and with my drede,
That al my felyng gan to dede,
For-whi hit was to gret affray
Thus I longe in hys clawes lay,
Til at the laste he to me spak 555
In mannes vois, and seyde, "Awak!
And be not agast so, for shame!"
And called me tho by my name,
And, for I shulde the bet abreyde,
Me mette, "Awak," to me he seyde, 560
Ryght in the same vois and stevene
That useth oon I koude nevene,
And with that vois, soth for to seyn,
My mynde cam to me ageyn,
For hyt was goodly seyde to me, 565
So nas hyt never wont to be
And here-withal I gan to stere,
And he me in his fet to here,
Til that he felte that I had hete,
And felte eke tho myn herte bete 570
And thoo gan he me to disporte,
And with wordes to comforte,
And sayde twyes, "Seynte Marye!
Thou art noyous for to carye,
And nothyng nedeth it, pardee! 575
For, also wis God helpe me,
As thou noon harm shalt have of this,
And this caas that betyd the is,
Is for thy lore and for thy prow, —
Let see! darst thou yet loke now? 580
Be ful assured, boldely,
I am thy frend" And therwith I
Gan for to wondren in my mynde
"O God!" thoughte I, "that madest
kynde,
Shal I noon other weyes dye? 585
Wher Joves wol me stellyfye,
Or what thing may this sygnifye?
I neyther am Ennok, ne Elye,

Ne Romulus, ne Ganymede, That was ybore up, as men rede,	590	Jupiter considereth this, And also, beau sir, other thynges, That is, that thou hast no tydynges Of Loves folk yf they be glade,	645
To hevene with daun Jupiter, And mad the goddys botiller "		Ne of noight elles that God made, And noight oonly fro fer centre	
Loo, this was thoo my fantasye! But he that bar me gan espye		That ther no tydyng cometh to thee But of thy verray neyghbores,	
That I so thoughte, and seyde this	595	That duellen almost at thy dores,	650
"Thow demest of thyself amys, For Joves ys not theraboute —		Thou herist neyther that ne this, For when thy labour doon al ys,	
I dar wel putte the out of doute — To make of the as yet a sterre		And hast mad alle thy rekenynges, In stede of reste and newe thynges,	
But er I bere the moche ferre,	600	Thou goost hom to thy hous anoon,	655
I wol the telle what I am, And whider thou shalt, and why I cam		And, also domb as any stoon, Thou stitest at another book	
To do thys, so that thou take Good herte, and not for fere quake "		Tyl fully daswed ys thy look, And lyvest thus as an heremyte,	
"Gladly," quod I "Now wel," quod he, First, I, that in my fet have the,	606	Although thyn abstynence ys lyte	660
Of which thou hast a fere and wonder, Am dwellynge with the god of thonder,		"And therfore Joves, thorgh hys grace, Wol that I bere the to a place	
Which that men callen Jupiter, That dooth me flee ful ofte fer	610	Which that hight the Hous of Fame, To do the som disport and game,	
To do al hys comaundement And for this cause he hath me sent		In som recompensacion	665
To the, now berke, be thy trouthe! Certeyn, he hath of the routhe,		Of labour and devocion, That thou hast had, loo causeles,	
That thou so longe trewely Hast served so ententyfly	615	To Cupido, the rechcheles! And thus thus god, thorgh his merite,	
Hys blynde newew Cupido, And faire Venus also,		Wol with som maner thing the quyte, So that thou wolt be of good chere	671
Withoute guerdon ever yit, And never-the-lesse hast set thy wit —	619	For truste wel that thou shalt here, When we be come ther I seye,	
Although that in thy hed ful lyte is — To make bookys, songes, dytees,		Mo wonder thynges, dar I leye, And of Loves folk moo tydynges,	675
In ryme, or elles in cadence, As thou best canst, in reverence		Both sothe sawes and lesinges, And moo loves newe begonne,	
Of Love, and of hys servantes eke,	625	And longe yserved loves wonne, And moo loves casuelly	
That have hys servyse soght, and seke, And peynest the to preysse hys art,		That ben betyd, no man wot why,	680
Although thou haddest never part, Wherfore, also God me blesse,		But as a blynd man stert an hare, And more jolytee and fare,	
Joves halt hyt gret humblesse,	630	While that they fynde love of stel, As thinketh hem, and over-al wel,	
And vertu eke, that thou wolt make A-nyght ful ofte thyn hed to ake		Mo discordes, moo jelousies,	685
In thy studye, so thou writest, And ever mo of love enditest,		Mo murmures, and moo novelries, And moo dissymulacions,	
In honour of hym and in preysynges,	635	And feyned reparacions, And moo berdys in two houres	
And in his folkes furtherynges, And in hir matere al devisest,		Withoute rasour or sissoures	690
And noight hym nor his folk dispisest, Although thou maist goo in the daunce		Ymad, then greynes be of sondes And eke moo holdyng in hondes,	
Of hem that hym lyst not avaunce.	340	And also moo renovelances Of olde forleten aqueyntances,	
"Wherfore, as I seyde, ywys,			

Mo love-dayes and acordes	695	Lyght thing upward, and downward charge
Then on instrumentes be cordes, And eke of loves moo eschaunges Then ever cornes were in graunges, — Unnethe maistow trowen this?"		And for this cause mayst thou see That every ryver to the see Enclyned ys to goo by kynde, And by theskilles, as I fynde,
Quod he "Noo, helpe me God so wys!"		Hath fyssh duellynge in flood and see,
Quod I "Noo? why?" quod he "For hyt	701	And trees eke in erthe bee Thus every thing, by thys reson, Hath his propre mansyng,
Were impossible, to my wit, Though that Fame had alle the pies In al a realme, and alle the spies, How that yet she shulde here al this,	705	To which hit seketh to repaire,
Or they espie hyt "O yis, yis!"		Ther-as hit shulde not apaire Loo, this sentence ys known kouth Of every philosophres mouth, As Aristotle and daun Platon, And other clerkys many oon,
Quod he to me, "that kan I preve Be reson worthy for to leve, So that thou yeve thyn advertence To understonde my sentence	710	And to confirme my resoun, Thou wost wel this, that spech is soun, Or elles no man myghte hyt here, Now herke what y wol the lere "Soun ys noight but eyr ybroken,
"First shalt thou here where she duel- leth,		And every speche that ys spoken, Lowd or pryvee, foul or fair, In his substance ys but air, For as flaumbe ys but lyghted smoke, Ryght soo soun ys air ybroke
And so thyn oun bok hyt tellth, Hir paleys stant, as I shal seye, Ryght even in myddes of the weye Betwixen hevене, erthe, and see,	715	But this may be in many wyse, Of which I wil the twoo devyse, As soun that cometh of pipe or harpe For whan a pipe is blowen sharpe, The air ys twyst with violence
That what so ever in al these three Is spoken, either privy or apert, The way therto ys so overt, And stant eke in so juste a place That every soun mot to hyt pace,	720	And rent, loo, thys ys my sentence, Eke, whan men harpe-strynges smyte, Whether hyt be moche or lyte, Loo, with the strok the ayr tobreketh,
Or what so cometh from any tonge, Be hyt rounded, red, or songe, Or spoke in suerte or in drede, Certeyn, hyt moste thider nede "Now herkene wel, for-why I wille	725	And ryght so breketh it whan men speketh Thus wost thou wel what thing is speche "Now hennesforth y wol the teche How every speche, or noyse, or soun, Thurgh hys multiplicacioun, Thogh hyt were piped of a mous,
Tellen the a propre skille And a worthy demonstracion In myn ymagynacion "Geffrey, thou wost ryght wel this, That every kyndely thyng that is Hath a kyndely stede ther he May best in hyt conserved be, Unto which place every thyng, Thorgh his kyndely enclynynng,	730	Mot nede come to Fames Hous I preve hyt thus — take hede now — Be experience, for yf that thow Throwe on water now a stoon, Wel wost thou, hyt wol make anoon
Moveth for to come to,	735	A litel roundell as a sercle, Paraunter brod as a covercle, And ryght anoon thow shalt see wel, That whel wol cause another whel, And that the thridde, and so forth, brother, Every sercle causynge other
Whan that hyt is away therfro, As thus loo, thou maist alday se That any thing that hevye be, As stoon, or led, or thyng of wighte, And bere hyt never so hye on highte, Lat goo thyn hand, hit falleth doun Ryght so seye I be fyr or soun, Or smoke, or other thynges lyghte, Alwey they seke upward on highte While ech of hem is at his large,	740	Wydder than hymselfe was,
	745	

And thus fro roundel to compas, Ech aboute other goynge Causeth of othres sterynge And multiplynge ever moo, Til that hyt be so fer ygoo, That hyt at bothe brynkes bee Although thou mowe hyt not ysee Above, hyt gooth yet alway under, Although thou thenke hyt a gret wonder And whoso seyth of trouthe I varye, Bid hym proven the contrarye And ryght thus every word, ywys, That lowd or pryvee spoken ys, Moveth first an ayr aboute, And of thys movynge, out of doute, Another ayr anon ys meved, As I have of the watir preved, That every cercle causeth other Ryght so of ayr, my leve brother, Everych ayr another stereth More and more, and speche up bereth, Or voys, or noyse, or word, or soun, Ay through multiplicacioun, Til hyt be atte Hous of Fame, — Take yt in earnest or in game "Now have I told, yf thou have mynde, How speche or soun, of pure kynde, Enclyned ys upward to meve, This, mayst thou fele, wel I preve And that same place, ywys, That every thyng enclyned to ys, Hath his kyndelyche stede That sheweth hyt, withouten drede, That kyndely the mansoun Of every speche, of every soun, Be hyt eyther foul or fair, Hath hys kynde place in ayr And syn that every thyng that is Out of hys kynde place, ywys, Moveth thidder for to goo, Yif hyt aweye be therfroo, As I have before preved the, Hyt seweth, every soun, parde, Moveth kyndely to pace Al up into his kyndely place And thus place of which I telle, Ther as Fame lyst to duelle, Ys set amyddys of these three, Heven, erthe, and eke the see, As most conservatyf the soun Than ys this the conclusyoun, That every speche of every man,	As y the telle first began, Moveth up on high to pace Kyndely to Fames place "Telle me this now feythfully, Have y not preved thus symply, Withoute any subtilite Of speche, or gret prolixite Of termes of philosophie, Of figures of poetrie, Or colours of rethorike? Pardee, hit oughte the to lyke! For hard langage and hard matere Ys encombrous for to here Attones, wost thou not wel this?" And y answered and seyde, "Yis" "A ha!" quod he, "lo, so I can Lewedly to a lewed man Speke, and shewe hym swyche skiles That he may shake hem be the biles, So palpable they shulden be But telle me this, now praye y the, How thinketh the my conclusyon?" [Quod he] "A good persuasion," Quod I, "hyt is, and lyk to be Ryght so as thou hast preved me" "Be God," quod he, "and as I leve, Thou shalt have yet, or hit be eve, Of every word of thys sentence A preve by experience, And with thyne eres heren wel Top and tayl, and everydel, That every word that spoken ys Cometh into Fames Hous, ywys, As I have seyde, what wilt thou more?" And with this word upper to sore He gan, and seyde, "Be seynt Jame, Now wil we spoken al of game!" "How farest thou?" quod he to me "Wel," quod I "Now see," quod he, By thy trouthe, yond adoun, Wher that thou knowest any toun, Or hous, or any other thing And whan thou hast of ought knowyng, Looke that thou warne me, And y anon shal telle the How fer that thou art now therfroo" And y adoun gan loken thoo, And beheld felde and playnes, And now hilles, and now mountaynes, Now valeyes, now forestes, And now unnetthes grete bestes, Now ryveres, now citees,	850 855 805 810 815 820 870 875 880 885 890 895 900
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Now tounes, and now grete trees, Now shippes seyllynge in the see		Til bothe the eyr and erthe brende, Til Jupiter, loo, atte laste,	955
But thus sone in a while he		Hym slow, and fro the carte caste	
Was flowen fro the ground so hye	905	Loo, ys it not a gret myschaunce	
That al the world, as to myn ye,		To lete a fool han governaunce	
No more semed than a prikke,		Of thing that he can not demeyne?"	
Or elles was the air so thikke		And with this word, soth for to seyne,	960
That y ne myghte not discerne		He gan alway upper to sore,	
With that he spak to me as yerne,	910	And gladded me ay more and more,	
And seyde, "Seest thou any toun		So feythfully to me spak he	
Or ought thou knowest yonder doun?"		Tho gan y loken under me	
I sayde, "Nay" "No wonder nys,"		And beheld the ayerissh bestes,	967
Quod he, "for half so high as this		Cloudes, mystes, and tempestes,	
Nas Alixandre Macedo,	915	Snowes, hayles, reynes, wyndes,	
Ne the kyng, Daun Scipio		And th'engendrynge in hir kyndes,	
That saw in drem, at poynt devys,		All the wey through which I cam	
Helle and erthe and paradys,		"O God!" quod y, "that made Adam,	970
Ne eke the wrechche Dedalus,		Moche ys thy myght and thy noblesse!"	
Ne hus child, nyce Ykarus,	920	And thou thoughte y upon Boece,	
That fleigh so highe that the hete		That writ, "A thought may flee so hye,	
Hys wynges malt, and he fel wete		Wyth fetheres of Philosophye,	
In myd the see, and ther he dreynthe,		To passen everych element,	975
For whom was makid moch compleynthe		And whan he hath so fer ywent,	
"Now turn upward," quod he, "thy face,		Than may be seen, behynde hys bak,	
And behold this large space,	926	Cloude," — and al that y of spak	
This eyr, but loke thou ne be		Thoo gan y wexen in a were,	
Adrad of hem that thou shalt se,		And seyde, "Y wot wel y am here,	980
For in this region, certeyn,		But wher in body or in gost	
Duelleth many a citezeyn,	930	I not, ywys, but God, thou wost!"	
Of which that speketh Daun Plato		For more clere entement	
These ben the eyryssh bestes, lo!"		Nas me never yit ysent	
And so saw y all that meynee		And than thoughte y on Marcian,	985
Boothe goon and also flee		And eke on Anteaclaudian,	
"Now," quod he thoo, "cast up thyn ye		That sooth was her description	
Se yonder, loo, the Galaxie,	936	Of alle the hevenes region,	
Which men clepeth the Milky Wey,		As fer as that y sey the preve,	
For hit ys whit (and somme, parfey,		Therefore y kan hem now beleve	990
Kallen hyt Watlynge Strete)		With that this egle gan to crye,	
That ones was ybrent with hete,	940	"Lat be," quod he, "thy fantasye!	
Whan the sonnes sone, the rede,		Wilt thou lere of sterres aught?"	
That highte Pheton, wolde lede		"Nay, certeynly," quod y, "ryght naught"	
Algate hys fader carte, and gye		"And why?" "For y am now to old"	995
The carte-hors gonne wel espye		"Elles I wolde the have told,"	
That he koude no governaunce,	945	Quod he, "the sterres names, lo,	
And gonne for to lepe and launce,		And al the hevenes sygnes therto,	
And beren hym now up, now doun,		And which they ben" "No fors," quod y	
Til that he sey the Scorpioun,		"Yis, pardee!" quod he, "wostow why?"	
Which that in heven a sygne is yit		For when thou redest poetrie,	1001
And he, for ferde, loste hys wyt	950	How goddes gonne stellifye	
Of that, and let the reynes gon		Bridd, fissh, best, or hum or here,	
Of hus hors, and they anon		As the Raven, or eyther Bere,	
Gonne up to mounthe and doun descende,		Or Anonis harpe fyn,	1005

Castor, Pollux, or Delphyn, Or Athalantes doughtres sevene, How alle these arn set in hevене, For though thou have hem ofte on honde, Yet nostow not wher that they stonde "	Y nyste how, but in a strete He sette me fair on my fete,	1050
"No fors," quod y, "hyt is no nede	And seyde, "Walke forth a pas, And tak thyn aventure or cas, That thou shalt fynde in Fames place "	
1011 I leve as wel, so God me spede, Hem that write of this matere, As though I knew her places here, And eke they shynen here so bryghte,	"Now," quod I, "while we han space To speke, or that I goo fro the, For the love of God, telle me — In sooth, that wil I of the lere — Yf thys noyse that I here	1055
1015 Hyt shulde shenden al my syghte, To loke on hem " "That may wel be," Quod he And so forth bar he me A while, and than he gan to crye,	Be, as I have herd the tellen, Of folk that doun in erte duellen, And cometh here in the same wyse As I the herde or this devyse, And that there lives body nys	1060
1020 That never herde I thing so hye, "Now up the hed, for al ys wel, Sevnt Julyan, loo, bon hostel! Se here the Hous of Fame, lo!	In al that hous that yonder ys, That maketh a this loude fare "	1065
1024 Maistow not heren that I do?" "What?" quod I "The grete soun," Quod he, "that rumbleth up and doun In Fames Hous, full of tydynges, Bothe of feir speche and chidynges, And of fals and soth compounded	"Noo," quod he, "by Seynte Clare, And also wis God rede me! But o thing y will warne the Of the whiche thou wolt have wonder Loo, to the Hous of Fame yonder, Thou wost now how, cometh every speche, Hyt nedeth noght eft the to teche But understand now ryght wel this, Whan any speche ycomen ys Up to the paleys, anon-ryght	1075
1030 Herke wel, hyt is not rouned Herestow not the grete swogh?" "Yis, parde!" quod y, "wel ynogh "And what soun is it lyk?" quod hee "Peter! lyk betynge of the see," Quod y, "ayen the roches holowe,	Which that the word in erte spak, Be hyt clothed red or blak, And hath so verray hys lyknesse That spak the word, that thou wilt gesse That it the same body be, Man or woman, he or she And ys not this a wonder thyng? "Yis," quod I tho, "by heven kyng!" And with this word, "Farewel," quod he,	1081
1035 Whan tempest doth the shippes swalowe, And lat a man stonde, out of doute, A myle thens, and here hyt route, Or elles lyk the last humblynge After the clappe of a thundringe,	1040 Whan Joves hath the air ybete But yt doth me for fere swete!" "Nay, dred the not therof," quod he, "Hyt is nothing will byten the, Thou shalt non harm have trewely "	1045
1045 And with this word both he and y As nygh the place arryved were As men may casten with a spere	And I of him tok leve anon, And gan forth to the paleys gon	1090

Explicit liber secundus

BOOK III

Incipit liber tercus

Invocation

O God of science and of lyght,
 Appollo, thurgh thy grete myght,
 Thus lytel laste bok thou gye!
 Nat that I wilne, for maistrye,
 Here art poetical be shewed, 1095
 But for the rym ys lyght and lewed,
 Yit make hyt sumwhat agreable,
 Though som vers fayle in a sillable,
 And that I do no diligence
 To shewe craft, but o sentence 1100
 And yif, devyne vertu, thow
 Wilt helpe me to shewe now
 That in myn hed ymarked ys —
 Loo, that is for to menen this,
 The Hous of Fame for to descryve — 1105
 Thou shalt se me go as blyve
 Unto the nexte laure y see,
 And kysse yt, for hyt is thy tree
 Now entre in my brest anon!

The Dream

Whan I was fro thys egle goon, 1110
 I gan beholde upon this place
 And certein, or I ferther pace,
 I wol yow al the shap devyse
 Of hous and site, and al the wyse
 How I gan to thys place aproche 1115
 That stood upon so hygh a roche,
 Hier stant ther non in Spayne
 But up I clomb with alle payne,
 And though to clymbe it greved me,
 Yit I ententyf was to see, 1120
 And for to powren wonder lowe,
 Yf I koude any weyes knowe
 What maner stoon this roche was
 For hyt was lyk alum de glas,
 But that hyt shoon ful more clere, 1125
 But of what congeled matere
 Hyt was, I nyste redely
 But at the laste aspied I,
 And found that hit was every del
 A roche of yse, and not of stel 1130
 Thoughte I, "By seynt Thomas of Kent!
 Thus were a feble fundament

To bidden on a place hye
 He ought him lytel glorifye
 That hereon bilt, God so me save!" 1135
 Tho sawgh I al the half ygrave
 With famous folkes names fele,
 That had iben in mochel wele,
 And her fames wide yblowe
 But wel unnethes koude I knowe 1140
 Any lettres for to rede
 Hir names by, for, out of drede,
 They were almost ofthowed so
 That of the lettres oon or two
 Was molte away of every name, 1145
 So unfamous was woxe hir fame
 But men seyn, "What may ever laste?"
 Thoo gan I in myn herte caste
 That they were molte away with hete,
 And not away with stormes bete 1150
 For on that other syde I say
 Of this hil, that northward lay,
 How hit was written ful of names
 Of folkes that hadden grete fames
 Of olde tyme, and yet they were 1155
 As fresch as men had writen hem here
 The selve day ryght, or that houre
 That I upon hem gan to poure
 But wel I wiste what yt made,
 Hyt was conserved with the shade 1160
 Of a castel that stood on high —
 Al this writynge that I sigh —
 And stood eke on so cold a place
 That hete myghte hit not deface
 Thoo gan I up the hil to goon, 1165
 And fond upon the cop a woon,
 That al the men that ben on lyve
 Ne han the kunnyng to describe
 The beaute of that ylke place,
 Ne coude casten no compace 1170
 Swich another for to make,
 That myght of beaute ben hys make,
 Ne so wonderlych ywrought,
 That hit astonyeth yit my thought,
 And maketh al my wyt to swynke, 1175
 On this castel to bethynke,
 So that the grete craft, beaute,
 The cast, the curiosite
 Ne kan I not to yow devyse,

My wit ne may me not suffice	1180	To pipen bet than Appolloo	
But natheles al the substance		Ther saugh I famous, olde and yonge,	
I have yit in my remembrance,		Pipers of the Duché tonge,	
For whi me thoughte, be seynt Gyle!		To lerne love-daunces, sprynges,	1235
Al was of ston of beryle,		Reyes, and these straunge thynges	
Bothe the castel and the tour,	1185	Tho saugh I in an other place	
And eke the halle and every bour,		Stonden in a large space,	
Wythouten peces or joynynge		Of hem that maken bloody soun	
But many subtil compassinges,		In trumpe, beme, and claryoun,	1240
Babewynnes and pynacles,		For in fight and blod-shedyng	
Ymageries and tabernacles,	1190	Ys used gladly clarionynge	
I say, and ful eke of wyndowes,		Ther herde I trumpen Messenus,	
As flakes falle in grete snowes		Of whom that speketh Virgilius	
And eke in ech of the pynacles		There herde I trumpe Joab also,	1245
Weren sondry habitacles,		Theodomas, and other mo,	
In which stoden, al withoute —	1195	And alle that used clarion	
Ful the castel, al aboute —		In Cataloigne and Aragon,	
Of alle maner of mynstralles,		That in her tyme famous were	
And gestiours, that tellen tales		To lerne, saugh I trumpe there	1250
Both of wepinge and of game,		There saugh I sitte in other sees,	
Of al that longest unto Fame	1200	Pleyngge upon sondry gles,	
Ther herde I pleyen on an harpe		Whiche that I kan not nevene,	
That sowned bothe wel and sharpe,		Moo than sterres ben in hevене,	
Orpheus ful craftely,		Of whiche I nyl as now not ryme,	1255
And on his syde, faste by,		For ese of ylost, and los of tyme	
Sat the harper Orion,	1205	For tyme ylost, this knowen ye,	
And Eacides Chron,		Be no way may recovered be	
And other harpers many oon,		Ther saugh I pleye jugelours,	
And the Bret Glascurion,		Magicians, and tregetours,	1260
And smale harpers with her gles		And Phitonesses, charmeresses,	
Sate under hem in dyvers sees,	1210	Olde wicches, sorceresses,	
And gunne on hem upward to gape,		That use exorsisacions,	
And countrefete hem as an ape,		And eke these fumygacions,	
Or as craft countrefeteth kynde		And clerkes eke, which konne wel	1265
Tho saugh I stonden hem behynde,		Al this magik naturel,	
Afer fro hem, al be herselfe,	1215	That craftely doon her ententes	
Many thousand tymes twelve,		To make, in certeyn ascendentes,	
That maden lowde mynstralcies		Ymages, lo, through which magik	
In cornemuse and shalemyes,		To make a man ben hool or syk	1270
And many other maner pipe,		Ther saugh I the, quene Medea,	
That craftely begunne to pipe,	1220	And Circes eke, and Calipsa,	
Bothe in doucet and in rede,		Ther saugh I Hermes Ballenus,	
That ben at festes with the brede,		Limote, and eke Symon Magus	
And many flowte and lityng horn,		There saugh I, and knew hem by name,	1275
And pipes made of grene corn,		That by such art don men han fame	
As han thise lytel herde-gromes,	1225	Ther saugh I Colle tregetour	
That kepen bestis in the bromes		Upon a table of sycamour	
Ther saugh I than Atuteris,		Pleye an uncouth thyng to telle,	
And of Athenes daun Pseustis,		Y saugh him carien a wynd-melle	1280
And Marcia that loste her skyn,		Under a walsh-note shale	
Bothe in face, body, and chyn,	1230	What shuld I make lenger tale	
For that she wolde envien, loo!		Of alle the pepil y ther say,	

- Fro hennes into domes day?
 Whan I had al this folk beholde, 1285
 And fond me lous, and nought yholde,
 And eft imused longe while
 Upon these walles of berile,
 That shoone ful lyghter than a glas
 And made wel more than hit was 1290
 To semen every thing, ywis,
 As kynde thyng of Fames is,
 I gan forth romen til I fond
 The castel-yate on my ryght hond,
 Which that so wel corven was 1295
 That never such another nas,
 And yit it was be aventure
 Iwrought, as often as be cure
 Hyt nedeth nocht yow more to tellen,
 To make yow to longe duellen, 1300
 Of this yates florissshinges,
 Ne of compasses, ne of kervynges,
 Ne how they hatte in masoneries,
 As corbetz, ful of ymageries
 But, Lord! so fair yt was to shewe, 1305
 For hit was al with gold behewe
 But in I wente, and that noon
 Ther mette I crynging many oon,
 "A larges, larges, hold up wel!
 God save the lady of thys pel, 1310
 Our oune gentil lady Fame,
 And hem that wilnen to have name
 Of us!" Thus herde y crien alle,
 And faste comen out of halle
 And shoken nobles and sterlynges 1315
 And somme corouned were as kynges,
 With corounes wroght ful of losenges,
 And many ryban and many frenges
 Were on her clothes trewely
 Thoo atte last aspyed y 1320
 That pursevantes and heraudes,
 That crien ryche folkes laudes,
 Hyt weren alle, and every man
 Of hem, as y yow tellen can,
 Had on hum throwen a vesture 1325
 Which that men clepe a cote-armure,
 Enbrowded wonderliche ryche,
 Although they nere nought ylyche
 But nocht nyl I, so mote y thryve,
 Ben aboute to dyscryve 1330
 Alle these armes that ther weren,
 That they thus on her cotes beren,
 For hyt to me were impossible,
 Men myghte make of hem a bible
 Twenty foot thykke, as y trowe 1335
- For certeyn, whoso koude iknowe
 Myghte ther alle the armes seen
 Of famous folk that han yseen
 In Auffrike, Europe, and Asye,
 Syth first began the chevalrie 1340
 Loo! how shulde I now telle al thys?
 Ne of the halle eke what nede is
 To tellen yow that every wal
 Of hit, and flor, and roof, and al
 Was plated half a foote thikke 1345
 Of gold, and that nas nothyng wikke,
 But, for to prove in alle wyse,
 As fyn as ducat in Venyse,
 Of which to lite al in my pouche is?
 And they were set as thik of nouchis 1350
 Ful of the fynest stones faire,
 That men rede in the Lapidare,
 As grasses growen in a mede
 But hit were al to longe to rede
 The names, and therefore I pace 1355
 But in this lusty and ryche place,
 That Fames halle called was,
 Ful moche prees of folk ther nas,
 Ne crowdyng for to mochil prees
 But al on hye, above a dees, 1360
 Sitte in a see imperall,
 That mad was of a rubee all,
 Which that a carbuncle ys ycalled,
 Y saugh, perpetually ystalled,
 A femynyne creature, 1365
 That never formed by Nature
 Nas such another thing yseye
 For alther-first, soth for to seye,
 Me thoughte that she was so lyte
 That the lengthe of a cubite 1370
 Was lengere than she semed be
 But thus sone, in a whyle, she
 Hir tho so wonderliche streighte
 That with hir fet she erthe reighte,
 And with hir hed she touched hevене,
 Ther as shynen sterres sevene 1375
 And therto eke, as to my wit,
 I saugh a gretter wonder yit,
 Upon her eyen to beholde,
 But certeyn y hem never tolde 1380
 For as feele eyen hadde she
 As fettheres upon foules be,
 Or weren on the bestes foure
 That Goddis trone gunne honoure,
 As John writ in th'Apocalyps 1385
 Hir heer, that oundy was and crips,
 As burned gold hyt shoon to see,

And, soth to tellen, also she		Hyt was so hevye and so large	1440
Had also fele upstondyng eres		And for they writen of batayles,	
And tonges, as on bestes heres,	1390	As wel as other olde mervayles,	
And on hir fet woxen saugh y		Therfor was, loo, thys piler	
Partriches wynges redely		Of which that I yow telle her,	
But, Lord! the perry and the richesse		Of led and yren bothe, ywys,	1445
I saugh sitting on this godesse!		For yren Martes metal ys,	
And, Lord! the hevenyssh melodye	1395	Which that god is of bataylle,	
Of songes, ful of armonye,		And the led, withouten faille,	
I herde aboute her trone ysonge,		Ys, loo, the metal of Saturne,	
That al the paleys-walles ronge!		That hath a ful large whel to turne	1450
So song the myghty Muse, she		Thoo stoden forth, on every rowe,	
That cleped ys Calhope,	1400	Of hem which that I koude knowe,	
And hir eighte sustren eke,		Though I hem noght be ordre telle,	
That in her face semen meke,		To make yow to longe to duelle,	
And ever mo, eternally,		These of whiche I gynne rede	1455
They songe of Fame, as thoo herd y		There saugh I stonden, out of drede,	
"Heryed be thou and thy name,	1405	Upon an yren piler strong	
Goddesse of Renoun or of Fame!"		That peynted was, al endelong,	
Tho was I war, loo, atte laste,		With tigris blod in every place,	
As I myne eyen gan up caste,		The Tholosan that highte Stace,	1460
That thys ylke noble quene		That bar of Thebes up the fame	
On her shuldres gan sustene	1410	Upon his shuldres, and the name	
Bothe th'armes and the name		Also of cruel Achilles	
Of thoo that hadde large fame		And by him stood, withouten les,	
Alexander and Hercules,		Ful wonder hy on a piler	1465
That with a sherte hys lyf les!		Of yren, he, the gret Omer,	
Thus fond y syttyng this goddesse	1415	And with him Dares and Tytus	
In noble, honour, and richesse,		Before, and eke he Lolluis,	
Of which I stynte a while now,		And Guydo eke de Columpnis,	
Other thing to tellen yow		And Englyssh Gaufrnde eke, ywis,	1470
Tho saugh I stonde on eyther syde,		And ech of these, as have I joye,	
Streight down to the dores wide,	1420	Was besy for to bere up Troye	
Fro the dees, many a peler		So hevye therof was the fame	
Of metal that shoon not ful cler,		That for to bere hyt was no game	
But though they nere of no richesse,		But yet I gan ful wel espie,	1475
Yet they were mad for gret noblesse,		Betwex hem was a lital envye	
And in hem hy and gret sentence,	1425	Oon seyde that Omer made lyes,	
And folk of digne reverence,		Feynyng in hys poetries,	
Of which I wil yow telle fonde,		And was to Grekes favorable,	
Upon the piler saugh I stonde		Therfor held he hyt but fal le	1480
Alderfirst, loo, ther I sigh		Tho saugh I stonde on a piler,	
Upon a piler stonde on high,	1430	That was of tynned yren cler,	
That was of led and yren fyn,		The Latyn poete, Virgile,	
Hym of secte saturnyn,		That bore hath up a longe while	
The Ebrayk Josephus, the olde,		The fame of Prius Eneas	1485
That of Jewes gestes tolde		And next hym on a piler was,	
And he bar on hys shuldres hye	1435	Of coper, Venus clerk, Ovide,	
The fame up of the Jewerye		That hath ysowen wonder wide	
And by hym stoden other sevene,		The grete god of Loves name	
Wise and worthy for to nevene,		And ther he bar up wel hys fame	1490
To helpen him bere up the charge,		Upon his piler, also hye	

As I myghte see hyt with myn ye,
 For-why this halle, of which I rede,
 Was woxen on highte, length, and brede,
 Wel more, be a thousand del, 1495
 Than hyt was erst, that saugh I wel
 Thoo saugh I on a piler by,
 Of yren wrought ful sternely,
 The grete poete, daun Lucan,
 And on hys shuldres bar up than, 1500
 As high as that y myghte see,
 The fame of Julius and Pompe
 And by him stoden alle these clerkes
 That writen of Romes myghty werkes,
 That yf y wolde her names telle, 1505
 Al to longe most I dwelle
 And next him on a piler stood
 Of soulfre, lyk as he were wood,
 Daun Claudian, the sothe to telle,
 That bar up al the fame of helle, 1510
 Of Pluto, and of Proserpyne,
 That quene ys of the derke pyne
 What shulde y more telle of this?
 The halle was al ful, ywys,
 Of hem that writen olde gestes, 1515
 As ben on trees rokes nestes,
 But hit a ful confus matere
 Were alle the gestes for to here,
 That they of write, or how they highte
 But while that y beheld thys syghte,
 I herde a noyse aprochen blyve, 1521
 That ferde as been don in an hive
 Ayen her tyme of out-fleyng,
 Ryght such a maner murmuryng,
 For al the world, hyt semed me 1525
 Tho gan I loke aboute and see
 That ther come entryng into the halle
 A ryght gret companye withalle,
 And that of sondry regiouns,
 Of alleskynnes condicioons 1530
 That dwelle in erthe under the mone,
 Pore and ryche And also sone
 As they were come in to the halle,
 They gonne down on knees falle
 Before this ilke noble quene, 1535
 And seyde, "Graunte us, lady shene,
 Ech of us of thy grace a bone!"
 And somme of hem she graunted sone,
 And somme she werned wel and faire,
 And some she graunted the contraire 1540
 Of her axyng outterly
 But thus I seye yow, trewely,
 What her cause was, y nyste

For of this folk ful wel y wiste,
 They hadde good fame ech deserved 1545
 Although they were dyversly served,
 Ryght as her suster, dame Fortune,
 Ys wont to serven in comune
 Now herke how she gan to paye
 That gonne her of her grace praye, 1550
 And yit, lo, al this companye
 Seyden sooth, and noght a lye
 "Madame," seyde they, "we be
 Folk that here besechen the
 That thou graunte us now good fame, 1555
 And let our werkes han that name,
 In ful recompensacioun
 Of good werkes, yive us good renoun"
 "I werne yow hit," quod she anon,
 "Ye gete of me good fame non, 1560
 Be God! and therefore goo your wey"
 "Allas!" quod they, "and welaway!"
 Telle us what may your cause be"
 "For me lyst hyt noght," quod she,
 "No wyght shal speke of yow, ywis, 1565
 Good ne harm, ne that ne this"
 And with that word she gan to calle
 Her messenger, that was in halle,
 And bad that he shulde faste goon,
 Upon payne to be blynd anon, 1570
 For Eolus the god of wynde, —
 "In Trace, ther ye shal him fynde,
 And bid him bringe his claroun,
 That is ful dyvers of his soun,
 And hyt is cleped Clere Laude, 1575
 With which he wont is to herade
 Hem that me list ypresed be
 And also bid him how that he
 Brynge his other claroun,
 That highte Sklaundre in every toun, 1580
 With which he wont is to diffame
 Hem that me liste, and do hem shame"
 This messenger gan faste goon,
 And found where in a cave of ston,
 In a contree that highte Trace, 1585
 This Eolus, with harde grace,
 Held the wyndes in distresse,
 And gan hem under him to presse,
 That they gonne as beres rore,
 He bond and pressed hem so sore 1590
 This messenger gan faste crie,
 "Rys up," quod he, "and faste hye,
 Til thou at my lady be,
 And tak thy clarious eke with the,
 And sped the forth" And he anon 1595

<p>Tok to a man, that highte Triton, Hys clarions to bere thoo, And let a certeyn wynd to goo, That blew so hydously and hye That hyt ne lefte not a skye 1600 In alle the welken long and brod This Eolus nowhere abod Til he was come to Fames fet, And eke the man that Triton het, And ther he stod, as stille as stoon, 1605 And her-withal ther come anoon Another huge companye Of goode folk, and gunne crie, “Lady, graunte us now good fame, And lat oure werkes han that name 1610 Now in honour of gentlesse, And also God your soule blesse! For we han wel deserved hyt, Therefore is ryght that we ben quyt ” “As thryve I,” quod she, “ye shal faylle! 1615 Good werkes shal yow nocht availle To have of me good fame as now But wite ye what? Y graunte yow That ye shal have a shrewed fame, And wikkyd loos, and worse name, 1620 Though ye good loos have wel deserved Now goo your wey, for ye be served And thou, dan Eolus, let see, Tak forth thy trumpe anon,” quod she, “That is ycleped Sklaundre lyght, 1625 And blow her loos, that every wight Speke of hem harm and shrewednesse, In stede of good and worthynesse For thou shalt trumpe alle the contrayre Of that they han don wel or fayre ” 1630 “Allas!” thoughte I, “what adventures Han these sory creatures! For they, amonges al the pres, Shul thus be shamed gilteles But what! hyt moste nedes be ” 1635 What dide this Eolus, but he Tok out hys blake trumpe of bras, That fouler than the devel was, And gan this trumpe for to blowe, As al the world shulde overthrowe, 1640 That throughtout every regioun Wente this foule trumpes soun, As swifte as pelet out of gonne, Whan fyr is in the poudre ronne And such a smoke gan out wende 1645 Out of his foule trumpes ende,</p>	<p>Blak, bloo, grenyssh, swartish red, As doth where that men melte led, Loo, al on high fro the tuel And therto oo thing saugh I wel, 1650 That the ferther that hit ran, The gretter wexen hit began, As dooth the ryver from a welle, And hyt stank as the pit of helle Allas, thus was her shame yronge, 1655 And gilteles, on every tonge! Tho come the thridde companye, And gunne up to the dees to hye, And down on knes they fille anon, And seyde, “We ben everychon 1660 Folk that han ful trewely Deserved fame ryghtfully, And praye yow, hit mote be knowe, Ryght as hit is, and forth yblowe ” “I graunte,” quod she, “for me list 1665 That now your goode werkes be wist, And yet ye shul han better loos, Right in dispit of alle your foos, Than worthy is, and that anoon Lat now,” quod she, “thy trumpe goon, Thou Eolus, that is so blak, 1671 And out thyn other trumpe tak That highte Laude, and blow yt soo That thurgh the world her fame goo Al esely, and not to faste, 1672 That hyt be knowen atte laste ” “Ful gladly, lady myn,” he seyde, And out hys trumpe of gold he brayde Anon, and sette hyt to his mouth, And blew it est, and west, and south, 1680 And north, as lowde as any thunder, That every wight hath of hit wonder, So brode hyt ran, or than hit stente And, certes, al the breth that wente Out of his trumpes mouth it smelde 1685 As men a pot of bawme helde Among a basket ful of roses This favour dide he til her loses And ryght with this y gan aspye, Ther come the ferthe companye — 1690 But certeyn they were wonder fewe — And gunne stonden in a rewte, And seyden, “Certes, lady bryght, We han don wel with al our myght, But we ne kepen have no fame 1695 Hyde our werkes and our name For Goddys love, for certes we Han certeyn doon hyt for bounte,</p>
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And for no maner other thing "		As we had wonne hyt with labour,	
"I graunte yow alle your askyng,"	1700	For that is dere boght honour	
Quod she, "let your werkes be ded "		At regard of oure grete ese	
With that aboute y clew myn hed,		And yet thou most us more plesse	
And saugh anon the fifte route		Let us be holden eke therto	1755
That to this lady gunne loue,		Worthy, wise, and goode also,	
And doun on knes anon to falle,	1705	And riche, and happy unto love	
And to hir thoo besoughten alle		For Goddes love, that sit above,	
To hide her goode werkes ek,		Thogh we may not the body have	
And seyden they yeven noght a lek		Of wymmen, yet, so God yow save,	1780
For fame ne for such renoun,		Leet men glwe on us the name!	
For they for contemplacioun	1710	Sufficeth that we han the fame "	
And Goddes love hadde ywrought,		"I graunte," quod she, "be my trouthe!	
Ne of fame wolde they nought		Now, Eolus, withouten slouth,	
"What?" quod she, "and be ye wood?"		Tak out thy trumpe of gold, let se,	1765
And wene ye for to doo good,		And blow as they han axed me,	
And for to have of that no fame?	1715	That every man wene hem at ese,	
Have ye dispit to have my name?		Though they goon in ful badde lese "	
Nay, ye shul lyven everychon!		This Eolus gan hit so blowe	1769
Blow thy trumpes, and that anon,"		That thrugh the world hyt was yknowe	
Quod she, "thou Eolus, y hote,		Thoo come the seventh route anon,	
And ryng this folkes werk be note,	1720	And fel on knees everychoon,	
That al the world may of hyt here "		And seyde, "Lady, graunte us sone	
And he gan blowe her loos so clere		The same thing, the same bone,	
In his golden clarioun		That [ye] this nexte folk han doon "	1775
That thrugh the world wente the soun		"Fy on yow," quod she, "everychon!	
Also kenely and eke so softe,	1725	Ye masty swyn, ye ydel wrechches,	
But atte last hyt was on-lofte		Ful of roten, slowe techches!	
Thoo come the sexte companye,		What? false theves! wher ye wolde	
And gunne faste on Fame crie		Be famous good, and nothing nolde	1780
Ryght verraily in this manere		Deserve why, ne never ye roughte?	
They seyden, "Mercy, lady dere!"	1730	Men rather yow to hangen oughte!	
To tellen certeyn as hyt is,		For ye be lyke the sweynte cat	
We han don neither that ne this,		That wolde have fishh, but wostow what?	
But ydel al oure lyf ybe		He wolde nothing wete his clowes	1785
But, natheles, yet preye we		Yvel thrift come to your jowes,	
That we mowe han as good a fame,	1735	And eke to myn, if I hit graunte,	
And gret renoun and knowen name,		Or do yow favour, yow to avaunte!	
As they that han doon noble gastes,		Thou Eolus, thou kyng of Trace,	
And ached alle her lestes,		Goo blowe this folk a sory grace,"	1790
As wel of love as other thyng		Quod she, "anon, and wostow how?"	
Al was us never broche ne ryng,	1740	As I shal telle thee ryght now	
Ne elles noght, from wymmen sent,		Sey "These ben they that wolde honour	
Ne ones in her herte yment		Have, and do noskynnes labour,	
To make us oonly frendly chere,		Ne doo no good, and yet han lawde,	1795
But myghten temen us upon bere,		And that men wende that bele Isawde	
Yet lat us to the peple seme	1745	Ne coude hem noght of love werne,	
Suche as the world may of us deme		And yet she that grynt at a querne	
That wommen loven us for wod		Ys al to good to ese her herte "	
Hyt shal doon us as moche good,		This Eolus anon up sterte,	1800
And to oure herte as moche awaylle		And with his blake clarioun	
To countrepese ese and travaylle,	1750	He gan to blasen out a soun	

As lowde as beloweth wynd in helle, And eke therwith, soth to telle, This soun was so ful of japes, 1805 As ever mowes were in apes And that wente al the world aboute, That every wight gan on hem shoute, And for to lawghe as they were wod, Such game fonde they in her hod 1810 Tho come another companye, That had ydoon the trayterye, The harm, the grettest wikkednesse That any herte kouthe gesse, And prayed her to han good fame, 1815 And that she nolde doon hem no shame, But yeve hem loos and good renoun, And do hyt blowe in a clarioun "Nay, wis," quod she, "hyt were a vice Al be ther in me no justice, 1820 Me lyste not to doo hyt now, Ne thus nyl I not graunte yow " Tho come ther lepyng in a route, And gunne choppen al aboute Every man upon the crowne, 1825 That al the halle gan to sowne, And seyden "Lady, leef and dere, We ben suche folk as ye mowe here To tellen al the tale aryght, We ben shrewes, every wyght, 1830 And han delyt in wikkednesse, As goode folk han in godnesse, And joye to be knowen shrewes, And ful of vice and wikked newes, Wherefore we praye yow, a-rowe, 1835 That oure fame such be knowe In alle thing ryght as hit ys " "Y graunte hyt yow," quod she, "ywys But what art thou that seyst this tale, That werest on thy hose a pale, 1840 And on thy tpet such a belle?" "Madame," quod he, "soth to telle, I am that ylke shrewe, ywys, That brende the temple of Ysidis In Athenes, loo, that citee " 1845 ' And wherfor didest thou so?" quod she "By my thrift," quod he, "madame, I wolde fayn han had a fame, As other folk hadde in the toun, Although they were of gret renoun 1850 For her vertu and for her thewes Thoughte y, as gret a fame han shrewes, Though hit be for shrewednesse, As goode folk han for godnesse,	And sith y may not have that oon, 1855 That other nyl y noght forgoon And for to gette of Fames hire, The temple sette y al afire Now do our loos be blowen swithe, As wisly be thou ever blythe!" 1860 "Gladly," quod she, "thow Eolus, Herestow not what they prayen us?" "Madame, yis, ful wel," quod he, And I wil trumpen it, parde!" And tok his blake trumpe faste, 1865 And gan to puffen and to blaste, Til hyt was at the worldes ende With that y gan aboute wende, For oon that stood ryght at my bak, Me thoughte, goodly to me spak, 1870 And seyde, "Frend, what is thy name?" Artow come hider to han fame?" "Nay, for sothe, frend," quod y, "I cam noght hyder, graunt mercy, For no such cause, by my hed!" 1875 Sufficeth me, as I were ded, That no wight have my name in honde I wot myself best how y stonde, For what I drye, or what I thynke, I wil myselfen al hyt drynke, 1880 Certeyn, for the more part, As fer forth as I kan myn art " "But what doost thou here than?" quod he Quod y, "That wyl y tellen the, The cause why y stonde here 1885 Somme newe tydynges for to lere, Somme newe thinges, y not what, Tydynges, other this or that, Of love, or suche thynges glade For certeynly, he that me made 1890 To comen hyder, seyde me, Y shulde bothe here and se, In this place, wonder thynges, But these be no suche tydynges As I mene of " "Noo?" quod he 1895 And I answered, "Noo, pardel For wel y wiste ever yit, Sith that first y hadde wit, That somme folk han desired fame Diversly, and loos, and name 1900 But certeynly, y nyste how Ne where that Fame duelled, er now, And eke of her descripcioun, Ne also her condicioun, Ne the ordre of her dom, 1905
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Unto the tyme y hider com "		Other loude, or of whisprynges,	
"Whych than be, loo, these tydynges,		And over alle the houses angles	
That thou now [thus] hider brynges		Ys ful of rounynges and of jangles	1960
That thou hast herd?" quod he to me,		Of werres, of pes, of marriages,	
"But now no fors, for wel y se	1910	Of reste, of labour, of viages,	
What thou desrest for to here		Of ahood, of deeth, of lyf,	
Com forth and stond no lenger here,		Of love, of hate, acord, of stryf,	
And y wil thee, withouten drede,		Of loos, of lore, and of wynnynge,	1965
In such another place lede,		Of hele, of seknesse, of bilydnges,	
Ther thou shalt here many oon "	1915	Of faire wyndes, and of tempestes,	
Tho gan I forth with hym to goon		Of qwalm of folk, and eke of bestes,	
Out of the castel, soth to seye		Of dyvers transmutacions,	
Tho saugh y stonde in a valeye,		Of estats, and eke of regions,	1970
Under the castel, faste by,		Of trust, of drede, of jelousye,	
An hous, that Domus Dedaly,	1920	Of wit, of wynnynge, of folye,	
That Laboryntyn cleped ys,		Of plente, and of gret famyne,	
Nas mad so wonderlych, ywis,		Of chepe, of derthe, and of ruyne,	
Ne half so queyntelych ywrought		Of good or mys government,	1975
And ever mo, as swyft as thought,		Of fyr, and of dyvers accident	
This queynte hous aboute wente,	1925	And loo, thys hous, of which I write,	
That never mo hyt stille stente		Syker be ye, hit nas not lyte,	
And therout com so gret a noyse		For hyt was sixty myle of lengthe	
That, had hyt stonden upon Oyse,		Al was the tymber of no strengthe,	1980
Men myghte hyt han herd esely		Yet hit is founded to endure	
To Rome, y trowe sikerly	1930	While that hit lyst to Aventure,	
And the noyse which that I herde,		That is the moder of tydynges,	
For al the world, ryght so hyt ferde,		As the see of welles and of sprynges,	
As dooth the rowtynges of the ston		And hyt was shapen lyk a cage	1985
That from th'engyn ys leten gon		"Certys," quod y, "in al myn age,	
And al thys hous of which y rede	1935	Ne saugh y such an hous as this "	
Was mad of twigges, falwe, rede,		And as y wondred me, ywys,	
And grene eke, and somme weren white,		Upon this hous, tho war was y	
Swiche as men to these cages thwite,		How that myn egle, faste by,	1990
Or maken of these panyers,		Was perched hye upon a stoon,	
Or elles hottes or dossers,	1940	And I gan streghte to hym gon,	
That, for the swough and for the twygges,		And seyde thus "Y preye the	
This hous was also ful of gygges,		That thou a while abide me,	
And also ful eke of chirkynges,		For Goddis love, and lete me seen	1995
And of many other werkynges,		What wondres in this place been,	
And eke this hous hath of entrees	1945	For yit, paraunter, y may lere	
As fele as of leves ben in trees		Som good thereon, or sumwhat here	
In somer, whan they grene been,		That leef me were, or that y wente "	
And on the roof men may yet seen		"Petre! that is myn entente,"	2000
A thousand holes, and wel moo,		Quod he to me, "therefore y duelle	
To leten wel the soun out goo	1950	But certeyn, oon thyng I the telle,	
And be day, in every tyde,		That but I bringe the therinne,	
Been al the dores opened wide,		Ne shalt thou never kunne gynne	
And be nyght, echon, unshette,		To come into hyt, out of doute,	2005
Ne porter ther is noon to lette		So faste hit whirleth, lo, aboute	
No maner tydynges in to pace	1955	But sith that Joves, of his grace,	
Ne never rest is in that place		As I have seyde, wol the solace	
That hit nys fild ful of tydynges,		Fynally with these thinges,	

Unkouthē syghtes and tydynges,	2010	And gan him tellen anon-ryght	
To passe with thyn hevynesse,		The same that to him was told,	
Such routhe hath he of thy distresse,		Or hyt a forlong way was old,	
That thou suffrest debonarily —		But gan somwhat for to eche	2065
And wost thyselfen outtirly		To this tydyngē in this speche	
Disesperat of alle blys,	2015	More than hit ever was	
Syth that Fortune hath mad amys		And nat so sone departed nas	
The [fruit] of al thyn hertys reste		Tho fro him, that he ne mette	
Languisshe and eke in poynt to breste —		With the thridde, and or he lette	2070
That he, through hys myghty merite,		Any stounde, he told him als,	
Wol do the an ese, al be hyt lyte,	2020	Were the tydyngē soth or fals,	
And yaf expres commaundement,		Yit wolde he telle hyt natheles,	
To which I am obedient,		And evermo with more ences	2074
To further the with al my myght,		Than yt was erst Thus north and south	
And wisse and teche the aryght	2024	Wente every tydyng fro mouth to mouth,	
Where thou maist most tidynges here,		And that encresing ever moo,	
Shaltow here anonon many oon lere ”		As fyr ys wont to quyke and goo	
With this word he ryght anonon		From a sparke spronge amys,	
Hente me up bytwene hys toon,		Til al a citee brent up ys	2080
And at a wyndowe yn me broghte,	2029	And whan that was ful yspronge,	
That in this hous was, as me thoughte —		And woxen more on every tonge	
And therwithalle, me thoughte hit stente,		Than ever hit was, [hit] wente anonon	
And nothing hyt aboute wente —		Up to a wyndowe out to goon,	
And me sette in the flor adoun		Or, but hit myghte out there pace,	2085
But which a congregacioun		Hyt gan out crepe at som crevace,	
Of folk, as I saugh rome aboute,	2035	And flygh forth faste for the nones	
Some wythin and some wythoute,		And somtyme saugh I thoo at ones	
Nas never seen, ne shal ben eft,		A lesyng and a sad soth sawe,	
That, certys, in the world yns left		That gonne of aventure drawe	2090
So many formed be Nature,		Out at a wyndowe for to pace,	
Ne ded so many a creature,	2040	And, when they metten in that place,	
That wel unnethe in that place		They were achekked bothe two,	
Hadde y a fote-brede of space		And neyther of hem moste out goo	
And every wight that I saugh there		For other, so they gonne crowde,	2095
Rounded everych in others ere		Til ech of hem gan crien lowde,	
A newe tydyngē openly,	2045	“Lat me go first!” “Nay, but let me!	
Or elles tolde al openly		And here I wol ensuren the	
Ryght thus, and seyde “Nost not thou		Wyth the nones that thou wolt do so,	
That ys betyd, lo, late or now?”		That I shal never fro the go,	2100
“No,” quod he, “telle me what ”		But be thyn owne sworn brother!	
And than he tolde hym this and that,	2050	We wil medle us ech with other,	
And swor therto that hit was soth —		That no man, be they never so wrothe,	
“Thus hath he sayd,” and “Thus he doth,”		Shal han on [of us] two, but bothe	
“Thus shal hit be,” “Thus herde y seye,”		At ones, al besyde his leve,	2105
“That shal befounde,” “That dar I leve” —		Come we a-morwe or on eve,	
That al the folk that ys alvye	2055	Be we cried or stille yrouned ”	
Ne han the kunnyngē to discryve		Thus saugh I fals and soth compounded	
The thinges that I herde there,		Togeder fle for oo tydyngē	
What aloude, and what in ere		Thus out at holes gunne wringe	2110
But al the wondermost was this		Every tydyngē streight to Fame,	
Whan oon had herd a thing, ywis,	2060	And she gan yeven ech hys name,	
He com forth ryght to another wight,		After hir disposicioun,	

And yaf hem eke duracioun,		For hit no nede is, redely,	
Somme to wexe and wane sone,	2115	Folk kan synge hit bet than I,	
As doth the faire white mone,		For al mot out, other late or rathe,	
And let hem goon Ther myghte y seen		Alle the sheves in the lathe —	2140
Wynged wondres faste fleen,		I herde a gret noyse withalle	
Twenty thousand in a route,		In a corner of the halle,	
As Eolus hem blew aboute	2120	Ther men of love-tydynges tolde,	
And, Lord, this hous in alle tymes,		And I gan thuderward beholde,	
Was ful of shipmen and pilgrimes,		For I saugh rennyng every wight,	2145
With scrippes bret-ful of lesinges,		As faste as that they hadden myght,	
Entremedled with tydynges,		And everych cried, "What thing is	
And eke allone be hemselve	2125	that?"	
O, many a thousand tymes twelve		And somme sayde, "I not never what "	
Saugh I eke of these pardoners,		And whan they were alle on an hepe,	
Currours, and eke messagers,		Tho behynde begunne up lepe,	2150
With boystes crammed ful of lyes		And clamben up on other faste,	
As ever vessel was with lyes	2130	And up the nose and yen kaste,	
And as I alther-fastest wente		And troden fast on others heles,	
About, and dide al myn entente		And stampen, as men doon aftir eles	
Me for to pleyen and for to lere,		Atte laste y saugh a man,	2155
And eke a tydyng for to here,		Which that y [nevene] nat ne kan,	
That I had herd of som contre	2135	But he semed for to be	
That shal not now be told for me —		A man of gret auctorite	

[Unfinished]

ANELIDA AND ARCITE

THE *Anelida* has long been a puzzle to the critics. It starts out with all the pomp and circumstance of an epic. After an invocation to Mars and Bellona, which would be a natural introduction to a poem of battle, it goes on to announce its subject as a very old Latin story of Queen Anelida and false Arcite. Then after a second invocation, this time to the Muses, it declares the name of its ancient authorities: Statius, the author of the *Thebaid*, and a mysterious Corinne, probably the Theban poetess Corinna, who was famous for having defeated the great Pindar in a competition. Then follows the story itself, which fails singularly to fulfill the promise of the poem. It does, to be sure, find its setting and point of departure in Statius's account of the war of the Seven against Thebes. But its actual source at this point is rather the *Teseide* of Boccaccio than the *Thebaid*. And the story of Anelida and Arcite, which is soon introduced, far from being an heroic tale of battle and of tournament (like the *Knight's Tale*, which has so similar a beginning) is a meager and ill-developed narrative of how a faithless knight abandoned one lady for another. It continues for only about a hundred lines, and is little more than an introduction to the lyric *Complaint* of the deserted Anelida. In contrast to the slender story, the *Complaint* is an elaborate specimen of its type. With a narrative fullness which is exceptional in such poems Anelida repeats many of the incidents mentioned earlier in the introduction. And the metrical structure of the piece, with its carefully balanced stanzas of varied form, is the most complicated that Chaucer is known to have employed. At the end of the *Complaint* the story is resumed, but only for seven lines. It relates that Anelida, after writing her lament, vowed sacrifice to Mars, and it stops abruptly before entering upon the description of his temple. Doubtless Chaucer meant to use at this point the passage of the *Teseide* which at another time he made the basis of the description of the temple in the *Palamon and Arcite*.

Various have been the attempts to account for this strange fragment. Chaucer's acknowledgment of indebtedness to Statius and Corinne, it is agreed, is pure fiction, so far as concerns the story of Arcite's faithlessness. It is simply Chaucer's way of claiming ancient authority for his tale. He may even have had no literary source for the simple and conventional plot, and therefore no plan for continuing it beyond the *Complaint*. If he did not take the incident out of a book, there is the other possibility that it was suggested to him by some contemporary occurrence. For scholars are loath to credit anything to pure invention. So theories of personal allegory have been seriously urged. The historical counterpart of Arcite has been sought in the Earl of Oxford and in James Butler, second earl of Ormonde. Though Oxford did desert his wife for a Bohemian lady, his relations with Chaucer make a satirical attack on the part of the poet seem very improbable. And there is no striking parallelism between the incident and the poem to support the application. In the case of Butler the identification with Arcite rests entirely upon a few strange resemblances in proper names, — Ormonde and Ermonie, Arcite and d'Arcy (Butler's mother's maiden name), Anelida and Anne Welle (whom Butler married). Ormonde's marital infidelity is by no means proved, and his life with the Countess was certainly not such as to justify his representation as the faithless Arcite. Contemporary history, then, as well as literature, has failed to yield a satisfactory source or suggestion for the story. And it is possible that Chaucer never had any further plan than to frame a complaint of the French type in the setting furnished by Boccaccio's *Teseide*. This, in any case, is what he actually does in the fragment, which thus takes its place among the works of his period of transition from French to Italian influence.

The chronological position of the *Anelida* among the poems that show this two-fold influence can be only conjectured. The metrical form and the use of the Teseide suggest a date after the *House of Fame*. The treatment of the character of Arcite must be earlier than the heroic presentation of the same figure in the *Palamon*. In fact the *Anelida* bears every indication of having been Chaucer's first attempt to utilize the Teseide. It is therefore printed here before the *Parliament of Fowls*, which is at all events a more finished work in conception and execution.

In spite of its shortcomings the *Anelida* shows in some respects Chaucer's progressive mastery of his art. The great metrical proficiency he displays in the *Complaint* has already been mentioned. In the introductory story, too, thin as the substance is, there begins to appear the swift and flexible narrative style of Chaucer's later years. The characterization is poor and conventional, the expression of feeling and sentiment a little more adequate, perhaps because of Chaucer's reading of Ovid. In general, the *Anelida* testifies at once to Chaucer's enlarging literary knowledge and to the immaturity of his art. These conditions seem to be reflected even in the vocabulary of the poem, which is conspicuous among Chaucer's writings for a tendency to poetic diction.

ANELIDA AND ARCITE

The Complaynt of feire Anelida and fals Arcite

Invocation

Thou ferse god of armes, Mars the rede,
That in the frosty contre called Trace,
Within thy grisly temple ful of drede
Honoured art, as patroun of that place,
With thy Bellona, Pallas, ful of grace, 5
Be present, and my song contynue and
guye,
At my begynnyng thus to the I crye

For hit ful depe is sonken in my mynde,
With pitous hert in Englyssh to endyte
This olde storie, in Latyn which I fynde, 10
Of quene Anelida and fals Arcite,
That elde, which that al can frete and
bite,

As hit hath freten mony a noble storie,
Hath nygh devoured out of oure memorie

Be favorable eke, thou Polymya, 15
On Parnaso that with thy sustres glade,
By Elycon, not fer from Cirrea,
Singest with vois memorial in the shade,
Under the laurer which that may not
fade,

And do that I my ship to haven wynne 20
First folowe I Stace, and after him Corynne

The Story

*Iamque domos patris Cithice post aspera
gentis
Prelia laurigero subeunte Thesea curru
Letifici plausus missusque ad sidera vulg*

When Theseus, with werres longe and
grete,

The aspre folk of Cithe had overcome,
With laurer coroued, in his char gold-
bete,

Hom to his contre-houses is he come, 25
For which the peple, blisful al and somme,
So cryeden that to the sterres hit wente,
And hum to honouren dide al her entente

Beforen this duk, in signe of victorie,
The trompes come, and in his baner
large 30

The ymage of Mars, and, in token of
glorie,

Men myghte sen of tresour many a charge,
Many a bright helm, and many a spere and
targe,

Many a fresh knyght, and many a blysful
route,

On hors, on fote, in al the feld aboute 35

Ipolita his wif, the hardy quene
Of Cithia, that he conquered hadde,
With Emelye, her yonge suster shene,
Faure in a char of gold he with him ladde,
That al the ground about her char she
spradde 40

With brightnesse of the beaute in her face,
Fulfilled of largesse and of alle grace

With his tryumphe, and laurer-coroued
thus,

In al the flour of Fortunes yevynge,
Let I this noble prince Theseus 45
Toward Athenes in his wey rydinge,
And founde I wol in shortly for to bringe
The slye wey of that I gan to write,
Of quene Anelida and fals Arcite

Mars, which that through his furious cours
of ire, 50

The olde wrathe of Juno to fulfillle,
Hath set the peples hertes bothe on fire
Of Thebes and Grece, everich other to kille
With bloddy speres, ne rested never stille,
But throng now her, now ther, among hem
bothe, 55

That everych other slough, so were they
wrothe

For when Amphiorax and Tydeus,
Ipomedon, Parthonope also
Were ded, and slayn proude Campaneus,
And when the wroched Thebans, bretheren
two, 60

Were slayn, and kyng Adrastus hom ago,
So desolat stod Thebes and so bare,
That no wight coude remedie of his care

And when the olde Creon gan espye
How that the blood roial was broght
a-doun, 65

He held the cite by his tyrannye,
And dyde the gentils of that regioun
To ben his frendes, and dwellen in the toun
So, what for love of him, and what for awe,
The noble folk were to the toun idrawe 70

Among al these Anelida, the quene
Of Ermony, was in that toun dwellynge,
That fairer was then is the sonne shene
Thurghout the world so gan her name
springe,

That her to seen had every wyght
likynge, 75

For, as of trouthe, is ther noon her lyche,
Of al the women in this worlde riche

Yong was this quene, of twenty yer of
elde,

Of mydel stature, and of such fairenese,
That Nature had a joye her to behelde, 80
And for to speken of her stidfastnesse,
She passed hath Penelope and Lucesse,
And shortly, yf she shal be comprehended,
In her ne myghte no thing been amended

This Theban knyght [Arcite] eke, soth to
seyn, 85

Was yong, and therwithal a lusty knyght,
But he was double in love and no thing
pleyn,

And subtil in that craft over any wyght,
And with his kunnyng wan this lady
bryght,

For so ferforth he gan her trouthe assure
That she him trusted over any creature 91

What shuld I seyn? she loved Arcite so
That when that he was absent any throwe,
Anon her thoghte her herte brast a-two
For in her sight to her he bar hym lowe, 95
So that she wende have al his hert yknowe,
But he was fals, hit nas but feyned chere,—
As nedeth not to men such craft to lere

But nevertheles ful mykel besynesse
Had he, er that he myghte his lady wynne,
And swor he wolde dyen for distresse, 101
Or from his wit he seyde he wolde twynne
Alas, the while! for hit was routhe and
synne,

That she upon his sorowes wolde rewe,
But nothing thinketh the fals as doth the
trewe 105

Her fredom fond Arcite in such manere
That al was his that she hath, moche or
lyte,

Ne to no creature made she chere
Ferther then that hit lyked to Arcite
Ther nas no lak with which he myghte her
wite 110

She was so ferforth yeven hym to plesse,
That al that lyked hym hit dyde her ese

Ther nas to her no maner lettre sent
 That touched love, from any maner wyght,
 That she ne shewed hit him, er hit was
 brent, 115
 So pleyn she was, and dide her fulle myght
 That she nyl hiden nothing from her
 knyght,
 Lest he of any untrouthe her upbreyde
 Withoute bode his heste she obeyde

And eke he made him jelous over here, 120
 That what that any man had to her seyde,
 Anoon he wolde preyen her to swere
 What was that word, or make him evel
 apaid

Then wende she out of her wyt have breyd,
 But al this nas but sleight and flaterie, 125
 Withoute love, he feyned jelousye

And al this tok she so debonerly,
 That al his wil, her thoughte hit skulful thung,
 And ever the lenger she loved him tendirly,
 And dide him honour as he were a kyng 130
 Her herte was to him wedded with a ring,
 So ferforth upon trouthe is her entente,
 That wher he gooth, her herte with him
 wente

When she shal ete, on him is so her thought,
 That wel unnethe of mete tok she kep, 135
 And when that she was to her reste broght,
 On him she thoughte alwey til that she slep,
 When he was absent, prevely she wep
 Thus lyveth feire Anelida the quene 139
 For fals Arcite, that dide her al this tene

This fals Arcite, of his newfanglenesse,
 For she to him so lowly was and trewe,
 Tok lesse deynte of her stidfastnesse,
 And saw another lady, proud and newe,
 And ryght anon he cladde him in her
 hewe — 145
 Wot I not whethir in white, rede, or
 grene —
 And falsed fair Anelida the quene

But neverthesse, gret wonder was hit
 noon
 Thogh he were fals, for hit is kynde of man,
 Sith Lamek was, that is so longe agoon, 150
 To ben in love as fals as evere he can,
 He was the firste fader that began

To loven two, and was in bigamye,
 And he found tentes first, but yf men lye

This fals Arcite, sumwhat moste he
 feyne, 155
 When he wex fals, to covere his traitorie,
 Ryght as an hors, that can both bite and
 pleyne,

For he bar her on honde of trecherie,
 And swor he coude her doublenesse espie,
 And al was falsnes that she to him mente
 Thus swor this thef, and forth his way he
 wente 161

Alas! what herte myght endure hit,
 For routhe or wo, her sorwe for to telle?
 Or what man hath the cunnynge or the
 wit?

Or what man myghte within the chambre
 dwelle, 165

Yf I to him rehersen sholde the helle
 That suffreth fair Anelida the quene
 For fals Arcite, that dide her al this tene

She wepith, waileth, swowneth pitously,
 To grounde ded she falleth as a ston, 170
 Craumpyssheth her lymes crokedly,
 She speketh as her wit were al agon,
 Other colour then asshen hath she noon,
 Non other word speketh she, moche or
 lyte,
 But "merci, cruel herte myn, Arcite!" 175

And thus endureth, til that she was so mat
 That she ne hath foot on which she may
 sustene,

But forth languyssing evere in this estat,
 Of which Arcite hath nouthen routhe ne
 tene

His herte was elleswhere, newe and grene,
 That on her wo ne deyneth him not to
 thinke, 181
 Him rekketh never wher she fiete or synke

His newe lady holdeth him so narowe
 Up by the brdil, at the staves ende, 184
 That every word he dredeth as an arowe,
 Her daunger made him bothe bowe and
 bende,

And as her liste, made him turne or wende,
 For she ne graunted him in her lyvyng
 No grace, whi that he hath lust to sunge,

But drof hym forth, unnethe liste her
knowe 190

That he was servaunt unto her ladishippe,
But lest that he were proud, she held him
lowe

Thus serveth he, withoute fee or shipe,
She sent him now to londe, now to shippe,
And for she yaf him daunger al his fille, 195
Therfor she hadde him at her owne wille

Ensampler of this, ye thrifty wymmen alle,
Take her of Anehda and Arcite,
That for her liste him "dere herte" calle,
And was so meke, therfor he loved her
lyte 200

The kynde of mannes herte is to delyte
In thing that straunge is, also God me save!
For what he may not gete, that wolde he
have

Now turne we to Anehda ageyn, 204
That pyneth day be day in langwysshinge,
But when she saw that her ne gat no geyn,
Upon a day, ful sorowfully wepinge,
She caste her for to make a compleynyng,
And with her owne hond she gan hit write,
And sente hit to her Theban knyght,
Arcite 210

The compleynt of Anehda the quene upon fals Arcite

Proem

So thurleth with the poynt of remem-
braunce

The swerd of sorowe, ywhet with fals
plesaunce,

Myn herte, bare of blis and blak of hewe,
That turned is in quakyng al my daunce,
My surete in awhaped countenaunce, 215
Sith hit availeth not for to ben trewe,
For whoso trewest is, hit shal hir rewte,
That serveth love and doth her observ-
aunce

Alwey til oon, and chaungeth for no newe

Strophe

1

I wot myself as wel as any wight, 220
For I loved oon with al myn herte and
myght,

More then myself an hundred thousand
sithe,

And called him myn hertes lif, my knyght,
And was al his, as fer as hit was ryght,
And when that he was glad, then was I
blithe, 225

And his disese was my deth as swithe,
And he ayen his trouthe hath me plyght
For evermore, his lady me to kythe

2

Now is he fals, alas! and causeles,
And of my wo he is so routheles, 230
That with a word him list not ones deyne
To bringe ayen my sorowful herte in pes,
For he is caught up in another les
Ryght as him list, he laugheth at my peyne,
And I ne can myn herte not restreyme, 235
For to love him alwey neveretheles,
And of al this I not to whom me pleyne

3

And shal I pleyne — alas! the harde
stounde —

Unto my foo that yaf myn herte a wounde,
And yet desreth that myn harm be
more? 240

Nay, certis, ferther wol I never founde
Non other helpe, my sores for to sounde
My destanee hath shapen hit so ful yore,
I wil non other medecyne ne lore,
I wil ben ay ther I was ones bounde 245
That I have seid, be seid for evermore!

4

Alas! wher is become your gentillesse,
Youre wordes ful of plesaunce and hum-
blesse,

Youre observaunces in so low manere,
And your awayting and your besynesse 250
Upon me, that ye calden your maistresse,
Your sovereyne lady in this world here?
Alas! is ther now nother word ne chere
Ye vouchen sauf upon myn hevynesse?
Alas! youre love, I bye hit al to dere 255

5

Now, certis, swete, thogh that ye
Thus causeles the cause be
Of my dedly adversyte,
Your manly resoun oughte hit to respite,
To slen your frend, and namely me, 260

That never yet in no degre
 Offended yow, as wisly he,
 That al wot, out of wo my soule quyte!
 But for I shewed yow, Arcite,
 Al that men wolde to me write, 265
 And was so besy yow to delyte —
 Myn honor save — meke, kynde, and fre,
 Therfor ye put on me this wite
 Alas! ye rekke not a myte,
 Thogh that the swerd of sorwe byte 270
 My woful herte through your cruelte

6

My swete foo, why do ye so, for shame?
 And thanke ye that furthered be your name
 To love a newe, and ben untrewed? Nay!
 And putte yow in sclauder now and
 blame, 275
 And do to me adversite and grame,
 That love yow most — God, wel thou
 wost — alway?
 Yet come ayein, and yet be pleyn som day,
 And than shal this, that now is mys, be
 game,
 And al foryive, while that I lyve may. 280

Antistrophe

1

Lo! herte myn, al this is for to seyne,
 As whether shal I preye or elles pleyne?
 Which is the way to doon yow to be trewe?
 For either mot I have yow in my cheyne,
 Or with the deth ye mote departe us
 tweyne, 285

Ther ben non other mene weyes newe
 For God so wisly upon my soule rewte,
 As verrayly ye sleen me with the peyne,
 That may ye se unfeyned on myn hewe

2

For thus ferforth have I my deth [y-]soght,
 Myself I mordre with my privy thoght, 291
 For sorowe and routhe of your unkynde-
 nesse

I wepe, I wake, I faste, al helpeth noght,
 I weyve joye that is to speke of oght,
 I voyde companye, I fle gladnesse 295
 Who may avaunte her beter of hevynesse
 Then I? And to this plyte have ye me
 broght,
 Withoute gilt, — me nedeth no witnessse

3

And shal I preye, and weyve womanhede?
 Nay! rather deth then do so foul a dede!
 And axe merci, gilteles, — what nede? 301
 And yf I pleyne what lyf that I lede,
 Yow rekke not, that knowe I, out of
 drede,
 And if that I to yow myne othes bede
 For myn excuse, a skorn shal be my
 mede 305
 Your chere floureth, but it wol not sede,
 Ful longe agoon I oghte have taken hede

4

For thogh I hadde yow to-morowe ageyn,
 I myghte as wel holde Aperill fro reyn,
 As holde yow, to make yow be stidfast 310
 Almyghty God, of trouthe sovereyn,
 Wher is the trouthe of man? Who hath hit
 slayn?
 Who that hem loveth, she shal hem fynde
 as fast
 As in a tempest is a roten mast
 Is that a tame best that is ay feyn 315
 To renne away, when he is lest agast?

5

Now merci, swete, yf I mysseye!
 Have I seyde oght amys, I preye?
 I noot, my wit is al aweye
 I fare as doth the song of *Charante-pleure*,
 For now I pleyne, and now I pleye, 321
 I am so mased that I deye,
 Arcite hath born away the keye
 Of al my world, and my good aventure
 For in this world nis creature 325
 Wakyng, in more discomfiture
 Then I, ne more sorowe endure
 And yf I slepe a furlong wey or tweye,
 Then thynketh me that your figure
 Before me stont, clad in asure, 330
 To profren eft a newe asure
 For to be trewe, and merci me to preye

6

The longe nyght this wonder sight I drye,
 And on the day for thulke afray I dye,
 And of al this ryght noght, wys, ye
 reche 335
 Ne nevere mo myn yen two be drie,
 And to your routhe, and to your trouthe,
 I ere.

But welaway! to fer be they to feche,
 Thus holdeth me my destinee a wreche
 But me to rede out of this drede, or
 guye, 340
 Ne may my wit, so weyk is hit, not streche

Conclusion

Then ende I thus, sith I may do no more,—
 I yeve hit up for now and evermore,
 For I shal never eft putten in balaunce
 My sekernes, ne lerne of love the lore 345
 But as the swan, I have herd seyde ful
 yore,
 Ayeins his deth shal singen his penaunce,

So singe I here my destinee or chaunce,
 How that Arcite Anelida so sore
 Hath thurled with the poynt of remem-
 braunce 350

The Story continued

When that Anelida, this woful quene,
 Hath of her hand ywriten in this wise,
 With face ded, betwixe pale and grene,
 She fel a-swowe, and sith she gan to rise,
 And unto Mars avoweth sacrificise 355
 Withinne the temple, with a sorowful
 chere,
 That shapen was as ye shal after here

THE PARLIAMENT OF FOWLS

IN THE *Parliament of Fowls* Chaucer returned to the love-vision. Features made familiar by the *Book of the Duchess* and the *House of Fame* — the preliminary reading of a book, the ensuing sleep and dream, the supernatural guide, the vision itself, the allegorical abstractions — reappear in a somewhat different setting, adapted to a new purpose.

In the opening stanzas the poet declares himself to be without direct experience of the ways of the God of Love. "I knowe nat Love in dede." But, as he goes on to explain, he has learned of the subject from books, and to books he is wont to resort for all kinds of knowledge. Just lately he has been reading a most profitable work, the *Somnum Scipionis*, and he relates at some length how the elder Africanus appeared to Scipio the younger in a dream, and took him up into the heavens, where he showed him the mysteries of the future life. When night came on, the poet says, and put an end to his reading, he fell asleep and dreamed that Africanus came to him in turn and stood at his bedside. To reward him for the study of his "olde book totorn," the Roman took him to a beautiful park, where he saw the temple of Venus, and then to a hillside, where all the birds were assembled before the goddess of Nature on Saint Valentine's Day. They had come, in accordance with Nature's ordinance, to choose their mates, and then to fly away. The first choice belonged to the royal tercel eagle, who claimed the lovely formel eagle on the goddess's hand. Straightway a second and a third tercel, both of lower rank, disputed the first one's claim, and the three noble suitors pleaded their causes before Nature. Then the issue was debated by the general parliament of the birds. Finally Nature ruled that the choice should rest with the formel eagle herself, and she asked for a year's delay before making her decision.

Such, in very brief outline, is the story of the poem. In the familiar framework of the love-vision it presents the device, also familiar in mediæval literature, of a council or parliament of birds. But though it deals with well known conventions, Chaucer's *Parliament* is a work of great freshness and originality. It has no definite source or model, but draws freely for its materials upon French, Latin, and Italian. Indeed in richness and aptness of literary quotation and allusion it may be compared with the best tales of Chaucer's latest period. And the natural and vivacious dialogue reveals in no small measure the dramatic power which afterward found full expression in the *Canterbury Tales*.

The *Parliament* is one of the most charming occasional poems in the language. But what was the occasion? The answer to this question has been the chief concern of the scholars who have studied the work in recent years. Like the *Complaint d'Amours* and the *Complaint of Mars*, the *Parliament* is definitely attached to Saint Valentine's Day, and perhaps a sufficient explanation of its origin is to be found in the celebration of that festival. Alceste says of Chaucer, in the *Prologue to the Legend of Good Women*, that he wrote "many an ympe for [Love's] holydayes." But, just as, in the case of the *Mars*, a tradition recorded in the fifteenth century explains the mythological episode as a personal allegory relating to an incident at court, so the modern commentators are many of them persuaded that the *Parliament* has an allegorical application. It is most commonly held to refer to the suit of Richard II for the hand of Anne of Bohemia in 1381. But since the situation in the poem does not agree very well with the actual events that led up to Richard's betrothal, other applications have been sought in Lancaster's plans for the marriage of his daughter Philippa, or even in Chaucer's own marriage as early as 1374. Most recently a new theory has been proposed which connects the *Parliament* with the negotiations, conducted in 1376 and 1377, for the marriage of the young prince Richard

to the princess Marie of France The soundness of such allegorical interpretations is very hard to judge In the case of the *Book of the Duchess* and the *Complaints of Mars* and *Venus* personal applications are supported by early traditions, and modern scholarship has devised similar explanations for the *House of Fame*, the *Aneida*, the *Legend of Good Women*, and several of the *Canterbury Tales* These theories of allegory are not unreasonable in themselves, and they find support in the literary practice of Chaucer's age Yet the *Book of the Duchess* is the only one of all his works of which the personal application can be said to be generally accepted The interpretations offered for some poems have been shown to be so out of accord with historical facts as to be totally unsatisfactory, and in other instances the parallels between Chaucer's story and the actual incidents are too slight or commonplace to be significant Each case has to be judged on its merits The *Parliament of Fowls* has perhaps received more such explanations than any other of Chaucer's writings But none is without its difficulties Even the application most recently proposed, to the negotiations for the betrothal of Richard and Marie, while less open to objection than earlier theories, is not supported by such striking parallels of incident as would make it convincing It also implies a date of composition which seems a little too early Moreover, an allegorical interpretation, though undeniably possible, is not necessary to the understanding of the poem The central episode of the contending lovers has been shown to be a frequently recurring theme in literature and popular tradition, and the suspended judgment is the conventional ending

Apart from theories of personal allegory, there is probably to be recognized in the *Parliament* a certain amount of political or social satire As contrasted with the rival eagles, the other classes of birds — worm-fowl, water-fowl, and seed-fowl — clearly represent in a fashion the humbler orders of human society, and their speeches sometimes appear to reflect the discontent that produced the Peasants' Revolt Certainly the ideals of courtly love, as expounded by the noble suitors, are treated with little respect by some of the spokesmen for the lower classes How much Chaucer himself was concerned with the expression of such ideas we can only conjecture Many of his writings testify to his sustained interest in the problems of courtly love In the *Parliament*, at all events, he presents the issue dramatically, with the complete detachment of himself as author which is characteristic of the *Canterbury Tales* He is so non-committal, in fact, that critics are even now disputing whether the poet took sides with seed-fowl or with "fowles of ravyne"

THE PARLIAMENT OF FOWLS

Here begyneth the Parlement of Foules

The lyf so short, the craft so long to lerne,
Th'assay so hard, so sharp the conquerynge,
The dredful joye, alwey that slit so yerne
Al this mene I by Love, that my felynge
Astonyeth with his wonderful werkyng 5
So sore iwis, that whan I on hym thynke,
Nat wot I wel wher that I flete or synke

For al be that I knowe nat Love in dede,
Ne wot how that he quiteth folk here hyre,

Yit happeth me ful ofte in bokes reede 10
Of his myrakles and his crewel yre
There rede I wel he wol be lord and syre,
I dar nat seyn, his strokes been so sore,
But "God save swich a lord!" — I can na
moore

Of usage — what for lust and what for
lore — 15

On bokes rede I ofte, as I yow tolde
But wherfore that I speke al this? Nat
yoore

Agon, it happede me for to beholde
 Upon a bok, was write with lettres olde,
 And therupon, a certeyn thing to lerne, 20
 The longe day ful faste I redde and yerne

For out of olde felde, as men seyth,
 Cometh al this newe corn from yer to yere,
 And out of olde bokes, in good feyth,
 Cometh al this newe science that men
 here 25

But now to purpos as of this matere,
 To rede forth hit gan me so delite,
 That al that day me thoughte but a lyte

This bok of which I make mencieur
 Entitled was al thus as I shal telle 30
 "Tullyus of the Drem of Scipioun"
 Chapitres sevene it hadde, of hevene and
 helle

And erthe, and soules that therinne dwelle,
 Of whiche, as shortly as I can it trete,
 Of his sentence I wol yow seyn the
 greete 35

Fyrst telleth it, whan Scipion was come
 In Affrike, how he meteth Massynisse,
 That hym for joye in armes hath inome,
 Thanne telleth it here speche and al the
 blisse

That was betwix hem til the day gan
 mysse, 40

And how his auncestre, Affrycan so deere,
 Gan in his slep that nyght to hym apere

Thanne telleth it that, from a sterry place,
 How Affrycan hath hym Cartage shewed,
 And warnede hym befor of al his grace, 45
 And seyde hym what man, lered other
 lewed

That lovede commune profyt, wel ithewed,
 He shulde into a blisful place wende,
 There as joye is that last withouten ende

Thanne axede he if folk that here been
 dede 50

Han lyf and dwellynge in another place
 And Affrican seyde, "Ye, withouten
 drede,"

And that oure present worldes lyves space
 Nis but a maner deth, what wey we trace,
 And rightful folk shul gon, after they
 dye, 55

To hevene, and shewede hym the Galaxye

Thanne shewede he hym the lytel erthe
 that here is,

At regard of the hevenes quantite,
 And after shewede he hym the nyne speres
 And after that the melodye herde he 60
 That cometh of thilke speres thryes thre,
 That welle is of musik and melodye
 In this world here, and cause of armonye

Than bad he hym, syn erthe was so lyte,
 And ful of torment and of harde grace, 65
 That he ne shulde hym in the world delyte
 Thanne tolde he hym, in certeyn yeres
 space

That every sterre shulde come into his
 place

Ther it was first, and al shulde out of
 mynde

That in this world is don of al man-
 kynde 70

Thanne preyede hym Scipion to telle
 hym al

The wey to come into that hevene blisse
 And he seyde, "Know thyself first im-
 mortal,

And loke ay besyly thow werche and wysse
 To commune profit, and thow shalt not
 mysse 75

To comen swiftly to that place deere
 That ful of blisse is and of soules cleere

"But brekers of the lawe, soth to seyne,
 And likerous folk, after that they ben dede,
 Shul whirle aboute th'erthe alwey in
 peyne, 80

Tyl many a world be passed, out of drede,
 And than, foryeven al hir wikked dede,
 Than shul they come into this blisful
 place,

To which to comen God the sende his
 grace" 84

The day gan faylen, and the derke nyght,
 That reveth bestes from here besynesse,
 Berafte me my bok for lak of lyght,
 And to my bed I gan me for to dresse,
 Fulfyld of thought and busy hevynesse,
 For bothe I hadde thyng which that I
 nolde, 90

And ek I nadde that thyng that I wolde

But fynally, my spirit at the laste,
 For wery of my labour al the day,
 Tok reste, that made me to slepe faste,
 And in my slep I mette, as that I lay, 95
 How African, ryght in the selve aray
 That Scypcion hym say byfore that tyde,
 Was come and stod right at my beddes syde

The wery hunttere, slepyng in his bed,
 To wode ayeyn his mynde goth anon, 100
 'The juge dremeth how his plees been sped,
 The cartere dremeth how his cartes gon,
 The riche, of gold, the knyght fyght with
 his fon,
 The syke met he drynketh of the tonne,
 The lovee met he hath his lady wonne 105

Can I not seyn if that the cause were
 For I hadde red of African byforn,
 That made me to mete that he stod there,
 But thus seyde he, "Thow hast the so wel
 born
 In lokyng of myn olde bok totorn, 110
 Of which Macrobye roughte nat a lyte,
 That sumdel of thy labour wolde I quyte "

Cytherea! thow blysfyl lady swete,
 That with thy fyrbrond dauntest whom
 the lest,
 And madest me this sweven for to mete,
 Be thow myn helpe in this, for thow mayst
 best! 116
 As wisly as I sey the north-north-west,
 Whan I began my sweven for to write
 So yif me myght to ryme and ek t'endyte!

This forseide African me hente anon, 120
 And forth with hym unto a gate brougte,
 Ryght of a park walled with grene ston,
 And over the gate, with lettres large
 iwroughte,
 There were vers iwritten, as me thoughte,
 On eyther half, of ful gret difference, 125
 Of which I shal now seyn the pleyn sen-
 tence

"Thorgh me men gon into that blysfyl
 place
 Of hertes hele and dedly woundes cure,
 Thorgh me men gon unto the welle of grace,
 There grene and lusty May shal evere
 endure 130

This is the wey to al good aventure
 Be glad, thow redere, and thy sorwe of-
 caste,
 Al open am I—passe in, and sped thee
 faste!"

"Thorgh me men gon," than spak that
 other side,
 "Unto the mortal strokes of the spere 135
 Of which Disdayn and Daunger is the
 gyde,
 Ther nevere tre shal fruyt ne leves bere
 This strem yow ledeth to the sorweful were
 There as the fish in prysoun is al drye,
 Th'eschewing is only the remedye!" 140

These vers of gold and blak iwritten were,
 Of whiche I gan astoned to beholde,
 For with that oon encesede ay my fere,
 And with that other gan myn herte bolde,
 That oon me hette, that other dide me
 colde 145
 No wit hadde I, for errour, for to chese,
 To entre or fien, or me to save or lese

Right as, betwixen adamauntes two
 Of evene myght, a pece of yren set
 Ne hath no myght to meve to ne fro — 150
 For what that oon may hale, that other
 let —
 Ferde I, that nyste whether me was bet
 To entre or leve, til Affrycan, my gide,
 Me hente, and shof in at the gates wide,

And seyde, "It stondesth wryten in thy
 face, 155
 Thyn errour, though thow telle it not to
 me,
 But dred the not to come into this place,
 For this wrytyng nys nothyng ment bi the,
 Ne by non, but he Loves servaunt be 159
 For thow of love hast lost thy tast, I gesse,
 As sek man hath of swete and bytternesse

"But natheles, although that thow be dul,
 Yit that thow canst not do, yit mayst
 thow se
 For many a man that may nat stonde a pul,
 It liketh hym at the wrastlyng for to be, 165
 And demeth yit wher he do bet or he
 And if thow haddest connyng for t'endite,
 I shal the shewe mater of to wryte "

With that myn hand in his he tok anon,
Of which I confort caughte, and wente in
faste 170

But, Lord, so I was glad and wel begoon!
For overal where that I myne eyen caste
Were trees clad with leves that ay shal
laste,

Ech in his kynde, of colour fresh and
greene
As emeraude, that joye was to seene 175

The byldere ok, and ek the hardy asshe,
The piler elm, the cofre unto carayne,
The boxtre pipere, holm to whippes lashe,
The saylynge fyr, the cipresse, deth to
playne,

The shetere ew, the asp for shaftes
pleyne, 180

The olyve of pes, and eke the dronke vyne,
The victor palm, the laurer to devyne

A gardyn saw I ful of blosmy bowes
Upon a ryver, in a grene mede,
There as swetnesse everemore now is, 185
With floures white, blewe, yelwe, and rede,
And colde welle-stremes, nothyng dede,
That swymmen ful of smale fishes lighte,
With fynnes rede and skales sylver
bryghte ✓ 189

On every bow the bryddes herde I synge,
With voys of aungel in here armonye,
Some besyede hem here bryddes forth to
brynge,

The litel conyes to here pley gonne hye,
And ferther al aboute I gan aspye
The dredful ro, the buk, the hert and
hynde, 195
Squyrels, and bestes smale of gentil kynde

Of instruments of strenges in acord
Herde I so pleye a ravysyng swetnesse,
That God, that makere is of al and lord,
Ne herde nevere beter, as I gesse 200
Therwith a wynd, unnethe it myghte be
lesse,

Made in the leves grene a noyse softe
Accordaunt to the foules song alofte

Th'air of that place so attempre was
That nevere was ther grevaunce of hot ne
cold, 205

There wex ek every holsom spice and gras,
No man may there waxe sek ne old,
Yit was there joye more a thousandfold
Than man can telle, ne nevere wolde it
nyghte,

But ay cler day to any manes syghte 210

Under a tre, besyde a welle, I say
Cupide, oure lord, his arwes forge and file,
And at his fet his bowe al redy lay,
And Wille, his daughter, temprede al this
while

The hevedes in the welle, and with hire
file 215

She touchede hem, after they shuide serve
Some for to sle, and some to wounde and
kerve

Tho was I war of Plesaunce anon-ryght,
And of Aray, and Lust, and Curteysie,
And of the Craft that can and hath the
myght 220

To don by force a wyght to don folye —
Disfigurat was she, I nyl nat lye,
And by hymself, under an ok, I gesse,
Saw I Delyt, that stod with Gentillesse

I saw Beute withouten any atyr, 225
And Youthe, ful of game and joyite,
Foolhardynesse, Flaterye, and Desyr,
Messagerye, and Meede, and other
thre —

Here names shul not here be told for me —
And upon pilers greete of jasper longe 230
I saw a temple of bras ifounded stronge

Aboute that temple daunseden alwey
Women inowe, of whiche some ther weere
Fayre of herself, and some of hem were
gay,

In kertels, al dishevele, wente they
there 235

That was here offyce alwey, yer by yeere
And on the temple, of dowves white and
fayre

Saw I syttyng many an hundred peyre

Byfore the temple-dore ful soberly
Dame Pees sat, with a curtyn in hire
hond, 240

And by hire syde, wonder discretly,
Dame Pacience syttyng there I fond,

With face pale, upon an hil of sond,
And aldernext, withinne and ek withoute,
Byheste and Art, and of here folk a
route 245

Withinne the temple, of sykes hoothe as fyr
I herde a swogh that gan aboute renne,
Whiche sikes were engendered with desyr,
That maden every auter for to brenne
Of newe flaume, and wel espyed I
thenne 250

That al the cause of sorwes that they drye
Cam of the bittere goddesse Jelosye

The god Priapus saw I, as I wente,
Withinne the temple in sovereyn place
stonde,

In swich aray as whan the asse hym
shente 255

With cri by nighte, and with hys sceptre in
honde

Ful besyly men gonne assaye and fonde
Upon his hed to sette, of sondry hewe,
Garlondes ful of freshe floures newe

And in a prive corner in disport 260
Fond I Venus and hire porter Richesse,
That was ful noble and hautayn of hyre
port

Derk was that place, but afterward light-
nesse

I saw a lyte, unnethe it myghte be lesse,
And on a bed of gold she lay to reste, 265
Til that the hote sonne gan to weste

Hyre gylte heres with a golden thred
Ibounden were, untressed as she lay,
And naked from the brest unto the hed
Men myghte hire sen, and, sothly for to
say, 270

The remenaunt was wel kevered to my pay,
Ryght with a subtyl coverchef of Val-
ence —

Ther nas no thukkere cloth of no defense

The place yaf a thousand savours sote,
And Bachus, god of wyn, sat hire be-
syde, 275

And Ceres next, that doth of hunger boote,
And, as I seyde, amyddes lay Cypride,
To whom on knees two yonge folk ther
cryde

To ben here helpe But thus I let hire lye,
And ferther in the temple I gan espie 280

That, in dispit of Dyane the chaste,
Ful many a bowe ibroke heng on the wal
Of maydenes swiche as gonne here tymes
waste

In hyre servyse, and peynted overal
Of many a story, of which I touche shal 285
A fewe, as of Calyxte and Athalante,
And many a mayde of which the name I
wante

Semyramis, Candace, and Hercules,
Biblis, Dido, Thisbe, and Piramus,
Tristram, Isaude, Paris, and Achilles, 290
Eleyne, Cleopatre, and Troylus,
Silla, and ek the moder of Romulus
Alle these were peynted on that other syde,
And al here love, and in what plyt they
dyde

Whan I was come ayeyn into the place 295
That I of spak, that was so sote and grene,
Forth welk I tho myselven to solace
Tho was I war wher that ther sat a queene
That, as of lyght the somer sonne shene
Passeth the sterre, right so over mesure 300
She fayrer was than any creature

And in a launde, upon an hil of floures,
Was set this noble goddesse Nature
Of braunches were here halles and here
boures

Iwrought after here cast and here mes-
ure, 305
Ne there nas foul that cometh of engend-
drure

That they ne were prest in here presence,
To take hire dom and yeve hire audyence

For this was on seynt Valentynes day,
Whan every foul cometh there to chese
his make, 310

Of every kynde that men thynke may,
And that so huge a noyse gan they make
That erthe, and eyr, and tre, and every
lake

So ful was, that unethe was there space
For me to stonde, so ful was al the
place 315

And right as Aleyne, in the Pleynt of
Kynde,

Devyseth Nature of aray and face,
In swich aray men myghte hire there
fynde

This noble emperesse, ful of grace,
Bad every foul to take his owne place, 320
As they were woned alwey fro yer to
yeere,
Seynt Valentynes day, to stonden there

That is to seyn, the foules of ravyne
Weere hiest set, and thanne the foules
smale

That eten, as hem Nature wolde en-
clyne, 325
As worm or thyng of which I telle no tale,
And water-foul sat lowest in the dale,
But foul that lyveth by sed sat on the
grene,
And that so fele that wonder was to sene

There myghte men the royal egle fynde,
That with his sharpe lok perseth the
sonne, 331

And othere egles of a lowere kynde,
Of whiche that clerkes wel devyse conne
Ther was the traunt with his fetheres
donne

And grey, I mene the goshawk, that doth
pyne 335
To bryddes for his outrageous ravyne

The gentyl faucoun, that with his feet dis-
trayneth

The kynges hand, the hardy sperhawk eke,
The quayles foo, the merhoun, that payn-
eth

Hymself ful ofte the larke for to seke, 340
There was the douve with hire yen meke,
The jelous swan, ayens his deth that
syngeth,

The oule ek, that of deth the bode bryng-
eth,

The crane, the geaunt, with his trompes
soun,

The thef, the chough, and ek the janglynge
pye, 345

The skornynge jay, the eles fo, heroun,
The false lapwyng, ful of trecherye,
The stare, that the conseyl can bewrye,

The tame ruddok, and the coward kyte,
The kok, that orloge is of thorpes lyte, 350

The sparwe, Venus sone; the nyghtyngale,
That clepeth forth the grene leves newe,
The swalwe, mortherere of the foules
smale

That maken hony of floures freshe of hewe,
The wedded turtill, with hire herte
trewe, 355

The pekok, with his aungels fetheres
bryghte,

The fesaunt, skornere of the cok by nyghte,

The waker goos, the cukkitow ever unkynde,
The popynjay, ful of delicasye,

The drake, stroyere of his owene kynde,
The stork, the wrekere of avouterye, 361
The hote cormeraunt of glotenyne,
The raven wys, the crowe with vois of
care,

The throstil old, the frosty feldefare

What shulde I seyn? Of foules every
kynde 365

That in this world han fetheres and stature
Men myghten in that place assembled
fynde

Byfore the noble goddesse of Nature,
And everich of hem dide his besy cure
Benygnely to chese or for to take, 370
By hire acord, his formel or his make

But to the poynt Nature held on hire
hond

A formel egle, of shap the gentilleste
That evere she among hire werkes fond,
The moste benygne and the goodlieste 375
In hire was everi vertu at his reste,
So ferforth that Nature hireself hadde
blysse

To loke on hire, and ofte hire bek to kysse

Nature, the vicare of the almyghty Lord,
That hot, cold, hevvy, lyght, moyst, and
dreye 380

Hath knyht by evene noumbres of acord,
In esy voys began to speke and seye,
"Foules, tak hed of my sentence, I preye,
And for youre ese, in fortheryng of youre
nede,

As faste as I may speke, I wol me speede.

"Ye knowe wel how, seynt Valentynes
day, 386

By my statut and thorgh my governaunce,
Ye come for to cheese — and fle youre
wey —

Youre makes, as I prike yow with ples-
aunce,

But natheles, my ryghtful ordenaunce 390
May I nat lete for al this world to wynne,
That he that most is worthi shal begynne

"The tersel egle, as that ye knowe wel,
The foul royal, above yow in degre, 394
The wyse and worthi, secre, trewe as stel,
Which I have formed, as ye may wel se,
In every part as it best liketh me —
It nedeth not his shap yow to devyse —
He shal first chese and speken in his gyse

"And after hym by ordre shul ye chese, 400
After youre kynde, everich as yow lyketh,
And, as youre hap is, shul ye wynne or lese
But which of yow that love most entriketh,
God sende hym hire that sorest for hym
syketh!"

And therewithal the tersel gan she calle, 405
And seyde, "My sone, the choys is to the
falle

"But natheles, in this condicioun
Mot be the choys of everich that is heere,
That she agre to his eleccioun,
Whoso he be that shulde be hire feere 410
This is oure usage alwey, fro yer to yeere,
And whoso may at this tyme have his
grace,
In blisful tyme he cam into this place!"

With hed enclnyed and with ful humble
cheere

This royal tersel spak, and tariede
nought — 415

"Unto my soverayn lady, and not my fere,
I chese, and chese with wil, and herte, and
thought,

The formel on youre hond, so wel wrought,
Whos I am al, and evere wol hire serve,
Do what hire lest, to do me lyve or
sterve, 420

"Besekynge hire of merci and of grace,
As she that is my lady sovereyne,

Or let me deye present in this place
For certes, longe may I nat lyve in payne,
For in myn herte is korven every veyne
Havyng reward only to my trouthe, 426
My deere herte, have on my wo som
routhe

"And if that I to hyre be founde untrewed,
Disobeysaunt, or wilful necligent,
Avauntour, or in proces love a newe, 430
I preye to yow this be my judgement,
That with these foules I be al torent
That ilke day that evere she me fynde
To hir untrewed, or in my gilt unkynde

"And syn that non loveth hire so wel
as I, 435

Al be she nevere of love me behette,
Thanne oughte she be myn thourgh hire
mercy,

For other bond can I non on hire knette
Ne nevere for no wo ne shal I lette
To serven hire, how fer so that she
wende, 440
Say what yow list, my tale is at an ende "

Ryght as the freshe, rede rose newe
Ayeyn the somer sonne coloured is,
Ryght so for shame al wexen gan the hewe
Of this formel, whan she herde al this,
She neyther answerde wel, ne seyde
amys, 446

So sore abasht was she, tyl that Nature
Seyde, "Doughter, drede yow nought, I
yow assure "

Another tersel egle spak anon
Of lower kynde, and seyde, "That shal
nat be! 450

I love hire bet than ye don, by seint John,
Or at the leste I love hire as wel as ye,
And lenger have served hire in my degre,
And if she shulde have loved for long
lovyng,

To me fullonge hadde be the guerdon-
yng 455

"I dar ek seyn, if she me fynde fals,
Unkynde, janglere, or rebel any wyse,
Or jelous, do me hangen by the hals!
And, but I here me in hire servyse
As wel as that my wit can me suffyse, 460

From poynt to poynt, hyre honour for to
save,
Take she my lif and al the good I have!"

The thridde tercel egle answerde tho,
"Now, sires, ye seen the lytel leyser heere,
For every foul cryeth out to ben ago 465
Forth with his make, or with his lady
deere,
And ek Nature hireself ne wol not heere,
For tarynge here, not half that I wolde
seye,
And but I speke, I mot for sorwe deye

"Of long servyse avaunte I me nothing,
But as possible is me to deye to-day 471
For wo as he that hath ben languysshynge
This twenty wynter, and wel happen may,
A man may serven bet and more to pay
In half a yer, although it were no moore, 475
Than som man doth that hath served ful
yoore

"I seye not this by me, for I ne can
Don no servyse that may my lady plese,
But I dar seyn, I am hire treweste man
As to my dom, and faynest wolde hire
ese 480
At shorte wordes, til that deth me sese,
I wol ben heres, whether I wake or wynke,
And trewe in al that herte may bethynke "

Of al my lyf, syn that day I was born,
So gentil ple in love or other thyng 485
Ne herde nevere no man me beforn,
Who that hadde leyser and connyng
For to reherse hire chere and hire spekyng,
And from the morwe gan this speche laste
Tyl dounward drow the sonne wonder
faste 490

The noyse of foules for to ben delyvered
So loude rong, "Have don, and lat us
wende!"
That wel wende I the wode hadde al to-
shyvered
"Com of!" they criede, "allas, ye wol us
shende!
Whan shal youre cursede pletynge have an
ende? 495

How sholde a juge eyther parti leve
For ye or nay, withouten any preve?"

The goos, the cokkow, and the doke also
So cryede, "Kek kek! kokkow! quek
quek!" hye,

That though myne eres the noyse wente
tho 500

The goos seyde, "Al this nys not worth
a flye!

But I can shape herof a remedie,
And I wol seye my verdit fayre and swythe
For water-foul, whoso be wroth or
blythe!"

"And I for worm-foul," seyde the fol
kokkow, 505

"For I wol of myn owene autorite,
For comune spede, take on the charge
now,

For to delyvere us is gret charite "

"Ye may abyde a while yit, parde!"
Quod the turtel, "If it be youre wille, 510
A wight may speke hym were as fayr be
style

"I am a sed-foul, oon the unworthieste,
That wot I wel, and litel of connyng
But bet is that a wyghtes tonge reste
Than entermeten hym of such donge, 515
Of which he neyther rede can ne synge,
And whoso hit doth, ful foule hymself
acloyeth,
For office uncommytted ofte anoyeth "

Nature, which that alwey hadde an ere
To murmur of the lewednesse behynde,
With facound voys seyde, "Hold youre
tonges there! 521
And I shal sone, I hope, a conseyl fynde
Yow to delyvere, and fro this noyse un-
bynde
I juge, of every folk men shul oon calle
To seyn the verdit for yow foules alle " 525

Assented were to this conclusioun
The briddes alle, and foules of ravynne
Han chosen fyrst, by pleyn eleccioun,
The tercelet of the faucoun to diffyne
Al here sentence, and as hum lest, termynne,
And to Nature hym gonne to presente, 531
And she accepteth hym with glad entente

The terslet seyde thanne in this manere
"Ful hard were it to preve by resoun

Who loveth best this gentil formel
heere, 535

For everych hath swich replacacioun
That non by skilles may be brought adoun
I can not se that argumentes avayle
Thanne semeth it there moste be batayle "

"Al redy!" quod these egles tercels tho 540
"Nay, sires," quod he, "if that I durste it
seye,

Ye don me wrong, my tale is not ido!
For, sires, ne taketh not agref, I preye,
It may not gon, as ye wolde, in this weye,
Oure is the voys that han the charge in
honde, 545

And to the juges dom ye moten stonde

"And therefore pes' I seye, as to my wit,
Me wolde thynke how that the worstieste
Of knvghthod, and lengest had used it,
Most of estat, of blod the gentilleste, 550
Were sittyngest for hire, if that hir leste,
And of these thre she wot hireself, I trowe,
Which that he be, for it is light to knowe "

The water-foules han here hedes led
Togedere, and of a short avysement, 555
Whan everych hadde his large golee seint,
They seyden sothly, al by oon assent,
How that the goos, with here facounde
gent,

"That so desyreth to pronounce oure nede,
Shal telle oure tale," and preyede "God
hire spede!" 560

And for these water-foules tho began
The goos to speke, and in hire kakelynge
She seyde, "Pes' now tak kep every man,
And herkeneth which a resoun I shal forth
brynge!

My wit is sharp, I love no tarynge, 565
I seye I rede hym, though he were my
brother,

But she wol love hym, lat hym love an-
other!"

"Lo, here a parfit resoun of a goos!"
Quod the sperhawk, "Nevere mot she
thee!

Lo, swich it is to have a tonge loos! 570
Now, parde! fol, yit were it bet for the
Han holdé thy pes than shewed thy nycete

It lyth nat in his wit, ne in his wille,
But soth is seyde, 'a fol can not be stille '"

The laughter aros of gentil foules alle, 575
And right anon the sed-foul chosen hadde
The turtle trewe, and gonne hire to hem
calle,

And preyeden hire to seyn the sothe sadde
Of this matere, and axede what she radde
And she answerde that pleynly hire en-
tente 580

She wolde shewe, and sothly what she
mente

"Nay, God forbede a love-re shulde
change!"

The turtle seyde, and wex for shame al red,
"Though that his lady everemore be
straunge,

Yit lat hym serve hire ever, til he be ded
Forsothe, I preyse nat the goeses red, 585
For, though she deyede, I wolde non other
make,

I wol ben hires, til that the deth me take "

"Wel bourded," quod the doke, "by myn
hat!

That men shulde loven alwey causeles, 590
Who can a resoun fynde or wit in that?
Daunseth he murye that is myrtheles?
Who shulde recche of that is recheles?

Ye quek!" yit seyde the doke, ful wel and
fayre,

"There been mo sterres, God wot, than a
payre!" 595

"Now fy, cherl!" quod the gentil tercelet,
"Out of the donghil cam that word fui
right!

Thow canst nat seen which thyng is wel
beset!

Thow farst by love as oules don by lyght
The day hem blent, ful wel they se by
nyght 600

Thy kynde is of so low a wrechednesse
That what love is, thow canst nat seen ne
gesse "

Tho gan the kokkow putte hym forth in
pres

For foul that eteth worm, and seyde
blyve —

"So I," quod he, "may have my make in
pes, 605

I reche nat how longe that ye stryve
Lat ech of hem be solevn al here lyve!
This is my red, syn they may nat acorde,
This shorte lessoun nedeth nat recorde "

"Ye, have the glotoun fild inow his
paunche, 610

Thanne are we wel!" seyde the merlioun,
"Thow mortherere of the heysoge on the
braunche

That broughte the forth, thow [rewthe-
less] glotoun!

Lyve thow soley, wormes corrupcioun!
For no fors is of lak of thy nature — 615
Go, lewed be thow whil the world may
dure!"

"Now pes," quod Nature, "I comaunde
heer!

For I have herd al youre opynyoun,
And in effect yit be we nevere the neer
But fynally, this is my conclusioun, 620
That she hireself shal han hir eleccioun
Of whom hire lest, whoso be wroth or
blythe,
Hym that she cheest, he shal hire han as
swithe

"For sith it may not here discussed be
Who loveth hire best, as seyde the tercelet,
Thanne wol I don hire this favour, that
she 626

Shal han right hym on whom hire herte is
set,

And he hire that his herte hath on hire
knet

Thus juge I, Nature, for I may not lye,
To non estat I have non other ye 630

"But as for conseyl for to chese a make,
If I were Resoun, certes, thanne wolde I
Conseyle yow the royal tercel take,
As seyde the tercelet ful skylfully,
As for the gentilleste and most worthi, 635
Which I have wrought so wel to my
plesaunce,

That to yow hit oughte to been a suffi-
saunce "

With dredful vois the formel tho answerde,
"My rightful lady, goddesse of Nature!

Soth is that I am evere under youre
verde, 640

As is everich other creature,
And mot be youre whil my lyf may dure,
And therfore graunteth me my firste bone,
And myn entente I wol yow sey right sone "

"I graunte it yow," quod she, and right
anon 640

This formel egle spak in this degre
"Almyghty queen! unto this yer be gon,

I axe respit for to avise me,
And after that to have my choys al fre
This al and som that I wol speke and
seye 650

Ye gete no more, although ye do me deye!

"I wol nat serve Venus ne Cupide,
Forsothe as yit, by no manere weve "

"Now, syn it may non otherwise betyde,"
Quod tho Nature, "heere is no more to
seye 655

Thanne wolde I that these foules were
aweye

Ech with his make, for tarynge lengere
heere!"

And seyde hem thus, as ye shul after here

"To yow speke I, ye tercelets," quod
Nature,

"Beth of good herte, and serveth alle
thre 660

A yer is nat so longe to endure,
And ech of yow peyne him in his degre
For to do wel, for, God wot, quyt is she
Fro yow this yer, what after so befalla,
This entremes is dressed for yow alle " 665

And whan this werk al brought was to an
ende,

To every foul Nature yaf his make
By evene acord, and on here wey they
wende

And, Lord, the blisse and joye that they
make!

For ech of hem gan other in wynges
take, 670

And with here nekkes ech gan other wynde,
Thankynge alwey the noble goddesse of
kynde

But fyrst were chosen foules for to synge,
As yer by yer was alwey hir usaunce

To synge a roundel at here departyng, 675
 To don to Nature honour and plesaunce
 The note, I trowe, makyd was in Fraunce,
 The wordes were swiche as ye may heer
 fynde,
 The nexte vers, as I now have in mynde

“Now welcome, somer, with thy sonne
 softe, 680
 That hast this wintres wedres overshake,
 And driven away the longe nyghtes blake!

“Saynt Valentyn, that art ful hy on-lofte,
 Thus syngen smale foules for thy sake
 Now welcome, somer, with thy sonne
 softe, 685
 That hast this wintres wedres over-
 shake

“Wel han they cause for to gladen ofte,
 Sith ech of hem recovered hath hys make,
 Ful blissful mowe they synge when they
 wake

Now welcome, somer, with thy sonne
 softe, 690
 That hast this wintres wedres overshake,
 And driven away the longe nyghtes blake!”

And with the shoutyng, whan the song
 was do

That foules maden at here flyght away,
 I wok, and othere bokes tok me to 695
 To reede upon, and yit I rede alwey
 I hope, ywis, to rede so som day
 That I shal mete som thyng for to fare
 The bet, and thus to rede I nyl nat
 spare

Explicit parlamentum Auum in die sancti Valentini tentum, secundum
 Galfridum Chaucers Deo gracias

BOECE

THE *De Consolatione Philosophiæ* of Boethius was fitly characterized by Gibbon, in an often quoted phrase, as "a golden volume not unworthy of the leisure of Plato or of Tully." Unhappily, as a result of the changing fashions in education, its elevated philosophy and fine Latinity — exceptionally classical for the sixth century — are little known today, even to students of Latin. But in the so-called Dark and Middle Ages it was among the most familiar of ancient classics. One of the earliest texts in Provençal is a fragment of a poem on the life and teachings of Boethius. The *Consolation* was translated into Old High German by the celebrated Notker Labeo of Saint-Gall. There are said to be as many as eight French translations which were made before the end of the fifteenth century, one of them by Jean de Meun, the author of the second part of the *Roman de la Rose*. In England, long before the time of any of these Continental versions, Boethius's treatise was selected by King Alfred as one of the four great works which he translated, or had translated, for the education of his people. And centuries later, after the Renaissance had enlarged men's knowledge of classical literature, the consolation still held so important a place that another sovereign, Queen Elizabeth, undertook its "Englishing." Throughout all the generations from Alfred to Elizabeth it exerted a steady influence on poets and philosophers.

This extraordinary interest was due partly to the work itself and partly to the tragic career of the author. Boethius came of a Roman family long distinguished in the public service. His father held high offices under Odoacer, and was consul in 487. His father-in-law, Q. Aurelius Symmachus, also a consul, was long a leader of the Senate. Boethius himself, who was only a boy in 489 when Theodoric defeated Odoacer and established the Ostrogothic power in Italy, soon enjoyed the favor of the new ruler. Before he was thirty he was admitted to the Senate, and in 510 he served as sole consul. He continued to receive many honors under Theodoric and reached what he regarded as the height of his good fortune in 522, when his two sons were consuls together. But soon after this Theodoric became suspicious of the loyalty of his Italian subjects. Boethius, with others, was charged with plotting to maintain the power of the Senate and restore the liberties of Italy. He was imprisoned at Pavia, and in the year 524 was put to death.

The life which was thus brought to an end was even more important for its contributions to literature and learning than for its public services. From his youth Boethius was devoted to philosophical studies, and he set himself the task of translating into Latin all of the works of Plato and Aristotle, and then of harmonizing their doctrines. This vast programme he never carried out. But in spite of the demands of his public life he succeeded in translating Aristotle's *Categories* and *De Interpretatione* and writing commentaries on each, besides composing or translating treatises on the "quadrivium" and on various aspects of logic. He also took part, on the side of Catholic orthodoxy, in the theological controversies over Arianism and Nestorianism, and later ages even ascribed his death to martyrdom for the faith. Thus in one aspect of his work he has been called "the last of the pagan philosophers," and in another "the first of the schoolmen."

From Boethius's treatises and translations the early Middle Ages derived much of their knowledge of Greek thought. But his wider fame as a man of letters rests on the *De Consolatione Philosophiæ*. The earlier writings were labors of scholarship, this was a work of imagination, produced less under the influence of Aristotle than of Plato and Seneca. The others were expositions of philosophical theory and method, this was

applied philosophy — applied in the desperate circumstances of Boethius's fall. Written in prison in the last months of his life it was at once his *apologia* and the final statement of his philosophy.

It was inevitable that the Consolation should be familiar to Chaucer, and it is not remarkable that the Latin work deeply influenced his thought. As a matter of fact most of the sustained passages of philosophical reflection in his poetry can be traced to Boethius. The date of his translation was probably not far from 1380. The association of Boece and Troilus in the *Words to Adam Scweyn* and the very heavy indebtedness of the *Troilus* to the Consolation indicate that Chaucer had the two works in hand at about the same time. The *Knight's Tale* (like the *Troilus*, probably a work of the early or middle eighties) also shows strong Boethian influence. On the other hand, in Chaucer's earlier poems very little material from Boethius has been detected, and in the later *Canterbury Tales*, while reminiscences of the Consolation are frequent, they are no longer of central importance. Everything goes to show that Boethius was "in his domination," along with Boccaccio, in the middle of Chaucer's so-called Italian period.

For literary excellence Chaucer's poetic adaptations of Boethius in the *Knight's Tale* and the *Troilus* are far superior to his translation of the Consolation. Indeed his prose at its best (as in the freely composed introduction to the *Astrolabe*) shows no such mastery of style as his verse, and is hardly equal to that of the early Middle English Ancren Riwle or of King Alfred's Anglo-Saxon Boethius. Moreover in the case of the Boece the use of a French translation, heavily glossed, alongside of the Latin original contributed to looseness of structure and diffuseness of language. But in passing judgment upon a work of this sort one should remember that literal accuracy rather than the reproduction of stylistic excellence was a recognized ideal of translation in Chaucer's age. The freer method was also undoubtedly approved and practiced, and St. Jerome's rule, "Non verbum e verbo, sed sensum exprimere de sensu," carried high authority. But it was not always observed. Jean de Meun's French versions of Boethius and Vegetius were of the more literal kind, as had been Boethius's own translation of Aristotle. In fact Boethius, in his introduction to Porphyry's *Isagoge*, defended himself for having rendered "verbum verbo expressum comparatumque," and declared this method to be suitable in philosophical writings — "in his scriptis in quibus rerum cognitio quaeritur."

BOECE

Incipit Liber Boeci de Consolacione Philosophie

"*Carmina qui quondam studio florante peregrinatus*" — Metrum 1

Allas! I, wepyng, am constreyned to bygynnen vers of sorful matere, that whilom in florysschyng studie made delitable ditees. For lo! rendyng Muses of poetes enditen to me thynges to ben writen, and dreery vers of wretchidnesse weten my face with verray teres. At the leeste, no drede ne myghte overcomen tho Muses, that thei ne were felawes, and folwyden

my wey (*that is to seyn, whan I was exiled*). They that weren glorie of my youthe, whilom weleful and grene, conforten now the sorful wyerdes of me, olde man. For eelde is comyn unwarly uppon me, hasted by the harmes that y have, and sorwe hath comandid his age to ben in me. Heeris hore arn schad overtymeliche upon myn hed, and the slakke skyn trembleth of myn emptid body.

Thilke deth of men is weleful that ne comyth nocht in yeeris that ben

swete, but cometh to wrecches often
 yclepid Allas' allas' with how deaf an ere
 deth, cruwel, turneth away fro wrecches,
 and nayteth to closen wepyng eien Whil
 Fortune, unfaithful, favoured me with
 lyghte goodes, the sorful houre (*that is to
 seyn, the deth*) hadde almost dreynt myn
 heved But now, for Fortune cloudy
 hath changed hir deceyvable chere 30
 to me-ward, myn unpietous lif draw-
 eth along unagreable duellynges

O ye, my frendes, what, or wherto
 avaunted ye me to be weleful? For he
 that hath fallen stood nocht in stedefast
 degre

“*Hec dum mecum tacitus*” — Prosa 1

In the mene while that I, stille, record-
 ede these thynges with myself, and merkid
 my wepy compleynte with office of poyn-
 tel, I saw, stondyng aboven the heghte of
 myn heved, a womman of ful greet rever-
 ence by semblaunt, hir eien brennyng and
 sleer-seyng over the comune myghte of
 men, with a lifly colour and with swich
 vigour and strengthe that it ne myghte
 nat ben emptid, al were it so that sche 10
 was ful of so greet age that men ne
 wolden not trowen in no manere that sche
 were of our elde The stature of hire was
 of a doutous jugement, for somtyme sche
 constreyned and schronk hirselves lik to
 the comune mesure of men, and somtyme
 it semede that sche touchede the hevene
 with the heghte of here heved, and whan
 sche hef hir heved heyer, sche percede
 the selve hevene so that the sighte of 20
 men lokyng was in ydel Hir
 clothes weren makid of right delye thredes
 and subtil craft, of perdurable matere, the
 whiche clothes sche hadde woven with hir
 owene handes, as I knew wel aftur by hir-
 selve declaryng and schewyng to me the
 beaute The whiche clothes a derknesse
 of a forleten and despised elde hadde
 duskid and dirked, as it is wont to
 dirken besmokede ymages In the 30
 nethereste hem or bordure of these
 clothes, men redder ywoven in a Grekissch
 P (*that signifieth the luf actif*), and aboven
 that lettre, in the heieste bordure, a Grek-

yssh T (*that signifieth the luf contemplatif*)
 And bytwixen these two lettes ther were
 seyn degrees nobly ywrought in manere of
 laddres, by whiche degrees men myghten
 clymben fro the nethereste lettre to
 the uppereste Natheles handes of 40
 some men hadden korve that cloth by
 violence or by strengthe, and everich man
 of nem hadde boren away swiche peces as
 he myghte geten And for sothe this for-
 seide womman bar smale bokis in hir right
 hand, and in hir left hand sche bar a ceptre

And whan she saugh these poetical Muses
 aprochen aboute my bed and endityng
 wordes to my wepynges, sche was a
 litil amoeved, and glowede with cruel 50
 eighen “Who,” quod sche, “hath
 suffred aprochen to this sike man these
 comune strompettis of swich a place that
 men clepen the theatre, the whiche not
 oonly ne asswagen nocht his sorwes with
 none remedies, but the wolden fedyn and
 norysen hym with sweete venym For
 sothe these ben tho that with thornes and
 prikkynges of talentz or affections,
 whiche that ne bien nothyng fructi- 60
 fyenge nor profitable, destroyen the
 corn plentyuous of fruytes of resoun Fo-
 thei holden hertes of men in usage, but the
 delyvve nocht folk fro maladye But yif
 ye Muses hadden withdrawn fro me with
 youre flateries any unkunynge and un-
 profitable man, as men ben wont to fynde
 comonly among the peple, I wolde wene
 suffre the lasse grevosly, forwhi, in
 swych an unprofitable man, myne en- 70
 tentes weren nothyng endamaged
 But ye withdrawen me this man, that hath
 ben norysed in the studies or scoles of
 Eleaticis and of Achademycis in Grece
 But goth now rather away, ye mermay-
 denes, whiche that ben swete til it be at the
 laste, and suffreth this man to ben cured
 and heeled by myne muses (*that is to seyn,
 by notable sciences*) And thus this
 companye of Muses, iblamed, casten 80
 wrothly the chere downward to the
 erthe, and, schewing by rednesse hir
 schame, thei passeden sorfully the
 thresschfold And I, of whom the sighte,
 ploungid in teeres, was dirked so that y
 ne myghte nocht knowen what that wom-

man was of so imperial auctorite, I wax al abayssched and astoned, and caste my syghte doun to the erthe, and bygan, stille, for to abide what sche woold 90 doon afturward Tho com sche ner, and sette her doun uppon the uttereste corner of my bed, and sche, byholdynge my chere that was cast to the erthe hevly and grevous of wepynge, compleynede, with thise wordis that I schal seyn, the perturbacion of my thought

"Heu quam precipiti mersa profundo" — Metrum 2

"Allas how the thought of man, dreynt in overthrowynge depnesse, dulleth and forleteth his propre clernesse, myntyng to gon into foreyne dirknesses as ofte as his anoyos bysynes waxeth withoute mesure, that is dryven to and fro with werldly wyndes This man, that whilom was fre, to whom the hevne was opyn and knowen, and was wont to gon in hevenliche pathes, and saugh the lyghtnesse of 10 the rede sonne, and saugh the sterres of the coolde mone, and which sterre in hevne useth wandrynge recourses iflyt by diverse speeris — this man, overcomere, hadde comprehendid al this by nombres (*of acontynge in astronomye*) And, over this, he was wont to seken the causes whennes the sounyng wyndes moeven and bysien the smothe watir of the see, and what spirit turneth the stable 20 hevne, and why the sterre ariseth out of the rede est, to fallen in the westrene waves, and what attemprith the lusty houres of the firste somer sesoun, that highteth and apparalet the erthe with rosene floures, and who maketh that plentyvous autumpne in fulle yers fietith with hevvy grapes And eek this man was wont to tellen the diverse causes of nature that weren yhidde Allas! now lyth 30 he emptid of lyght of his thoght, and his nekke is pressyd with hevvy cheynes, and bereth his chere enclayned adoun for the grete weyghte, and is constreynd to loken on the fool erthe!

"Set medicine inquit tempus" —

Prosa 2

"But tyme is now," quod sche, "of medecyne more than of compleynte" Forsothe thanne sche, entendynge to meward with al the lookynge of hir eien, seyde — "Art nat thou he," quod sche, "that whilom, norissched with my melk and fostred with myne metes, were escaped and comyn to corage of a parfit man? Certes I yaf the swiche armures that, yif thou thiselve ne haddest first cast 10 hem away, they schulden han defended the in sikernesse that mai nat ben overcomyn Knowestow me nat? Why artow stille? Is it for schame or for astonynge? It were me levere that it were for schame, but it semeth me that astonynge hath oppressid the" And whan sche say me nat oonly stille, but withouten office of tunge and al dowmb, sche leyde hir hand softly uppon my breest, and 20 seide "Here nys no peril," quod sche, "he is fallen into a litarge, which that is a comune seknesse to hertes that been deceyved He hath a litil foryeten hymself, but certes he schal lightly remembren hymself, yif so be that he hath knowen me or now, and that he may so doon, I will wipe a litil his eien that ben dirked by the cloude of mortel thynges" These woordes seide sche, and with the lappe 30 of hir garnement, yplited in a frownce, sche dryede myn eien, that weren fulle of the waves of my wepynges

"Tunc me discussa, &c" —

Metrum 3

Thus, whan that nyght was discussed and chased away, dirknesses forleten me, and to myn eien repeyred ayen hir firste strengthe And ryght by ensaumple as the sonne is hydd whan the sterres ben clusted (*that is to seyn, whan sterres ben covered with cloudes*) by a swyft wynd that hyghte Chorus, and that the firmament stant dirked with wete plowngy cloudes, and that the sterres nat 10 apeeren upon hevne, so that the nyght semeth sprad upon erthe yif thanne

the wynd that hyghte Boreas, isent out of the kave of the cuntre of Trace, betith this nyght (*that is to seyn, chaseth it away*), and discovereth the closed day thanne schyneth Phebus ischaken with sodeyn light, and smyteth with his beemes in merveylynge eien

“*Haut alter tristitie*” — Prosa 3

Ryght so, and noon other wise, the cloude of sorwe dissolved and doon away, I took hevене, and reseveyd mynde to knowe the face of my fisycien, so that I sette myne eien on hir and fastned my lookyng I byholde my noryce, Philosophie, in whos hous I hadde conversed and haunted fro my youthe, and I seide thus “O thou maystresse of alle vertues, descended from the sovereyne sete, 10 whi arttow comen into this solitarie place of myn exil? Artow comen for thou art maad coupable with me of false blames?” “O!” quod sche, “my nory, schulde I forsake the now, and schulde I nat parten with the, by comune travaile, the charge that thou hast suffred for envye of my name? Certes it nere nat leveful ne syttyng thyng to Philosophie, to leten withouten companye the weye of hym 20 that is innocent Schulde I thanne redowte my blame, and agrysen as though ther were byfallen a newe thyng? For trowestow that Philosophie be now alderferst assailed in periles by folk of wykkide maners? Have I noght stryven with ful greet strif in olde tyme, byfor the age of my Plato, ayens the foolhardynesse of folye? And eek, the same Plato lyvyng, his mayster Socrates desserved 30 victorie of unryghtful deth in my presence The heritage of the whiche Socrates (*the heritage is to seyn the doctryne of the whiche Socrates in his opynyoun of felicity, that I clepe welefulnesse*) whan that the peple of Epycuriens and Stoyciens and manye othere enforceden hem to gon ravysche everych man for his part (*that is to seyn, that everych of hem wolde drawen so the defense of his opynyoun the 40 wordes of Socrates*), they as in partye of hir preye trowden me, cryng and debatyng ther-avens, and korven and torente

my clothes that I hadde woven with myn handes, and with tho cloutes that thei hadden arased out of my clothes, thei wenten away wenyng that I hadde gon with hem every del In whiche Epycuriens and Stoyciens for as myche as 50 ther semede some traces or steppes of myn abytt, the folle of men wenyng the Epycuriens and Stoyciens my familiers pervertede some thurw the error of the wikkide or unkunnyng multitude of hem (*This is to seyn, that, for they semeden philosophres, thei weren pursued to the deth and slayn*) So yif thou ne hast noght knowen the exlyng of Anaxogore, ne the enpoisonyng of Socrates, ne the turlmentz of Zeno, for they weren 60 straungiers, yit myghtestow han knowen the Seneciens, and the Canyos, and the Soranas, of whiche folk the renoun is neyther over-oold ne unsollempne The whiche men nothyng elles ne broght hem to the deth, but oonly for thei weren enformyd of myne maneris, and semyde moost unlyk to the studies of wykkid folk And forthi thou oughiest noght to wondren though that I, in the bytter 70 see of this lif, be fordryven with tempestes blowyng aboute In the whiche tempestes this is my moste purpoos, that is to seyn to displesen to wikkide men Of whiche schrewes al be the oost nevere so greet, it es to despise, for it nys nat governyd with no ledere (*of resoun*), but it es ravysshed oonly by fletyng error folvly and lightly, and yif they somtyme, makyng an oost ayens us, 80 assayle us as strengere, our ledere draweth togidre his richesses into his tour, and they ben ententyf aboute sarplers or sachelis, unprofitable for to taken But we that ben hege above, syker fro alle tumolte and wood noyse, warnstoryd and enclosed in swich a palis whider as that chateryng or anoyng folye ne may nat atayne, we scorne swyche ravyneres and henteres of foulest thynges 90

“*Quisquis composito*” — Metrum 4

Whoso it be that is cleer of vertu, sad and wel ordynat of lyvyng, that hath put

under fote the proude weerdes and loketh, upright, upon either fortune, he may holden his chere undesconfited. The rage ne the manaces of the see, commoevyng or chasyng upward hete fro the botme, ne schal nat movee that man. Ne the unstable mowntaigne that highte Visivus, that writhth out thurw his 10 brokene chemeneyes smokyng fieres, ne the wey of thonder-leit, that is wont to smyten hye toures, ne schal nat movee that man. Wharto thanne, o wrecches, drede ye trauntz that ben wode and felenous withouten ony strengthe? Hope aftir no thyng, ne drede nat, and so schaltow desarmen the ire of thilke unmyghty traunt. But whoso that, qwakyng, dredeth or desireth thyng that nys 20 nocht stable of his ryght, that man that so dooth hath cast away his scheeld, and is remoeved from his place, and enlaceth hym in the cheyne with which he mai ben drawn.

“*Sentis ne inquit*” — Prosa 4

“Felistow,” quod sche, “these thynges, and entren the aught in thy corage? Artow like an asse to the harpe? Why wepistow, why spilstow teiris? Yif thou abidest after help of thi leche, the byhoveth discovre thy wovnde”

Tho I, that hadde gaderyd strengthe in my corage, answeride and seide “And nedeth it yit,” quod I, “of reheryng or of ammonicioun? And scheweth 10 it nat nogh by hymselfe the scharpnesse of Fortune, that waxeth wood ayens me? Ne moeveth it nat the to seen the face or the manere of this place? Is this the librarye which that thou haddest chosen for a ryght certain sege to the in myn hous, there as thow disputedest ofte with me of the sciences of thynges touchyng dyvinyte and touchyng mankynde? Was thanne myn habit 20 swych as it is now? Was my face or my chere swych as now when I soghte with the the secretis of nature, when thow enformedest my maneris and the resoun of al my lif to the ensaumple of the ordre of hevене? Is nocht this the gerdouns that

I referre to the, to whom I have ben obeisaunt?”

Certes thou confermedest by the mouth of Plato this sentence, that is 30 to seyn that comune thynges or comunalites weren blisful yif they that hadden studied al fully to wysdom governeden thilke thynges, or elles yif it so befille that the governours of comunalites studieden to geten wysdom. Thou seidest eek by the mouth of the same Plato that it was a necessarie cause wise men to taken and desire the governance of comune thynges, for that the governmentz of cites, 40 leften in the handes of felonous turmentours citezeens, ne schulde nocht bryngen in pestilence and destruccioun to goode folk. And therefore I, folwyng thilke auctorite, desired to putten forth in execution and in act of comune administracioun thilke thynges that I hadde lernyd of the among my secre restyng-whiles

Thow and God, that putte the in the thoughts of wise folk, ben knowyng 50 with me that nothyng ne brought me to maistrie or dignyte but the comune studie of alle goodnesse. And therof cometh it that bytwixen wikkid folk and me han ben grevous discordes, that ne myghte nat ben relessed by preyeris, for this liberte hath freedom of conscience, that the wrahthe of more myghty folk hath alwey ben despised of me for savacioun of right. How ofte have I ressted and 60 withstonden thilke man that highte Conigaste, that made alwey assawtes ayens the prospere fortunes of pore feble folk! How ofte eek have I put of or cast out hym Trygwille, provost of the kyngis hous, bothe of the wronges that he hadde bygunne to doon, and ek fully performed! How ofte have I covered and defended by the auctorite of me put ayens perils (that is to seyn, put myn auctorite in 70 peril for) the wreche pore folk, that the covetise of straungiers unpunyschid tormentyde alwey with myseses and grevances out of nombre! Nevere man ne drow me yit fro right to wrong. When I say the fortunes and the riches of the peple of the provinces ben harmed or amenused outhur be pryve ravynes or by

comune tributes or carriages, as sory was I as they that suffriden the 80 harm (Glosa *Whan that Theodoric, the kyng of Gothes, in a dere yeer, hadde his gerneers ful of corn, and comaunded that no man schulde byen no coorn til his corn were soold, and that at a grevous dere prys, Boece withstood that ordenaunce and overcom it, knowynge al this the kyng hymselfe* Coempcioun is to seyn comune achat or beyngge togidre, that were establissed upon the peple by swich a manere im- 90 posicioun, as whoso boughte a busschel corn, he most yve the kyng the fyfte part) *Textus* Whan it was in the sowre hungry tyme, ther was establissed or cryed grevous and unphltable coempcioun, that men sayen wel it schulde grety tormenten and endamagen al the provynce of Campayne, I took stryf ayens the provost of the pretorie for comune profit, and, the kyng knowynge of it, Y overcom it, so that the 100 coempcioun ne was nat axid ne took effect Paulyn, a conseiller of Rome, the richesses of the whiche Paulyn the howndes of the paleys (*that is to seyn, the officeres*) wolden han devoured by hope and covetyse, yit drow I hym out of the jowes of hem that gapeden And for as moche as the peyne of the accusacioun ajugid by-forn ne schulde noght soodeynli hent- 110 ten ne punyssche wrongfully Albyn, a conseiller of Rome, I putte me ayens the hates and indignacions of the accusour Cypran Is it not thanne mogh isene, that I have purchaced grete discordes ayens myself? But I oughte be the more assureed ayens alle othere folk, that, for the love of rightwisnesse, I ne reservede nevere nothyng to myselve to hem-ward of the kyngis halle, by which I were the 120 more syker But thurw the same accusours accusynge I am condempned Of the nombre of whiche accusours, oon Basilius, that whilom was chased out of the kyngis servyse, is now compelled in accusynge of my name for nede of foreyne moneye Also Opilion and Gaudencius han accused me, al be it so that the justise regal hadde whilom demed hem bothe to gon into exil for hir trecheries and 130 frawdres withouten nombre, to which

juggement they nolden nat obeye, but defendeden hem by the sikernesse of holi houses (*that is to seyn, fledden into seyntuarre*), and whan this was aperceyved to the kyng, he comandide that, but they voydide the cite of Ravenne by certeyn day assigned, that men scholde marken hem on the forheved with an hoot iren and chasen hem out of the towne Now what thyng semyth myghte ben likned to 140 this cruelte? For certes thilke same day was resceyved the accusynge of myn name by thilke same accusours What may ben seyde herto? Hath my studie and my kunnynge disserved this? Or elles the forseide dampnacioun of me — made that hem ryghtfulle accusours or no? Was noght Fortune aschamed of this? Certes, al hadde noght Fortune ben aschamed that innocence was accused, yit 150 oughte sche han had schame of the fythe of myn accusours

But axestow in somme of what gylt I am accused? Men seyn that I wolde saven the companye of the senatours And desirrestow to heren in what manere? I am accused that I schulde han disturbed the accusour to beren lettres, by whiche he scholde han makid the senatours gylty ayens the kynges real majeste O 160 Maystresse, what demestow of this? Schal I forsake this blame, that Y ne be no schame to the? Certes I have wold it (*that is to seyn the savacioun of the senat*), ne I schal nevere letten to wilne it, and that I confesse and am aknowe, but the entente of the accusour to ben disturbed schal cese For shal I clepe it thanne a felonye or a synne, that I have desired the savacioun of the ordre of the senat? And 170 certes yit hadde thilke same senat don by me thurw hir decretz and hir jugementz as though it were a synne and a felonye (*that is to seyn, to wilne the savacioun of hem*) But folye, that lyeth alwey to hymselfe, may noght change the merite of thynges, ne I trowe nat by the jugement of Socrates, that it were leveful to me to hide the sothe, ne assente to lesynges But certes, how so evere it be of this, 180 I putte it to gessen or prisien to the jugement of the and of wyse folk Of

which thyng all the ordenaunce and the sothe, for as moche as folk that been to comen aftur our dayes schullen knowen it, I have put it in scripture and in remembraunce For touchynge the lettres falsly maked, by whiche lettres I am accused to han hoped the freedom of Rome, what aperteneth me to speken therof? Of 190 whiche lettres the fraude hadde ben schewed apertely, yif I hadde had liberte for to han used and ben at the confessioun of myn accusours, the whiche thyng in alle nedes hath greet strengthe For what other freedom mai men hopen? Certes I wolde that som other freedom myghte ben hoped, I wolde thanne han answeryd by the wordys of a man that hyghte Canyus For whan he was accused 200 by Gaius Cesar, Germaines sone, that he was knowynge and consentynge of a conjuracioun ymaked ayens hym, this Canyus answeride thus 'Yif I hadde wyst it, thou haddest nocht wyst it' In which thyng sorwe hath nocht so dullid my wyt, that I pleyne oonly that schrewed folk apparailen felonies ayens vertu, but I wondre gretly how that they may performe thynges that thei han hoped 210 for to doon For-why to wyne schrewydnesse — that cometh peraventure of our defeaute, but it is lyk a monstre and a merveyle, how that, in the presente sight of God, may ben achieved and performed swiche thynges as every felonous man hath conceyved in his thought ayens innocentz For which thyng oon of thy familiers nocht unskilfully axed thus 'Yif God is, whennes comen wikkide thyngis? 220 And yif God ne is, whennes comen gode thynges?' But al hadde it ben lefeful that felonous folk, that now desiren the blood and the deeth of alle gode men and ek of al the senat, han wilned to gon destroyed me, whom they han seyn alwey bataylen and defenden gode men and eek al the senat, yit hadde I nought disservyd of the faderes (*that is to seyn, of the senatours*) that they schulden wilne 230 my destruccioun

Thow remembrest wel, as I gesse, that whan I wolde doon or seyn any thyng, thow thiselve alwey present reuledest me

At the cite of Verone, whan that the kyng, greddy of comune slaughtre, caste hym to transporten upon al the ordre of the senat the gilt of his real majeste, of the whiche gilt that Albyn was accused, with how gret sykernesse of peril to me de- 240 fended I al the senat! Thow woust wel that I sey sooth, ne I n'avauntede me nevere in preysynge of myselve For alwey whan any wyght reseceyvet precious renoun in avauntynge hymselfe of his werkes, he amenuseth the secre of his conscience But now thow mayst wel seen to what eende I am comen for myn innocence, I reseceyve peyne of fals felonye for guerdoun of verrai vertu 250 And what open confessioun of felonye hadde evere juges so accordaunt in cruelte (*that is to seyn, as myn accusynge hath*) that either error of mannys wit, or elles condition of fortune, that is uncerteyn to alle mortal folk, ne submyttede some of hem (*that is to seyn, that it ne enclynede som juge to have pite or compassioun*)? For although I hadde ben accused that I wolde brenne holi houses and straungle 260 preestis with wykkid sweerd, or that I hadde greythed deth to alle gode men, alleges the sentence scholde han punysshed me present, confessed or convict But now I am remuved from the cite of Rome almost fyve hundred thowsand paas, I am withoute deffense dampnyd to proscriptioun and to the deeth for the stude and bountes that I have doon to the senat But, O, wel ben thei wurthy of meryte! (*As who 270 seih, nay*) Ther myghte nevere yit noon of hem ben convict of swich a blame as myn is Of which trespas myne accusours sayen ful wel the dignete, the whiche dignyte, for thei wolden derken it with medlynge of some felonye, they bare me on hande, and heden, that I hadde pollut and defouled my conscience with sacrilege for covetise of dignyte And certes thou thiselve, that art plaunted 280 in me, chacedest out of the sege of my corage alle covetise of mortal thynges, ne sacrilege ne hadde no leve to han a place in me byforn thyne eien For thow droppiddest every day in myn eris and in my thought thilke commaundement of

Pictagoras, that is to seyn, men schal serven to God, and noght to goddes Ne it was noght convenient ne no nede to taken help of the fouleste spritz — 290 I, that thow hast ordeyned and set in swich excellence, that thou makedest me lyk to God And over this, the right clene secre chaumbre of myn hous (*that is to seyn, my wif*), and the companye of myne honeste freendes, and my wyves fadir, as wel holi as worthy to ben reverenced thurw his owene dedes, defenden me fro alle suspeciuon of swich blame But O malice! For they that accusen 300 me taken of the, Philosophie, feith of so greet blame, for they trowen that I have had affynyte to malefice or enchantement, bycause that I am replenysshid and fulfid with thy techynges, and enformed of thi maneris And thus it suffiseth nat oonly that thi reverence ne avayle me nat, but yif that thow of thy free wil rather be blemessched with myne offenciuon But certes, to the harmes that I have, ther 310 hytdeth yit this encrees of harm, that the gessynge and the jugement of moche folk ne loken nothyng to the desertes of thynges, but oonly to the aventure of fortune, and jugen that oonly swiche thynges ben purveied of God, whiche that temporel welefulnesse commendeth (*Glose As thus that yif a wyght have prosperite, he is a good man and worthy to han that prosperite, and whoso hath adversite, he 320 is a wikkid man, and God hath forsake hym, and he is worthy to han that adversite This is the opnyoun of some folk*) *Textus* And therof cometh that good gessynge, first of alle thyng, forsaketh wrecches Certes it greveth me to thynke ryght now the diverse sentences that the peple seith of me And thus moche I seie, that the laste charge of contrarious fortune is this that whan that eny blame is leid 330 upon a caytif, men wenen that he hath desservyd that he suffreth And I, that am put away fro gode men, and despoyled of dignytes, and defouled of myn name by gessynge, have suffrid torment for my gode dedes Certes me semyth that I se the felonous covynes of wykkid men habounden in joye and in gladnesse, and

I se that every lorel schapeth hym to fynde out newe fraudes for to accuse 340 goode folk, and I se that goode men ben overthrown for drede of my peril, and every luxurious turmentour dar doon alle felonye unpunysshid, and ben excited therto by yiftes, and innocenz ne ben noght oonly despoiled of sikernesse, but of defense, and therefore me lyst to crie to God in this manere "

"*O stelliferi conditor orbis*" —

Metrum 5

"O thow makere of the wheel that bereth the sterres, which that art festnyd to thi perdurable chayer, and turnest the hevене with a ravyschyng swigh, and constreynest the sterres to suffren thi lawe, so that the moone somtyme, schynynge with hir fulle hornes metynge with alle the beemes of the sonne hir brothir, hideth the sterres that ben lasse, and somtyme, whan the moone pale with hir derke 10 hornes aprobeth the sonne, leeseth hir lyghtes, and that the eve sterre, Hesperus, whiche that in the first tyme of the nyght bryngeth forth hir colde arysynges, cometh eft ayen hir used cours, and is pale by the morwe at rysynge of the sonne, and is thanne clepid Lucyfer! Thow restreynest the day by schortere duellynge in the tyme of coold wynter, that maketh the leeves falle Thow devydest the 20 swyfte tydes of the nyght, whan the hote somer is comen Thy myght attempreth the vanauntz sesouns of the yer, so that Zephirus, the debonere wynd, bryngeth ayen in the first somer sesoun the leeves that the wynd that hyghte Boreas hath reft away in autumpne (*that is to seie, in the laste ende of somer*), and the seedes that the sterre that highte Arcturus saugh, ben waxen heye cornes whan 30 the sterre Syrius eschaufeth hem Ther nys no thyng unbounde from his olde lawe, ne forleteth the werk of his propre estat O thou governour, governynge alle thynges by certain ende, whi refusestow oonly to governe the werkes of men by duwe manere? Why suffrestow that slydynge Fortune turneth so grete enterchaung-

ynges of thynges, so that anyous
 payne, that scholde duweliche pun- 40
 ysche felons, punyssheth innocent?
 And folk of wikkide maneres sitten in here
 chayeres, and anyunge folk treden, and
 that unrightfully, on the nekkes of holi
 men, and vertu, cleer and schynynge
 naturely, is hidde in derke derknesses, and
 the rightful man bereth the blame and the
 peyne of the feloun, ne the forswerynge, ne
 the fraude covered and kembd with
 a fals colour, ne anoiet nat to 50
 schrewes? The whiche schrewes,
 whan hem list to usen hir strengthe, they
 rejoysen hem to putten undir hem the
 sovereyne kynges, whiche that the peple
 withouten nombre dreden O thou, what
 so evere thou be that knyttest alle boondes
 of thynges, loke on this wrecchide erthes
 We men, that ben nocht a foul partie, but
 a fair partie of so greet a werk, we ben
 turmented in this see of fortune 60
 Thow governour withdraugh and re-
 streyne the ravyschyng flodes, and fastne
 and ferme this erthes stable with thilke
 boond by which thou governest the
 hevene that is so large "

"Hec ubi continuato dolore dela-
traum" — Prosa 5

Whan I hadde, with a contynuel sorwe,
 sobbyd or borken out this thynges,
 sche, with hir cheere pesible and nothyng
 amoeved with my compleyntes, seide thus
 "Whan I saugh the," quod sche, "sorrowful
 and wepyng, I wiste anon that thou
 were a wrecche and exiled, but I wyste
 nevere how fer thyn exil was yif thy tale
 ne hadde schewid it me But certes,
 al be thou fer fro thy cuntre, thou 10
 n'art nat put out of it, but thou hast
 fayled of thi weye and gon amys And yif
 thou hast leve for to wene that thou be
 put out of thy cuntre, thanne hastow put
 out thyselfe rather than ony other wyght
 hath For no wyght but thyselfe myghte
 nevere han doon that to the For yif thou
 remembre of what cuntre thou art born, it
 nys nat governed by emperoures, ne
 by gouvernement of multatude, as 20
 weren the cuntrees of hem of Atthenes,

but o lord and o kyng, and that is God, is
 lord of thi cuntre, which that rejoisseth
 hym of the duellynge of his citezens, and
 nat for to putten hem in exil, of the
 whiche lord it is a sovereyn fredom to ben
 governed by the brydel of hym and obeye
 to his justice Hastow foryeten thilke
 ryght oolde lawe of thi citee, in the
 whiche cite it es ordeyned and estab- 30
 lysschid, that what wyght that hath
 leve founden therein his sete or his hous
 than elleswhere, he may nat ben exiled by
 no ryght fro that place? For whoso that is
 contened in-with the palyes and the clos
 of thilke cite, ther nys no drede that he may
 deserve to ben exiled, but who that leteth
 the wil for to enhabyten there, he forleteth
 also to deserve to ben citezen of
 thilke cite So that I see that the 40
 face of this place ne moeveth me nocht
 so mochel as thyn owene face, ne I ne axe
 nat rather the walles of thy librarye, ap-
 prayled and wrought with yvory and
 with glas, than after the sete of thi thought,
 in which I put nocht whilom bookes,
 but I putte that that maketh bokes
 wurthy of prys or precyous, that is to seyn
 the sentence of my bookes

And certeynly of thy dessertes by- 50
 stowed in comune good thow hast
 seyde soth, but after the multatude of thy
 gode dedes thou hast seyde fewe And
 of the honestete or of the falsnesse of
 thynges that ben opposed ayens the, thou
 hast remembered thynges that ben knowen
 to alle folk And of the felonyes and
 fraudes of thyn accusours, it semeth the
 have touched it for sothe ryghtfully
 and schortly, al myghten tho same 60
 thynges betere and more plentevously
 ben couth in the mouth of the peple
 that knoweth al this Thow hast eek
 blamed gretly and compleyned of the
 wrongful dede of the senat, and thou hast
 sorwyd for my blame, and thou hast wepen
 for the damage of thi renoun that is
 apayred, and thi laste sorwe eschaufede
 ayens Fortune, and compleyndest that
 guerdouns ne ben nat eveneliche 70
 yolden to the dessertes of folk And
 in the latre eende of thy wode muse,
 thou preydest that thilke pees that

governeta the hevene schulde governe the erthe

But for that many tribulacions of affeccions han assailed the, and sorwe and ire and wepyngē todrawen the diversely, as thou art now feble of thought, myghtyere remedies ne schullen nocht so yit touchen the For whych we wol usen somdel lyghtere medicynes, so that thilke passiouns that ben waxen hard in swellynge by perturbacions flywinge into thy thought, mowen waxen esy and soite to reseeyven the strengthe of a more myghty and more egre medicyne, by an esyere touchyngē

*"Cum Phebi radus grave Cancra
sidus inestuat"* — Metrum 6

Whan that the hevy sterre of the Cancra eschaufeth by the bemes of Phebus (*that is to seyn, whan that Phebus the sonne is in the sygne of the Cancra*), whoso yeveth thanne largely his seedes to the feeldes that refusen to reseeyven hem, lat hym gon, begiled of trust that he hadde to his corn, to accornes of okes Yif thou wolt gadere vyolettes, ne go thou nat to the purple wode whan the feeld, chirkyngē, agryseth of cold by the felnesse of the wind that hyghte Aquilon Yif thou desrest or wolt usen grapes, ne seek thou nat with a glotonos hand to streyne and presse the stalkes of the vyne in the first somer seoun, for Bachus, the god of wyn, hath rather yIVEN his yftes to autumpne (*the lattere ende of somer*) God tokneth and assigneth the tymes, abyngē hem to hir propre offices, ne he ne suffreth nat the stowndes whiche that hymself hath devyded and constreynd to ben imedled togidre And forthy he that forleteth certein ordonaunce of doynge by overthrowngē wey, he hath no glad issue or ende of his werkes

*"Primum igitur patris me
pauculus rogacionibus"* — Prosa 6

First wiltow suffre me to touche and assaye th'estaat of thi thought by a fewe

demaundes, so that I may understande what be the manere of thi curacioun?"

"Axe me," quod I, "at thi wille what thou wolt, and I schal answerē" Tho seyde sche thus "Whethr wenestow," quod sche, "that this world be governed by foolyssche happes and fortunows, or elles wenestow that ther be inne it only 10 governement of resoun?"

"Certes," quod I, "I ne trowe nat in no manere that so certeyn thynges schulden be moeved by fortunows [folie], but I woot wel that God, makere and maister, is governour of his werk, ne nevere nas yit day that myghte putte me out of the sothnesse of that sentence"

"So it is," quod sche, "for the same thyng songe thow a lital herebyforn, 20 and bywayledest and byweptest, that oonly men weren put out of the cure of God, for of alle othere thynges thou na doutedest the nat that thy nere governed by resoun But owgh' I wondre gretly, certes, whi that thou art sik, syn that thow art put in so ho'som a sentence But lat us seken depper, I coniecte that ther lakketh Y not what But sey me this syn that thow ne douest nocht 30 that this world be governed by God, with whiche governayles takestow heede that it is governed?"

"Unnethes," quod I, "knowe I the sentence of thy questioun, so that I ne may nat yit answeren to thy demandes"

"I nas nat desseyyved," quod sche, "that ther ne faileth somwhat, by which the maladye of perturbacion is crept into thi thought, so as [thorw] the strengthe 40 of the paly chynyngē [and] open But sey me this remembrestow that is the ende of thynges, and wlder that the entencion of alle kynde tendeth?"

"I have herd told it somtyme," quod I, "but drerynesse hath dulled my memorie"

"Certes," quod sche, "thou wost wel whennes that alle thynges bien comen and proceded?"

"I woot wel," quod I, and answered that God is bygynnyngē of al

"And how may this be," quod sche, "that, syn thow knowest the bygynnyngē of thynges, that thow ne knowest nat

what is the eende of thynges? But swiche ben the customes of perturbaciouns, and this power they han, that they mai moeve a man from his place (*that is to seyn, fro the stabelnesse and perfeccion of his knowynge*), but certes, thei mai nat al 60 arrace hym, ne aliene hym in al But I wolde that thou woldest answer to this Remembrestow that thou art a man?"

"Whi shulde I nat remembren that?" quod I

"Maystow nocht telle me thanne," quod sche, "what thyng is a man?"

"Axestow me nat," quod I, "wethur that I be a resonable mortal beste? I woot wel, and I confesse wel that I 70 am it"

"Wystestow nevere yit that thou were any othyr thyng?" quod sche

"No," quod I

"Now woot I," quod sche, "other cause of thi maladye, and that ryght greet thou hast left fro to knowen thyselfe what thou art Thurw which I have pleynly fownde the cause of thi maladye, or elles the entree of recoveryng of thyn hele 80 For-why, for thow art confunded with foryetyng of thyself, forthi sorwestow that thou art exiled of thy propre goodes, and for thow ne woot what is the eende of thynges, forthy demestow that felonous and wikkide men ben myghty and weleful, and for thow hast foryeten by whiche governementz the world is governed, forthy weenestow that these mutacions of fortunes fieten withouten governour 90 These ben grete causes, nocht oonly to maladye, but certes gret causes to deth But I thanke the auctour and the makere of hele, that nature hath nat al foreten the I have gret norysynge of thyn hele, and that is, the sothe sentence of governance of the world, that thou bylevest that the govornyng of it is nat subgit ne underput to the folye of these happes aventurous, but to the resoun of God And 100 therefore doute the nothing, for of this litel spark thine heet of luf schal shune

But for as moche as it is nat tyme yet of fastere remedies, and the nature of thoughtes deceyved is this, that, as ofte as they casten away sothe opynyouns, they

clothen hem in false opynyouns, of the whiche false opynyouns the derknesse of perturbacion waxeth up, that confowndeth the verray insyghte — that 110 derknesse schal I assaie somewhat to maken thynne and wayk by lyghte and meneliche remedies, so that, aftur that the derknesse of desceyvynge desyrynges is doon away, thou mowe knowe the schynynge of verray light

"*Nubibus atris condita*" —

Metrum 7

The sterres, covred with blake cloudes, ne mowen yeten adoun no lyght Yif the truble wynd that hyghte Auster, turnynge and walvynge the see, medleth the heete (*that is to seyn, the boylynge up fro the botme*), the waves, that whilom weren clere as glas and lyk to the fayre bryghte dayes, withstande anon the syghtes of men by the filthe and ordure that is resolved And the fleetyng stream, that royl- 10 eth doun diversely fro heye montaynes, is areestid and resisted ofte tyme by the encountryng of a stoon that is departed and fallen fro som roche And forthy, yif thou wolt loken and demen soth with cleer lyght, and hooden the weye with a ryght path, weye thow jore, dryt fro the drede, flemme thow hope, ne lat no sorwe aproche (*that is to seyn, lat non of these foure passious overco nen the 20 or blenden the*) For cloudy and deryk is thilke thought, and bownde with bridels where as these thynges reignen "

EXPLICIT LIBER PRIMUS

INCIPIT LIBER SECUNDUS

"*Postea paulisper contrahat*" —

Prosa 1

After this sche stynte a lytel, and after that sche hadde gadred by atempre stillennesse myn attentcioun (*as who so myghte seyn thus after these thynges sche stynte a litel, and whan sche aperceyved by atempre stillennesse that I was ententyf to herkne hire, sche bygan to speke in this wyse*) "If I" quod sche, "have undirstonden and

knowne outrely the causes and the
 habyt of thy maladye, thow languys- 10
 sest and art defeted for desir and
 talent of thi rather fortune Sche (that
 ilke Fortune) oonly, that is chaunged, as
 thow feynest, to the-ward, hath perverted
 the cleernesse and the estat of thi corage
 I undirstonde the felefolde colours and
 desceytes of thilke merveyulous monstre
 Fortune and how sche useth ful flaterynge
 famylarite with hem that sche enforc-
 eth to bygyle, so longe, til that sche 20
 confounde with unsuffrable sorwe hem
 that sche hath left in despeir unpurveied
 And yif thou remembrest wel the kynde,
 the maners, and the desserte of thilke
 Fortune, thou shalt wel knowe that, as in
 hir, thow nevere ne haddest ne hast ylost
 any fair thyng But, as I trowe, I schal
 nat greetly travaillen to don the remembren
 on these thynges For thow were
 wont to hurtlen and despysen hir with 30
 manly woordes whan sche was blaund-
 yssching and present, and pursuydest hir
 with sentences that weren drawn out of
 myn entre (*that is to seyn, of myn enforma-
 cioun*) But no sodeyn mutacioun ne by-
 tideth noght withouten a manere chaung-
 ynge of corages, and so is it byfallen that
 thou art a lital departed fro the pees of thi
 thought

But now is tyme that thou drynke 40
 and ataste some softe and delitable
 thynges, so that whanne thei ben entred
 withynne the, it mowe maken wey to
 strengere drynkes of meycynes Com
 now forth, therefore, the suasyoun of swet-
 nesse rethorien, which that goth oonly the
 righte wey while sche forsaketh nat myn
 estatutz And with Rethorice com forth
 Musice, a damoysele of our hous, that
 syngeth now lightere moedes or pro- 50
 lacions, now hevvere What eyeleth
 the, man? What is it that hath cast the
 into moornyng and into wepyng? I
 trow that thou hast seyn some newe thyng
 and unkouth Thou wenest that Fortune
 be chaunged ayens the, but thow wenest
 wrong, yif thou that wene alway the ben
 hir maneres Sche hath rather kept, as to
 the-ward, hir propre stableness in
 the chaungynge of hirself Ryght 60

swich was sche whan sche flateryd the
 and desseyved the with unfeul lykynges of
 fals welefulnesse Thou hast now knowne
 and ateynt the doutous or double visage of
 thilke blvnde goddesse Fortune Sche,
 that yit covereth and wympleth hir to
 other folk, hath schewyd hir every del to
 the Yif thou approvest here and thynk-
 est that sche is good, use hir maneris
 and pleyne the nat, and yif thou 70
 agrisest hir false trechere, despise and
 cast away hir that pleyeth so harmfully
 For sche, that is now cause of so mochel
 sorwe to the, scholde ben cause of the of
 pees and of joye Sche hath forsaken the,
 forsothe, the whiche that nevere man ma
 ben siker that sche ne schal forsaken hym
 (*Glose But natheles some bookes han the
 texte thus forsothe sche hath forsaken
 the, ne ther nys no man siker that sche 80
 hath nat forsake*) Holdestow thanne
 thilke welefulnesse precious to the, that
 schal passen? And is present Fortune dere-
 worth to the, which that nys nat feithful
 for to duelle, and whan sche goth away that
 sche bryngeth a wyght in sorwe? For syn
 she may nat ben withholden at a manns
 wille, sche maketh hym a wrecche whan
 sche departeth fro hym What other
 thyng is flyttinge Fortune but a 90
 maner schewynge of wrecchidnesse
 that is to comen? Ne it ne suffiseth nat
 oonly to loken on thyng that is present by-
 forn the eien of a man, but wisdom loketh
 and mesureth the ende of thynges And
 the same chaungynge from oon into an-
 other (*that is to seyn, fro adversite into
 prosperite*), maketh that the manaces of
 Fortune ne ben nat for to dreden, ne
 the flaterynge of hir to ben desired 100
 Thus, at the laste, it byhoveth the to
 suffren wyth evene wil in pacience al that
 is doon inwith the floor of Fortune (*that is
 to seyn, in this world*), syn thou hast oonys
 put thy nekke undir the yok of hir For
 yif thou wilt writen a lawe of wendynge
 and of duellynge to Fortune, which that
 thow hast chosen frely to ben thi lady,
 artow nat wrongful in that, and mak-
 est Fortune wroth and aspre by thyn 110
 impacience? And yit thow mayst nat
 chaungen hir Yif thou committest and

betakest thi seyles to the wynd, thow shalt ben shoven, nat thider that thow woldest, but whider that the wynd schoueveth the Yif thow castest thi seedes in the feeldes, thou sholdest han in mynde that the yeres ben amonges outhertwile plentevous and outhertwile bareyne Thou hast bytaken thiself to the gouernaunce of Fortune and forthi it byhoveth the to ben obeisaunt to the maners of thi lady Enforcestow the to aresten or withholden the swyftnesse and the sweigh of hir turnyng wheel? O thow fool of alle mortel fools! Yif Fortune bygan to duelle stable, sre cessede thanne to ben Fortune

“*Hec cum superba, &c*” —
Metrum 1

Whan Fortune with a proud ryght hand hath turned hir chaungynge stowndes, sche fareth lyk the maneres of the boylyng Eurippe (*Glosa Eurippe is an arm of the see that ebbeh and floweth, and somtyme the stream is on o side, and somtyme on the tother*) Textus She, cruel Fortune, casteth adoun kynges that whilom weren ydradd, and sche, desceyvable, enhaunceth up the humble chere of hym that is discourfited Ne sche neither heereth, ne rekketh of wrecchude wepynges, and she is so hard that sche laugheth and scorneth the wepynges of hem, the whiche sche hath makid wepe with hir free wille Thus sche pleyeth, and thus sche proeveth hir strengthes, and scheweth a greet wonder to alle hir servauntz yif that a wyght is seyn weleful and overthrowe in an houre

“*Vellem autem pauca*” — Prosa 2

Certes I wolde pleten with the a fewe thynges, usynge the woordes of Fortune Tak hede now thyselfe, yif that sche asketh ryght ‘O thou man, wherfore makestow me gyltyf by thyne every dayes pleynges? What wrong have I don the? What godes have I byreffed that weren thyne? Stryf or pleet with me byforn what juge that thow wolt of the possessioun of rychesses or of dignytees,

and yif thou maist schewen me that ever any mortel man hath reseeyved any of the thynges to ben his in propre, thanne wil I graunte freely that thulke thynges weren thyne whiche that thow axest

Whan that nature brought the fourth out of thi modir wombe, I reseeyved the nakid and nedely of alle thynges, and I norissched the with my richesses, and was redy and ententyf thurw my favour to sustene the — and that maketh the now impacient ayens me, and I envyrounde the with al the habundaunce and schyngynge of alle goodes that ben in my ryght Now it liketh me to withdrawe myn hand Thow hast had grace as he that hath used of foreyne goodes, thow hast no ryght to pleyne the, as though thou haddest outrely forlorn alle thy thynges Why pleynestow thanne? I have doon the no wrong Richesses, honours, and swiche othere thynges ben of my ryght My servauntz knowen me for hir lady, they comen with me, and departen whan I wende I dar wel affermen hardely that, yif the thynges of whiche thow pleynest that thou hast forlorn [hem] hadden ben thyne, thow ne haddest nat lorn hem Schal I thanne, oonly, be defended to usen my ryght?

Certes it is leveful to the hevене to maken clere dayes, and after that to coveren the same dayes with dirke nyghtes The yeer hath eek leve to apparaylen the visage of the erthe, now with floures, and now with fruyt, and to confownden hem somtyme with reynes and with coldes The see hath eek his ryght to ben somtyme calm and blaundysschyng with smothe watir, and somtyme to ben horrible with waves and with tempestes But the covetise of men, that mai nat be stawnched, — schal it bynde me to ben stedfast, syn that stidfastnesse is uncouth to my maners? Swich is my strengthe, and this pley I pleye continually I torne the whurlyng wheel with the turnyng sercle, I am glad to chaungen the loweste to the heyeste, and the heyeste to the loweste Worth up yif thow wolt, so it be by this lawe, that thow ne holden at that I do the wrong

though thou descende adown whan the reason of my pley axeth it Wytstetow nat how Cresus, kyng of Lydyens, of which kyng Cirus was ful sore agast a lytil byforn, — that this rewliche Cresus was caught of Cirus and lad to the fyer to ben brend, but that a rayn descendede down fro hevene that rescowyde hym And is 70 it out of thy mynde how that Paulus, consul of Rome, whan he had taken the kyng of Percyens, weep pitously for the captivyte of the selve kyng What other thyng bywaylen the crynges of tragedyes but only the dedes of Fortune, that with unwar strook overturneth the realmes of greet nobleye? (*Glose Tragedye is to seyn a dite of a prosperite for a tyme, that endeth in wrecchidnesse*) *Textus* 80 Leredest nat thou in Greek whan thou were yong, that in the entre or in the seler of Juppiter ther ben cowched two tonnes, the toon is ful of good, and the tother is ful of harm What ryght hastow to pleyne, yif thou hast taken more plenteuously of the gode side (*that is to seyn of my riches and prosperites*)? And what ek yif Y ne be nat al departed for the? What eek yif my mutabilite yeveth 90 the ryghtful cause of hope to han yit bettere thynges? Natheles dismaye the nat in thi thought, and thou that art put in the comune realme of alle, desire nat to lyven by thyn only propre ryght

“*Si quantas rapidis*” — Metrum 2

Though Plente (*that is, goddesse of rychesses*) helde adoun with ful horn, and withdraweth nat hir hand, as many rychesses as the see torneth upward sandes whan it is moeved with ravysshynge blastes, or elles as manye rychesses as ther schynen bryghte sterres in hevene on the stery nyghtes, yit, for all that, mankynde nolde nat cese to wepe wrecchide pleyntes And al be it so that God 10 resceyveth gladly hir preiers, and yyveth hem, as fool-large, moche gold, and apparayleth coveytous folk with noble or cleer honours, yit semeth hem haven igeten nothyng, but alwey hir cruel ravyne, devourynge al that they han geten, scheweth

othere gapynges (*that is to seyn, gapyng and desuren yit after mo rychesses*) What brydles myghte withholden to any certeyn ende the disordene covetise 20 of men, whan evere the rather that it fletith in large yiftes, the more ay brenneth in hem the thirst of havynge? Certes he that qwakynge and dredful weneth hymselfen nedy, he ne lyveth nevermo ryche

“*Hus igitur si pro se, &c*” — Prosa 3

Therefore, yif that Fortune spake with the for hirself in this manere, forsothe thou ne haddest noight what thou myghtest answer And yif thou hast any thyng wherwith thou mayst rightfully defenden thi compleynte, it behoveth the to schewen it, and I wol yve the space to tellen it”

“Serteynly,” quod I thanne, “these ben faire thynges and enoynted with hony swetnesse of Rethorik and Musike, 10 and only whil thei ben herd thei ben delycious, but to wrecches it is a deppere felyng of harm (*This is to seyn, that wrecches felen the harmes that ther suffren more greuously than the remedies or the delites of these wordes mowen gladen or conforten hem*.) So that, whanne these thynges stynten for to sounen in eris, the sorwe that es inset greveth the thought”

“Right so it is,” quod sche “For 20 these ne ben yit none remedies of thy maladye, but they ben a maner norisschynge of thi sorwe, yit rebel ayen thi curacioun For whan that tyme is, I schal moeve and ajuste swiche thynges that percen hemselve depe But natheles that thou schalt noight wylne to leten thyself a wrecche, hastow foryeten the nowmbre and the maner of thi wefulnesse? I holde me stille how that the sovereyn 30 men of the city token the in cure and in keypyng, whan thou were orphelyn of fadir and of modir, and were chose in afynite of prynces of the cite, and thou bygonne rather to ben leef and deere than for to been a neyghbour, the whiche thyng is the moste precyous kinde of any propinquyte or alliaunce that mai ben Who is it that ne seide tho that thou neere right weful, with so greet a nobleye 40

of thi fadres-in-lawe, and with the chastete of thy wyf, and with the oportunte and noblesse of thyne masculyn children (*that is to seyn, thy sones*)? And over al this — me list to passen of comune thynges — how thow haddest in thy youthe dignytees that weren wernd to oolde men But it deliteth me to comen now to the synguler uphepyng of thi welefulnesse Yif any fruyt of mortel 50 thynges mai han any weyghte or pris of welefulnesse, myghtestow evere forgeten, for any charge of harm that myghte by-falle, the remembraunce of thilke day that thow seye thi two sones naked conselers, and iladde togidre for thyn hous under so greet assemble of senatours and under the blithnesse of peple, and whan thow saye hem set in the court in hir chayeres of dignytes? Thow, rethorien or 60 pronouncere of kynges preysynges, desservedst glorie of wit and of eloquence whan thow, syttyng bytwixen thi two sones conselers, in the place that highte Circo, fulfilledst the abydyng of the multitude of peple that was sprad abouten the with so large preysyng and laude as men syngen in victories Tho yave thow woordes to Fortune, as I trowe, (*that is to seyn, tho feffedestow Fortune with 70 glosyng wordes and deceyvedest hir*) whan sche accoyede the and norrysside the as hir owne delices Thow bare away of Fortune a yifte (*that is to seye, swich guerdoun*) that sche nevere yaf to prive man Wiltow therefore leye a rekynging with Fortune? Sche hath now tynkled first upon the with a wikkid eye If thow considere the nowmbre and the maner of thy blisses and of thy sorwes, thow 80 mayst nocht forsaken that thow n'art yit blisful For yif thou therefore wenest thysel nat weleful, for thynges that tho semeden joyeful ben passed, ther nys nat why thow sholdest wene thysel a wrecche, for thynges that semen now sory passen also Artow now comen first, a sodeyn gest, into the schadowe or tabernacle of this lif? Or trowestow that any stedfastnesse be in mannes thynges, whan 90 ofte a swyft hour dissolveth the same man (*that is to seyn, whan the soule departeth*

from the body)? For although that selde is ther any feith that fortunous thynges wollen dwellen, yet natheles the laste day of a mannes lif is a maner deth to Fortune, and also to thilke that hath dwelt And therefore what wenestow thar rekke, yif thow forleete hir in deyinge, or elles that sche, Fortune, forleete the in 100 fleynge away?

“*Cum primo polo*” — Metrum 3

Whan Phebus, the sonne, bygynneth to spreden his clernesse with rosene chariettes, thanne the sterre, ydymmed, paleth hir white cheeres by the flambes of the sonne that overcometh the sterre lyght (*This to seyn, whan the sonne is rysen, the day-sterre waxeth pale, and leseth hir lyght for the grete bryghnesse of the sonne*) Whan the wode waxeth rody of rosene fioures in the fyrst somer sesoun thurw the 10 breeth of the wynd Zepherus that waxeth warm, yif the cloudy wynd Auster blowe felliche, than goth away the fairnesse of thornes Ofte the see is cleer and calm without moevyng flodes, and ofte the horrible wynd Aquylon moeveth boylyng tempestes, and overwhelveth the see Yif the forme of this world is so seeld stable, and yif it torneth by so manye entrechaungynges, wiltow (thanne trusten 20 in the tumblyng fortunes of men) Wiltow trowen on flyttyng goodes? It is certeyn and establissched by lawe perdurable, that nothyng that is engendred nys stedfast ne stable”

“*Tum ego vera inquam*” —

Prosa 4

Thanne seide I thus “O notice of alle vertues, thou seist ful sooth, ne I mai nocht forsake the ryght swyfte cours of my prosperite (*that is to seyn, that prosperite ne be comen to me wonder swyftly and sone*), but this is a thyng that greetly smerteth me whan it remembreth me For in alle adversites of fortune the moost unseely kynde of contrarious fortune is to han been weleful” 10

“But that thow,” quod sche, “aby-

ast thus the torment of thi false opymoun,
 that maistow nat ryghtfully blamen ne
 aretten to thynges (*As who seith, for
 thow hast yit manye habundances of thynges*)
Textus For al be it so that the ydel name
 of aventurous wefulnesse moeveth the
 now, it is lefel that thow rekne with me
 of how many grete thynges thow hast
 yit plente And therefore yif that 20
 thi ke thyng that thow haddest for
 moost precyous in al thy rychesse of
 fortune be kept to the yit by the grace of
 God unwemmed and undefouled, maistow
 thanne pleyne ryghtfully upon the mes-
 cheef of Fortune, syn thow hast yit thi
 beste thynges? Certes yit lyveth in good
 poynnt thi ke precyous honour of man-
 kynde, Symacus, thi wyves fader,
 which that is a man maked al of sa- 30
 pience and of vertu, the whiche man
 thow woldest byen redyly with the pris of
 thyn owene lif He bywayleth the
 wronges that men don to the, and nat for
 hymself, for he lyveth in sikernesse of any
 sentences put ayens hym And yit lyveth
 thi wyf, that is atempre of wyt and pas-
 syngye othere wommen in clennessse of
 chastete, and, for I wol closen schortly
 hir bountes, sche is lyk to hir fadir 40
 I telle the wel that sche lyveth, loth
 of this lyf, and kepeth to the only hir
 goost, and is al maat and overcomen by
 wepyngye and sorwe for desir of the, in the
 whiche thyng only I moot graunten that
 thi wefulnesse is amenused What schal
 I seyn eek of the two sones conseylours, of
 whiche, as of children of hir age, ther shyn-
 eth the liknesse of the wit of hir fadir
 or of hir eldefader! And syn the 50
 sovereyne cure of al mortel folk is to
 saven hir owene lyves, O how weful ar-
 tow, if thow knowe thy goodes! For yit
 ben ther thynges dwelled to the-ward that
 no man douteth that they ne be more der-
 worthe to the than thyn owene lif And
 forthy drye thi teeris, for yit nys nat every
 fortune al hateful to the-ward, ne over-
 greet tempest hath nat yit fallen upon
 the, whan that thyne aneres clyven 60
 faste, that neither wolen suffren the
 counfort of this tyme present ne the hope
 of tyme comyng to passen ne to faylen "

"And I preie," quod I, "that faste mote
 thei halden, for, whiles that thei halden,
 how so ever that thynges been, I shal wel
 fleetyn forth and escapyn but thou mayst
 wel seen how grete apparales and array
 that me lakketh, that ben passed
 away fro me " 70

"I have somewhat avauced and
 forthred the," quod sche, "yif that thow
 anoye nat, or forthynke nat of al thy
 fortune (*As who seith, I have somewhat
 comforted the, so that thou tempeste the nat
 thus with al thy fortune, syn thow hast yit
 thy beste thynges*) But I mai nat suffren
 thi delices, that pleynest so wepyngye and
 angwysschous for that ther lakketh
 somewhat to thy wefulnesse For so
 what man is so sad or of so parfyt
 wefulnesse, that he ne stryveth or pleyn-
 eth on som halve ayen the qualite of his
 estat? Forwhy ful anguysschous thing is
 the condicioun of mannes goodes, for
 eyther it cometh nat altogidre to a wyght,
 or elles it ne last nat perpetuel For som
 man hath gret rychesse, but he is aschamed
 of his ungentil lynage, and som man
 is renomyd of noblesse of kynrede, 90
 but he is enclosed in so greet ang-
 wyssche of nede of thynges that hym were
 levere that he were unknowe, and som
 man haboundeth bothe in rychesse and
 noblesse, but yit he bewayleth his chaste
 lyf, for he ne hath no wyf, and som man is
 wel and selyly ymarried, but he hath no
 children, and norissheth his rychesses to
 the eyres of straunge folk, and som
 man is gladed with children, but he 100
 wepeth ful sory for the trespas of his
 sone or of his daughter And for this ther
 ne accordeth no wyght lyghtly to the
 condicioun of his fortune, for alwey to every
 man ther is in somewhat that, unassayed,
 he ne woot nat, or elles he dredeth that
 he hath assaied And adde this also, that
 every weful man hath a ful delicaat feel-
 yngye, so that, but yif alle thynges by-
 falle at his owene wil, for he is in- 110
 pacient or is nat used to have noon
 adversite, anon he is thrown adoun for
 every litil thyng And ful litel thynges
 ben tho that withdrawn the somme or the
 perfeccioun of blisfulnesse fro hem that

been most fortunat How manye men
trowestow wolde demen hemself to ben al-
most in hevене, yif thei myghten atayne
to the leste partye of the remenaunt
of thi fortune? This same place that
thow clepest exil is contre to hem that
enhabiten here, and forthi nothyng [is]
wrechid but whan thou wenest it (As
*who seith, thow thyself, ne no wyght ellis, nis
a wrecche but whanne he weneth hymself a
wrecche by reputacion of his corage*) And
ayenward, alle fortune is blisful to a man
by the agreeablete or by the egalyte of hym
that suffreth it What man is that
that is so weleful that nolde change
his estat whan he hath lost pacience?
The swetnesse of mannes welefulnessse is
spraynd with many bitternesses, the
whiche welefulnessse although it seme
swete and joreful to hym that useth it, yit
mai it nat ben withholden that it ne goth
away whan it wole Thanne is it wel seene
how wrechid is the blisfulnessse of mortel
thynges, that neyther it dureth per-
petuel with hem that every fortune
resceyven agreeablye or egaly, ne it
deliteth nat in al to hem that ben angwys-
sous

O ye mortel folk, what seeke ye thanne
blisfulnessse out of yourself which that is
put in yowrself? Errour and folie con-
foundeth yow I schal schewe the schortly
the poynt of soverayn blisfulnessse Is
there anythyng more precyous to the
than thiself? Thow wolt answer, 150
'nay' Thanne, yif it so be that
thow art myghty over thyself (*that is to
seyn, by tranquillite of the soule*), than
hastow thyng in thi power that thow
noldest nevere leesen, ne Fortune may
nat bynemen it the And that thow
mayst knowe that blisfulnessse ne mai nat
standen in thynges that ben fortunous and
temporel, now undirstond and gadere
it togidre thus yif blisfulnessse be
the soverayn good of nature that lyv-
eth by resoun, ne thulke thyng nys nat
soverayn good that may ben taken away in
any wise (for more worthy thyng and more
dygne is thulke thyng that mai nat ben
take away), than scheweth it wel that the
unstablenessse of fortune may nat atayne

to resceyven verry blisfulnessse And yit
more over, what man that this towm-
blynge welefulnessse ledeth, eyther he
woot that it is chaungeable, or elles he
woot it nat And yif he woot it nat, what
blisful fortune may ther ben in the blynd-
nesse of ignorance? And yif he woot
that it is chaungeable, he mot alway ben
adrad that he ne lese that thyng that he ne
douteth nat but that he may lese it (*as
who seith he mot bien alway agast lest he lese
that he woot wel he may lese it*), for
which the contynuel drede that he
hath, ne suffreth hym nat to ben wele-
ful, or elles yif he lese it, he weneth to ben
despised and forleten Certes eek that is a
ful litel good that is born with evene herte
whan it is lost (*that is to seyn, that men do
no more force of the lost than of the havyng*)
And for as moche as thow thiself art he to
whom it hath be schewed and proved by
ful many demonstracyons, as I woot
wel, that the soules of men ne mowen
nat deyen in no wyse, and ek syn it
es cleer and certeyn that fortunous wele-
fulnessse endeth by the deth of the body, it
mai nat be doubted that, yif that deth may
take away blisfulnessse, that al the kynde
of mortel thynges ne descendeth into wrec-
chidnesse by the ende of the deth And
syn we knowe wel that many a man hath
sought the fruyt of blisfulnessse, nat
oonly with suffrynge of deeth, but eek
with suffrynge of peynes and tor-
mentz, how myghte thanne this present lif
make men blisful, syn that whanne thulke
selve lif es ended it ne maketh folk no
wrechches?

“*Quisquis volet perhennem cau-
tus, &c*” — Metrum 4

What maner man stable and war, that
wol fownden hym a perdurable seete, and
ne wol nocht ben cast down with the lowde
blastes of the wynd Eurus, and wole de-
spise the see manasyng with flodes, lat
hym eschuwen to bilde on the cop of the
mountaigne, or in the moyste sandes, for
the felle wynd Auster tormenteth the cop
of the mountaigne with alle his
strengthes, and the lause sandes re- 10

fusen to beren the hevy weyghte And forthi, yf thou wolt flee the perilous aventure (*that is to seyn, of the world*) have mynde certeynly to fyccchen thm hous of a myrre site in a low stoon For although the wynd troublynge the see thondre with overthrownges, thou, that art put in quiete and weleful by strengthe of the palys, schalt leden a cler age, scornynge the woodnesses and the ices of 20 the eyr

“*Set cum rationum iam in te, &c*”
— Prosa 5

But for as mochel as the norisschynges of my resouns descenden now into the, I trowe it were tyme to use a litel strengere medicynes Now undrstand heere, al were it so that the yiftes of Fortune ne were nocht brutel ne transitorie, what is ther in hem that mai be thyn in any tyme, or elles that it nys fowl, yf that it be considered and lookyd perfilty? Richesses ben they precieus by the nature 10 of herself, or elles by the nature of the? What is most worth of rychesses? Is it nat gold or myght of moneye assembled? Certes thilke gold and thilke moneye schyneth and yeveth bettre renoun to hem that dispenden it than to thilke folk that mokeren it, for avaryce maketh alwey mokereres to ben hated, and largesse maketh folk cleer of renoun For, syn that swich thyng as is transferred fro 20 o man to an othr ne may nat duellen with no man, certes thanne is thilke moneye precieus whan it is translated into other folk and stynteth to ben had by usage of large yvyng of hym that hath yeven it And also yif al the moneye that is overal in the world were gadryd toward o man, it scholde make alle othere men to be nedey as of that And certes a voys al hool (*that is to seyn, withouten amenusynge*) 30 fulfilleth togydre the herynge of moche folk But certes your rychesses ne mowen nocht passen unto moche folk withouten amenusynge, and whan they ben apassed, nedes they maken hem pore that forgoon tho rychesses O streyt and nedey clepe I this richesse, syn that many

folk ne mai nat han it al, ne al mai it nat comen to o man withoute povert of alle othere folk And the schynynge 40 of gemmes (*that I clepe precieus stones*) draweth it nat the eighen of folk to hemward (*that is to seyn, for the beautes*)? But certes, yf ther were beaute or bountee in the schynynge of stones, thilke clernesse is of the stones hemselve, and nat of men, for which I wondre gretly that men merveylen on swiche thynges Forwhi what thyng is it that, yf it wanteth moevynge and joynture of soule and body, 50 that by right myghte semen a fair creature to hym that hath a soule of resoun? For al be it so that gemmes drawn to hemselve a litel of the laste beaute of the world thurw the entente of hur creatour and thurw the distinccion of hemselve, yit, for as mochel as thei ben put under yowr excellence, thei ne han nat deserved by no way that ye schulde merveylen on hem And the beaute of feeldes, deliteth it 60 nat mochel unto yow?”

Boece “Why schulde it nat deliten us, syn that it is a ryght fayr porcoun of the ryght faire werk (*that is to seyn, of this world*)? And right so ben we glaced somtyme of the face of the see whan it es cleer, and also merveylen we on the hevене, and on the sterres, and on the sonne, and on the moone”

Philosophie “Aperteneth,” quod 70 sche, “any of thilke thynges to the? Why darstow glorifye the in the shynynge of any swiche thynges? Artow distyngwed and embelysed by the spryngynge floures of the firstesomer sesoun, or swelleth thi plente in frutes of somer? Whi artow ravysched with idel joes? Why enbraceest thou straunge goodes as they weren thyne? Fortune ne schal nevere maken that swiche thynges ben thyne that nature 80 of thynges hath makened foreyne fro the Soth is that, withouten doute, the frutes of the erthe owen to be to the noryssynge of beestis, and yif thou wilt fulfille thyn nede after that it suffiseth to nature, thanne is it no nede that thou seke after the superfluyte of fortune For with ful fewe thynges and with ful litel thynges nature halt hur apayed, and yif thou wolt

achoken the fulfillynge of nature with 90
 superfluytees, certes thilke thynges
 that thow wolt thresten or powren into
 nature schulle ben unjoyeful to the, or
 elles anoyous Weneſtow eek that it be a
 fair thyng to schyne with divers clothyng?
 Of which clothyng yif the beaute be ag-
 greable to loken uppon, I wol merveylen on
 the nature of the matere of thilke clothes,
 or elles on the werkman that wroughte
 hem But also a long route of meyne, 100
 maketh that a blisful man? The
 whiche servantes yif thei ben vicious of
 condyciouns, it is a gret charge and a
 destruccioun to the hous, and a gret enemy
 to the lord hymself, and yif they ben gode
 men, how schal straunge or foreyn good-
 nesse ben put in the nowmbre of thi rich-
 esses? So that by alle these forseide
 thynges it es cleerly schewed, that
 nevere oon of thilke thynges that 110
 thou accountedest for thyne goodes
 nas nat thi good

In the whiche thynges yif ther be no
 beaute to ben desired, why scholdestow
 ben sory yif thou lese hem, or whi scholdestow
 rejoysen the for to holden hem? For
 yif thei ben faire of hir owene kynde, what
 aperteneth that to the? For al so wel
 scholde they han ben fayre by hem-
 selve, though thei were departed fro 120
 alle thyne rychesses For why fair ne
 precyous were thei nat for that thei comen
 among thi rychesses, but for they semeden
 fair and precyous, therefore thou haddest
 levere rekne hem among thi rychesses
 But what desirestow of Fortune with so
 greet a noyse and with so greet a fare? I
 trowe thou seeke to dryve away nede with
 habundance of thynges, but certes it
 turneth to you al in the contrarie 130
 For why certes it nedeth of ful manye
 helpynges to kepyn the diversite of pre-
 cious ostelementz, and sooth it es that
 of many thynges han they nede, that
 many thynges han, and ayenward of litel
 nedeth hem that mesuren hir fille after the
 nede of kynde, and nat after the outrage of
 covetyse Is it thanne so, that ye men ne
 han no propre good iset in yow, for
 which ye mooten seeke outward your 140
 goodes in foreyne and subg^t thynges?

So is thanne the condicion of thynges
 turned up-so-down, that a man, that is a
 devyne beest be meryte of his resoun,
 thinketh that hymself nys neyther fair ne
 noble but it be thurw possessioun of
 ostelementz that ne han no soules And
 certes alle othere thynges ben apayed of
 hir owene beautes, but ye men that
 ben semblable to God by yowr reson- 150
 able thought, desiren to apparailen
 your excellent kynde of the loweste thynges,
 ne ye undirstanden nat how greet a wrong
 ye don to your creatour For he wolve
 that mankynde were moost wurthy and
 noble of any othere erthly thynges, and ye
 thresten adoun yowre dignytes bynethen
 the loweste thynges For yif that al the
 good of every thyng be more precyous
 than is thilke thyng whos that the 160
 good es, syn ye demen that the
 fowleste thynges ben your goodes, thanne
 submitten ye and putten yourselfen undir
 the fouleste thynges by your estimacioun,
 and certes this betydeh nat withouten
 your desert For certes swich is the
 condicioun of alle mankynde, that oonly
 whan it hath knowyng of itself, thanne
 passeth it in noblesse alle othere
 thynges, and whan it foretith the 170
 knowyng of itself thanne it is brought
 bynethen alle beestes For why alle othere
 lyvyng beestes han of kynde to knowe
 nat hymself, but whan that men leeten
 the knowyng of hymself, it cometh hem of
 vice But how broode scheweth the error
 and the folie of yow men, that wenen that
 anything mai ben apparaild with straunge
 apparelementz! But forsothe that
 mai nat be don For yif a wyght 180
 schyneth with thynges that ben put
 to hym (as thus, yif thilke thynges schynen
 with whiche a man is aparayled), certes
 thilke thynges ben comended and preysed
 with whiche he is apparayled, but natheles,
 the thyng that is covered and wrapped
 under that duelleth in his filthe

And I denye that thilke thyng be
 good that anoyeth hym that hath it
 Gabbe I of this? Thow wolt sey 190
 'nay' Sertes rychesses han anoyed
 ful ofte hem that han tho rychesses, syn
 that every wikkid schrewe, and for his

wikkidnesse is the more gredy aftur othar folkes rychesses wher so evere it be in ony place, be it gold or precyous stones, and weneth hym only most worthy that hath hem Thow thanne, that so bysy dredest now the swerd and the spere, yif thou haddest entred in the path of this lif 200 a voyde weyfarynge man, thanne woldestow syngen byfor the theef (*As who seith, a pore man that bereith no rychesse on hym by the were may boldely synge byforn theves, for he hath nat whereof to be robbed*) O precyous and ryght cleer is the blisfulnesse of mortel rychesses, that, whan thou hast geten it, thanne hastow lorn thi siker-nesse!

“*Felix nimium prior etas*” —

Metrum 5

Blisful was the firste age of men They heelden hem apayed with the metes that the trewe feeldes brougthen forth They ne destroyeden ne desseyvede nat hemself with outrage They weren wont lyghtly to slaken hir hungir at even with accornes of ookes They ne coude nat medle the yift of Bachus to the cleer hony (*that is to seyn, they coude make no pyment or clarree*), ne they coude nat medle the 10 bryghte fleeses of the contre of Seryens with the venym of Tyrie (*this is to seyn, ther coude nat deyen white fleeses of Syrien contre with the blood of a maner schellefyssch that men fynden in Tyrie, with which blood men deyen purple*) They slepen holsome slepes uppon the gras, and dronken of the rennyng watres, and layen undir the schadwes of the heye pyn-trees Ne no gest ne straunger ne 20 karf yit the heye see with oores or with schipes, ne thei ne hadden seyn yit none newe stroondes to leden merchandise into diverse contrees Tho weren the cruele clariouns ful hust and ful stille Ne blood ischad by egre hate ne hadde nat deyed yit armures For wherto or which woodnesse of enemys wolde first moeven armes, whan thei seyen cruele wowndes, ne none medes be of blood ishad? I wolde 30 that our tymes shold torne ayen to the oolde maners! But the anguysschous

love of havynge brenneth in folk more cruely than the fyer of the mountaigne of Ethna that ay brenneth Allas! what was he that first dalf up the gobbettes or the weyghtes of gold covered undir erthe and the precyous stones that wolden han be hydd? He dalf up precyous perles (*That is to seyn, that he that hem first 40 up dalf, he dalf up a precyous peril, for-why, for the precyousnesse of swuch thyng hath many man ben in peril*)

“*Quid autem de dignitatibus*” —

Prosa 6

But what schal I seye of dignytes and of powers, the whiche ye men, that neither knowen verray dignyte ne verray power, areysen hem as heyghe as the hevене? The whiche dignytees and poweres yif thei comen to any wikkid man, thei doon as greet damages and destrucciouns as dooth the flaumbe of the mountaigne Ethna whan the flaumbe walweth up, ne no deluge ne doth so cruele harmes Certes the 10 remembreth wel, as I trowe, that thilke dignyte that men clepyn the imperie of consulers, the whiche that whilom was begynnyng of fredom, yowr eldres covyteden to han don away that dignyte for the pride of the consulers And ryght for the same pride yowr eldres byforn that tyme hadden doon away out of the cite of Rome the kynges name (*that is to seyn, thei nolden han no lenger no 20 kyng*)

But now, if so be that dignytees and poweris ben yiven to gode men, the whiche thyng is ful selde, what aggreable thynges is ther in tho dignytees or poweris but only the goodnesse of folk that usen hem? And therefore it is thus that honour ne cometh nat to vertu for cause of dignyte, but, ayenward, honour cometh to dignyte for cause of vertu But which 30 is thilke your derworthe power that is so cleer and so requerable? O, ye erthliche bestes, considere ye nat over which thyng that it semeth that ye han power? Now yif thou saye a mows among othere mys that chalanged to hymself-ward ryght and power over alle othere mys, how gret scorn

woldestow han of it! (*Glosa So fareth at by men, the body hath power over the body*) For yif thou looke wel upon 40 the body of a wyght, what thyng shaltow fynde more freele than is mankynde, the whiche men ful ofte ben slayn by bytyng of smale fyes, or elles with the entrynge of crepyng worms into the pryvetees of mannes body? But wher schal men fynden any man that mai exercen or haunten any ryght upon another man, but only on his body, or elles upon thynges that ben lower 50 than the body, the whiche I clepe fortunous possessiouns? Maystow evere have any comaundement over a free corage? Maystow remuwen fro the estat of his propre reste a thought that is clyvyng togidre in hymself by stedfast reason? As whilom a tyraunt wende to confownde a freman of corage, and wende to constrayne hym by torment to maken hym discoveren and accusen folk that 60 wisten of a conjuracioun (*which I clepe a confederacye*) that was cast ayens this tyraunt, but this freman boot of his owene tonge, and caste it in the visage of thulke wode tyraunt So that the tormentz that this tyraunt wende to han maketh matere of cruelte, this wise man maketh it matere of vertu But what thing is it that a man may doon to an other man, that he ne may resceyven 70 the same thyng of other folk in hymself? (*Or thus what may a man don to folk, that folk ne may don hym the same?*) I have herd told of Busyrides, that was wont to sleen his gester that herberweden in his hous, and he was slayn hymself of Ercules that was his gest Regulus hadde taken in bataile manye men of Affryke and cast hem into feteres, but sone thereafter he most yvve his handes to ben 80 bownde with the cheynes of hem that he hadde whilom overcomen Wenestow thanne that he be myghty that hath no power to doon a thyng that othere ne mai doon in hym that he doth in othere? And yit moreover, yif it so were that these dygnytes or poweris hadden any propre or naturel goodnesse in hemself, nevere wolde they comen to schrewes For con-

trarious thynges ne ben nat wont to 95 ben ifelashed togydre Nature refusetn that contrarious thynges ben ijoynged And so, as I am in certeyn that ryght wykkyd folk han dignytees ofte tyme, thanne scheweth it wel that dignytees and poweres ne ben nat gode of hir owene kynde, syn that they suffren hemselfe to cleven or joynen hem to schrewes And certes the same thyng mai I most dignehche juggen and seyn of alle the 100 yiftes of Fortune that most plenteuously comen to schrewes Of the whiche yiftes I trowe that it oughte ben considered, that no man douteth that he ne is strong in whom he seeth strengthe, and in whom that swyftnesse is, sooth it is that he is swyft, also musyke maketh musicyens, and phisyk maketh phisycyeens, and rethoryke, rethoriens Forwhy the nature of every thyng maketh his proprete, ne 110 it is nat entremedlyd with the effect of contrarious thynges, and as of wil it chaseth out thynges that to it ben contrarie But certes rychesse mai nat restreynne avarice unstaunched, ne power ne maketh nat a man myghty over hymselfe, which that vicyous lustes holden destreynd with cheynes that ne mowen nat ben unbownden And dignytees that ben yvven to schrewide folk nat only ne 120 maketh hem nat digne, but it scheweth rather al opynly that they ben unworthy and undigne And whi is it thus? Certes for ye han joi to clepen thynges with false names, that beren hem al in the contrarie, the whiche names ben ful ofte reproved by the effect of the same thynges, so that these ilke rychesses ne oughten nat by ryghte to ben cleped rychesses, ne swych power ne aughte nat ben clepyd 130 power, ne swich dignyte ne aughte nat ben clepyd dignyte And at the laste, I may conclude the same thyng of alle the yiftes of Fortune, in which ther nys nothing to ben desired, ne that hath in hymself naturel bownte, as it es ful wel yseene For neither thei ne joynen hem nat alwey to gode men, ne maken hem alwey gode to whom they been ijoynd

“*Novimus quantas dederit*” —
Metrum 6

We han wel knowen how many grete harmes and destruccions weren idoon by the emperour Nero He leet brennen the cite of Rome, and made sleen the senatours, and he cruel whilom slough his brothr, and he was makid moyst with the blood of his modir (*that is to seyn, he leet sleen and statten the body of his modir to seen wher he was conceived*), and he lookede on every halve uppon hir colde dede 10 body, ne no teer ne wette his face, but he was so hardherted that he myghte ben domesman or juge of hir dede beaute And natheles yit governed this Nero by septre alle the peples that Phebus (*the sonne*) may seen, comynge fro his uttreste arysynge til he hide his bemes undir the wawes (*That is to seyn he governede al the peples by ceptre imperial that the sonne goth aboute from est to west*) 20 And ek this Nero governyde by ceptre alle the peples that ben undir the colde sterres that highten the Septem Tryones (*This is to seyn he governede alle the peples that ben under the partye of the north*) And eek Nero governede alle the peples that the vyolent wynd Nothus scorklith, and baketh the brennyng sandes by his drye heete (*that is to seyn, al the peple in the south*) But yit ne myghte nat 30 al his heie power torne the woodnesse of this wikkid Nero Allas! it is grevous fortune as ofte as wikkid sweerd is joyned to cruel venym (*that is to seyn, venymous cruellte to lordschipe*)”

“*Tum ego scis inquam*” —
Prosa 7

Thanne seyde I thus “Thow woost wel thiselwe that the covetise of mortel thynges ne hadde nevere lordschipe of me, but I have wel desired matere of thynges to done (*as who seith, I desirede to have matiere of governaunce over comunaltes*), for vertu stille sholde nat elden (*that is to seyn that, list that, or he waze oold, his vertu, that lay now ful stille, ne schulde nat perysshe unexercised in governaunce* 10

of comunes, for which men myghten speken or wryten of his gode governement)”

Philosophie “For sothe,” quod sche, “and that is a thyng that mai drawn to governaunce swiche hertes as ben worthy and noble of hir nature, but natheles it may nat drawn or tollen swiche hertes as ben ibrought to the fulle perfeccioun of vertu, that is to seyn, covetise of glorie and renoun to han wel admin- 20 ystred the comune thynges, or doon gode desertes to profyt of the comune For see now and considere how litel and how voyde of alle prys is thylke glorie Certeyn thyng is, as thou hast learned by the demonstacion of astronomye, that al the envyroung of the erthe aboute ne halt but the resoun of a prykke at regard of the gretnesse of hevene, that is to seyn that, yf ther were makid 30 comparysoun of the erthe to the gretnesse of hevene, men wolde juggen in al that the erthe ne heelde no space Of the whiche litel regoun of this world, the ferthe partye is inhabited with lvyng beestes that we knowen, as thou hast thiselwe learned by Tholome, that proveth it And yif thow haddest withdrawn and abated in thy thought fro thilke ferthe partie as moche space as the see 40 and the mareys contene and overgoon, and as moche space as the regoun of drowghte overstreccheth (*that is to seyn, sandes and desertes*), wel unnethe sholde ther duellen a ryght streyte place to the habitacion of men And ye thanne, that ben envyrouned and closed withynne the leeste prykke of thilke prykke, thynken ye to manifesten or publiessen your renoun and doon your name for to be 50 born forth? But your glorie that is so narwe and so streyt ithrungen into so litel bowndes, how mochel conteneth it in largesse and in greet doynge? And also set this therto that many a nacioun, diverse of tonge and of maneris and ek of resoun of hir lvyng, ben inhabited in the cloos of thilke lytel habitacle, to the whiche nacyons, what for diffi- 60 culte of weyes, and what for diversite of langages, and what for defaute of unusage and entrecomunynge of mar-

chandise, nat oonly the names of synguler men ne may nat strecchen, but eek the fame of citees ne may nat strecchen. At the laste, certes, in the tyme of Marcus Tulyus, as hymselfe writ in his book, that the renoun of the comune of Rome ne hadde nat nat yit passid ne clomben over the mountaigne that 70 highte Caucasus, and yit was thilke tyme Rome wel waxen and greetly redouted of the Parthes, and eek of the othere folk enhabitynge aboute Seestow nat thanne how streyt and how compressid is thilke glorie that ye travalen aboute to schewe and to multeplye? May thanne the glorie of a synguler Romeyn strecchen thider as the fame of the name of Rome may nat clymben 80 ne passen? And ek seestow nat that the maneris of diverse folk and ek hir lawes ben discordaunt among hemselfe, so that thilke thyng that som men juggen worthy of preysynge, other folk juggen that it is worthy of torment? And therof comyth it that, though a man delyte hym in preysynge of his renoun, he ne mai nat in no wyse bryngen forth ne spreden his name to many 90 manere peples. And therefore every maner man aughte to ben apayed of his glorie, that is publysschid among his owene neygheours, and thilke noble renoun schal ben restreynd withynne the boundes of o manere folk. But how many a man, that was ful noble in his tyme, hath the wrecchid and nedy foryetynge of writaris put out of mynde and doon away, al be it so 100 that, certes, thilke wrytynges profiten litel, the whiche wrytynges long and dirk eelde doth away, bothe hem and ek hir auctours! But yow men semeth to geten yow a perdurablete, whan ye thynken that in tyme comynge your fame schal lasten. But natheles yif thow wolt maken comparysoun to the endles spaces of eternyte, what thyng hastow by which thow mayst rejoisen the of long 110 lastynge of thi name? For yif ther were makyd comparysoun of the abydyng of a moment to ten thowsand wynter, for as mochel as bothe two spaces ben endyd,

for yit hath the moment som porcoun of it, although it litel be. But natheles thilke selve nowmbre of yeeris, and eek as many yeris as therto mai be multiplyed, ne mai nat certes be comparysoun to the perdurablete that is endles, for 120 of thynges that han ende may ben makid comparysoun, but of thynges that ben withouten ende to thynges that han ende may be makid no comparysoun. And forthi is it that, although renome, of as longe tyme as evere the list to thynken, were thought to the regard of eternyte, that is unstaunchable and infynyt, it ne sholde nat only semen litel, but pleynliche ryght noght. But 130 ye men, certes, ne konne doon no thyng aryght, but yif it be for the audience of the peple and for idel rumours, and ye forsaken the grete worthynesse of concience and of vertu, and ye seeken yowr gerdouns of the smale wordes of straunge folk. Have now (*here and undrstand*) in the lyghtnesse of swich pryde and veyne glorye how a man scornede festyvaly and myriely swich vanyte 140 Whilom ther was a man that hadde assaied with stryvynge wordes another man, the whiche, nat for usage of verray vertu but for proud veyne glorie, had taken upon hym falsly the name of a philosophre. This rather man that I spak of thoughte he wolde assaie wher he, thilke, were a philosophre or no, that is to seyn, yif that he wolde han suffrid lightly in pacience the wronges 150 that weren doon unto hym. This feynede philosophre took pacience a litel while, and whan he hadde reseeyved wordes of outrage, he, as in stryvynge ayen and rejoyssynge of hymself, seide at the laste ryght thus: "undirstondistow nat that I am a philosophre?" The tother man answerede ayen ful bytyngly and seyde: "I hadde wel undirstonden it yif thou haddest holde thi tonge 160 stille." But what is it to thise noble worthy men (for, certes, of swyche folk speke I) that seken glorie with vertu? What is it?" quod sche, "what atteyneth fame to swiche folk, whan the body is resolved by the deeth at the laste? For

if it so be that men dyen in all (*that is to seyen, body and soule*), the whiche thing our reson defendeth us to byleeven, thanne is ther no glorie in no wyse, for 170 what schulde thilke glorie ben, whan he, of whom thilke glorie is seyed to be, nys ryght naught in no wise? And yif the soule, which that hath in itself science of gode werkes, unbownden fro the pryson of the erthe, weendeth frely to the hevene, despiseth it nat thanne al erthly occupa- cioun, and, beynge in hevene, rejoyseth that it is exempt fro alle erthly thynges? (*As who seith, thanne rek- 180 keth the soule of noon othar thyng, ne of renoun of this world*)

“*Quicumque solam mente*” —
Metrum 7

Whoso that with overthrowng thought only seketh glorie of fame, and weneth that it be sovereyn good, lat hym looke upon the brode schewyng contrees of the hevene, and upon the streyte sete of this erthe, and he schal be asschamed of the ences of his name, that mai nat fulfill the litel compas of the erthe O! what coveyten proude folk to lyften up hir nekkes on idel in the dedly yok 10 of this world? For although that renoun ysprad, passyng to ferne peples, goth by diverse tonges, and although that greete houses or kynredes shynen with cleere titles of honours, yit natheles deth despiseth al hey glorie of fame, and deth wrappeth togidre the heyghe hevedes and the lowe, and maketh egal and evene the heygheste to the loweste Where wonen now the bones of trewe Fabri- 20 cius? What is now Brutus or stierne Caton? The thynne fame yit lastyng of here idel names is marked with a fewe lettres But although that we han knowen the fayre wordes of the fames of hem, it is nat yvven to knowen hem that ben dede and consumpt Laggeth thanne stille, al outrelly unknowable, ne fame maketh yow nat knowe And yif ye wene to lyve the longer for wynd of yowr mor- 30 tel name whan o cruel day schal ravysche yow, than is the seconde deth

duellyng unto yow” (*Glose The first deeth he clepeth here departyng of the body and the soule, and the seconde deth he clepeth as here the styntyng of the renoun of fame*)

“*Set ne me inexorable*” —
Prosa 8

“But for as moche! as thow schalt nat wenen,” quod sche, “that I bere an un- tretable batayle ayens Fortune, yit som- tyme it byfalleth that sche desceyvable desserveth to han ryght good thank of men And that is whan sche herself opneth, and whan sche discovereth hir frownt and scheweth hir maneris Per- adventure yit undirstandestow nat that I schal seie It is a wonder that I de- 10 sire to telle, and forthi unneth may I unplyten my sentence with wordes For I deme that contrarious Fortune profiteth more to men than Fortune debonayre For alwey, whan Fortune semeth deb- onayre, thanne sche lieth, falsly byhetyng the hope of welefulnesse, but forsothe contrarious Fortune is alwey sothfast, whan sche scheweth herself unstable 20 thurw hir chaungyng The amyable Fortune desceyveth folk, the con- trame Fortune techeth The amyable Fortune byndeth with the beaute of false goodes the hertes of folk that usen hem the contrarye Fortune unbyndeth hem by the knowyng of freel welefulnesse The amyable Fortune maystow seen alwey wyndy and flowyng, and evere mys knowyng of herself, the contrame Fortune is atempere and restreynd 30 and wys thurw exercise of hir adver- site At the laste, amyable Fortune with hir flaterynges draweth myswandryng men fro the sovereyne good, the con- trarious Fortune ledeth ofte folk ayen to sothfast goodes, and haleth hem ayen as with an hook Wenestow than that thow aughtest to leeten this a litel thyng, that this aspre and horrible Fortune hath discovered to the the thoughtes of 40 thi trewe freendes Forwhy this ilke Fortune hath departed and uncovered to the bothe the certain visages and eek the doutous visages of thi felawes Whan

she departed away fro the, she took away hir freendes and lette the thyne freendes Now whanne thow were ryche and wedeful, as the semede, with how mochel woldestow han bought the fulle knowynge of thys (*that is to seyn, the knowynge of 50 thyne verray freendes*)? Now pleyne the nat thanne of rychesse ylor, syn thow hast fownden the moste precyous kynde of rychesse, that is to seyn, thi verray freendes

“*Quod mundus stabilis fide*” —
Metrum 8

That the world with stable feyth varieth accordable chaungynge, that the contrarious qualites of elementz holden among hemself allyaunce perdurable, that Phebus, the sonne, with his goldene chariet bryngeth forth the rosene day, that the moone hath comaundement over the nyghtes, whiche nyghtes Esperus, the eve-sterre, hath brought, that the see, gredy to flowen, constreyneth with a 10 certain eende his floodes, so that it is nat leueful to stretche his brode termes or howndes uppon the erthes (*that is to seyn, to coveren al the erthe*) — al this accordaunce of thynges is bounde with love, that governeth erthe and see, and hath also comaundement to the hevene And yif this love slakede the bridelis, alle thynges that now loven hem togidres wolden make batayle contynuely, and 20 stryven to fordo the fassoun of this world, the which they now leden in accordable feith by fayre moevynges This love halt togidres peples joyned with an holy boond, and knytteth sacrament of marages of chaste loves, and love enditeth lawes to trewe felawes O wedeful were mankynde, yif thilke love that governeth hevene governede yowr corages”

EXPLICIT LIBER SECUNDUS

INCIPIIT LIBER TERTIUS

“*Iam cantum illa, &c*” — Prosa 1

By this sche hadde ended hir song, whan the swetnesse of here dite hadde

thurw-perced me, that was desyrous of herknyng, and I astoned hadde yt streyght myn eres (*that is to seyn, to herkne the bet what sche wolde seye*) So that a litel hereafter I seide thus “O thow that art sovereyn confort of angwissous corages, so thow hast remounted and norysshed me with the 10 weyghte of thi sentences and with delyt of thy syngynge, so that I trowe nat now that I be unparygal to the strokes of Fortune (*as who seith, I dar wel now sufferen alle the assautes of Fortune and wel defende me fro hir*) And the remedies whiche that thou seydest herbyform that weren ryght sharpe, nat only that I ne am nat agrisen of hem now, but I, desiros of herynge, axe gretly to heren 20 tho remedies”

Thanne seyde sche thus “That feeld I ful wel,” quod sche, “whan thow ententyf and stille ravysshedest my wordes, and I abood til that thou haddest swich habit of thi thought as thou hast now, or elles til that I myself hadde makid to the the same habit, which that is a more verray thyng And certes the remenant of thynges that ben yet to see ben 30 swiche, that first whan men tasten hem, they ben bytyng, but whan they ben receyved withynne a wyght, thanne ben thei swete But for thou seyest that thow art so desyrous to herkne hem, with how greet brennyng woldestow glowen, yif thow wistest whider I wol leden the!”

“Whider is that?” quod I

“To thilke verray welefulnesse,” quod sche, “of which thyn herte 40 dremeth, but forasmoche as thi syghte is occupyed and destourbed by imagynacioun of erthly thynges, thow mayst nat yit seen thilke selve welefulnesse”

“Do,” quod I, “and schewe me what is thilke verray welefulnesse, I preie the, withoute taryng”

“That wol I gladly do,” quod sche, “for the cause of the But I wol first 50 marken the by woordes, and I wol forcen me to enforme the thilke false cause of blisfulnesse that thou more knowest, so that whanne thow hast fully byholden thilke false goodes and torned thum

eighen to the tother syde, thow mowe knowe the cleernesse of verray blisfulnesse "

"*Qui serere ingenuum*" —

Metrum 1

"Whoso wole sowe a feld plentevous, let hym first delyvren it of thornes, and kerve asondr with his hook the bussches and the feern, so that the corn may comen hevly of erys and of greynes Hony is the more svete, if mouthes han first tasted savours that ben wykke The sterres schynen more aggreably whan the wynd Nothus leteth his plowngy blastes, and aftur that Lucifer, the 10 day-sterre, hath chased away the dirke nyght, the day the fairer ledeth the rosene hors of the sonne And ryght so thow, byhooldyng ferst the false goodes, bygyn to withdrawe thy nekke fro the yok of erthely affeccions, and afterward the verray goodes schullen entren into thy corage "

"*Cum defixo paululum*" —

Prosa 2

Tho fastnede sche a litel the syghte of hir eyen, and withdrowgh hir ryght as it were into the streyfte seete of here thought, and bigan to speke ryght thus "Alle the cures," quod sche, "of mortel folk, whiche that travailen hem in many manere studies, gon certes by diverse weyes, but natheles thei enforcen hem alle to comyn oonly to oon ende of blisfulnesse And blisfulnesse is 10 swich a good, that whoso that hath geten it, he ne may over that nothyng more desire And this thyng forsothe is the soverayn good that conteneth in hymself alle maner goodes, to the whiche good if ther fayled any thyng, it myghte nat ben sovereyn good, for thanne wer ther som good out of this ilke sovereyn good, that myghte ben desired Now is it cleer and certeyn thanne, that blisfulnesse is a parfyt estat by the congregacioun of alle goodes, the whiche blisfulnesse, as I have seyde, alle mortel folk en-

forcen hem to geten by diverse weyes Forwhy the covetise of verray good is naturely iplauntyd in the hertes of men, but the myswandrynge errouer mysledeth hem into false goodes Of the whiche men, some of hem wenen that sovereyn good be to lyven withoute nede 30 of any thyng, and travaylen hem to ben habundaunt of rychesses And some othere men demen that sovereyn good be for to be ryght digne of reverence, and enforcen hem to ben revered among hir neygheours by the honours that thei han igeten And some folk ther ben that holden that ryght hey power be sovereyn good, and enforcen hem for to reignen or elles to joygnen hem to hem that 40 reignen And it semeth to some other folk, that noblesse of renoun be the sovereyn good, and hasten hem to geten hem glorious name by the artz of werre or of pees And many folk mesuren and gessen that the sovereyn good be joye and gladnesse, and wenen that it be ryght blisful thyng to plowngen hem in voluptuous delyt And ther ben folk that entrechaungen the causes and the 50 endes of thyse forseide goodes, as they that desiren rychesses to han power and delitz, or elles they desiren power for to have moneye or for cause of renoun In these thynges and in swiche other thynges is torned al the entencioun of desyrynges and werkes of men, as thus noblesse and favour of peple, which that yyveth to men, as it semeth hem, a maner cleernesse of renoun, and wyf 60 and children, that men desiren for cause of delyt and myrnesse But forsothe freendes schulde nat ben rekned among the goodes of fortune, but of vertu, for it is a ful hooly maner thyng, alle these othere thinges forsothe ben taken for cause of power or elles for cause of delyt Certes now am I redy to referren the goodes of the body to these forseide thynges aboven, for it semeth that 70 strengthe and gretnesse of body yvven power and worthynesse, and that beaute and swyftnesse yvven noblesse and glorie of renoun, and heele of body semeth yvven delyt In alle these thynges it semeth

oonly that blisfulnesse is desyred, forwhy
thilke thing that every man desreth
moost over alle thynges he demeth that
it be the sovereyn good, but I have
diffyned that blisfulnesse is the sov- 80
ereyn good, for which every wyght
demeth that thilke estat that he desreth
over alle thynges, that it be blisfulnesse

Now hastow thanne byforn thyne
eien almost al the purposede forme of the
welefulnesse of mankynde that is to seyn
rychesses, honours, power, glorie, and
delitz The whiche delit oonly consid-
ered Epicurus, and juggid and estab-
lissyde that delyt is the soverayn 90
good, for as moche as alle othere
thynges, as hym thoughte, byrefte away
joye and myrthe from the herte But
I retourne ayen to the studies of men, of
whiche men the corage alwey reherceth
and seketh the sovereyne good, al be it
so that it be with a dyrkyd memorie,
but he not by which path, ryght as a
dronke man not nat by which path
he may retourne hom to his hous 100
Semeth it thanne that folk foleyn
and erren, that enforcen hem to have nede
of nothyng? Certes ther nys noon other
thyng that mai so wel performe blisful-
nesse, as an estat plentevous of alle godes,
that ne hath nede of noon other thyng,
but that it is suffisant of hymself unto
hymself And foleyn swiche folk, thanne,
that wenen that thilke thyng that is
ryght good, that it be eek ryght 110
worthy of honour and of reverence?
Certes, nay For that thyng nys neither
foul ne worthy to ben despysed that wel
neygh al the entencioun of mortel folk
travaylen for to geten it And power,
aughte nat that ek to ben rekned among
godes? What elles? For it nys nat to
wene that thilke thyng that is most
worthy of alle thynges be feble and
withoute strengthe And cleernesse 120
of renoun, aughte that to ben de-
spysed? Certes ther may no man for-
sake, that alle thyng that is right excellent
and noble, that it ne semeth to ben ryght
cleer and renowned For certes it nedeth
nat to saie that blisfulnesse [ne] be an-
gwyssous ne drery, ne subgit to grev-

auces ne to sorwes, syn that in ryght
ltele thynges folk seken to haven and
to usen that may delyten hem 130
Certes these ben these thynges that
men wolen and desren to geten, and for
this cause desren they rychesses, dig-
nytes, reignes, glorie, and delices, for
therby wenen they to han suffysaunce,
honour, power, renoun, and gladnesse
Thanne is it good that men seken thus, by
so manye diverse studies In which desir
it mai lyghtly be schewyd how greet is
the strengthe of nature For how so 140
that men han diverse sentences and
discordynge, algates men accorden alle
in lovyng the eende of good

“*Quantas rerum flectat*” —
Metrum 2

It liketh me to schewe by subtil soong,
with slakke and delytable sown of strenges,
how that Nature, myghty, enclyneth
and flytteth the governementz of thynges,
and by whiche lawes sche, purveiable,
kepth the grete world, and how sche
byndynge, restreyneth alle thynges by
a boond that may nat be unbownde Al
be it so that the lyouns of the contre
of Pene beren the fayre chaynes, and 10
taken metes of the handes of folk that
yeven it hem, and dreden hir stourdy
maistres of whiche thei ben wont to suffre
betynges, yif that hir horrible moutes
ben bybled (*that is to seyn, of beestes de-
voured*), hir corage of tyme passed, that
hath ben idel and rested, repeireth ayen,
and thei roren grevously, and remembren
on hir nature, and slaken hir nekkes
from hir cheynes unbownde, and hir 20
mayster fyrst, totorn with bloody
tooth, assaieeth the wode wrattthes of hem
(*this to seyn, thei freten hir maister*) And
the janglyng brid that syngeth on the
heghe braunches (*that is to seyn, in the
wode*), and after is enclosed in a streyt
cage, although that the pleyngne bysynes
of men yeveth hem honyed drynkes and
large metes with swete studye, yit
nathales yif thilke bryd skypynge out 30
of hir streyte cage seith the agreable
schadwes of the wodes, sche defouleth

with hir feet hir metes ischad, and seketh mornynge oonly the wode, and twytereth desyrynge the wode with hir swete voys The yerde of a tree, that is haled adoun by myghty strengthe, boweth redily the crop adown, but yif the hand of hym that it bente leet it goon ageyn, anon the crop loketh upryght to hevене The 40 sonne, Phebus, that falleth at even in the westrene wawes, retorneth ayen eftsones his carte, by a pryve path, there as it is wont aryse Alle thynges seken ayen to hir propre cours, and alle thynges rejoysen hem of hir retornynge ayen to hir nature Ne noon ordenaunce is by-taken to thynges, but that that hath joyned the endynge to the bygynnyng, and hath maketh the cours of it- 50 self stable (*that it chaunge nat from his propre kynde*)

“*Vos quoque terrena animalia*” —
Prosa 3

Certes also ye men, that ben erthliche beestes, dremen alwey your bygynnyng, although it be with a thynne ymaginacioun, and by a maner thought, al be it nat clerly ne parfityly, ye loken from afer to thilke verray fyn of blisfulnesse And therefore naturel entencioun ledeth yow to thilke verray good, but many maner errors mystorneth yow therfro Considere now yif that by thilke 10 thynges by whiche a man weneth to geten hym blisfulnesse, yif that he mai comen to thilke ende that he weneth to come by nature For yif that moneye, or honours, or these othere forseide thynges, brynge to men swich a thyng that no good ne fayle hem ne semeth faile, certes thanne wol I graunte that they ben maketh blisful by thilke thynges that thei han geten But yif 20 it so be that thilke thynges mowen nat performen that they byheten, and that there be defaute of manye goodis, scheweth it nat thanne clerly that false beute of blyfulnesse is knowen and ataynt in thilke thynges First and forward thow thyself, that haddest haboundances of rychesses nat longe agoon, I aske yif that,

in the habowndance of alle thilke rychesses, thow were nevere angwys- 30 sours ne sory in thy corage of any wrong or grevance that bytydde the on any side?”

“Certes,” quod I, “it ne remembreth me nat that evere I was so fre of my thought that I ne was alwey in angwyse of somwhat”

“And was nat that,” quod sche, “for that the lakkide somwhat that thow woldest nat han lakkid, or elles thou 40 haddest that thow noldest nat han had?”

“Ryght so is it,” quod I

“Than desuredest thow the presence of the toon and the absence of the tothir?”

“I graunte wel,” quod I

“Forsothe,” quod sche, “thanne nedeth ther somwhat that every man desureth?”

“Yee, ther nedeth,” quod I

“Certes,” quod sche, “and he that 50 hath lak or nede of aught nys nat in every wey suffisant to hymself?”

“No,” quod I

“And thow,” quod sche, “in al the plente of thy rychesses haddest thilke lak of suffisaunce?”

“What elles?” quod I

“Thanne mai nat rychesses maken that a man nys nedy, ne that he be suffisaunt to hymself, and yit that was 60 it that thei byhighten, as it semeth And eek certes I trow that this be gretly to considere, that moneye ne hath nat in his owene kynde that it ne mai ben bynomen of hem that han it, maugre hem”

“I byknowe it wel,” quod I

“Whi sholdestow nat byknowen it,” quod sche, “whan every day the strengere folk bynomen it fro the feb- 70 lere, maugre hem? For whennes comen elles these foreyne compleyntes or quereles of pledynges but for that men axen ayen hir moneye that hath ben bynomen hem by force or by gyfte, and alwey maugre hem?”

“Right so is it,” quod I

“Than,” quod sche, “hath a man nede to seken hym foreyn help by which he may defenden his moneye?”

"Who mai seie nay?" quod I

"Certes," quod sche, "and hym nedide noon help yf he ne hadde no moneye that he myghte leese"

"That is douteles," quod I

"Than is this thyng torned into the contrarie," quod sche, "for rycheses, that men wenen scholde maken suffisaunce, they maken a man rather have nede of foreyn help Which is the 90 maner or the gyse," quod sche, "that rychesse mai dryve away nede? Riche folk, mai they neyther han hungir ne thurst? These riche men, may they fele no cold on hir lymes in wynter? But thow wolt answeren that ryche men han moghe wherwith thei mai staunchen hir hungir, and slaken hir thurst, and don away cold In this wise mai nede be confortid by riches, but certes 100 nede mai nat al outrely be doon away, for though this nede that is alwey gapyng and gredy, be fulfilled with riches, and axe any thyng, yit duelleth thanne a nede that myghte be fulfilled I holde me stille and telle nat how that litel thyng suffiseth to nature, but certes to avarice mowgh suffiseth nothyng For syn that rychesse ne mai nat al doon away nede, but riches maken 110 nede, what mai it thanne be that ye wenen that riches mowen yyven yow suffisaunce?"

"*Quamvis fluente dives*" —

Metrum 3

Al weere it so that a riche covetous man hadde a ryver or a goter fletyng al of gold, yit sholde it nevere staunchen his covetise, and though he hadde his nekke charged with precyous stones of the Rede See, and though he do ere his feeldes plentevous with an hundred oxen, nevere ne schal his bytyng bysynesse forleeten hym whil he lyveth, ne the lyghte riches ne schal nat beren 10 hym companye whan he is deed

"*Set dignitatibus*" — Prosa 4

But dignytees, to whom thei ben comen, make they hym honourable and reverent?

Han thei nat so gret strengthe that thei may putten vertus in the hertes of folk that usen the lordschipes of hem, or elles may they don away the vices? Certes thei ben nat wont to don away wikkidnesse, but thei ben wont rather to schewen wykkydnesse And therof cometh it that Y have nigt gret disdayn that 10 dignytes ben yyven ofte to wikkide men For which thyng Catullus clepid a consul of Rome that hyghte Nonyus 'postum' or 'boch' (as who seith, he clepid hym a congregacioun of vices in his brest, as a postum is ful of corrupcioun), al were this Nonyus set in chayere of dygnite Sestow nat thanne how grete vylyenye dignytes don to wikkide men? Certes unworthy-nesse of wikkide men schulde ben the 20 lesse isene if thei neere renommed of none honours Certes thou thysel ne myghtest nat ben broght, with as many perils as thow myghtest suffren, that thow woldest peren the magistrat with Decorat (that is to seyn, that for no peril that myghte byfallen the by offence of the kyng Theodorik, thou noldest nat be felawe in governaunce with Decorat), whan thow seye that he hadde wikkid corage of a likerous 30 schrewe and of an accusour Ne I ne mai nat for swiche honours juggen hem worthy of reverence that I deme and holde unworthy to han thilke same honours Now yif thow seie a man that were fulfilled of wysdom, certes thou ne myghtest nat deme that he were unworthy to the honour or elles to the wisdom of which he is fulfilled?"

"No," quod I

40

"Certes dignytees," quod sche, "aperteignen properly to vertu, and vertu transporteth dignyte anon to thilke man to which sche herself is conjoined And for as moche as honours of peple ne mai nat maken folk digne of honour, it is wel seyn cleerly that thei ne han no propre beaute of dignyte And yet men aughten taken more heede in this For yif a wykkyd wyght be in so mochel the fowlere 50 and the more outcast that he is despysed of moost folk, so as dignyte ne mai nat maken schrewes worthy of no reverence, than maketh dignyte schrewes rather

so much more despised than preysed, the whiche schrewes dignyte scheweth to moche folk, and forsothe nat unpunyssched (*that is for to seyn that schrewes revengen hem ayenward uppon dignytes*), for thei yelden ayen to dignytes as greet 60 gerdoun, whan they byspotten and defoulen dignytes with hir vylenye And for as mochel as thou mow knowe that thilke verray reverence ne mai nat comen by thise schadwy transitorie dignytes, undirstond now thus yif that a man hadde used and had manye maner dignytees of consules, and weere comen peraventure among straunge nacions, scholde thilke honour maken hym worschpful and 70 redouted of straunge folk? Certes yif that honour of peple were a natureel yifte to dignytes, it ne myghte nevere cesen nowhere amonges no maner folk to don his office, right as fyer in every contre ne stynteth nat to eschaufen and to ben hoot But for as mochel as for to be holden honourable or reverent ne cometh nat to folk of hir propre strengthe of nature, but only of the false opynyoun of 80 folk (*that is to seyn, that veenen that dignytes maken folk digne of honour*), anon therefore, whan that thei comen there as folk ne knowen nat thilke dignytees, hir honours varysschen away, and that anon But that is amonges straunge folk, maystow seyn Ne amonges hem ther thei weren born, ne duren nat thilke dignytes alwey? Certes the dignyte of the provostrye of Rome was whilom a 90 greet power, now nys it no thyng but an idel name, and the rente of the senatorie a greet charge And yif a wyght whilom hadde the office to taken heede to the vitayles of the peple, as of corn and othere thynges, he was holden amonges grete, but what thyng is now more outcast than thilke provostrye? And, as I have seyde a litel herebyforn, that thilke thyng that hath no propre beute of hymself re- 100 sceyveth somtyme prys and schynynge, and somtyme leeseth it, by the opynyoun of usaunces Now yif that dignytes thanne ne mowen nat make folk digne of reverence, and if that dignytees waxen foule of hir wil by the filthe of

schrewes, and yif dignytees leesen hir schynynge by chaungynge of tymes, and yif thei waxen fowle by estimacion of peple, what is it that they han in 110 himself of beaute that oughte ben desired? (*As who seith noon*) Thanne ne mowen they yeven no beute of dignyte to noone othere

“*Quamvis se Tirro*” — Metrum 4

Al be it so that the proude Nero, with al his wode luxurie, kembde hym and apparyled hym with faire purpes of Tyrie and with white peerles, algates yit throf he haatful to alle folk (*this is to seyn that, al was he byhated of alle folk, yit this wikkide Nero hadde gret lordschape*), and yaf whilom to the reverentz senatoris the unworschpful seetus of dignytees (*Unworschful seetes he clepeth here, for that Nero, 10 that was so wikkide, yaf tho dignytees*) Who wolde thanne resonably wenen that blisfulnesse were in swiche honours as ben yiven by vycious schrewes?

“*An vero regna*” — Prosa 5

But regnes and familiarites of kynges, mai thei maken a man to ben myghti? How elles, whan hir blisfulnesse dureth perpetuely? But certes the olde age of tyme passed, and ek of present tyme now, is ful of ensaumples how that kynges han chaungyd into wrecchidnesse out of hir welefulnesse O, a noble thyng and a cleer thyng is power that is nat fownden myghty to kepe itself! And yif that 10 power of remes be auctour and makere of blisfulnesse, yif thilke power lakketh on any syde, amenuseth it nat thilke blisfulnesse and bryngeth in wrecchidnesse? But yit, al be it so that the remes of mankynde strecchen broode, yit moot ther ned be moche folk over whiche that every kyng ne hath no lordschipe ne comaundement And certes uppon thilke syde that power fayleth, which that maketh 20 folk blisful, ryght on the same syde noun-power entreth undirnethe, that maketh hem wrecches In this manere thanne moten kynges han more porcioun of wrecchidnesse than of welefulnesse A

tyraunt, that was kyng of Sysle, that hadde assayed the peril of his estat, schewede by simyltude the dredes of remes by gastnesse of a swerd that heng over the heved of his famyler 30

What thyng is thanne this power, that mai nat don awaye the bytynges of bysynesse, ne eschewe the prykkes of drede? And certes yit wolde thei lyven in syker- nesse, but thei may nat, and yit they glorifien hem in hir power Holdestow thanne that thilke man be mighty, that thow seest that he wolde doon that he may nat doon? And holdestow thanne hym a myghti man, that hath 40 envyrownd his sydes with men of arnes or sergeantz, and dredeth more hem that he maketh agast thanne thei dreden hym, and that is put in the handes of his servauntz for he scholde seme myghty? But of familers or servantz of kynges, what scholde I telle the any thyng, syn that I myself have schewyd the that rewmes hemself ben ful of greet feblesse? The whiche famyleres, 50 certes, the real power of kynges, in hool estat and in estaat abated, ful ofte throweth adoun Nero constreynede Senek, his famyler and his mayster, to chesen on what deeth he wolde deye Antonyus comaundede that knyghtes lowen with here swerdes Papynian, his famyler, which Papynian that had ben long tyme ful myghty amonges hem of the court And yet certes thei wolden 60 bothe han renounced hir power, of whiche two Senek enforcede hym to yeven to Nero his riches, and also to han gon into solitarie exil But whan the grete weyghte (*that is to seyn, of lordes power or of fortune*) draweth hem that schullen falle, neither of hem ne myghte don that he wolde What thyng is thanne thilke power, that though men han it, yit thei ben agast, and whanne thou woldest han 70 it, thou n'art nat siker, and yif thou woldest forleeten it, thow mayst nat eschuen it? But whether swiche men ben freendes at nede, as ben conseyled by fortune and nat be vertu? Certes swiche folk as weleful fortune maketh frendes, contraryous fortune maketh hem enemyes

And what pestilence is more myghty for to anoeye a wyght than a famyler enemy?

“*Qui se volet esse potentem*” —

Metrum 5

Whoso wol ben myghti he moot daunten his cruel corages, ne putte nat his nekke, overcomen, undir the foule reynes of leccherie For al be it so that thi lordschipe strecche so fer that the contre of Ynde quaketh at thy comaundementz or at thi lawes, and that the laste ile in the see that highte Tyle be thral to the, yit yif thou maist nat putten awaye thi foule dirke desires, and dryven out fro the 10 wrecchide compleyntes, certes it nys no power that thow hast

“*Gloria vero quam fallax*” —

Prosa 6

But glorie, how deceyvable and how foul is it ofte! For which thyng nat unskilfully a tragedien (*that is to seyn, a makere of dytees that highten tragedies*) cride and seide “O glorie, glorie,” quod he, “thow n'art nothyng elles to thousandes of folk but a greet sweller of eres!” For manye han had ful greet renoun by the false opinyoun of the peple, and what thyng mai ben thought foulere than swich preysynge? 10 For thilke folk that ben preysed falsly, they mote nedes han schame of hire preysynges And yif that folk han geten hem thonk or preysynge by here dissertes, what thyng hath thilke pris echud or encreased to the conscience of wise folk, that mesuren hir good, nat by the rumour of the peple, but by the sothfastnesse of conscience? And yif it seme a fair thyng a man to han encreced and sprad his 20 name, thanne folweth it that it is demed to ben a foul thyng yif it ne be ysprad and encreced But, as I seide a litil herebyforn, that syn ther moot nedes ben many folk to whiche folk the renoun of a man ne mai nat comen, it byfalleth that he that thow wenest be glorious and renowned semeth in the nexte partie of the erthes to ben withouten glorie and withouten renoun And certes 30

amonges these thynges I ne trowe nat that the pris and the grace of the peple nys neyther worthi to ben remembered, ne cometh of wys jugement, ne is ferme perdurably

But now of this name of gentillesse, what man is it that ne may wele seen how veyn and how flyttinge a thyng it es? For yf the name of gentillesse be referred to renoun and cleernesse of lynage, 40 thanne is gentil name but a foreyn thyng (*that is to seyn, to hem that glorysten hem of hir lynage*) For it semeth that gentillesse be a maner preisynge that cometh of the dessertes of auncestres, and yf preisynge make gentillesse, thanne mote they nedes ben gentil that been preyed For which thyng it folweth that yf thou ne have no gentillesse of thiself (*that is to seyn, prys that cometh of thy desert*), for- 50 eyn gentillesse ne maketh the nat gentil But certes yf ther be ony good in gentillesse, I trowe it be al only this, that it semeth as that a maner necessite be imposed to gentil men for that thei ne schulde nat owtrayen or forlyven fro the vertus of hir noble kynrede

"Omne hominum genus in terris"
— Metrum 6

Alle the lynage of men that ben in erthe ben of semblable byrthe On allone is fadir of thynges, On allone mynstreth alle thynges He yaf to the sonne his bemes, he yaf to the moone hir hornes, he yaf the men to the erthe, he yaf the sterres to the hevne He encloseth with membres the soules that comen from his heye sete Thanne comen alle mortel folk of noble seed Why noysen ye or bosten of 10 your eldres? For yf thow loke youre byggyngnyng, and God your auctour and yowr makere, thanne nis ther non forlyved wyght or ongentil, but if he norysse his corage unto vices and forlete his propre byrthe

"Quid autem de corporibus" —
Prosa 7

But what schal I seye of delycles of body, of whiche delices the desirynges ben ful of

anguyssch, and the fulfillynges of hem ben ful of penance? How grete seknesses and how grete sorwes unsuffrable, ryght as a maner fruyt of wykkidnesse, ben thilke delices wont to bryngen to the bodyes of folk that usen hem! Of whiche delices I not what joi may ben had of here moevynge, but this woot I wel, that 10 whosevere wol remembren hym of his luxures, he schal wel undirstonden that the issues of delices ben sorweful and sorye And yf thilke delices mowen maken folk blisful, thanne by the same cause moten these beestes ben clepid blisful, of whiche beestes al the entencion hasteth to fulfille here bodily jolyte And the gladnesse of wyf and children were an honest thyng, but it hath ben seyde that it is 20 overmoche ayens kynde that children han ben fownden tormentours to here fadris, I not how manye, of whiche children how bytyng is every condicioun, it nedeth nat to tellen it the that hast er this tyme assayed it, and art yit now angwysshous In this approve I the sentence of my disciple Euripidis, that seide that he that hath no children is weleful by in- 30 fortune

"Habet hoc voluptas" — Metrum 7

Every delit hath this, that it angwysscheth hem with prykkes that usen it It resembleth to these flyenge flies that we clepen ben, that, aftir that the be hath sched his agreable honyes, he fleeth away, and styngeth the hertes of hem that ben ysmyte, with bytyng overlonge holdyng

"Nichil igitur dubium" —
Prosa 8

Now is it no doute thanne that these weyes ne ben a maner mysledynges to blisfulness, ne that they ne mowen nat leden folk thider as thei byheten to leden hem But with how grete harmes these forseide weyes ben enlaced, I schal schewe the shortly Forwhy yf thou enforcest the to assemble moneye, thow must byreven hym his moneye that hath it, and yf thow wolt schynen with dignitytees, thow 10

must bysechen and supplyen hem that yvven the dignytees, and yif thow coveytest be honour to gon byfore othere folk, thow schalt defoule thiself thurw humblesse of axynge Yif thou desrest power, thow schalt, be awaytes of thy subgetis, anoyously ben cast undir by manye periles Axestow glorye? Thow shalt so bien distract by aspere thynges that thow schalt forgon syker- 20 nesse And yif thow wolt leden thi lif in delices, every wyght schal despysen the and forleeten the, as thow that art thral to thyng that is right foul and brutyl (*that is to seyn, servaunt to thā body*) Now is it thanne wel yseyn how litil and how brotel possessioun thei coveyten that putten the goodes of the body aboven hir owene resoun For maystow surmounten these olifauntes in gretnesse or weighte of 30 body? Or maistow ben strengere than the bole? Maystow ben swyftere than the tigre? Byhoold the spaces and the stablenesse and the swyft cours of the hevене, and stynt somtyme to wondren on foule thynges The whiche hevене certes nys nat rather for these thynges to ben wondryd upon, than for the resoun by which it is governed But the schynynge of thi forme (*that is to seyn, the beute of thā body*), how swyftly passynge is it, and how transtorie!

Certes it es more flytynge than the mutabilite of floures of the somer sesoun For so as Aristotle telleth, that if that men hadden eyghen of a beeste that highte lynx, so that the lokynge of folk myghte percen thurw the thynges that withtonden it, whoso lokide thanne in the entrayles of the body of Alcibiades, that 50 was ful fair in the superface withoute, it schulde seme ryght foul And forthi yif thow semest fair, thy nature ne maketh nat that, but the deceyvauce of the feblesse of the eighen that loken But preise the goodes of the body as mochlil as evere the lyst, so that thow knowe algatis that, whatso it be (*that is to seyn, of the godes of the body*) which that thou wondrist uppon, mai ben destroyed or dissolvld 60 by the heete of a fevere of thre dayes Of alle whiche forside thynges Y mai re-

ducen this shortly in a somme that these worldly goodes, whiche that ne mowen nat yeven that they byheeten, ne ben nat parfite by the congregacioun of alle goodis, that they ne ben nat weyes ne pathes that bryngen men to blisfulnesse, ne maken men to ben blisful

“*Heu que miseris tramite*” —

Metrum 8

Allas! which folie and which ignorance mysledeth wandrynge wrecchis fro the path of verray good! Certes ye ne seke no gold in grene trees, ne ye gadere nat precyous stones in the vynes, ne ye ne hiden nat yowr gynnes in heye mountaignes to kacchen fyssch of which ye mai maken riche festes And if yow liketh to hunte to roos, ye ne gon nat to the foordes of the watir that highte Tyrene And 10 over this, men knowen wel the krikes and the cavernes of the see yhidde in the flodes, and knowen ek which watir is moost plentevous of white peerlis, and knowen which watir haboundeth moost of reed purple (*that is to seyn, of a maner schellefyssch with which men deren purple*), and knowen whiche strondes habounden most of tendre fysches, or of scharpe fyssches that hyghten echynnys But 20 folk suffren hemselve to ben so blynde, that hem ne reccheth nat to knowe where thulke goodes ben yhidde whiche that thei coveyten, but ploungen hem in erthe, and seken there thulke good that surmounteth the hevене that bereth the sterris What preyere mai I make, that be digne to the nyce thoughtes of men? But I preie that thei coveyten rychesses and honours, so that, whanne 30 thei han geten tho false goodes with greet travaile, that therby they mowen knowen the verray goodes

“*Hactenus mendacis formam*” —

Prosa 9

It suffiseth that I have schewyd hider-to the forme of fals wefulnesse, so that yif thou loke now cleerly, the ordre of myn entencioun requereth from hennes

forth to schewe the verray wefulnessse "

"For sothe," quod I, "I se wel now that suffisaunce may nat comen by rychesse, ne power by remes, ne reverence by dignites, ne gentillesse by glorie, ne joie be delices" 10

"And hastow wel knownen the causes," quod sche, "whi it es?"
 "Certes me semeth," quod I, "that y see hem ryght as though it were thurw a litil clyfte, but me were levere to knowen hem more opynly of the "

"Certes," quod sche, "the resoun is al redy For thilke thyng that symply is o thyng withouten ony devysoun, the error and folie of mankynde de- 20 parteth and divideth it, and mysledeth it and transporteth from verray and parfit good to godes that ben false and unparfit But seye me this Wenestow that he that hath nede of power, that hym ne lakketh nothyng?"

"Nay," quod I

"Certes," quod sche, "thou seyst a ryght, for if it so be that ther is a thyng that in ony partie be feblere of 30 power, certes, as in that, it moot nedes be nedey of foreyn help "

"Ryght so is it," quod I

"Suffisaunce and power ben thanne of o kynde?"

"So semeth it," quod I

"And demestow," quod sche, "that a thyng that is of this manere (*that is to seyn, suffisaunt and mighty*) oughte ben despised, or ellis that it be right digne 40 of reverence aboven alle thynges?"

"Certes," quod I, "it nys no doute that it nys right worthy to ben revered "

"Lat us," quod sche, "adden thanne reverence to suffisaunce and to power, so that we demen that thuse thre thynges be al o thyng?"

"Certes," quod I, "lat us adden it, yif we wiln graunten the sothe "

"What demestow thanne," quod 50 sche, "is that a dirk thyng and nat noble that is suffisaunt, reverent, and myghty, or elles that it is ryght noble and ryght cleer by celebrete of renoun? Considerere thanne," quod sche, "as we han grauntid herbyfore, that he that ne hath

nede of no thyng and is moost myghty and moost digne of honour, if hym nedeth ony cleernessse of renoun, which cleernessse he myght nat graunten of hymself, 60 so that for lak of thilke cleernessse he myghte seme the feblere on any side, or the more outcast" (*Glose This is to seyn, nay, for whoso that is suffisaunt, myghty, and reverent, clernessse of renoun folweth of the forseide thynges, he hath it al redy of his suffisaunce*)

Boece "I mai nat," quod I, "denye it, but I moot granten, as it is, that this thyng be ryght celebrable by cler- 70 nesse of renoun and noblesse "

"Thanne folweth it," quod sche, "that we adden cleernessse of renoun to the thre forseide thynges, so that there ne be amonges hem no difference "

"This is a consequence," quod I

"Thus thyng thanne," quod sche, "that ne hath nede of no foreyn thyng, and that may don alle thynges by his strengthis, and that is noble and honourable, nys 80 nat that a myry thyng and a joyful?"

Boece "But whennes," quod I, "that any sorwe myghte comen to this thyng that is swich, certes I mai nat thynke "

Philosophæ "Thanne mote we graunten," quod sche, "that this thing be ful of gladnesse, if the forseide thynges ben sothe, and certes also mote we graunten that suffisaunce, power, noblesse, reverence, and gladnesse be onoly 90 diverse by names, but hur substaunce hath no diversite "

Boece "It moot nedly ben so," quod I

Philosophæ "Thilke thyng thanne," quod sche, "that is oon and symple in his nature, the wikkidnesse of men departeth it and divideth it, and whanne thei enforecen hem to gete partie of a thyng that ne hath no part, thei ne geten hem neyther thilke partie that is noon, ne the 100 thyng al hool that thei ne desire nat "

Boece "In which manere?" quod I

Philosophæ "Thilke man," quod sche, "that seketh richesse to fleen poverté, he ne travaileth hym nat for to geten power, for he hath lever to ben dirk and vyl, and eek withdraweth from hymself manye naturel delites, for he nolde leese the

moneie that he hath assembled
 But certes in this manere he ne geteth 110
 hym nat suffisance, that power for-
 leteth, and that moleste prikketh, and that
 filthe maketh outcast, and that dirknesse
 hideth And certes he that desreth only
 power, he wasteth and scatereth rychesse,
 and despyseth delices and eek honour that
 is withoute power, ne he ne preiseth glorie
 nothyng Certes thus seestow wel that
 manye thynges failen to hym, for he
 hath som tyme defaute of manye ne- 120
 cessites, and manye anguysshes byten
 hym, and whan he ne mai nat do tho de-
 fautes away, he foretith to ben myghty,
 and that is the thyng that he moost de-
 sireth And ryght thus mai I make
 semblable resouns of honours, and of
 glorie, and of delycles, for so as every of
 these forseide thynges is the same that these
 othere thynges ben (*that is to seyn, al*
oon thyng), whoso that evere seketh to 130
 geten that oon of these, and nat that
 othr, he ne geteth nat that he desreth ”

Boece “What seystow thanne, yf that
 a man coveyte to geten alle these thynges
 togidre?”

Philosophie “Certes,” quod sche, “I
 wolde seye, that he wolde geten hym
 sovereyn blisfulnesse, but that schal he nat
 fynde in the thynges that I have
 schewed that he mowen nat yeven 140
 that thei byheeten?”

Boece “Certes no,” quod I

“Thanne,” quod sche, “ne sholde men
 nat by no weye seken blisfulnesse in swiche
 thynges as men wenen that they ne mowen
 yeven but o thyng sengly of al that men
 seken?”

Boece “I graunte wel,” quod I, “ne
 no sothere thyng ne may be seyde ”

Philosophie “Now hastow 150
 thanne,” quod sche, “the forme and
 the causes of fals wefulnesse Now
 torns and flytte the eighen of thi thought,
 for ther shaltow seen anon thilke verray
 blisfulnesse that I have behyght the ”

Boece “Certes,” quod I, “it is cler and
 open, thegh it were to a bynd man, and
 that schewedestow me ful wel a litel her-
 byforn, whan thow enforcedest the to
 schewe me the causes of the false blis- 160

fulnesse For, but if I be beguled
 thanne is thilke the verray parfit blisful-
 nesse that parfitly maketh a man suffi-
 saunt, myghty, honourable, noble, and ful
 of gladnesse And for thow schalt wel
 knowe that I have wel undirstonden these
 thynges withynne myn herte, I knowe wel
 that thilke blisfulnesse that may verrayly
 yeven on of the forseide thynges, syn
 thei ben alle oon — I knowe dowtelees 170
 that thilke thyng is the fulle blysful-
 nesse ”

Philosophie “O my nory,” quod sche,
 “by thus opynyoun I see theowart blisful,
 yf thow putte this therto that I schal seyn ”

“What is that?” quod I

“Trowestow that ther be any thyng
 in these erthly, mortel, toumblyng
 thynges that may brynge this estat?”

“Certes,” quod I, “y trowe it 180
 nought, and thow hast schewyd me
 wel that over thilke good ther nys no
 thyng more to ben desired ”

Philosophie “These thynges thanne,”
 quod sche, (*that is to seyn, erthly suffy-
 saunce, and power, and swiche thynges*)
 outhen thei semen lyknesses of verray
 good, or elles it semeth that thei yeve to
 mortel folk a maner of goodes that ne
 be nat parfyt But thilke good that is 190
 verray and parfyt that mai thei nat
 yeven ”

Boece “I accorde me wel,” quod I

Philosophie “Thanne,” quod sche,
 “for as moche as thou hast knowen which
 is thilke verray blisfulnesse, and eek whiche
 thilke thynges ben that lyen falsly blisful-
 nesse (*that is to seyn, that be deceyte semen*
verray goodes), now byhoveth the to
 knowe whennes and where thow 200
 mowe seke thilke verray blisfulnesse ”

“Certes,” quod I, “that desire I gretly
 and have abyden longe tyme to herkne it ”

“But for as moche,” quod sche, “as it
 liketh to my disciple Plato, in his book of
In Thymeo, that in ryght litel thynges men
 schulde byseche the help of God, what
 juggestow that be now to done, so that we
 may desserve to fynde the seete of
 thilke sovereyne good?” 210

“Certes,” quod I, “Y deme that we
 schul clepe to the Fadir of alle goodes, for

withouten hym is ther no thyng founded
aryght

"Thow seyst aryght," quod sche, and
bygan anoon to synge[n] right thus

"*O quam perpetua*" — Metrum 9

"O thow Fadir, soowere and creatour of
hevene and of erthes, that governeyst this
world by perdurable resoun, that comaundest
the tymes to gon from syn that
age hadde bygynny[n]ge, thow that duellest
thyselve ay stedefast and stable, and yevest
alle othere thynges to ben meved, ne
foreyne causes necesseden the nevere to
compoune werk of floterynge matere,
but oonly the forme of sovereyn 10
good iset within the withoute envye,
that moevede the frely Thow, that art
althur-fayrest, berynge the faire world in
thy thought, formedest this world to the
lyknesse semblable of that faire world in
thy thought Thou drawest alle thyng of
thy sovereyn ensaumplyr and comaundest
that this world, parfytly ymakid, have
frely and absolut his parfyte parties
Thow byndest the elementis by 20
nombres proporcionables, that the
cooide thynges mowen accorde with the
hote thynges, and the drye thynges with
the moyste, that the fyr, that is purest,
fle nat over-heye, ne that the hevynesse
drawe nat adoun over-lowe the erthes that
ben ploungid in the watris Thow kny-
ttest togidere the mene soule of treble kynde
moevynge alle thyngs, and divydest it
by membrys accordynge, and whan it 30
es thus divyded [and] it hath assem-
bled a moevynge into two rowndes, it
gooth to torne ayen to hymself, and en-
vyrouneth a ful deep thought and turneth
the hevene by semblable ymage Thow
by evene-lyke causes enhauncest the soules
and the lasse lyves, and, ablynge hem heye
by lyghte waynes or cartes, thow sowest
hem into hevene and into erthe
And whan thei ben convertyd to the 40
by thi benygne lawe, thow makest
hem retourne ayen to the by ayen-ledynge
fyer O Fadir, yyve thou to the thought
to steyen up into thi streyte seete, and
graunte hym to envroune the welle of

good, and, the lyght ifounde, graunte hym
to fycchen the clere syghtes of his corage in
the, and skatere thou and tobreke the
weyghtes and the cloudes of earthly
hevynesse, and schyn thou by thi 50
bryghtnesse, for thou art cleernesse,
thow art pesible reste to debonayre folk,
thow thyselv art bygynny[n]ge, berere, ledere,
path and terme, to looke on the, that is
our ende

"*Quoniam igitur que sit*" —
Prosa 10

For as moche thanne as thow hast seyn
which is the fourme of good that nys nat
parfit, and which is the forme of good that
is parfit, now trowe I that it were good to
schewe in what this perfeccioun of blisful-
nesse is set And in this thing I trowe that
we schulde first enquire for to witen, yf
that any swich maner good as thulke good
that thou hast dyffinysshed a litel
herebyforn (*that is to seyn, sovereyn 10*
good) may be founde in the nature of
thynges, for that veyn ymagynacioun of
thought ne desceyve us nat, and put us out
of the sothfastnesse of thulke thing that is
summytted to us But it may nat be
denyed that thilke good ne is, and that it
nys ryght as a welle of alle goodes For
alle thing that is cleped inparfyt is proevyd
inparfit be the amenusynge of perfec-
cioun or of thing that is parfit And 20
herof cometh it that in every thing
general, yif that men seen any thing that is
inparfit, certes in thilke general ther moot
ben som thing that is parfit For yif so be
that perfeccioun is don away, men may
nat thinke ne say fro whennes thilke thing
is that is cleped inparfyt For the nature
of thynges ne took nat hir begynny[n]ge of
thynges amenused and inparfit, but it
procedith of thynges that ben alle 30
hole and absolut, and descendith so
doun into uttereste thynges and into
thynges empty and withouten fruyt But,
as I have schewid a litel here byforn that
yif ther be a blisfulnesse that be freel and
veyn and inparfyt, ther may no man doute
that ther nys som blisfulnesse that is sad,
stedefast, and parfyt "

Boece "This is concluded," quod I, "feermely and soothfastly" 40

Philosophie "But considere also," quod sche, "in whom this blisfulnesse enhabiteth The comune accordaunce and conceyt of the corages of men proveth and graunteth that God, prince of alle thynges, is good For, so as nothyng mai ben thought betere than God, it mai nat ben doutet thanne that he that no thyng nys betere, that he nys good Certes resoun scheweth that God is so good 50 that it proeveth by verray force that parfvt good is in hym For yif God nys swych, he ne mai nat be prince of alle thynges, for certes somthing possessyng in itself parfyt good schulde be more worthy than God, and it scholde semen that thilke were first and eldere than God For we han schewyd apertely that alle thynges that ben parfyt ben first er thynges that ben inparfit, and forthy, for as 60 moche as that my resoun or my proces ne go nat away withouten an ende, we owe to graunte that the sovereyn God is ryght ful of sovereyn parfit good And we han establissched that the sovereyne good is verray blisfulnesse Thanne moot it nedis be that verray blisfulnesse is set in sovereyn God"

Boece "This take I wel," quod I, "ne this ne mai nat be withseid in no 70 manere"

"But I preye the," quod sche, "see now how thou mayst proeven holly and withoute corrupcioun this that I have seid, that the sovereyne God is ryght ful of sovereyn good"

"In which manere?" quod I

"Wenestow aught," quod sche, "that the fader of alle thynges have itake thilke sovereyne good anywher out of 80 hymself, of which sovereyn good men proeveth that he is ful, ryght as thou myghtest thenken that God, that hath blisfulnesse in hymself, and thilke blisfulnesse that is in hym, were divers in substaunce? For yif thow wene that God have resseyved thilke good out of hymself, thow mayst wene that he that yaf thilke good to God be more worth than is God But I am beknowe and con- 90

fesse, and that ryght dignely, that God is ryght worthy aboven alle thynges And yif it so be that this good be in hym by nature, but that it is dyvers from him by wenyng resoun, syn we speke of God prynce of alle thynges, — feyne who so feyne mai — who was he that hath conjoynt these divers thynges togidre? And eek at the laste se wel that a thyng that is divers from any thyng, that thilke 100 thyng nys nat that same thyng fro which it es undirstonden to be divers Thanne folweth it that thilke thyng that be his nature is divers from sovereyn good, that that thyng nys nat sovereyn good But certes it were a felenous cursydnesse to thunken that of hym that no thyng nys more worth For alwey, of alle thynges, the nature of hem may nat ben betere thanne hir begynnynge For which I 110 mai concluden by ryght verray resoun that thilke that is begynnynge of alle thynges, thilke same thyng is sovereyn good in his substaunce"

Boece "Thow hast seyde ryghtfully," quod I

Philosophie "But we han graunted," quod sche, "that the sovereyn good is blisfulnesse"

"That is sooth," quod I 120

"Thanne," quod sche, "moten we nedes granten and confessen that thilke same sovereyn good be God?"

"Certes," quod I, "y ne may nat denyen, ne withstonde the resouns purposed, and I se wel that it folweth by strengthe of the premisses"

"Loke now," quod sche, "yif this be proevyd yet more fermely thus that there ne mowen not ben two sovereyn 130 goodis that ben divers among hemself For certes the goodis that ben divers among hemself, the toon is nat that that the tothir is, thanne ne mowen neither of hem ben parfit, so as eyther of hem lakketh to othir But that that nys nat parfit, men mai seen apertely that it nys not sovereyn The thynges thanne that ben sovereynly gode ne mowe by no weie be divers But I have wel concluded 140 that blisfulnesse and God ben the sovereyn good, for which it mote nedes be

that sovereyn blisfulnesse is sovereyn devynite "

"No thing," quod I, "nys more sothfast than this, ne more ferme by resoun, ne a more worthy thing than God mai not be concluded "

"Upon these thynges thanne," quod sche, "ryght as these geometriens 150 whan they han schewed her propositions ben wont to bryngen yn thynges that they clepen porismes or declaracions of forseide thynges, right so wol I yeve the here as a corolarie or a meede of coroune For why, for as moche as by the getyng of blisfulnesse men ben makid blisful, and blisfulnesse is dyvinite, than is it manifest and open that by the getyng of dyvinite men ben makid blisful Right 160 as by the getyng of justise [men ben makid just], and be the getyng of sapience they ben makid wise, ryght so nedes by the semblable resoun, whan they han geten dyvinite they ben makid goddes Thanne is every blisful man God But certes by nature ther nys but o God, but by the participacioun of dyvinite ther ne let ne distourbeth nothyng that ther ne jen many goddis " 170

"This ys," quod I, "a fair thing and a precious, clepe it as thou wilt, be it corolarie, or porisme, or meede of coroune, or declarynges "

"Certes," quod sche, "nothing nys fairere than is the thing that by resoun schulde ben addid to these forseide thynges "

"What thing?" quod I

"So," quod sche, "as it semeth that 180 blisfulnesse contenech many thynges, it were for to witen whether that alle these thynges maken or conjoynen as a maner body of blisfulnesse by diversite of parties or membres, or elles yif any of alle these thynges ben swich that it acomplise by hymself the substaunce of blisfulnesse, so that alle these othere thynges ben referid and brought to blisfulnesse (*that is to seyn, as to the cheef of hem*) " 190

"I wolde," quod I, "that thou madest me clerly to undirstonde what thou seist, and that thou recordidest me the forseide thynges "

"Have I not jugged," quod sche, "that blisfulnesse is good?"

"Yys for sothe," quod I, "and that sovereyne good "

"Adde thanne," quod sche, "thilke good that is makid [of] blisfulnesse to 200 alle these forseide thynges For thilke same blisfulnesse that is demed to ben sovereyn suffisaunce, thilke selve is sovereyn power, sovereyn reverence, sovereyn clernesse or noblesse, and sovereyn delyt What seistow thanne of alle these thynges, that is to seyn, suffisaunce, power, and these othere thynges, — ben they thanne as membris of blisfulnesse, or ben they refered and brought to sovereyn good 210 ryght as alle thynges that ben brought to the cheef of hem?"

Boece "I undirstonde wel," quod I, "what thou purposost to seke, but I desire for to herkne that thou schewe it me "

Philosophie "Tak now thus the discrecioun of this questoun," quod sche, "yif alle these thynges," quod sche, "weren membris to felicite, thanne weren they diverse that on fro that othr And 220 swich is the nature of parties or of membres, that diverse membris compounen a body "

"Certes," quod I, "it hath wel ben schewyd here byforn that alle these thynges ben al o thyng "

"Thanne ben they none membres," quod sche, "for elles it schulde seme that blisfulnesse were conjoyned al of o membre allone, but that is a thing that mai 230 not ben don "

"This thing," quod I, "nys not doutous, but I abide to herkennen the remenaunt of the question "

"This is open and cler," quod sche, "that alle othere thynges ben referid and brought to good For therefore is suffisaunce requerid, for it is demyd to ben good, and forthy is power requerid, for men trowen also that it be good, and this same 240 thing mowen we thinken and coniecten of reverence, and of noblesse, and of delyt Thanne is sovereyn good the somme and the cause of al that oughte ben desired, for why thilke thing that withholdeth no good in itselfe, ne semblance of

good, it ne mai not wel in no manere be desired ne requerid And the contrarie, for though that thinges by here nature ne ben not gode, algates yif men wene that 250 thei ben gode, yet ben thei desired as though that thei were verrayliche gode, and therfore is it that men oughte to wene by ryghte that bounte be the sovereyn fyn and the cause of alle the thinges that ben to requiren But certes thilke that is cause for which men requiren any thing, it semeth that thilke same thing be moost desired As thus yf that a wyght wolde ryden for cause of hele, he ne desureth 260 not so mochel the moevyng to ryden, as the effect of his hele Now thanne, syn that alle thynges ben required for the grace of good, thei ne ben not desired of alle folk more than the same good But we han grauntid that blisfulnesse is that thing, for which that alle thise othere thinges ben desired, thanne is it thus that certes oonly blisfulnesse is requerid and desired By which thing it 270 scheweth cleerly that of good and of blisfulnesse is al on and the same substance "

"I se nat," quod I, "wherfore that men myghten discorden in this "

"And we han schewed that God and verray blisfulnesse is al o thing "

"That is sooth," quod I

"Thanne mowen we concluden sykerly, that the substance of God 280 is set in thilke same good, and in noon other place

"Nunc omnes pariter venite capti" — Metrum 10

Cometh alle to gidre now, ye that ben ykought and ybounde with wilklide cheynes by the desceyvable delyt of erthly thynges enhabitynge in yowr thought! Her schal ben the reste of your labours, her is the havene stable in pesible quiete, this allone is the open refut to wrechis (*Glose This to seyn, that ye that ben combryd and dsseynd with worldly affeccions, cometh now to this sovereyn good, that is 10 God, that is refut to hem that wolen come to hym*) *Téxtus* Alle the thinges

that the ryver Tagus yveth yow with his goldene gravelis, or elles alle the thinges that the ryver Hermus yeveth with his rede brinke, or that Indus yveth, that is next the hote partie of the world, that medleth the grene stones with the white, ne scholden not cleren the lookyng of your thought, but hiden rather your 20 blynde corages withynne here derknesse Al that liketh yow here, and exciteth and moeveth your thoughtes, the erthe hath norrysschid it in his lowe caves But the schynyng by which the hevene is governed and whennes that it hath his strengthe, that eschueth the derke overthrowng of the soule, and whosoever may knowen thilke light of blisfulnesse, he schal wel seyn that the white beemes of the 30 sonne ne ben nat cleer "

"Assencior inquam cuncta" —

Prosa 11

Boece "I assente me," quod I, "for alle thise thinges ben strongly bounden with ryght ferme resouns "

"How mychel wiltow preysen it," quod sche, "yf that thow knowe what thilke gode is?"

"I wol preyse it," quod I, "be pris withouten ende, yf it schal betyde me to knowe also togidre God that is good "

"Certes," quod sche, "that schal I 10 do the be verray resoun, yf that tho thinges that I have concludid a litel herebyforn duellen only in him first graunteyng "

Boece "Thei dwellen graunted to the," quod I (*This to seyn as who seith, "I graunte the forsende conclusiouns "*)

"Have I nat schewed the," quod sche, "that the thinges that ben required of many folk ne ben not verray goodis ne 20 parfite, for thei ben divers that on fro that othr And so as ich of hem is lakkyng to othr, thei han no power to bryngen a good that is ful and absolut But thanne at erste ben thei verray good, whan thei ben gadred togidre alle into o forme and into oon werkyng So that thilke thing that is suffisance, thilke same be power, and reverence, and noblesse,

and myrthe And for sothe, but yif 30
alle these thinges ben alle o same
thing, thei ne han not wherby that thei
mowen be put in the nombre of thinges
that oughten ben required or desired "

Boece "It is schewyd," quod I, "ne
herof mai thei no man douten "

Philosophie "The thinges thanne,"
quod sche, "that ne ben none goodis whan
thei ben diverse, and whanne thei by-
gynnen to ben al o thing, thanne ben 40
thei goodes, — ne cometh it hem nat
thanne by the getyng of unyte that thei
ben maked goodes?"

Boece "So it semeth," quod I

"But alle thing that is good," quod sche,
"grauntestow that it be good by the par-
ticipacioun of good, or no?"

"I graunte it," quod I

"Thanne mustow graunten," quod
sche, "by semblable resoun that oon 50
and good be o same thing, for of
thinges of whiche that the effect nys nat
naturely divers, nedes the substance moot
be oo same thing "

"I ne may nat denye it," quod I

"Hastow nat knowen wel," quod sche,
"that alle thing that is hath so longe his
duellynge and his substance as longe as it
es oon? But whanne it forletith to be
oon, it moot nedys deien and cor- 60
rumpen togidres?"

"In which manere?" quod I

"Ryght as in beestis," quod sche,
"whanne the body and the soule ben con-
joynd in oon and dwellen togidre, it es
cleped a beeste, and whanne her unyte is
destroyed be the disseverance the toon
fro the tothir, thanne scheweth it wel that
it is a deed thing, and that it nys no
lenger no beeste And the body of a 70
wyght, while it duelleth in oo fourme
be conjunccion of membris, it is wel seyn
that it is a figure of mankynde, and yif the
parties of the body ben so devyded and
disseverid the ton fro the tother that thei
destroyen unite, the body forletith to ben
that it was befor And whoso wolde
renne in the same manere be alle thinges,
he scholde seen that withouten doute
every thing is in his substance as 80
longe as it is oon, and whanne it

forletith to ben oon, it dyeth and
peryssheth "

Boece "Whanne I considere," quod I,
"manye thinges, I se noon other "

"Is ther any thing thanne," quod sche,
"that, in as moche as it lyveth naturely,
that forletith the talent or the appetyt of
his beyng and desreth to come to
deth and to corrupcioun?" 90

"Yif I considere," quod I, "the
beestes that han any maner nature of
wylyng and of nyllyng, I ne fynde no
beeste, but if it be constreynd fro with-
oute-forth, that forletith or despiseth the
entencion to lyven and to duren, or that
wole, his thankes, hasten hym to dyen
For every beest travaileth hym to defende
and kepe the savacion of his lif, and
eschueth deeth and destruccioun 100
But certes I doute me of herbes and
of trees (*that is to seyn, that I am in a
doute of swiche thinges as herbes or trees*),
that ne han no felyng soules (ne no naturel
werkynge seryng to appetites as beestes
han), whether thei han appetyt to duellen
and to duren "

"Certes," quod sche, "ne therof thar the
natdoute Nowlooke upon these herbes
and these trees They waxen first in 110
suche places as ben covenable to hem,
in whiche places thei mowen nat sone
deye ne dryen, as longe as hir nature mai
defenden hem For some of hem waxen in
feeldis, and some in mountaynes, and
othere waxen in mareys, and othre cleven
on roches, and some waxen plentyvous in
soondes, and yif any wyght enforce hym to
bere hem into other places, thei waxen
drye For nature yeveth to every 120
thing that that is convenient to hym,
and travaileth that they ne deie nat,
as longe as thei han power to duellen and
to lyven What wiltow seyn of this, that
thei drawn alle here noryschynges by
here rootes, ryght as thei hadden here
mouthes yplounged withynne the erthes,
and sheden be hir maryes hir wode and hir
bark? And what wyltow seyn of this,
that thilke thing that is ryght softe, as 130
the marie is, that it is alway hyd in
the seete al withinne, and that it is de-
fended fro withoute by the stedfastnesse of

wode, and that the outreste bark is put ayens the distemprance of the hevене as a defendour myghty to suffren harm? And thus certes maistow wel seen how greet is the dilgencce of nature, for alle thinges renovenen and publysschen hem withseed ymultplied, ne ther nys no man that 140 ne woot wel that they ne ben ryght as a foundement and edifice for to duren, nocht oonly for a tyme, but ryght as for to dure perdurably by generacion And the thinges eek that men wenen ne haven none soules, ne desire thei nat, ich of hem, by semblable resoun to kepyn that that is hirs (*that is to seyn, that is accordynge to hir nature in conservacioun of hir beyng and enduryng*)? For wherfore ellis bereth 150 lightnesse the flaumbes up, and the weyghte presseth the erthe adoun, but for as moche as thilke places and thilke moevynges ben covenable to everych of hem? And forsothe every thing kepeth thilke that is accordynge and propre to hym, ryght as thinges that ben contrarious and enemys corrumpen hem And yet the harde thinges, as stones, clyven and holden here parties togidere ryght faste 160 and harde, and defenden hem in withstondynge that thei ne departe nat lyghtly atwynne And the thinges that ben softe and fletynge, as is watir and eyr, thei departen lyghtly and yeven place to hem that breken or divyden hem, but natheles they retorne sone ageyn into the same thinges fro whennes thei ben arraced, but fyer fleeth and refuseth alle dyvisioun Ne I ne trete not now here of 170 willeful moevynges of the soule that is knowyng, but of the naturel entencioun of thinges, as thus ryght as we swolven the mete that that we resseyven and ne thinke nat on it, and as we drawn our breeth in slepyng that we witen it nat while we slepyng For certes in the bestis the love of hire lyvvynges ne of hire beynges ne cometh not of the wilnynges of the soule, but of the bygynnynges of nature For 180 certes, thurw constreynynge causes, wil desreth and embraceth ful ofte tyme the deeth that nature dredeth (*That is to seyn as thus that a man may be constreymed so, by som cause, that his wille de-*

sreth and taketh the deeth which that nature hateth and dredeth ful sore) And somtyme we seen the contrarye, as thus that the wil of a wyght distourbeth and constreyneth that that nature desireth and re- 190 qureth alwey, that is to seyn the werk of generacioun, by which generacioun only duelleth and is susteyned the longe durablete of mortel thinges And thus this charite and this love, that every thing hath to hymself, ne cometh not of the moevyng of the soule, but of the entencioun of nature For the purveance of God hath yeven to thinges that ben creat of hym this, that is a ful gret cause to 200 lyven and to duren, for which they desren naturely here lif as longe as evere thei mowen For which thou mayst not drede be no manere that alle the thinges that ben anywhere, that thei ne requiren naturely the ferme stablenesse of perdurable duellyng, and eek the eschuyng of destruccioun "

Boece "Now confesse I wel," quod I, "that Y see wel now certeynly 210 withouten doutes the thinges that whilom semeden uncerteyn to me "

Philosophie "But," quod sche, "thilke thing that desreth to be and to duelle perdurably, he desreth to ben oon For yif that oon were destroyed, certes, beyng schulde ther noon duellen to no wyght "

"That is sooth," quod I

"Thanne," quod sche, "desren 220 alle thinges oon "

"I assente," quod I

"And I have schewed," quod sche, "that thilke same oon is thilke that is good "

Boece "Ye, forsothe," quod I

"Alle thinges thanne," quod sche, "requiren good, and thilke good thow mayst descryven ryght thus good is thilke thing that every wyght desireth " 230

"Ther ne may be thought," quod I, "no more verray thing For eyther alle thinges ben referid and brought to nocht, and floteren withouten governour, despoyled of oon as of hire propre hevved, or elles, yif ther be any thing to which that alle thinges tenden and hyen to, that thing

muste ben the sovereyn good of alle goodes "

Philosophæ Thanne seide sche thus 240
 "O my nory," quod sche, "I have greet gladnesse of the, for thou hast fyched in thyn herte the myddel sothfastnesse, that is to seyn, the prykke But this thing hath ben discoveryd to the in that thou seydest that thou wistest not a litel herbyform "

"What was that?" quod I

"That thou ne wistest nocht," quod sche, "which was the ende of thinges 250 And certes that is the thyng that every wyght desireth, and for as mochel as we han gadrid and comprehendid that good is thilke thing that is desired of alle, thanne mote we nedys confessen that good is the fyn of alle thinges

"*Quisquis profunda*" — Metrum 11

Whoso that seketh sooth by a deep thought, and coveyteth not to ben disseyvid by no mysweyes, lat hym rollen and trenden withynne hymself the lyght of his ynwarde sighte, and let hym gaderyn ayein, enclynyng into a compas, the longe moevynges of his thoughtes, and let hym techyn his corage that he hath enclosed and hid in his tresors, al that he compasseth or secheth fro withoute And 10 thanne thilke thing, that the blake cloude of errour whilom hadde ycovered, schal lighte more clerly than Phebus hymself ne schyneth (*Glosa Whoso wol seke the depe ground of soth in his thought, and wil nat ben disseyvid by false proposicions that goon amys fro the trouthe, lat hym wel examine and rolle withynne hymself the nature and the propertes of the thang, and let hym yet eftsones examanen and rollen 20 his thoughtes by good deliberacoun or that he deme, and lat hym techyn his soule that it hath, by naturel principles kyndeliche yhyd withynne itself, al the trouthe the which he ymagyneth to ben in thinges withoute And thanne al the derknesse of his mysknowynge schall seen more evidently to the sighte of his undirstondynge than the sonne ne semeth to the sighte withoute-forth*) For certes the body, bryngynge the weighte of 30

forfetyng, ne hath nat chased out of your thought al the cleernesse of your knowyng, for certeynly the seed of soth haldeth and clyveth within your corage, and it is awaked and excited by the wyndes and by the blastes of doctrine For wherfore elles demen ye of your owene wil the ryghtes, whan ye ben axid, but if so were that the noryschynges of resoun ne lyvede yplounged in the 40 depe of your herte? (*This to seyn, how schulde men deme the sothe of any thing that were axid, yf ther nere a rote of sothfastnesse that were yplounged and hyd in the naturel principles, the whiche sothfastnesse lyvede within the depnesse of the thought?*) And if it so be that the Muse and the doctrine of Plato syngeth soth, al that every wyght leerneth, he ne doth no thung elles thanne but recordeth, as men re- 50 corden thinges that ben foryeten "

"*Tunc ego Platonem inquam*" —
 Prosa 12

Thanne seide I thus "I accorde me gretly to Plato, for thou recordist and remembrist me these thinges yet the seconde tyme, that is to seye, first whan I loste my memorie be the contagious conjunccioun of the body with the soule, and eftsones afturward, whan Y lost it confounded by the charge and be the burden of my sorwe "

And thanne seide sche thus "Yif thou loke," quod sche, "first the 10 thynges that thou hast graunted, it ne schal nat ben ryght fer that thou ne schalt remembren thilke thing that thou seidest that thou nystust nat "

"What thing?" quod I

"By which governement," quod sche, "that this world is governed "

"Me remembreth it wel," quod I, "and I confesse wel that I ne wyste it nat But al be it so that I see now from afer 20 what thou purposist, algates I desire yit to herknen it of the more pleynly "

"Thou ne wendest nat," quod sche, "a litel herebyform, that men schulde doute that this world nys governed by God "

"Certes," quod I, "ne yet ne doute I it naught, ne I nyl nevere wene that it were

to doute" (as who seith, "but I woot wel that God governeth this world"), "and I schal shortly answeren the be what 30 resouns I am brought to this This world," quod I, "of so manye and diverse and contraryous parties, ne myghte nevere han ben assembled in o forme, but yif ther ne were oon that conjoynd so manye diverse thinges, and the same diversite of here natures, that so discorden the ton fro that other, most departen and unjoynen the thinges that ben conjoynd, yif ther ne were oon that contenyde that 40 he hath conjoynd and ybounden Ne the certain ordre of nature schulde not brynge forth so ordene moevynges by places, by tymes, by doynges, by spaces, by qualites, yif ther ne were on, that were ay stedfast duellynge, that ordeynide and disponyde these diversites of moevynges And thilke thing, whatsoever it be, by which that alle thinges ben ymaked and mad, y clepe hym 'God,' that is 50 a word that is used to alle folk"

Thanne seide sche "Syn thou feelist thus these thinges," quod sche, "I trowe that I have litel more to done that thou, myghte of welefulnesse, hool and sound, ne see eftsones thi contre But let us loken the thinges that we han purposed herebyforn Have I nat nombred and seid," quod sche, "that suffisaunce is in blisfulnesse? and we han accorded that 60 God is thilke same blisfulnesse?"

"Yis, forsothe," quod I

"And that to governen this world," quod sche, "ne schal he nevere han nede of noon help fro withoute? For elles, yif he hadde nede of any help, he ne schulde nat have no ful suffisaunce?"

"Yys, thus it moot nedes be," quod I

"Thanne ordeyneth he be hymself alone alle thinges?" quod sche 70

"That may nocht ben denyed,"

quod I

"And I have schewyd that God is the same good?"

"It remembreth me wel," quod I

"Thanne ordeigneth he alle thinges by thilke good," quod sche, "syn he, which that we han accordid to ben good, governeth alle thinges by hymself, and he is

as a keye and a styere, by which that 80 the edifice of this world is kept stable and withouten corrupmyng"

"I accorde me greetly," quod I "And I aperceyvede a litel herebyforn that thou woigest seyn thus, al be it so that it were by a thynne suspicioun"

"I trowe it wel," quod sche, "for, as I trowe, thou ledist now more ententyfliche thyn eyen to loken the verray goodes But natheles the thing that I schal 90 telle the yet ne scheweth not lesse to loken"

"What is that?" quod I

"So as men trowen," quod sche, "and that ryghtfully, that God governeth alle thinges by the keye of his goodnesse, and alle these same thinges, as I have taught the, hasten hem by naturel entencioun to come to good, ther ne may no man douten that thei ne ben governed vol- 100 untarely, and that they ne converten hem of here owene wil to the wil of here ordeynour, as thei that ben accordyng and ordeynyng to here governour and here kyng"

"It moot nedes be so," quod I, "for the reume ne schulde nat seme blisful yif ther were a yok of mysdrawynges in diverse parties, ne the savyng of obedient thynges ne schoilde nat be" 110

"Thanne is ther nothing," quod sche, "that kepeth his nature, that enforceth hym to gon ayen God"

"No," quod I

"And yif that any thing enforcede hym to withstonde God, myghte it avayle at the laste ayens hym that we han graunted to ben almyghty be the ryght of blisfulnesse?"

"Certes," quod I, "al outrely it ne 120 myghte nat avaylen hym"

"Thanne is ther nothing," quod she, "that either wole or mai withstonden to this sovereyn good"

"I trowe nat," quod I

"Thanne is thilke the sovereyn good," quod sche, "that alle thinges governeth strongly and ordeyneth hem softly?"

Thanne seide I thus "I delite me," quod I, "nat oonly in the eendes or in 130 the somme of resouns that thou hast

concluded and proved, but thilke woordes that thou usest deliten me moche more So that, at the laste, foolis that somtyme reenden grete thinges ougthen ben asschamid of hemsel" (*That is to seyn, that we foolis that reprehenden wikkidly the thinges that touchin Godis governaunce, we aughten ben asschamid of ourself, as I, that seide that God refuseih onoly the 140 werks of men and ne entremettith nat of it*)

Philosophre "Thow hast wel herd," quod sche, "the fables of the poetis, how the geantus assaileden hevене with the goddis, but forsothe the debonayre force of God disposite hem as it was worthy (*that is to sey, destroyde the geantes, as it was worthy*) But wiltow that we joynen togidres thilke same resouns, 150 for paraventure of swiche conjunction may sterten up som far sparele of soth?"

"Do," quod I, "as the list"

"Wenestow," quod sche, "that God ne be almyghty? — No man is in doute of it"

"Certes," quod I, "no wyght ne douteth it, yif he be in his mynde"

"But he," quod sche, "that is almyghti — ther nys no thynge that he 160 ne may?"

"That is sooth," quod I

"May God don evel?" quod sche

"Nay, forsothe," quod I

"Thanne is evel nothing," quod sche, "syn that he ne may not don evel, that mai doon alle thinges"

"Scornestow me," quod I, — (*or elles, Pleyestow or dasseynstow me,*) —

"that hast so woven me with thi resoun the hous of Dedalus, so entrelaced 170 that it is unable to ben unlaced — thow

that otherwhile entrust ther thow issist, and other while issist ther thow entrest? Ne fooldist thou nat togidre (*by rephecioun of wordes*) a manere wondrous cerle or envrounyng of the simplicheite devyne?

For certes a litel herebyforn, whanne thou bygunne at blisfulnesse, thou seidest 180 that it is sovereyn good, and seidest

that it is set in sovereyn God, and seidest that God hymself is sovereyn good,

and that good is the fulle blisfulnesse, for

which thou yave me as a covenable yifte, that is to seyn, that no wyght is blisful, but yif he be God also therwith And seidest eke that the forme of good is the substance of God and of blisfulnesse, and seidest that thilke same oon is thilke same good that is required and desired of al the kynde of thinges And thou provedest in disputyng that God governeth alle the thinges of the world by the governementis of bounte, and seidest that alle thinges wolen obeyen to hym, and seidest that the nature of yvel nys no thing And these thinges ne schewedest thou naught with noone resouns ytaken fro withouten, but by proves in cerles and homliche knowen, the whiche 200 proves drawn to hemsel heer feyth and here accord everich of hem of othr"

Thanne seide sche thus "I ne scorne the nat, ne pleie, ne disceyve the, but I have schewed the the thing that is grettest over alle thinges, by the yifte of God that we whilom prayeden For this is the forme of the devyne substance, that is swich that it ne slideth nat into uttreste foreyne thinges, ne ne reseceyveh noone 210 straunge thinges in hym, but ryght as Parmanydes seide in Greec of thilke devyne substance — he seide thus that thilke devyne substance tornith the world and the moevable cerle of thinges, while thilke devyne substance kepith itself withouten moevyng (*That is to seyn, that it ne moeveth nevere mo, and yet it moeveth alle other thinges*) But natheles, yif I have styred resouns that ne 220 ben nat taken from withouten the compas of the thynge of which we tretten, but resouns that ben bystowyd withinne that compas, ther nys nat why that thou schuldest mervellen, sith thow hast lernyd by the sentence of Plato that nedes the words moot be cosynges to the thinges of whiche thei speken

"*Felix qui potuit*" — Metrum 12

Blisful is that man that may seen the clere welle of good! Blisful is he that mai unbynden hym fro the boondes of the hevye erthe! The poete of Trace (*Orpheus*), that

whilom hadde ryght greet sorwe for the deth of his wyf, aftur that he hadde makid by his weeply songes the wodes moevable to renne, and hadde makid the ryveris to stonden stille, and hadde makid the hertes and the hyndes to joynen 10 dreedles here sydes to cruel lyouns (*for to herkennen his song*), and hadde makid that the hare was nat agast of the hound, which was plesed by his song, so, whanne the moste ardaunt love of his wif brende the entrayles of his breest, ne the songes that hadden overcomen alle thinges ne mighten nat asswagen hir lord (*Orpheus*), he pleynd hym of the hevene goddis that weren cruel to hym He wente 20 hym to the houses of helle, and ther he tempride his blaundysschunge songes by resounyng strenges, and spak and song in wepyng al that evere he hadde resceyved and lavyd out of the noble welles of his modir (*Callyope*), the goddesse And he sang, with as mochel as he myghte of wepyng, and with as moche as love, that doublide his sorwe, myghte yeve hym and teche hym, and he com- 30 moevede the helle, and requyred and bysoughte by swete preyere the lordes of soules in helle of releessyng (*that is to seyn, to yelden hym his wyf*) Cerberus, the porter of helle, with his thre hevedes was caught and al abasschid of the newe song And the thre goddeses, furus and vengeresses of felonyes, that tormenten and agasten the soules by anoy, woxen sorweful and sory, and wepyn teers for 40 pite Tho was nat the heved of Ixion ytormented by the overthrowyng wheel And Tantalus, that was destroyed by the woodnesse of long thurst, despyseth the floodes to drynken The foul that highte voltor, that etith the stomak or the gyser of Tycius, is so fulfid of his song that it nil eten ne turen no more At the laste the lord and juge of soules was moevid to misericordes, and cryede 'We 50 ben overcomen,' quod he, 'yve we to Orpheus his wif to beren hym compaignye, he hath wel ybought hire by his faire song and his ditee But we wolen putten a lawe in this and covaunt in the yifte, that is to seyn that, til he be out of helle,

yif he loke byhynde hym, that his wyf schal comen ageyn unto us' But what is he that may yeve a lawe to loveryis? Love is a grettere lawe and a strengere to 60 hymself (*thanne any lawe that men may yveyn*) Allas! whanne Orpheus and his wyf weren almost at the termes of the nyght (*that is to seyn, at the laste boundes of helle*), Orpheus lokede abakward or Erudyce his wif, and lost hire, and was deed This fable apertenth to yow alle, whosoevere desreth or seketh to lede his thought into the sovereyn day (*that is to seyn, into cleernesse of sovereyn 70 good*) For whoso that evere be so overcomen that he ficche his eien into the put of helle (*that is to seyn, whoso sette his thoughtes in erthly thinges*), al that evere he hath drawnen of the noble good celestial he lesith it, whanne he looketh the helles (*that is to seyn, into lowe thanges of the erthe*)"

EXPLICIT LIBER TERCIVS

INCIPIT LIBER QUARTUS

"*Hec cum philosophia dignitate vultus*" — Prosa 1

Whanne Philosophie hadde songen softly and delitably the forseide thinges keypynge the dignyte of hir cheere and the weyghte of hir wordes, I, thanne, that ne hadde nat al outrelly foryeten the wepyng and the moornyng that was set in myn herte, forbrak the entencioun of hir that entendede yit to seyn some othere thinges "O," quod I, "thou that art gyderesse of verray light, the thinges that thou 10 hast seid me hidurto ben to me so cleer and so schewyng by the devyne lookyng of hem, and by thy resouns, that they ne mowen nat ben overcomen And thilke thinges that thou toldest me, al be it so that I hadde whilom foryeten hem for the sorwe of the wrong that hath ben don to me, yet natheles thei ne weren not al outrelly unknowen to me But this same is namely a ryght gret cause of 20 my sorwe that so as the governour of thinges is good, yif that the eveles mowen

ben by any weyes, or elles yif that evels
 passen withouten punysshunge The
 whiche thing oonly, how worthy it es to ben
 wondrid uppon, thou considerest it wel
 thyselve certeynly But yit to this thing
 ther is yit another thing ioyned more to
 ben wondrid uppon for felonye is
 emperisse, and fioureth ful of riches, 30
 and vertu is nat al oonly withouten
 meedes, but it is cast undr and fortroden
 undr the feet of felonous folk, and it aby-
 eth the tormentz in stede of wikkide
 felouns Of alle whiche thinges ther nys
 no wyght that may mervellen ynough, ne
 compleyne that swiche thinges ben don in
 the reigne of God, that alle thinges woot
 and alle thinges may and ne wole nat
 but oonly gode thinges " 40

Thanne seide sche thus "Certes,"
 quod sche, "that were a greet mervelle
 and abaysshunge withouten ende, and wel
 more horrible than alle monstres, yif it
 were as thou wenest, that is to seyn, that
 in the ryght ordene hous of so mochel a
 fadir and an ordeynour of meyne, that the
 vessels that ben foule and vyl schulden
 ben honoured and heryed, and the
 precious vessels schulden ben de- 50
 fouled and vyl But it nys nat so
 For yif the thinges that I have concluded a
 ltel herebyforn ben kept hoole and un-
 araced, thou schalt wel knowe by the
 auctorite of God, of the whos reigne I
 speke, that certes the gode folk ben alwey
 myghty and schrewes ben alwey outcast
 and feble, ne the vices ben neveremo with-
 outen payne, ne the vertus ne ben nat
 withouten mede, and that blisful- 60
 nesses comen alwey to goode folk, and
 unfortune comith alwey to wykkyde folk
 And thou schalt wel knowe manye thinges
 of this kynde, that schullen cesen thi
 pleyntis and strengthen the with stedfast
 sadnesse And for thou hast seyn the
 forme of the verray blisfulnesse by me that
 have whilom yschewid it the, and thow
 hast knowen in whom blisfulnesse is
 yset, alle thingis ytreted that I trowe 70
 ben necessarye to putten forth, I schal
 schewe the the weye that schal bryngen the
 ayen unto thyn hous, and I schal fycchen
 fethers in thi thought, by whiche it mai

arisen in heichte, so that, alle tribulacioun
 idon away, thow, by my gyding and by my
 path and by my sledys, shalt mowen re
 tourne hool and sownd into thi contree

"*Sunt etenam penne volucres
 michi*" — Metrum 1

"I have, forthi, swifte fethers that sur-
 mounten the heichte of the hevene
 Whanne the swifte thoght hath clothid it-
 self in tho fethers, it despiseth the hateful
 erthes, and surmounteth the rowndnesse of
 the gret ayr, and it seth the clowdes by-
 hynde his bak, and passeth the heichte of
 the regioun of the fir, that eschaufeth by
 the swifte moevynge of the firmant,
 til that he areyseth hym into the 10
 houses that beren the sterres, and
 joyneith his weies with the sonne, Phebus,
 and felawschpeth the weie of the olde
 colde Saturnus, and he, imaked a knyght
 of the clere sterre (*that is to seyn, whan the
 thought is makid Godis knyght by the sekynge
 of cleer trouthe to comen to the verray know-
 leche of God*) — and thilke soule renneth by
 the cerde of the sterres in alle the
 places there as the schynynge nyght 20
 is ypainted (*that is to sey, the nyght
 that is cloudeles, for on nyghtes that ben
 cloudeles it semeth as the hevene were peynted
 with diverse ymages of sterres*) And whan
 the thought hath don there mogh, he schal
 forleten the laste hevene, and he schal
 pressen and wenden on the bak of the
 swifte firmant, and he schal be makid
 parfit of the worschupful lyght of God
 There halt the lord of kynges the 30
 septre of his myght and atemprith
 the governmentz of the world, and the
 schynynge juge of thinges, stable in hym-
 self, governeth the swifte wayn (*that is to
 seyn, the curculer moevynge of the sonne*)
 And yif thi wey ledeth the ayen so that
 thou be brought thider, thanne wiltow
 seye that that is the contre that thou re-
 querst, of which thou ne haddest no
 mynde — 'but now it remembreth 40
 me wel, here was I born, her wol I
 fastne my degree (*here wol I duelle*)' But
 yif the liketh thanne to looken on the derk-
 nesse of the erthe that thou hast forleten,

thanne shaltow seen that these felounous tyrantz, that the wrecchide peple dredeth now, schullen ben eviled fro thilke faire contre "

"*Tum ego pape ut magna*" —

Prosa 2

Thanne seide I thus "Owh! I wondre me that thow byhetist me so grete thinges Ne I ne doute nat that thou ne maist wel performe that thow behetist, but I preie the oonly this, that thow ne tarie nat to telle me thilke thinges that thou hast moevid "

"First," quod sche, "thow most nedes knowen that goode folk ben alwey strong and myghti, and the schrewes 10 ben feble, and desert and naked of alle strengthes And of these thinges, certes, everich of hem is declared and schewed by othere For so as good and yvel ben two contraries, yif so be that good be stedfast, thanne schewith the feblesse of yvel al opynly, and if thow knowe clerly the freelnesse of yvel, the stedfastnesse of good is knowen But for as moche as the fey 20 of my sentence schal ben the more ferme and haboundant, I wil gon by the to weye and by the tothir, and I wil conferme the thinges that ben purposed, now on this side and now on that side Two thinges ther ben in whiche the effect of alle the dedes of mankynde standeth, that is to seyn, wil and power, and yif that oon of these two faileth, ther nys nothing that may be doon For yif that wille lakketh, ther nys no wyght that 30 undurtaketh to done that he wol nat doon, and yif power faileth, the wil nys but in idel and stant for naught And therof cometh it that yif thou see a wyght that wolde geten that he mai nat geten, thow maist nat douten that power ne faileth hym to have that he wolde "

"This is open and cler," quod I, "ne it ne mai nat be denyed in no manere "

"And yif thou se a wyght," quod 40 sche, "that hath doon that he wolde doon, thow nilt nat douten that he ne hath had power to doon it?"

"No," quod I

"And in that that every wyght may, in that men may holden hym myghti?" (*As who seith, in so moche as man is myghty to doon a thing, in so mochel men halt hym myghti, and in that he ne mai, in that men demen hym to ben feble*) 50

"I confesse it wel," quod I

"Remembreth the," quod sche, "that I have gaderid and ischewid by forseide reasons that al the entencioun of the wil of mankynde, which that is lad by diverse studies, hasteth to comen to blisfulnesse "

"It remembreth me wel," quod I, "that it hath ben schewed "

"And recordeth the nat thanne," quod sche, "that blisfulnesse is thilke 60 same good that men requiren? so that whanne that blisfulnesse is required of alle, that good also is required and desired of alle?"

"It ne recordeth me noight," quod I, "for I have it gretly alwey fiched in my memorie "

"Alle folk thanne," quod sche, "goode and eek badde, enforcen hem withoute difference of entencioun to comen to 70 good "

"This is a verray consequence," quod I

"And certein is," quod sche, "that by the getyng of good men ben ymakid gode "

"This is certein," quod I

"Thanne geten gode men that thei desren?"

"So semeth it," quod I

"But wikkide folk," quod sche, 80 "yif thei geten the good that thei desren, thei ne mowe nat ben wikkid "

"So is it," quod I

"Than so as the ton and the tothir," quod sche, "desren good, and the gode folk geten good and not the wikkide folk, than is it no doute that the gode folk ne ben myghti and wikkid folk ben feble "

"Whoso that evere," quod I, "douteth of this, he ne mai nat con- 90 sidere the nature of thinges ne the consequence of resouns "

"And over this," quod sche, "if that ther ben two thinges that han o same purpos by kynde, and that oon of hem pursuweth and performeth thilke same thing by naturel

office, and the toother mai nat doon thilke naturel office, but folweth, by other manere than is covenable to nature, hym that accompliseth his purpos kyndely, and 100 yit he ne accompliseth nat his owene purpos — whethir of these two demestow for more myght?”

“Yif that I conjecte,” quod I, “that thou wilt seie, algates yit I desire to herkne it more pleynly of the”

“Thou nilt nat thanne denye,” quod sche, “that the movement of goynge nys in men by kynde?”

“No, forsothe,” quod I 110

“Ne thou doutest nat,” quod sche, “that thilke naturel office of gounge ne be the office of feet?”

“I ne doute it nat,” quod I

“Thanne,” quod sche, “yif that a wight be myghti to moeve, and goth uppon his feet, and another, to whom thilke naturel office of feet lakketh, enforceth hym to gone crepynge uppon his handes, which of these two oughte to ben holden 120 the more myghty by right?”

“Knyt forth the remenaunt,” quod I, “for no wight ne douteth that he that mai gon by naturel office of feet ne be more myghti than he that ne may nat”

“But the soverein good,” quod sche, “that is eveneliche purposed to the goode folk and to badde, the gode folk seken it by naturel office of vertus, and the schrewes enforcen hem to getyn it by 130 divers covetyse of erthly thinges, which that nys noon naturel office to gete thilke same soverein good Trowestow that it be any other wise?”

“Nai,” quod I, “for the consequence is open and schewynge of thinges that I have graunted, that nedes goode folk moten be myghty, and schrewes feble and unmyghti”

“Thou rennist aryght byform me,” 140 quod sche, “and this is the jugement (*that is to seyn, I juge of the*), ryght as these leches ben went to hopin of sike folk, whan thei aperceyven that nature is redressed and withstondeth to the maladye But for I se the now al redy to the undirstondynge, I schal schewe the more thikke and contynuel resouns For loke now, how

greetly scheweth the feblesse and infirmite of wikkid folk, that ne mowen nat 150 comen to that hir naturel entencioun ledeth hem, and yit almost thilke naturel entencioun constreyneth hem And what were to demen thanne of schrewes, yif thilke naturel help hadde forleten hem, the whiche naturel help of entencioun goth alwey byform hem and is so gret that unnethe it mai ben overcome Considere thanne how gret defaute of power and how gret feblesse ther is in wikkide 160 felonous folk (*As who seith, the gretter thing that is coveyted and the desir nat accomplished, of the lasse myght is he that covetyeth it and mai nat accomplisse, and forthe philosophie seith thus be sovereyn good*) Ne schrewes ne requeren not lighte meedes ne veyne games, whiche thei ne mai nat folwen ne holden, but thei fallen of thilke somme and of the heighte of thinges (*that is to seyn, sovereyn good*) Ne these 170 wrecches ne comen nat to the effect of sovereyn good, the whiche thei enforcen hem only to geten by nyghtes and by dayes In the getyng of which good the strengthe of good folk is ful wel yseene For ryght so as thou myghtest demen hym myghty of gounge that goth on his feet til he myghte comen to thilke place fro the whiche place ther ne laye no weie 180 forthere to be gon, ryght so mostow nedes demen hym for ryght myghty, that geteth and atteyneth to the ende of alle thinges that ben to desire, byyonde the whiche ende ther nys no thing to desire Of the whiche power of goode folk men mai conclude that the wikkide men semen to be bareyne and naked of alle strengthe For whi forleten thei vertus and folwen vices? Nys it nat for that thei ne knowen nat the godes? But what thing 190 is more feble and more caytif than is the blyndnesse of ignorance? Or elles thei knowen ful wel whiche thinges that thei oughten folwe, but lecherie and covetyse overthreweth hem mystorned And certes so doth distemprance to feble men, that ne mowen nat wrastlen ayen the vices Ne knowen thei nat thanne wel that thei forleten the good wilfully, and turnen hem wilfully to vices? And in this wise 200

thei ne forleten nat oonly to ben myghti, but thei forleten al outrelly in any wise for to been For thei that forleten the comune fyn of alle thinges that ben, thei forleten also therwithal for to been And peraventure it scholde seme to som folk that this were a mervelle to seien, that schrewes, whiche that contenen the more partie of men, ne ben nat ne han no beyng, but natheles it is so, and thus 210 stant this thing For thei that ben schrewes I denye nat that they ben schrewes, but I denye, and seie simply and pleylnly, that thei ne ben nat, ne han no beyng For right as thou myghtest seyn of the careyne of a man, that it were a deed man, but thou ne myghtest nat simply callen it a man, so graunte I wel forsothe that vicyous folk ben wikkid, but I ne may nat graunten absolutly and sym- 220 ply that thei ben For thilke thing that withholdeth ordre and kepeth nature, thilke thing es, and hath beinge, but what thing that faileth of that (*that is to seyn, he that forleteth naturel ordre*), he forleteth thilke beinge that is set in his nature But thow wolt seyn that schrewes mowen Certes, that ne denye I nat, but certes hir power ne descendeth nat of strengthe, but of feblesse For thei mowen 230 don wikkydnesses, the whiche thei ne myghten nat don yif thei myghten duellen in the forme and in the doynge of goode folk And thylke power schewethful evidently that they ne mowen ryght nat For so as I have gadrid and proevyd a litil herebyforn that evel is nawght, and so as schrewes mowen oonly but schrewednesses, this conclusion is al cler, that schrewes ne mowen ryght nat, ne han 240 no power And for as moche as thou undirstonde which is the strengthe of this power of schrewes, I have diffynysched a litil herbyforn that no thing is so myghti as sovereyn good?"

"That is soth," quod I

"And thilke same sovereyn good may don noon yvel?"

"Certes, no," quod I

"Is ther any wyght thanne," quod 250 sche, "that weneth that men mowen don alle thinges?"

"No man," quod I, "but yif he be out of his wyt"

"But certes schrewes mowen don evel?" quod sche

"Ye, wolde God," quod I, "that thei ne myghten don noon!"

"Thanne," quod sche, "so as he that is myghty to doon oonly but 260 goode thinges mai doon alle thinges, and thei that ben myghti to doon yvele thinges ne mowen nat alle thinges, thanne is it open thing and manyfest that thei that mowen doon yvele ben of lasse power And yit to proeve this conclusioun ther helpeth me this, that I have schewed herebyforn, that alle power is to be noumbred among thinges that men oughten requere, and I have schewed that alle 270 thinges that oughten ben desired ben referred to good, ryght as to a maner heighte of hir nature But for to mowen don yvel and felonve ne mai nat ben ferridd to good Thanne nys nat yvel of the nombre of thinges that oughten ben desired But alle power aughte ben desired and requerid Thanne is it open and cler that the power ne the mowyng of schrewes nis no power And of alle thise thinges it 280 scheweth wel that the gode folk ben certeinly myghty, and the schrewes douteles ben unmyghty And it is cler and open that thilke sentence of Plato is verrey and soth, that seith that oonly wise men may doon that thei desiren, and schrewes mowen haunten that hem liketh, but that thei desiren (*that is to seyn, to come to sovereyn good*), thei ne han no power to acomplissen that For schrewes don 290 that hem lyst whan, by tho thinges in whiche thei deliten, thei wenen to ateynen to thilke good that thei desiren, but thei ne geten nat ne ateyne nat therto, for vices ne comen nat to blisfulnesse

"*Quos vides sedere celsos*" —

Metrum 2

Whoso that the coverturis of hir veyn apparales myghte strepen of thise proude kynges, that thow seest sitten an hy in here chayeres, gliterynge in schynnyng purple, envyrownded with sorwful armures, manes

yng with cruel mowth, blowynge by wood-
 nesse of herte, he schulde seen thanne that
 thilke lordis berin withynne hir corages ful
 streyte cheynes For lecherye tor-
 menteth hem on that o side with gredy 10
 venymes, and trowblable ire, that
 areyseth in hem the floodes of trowblynges,
 tormenteth upon that othir side hir
 thought, or sorwe halt hem wery and
 icawght, or slidyng and desceyvynge hope
 turmenteth hem And therefore, syn thou
 seest on heved (*that is to seyn, o tyrant*)
 beren so manye tyranyes, than doth thilke
 tyraunt nat that he desireth, syn he
 is cast down with so manye wikkide 20
 lordes (*that is to seyn, with so manye*
nces that han so wikkidly lordschapes over
hym)

“*Videsne igitur quanto*” —
 Prosa 3

Seestow nat thanne in how greet filthe
 these schrewes been iwrapped, and with
 which clernesse these gode folk schynen?
 In this scheweth it wel that to goode folk
 ne lakketh neveremo hir meedes, ne
 schrewes ne lakken neveremo turmentes,
 for of alle thinges that ben idoon, thilke
 thing for which any thing is doon, it semeth
 as by ryght that thilke thing be the
 mede of that, as thus yif a man ren- 10
 neth in the stadye (*or in the forlong*)
 for the corone, thanne lith the mede in the
 coroune for which he renneth And I have
 schewed that blisfulnesse is thilke same
 good for which that alle thinges ben doon,
 thanne is thilke same good purposed to the
 werkes of mankynde right as a comune
 mede, which mede ne may nat ben disse-
 veryd fro goode folk For no wight as
 by ryght, fro thennesforth that hym 20
 lakketh goodnesse, ne schal ben cleped
 good For which thing folk of gode
 maneres, hir medes ne forsaken hem
 neveremo For al be it so that schrewes
 waxen as wode as hem lyst ayem goode
 folk, yit natheles the coroune of wise men
 ne schal nat fallen ne faden, for foreyn
 schrewednesse ne bynymeth nat fro the
 corages of goode folk hir propre hon-
 our But yif that any wyght rejoysede 30

hym of goodnesse that he hadde taken
 fro withoute (*as who seith, yif any man*
hadde his goodnesse of any other man than
of hymself), certes he that yaf hym thilke
 goodnesse, or elles som other wyght,
 myghte benymen it hym But for as
 moche as to every wyght his owene propre
 bounte yeveth hym his mede, thanne at
 erste schal he failen of mede whan he
 foretith to ben good And at the laste, 40
 so as alle medes ben requerd for men
 wenen that thei ben gode, who is he
 that nolde deme that he that is ryght
 myghti of good were partlees of the
 mede? And of what mede schal he ben
 gerdoned? Certes of ryght fair mede and
 ryght greet aboven alle medes Remembre
 the of thilke noble corrolarie that I yaf the
 a litel herebyforn, and gadre it togidre 50
 in this manere so as God hymself is
 blisfulnesse, thanne is it cler and cer-
 tein that alle gode folk ben imaked blisful
 for thei ben gode, and thilke folk that
 ben blisful it accordeth and is covenable
 to ben goddes Thanne is the mede of
 goode folk swych that no day ne schal
 emperen it, ne no wikkidnesse schal derkne
 it, ne power of no wyght ne schal nat
 amenusen it, that is to seyn, to ben
 maked goddes And syn it is thus 60
 (*that gode men ne faulen neveremo of hir*
mede), certes no wis man ne may doute of
 the undepartable peyne of schrewes (*that*
is to seyn, that the peyne of schrewes ne de-
parteth nat from hemself neveremo) For so
 as good and yvel, and peyne and mede ben
 contrarie, it moot nedes ben that, ryght as
 we seen betyden in guerdoun of god, that
 also moot the peyne of yvel answer by
 the contrarie partie to schrewes Now 70
 thanne, so as bounte and pruesse ben
 the mede to goode folk, also is schrewid-
 nesse itself torment to schrewes Thanne
 whoso that evere is entechud or defouled
 with peyne, he ne douteth nat that he nys
 entechud and defouled with yvel Y₁
 schrewes thanne wol preysen hemself, may
 it semen to hem that thei ben withouten
 parti of torment, syn thei ben swiche
 that the uttreste wikkidnesse (*that is* 80
uttereste and the worste kynde of schrewed-

nesse) ne defouleth ne enteccheth nat hem oonly, but enfecteth and envenymeth hem greetly? And also ioke on schrewes, that ben the contrarie partie of gode men, how gret peyne felawshipith and folweth hem! For thou hast lerned a lital herebyforn that alle thing that is and hath beyng is oon, and thilke same oon is 90 good than is this the consequence, that it semeth wel that al that is and hath beyng, is good (*This is to seyn, as who seith that beyng and unite and goodnesse is al oon*) And in this manere it folweth thanne that alle thing that fayleth to ben good, it stynteth for to be and for to han any beyng. Wherefore it es that schrewes stynten for to ben that thei weeren. But thilke othr forme of mankynde 100 (*that is to seyn, the forme of the body withoute*) scheweth yit that these schrewes weren whilom men. Wherefore, when thei ben perverted and turned into malice, certes, thanne have thei forlorn the nature of mankynde. But so as oonly bownte and prowesse may enhawnsen every man over othere men, than moot it nedes be that schrewes, whiche that schrewednesse hath cast out of the condicion of 110 mankynde, ben put undir the merit and the dissert of men. Than betidith it that, yif thou seest a wyght that be transformed into vices, thow ne mayst nat wene that he be a man. For if he be ardaunt in avaryce, and that he be a ravynour by violence of foreyn richesse, thou schalt seyn that he is lik to the wolf, and if he be felonous and withoute reste, and exercise his tonge to chidynges, thow schalt 120 likne hym to the hownd, and if he be a pryve awaytour yhid, and rejoiseth hym to ravyssche be wiles, thou schalt seyn hym lik to the fox whelpes, and yif he be distempere, and quakith for ire, men schal wene that he bereth the corage of a lyoun, and yif he be dredful and fleynge, and dredith thinges that ne aughte nat to ben dredd, men schal holden hym lik to the hert, and yif he be slow, and 130 astonyd, and lache, he lyveth as an asse, yif he be lyghtand unstedfast of corage and chaungth ay his studies, he is likned to briddes, and if he be ploungid in fowle

and unclene luxuris, he is witholden in the foule delices of the fowle sowe. Than folweth it that he that foreleteth bounte and prowesse, he foreleteth to ben a man, syn he ne may nat passe into the condicion of God, he is torned into a beeste 140

“*Vela Narcis ducis*” —
Metrum 3

Eurus, the wynd, aryved the sayles of Ulixes, duc of the cuntre of Narice, and his wandrynge shippes by the see, into the ile theras Cerces, the faire goddesse, dowhter of the sonne, duelleth, that medleth to hir newe gastes, drynkes that ben touchid and makid with enchauntementz. And aftir that hir hand, myghti over the erbes, hadde chaunged hir gastes into diverse maneres, that oon of hem is coverid 10 his face with forme of a boor, the tother is chaungid into a lyoun of the contre Marmoryke, and his nayles and his teth waxen, that oother of hem is newliche chaunged into a wolf, and howleth when he wolde wepe, that oother goth debonayrely in the hows as a tigre of Inde. But al be it so that the godhede of Mercurie, that had cleped the bridd of Arcadye, hath had merci of the duc Ulixes, bysegid 20 with diverse yveles, and hath unbownden hym fro the pestilence of his oostesse, algates the rowerys and the maryneres hadden by this idrawn into hir mouthes and dronken the wikkide drynkes. Thei that weren woxen swyn, hadden by this ichtaunged hir mete of breed for to eten akkores of ookes. Noon of hir lymes ne duelleth with hem hool, but thei han lost the voys and the body, oonly hir 30 thought duelleth with hem stable, that wepeth and bywayleth the monstrous chaungynge that thei suffren. O overlyght hand!” (*As who seith “O feble and light is the hand of Cerces the enchaunteresse, that chaungith the bodies of folk into beestes, to regard and to comparysoun of mutacoun that is makid by vices!”*) “Ne the herbes of Circes ne ben nat myghty. For al be it so that thei mai chaungen the 40 lymes of the body, algates yit thei may nat chaungen the hertes. For with-

inne is ihidd the strengthe and the vygour of men, in the secre tour of hir hertes, (*that is to seyn, the strengthe of resoun*), but thilke venyms of vices todrawen a man to hem more myghtly than the venym of Circes For vices ben so cruel that they percen and thurw-passen the corage withinne, and, though thei ne anoye nat the body, yit vices woden to destroyen men by wounde of thought”

“*Tum ego fateor inquam*” —
Prosa 4

Thanne seide I thus “I confesse and I am aknowe it,” quod I, “ne I ne se nat that men may seyn as by ryght that schrewes ne ben chaunged into beestes by the qualite of hir soules, al be it so that thei kepin yit the forme of the body of mankynde, but I nolde nat of schrewes, of whiche the thought crwel woodeth alwey into destruction of gode men, that it were leueful to hem to don that”

“Certes,” quod sche, “ne it is nat leueful to hem, as I schal wel schewen the in covenable place But natheles, yif so were that thilke that men wenen ben leueful to schrewes were bynomyn hem, so that they ne myghte nat anoyen or doon harm to gode men, certes a gret partie of the peyne to schrewes scholde ben alegged and releued For al be it so that this ne seme nat credible thing peraventure to some folk, yit moot it nedes be that schrewes ben more wrecches and unsely, than thei mai doon and performe that thei coveyten, than yif that thei ne myghte nat acomplissen that thei covaiten For yif it so be that it be wrecchidnesse to wile to doon yvel thanne is more wrecchidnesse to mowe don yvel, withoute which mowynge the wrecchid wil scholde langwisse withouten effect Thanne syn that everich of these things hath his wrecchidnesse (*that is to seyn, wil to don yvel and power to don yvel*), it moot nedes be that thei (*schrewes*) ben constreyned by thre unselynesses, that wolen, and mowen, and performen felonyes and schrewednesses”

“I acorde me,” quod I, “but I desire gretly that schrewes losten sone thilke

unselynesse, that is to seyn, that schrewes weren despoyled of mowynge to don yvel”

“So schollen thei,” quod sche, “sonner peraventure than thou woldest, or sonner than they hemselve wene For ther nis nothing so late, in so schorte bowndes of this lif, that is long to abyde, namelihe to a corage immortal Of whiche schrewes the grete hope and the heye compassynges of schrewednesses is ofte destroyed by a sodeyn ende, or thei ben war, and that thing establissteth to schrewes the ende of hir schrewednesse For yf that schrewednesse makith wrecchis, than mot he nedes ben moost wrecchid that lengest is a schrewe The whiche wikkide schrewes wolde I demen althermost unsely and kaytifs, yif that hir schrewednesse ne were fynssched at the leste weye by the owtreste deth, for yif I have concluded soth of the unselynesse of schrewednesse, thanne schewith it clerly that thilke wrecchidnesse is withouten ende the which is certem to ben perdurable”

“Certes,” quod I, “this conclusion is hard and wonderful to graunte, but I knowe wel that it accordeth moche to the thinges that I have grauntid herebyform”

“Thou hast,” quod sche, “the ryght estimacion of this But whosoevere wene that it be an hard thing to acorde hym to a conclusioun, it is ryght that he schewe that some of the premysses ben false, or elles he mot schewe that the colacioun of proposicions is nat spedful to a necessarie conclusioun, and yif it ne be nat so, but that the premisses ben ygraunted, ther nys nat why he scholde blame the argument For this thing that I schal telle the now ne schal nat seme lesse wonderful, but of the thinges that ben taken also it is necessarie” (*As who seith, it foloweth of that which that is purposed byform*)

“What is that?” quod I

“Certes,” quod sche, “that is that thre wikkid schrewes ben more blisful, or elles lasse wrecches, that abyen the tormentz that thei han desservid, than if no peyne of justise ne chastisede hem

Ne this ne seie I nat now for that any man myghte thinke that the maneris of schrewes ben coriged and chastised by vengeaunce and that thei ben brought to the ryghte weye by the drede of the torment, ne for that they yeven to other folk ensauple to fleen fro vices, but I undrstonde yit in another manere that schrewes ben more unsely whan thei ne ben nat punysshed, al be it so that ther ne be had 100 no resoun or lawe of correccioun, ne noon ensauple of lokyng

"And what manere schal that be," quod I, "other than hath ben told herbyform?"

"Have we nat thanne graunted," quod sche, "that goode folk ben blisful and schrewes ben wrecches?"

"Yis," quod I

"Thanne," quod sche, "yif that any good were added to the wrecchidnesse of any wyght, nis he nat more blisful than he that ne hath no medlyng of good in his solitarie wrecchidnesse?"

"So semeth it," quod I

"And what seistow thanne," quod sche "of thilke wrecche that lakketh alle goodes, (so that no good nys medlyd in his wrecchidnesse,) and yit over al his wikkidnesse, for which he is a wrecche, that ther be yit another yvel anexed and 120 knyht to hym — schal nat men demen hym more unsely thanne thilke wrecche of which the unselynesse is relevid by the participacioun of som good?"

"Why sholde he nat?" quod I

"Thanne certes," quod sche, "han schrewes, whan thei ben punyschid, somewhat of good anexid to hir wrecchidnesse, that is to seyn, the same peyne that thei suffren, which that is good by the 130 resoun of justice, and whanne thilke same schrewes ascapen withouten torment, than han they somewhat more of yvel yit over the wikkidnesse that thei han don, that is to seyn, defaute of peyne, which defaute of peyne thou hast grauntid is yvel for the dissert of felonye?"

"I ne may nat denye it," quod I

"Moche more thanne," quod sche, "ben schrewes unsely whan thei ben 140 wrongfully delivred fro peyne, thanne whan thei ben punyschid by ryghtful venge-

aunce. But this is open thing and cleer, that it is ryght that schrewes ben punyschid, and it is wikkidnesse and wrong that thei escapen unpunyschid"

"Who myghte denye that?" quod I

"But," quod sche, "may any man denye that al that is ryght nis good, and also the contrarie, that al that is 150 wrong is wikke?"

"Certes," quod I, "thuse thinges ben clere ynow, and that we han concluded a lytel herbyform. But I preye the that thow telle me, yif thow accorded to leten no torment to the soules aftir that the body is ended by the deeth?" (*This to seyn, "Undrstondestow aught that soules han any torment aftir the deeth of the body?"*)

"Certes," quod sche, "ye, and 160 that ryght greet. Of whiche soules,"

quod sche, "I trowe that some ben tormented by asprenesse of peyne, and some soules, I trowe, ben exercised by a purgyng mekenesse, but my conseil nys nat to determyn of these peynes. But I have travailed and told yit hiderto for thow scholdest knowe the mowyng of schrewes which mowyng the semeth to ben unworthy, nis no mowyng, and ek 170 of schrewes, of whiche thou pleynedest that they ne were nat punyschid, that thow woldest seen that thei ne were neveremo withouten the tormentz of hir wikkidnesse, and of the licence of mowyng to don yvel that thou preyedest that it myghte sone ben ended, and that thou woldest fayn lernen that it ne sholde nat longe endure, and that schrewes ben more unsely yif they were of lengere 180 duryng, and most unsely yif they weren perdurable. And aftir this I have schewyd the that more unsely ben schrewes whan they escapen withouten hir ryghtful peyne, thanne whan they ben punyschid by ryghtful venjaunce, and of this sentence folweth it that thanne ben schrewes constreyned at the laste with most grevous torment, whan men wene that they ne ben nat punysshed" 190

"Whan I considere thi resouns," quod I, "I ne trowe nat that men seyn any thing more verraily. And yif I turne ayein to the studies of men, who is he to whom it

sholde seme, that he ne scholde nat oonly leven these thinges, but ek gladly herkne hem?"

"Certes," quod sche, "so it es But men may nat, for they have hir eien so wont to the derknesse of erthly 200 thinges that they ne may nat lyften hem up to the light of cler sothfastnesse, but thei ben lyk to briddes of whiche the nyght lightneth hir lokyng and the day blendith hem For whan men loke nat the ordre of thinges, but hir lustes and talentz, they wene that either the leve or the mowynge to don wikkidnesse, or elles the scapyng withouten peyne be weleful But considere the judgement of the perdurable 210 lawe For yif thou conferme thi corage to the beste thinges, thou ne hast noon nede of no juge to yeven the prys or mede, for thou hast joynd thyself to the most excellent thing And yif thou have enclynd thi studies to the wikkide thinges, ne seek no foreyn wreker out of thyself, for thou thyself hast thrust thyself into wikke thinges ryght as thou myghtest loken by diverse tymes the 220 fowle erthe and the hevене, and that alle othere thinges stynten fro withoute (*so that thou nere neyther in hevene ne in erthe, ne saye no thyng more*), thanne scholde it semen to the, as by oonly resoun of lokynge, that thou were now in the sterres, and now in the erthe But the peple ne loketh nat on these thinges What thanne? Schal we thanne approchen us to hem that I have schewed that thei ben 230 lyke to beestes? And what wyltow seyn of this yif that a man hadde al forlorn his syghte, and hadde foryeten that he evere sawh, and wende that no thing ne faylede hym of perfeccioun of mankynde, now we that myghten sen the same thinges — wolde we nat wene that he were blynd? Ne also ne accordith nat the peple to that I schal seyn, the whiche thing is sustenyd by as stronge foundementz 240 of resouns, that is to seyn, that more unsely ben they that doon wrong to othere folk, than they that the wrong suffren "

"I wolde here thilke same resouns," quod I

"Denyestow," quod sche, "that alle schrewes ne ben worthy to han torment?"

"Nay," quod I 250

"But," quod sche, "I am certein by many resouns that schrewes ben unsely "

"It accordeth," quod I

"Thanne ne dowttestow nat," quod sche, "that thilke folk that ben worthy of torment, that they ne ben wrecches?"

"It accordeth wel," quod I

"Yif thou were thanne iset a juge or a knowere of thinges, whether 260 trowestow that men scholden tormenten, hym that hath don the wrong or elles hym that hath suffrid the wrong?"

"I ne doute nat," quod I, "that I nolde doon suffisaunt satisfaccioun to hym that hadde suffrid the wrong, by the sorwe of hym that hadde doon the wrong "

"Thanne semeth it," quod sche, "that the doere of wrong is more wrecche than he that hath suffrid wrong?" 270

"That folweth wel," quod I

"Than," quod sche, "by these causes and by othere causes that ben enforced by the same roote, that fithe or synne be the propre nature of it maketh men wrecches, and it scheweth wel that the wrong that men doon nis nat the wrecchidnesse of hym that resceyveth the wrong, but wrecchidnesse of hym that dooth the wrong But certes," quod sche, "these ora- 280 tours or advocattes don al the contrarie, for thei enforcen hem to commoeve the juges to han pite of hem that han suffrid and resceyved the thinges that ben grevous and aspre, and yit men scholden more ryghtfully han pite of hem that doon the grevances and the wronges the whiche schrewes it were a more covenable thing that the accusours or advocattes, nat wroothe but pytous and debon- 290 ayre, ledde the schrewes that han don wrong to the judgement, ryght as men leden syke folk to the leche, for that thei scholden seken out the maladyes of synne by torment And by this covenant, eyther the entent of the deffendours or advocatz sholde fayle and cesen in al, or elles, yif the office of advocatz wolde betre profiten

to men, it scholde be torned into the habyt of accusacioun (*That is to seyn, 300 thei scholden accuse schrewes, and nat excusen hem*) And eek the schrewes hemself, yif it were lefeful to hem to seen at any clifte the vertu that thei han forleten, and sawen that they scholden putten adoun the filthes of hir vices by the tormentz of peynes, they ne aughten nat, ryght for the recompensacioun for to geten hem bounte and prowesse which that thei han lost, demen ne holden that thilke peynes 310 weren tormentz to hem, and eek thei wolden refuse the attendaunce of hir advocattz, and taken hemself to hir juges and to hir accusours For which it betyde eth that, as to the wise folk, ther nis no place yleten to hate (*that is to seyn, that hate ne hath no place among wise men*), for no wyght nil haten gode men, but yif he were overmochel a fool, and for to haten schrewes it nis no resoun For 320 ryght so as langwissynge is maladye of body, ryght so ben vices and synne maladye of corage, and so as we ne deme nat that they that ben suke of hir body ben worthy to ben hated, but rather worthy of pite, wel more worthy nat to ben hated, but for to ben had in pite, ben thei of whiche the thoughtes ben constreynd by felonous wikkidnesse, that is more 330 cruwel than any langwissynge of body

“*Quid tantos urvat*” — Metrum 4

What delteth yow to exciten so grete moevynges of hatredes, and to hasten and bysen the fatal disposicioun of your deth with your propre handes (*that is to seyn, by batayles or contek*)? For yif ye axen the deth, it hasteth hym of his owene wil, ne deth ne taryeth nat his swifte hors And the men that the serpentz, and the lyoun, and the tigre, and the bere, and the boor, seken to sleen with hir teeth, yit 10 thilke same men seken to sleen everich of hem oothir with swerd Lo, for hir maneres ben diverse and discordaunt, thei moeven unryghtful oostes and cruel batayles, and wilnen to perise by entrechaungynge of dartes! But the resoun of cruelte nis nat inowh ryghtful Wiltow

hanne yelden a covenable gerdoun to the dissertes of men? Love ryghtfully goode folk, and have pite on 20 schrewes”

“*Hic ego video inquam*” —
Prosa 5

“Thus se I wel,” quod I, “eyther what blisfulnesse or elles what unselynesse is establissid in the dissertes of gode men and of schrewes But in this ilke fortune of peple I se somewhat of good and somewhat of yvel For no wis man hath nat levere ben exiled, pore and nedy and nameles, thanne for to duellen in his cyte, and flouren of rychesses, and be redowtable by honour and strong of 10 power For in this wise more clerly and more witesfully is the office of wise men ytreted, whanne the blisfulnesse and the pouste of gouvernours is, as it were, ischad among peples that ben neyghbors and subgitz, syn that namely prisown, lawe, and thuse othere tormentz of laweful peynes ben rather owed to felonus citezeins, for the whiche felonus citezeens tho peynes ben establissid than for 20 good folk”

“Thanne I merveile me gretly,” quod I, “why that the thinges ben so mys entrechaunged that tormentz of felonyes pressen and confounden goode folk, and schrewes ravyschen medes of vertu (*and ben in honours and in grete estatz*) And I desire eek for to witen of the what semeth the to be the resoun of this so wrongful a confusioun, for I wolde wondre wel 30 the lasse, yif I trowede that alle thise thinges weren medled by fortunows hap But now hepth and enceseth myn astonyenge God, governour of thinges, that, so as God yeveth ofte tymes to gode men godes and myrthes, and to schrewes yvels and aspre thinges, and yeveth ayenward to goode folk hardnesses, and to schrewes he graunteth hem hir wil and that they desiren — what differ- 40 ence thanne may ther be bytwixen that that God doth and the hap of fortune, yif men ne knowe nat the cause why that it is?”

“Ne it nis no merveile,” quod sche,
 “thowh that men wenen that ther be som-
 what foolissh and confus, whan the resoun
 of the ordreis unknowe But although that
 thou ne knowe nat the cause of so gret
 a disposicioun, natheles for as moche 50
 as God, the gode governour, atempreth
 and governeth the world, ne doute the
 nat that alle thinges ne ben don aryght ”

“*Si quis Arcturi sidera*” —
 Metrum 5

“Whoso that ne knowe nat the sterres
 of Arctour, ytorned neygh to the sovereyne
 centre or poynt (*that is to seyn, ytorned
 neygh to the sovereyne pool of the firmament*),
 and wot nat why the sterre Boetes passeth
 or gadreth his waynes, and drencheth his
 late flaumbes in the see, and whi that
 Boetes, the sterre, unfooldeth his over-
 swifte arysynges, thanne schal he
 wondryn of the lawe of the heye eyr 10
 And eek yif that he knowe nat why
 that the hornes of the fulle mone waxen
 pale and infect by bowndes of the derke
 nyght, and how the mone derk and confus
 discovereth the sterres that sche hadde
 covered by hir clere vysage The comune
 errorr moeveth folk, and maketh weery
 hir basyns of bras by thikke strokes
 (*That is to seyn, that ther is a maner
 peple that hyghte Corbantes, that wenen 20
 that whan the mone is in the eclips that
 it be enchanted, and therefore for to rescowe
 the mone ther betyn hir basyns with thikke
 strokes*) Ne no man ne wondreth whanne
 the blastes of the wynd Chorus beten the
 strondes of the see by quakyng floodes,
 ne no man ne wondrith whan the weighte
 of the snow, ihardid by the cold, is re-
 solvyd by the brennyng hete of Phe-
 bus, the sonne, for her seen men redly 30
 the causes But the causes yhid
 (*that is to seyn, in hevene*) trowblen the
 brestes of men The moevable peple is
 astoned of alle thinges that comen seelde
 and sodeynly in our age, but yif the truly
 errorr of our ignoraunce departed from us,
 so that we wisten the causes why that
 swiche thinges bytyden, certes thei scholde
 cesen to seme wondres ”

“*Ita est inquam*” — Prosa 6

“Thus is it,” quod I ‘ But so as thou
 hast yeven or byhyght me to unwrappen
 the hidde causes of thinges, and to dis-
 covere me the resouns covered with derk-
 nes, I preie the that thou devyse and juge
 me of this matere, and that thou do me to
 undirstonden it For this miracle or this
 wonder trowbleth me ryght gretly ”

And thanne sche, a litel what smyl-
 unge, seide “Thou clepist me,” quod 10
 sche, “to telle thing that is gretteste
 of alle thingis that mowen ben axed, and to
 the whiche questioun unnethes is ther
 aught inough to laven it (*As who seith,
 unnethes is ther suffisauntly any thing to
 answeren parfittly to thy questoun*) For the
 matere of it is swich, that whan o doute is
 determned and kut away, ther waxen
 othere doutes withoute nombre, ryght
 as the hevedes waxen of Idre (*the 20
 serpent that Hercules slough*) Ne ther
 ne were no manere ne noon ende, but if
 that a wyght constreynede the doutes by
 a ryght lify and quyk fir of thought (*that is
 to seyn, by wgowr and strengthe of witi*) For
 in this matere men weren wont to maken
 questiouns of the symplecite of the purve-
 aunce of God, and of the ordre of destyne,
 and of sodeyn hap, and of the know-
 yng and predestinacioun devyne, and 30
 of the liberte of fre wil, the whiche
 thinges thou thysel aperceyvest wel of
 what weighte thei ben But for as moche
 as the knowyng of these thinges is a
 marer porcioun of the medeyne to the, al
 be it so that I have litil tyme to doon it,
 yit natheles y wol enforcen me to schewe
 somewhat of it But although the norys-
 synges of dite of musyk delteth the,
 thou most suffren and forberen a litel 40
 of tilke delit, whil that I weve to the
 resouns yknyt by ordre ”

“As it liketh to the,” quod I, “so do ”

Tho spak sche ryght as by another
 bygynnyng, and seide thus “The en-
 gendryng of alle thinges,” quod sche,
 “and alle the progressiouns of muable
 nature, and al that moeveth in any
 manere, taketh his causes, his ordre,
 and his formes, of the stablenesse 50

of the devyne thought And thilke devyne thought that is iset and put in the tour (*that is to seyn, in the heughte*) of the simplicité of God, stablissith many maner gises to thinges that ben to done, the whiche manere whan that men looken it in thilke pure clenness of the devyne intelligence, it is yelepéd purveaunce, but whanne thilke manere is referred by men to thinges that it moeveth and 60 disponyth, than of olde men it was clepyd destyne The whiche thinges yif that any wyght loketh wel in his thought the strengthe of that oon and of that oother, he schal lyghtly mowen seen that thise two thinges ben dyvers For purveaunce is thilke devyne resoun that is establissid in the sovereyn prince of thinges, the whiche purveaunce disponith alle thinges, but, certes, destyne is the disposicioun 70 and ordenance clyvyng to moevable thinges, by the whiche disposicion the purveaunce knytteth alle thingis in hir ordres, for purveaunce embraceth alle thinges to-hepe, although that thei ben diverse and although thei ben infinit But destyne, certes, departeth and ordeyneth alle thinges singularly and devyded in moevynges, in places, in formes, in tymes As thus lat the unfoldyng 80 of temporel ordenance, assembled and oonyd in the lokyng of the devyne thought, be cleped purveaunce, and thilke same assemblyng and oonyng, devyded and unfolden by tymes, lat that ben called destyne And al be it so that thise thinges ben diverse, yit natheles hangeth that oon of that oother, forwhi the ordre destynal procedith of the simplicité of purveaunce For ryght as a werkman that 90 aperceyveth in his thought the forme of the thing that he wol make, and moeveth the effect of the work, and ledith that he hadde lookid byform in his thought symplely and presently, by temporel ordenance, certes, ryght so God disponith in his purveaunce singularly and stablye the thinges that ben to doone, but he amynstresth in many maneris and in diverse tymes by destyne thilke same thinges 100 that he hath disponyd Thanne, whether that destyne be exercised outhr

by some devyne spritz, servantz to the devyne purveaunce, or elles by som soule, or elles by alle nature servyng to God, or elles by the celestial moevynges of sterres, or elles by vertu of aungels, or elles by divers subtilite of develis, or elles by any of hem, or elles by hem alle, the destinal ordenance is ywoven and acomplissid 110 Certes, it es open thing that the purveaunce is an unmoevable and symple foime of thinges to doone, and the moevable bond and the temporel ordenance of thinges whiche that the devyne symplité of purveaunce hath ordeyned to doone, that is destyne For which it is that alle thinges that ben put undir destyne ben certes subgitz to purveaunce, to which purveaunce destyne itself is subgit 120 and under But some thinges ben put undir purveaunce, that surmounten the ordenance of destyne, and tho ben thilke that stablye ben ifycchid neygh to the firste godhede They surmounten the ordre of destynal moevablete For ryght as of cerklis that tornen aboute a same centre or aboute a poynt, thilke cerkle that is inner est or most withinne joyneth to the symplesse of the myddle, and is, as it 130 were, a centre or a poynt to that othere cerklis that tornen abouten hym, and thilke that is utterest, compased by a largere envyrownynge, is unfolden by largere spaces, in so moche as it is ferthest fro the myddel symplité of the poynt, and yif ther be any thing that knytteth and felawschpeth hymself to thilke myddel poynt, it is constreyned into simplicité (*that is to seyn, into unmoevablete*), and it ceseth to ben schad and 140 to fieten diversely, ryght so, by semblable reson, thilke thing that departeth ferrest fro the firste thought of God, it is unfolden and summittid to grettere bondes of destyne, and in so moche is the thing more fre and laus fro destyne, as it axeth and hooldeth hym neer to thilke centre of thingis (*that is to seyn, to God*), and yif the thing clyveth to the stedfast- 150 nesse of the thought of God and be withoute moevyng, certes it surmounteth the necessite of destyne Thanne ryght swich comparysoun as is of skillyng to

undrstandyng, and of thing that ys engendrid to thing that is, and of tyme to eternite, and of the cerle to the centre, ryght so is the ordre of moevable destyne to the stable symplcrite of purveaunce Thilke ordenaunce moveth the hevene 160 and the sterres, and atemprith the elementz togdre amonges himself, and transformeth hem by entrechaungeable mutacioun And thilke same ordre neweth ayein alle thinges growynge and fallynge adoun, by semblable progressions of sedes and of sexes (*that is to seyn, male and female*) And this ilke ordre constreyneth the fortunes and the dedes of men by a bond of causes nat able to ben un- 170 bownde, the whiche destynal causes, whan thei passen out fro the bygynnynges of the unmoevable purveaunce, it moot nedes be that thei ne be nat mutable And thus ben the thinges ful wel igoverned yf that the symplcrite duellynge in the devyne thoght scheweth forth the ordre of causes unable to ben ibowed And this ordre constreyneth by his propre stablete the moevable thingis, or elles 180 thei scholden fleten folily For which it es that alle thingis semen to ben confus and trouble to us men, for we ne mowen nat considere thilke ordenaunce Natheles the propre maner of every thing, dressynge hem to gode, disponith hem alle, for ther nys no thing doon for cause of yvel, ne thilke thing that is doon by wikkid folk nys nat doon for yvel, the whiche schrewes, as I have schewed 190 ful plentyvously, seken good, but wikkid errorr mystorneth hem, ne the ordre comynge fro the poynt of sovereyn good ne declyneth nat fro his bygynnyng

But thou mayst seyn, "What unreste may ben a worse confusoun than that gode men han somtyme adversite and somtyme prosperite, and schrewes also han now thingis that they desuren and 200 now thinges that thei haten?" Whethur men lyven now in swich holnesse of thought (*as who seith, ben men now so wyse*) that swiche folk as thei demen to ben gode folk or schrewes, that it moste nedes ben that folk ben swiche as thei

wenen? But in this manere the domes of men discorden, that thilke men that som folk demen worthy of mede, other folk demen hem worthy of torment But 210 lat us graunten, I pose, that som man may wel demen or knowen the goode folk and the badde, may he thanne knowen and seen thilke innereste atempraunce of corages as it hath ben wont to ben seyde of bodyes? (*As who seith, may a man speken and determinen of atempraunce in corages, as men were wont to demen or speken of complexions and atempraunces of bodies?*) Ne it ne is nat an unlik 220 miracle to hem that ne knowen it nat (*as who seith, but it is lik a merveyle or miracle to hem that ne knowen it nat*) whi that swete thinges ben covenable to some bodies that ben hole, and to some bodies bytterer thinges ben covenable, and also why that some syke folk ben holpen with lyghte medicynes, and some folk ben holpen with sharpe medicynes But natheles 230 the leche, that knoweth the manere and the atempraunce of hele and of maladye, ne mervyleth of it nothyng But what othir thing semeth hele of corages but bounte and prowess? And what othir thing semeth maladye of corages but vices? Who is elles keperer of good or dryvere away of yvel but God, governour and lecherer of thoughtes? The whiche God, whan he hath byholden from the hye tour of his purveaunce, 240 he knoweth what is covenable to every wight, and lenyth hem that he woot that is covenable to hem Lo, herof comyth and herof is don this noble miracle of the ordre destynal, whan God, that al knoweth, dooth swich thing, of which thing unknowynge folk ben astonyd But for to constreyne (*as who seith, but for to comprehendre and to telle*) a fewe thingis of the devyne depresse, the whiche that manys 250 resoun may undrstonde, thilke man that thow wenest to ben ryght just and ryght keyynge of equite, the contrarie of that semeth to the devyne purveaunce, that al woot And Lucan, my familyer, telleth that the victorious cause likide to the goddess, and the cause overcomen likide to Catoun Thanne whatsoever thou mayst

seen that is doon in this world unhopid
 or unwened, certes it es the ryghte 260
 ordre of thinges, but as to thi wikkid
 opynioun, it is a confusioun. But I suppose
 that som man be so wel ithewed that the
 devyne jugement and the jugement of
 mankynde accorden hem togidre of hym,
 but he is so unstuffast of corage that, yif
 any adversite come to hym, he wol forleten
 peraventure to continue innocence, by the
 whiche he ne may nat withholden
 fortune. Thanne the wise dispensa- 270
 cion of God sparith hym, the whiche
 man adversite myghte enpeyren, for that
 God wol nat suffren hym to travaile, to
 whom that travaile nis nat covenable.
 Another man is parfit in alle vertus, and is
 an holi man and neigh to God, so that the
 purveance of God wolde deme that it
 were a felonie that he were touched with
 any adversites, so that he wol nat
 suffre that swich a man be moeved 280
 with any bodily maladye. But so as
 seyde a philosophre, the more excellent by
 me, — he seyde in Grec that “vertues han
 edified the body of the holi man.” And ofte
 tyme it betyde that the somme of thingis
 that ben to done is taken to governe to
 goode folk, for that the malice haboundaunt
 of schrewes scholde ben abated. And God
 yeveth and departeth to other folk
 prosperites and adversites, imedled 290
 to hepe aftir the qualite of hir corages,
 and remordith some folk by adversite,
 for thei ne scholden nat waxen proude
 by long welefulnesse, and other folk he
 suffreth to ben travailed with harde
 thinges, for that thei scholden confermen
 the vertues of corage by the usage and the
 exercitacioun of patience. And other folk
 dreden more than thei oughten the
 whiche thei myghte wel beren, and 300
 thilke folk God ledeth into experience
 of hemself by aspre and sorweful thingis.
 And many other folk han bought honoura-
 ble renou of this world by the prys of glori-
 ous deth, and som men, that ne mowen nat
 ben overcomen by torment, han yeven
 ensample to other folk that vertu mai
 nat ben overcomyn by adversites.

And of alle these thinges ther nis
 no doute that thei ne ben doon ryght- 310

fully and ordeynly, to the profit of hem to
 whom we seen these thingis betyde. For
 certes, that adversite cometh somtyme
 to schrewes and somtyme that that they
 desuren, it comith of these forseide causes.
 And of sorweful thinges that betyden to
 schrewes, certes, no man ne wondreth, for
 alle men wenen that thei han wel desservid
 it, and that thei ben of wykkid meryt.
 Of whiche schrewes the torment som- 320
 tyme agasteth othere to don felonies,
 and somtyme it amendeth hem that
 suffren the torment, and the prosperite
 that is yeven to schrewes scheweth a gret
 argument to goode folk what thing thei
 scholde demen of thilke welefulnesse, the
 whiche prosperite men seen ofte serven to
 schrewes. In the whiche thing I trowe
 that God dispenseth. For peraven- 330
 ture the nature of som man is so over-
 throwynge to yvel, and so unconven-
 able, that the nedy poverté of his hous-
 hold myghte rather egren hym to don
 felonies, and to the maladye of hym God
 putteth remedye to yeven hym rychesses.
 And som othr man byholdeth his con-
 science defouled with synnes, and makith
 comparysoun of his fortune and of hym
 self, and dredith peraventure that his
 blisfulnesse, of which the usage is joye- 340
 ful to hym, that the lesynge of thilke
 blisfulnesse ne be nat sorwful to hym, and
 therefore he wol chaunge his maners, and,
 for he dredith to lesen his fortune, he
 forletith his wikkidnesse. To other folk is
 welefulnesse iyeven unworthely, the whiche
 overthroweth hem into destruccioun, that
 thei han disservid, and to som othr folk is
 yeven power to punysshyn, for that
 it schal be cause of contynuacioun 350
 and exercisyng to goode folk, and
 cause of torment to schrewes. For so as
 ther nis noon alhaunce bytwixe goode folk
 and schrewes, ne schrewes ne mowen nat
 acorden among hemself. And whi nat?
 For schrewes discorden of hemself by hir
 vices, the whiche vices al toreenden her
 consciences, and doon ofte tyme thinges the
 whiche thingis, whan thei han doon
 hem, they demen that tho thinges ne 360
 scholden nat han ben doon. For
 which thing thilke sovereyne purveance

hath makid ofte tyme fair myracle, so that schrewes han makid schrewes to ben gode men For whan that some schrewes seen that they suffren wrongfully felonyes of othere schrewes, they wexen eschaufed into hate of hem that anoyed hem, and retornen to the fruyt of vertu, whan thei studien to ben unlyke 370 to hem that thei han hated Certis oonly this is the devyne myght to the whiche myghte yvels ben thanne gode whan it useth the yvels covenantly and draweth out the effect of any good (As who seith that yvel is good only to the myght of God, for the myght of God ordeyneth thilke yvel to good)

For oon ordre enbraseth alle thinges, so that what wyght that departeth fro 380 the resoun of thilke ordre which that is assigned to hym, algatus yit he slideth into an othr ordre, so that no thing is lefevel to folye in the reame of the devyne purveaunce (as who seith, no thing nis withuten ordenaunce in the reame of the devyne purveaunce), syn that the ryght stronge God governeth alle thinges in this world For it nis nat lefevel to man to comprehend by wit, ne unfolden by 390 word, alle the subtil ordenaunces and disposciouns of the devyne entente For oonly it owghte suffise to han lokid that God hymself, makere of alle natures, ordeneth and dresseth alle thingis to gode, whil that he hasteth to withholden the thingis that he hath makid into his semblaunce (that is to seyn, for to withholden thingis into gode, for he hymself is good), he chasith out alle yvel for the 400 boundes of his comynalite by the ordre of necessite destinable For which it folweth that, yif thou loke the purveaunce ordeynynge the thinges that men wenen ben outrageous or haboundaunt in erthis, thou ne schalt nat seen in no place no thing of yvel But I se now that thou art charged with the weyghte of the questioun, and wery with lengthe of my resoun, and that thou abydest som swetnesse 410 of song Tak thanne this drawght, and, whanne thou art wel refressched and refect, thou schalt be more stedfast to stye into heyere questions or thinges

“*Si vis celsi vira*” — Metrum 6

Yif thou, wys, wilt demen in thi pure thought the ryghtes or the lawes of the heye thondrere (*that is to seyn, of God*), loke thou and byhoold the heightes of the sovereyn hevene Ther kepun the sterres, be ryghtful alliaunce of thunges, hir oolde pees The sonne, imoevid by his rody fyr, ne distorbeth nat the colde cercele of the mone Ne the sterre yclepid the Bere, that enclyneth his ravyschyng 10 coursis abowe the sovereyn heichte of the world — ne the same sterre Ursa nis nevere mo wasschen in the depe westrene see, ne coveyeth nat to deeyen his flaumbes in the see of the occian, although it see othere sterres iplowngid in the see And Hesperus the sterre bodith and tell-eth alwey the late nyghtes, and Lucyfer the sterre bryngeth ayen the clere day 20

And thus maketh Love entre-chaungeable the perdurable courses, and thus is discordable bataale yput out of the centre of the sterres This accordaunce atempryth by evenelyke maneres the elementz, that the moiste thungis, stryvynge with the drye thingis, yeven place by stoundes, and that the colde thungis joynen hem by feyth to the hote thingis, and that the lyghte fyr ariseth into 30 heichte, and the hevye erthes avalen by her weyghtes By thise same causes the floury yer yeldeth swote smelles in the first somer sesoun warmynge, and the hote somer dryeth the cornes, and autumpne comith ayen hevye of apples, and the fletyng reyn bydeweth the wynter This atempraunce norysseth and bryngeth forth alle thinges that brethith lif in this world, and thilke same at- 40 tempraunce, ravyschyng, hideth and bynymeth, and drencheth undir the laste deth, alle thinges iborn

Among thise thinges sitteth the heye makere, kyng and lord, welle and bygynnyng, lawe and wys juge to don equite, and governeth and enclyneth the brydles of thunges And tho thunges that he stureth to gon by moevynge, he with- draweth and aresteth, and affermeth 50

the moevable or wandrynge thinges
 For yif that he ne clepide nat ayen the
 ryght goynge of thinges, and yif that he ne
 constreynede hem nat eftsones into round-
 nesses enclyned, the thingis that ben now
 contynued by stable ordenaunce, thei
 scholden departen from hir welle (*that is to
 seyn, from hir bygyngynge*), and failen (*that
 is to seyn, tornen into noght*) This is
 the comune love to alle thingis, and 60
 alle thinges axen to ben holden by the
 fyn of good For elles ne myghten they
 nat lasten yif thei ne comen nat eftsones
 ayen, by love returned, to the cause that
 hath yeven hem beinge (*that is to seyn, to
 God*)

“*Iam ne igitur vides*” — Prosa 7

Sestow nat thanne what thing folweth
 alle the thingis that I have seyde?”

“What thing?” quod I

“Certes,” quod sche, “al outrelly that
 alle fortune is good”

“And how may that be?” quod I

“Now undirstand,” quod sche, “so as al
 fortune, whether so it be joyeful fortune or
 aspre fortune, is yeven eyther bycause
 of gerdonyng or elles of exercysynge of 10
 goode folk, or elles bycause to punys-
 schen or elles chastisen schrewes, thanne is
 alle fortune good, the whiche fortune is
 certeyn that it be either ryghtful or elles
 profitable”

“Forsothe this is a ful verray resoun,”
 quod I, “and yif I considere the purve-
 aunce and the destyne that thou taughtest
 me a litel herebyforn, this sentence is
 sustenyd by stedfast resouns But 20
 yif it like unto the, lat us nombren
 hem amonges thilke thingis, of whiche
 thow seydest a litel herebyforn that thei
 ne were nat able to ben wened to the
 peple”

“Why so?” quod sche

“For that the comune word of men,”
 quod I, “mysuseth this manere speche of
 fortune, and seyn ofte tymes that the
 fortune of som wyght is wikkid” 30

“Woltow thanne,” quod sche,

“that I approche a litel to the words of
 the peple, so that it seme nat to hem that

I be overmoche departed as fro the usage
 of mankynde?”

“As thou wilt,” quod I

“Demestow nat,” quod sche, “that alle
 thing that profiteth is good?”

“Yis,” quod I

“And certes thilke thing that exer- 40
 ciseth or corrigith profitith?”

“I confesse it wel,” quod I

“Thanne is it good,” quod sche

“Why nat?” quod I

“But this is the fortune,” quod sche, “of
 hem that eyther ben put in vertu and
 batayllen ayen aspre thingis, or elles of
 hem that eschuen and declynen fro vices
 and taken the weye of vertu”

“This ne mai I nat denye,” quod I 50

“But what sestow of the merye
 fortune that is yeven to goode folk in ger-
 doun? Demeth aught the peple that it is
 wikkid?”

“Nay forsothe,” quod I, “but thei
 demen, as it soth is, that it is ryght good”

“And what sestow of that othir for-
 tune,” quod sche, “that, although it be
 aspre and restreyneth the schrewes by
 ryghtful torment, weneth aught the 60
 peple that it be good?”

“Nay,” quod I, “but the peple demeth
 that it is moost wrecchid of alle thingis that
 mai ben thought”

“War now and loke wel,” quod sche,
 “lest that we, in folwyng the opynioun of
 the peple, have confessid and concluded
 thing that is unable to be wened to the
 peple?”

“What is that?” quod I 70

“Certes,” quod sche, “it folweth
 or comith of thingis that ben grauntid that
 alle fortune, what so evere it be, of hem
 that ben eyther in possessioun of vertu, or
 in the encres of vertu, or elles in the pur-
 chasyng of vertu, that thilke fortune is
 good, and that alle fortune is ryght wikkid
 to hem that duellen in schrewidnesse”
 (*As who seith “And thus weneth nat
 the peple”*) 80

“That is soth,” quod I, “al be it so
 that no man dar confessen it ne by-
 knowen it”

“Whi so?” quod sche, “for ryght as the
 stronge man ne semeth nat to abaisen or

disdaignen as ofte tyme as he herth the noyse of the bataile, ne also it ne semeth nat to the wise man to beren it greuously as ofte as he is lad into the stryf of fortune For, bothe to the to man and 90 eek to the tothir thilke difficulte is the matere, to the to man of ences of his glorious renou, and to the tothir man to confermen his sapience (*that is to seyn, the asprenesse of his estat*) For therfore it is called 'vertu,' for that it sustenith and enforceth by his strengthes that it nis nat overcome by adversites Ne certes thou, that art put in the ences or in the heyghte of vertu, ne hast nat comen to fieten with 100 delices, and for to welken in bodily lust, thou sowest or plawntest a ful egre bataile in thy corage ayeins every fortune For that the sorful fortune ne confownde the nat, ne that the myrne fortune ne corumpete the nat, occupye the mene by stidefast strengthes For al that evere is under the mene, or elles al that overpasseth the mene, despyseth welefulnesse (*as who seith, it is vicious*), and ne hath no 110 mede of his travaile For it is set in your hand (*as who seith, it lyth in your power*) what fortune yow is levest (*that is to seyn, good or yuel*) For alle fortune that semeth scharp or aspre, yif it ne exercise nat the goode folk ne chastiseth the wikkide folk, it punyseth

"*Bella bis quams*" — Metrum 7

The wrekere Attrides (*that is to seyn, Agamenon*), that wroughte and contynued the batailes by ten yer, recovered and purgide in wrekyng, by the destruccoun of Troye, the loste chaumbris of marriage of his brothir (*That is to seyn, that he, Agamenon, wan ayein Eleyne that was Menelaus wif his brothir*) In the mene while that thilke Agamenon desrede to yeven sayles to the Grykkyssche 10 naveye, and boughte ayein the wyndes by blood, he unclothide hym of pite of fadr, and the sory preest yeveth in sacrifynge the wrecchide kuttinge of throte of the daughter (*That is to seyn that Agamenon leet kuttien the throte of his daughter by the preest, to maken allraunce*

with his goddes, and for to han wynd with which he myghte wenden to Troye)

Ytakus (*that is to seyn, Ulixes*) by- 20 wepte his felawes Iolon, the whiche felawes the fyerse Poliphemus, ligginge in his grete cave, had fretyn and dreynt in his empty wombe But natheles Poliphemus, wood for his blynde visage, yald to Ulixes joye by his sorful teres (*This is to seyn, that Ulixes smoot out the eye of Poliphemus, that stood in his forheed, for which Ulixes hadde joye whan he say Poliphemus wepyng and blynd*) 30

Hercules is celebrable for his harde travaile He dawntide the proude Centaurus (*half hors, half man*), and he byrafte the dispolyngre fro the cruel Iouon (*that is to seyn, he slouh the Iouon and rafte hym his skyn*), he smote the briddes that hyghten Arpus with certain arwes, he ravyschide applis fro the wakyng dragoun, and his hand was the more hevvy for the goldene metal, he drowh Cerberus (*the 40 hound of helle*) by his treble cheyne, he, overcomer, as it is sey, hath put an unmeke lord foddre to his crwel hors (*this to seyn, that Hercules slouh Diomedes, and made his hors to freten hym*), and he, Hercules, slouh Idra the serpent, and brende the venym, and Acheleous the fiold, defowled in his forheed, dreynte his schamefast visage in his strondes (*that is to seyn, that Achaleous coude transfiguren 50 hymself into divers liknesse, and, as he faught with Hercules, at the laste he turned hym into a bole, and Hercules brak oon of his hornes, and he for schame hidde hym in his ryver*), and he, Hercules, caste adoun Antheus the geaunt in the strondes of Lybye, and Kacus apaysede the wratthes of Evander (*this to seyn, that Hercules slouh the monstre Kacus, and apaysed with that deth the wratthe of Evander*), and 60 the bristiled boor markide with scomes the scholdres of Hercules, the whiche scholdres the heye cercle of hevvene sholde thriste, and the laste of his labours was that he susteynede the hevvene uppon his nekke unbowed, and he disserveide eftsones the hevvene to ben the pris of his laste travaile

Goth now thanne, ye stronge men,

ther as the heye wey of the greet en- 70
 sauple ledrih yow O nyce men!
 why nake ye your bakkes? (*As who
 seith, 'O ye slowe and delcāt men! whi flee
 ye adversites, and ne fyghte nat ayeins hem
 by vertu, to wynnē the mede of the hevēns?'*)
 For the erthe overcomen yeveth the
 sterres (*This to seyn, that whan that
 erthly lust is overcomyn, a man is makid
 worthy to the hevēne*)”

EXPLICIT LIBER QUARTUS

INCIPIT LIBER QUINTUS

“*Dixerat orationisque cursum*” —

Prosa 1

Sche hadde seyde, and tornede the cours
 of hir resoun to some othere thingis to ben
 treted and to ben ispedd Than seide I,
 “Certes ryghtful is thun amonestynge and
 ful digne by auctorite But that thou
 seydest whilom that the questuon of the
 devyne purveaunce is enlaced with many
 othere questuons, I undrstande wel and
 prove it by the same thing But I
 axe yif that thou wenest that hap be 10
 anything in any weys, and yif thou
 wenest that hap be anything, what is it?”

Thanne quod sche, “I haste me to yelden
 and assolēn to the the dette of my byhēste,
 and to schewen and openen the wey, by
 which wey thou maist comen ayein to thi
 contre But al be it so that the thingis
 whiche that thou axest ben ryght profitable
 to knowe, yit ben thei divers somewhat
 fro the path of my purpos, and it is to 20
 douten that thou ne be makid weery
 by mysweyes, so that thou ne maist nat
 suffice to mesuren the ryghte weie”

“Ne doute the therof nothing,” quod I,
 “for for to knowen thilke thingis togidre,
 in the whiche thinges I delite me gretly, —
 that schal ben to me in stede of reste, syn it
 nis nat to douten of the thingis folwyng,
 whan every syde of thi disputesoun
 schal han ben stedfast to me by un- 30
 doutous feyth”

“Thanne,” seide sche, “that manere wol
 I don the,” and bygan to speken ryght
 thus “Certes,” quod sche, “yif any wyght
 diffynisse hap in this manere, that is to seyn

that ‘hap is a bytydyngē ibrought forth by
 foolissh moevyngē and by no knyttynge of
 causes,’ I conferme that hap nis ryght
 naught in no wise, and I deme al
 outrelly that hap nis, ne duelleth but a 40
 voys (*as who seith, but an idel word*),
 withouten any significacioun of thing sum-
 mitted to that voys For what place
 myght ben left or duellyngē to folie and to
 disordenaunce, syn that God ledeth and
 constreyneth alle thingis by ordre? For
 this sentence is verry and soth, that ‘no
 thing hath his beyngē of naught,’ to the
 whiche sentence noon of these oolde
 folk ne withseide nevere, al be it so 50
 that they ne undirstoden ne mēden
 it nat by God, prince and bygynnere of
 wirkyngē, but thei casten as a maner
 foundement of subject material (*that is to
 seyn, of the nature of alle resouns*) And yif
 that any thing is woxen or comen of no
 causes, thanne schal it seme that thilke
 thing is comen or woxen of nawght, but yif
 this ne mai nat ben don, thanne is nat
 possible that hap be any swich thing as 60
 I have diffynysschid a litil hereby-
 forn”

“How schal it thanne be?” quod I
 “Nys ther thanne nothing that by right
 may ben clepid othere hap or elles aventure
 of fortune, or is ther awght, al be it so that
 it is hidd fro the peple, to which thing these
 wordes ben covenable?”

“Myn Aristotles,” quod sche, “in
 the book of his Phisic diffynysseth 70
 this thing by schort resoun, and nygh
 to the sothe”

“In which manere?” quod I

“As ofte,” quod sche, “as men don any
 thing for grace of any other thing, and an
 other thing than thilke thing that men en-
 tenden to don bytidedh by some causes, it
 is clepid ‘hap’ Ryght as a man dalf the
 erthe bycause of tylyngē of the feld,
 and founde ther a gobet of gold by- 80
 dolven, thanne wenen folk that it is
 byfalle by fortunous bytydyngē But for-
 sothe it nis nat of naught, for it hath his
 propre causes, of whiche causes the cours
 unforseyen and unwar semeth to han makid
 hap For yif the tilere of the feeld ne
 dulve nat in the erthe and yif the hidere of

the gold ne hadde hyd the gold in thilke place, the gold ne hadde nat ben founde These ben thanne the causes 90 of the abregginge of fortuit hap, the whiche abregginge of fortuit hap cometh of causes contrynge and flowynge togidre to himself, and nat by the entencioun of the doere For neither the hidere of the gold ne the delverre of the feeld ne undirstoden nat that the gold sholde han ben founde, but, as I seide, it bytidde and ran togidre that he dalf there as that oother had hid the gold Now mai I 100 thus diffinysshon 'hap' hap is an unwar betydinge of causes assembled in thingis that ben doon for som oother thing, but thilke ordre, procedinge by an uneschuable byndinge togidre, which that descendeth fro the welle of purveaunce, that ordeyneth alle thingis in hir places and in hir tymes, makith that the causes rennen and assemblen togidre

“*Rupis Achemene*” — Metrum 1

Tigris and Eufrates resolven and springen of o welle in the craggess of the roche of the contre of Achemenye, ther as the fleinge batale ficcheth hir dartes returned in the breestus of hem that folwen hem And sone aftir the same ryverys, Tigris and Eufrates, unjoignen and departen hir watres And if thei comen togidre, and ben assemblid and clepid togidre into o course, thanne moten 10 thilke thingis fleten togidre whiche that the watir of the entrechaungynge flood bryngeth The schuppes and the stokkes, araced with the flood, moten assemblen, and the watris, unmeddled wrappeth or emphleth many fortunel happes or maners, the whiche wandrynge happes nathel thilke enclynyng lowenesse of the erthe and the flowynge ordre of the slydinge watir governeth Right so fortune, 20 that semeth as it fletith with slakid or ungoverned bridles, it suffreth bridelis (that is to seyn, to ben governed), and passeth by thilke lawe (that is to seyn, by the devyne ordenaunce)”

“*Anmadverto inquam*” — Prosa 2

“This undirstonde I wel,” quod I, “and I accorde me that it is ryght as thou seist, but I axe yit ther be any liberte of fre wille in this ordre of causes that clyven thus togidre in hemself Or elles I wolde witen yif that the destinal cheyne constrengthen the moevynges of the corages of men”

“Yis,” quod sche, “ther is liberte of fre wil Ne ther ne was nevere no nature of resoun that it ne hadde liberte of 10 fre wil For every thing that may naturely useen resoun, it hath doom by which it discernith and demeth every thing, thanne knoweth it by itself thinges that ben to fleen and thinges that ben to desiren And thilke thing that any wight demeth to ben desired, that axeth or desureth he, and fleeth thilke thing that he troweth be to fleen Wherefore in alle thingis that resoun is, in hem also is 20 liberte of willynge and of millynge But I ne ordeyne nat (as who seith, I ne graunte nat) that this liberte be evenlyk in alle thinges Forwhy in the sovereynes devynes substaunces (that is to seyn, in spiritis) jugement is more cleer, and wil nat icorrupted, and myght redy to speden thinges that ben desired But the soules of men moten nedes be more fre whan thei loken hem in the speculacioun or 30 lokyng of the devyne thought, and lasse fre whan thei slyden into the bodyes, and yit lasse fre whan thei ben gadrid togidre and comprehended in erthli membres But the laste servage is whan that thei ben yeven to vices and han ifalle fro the possessioun of hir propre resoun For aftir that thei han cast away hir eyghen fro the lyght of the sovereyn sothfastnesse to lowe thingis and derke, anon 40 thei derken by the cloude of ignoraunce and ben troubled by felonous talentz, to the whiche talentz whan thei approchen and assenten, thei hepen and encrecen the servage which thei han joynd to himself, and in this manere thei ben caytifs fro hir propre liberte The whiche thingis nathel the lokyng of the devyne purveaunce seth, that alle thingis by- 50 holdeth and seeth fro eterne, and

ordeyneth hem everich in here merites as thei ben predestinat, and it is seid in Grek that 'alle thinges he seeth and alle thinges he herith'

"*Puro clarum lumine*" —
Metrum 2

Homer with the hony mouth (*that is to seyn, Homer with the swete datees*) singeth that the sonne is cler by pure light, natheles yit ne mai it nat, by the infirme light of his bemes, breken or percen the inward entrayles of the erthe or elles of the see So ne seth nat God, makere of the grete world To hym, that loketh alle thinges from an hey, ne withstondeth no thinges by hevynesse of erthe, ne the 10 nyght no withstondeth nat to hym by the blake cloudes Thilke God seeth in o crok of thought alle thinges that ben, or weren, or schollen comen, and thilke God, for he loketh and seeth alle thingis alone, thou maist seyn that he is the verrail sonne"

"*Tum ego en inquam*" — Prosa 3

Thanne seide I, "Now am I confowndid by a more hard doute than I was"

"What doute is that?" quod sche, "for certes I conjecte now by whiche thingis thou art troubled"

"It semeth," quod I, "to repugnyn and to contrarien gretly, that God knoweth byforn alle thinges and that ther is any freedom of liberte For yif it so be that God loketh alle thinges byforn, ne 10 God ne mai nat ben desceyved in no manere, thanne moot it nedes ben that alle thinges betyden the whiche that the purveaunce of God hath seyn byforn to comen For which, yif that God knoweth byforn nat onoly the werkes of men, but also hir conseilles and hir willes, thanne ne schal ther be no lierte of arbitrie, ne certes ther ne may be noon other dede, ne no wl, but thilke which that the devyne 20 purveaunce, that ne mai nat ben desceyved, hath felid byforn For yif that thei myghten writhen away in othere manere than thei ben purveyed, thanne ne

sholde ther be no stedefast prescience of thing to comen, but rather an uncerteyn opynioun, the whiche thing to trowen of God, I deme felonye and unlevelful Ne I ne proeve nat thilke same resoun (*as who seith, I ne allowe nat, or I ne preyse 30 nat, thilke same resoun*) by which that som men wenen that thei mowe assollen and unknytten the knotte of this questiou For certes thei seyn that thing nis nat to comen for that the purveaunce of God hath seyn byforn that it is to comen, but rathir the contrarie, and that is this that, for that the thing is to comen, that therefore ne mai it nat ben hidd for the purveaunce of God, and in this manere 40 this necessite slideth ayen into the contrarie partie ne it ne byhoveth nat nedes that thinges betiden that ben purveyed, but it byhoveth nedes that thinges that ben to comen ben ipurveyed but, as it were, ytravailed (*as who seith, that thilke answer procedith ryght as though men travarleden or weren besy*) to enqueren the whiche thing is cause of the whiche thing, as whethir the prescience is 50 cause of the necessite of thinges to comen, or elles that the necessite of thinges to comen is cause of the purveaunce But I ne enforce me nat now to schewen it, that the bytydng of thingis iwyst byforn is necessarie, how so or in what manere that the ordre of causes hath itself, although that it ne seme naught that the prescience bringe in necessite of bytydng to thinges to comen For certes yif that 60 any wyght sitteth, it byhoveth by necessite that the opynioun be soth of hym that conjeteth that he sitteth, and ayenward also is it of the contrarie yif the opynioun be soth of any wyght for that he sitteth, it byhoveth by necessite that he sitte Thanne is here necessite in the toon and in the tothir, for in the toon is necessite of syttyng, and certes in the tothir is necessite of soth But ther- 70 fore sitteth nat a wyght for that the opynioun of the sittyng is soth, but the opynioun is rather soth for that a wyght sitteth byforn And thus, although that the cause of the soth cometh of that other side (*as who seith, that although the cause of*

with cometh of the sittinge, and nat of the
trewe opynoun), algates yit is ther comene
 necessite in that oon and in that othr
 Thus scheweth it that Y may make 80
 semblable skiles of the purveaunce of
 God and of thingis to comen For al-
 though that for that thingis ben to comen
 therfore ben thei purveied, and nat certes
 for thei be purveied therfore ne bytude thei
 nat, natheles byhoveth it by necessite that
 eyther the thinges to comen ben purveied
 of God, or elles that the thinges that ben
 purveied of God betyden And this
 thing oonly suffiseth inow to destroien 90
 the freedom of oure arbitrie (*that is to
 seyn, of our fre wil*) But certes now
 scheweth it wel how fer fro the sothe and
 how up-so-down is this thing that we seyn,
 that the betydyng of temporel thingis is
 cause of the eterne prescience But for to
 wenen that God purveie the thinges to
 comen for thei ben to comen, — what
 oothr thing is it but for to wene that
 thilke thinges that bytiden whilom 100
 ben causes of thilke soverain purve-
 aunce that is in God? And herto I adde
 yit this thing that ryght as whanne that I
 woot that a thing is, it byhoveth by neces-
 site that thilke selve thing be and eek
 whan I have knowen that any thing schal
 betyden, so byhovith it by necessite that
 thilke same thing betide so folweth it
 thanne that the betydyng of the
 thing that I wyste byforn ne may nat 110
 ben eschued And at the laste, yif
 that any wyghte wene a thing to ben oothr
 weyes than it is, it nis nat oonly unscience,
 but it is deceyvable opynoun ful divers
 and fer fro the sothe of science Wherefore,
 yif any thing be so to comen that the be-
 tydyng of it ne be nat certain ne neces-
 sarie, who mai witen byforn that thilke
 thing is to comen? For ryght as
 science ne may nat ben medled with 120
 falsnesse (*as who seith, that yif I woot a
 thing, it ne mai nat ben fals that I ne woot it*),
 ryght so thilke thing that is conceyved by
 science may ben noon othr weyes than as
 it is conceyved For that is the cause why
 that science wanteth lesyng (*as who seith,
 why that wytyng ne resceyweh nat lesyng
 of that it woot*), for it byhoveth by necessite

that every thing be ryght as science
 comprehendeth it to be What schal 130
 I thanne seyn? In which manere
 knoweth God byforn the thinges to comen,
 yif thei ne ben nat certain? For yif that
 he deme that thei ben to comen uneschew-
 ably, and so may be that it is possible that
 thei ne schollen nat comen, God is dis-
 seyved But not oonly to trowe that God
 is disseyved, but for to speke it with
 mouthe, it is a felonous synne But
 yif that God woot that ryght so as 140
 thinges ben to comen, so schollen
 they comen, so that he wite egaly (*as who
 seith, indifferently*) that thingis mowen ben
 doon or elles nat idoon, what is thilke pre-
 science that ne comprehendeth no certain
 thing ne stable? Or elles what difference
 is ther bytwixe the prescience and thilke
 japeworthi devynyng of Tyresie the di-
 vynour, that seide, 'Al that I seie,'
 quod he, 'either it schal be or elles it 150
 schal nat be?' Or elles how mochel is
 worth the devyne prescience more than
 the opimoun of mankynde, yif so be that it
 demeth the thinges uncertayn, as men
 doon, of the whiche domes of men the
 betydyng is nat certain? But yif so be
 that noon uncertein thing ne mai ben in
 hym that is right certein welle of alle
 thingis, than is the betydyng^a certain
 of thilke thingis whiche he hath wist 160
 byforn fermly to comen For which
 it folweth that the freedom of the conseilis
 and of the werkis of mankynde nis noon,
 syn that the thought of God, that seeth
 alle thinges withouten error of falsnesse,
 byndeth and constreyneth hem to a by-
 tydyng by necessite And yif this thing
 be onys igrantid and resceyved (*this is to
 seyn, that ther nis no fre wil*), thanne
 scheweth it wel how gret destruccion 170
 and how gret damages ther folwen of
 thingis of mankynde For in idel ben ther
 thanne purposed and byhyght medes to
 goode folk, and peynes to badde folk, syn
 that no moevyng of fre corage voluntarie
 ne hath nat disserved hem (*that is to seyn,
 neither mede ne peyne*) And it scholde
 seme thanne that thilke thing is alther-
 worst which that is now demed for
 alther-moost just and moost ryghtful, 180

that is to seyn that schrewes ben punysshid or elles that goode folk ben igerdoned The whiche folk, syn that hir propre wil ne sent hem nat to the toon ne to that othir (*that is to seyn, neither to good ne to harm*), but [ther] constreyneth hem certain necessite of thingis to comen, thanne ne schulle ther nevere be, ne nevere were, vice ne vertu, but it scholde rather ber confusion of alle 190 dissertes medlid withouten discrecioun And yit ther folweth another inconvenient, of the whiche ther ne mai be thought no more felonous ne more wikke, and that is this that, so as the ordre of thingis is led and cometh of the purveance of God, ne that nothing is lewful to the conseles of mankynde (*as who seith that men han no power to don nothing ne wylne nothing*), thanne folweth it 200 thatoure vices ben ferrid to the makere of alle good (*as who seith, thanne folweth it that God oughte han the blame of our vices, syn he constreyneth us by necessite to don vices*)

Than nis ther no resoun to han hope in God, ne for to preien to God For what scholde any wyght hopen to God, or why scholde he preien to God, syn that the ordenaunce of destyne, the whiche 210 that mai nat ben enclined, knytteth and streyneth alle thingis that men mai desiren? Thanne scholde ther be don away thilke only alhaunce bytwixen God and men, that is to seyn, to hopen and to preien But by the pris of ryghtwisnesse and of verray mekenesse we disserven the gerdon of the devyne grace which that is mestumable (*that is to seyn, that it is so greet that it ne mai nat ben ful vpreysed*) 220 And this is oonly the manere (*that is to seyn, hope and preiers*) for which it semeth that men mowen spekyn with God, and by resoun of supplicacion be conjoynd to thilke cleernesse that nis nat aprochid no rather or that men byseken it and impetren it And yif men ne wene nat that hope ne preieres ne han no strengthis by the necessite of thingis to comen یرهceyved, what thing is ther thanne by which we 230 mowen ben conjoynd and clyven to thilke sovereyne prince of thingis? For

which it oyhoveth by necessite that the lynage of mankynde, as thou songe a litil herebyforn, be departed and unjoynd from his welle, and failen of his bygynnyng (*that is to seyn, God*)

“*Quenam discors*” — Metrum 3

What discordable cause hath torent and unjoynd the byndynge or the allhaunce of thingis (*that is to seyn, the conjunccions of God and of man*)? Which God hath establisshid so gret bataile bytwixen these two sothfast or verrei thinges (*that is to seyn, bytwixen the purveance of God and fre wil*) that thei ben singuler and dyvided, ne that they ne wole nat ben medled ne couplid togidre But ther nis no 10 discord to the verray thinges, but thei clyven alwey certain to hemself But the thought of man, confownded and overthrowen by the derke membres of the body, ne mai nat be fyr of his derked lookyng (*that is to seyn, by the vigour of his insyghtie while the soule is in the body*) knowen the thynne subtile knytynges of thinges But wherfore eschaufteth it so by so gret love to fynden thilke notes of 20 soth icovered? (*That is to seyn, wherfore escharufeth the thought of man by so gret desir to knowen thilke notificacions that ben ihad undir the covertures of soth?*) Woot it aught thilke thing that it angwissous desireth to knowe? (*As who seith, nay, for no man ne travalet for to wrien thingis that he wot And therefore the texte seith thus*) But who travalet to wite thingis iknowe? And yif that he ne knoweth hem nat, 30 what sekith thilke blynde thoght? What is he that desireth any thyng of which he wot right naught? (*As who seith, whoso desirreth any thing, nedes somewhat he knoweth of it, or elles he coude nat desiren it*) Or who may folwen thinges that ne ben nat iwist? And though that he seke tho thingis, wher schal he fynde hem? What wyght that is al unkunnyng and یرهaunt may knowe the forme that is 40 ifounde? But whanne the soule byholdeth and seeth the heye thought (*that is to seyn, God*), thanne knoweth it togidre the somme and the singlarites (*that is to*

seyn, the principles and everych by hymself) But now, while the soule is hidd in the cloude and in the derknesse of the membres of the body, it ne hath nat al foryeten itself, but it withholdeth the somme of thinges and lesith the singlarites 50 Thanne who so that sekth sothnesse, he nis in neyther nother habit, for he not nat al, ne he ne hath nat al foryeten, but yit hym remembreth the somme of thinges that he withholdeth, and axeth conseil, and retreatith deepliche thinges ieseyn byform (*that is to seyn, the grete somme in his mynde*) So that he mowe adden the parties that he hath foryeten to thilke that he hath withholden " 60

"*Tum illa vetus inquit hec est*"

— Prosa 4

Than seide sche "This is," quod sche, "the olde questuon of the purveaunce of God And Marcus Tullius, whan he devyded the divynaciouns (*that is to seyn, in his book that he wrot of divynaciouns*), he moevede gretly this questuon, and thou thyselst hast ysought it mochel, and outrely, and longe But yit ne hath it nat ben determned, ne isped fermely ne diligently of any of yow And the cause 10 of this derknesse and of this difficulte .s, for that the moevynge of the resoun of mankynde ne may nat moeven to (*that is to seyn, apphen or joynen to*) the simplicite of the devyne prescience, the whiche symplicite of the devyne prescience, yif that men myghte thinken it in any manere (*that is to seyn, that yif men myghten thinken and comprehend the thinges as God seeth hem*), unanne ne scholde ther 20 duelle outrely no doute The whiche resoun and cause of difficulte I schal assaye at the laste to schewe and to speden, whan I have first ispendid and answerd to the resouns by whiche thou art ymooved For I axe whi thou wenest that thilke resouns of hem that assoilen this questuon ne be nat speedful mow ne sufficient, the whiche soluciuon, or the whiche resoun, for that it demeth that the prescience nis 30 nat cause of necessite to thinges to comen, than weneth it nat that fredom

of wil be disturbed or ylet be prescience For ne drawestow nat argumentz fro elleswhere of the necessite of thingis to comen (*as who seith, any oother way than thus*) but that thilke thinges that the prescience woot byform ne mowen nat unbetide? (*That is to seyn, that thei moten betide*) But thanne, yif that pre- 40 science ne putteth no necessite to thingis to comen, as thou thyselst hast confessed it and byknoven a litel herebyform, what cause or what is it (*as who seith, ther may no cause be*) by which that the endes voluntare of thinges myghten be constreyned to certen bytydyng? For by grace of posicioun, so that thou mowe the betere undirstonde this that folweth, I pose that ther ne be no prescience 50 Thanne axe I," quod sche, "in as moche as aperteneth to that, scholden thanne thingis that comen of fre wil ben constreyned to bytiden by necessite?"

Boecius "Nay," quod I

"Thanne ayenward," quod sche, "I suppose that ther be prescience, but that it ne putteth no necessite to thingis, thanne trowe I that thilke selve fredom of wil schal duellen al hool and 60 absolut and unbounden But thou wolt seyn that, al be it so that prescience nis nat cause of the necessite of bytydyng to thingis to comen, algatis yit it is a signe that the thingis ben to bytyden by necessite By this manere thanne, although the prescience ne hadde nevere iben, yit algate, or at the leste wey, it is certen thing that the endes and bytydinges of thingis to comen scholden ben neces- 70 sarie For every signe scheweth and signifieth only what the thing is, but it ne makth nat the thing that it signifieth For which it byhoveth first to schewen that nothing ne bytideth that it ne betideth by necessite, so that it mai apiere that the prescience is signe of this necessite, or elles, yif ther nere no necessite certes thilke prescience ne myghte nat ben 80 signe of thing that nis nat But so certes, it is now certen that the prove of this, ysusteyned by stedfast resoun, ne schal nat ben lad ne proved by signes, ne by argumentz itaken fro with-

oute, but by causes covenable and necessarie But thou mayst seyn, 'How may it be that the thingis ne betyden nat that ben ipurveied to comen?' But certes, ryght as we trowen that tho thingis whiche that the purveaunce woot byforn to 90 comen, ne ben nat to bytiden But that ne scholde we nat demen, but rather, although that thei schal betyden, yt ne have thei no necessite of hir kynde to betyden And this maystow lyghtly aperceyven by this that I schal seyn For we seen many thingis when thei ben don byforn oure eyen, ryght as men seen the cartere worken in the tornynge or in atemprynge or adressynge of his cartes 100 or charottes And by this manere (as who seith, maistow undrstonden) of alle othere werkmen Is ther thanne any necessite (as who seith, in our lookynge) that constreynth or compelleth any of thilke thingis to ben don so?"

Boece "Nay," quod I, "for in idel and in veyn were al the effect of craft, yif that alle thingis weren moeved by constreynynge (that is to seyn, by constreynynge of our eyen or of our sighte)" 110

Philosophæ "The thingis thanne," quod sche, "that, whan men doon hem, ne han no necessite that men doon hem, eek tho same thingis, first er thei ben don, thei ben to comen withoute necessite Forwhy ther ben some thingis to betyden, of whiche the eendes and the bytydynges of hem ben absolut and quit of alle necessite For certes I ne trowe nat that any 120 man wolde seyn this that tho thingis that men don now, that thei ne weren to bytiden first or thei weren idoon, and thilke same thinges, although that men hadden iwyst hem byforn, yit thei han fre bytydynges For right as science of thingis present ne bryngith in no necessite to thingis that men doon, right so the prescience of thinges to comen ne bryngith in no necessite to thinges to by- 130 tiden But thou maist seyn that of thilke same it is idouted, as whether that of thilke thingis that ne han noon issues and bytydynges necessaryes, yif therof mai ben any prescience, for certes thei semen to discorden For thou wenest, yif that

thingis ben iseyen byfore, that necessite folwith hem, and yif necessite faileth hem, thei ne myghten nat ben wist byforn, and that nothing may be compre- 140 hended by science but certain, and yif tho thinges that ne han no certain bytydyngis ben ipurveied as certain, it schold ben dirknesse of opinioun, nat sothfastnesse of science And thou wenest that it be dyvers fro the holnesse of science that any man scholde deme a thing to ben otherwyse than it is itself And the cause of this errour is that of alle the thingis that every wyght hath iknowe, thei 150 wenen that tho thingis ben iknowe al only by the strengthe and by the nature of the thinges that ben iwyst or iknowe And it is al the contrarye, for al that evere is iknowe, it is rather comprehendid and knowen, nat aftir his strengthe and his nature, but aftir the faculte (that is to seyn, the power and the nature) of hem that knowen And, for that this schal mowen schewen by a schort ensaunple, 160 the same rowndnesse of a body, otherweys the sighte of the eigh knoweth it, and otherweys the touchynge The lookynge, by castynge of his bemys, waiteth and seeth fro afer al the body togidre, withoute moevynge of itself, but the touchynge clyveth and conjoyneth to the rounde body, and moeveth aboute the envyrounynge, and comprehendeth by parties the roundnesse And the 170 man hymself, ootherweys wit byholdeth hym, and ootherweys ymaginacioun, and otherweys resoun, and ootherwees intelligence For the wit comprehendith withoute-forth the figure of the body of the man that is establistschid in the matere subgett, but the ymaginacioun comprehendith only the figure withoute the matere, resoun surmountith ymaginacioun and comprehendith by an 180 universel lokyng the comune spece that is in the singular peces, but the eigh of the intelligence is heyere, for it surmountith the envyrounynge of the universe, and loketh over that bi pure subtilite of thought thilke same symple forme of man that is perdurably in the devyne thought In which this oughte gretly to

ben considered, that the heyeste strengthe to comprehenden thinges 190 enbraseth and contieneth the lowere strengthe, but the lowere strengthe ne arueth nat in no manere to the heyere strengthe For wit ne mai no thing comprehende out of matere ne the ymaginacioun loketh nat the universels spesces, ne resoun ne taketh nat the symple forme so as intelligence takith it, but intelligence, that lookith al aboven, whanne it hath comprehended the forme, it 200 knoweth and demyth alle the thinges that ben undir that foorme But sche knoweth hem in thilke manere in the whiche it comprehendeth thilke same symple forme that ne may nevere ben knowen to noon of that othere (*that is to seyn, to non of the thre forseide strenghtis of the soule*) For it knoweth the universite of resoun, and the figure of ymaginacioun, and the sensible material con- 210 ceived by wit, ne it ne useth nat nor of resoun ne of ymaginacioun ne of wit withoute-forth, but it byholdeth alle thingis, so as I schal seie, by a strook of thought formely withoute discours or collacioun Certes resoun, whan it lokith any thing unversel, it ne useth nat of ymaginacioun, nor of wit, and algates yit it comprehendith the thingis ymaginable and sensible For resoun is she that 220 diffynyscheth the unversel of here conceyte ryght thus — Man is a reasonable two-foted beest And how so that this knowynge is unversel, yit is ther no wyght that ne wot wel that a man is a thing ymaginable and sensible, and this same considereth wel resoun, but that nis nat by ymaginacioun nor by wit, but it lookith it by reasonable concepcioun Also ymaginacioun, albert so that it takith 230 of wit the bygynnynges to sen and to formen the figures, algates although that wit ne were nat present, yit it envyrowneth and comprehendith alle thingis sensible, nat by resoun sensible of demynge, but by resoun ymaginatyf Seestow nat thanne that alle the thingis in knowynge usen more of hir faculte or of hir power than thei don of the faculte or power of thingis that ben iknowe? Ne 240

that nis nat wrong, for so as every judgement is the dede or the doying of hym that demeth, it byhoveth that every wyght performe the werk and his entenciou, nat of foreyn power, but of his propre power

“*Quondam portacus attulit*” —
Metrum 4

The porche (*that is to seyn, a gate of the town of Athenis there as philosophis hadden hir congregacioun to desputen*) — thilke porche brougte somtyme olde men, ful dirke in hir sentences (*that is to seyn, philosophis that hyghten Stoicyens*), that wenden that ymages and sensibilities (*that is to seyn, sensible ymaginaciouns or ellis ymaginaciouns of sensible thingis*) weren em- 10 prientid into soules fro bodyes withoute-forth, (*as who seith that thalke Stoicyens wenden that soule had ben nakid of itself, as a mirour or a clene parchemyn, so that alle figures most first comen fro thingis fro withoute into soules, and ben em- prientid into soules*), ryght as we ben wont somtyme by a swift poyntel to fycehen lettres emprientid in the smothnesse or in the pleynesse of the table of wax or in parchemyn that ne hath no figure ne 20 note in it (*Glose But now argueth Boece ayens that opynroun and seith thus*) But yit the thryvyng soule ne unpliteth nothing (*that is to seyn, ne doth nohang*) by his propre moevynges, but suffrieth and lith subgit to the figures and to the notes of bodies withoute-forth, and yeldith ymages ydel and vein in the manere of a mirour, whennes thryveth thanne or whennes comith thilke knowynge in our soule, 30 that discernith and byholdith alle thinges? And whennes is thilke strengthe that byholdeth the singuler thinges? Or whennes is the strengthe that devydedh thinges iknowe, and thilke strengthe that gadreth togdre the thingis devyded, and the strengthe that chesith his entre-chaunged wey? For somtyme it hevvyth up the heved (*that is to seyn, that it hevvyth up the entenciou to ryght heyde* 40 thinges), and somtyme it descendith into ryght lowe thinges, and whan it retorneth into hymself it reproveth and de-

stryoeth the false thingis by the trewe thinges Certes this strengthe is cause more efficient, and mochel more myghty to seen and to knowe thinges, than thilke cause that suffrieth and reseceyeth the notes and the figures empressid in manere of matere Algatis the passion (that is to seyn, the suffraunce or the wit) in the quyke body goth byforn, excitynge and moevynge the strengthes of the thought Ryght so as whan that cleernesse smyteth the eyen and moeveth hem to seen, or ryght so as voyz or soun hurteleth to the eres and commoeveth hem to herkne, than is the strengthe of the thought moevid and excited, and clepeth forth to semblable moevyns the spesces that it halt withynne itself, and addith the spesces to the notes and to the thinges withoute-forth, and medleth the ymagis of thinges withoute-forth to the foormes ihidd withynne hymself

“*Quod si in corporibus sentiendis*”

— Prosa 5

But what yif that in bodyes to ben feled (that is to seyn, in the takynge of knowlechyng of bodily thinges), and albeit so that qualites of bodies that ben object fro withoute-forth moeven and entalenten the instrumentz of the wittes, and albeit so that the passioun of the body (that is to seyn, the wit or the suffraunce) goth toforn the strengthe of the wirkyngs corage, the whiche passioun or suffraunce clepeth forth the dede of the thought in hymself and moeveth and exciteth in this menewhile the formes that resten within-forth — and yif that in sensible bodies, as I have seid, our corage nis nat ytaught or emprinted by passioun to knowe these thinges, but demeth and knoweth of his owne strengthe the passioun or suffraunce subject to the body, moche more than the thingis that ben absolut and quit fro alle talentz or affeccions of bodyes (as God or his avngels) ne folwen nat in discernynge thinges object fro withoute-forth, but thei acomplissen and speden the dede of hir thought By this resoun, thanne, ther comen many maner

knowynges to dyverse and to differynge substauces For the wit of the body, the whiche wit is naked and despoiled of alle oothre knowynges, — thilke wit cometh to beestis that ne mowen nat moeven hymself her and ther, as oistres and muscles and oothir swich schelle-fyssch of the see, that clyven and ben norisschid to roches But the ymaginacioun cometh to remuable bestis, that semen to han talent to feen or to desuren any thing But resoun is al oonly to the lynage of mankynde, ryght as intelligence is oonly the devyne nature Of which it folweth that thilke knowynge is more worth than these oothre, syn it knoweth by his propre nature nat oonly his subget (as who seith, it ne knoweth nat al oonly that apertenath properly to his knowynge) but it knoweth the subject of alle othre knowynges But how schal it thanne be, yif that wit and ymaginacioun stryven ayein resonyng, and seyn that, of thilke universel thingis that resoun weneth to seen, that it nis ryght naught? For wit and ymaginacioun seyn that that that is sensible or ymaginable, it ne mai nat ben universel Thanne is either the jugement of resoun soth ne that ther nis no thing sensible, or elles, for that resoun woot wel that many thinges ben subject to wit and to ymaginacioun, thanne is the concepcioun of resoun veyn and fals, which that lokith and comprehendith that that is sensible and singuler as universel And yif that resoun wolde answer ayein to these two (that is to seyn, to wit and to ymaginacioun), and seyn, that sothly sche hirselve (that is to seyn, resoun) lokith and comprehendith, by resoun of universalite, bothe that that is sensible and that that is ymaginable, and that thilke two (that is to seyn, wit and ymaginacioun) ne mowen nat stretchen ne enhaunsen hymself to knowynge of universalite, for that the knowynge of hem ne mai exceeden ne surmounten the bodily figures certes of the knowynge of thinges, men oughen ratner yeven credence to the more stidfast and to the more parfitt jugement In this manere stryvyng, thanne, we that han strengthe of resonyng and of

ymagynynge and of wit (*that is to seyn,*
by resoun and by *ymagynacioun* and 80
by wit) — we scholde rather praise the
cause of resoun (*as who seith, than the cause*
of wit and ymagynacioun)

Semblable thing is it, that the resoun of
mankynde ne weneth nat that the devyne
intelligence byholdeth or knoweth things
to comen, but ryght as the resoun of man-
kynde knoweth hem For thou arguist
and seist thus that if it ne seme nat to
men that some things han certeyn 90
and necessarie bytydynges, thei ne
mowen nat ben wist bytorn certainly to
betyden, and thanne nis ther no prescience
of thilke things, and yif we trowe that
prescience be in these things, thanne is ther
nothing that it ne bytydeth by necessite
But certes yif we myghten han the juge-
ment of the devyne thoght, as we ben
parsoners of resoun, ryght so as we
han demyd that it byhovith that 100
ymagynacioun and wit ben bynethe re-
soun, ryght so wolde we demen that it were
ryghtfull thing, that mannys resoun oughte
to summytten itself and to ben bynethe the
devyne thought For which yif that we
mowen (*as who seith that, if that we mowen,*
I conserle that) we enhaunse us into the
heighte of thilke soverain intelligence, for
ther schal resoun wel seen that that it
ne mai nat byholden in itself And 110
certes that is this, in what manere the
prescience of God seeth alle thinges cer-
teins and diffinyssched, although thei ne
han no certen issues or bytydyngis, ne this
nis noon opinoun, but it is rather the sim-
plicite of the soverain science, that nis nat
enclosed nor ischet withinne none boundes

“*Quam varius figuris*” —
Metrum 5

The beestes passen by the erthes be ful
diverse figures For some of hem han hir
bodies straught, and crepyn in the dust,
and drawn aftur hem a traas or a furwe
icontynued (*that is to seyn, as naddres or*
snakes), and oothre beestis, by the wand-
rynge lyghtnesse of hir wynges beten the
wyndes, and overswymmen the spaces of
the longe er by moyst fleynge, and
oothere bestes gladen hemself to dig- 10

gen hir traas or hir steppys in the erthe
with hir gonges or with hir feet, and
to gon either by the grene feeldes, or elles
to walken undir the wodes And al be it
so that thou seest that thei alle discorden
by diverse foormes, algatus hir faces en-
clyned heveth hir dulle wittes Only the
lynage of man heveth heyest his heie
heved, and stonidith light with his up-
ryght body, and byholdeth the erthes 20
undir hym And, but yif thou,
erthly man, waxest yvel out of thi wit, this
figure amonesteth the, that axest the
hevene with thi ryghte visage, and hast
areised thi forheved to beren up an hy thi
corage, so that thi thought ne be nat
ihveyed ne put lowe undir fote, syn that
thi body is so heyghe areysed

“*Quoniam igitur uti paulo*
ante” — Prosa 6

Therefore thanne, as I have schewed a
litel herebyforn that alle thing that is iwist
nis nat knowen by his nature propre, but
by the nature of hem that comprehendin
it, lat us loke now, in as mochil as it is le-
velful to us (*as who seith, lat us loke now as we*
mowen) which that the estat is of the de-
vyne substaunce, so that we mowe eek
knowen what his science is The
comune jugement of alle creatures 10
resonables thanne is this that God is
eterne Lat us considere thanne what is
eternite, for certes that schal schewen us
togidre the devyne nature and the devyne
science Eternite, thanne, is parfit pos-
sessioun and algwidre of lif interminable
And that scheweth more cleerly by the
comparysoun or collacioun of temporel
thinges For alle thing that lyveth in
tyme, it is present, and procedith fro 20
pretertiz into futures (*that is to seyn,*
fro tyme passed into tyme comynge), ne ther
nis nothing established in tyme that mai
enbrasen togidre al the space of his lif
For certis yit ne hath it nat taken the
tyme of tomorwe, and it hath lost that of
yesterday And certes in the lif of this dai
ye ne lyve namore but right as in this
moevable and transtorne moment
Thanne thilke thing that suffreth tem- 30
porel condicioun, although that it nev-

ere bygan to be, ne though it nevere ne
 cese for to be, as Aristotile demed of the
 world, and alough that the lif of it be
 strecchid with infinite of tyme, yit algatis
 nis it no swich thing that men mighten
 trowen by ryghte that it is eterne For
 although that it comprehend and embrace
 the space of lif infinit, yit algatis ne
 enbraseth it nat the space of the lif 40
 altogidre, for it ne hath nat the futuris
 that ne ben nat yit, ne it ne hath no lengere
 the preteritz that ben idoon or ipassed
 But thulke thing, thanne, that hath and
 comprehendith togidre al the plente of the
 lif interminable, to whom ther ne faileth
 naught of the future, and to whom ther nis
 noight of the preteryt escaped nor ipassed,
 thilke same is iwitnessed and iprovid
 by right to ben eterne, and yit it by- 50
 hovith by necessite that thilke thing
 be alwey present to hymself, and com-
 potent (*as who seith, alwey present to hym-
 selve, and so myghty that al be right at his
 plesauce*), and that he have al present the
 infinite of the moevable tyme Wherefore
 som men trowen wrongfully that, whan
 thei heren that it semede to Plato that this
 world ne hadde nevere bygynnyng
 of tyme, ne that it nevere schal han 60
 failynge, thei wenen in this manere
 that this world be makid coeterne with
 his makere (*As who seith, thei wene
 that this world and God ben makid to-
 gidre eterne, and that is a wrongful wen-
 ynge*) For other thing is it to ben lad by
 lif interminable, as Plato graunte to the
 world, and oother is it to embrace togidre al
 the presence of the lif intermynable,
 the whiche thing it is cleer and many- 70
 fest that it is propre to the devyne
 thought Ne it ne scholde nat seeme to us
 that God is elders than thinges that ben
 imaked by quantite of tyme, but rather by
 the proprete of his simple nature For
 this ilke infinit moevyng of temporel
 thinges folweth this presentarie estat of
 the lif unmoevable, and, so as it ne mai nat
 contrefetan it, ne feynen it, ne be evene 80
 lik to it, for the immoevablete (*that is
 to seem, that is in the eternite of God*), it
 faileth and fallith into moevynge fro the
 simplicite of the presence of God, and dis-
 cressith into the infinit quantite of futur and

of preterit And so as it ne mai nat han to-
 gidre al the plente of the lif, algates yit for
 as moche as it ne ceseth nevere for to ben
 in som manere, it semyth somdel to us that
 it folwith and resembleth thulke thing
 that it ne mai nat atayne to, ne ful- 90
 fillen, and byndeth itself to som maner
 presence of this litle and swifte moment,
 the whiche presence of this litle and
 swifte moment, for that it bereth a
 maner ymage or liknesse of the ai duell-
 ynge presence of God, it grauntith to
 swich manere thinges as it betydith to,
 that it semeth hem that these thinges han
 iben and ben And for that the presen-
 ce of swich lital moment ne mai nat 100
 duelle, therefore it ravyschide and took
 the infynit wey of tyme (*that is to seyn, by
 successioun*) And by this manere is it
 idoon, for that it sholde contynue the
 lif in goinge, of the whiche lif it myght nat
 embrace the plente in duellinge And for-
 thi yif we wollen putten worthi names to
 thinges and folwen Plato, lat us seyen
 thanne sothly that God is 'eterne,' and
 that the world is 'perpetuel' Thanne, 110
 syn that every judgement knoweth
 and comprehendith by his owne nature
 thinges that ben subject unto hym, ther
 is sothly to God always an eterne and
 presentarie estat, and the science of hym
 that overpasseth alle temporel moevement
 duelleth in the simplicite of his presence,
 and embraceth and considereth alle the
 infynit spaces of tymes preteritz and
 futures, and lokith in his simple know- 120
 ynge alle thingis of preterit ryght as
 thei weren idoon presently ryght now
 Yif thou wolt thanne thinken and advise
 the prescience by which it knoweth alle
 thinges, thou ne schalt naught demen it as
 prescience of thinges to comen, but thou
 schalt demen more ryghtfully that it is
 science of presence or of instance that
 nevere ne faileth For which it nis
 nat cyleped 'previdence,' but it sholde 130
 rather ben clepid 'purveaunce,' that
 is established ful fro ryght lowe
 thinges, and byholdeth fro afer alle
 thingis, right as it were fro the heye
 heighte of thinges

Why axestow thanne, or whi desputes-
 tow thanne, that thilke thingis ben doon

by necessite whiche that ben yseyn and knowen by the devyne sighte, syn that forsothe men ne maken nat thilke 140 thinges necessarie whiche that thei seen ben idoon in hir sighte? For addith thi byholdynge any necessite to thilke thinges that thou byholdest present?"

"Nay," quod I

Philosophie "Certes, thanne, yf men myghte maken any digne comparysoun or collacioun of the presence devyne and of the presence of mankynde, ryght so as ye seen some thinges in this tem- 150 porel present, ryght so seeth God alle thinges by his eterne present

Wherefore this devyne prescience ne chaungeth nat the nature ne the proprete of thinges, but byholdeth swiche thingis present to hym-ward as thei shollen betyde to yow-ward in tyme to comen Ne it ne confowndeth nat the jugementz of thingis, but by o sight of his thought he knoweth the thinges to comen, as wel neces- 160 sarie as nat necessarie Ryght so as whan ye seen togidre a man walke on the erthe and the sonne arisen in the hevене, albet so that ye seen and byholden the ton and the tothir togidre, yit natheles ye demen and discerne that the toon is voluntarie and the tother is necessarie Ryght so thanne the devyne lookynge, byholdynge alle thinges undir hym, ne trowbleth nat the qualite of thinges that ben cer- 170 tenly present to hym-ward, but, as to the condicioun of tyme, forsothe thei ben futur For which it folwith that this nis noon opynioun, but rathir a stidfast knowynge istrengthid by soothnesse that, whan that God knoweth any thing to be, ne ne unwot not that thilke thing wanteth necessite to be (*This is to seyn that whan that God knoweth any thing to betyde, he wot wel that it ne hath no necessite 180 to betyde*) And yif thou seist here that thilke thing that God seeth to betyde, it ne may nat unbytyde (*as who seith, it moot bytyde*), and thilke thing that ne mai nat unbytyde, it mot bytyden by necessite, and that thou streyne me to this name of necessite, certes I wol wel confessen and byknownen a tyes of ful sad trouthe But unnethe schal ther any wight mowe seen it or come therto, but yif that 190

he be byholdere of the devyne thought For I wol answeren the thus that thilke thing that is futur, whan it is referred to the devyne knowynge than is it necesserie, but certis whan it is undirstonden in his owne kynde, men seen it outrely fre and absolut fro alle necessite

For certes ther ben two maneris of necessites that oon necessite is symple, as thus, that it byhovith by necessite 200 that alle men ben mortal or dedly, another necessite is condicional, as thus yif thou wost that a man walketh, it byhovith by necessite that he walke Thilke thing, thanne, that any wight hath iknowe to be, it ne mai ben noon oother weys thanne he knowith it to be But this condicion draweth nat with hir thilke necessite simple, for certes this necessite condicional — the propre nature of it 210 ne makith it nat, but the adjeccioun of the condicioun maketh it For no necessite ne constreyneth a man to gon that goth by his propre wil, al be it so that whan he goth that it is necessarie that he goth Ryght on this same manere thanne, yif that the purveaunce of God seeth any thyng present, than moot thilke thing ben by necessite, although that it ne have no necessite of his owne nature 220 But certes the futures that bytiden by freedom of arbitrie, God seth hem alle togidre presentz These thinges thanne, yif thei ben ferrid to the devyne sighte, than ben they makid necessarie by the condicioun of the devyne knowynge But certes yif thilke thingis ben considered by himself, thei ben absolut of necessite, and ne forleten nat ne cesen nat of the liberte of hir owne nature Thanne 230 certes withoute doute alle the thinges shollen ben doon whiche that God woot byforn that thei ben to comen But some of hem comen and bytiden of fre arbitrie or fre wil, that, al be it so that thei bytiden, yit algates ne lese thei nat hir propre nature in beynge, by the whiche first, or that thei weren idon, thei hadden power noght to han bytyd "

Boece "What is this to seyn 240 thanne," quod I, "that thinges ne ben nat necessarie by hir propre nature, so as thei comen in alle maneris in the liknesse

of necessite by the condicioun of the devyne science?"

Philosophe "This is the difference," quod sche, "that tho thinges that I purposide the a litel herbyforn (*that is to seyn, the sonne arysynge and the man walkynge*), that ther-whiles that thulke 250 thinges ben idoon, they ne myghte nat ben undoon, natheles that oon of hem, or it was idoon, it byhovide by necessite that it was idoon, but nat that oothr Ryght so is it here, that the thinges that God hath present withoute doute thei shollen ben But som of hem descendith of the nature of thinges (*as the sonne arysynge*), and som descendith of the power of the doeris (*as the man walkynge*) Thanne 260 seide I no wrong that, yf that these thinges ben referred to the devyne knowynge, thanne ben thei necessarie, and yf thei ben considered by hemself, than ben thei absolut fro the boond of necessite Right so as alle thingis that apereth or scheweth to the wittes, yf thou referre it to resoun, it is unversel, and yf thou loke it or referre it to itself, than is it singular But now yf thou seist 270 thus that, 'If it be in my power to change my purpos, than schal I voiden the purveaunce of God, whan peraventure I schal han chaungid the thingis that he knoweth byforn,' thanne schal I answeren the thus 'Certes thou maist wel chaungen thi purpos, but for as mochel as the present sothnesse of the devyne purveaunce byholdeth that thou maist change thi purpos, and whether thou 280 wolt change it or no, and whiderward that thou torne it, thou ne maist nat eschuen the devyne prescience, ryght as thou ne maist nat fleen the sighte of the present eye, although that thou torne thysel by thi fre wil into diverse acciouns' But thou maist sem ayein 'How schal it thanne be — schal nat the devyne science ben chaunged by my disposicioun whan that I wol o thing now and now an- 290 othr? And thulke prescience — ne semeth it nat to entrechaunge stoundis of knowynge?" (*As who seith, ne schal it nat seme to us that the devyne prescience entrechaungith has diverse stoundes of knowynge, so that it knowe somtyme o thing, and somtyme the contrarie?*)

"No forsothe," quod I

"For the devyne sighte renneth to-forn, and seeth alle futures, and clepith 300 hem ayein, and retorneth hem to the presence of his propre knowynge, ne he ne entrechaungith nat, so as thou wenest, the stoundes of foreknowynge, as now thus, now that, but he ay duellynge cometh byforn, and enbraseth at o strook alle thi mutaciouns And this presence to comprehend and to seen alle thingis — God ne hath nat taken it of the bytydyng of thinges to come, but of his propre 310 symphicite And herby is assoiled thulke thing that thou puttast a litel here-byforn, that is to seyn, that it is unworthy thing to seyn that our futures yeven cause of the science of God For certis this strengthe of the devyne science, which that embraseth alle thinges by his presentarie knowynge, establisseth manere to alle thinges, and it ne oweth nawht to lattere thinges And syn that these 320 thinges ben thus (*that is to seyn, syn that necessite nis nat in thinges by the devyne prescience*), thanne is ther freedom of arbitrie, that duelleth hool and unwemmed to mortal men, ne the lawes ne purposen nat wikkidly medes and peynes to the willynges of men, that ben unbownden and quyf of all necessite, and God, byholdere and forwytere of alle thingis, duelleth above, and the present eternite of his 330 sighte renneth alwey with the diverse qualite of our dedes, dispensynge and ordeynynge medes to gode men and tormentz to wikkide men Ne in ydel ne in veyn ne ben ther put in God hope and preyeris, that ne mowen nat ben unspedful ne withouten effect whan they been ryghtful

"Withstond thanne and eschue thou vices, worschipe and love thou vertues, areise thi corage to ryghtful 340 hopes, yilde thou humble praieres an heygh Gret necessite of prowesse and vertu is encharged and comaunded to yow, yf ye nil nat dissimulen, syn that ye worken and don (*that is to seyn, your dedes or your werkes*) byforn the eyen of the jugs that seeth and demeth alle thinges "

TROILUS AND CRISEYDE

IN THE *Troilus and Criseyde* Chaucer reached the height of his powers. The later *Canterbury Tales*, to be sure, reveal new qualities — a wider range of interest, greater variety of style, perhaps a more modern tone, more independence of what we regard as mediæval sentiments and conventions. But there is no advance in narrative skill, or in characterization, or in the mastery of verse form. The *Troilus* is Chaucer's supreme example of sustained narration, the *Knight's Tale* alone being in any way comparable. And it remains unsurpassed in its kind in later English poetry.

The time of its composition is not definitely known, but it is hard to believe, as some have held, that so mature a performance can be early work. One or two indications — an apparent allusion to the Peasants' Revolt and a very probable compliment to Queen Anne — point to a date in the eighties, and if, as seems likely, the conjunction of Jupiter and Saturn in the sign of Cancer, described in Book III, was suggested by the actual occurrence of that very rare phenomenon in 1385, the completion of the poem cannot be put earlier than that year. This date would be entirely satisfactory from the point of view of literary considerations. The *Troilus* would immediately precede the *Prologue to the Legend of Good Women*, in which Chaucer represents himself as required to do penance for having, among other sins, related the story of the faithless Criseyde. It would surely be considerably later than the *House of Fame*, which we have seen to belong to the period of transition from French to Italian influence. And it would probably follow also the original version of the *Knight's Tale*, the *Palamon and Arcite*, though the two romances from Boccaccio, different as they are in method and treatment, cannot have been far apart in time of composition.

These two chief narrative poems of Chaucer, the *Troilus* and the *Knight's Tale*, are alike in having their immediate sources in long poems of Boccaccio, and in dealing with material drawn from the ancient cycles of romance. In the case of the *Knight's Tale* the main plot was apparently Boccaccio's invention, or at all events has not been traced beyond the *Teseide*. But the history of the *Troilus* story is more complicated. In Homer, as might be expected, there is no trace of it. Though several great Homeric figures, Priam and Hector and Achilles and Diomedes, play their part in the *Troilus*, the chief actors in Chaucer's poem — Pandarus, and Criseyde (the Greek Chryseis in name only), and Troilus himself — count for little in the *Iliad*. Pandarus is mentioned only twice, as a leader of the Lycians and a great archer, slain by Diomedes, and Troilus is dismissed in a single line of lamentation for his death. The story of Troilus and Cressida does not even appear in Dares Phrygius or Dictys Cretensis, those ultimate "authorities" of the mediæval Trojan saga. But the way is prepared for it in Dares by the exaltation of Troilus to a place second only to Hector among the warriors of Troy. It was first related, so far as is known, by Benoit de Ste-Maure, the author of the *Roman de Troie*. Some scholars have conjectured that he had a source for it in a longer version of Dares, now lost. But until more evidence is given of the existence of such a text, the invention of this French poet of the twelfth century must be credited with the story which became for the later Middle Ages and the Renaissance the most interesting episode of the Trojan War.

Benoit tells only the second part of the tale, beginning with the separation of the lovers on the departure of Criseyde from Troy. The heroine, in his version, is named Briseide, and not Criseyde, probably because Benoit found in Dares a portrait of Briseis, which may indeed have given him the first suggestion for the episode. But Troilus's Briseide has as little in common with the daughter of Briseus (or Brises) as

Criseyde has with the Homeric Chryseis According to the *Iliad*, it will be recalled, Briseis and Chryseis were Trojan girls taken captive by Achilles, and in the division of spoils Briseis was awarded to him and Chryseis to Agamemnon Later, in obedience to Apollo, Chryseis was restored to her father, and Achilles was induced to relinquish Briseis to his superior commander In resentment at the injustice Achilles long refrained from aiding the Greeks in battle Now Briseis and Chryseis are of course patronymic forms, meaning, respectively, daughter of Briseus and daughter of Chryseus The real names of the girls, according to the scholasts and later authorities, were Hippodamia and Astynome, and under the French equivalents of these (Ypodamia and Astinome) Benoit, in a passage later than the Troilus episode (ll 26837-27037), tells the Homeric story, doubtless taken over from Dictys He obviously failed to recognize the identity of his Briseide with Ypodamia, and was unaware that he had assigned two distinct rôles to the daughter of Briseus In fact, in his ignorance of the meaning of Briseide's name, he made her the daughter of Calchas (Calchas), the Trojan seer

The next author to tell the tale was Guido delle Colonne, in his *Historia Trojana* Guido's work was merely a Latin prose redaction of Benoit's, which it largely superseded as an authority on the history of Troy It had no independent value and contributed nothing to the development of the Troilus story It did, however, help greatly to disseminate knowledge of the whole Trojan legend

In the Roman de Troie the account of Troilus and Criseyde is only an episode, interrupted by other incidents, but well told and effective in pathetic appeal In the hands of the next teller, Boccaccio, it becomes a complete poem, "with beginning, middle, and end," and charged with passionate interest The intensity of feeling is largely due to the fact that Boccaccio wrote the *Filostrato* as an expression of devotion to Maria d'Acquino, and Troilo, in his ardent suit and final unhappiness, represents the author himself in his character of unaccepted lover The entire first half of the poem, which recounts the wooing and winning of Criseida, was Boccaccio's invention, drawn partly from his personal experience and partly from the stories of Achilles and Polixena in the Roman de Troie and of Florio and Biancafiore in his own earlier romance, the *Filocolo* Boccaccio added the essential figure of Pandaro, whose name alone he derived from earlier writers For some reason also he changed the name of Troilus's beloved from Briseida to Criseida Perhaps he simply adopted the altered form from Armannino, who mentions "Calchas, father to Criseide" in his *Florida*, written in 1325 Boccaccio doubtless knew from Ovid's *Heroides* of the true Homeric history of Briseis and Achilles, in fact he refers to it in the *Ameto* and the *Filocolo* And if in substituting the name derived from Chryseis he was simply starting a new confusion, the story of Chryseis was in any event less familiar than the other Moreover, Boccaccio, or whoever first made the change, may have been led by a misunderstanding of Ovid's *Remedia Amoris* (ll 467-484) to think that Chryseis was the daughter of Calchas, and the fact that Calchas, in Benoit, is Briseide's father, would have supported the alteration

The *Filostrato* was the immediate and principal source of Chaucer's *Troilus* Moreover, the *Filostrato* and the *Teseide*, the source of the *Knight's Tale*, were models of narrative such as Chaucer had hardly encountered until he read Boccaccio, or if he knew specimens of equal excellence in the Latin poets, at all events his own first attempts of the kind were his adaptations of the *Filostrato* and the *Teseide* The greatness of his debt to Boccaccio has been pointed out in the discussion of the *Knight's Tale* But, much as he owed to his Italian models, neither of Chaucer's poems is a mere translation or servile redaction of its original, and the methods of adaptation in the two works are utterly dissimilar In the *Knight's Tale*, as has been shown, a long, sometimes diffuse and digressive poem on the model of a classical epic has been reduced to a swiftly moving, highly dramatic romance of a quarter of its length, whereas in the *Troilus* a simple story of passion and sorrow has been expanded into what has often been called a

psychological novel. In thus elaborating the Filostrato Chaucer improved the plot, and made the setting more vivid and more appropriate to its period. He gave the dialogue, which was good in the Italian original, his characteristic naturalness and humor, and sometimes a subtlety that is hardly matched in the best conversational passages in the *Canterbury Tales*. He enriched the whole narrative with moral and philosophical reflection. And above all, he transformed the characterization.

Troilus, the simplest character of the three protagonists, remains much the same as in Boccaccio. He is strong and brave — "Hector the secounde", sentimental, it may be granted, and unpractical, but no weakling, gallant and generous to the end — the ideal courtly lover.

Boccaccio's Pandaro, though the character was his invention, is not highly individualized. He is Criseida's cousin and a young comrade of Troilo, the success of whose suit he serves without scruple. Chaucer, by making him a generation older — Criseyde's uncle — at once complicates his character. As an elder relative and supposed protector of Criseyde he has obligations of which he is not wholly unaware, while doing his best to further Troilus's suit. In his relations with Troilus he combines the rôles of a valiant friend, ready for any sacrifice, and of a philosophical adviser. His comments on life — often phrased in proverbial language, of which he is a master — are wise and humorous. They sometimes express disillusionment, for which experience and observation had given him plenty of occasion, but cynicism, which has been attributed to him, was not in his nature. And in his own rôle of an unsuccessful old suitor who has always "hopped on behind" in the dance of love, he is an object of amused sympathy alike to fellow characters and to readers.

Boccaccio's Criseida, again, is a relatively simple personality. Widows, according to the assumption of Pandaro, are by nature amorous, and she yields to Troilo with less persuasion and intrigue than is needed to win Chaucer's Criseyde. With Diomed, also, after her separation from Troilo, she rather readily accepts consolation. She is, of course, no mere wanton, as she is sometimes called, and as she became in English tradition after Chaucer. Boccaccio makes the reader feel, as he makes Troilo praise, her qualities of a gentlewoman — her *atti altheri e signorali*. But on the whole her conduct and emotions are simple and easy to understand. Chaucer's Criseyde, on the other hand, is one of the most complex of his creations. This is made apparent by the very disagreements of the critics in their search for a key to her character. Some have found the explanation of her, or at least of Chaucer's treatment of her, in the idea of fate, which undoubtedly pervades the poem. For some she is merely selfish and designing, but these forget her sincere affection. For others she is simply weak, the helpless victim of intrigue and circumstances, yet to a great extent she makes her own decisions. In spite of her tenderness and passion, as is not seldom the case with women, she is less sentimental and more practical than either Pandarus or Troilus. She has in her even something of the skeptical or disillusioned woman, a type in which Chaucer felt enough interest to portray it again in the Pertelote of the *Nun's Priest's Tale*. In the end circumstances are too strong for her and destroy her happiness with Troilus. Troilus, undecieved, but loving to the end, meets death bravely in battle. Criseyde, also loving and — we must understand — sincere in her bitter self-reproach, has made a practical compromise with fate and gone to Diomed. For in her nature tenderness was allied with *shidyng* courage, and not with the loyalty that suffers and endures. This was her condemnation and, in the moral sense, her tragedy.

Where Chaucer got the suggestions for his conception of Pandarus and Criseyde it would be interesting to know. Perhaps there were living models for them both, as there seem to have been for several of the *Canterbury* pilgrims, at the by no means unsophisticated court of Richard and Anne. The elderly Pandarus, it has been shown, may also owe something to the figure of Duke Ferramonte in Boccaccio's *Filocolo*. If

there is any literary model for Criseyde, it is perhaps to be found in the Helen of Ovid's *Heroides*

It is now generally recognized by critics that the *Troilus* is governed by the conventions of courtly love. But the fact may properly be emphasized here, it is so essential to the understanding of the poem. According to the ethics of the system, neither Troilus nor Criseyde was blameworthy for their union. It was expected that love should be sought outside of marriage. Even the offices of Pandarus as go-between were not to be condemned, except as they conflicted with his duty to protect his mece's honor. At that point, perhaps, the ordinary code of morals was felt to intervene. Criseyde's sin lay not in yielding to Troilus, but in "falsing" Troilus for Diomed. The code, of course, was absolutely un-Christian and doubtless out of keeping with any stable system of social morality. How far it was actually practiced in mediæval society is a matter of dispute. But as set forth in literature it was by no means without its ideal aspects. It deprecated coarseness and mere sensuality. It was the very mark and test of "gentillesse." The lover was expected to acquire all the accomplishments and display all the virtues — bravery, humility, honor, loyalty, generosity. Love was a fine art, and its pursuit was held to ennoble the character, so that any courtly "servant" might have used of his lady the familiar words of Sir Richard Steele, "To love her is a liberal education." Beyond question the ideal of courtly love actually contributed to the refinement of life in the Middle Ages and the Renaissance. There is no better product or expression of the convention than the *Troilus*. And when Chaucer has followed the tragic story to the end his closing comment is not, like Boccaccio's, a mere condemnation of faithless women, nor is it strictly a reprobation of the special ethics of courtly love. It is a Christian counsel to fix the heart upon the unfailing love of God. The earnestness of the appeal and the elevation of its mood leave no doubt of Chaucer's essentially religious spirit. Moreover, it is not necessary to assume, as some have held, that the Christian comment was written long after the body of the poem, in a moment of repentance such as called forth the *Retractions* of the *Canterbury Tales*. It expresses, on the contrary, exactly the feeling by which Chaucer might have been possessed at the moment when he was deeply moved by his tale of "double sorwe."

As has been already indicated, and will be shown in detail in the explanatory notes, Chaucer constantly went beyond the Filostrato for the materials of the *Troilus*. It sometimes seems as if a chronology of his poems might almost be based upon the various degrees of complication which they exhibit. His earliest tales, such as the life of St. Cecilia (the *Second Nun's Tale*) or the episode of Ceyx and Alcione in *The Book of the Duchess*, tell a simple story and depart very little from their sources. The latest tales, on the other hand — even short ones, like those of the Nun's Priest and the Pardoner — are so overlaid with original elements and with borrowings from every quarter that it matters little from what source the skeleton of the plot was derived. By this test the individual legends of *Good Women* would be classed with the earlier works. While the quality of complication is not susceptible of exact measurement, the *Troilus* certainly shows it in a high degree. Not only is the plot altered and elaborated, apparently with the repeated use of the Filocolo, the Roman de Troie, and the Eneas, and the characterization improved, perhaps under the influence of Ovid, but songs are derived from Petrarch and, probably, Machaut, a series of portraits are taken from Joseph of Exeter, and the whole poem is packed with popular proverbs and allusions to literature, both ancient and mediæval.

Among the authors who influenced the thought of the poem, as distinguished from its fable, should be mentioned particularly Boethius and Dante. To Boethius, for example, may be traced Criseyde's discussion of false felicity in the third book — a speech similar to one of Arcite's in the *Knights Tale*, which is derived from the same source. In the treatment of *gentillesse* and in many sentiments expressed by the lovers is reflected

a knowledge of both Boethius and Dante, and possibly of some of Dante's fellow-poets of the *dolce stil nuovo*. And the influence of Boethius and Dante is again especially apparent, both in the *Troilus* and elsewhere, in Chaucer's discussions of fate.

In the *Troilus*, as has been already remarked, the idea of fate is pervasive. It is so fundamental, indeed, to the development of the story that one of the ablest investigators of Chaucer's scientific and philosophical background, Professor Walter Clyde Curry, has expounded the poem as a tragedy of complete and consistent determinism. The speech of Troilus on predestination, in the fourth book, expresses the doctrine, he maintains, which for Chaucer as a literary artist governed the whole action. The epilogue, which contains the comments of Chaucer as a Christian, is for Mr. Curry out of keeping with the rest of the poem and "dramatically a sorry performance." The artistic propriety of the epilogue may always be a matter of dispute, and its acceptability to the reader will depend in some measure upon his attitude toward explicit moralization. But it is not necessary to find any deep conflict between the epilogue and the story. The destined forces, it is true, are recognized in the *Troilus* at every turn. But they are also fully described and analyzed by Boethius, as Mr. Curry himself sets forth, and he might have cited similar discussions in Dante. In Boethius and Dante the recognition of these forces is made to harmonize with a doctrine of responsibility and free-will, as it is in the daily assumptions of practical life. Chaucer's own attitude in relation to such matters was probably practical rather than deeply philosophical, and in any case it may be doubted whether he had worked out, even for dramatic purposes, a thorough-going determinism at variance with the teachings of his authorities.

TROIILUS AND CRISEYDE

BOOK I

The double sorwe of Troilus to tellen,
That was the kyng Priamus sone of Troye,
In lovyng, how his aventures fellen
Fro wo to wele, and after out of joi, 5
My purpos is, er that I parte fro ye
Thesiphone, thow help me for t'endite
Thise woful vers, that wepen as I write

To the clepe I, thow goddesse of torment,
Thow cruwel Fure, sorwyng evere yn
peyne,
Help me, that am the sorwful instru- 10
ment,
That helpeh loveres, as I kan, to pleyne
For wel sit it, the sothe for to seyne,
A woful wight to han a drery feere,
And to a sorwful tale, a sory chere

For I, that God of Loves servantz serve, 15
Ne dar to Love, for myn unlikynesse,
Preyen for speed, al sholde I therfore sterve,

So fer am I from his help in derknesse
But natheles, if this may don gladnesse
To any lovere, and his cause availle, 20
Have he my thonk, and myn be this
travaille!

But ye loveres, that bathen in gladnesse,
If any drope of pyte in yow be,
Remembreth yow on passed hevynesse
That ye han felt, and on the adversite 25
Of othere folk, and thynketh how that ye
Han felt that Love dorste yow displese,
Or ye han wonne hym with to gret an
ese

And preieth for hem that ben in the cas
Of Troilus, as ye may after here, 30
That Love hem bryng in hevene to solas,
And ek for me preieth to God so dere
That I have myght to shewe, in som
manere,

Swich peyne and wo as Loves folk endure,
In Troilus unsely aventure 35

And biddeth ek for hem that ben de-
speried

In love that nevere nyl recovered be,
And ek for hem that falsly ben apeired
Thorough wikked tonges, be it he or she,
Thus biddeth God, for his benignite, 40
So graunte hem soone owt of this world
to pace,

That ben desperied out of Loves grace

And biddeth ek for hem that ben at ese,
That God hem graunte ay good persever-
aunce,

And sende hem myght hire ladies so to
plesa 45

That it to Love be worship and plesaunce
For so hope I my sowle best avaunce,
To prey for hem that Loves servauntz be,
And wraite hire wo, and lyve in charite,

And for to have of hem compassioun, 50
As though I were hire owne brother dere
Now herkneith with a good entencioun,
For now wil I gon streght to my matere,
In which ye may the double sorwes here
Of Troilus in lovynge of Criseyde, 55
And how that she forsook hym er she
deyde

Yt is wel wist how that the Grekes
stronge

In armes, with a thousand shippes, wente
To Troiewardes, and the cite longe
Assegeden, neigh ten yer er they stente, 60
And in diverse wise and oon entente,
The ravysshynge to wreken of Eleyne,
By Paris don, they wroughten al hir
peyne

Now fel it so that in the town ther was
Dwellynge a lord of gret auctorite, 65
A gret devyn, that clepid was Calkas,
That in science so expert was that he
Knew wel that Troie sholde destroyed be,
By answer of his god, that lighte thus,
Daun Phebus or Appollo Delphicus 70

So whan this Calkas knew by calkulynge,
And ek by answer of this Appollo,

That Grekes sholden swich a peple brynge,
Thorough which that Troie moste ben fordo,
He caste anon out of the town to go, 75
For wel wiste he by sort that Troie sholde
Destroyed ben, ye, wolde whoso nolde

For which for to departen softlye
Took purpos ful this forknowynge wise,
And to the Grekes oost ful pryvely 80
He stal anon, and they, in curteys wise,
Hym diden bothe worship and servyse,
In trust that he hath konnyng hem to rede
In every peril which that is to drede

The noise up ros, whan it was first
aspied 85
Thorough al the town, and generaly was
spoken,

That Calkas traitour fled was and allied
With hem of Grece, and casten to be
wroken

On hym that falsly hadde his feith so
broken,

And seyden he and al his kyn at-ones 90
Ben worthi for to brennen, fel and bones

Now hadde Calkas left in this meschaunce,
Al unwist of this false and wikked dede,
His daughter, which that was in gret
penaunce,

For of hire lif she was ful sore in drede, 95
As she that nyste what was best to rede,
For bothe a widewess she and allone
Of any frend to whom she dorste hir mone

Criseyde was this lady name al right
As to my doom, in al Troies cite 100
Nas non so fair, for passynge every wight
So aungelik was hir natif beaute,
That lik a thing immortal semed she,
As doth an hevenyssh perfite creature,
That down were sent in scornynge of
nature 105

This lady, which that alday herd at ere
Hire fadres shame, his falsnesse and tre-
soun,

Wel neigh out of hir wit for sorwe and fere,
In widewes habit large of samyt broun,
On knees she fil biforn Ector adown 110
With pitous vois, and tendrely wepyng
His mercy bad, hirselves excusynge

Now was this Ector pitous of nature,
 And saugh that she was sorrowfully bigon,
 And that she was so fair a creature, 115
 Of his goodnesse he gladede hire anon,
 And seyde, "Lat youre fadres treson gon
 Forth with meschance, and ye youreself
 in joie
 Dwelleth with us, whil yow good list, in
 Troie

"And al th'onour that men may don yow
 have, 120
 As ferforth as youre fader dwelled here,
 Ye shul have, and youre body shal men
 save,
 As fer as I may ought enquire or here"
 And she hym thonked with ful humble
 chere,
 And offer wolde, and it hadde ben his
 wille, 125
 And took hire leve, and hom, and held hir
 stille

And in hire hous she abood with swich
 meyne
 As til hire honour nede was to holde,
 And whil she was dwellynge in that cite,
 Kepte hir estat, and both of yonge and olde
 Ful wel biloved, and wel men of hir tolde
 But whether that she children hadde or
 noon, 132
 I rede it naught, therefore I late it goon

The thynges fellen, as they don of werre,
 Bitwixen hem of Troie and Grekes ofte, 135
 For som day boughten they of Troie it
 derre,
 And eft the Grekes founden nothing softe
 The folk of Troie, and thus Fortune on
 lofte,
 And under eft, gan hem to whelen bothe
 Aftir hir cours, ay whil that thei were
 wrothe 140

But how this town com to destruccion
 Ne falleth naught to purpos me to telle,
 For it were here a long disgression
 Fro my matere, and yow to long to dwelle
 But the Troian gestes, as they felle, 145
 In Omer, or in Dares, or in Dite,
 Whoso that kan may rede hem as they
 write

But though that Grekes hem of Troie
 shetten,
 And hir cite biseged al aboute,
 Hire olde usage nolde they nat letten, 150
 As for to honoure hir goddes ful devoute,
 But aldrmost in honour, out of doute,
 Thei hadde a relik, heet Palladion,
 That was hire trist aboven everichon

And so bifel, whan comen was the tyme 155
 Of Aperil, whan clothed is the mede
 With newe grene, of lusty Veer the pryeme,
 And swote smellen floures white and rede,
 In sondry wises shewed, as I rede,
 The folk of Troie hire observaunces olde,
 Palladiones feste for to holde 161

And to the temple, in al hir beste wise,
 In general ther wente many a wight,
 To herknen of Palladion the servyse,
 And namely, so many a lusty knyght, 165
 So many a lady fressh and mayden bright,
 Ful wel arayed, both meste, mene, and
 leste,
 Ye, bothe for the seson and the feste

Among these othere folk was Criseyda,
 In widewes habit blak, but natheles, 170
 Right as oure firste lettre is now an A,
 In beaute first so stood she, makeles
 Hire goodly loking gladed al the prees
 Nas nevere yet seyn thyng to ben preyseed
 derre,
 Nor under cloude blak so bright a sterre 175

As was Criseyde, as folk seyde everichone
 That hir behelden in hir blake wede
 And yet she stood ful lowe and stille allone,
 Byhynden other folk, in litel brede,
 And neigh the dore, ay undre shames
 drede, 180
 Simple of atir and debonaire of chere,
 With ful assured loking and manere

This Troilus, as he was wont to gide
 His yonge knyghtes, lad hem up and down
 In thilke large temple on every side, 185
 Byholding ay the ladies of the town,
 Now here, now there, for no devocioun
 Hadde he to non, to reven hym his reste,
 But gan to preise and lakken whom hym
 leste

And in his walk ful faste he gan to wayten
 If knyght or squyer of his compaignie 191
 Gan for to syke, or lete his eighen baiten
 On any womman that he koude espye
 He wolde smyle and holden it foyle,
 And seye hym thus, "God woot, she
 slepeth soft 195
 For love of the, whan thow turnest ful ofte!

"I have herd told, pardieux, of youre lyv-
 ynge,

Ye loveres, and youre lewed observaunces,
 And whiche a labour folk han in wynnyng
 Of love, and in the keypyng which dout-
 aunces, 200
 And whan youre prey is lost, woo and
 penaunces

O veray fooles, nyce and blynde be ye!
 Ther nys nat oon kan war by other be "

And with that word he gan caste up the
 browe,
 Ascaunces, "Loo! is this naught wisely
 spoken?" 205

At which the God of Love gan loken rowe
 Right for despit, and shop for to ben
 wroken

He kadde anon his bowe nas naught broken,
 For sodeynly he hitte hym atte fulle,
 And yet as proud a pekok kan he pulle 210

O blynde world, O blynde entencioun!
 How often falleth al the effect contraire
 Of surquidrie and foul presumpcioun,
 For kaught is proud, and kaught is debon-
 aire

This Troilus is clomben on the staire, 215
 And litel weneth that he moot descenden,
 But alday falleth thing that fooles wenden

As proude Bayard gynneth for to skippe
 Out of the weye, so pryketh hym his corn,
 Til he a lasshe have of the longe whippe,
 Than thynketh he, "Though I prounce al
 byforn 221

First in the trays, ful fat and newe shorn,
 Yet am I but an hors, and horses lawe
 I moot endure, and with myferes drawe ",

So ferde it by this fierse and proude
 knyght. 225

Though he a worthy kynges sone were,

And wende nothing hadde had swich
 myght

Ayeyns his wille that shuld his herte stere,
 Yet with a look his herte wax a-ferre,
 That he that now was moost in pride
 above, 230
 Wax sodeynly moost subgit unto love

Forthy ensample taketh of this man,
 Ye wise, proude, and worthi folkes alle,
 To scornen Love, which that so soone kan
 The freedom of youre hertes to hym
 thralle, 235

For evere it was, and evere it shal byfalle,
 That Love is he that alle thing may bynde,
 For may no man fordon the lawe of kynde

That this be soth, hath preved and doth
 yit 239

For this trowe I ye knowen alle or some,
 Men reden nat that folk han gretter wit
 Than they that han be most with love
 ynome,

And strengest folk ben therwith overcome,
 The worstest and grettest of degree
 This was, and is, and yet men shal it
 see 245

And trowelich it sit wel to be so
 For alderwisest han therwith ben plesed,
 And they that han ben aldermost in wo,
 With love han ben comforted moost and
 esed, 249

And ofte it hath the cruel herte apesed,
 And worthi folk maad worthier of name,
 And causeth moost to dreden vice and
 shame

Now sith it may nat goodly ben with-
 stonde,

And is a thing so vertuous in kynde,
 Refuseth nat to Love for to ben bonde, 255
 Syn, as hymselfen liste, he may yow bynde
 The yerde is bet that bowen wole and
 wynde

Than that that brest, and therefore I yow
 rede

To folowen hym that so wel kan yow lede

But for to tellen forth in special 260
 As of this kynges sone of which I tolde,
 And leten other thing collateral,

Of hym thenke I my tale forth to holde,
Bothe of his joié and of his cares colde,
And at his werk, as touching this matere,
For I it gan, I wol therto refere 266

Withinne the temple he wente hym forth
pleyngé,

This Troilus, of every wight aboute,
On this lady, and now on that, lokyngé,
Wher so she were of town or of with-
oute, 270

And upon cas bifel that thorough a route
His eye percede, and so depe it wente,
Til on Criseyde it smot, and ther it stente

And sodeynly he wax therwith astoned,
And gan hir bet biholde in thrifty wise
"O mercy, God," thoughte he, "wher
hastow woned, 276

That art so feyr and goodly to devise?"
Therwith his herte gan to sprede and rise,
And softe sighed, lest men myghte hym
here,

And caught ayeyn his firste pleyngé
chere 280

She nas nat with the leste of hire stature,
But alle hire lymes so wel answerynge
Weren to wommanhod, that creature
Was nevere lasse mannyssh in semyngé
And ek the pure wise of hire mevyngé 285
Shewed wel that men myght in hire gesse
Honour, estat, and wommanly noblesse

To Troilus right wonder wel with alle
Gan for to like hire mevyngé and hire chere,
Which somdel deignous was, for she let
falle 290

Hire look a lite aside in swich manere,
Ascaunces, "What! may I nat stonden
here?"

And after that hir lokyngé gan she lighte,
That nevere thoughte hym seen so good a
syghte

And of hire look in him ther gan to
quyken 295

So gret desir and such affeccoun,
That in his hertes botme gan to stiken
Of hir his fixe and depe impressioun
And though he erst hadde poured up and
down, 299

He was tho glad his hornes in to shrinke,
Unnethes wiste he how to loke or wynke.

Lo, he that leet hymselfen so konnyngé,
And scorned hem that Loves peynes dryen,
Was ful unwar that Love hadde his dwell-
yngé

Withinne the subtile stremes of hir yen, 305
That sodeynly hym thoughte he felte
dyen,

Right with hire look, the spirit in his herte
Blissed be Love, that kan thus folk con-
verte!

She, this in blak, likyngé to Troilus 309
Over alle thing, he stood for to biholde,
Ne his desir, ne wherfore he stood thus,
He neither chere made, ne word tolde,
But from afer, his manere for to holde,
On other thing his look som tyme he caste,
And eft on hire, while that the servyse
laste 315

And after this, nat fullch al awhaped,
Out of the temple al eslich he wente,
Repentyngé hym that he hadde evere
ijaped

Of Loves folk, lest fully the descente
Of scorn fille on hymself, but what he
mente, 320

Lest it were wist on any manere syde,
His woo he gan dissimulen and hide

Whan he was fro the temple thus departed,
He streght anon unto his paleys torneth,
Right with hire look thorough-shoten and
thorough-darted, 325

Al feyneth he in lust that he sojorneth,
And al his chere and speche also he
borneth,

And ay of Loves servantz every while,
Hymself to wrye, at hem he gan to smyle,

And seyde, "Lord, so ye lyve al in lest, 330
Ye loveres! for the konnyngeste of yow,
That serveth most ententifch and best,
Hym tit as often harm therof as prow
Youre hire is quyt ayeyn, ye, God woot
how!

Nought wel for wel, but scorn for good
servyse 335

In feith, youre ordre is ruled in good wisel

"In nouncerteyn ben alle youre observ-
ances,

But it a sely fewe pointes be,
Ne no thing asketh so gret attendaunces
As doth youre lay, and that knowe alle
ye 340

But that is nat the worste, as mote I the!
But, tolde I yow the worste point, I leve,
Al seyde I soth, ye wolden at me greve

"But take this that ye loveres of teeschuwe,
Or elles doon, of good entencioun, 345
Ful ofte thi lady wol it mysconstruwe,
And deme it harm in hire oppynyoun,
And yet if she, for other enchesoun,
Be wroth, than shaltow have a groyn anon
Lord, wel is hym that may ben of yow
oon!" 350

But for al this, whan that he say his tyme,
He held his pees, non other boote hym
gayned,

For love bigan his fetheres so to lyme,
That wel unnethe until his folk he fayned
That other besy nedes hym destrayned, 355
For wo was hym, that what to doon he
nyste,

But bad his folk to gon wher that hem
liste

And whan that he in chambre was alone,
He doun upon his beddes feet hym sette,
And first he gan to sike, and eft to
grone, 360

And thought ay on hire so, withouten lette,
That, as he sat and wook, his spirit mette
That he hire saugh a temple, and al the
wise

Right of hire look, and gan it newe avise

Thus gan he make a mirour of his mynde,
In which he saugh al holly hire figure, 366
And that he wel koude in his herte fynde,
It was to hym a right good aventure
To love swich oon, and if he dede his cure
To serven hir, yet myghte he falle in
grace, 370

Or ellis for oon of hire servantes pace,

Imagynynge that travaille nor grame
Ne myghte for so goodly oon be lorn
As she, ne hym for his desir no shame,

Al were it wist, but in pris and up-born 375
Of alle lovers wel more than biforn,
Thus argumented he in his gynnyng,
Ful unavysed of his woo comyng

Thus took he purpos loves craft to suwe,
And thoughte he wolde werken pryvely,
First to hiden his desir in muwe 381
From every wight yborn, al outrelly,
But he myghte ought recovered be therby,
Remembryng hym that love to wide
yblowe
Yelt bitter fruyt, though swete seed be
sowe 385

And over al this, yet muchel more he
thoughte

What for to speke, and what to holden
inne,

And what to arten hire to love he soughte,
And on a song anon-right to bygynne, 389
And gan loude on his sorwe for to wynne,
For with good hope he gan fully assente
Criseyde for to love, and nought repente

And of his song naught only the sentence,
As writ myn auctour called Lollius,
But plainly, save oure tonges difference, 395
I dar wel seyn, in al that Troilus
Seyde in his song, lool every word right
thus

As I shal seyn, and whoso list it here,
Loo, next this vers he may it fynden here

Canticus Troili

"If no love is, O God, what fele I so? 400
And if love is, what thing and which is he?
If love be good, from whennes cometh
my woo?"

If it be wikke, a wonder thynketh me,
When every torment and adversite
That cometh of hym, may to me savory
thinke, 405
For ay thurst I, the more that ich it
drynke

"And if that at myn owen lust I brenne,
From whennes cometh my wailynge and
my pleynte?"

If harm agree me, wherto pleyne I thenne?
I noot, ne whi unwery that I feynte 410

O quike deth, O swete harm so queynte,
How may of the in me swich quantite,
But if that I consente that it be?

"And if that I consente, I wrongfully
Compleyne, iwis Thus passed to and
fro, 415

Al stereeles withinne a boot am I
Amydde the see, bitwixen wyndes two,
That in contrarie stonden evere mo
Allas! what is this wondre maladie?
For hete of cold, for cold of hete, I
dye" 420

And to the God of Love thus seyde he
With pitous vois, "O lord, now youres is
My spirit, which that oughte youres be
Yow thanke I, lord, that han me brought
to this 424

But whether goddesse or womman, iwis,
She be, I not, which that ye do me serve,
But as hire man I wol ay lyve and sterve

"Ye stonden in hir eighen myghtily,
As in a place unto youre vertu digne,
Wherfore, lord, if my service or I 430
May liken yow, so beth to me benigne,
For myn estat roial I here resigne
Into hire hond, and with ful humble chere
Bicome hir man, as to my lady dere"

In hym ne deynd spare blood roial 435
The fyr of love, the wherfro God me blesse,
Ne hum forbar in no degree for al
His vertu or his excellent prowesse,
But held hym as his thral lowe in destresse,
And brende hym so in soundry wise ay
newe, 440
That sexti tyme a day he loste his hewe

So muche, day by day, his owene thought,
For lust to hire, gan quiken and encesse,
That every other charge he sette at nought
Forth ful ofte, his hote fir to cesse, 445
To sen hire goodly lok he gan to presse,
For therby to ben esed wel he wende,
And ay the ner he was, the more he brende

For ay the ner the fir, the hotter is, —
Thus, trowe I, knoweth al this com-
paignye 450
But were he fer or ner, I dar sey thus

By nyght or day, for wisdom or folye,
His herte, which that is his brestes ye,
Was ay on hire, that fairer was to sene
Than evere was Eleyne or Polixene 455

Ek of the day ther passed nought an houre
That to hymself a thousand tyme he seyde,
"Good goodly, to whom serve I and la-
boure,

As I best kan, now wolde God, Criseyde,
Ye wolden on me rewte, er that I deyde! 460
My dere herte, allas! myn hele and hewe
And lif is lost, but ye wol on me rewte"

Alle other dredes weren from him fledde,
Both of th'assege and his savacioun,
N'yn hum desir noon other fownes bredde,
But argumentes to this conclusioun, 466
That she of him wolde han compassioun,
And he to ben hire man, while he may
dure
Lo, here his lif, and from the deth his cure!

The sharpe shoures felle of armes preve, 470
That Ector or his othere brethren diden,
Ne made hym only therfore ones meve,
And yet was he, where so men wente or
riden,
Founde on the beste, and lengest tyme
abiden
Ther peril was, and dide ek swich tra-
vailla 475
In armes, that to thynke it was merveilla

But for non hate he to the Grekes hadde,
Ne also for the rescous of the town,
Ne made hym thus in armes for to madde,
But only, lo, for this conclusioun 480
To liken hire the bet for his renoun
Fro day to day in armes so he spedde,
That the Grekes as the deth hum dredde

And fro this forth tho reffe hym love his
slep,
And made his mete his foo, and ek his
sorwe 485

Gan multiple, that, whoso tok kep,
It shewed in his hewe both eve and morwe
Therfor a tittle he gan him for to borwe
Of other siknesse, lest men of hym wende
That the hote fir of love hym brende, 490

And seyde he hadde a fevere and ferde
amys

But how it was, certeyn, kan I nat seye,
If that his lady understood nat this,
Or feynede hire she nyste, oon of the
tweye, 494

But wel I rede that, by no manere weye,
Ne semed it as that she of hym roughte,
Or of his peyne, or whatsoever he
thoughte

But thanne felte this Troilus swich wo,
That he was wel neigh wood, for ay his
drede

Was this, that she som wight hadde loved
so, 500

That nevere of hym she wolde han taken
hede

For which hym thoughte he felte his herte
blede,

Ne of his wo ne dorste he nat bygynne
To tellen hir, for al this world to wynne

But whan he hadde a space from his
care, 505

Thus to hymself ful ofte he gan to pleyne,
He seyde, "O fool, now artow in the snare,
That whilom japedest at loves peyne
Now artow hent, now gnaw thin owen
cheyne!"

Thow were ay wont ech lovere repre-
hende 510

Of thing fro which thou kanst the nat de-
fende

'What wol now every lovere seyn of the,
If this be wist?' but evere in thin absence
Laughen in scorn, and seyn, 'Loo, ther
goth he

That is the man of so gret sapience, 515
That held us lovers leest in reverence

Now, thanked be God, he may gon in the
daunce

Of hem that Love list feblly for to avaunce

"But, O thow woful Troilus, God wolde,
Sith thow most loven thorough thi des-
tine, 520

That thow beset were on swich oon that
sholde

Know al thi wo, al lakked hir pitee!
But also cold in love towards the

This lady is, as frost in wynter moone,
And thow fordon, as snow in fire is soone'

"God wold I were aryved in the port 526
Of deth, to which my sorwe wol me lede!
A, Lord, to me it were a gret comfort,
Than were I quyrt of languisshyng in drede
For, be myn hidde sorwe iblowe on brede,
I shal byjaped ben a thousand tyme 531
More than that fol of whos folie men
rvme

"But now help, God, and ye, swete, for
whom

I pleyne, ikaught, ye, nevere wight so
faste!

O mercy, dere herte, and help me from 535
The deth, for I, while that my lyf may
laste,

More than myself wol love yow to my
laste

And with som frendly lok gladeth me,
swete,

Though nevere more thing ye me by-
heete" 539

These wordes, and ful many an other to,
He spak, and called evere in his com-
pleynte

Hire name, for to tellen hire his wo,
Til neigh that he in salte teres dreynte

Al was for nought she herde nat his
pleynte,

And whan that he bythought on that
folie, 545

A thousand fold his wo gan multiple

Bywaying in his chambre thus allone,
A frend of his, that called was Pandare,
Com oones in unwar, and herde hym
groone,

And say his frend in swich destresse and
care 550

"Allas," quod he, "who causeth al this
fare?"

O mercy, God! what unhap may this
meene?

Han now thus soone Grekes maad yow
leene?

"Or hastow som remors of conscience,
And art now falle in som devocioun, 555

And wailest for thi synne and thin offence,
 And hast for ferde caught attricioun?
 God save hem that biseged han ourc
 town,

That so kan leye oure jolite on presse,
 And brunge oure iusty folk to holy-
 nesse!" 560

These wordes seyde he for the nones alle,
 That with swich thing he myght hym
 angry maken,

And with an agre don his wo to falle,
 As for the tyme, and his corage awaken
 But wel he wist, as fer as tonges spaken, 565
 Ther nas a man of gretter hardnesse
 Thanne he, ne more desired worthnesse

"What cas," quod Troilus, "or what
 aventure

Hath gided the to sen me langwissunge,
 That am refus of every creature?" 570

But for the love of God, at my preyinge,
 Go hennes away, for certes my deyinge
 Wol the disese, and I mot nedes deye,
 Therefore go wey, ther is na more to seye

"But if thou wene I be thus sik for
 drede, 575

It is naught so, and therefore scorne nought
 Ther is another thing I take of hede
 Wel more than aught the Grekes han yet
 wrought,

Which cause is of my deth, for sorowe and
 thought

But though that I now telle it the ne leste,
 Be thou naught wroth, I hide it for the
 beste" 581

This Pandare, that neigh malt for wo and
 routhe,

Ful ofte seyde, "Allas! what may this be?
 Now frend," quod he, "if evere love or
 trouthe

Hath ben, or is, bitwixen the and me, 585
 Ne do thou nevere swich a crueltee
 To hiden fro thi frend so gret a care!
 Wostow naught wel that it am I, Pandare?"

"I wol parten with the al thi peyne,
 If it be so I do the no comfort, 590
 As it is frendes right, soth for to seyne,
 To entreparten wo as glad desport

I have, and shal, for trewe or fals report,
 In wrong and right loved the al my lyve
 Hid nat thi wo fro me, but telle it
 blyve" 585

Than gan this sorwtul Troylus to syke,
 And seide hym thus, "God leve it be my
 beste

To telle it the, for sith it may the like,
 Yet wol I telle it, though myn herte breste
 And wel woot I thow mayst do me no
 reste, 600

But lest thow deme I truste nat to the,
 Now herke, frend, for thus it stant with
 me

"Love, ayeins the which whoso defendeth
 Hymselfen most, hym alderlest awayllet,
 With disespeyr so sorwfull me offendeth,
 That straight unto the deth myn herte
 saalleth 605

Therto desir so brennyngly me assauleth,
 That to ben slayn it were a gretter joie
 To me than kyng of Grece ben and Troye.

"Suffiseth this, my fulle frend Pandare, 610
 That I have seyde, for now wostow my wo,
 And for the love of God, my colde care,
 So hide it wel — I tolde it nevere to mo
 For harmes myghten folwen mo than two,
 If it were wist, but be thow in glad-
 nesse, 615

And lat me sterve, unknowe, of my de-
 stresse"

"How hastow thus unkyndely and longe
 Hid this fro me, thow fol?" quod Panda-
 rus

"Paraunter thow myghte after swich oon
 longe,

That myn avys anoon may helpen us" 620

"This were a wonder thing," quod Troilus
 "Thow koudest nevere in love thuselven
 wisse

How devel maistow brynge me to blisse?"

"Ye, Troilus, now herke," quod Pandare,
 "Though I be nyce, it happeth often so, 625
 That oon that excesse doth ful yvele fare
 By good counsel kan kepe his frend ther-
 fro

I have myself ek seyn a bynd man goo

Ther as he fel that couthe loken wide,
A fool may ek a wis-man ofte gide 630

"A wheston is no keryng instrument,
But yet it maketh sharppe keryng tols
And there thow woost that I have aught
myswent,
Eschuw thow that, for swich thing to the
scole is, 634

Thus often wise men ben war by foolys
If thow do so, thi wit is wel bewared,
By his contrarie is every thyng declared

"For how myghte evere swetnesse han ben
knowe

To him that nevere tasted bitternesse?
Ne no man may ben mly glad, I trowe, 640
That nevere was in sorwe or som destresse
Eke whit by blak, by shame ek worthi-
nesse,

Ech set by other, more for other semeth,
As men may se, and so the wyse it demeth

"Sith thus of two contraries is o lore, 645
I, that have in love so ofte assayed
Grevances, oughte konne, and wel the
more,

Counseillen the of that thow art amayed
Ek the ne aughte nat ben yvel appayed,
Though I desyre with the for to bere 650
Thyn hevvy charge, it shal the lasse dere

"I woot wel that it fareth thus be me
As to thi brother, Paris, an herdesse,
Which that ideped was Oenone,
Wrot in a compleynte of hur hevynesse 655
Yee say the lettre that she wrot, I gesse"
"Nay nevere yet, ywys," quod Troilus
"Now," quod Pandare, "herkne, it was
thus

"Phebus, that first fond art of medicyne,
Quod she, 'and couthe in every wightes
care 660

Remedye and reed, by herbes he knew
fyne,

Yet to hymself his konnyng was ful bare,
For love hadde hym so bounden in a snare,
Al for the doughter of the kynge Amete,
That al his craft ne koude his sorwes
'bete.' 665

"Right so fare I, unhappily for me
I love oon best, and that me smerteth sore;
And yet, perauunter, kan I reden the,
And nat myself, reprove me na more
I have no cause, I woot wel, for to sore 670
As doth an hawk that listeth for to pleye,
But to thun help yet somewhat kan I seye

"And of o thyng right siker maistow be,
That certein, for to dyen in the peyne,
That I shal nevere mo discoveren the, 675
Ne, by my trouthe, I kepe nat restreyne
The fro thi love, theigh that it were Eleyne
That is thi brother wif, if ich it wiste
Be what she be, and love hire as the listel

"Therefore, as frend, fullich in me assure 680
And telle me plat now what is th'enchousoun
And final cause of wo that ye endure,
For douteth nothyng, myn entencioun
Nis nat to yow of reprehencioun,
To speke as now, for no wight may byreve
A man to love, tyl that hym list to leve 686

"And witteth wel that bothe two ben vices,
Mistrusten alle, or elles alle leve
But wel I woot, the mene of it no vice is,
For for to trusten som wight is a preve 690
Of trouth, and forthi wolde I fayn remeve
Thi wronge conseyte, and do the som
wyght triste
Thi wo to telle, and tel me, if the liste

"The wise seith, 'Wo hym that is allone,
For, and he falle, he hath non helpe to
ryse', 695
And sith thow hast a felawe, tel thi mone,
For this nys naught, certein, the nexte wyse
To wynnen love, as techen us the wyse,
To walwe and wepe as Nyobe the queene,
Whos teres yet in marble ben yseene 700

"Lat be thy wepyng and thi drerynesse,
And lat us hssen wo with oother speche,
So may thy woful tyme seme lesse
Delyte nat in wo thi wo to seche,
As don thuse foles that hire sorwes eche 705
With sorwe, whan thei han mysaventure,
And listen naught to seche hem other cure

"Men seyn, 'to wrecche is consolacioun
To have another felawe in hys peyne'

That owghte wel ben oure opynoun, 710
 For, bothe thow and I, of love we pleyne
 So ful of sorwe am I, soth for to seyne,
 That certainly namore harde grace
 May sitte on me, for-why ther is no space

"If God wol, thow art nat agast of me, 715
 Lest I wolde of thi lady the bygyle!
 Thow woost thyself whom that I love,
 parde,

As I best kan, gon sithen longe while
 And sith thow woost I do it for no wyle,
 And seyst I am he that thow trustest
 moost, 720
 Telle me somewhat, syn al my wo thow
 woost "

Yet Troilus for al this no word seyde,
 But longe he ley as styll as he ded were,
 And after this with skyngne he abreyde,
 And to Pandarus vois he lente his ere, 725
 And up his eighen caste he, that in feere
 Was Pandarus, lest that in frenesie
 He sholde falle, or elles soone dye,

And cryde "Awake!" ful wonderlich and
 sharpe,

"What! slombrestow as in a litargie? 730
 Or artow lik an asse to the harpe,
 That hereth sown whan men the strynges
 plye,

But in his mynde of that no melodie
 May sinken hym to gladen, for that he
 So dul ys of his bestialite?" 735

And with that, Pandare of his wordes
 stente,

And Troilus yet hym nothyng answerde,
 For-why to tellen nas nat his entente
 To nevere no man, for whom that he so
 ferde 739

For it is seyde "man maketh ofte a yerde
 With which the maker is hymself ybeten
 In sondry manere," as thise wyse treten,

And namelich in his counsel tellynge
 That toucheth love that oughthe ben secree,
 For of himself it wol ynough out sprynge,
 But if that it the bet governed be 746
 Ek som tyme it is a craft to seme fle
 Fro thyng whych in effect men hunte faste
 Al this gan Troilus in his herte caste

But natheles, whan he hadde herd hym
 crye 750

"Awake!" he gan to syken wonder soore,
 And seyde, "Frend, though that I styll
 lye,

I am nat deaf Now pees, and crye na-
 more,

For I have herd thi wordes and thi lore,
 But suffre me my meschief to bywaille, 755
 For thi proverbes may me naught availle

"Nor other cure kanstow non for me
 Ek I nyl nat ben cured, I wol deye
 What knowe I of the queene Nyobe?
 Lat be thyne olde ensamples, I the
 preye " 760

"No," quod tho Pandarus, "therefore I
 seye,

Swych is delit of foles to bywepe
 Hire wo, but seken bote they ne kepe

"Now knowe I that ther reson in the
 failleth

But telle me, if I wiste what she were 765
 For whom that the al this mysaunder
 alleth?

Dorstestow that I tolde hir in hire ere
 Thi wo, sith thow darst naught thiseif for
 feere,

And hire bysoughte on the to han som
 routhe?"

"Why, nay," quod he, "by God and by
 my trouthe!" 770

"What? nat as busyly," quod Pandarus,
 "As though myn owene lyf lay on this
 nede?"

"No, certes, brother," quod this Troilus
 "And whi?" — "For that thow scholdest
 nevere spede "

"Wostow that wel?" — "Ye, that is out
 of drede," 775

Quod Troilus, "for al that evere ye
 konne,

She nyl to noon swich wrecche as I ben
 wonne "

Quod Pandarus, "Allas! what may this be,
 That thow dispered art thus causeles?"

What! lyveth nat thi lady, *benidiste?* 780
 How wostow so that thow art graceles?"

Swich yvel is nat alwey booteles

Why, put nat impossible thus thi cure,
Syn thying to come is oft in aventure

"I graunte wel that thou endurest wo 785
As sharp as doth he Tereus in helle,
Whos stomak foughles turen evere moo
That hightyn volturis, as bokes telle
But I may nat endure that thou dwelle
In so unskiful an oppynyoun 790
That of thi wo is no curacioun

'But ones nyltow, for thy coward herte,
And for thyn ire and folish wilfulness,
For wantrust, tellen of thy sorwe smerte,
Ne to thyn owen help don bysynesse 795
As muche as speke a resoun moore or lesse,
But lyst as he that lest of nothyng recche
What woman koude loven swich a
wrecche?

"What may she demen oother of thy deeth,
If thou thus deye, and she not why it
is, 800

But that for feere is yolden up thy breth,
For Grekes han biseged us, iwys?
Lord, which a thonk than shaltow han of
this!

Thus wol she seyn, and al the town at-
tones,

'The wrecche is ded, the devel have his
bones!' 805

"Thow mayst allone here wepe and crye
and knele,

But love a woman that she woot it
nought,

And she wol quyte it that thou shalt nat
fele,

Unknowe, unkist, and lost, that is un-
sought

What! many a man hath love ful deere
ybought 810

Twenty wynter that his lady wiste,
That nevere yet his lady mouth he kiste

"What? sholde he therfore fallen in dis-
payr,

Or be recreant for his owne tene,
Or slen hymself, al be his lady fair? 815

Nay, nay, but evere in oon be fressh and
grene

To serve and love his deere hertes queene,

And thynk it is a guerdon, hire to serve,
A thousand fold moore than he kan de-
serve "

Of that word took hede Troilus, 820
And thoughte anon what folie he was unne,
And how that soth hym seyde Pandarus,
That for to slen hymself myght he nat
wynne,

But bothe don unmanhod and a synne,
And of his deth his lady naught to
wite, 825
For of his wo, God woot, she knew ful lite

And with that thought he gan ful sore
syke,

And seyde, "Allas! what is me best to do?"
To whom Pandare answered, "If the like,
The beste is that thou telle me al thi
wo 830

And have my trouthe, but thou it fynde so
I be thi boote, or that it be ful longe,
To pieces do me drawe, and sithen honge!"

"Ye, so thou seyst," quod Troilus tho,
"allas!"

But, God woot, it is naught the rather so
ful hard were it to helpen in this cas, 836

For wel fynde I that Fortune is my fo,
Ne al the men that riden konne or go

May of hire cruel whiel the harm with-
stonde,

For, as hire list, she pleyeth with free and
bonde " 840

Quod Pandarus, "Than blamestow For-
tune

For thou art wroth, ye, now at erst I see
Woost thou nat wel that Fortune is com-
une

To everi manere wight in som degree?
And yet thou hast this comfort, lo, parde,

That, as hire joes moten overgon, 846
So mote hire sorwes passen everechon

"For if hire whiel stynte any thyng to
torne,

Than ressed she Fortune anon to be
Now, sith hire whiel by no way may so-
journe, 850

What woostow if hire mutabilite

Right as thyselven list, wol don by the,

Or that she be naught fer fro thyn help-
ynge?

Paraunter thow hast cause for to synge

“And therefore wostow what I the bi-
seche? 855

Lat be thy wo and tornyng to the grounde,
For whoso list have helyng of his leche,
To hym byhoveth first unwre his wownde
To Cerberus yn helle ay be I bounde,
Were it for my suster, al thy sorwe, 860
By my wil she sholde al be thyn to-morwe

‘Look up, I seye, and telle me what she is
Anon, that I may gon about thy nede
Knowe ich hire aught? For my love, telle
me this 864

Thanne wolde I hopen rather for to spede ”
Tho gan the veyne of Troilus to blede,
For he was hit, and wax al reed for shame
“A ha!” quod Pandare, “here bygynneth
game ”

And with that word he gan hym for to
shake,

And seyde, “Thef, thow shalt hire name
telle ” 870

But tho gan sely Troilus for to quake
As though men sholde han led hym into
helle,

And seyde, “Allas! of al my wo the welle,
Thanne is my swete fo called Criseyde!”
And wel neigh with the word for feere he
deide 875

And whan that Pandare herde hire name
nevene,

Lord, he was glad, and seyde “Frend so
deere,

Now far aright, for Joves name in hevene,
Love hath byset the wel, be of good cheere!
For of good name and wisdom and manere
She hath ynough, and ek of gentillesse 881
If she be fayr, thow woost thyself, I gesse

“Ne I nevere saugh a more bountevous
Of hire estat, n’a gladder, ne of speche 885
A frendlyer, n’a more gracious
For to do wel, ne lasse hadde nede to seche
What for to don, and al this bet to eche,
In honour, to as fer as she may stretche,
A kynges herte semeth by hyrs a wrecche

“And forthy loke of good comfort thou
be, 890

For certainly, the firste poynt is this
Of noble corage and wel ordayne,
A man to have pees with himself, ywis
So oughtest thou, for nought but good it is
To loven wel, and in a worthy place, 895
The oughte nat to clepe it hap, but grace

“And also thynk, and therwith glade the,
That sith thy lady vertuous is al,
So foloweth it that there is som pitee
Amonges alle these other in general, 900
And forthu se that thow, in special,
Requere naught that is ayeyns hyre name,
For vertu stretccheth naught hymself to
shame

“But wel is me that evere that I was born,
That thow bist art in so good a place, 905
For by my trouthe, in love I dorste have
sworn

The sholde nevere han tid thus fayr a grace
And wostow why? For thow were wont to
chace

At Love in scorn, and for despit him calle
‘Seynt Idyot, lord of these foles alle ’ 910

“How often hastow maad thi nyce japes,
And seyde, that Loves servantz everichone
Of nycete ben verray Goddes apes,
And some wolde mucche hire mete allone,
Liggyng abedde, and make hem for to
grone, 915

And som, thow seydest, hadde a blaunche
fevere,

And preydest God he sholde nevere kevere

“And some of hem tooke on hem, for the
cold,

More than ynough, so seydestow ful ofte
And som han feyned ofte tyme, and told
How that they waken, whan thei slepen
softe, 921

And thus they wolde han brought himself
aloft,

And natheles were under at the laste
Thus seydestow, and japedest ful faste

“Yet seydestow, that for the moore part,
These loveres wolden speke in general, 925
And thoughten that it was a siker art,

For faylyng, for t'assayen overal
Now may I jape of the, if that I shal,
But natheles, though that I sholde deye,
That thou art non of tho, I dorste saye 931

"Now bet thi brest, and sev to God of Love,
'Thy grace, lord, for now I me repente,
If I mysspak, for now myself I love'
Thus sey with al thyn herte in good en-
tente" 935

Quod Troilus, "A, lord! I me consente,
And preye to the my japes thow foryve,
And I shal nevere more whyle I live"

"Thow seist wel," quod Pandare, "and
now I hope

That thou the goddes wrathe hast al ap-
esed, 940

And sithen thou hast wopen many a drope,
And seyde swych thyng wherwith thi god
is plesed,

Now wolde nevere God but thou were
esed!

And thynk wel, she of whom rist al thi wo
Hereafter may thy comfort be also 945

"For thilke grownd that bereth the wedes
wikke

Bereth ek these holsom herbes, as ful ofte
Nexth the foule netle, rough and thikke,
The rose waxeth swoote and smothe and
softe,

And next the valeye is the hil o-lofte, 950
Be next the derke nyght the glade morwe,
And also joie is next the fyn of sorwe

"Now loke that atempre be thi bridel,
And for the beste ay suffre to the tyde,
Or elles al oure labour is on ydel 955
He hasteth wel that wisely kan abyde
Be diligent and trewe, and ay wel hide,
Be lusty, fre, persevere in thy servyse,
And al is wel, if thou werke in this wyse

"But he that parted is in everi place 960
Is nowher hol, as writen clerkes wyse
What wonder is, though swich oon have
no grace?"

Ek wostow how it fareth of som servise,
As plante a tree or herbe, in sondry wyse,
And on the morwe pulle it up as blyve! 965
No wonder is, though it may nevere thryve

"And sith that God of Love hath the bi-
stowed

In place digne unto thi worthnesse,
Stond faste, for to good port hastow rowed,
And of thyself, for any hevynesse, 970
Hope alwey wel, for, but if drrynesse
Or over-haste oure bothe labour shende,
I hope of this to maken a good ende

"And wostow why I am the lasse afered
Of this matere with my nece trete? 975
For this have I herd seyde of wyse lered,
Was nevere man or womman yet bigete
That was unapt to suffren loves hete,
Celestial, or elles love of kynde,
Forthy som grace I hope in hure to fynde

"And for to speke of hire in specyall, 981
Hire beaute to bithynken and hure youthe,
It sit hure naught to ben celestial
As yet, though that hire liste bothe and
kowthe,

But trewely, it sate hire wel right nowthe
A worthi knyght to loven and cherice, 986
And but she do, I holde it for a vice

"Wherefore I am, and wol ben, ay redy
To peyne me to do yow this servyse,
For bothe yow to plesse thus hope I 990
Hereafterward, for ye ben bothe wyse,
And konne it counsel kepe in swych a wyse
That no man schal the wiser of it be,
And so we may ben gladed alle thre

"And, by my trouthe, I have right now of
the 995

A good conceyte in my wit, as I gesse,
And what it is, I wol now that thou se
I thenke, sith that Love, of his goodnesse,
Hath the converted out of wikkednesse,
That thou shalt ben the beste post, I
leve, 1000
Of al his lay, and moost his foos to greve

"Ensample why, se now these wise clerkes,
That erren aldermost ayeyn a lawe,
And ben converted from hire wikked
werkes

Thorough grace of God that list hem to hym
drawe, 1005

Thanne art they folk that han moost God
in awe,

And strengest feythed ben, I undrstonde,
And konne an errowr alderbest with-
stonde "

Whan Troilus hadde herd Pandare as-
sented

To ben his help in lovyng of Cryseyde, 1010
Weex of his wo, as who seith, untormented,
But hotter weex his love, and thus he seyde,
With sobre chere, although his herte
pleyde

"Now blisful Venus helpe, er that I sterve,
Of the, Pandare, I mowe som thank de-
serve 1015

"But, deere frend, how shal my wo be lesse
Til this be doon? And good, ek telle me
this

How wiltow seyn of me and my destresse,
Lest she be wroth — this drede I moost,
ywys —

Or nyl nat here or trowen how it is? 1020
Al this drede I, and eke for the manere
Of the, hre em, she nyl no swich thyng
here "

Quod Pandarus, "Thow hast a ful gret care
Lest that the cherl may falle out of the
moone!

Whi, Lord! I hate of the thi nyce fare! 1025
Whi, entremete of that thow hast to doone!
For Goddes love, I bidde the a boone,
So lat m'alone, and it shal be thi beste "
"Whi, frend," quod he, "now do right as
the leste

"But herke, Pandare, o word, for I nolde
That thow in me wendest so gret folie, 1031
That to my lady I desiren sholde
That toucheth harm or any vilenye,
For dredeles me were levere dye
Than she of me aught elles understode 1035
But that that myghte sownen into goode "

Tho lough this Pandare, and anon an-
swerde,

"And I thi borugh? fy! no wight doth but
so
I roughte naught though that she stood
and herde

How that thow seist! but farewel, I wol
go 1040

Adeu! be glad! God spede us bothe two!
Yef me this labour and this bisynesse,
And of my spede be thyn al that swet-
nesse "

The Troilus gan doun on knees to falle,
And Pandare in his armes hente faste, 1045
And seyde, "Now, fy on the Grekes alle!
Yet, pardee, God shal helpe us atte laste
And dredeles, if that my lyf may laste,
And God tofor, lo, som of hem shal smerte,
And yet m'athinketh that this avant m'a-
sterte! 1050

"Now, Pandare, I kan na more seye,
But, thow wis, thow woost, thow maist,
thow art al!

My hf, my deth, hol in thyn hond I leye
Help now!" Quod he, "Yis, by my trowthe,
I shal " 1054

"God yelde the, frend, and this m special,"
Quod Troilus, "that thow me recomande
To hire that to the deth me may comande "

This Pandarus, tho desirous to serve
His fulle frend, than seyde in this manere
"Farwell, and thenk I wol thi thank de-
serve! 1062

Have here my trowthe, and that thow
shalt wel here "

And went his wey, thenkyng on this
matere,

And how he best myghte hire biseche of
grace,

And fynde a tyme therto, and a place

For everi wight that hath an hous to founde
Ne renneth naught the werk for to by-
gynne 1066

With rakel hond, but he wol bide a
stounde,

And sende his hertes line out fro withinne
Aldirfirst his purpos for to wynne

Al this Pandare in his herte thoughte, 1070
And caste his werk ful wisely or he
wroughte

But Troilus lay tho no lenger down,
But up anon upon his stede bay,
And in the feld he pleyde the leoun,
Wo was that Grek that with hym mette
a-day! 1075

And in the town his manere tho forth ay
Soo goodly was, and gat hym so in grace,
That ecch hym loved that loked on his
face

For he bicom the frendlieste wight,
The gentlest, and ek the mooste fre, 1080
The thriftiest and oon the beste knyght,
That in his tyme was or myghte be
Dede were his japes and his cruelte,

His heighe port and his manere estraunge,
And ecch of tho gan for a vertu chaunge

Now lat us stynte of Troilus a stounde, 1086
That fareth lik a man that hurt is soore,
And is somdeel of akyngge of his wownde
Ylussed wel, but heeled no deel moore
And, as an esy pacyent, the loore 1090
Abit of hym that gooth aboute his cure,
And thus he dryeth forth his aventure

Explicit liber primus

BOOK II

Incipit prohemium secundi libri

Owt of thise blake wawes for to saylle,
O wynd, o wynd, the weder gynneth clere,
For in this see the boot hath swych tra-
vaylle,

Of my connyng, that unneth I it steere
Thus see clepe I the tempestous matere 5
Of disespere that Troilus was inne,
But now of hope the kalendes bygynne

O lady myn, that called art Cleo,
Thow be my speed fro this forth, and my
Muse,

To ryme wel this book til I have do, 10
Me nedeth here noon other art to use
Forwhi to every lovere I me excuse,
That of no sentement I this endite,
But out of Latyn in my tonge it write

Wherfore I nyl have neither thank ne
blame 15

Of al this werk, but prey yow mekely,
Disblameth me, if any word be lame,
For as myn auctour seyde, so sey I
Ek though I speeke of love unfelyngly,
No wondre is, for it nothyng of newe is, 20
A blynd man kan nat juggen wel in hewis

Ye knowe ek that in forme of speche is
change

Withinne a thousand yeer, and wordes
tho

That hadden pris, now wonder nyce and
straunge

Us thinketh hem, and yet thei spake hem
so, 25

And spedde as wel in love as men now do,
Ek for to wynnen love in sondry ages,
In sondry londes, sondry ben usages

And forthi if it happe in any wyse,
That here be any lovere in this place 30
That herkneth, as the storie wol devise,
How Troilus com to his lady grace,
And thenketh, "so nold I nat love pur-
chace,"

Or wondreth on his speche or his doynge,
I noot, but it is me no wonderynge 35

For every wight which that to Rome went
Halt nat o path, or alwey o manere,
Ek in som lond were al the game shent,
If that they ferde in love as men don here,
As thus, in opyn doynge or in chere, 40
In visytyng, in forme, or seyde hire sawes,
Forthi men seyn, ecch contree hath his
lawes

Ek scarsly ben ther in this place thre
That have in love seid lik, and don, in al,
For to thi purpos this may liken the, 45
And the right nought, yet al is seid or
schal,

Ek som men grave in tree, some in ston
wal,

As it bitit, but syn I have bigonne,
Myn auctour shal I folwen, if I konne

Explicit prohemium secundi libri

Incipit liber secundus

In May, that moder is of monthes glade,
That freshe floures, blew and white and
rede, 51

Ben quike agayn, that wynter dede made,
And ful of bawme is fletyng every mede,
Whan Phebus doth his bryghte bemes
sprede,

Right in the white Bole, it so bitidde, 55
As I shal synge, on Mayes day the thrydde,

That Pandarus, for al his wise speche,
Felt ek his part of loves shotes keene,
That, koude he nevere so wel of lovyng
preche,

It made his hewe a-day ful ofte greene 60
So shop it that hym fil that day a teene
In love, for which in wo to bedde he wente,
And made, er it was day, ful many a
wente

The swalowe Proigne, with a sorowful lay,
Whan morwen com, gan make hire way-
mentyng, 65

Whi she forshapen was, and ever lay
Pandare abedde, half in a slomberyng,
Til she so neigh hym made hire cheteryng
How Tereus gan forth hire suster take,
That with the noyse of hire he gan
awake, 70

And gan to calle, and dresse hym up to
ryse,

Remembryng hym his erand was to doone
From Troilus, and ek his grete emprise,
And caste and knew in good plit was the
moone

To doon viage, and took his weye ful
soone 75

Unto his neces palays ther biside
Now Janus, god of entree, thow hym gydel

Whan he was come unto his neces place,
"Wher is my lady?" to hire folk quod
he,

And they hym tolde, and he forth in gan
pace, 80

And fond two othere ladys sete, and she,
Withinne a paved parlour, and they thre
Herden a mayden reden hem the geste
Of the sieg of Thebes, while hem leste

Quod Pandarus, "Madame, God yow
see, 85
With al youre fayre book and com-
paignie!"

"Ey, uncle myn, welcome iwys," quod she,
And up she roos, and by the hond in hye
She took hym faste, and seyde, "This
nyght thrie,

To goode mot it turne, of yow I mette" 90
And with that word she down on bench hym
sette

"Ye, nece, yee shal faren wel the bet,
If God wol, al this year," quod Pandarus,
"But I am sorry that I have yow let 94
To herken of youre book ye preysen thus
For Goddes love, what seith it? telle it us!
Is it of love? O, som good ye me leere!"
"Uncle," quod she, "youre maistresse is
nat here"

With that thei gonnen laughe, and tho she
seyde,

"This romaunce is of Thebes that we
rede, 100

And we han herd how that kyng Layus
deyde

Thorough Edippus his sone, and al that
dede,

And here we stynten at thise lettres rede,
How the bissop, as the book kan telle,
Amphorax, fil thorough the ground to
helle" 105

Quod Pandarus, "Al this knowe I myselve,
And al th'assege of Thebes and the care,
For herof ben ther maked bookes twelve
But lat be this, and telle me how ye fare
Do wey youre barbe, and shewe youre face
bare, 110

Do wey youre book, rys up, and lat us
daunce,

And lat us don to May som observaunce"

"If God forbede!" quod she, "be ye mad?
Is that a widewes lif, so God yow save?
By God, ye maken me ryght soore adrad!
Ye ben so wyld, it semeth as ye rave 114
It sate me wel bet ay in a cave
To bidde and rede on holy seyntes lyves,
Lat maydens gon to daunce, and yonge
wyves"

"As evere thrive I," quod this Pandarus, 120

"Yet koude I telle a thyng to doon yow pleye "

"Now, uncle deere," quod she, "telle it us For Goddes love, is than th'assege aweye? I am of Grekes so fered that I deye "

"Nay, nay," quod he, "as evere mote I thryve, 125
It is a thyng wel bet than swyche fyve "

"Ye, holy God," quod she, "what thyng is that?"

What! bet than swyche fyve? I! nav, ywys!

For al this world ne kan I reden what It sholde ben, some jape, I trowe, is this, 130
And but youreselven telle us what it is, My wit is for t'arede it al to leene
As help me God, I not nat what ye meene "

"And I youre borugh, ne nevere shal, for me,

This thyng be told to yow, as mote I thryve!" 135

"And whi so, uncle myn? whi so?" quod she

"By God," quod he, "that wol I telle as blyve!"

For broudder womman is thier noon on lyve, And ye it wist, in al the town of Troye
I jape nought, as evere have I joye!" 140

Tho gan she wondren moore than biforn A thousand fold, and down hire eyghen caste,

For nevere, sith the tyme that she was born, To knowe thyng desired she so faste,
And with a syk she seyde hym atte laste, 145

"Now, uncle myn, I nyl yow nought displese,

Nor axen more that may do yow disese "

So after this, with many wordes glade, And frendly tales, and with merne chiere,
Of this and that they pleide, and gonnen wade 150

In many an unkouth glad and dep mastere, As frendes doon whan thei ben mette yfere,
Yt she gan axen hym how Ector ferde, That was the townes wal and Grekes yerde

"Ful wel, I thonk it God," quod Pandarus, "Save in his arm he hath a litel wownde, 156
And ek his freshe brother Troilus, The wise, worthi Ector the secoude,
In whom that alle vertu list habounde, As alle trouth and alle gentlesse, 160
Wisdom, honour, fredom, and worthnesse "

"In good feath, em," quod she, "that liketh me,

Thei faren wel, God save hem bothe two! For trewelich I holde it gret deynthe,
A kynges sone in armes wel to do, 165
And ben of goode condicions therto, For gret power and moral vertu here
Is selde yseyn in o persone yfere "

"In good fath, that is soth," quod Pandarus

"But, by my trouthe, the kyng hath sones tweye, — 170

That is to mene, Ector and Troilus, — That certeynly, though that I sholde deye,
Thei ben as voide of vices, dar I seye, As any men that lyven under the bonne
Hire myght is wyde yknowe, and what they konne 175

"Of Ector nedeth it namore for to telle In al this world ther nys a bettere knyght
Than he, that is of worthynesse welle, And he wel moore vertu hath than myght
This knoweth many a wis and worthi wight 180

The same pris of Troilus I seye, God help me so, I knowe nat swiche tweye "

"By God," quod she, "of Ector that is sooth

Of Troilus the same thyng trowe I, For, dredeles, men tellen that he doth 185
In armes day by day so worthily, And bereth hym here at hom so gently
To every wight, that alle pris hath he Of hem that me were levest preyed be "

"Ye sey right sooth, ywys," quod Pandarus, 190

"For yesterday, whoso hadde with hym ben,

He myghte han wondred upon Troilus,

For nevere yet so thikke a swarm of been
 Ne fleigh, as Grekes fro hym gonne fleen,
 And thorough the feld, in everi wightes
 eere, 195
 Ther nas no cry but 'Troiulus is there!'

"Now here, now ther, he hunted hem so
 faste,

Ther nas but Grekes blood, and Troilus,
 Now hym he hurte, and hym al down he
 caste,

Ay wher he wente, it was arayed thus 200
 He was hir deth, and sheld and lif for us,
 That, as that day, ther dorste non with-
 stonde,

Whil that he held his bloody swerd in honde

"Therto he is the frendheste man 204
 Of gret estat, that evere I saugh my lyve,
 And wher hym lest, best felawshupe kan
 To swich as hym thynketh able for to
 thryve"

And with that word tho Pandarus, as
 blyve,
 He took his leve, and seyde, "I wol gon
 henne"

"Nay, blame have I, myn uncle," quod
 she thenne 210

"What aileth yow to be thus wery soone,
 And namelich of wommen? wol ye so?
 Nay, sitteth down, by God, I have to
 doone

With yow, to speke of wisdom er ye go"
 And everi wight that was aboute hem
 tho, 215

That herde that, gan fer away to stonde,
 Whil they two hadde al that hem liste in
 honde

Whan that hire tale al brought was to an
 ende,

Of hire estat and of hire governaunce,
 Quod Pandarus, "Now is it tyme I wende
 But yet, I say, ariseth, lat us daunce, 221
 And cast youre widewes habit to mis-
 chaunce!"

What list yow thus youreself to disfigure,
 Sith yow is tid thus fair an aventure?"

"Al wel bithought! for love of God," quod
 she, 225

"Shal I nat witen what ye meene of this"
 "No, this thing axeth leyser," tho quod he,
 "And eke me wolde muche greve, iwys,
 If I it tolde, and ye it toke amys
 Yet were it bet my tonge for to stille 230
 Than seye a soth that were ayeyns youre
 wille

"For, nece, by the goddesse Mynerve,
 And Jupiter, that maketh the thondre
 ryng,

And by the blisful Venus that I serve,
 Ye ben the womman in this world
 lyvynge, 235

Withouten paramours, to my wyttynge,
 That I best love, and lothest am to greve,
 And that ye weten wel youreself, I leve"

"Iwis, myn uncle," quod she, "grant
 mercy
 Youre frendshipe have I founden evere
 yit, 240

I am to no man holden, trewely,
 So muche as yow, and have so litel quyrt,
 And with the grace of God, emforth my
 wit,

As in my gylt I shal yow nevere offende,
 And if I have er this, I wol amende 245

"But, for the love of God, I yow biseche,
 As ye ben he that I love moost and triste,
 Lat be to me youre fremde manere speche,
 And sey to me, youre nece, what yow liste"
 And with that word hire uncle anon hire
 kiste, 250

And seyde, "Gladly, leve nece dere!
 Tak it for good, that I shal sey yow here"

With that she gan hire eighen down to
 caste,

And Pandarus to coghe gan a lite,
 And seyde, "Nece, alwey, io! to the laste,
 How so it be that som men hem delite 255
 With subtyl art hire tales for to endite,
 Yet for al that, in hire entencioun,
 Hire tale is al for som conclusioun

"And sithen th'ende is every tales
 strengthe, 260

And this matere is so bihovely,
 What sholde I peynte or drawn it on
 lengthe

To yow, that ben my frend so feythfully?"
And with that word he gan right inwardly
Byholden hire and loken on hire face, 265
And seyde, "On swich a murour goode
grace!"

Than thought he thus "If I my tale endite
Aught harde, or make a proces any wyle,
She shal no savour have therein but lite,
And trowe I wolde hire in my wil bigyle,
For tendre wittes wenen al be wyle 271
Thereas thei kan nought pleylny under-
stonde,
Forthi hire wit to serven wol I fonde" —

And loked on hire in a bysi wyse,
And she was war that he byheld hire so, 275
And seyde, "Lord! so faste ye m'avise!
Sey ye me nevere er now — What sey ye,
no?"

"Yis, yys," quod he, "and bet wole er I go!
But, be my trouthe, I thoughte, now if ye
Be fortunat, for now men shal it se 280

"For to every wight som goodly aventure
Som tyme is shape, if he it kan receyven,
But if that he wol take of it no cure,
Whan that it commeth, but wilfully it
weyven,

Lo neyther cas ne fortune hym de-
ceyven, 285
But ryght his verray slouthe and wretched-
nesse,
And swich a wight is for to blame, I gesse

"Good aventure, o beele nece, have ye
Ful lightly founden, and ye konne it take,
And, for the love of God, and ek of me, 290
Cache it anon, lest aventure slake!
What sholde I lenger proces of it make?
Yif me youre hond, for in this world is
noon,
If that yow list, a wight so wel bygon

"And sith I speke of good entencioun, 295
As I to yow have told wel here-byforn,
And love as wel youre honour and renoun
As creature in al this world yborn,
By alle the othes that I have yow sworn,
And ye be wrooth therefore, or wene I
lye, 300
Ne shal I nevere sen yow eft with yē.

"Beth naught agast, ne quaketh naught!
Wherto?

Ne chaungeth naught for fere so youre
hewe!

For hardlye the werst of this is do,
And though my tale as now be to yow
newe, 305

Yet trist alwey ye shal me fynde trewe,
And were it thyng that me thoughte un-
sittyng,

To yow wolde I no swiche tales bryng "

"Now, my good em, for Goddes love, I
preye,"

Quod she, "come of, and telle me what it
is! 310

For both I am agast what ye wol seye,
And ek me longeth it to wite, ywys,
For whether it be wel or be amys,
Sayon, lat me nat in this feere dwelle " —

"So wol I doon, now herkeneth! I shal
telle 315

"Now, nece myn, the kynges deere sone,
The goode, wise, worthi, fresshe, and free,
Which alwey for to don wel is his wone,
The noble Troilus, so loveth the,
That, but ye helpe, it wol his bane be 320
Lo, here is al! What sholde I moore seye?
Do what yow lest, to make hym lyve or
deye

"But if ye late hym deyen, I wol sterve —
Have here my trouthe, nece, I nyl nat
lyen —

Al sholde I with this knyf my throte
kerve " 325

With that the teris bruste out of his yen,
And seide, "If that ye don us bothe dyen,
Thus gilteles, than have ye fished fayre!
What mende ye, though that we booth
appare?"

"Allas! he which that is my lord so
deere, 330

That trewe man, that noble gentil knyght,
That naught desureth but youre frendly
cheere,

I se hym deyen, ther he goth upryght
And hasteth hym with al his fulle myght
For to ben slayn, if his fortune assente 335
Allas, that God yow swich a beaute sentel

"If it be so that ye so cruel be,
That of his deth yow liste nought to recche,
That is so trewe and worth, as ye se,
Namooore than of a japer or a wrecche, —
If ye be swich, youre beaute may nat
strecche 341

To make amendes of so cruel a dede
Avysement is good byfore the nede

"Wo worth the faire gemme vertulees!
Wo worth that herbe also that dooth no
boote! 345

Wo worth that beaute that is routheelles!
Wo worth that wight that tret ech undir
foote!

And ye, that ben of beaute crop and roote,
If therewithal in yow ther be no routhe,
Than is it harm ye lyven, by my trouthe!

"And also think wel that this is no gaude,
For me were levere thow and I and he 352
Were hanged, than I sholde ben his baude,
As heigh as men myghte on us alle ysee!
I am thyn em, the shame were to me, 355
As wel as the, if that I sholde assente,
Thorough myn abet, that he thyn honour
shente

"Now understonde, for I yow nought re-
quere

To bynde yow to hym thorough no byheste,
But only that ye make hym bettere
chiere 360

Than ye han doon er this, and moore feste,
So that his lif be saved atte leeste
This al and som, and pleynly oure entente
God help me so, I nevere other mente!

"Lo this requeste is naught but skylle,
ywys, 365

Ne doute of reson, pardee, is ther noon
I sette the worste, that ye dreden this
Men wolde wondren sen hym come or goon
Ther-ayeins answer I thus anoon,
That every wight, but he be fool of kynde,
Wol deme it love of frendshipe in his
mynde 371

"What? who wol demen, though he se a
man

To temple go, that he th'yimages eteth?
Think ek how wel and wisely that he kan

Governe hymself, that he no thyng for-
yeteth, 375
That where he cometh, he pris and thank
hym geteth,
And ek therto, he shal come here so selde,
What fors were it though al the town by-
helde?

"Swych love of frendes regneth al this
town,

And wry yow in that mantel evere moo, 380
And, God so wys be my savacioun,
As I have seyde, youre beste is to do soo
But alwey, goode nece, to stynte his woo,
So lat youre daunger sucred ben a lite,
That of his deth ye be naught for to
wite" 385

Criseyde, which that herde hym in this
wise,

Thoughte, "I shal felen what he meneth,
ywys"

"Now em," quod she, "what wolde ye
devise?"

What is youre reed I sholde don of this?"
"That is wel seyde," quod he, "certem,
best is 390

That ye hym love ayeyn for his lovyngre,
As love for love is skilful guerdonyngre

"Think ek how elde wasteth every houre
In ech of yow a partie of beautee,
And therefore, er that age the devoure, 395
Go love, for old, ther wol no wight of the
Lat this proverbe a loore unto yow be
'To late ywar, quod beaute, whan it
paste',
And elde daunteth daunger at the laste.

"The kynges fool is wont to crien loude, 400
Whan that hym thinketh a womman berth
hire hie,

'So longe mote ye lyve, and alle proude,
Til crowses feet be growen under youre ye,
And sende yow than a myrour in to pryde,
In which that ye may se youre face a
morwe!' 405

Nece, I bidde wisshe yow namore sorwe"

With this he stynte, and caste adown the
heed,

And she began to breste a-wepe anoon,

Andseyde, "Allas, for wo' Why nere I deed?
For of this world the feyth is al agoon 410
Allas! what sholden straunge to me doon,
When he, that for my beste frend I wende,
Ret me to love, and sholde it me defende?"

"Allas! I wolde han trusted, douteles,
That if that I, thorough my disaventure,
Hadde loved outhur hym or Achilles, 416
Ector, or any mannes creature,
Ye nolde han had no mercy ne mesure
On me, but alwey had me in repreve
This false world, allas! who may it leve? 420

"What! is this al the joye and al the feste?
Is this youre reed? Is this my blisful cas?
Is this the verray mede of youre byheeste?
Is al this paynted proces seyde, allas!
Right for this fyn? O lady myn, Pallas! 425
Thow in this dredful cas for me purveye,
For so astoned am I that I deye"

Wyth that she gan ful sorwfully to syke
"A! may it be no bet?" quod Pandarus,
"By God, I shal namore come here this
wyke, 430
And God toforn, that am mystrusted thus!
I se ful wel that ye sette lite of us,
Or of oure deth! allas, I woful wrecche!
Might he yet lyve, of me is nought to
recche

"O cruel god, O dispitouse Marte, 435
O Furies thre of helle, on yow I crye!
So lat me nevere out of this hous departe,
If I mente harm or any vilenye!
But sith I se my lord mot nedes dye,
And I with hym, here I me shryve, and
seye 440
That wikkedly ye don us bothe deye

"But sith it liketh yow that I be ded,
By Neptunus, that god is of the see,
Fro this forth shal I nevere eten bred
Til I myn owen herte blood may see, 445
For certeyn I wol deye as soone as he"—
And up he sterte, and on his wey he
raughte,
Til she agayn hym by the lappe kaughte

Criseyde, which that wel neugh starf for
feere,

So as she was the ferulleste wight 450
That myghte be, and herde ek wrth hire
ere

And saugh the sorwful ernest of the knyght,
And in his preier ek saugh noon unryght,
And for the harm that myghte ek fallen
moore,
She gan to rewe, and dredde hire wonder
soore, 455

And thoughte thus "Unhappes fallen
thikke

Alday for love, and in swych manere cas
As men ben cruel in hemself and wikke,
And if this man sle here hymself, allas!
In my presence, it wol be no solas 460
What men wolde of hit deme I kan nat
seye

It nedeth me ful sleighly for to plese"

And with a sorowful sik she sayde thrie,
"A! Lord! what me is tid a sory chaunce!
For myn estat lith now in jupartie, 465
And ek myn emes lif is in balaunce,
But natheles, with Goddes governaunce,
I shal so doon, myn honour shal I kepe,
And ek his lif,"—and stynte for to wepe

"Of harmes two, the lesse is for to
chese, 470

Yet have I leverer maken hym good chere
In honour, than myn emes lyf to lese
Ye seyn, ye nothyng elles me requere?"

"No, wis," quod he, "myn owen nece
dere"

"Now wel," quod she, "and I wol doon my
peyne 475

I shal myn herte ayeins my lust con-
streynne,

"But that I nyl nat holden hym in honde,
Ne love a man ne kan I naught, ne may,
Ayeins my wyl, but elles wol I fonde,
Myn honour sauf, plese hym fro day to
day 480

Therto nolde I nat ones han seyde nay,
But that I drede, as in my fantasye,
But cesse cause, ay cesseth maladie

"And here I make a protestacioun,
That in this proces if ye depper go, 485
That certeynly, for no salvacioun

Of yow, though that ye sterven bothe two,
Though al the world on o day be my fo,
Ne shal I nevere of hym han other
routhe" —

"I graunte wel," quod Pandare, "by my
trowthe 490

"But may I truste wel therto," quod he,
"That of this thyng that ye han hight me
here,

Ye wole it holden trewely unto me?"

"Ye, doutelees," quod she, "myn uncle
deere"

"Ne that I shal han cause in this matere,"
Quod he, "to pleyne, or ofter yow to
preche?" 496

"Why, no, parde, what nedeth moore
speche?"

The fillen they in other tales glade,
Tyl at the laste, "O good em," quod she
tho,

"For his love, which that us bothe
made, 500

Tel me how first ye wisten of his wo
Woot noon of it but ye?" — He seyde,
"No" —

"Kan he wel speke of love?" quod she, "I
preye

Tel me, for I the bet me shal purveye"

The Pandarus a litel gan to smyle, 505
And seyde, "By my trouthe, I shal yow
telle

This other day, naught gon ful longe while,
In-with the paleis gardyn, by a welle,
Gan he and I wel half a day to dwelle,
Right for to speken of an ordinaunce, 510
How we the Grekes myghten disavaunce

"Soon after that bigonne we to lepe,
And casten with oure dartes to and fro,
Tyl at the laste he seyde he wolde slepe,
And on the gres adoun he leyde hym
tho, 515

And I afer gan rome to and fro,
Til that I herde, as that I welk alone,
How he bigan ful wofully to grone

"The gan I stalke hym softly byhynde,
And sikirly, the soothe for to seyne, 520
As I kan clepe ayem now to my mynde,

Right thus to Love he gan hym for to
pleyne

He seyde, 'Lord, have routhe upon my
peyne,

Al have I ben rebell in myn entente,
Now, *mea culpa*, lord, I me repente! 525

"O god, that at thi disposicioun
Ledest the fyn, by juste purveiaunce,
Of every wight, my lowe confessioun
Accepte in gree, and sende me swich
penaunce

As liketh the, but from disesperaunce, 530
That that my goost departe away fro the,
Thow be my sheld, for thi benignite

"For certes, lord, so soore hath she me
wounded,

That stood in blak, with lokyng of hire
eyen,

That to myn hertes botme it is ysounded,
Thorugh which I woot that I moot nedes
deyen 536

This is the werste, I dar me nat bywreyen,
And wel the hotter ben the gledes rede,
That men hem wrien with asshen pale and
dede'

"Wyth that he smot his hed adown anon,
And gan to motre, I noot what, trewely 541
And I with that gan stille away to goon,
And leet therof as nothing wist had I,
And com ayen anon, and stood hym by,
And seyde, 'awake, ye slepen al to longe!
It semeth nat that love doth yow longe, 546

"That slepen so that no man may yow
wake

Who sey evere or this so dul a man?"
'Ye, frend,' quod he, 'do ye youre hedes
ake

For love, and lat me lyven as I kan' 550
But though that he for wo was pale and
wan,

Yet made he tho as fressh a countenance
As though he sholde have led the newe
daunce

"This passed forth til now, this other day,
It fel that I com romyng al allone 555
Into his chaumbre, and fond how that he
lay

Upon his bed, but man so soore grone
 Ne herde I nevere, and what that was his
 mone
 Ne wist I nought, for, as I was comynge,
 Al sodeynly he lefte his complaynyng 560

"Of which I took somwat suspicoun,
 And ner I com, and fond he wepte soore,
 And God so wys he my savacioun,
 As nevere of thyng hadde I no routhe
 moore 564
 For neither with engyn, ne with no loore,
 Unnethes myghte I fro the deth hym kepe,
 That yet fele I myn herte for hym wepe

"And God woot, nevere, sith that I was
 born,
 Was I so besy no man for to preche,
 Ne nevere was to wight so depe isworn, 570
 Or he me told who myghte ben his leche
 But now to yow rehercen al his speche,
 Or alle his woful wordes for to sowne,
 Ne bid me naught, but ye wol se me
 sownne

"But for to save his lif, and elles nought, 575
 And to noon harm of yow, thus am I
 dryven,
 And for the love of God, that us hath
 wrought,
 Swich cheer hym dooth, that he and I may
 lyven!
 Now have I plat to yow myn herte shryven,
 And sith ye woot that myn entent is
 cleene, 580
 Take heede therof, for I non yvel meene

"And right good thrift, I prey to God, have
 ye,
 That han swich oon ykaught withouten
 net!
 And, be ye wis as ye be fair to see,
 Wel in the ryng than is the ruby set 585
 Ther were nevere two so wel ymet,
 Whan ye ben his al hool, as he is youre
 Ther myghty God yet graunte us see that
 houre!"

"Nay, therof spak I nought, ha, ha!" quod
 she,
 "As helpe me God, yeshenden every deel!"
 "O, mercy, dere nece," anon quod he, 591

"What so I spak, I mente naught but wel,
 By Mars, the god that helmed is of steel!
 Now beth naught wroth, my blood, my
 nece dere"
 "Now wel," quod she, "foryeven be it
 here!" 595

With this he took his leve, and hom he
 wente,
 And, Lord, so he was glad and wel bygon!
 Criseyde aros, no lenger she ne stente,
 But streght into hire closet wente anon,
 And set hire doun as stylee as any ston, 600
 And every word gan up and down to wynde
 That he had seyde, as it com hire to mynde,

And wax somdel astoned in hire thought,
 Right for the newe cas, but whan that she
 Was ful avysed, tho fond she right nought
 Of peril, why she ought afered be 605
 For man may love, of possiblite,
 A womman so, his herte may tobreste,
 And she naught love ayein, but if hire leste

But as she sat allone and thoughte thus, 610
 Ascry aros at scarmuch al withoute,
 And men cride in the strete, "Se, Troilus
 Hath right now put to fughte the Grekes
 route!"
 With that gan al hire meyne for to shoute,
 "A, go we se! cast up the yates wyde! 615
 For thorwgh this strete he moot to paleys
 ride,

"For other wey is fro the yate noon
 Of Dardanus, there opyn is the cheyne"
 With that com he and al his folk anon
 An esy pas rydyng, in routes tweyne, 620
 Right as his happy day was, sooth to seyne,
 For which, men seyn, may nought de-
 stourbed be
 That shal bityden of necessitee

This Troilus sat on his baye steede,
 Al armed, save his hed, ful richely, 625
 And wownded was his hors, and gan to
 blede,
 On which he rood a pas ful softly
 But swich a knyghtly sighte, trewely,
 As was on hym, was nought, withouten
 faille,
 To loke on Mars, that god is of bataille 630

So lik a man of armes and a knyght
 He was to seen, fulfilled of heigh prowessse,
 For bothe he hadde a body and a myght
 To don that thing, as wel as hardynesse,
 And ek to seen hym in his gere hym dresse,
 So fressh, so yong, so weldy semed he, 636
 It was an heven upon hym for to see

His helm tohewen was in twenty places,
 That by a tyssew heng his bak byhynde,
 His sheeld todashed was with swerdes and
 maces, 640

In which men myght many an arwe fynde
 That thurled hadde horn and nerf and
 rynde,
 And ay the peple cryde, "Here cometh oure
 joye,
 And, next his brother, holder up of Troye!"

For which he wex a litel reed for shame,
 Whan he the peple upon hym herde cryen,
 That to byholde it was a noble game, 647
 How sobrelch he caste down his yen
 Criseyda gan al his chere aspien,
 And leet it so softe in hire herte synke, 650
 That to hireself she seyde, "Who yaf me
 drynke?"

For of hire owen thought she wex al reed,
 Remembryng hire right thus, "Lo, this is
 he

Which that myn uncle swerth he moot be
 deed,

But I on hym have mercy and pitee" 655
 And with that thought, for pure ashamed,
 she

Gan in hire hed to pulle, and that as faste,
 Whil he and alle the peple forby paste,

And gan to caste and rollen up and down
 Withinne hire thought his excellent prow-
 esse, 660

And his estat, and also his renown,
 His wit, his shap, and ek his gentlesse,
 But moost hir favour was, for his distresse
 Was al for hire, and thoughte it was a
 routhe

To sleen swich oon, if that he mente
 trouthe 665

Now myghte som envious jangle thus
 "This was a sodeyn love, how myght it be

That she so lightly loved Troilus,
 Right for the firste syghte, ye, parde?" 669
 Now whoso seith so, mote he nevere ythe!
 For every thyng, a gynnyng hath it nede
 Er al be wrought, withowten any drede

For I sey nought that she so sodeynly
 Yaf hym hire love, but that she gan en-
 clyne

To like hym first, and I have told yow
 whi, 675

And after that, his manhod and his pyne
 Made love withinne hire herte for to myne,
 For which, by proces and by good servyng,
 He gat hire love, and in no sodeyn wyse

And also blisful Venus, wel arrayed, 680
 Sat in hire seventhe hous of hevene tho,
 Disposed wel, and with aspectes payed,
 To helpe sely Troilus of his woo
 And, soth to seyne, she nas not al a foo
 To Troilus in his nativitee, 685
 God woot that wel the sonner spedde he

Now lat us stynte of Troilus a throwe,
 That rideth forth, and lat us torne faste
 Unto Criseyde, that heng hire hed ful lowe,
 Ther as she sat alone, and gan to caste 690
 Where on she wolde apoynte hire atte laste,
 If it so were hire em ne wolde cesse,
 For Troilus upon hire for to presse

And, Lord! so she gan in hire thought argue
 In this matere of which I have yow told,
 And what to doone best were, and what
 eschue, 696

That plited she ful ofte in many fold
 Now was hire herte warm, now was it cold,
 And what she thoughte, somewhat shal I
 write,

As to myn auctour listeth for t'endite 700

She thoughte wel that Troilus persone
 She knew by syghte, and ek his gentlesse,
 And thus she seyde, "Al were it nat to
 doone,

To graunte hym love, ye, for his worthy-
 nesse,

It were honour, with pley and with glad-
 nesse, 706

In honestee with swich a lord to deele,
 For myn estat, and also for his heele.

"Ek wel woot I my kynges sone is he,
And sith he hath to se me swich deht,
If I wolde outreliche his sighte flee, 710
Peraunter he myghte have me in dispit,
Thorough whuch I myghte stonde in worse
plit

Now were I wis, me hate to purchase,
Withouten nede, ther I may stonde in
grace?

"In every thyng, I woot, there lith mesure
For though a man forbode dronkenesse, 716
He naught forbet that every creature
Be drynkeles for alwey, as I gesse
Ek sith I woot for me is his destresse,
I ne aughte nat for that thing hym despise,
Sith it is so, he meneth in good wyse 721

"And eke I knowe, of longe tyme agon,
His thewes goode, and that he is nat nyce
N'avantour, seith men, certein, he is noon,
To wis is he to doon so gret a vice, 725
Ne als I nyl hym nevere so cherice
That he may make avaunt, by juste cause,
He shal me nevere bynde in swich a clause

"Now sette a caas the hardest is ywys,
Men myghten demen that he loveth
me 730
What dishonour were it unto me, this?
May ich hym lette of that? Why, nay,
parde!

I knowe also, and alday heere and se,
Men loven wommen al biside hire leve,
And whan hem leste namore, lat hem by-
leve! 735

"I thanke ek how he able is for to have
Of al this noble town the thurftieste,
To ben his love, so she hire honour save
For out and out he is the worthieste,
Save only Ector, which that is the beste,
And yet his lif al lith now in my cure 741
But swich is love, and ek myn aventure

"Ne me to love, a wonder is it nought,
For wel woot I myself, so God me spede,
Al wolde I that noon wiste of this thought,
I am oon the faireste, out of drede, 746
And goodheste, whoso taketh hede,
And so men seyn, in al the town of Troie
What wonder is though he of me have joye?

"I am myn owene womman, wel at ese, 750
I thank it God, as after myn estat,
Right yong, and stonde unteyd in lusty
leese,

Withouten jalousie or swich debat
Shal noon housonde seyn to me "chek
mat!"

For either thev ben ful of jalousie, 755
Or maisterfull, or loven novelrie

"What shal I doon? To what fyn lyve I
thus?

Shal I nat love, in cas if that me leste?
What, par dieux! I am naught religious
And though that I myn herte sette at
reste 760

Upon this knyght, that is the worthieste,
And kepe alwey myn honour and my
name,

By alle right, it may do me no shame "

But right as when the sonne shyneth
bryghte

In March, that chaungeth ofte tyme his
face, 765

And that a cloude is put with wynd to
flichte,

Which oversprat the sonne as for a space,
A cloudy thought gan thorough hire soule
pace,

That overspradde hire bryghte thoughtes
alle,

So that for feere almost she gan to falle 770

That thought was this "Allas! syn I am
free,

Sholde I now love, and put in jupartie
My sikernesse, and thralen libertee?

Allas! how dorst I thanken that folhe?
May I naught wel in other folk aspie 775

Hire dredfull joye, hire constreinte, and
hire peyne?

Ther loveth noon, that she nath why to
pleyne

"For love is yet the mooste stormy lyf,
Right of hymself, that evere was bigonne,
For evere som mystrust or nice strif 780
Ther is in love, som cloude is over that
sonne

Therto we wrecched wommen nothing
konne,

Whan us is wo, but wepe and sitte and
 thinke,
 Oure wrecche is this, oure owen wo to
 drynke

“Also thise wikked tonges ben so prest 785
 To speke us harm, ek men ben so untrewē,
 That, right anon as cessed is hire lest,
 So cesseth love, and forth to love a newe
 But harm ydoon is doon, whoso it rewe,
 For though thise men for love hem first
 torende, 790
 Ful sharp by gvnnyng breketh ofte at ende

“How ofte tyme hath it yknowen be,
 The tresoun that to wommen hath ben
 do!
 To what fyn is swich love I kan nat see,
 Or wher bycometh it, whan it is ago 795
 Ther is no wight that woot, I trowe so,
 Where it bycometh, lo, no wight on it
 sporneth
 That erst was nothing, into nought it
 torneth

“How busy, if I love, ek most I be
 To plesen hem that jangle of love, and
 dremen, 800
 And coye hem, that they seye noon harm
 of me!
 For though ther be no cause, yet hem
 semen
 Al be for harm that folk hire frendes que-
 men,
 And who may stoppen every wikked tonge,
 Or sown of belles whil that thei ben
 ronge?” 805

And after that, hire thought gan for to
 clere,
 And seide, “He which that nothing under-
 taketh,
 Nothyng n’acheveth, be hym looth or
 deere”
 And with an other thought hire herte
 quaketh,
 Than slepeth hope, and after drede awak-
 eth, 810
 Now hoot, now cold, but thus, bitwixen
 tweye,
 She rist hire up, and wente here for to
 pleye

Adown the steyre anonright tho she wente
 Into the garden, with hire neces thre,
 And up and down ther made many a
 wente, 815

Fleuppe, she, Tharbe, and Antigone,
 To pleyen, that it joye was to see,
 And other of hire wommen, a gret route,
 Hire folowede in the garden al abowte

This yerd was large, and rayled alle th’
 aleyes, 820
 And shadewed wel with blosmy bowes
 grene,
 And benched newe, and sonded alle the
 weyes,
 In which she walketh arm in arm bitwene,
 Til at the laste Antigone the shene
 Gan on a Troian song to singen cleere, 825
 That it an heven was hire vois to here

She seyde “O Love, to whom I have and
 shal
 Ben humble subgit, trewe in myn entente,
 As I best kan, to yow, lord, yeve ich al,
 For everemo, myn hertes lust to rente 830
 For nevere yet thi grace no wight sente
 So blisful cause as me, my lif to lede
 In alle joie and seurte, out of drede

“Ye, blisful god, han me so wel byset
 In love, iwys, that al that bereth lif 835
 Ymagynen ne kouthe how to be bet,
 For, lord, withouten jalousie or strif,
 I love oon which that is moost ententif
 To serven wel, unweri or unfeyned,
 That evere was, and leest with harm de-
 steyned 840

“As he that is the welle of worthynesse,
 Of trouthe grownd, mirour of goodlihed,
 Of wit Apollo, stoon of sikernesne,
 Of vertu roote, of lust fynder and hed,
 Thorough which is alle sorwe fro me ded, —
 Iwis, I love hym best, so doth he me, 845
 Now good thrift have he, wherso that he
 be!

“Whom shulde I thanken but yow, god of
 Love,
 Of al this blisse, in which to bathe I gynne?
 And thanked be ye, lord, for that I love!
 This is the righte lif that I am inne, 851

To flemen alle manere vice and synne
This dooth me so to vertu for t'entende,
That day by day I in my wille amende

"And whoso seith that for to love is
vice, 855

Or thraldom, though he feele in it destresse,
He outhir is envious, or right nyce,
Or is unmyghty, for his shrewednesse,
To loven, for swich manere folk, I geesse,
Defamen Love, as nothing of him knowe
Thei speken, but thei benten nevere his
bowe! 861

"What is the sonne wers, of kynde right,
Though that a man, for feeblesse of his yen,
May nought endure on it to see for bright?
Or love the wers, though wrecches on it
crlen? 865

No wele is worth, that may no sorwe dryen
And forthi, who that hath an hed of verre,
Fro cast of stones war hym in the werre!

"But I with al myn herte and al my myght,
As I have seyde, wol love unto my laste, 870
My deere herte, and al myn owen knyght,
In which myn herte growen is so faste,
And his in me, that it shal evere laste
Al dredde I first to love hym to bigynne,
Now woot I wel, ther is no peril inne" 875

And of hir song right with that word she
stente,
And therwithal, "Now nece," quod Cry-
seyde,
Who made this song now with so good
entente?"

Antygone answerde anon and seyde,
"Madame, iwys, the goodlieste mayde 880
Of gret estat in al the town of Troye,
And let hire lif in moste honour and joye"

"Forsothe, so it semeth by hire song,"
Quod tho Criseyde, and gan therwith to
sike,
And seyde, "Lord, is ther swych blisse
among 885
Thise lovers, as they konne faire endite?"

"Ye, wis," quod fresshe Antigone the
white,

"For alle the folk that han or ben on lyve
Ne konne wel the blisse of love discryve

"But wene ye that every wrecche woot 890
The parfite blisse of love? Why, nay, iwys!
They wenen all be love, if oon be hoot
Do wey, do wey, they woot no thyng of
this!

Men mosten axe at seyntes if it is
Aught fair in hevене (why? for they kan
telle), 895
And axen fendes is it foul in helle"

Criseyde unto that purpos naught an-
swerde,
But seyde, "Ywys, it wol be nyght as
faste"

But every word which that she of hire
herde,
She gan to prenten in hire herte faste, 900
And ay gan love hire lasse for t'agaste
Than it dide erst, and synken in hire herte,
That she wex somewhat able to converte

The dayes honour, and the hevenes ye,
The nyghtes foo — al this clepe I the
sonne — 905

Gan westren faste, and downward for to
wrye,

As he that hadde his dayes cours yronne,
And white thynges wexen dymme and
donne 910

For lak of lyght, and sterres for t'ere,
That she and alle hire folk in weyghere

So whan it liked hire to go to reste, 915
And voided weren thei that voiden oughte,
She seyde that to slepen wel hire leste
Hire women soone til hire bed hire
broughte

Whan al was hust, than lay she stille and
thoughte 915

Of al this thing, the manere and the wise
Reherce it nedeth nought, for ye ben wise

A nyghtyngale, upon a cedir grene,
Under the chambre wal ther as she ley,
Ful loude song ayem the moone shene, 920
Peraunter, in his briddes wise, a lay
Of love, that made hire herte fressh and
gay

That herked she so longe in good entente,
Til at the laste the dede slep hire hente

And as she slep, anonright tho hire mette

How that an egle, fethered wht as bon, 926
 Under hire brest his longe clawes sette,
 And out hire herte he rente, and that anon,
 And dide his herte into hire brest to gon,
 Of which she nought agroos, ne nothyng
 smerte, 930
 And forth he fleigh, with herte left for
 herte

Now lat hire slepe, and we oure tales holde
 Of Troilus, that is to paleis riden
 Fro the scarmuch of the which I tolde,
 And in his chaumbre sit, and hath abiden,
 Til two or thre of his messages yeden 936
 For Pandarus, and soughten hym ful faste,
 Til they hym founde and broughte hym at
 the laste

This Pandarus com lepyng in atones,
 And seyde thus, "Who hath ben wel
 ibete 940

To-day with swerdes and with slyng-
 stones,

But Troilus, that hath caught hym an
 hete?"

And gan to jape, and seyde, "Lord, so ye
 swete!

But ris, and lat us soupe and go to reste "
 And he answerde hym, "Do we as the
 leste " 945

With al the haste goodly that they myghte,
 They spedde hem fro the soper unto bedde,
 And every wight out at the dore hym
 dyghte,

And where hym liste upon his wey him
 spedde

But Troilus, that thoughte his herte bledde
 For wo, til that he herde som tydyng, 951
 He seyde, "Frend, shal I now wepe or
 synge?"

Quod Pandarus, "Ly styлле, and lât me
 slepe,

And don thyn hood, thy nedes spedde be!
 And ches if thou wolt synge or daunce or
 lepe! 955

At shorte wordes, thou shal trowen me
 Sire, my nece wol do wel by the,
 And love the best, by God and by my
 trouthe,
 But lak of pursuyt make it in thi slouthe

' For thus ferforth I have thi werk bi-
 gone, 961

Fro day to day, til this day by the morwe
 Hire love of frendshipe have I to the
 wonne,

And also hath she leyd hire feyth to borwe
 Algate a foot is hameled of thi sorwe!"

What sholde I lenger sermon of it holde?
 As ye han herd byfore, al he hym tolde 966

But right as floures, thorgh the cold of
 nyght

Iclosed, stoupen on hire stalke lowe,
 Redressen hem ayen the sonne bright,

And spreden on hire kynde cours by
 rowe, 970

Right so gan tho his eighen up to throwe
 This Troilus, and seyde, "O Venus deere,
 Thi myght, thi grace, yhered be it here!"

And to Pandare he held up bothe his
 hondes, 974

And seyde, "Lord, al thyn be that I have!
 For I am hool, al brosten ben my bondes

A thousand Troyes whoso that me yave,
 Ech after other, God so wys me save,
 Ne myghte me so gladen, lo, myn herte,
 It spredeth so for joie, it wol tosterte! 980

"But, Lord, how shal I doon? How shal
 I lyven?

Whan shal I next my deere herte see?
 How shal this longe tyme away be dryven,

Til that thou be ayen at hire for me?
 Thou maist answer, 'abid, abid,' but he 985

That hangeth by the nekke, soth to seyne
 In gret disese abideth for the peyne "

"Al esily, now, for the love of Marte,"
 Quod Pandarus, "for every thing hath
 tyme

So longe abid, til that the nyght departe,
 For al so siker as thou list here by me, 991

And God toform, I wyl be ther at pryme,
 And forth, werk somewhat as I shal seye,
 Or on som other wight this charge leye

"For, pardee, God woot I have evere yit 995
 Ben redy the to serve, and to this nyght

Have I naught fayned, but emforth my wit
 Don al thi lust, and shal with al my myght

Do now as I shal seyn, and far aright,

And if thow nylt, wit al thiself thi care! 1000
On me is nought along thyn yvel fare

"I woot wel that thow wiser art than I
A thousand fold, but if I were as thow,
God help me so, as I wolde outrely, 1004
Of myn owen hond, write hire right now
A lettre, in which I wold hire tellen how
I ferde amys, and hire biseche of routhe
Now help thiself, and leve it nought for
slouthe!

"And I myself wol therwith to hire gon,
And whan thow woost that I am with hire
there, 1010
Worth thow upon a courser right anon,
Ye, hardily, right in thi beste gere,
And ryd forth by the place, as nought ne
were,
And thow shalt fynde us, if I may, sittynge
At som wyndow, into the strete lok-
ynge 1015

"And if the list, than maystow us salue,
And upon me make thow thi countenance,
But, by thi lif, be war and faste eschue
To tarien ought, — God shilde us for
meschance!

Rid forth thi way, and hold thi govern-
aunce, 1020
And we shal speek of the somewhat, I
trowe,
Whan thow art gon, to don thyn ernes glowe!

"Towchyng thi lettre, thou art wys
ynough

I woot thow nylt it dygneliche endite,
As make it with these argumentes
tough, 1025

Ne scryvenyssh or craftily thow it write,
Biblotte it with thi teris ek a lite,
And if thow write a goodly word al softe,
Though it be good, reherce it nought to
ofte

"For though the beste harpoure upon lyve
Wolde on the beste sowned joly harpe 1031
That evere was, with alle his fynGRES fyve,
Touche ay o streng, or ay o werbul harpe,
Were his nayles poynted nevere so sharpe,
It sholde maken every wight to dulle, 1035
To here his glee, and of his strokes fulle

"Ne jompre ek no discordant thyng
yfeere,

As thus, to usen termes of phisik
In loves termes, hold of thi matere
The forme alway, and so that it be lyk, 1040
For if a peyntour wolde peynte a pyk
With asses feet, and hede it as an ape,
It cordeth naught, so nere it but a jape "

This counsel liked wel to Troilus,
But, as a dredful love, he seyde this 1045
"Allas, my deere brother Pandarus,
I am ashamed for to write, ywys,
Lest of myn innocence I seyde amys,
Or that she nolde it for despit receyve,
Than were I ded, ther myght it nothyng
weyve " 1050

To that Pandare answerid, "If the lest,
Do that I seye, and lat me therwith gon,
For by that Lord that formede est and
west,

I hope of it to brynge answer anon
Right of hire hond, and if that thow nylt
noon, 1055
Lat be, and sory mote he ben his lyve,
Ayeins thi lust that helpeth the to thryve "

Quod Troilus, "Depardieux, ich assente!
Sith that the list, I wil arise and write,
And blisful God prey ich with good en-
tente, 1060

The viage, and the lettre I shal endite,
So spede it, and thow, Mmerva, the white,
Yif thow me wit my lettre to devyse "
And sette hym down, and wrot right in this
wyse

First he gan hire his righte lady calle, 1065
His hertes lif, his lust, his sorwes leche,
His blisse, and ek these other termes alle
That in swich cas these loveres alle seche,
And in ful humble wise, as in his speche,
He gan hym recomaunde unto hire
grace, 1070

To telle al how, it axeth muchel space

And after this, ful lowely he hire preyde
To be nought wroth, thogh he, of his folie,
So hardy was to hire to write, and seyde
That love it made, or elles most he die, 1075
And pitoush gan mercy for to crye,

And after that he seyde, and leigh ful
loude,
Hymself was litel worth, and lasse he
koude,

And that she sholde han his konnyng ex-
cused,

That litel was, and ek he dredde hire soo,
And his unworthynesse he ay acused, 1081
And after that, than gan he telle his woo,
But that was endeles, withouten hoo,
And seyde he wolde in trouthe alwey hym
holde, —

And radde it over, and gan the lettre folde

And with his salte teris gan he bathe 1086
The ruby in his signet, and it sette
Upon the wex delverliche and rathe
Therwith a thousand tymes, er he lette,
He kiste tho the lettre that he shette, 1090
And seyde, "Lettre, a blisful destine
The shapyn is my lady shal the see!"

This Pandare tok the lettre, and that by-
tyme

A-morwe, and to his neces paleis sterte,
And faste he swor that it was passed
prime, 1095

And gan to jape, and seyde, "Ywys, myn
herte,

So fressh it is, although it sore smerte,
I may naught slepe nevere a Mayes morwe,
I have a joly wo, a lusty sorwe" 1099

Criseyde, whan that she hire uncle herde,
With dredful herte, and desirous to here
The cause of his conyng, thus answerde
"Now, by youre fey, myn uncle," quod
she, "dere,

What manere wyndes gydeth yow now
here? 1104

Tel us youre joly wo and youre penaunce
How ferforth be ye put in loves daunce?"

"By God," quod he, "I hoppe alwey by-
hynde!"

And she to laughe, it thoughte hire herte
brest

Quod Pandarus, "Loke alwey that ye
fynde

Game in myn hood, but herkneth, if yow
lest! 1110

Ther is right now come into town a gest,
A Greek espie, and telleth newe thynges,
For which I come to telle yow tydynges

"Into the gardyn go we, and ye shal here,
Al pryvely, of this a long sermoun" 1115
With that they wenten arm in arm yfeere
Into the gardyn from the chaumbre down,
And whan that he so fer was that the sown
Of that he spake, no man heren myghte,
He seyde hire thus, and out the lettre
plighte 1120

"Lo, he that is al holy youre free
Hym recomaundeth lowly to youre grace,
And sente yow this lettre here by me
Avyseth yow on it, whan ye han space,
And of som goodly answer yow purchace;
Or, helpe me God, so pleynty for to seyne,
He may nat longe lyven for his peyne" 1127

Ful dredfully tho gan she stonden styлле,
And took it naught, but al hire humble
chere

Gan for to change, and seyde, "Scrit ne
bille, 1130

For love of God, that toucheth swich
matere,

Ne brynge me noon, and also, uncle deere,
To myn estat have more reward, I preye,
Than to his lust! What sholde I more sey?

"And loketh now if this be resonable, 1135
And letteth nought, for favour ne for
slouthe,

To seyn a sooth, now were it covenable
To myn estat, by God and by youre
trouthe,

To taken it, or to han of hym routhe,
In harmyng of myself, or in repreve? 1140
Ber it ayein, for hym that ye on leve!"

This Pandarus gan on hire for to stare,
And seyde, "Now is this the grettest
wondre

That evere I seigh! Lat be this nyce fare!
To dethe mot I smyten be with thondre,
If for the ctee which that stondesth
yondre, 1145

Wold I a lettre unto yow brynge or take
To harm of yow! What list yow thus it
make?

"But thus ye faren, wel neigh alle and
some,

That he that most desireth yow to
serve, 1150

Of hym ye recche leest wher he bycome,
And whether that he lyve or elles sterve
But for al that that ever I may deserve,
Refuse it naught," quod he, and hente hire
faste,

And in hire bosom the lettre down he
thraсте, 1155

And seyde hire, "Now cast it awey anon,
That folk may seen and gauren on us
tweye"

Quod she, "I kan abyde til they be gon";
And gan to smyle, and seyde hym, "Em, I
preye,

Swich answeere as yow list youreself pur-
veye, 1160

For trewely I nyl no lettre write"

"No? than wol I," quod he, "so ye en-
dite"

Therwith she lough, and seyde, "Go we
dyne"

And he gan at hymself to jape faste, 1164
And seyde, "Neece, I have so gret a pyne

For love, that everich other day I faste —"
And gan his beste japes forth to caste,

And made hire so to laughe at his folye,
That she for laughter wende for to dye

And whan that she was comen into halle,
"Now, em," quod she, "we wol go dyme
anon" 1171

And gan some of hire women to hire calle,
And streght into hire chambre gan she gon,
But of hire besynnesses this was on,
Amonges othere thynges, out of drede, 1175
Ful pryvely this lettre for to rede

Avysed word by word in every lyne,
And fond no lak, she thoughte he koude
good,

And up it putte, and wente hire in to dyme
But Pandarus, that in a studye stood, 1180
Er he was war, she took hym by the hood,
And seyde, "Ye were caught er that ye
waste"

"I vouche sauf," quod he, "do what you
liste"

Tho wessen they, and sette hem down,
and ete,

And after noon ful sleighly Pandarus 1185
Gan drawe hym to the wyndowe next the
strete,

And seyde, "Neece, who hath araied thus
The yonder hous, that stant aforyeyn us?"

"Which hous?" quod she, and gan for to
byholde,

And knew it wel, and whos it was hym
tolde, 1190

And fillen forth in speche of thynges smale,
And seten in the windowe bothe tweye
Whan Pandarus saugh tyme unto his tale,
And saugh wel that hire folk were alle
aweye,

"Now, nece myn, tel on," quod he, "I
seye, 1195

How liketh yow the lettre that ye woot?
Kan he theron? For, by my trouthe, I
noot"

Therwith al rosy hewed tho wex she,
And gan to homme, and seyde, "So I
trowe"

"Aquite hym wel, for Goddes love," quod
he, 1200

"Myself to medes wol the lettre sowe"
And held his hondes up, and sat on knowe,

"Now, goode nece, be it nevere so lite,
Yif me the labour it to sowe and plite"

"Ye, for I kan so writen," quod she
tho, 1205

"And ek I noot what I sholde to hym
seye"

"Nay, nece," quod Pandarus, "sey nat so
Yet at the leeste thonketh hym, I preye,
Of his good wille, and doth hym nat to
deye

Now, for the love of me, my nece
deere, 1210

Refuseth nat at this tyme my prayere!"

"Depardieux," quod she, "God leve al be
wel"

God help me so, this is the firste lettre
That evere I wroot, ye, al or any del"

And into a closet, for t'avis hire bettre,
She wente allone, and gan hire herte un-
fette 1216

Out of desdaynes prison but a lite,
And sette hire down, and gan a lettre write,

Of which to telle in short is myn entente
Th'effect, as fer as I kan understonde 1220
She thanked hym of al that he wel mente
Towardes hire, but holden hym in honde
She nolde nought, ne make hireselven
bonde

In love, but as his suster, hym to plesse,
She wolde ay fayn, to doon his herte an
ese 1225

She shette it, and in to Pandare gan goon,
Ther as he sat and loked into the strete,
And down she sette hire by hym on a stoon
Of jaspre, upon a quysshyn gold-ybete,
And seyde, "As wisly help me God the
grete, 1230

I nevere dide thing with more peyne
Than wrien this, to which ye me con-
streine",

And took it hym He thonked hire and
seyde,

"God woot, of thyng ful often looth by-
gonne 1234

Comth ende good, and nece myn, Criseyde,
That ye to hym of hard now ben ywonne
Oughte he be glad, by God and yonder
sonne,

For-whi men seith, 'impressiounes lighte
Ful lightly ben ay redy to the flighte'

"But ye han played the tyrant neigh to
longe, 1240

And hard was it youre herte for to grave
Now stynte, that ye no lenger on it honge,
Al wolde ye the forme of daunger save,
But hasteth yow to doon hym joye have,
For trusteth wel, to longe ydoon hard-
nesse 1245

Causeth despit ful often for destresse "

And right as they declamed this matere,
Lo, Troilus, right at the stretes ende,
Com rydyng with his tenthe som yfere,
Al softly, and thiderward gan bende 1250
Ther as they sete, as was his way to wende
To paleis-ward, and Pandarus hym aspide,
And seyde, "Neece, ysee who comth here
ride!

"O fle naught in (he seeth us, I suppose),
Lest he may thynken that ye hym es-
chuwe" 1255

"Nay, nay," quod she, and wex as red as
rose

With that he gan hire humbly to saluwe,
With dredful chere, and oft his hewes
muwe,

And up his look debonairly he caste,
And bekked on Pandare, and forth he
paste 1260

God woot if he sat on his hors aright,
Or goodly was biseyn, that ilke day!
God woot wher he was lik a manly knyght!
What sholde I drecche, or telle of his
aray?

Criseyde, which that alle thuse thynges
say, 1265

To telle in short, hire liked al in-ferre,
His person, his aray, his look, his chere,

His goodly manere, and his gentlesse,
So wel that nevere, sith that she was born,
Ne hadde she swych routh of his destresse,
And how so she hath hard ben here-by-
forn, 1271

To God hope I, she hath now laught a
thorn,

She shal nat pulle it out this nexte wyke
God sende mo swich thornes on to pike!

Pandare, which that stood hire faste by,
Felte iren hoot, and he bygan to smyte, 1276

And seyde, "Neece, I pray yow hertely,
Telle me that I shal axen yow a lite

A womman, that were of his deth to wite,
Withouten his gilt, but for hire lakked
routhe, 1280

Were it wel doon?" Quod she, "Nay, by
my trouthe!"

"God help me so," quod he, "ye sey me
soth.

Ye felen wel youreself that I nought lye
Lo, yond he rit!" "Ye," quod she, "so he
doth!"

"Wel," quod Pandare, "as I have told
yow thre, 1285

Lat be youre nyce shame and youre folie,
And spek with hym in esyng of his herte,
Lat nycete nat do yow bothe smerte "

But theron was to heven and to doone
 Considered al thung it may nat be, 1290
 And whi, for shame, and it were ek to soone
 To graunten hym so gret a libertee
 For pleyntly hire entente, as seyde she,
 Was for to love hym unwist, if she myghte,
 And guerdon hym with nothing but with
 sighte 1295

But Pandarus thought, "It shal nought be
 so,

Yif that I may, this nyce opynyoun
 Shal nought be holden fully yeres two "
 What sholde I make of this a long ser-
 moun?"

He moste assente on that conclusioun, 1300
 As for the tyme, and whan that it was
 eve,

And al was wel, he roos and tok his leve

And on his wey ful faste homward he
 spedde,

And right for joye he felte his herte daunce,
 And Troilus he fond allone abedde, 1305
 That lay, as do thise lovers, in a traunce
 Bitwixen hope and derk disesperaunce
 But Pandarus, right at his in-comynge,
 He song, as who seyth, "Somwhat I
 brynge," 1309

And seyde, "Who is in his bed so soone
 Iburned thus?" "It am I, frend," quod he
 "Who, Troilus? Nay, help me so the
 moone,"

Quod Pandarus, "thow shalt arise and see
 A charme that was sent right now to the,
 The which kan helen the of thyn accesse,
 If thow do forthwith al thi bisynesse " 1316

"Ye, thorough the myght of God," quod
 Troilus

And Pandarus gan hym the lettre take,
 And seyde, "Parde, God hath holpen us!
 Have here a light, and loke on al this
 blake " 1320

But ofte gan the herte glade and quake
 Of Troilus, whil that he gan it rede,
 So as the wordes yave hym hope or drede

But finaly, he took al for the beste
 That she hym wroot, for somwhat he by-
 held, 1325

On which hym thoughte he myghte his
 herte reste,
 Al covered she the wordes under sheld
 Thus to the more worthi part he held,
 That, what for hope and Pandarus byheste,
 His grete wo forj ede he at the leste 1330

But as we may alday oureselven see,
 Thorough more wode or col, the more fir,
 Right so encrees of hope, of what it be,
 Therwith ful ofte encreseth ek desir,
 Or as an ook comth of a litel spir, 1335
 So thorough this lettre, which that she hym
 sente,
 Encressen gan desir, of which he brente

Wherfore I seye alwey, that day and
 nyght

Thus Troilus gan to desuren moore
 Thanne he did erst, thorough hope, and did
 his myght 1340

To preessen on, as by Pandarus loore,
 And writen to hire of his sorwes soore
 Fro day to day he leet it nought refreyde,
 That by Pandare he wroot somewhat or
 seyde,

And dide also his other observaunces 1345
 That til a loveere longeth in this cas,
 And after that thise dees torned on
 chaunces,

So was he outhur glad or seyde "allas!"
 And held after his gistes ay his pas,
 And after swiche answeres as he hadde, 1350
 So were his dayes sory outhur gladd

But to Pandare alwey was his recours,
 And pitously gan ay to hym to pleyne,
 And hym bisoughte of reed and som so-
 cours

And Pandarus, that sey his woode peyne,
 Wex wel neigh ded for routhe, sooth to
 seyne, 1356

And busily with al his herte caste
 Som of his wo to sien, and that as faste,

And seyde, "Lord, and frend, and brother
 dere,

God woot that thi disese doth me wo 1360
 But wiltow stynten al this woful cheere,
 And, by my trouthe, er it be dayes two,
 And God toforn, yet shal I shape it so,

That thow shalt come into a certeyn place,
There as thow mayst thusef hire preye of
grace 1365

"And certeynly, I noot if thow it woost,
But tho that ben expert in love it seye,
It is oon of the thynges forthereth most,
A man to han a layser for to preye,
And siker place his wo for to bywrewe, 1370
For in good herte it mot som routhe im-
presse,
To here and see the gitlees in distresse

"Peraunter thynkestow though it be so,
That Kynde wolde don hire to bygynne
To have a manere routhe upon my woo,
Seyth Daunger, 'Nay, thow shalt me
nevere wynne!' 1376
So reulth hire hir hertes gost withinne,
That though she bende, yeet she stant on
roote,
What in effect is this unto my boote?"

"Think here-ayens whan that the stordy
ook, 1380
On which men hakketh ofte, for the nones,
Receyved hath the happy fallyng strook,
The greete sweigh doth it come al at ones,
As don thise rokkes or thise milnestones,
For swifter cours comth thyng that is of
wighte, 1385
Whan it descendeth, than don thynges
lighte

"And reed that boweth down for every
blast,
Ful lightly, cesse wynd, it wol aryse,
But so nyl nought an ook, whan it is cast,
It nedeth me nought the longe to forbise
Men shal rejoissen of a gret empryse 1391
Acheved wel, and stant withouten doute,
Al han men ben the lenger theraboute

"But, Troilus, yet telle me, if the lest,
A thing which that I shal now axen the
Which is thi brother that thow lovest
best, 1396
As in thi verray hertes privetee?"
"Iwis, my brother Deiphebus," quod he
"Now," quod Pandare, "er houres twyes
twelve,
He shal the ese, unwist of it hymselfe 1400

'Now lat m'alone, and werken as I may,"
Quod he, and to Deiphebus wente he tho,
Which hadde his lord and grete frend ben
ay,

Save Troilus, no man he loved so 1404
To telle in short, withouten wordes mo,
Quod Pandarus, "I pray yow that ye be
Frend to a cause which that toucheth me"

"Yis, parde," quod Deiphebus, "wel thow
woost,

In al that evere I may, and God tofore,
Al nere it but for man I love moost, 1410
My brother Troilus, but sey wherfore
It is, for sith that day that I was bore,
I nas, ne nevere mo to ben I thynke,
Ayeins a thing that myghte the forthynke"

Pandare gan hym thank, and to hym
seyde, 1415

'Lo, sire, I have a lady in this town,
That is my nece, and called is Criseyde,
Which some men wolden don oppressioun,
And wrongfully han hire possessioun,
Wherfore I of youre lordship yow biseche
To ben oure frend, withouten more
speche" 1421

Deiphebus hym answerde, "O, is nat this,
That thow spekest of to me thus straungely,
Criseyda, my frend?" He seyde, "Yis"
"Than nedeth," quod Deiphebus, "hard-
lyly, 1425

Namore to speke, for trusteth wel that I
Wol be hire champioun with spore and
yerde,
I roughte nought though alle hire foos it
herde

"But telle me, thow that woost al this
matere,
How I myght best avaylen" — "Now lat
se," 1430

Quod Pandarus, "if ye, my lord so dere,
Wolden as now do this honour to me,
To preyen hire to-morwe, lo, that she
Come unto yow, hire pleyntes to devise,
Hire adversaries wolde of it agnise 1435

"And yif I more dorste preye yow as
now,
And chargen yow to han so gret travaille,

To han som of youre bretheren here with
 yow,
 That myghten to hire cause bet availle,
 Than wot I wel she myghte nevere falle
 For to ben holpen, what at youre in-
 stance, 1441
 What with hire other frendes govern-
 aunce "

Deiphebus, which that comen was of
 kynde
 To alle honour and bounte to consente,
 Answerd, "It shal be don, and I kan
 fynde 1445
 Yet gettere help to this, in myn entente
 What witow seyn, if I for Eleyne sente
 To speke of this? I trowe it be the beste,
 For she may leden Paris as hire leste

"Of Ector, which that is my lord, my
 brother, 1450
 It nedeth naught to preye hym frend to be,
 For I have herd hym, o tyme and ek oother,
 Speke of Cryseyde swich honour, that he
 May seyn no bet, swich hap to hym hath
 she
 It nedeth naught his helpes for to crave,
 He shal be swich, right as we wol hym
 have 1456

"Spek thow thysel also to Troilus
 On my byhalve, and prey hym with us
 dyne "

"Syre, al this shal be don," quod Pandarus,
 And took his leve, and nevere gan to
 fyne, 1460
 But to his neces hous, as streyght as lyne,
 He com, and fond hire fro the mete arise,
 And sette hym down, and spak right in
 this wise

He seide, "O verray God, so have I ronne!
 Lo, nece myn, se ye nought how I swete?
 I not whether ye the more thank me
 konne 1466

Be ye naught war how false Poliphete
 Is now aboute eftsones for to plete,
 And brynge on yow advocacis newe?"

"I? no," quod she, and chaunged al hire
 hewe 1470

"What is he more aboute, me to drecche

And don me wrong? What shal I doon,
 allas?

Yet of hymself nothing ne wolde I recche,
 Nere it for Antenor and Eneas, 1474
 That ben his frendes in swich manere cas
 But, for the love of God, myn uncle deare,
 No fors of that, lat hym han al yfeere

"Withouten that I have ynough for us "
 "Nay," quod Pandare, "it shal nothing be
 so

For I have ben right now at Deiphebus,
 At Ector, and myn oother lordes moo, 1481
 And shortly maked ech of hem his foo,
 That, by my thrift, he shal it nevere wyne,
 For aught he kan, whan that so he by-
 gynne "

And as thei casten what was best to doone,
 Deiphebus, of his owen curteisie, 1486
 Com hire to preye, in his propre persone,
 To holde hym on the morwe compaignie
 At dyner, which she nolde nought denyne,
 But goodly gan to his preier obeye 1490
 He thonked hire, and went upon his weye

Whan this was don, this Pandare up anon,
 To telle in short, and forth gan for to
 wende

To Troilus, as stille as any ston,
 And al this thyng he tolde hym, word and
 ende, 1495
 And how that he Deiphebus gan to blende,
 And seyde hym, "Now is tyme, if that
 thow konne,
 To bere the wel tomorwe, and al is wonne

"Now spek, now prey, now pitously com-
 pleyne,
 Lat nought for nyce shame, or drede, or
 slouthe! 1500

Somtyme a man mot telle his owen peyne
 Bileve it, and she shal han on the routhe
 Thow shalt be saved by thi feyth, in
 trouthe

But wel woot I that thow art now in drede,
 And what it is, I leye, I kan arede 1505

"Thow thynkest now, 'How sholde I don
 al this?

For by my cheres mosten folk asprie
 That for hire love is that I fare amys,

Yet hadde I levere unwist for sorwe dye '
Now thynk nat so, for thow dost gret
folie, 1510

For I right now have founden o manere
Of sleighte, for to coveren al thi cheere

"Thow shalt gon over nyght, and that
bylyve,

Unto Deiphebus hous, as the to pleye,
Thi maladie away the bet to dryve, — 1515
For-whi thow semest sik, soth for to seye
Sone after that, down in thi bed the leye,
And sey, thow mayst no lenger up endure,
And ly right there, and byd thyn aventure

"Sei that thi fevre is wont the for to
take, 1520

The same tyme, and lasten til a-morwe,
And lat se now how wel thow kanst it
make,

For, parde, sik is he that is in sorwe
Go now, farwel and Venus here to borwe,
I hope, and thow this purpos holde
ferme, 1525

Thi grace she shal fully ther conferme "

Quod Troilus, "Iwis, thow nedeles
Conselest me that siklich I me feyne,
For I am sik in earnest, douteles,
So that wel neigh I sterve for the peyne "
Quod Pandarus, "Thow shalt the bettere

pleyne, 1531
And hast the lasse nede to countrefete,
For hym men demen hoot that men seen
swete

"Lo, hold the at thi triste cloos, and I
Shal wel the deer unto thi bowe dryve "
Therwith he took his leve al softly, 1536
And Troilus to paleis wente blyve
So glad ne was he nevere in al his lyve,
And to Pandarus reed gan al assente,
And to Deiphebus hous at nyght he
wente 1540

What nedeth yow to tellen al the cheere
That Deiphebus unto his brother made,
Or his accesse, or his sikliche manere,
How men gan hym with clothes for to
lade,

Whan he was leyd, and how men wolde hym
glade? 1545

But al for nought, he held forth ay the
wyse

That ye han herd Pandare er this devyse

But certayn is, er Troilus hym leyde,
Deiphebus had hym preied over nyght
To ben a frend and helpyng to Criseyde 1550
God woot that he it graunted anonright,
To ben hire fulle frend with al his myght,
But swich a nede was to preye hym thenne,
As for to bidde a wood man for to renne

The morwen com, and neighen gan the
tyme 1555

Of meeltide, that the faire queene Eleyne
Shoop hire to ben, an houre after the
prime,

With Deiphebus, to whom she nolde feyne,
But as his suster, homly, soth to seyne,
She com to dyner in hire pleyne entente
But God and Pandare wist al what this
mente 1561

Com ek Criseyde, al innocent of this,
Antigone, hire suster Tarbe also
But fle we now prolixitee best is,
For love of God, and lat us faste go 1565
Right to th'effect, withouten tales mo,
Whi al this folk assembled in this place,
And lat us of hire saluynge pace

Gret honour did hem Deiphebus, certeyn,
And fedde hem wel with al that myghte
like, 1570

But evere mo "Allas!" was his refreyne,
"My goode brother Troilus, the syke,
Lith yet" — and therwithal he gan to
sike,
And after that, he peyned hym to glade
Hem as he myghte, and cheere good he
made 1575

Compleyned ek Eleyne of his siknesse
So feythfully, that pite was to here,
And every wight gan waxen for accesse
A leche anon, and seyde, "In this manere
Men curen folk" — "This charme I wol
yow leere " 1580

But ther sat oon, al list hire nought to
teche,
That thoughte, "Best koud I yet ben his
leche "

After compleynte, hym gonnen they to
preyse,

As folk don yet, whan som wight hath by-
gonne

To praise a man, and up with pris hym
reise 1585

A thousand fold yet heigher than the
sonne

"He is, he kan, that fewe lordes konne"
And Pandarus, of that they wolde afferme,
He naught forgat hire preisyng to con-
ferme

Herde al this thyng Criseyde wel inough,
And every word gan for to notife, 1591
For which with sobre cheere hire herte
lough

For who is that ne wolde hire glorifie,
To mowen swich a knyght don lyve or dye?
But al passe I, lest ye to longe dwelle, 1595
For for o fyn is al that evere I telle

The tyme com, fro dyner for to ryse,
And as hem aughte, arisen everichon
And gonne a while of this and that devise
But Pandarus brak al this speche anon,
And seide to Deiphebus, "Wol ye gon, 1601
If it youre wille be, as I yow preyde,
To speke here of the nedes of Criseyde?"

Eleyne, which that by the hond hire held,
Took first the tale, and seyde, "Go we
blyve", 1605

And goodly on Criseyde she biheld,
And seyde, "Joves lat hym nevere thryve,
That doth yow harm, and brynge hym
soone of lyve,

And yeve me sorwe, but he shal it rewe,
If that I may, and alle folk be trowel!" 1610

"Telle thow thi neces cas," quod Deiphe-
bus

To Pandarus, "for thow kanst best it telle"
"My lordes and my ladys, it stant thus
What sholde I lenger," quod he, "do yow
dwelle?"

He rong hem out a proces lik a belle 1615
Upon hire foo, that highte Poliphete,
So heynous, that men myghte on it spete

Answerde of this ech werse of hem than
other,

And Poliphete they gonnen thus to warien
"Anhonged be swich oon, were he my
brother!" 1620

And so he shal, for it ne may nought
varien!"

What shold I lenger in this tale tarien?
Pleyntliche, alle at ones, they hire highten
To ben hire helpe in al that evere they
myghten

Spak than Eleyne, and seyde, "Pandarus,
Woot ought my lord, my brother, this
matere, 1626

I meene Ector? or woot it Troilus?"
He seyde, "Ye, but wole ye now me here?
Me thynketh thus, sith that Troilus is here,
It were good, if that ye wolde assente, 1630
She tolde hureself hym al this, er she wente

"For he wol have the more hur grief at herte,
By cause, lo, that she a lady is,
And, by youre leve, I wol but in right
sterte 1634

And do yow wyte, and that anon, iwys,
If that he slepe, or wol ought here of this"
And in he lepte, and seyde hym in his ere,
"God have thi soule, ibrought have I thi
beere!"

To smylen of this gan tho Troilus,
And Pandarus, withouten rekenyng, 1640
Out wente anon to Eleyne and Deiphebus,
And seyde hem, "So ther be no taryng,
Ne moore prees, he wol wel that ye brynge
Criseyda, my lady, that is here,
And as he may enduren, he wol here 1642

"But wel ye woot, the chaumbre is but lite,
And fewe folk may lightly make it warm,
Now loketh ye (for I wol have no wite,
To brynge in prees that myghte don hym
harm,

Or hym disesen, for my bettre arm) 1650
Wher it be bet she bide til eft-sonys,
Now loketh ye, that knowen what to doon
18

"I sey for me, best is, as I kan knowe,
That no wight in ne wente but ye tweye,
But it were I, for I kan in a throwe 1655
Reherce hire cas unlik that she kan seye,
And after this, she may hym ones preyce

To ben good lord, in short, and take hire
leve
This may nought muchel of his ese hym
reve

"And ek, for she is straunge, he wol for-
bere 1660
His ese, which that hym thar nought for
yow,
Ek oother thing, that toucheth nought to
here,
He wol yow telle — I woot it wel right
now —
That secret is, and for the townes prow"
And they, that nothyng knewe of his en-
tente, 1665
Withouten more, to Troilus in they wente

Eleyne, in al hire goodly softe wyse,
Gan hym salue, and wommanly to pleye,
And seyde, "Iwys, ye moste alweies arise!
Now, fare brother, beth al hool, I preye!"
And gan hire arm right over his shulder
leye, 1671
And hym with al hire wit to reconforte,
As she best koude, she gan hym to disporte

So after this quod she, "We yow biseke,
My deere brother, Deiphebus, and I, 1675
For love of God — and so doth Pandare
eke —

To ben good lord and frend, right hertely,
Unto Criseyde, which that certeynly
Receyveth wrong, as woot weel here Pan-
dare,
That kan hire cas wel bet than I declare"

This Pandarus gan newe his tong affile, 1681
And al hire cas reherce, and that anon
Whan it was seyde, soone after in a while,
Quod Troilus, "As sone as I may gon,
I wol right fayn with al my myght ben
oon, 1685
Have God my trouthe, hire cause to sus-
tene"
"Good thrift have ye!" quod Eleyne the
queene

Quod Pandarus, "And it youre wille be,
That she may take hire leve, er that she
go?"

"O, elles God forbede it," tho quod he, 1690

"If that she vouche sauf for to do so"
And with that word quod Troilus, "Ye two,
Deiphebus and my suster hef and deere,
To yow have I to speke of o matere, 1694

To ben avysed by youre reed the bettre —"
And fond, as hap was, at his beddes hed
The copie of a tretys and a lettre,
That Ector hadde hym sent to axen red,
If swych a man was worthi to ben ded,
Woot I nought who, but in a grisly wise
He preyede hem anon on it avyse 1701

Deiphebus gan this lettre for t'onfolde
In earnest greet, so did Eleyne the queene,
And romyng outward, faste it gonne by-
holde, 1704
Downward a steire, into an herber greene
This ilke thing they reddeden hem bitwene,
And largely, the mountance of an heure,
Thei gonne on it to reden and to poure

Now lat hem rede, and torne we anon
To Pandarus, that gan ful faste pryve 1710
That al was wel, and out he gan to gon
Into the grete chaumbre, and that in hye,
And seyde, "God save al this compaynye!
Come, nece myn, my lady queene Eleyne
Abideth yow, and ek my lordes tweyne

"Rys, take with yow youre nece Anti-
gone, 1716
Or whom yow list, or no fors, hardyly
The lesse prees, the bet, com forth with
me,
And loke that ye thonken humbly
Hem alle thre, and whan ye may goodly
Your tyme se, taketh of hem youre
leeve, 1721
Lest we to longe his restes hym byreeve"

Al innocent of Pandarus entente,
Quod tho Criseyde, "Go we, uncle deere",
And arm in arm inward with hym she
wente, 1725
Avysed wel hire wordes and hire cheere,
And Pandarus, in earnestful manere,
Seyde, "Alle folk, for Godes love, I preye,
Stynteth right here, and softly yow pleye.

"Aviseth yow what folk ben hire with-
inne, 1730

And in what plit oon is, God hym amende!"
And inward thus, "Ful softely bygynne,
Nece, I conjure and heighly yow defende,
On his half which that soule us alle sende,
And in the vertu of corones tweyne, 1735
Sle naught this man, that hath for yow
this peyne!"

"Fy on the deuel! thynk which oon he is,
And in what plit he lith, com of anon!
Thynk al swich taryed tyde, but lost it nys
That wol ye bothe seyn, whan ye ben oon
Secoundely, ther yet devyneth noon 1741
Upon yow two, come of now, if ye konne!
While folk is blent, lo, al the tyme is
wonne

"In titeryng, and pursuyte, and delayes,
The folk devyne at waggyng of a stree, 1745

And though ye wolde han after myrre
dayes,
Than dar ye naught, and whi? for she, and
she
Spak swych a word, thus loked he, and he!
Lest tyme I loste, I dar nought with yow
dele
Com of, therefore, and bryngeth hym to
hele!" 1750

But now to yow, ye loveres that oen here,
Was Troilus nought in a kankedort,
That lay, and myghte whisprynge of hem
here,
And thoughte, "O Lord, right now renneth
my sort
Fully to deye, or han anon comfort!" 1755
And was the firste tyme he shulde hire preye
Of love, O myghty God, what shal he seye?"

Explicit liber secundus

BOOK III

Incipit prohemium terci libri

O blisful light, of which the bemes clere
Adorneth al the thridde heven faire!
O sonnes lief, O Joves doughter deere,
Plesance of love, O goodly debonaire,
In gentil hertes ay redy to repaire! 5
O veray cause of heele and of gladnesse,
Iheryed be thy myght and thi goodness!

In hevene and helle, in erthe and salte see
Is felt thi myght, if that I wel descerne,
As man, brid, best, fishh, herbe, and grene
tree 10

Thee fele in tymes with vapour eterne
God loveth, and to love wol nought werne,
And in this world no lyves creature
Withouten love is worth, or may endure

Ye Joves first to thilk effectes glade, 15
Thorugh which that thynges lyven alle
and be,

Comeveden, and amorous him made
On mortal thyng, and as yow list, ay ye
Yeve hym in love ese or advertee,
And in a thousand formes down hym sente

For love in erthe, and whom yow liste, he
hente 21

Ye fierse Mars apaisen of his ire,
And as yow list, ye maken hertes digne,
Algates hem that ye wol sette a-fyre,
They dreden shame, and vices they re-
sygne, 25

Ye do hem corteys be, fresshe and benigne,
And heighe or lowe, after a wight enten-
eth,

The joes that he hath, youre myght him
sendeth

Ye holden regne and hous in untee,
Ye sothfast cause of frendshipe ben also,
Ye knowe al thilke covered quaitee 31
Of thynges, which that folk on wondren so,
Whan they kan nought construe how it
may jo,

She loveth hym, or whi he loveth here,
As whi this fishh, and naught that, comth
to were 35

Ye folk a lawe han set in universe,
And this knowe I by hem that lovers be,

That whoso stryveth with yow hath the
werse

Now, lady bryght, for thi benignite,
At reverence of hem that serven the, 40
Whos clerc I am, so techeth me devyse
Som joye of that is felt in thi servyse

Ye in my naked herte sentement
Inhiede, and do me shewe of thy swet-
nesse —

Caliope, thi vois be now present, 45
For now is nede, sestow nought my de-
stresse,

How I mot telle anonright the gladnesse
Of Troilus, to Venus herynge?
To which gladnesse, who nede hath, God
hym brynge!

Explicit prohemium tercu libri

Incipit liber tercius

Lay al this mene while Troilus, 50
Recording his lesson in this manere
"Mafay," thoughte he, "thus wol I sey,
and thus,

Thus wol I pleyne unto my lady dere,
That word is good, and this shal be my
cheere,

Thus nyl I nought foryeten in no wise" 55
God leve hym werken as he kan devyse!

And, Lord, so that his herte gan to quappe,
Heryng hire come, and shorte for to sike!
And Pandarus, that ledde hire by the
lappe,

Com ner, and gan in at the curtyng pike, 60
And seyde, "God do boot on alle syke!
Se who is here yow comen to visite,
Lo, here is she that is youre deth to wite"

Therwith it semed as he wepte almost
"Ha, a," quod Troilus so reufully, 65
"Wher me be wo, O myghty God, thow
woost!

Who is al ther? I se nought trewely"
"Sire," quod Criseyde, "it is Pandare and
I"

"Ye, swete herte? allas, I may nought rise,
To knele and do yow honour in som wyse"

And dressed hym upward, and she right
tho 71

Gan bothe hire hondes softe upon hym
leye

"O, for the love of God, do ye nought so
To me," quod she, "I! what is this to seye?
Sire, comen am I to yow for causes tweye,
First, yow to thonke, and of youre lord-
shipe eke 76

Continuance I wolde yow biseke"

This Troilus, that herde his lady preye
Of lordshipe hym, wax neither quyke ne
ded,

Ne myghte o word for shame to it seye, 80
Although men sholde smyten of his hed
But, Lord, so he wex sodeynliche red,
And sire, his lessoun, that he wende konne
To preyen hire, is thorough his wit ironne

Criseyde al this aspied wel ynough, 85
For she was wis, and loved hym nevere
the lasse,

Al nere he malapert, or made it tough,
Or was to bold, to synge a fool a masse
But whan his shame gan somewhat to passe,
His resons, as I may my rymes holde, 90
I wol yow telle, as techen bokes olde

In chaunged vois, right for his verray
drede,

Which vois ek quook, and therto his
manere

Goodly abaist, and now his hewes rede,
Now pale, unto Criseyde, his lady dere, 95
With look down cast and humble ryolden
chere,

Lo, the alderfirste word that hym asterte
Was, twyes, "Mercy, mercy, swete herte!"

And stynte a while, and whan he myghte
out brynge,

The nexte word was, "God woot, for I
have, 100

As ferforthly as I have had konnyng,
Ben youre al, God so my soule save,
And shal, til that I, woful wight, be grave!
And though I dar, ne kan, unto yow pleyne,
Iwis, I suffre nought the lasse peyne 105

"Thus muche as now, O wommanliche
wif,

I may out brynge, and if this yow displese,
That shal I wreke upon myn owen lif

Right soone, I trowe, and do youre herte
an ese,

If with my deth youre wreththe I may
apepe 110

But syn that ye han herd me somewhat
seye,

Now recche I nevere how soone that I
deye "

Therwith his manly sorwe to biholde,
It myghte han mad an herte of stoon to
rewe,

And Pandare wep as he to water wolde, 115
And poked evere his nece new and newe,
And seyde, "Wo bygon ben hertes trewe!
For love of God, make of this thing an
ende,

Or sle us both at ones, er ye wende "

"I' what?" quod she, "by God and by
my trouthe, 120

I not nat what ye wilne that I seye "

"I' what?" quod he, "that ye han on hym
routhe,

For Goddes love, and doth hym nought to
deye "

"Now thanne thus," quod she, "I wolde
hym preye

To telle me the fyn of his entente 125
Yet wist I nevere wel what that he mente "

"What that I mene, O swete herte deere?"
Quod Troilus, "O goodly, fresshe free,

That with the stremes of your eyen cleere
Ye wolde somtyme frendly on me see, 130
And thanne agreeen that I may ben he,
Withouten braunche of vice on any wise,
In trouthe alwey to don yow my servise,

"As to my lady right and chief resort,
With al my wit and al my diligence, 135
And I to han, right as yow list, comfort,
Under yowre yerde, egal to myn offence,
As deth, if that I breke youre defence,
And that ye deigne me so muche honoure,
Me to comanden aught in any houre, 140

"And I to ben youre verray, humble, trewe,
Secret, and in my paynes pacient,
And evere mo desiren freschly newe
To serve, and ben ay ylike diligent, 144
And with good herte al holly youre talent

Receyven wel, how sore that me smerte, —
Lo, this mene I, myn owen swete herte "

Quod Pandarus, "Lo, here an hard re-
queste,

And resonable, a lady for to werne!

Now, nece myn, by natal Joves feste, 150
Were I a god, ye sholden sterve as yerne,
That heren wel, this man wol nothing
yerne

But youre honour, and sen hym almost
sterve,

And ben so loth to suffren hym yow serve "

With that she gan hire eyen on hym caste
Ful esly and ful debonairly, 156

Avysyng hire, and hied nought to faste
With nevere a word, but seyde hym softly,
"Myn honour sauf, I wol wel trewely,
And in swich forme as he gan now devyse,
Receyven hym fully to my servyse, 161

"Bysechyng hym, for Goddes love, that he
Wolde, in honour of trouthe and gentlesse,
As I wel mene, eke menen wel to me,
And myn honour with wit and bisynesse 16*
Ay kepe, and if I may don hym gladnesse,
From hennesforth, iwys, I nyl nought
feyne

Now beth al hool, no lenger ye ne pleyne

"But natheles, this warne I yow," quod she.
"A kynges sone although ye be, ywys, 170
Ye shal namore han soveraignete
Of me in love, than right in that cas is
N'y nyl forbere, if that ye don amys,
To wratthe yow, and whil that ye me serve,
Chencen yow right after ye disserve 175

"And shortly, deere herte and al my
knyght,

Beth glad, and draweth yow to lustynesse,
And I shal trewely, with al my myght,
Your bitre tornen al into swetenesse,
If I be she that may yow do gladnesse, 180
For every wo ye shal recovere a blisse "
And hym in armes took, and gan hym kisse

Fil Pandarus on knees, and up his eyen
To heven threw, and held his hondes highe,
"Immortal god," quod he, "that mayst
nought deyen, 185

Cupid I mene, of this mayst glorie,
And Venus, thow mayst maken melodie!
Withouten hond, me semeth that in towne,
For this merueille, ich here ech belle sowne

"But ho' namore as now of this matere, 190
For-why this folk wol comen up anon,
That han the lettre red, lo, I hem here
But I conjure the, Criseyde, and oon,
And two, thow Troilus, whan thow mayst
goon, 194
That at myn hous ye ben at my warnyng,
For I ful well shal shape youre comyng,

'And eseth there youre hertes right
ynough,
And lat se which of yow shal here the belle,
To speke of love aright!" — therwith he
lough —
"For ther have ye a leiser for to telle" 200
Quod Troilus, "How longe shal I dwelle,
Er this be don?" Quod he, "Whan thow
mayst ryse,
This thyng shal be right as I yow devyse "

With that Eleyne and also Deiphebus
Tho comen upward, right at the sterres
ende, 205
And Lord, so thanne gan groningen Troilus,
His brother and his suster for to blende
Quod Pandarus, "It tyme is that we
wende
Tak, nece myn, youre leve at alle thre,
And lat hem speke, and cometh forth with
me" 210

She took hire leve at hem ful thriftly,
As she wel koude, and they hire reverence
Unto the fulle diden, hardyly,
And wonder wel spoken, in hire absence,
Of hire, in preysyng of hire excellence, 215
Hire governaunce, hire wit, and hire
manere
Comendedden, it joie was to here

Now lat hire wende unto hire owen place,
And torne we to Troilus ayem,
That gan ful lightly of the lettre pace 220
That Deiphebus hadde in the gardyn seyn,
And of Eleyne and hym he wolde feyn
Delivered ben, and seyde that hym leste
To slepe, and after tales have reste 224

Eleyne hym kiste, and took hire leve blyve,
Deiphebus ek, and hom wente every wight,
And Pandarus, as faste as he may dryve,
To Troilus tho com, as lyne right,
And on a paillet al that glade nyght
By Troilus he lay, with mery chere, 230
To tale, and wel was hem they were yfeere

Whan every wight was voided but they two,
And alle the dores weren faste yshette,
To telle in short, withouten wordes mo,
This Pandarus, withouten any lette, 235
Up roos, and on his beddes syde hym sette,
And gan to speken in a sobre wyse
To Troilus, as I shal yow devyse

"Myn alderlevest lord, and brother deere,
God woot, and thow, that it sat me so
soore, 240
When I the saugh so langwisshyng to-yere
For love, of which thi wo wax alwey moore,
That I, with al my myght and al my loore,
Have evere sithen don my bisynesse
To brynghe the to joye out of distresse, 245

"And have it brought to swich plit as thow
woost,
So that thourgh me thow stondest now in
weye
To faren wel, I sey it for no bost,
And wostow whi? for shame it is to seye
For the have I bigonne a gamen pleye, 250
Which that I nevere do shal eft for other,
Although he were a thousand fold my,
brother

"That is to seye, for the am I bicomen,
Bitwixen game and earnest, swich a meene
As maken wommen unto men to comen,
Al sey I nought, thow wost wel what I
meene 256
For the have I my nece, of vices cleene,
So fully maad thi gentlesse triste,
That al shal ben right as thuselven liste

"But God, that al woot, take I to wit-
nesse, 260
That nevere I thus for covetise wroughte,
But oonly for t'abregge that distresse
For which wel neigh thow deidest, as me
thoughte
But, goode brother, do now as the oughte,

For Goddes love, and kep hire out of blame,
Syn thow art wys, and save alwey hire
name 266

"For wel thow woost, the name as yet of
here

Among the people, as who seyth, halwed
is,

For that man is unbore, I dar wel swere,
That evere wiste that she dide amys 270
But wo is me, that I, that cause al this,
May thynken that she is my nece deere,
And I hire em, and traitour eke yfeere!

"And were it wist that I, thorough myn
engyn,

Hadde in my nece yput this fantasie, 275
To doon thi lust and holly to ben thyn,
Whi, al the world upon it wolde crie,
And seyn that I the werste trecherie
Dide in this cas, that evere was bigonne,
And she forlost, and thow right nought
ywonne 280

"Wherefore, er I wol ferther gon a pas,
Yet eft I the biseche and fully seye,
That privity go with us in this cas,
That is to seyn, that thow us nevere
wreye,

And be nought wroth, though I the ofte
preye 285

To holden secree swich an heigh matere,
For skilfull is, thow woost wel, my praiere

"And thynk what wo ther hath bitid er this,
For makyn of avantes, as men rede,
And what meschaunce in this world yet
ther is, 290

Fro day to day, right for that wikked dede,
For which thisise wise clerkes that ben dede
Han evere thus proverbed to us yonge,
That 'firste vertu is to kepe tonge' 294

"And nere it that I wilne as now t'abregge
Diffusioun of speche, I koude almoost
A thousand olde stories the allegge
Of wommen lost through fals and foles bost
Proverbes kanst thiself ynowe and woost,
Ayems that vice, for to ben a labbe, 300
Al seyde men soth as often as thei gabbe

"O tonge, allas! so often here-byforn

Hath mad ful many a lady bright of hewe
Seyd "weilaway, the day that I was
born!"

And many a maydes sorwe for to newe, 305
And for the more part, al is untrew
That men of yelp, and it were brought to
preve

Of kynde non avauntour is to leve

"Avauntour and a lyere, al is on,
As thus I pose, a womman graunte me 310
Hire love, and seith that other wol she non,
And I am sworn to holden it secree,
And after I go telle it two or thre,
Iwis, I am avauntour at the leeste,
And lyere, for I breke my biheste 315

"Now loke thanne, if they be nought to
blame,
Swich manere folk — what shal I clepe
hem? what? —
That hem avaunte of wommen, and by
name,

That nevere yet bihyghte hem thus ne that,
Ne knewe hem more than myn olde hat! 320
No wonder is, so God me sende hele,
Though wommen dreden with us men to
dele

"I sey nought this for no mistrust of yow,
Ne for no wise men, but for foles nyce,
And for the harm that in the world is
now, 325

As wel for folie ofte as for malice,
For wel woot I, in wise folk that vice
No womman drat, if she be wel avised,
For wyse ben by foles harm chastised

"But now to purpos, leve brother deere, 330
Have al this thyng that I have seyde in
mynde,
And kep the clos, and be now of good
cheere,

For at thi day thow shalt me trewe fynde
I shal thi proces set in swych a kynde,
And God toforn, that it shal the suffice, 335
For it shal be right as thow wolt devyse

"For wel I woot, thow menest wel, parde;
Therefore I dar this fully undertake
Thow woost ek what thi lady graunted the,
And day is set, the chartres up to make 340

Have now good nyght, I may no lenger
wake,

And bid for me, syn thow art now in blysse,
That God me sende deth or soone lisse "

Who myghte tellen half the joie or feste
Which that the soule of Troilus tho felte,
Heryng th'effect of Pandarus byheste? 346
His olde wo, that made his herte swelte,
Gan tho for joie wasten and tomelte,
And al the richesse of his sikis sore
At ones fledde, he felte of hem namore 350

But right so as thise holtes and thise hayis,
That han in wynter dede ben and dreye,
Revesten hem in grene, when that May is,
When every lusty liketh best to pleye,
Right in that selve wise, soth to seye 355
Wax sodeynliche his herte ful of joie,
That gladder was ther nevere man in Troie

And gan his look on Pandarus up caste
Ful sobrely, and frendly for to se, 359
And seyde, "Frend, in Aperil the laste, —
As wel thow woost, if it remembre the, —
How neigh the deth for wo thow fownde
me,
And how thow dedest al thi bisynesse
To knowe of me the cause of my destresse

"Thow woost how longe ich it forbar to
seye 365
To the, that art the man that I best triste,
And peril non was it to the bywreye,
That wist I wel, but telle me, if the liste,
Sith I so loth was that thuself it wiste,
How dorst I mo tellen of this matere, 370
That quake now, and no wight may us
here?"

"But natheles, by that God I the swere,
That, as hym list, may al this world
governe, —

And, if I lye, Achilles with his spere
Myn herte cleve, al were my lif eterne, 375
As I am mortal, if I late or yerne
Wolde it bewreye, or dorst, or sholde
konne,
For al the good that God made under
sonne —

"That rather deye I wolde, and determyne,

As thynketh me, now stokked in pris-
oun,

380
In wrecchidnesse, in filthe, and in vermyne
Caytif to cruel kyng Agamenoun,
And this in all the temples of this town
Upon the goddes alle, I wol the swere
To-morwe day, if that it like the here 385

"And that thow hast so muche ido for me
That I ne may it nevere more diserve,
This know I wel, al myghte I now for the
A thousand tymes on a morwe sterve
I kan namore, but that I wol the serve 390
Right as thi sclave, whider so thow wende
For evere more, unto my lyves ende

"But here, with al myn herte, I the biseche
That nevere in me thow deme swich folie
As I shal seyn, me thoughte by thi speche
That this which thow me dost for com-
paignie, 396

I sholde wene it were a bauderye
I am nought wood, al if I lewed be!
It is nought so, that woot I wel, parde!

"But he that gooth, for gold or for richesse,
On swich message, calle hym what the
list, 401
And this that thow doost, calle it gen-
tlesse,

Compassioun, and felawship, and trist
Departe it so, for wyde-wher is wist,
How that ther is diversite requered 405
Bytwixen thynges like, as I have lered

"And, that thow knowe I thynke nought,
ne wene,
That this servise a shame be or jape,
I have my faire suster Polixene,
Cassandre, Eleyne, or any of the frape, 410
Be she nevere so fair or wel yshape,
Telle me which thow wilt of everychone,
To han for thyn, and lat me thanne allone

"But sith thow hast idon me this servyse,
Mylif to save, and for non hope of mede, 415
So, for the love of God, this grete emprise
Perfourme it out, for now is moste nede,
For heigh and lough, withouten any drede,
I wol alwey thyn hestes alle kepe
Have now good nyght, and lat us bothe
slepe "

Thus held hym ech of other wel apayed,
That al the world ne myghte it bet amende,
And on the morwe, whan they were arayed,
Ech to his owen nedes gan entende 424
But Troilus, though as the fir he brende
For sharp desir of hope and of plesaunce,
He nought forgat his goode governaunce

But in hymself with manhod gan restreyne
Ech racle dede and ech unbridled cheere,
That alle tho that lyven, soth to seyve, 430
Ne sholde han wist, by word or by manere,
What that he mente, as touchyng this
matere

From every wight as fer as is the cloude
He was, so wel dissimulen he koude

And al the while which that I yow devyse,
This was his lif, with all his fulle myght, 436
By day, he was in Martes heigh servyse,
This is to seyn, in armes as a knyght,
And for the more part, the longe nyght
He lay and thoughte how that he myghte
serve 440

His lady best, hire think for to deserve

Nil I naught swere, although he lay ful
softe,

That in his thought he nas somewhat dis-
esed,

Ne that he turned on his pilwes ofte,
And wold of that hym missed han ben
sesed 445

But in swich cas man is nought alwey
plesed,

For aught I woot, namore than was he,
That kan I deme of possibilitee

But certeyn is, to purpos for to go,
That in this while, as writen is in geeste, 450
He say his lady somtyme, and also
She with hym spak, whan that she dorst
and leste;

And by hire bothe avys, as was the beste,
Apoynteden full warly in this nede,
So as they durste, how they wolde procede

But it was spoken in so short a wise, 456
In swich await alwey, and in swich feere,
Lest any wight devynen or devyse
Wolde of hem two, or to it laye an ere,
That al this world so leef to hem ne were 460

As that Cupide wolde hem grace sende
To maken of hire speche aright an ende

But thilke ltel that they spake or
wroughte,

His wise goost took ay of al swych heede,
It semed hire he wiste what she thoughte
Withouten word, so that it was no nede 466
To bidde hym ought to doon, or ought for-
beede,

For which she thought that love, al come
it late,

Of alle joie hadde opned hire the yate

And shortly of this proces for to pace, 470
So wel his werk and wordes he bisette,
That he so ful stood in his lady grace,
That twenty thousand tymes, er she lette,
She thonked God that evere she with hym
mette 474

So koude he hym governe in swich servyse,
That al the world ne myght it bet devyse

For whi she fond hym so discret in al,
So secret, and of swich obēisaunce,
That wel she felte he was to hire a wal
Of stel, and sheld from every disple-
saunce, 480

That to ben in his goode governaunce,
So wis he was, she was namore afered, --
I mene, as fer as oughte ben requered

And Pandarus, to quike alwey the fir,
Was evere ylike prest and diligent, 485
To ese his frend was set al his desir
He shof ay on, he to and fro was sent,
He lettres bar whan Troilus was absent,
That nevere man, as in his frendes nede,
Ne bar hym bet than he, withouten drede

But now, paraunter, som man wayten
wolde 491

That every word, or soonde, or look, or
cheere

Of Troilus that I rehercen sholde,
In al this while unto his lady deere
I trowe it were a long thyng for to here, 495
Or of what wight that stant in swich dis-
joynte,

His wordes alle, or every look, to poynte

For sothe, I have naught herd it don er this

In story non, ne no man here, I wene,
 And though I wolde, I koude nought,
 ywys, 500
 For ther was som epistel hem bitwene,
 That wolde, as seyth myn autour, wel con-
 tene
 Neigh half this book, of which hym liste
 nought write
 How sholde I thanne a lyne of it endite?

But to the grete effect Than sey I
 thus, 505
 That stondyng in concord and in quiete,
 Thuse ilke two, Criseyde and Troilus,
 As I have told, and in this tyme swete, —
 Save only often myghte they nought mete,
 Ne leiser have hire speches to fulfelle, —
 That it bifel right as I shal yow telle, 511

That Pandarus, that evere dide his myght
 Right for the fyn that I shal speke of
 here,
 As for to bryngen to his hows som nyght
 His faire nece and Troilus yfere, 515
 Wheras at leiser al this heighe matere,
 Touchyng here love, were at the fulle up-
 bounde,
 Hadde out of doute a tyme to it founde

For he with gret deliberacioun
 Hadde every thyng that herto myght
 availle 520
 Forncast and put in execucioun,
 And neither left for cost ne for travaile
 Come if hem list, hem sholde no thyng
 faile,
 And for to ben in ought aspied there,
 That, wiste he wel, an impossible were

Dredeles, it cler was in the wynd 526
 From every pie and every lette-game,
 Now al is wel, for al the world is blynd
 In this matere, bothe fremed and tame
 This tymbur is al redy up to frame, 530
 Us lakketh nought but that we witen wolde
 A certeyn houre, in which she comen
 sholde

And Troilus, that al this purveiaunce
 Knew at the fulle, and waited on it ay,
 Hadde hereupon ek mad gret ordi-
 naunce, 535

And found his cause, and therto his aray,
 If that he were missed, nyght or day,
 Ther-while he was aboute thus servyse,
 That he was gon to don his sacrificse,

And moste at swich a temple allone wake,
 Answered of Apollo for to be, 541
 And first to sen the holy laurer quake,
 Er that Apollo spake out of the tree,
 To telle hym next whan Grekes sholde
 flee, —
 And forthy lette hym no man, God for-
 bede, 545
 But prey Apollo helpen in this nede

Now is ther litel more for to doone,
 But Pandare up, and shortly for to seyne,
 Right sone upon the chaungynge of the
 moone,
 Whan lightles is the world a nyght or
 tweyne, 550
 And that the wolken shop hym for to
 reyne,
 He streght o morwe unto his nece wente,
 Ye han wel herd the fyn of his entente

Whan he was com, he gan anon to pleye
 As he was wont, and of hymself to jape 555
 And finaly he swor and gan hire seye,
 By thus and that, she sholde hym nought
 escape,
 Ne lenger don hym after hire to cape,
 But certeynly she moste, by hire leve,
 Come soupen in his hous with hym at
 eve 560

At which she lough, and gan hire faste
 excuse,
 And seyde, "It reyneth, lo, how sholde I
 gon?"
 "Lat be," quod he, ' ne stant nought thus
 to muse
 This moot be don! Ye shal be ther anon"
 So at the laste herof they fille aton, 565
 Or elles, softe he swor hire in hire ere,
 He nolde nevere comen ther she were

Soone after thus, she gan to hym to rowne,
 And axed hym if Troilus were there 569
 He swor hym nay, for he was out of towne,
 And seyde, "Nece, I pose that he were,
 Yow thurste nevere han the more fere,

For rather than men myghte hym ther
aspie,
Me were levere a thousand fold to dye "

Nought list myn auctour fully to de-
clare 575

What that she thoughte whan he seyde so,
That Troilus was out of towne yfare,
As if he seyde therof soth or no,
But that, withowten await, with hym to
go,

She graunted hym, sith he hire that bi-
soughte, 580

And, as his nece, obeyed as hire oughte

But natheles, yet gan she hym biseche,
Although with hym to gon it was no fere
For to ben war of goosish poeples speche,
That dremen thynges whiche that nevere
were, 585

And wel avyse hym whom he broughte
there,

And seyde hym, "Em, syn I most on yow
triste,

Loke al be wel, and do now as yow liste "

He swor hire yis, by stokkes and by stones,
And by the goddes that in hevене
dwelle, 590

Or elles were hym levere, soule and bones,
With Pluto kyng as depe ben in helle
As Tantalus! — what sholde I more telle?
Whan al was wel, he roos and took his
leve,

And she to soper com, whan it was eve, 595

With a certein of hire owen men,
And with hire faire nece Antigone,
And other of hire wommen nyne or ten
But who was glad now, who, as trowe ye,
But Troilus, that stood and myght it se 600
Thoroughout a litel wyndow in a stewe,
Ther he bishet syn mydnyght was in mewe,

Unwist of every wight but of Pandare?
But to the point, now whan that she was
come,

With alle joie and alle frendes fare, 605
Hire em anon in armes hath hire nome,
And after to the soper, alle and some,
Whan tyme was, ful softe they hem sette
God woot, ther was no deynthe for to fette!

And after soper gonnen they to rise, 610
At ese wel, with hertes fresshe and glade
And wel was hym that koude best devyse
To liken hire, or that hire laughen made
He song, she pleyde, he tolde tale of Wade
But at the laste, as every thyng hath
ende, 615

She took hire leve, and nedes wolde wende

But O Fortune, executrice of wyrdes,
O influences of thuse hevenes hie!
Soth is, that under God ye ben oure hierdes,
Though to us bestes, he the causes wrie
This mene I now, for she gan homward
hie, 621

But execut was al bisyde hire leve
The goddes wil, for which she moste bleve

The bente moone with hire hornes pale,
Saturne, and Jove, in Cancro joynd
were, 625

That swych a reyn from heven gan avale,
That every maner womman that was there
Hadde of that smoky reyn a verray feere,
At which Pandare tho lough, and seyde
thenne, 629

"Now were it tyme a lady to gon henne!"

"But goode nece, if I myghte evere plesse
Yow any thyng, than prey ich yow," quod
he,

"To don myn herte as now so gret an ese
As for to dwelle here al this nyght with
me,

For-whi this is youre owen hous, parde 635
For, by my trouthe, I sey it nought a-game,
To wende as now, it were to me a shame "

Criseyde, which that koude as mucche good
As half a world, took hede of his preere,
And syn it ron, and al was on a flod, 640
She thoughte, "As good chep may I
dwellen here,

And graunte it gladly with a frendes chere,
And have a thonk, as grucche and thanne
abide,

For hom to gon, it may nought wel bitide "

"I wol," quod she, "myn uncle hef and
deere, 645

Syn that yow list, it skile is to be so
I am right glad with yow to dwellen here

I seyde but a-game, I wolde go "
 "Twys, graunt mercy, nece," quod he tho,
 "Were it a game or no, soth for to telle, 650
 Now am I glad, syn that yow list to
 dwelle "

Thus al is wel, but tho bigan aright
 The newe joie and al the feste agayn
 But Pandarus, if goodly hadde he myght,
 He wolde han hyed hire to bedde fayn, 655
 And seyde, "Lord, this is an huge rayn!
 Thus were a weder for to slepen inne,
 And that I rede us soone to bygyne

"And, nece, woot ye wher I wol yow leye,
 For that we shul nat ligen far asonder, 660
 And for ye neither shullen, dar I seye,
 Heren noyse of reynes nor of thonder?
 By God, right in my litel closet yonder
 And I wol in that outer hous allone 664
 Be warden of youre wommen everichone

"And in this myddel chaumbre that ye
 se

Shul youre wommen slepen, wel and softe,
 And there I seyde shal youreselven be,
 And if ye ligen wel to-nyght, com ofte,
 And careth nought what weder is alofte 670
 The wyn anon, and whan so that yow leste,
 So go we slepe, I trowe it be the beste "

Ther nys no more, but hereafter soone,
 The voide dronke, and travers drawe anon,
 Gan every wight, that hadde nought to
 done 675

More in the place, out of the chaumbre
 gon

And evere mo so sterneliche it ron,
 And blew therwith so wondirliche loude,
 That wel neigh no man heren other koude

Tho Pandarus, hire em, right as hym
 oughte, 680

With wommen swiche as were hire most
 aboute,

Ful glad unto hire beddes syde hire
 broughte,

And took his leve, and gan ful lowe loute,
 And seyde, "Here at this closet dore with-
 oute,

Right overthwart, youre wommen ligen
 alle, 685

That, whom yow list of hem, ye may here
 calle "

So whan that she was in the closet leyd,
 And alle hire wommen forth by ordinaunce
 Abedde weren, ther as I have seyde,
 There was nomore to sluppen nor to
 traunce, 690
 But boden go to bedde, with meschaunce,
 If any wight was steryng anywhere,
 And lat hem slepen that abedde were

But Pandarus, that wel koude ech a deel
 The olde daunce, and every point ther-
 inne, 695

Whan that he sey that alle thyng was wel
 He thought he wolde upon his werk bi-
 gynne,

And gan the stuwe doore al softe unpynne,
 And stille as stoon, withouten lenger lette,
 By Troilus adown right he hym sette 700

And, shortly to the point right for to gon,
 Of al this werk he tolde hym word and
 ende,

And seyde "Make the redy right anon,
 For thow shalt into hevене blisse wende "
 "Now, blisful Venus, thow me grace
 sende!" 705

Quod Troilus, "For nevere yet no nede
 Hadde ich er now, ne halvendel the drede "

Quod Pandarus, "Ne drede the nevere a
 deel,

For it shal be right as thow wolt desire,
 So thryve I, this nyght shal I make it
 weel, 710

Or casten al the gruwel in the fire "
 "Yet, blisful Venus, this nyght thow me
 enspire,"

Quod Troilus, "As wys as I the serve,
 And evere bet and bet shal, til I sterve

"And if ich hadde, O Venus ful of myrthe,
 Aspectes badde of Mars or of Saturne, 715
 Or thow combust or let were in my birthe,
 Thy fader prey al thilke harm disturne
 Of grace, and that I glad ayein may turne,
 For love of hym thow lovedest in the
 shawe, 720

I meene Adoun, that with the boor was
 slawe

"O Jove ek, for the love of faire Europe,
The which in forme of bole away thow
fette,

Now help! O Mars, thow with thi bloddy
cope,

For love of Cipris, thow me nought ne
lette! 725

O Phebus, thynk whan Dane hireselven
shette

Under the bark, and laurer wax for drede,
Yet for hire love, O help now at this nede!

"Mercurie, for the love of Hierse eke,
For which Pallas was with Aglawros
wroth, 730

Now help! and ek Diane, I the biseke,
That this viage be nought to the looth
O fatal sustren, which, er any cloth
Me shapen was, my destine me sponne,
So helpeth to this werk that is bygonne!"

Quod Pandarus, "Thow vrecched mouses
herte, 736

Artow agast so that she wol the bite?
Why, don this furred cloke upon thy sherte,
And folwe me, for I wol have the write
But bid, and lat me gon biforn a lite" 740
And with that word he gan undon a trappe,
And Troilus he brought in by the lappe

The sterne wynd so loude gan to route
That no wight oother noise myghte heere,
And they that layen at the dore with-
oute, 745

Ful sikerly they slepten alle yfere,
And Pandarus, with a ful sobre cheere,
Goth to the dore anon, withouten lette,
There as they laye, and softlyt it shette

And as he com ayeynward pryvely, 750
His nece awook, and axed, "Who goth
there?"

"My dere nece," quod he, "it am I
Ne wondreth nought, ne have of it no fere"
And ner he com, and seyde hire in hire
ere,

"No word, for love of God, I yow biseche!
Lat no wight risen and heren of oure
speche' 756

"What! which wey be ye comen, *bene-
dicite*?"

Quod she, "and how thus unwist of hem
alle?"

"Here at this secre trappe-dore," quod he
Quod tho Criseyde, "Lat me som wight
calle!" 760

"I! God forbede that it sholde falle,"
Quod Pandarus, "that ye swich folye
wroughte!

They myghte demen thyng they nevere er
thoughte

"It is nought good a slepyng hound to wake,
Ne yeve a wight a cause to devyne 765
Youre wommen slepen alle, I undertake,
So that, for hem, the hous men myghte
myne,

And slepen wollen til the sonne shyne
And whan my tale brought is to an ende,
Unwist, right as I com, so wol I wende 770

"Now, nece myn, ye shul wel understonde,"
Quod he, "so as ye wommen demen alle,
That for to holde in love a man in honde,
And hym hire lief and deere herte calle,
And maken hym an howve above a calle,
I meene, as love another in this while, 776
She doth hireself a shame, and hym a gyle

"Now, wherby that I telle yow al this
Ye woot youreself, as wel as any wight,
How that youre love al fully graunted is
To Troilus, the worthieste knyght, 781
Oon of this world, and therto trouthe
yplight,

That, but it were on hym along, ye nolde
Hym nevere falsen while ye lyven sholde

"Now stant it thus, that sith I fro yow
wente, 785

This Troilus, right platly for to seyn,
Is thorough a goter, by a pryve wente,
Into my chaumbre come in al this reyn,
Unwist of every manere wight, certeyn,
Save of myself, as wisly have I joye, 790
And by that feith I shal Priam of Troie

"And he is come in swich peyne and dis-
tresse

That, but he be al fully wood by this,
He sodeynly mot falle into wodnesse,
But if God helpe, and cause whi this is, 795
He seith hym told is of a frend of his,

How that ye sholde loven oon that hatte
 Horaste,
 For sorwe of which this nyght shal ben his
 laste "

Criseyde, which that al this wonder herde,
 Gan sodeynly aboute hire herte colde, 800
 And with a sik she sorwfully answerde,
 "Allas! I wende, whoso tales tolde,
 My deere herte wolde me nought holde
 So lightly fals! Allas! conceytes wronge,
 What harm they don, for now lyve I to
 longe! 805

"Horaste! allas, and falsen Troilus?
 I knowe hym nought, God helpe me so,"
 quod she

"Allas, what wikked spirit tolde hym
 thus?

Now certes, em, tomorwe, and I hym se,
 I shal therof as ful excusen me, 810
 As evere dide womman, if hym like "
 And with that word she gan ful soore sike

"O God!" quod she, "so worldly selynesse,
 Which clerkes callen fals felicitee,
 Imedled is with many a bitternesse! 815
 Ful unghyssous than is, God woot," quod
 she,

"Conducoun of veyn prosperitee,
 For either joies comen nought yfeere,
 Or elles no wight hath hem alwey here

"O brotel wele of mannes joie unstable! 820
 With what wight so thow be, or how thow
 pleye,

Either he woot that thow, joie, art muable,
 Or woot it nought, it mot ben oon of tweye
 Now if he woot it nought, how may he seye
 That he hath verray joie and selynesse, 825
 That is of ignoraunce ay in derknesse?"

"Now if he woot that joie is transitorie,
 As every joie of worldly thyng mot flee,
 Than every tyme he that hath in memorie,
 The drede of lesyng maketh hym that
 he 830

May in no perfit selynesse be,
 And if to lese his joie he sette a myte,
 Than semeth it that joie is worth ful lite

"Wherefore I wol diffyne in thus matere,

That trewely, for aught I kan espie, 835
 Ther is no verray weele in this world heere
 But O thow wikked serpent, jalousie,
 Thow mysbyleved and envyous folie,
 Why hastow Troilus mad to me untriste,
 That nevere yet agylt hym, that I wiste?"

Quod Pandarus, "Thus fallen is thus
 cas —" 841

"Why, uncle myn," quod she, "who tolde
 hym this?"

Why doth my deere herte thus, allas?"

"Ye woot, ye, nece myn," quod he, "what
 is

I hope al shal be wel that is amys, 845
 For ye may quenche al thus, if that yow
 leste

And doth right so, for I holde it the beste "

"So shal I do to-morwe, ywys," quod she,
 And God toform, so that it shal suffice "

"To-morwe? allas, that were a fair!" quod
 he 850

"Nay, nay, it may nat stonden in this wise
 For, nece myn, thus writen clerkes wise,
 That peril is with drecchyng in ydrawe,
 Nay, swiche abodes ben nought worth an
 hawe 854

"Nece, alle thyng hath tyme, I dar avowe,
 For whan a chaumbre afire is, or an halle,
 Wel more nede is, it sodeynly rescowe
 Than to dispute and axe amonges alle
 How this candele in the strawe is falle
 A, *benedicite!* for al among that fare 860
 The harm is don, and fare-wel feldefare!

"And nece myn, ne take it naught agrief,
 If that ye suffre hym al nyght in this wo,
 God help me so, ye hadde hym nevere
 hef, —

That dar I seyn, now ther is but we two 865
 But wel I woot that ye wol nat do so,
 Ye ben to fyes to doon so gret folie,
 To putte his hf al nyght in jupertie "

"Hadde I hym nevere hef? by God, I
 weene

Ye hadde nevere thyng so hef!" quod
 she 870

"Now by my thrift," quod he, "that shal
 be seene!"

For syn ye make this ensauple of me,
 If ich al nyght wolde hym in sorwe se,
 For al the tresour in the town of Troie,
 I bidde God I nevere mote have joie 875

“Now loke thanne, if ye that ben his love
 Shul putte his lif al night in jupertie
 For thyng of nought, now, by that God
 above,
 Naught only this delay comth of folhe,
 But of maluce, if that I shal naught he 880
 What' platly, and ye suffre hym in de-
 stresse,
 Ye ney ther bounte don ne gentilesse ”

Quod tho Criseyde, “Wol ye don o thyng,
 And ye therwith shal stynte al his disese?
 Have heere, and bereth hym this blewe
 ryng, 885
 For ther is nothyng myghte hym bettre
 please,
 Save I myself, ne more hys herte apese,
 And sey my deere herte, that his sorwe
 Is causeles, that shal be sene to-morwe ”

“A ryng?” quod he, “ye, haselwodes
 shaken! 890
 Ye, nece myn, that ryng moste han a stoon
 That myhte dede men alyve maken,
 And swich a ryng trowe I that ye have non
 Discrecioun out of youre hed is gon,
 That fele I now,” quod he, “and that is
 routhe 895
 O tyme lost, wel maistow corsen slouthe!

“Woot ye not wel that noble and heigh
 corage
 Ne sorweth nought, ne stynteth ek, for lite?
 But if a fool were in a jalous rage,
 I nolde setten at his sorwe a myte, 900
 But feffe hym with a fewe wordes white
 Another day, whan that I myghte hym
 fynde,
 But this thyng stant al in another kynde

“This is so gentil and so tendre of herte,
 That with his deth he wol his sorwes
 wreke, 905
 For trusteth wel, how sore that hym
 smerte,
 He wol to yow no jalous wordes speke
 And forth, nece, er that his herte breke,

So speke youreself to hym of this matere,
 For with o word ye may his herte stere 910

“Now have I told what peril he is inne,
 And his comyng unwist is to every wight,
 Ne, parde, harm may ther be non, ne
 synne,
 I wol myself be with yow al this nyght
 Ye knowe ek how it is youre owen knyght,
 And that bi right ye moste upon hym
 triste, 916
 And I al prest to fecche hym whan yow
 liste ”

This accident so pitous was to here,
 And ek so like a sooth, at prime face,
 And Troilus hire knyght to hir so deere, 920
 His prive comyng, and the siker place,
 That, though that she did hym as thanne
 a grace,
 Considered alle thynges as they stooode,
 No wonder is, syn she did al for goode

Criseyde answerde, “As wisly God at reste
 My soule brynge, as me is for hym wo! 925
 And, em, iwis, fayn wolde I don the beste,
 If that ich hadde grace to do so
 But whether that ye dwelle or for hym go
 I am, til God me bettre mynde sende, 930
 At dulcarnoun, right at my wittes ende ”

Quod Pandarus, “Yee, nece, wol ye here?
 Dulcarnoun called is ‘flemyng of wrecches’
 It semeth hard, for wrecches wol nought
 lere,
 For verray slouthe or other wilfull tecches,
 This seyde by hem that ben nought worth
 two fecches 936
 But ye ben wis, and that we han on honde
 Nis neither hard, ne skilful to withstonde ”

“Than em,” quod she, “doth herof as yow
 list
 But er he com, I wl up first arise, 940
 And, for the love of God, syn al my trist
 Is on yow two, and ye ben bothe wise,
 So werketh now in so discret a wise
 That I honour may have, and he plesaunce,
 For I am here al in youre governaunce ” 945

“That is wel seyde,” quod he, “my nece
 deere

Ther good thrift on that wise gentil herte!
 But liggeth stille, and taketh hym right
 here,
 It nedeth nought no ferther for hym
 sterte 949
 And ech of yow ese otheres sorwes smerte,
 For love of God, and Venus, I the herye,
 For soone hope I we shul ben alle merye "

This Troilus ful soone on knees hym sette
 Ful sobrelly, right be hyre beddes hed,
 And in his beste wyse his lady grette 955
 But, Lord, so she wex sodeynliche red!
 Ne though men sholde smyten of hire hed,
 She kouthe nought a word aright out
 brynge
 So sodeynly, for his sodeyn comyng

But Pandarus, that so wel koude feele 960
 In every thyng, to pleye anon bigan,
 And seyde, "Neece, se how this lord kan
 knele!
 Now, for youre trouthe, se this gentil
 man!"
 And with that word he for a quysshenn ran,
 And seyde, "Kneleth now, while that yow
 leste, 965
 There God youre hertes bryngge soone at
 reste!"

Kan I naught seyn, for she bad hym nought
 rise,
 If sorwe it putte out of hire remembrance,
 Or elles that she took it in the wise
 Of dewete, as for his observaunce, 970
 But wel fynde I she dede hym this ples-
 aunce,
 That she hym kiste, although she siked
 sore,
 And bad hym sitte adown withouten more

Quod Pandarus, "Now wol ye wel bigynne
 Now doth hym sitte, goode nece deere, 975
 Upon youre beddes syde al ther withunne,
 That ech of yow the bet may other heere "
 And with that word he drow hym to the
 feere,
 And took a light, and fond his contenance,
 As for to looke upon an old romaunce 980
 Criseyde, that was Troilus lady right,
 And cler stood on a ground of sikernesse,

Al thoughte she hire servant and hu
 knyght
 Ne sholde of right non untrouthe in hu
 gesse,
 Yet natheles, considered his distresse, 98
 And that love is in cause of swich folie,
 Thus to hym spak she of his jalousie

"Lo, herte myn, as wolde the excellence
 Of love, ayeins the which that no man ma
 Ne oughte ek goodly make resistance, 98
 And ek bycause I felte wel and say
 Youre grete trouthe and servise every day
 And that youre herte al myn was, soth t
 seyne,
 This drof me for to rewe upon youre peyn

"And youre goodnesse have I founde alwe
 yit, 99
 Of which, my deere herte and al my knyght
 I thonke it yow, as fer as I have wit,
 Al kan I nought as muche as it were right
 And I, emforth my connyng and my might
 Have and ay shal, how sore that me smerte
 Ben to yow trewe and hool with al myn
 herte, 100

"And dredeles, that shal be founde at preve
 But, herte myn, what al this is to seyne
 Shal wel be told, so that ye nought yow
 greve,
 Though I to yow right on youreself com
 pleyne 100
 For therwith mene I fynaly the peyne
 That halt youre herte and myn in hevyn
 nesse
 Fully to slen, and every wrong redresse

"My goode myn, noot I for-why ne how
 That jalousie, allas! that wikked wyvere,
 Thus causeles is copen into yow 101
 The harm of which I wolde fayn delyvere
 Allas, that he, al hool, or of hym slyvere,
 Shuld han his refut in so digne a place,
 Ther Jove hym soone out of youre hert
 arace! 101

"But O, thow Jove, O auctour of nature,
 Is this an honour to thū deyte,
 That folk ungitif suffren hire injure,
 And who that gitif is, al quyt goth he?
 O, were it leful for to pleyne on the, 102

That undeserved suffrest jalouse,
Of that I wolde upon the pleyne and crie!

"Ek al my wo is thus, that folk now usen
To seyn right thus, 'Ye, jalouse is love!'
And wolde a busshel venym al excusen, 1025
For that o greyn of love is on it shove
But that woot heighe God that sit above
If it be likkere love, or hate, or grame,
And after that, it oughte bere his name

"But certeyn is, som manere jalouse 1030
Is excusable more than som, iwys,
As whan cause is, and som swich fantasie
With piete so wel repressed is
That it unnethe doth or seyth amys,
But goodly drynketh up al his distresse,
And that excuse I, for the gentlesse 1036

"And som so ful of furie is and despit
That it sourmounteth his repressioun
But, herte myn, ye be nat in that plit,
That thonke I God, for which youre pas-
sioun 1040

I wol nought calle it but illusioun,
Of habundaunce of love and besy cure,
That doth youre herte this disese endure

"Of which I am right sory, but nought
wroth,
But, for my devour and youre hertes reste,
Wherso yow list, by ordal or by oth, 1046
By sort, or in what wise so yow leste,
For love of God, lat preve it for the beste,
And if that I be giltif, do me deye!
Alas, what myght I more don or seye?"

With that a fewe brighte teris newe 1051
Owt of hire eighen fille, and thus she seyde,
"Now God, thow woost, in thought ne
dede untrew

To Troilus was nevere yet Criseyde"
With that here heed down in the bed she
leyde, 1055
And with the sheete it wreigh, and sighte
soore,
And held hire pees, nought o word spak
she more

But now help God to quenchen al this
sorwe!
So hope I that he shal, for he best may

For I have seyn, of a ful misty morwe 1060
Folowen ful ofte a myrie someris day,
And after wynter foloweth grene May
Men sen alday, and reden ek in stories,
That after sharpe shoures ben victories

This Troilus, whan he hire wordes
herde, 1065
Have ye no care, hym liste nought to slepe,
For it thought hym no strokes of a yerde
To heere or seen Criseyde, his lady, wepe
But wel he felt aboute his herte crepe,
For everi tere which that Criseyde asterte,
The crampe of deth, to streyne hym by the
herte 1071

And in his mynde he gan the tyme aorse
That he com there, and that he was born
For now is wikke turned into worse,
And al that labour he hath don byforn, 1075
He wende it lost, he thoughte he nas but
lorn

"O Pandarus," thoughte he, "allas, thi
wile
Serveth of nought, so weylaway the while!"

And therwithal he heng adown the heed,
And fil on knees, and sorwfully he sighte
What myghte he seyn? He felte he nas
but deed, 1081

For wroth was she that sholde his sorwes
lighte

But natheles, whan that he speken myghte,
Than seyde he thus, "God woot that of
this game,

Whan al is wist, than am I nought to
blame" 1086

Therwith the sorwe so his herte shette,
That from his eyen fil ther nought a tere,
And every spirit his vigour in knette,
So they astoned or oppressed were
The felying of his sorwe, or of his fere, 1090
Or of aught elles, fled was out of towne,
And down he fel al soodeynly a-swowne

This was no ltel sorwe for to se,
But al was hust, and Pandare up as faste,
"O nece, pes, or we be lost!" quod he, 1095
"Beth naught agast!" but certeyn, at the
laste,

For this or that, he into bed hym caste,

And seyde, "O thef, is this a mannes herte?"

And of he rente al to his bare sherte,

And seyde, "Neece, but ye helpe us now, Allas, youre owen Troilus is lorn!" 1101

"Iwis, so wolde I, and I wiste how, Ful fayn!" quod she, "Allas, that I was born!"

"Yee, nece, wol ye pullen out the thorn That stiketh in his herte," quod Pandare, 1105

"Sey 'al foryeve,' and stynt is al this fare!"

"Ye, that to me," quod she, "ful levere were

Than al the good the sonne aboute gooth"

And therewithal she swor hym in his ere, "Iwys, my deere herte, I am nought wroth, 1110

Have here my trouthe!" and many an other oth,

"Now speke to me, for it am I, Criseyde!" But al for nought, yit myght he nought abreyde

Therwith his pous and paumes of his hondes

They gan to frote, and wete his temples tweyne, 1115

And to deliveren hym fro bitter bondes, She ofte hym kaste, and shortly for to seyne, Hym to revoken she did al hire payne And at the laste, he gan his breth to drawe, And of his swough sone after that adawe,

And gan bet mynde and reson to hym take, 1121

But wonder soore he was abayst, iwys And with a sik, whan he gan bet awake, He seyde, "O mercy, God, what thyng is this?"

'Why do ye with youreselven thus amys?' Quod tho Criseyde, "Is this a mannes game? 1126

What, Troilus, wol ye do thus for shame?"

And therewithal hire arm over hym she leyde,

And al foryaf, and ofte tyme hym keste He thonked hire, and to hire spak, and seyde 1130

As fil to purpos for his hertes reste, And she to that answerde hym as hire leste,

And with hire goodly wordes hym disporte She gan, and ofte his sorwes to comforte

Quod Pandarus, "For aught I kan asprien, 1135

This light, nor I, ne serven here of nought Light is nought good for sike folkes yen! But, for the love of God, syn ye ben brought

In thus good plit, lat now no hevvy thought Ben hangyng in the hertes of yow tweye"— And bar the candele to the chymeneye 1141

Soone after this, though it no nede were, Whan she swiche othes as hire leste devyse Hadde of hym take, hire thoughte tho no fere,

Ne cause ek non, to bidde hym thennes rise 1145

Yet lasse thyng than othes may suffice In many a cas, for every wyght, I gesse, That loveth wel, meneth but gentlesse

But in effect she wolde wit anon Of what man, and ek wheer, and also why 1150

He jalous was, syn ther was cause non, And ek the sygne that he took it by, She badde hym that to telle hire bisily, Or elles, certeyn, she bar hym on honde That this was don of mallice, hire to fonde.

Withouten more, shortly for to seyne, 1156 He most obeye unto his lady neste, And for the lasse harm, he moste feyne He seyde hire, whan she was at swich a feste,

She myght on hym han loked at the leste,— Noot I nought what, al deere ynough a rysshe, 1161

As he that nedes most a cause fisshe

And she answerde, "Swete, al were it so,

What harm was that, syn I non yvel mene?"

For, by that God that bought us bothe two, 1165

In alle thyng is myn entente cleene

Swiche argumentes ne ben naught worth a
beene

Wol ye the childissh jalous contrefete?
Now were it worth that ye were ybete "

Tho Troilus gan sorwfully to sike, 1170
Lest she be wroth, hym thoughte his herte
deyde,

And seyde, "Allas, upon my sorwes sike
Have mercy, swete herte myn, Criseyde!
And if that in tho wordes that I seyde
Be any wrong, I wol no more trespass
Doth what yow list, I am al in youre
grace " 1176

And she answerde, "Of gilt misericorde!
That is to seyn, that I foryeve al this
And evere more on this nyght yow recorde,
And beth wel war ye do namore
amys " 1180

"Nay, dere herte myn," quod he, "iwys!"
"And now," quod she, "that I have don
yow smerte,
Foryeve it me, myn owene swete herte "

This Troilus, with blisse of that supprised,
Putte al in Goddes hand, as he that
mente 1185

Nothing but wel, and sodeynly avysed,
He hire in armes faste to hym hente
And Pandarus, with a ful good entente,
Leyde hym to slepe, and seyde, "If ye be
wise,

Swouneth nought now, lest more folk
arise!" 1190

What myghte or may the sely larke seye,
Whan that the sperhawk hath it in his
foot?

I kan namore, but of thise ilke tweye, —
To whom this tale sucre be or soot —
Though that I tarie a yer, somtyme I
moot, 1195

After myn auctour, tellen hire gladnesse,
As wel as I have told hire hevynesse

Criseyde, which that felte hire thus itake,
As writen clerkes in hire bokes olde,
Right as an aspes leef she gan to quake,
Whan she hym felte hire in his armes
folde 1201

But Troilus, al hool of cares colde,

Gan thanken tho the blisful goddes sevene
Thus sondry peynes bryngen folk to
hevene

This Troilus in armes gan hire streyne,
And seyde, "O swete, as evere mot I
gon, 1206
Now be ye kaught, now is ther but we
tweyne!"

Now yeldeth yow, for other bote is non!"
To that Criseyde answerde thus anon,
"Ne hadde I er now, my swete herte
deere, 1210
Ben yold, ywis, I were now nought heere!"

O, sooth is seyde, that heled for to be
As of a fevre, or other gret siknesse,
Men moste drynke, as men may ofte se,
Ful bittre drynke, and for to han glad-
nesse, 1215

Men drynken ofte peyne and gret distresse,
I mene it here, as for this aventure,
That thorough a peyne hath founden al his
cure

And now swetnesse semeth more swete,
That bitternesse assaied was byforn, 1220
For out of wo in blisse now they flete,
Non swich they felten syn that they were
born

Now is this bet than bothe two be lorn
For love of God, take every womman
heede 1224

To werken thus, if it comth to the neede

Criseyde, al quyt from every drede and tene,
As she that juste cause hadde hym to
triste,

Made hym swich feste, it joye was to
seene,

Whan she his trouthe and clene entente
wiste, 1229

And as aboute a tree, with many a twiste,
Bytrent and writh the swote wodebynde,
Gan ech of hem in armes other wynde

And as the newe abaysed nyghtyngale,
That stynteth first whan she bygynneth to
syng,

Whan that she hereth any herde tale, 1235
Or in the hegges any wyght stryng,
And after siker doth hire vois out ryng,

Right so Criseyde, whan hire drede stente,
Opned hire herte, and tolde hym hire entente
1239

And right as he that seth his deth yshapen,
And dyen mot, in ought that he may gesse,
And sodeynly rescous doth hym escapen,
And from his deth is brought in sykernesse,
For al this world, in swych present gladnesse

Was Troilus, and hath his lady swete 1245
With worse hap God lat us nevere mete'

Hire armes smale, hire streghte bak and
softe,

Hire sydes longe, fleshly, smothe, and
white

He gan to stroke, and good thrift bad ful
ofte

Hire snowisshe throte, hire brestes rounde
and lite 1250

Thus in this hevene he gan hym to delite,
And therwithal a thousand tyme hire kiste,
That what to don, for joie unnethe he wiste

Than seyde he thus, "O Love, O Charite!
Thi moder ek, Citherea the swete, 1255
After thiself next hered be she,
Venus mene I, the wel-willy planete!
And next that, Imeneus, I the grete,
For nevere man was to yow goddes holde
As I, which ye han brought fro cares
colde 1260

"Benigne Love, thow holy bond of thynges,
Whoso wol grace, and list the nought
honouren,

Lo, his desir wol fe withouten wynges
For noldestow of bownte hem socouren
That serven best and most alwey labouren,
Yet were al lost, that dar I wel seyn
certes, 1266

But if thi grace passed oure desertes

"And for thow me, that leest koude dis-
serve

Of hem that noumbred ben unto thi grace,
Hast holpen, ther I likly was to sterve,
And me bistowed in so heigh a place 1271
That thilke boundes may no blisse pace,
I kan namore, but laude and reverence
Be to thy bounte and thyn excellence!"

And therwithal Criseyde anon he kuste, 1275
Of which certain she felte no disese
And thus seyde he, "Now wolde God I
wiste,

Myn herte swete, how I yow myght plesel
What man," quod he, "was evere thus at
ese 1279

As I, on which the faireste and the beste
That evere I say, deyneth hire herte reste?"

"Here may men seen that mercy passeth
right,

Th'experience of that is felt in me,
That am unworthis to so swete a wight
But herte myn, of youre benignite, 1285
So thynketh, though that I unworthis be,
Yet mot I nede amenden in som wyse,
Right thorgh the vertu of youre heigh
servyse

"And for the love of God, my lady deere,
Syn God hath wrought me for I shall yow
serve, — 1290

As thus I mene, he wol ye be my steere,
To do me lyve, if that yow liste, or sterve, —
So techeth me how that I may disserve
Youre thonk, so that I thorough myn
ignoraunce,
Ne do no thng that yow be displeas-
aunce 1295

"For certes, fresshe wommanliche wif,
Thus dar I seye, that trouth and diligence,
That shal ye fynden in me al my lif,
N'y wol nat, certain, breken youre defence,
And if I do, present or in absence, 1300
For love of God, lat sle me with the dede,
If that it like unto youre wommanhede"

"Iwys," quod she, "myn owen hertes list,
My ground of ese, and al myn herte deere,
Gramercy, for on that is al my trist! 1305
But lat us falle away fro this matere,
For it suffiseth, this that seyd is heere,
And at o word, withouten repentaunce,
Welcome, my knyght, my pees, my suf-
fisauce!"

Of hire delht, or joies oon the leeste, 1310
Were impossible to my wit to seye,
But juggeth ye that han ben at the feste
Of swich gladnesse, if that hem liste playe'

I kan namore, but thus thise ilke tweye,
That nyght, bitwixen drede and siker-
nesse, 1315
Felten in love the grete worthynesse

O blisful nyght, of hem so longe isought,
How blithe unto hem bothe two thow
weere!

Why nad I swich oon with my soule
ybought,

Ye, or the leeste joi that was there? 1320
Awey, thow foule daunger and thow feere,
And lat hem in this hevne blisse dwelle,
That is so heigh that al ne kan I telle!

But soth is, though I kan nat tellen al,
As kan myn auctour, of his excellence, 1325
Yet have I seyde, and God toforn, and shal
In every thyng, al holy his sentence,
And if that ich, at Loves reverence,
Have any word in eched for the beste,
Doth therwithal right as youreselven
leste 1330

For myne wordes, heere and every part,
I speke hem alle under correccioun
Of yow that felyng han in loves art,
And putte it al in youre discrecioun
To encesse or maken dymynucioun 1335
Of my langage, and that I yow biseche
But now to purpos of my rather speche

Thise ilke two, that ben in armes laft,
So loth to hem asonder gon it were,
That ech from other wenden ben braft,
Or elles, lo, thus was hir mooste feere, 1341
That al this thyng but nyce dremes were,
For which ful ofte ech of hem seyde, "O
swete,

Clippe ich yow thus, or elles I it meete?"

And Lord! so he gan goodly on hire
se, 1345

That nevere his look ne bleynte from hire
face,

And seyde, "O deere herte, may it be
That it be soth, that ye ben in this place?"

"Yee, herte myn, God thank I of his
grace,"

Quod tho Criseyde, and therwithal hym
kiste, 1350

That where his spirit was, for joi he nyste

This Troilus ful ofte hire eyen two
Gan for to kisse, and seyde, "O eyen clere,
It weren ye that wroughte me swich wo,
Ye humble nettes of my lady deere! 1355
Though ther be mercy writen in youre
cheere,

God woot, the text ful hard is, soth, to
fynde!

How koude ye withouten bond me bynde?"

Therwith he gan hire faste in armes take,
And wel an hondred tymes gan he
syke, 1360

Naught swiche sorwfull sikes as men make
For wo, or elles when that folk ben sike,
But esy sykes, swiche as ben to like,
That shewed his affeccioun withinne,
Of swiche sikis koude he nought bi-
lynne 1365

Soone after this they spake of sondry
thynges,

As fel to purpos of this aventure,
And pleyng entreachungen hire rynges,
Of whiche I kan nought tellen no scripture,
But wel I woot, a broche, gold and
asure, 1370

In which a ruby set was lik an herte,
Criseyde hym yaf, and stak it on his sherte

Lord, trowe ye a coveytous or a wrecche,
That blameth love, and halt of it despit,
That of the pens that he kan moker and
krecche 1375

Was evere yit yyeven hym swich delit

As is in love, in o poynt, in som plit?

Nay, douteles, for also God me save,

So perfit joi may no nygard have

They wol seyn "yis," but Lord! so that they
lye, 1380

Tho besy wrecches, ful of wo and drede!

Thei callen love a woodnesse or folie,

But it shall falle hem as I shal yow rede,

They shal forgon the white and ek the rede,

And lyve in wo, ther God yeve hem mes-
chaunce, 1385

And every lovare in his trouthe avaunce!

As wolde God tho wrecches that dispise
Servise of love hadde erys also longe

As hadde Mida, ful of coveytise,

And therto dronken hadde as hoot and
stronge 1390

As Crassus dide for his affectis wronge,
To techen hem that they ben in the vice,
And loveres nought, although they holde
hem nyce

Thise ilke two, of whom that I yow
seye, 1394

Whan that hire hertes wel assured were,
Tho gonne they to speken and to pleye,
And ek rehercen how, and whan, and where
Thei knewe hem first, and every wo and
feere

That passed was, but al swich hevynesse,
I thank it God, was torned to glad-
nesse 1400

And evere mo, when that hem fel to speke
Of any wo of swich a tyme agoon,
With kissing al that tale sholde breke,
And fallen in a newe joye anoon,
And didnen al hire myght, syn they were
oon, 1405

For to recoveren blisse and ben at ease,
And passed wo with joie contrepaise

Resoun wol nought that I speke of slep,
For it acordeth nought to my matere
God woot, they took of that ful litel
kep! 1410

But lest this nyght, that was to hem so
deere,

Ne sholde in veyn escape in no manere,
It was byset in joie and busynesse
Of al that souneth into gentlesse

But whan the cok, comune astrologer, 1415
Gan on his brest to bete and after crowe,
And Lucyfer, the dayes messenger,
Gan for to rise, and out hire bemes throwe,
And estward roos, to hym that koude it
knowe,

Fortuna Major, that anoon Criseyde, 1420
With herte soor, to Troilus thus seyde

"Myn hertes hf, my trist, and my ples-
aunce,

That I was born, allas, what me is wo,
That day of us moot make disseverance!
For tyme it is to ryse and hennes go, 1425
Or ellis I am lost for evere mo!

O nyght, allas! why nyltow over us hove,
As longe as whan Almena lay by Jove?

"O blake nyght, as folk in bokes rede
That shapen art by God this world to
hide 1430

At certeyn tymes wyth thi derke wede,
That under that men myghte in reste abide,
Wel oughten bestes pleyne, and folk the
chide,

That there as day wyth labour wolde us
breste,

That thow thus fleest, and deynest us
nought reste 1435

"Thow doost, allas, to shortly thyn office,
Thow rakle nyght, ther God, maker of
kynde,

The, for thyn haste and thyn unkynde vice,
So faste ay to oure hemysperie bynde,
That nevere more under the ground thow
wynde! 1440

For now, for thow so hest out of Troie,
Have I forgon thus hastli my joie!"

This Troilus, that with the wordes felte,
As thoughte hym tho, for pietous distresse,
The bloody tens from his herte melte, 1445
As he that nevere yet swich hevynesse
Assayed hadde, out of so gret gladnesse,
Gan therwithal Criseyde, his lady deere,
In armes streyne, and seyde in this manere

"O cruel day, accusour of the joie 1450
That nyght and love han stole and faste
iwryen,

Acorsed be thi comyng into Troie,
For every bore hath oon of thi bryghte yen!
Envyous day, what list the so to spren?

What hastow lost, why sekestow this
place, 1455

Ther God thi light so quenche, for his
grace?

"Allas! what have thise lovers the agylt,
Dispitous day? Thyn be the peyne of
helle!

For many a lovee hastow slayn, and wilt,
Thy pouryng in wol nowher lat hem
dwelle 1460

What profrestow thi light here for to selle?
Go selle it hem that smale selys grave,

We wol the nought, us nedeth no day
have "

And ek the sonne, Titan, gan he chide,
And seyde, "O fool, wel may men the dis-
pise, 1465

That hast the dawying al nyght by thi
syde,

And suffrest hire so soone up fro the rise,
For to disese loveris in this wyse

What! holde youre bed ther, thow, and ek
thi Morwe! 1469

I bidde God, so yeve yow bothe sorwe!"

Therwith ful soore he syghte, and thus he
seyde

"My lady right, and of my wele or wo
The welle and roote, O goodly myn,
Criseyde,

And shal I rise, allas, and shal I so?

Now fele I that myn herte moot a-two 1475
For how sholde I my lif an heure save,
Syn that with yow is al the lyf ich have?

"What shal I don? For, certes, I not how,
Ne whan, allas! I shal the tyme see

That in this pit I may ben eft with
yow 1480

And of my lif, God woot how that shal be,
Syn that desir right now so biteth me,

That I am ded anon, but I retourne
How sholde I longe, allas, fro yow so-
journe?

"But natheles, myn owen lady bright, 1485
Yit were it so that I wiste outrely

That I, youre humble servant and youre
knyght,

Were in youre herte iset as fermely

As ye in myn, the which thyng, trewely,
Me levere were than thise worldes

tweyne, 1490
Yet sholde I bet enduren al my peyne "

To that Criseyde answerde right anon,
And with a sik she seyde, "O herte deere,

The game, ywys, so ferforth now is gon,
That first shal Phebus fallen fro his
spere, 1495

And everich egle ben the dowves feere,
And everi roche out of his place sterte,

Er Troilus out of Criseydes herte

"Ye ben so depe in-with myn herte grave,
That, though I wolde it torne out of my
thought, 1500

As wisly verray God my soule save,
To dyen in the peyne, I koude nought
And, for the love of God that us hath
wrought,

Lat in youre brayn non other fantasie
So crepe, that it cause me to dye! 1505

"And that ye me wolde han as faste in
mynde

As I have yow, that wolde I yow biseche,
And if I wiste sothly that to fynde,

God myghte nought a poynt my joies
eche 1509

But herte myn, withouten more speche,
Beth to me trewe, or ellis were it routhe,
For I am thyn, by God and by my trouthe!

"Beth glad, forthy, and lyve in sikernesse!
Thus seyde I nevere er this, ne shal to mo,

And if to yow it were a gret gladnesse 1515
To torne ayeyn soone after that ye go,

As fayn wolde I as ye that it were so,
As wisly God myn herte brynge at reste!"

And hym in armes tok, and ofte keste

Agayns his wil, sith it mot nedes be, 1520
Thus Troilus up ros, and faste hym cledde,
And in his armes took his lady free

An hondred tyme, and on his wey hym
spedde,

And with swiche voys as though his herte
bledde,

He seyde, "Farewel, dere herte swete, 1525
Ther God us graunte sownde and soone to
mete!"

To which no word for sorwe she answerde,
So soore gan his partyng hire distreyne,

And Troilus unto his paleys ferde,
As wo-bygon as she was, soth to seyne 1530

So harde hym wrong of sharp desir the
peyne,

For to ben eft there he was in plesaunce,
That it may nevere out of his remem-
braunce

Returned to his real paleys soone,
He softe into his bed gan for to slynke, 1535

To slepe longe, as he was wont to doone.

But al for nought, he may wel ligge and
wynke,

But slep ne may ther in his herte synke,
Thynkyng how she, for whom desir hym
brende,

A thousand fold was worth more than he
wende 1540

And in his thought gan up and down to
wynde

Hire wordes alle, and every countenance,
And fermely impressen in his mynde
The leeste point that to him was plesaunce,
And verraylich, of thulke remembraunce,
Desir al newe hym brende, and lust to
brede 1548

Gan more than erst, and yet took he non
hede

Criseyde also, right in the same wyse,
Of Troilus gan in hire herte shette
His worthynesse, his lust, his dedes
wise, 1550

His gentillesse, and how she with hym
mette,

Thonkyng Love he so wel hire bisette,
Desyryng eft to han hire herte deere
In swich a plit, she dorste make hym
cheere

Pandare, o-morwe which that comen
was 1555

Unto his nece, and gan hire faire grete,
Seyde, "Al this nyght so reyned it, allas,
That al my drede is that ye, nece swete,
Han hitel laiser had to slepe and mete
Al nyght," quod he, "hath reyn so do me
wake, 1560

That som of us, I trowe, hire hedes ake"

And ner he com, and seyde, "How stant it
now

This mury morwe? Nece, how kan ye
fare?"

Criseyde answerde, "Nevere the bet for
yow,

Fox that ye ben! God yeve youre herte
kare! 1565

God help me so, ye caused al this fare,
Trowe I," quod she, "for al youre wordes
white

O, whoso seeth yow, knoweth yow ful lte."

With that she gan hire face for to wrye
With the shete, and wax for shame al
reed,

And Pandarus gan under for to prie, 1571
And seyde, "Nece, if that I shal be ded,
Have here a swerd and smyteth of myn
hed!"

With that his arm al sodeynly he thriste
Under hire nekke, and at the laste hire
lyste 1575

I passe al that which chargeth nought to
seye

What! God foryaf his deth, and she al so
Foryaf, and with here uncle gan to pleye,
For other cause was ther noon than so
But of this thing right to the effect to
go, 1580

Whan tyme was, hom to here hous she
wente,

And Pandarus hath fully his entente

Now torne we ayeyn to Troilus,
That resteles ful longe abedde lay,
And pryvely sente after Pandarus, 1585
To hym to com in al the haste he may
He com anon, nought ones seyde he nay,
And Troilus ful sobrely he grette,
And down upon his beddes syde hym sette

This Troilus, with al th'affecciou 1590
Of frendes love that herte may devyse,
To Pandarus on knowes fil adown,
And er that he wolde of the place arise,
He gan hym thonken in his beste wise
An hondred sythe, and gan the tyme
blesse 1595

That he was born, to bryngre hym fro
destresse

He seyde, "O frend of frendes the alder-
beste

That evere was, the sothe for to telle,
Thow hast in hevene ybrought my soule at
reste

Fro Flegētoun, the fery flood of helle, 1600
That, though I myght a thousand tymes
selle,

Upon a day, my hf in thi servise,
It myghte naught a mootte in that suffice.

"The sonne, which that al the world may se,

Saugh nevere yet my lif, that dar I
leye, 1605

So myl fair and goodly as is she
Whos I am al, and shal, tyl that I deye
And that I thus am hires dar I seve,
That thanked be the heighe worthynesse
Of Love, and ek thi kynde bysynesse 1610

"Thus hastow me no litel thing yvive,
For which to the obliged be for ay
My lif, and whi' For thorough thyn help I
lyve,

Or elles ded hadde I ben many a day "
And with that word down in his bed he
lay, 1615
And Pandarus ful sobrelly hym herde
Til al was seyde, and than he thus answerde

"My deere frend, if I have don for the
In any cas, God wot, it is me hef,
And am as glad as man may of it be, 1620
God help me so, but tak it nat a-grief
That I shal seyn, be war of this meschief,
That, there as thow now brought art in thy
blisse,
That thow thuself ne cause it nat to misse

"For of fortunes sharpe adversitee 1625
The worste kynde of infortune is this,
A man to han ben in prosperitee,
And it remembren, whan it passed is
Th'art wis ynough, forthu do nat amys
Be naught to rakel, theigh thow sitte
warne, 1630
For if thow be, certeyn, it wol the harme

"Thow art at ese, and hold the wel therinne,
For also seur as reed is every fir,
As gret a craft is kepe wel as wyne
Bridle alwey wel thi speche and thi
desir, 1635
For worldly joiel halt nought but by a wir
That preveth wel it brest al day so ofte,
Forthu nede is to werken with it softe "

Quod Troilus, "I hope, and God toforn,
My deere frend, that I shal so me
beere, 1640

That in my gylt ther shal nothyng be lorn,
N'y nyl nought rakel as for to greven heere

God woot, of this thow woldest litel
care " 1645

The gan he telle hym of his glade nyght,
And wherof first his herte dred, and how,
And seyde, ' Frend, as I am trewe knyght,
And by that feyth I shal to God and yow,
I hadde it nevere half so hote as now, 1650
And ay the more that desir me biteth
To love hire best, the more it me deliteth

I not myself naught wisly what it is,
But now I feele a newe qualitee,
Yee, al another than I dide er this " 1655
Pandare answerd, and seyde thus, that "he
That ones may in hevene blisse be,
He feleth other weyes, dar I leye,
Than thilke tyme he first herde of it seye "

This is o word for al, this Troilus 1660
Was nevere ful to speke of this matere,
And for to preisen unto Pandarus
The bounte of his righte lady deere,
And Pandarus to thanke and maken cheere
This tale was ay span-newe to by-
gynne, 1665
Til that the nyght departed hem atwynne

Soon after this, for that Fortune it wolde,
Icomen was the blisful tyme swete
That Troilus was warned that he sholde,
There he was erst, Criseyde his lady
mete, 1670
For which he felte his herte in joiel fiete,
And fethefully gan alle the goddes herie,
And lat se now if that he kan be mere!

And holden was the forme and al the wise
Of hire comyng, and eek of his also, 1675
As it was erst, which nedeth nought de-
vyse

But playnly to th'effect right for to go,
In joiel and suerte Pandarus hem two
Abedde brought, whan that hem bothe
leste,
And thus they ben in quyete and in
reste 1680

Nought nedeth it to yow, syn they ben
met,

A thousand fold, thus nedeth nought en-
quere

Agon was every sorwe and every feere, 1685
And bothe, ywys, they hadde, and so they
wende,

As muche joie as herte may comprende

This is no litel thyng of for to seye,
This passeth every wit for to devyse,
For ech of hem gan otheres lust obeye 1690
Felicite, which that thise clerkes wise
Comenden so, ne may nought here suffice,
This joie may nought writen be with inke,
This passeth al that herte may by-
thynke 1694

But cruel day, so wailaway the stounde!
Gan for t'aproche, as they by sygnes knewe,
For which hem thoughte feelen dethus
wownde

So wo was hem that changen gan hire hewe,
And day they gonnen to despise al newe,
Callyng it traitour, envyous, and worse,
And bitterly the dayes light thei corse 1701

Quod Troilus, "Allas, now am I war
That Prous and tho swifte steedes thre,
Which that drawn forth the sonnes char,
Han gon som bi-path in dsprit of me, 1705
That maketh it so soone day to be,
And, for the sonne hym hasteth thus to
rise,

Ne shal I nevere don hum sacrifice "

But nedes day departe hem moste soone,
And whan hire speche don was and hire
cheere, 1710

They twynne anon, as they were wont to
doone,

And setten tyme of metyng eft yfeere
And many a nyght they wroughte in this
manere,

And thus Fortune a tyme ledde in joie
Criseyde, and ek this kynges some of
Troie 1715

In suffisaunce, in blisse, and in singynges,
This Troilus gan al his lif to lede
He spendeth, jousteth, maketh festeynges,
He yeveth frely ofte, and chaungeth wede,
And held aboute hym alwey, out of
drede, 1720

A world of folk, as com hym wel of kynde,
The freshest and the beste he koude fynde,

That swich a vois was of hym and a stevene
Thorughout the world, of honour and
largesse, 1724

That it up rong unto the yate of hevene
And, as in love, he was in swich gladnesse,
That in his herte he demed, as I gesse,
That ther nys lovere in this world at ese
So wel as he, and thus gan love hym plese

The goodlihedde or beaute which that
kynde 1730

In any other lady hadde yset
Kan nought the montance of a knotte un-
bynde,

Aboute his herte, of al Criseydes net
He was so narwe ymasked and yknet,
That it undon on any manere syde, 1735
That nyl naught ben, for aught that may
bitide

And by the hond ful ofte he wolde take
This Pandarus, and into gardyn lede,
And swich a feste and swich a proces make
Hym of Criseyde, and of hire woman-
hede, 1740
And of hire beaute, that, withouten drede,
It was an hevene his wordes for to here,
And thanne he wolde syng in this manere

"Love, that of erthe and se hath govern-
aunce,

Love, that his hestes hath in hevenes
hye, 1745

Love, that with an holsom alliaunce
Halt pepes joyned, as hym lest hem gye,
Love, that knetteth lawe of compaignie,
And couples doth in vertu for to dwelle,
Bynd this acord, that I have told and
telle 1750

"That that the world with feith, which
that is stable,

Diverseth so his stowndes concordynge,
That elementz that ben so discordable
Holden a bond perpetuely duryng,
That Phebus mote his rosy day forth
bryngre, 1755
And that the mone hath lordshupe over the
nyghtes, —

Al this doth Love, ay heried be his
myghtes!

"That that the se, that gredy is to flowen,
Constreyneth to a certeyn ende so
His flodes that so fierly they ne growen
To drenchen erthe and al for evere mo, 1761
And if that Love aught lete his bridel go,
Al that now loveth asondre sholde lepe,
And lost were al that Love halt now to-
hepe

"So wolde God, that auctour is of
kynde, 1765
That with his bond Love of his vertu liste
To cerclen hertes alle, and faste bynde,
That from his bond no wight the wey out
wiste,
And hertes colde, hem wolde I that he
twiste
To make hem love, and that hem liste av
rewe 1770
On hertes sore, and kepe hem that ben
trewe!" —

In alle nedes, for the townes werre,
He was, and ay, the first in armes dyght,
And certeynly, but if that bokes erre,
Save Ector most ydred of any wight, 1775
And thus encrees of hardynesse and myght
Com hym of love, his ladies thank to
wynne,
That altered his spirit so withinne

In tyme of trewe, on haukyng wolde he
ride,
Or elles honte boor, beer, or lyoun, 1780
The smale bestes leet he gon byside
And whan that he com ridyng into town,
Ful ofte his lady from hire wyndow
down,
As fressh as faukoun comen out of muwe,
Ful redy was hym goodly to saluwe 1785

And moost of love and vertu was his speche,
And in despit hadde alle wrecchednesse,
And douteles, no nede was hym biseche
To honouren hem that hadde worthynesse,
And esen hem that weren in destresse 1790
And glad was he if any wyght wel ferde,
That lovere was, v han he it wiste or herde

For, soth to seyne, he lost held every wyght,
But if he were in Loves heigh serwise,
I mene folk that oughte it ben of right 1795
And over al this, so wel koude he devyse
Of sentement, and in so unkouth wise,
Al his array, that every lovere thoughte
That al was wel, what so he seyde or
wroughte

And though that he be come of blood
roial, 1800
Hym liste of pride at no wight for to chace,
Benigne he was to ech in general,
For which he gat hym thank in every place
Thus wolde Love, yheried be his grace,
That Pride, Envyve, and Ire, and Av-
arice 1805
He gan to fie, and everich other vice

Thow lady bryght, the daughter to Dyone,
Thy blynde and wynged sone ek, daun
Cupide,
Yee sustren nyne ek, that by Elicone
In hil Pernaso listen for t'abide, 1810
That ye thus fer han deyned me to gyde,
I kan namore, but syn that ye wol wende,
Ye heried ben for ay withouten endel!

Thorough yow have I seyde fully in my song
Th'effect and joie of Troilus servise, 1815
Al be that ther was som disese among,
As to myn auctour listeth to devise
My thridde bok now ende ich in this wyse,
And Troilus in lust and in quiete
Is with Criseyde, his owen herte swete 1820

Explicit liber tercius

BOOK IV

Incipit prohemium quarti libri

But al to litel, weylaway the whyle,
 Lasteth swich joie, ythonked be Fortune,
 That semeth trewest whan she wol bygyle,
 And kan to fooles so hire song entune,
 That she hem hent and blient, traitour
 comune!⁵
 And whan a wight is from hire whiel
 ythrowe,
 Than laugheth she, and maketh hym the
 mowe

From Troilus she gan hire brighte face
 Away to writhe, and tok of hym non heede,
 But caste hym clene out of his lady
 grace,¹⁰
 And on hire whiel she sette up Diomedé,
 For which right now myn herte gynneth
 blede,
 And now my penne, allas! with which I
 write,
 Quaketh for drede of that I moste endite

For how Criseyde Troilus forsook,¹⁵
 Or at the leeste, how that she was unkynde,
 Moot hennesforth ben matere of my book,
 As writen folk thorough which it is in mynde
 Allas! that they sholde evere cause fynde
 To speke hire harm, and if they on hire
 lye,²⁰
 Iwis, hemself sholde han the vilanye

O ye Herynes, Nyghtes doughtren thre,
 That endeles compleignen evere in pyne,
 Megera, Alete, and ek Thesiphone,
 Thow cruel Mars ek, fader to Quyrnye,²⁵
 This ilke ferthe book me helpeth fyne,
 So that the losse of lyf and love yfeere
 Of Troilus be fully shewed heere

Explicit prohemium quarti libri

Incipit liber quartus

Laggyng in oost, as I have seyde er this,
 The Grekys stronge aboute Troie town,³⁰
 Byfel that, whan that Phebus shynyng is
 Upon the brest of Hercules Iyoune,
 That Ector, with ful many a bold baroun,

Caste on a day with Grekes for to fighte,
 As he was wont, to greve hem what he
 myghte³⁵

Not I how longe or short it was bitwene
 This purpos and that day they fighten
 mente,

But on a day wel armed, brighte, and shene,
 Ector and many a worthi wight out wente,
 With spere in honde and bigge bowes
 bente,⁴⁰

And in the berd, withouten lenger lette,
 Hire fomen in the feld anon hem mette

The longe day, with speres sharpe
 igrounde,

With arwes, dartes, swerdes, maces felle,
 They fighte and bringen hors and man to
 grounde,⁴⁵

And with hire axes out the braynes quelle
 But in the laste shour, soth for to telle,
 The folk of Troie hemselven so mysledden
 That with the worse at nyght homward
 they fledden

At which day was taken Antenore,⁵⁰
 Mauge Polydamas or Monesteeo,
 Santippe, Sarpedon, Polynestore,
 Polite, or ek the Trojan daun Rupheo,
 And other lasse folk as Pheuseo,
 So that, for harm, that day the folk of
 Troie⁵⁵

Dredde to lese a gret part of hire joie

Of Priamus was yeve, at Grekes requeste,
 A tyme of treme, and tho they gonnen
 trete,

Hire prisoners to chaungen, meste and
 leste,

And for the surplus yeven sommes grete⁶⁰
 This thing anon was couth in every strete,
 Bothe in th'assege, in town and every-
 where,

And with the firste it com to Calkas ere

Whan Calkas knew this tretis sholde holde,
 In consistorie, among the Grekes soone⁶⁵

He gan in thringe forth with lordes olde,
 And sette hym there as he was wont to
 doone,
 And with a chaunged face hem bad a
 boone,
 For love of God, to don that reverence,
 To stynte noyse, and yeve hym audi-
 ence 70

Than seyde he thus, "Lo, lordes myn ich
 was
 Troian, as it is knowen out of drede,
 And, if that yow remembre, I am Calkas,
 That alderfirst yaf comfort to youre nede
 And tolde wel how that ye shulden
 spede 75
 For dredeles, thourgh yow shal in a
 stownde
 Ben Troie ybrend, and beten down to
 grownde

"And in what forme, or in what manere
 wise,
 This town to shende, and al youre lust
 t'acheve,
 Ye han er this wel herd me yow devise
 This knowe ye, my lordes, as I leve 81
 And, for the Grekis weren me so leeve,
 I com myself, in my propre persone,
 To teche in this how yow was best to doone,

"Havyng unto my tresor ne my rente 85
 Right no resport, to respect of youre ese
 Thus al my good I lefte and to yow wente,
 Wenying in this yow, lordes, for to plesse
 But al that los ne doth me no disese
 I vouchesauf, as wisely have I joie, 90
 For yow to lese al that I have in Troie,

"Save of a doughter that I lefte, allas!
 Slepynge at hom, whanne out of Troie I
 sterte
 O sterne, O cruel fader that I was!
 How myghte I have in that so hard an
 herte? 95
 Allas, I ne hadde ibrought hire in hire
 sherte!
 For sorwe of which I wol nought lyve to-
 morwe,
 But if ye lordes rewe upon my sorwe

"For, by that cause I say no tyme er now

Hire to delivere, ich holden have my
 pees, 100
 But now or nevere, if that it like yow,
 I may hire have right soone, douteles
 O help and grace! amonges al this prees,
 Rewe on this olde caytyf in destresse,
 Syn I thourgh yow have al this hevyn-
 nesse 105

"Ye have now kaught and fettered in prisoun
 Troians vnowe, and if youre willes be,
 My child with oon may han redempcioun,
 Now, for the love of God and of bounte,
 Oon of so fele, allas, so yive hym me! 110
 What nede were it this preiere for to werne,
 Syn ye shul bothe han folk and town as
 yerne"

"On peril of my lif, I shal nat lye,
 Appollo hath me told it feithfully,
 I have ek founde it be astronomye, 115
 By sort, and by augurye ek, trewely,
 And dar wel say, the tyme is faste by
 That fire and flambe on al the town shal
 sprede,
 And thus shal Troie torne to asshen dede

"For certein, Phebus and Neptunus
 bothe, 120
 That makeden the walles of the town,
 Ben with the folk of Troie alwey so wrothe,
 That they wol brynge it to confusioun,
 Right in despit of kyng Lameadoun
 Bycause he nolde payen hem here hire, 125
 The town of Troie shal ben set on-fire"

Tellyng his tale alwey, this olde greye,
 Humble in his speche, and in his lokyng
 eke,
 The salte ters from his eyen tweye
 Ful faste ronnen down by either cheke 130
 So longe he gan of socour hem biseke
 That, for to hele hym of his sorwes soore,
 They yave hym Antenor, withouten
 moore

But who was glad ynough but Calkas tho?
 And of this thyng ful soone his nedes
 leyde 135
 On hem that sholden for the tretis go,
 And hem for Antenor ful ofte preyde
 To bryngen hom kyng Toas and Criseyde

And whan Priam his save-garde sente,
Th'embassadours to Troie streight they
wente 140

The cause itold of hire comyng, the olde
Priam, the kyng, ful soone in general
Let her-upon his parlement to holde,
Of which th'effect rehercen yow I shal
Th'embassadours ben answerd for fynal, 145
Th'eschaunge of prisoners and al this nede
Hem liketh wel, and forth in they procede

This Troilus was present in the place,
Whan axed was for Antenor Criseyde,
For which ful soone chaungen gan his
face, 150
As he that with tho wordes wel neigh
deyde

But natheles he no word to it seyde,
Lest men sholde his affeccoun espye,
With mannes herte he gan his sorves drye,

And ful of angwyssh and of grisly drede 155
Abod what lordes wolde unto it seve,
And if they wolde graunte, as God forbede,
Th'eschaunge of hire, than thoughte he
thynges tweye,

First, how to save hire honour, and what
weye

He myghte best th'eschaunge of hire with-
stonde, 160

Ful faste he caste how al this myghte
stonde

Love hym made al prest to don hire byde,
And rather dyen than she sholde go,
But resoun seyde hym, on that other syde,
"Withouten assent of hire ne do nat so, 165
Lest for thi werk she wolde be thy fo,
And seyn that thorough thy medlynge is
iblowe

Youre bother love, ther it was erst un-
knowe "

For which he gan deliberen, for the beste,
That though the lordes wolde that she
wente, 170

He wolde lat hem graunte what hem leste,
And telle his lady first what that they
mente,

And whan that she hadde seyde hym hire
entente,

Therafter wolde he werken also blyve,
Theigh al the world ayeyn it wolde
stryve 175

Ector, which that wel the Grekes herde,
For Antenor how they wolde han Criseyde,
Gan it withstonde, and sobrelly answerde
"Syres, she nys no prisonere," he seyde,
"I not on yow who that this charge
leyde, 180

But, on my part, ye may eftsone hem telle,
We usen here no wommen for to selle "

The noyse of peple up sturte thanne at ones,
As breme as blase of straw iset on-fire,
For infortune it wolde, for the nones, 185
They sholden hire confusioun desire

"Ector," quod they, "what goost may yow
enspyre,

This womman thus to shilde, and don us
leese

Daun Antenor — a wrong wey now ye
chese —

"That is so wys and ek so bold baroun? 190
And we han nede of folk, as men may se
He is ek oon the grettest of this town
O Ector, lat tho fantasies be!
O kyng Priam," quod they, "thus sygge
we,

That al oure vois is to forgon Criseyde " 195
And to deliveren Antenor they preyde

O Juvenal, lord! trewe is thy sentence,
That hitel wyten folk what is to yerne
That they ne fynde in hire desir offence,
For cloude of errour lat hem nat dis-
cerne 200

What best is And lo, here ensample as
yerne

This folk desiren now deliveraunce
Of Antenor, that brought hem to mes-
chaunce

For he was after traitour to the town
Of Troye, allas, they quytte hym out to
rathe! 205

O nyce world, lo, thy discrecioun!
Criseyde, which that nevere dide hem
scathe,

Shal now no lenger in hire blisse bathe,
But Antenor, he shal com hom to towne,

And she shal out, thus seyden here and
howne 210

For which delibered was by parlement,
For Antenor to yelden out Criseyde,
And it pronounced by the president,
Although that Ector "nay" ful ofte preyde
And fynaly, what wight that it with-
seyde, 215

It was for nought, it moste ben and sholde,
For substauce of the parlement it wolde

Departed out of parlement echone,
This Troilus, withouten wordes mo,
Unto his chambre spedde hym faste
allone, 220

But if it were a man of his or two,
The which he bad out faste for to go,
Bycause he wolde slepen, as he seyde,
And hastily upon his bed hym leyde

And as in wynter leues ben biraft, 225
Ech after other, til the tree be bare,
So that ther nys but bark and braunche
laft,

Lath Troilus, byraft of ech welfare,
Ibounden in the blake bark of care,
Disposed wood out of his wit to breyde,
So sore hym sat the chaungynge of Cri-
seyde 231

As rist hym up, and every dore he shette
And wyndow ek, and tho this sorwful
man

Upon his beddes syde adown hym sette,
Ful lik a ded ymage, pale and wan, 235
And in his brest the heped wo bygan
Out breste, and he to werken in this wise
in his woodnesse, as I shal yow devyse

Right as the wyld boole bygynneth sprynge,
Now her, now ther, idarted to the herte, 240
And of his deth roreth in compleynynge,
Right so gan he aboute the chaumbre sterte,
Smytyng his brest ay with his fistes smerte,
His hed to the wal, his body to the grounde
Ful ofte he swapte, hymselfen to con-
founde 245

His eyen two, for piete of hert,
Out stremeden as swifte welles tweye,
The hegh sobbes of his sorwes smerte

His specne nym refte, unnethes myghte he
seye,

"O deth, allas! why nyltow do me deye? 250
Acorsed be that day which that Nature
Shop me to ben a lyves creature!"

But after, whan the furie and al the rage
Which that his herte twiste and faste
threste, 254

By lengthe of tyme somewhat gan aswage,
Upon his bed he leyde hym down to reste.
But tho bygonne his teeris more out breste,
That wonder is the body may suffice
To half this wo, which that I yow devyse.

Than seyde he thus, "Fortune, allas the
while! 260

What have I don? What have I the agyt?
How myghtestow for rowthe me bygule?
Is ther no grace, and shal I thus be spilt?
Shal thus Criseyde away, for that thow
wilt?

Allas! how maistow in thyn herte fynde 265
To ben to me thus cruwel and unlynde?

"Have I the nought honoured al my lyve,
As thow wel wost, above the goddes alle?
Whi wiltow me fro joie thus deprive?
O Troilus, what may men now the calle 270
But wrecche of wrecches, out of honour
falle

Into miserie, in which I wol bewalle
Criseyde, allas! til that the breth me faille?

"Allas, Fortune! if that my lif in joie
Displeed hadde unto thi foule envye, 275
Why ne haddestow my fader, kyng of
Troye,

Byraft the lif, or don my bretheren dye,
Or slayn myself, that thus compleyne and
crye,

I, combre-world, that may of nothyng
serve,
But evere dye and nevere fulli sterve? 280

"If that Criseyde allone were me laft,
Nought roughte I whider thow woldest
me steere,

And here, allas! than hastow me biraft
But everemore, lo, this is thi manere,
To reve a wight that most is to hym
deere, 285

To preve in that thi gerful violence
Thus am I lost, ther helpeth no diffence

“O verrey lord, O Love! O god, allas!
That knowest best myn herte and al my
thought,

What shal my sorwful lif don in this cas, 290
If I forgo that I so deere have bought?
Syn ye Criseyde and me han fully brought
Into youre grace, and bothe oure hertes
seled,

How may ye suffre, allas! it be repeled?

“What shal I don? I shal, while I may
dure 295

On lyve in torment and in cruwel peyne,
This infortune or this disaventure,
Allone as I was born, iwys, compleyne,
Ne nevere wol I seen it shyne or reyne,
But ende I wol, as Eddipe, in derk-
nesse 300

My sorwful lif, and dyen in distresse

“O wery goost, that errest to and fro,
Why nyltow fleen out of the wofulleste
Body that evere myghte on grounde go?
O soule, lurkyng in this wo, unneste, 305
Fle forth out of myn herte, and lat it
breste,

And folowe alwey Criseyde, thi lady dere
Thi righte place is now no lenger here

“O woful eyen two, syn youre disport
Was al to sen Criseydes eyen brighte, 310
What shal ye don but, for my discomfort,
Stonden for naught, and wepen out youre
sighte,

Syn she is queynt, that wout was yow to
lighte?

In vayn fro this forth have ich eyen tweye
fourmed, syn youre vertu is aweye 315

“O my Criseyde, O lady sovereigne
Of thilke woful soule that thus crieth,
Who shal now yeven comfort to my peyne?
Allas! no wight, but whan myn herte dieth,
My spirt, which that so unto yow
heth, 320

Receyve in gree, for that shal ay yow serve,
Forthi no fors is, though the body sterve

‘O ye lovers, that heigh upon the whiel

Ben set of Fortune, in good aventure,
God leve that ye fynde ay love of stel, 325
And longe mote youre lif in joi endure!
But whan ye comen by my sepulture,
Remembreth that youre felawe resteth
there,

For I loved ek, though ich unworthi were

“O oold, unholosom, and myslyved man, 330
Calkas I mene, allas! what eieth the,
To ben a Grek, syn thow art born Troian?
O Calkas, which that wolt my bane be,
In corsed tyme was thow born for me!
As wolde blisful Jove, for his joi, 335
That I the hadde, wher I wolde, in Troie!”

A thousand sikes, hotter than the gleede,
Out of his brest ech after other wente,
Medled with pleyntes new, his wo to
feede,

For which his woful teris nevere stente, 340
And shortly, so his peynes hym torente,
And wex so mat, that joi nor penaunce
He feleth non, but lith forth in a traunce.

Pandare, which that in the parlement
Hadde herd what every lord and burgeys
seyde, 345

And how ful graunted was by oon assent
For Antenor to yelden so Criseyde,
Gan wel neigh wood out of his wit to
breyde,

So that, for wo, he nyste what he mente,
But in a rees to Troilus he wente 350

A certeyn knyght, that for the tyme kepte
The chambre door, undide it hym anon,
And Pandare, that ful tendrehche wepte,
Into the derke chambre, as stille as ston,
Toward the bed gan softly to gon, 355
So confus that he nyste what to seye,
For verray wo his wit was neigh aweye.

And with his chiere and lokyng al totorn,
For sorwe of this, and with his armes
folden,

He stood this woful Troilus byforn, 360
And on his pitous face he gan byholden.
But, Lord, so ofte gan his herte colden,
Seyng his frend in wo, whos hevynesse
His herte slough, as thoughte hym, for
destresse.

This woful wight, this Troilus, that
felte 365

His frend Pandare ycomen hym to se,
Gan as the snow ayeyn the sonne melte,
For which this sorwful Pandare, of pitee,
Gan for to wepe as tendrelliche as he,
And specheles thus ben thise ilke tweve, 370
That neither myghte o word for sorwe seye

But at the laste this woful Troilus,
Neigh ded for smert gan bresten out to
rore,

And with a sorwful noise he seyde thus,
Among huse sobbes and his sikes sore 375
"Lo, Pandare, I am ded, withouten more
Hastow nat herd at parlement," he seyde,
"For Antenor how lost is my Criseyde"

This Pandarus, ful ded and pale of hewe,
Ful pitously answerde and seyde, "Yis! 380
As wisly were it fals as it is trewe,
That I have herd, and woot al how it is
O mercy, God, who wolde have trowed
this?"

Who wolde have wend that in so litel a
throwe

Fortuneoure joie wold han overthrowe?

"For in this world ther is no creature, 386
As to my dom, that ever saw ruyn
Straunger than this, thorough cas or avent-
ture

But who may al eschue, or al devyne
Swich is this world! forthi I thus dif-
fyne, 390

Ne trust no wight to fynden in Fortune
Ay propretee, hire yiftes ben comune

"But telle me thus, whi thow art now so mad
To sorwen thus? Whi listow in this wise,
Syn thi desir al holly hastow had, 395
So that, by right, it oughte ynough suffice?
But I, that never felte in my seryse
A frendly cheere, or loking of an eye,
Lat me thus wepe and wailen til I deye

"And over al this, as thow wel woost thi-
selve, 400

This town is ful of ladys al aboute,
And, to my doom, fairer than swiche
twelve

As evere she was, shal I fynde in som route,

Yee, on or two, withouten any doute
Forthi be glad, myn owen deere brother!
If she be lost, we shal recovere an other 406

"What! God forbede alwey that ech ples-
aunce

In o thyng were, and in non other wight!
If oon kan synge, an other kan wel daunce,
If this be goodly, she is glad and light, 410
And this is fair, and that can good aright
Ech for his vertu holden is for deere,
Both heroner and faucoun for ryvere

"And ek, as writ Zanzis, that was ful wys,
'The newe love out chaceth ofte the
olde,' 415

And upon newe cas lith newe avys
Thenk ek, thi lif to saven artow holde
Swich fir, by proces, shal of kynde colde,
For syn it is but casuel plesaunce,
Som cas shal putte it out of remem-
braunce 420

"For also seur as day comth after nyght,
The newe love, labour, or oother wo,
Or elles selde seynge of a wight,
Don olde affecciouns alle over-go
And, for thi part, thow shalt have oon of
tho 425

T'abregge with thi bittre peynes smerte,
Absence of hire shal dryve hire out of
herte"

These wordes seyde he for the nones
alle,

To help his frend, lest he for sorwe deyde,
For douteles, to don his wo to falle, 430
He roughte nought what unthrift that he
seyde

But Troilus, that neigh for sorwe deyde,
Took litel heede of al that evere he mente,
Oon ere it herde, at tothir out it wente

But at the laste he answerde, and seyde,
"Frend, 435

This lechecraft, or heeled thus to be,
Were wel sitting, if that I were a fend,
To traysen hire that trewe is unto me!
I pray God lat this conseil nevere ythe,
But do me rather sterve anon-right
here, 440

Er I thus do as thow me woldest leere!

"She that I serve, iwis, what so thow seye,
To whom myn herte enhabit is by right,
Shal han me holly hires til that I deye
For, Pandarus, syn I have trouthe hire
 hight, 445
I wol nat ben untrewre for no wight,
But as hire man I wol ay lyve and sterve,
And nevere other creature serve

"And ther thow seist thow shalt as faire
 fynde
As she, lat be, make no comparisoun 450
To creature yformed here by kynde!
O leve Pandare, in conclusoun,
I wol nat ben of thyn opynoun,
Touchyng al this, for which I the biseche,
So hold thi pees, thow sleest me with thi
 speche! 455

"Thow biddest me I shulde love another
Al fresshly newe, and lat Criseyde go!
It lith nat in my power, leeve brother,
And though I myght, I wolde nat do so
But kanstow playen raket, to and fro, 460
Nettle in, dok out, now this, now that,
 Pandare,
Now foule falle hire for thi wo that care!

"Thow farest ek by me, thow Pandarus,
As he that, whan a wight is wo bygon,
He cometh to hym a paas, and seith right
 thus, 465
'Thynk nat on smert, and thow shalt fele
 non'
Thow moost me first transmewen in a ston,
And reve me my passiones alle,
Er thow so lightly do my wo to falle

"The deth may wel out of my brest de-
 partate 470
The lif, so longe may this sorwe myne,
But fro my soule shal Criseydes darte
Out nevere mo, but down with Prosper-
 pyne,
Whan I am ded, I wol go wone in pyne,
And ther I wol eternaly compleyne 475
My wo, and how that twynned be we
 tweyne

"Thow hast here made an argument, for
 fyn,
How that it sholde a lasse peyne be

Criseyde to forgon, for she was myn,
And lyved in ese and in felcite 480
Whi habbestow, that seydest thus to me
That 'hym is wors that is fro wele ythrowe,
Than he hadde erst noon of that wele
 yknowe?'

"But telle me now, syn that the thynketh
 so light
To changen so in love ay to and fro, 485
Whi hastow nat don bisily th. myght
To chaungen hire that doth the al thi wo?
Why nyltow lete hire fro thyn herte go?
Whi nyltow love an other lady swete,
That may thyn herte setten in quete? 490

"If thou hast had in love ay yet mys-
 chaunce,
And kanst it not out of thyn herte dryve,
I, that levede in lust and in plesaunce
With here, as muche as creature on lyve,
How sholde I that foryete, and that so
 blyve? 495
O, where hastow ben hid so longe in muwe,
That kanst so wel and formaly arguwe?

"Nay, God wot, nought worth is al thi red,
For which, for what that evere may by-
 falle,
Withouten wordes mo, I wol be ded 500
O deth, that endere art of sorwes alle,
Com now, syn I so ofte after the calle,
For sely is that deth, soth for to seyne,
That, ofte ycleped, cometh and endeth
 peyne

"Wel wot I, whil my lyf was in quyete, 505
Er thow me slowe, I wolde have yeven hire,
But now thi comynge is to me so swete
That in this world I nothing so desire
O deth, syn with this sorwe I am a-fyre,
Thow other do me anocon in teers
 drenche, 510
Or with thi colde strok myn hete quenche

"Syn that thou sleest so fele in sondry
 wyse
Ayens hire wl, unpreyed, day and nyght,
Do me at my requeste this servise
Delyvere now the world, so dostow
 right, 515
Of me, that am the wofulleste wyght

That evere was, for tyme is that I sterve,
Syn in this world of right nought may I
serve "

This Troilus in teris gan distille,
As licour out of a lumbic ful faste, 520
And Pandarus gan holde his tunge stille,
And to the ground his eyen doun he caste
But natheles, thus thought he at the laste,
"What! parde, rather than my felawe deye,
Yet shal I somewhat more unto hym
seye " 525

And seyde "Frend, syn thow hast swych
distresse,

And syn thee list myn arguments to
blame,

Why nylt thyselfen helpen don redresse,
And with thy manhod letten al this grame?
Go ravisshe here ne kanstow nat for
shame! 530

And other lat here out of towne fare,
Or hold here stille, and leve thi nyce fare

"Artow in Troie, and hast non hardyment
To take a woman which that loveth the,
And wolde hireselven ben of thyn assent?
Now is nat this a nyce vanitee? 536
Ris up anon, and lat this wepyng be,
And kuth thow art a man, for in this houre
I wol ben ded, or she shal bleven oure "

To this answerde hym Troilus ful softe, 540
And seyde, "Parde, leve brother deere,
Al this have I myself yet thought ful ofte,
And more thyng than thow devycest here
But whi this thyng is laft, thow shalt wel
here,

And whan thow me hast yeve an audi-
ence, 545
Therafter maystow telle al thi sentence

"First, syn thow woost this town hath al
this werre

For ravysshyng of wommen so by myght,
It sholde nought be suffred me to erre,
As it stant now, ne don so gret unright 550
I sholde han also blame of every wight,
My fadres graunt if that I so withstoode,
Syn she is chaunged for the townes goode

"I have ek thought, so it were hire assent,

To ave hire at my fader, of his grace, 555
Than thynke I, thus were hire accusement,
Syn wel I woot I may hire nought purchace
For syn my fader, in so heigh a place
As parlement, hath hire eschaunge enseled,
He nyl for me his lettre be repeled 560

"Yet drede I moost hire herte to perturbe
With violence, if I do swich a game,
For if I wolde it openly desturbe,
It mooste be disclaundre to hire name
And me were levere ded than hire dif-
fame, 565

As nolde God but if I sholde have
Hire honour levere than my lif to save!

"Thus am I lost, for aught that I kan see
For certeyn is, syn that I am hire knyght,
I mooste hire honour levere han than
me 570

In every cas, as loveure ought of right
Thus am I with desir and reson twight
Desur for to destourben hire me redeth,
And reson nyl nat, so myn herte dredeth "

Thus wepyng that he koude nevere
cesse, 575
He seyde, "Allas! how shal I, wrecche
fare?"

For wel fele I alwey my love encesse,
And hope is lasse and lasse alway, Pandare
Encessen ek the causes of my care
So wellaway, whi nyl myn herte breste?
For, as in love, ther is but litel reste " 581

Pandare answerde, "Frend, thow maist,
for me,

Don as the list, but hadde ich it so hote,
And thyn estat, she sholde go with me,
Though al this town cride on this thyng by
note 585

I nolde sette at al that noys a grotel
For whan men han wel cryd, than wol
they rowne,
Ek wonder last but nyne nyght nevere in
towne

"Devyne not in resoun ay so depe
Ne cortaisyly, but help thysel anon 590
Bet is that other than thyselfen wepe,
And namely, syn ye two ben al on
Ris up, for by myn hed, she shal not goon!

And rather be in blame a lite ffounde
Than sterve here as a gnat, withouten
wounde 595

"It is no shame unto yow ne no vice,
Hire to witholden that ye love moost
Peraunter, she myghte holde the for nyce,
To late hire go thus to the Grekis oost
Think ek Fortune, as wel thiselven
woost, 600
Helpeth hardy man to his enprise,
And weyveth wrecches for hire cowardise

"And though thy lady wolde a lite hire
greve,
Thow shalt thyself thi pees hereafter make,
But as for me, certeyn, I kan nat leve 605
That she wolde it as now for yvel take
Whi sholde thanne of ferd thyn herte
quake?
Think ek how Paris hath, that is thi
brother,
A love, and whi shaltow nat have another?"

"And Troilus, o thyng I dar the swere, 610
That if Criseyde, which that is thi lief,
Now loveth me as wel as thow dost here,
God help me so, she nyl nat take a-grief,
Theigh thow do boote anon in this mes-
chief
And if she wilneth fro the for to passe, 615
Thanne is she fals, so love hire wel the
lasse

"Forthi tak herte, and thynk right as a
knyght,
Thorough love is broken al day every lawe
Kith now somewhat thi corage and thi
myght,
Have mercy on thiself, for any awe 620
Lat nat this wrecched wo thyn herte
gnawe,
But manly sette the world on six and
sevene,
And if thow deye a martyr, go to hevене!"

"I wol myself ben with the at this dede,
Theigh ich and al my kyn, upon a
stownde, 625
Shulle in a strete as dogges ligen dede,
Thorough-girt with many a wid and blyd
wownde,

In every cas I wol a frend be ffounde
And if the list here sterven as a wrecche,
Adieu, the devel spede hym that it
recche!" 630

This Troilus gan with the wordes quyken
And seyde, "Frend, graunt mercy, and
assente
But certeynly thow maist nat so me priken
Ne peyne non ne may me so tormente,
That, for no cas, it is nat myn entente, 635
At shorte wordes, though I deyen sholde,
To ravysse hire, but if hireself it wolde!"

"Whi, so mene I," quod Pandarus, "al
this day
But telle me thanne, hastow hire wil as-
sayed,
That sorwest thus?" And he answerde
hym, "Nay" 640
"Wherof artow," quod Pandare, "thanne
amayed,
That nost nat that she wol ben yvele ap-
payed
To ravysse hire, syn thow hast nought
ben there,
But if that Jove told it in thyn ere?"

"Forthi ris up, as nought ne were, anon, 645
And wassh thi face, and to the kyng thow
wende,
Or he may wondren whider thow art goon
Thow most with wisdom hym and othere
blende,
Or, upon cas, he may after the sende,
Er thow be war, and shortly, brother
deere, 650
Be glad, and lat me werke in this matere

"For I shal shape it so, that sikerly
Thow shalt this nyght som tyme, in som
manere,
Come speken with thi lady pryvely
And by hire wordes ek, and by hire
cheere, 655
Thow shalt ful sone aperceyve and wel
here
Al hire entente, and of this cas the beste
And far now wel, for in this point I reste"
The swifte Fame, which that false thynges
Egal reporteth lik the thynges trewe, 660

Was thoroughout Troie yfled with preste
wynges

Fro man to man, and made this tale al
newe,

How Calkas doughter, with hire brighte
hewe,

At parlement, withouten wordes more,
Ygraunted was in chaunge of Antenore 665

The whiche tale anon-right as Criseyde
Hadde herd, she, which that of hire fader
roughte,

As in this cas, right nought, ne whan he
deyde,

Ful busily to Jupiter bisoughte
Yeve hem meschaunce that this treis
broughte 670

But shortly, lest these tales sothe were,
She dorst at no wight asken it, for fere

As she that hadde hire herte and al hire
mynde

On Troilus iset so wonder faste,
That al this world ne myghte hire love un-
bynde, 675

Ne Troilus out of hire herte caste,
She wol ben his, while that hire lif may
laste

And thus she brenneth both in love and
drede,

So that she nyste what was best to reede

But as men seen in towne, and al
aboute, 680

That women usen frendes to visite,
So to Criseyde of women com a route,
For pitous jone, and wenden hire delite,
And with hire tales, deere ynough a myte,
These women, which that in the cite
dwelle, 685

They sette hem down, and seyde as I shall
telle

Quod first that oon, "I am glad, trewely,
Bycause of yow, that shal youre fader see"
Another seyde, "Ywis, so nam nat I,
For al to litel hath she with us be" 690
Quod tho the thridde, "I hope, ywis, that
she

Shal bryngen us the pees on every syde,
That, whan she goth, almyghty God hire
gide!"

Tho wordes and tho wommanysse
thynges,

She herde hem right as though she thennes
were, 695

For, God it woot, hire herte on othir thyng
is

Although the body sat among hem there,
Hire advertence is alwey elleswhere,
For Troilus ful faste hire soule soughte,
Withouten wold, on hym alwey she
thoughte 700

These women, that thus wenden hire to
plese,

Aboute naught gonne alle hire tales spende
Swich vanyte ne kan don hire non ese,
As she that al this mene while brende 704
Of other passoun than that they wende,
So that she felte almost hire herte dye
For wo and wery of that compaignie

For which no lenger myghte she restreyn
Hir teeris, so they gonnen up to welle,
That yaven signes of the bittre peyne 710
In which hir spirit was, and moste dwelle,
Remembryng hir, fro heven into which
helle

She fallen was, syn she forgoth the syghte
Of Troilus, and sorrowfully she sighte

And thilke foolles sittynge hire aboute 715
Wenden that she wepte and siked sore
Bycause that she sholde out of that route
Departe, and nevere pleye with hem more
And they that hadde yknowen hire of
yore

Seigh hire so wepe, and thoughte it kvnde-
nesse, 720
And ech of hem wepte eke for hire destresse

And busily they gonnen hire comforten
Of thyng, God woot, on which she litel
thoughte,

And with hire tales wenden hire disporten,
And to be glad they often hire bysoughte
But swich an ese therwith they hire
wroughte, 726

Right as a man is esed for to feele,
For ache of hed, to clawen hym on his
heele!

But after al this nyce vanyte

They toke hire leve, and hom they wenten
alle 730

Criseyde, ful of sorweful pite,
Into hire chambre up went out of the halle,
And on hire bed she gan for ded to falle,
In purpos nevere thennes for to rise,
And thus she wroughte, as I shal yow
devyse 735

Hire ownded heer, that sonnyssh was of
hewe,
She rente, and ek hire fyngeres longe and
smale
She wrong ful ofte, and bad God on hire
rewe,
And with the deth to doon boote on hire
bale
Hire hewe, whilom bright, that tho was
pale, 740
Bar witnesse of hire wo and hire con-
streynthe,
And thus she spak, sobbyng in hire com-
pleynte

"Allas!" quod she, "out of this regioun
I, woful wrecche and infortuned wight,
And born in corsed constellacioun, 745
Moot goon, and thus departen fro my
knyght

Wo worth, allas! that ilke dayes light
On which I saugh hym first with eyen
tweyne,
That causeth me, and ich hym, al this
peyne!"

Therwith the teis from hire eyen two 750
Down fille, as shour in Aperil ful swithe,
Hire white brest she bet, and for the wo
After the deth she cryed a thousand sithe,
Syn he that wont hire wo was for to lithe,
She moot forgon, for which disaven-
ture 755
She held hireself a forlost creature

She seyde, "How shal he don, and ich also?
How sholde I lyve, if that I from hym
twynne?"

O deere herte eke, that I love so,
Who shal that sorwe slen that ye ben
inne? 760

O Calkas, fader, thyn be al this synne!
O moder myn, that cleped were Argyve,

Wo worth that day that thow me bere on
lyve!

"To what fyn sholde I lyve and sorwen
thus?"

How sholde a fissh withouten water dure?
What is Criseyde worth, from Troilus? 766
How sholde a plaunte or lyves creature
Lyve withouten his kynde noriture?
For which ful ofte a by-word here I seye,
That 'routeles moot grene soone deye' 770

"I shal doon thus, syn neither swerd ne
darte

Dar I noon handle, for the crueltee,
That ilke day that I from yow departe,
If sorwe of that ny nat my bane be,
Thanne shal no mete or drynke come in
me 775

Til I my soule out of my breste unshethe,
And thus myselven wol I don to deth

"And, Troilus, my clothes everychon
Shul Blake ben in tokenyng, herte swete,
That I am as out of this world agon, 780
That wont was yow to setten in quiete,
And of myn ordre, ay til deth me mete,
The observance evere, in youre absence,
Shal sorwe ben, compleynt, and abstynence

"Myn herte and ek the woful goost ther-
inne 785

Byquethe I, with youre spirit to compleyne
Eternaly, for they shal nevere twynne
For though in erthe ytwynned be we
tweyne,

Yet in the feld of pite, out of peyne,
That highte Elisos, shal we ben yfeere,
As Orpheus with Erudice, his fere 791

"Thus, herte myn, for Antenor, allas!
I soone shal be chaunged, as I wene
But how shul ye don in this sorwful
cas,

How shal youre tendre herte this sus-
tene? 795

But, herte myn, foryete this sorwe and
tene,

And me also, for, sothly for to seye,
So ye wel fare, I recche naught to deye "

How myghte it evere yred ben or ysonge,

The pleynte that she made in hire de-
stresse? 800

I not, but, as for me, my litel tonge,
If I discryven wolde hire hevynesse,
It sholde make hire sorwe seme lesse
Than that it was, and childisshly deface
Hire heigh compleynte, and therefore ich it
pace 805

Pandare, which that sent from Troilus
Was to Criseyde — as ye han herd de-
vyse

That for the beste it was accorded thus,
And he ful glad to doon hym that
servyse —

Unto Criseyde, in a ful secree wise, 810
Ther as she lay in torment and in rage,
Com hire to telle al hoolly his message,

And fond that she hireselven gan to trete
Ful pitously, for with hire saite teris
Hire brest, hire face, ybathed was ful
wete 815

The myghty tresses of hire sonnysshe
heeris,

Unbroiden, hangen al aboute hire eeris,
Which yaf hym verray signal of martire
Of deth, which that hire herte gan desire

Whan she hym saugh, she gan for sorwe
anon 820

Hire tery face atwixe hire armes hude,
For which thus Pandare is so wo-bygon
That in the hous he myghte unnethe
abyde,

As he that pite felt on every syde
For if Criseyde hadde erst compleyned
soore, 825

Tho gan she pleyne a thousand tymes
more

And in hire aspre pleynte thus she seyde
“Pandare first of joies mo than two
Was cause causyng unto me, Criseyde,
That now transmewed ben in cruel wo 830
Wher shal I seye to yow welcom or no,
That alderfirst me broughte unto servyse
Of love, allas! that endeth in swich wise?”

“Endeth thanne love in wo? Ye, or men
leth! 834

And allas worldly blisse, as thynketh me

The ende of blisse ay sorwe it occupieth,
And whoso troweth nat that it so be,
Lat hym upon me, woful wrecche, ysee,
That myself hate, and ay my burthe
acorse,

Felyng alwey, fro wikke I go to worse 840

“Whoso me seeth, he seeth sorwe al at-
onys,

Peyne, torment, pleynte, wo, distresse!
Out of my woful body harm ther noon is,
As angwisch, langour, cruel bitternesse,
Anoy, smert, drede, fury, and ek sik-
nesse 845

I trowe, ywys, from hevene teeris reyne
For pite of myn aspre and cruel peyne ”

“And thow, my suster, ful of discomfourt,”
Quod Pandarus, “what thynkestow to do?
Whi ne hastow to thyselven som resport?
Whi wiltow thus thyselif, allas, fordo? 851
Leaf al this werk, and tak now heede to
That I shal seyn, and herkne of good en-
tente

This, which by me thi Troilus the sente ”

Tornede hire tho Criseyde, a wo makynge
So gret that it a deth was for to see 856
“Allas!” quod she, “what wordes may ye
brynge?”

What wol my deere herte seyn to me,
Which that I drede nevere mo to see?
Wol he han pleynte or teris, er I wende? 860
I have ynough, if he thereafter sende!”

She was right swich to seen in hire visage
As is that wight that men on beere byndc,
Hire face, lik of Paradys the ymage,
Hire face, in another kynde 865
The pleye, the laughter, men was wont to
fynde

In hire, and ek hire joies everichone,
Ben fled, and thus lith now Criseyde allone

Aboute hire eyen two a purple ryng
Bytrent, in sothfast tokenyng of hire
peyne, 870

That to biholde it was a dedly thyng,
For which Pandare myghte nat restreyn-
The teeris from his eighen for to reyne
But natheles, as he best myghte, he seyde
From Troilus thise wordes to Criseyde 875

"Lo, nece, I trowe wel ye han herd al how
The kyng with othere lordes, for the beste,
Hath mad eschauge of Antenor and yow,
That cause is of this sorwe and this un-
reste

But how this cas dooth Troilus moleste, 880
That may non erthely mannes tonge seye,
For verray wo his wit is al aweye

"For which we han so sorwed, he and I,
That into litel bothe it hadde us slawe,
But thorough my conseyl this day, finally,
He somewhat is fro wepyng now with-
drawe, 886

And semeth me that he desireth fawe
With yow to ben al nyght, for to devyse
Remede in this, if ther were any wyse

"This, short and pleyn, th'effect of my
message, 890

As ferforth as my wit kan comprehende,
For ye, that ben of torment in swich rage,
May to no long prologe as now entende
And hereupon ye may answere hym sende,
And, for the love of God, my nece deere,
So lef this wo er Troilus be here!" 896

"Gret is my wo," quod she, and sighte
soore,

As she that feleth dedly sharp distresse,
"But yit to me his sorwe is muchel more,
That love hym bet than he hymself, I
gesse 900

Allas! for me hath he swich hevynesse?
Kan he for me so pitously compleyne?
Iwis, this sorwe doubleth al my peyne

"Grevous to me, God woot, is for to
twyne,"

Quod she, "but yet it harder is to me 905
To sen that sorwe which that he is mne,
For wel woot I it wol my bane be,
And deye I wol in certeyn," tho quod she,
"But bid hym come, er deth, that thus
me threteth,

Dryve out that goost which in myn herte
beteth " 910

These wordes sey'd, she on hire armes two
Fil gruf, and gan to wepen pitously
Quod Pandarus, 'Allas! whi do ye so,
Syn wel ye woot the tyme is faste by,

That he shal come? Aris up hastily, 915
That he yow nat bywopen thus ne fynde,
But ye wole have hym wood out of his
mynde

"For wiste he that ye ferde in this manere
He wolde hymselfen sie, and if I wende
To han this fare, he sholde nat come
here 920

For al the good that Pram may dispende
For to what fyn he wolde anon pretende,
That knowe ich wel, and forth yet I seye,
So lef this sorwe, or platly he wol deye

"And shapeth yow his sorwe for t'abregge,
And nought encesse, leeve nece swete! 925
Beth rather to hym cause of flat than egge,
And with som wisdom ye his sorwe bete
What helpeth it to wepen ful a strete,
Or though ye bothe in salte teeris dreyn'te?
Bet is a tyme of cure ay than of pleynte 931

"I mene thus whan ich hym hider brynge,
Syn ye be wise, and bothe of oon assent,
So shapeth how destourbe youre goyng,
Or come ayeyn, soon after ye be went 935
Women ben wise in short avysement,
And lat sen how youre wit shal now availle,
And what that I may helpe, it shal nat
faile "

"Go," quod Criseyde, "and uncle, trewely,
I shal don al my myght me to restreyn 940
From wepyng in his sighte, and bisly,
Hym for to glade I shal don al my peyne,
And in myn herte seken every veyne
If to this sore ther may be fonden salve,
It shal nat lakke, certeyn, on my halve " 945

Goth Pandarus, and Troilus he soughte,
Til in a temple he fond hym al allone,
As he that of his lif no lenger roughte,
But to the pitouse goddes everichone
Ful tendrely he preyed, and made his
mone, 950

To doon hym sone out of this world to
pace,
For wel he thoughte ther was non other
grace

And shortly, al the sothe for to seye,
He was so fallen in desper that day,

That outrely he shop hym for to deve 955
 For right thus was his argument alway
 He seyde, he nas but lorn, so weylaway!
 "For al that comth, comth by necessitee
 Thus to ben lorn, it is my destinee

"For certeynly, thus wot I wel," he
 seyde, 960

"That forsight of divine purveyaunce
 Hath seyn alwey me to forgon Criseyde,
 Syn God seeth every thyng, out of dout-
 aunce,
 And hem disponyth, thorough his ordi-
 naunce,
 In hure merites sothly for to be, 965
 As they shul comen by predestyne

"But natheles, allas! whom shal I leeve"
 For ther ben grete clerkes many oon,
 That destyne thorough argumentes preve,
 And som men seyn that, nedely, ther is
 noon, 970
 But that fre chois is yeven us everychon
 O, weylaway! so sleighe arn clerles olde,
 That I not whos opynyoun I may holde

"For som men seyn, if God seth al biforn,
 Ne God may nat deceyved ben, parde,
 Than moot it fallen, theigh men hadde it
 sworn, 976
 That purveyaunce hath seyn before to be
 Wherefore I sey, that from eterne if he
 Hath wist byforn oure thought ek as oure
 dede,
 We han no fre chois, as thise clerkes rede

"For other thought, nor other dede
 also, 981
 Myghte nevere ben, but swich as purvey-
 aunce,

Which may nat ben deceyved nevere mo,
 Hath feled byforn, withouten ignoraunce
 For yf ther myghte ben a variaunce 985
 To writhen out fro Goddis purveyinge,
 Ther nere no prescience of thyng com-
 ynge,

"But it were rather an opynyoun
 Uncerteyn, and no stedfast forseynge
 And certes, that were an abusoun, 990
 That God sholde han no parfit cler wyt-
 ynge

More than we men that han doutous
 wenynges
 But swich an errour upon God to gesse
 Were fals and foul, and wikked corednesse

"Ek this is an opynyoun of some 995
 That han hire top ful heighe and smothe
 vshore

They seyn right thus, that thyng is nat to
 come

For that the prescience hath seyn byfore
 That it shal come, but they seyn that
 therfore

That it shal come, therfore the purvey-
 aunce 1000
 Woot it bytorn, withouten ignoraunce,

"And in this manere this necessite
 Retorneth in his part contrarie agayn
 For nedfully byhoveth it nat to bee
 That thilke thynges fallen in certayn 1005
 That ben purveyed, but nedly, as they
 sayn,
 Byhoveth it that thynges whiche that falle,
 That they in certayn ben purveyed alle

"I mene as though I laboured me in this,
 To enqueren which thyng cause of which
 thyng be 1010
 As whether that the prescience of God is
 The certeyn cause of the necessite
 Of thynges that to comen ben, parde,
 Or if necessite of thyng comynges
 Be cause certeyn of the purveyinge 1015

"But now n'enforce I me nat in shewynges
 How the ordre of causes stant, but wel
 woot I

That it byhoveth that the byfallynge
 Of thynges wiste byforen certeynly
 Be necessarie, al seme it nat therby 1020
 That prescience put fallynge necessaire
 To thyng to come, al falle it foule or faire.

"For if ther sitte a man yond on a see,
 Than by necessite bihoveth it
 That, certes, thyn opynyoun sooth be, 1025
 That wenest or conjectest that he sit
 And further over now ayeynward yit,
 Lo, right so is it of the part contrarie,
 As thus, — nowe herkne, for I wol nat
 tarié

"I sey, that if the opynoun of the 1030
 Be soth, for that he sitte, than sey I this,
 That he mot siten by necessite,
 And thus necessite in eyther is
 For in hym nede of sittynge is, ywys,
 And in the nede of soth, and thus, for-
 sothe, 1035
 There mot necessite ben in yow bothe

"But thow mayst seyn, the man sit nat
 therefore,
 That thyn opynoun of his sittynge soth
 is,
 But rather, for the man sit ther byfore,
 Therefore is thyn opynoun soth, ywis 1040
 And I seye, though the cause of soth of this
 Comth of his sittynge, yet necessite
 Is entrechaunged both in hym and the

"Thus in this same wise, out of doutaunce,
 I may wel maken, as it semeth me, 1045
 My resonyng of Goddes purveyaunce
 And of the thynges that to comen be,
 By which resoun men may wel yse
 That thilke thynges that in erthe falle,
 That by necessite they comen alle 1050

"For although that, for thyng shal come,
 ywys,
 Therefore is it purveyed, certeynly,
 Nat that it comth for it purveyed is,
 Yet natheles, bihoveth it nedfully,
 That thing to come be purveyed, trewely,
 Or elles, thynges that purveyed be, 1055
 That they bitiden by necessite

"And this suffiseth right ynough, certeyn,
 For to destruye oure fre chois every del
 But now is this abusioun, to seyn 1060
 That fallynge of the thynges temporel
 Is cause of Goddes prescience eternal
 Now trewely, that is a fals sentence,
 That thyng to come sholde cause his
 prescience

"What myght I wene, and I hadde swich
 a thought, 1065
 But that God purveyeth thyng that is to
 come
 For that it is to come, and ellis nought?
 So myghte I wene that thynges alle and
 some,

That whilom ben byfalle and overcome,
 Ben cause of thilke sovereyne purvey-
 aunce 1070
 That forwoot al withouten ignoraunce

"And over al this, yet sey I more herto,
 That right as whan I wot ther is a thyng,
 Iwys, that thyng moot nedfully be so,
 Ek right so, whan I woot a thyng
 comyng, 1075
 So mot it come, and thus the bifallyng
 Of thynges that ben wist bifore the tyde,
 They mowe nat ben eschued on no syde"

Thanne seyde he thus, "Almyghty Jove in
 trone,
 That woost of al this thyng the sothfast-
 nesse, 1080
 Rewe on my sorwe, and do me deyen sone,
 Or bryng Criseyde and me fro this des-
 tresse!"
 And whil he was in al this hevynesse,
 Disputyng with hymself in this materc,
 Com Pandare in, and seyde as ye may
 here 1085

"O myghty God," quod Pandarus, "in
 trone,
 I! who say evere a wis man faren so?
 Whi, Troilus, what thinkestow to doone?
 Hastow swich lust to ben thyn owen fo?
 What, parde, yet is nat Criseyde ago! 1090
 Whi list the so thyselv fordoon for drede,
 That in thyn hed thyne eyen semen dede?"

"Hastow nat lyved many a yer byforn
 Withouten hire, and ferd ful wel at ese?
 Artow for hire and for noon other born?
 Hath Kynde the wrought al only hire to
 plesse? 1095
 Lat be, and thyngk right thus in thi disese
 That, in the dees right as ther faller
 chaunces,
 Right so in love ther come and gon ples-
 aunces

"And yet this is my wonder most of alle, 1100
 Whi thow thus sorwest, syn thow nost nat
 yt,
 Touchyng hire goyng, how that it shal
 falle,
 Ne yif she kan hireself destourben it

Thow hast nat vet assayed al hire wtt
 A man may al bytyme his nekke beede 1103
 Whan it shal of, and sorwen at the nede

“Forthi tak hede of that I shal the seve
 I have with hire vspoke, and longe ybe,
 So as accorded was bitwixe us tweye,
 And evere mo me thynketh thus, that
 she 1110

Hath somwhat in hire hertes privete,
 Wherwith she kan, if I shal right arede,
 Destourbe al this of which thow art in
 drede

“For which my counsel is, whan it is
 nyght,

Thow to hire go, and make of this an
 ende, 1115

And blisful Juno, thorough hire grete myght,
 Shal, as I hope, hire grace unto us sende
 Myn herte seyth, ‘Certeyn, she shal nat
 wende’

And forthi put thyn herte a while in reste,
 And hold thi purpos, for it is the
 beste” 1120

This Troilus answerd, and sighte soore
 “Thow seist right wel, and I wol don right
 so”

And what hym liste, he sevede unto it more
 And whan that it was tyme for to go,
 Ful pryvely hymself, withouten mo, 1125
 Unto hire com, as he was wont to doone,
 And how they wroughte, I shal yow tellen
 soone

Soth is, that whan they gonnen first to
 mete,

So gan the peyne hire hertes for to twiste,
 That neyther of hem other myghte grete,
 But hem in armes toke, and after kiste 1131

The lasse woful of hem bothe nyste
 Wher that he was, ne myghte o word out
 brynge,

As I seyde erst, for wo and for sobbynge

Tho woful teeris that they leten falle 1135
 As bittre weren, out of teris kynde,

For peyne, as is ligne aloes or galle
 So bittre teeris weep nought, as I fynde,
 The woful Mirra thorough the bark and
 rynde,

That in this world ther nys so hard an
 herte, 1140
 That nolde han rewed on hire peynes
 smerte

But whan hire wofulle weri goostes tweyne
 Retourned hem ther as hem oughte to
 dwelle,

And that somwhat to wayken gan the
 peyne

By lengthe of pleynte, and ebben gan the
 welle 1145

Of hire teeris, and the herte unswelle,
 With broken vois, al hoors forshright,

Criseyde
 To Troilus these ilke wordes seyde

‘O Jove, I deye, and mercy I beseche!
 Help, Troilus!’ and therewithal hire face
 Upon his brest she leyde, and loste
 speche, 1151

Hire woful spirit from his propre place,
 Right with the word, alwey o poynt to
 pace

And thus she lith with hewes pale and
 grene,

That whilom fressh and fairest was to
 sene 1155

This Troilus, that on hire gan biholde,
 Clepyng hire name, — and she lay as for
 ded,

Withoute answer, and felte hire lymes
 colde,

Hire eyen throwen upward to hire hed, —
 This sorwful man kan now noon other
 red, 1160

But ofte tyme hire colde mowth he kiste
 Wher hym was wo, God and hymself it
 wiste!

He rist hym up, and long streight he hire
 leyde,

For signe of lif, for aught he kan or
 may,

Kan he non fynde in nothyng on
 Criseyde, 1165

For which his song ful ofte is “weylaway!”
 But whan he saugh that specheles she lay,
 With sorweful vois, and herte of blisse al
 bare,

He seyde how she was fro this world yfare

So after that he longe hadde hire com-
 pleynd, 1170
 His hondes wrong, and seyde that was to
 seye,
 And with his teeris salt hire brest byreyned,
 He gan tho teeris wypen of ful dreye,
 And pitously gan for the soule preye,
 And seyde, "O Lord, that set art in thi
 trone, 1175
 Rewe ek on me, for I shal folwe hire
 sone!"

She cold was, and withouten sentement,
 For aught he woot, for breth ne felte he
 non,
 And this was hym a pregnant argument
 That she was forth out of this world
 agon 1180
 And whan he say ther was non other woon
 He gan hire lymes dresse in swich manere
 As men don hem that shal ben layd on
 beere

And after this, with sterne and cruel herte,
 His swerd anon out of his shethe he
 twigte, 1185
 Hymself to slen, how sore that hym smerte,
 So that his soule hire soule folwen myghte
 Ther as the doom of Mynos wolde it dighte,
 Syn Love and cruel Fortune it ne wolde,
 That in this world he lenger lyven
 sholde 1190

Than seyde he thus, fulfilled of heigh des-
 dayn

"O cruel Jove, and thow, Fortune adverse,
 This al and som, that falsly have ye
 slayn

Criseyde, and syn ye may do me no werse,
 Fy on youre myght and werkes so dy-
 verse! 1195

Thus cowardly ye shul me nevere wynne,
 Ther shal no deth me fro my lady twynne

"For I this world, syn ye have slayn hire
 thus,

Wol lete, and folwe hire spirit low or hye
 Shal nevere love seyn that Troilus 1200
 Dar nat, for fere, with his lady dye,
 For, certeyn, I wol beere hire compaignie
 But syn ye wol nat suffre us lyven here,
 Yet suffreth that oure soules ben yfere

"And thow, cite, which that I leve
 in wo, 1205
 And thow, Priam, and bretheren al yfeere
 And thow, my moder, farwel' for I go,
 And Atropos, make redy thow my beere
 And thow, Criseyde, o swete herte deere,
 Receyve now my spirit!" wolde he
 seye, 1210
 With swera at herte, al redy for to deye

But, as God wolde, of swough therwith
 sh'abreyde,
 And gan to sike, and "Troilus" she cride,
 And he answerde, "Lady myn, Criseyde,
 Lyve ye yet?" and leet his swerd down
 glide 1215

"Ye, herte myn, that thonked be Cipride!"
 Quod she, and therewithal she soore syghte,
 And he bigan to glade hire as he myghte,

Took hire in armes two, and kiste hire ofte,
 And hire to glade he did al his entente, 1220
 For which hire goost, that flukered ay on
 lofte,

Into hire woful herte ayeyn it wente
 But at the laste, as that hire eye glente
 Asyde, anon she gan his swerd espie,
 As it lay bare, and gan for fere crye, 1225

And asked hym, whi he it hadde out drawe
 And Troilus anon the cause hire tolde,
 And how hymself therwith he wolde han
 slawe,

For which Criseyde upon hym gan biholde,
 And gan hym in hire armes faste folde, 1230
 And seyde, "O mercy, God, lo, which a
 dede!"

Allas, how neigh we weren bothe dede!

"Than if I nadde spoken, as grace was,
 Ye wolde han slayn youreself anon?" quod
 she

"Yee, douteles", and she answerde, "Allas!
 For, by that ilke Lord that made me, 1236
 I nolde a forlong way on lyve have be,
 After youre deth, to han ben crowned
 queene

Of al the lond the sonne on shyneth sheene

"But with this selve swerd, which that here
 1240
 Myselve I wolde han slawe," quod she tho.

'But hoo, for we han right ynough of this
And lat us rise, and strenght to bedde go,
And there lat us speken of oure wo
For, by the mortar which that I se
brenne, 1245
Knowe I ful wel that day is nat far henne '

Whan they were in hire bed, in armes folde
Naught was it lik tho nyghtes here-byforn
For pitously ech other gan byholde,
As there that hadden al hire blisse ylorne,
Bywaylinge ay the day that they were
born, 1251
Til at the laste this sorrowful wight, Criseyde,
To Troilus thise ilke wordes seyde

"Lo, herte myn, wel woot ye this," quod
she,

"That if a wight alwey his wo com-
pleyne, 1255
And seketh nought how holpen for to be,
It nys but folie and encrees of peyne,
And syn that here assembled be we tweyne
To fynde boote of wo that we ben inne,
It were al tyme soone to bygyne 1260

"I am a womman, as ful wel ye woot,
And as I am avysed sodeynly,
So wol I telle yow, whil it is hoot
Me thynketh thus, that nouthur ye nor I
Ought half this wo to maken, skilfully, 1265
For ther is art ynough for to redresse
That yet is mys, and slen this hevynesse

"Soth is, the wo, the which that we ben
inne
For aught I woot, for nothyng ellis is
But for the cause that we sholden
twyne 1270
Considered al, ther nys namore amys
But what is thanne a remede unto this,
But that we shape us soone for to meete?
This al and som, my deere herte sweete

"Now, that I shal wel bryngen it
aboute, 1275

To come ayeyn, soone after that I go,
Therof am I no manere thyng in doute
For, dredeles, withinne a wowke or two,
I shal ben here, and that it may be so
By alle right, and in a wordes fewe, 1280
I shal yow wel an heap of weyes shewe

For which I wol nat make long sermoun,
For tyme ylost may nought recovered be,
But I wol gon to my conclusioun,
And to the beste, in aught that I kan
see 1285
And, for the love of God, foryeve it me,
If I speke aught ayeyns youre hertes reste,
For trewely, I speke it for the beste,

"Makynge alwey a protestacioun,
That now thise wordes, which that I shal
seye, 1290

Nis but to shewen yow my mocion
To fynde unto oure help the beste weye,
And taketh it non other wise, I preye
For in effect, what so ye me comaunde,
That wol I don, for that is no de-
maunde 1295

"Now herketh this ye han wel under-
stonde,

My goyng graunted is by parlement
So ferforth that it may nat be withstonde
For al this world, as by my jugement
And syn ther helpeth non avisement 1300
To letten it, lat it passe out of mynde,
And lat us shape a bettere wey to fynde

'The soth is this the twynnyng of us
tweyne

Wol us disese and cruelich ayoie,
But hym byhoveth somtyme han a
peyne, 1305
That serveth Love, if that he wol have joye
And syn I shal no ferther out of Troie
Than I may ride ayeyn on half a morwe,
It oughte lesse causen us to sorwe,

"So as I shal not so ben hid in mewe, 1310
That day by day, myn owne herte deere,
Syn wel ye woot that it is now a trewe,
Ye shal ful wel al myn estat yheere
And er that trewe is doon, I shal ben heere,
And thanne have ye both Antenore
ywonne 1315
And me also Beth glad now, if ye konne,

"And thenk right thus, 'Criseyde is now
agon

But what' she shal come hastiliche ayeyn!
And whanne, allas? By God, lo, right anon,
Er dayes ten, this dar I sauffy seyn 1320

And than at erste shal we be so feyn,
So as we shal togideres evere dwelle,
That al this world ne myghte oure blisse
telle

"I se that ofte tyme, there as we ben now,
'That for the beste, oure counseyl for to
hide, 1325

Ye speke nat with me, nor I with yow
In fourtenyght, ne se yow go ne ride
May ye naught ten dayes thanne abide,
For myn honour, in swich an aventure?
Iwys, ye mowen ellis lite endure! 1330

"Ye knowe ek how that al my kyn is
heere,

But if that onliche it my fader be,
And ek myn other thynge alle yfeere,
And nameliche, my deere herte, ye,
Whom that I nolde leven for to se 1335
For al this world, as wyd as it hath space,
Or ellis se ich nevere Joves face!

"Whi trowe ye my fader in this wise
Coveyeth so to se me, but for drede
Lest in this town that folkes me despise 1340
Because of hym, for his unhappy dede?
What woot my fader what lif that I lede?
For if he wiste in Troie how wel I fare,
Us neded for my wending nought to care

"Ye sen that every day ek, more and
more, 1340

Men trete of pees, and it supposid is
That men the queene Eleyne shal restore,
And Grekis us restoren that is mys
So, though ther nere comfort non but this,
That men purposen pees on every syde, 1350
Ye may the bettre at ese of herte abyde

"For if that it be pees, myn herte deere,
The nature of the pees moot nedes dryve
That men moost entrecomunen yfeere,
And to and fro ek ride and gon as
blyve 1355

Alday as thukke as been fleen from an
hyve,

And every wight han liberte to bleve
Whereas hym liste the bet, withouten leve

"And though so be that pees ther may be
non,

Yet hider, though ther nevere pees ne
were, 1360

I moste come, for whider sholde I gon,
Or how, meschaunce, sholde I dwelle there
Among tho men of armes evere in feere?
For which, as wisly God my soule rede,
I kan nat sen wherof ye sholden drede 1365

"Have here another wey, if it so be
That al this thyng ne may yow nat suffice
My fader, as ye knowen wel, parde,
Is old, and elde is ful of coveytise,
And I right now have founden al the
gise, 1370

Withouten net, wherwith I shal hym hente
And herkeneth now, if that ye wol assente

"Lo, Troilus, men seyn that hard it is
The wolf ful, and the wether hool to have,
This is to seyn, that men ful ofte, iwys, 1375
Mote spenden part the remenant for to
save

For ay with gold men may the herte grave
Of hym that set is upon coveytise,
And how I mene, I shal it yow devyse

"The moeble which that I have in this
town 1380

Unto my fader shal I take, and seye,
That right for trust and for savacioun
It sent is from a frend of his or tweye,
The whiche frendes ferventliche hym
preye

To senden after more, and that in hie, 1385
Whil that this town stant thus in jupartie

"And that shal ben an huge quantite, —
Thus shal I seyn, — but lest it folk espide,
This may be sent by no wight but by me
I shal ek shewen hym, yf pees bytyde, 1390
What frendes that ich have on every syde
Towardes the court, to don the wrathe pace
Of Priamus, and don hym stonde in grace

"So, what for o thyng and for other, swete,
I shal hym so enchaunten with my
sawes, 1395

That right in hevne his soule is, shal he
meete

For al Appollo, or his clerkes lawes,
Or calkulyng, a vayleth nought thre hawes,
Desir of gold shal so his soule blende,

That, as me lyst, I shal wel make an
ende 1400

" And yf he wolde ought by hys sort it preve,
If that I lye in certayn I shal fonde
Distorben hym, and plukke hym by the
sleve,

Makyng his sort, and beren hym on
honde,

He hath not wel the goddes under-
stonde 1403

For goddes spcken in amphibologies,
And, for a sooth, they tellen twenty lyes

" Eke drede fond first goddes, I suppose, —
Thus shal I seyn, — and that his coward
herte

Made hym amys the goddes text to
glose, 1410

Whan he for fered out of Delphos sterte
And but I make hym soone to converte,
And don my red withinne a day or tweye,
I wol to yow oblige me to deye "

And troweliche, as writen wel I fynde, 1415
That al this thyng was seyde of good en-
tente,

And that hire herte trewe was and kynde
Towardes hym, and spak right as she
mente,

And that she starf for wo neigh, whan she
wente,

And was in purpos evere to be trewe 1420
Thus writen they that of hire werkes
knewe

This Troilus, with herte and erys spradde,
Herde al this thyng devysen to and fro,
And verrayliche him semed that he hadde
The selve wit, but yet to late hire go 1425
His herte mysforyaf hym evere mo
But fynaly, he gan his herte wreste
To trusten hire, and took it for the beste

For which the grete furie of his penaunce
Was queynt with hope, and therewith hem
bitwene 1430

Rigan for joié th'amourouse daunce
And as the briddes, whanne the sonne is
shene,

Deliten in hire song in leves grene,
Right so the wordes that they spake yfeere

Delited hem, and made hire hertes
clere 1435

But natheles, the wending of Criseyde,
For al this world, may nat out of his mynde
For which ful ofte he pitously hire preyde
That of hire heste he myghte hire trewe
fynde,

And seyde hire, " Certes, if ye be un-
kynde, 1440

And but ye come at day set into Troye,
Ne shal I nevere have hele, honour, ne joye

" For also soth as sonne uprist o-morwe,
And God, so wisly thow me, woful wrecche,
To reste bryng out of this cruel sorwe, 1445
I wol myselfen sle if that ye drecche!
But of my deeth though litel be to recche,
Yet, er that ye me causen so to smerte,
Dwelle rather here, myn owen swete herte.

" For trewely, myn owne lady deere, 1450
Tho sleghtes yet that I have herd yow
stere

Ful shaply ben to faylen alle yfeere
For thus men seyth, ' that on thenketh the
beere,

But al another thenketh his ledere '
Youre syre is wys, and seyde is, out or
drede 1455

' Men may the wise atrenne, and naught
atrede '

" It is ful hard to halten unespied
Byfore a crepel, for he kan the craft,
Youre fader is in sleight as Argus eyed,
For al be that his moebie is hym braft, 1460
His olde sleghte is yet so with hym laft,
Ye shal nat blende hym for youre womman-
hede,

Ne feyne aright, and that is al my drede

" I not if pees shal evere mo bitide,
But pees or no, for earnest ne for game, 1465
I woot, syn Calkas on the Grekis syde
Hath ones ben, and lost so foule his name,
He dar nomore come here ayeyn for shame;
For which that wey, for aught I kan espie,
To trusten on, nys but a fantasie 1470

" Ye shal ek sen, youre fader shal yow glose
To ben a wif, and as he kan wel preche

He shal som Grek so preyse and wel alose,
That ravysshyn he shal yow with his
speche,

Or do yow don by force as he shal
teche, 1475

And Troilus, of whom ye nyl han routhe,
Shal causeles so sterven in his trouthe!

“And over al this, youre fader shal despise
Us alle, and seyn this cite nys but lorn,
And that th'assege nevere shal aryse, 1480
For-why the Grekis han it alle sworn,
Til we be slayn, and down oure walles torn
And thus he shal yow with his wordes fere,
That ay drede I, that ye wol bleven there

“Ye shal ekseen so many a lusty knyght 1485
Among the Grekis, ful of worthynesse,
And ech of hem with herte, wit, and myght
To plesen yow don al his busynesse,
That ye shul dullen of the rudenesse
Of us sely Troians, but if routhe 1490
Remorde yow, or vertu of youre trouthe

“And this to me so grevous is to thynke,
That for my brest it wol my soule rende,
Ne dredeles, in me ther may nat synke
A good opynyoun, if that ye wende, 1495
For why youre fadres sleghte wol us
shende

And if ye gon, as I have told yow yore,
So think I n'am but ded, withoute more

“For which, with humble, trewe, and pitous
herte,

A thousand tymes mercy I yow preye, 1500
So rueth on myn aspre peynes smerte,
And doth somewhat as that I shal yow seye,
And lat us stele away bitwixe us tweye,
And thynk that folie is, whan man may
chese,

For accident his substance ay to lese 1505

“I mene thus that syn we mowe er day
Wel stele away, and ben togidere so,
What wit were it to putten in assay,
In cas ye sholden to youre fader go,
If that ye myghten come ayeyn or no? 1510
Thus mene I, that it were a gret fohe
To putte that sikernesse in iupertie

“And vulgarly to speken of substance

Of tresour, may we bothe with us lede
Inough to lyve in honour and ples-
aunce, 1515

Til into tyme that we shal ben dede,
And thus we may eschuen al this drede
For everich other wev ye kan recorde,
Myn herte, ywys, may therwith naught
acorde

“And hardly, ne dredeth no poverte, 1520
For I have kyn and frendes elleswhere
That, though we comen in oure bare sherte,
Us sholde neyther lakken gold ne gere,
But ben honoured while we dwelten there
And go we anon, for, as in myn en-
tente, 1525
This is the beste, if that ye wole assente”

Criseyde, with a sik, right in this wise,
Answerde, “Ywys, my deere herte trewe,
We may wel stele awey, as ye devyse,
And fynden swich unthrifty weyes
newe, 1530

But afterward, ful soo e it wol us rewe
And helpe me God so at my mooste nede,
As causeles ye suffren al this drede!

“For thilke day that I for chersynge
Or drede of fader, or of other wight, 1535
Or for estat, delit, or for weddyng,
Be fals to yow, my Troilus, my knyght,
Saturnes daughter, Juno, thorough hire
myght,

As wood as Athamante do me dwelle
Eternalich in Stix, the put of helle! 1540

“And this on every god celestial
I swere it yow, and ek on ech goddess,
On every nympe and deite infernal,
On satyr and fawny more and lesse,
That halve goddess ben of wildernesse, 1545
And Atropos my thred of lif tobreaste,
If I be fals! now trowe me if yow leste!

“And thow, Symois, that as an arwe
clere

Thorough Troie rennest ay downward to the
se,

Ber witnessse of this word that seyde is
here, 1550

That thilke day that ich untrewed be
To Troilus, myn owene herte fre,

That thow retourne bakward to thi welle,
And I with body and soule synke in helle'

"But that ve speke, away thus for to go 1500
And leten alle youre frendes, God forbede,
For any womman that ye sholden so'
And namelv syn Troie hath now swich nede
Of help And ek of o thyng taketh hede
If this were wist, my lif lay in balaunce,
And youre honour, God shulde us fro
meschance! 1501

'And if so be that pees heere-after take,
As alday happeth after anger, game,
Whi, Lord, the sorwe and wo ve wolden
make,
That ve ne dorste come ayejn for
shame! 1565

And er that ye juparten so youre name,
Beth naught to hastif in this hote fare,
For hastif man ne wanteth nevere care

"What trowe ye the peple ek al aboute
Wolde of it seye? It is ful light t'arede
They wolden seye, and swere it, out of
doute, 1571
That love ne drof yow naught to don this
dede,

But lust voluptuous and coward drede
Thus were al lost, ywys, myn herte deere,
Your honour, which that now shyneth so
clere 1575

"And also thynketh on myn honeste,
That floureth yet, how foule I sholde it
shende,

And with what filthe it spotted sholde be,
If in this forme I sholde with yow wende
Ne though I lyved unto the werldes
ende, 1580

My name sholde I nevere ayejnward
wynne
Thus were I lost, and that were routhe and
synne

"And forthi sle with resoun al this hete'
Men seyn, 'the suffrant overcomith,'
parde,
Ek 'whose wol han lief, he lief moot
lete' 1585

Thus maketh vertu of necessite
By pacience, and thynk that lord is he

Of Fortune ay, that naught wole of hire
recche,
And she ne daunteth no wight but a
wrecche

"And trusteth this, that certes, herte
swete, 1590

Er Phebus suster, Lucina the sheene,
The Leoun passe out of this Ariete,
I wol ben here, withouten any wene
I mene, as helpe me Juno, hevenes quene,
The tenthe day, but if that deth m'assaile,
I wol yow sen, withouten any faille" 1596

'And now, so this be soth," quod Troilus,
'I shal wel suffre unto the tenthe day,
Syn that I se that nede it mot be thus
But, for the love of God, if it be may, 1600
So late us stelen privelech away,
For evere in oon, as for to lyve in reste,
Myn herte seyth that it wol be the beste"

"O mercy, God, what lif is this?" quod she
"Allas, ye sle me thus for verray tene! 1605
I se wel now that ye mystrusten me,
For by youre wordes it is wel yseene
Now, for the love of Cinthia the sheene,
Mistrust me nought thus causeles, for
routhe,
Syn to he trewe I have yow plight my
trouthe 1610

"And thynketh wel, that somtyme it is wit
To spende a tyme, a tyme for to wynne
Ne, parde, lorn am I naught fro yow yit,
Though that we ben a day or two atwynne.
Drif out the fantasies yow withunne, 1615
And trusteth me, and leveth ek youre sorwe,
Or here my trouthe, I wol naught lyve tyl
morwe

"For if ye wiste how soore it doth me
smerte,
Ye wolde cesse of this, for, God, thow wost,
The pure spirit wepeth in myn herte 1620
To se yow wepen that I love most,
And that I mot gon to the Grekis oost
Ye, nere it that I wiste remedie
To come ayejn, right here I wolde dye!

"But certes, I am naught so nyce a
wight 1625

That I ne kan ymaginen a wey
 To come ayeyn that day that I have hight
 For who may holde a thing that wol awey?
 My fader naught, for al his queynte pley!
 And by my thrift, my wendingy out of
 Troie 1630
 Another day shal torne us alle to jore

"Forthi with al myn herte I yow biseke,
 If that yow list don ought for my preyere,
 And for that love which that I love yow eke,
 That er that I departe fro yow here, 1635
 That of so good a confort and a cheere
 I may yow sen, that ye may brynge at reste
 Myn herte, which that is o poynt to breste

"And overal this I prey yow," quod she tho,
 "Myn owene hertes sothfast suffisaunce,
 Syn I am thyn al hol, withouten mo, 1641
 That whil that I am absent, no plesaunce
 Of oother do me fro youre remembraunce
 For I am evere agast, forwhy men rede
 That love is thyng ay ful of busy drede 1645

"For in this world ther lyveth lady non,
 ff that ye were untrewre (as God defende!),
 That so bitraised were or wo-bigon
 As I, that alle trouthe in yow entende
 And douteles, if that ich other wende, 1650
 I ner but ded, and er ye cause fynde,
 For Goddes love, so beth me naught un-
 lynde!"

To this answerde Troilus and seyde,
 "Now God, to whom ther nys no cause
 ywrye,
 Me glade, as wys I nevere unto Cri-
 seyde, 1655
 Syn thilke day I saugh hire first with ye,
 Was fals, ne nevere shal til that I dye
 At shorte wordes, wel ye may me leve
 I kan na more, it shal be founde at preve "

"Grant mercy, goode myn, wys!" quod
 she, 1660

"And blhsful Venus lat me nevere sterve
 Er I may stonde of plesaunce in degree
 To quyte hym wel, that so wel kan deserve
 And while that God my wit wol me con-
 serve,
 I shal so don, so trewe I have yow
 founde, 1665

That ay honour to me-ward shal re-
 bounde

"For trusteth wel, that youre estat roial,
 Ne veyn delit, nor only worthnesse
 Of yow in werre or torney marcial,
 Ne pompe, array, nobleye, or ek rich-
 esse 1670
 Ne made me to rewre on youre destresse,
 But moral vertu, grounded upon trouthe,
 That was the cause I first hadde on yow
 routhe'

"Eke gentil herte and manhod that ye
 hadde,
 And that ye hadde, as me thoughte, in
 despit 1675
 Every thyng that souned into badde,
 As rudenesse and poeplshsh appetit,
 And that youre resoun bridled youre delit,
 This made, aboven every creature,
 That I was youre, and shal while I may
 dure 1680

"And this may lengthe of yeres naught
 fordo,
 Ne remuable Fortune deface
 But Juppter, that of his myght may do
 The sorwful to be glad, so yeve us grace,
 Or nyghtes ten, to meten in this place, 1685
 So that it may youre herte and myn suffuse!
 And fareth now wel, for tyme is that ye
 rise "

And after that they longe ypleyned hadde,
 And ofte ykist, and streite in armes folde,
 The day gan rise, and Troilus hym cladde,
 And rewfullich his lady gan by holde, 1691
 As he that felte dethes cares colde,
 And to hire grace he gan hym recomaunde
 Wher him was wo, this holde I no demaunde

For mannes hed ymagynen ne kan, 1695
 N'entendement considere, ne tonge telle
 The cruele peynes of this sorwful man,
 That passen every torment down in helle
 For whan he saugh that she ne myghte
 dwelle,

Which that his soule out of his herte
 rente, 1700
 Withouten more, out of the chaumbre he
 wente

BOOK V

Incipit liber quintus

Aprochen gan the fatal destyne
 That Joves hath in disposicioun,
 And to yow, angry Parcas, sustren thre,
 Committeth, to don execucioun,
 For which Criseyde moste out of the
 town, 5
 And Troilus shal dwellen forth in pyne
 Til Lachesis his thred no lenger twyne

The gold-ytressed Phebus heighe on-lofte
 Thries hadde alle with his bemes clene
 The snowes molte, and Zepherus as ofte 10
 Ibrought ayeyn the tendre leves grene,
 Syn that the sone of Ecuba the queene
 Bigan to love hire first for whom his sorwe
 Was al, that she departe sholde a-morwe

Ful redy was at prime Diomedé, 15
 Criseyde unto the Grekis oost to lede,
 For sorwe of which she felt hire herte
 blede,
 As she that nyste what was best to rede
 And trewely, as men in bokes rede,
 Men wiste nevere womman han the care, 20
 Ne was so loth out of a town to fare

This Troilus, withouten reed or loore,
 As man that hath his joies ek forloore,
 Was waytyng on his lady evere more
 As she that was the sothfast crop and
 more 25
 Of al his lust or joies herebifore
 But Troilus, now far-wel al thi joie,
 For shaltow nevere sen hire eft in Troie!

Soth is that while he bood in this manere,
 He gan his wo ful manly for to hide, 30
 That wel unnethe it sene was in his chere,
 But at the yate ther she sholde out ride,
 With certeyn folk he hoved hire t'abide,
 So wo-bigon, al wolde he naught hym
 pleyne,
 That on his hors unnethe he sat for
 peyne 35

For ire he quook, so gan his herte gnawe,
 Whan Diomedé on horse gan hym dresse,

And seyde to hymself this ilke sawe
 "Allas!" quod he, "thus foul a wrecched-
 nesse,
 Whi suffre ich it? Whi nyl ich it re-
 dresse? 40
 Were it nat bet atones for to dye
 Than evere more in langour thus to drye?"

"Whi ny, I make atones riche and pore
 To have mough to doone, er that she go?
 Why nyl I brynge al Troie upon a roore? 45
 Whi nyl I slien this Diomedé also?
 Why nyl I rather with a man or two
 Stele hire away? Whi wol I thus endure?
 Whi nyl I helpen to myn owen cure?"

But why he nolde don so fel a dede, 50
 That shal I seyn, and whi hym liste it spare
 He hadde in herte alweyes a manere drede
 Lest that Criseyde, in rumour of this fare,
 Sholde han ben slayn, lo, this was al his
 care
 And ellis, certeyn, as I seyde yore, 55
 He hadde it don, withouten wordes more.

Criseyde, whan she redy was to ride,
 Ful sorwfully she sighte, and seyde "allas!"
 But forth she moot, for aught that may
 bitide,
 And forth she rit ful sorwfully a pas 60
 Ther is non othre remedie in this cas
 What wonder is, though that hire sore
 smerte,
 Whan she forgoth hire owen swete herte?

This Troilus, in wise of curtevsie,
 With hauk on honde, and with an huge
 route 65
 Of knyghtes, rood and did hire companye,
 Passyng al the valeye fer withoute,
 And farther wolde han riden, out of doute,
 Ful fayn, and wo was hym to gon so sone,
 But torne he moste, and it was ek to
 done 70

And right with that was Antenor ycome
 Out of the Grekis oost, and every wight

Was of it glad, and seyde he was welcome
 And Troilus, al nere his herte light,
 He peyned hym with al his fulle myght 75
 Hym to withholde of wepyng atte leeste,
 And Antenor he kiste, and made feste

And therwithal he moste his leve take,
 And caste his eye upon hire pitously,
 And neer he rood, his cause for to make, 80
 To take hire by the honde al sobrelly
 And Lord! so she gan wepen tendrely!
 And he ful softe and sleightly gan hire
 seye,
 "Now holde youre day, and do me nat to
 deye "

With that his courser tordned he aboute 85
 With face pale, and unto Diomede
 No word he spak, ne non of al his route,
 Of which the sone of Tideus took hede,
 As he that koude more than the crede
 In swich a craft, and by the reyne hire
 hente, 90
 And Troilus to Troie homward he wente

This Diomede, that ledde hire by the
 bridel,
 Whan that he saugh the folk of Troie
 aweye,
 Thoughte, "Al my labour shal nat ben on
 ydel,
 If that I may, for somewhat shal I seye 95
 For at the werste it may yet shorteoure
 weye
 I have herd seyde ek tymes twyes twelve,
 'He is a fool that wole foryete hymselfe "'

But natheles, this thoughte he wel ynough,
 That "certeynlich I am aboute nought, 100
 If that I speke of love, or make it tough,
 For douteles, if she have in hire thought
 Hym that I gesse, he may nat ben ybrought
 So soon away, but I shal fynde a meene,
 That she naught wite as yet shal what I
 mene " 105

This Diomede, as he that koude his good,
 Whan this was don, gan fallen forth in
 speche
 Of this and that, and axed whi she stood
 In swich disese, and gan hire ek buseche,
 That if that he encesse myghte or eche 110

With any thyng hire ese, that she sholde
 Comaunde it hym, and seyde he don it
 wolde

For treweliche he swor hire, as a knyght,
 That ther nas thyng with which he myghte
 hire plesse,
 That he nolde don his peyne and al his
 myght 115
 To don it, for to don hire herte an ese,
 And preyede hire, she wolde hire sorwe
 apese,
 And seyde, "Iwis, we Grekis kan have joi
 To honouren yow, as wel as folk of Troie "

He seyde ek thus, "I woot yow thynketh
 straunge, — 120
 Ne wonder is, for it is to yow newe, —
 Th'aquayntaunce of these Troians to
 chaunge
 For folk of Grece, that ye nevere knewe
 But wolde nevere God but if as trewe
 A Grek ye sholde among us alle fynde 125
 As any Troian is, and ek as kynde

"And by the cause I swor yow right, lo,
 now,
 To ben youre frend, and helply, to my
 myght,
 And for that more aquayntaunce ek of yow
 Have ich had than another straunger
 wight, 130
 So fro this forth, I pray yow, day and
 nyght,
 Comaundeth me, how soore that me smerte,
 To don al that may like unto youre herte,

"And that ye me wolde as youre brother
 trete,
 And taketh naught my frendshipe in de-
 spit, 135
 And though youre sorwes be for thynges
 grete,
 Not I nat whi, but out of more respit,
 Myn herte hath for t'amende it gret delit
 And if I may youre harmes nat redresse,
 I am right sory for youre hevynesse 140

"For though ye Troians with us Grekes
 wrothe
 Han many a day ben, alwey yet, parde,
 O god of Love in soth we serven bothe

And, for the love of God, my lady fre,
Whomso ye hate, as beth nat wroth with
me, 145

For trewely, ther kan no wyght yow serve,
That half so loth youre wratthe wold dis-
serve

"And nere it that we ben so neigh the tente
Of Calcas, which that sen us bothe may,
I wolde of this yow telle al myn entente, 150
But this enseled til anothr day
Yeve me youre hond, I am, and shal ben
ay,

God helpe me so, while that my lyf may
dure,
Your owene aboven every creature

"Thus seyde I nevere er now to womman
born, 155

For, God myn herte as wisly glade so,
I loved never womman here-biforn
As paramours, ne nevere shal no mo
And, for the love of God, beth nat my fo,
Al kan I naught to yow, my lady deere, 160
Compleyne aright, for I am yet to leere

"And wondreth nought, myn owen lady
bright,

Though that I speke of love to yow thus
blyve,

For I have herd er this of many a wight,
Hath loved thyng he nevere saugh his
lyve 165

Ek I am nat of power for to stryve
Ayeyns the god of Love, but hym obeye
I wole alwey, and mercy I yow prey

"Ther ben so worthi knyghtes in this place,
And ye so fayr, that everich of hem alle 170
Wol peynten hym to stonden in youre grace
But myghte me so faire a grace falle,
That ye me for youre servant wolde calle,
So lowely ne so trewely yow serve
Nil non of hem, as I shal, til I sterve" 175

Criseyde unto that purpos lite answerde,
As she that was with sorwe oppressed so
That, in effect, she naught his tales herde
But her and ther, now here a word or
two,
Hire thoughte hire sorwful herte brast
a-two, 180

For whan she gan hire fader fer espie,
Wel neigh down of hire hors she gan to sye

But natheles she thonked Diomed
Of al his travaile and his goode cheere,
And that hym list his frendshipe hire to
bede, 185

And she accepteth it in good manere,
And wol do fayn that is hym lief and dere,
And trusten hym she wolde, and wel she
myghte,
As seyde she, and from hire hors sh'alighte

Hire fader hath hire in his armes nome, 190
And twenty tyme he kiste his doughter
sweete,

And seyde, "O deere doughter myn, wel-
come!"

She seyde ek, she was fayn with hym to
mete,

And stood forth muwet, milde, and man-
sueete

But here I leve hire with hire fader
dwelle, 195

And forth I wol of Troilus yow telle

To Troie is come this woful Troilus,
In sorwe aboven alle sorwes smerte,
With feloun look and face dispitous

The sodeynly doun from his hors he
sterte, 200

And thorough his paleis, with a swollen
herte,

To chaumbre he wente, of nothyng took he
hede,

Ne non to hym dar speke a word for drede

And ther his sorwes that he spared hadde
He yaf an issue large, and "deth!" he
criede, 205

And in his throwes frenetik and madde
He corseth Jove, Appollo, and ek Cupide,
He corseth Ceres, Bacus, and Cipride,
His burthe, hymself, his fate, and ek
nature,

And, save his lady, every creature 210

To bedde he goth, and walweth ther and
torneth

In furie, as doth he Ixion in helle,
And in this wise he neigh til day sojorneth
But tho bigan his herte a lite unswelle

Thorough teris, which that gonnen up to
welle, 215
And pitously he cryde upon Criseyde,
And to hymself right thus he spak, and
seyde

"Wner is myn owene lady, hef and deere?
Wher is hire white brest? wher is it, where?
Wher ben hire armes and hire eyen
cleere, 220

That yesternyght this tyme with me were?
Now may I wepe allone many a teere,
And graspe aboute I may, but in this place,
Save a pilowe, I fynde naught t'enbrace

"How shal I do? whan shal she come
ayeyn? 225

I not, allas! whi lete ich hire to go
As wolde God, ich hadde as tho ben sleyn!
O herte myn, Criseyde, O swete fo!
O lady myn, that I love and na mo!
To whom for evermo myn herte I dowe, 230
Se how I dey, ye nyl me nat rescowe!

"Who seth yow now, my righte lode-sterre?
Who sit right now or stant in youre pres-
ence?"

Who kan conforten now youre hertes
werre?

Now I am gon, whom yeve ye audience? 235
Who speketh for me right now in myn
absence?

Allas, no wight, and that is al my care!
For wel woot I, as yvele as I ye fare

"How sholde I thus ten dayes ful endure,
Whan I the firste nyght have al this
tene? 240

How shal she don ek, sorwful creature?
For tendernesse, how shal she ek sustene
Swich wo for me? O pitous, pale, and
grene

Shal ben youre fresshe, wommanliche face
For langour, er ye torne unto this place" 245

And whan he fil in any slomberinges,
Anon bygynne he sholde for to grone,
And dremen of the dredefulleste thynges
That myghte ben, as, mete he were allone
In place horrible, makyng ay his mone, 250
Or meten that he was amonges alle
His enemys, and in hire hondes falle

And therwithal his body sholde sterte,
And with the stert al sodeynliche awake,
And swich a tremour fele aboute his
herte, 255

That of the fere his body sholde quake,
And therwithal he sholde a noyse make,
And seme as though he sholde falle depe
From heighe o-lofte, and thanne he wolde
wepe,

And rewen on hymself so pitously, 260
That wonder was to here his fantasie
Another tyme he sholde myghtly
Conforte hymself, and sem it was folie,
So causeles swich drede for to drye,
And eft bygynne his aspre sorwes newe, 265
That every man myght on his sorwes
rewe

Who koude telle aright or ful discryve
His wo, his pleynt, his langour, and his
pyne?

Naught alle the men that han or ben on
lyve

Thow, redere, maist thiself ful wel de-
vyne 270

That swich a wo my wit kan nat diffyne
On ydel for to write it sholde I swynke,
Whan that my wit is wery it to thynke

On hevene yet the sterres weren seene,
Although ful pale ywoxen was the moone,
And whiten gan the orisonte shene 275
Al estward, as it wont is for to doone,
And Phebus with his rosy carte soone
Gan after that to dresse hym up to fare,
Whan Troilus hath sent after Pandare 280

This Pandare, that of al the day bifrom
Ne myghte han comen Troilus to se,
Although he on his hed it hadde sworn,
For with the kyng Priam alday was he,
So that it lay nought in his libertee 285
Nowher to gon, — but on the morwe he
wente

To Troilus, whan that he for hym sente

For in his herte he koude wel devyne
That Troilus al nyght for sorwe wook,
And that he wolde telle hym of his
pyne, 290

This knew he wel ynough, withoute book.

For which to chaumbre streght the way he
took,

And Troilus tho sobrelch he grette,
And on the bed ful sone he gan hym sette

“My Pandarus,” quod Troilus, “the
sorwe 295

Which that I drye, I may na^t longe en-
dure

I trowe I shal nat lyven til to morwe
For which I wolde always, on aventure,
To the devysen of my sepulture
The forme, and of my moeble thow dis-
pone, 300

Right as the semeth best is for to done

“But of the fir and flaumbe funeral
In which my body brennen shal to glede,
And of the feste and playes palestral
At my vigile, I prey the, tak good hede 305
That that be wel, and offre Mars my
steede,

My swerd, myn helm, and, leve brother
deere,

Mysheld to Pallas yef, that shyneth cleere

“The poudre in which myn herte ybrend
shal torne,

That preye I the thow take and it con-
serve 310

In a vessell that men clepeth an urne,
Of gold, and to my lady that I serve,
For love of whom thus pitouslich I sterve,
So yeve it hire, and do me this plesaunce,
To preyen hire kepe it for a remem-
braunce 315

“For wele I fele, by my maladie,
And by my dremes now and yore ago,
Al certeynly that I mot nedes dye
The owle ek, which that hette Escaphilo,
Hath after me shrigh al thise nyghtes
two 320

And, god Mercurye! of me now, woful
wrecche,

The soule gyde, and, whan the liste, it
fecche!”

Pandare answerde and seyde, “Troilus,
My deere frend, as I have told the yore,
That it is folye for to sorwen thus, 325
And causeles, for which I kan namore.

But whoso wil nought trowen reed ne loore,
I kan nat sen in hym no remedie,
But lat hym worthen with his fantasie

“But, Troilus, I prey the, tel me now 330
If that thow trowe, er this, that any wight
Hath loved paramours as wel as thow?

Ye, God woot! and fro many a worthi
knyght

Hath his lady gon a fourtenyght,
And he nat yet made halvendel the fare 335
What nede is the to maken al this care?

“Syn day by day thow maist thiselven se
That from his love, or ellis from his wif,
A man mot twynnen of necessite,

Ye, though he love hire as his owene lif, 340
Yet nyl he with hymself thus maken strif
For wel thou woost, my leve brother deere,
That alwey frendes may nat ben yfeere

“How don this folk that seen hire loves
wedded

By frendes myght, as it bitit ful ofte, 345
And sen hem in hire spouses bed ybedded?
God woot, they take it wisly, faire, and
softe,

Forwhi good hope halt up hire herte o-lofte
And, for they kan a tyme of sorwe endure,
As tyme hem hurt, a tyme doth hem
cure 350

“So sholdestow endure, and laten slide
The tyme, and fonde to ben glad and light
Ten dayes nys so longe nought t’abide
And syn she the to comen hath bihyght,
She nyl hire heste breken for no wight 355
For dred the nat that she nyl fynden weye
To come ayen, my lif that dorste I leye

“Thy swevenes ek and al swich fantasie
Drif out, and lat hem faren to meschaunce,
For they procede of thi malencolie, 360

That doth the fele in slep al this penaunce
A straw for alle swevenes signifaunce!
God helpe me so, I counte hem nought a
bene!

Ther woot no man aright what dremes
mene

“For prestes of the temple tellen thus, 365
That dremes ben the revelaciouns

Of goddes, and as wel they telle, ywis
 That they ben infernals illusiouns,
 And leches seyn, that of complexiouns
 Proceden they, or fast, or glotonye 370
 Who woot in soth thus what thei signifie?

“Ek oother seyn that thorough impres-
 siouns,

As if a wight hath faste a thyng in mynde,
 That therof comen swiche avysiouns,
 And other seyn, as they in bokes fynde, 375
 That after tymes of the yer, by kynde,
 Men dreme, and that th'effect goth by the
 moone

But leve no drem, for it is nought to doone

“Wel worthe of dremes ay thise olde
 wives,

And troweliche ek augurye of thise
 fowles, 380

For fere of which men wenen lese here
 lyves,

As ravens qualm, or shrichyng of thise
 owles

To trowen on it bothe fals and foul is
 Allas, allas, so noble a creature
 As is a man shal dreden swich ordure! 385

“For which with al myn herte I the biseche,
 Unto thiself that al this thow foryve,
 And ris now up withowten more speche,
 And lat us caste how forth may best be
 dryve

This tyme, and ek how fresshly we may
 lyve 390

Whan that she comth, the which shal be
 right soone

God helpe me so, the beste is thus to doone

“Ris, lat us speke of lusty lif in Troie
 That we han led, and forth the tyme dryve,
 And ek of tyme comyng us rejoie, 395
 That bryngen shal oure blisse now so blyve,
 And langour of thise twyes dayes fyve
 We shal therwith so foryete or oppresse,
 That wel unneth it don shal us duresse

“This town is ful of lordes al aboute, 400
 And trowes lasten al this mene while
 Go we pleye us in som lusty route
 To Sarpedoun, nat hennes but a myle,
 And thus thow shalt the tyme wel bygile,

And dryve it forth unto that blisful
 morwe, 405
 That thow hire se, that cause is of thi
 sorwe

“Now ris, my deere brother Troilus,
 For certes, it non honour is to the
 To wepe, and in thi bedde to jouken thus
 For trowelich, of o thyng trust to me, 410
 If thow thus ligge a day, or two, or thre,
 The folk wol wene that thow, for cow-
 ardisse,

The feynest sik, and that thow darst nat
 rise!”

This Troilus answerde, “O brother deere,
 This knowen folk that han ysuffred peyne,
 That though he wepe and make sorwful
 cheere, 416

That feleth harm and smert in every veyne,
 No wonder is, and though ich evere pleyne,
 Or alwey wepe, I am no thyng to blame,
 Syn I have lost the cause of al my game 420

“But syn of fyn force I mot arise,
 I shal arise as soone as evere I may,
 And God, to whom myn herte I sacrifice,
 So sende us hastely the tenthe day!

For was ther nevere fowel so fayn of
 May 425

As I shal ben, whan that she comth in
 Troie,

That cause is of my torment and my joie

“But whider is thi reed,” quod Troilus,
 “That we may pleye us best in al this
 town?”

“By God, my conseil is,” quod Panda-
 rus 430

“To ride and pleye us with kyng Sarpe-
 doun”

So longe of this they speken up and down,
 Til Troilus gan at the laste assente
 To rise, and forth to Sarpedoun they wente

This Sarpedoun, as he that honourable 435
 Was evere his lyve, and ful of heigh larg-
 esse,

With al that myghte yserved ben on table,
 That deynte was, al coste it gret richesse,
 He fedde hem day by day, that swich
 noblesse.

As seyden bothe the mooste and ek the
leeste, 440
Was nevere er that day wist at any feste

Nor in this world ther is non instrument
Delicious, thorough wynd or touche of corde,
As fer as any wight hath evere ywent,
That tonge telle or herte may recorde, 445
That at that feste it nas wel herde acorde,
Ne of ladys ek so fair a compaignie
On daunce, er tho, was nevere 1seye with
1e

But what availeth this to Troilus,
That for his sorwe nothyng of it roughte?
For evere in oon his herte pietous 451
Ful bisyly Criseyde, his lady, soughte
On hire was evere al that his herte
thoughte,
Now this, now that, so faste ymagenynge,
That glade, 1wis, kan hym no festeynge

These ladies ek that at this feste ben, 456
Syn that he saugh his lady was aweye,
It was his sorwe upon hem for to sen,
Or for to here on instruments so pleye
For she, that of his herte berth the
keye, 460
Was absent, lo, this was his fantasie,
That no wight sholde maken melodie

Nor ther nas houre in al the day or nyght,
When he was there as no wight myghte
hym heere,
That he ne seyde, "O lufsom lady
bryght, 465

How have ye faren syn that ye were here?
Welcome, ywis, myn owne lady deere!"
But weylaway, al this nas but a maze
Fortune his howve entended bet to glaze!

The lettres ek that she of olde tyme 470
Hadde hym ysent, he wolde allone rede
An hondred sithe atwixen noon and prime,
Refiguryng hire shap, hire wommanhede,
Withinne his herte, and every word or dede
That passed was, and thus he drof t'an
ende 475
The ferthe day, and seyde he wolde wende

And seyde, "Leve brother Pandarus,
Intendestow that we shal here bleve

Til Sarpedoun wol forth congeyen us?
Yet were it fairer that we toke oure
leve 480

For Goddes love, lat us now soone at eve
Oure leve take, and homward lat us torne,
For treweliche, I nyl nat thus sojourne "

Pandare answerde, "Be we comen hider
To fecchen fir, and rennen hom ayein? 485
God help me so, I kan nat tellen whider
We myghte gon, if I shal sothly seyn,
Ther any wight is of us more feyn
Than Sarpedoun, and if we hennes hye
Thus sodeynly, I holde it vilanye 490

"Syn that we seyden that we wolde bleve
With hym a wowke, and now, thus sod-
eynly,

The ferthe day to take of hym owre leve,
He wolde wondren on it, trewely!
Lat us holde forth oure purpos fermely 495
And syn that ye bihighten hym to bide,
Holde forward now, and after lat us ride "

Thus Pandarus, with alle peyne and wo,
Made hym to dwelle, and at the wikes
ende,

Of Sarpedoun they toke hire leve tho, 500
And on hire wey they speden hem to
wende

Quod Troilus, "Now Lord me grace
sende,

That I may fynden, at myn hom-comynge
Criseyde comen!" and therwith gan he
synge

"Ye, haselwode!" thoughte this Pandare,
And to hymself ful softeliche he seyde, 505
"God woot, refreyden may this hote fare,
Er Calkas sende Troilus Criseyde!"

But natheles, he japed thus, and pleyde,
And swor, ywys, his herte hym wel bi-
highte, 510
She wolde come as soone as evere she
myghte

Whan they unto the paleys were ycomen
Of Troilus, they doun of hors alighte,
And to the chambre hire wey than han they
nomen

And into tyme that it gan to nyghte, 515
They spaken of Criseyde the bryghte,

And after this, whan that hem bothe leste,
They spedde hem fro the soper unto reste

On morwe, as soone as day bygan to clere,
This Troilus gan of his slep t'abrayde, 520
And to Pandare, his owen brother deere,
"For love of God," ful pitously he sayde,
"As go we sen the palais of Criseyde,
For syn we yet may have namore feste,
So lat us sen hire paleys atte leeste" 525

And therwithal, his meyne for to blende,
A cause he fond in towne for to go,
And to Criseydes hous they gonnen wende
But Lord! this sely Troilus was wo!
Hym thoughte his sorwful herte braste a-
two 530

For, whan he saugh hire dores spered alle,
Wel neigh for sorwe adoun he gan to falle

Therwith, whan he was war and gan bi-
holde

How shet was every wyndow of the place,
As frost, hym thoughte, his herte gan to
colde, 535

For which with chaunged dedlich pale face,
Withouten word, he forthby gan to pace,
And, as God wolde, he gan so faste ride,
That no wight of his contenance espide

Than seide he thus, "O! paleys desolat, 540
O hous of houses whilom best ihight,
O paleys empty and disconsolat,
O thow lanterne of which queynt is the
light,

O paleys, whilom day, that now art nyght,
Wel oughtestow to falle, and I to dye, 545
Syn she is went that wont was us to gye!

"O paleys, whilom crowne of houses alle,
Enlumyned with sonne of alle blisse!
O ryng, fro which the ruby is out falle,
O cause of wo, that cause hast ben of
lisse! 550

Yet, syn I may no bet, fayn wolde I kisse
Thy colde dores, dorste I for this route,
And farwel shryne, of which the seynt is
oute!"

Therwith he caste on Pandarus his ye,
With chaunged face, and pitous to bi-
holde, 555

And whan he myghte his tyme ariht
aspie,

Ay as he rood, to Pandarus he tolde
His newe sorwe, and ek his joes olde,
So pitously and with so ded an hewe,
That every wight myghte on his sorwe
rewe 560

Fro thennesforth he rideth up and down,
And every thyng com hym to remem-
braunce

As he rood forby places of the town
In which he whilom hadde al his plesaunce
"Lo, yonder saugh ich last my lady
daunce, 565

And in that temple, with hire eyen cleere,
Me kaughte first my righte lady dere

"And yonder have I herd ful lustyly
My dere herte laugh, and yonder pleye
Saugh ich hire ones ek ful blisfully 570
And yonder ones to me gan she seye,
'Now goode swete, love me wel, I preye,'
And yond so goodly gan she me biholde,
That to the deth myn herte is to hire holde

"And at that corner, in the yonder hous, 575
Herde I myn alderlevest lady deere
So wommanly, with vois melodious,
So syngen so wel, so goodly, and so clere,
That in my soule yet me thynketh ich
here

The blisful sown, and in that yonder place
My lady first me took unto hire grace" 581

Thanne thoughte he thus, "O blisful lord
Cupide,

Whan I the proces have in my memorie,
How thow me hast wereyed on every
syde,

Men myght a book make of it, lik a
storie 585

What nede is the to seke on me victorie,
Syn I am thyn, and holly at thi wille?
What joi hastow thyn owen folk to spille?

"Wel hastow, lord, ywroke on me thyn ire,
Thow myghty god, and dredefull for to
greve! 590

Now mercy, lord! thow woost wel I desire
Thi grace moost of alle lustes leeve,
And lyve and dye I wol in thy byleve,

For which I n'axe in guerdoun but o bone,
That thow Criseyde ayein me sende
sone 595

"Distreyne hire herte as faste to retorne,
As thow doost myn to longen hire to see,
Than woot I wel that she nyl naught so-
jorne

Now blisful lord, so cruel thow ne be
Unto the blood of Troie, I preye the, 600
As Juno was unto the blood Thebane,
For which the folk of Thebes caughte hire
bane "

And after this he to the yates wente
Ther as Criseyde out rood a ful good paas,
And up and down ther made he many a
wente, 605

And to hymself ful ofte he seyde, "Allas!
Fro hennes rood my blisse and my solas!
As wolde blisful God now, for his joie,
I myghte hire sen ayein come into Troie!

"And to the yonder hille I gan hire gyde, 610
Allas, and ther I took of hire my leve!
And yond I saugh hire to hire fader ride,
For sorwe of which myn herte shal tocleve
And hider hom I com when it was eve,
And here I dwelle out cast from alle
joie, 615
And shal, til I may sen hire eft in Troie "

And of hymself ymagened he ofte
To ben defet, and pale, and waxen lesse
Than he was wont, and that men seyden
softe,

"What may it be? Who kan the sothe
gesse 620

Whi Troilus hath al this hevynesse?"
And al this nas but his malencolie,
That he hadde of hymself swich fantasie

Another tyme ymaginen he wolde
That every wight that wente by the
weye 625
Hadde of hym routhe, and that they seyen
sholde,

"I am right sory Troilus wol deye "
And thus he drof a day yet forth or tweye,
As ye have herd, swich lif right gan he lede,
As he that stood bitwixen hope and
drede 630

For which hym likede in his songes shewe
Th'enesousoun of his wo, as he best myghte,
And made a song of wordes but a fewe,
Somwhat his woful herte for to lighte
And whan he was from every mannes
syghte, 635
With softe vois he of his lady deere,
That absent was, gan synge as ye may
heere

Canticus Troili

"O sterre, of which I lost have al the light,
With herte soor wel oughte I to biwaille,
That evere derk in torment, nyght by
nyght, 640
Toward my deth with wynd in steere I
saille,

For which the tenthe nyght, if that I faille
The gydyng of thi bemes bright an houre,
My shyp and me Caribdis wol devoure "

This song whan he thus songen hadde,
soone 645

He fil ayein unto his sikes olde,
And every nyght, as was his wone to doone,
He stood the brighte moone to byholde,
And al his sorwe he to the moone tolde,
And seyde, "Ywis, whan thow art horned
newe, 650
I shal be glad, if al the world be trewe!

"I saugh thyn hornes olde ek by the morwe,
Whan hennes rood my righte lady dere,
That cause is of my torment and my sorwe,
For which, O brighte Latona the clere, 655
For love of God, ren faste aboute thy
spere!

For whan thyne hornes newe g'vnen
sprynge,
Than shal she come that may my blisse
brynge "

The dayes moore, and lenger every nyght,
Than they ben wont to be, hym thoughte
tho, 660

And that the sonne went his cours unright
By lenger weye than it was wont to do,
And seyde, "Ywis, me dredeth evere mo,
The sonnnes sone, Pheton, be on lyve,
And that his fader carte amys he
dryve " 665

Upon the walles faste ek wolde he walke,
 And on the Grekis oost he wolde se,
 And to hymself right thus he wolde talke
 "Lo, yonder is myn owene lady free,
 Or ellis yonder, ther the tentes be 670
 And thennes comth this eyr, that is so
 soote,

That in my soule I fele it doth me boote

"And hardly this wynd, that more and
 moore

Thus stoundemele encresseth in my face,
 Is of my ladys depe sikes soore 675
 I preve it thus, for in noon othere place
 Of al this town, save onliche in this space,
 Fele I no wynd that sowneth so lk peyne
 It seyth, 'Allas! whi twynned be we
 tweyne?'"

This longe tyme he dryveth forth right
 thus, 680

Til fully passed was the nynthe nyght,
 And ay bisyde hym was this Pandarus,
 That bisily did al his fulle myght
 Hym to conforte, and make his herte light,
 Yevyng hym hope alwey, the tenthe
 morwe 685

That she shal come, and stynten al his
 sorwe

Upon that other syde ek was Criseyde,
 With wommen fewe, among the Grekis
 stronge,

For which ful ofte a day "Allas!" she
 seyde,

"That I was born! Wel may myn herte
 longe 690

After my deth, for now lyve I to longe
 Allas! and I ne may it nat amende!
 For now is wors than evere yet I wende

"My fader nyl for nothyng do me grace
 To gon ayeyn, for naught I kan hym
 queme, 695

And if so be that I my terme pace,
 My Troilus shal in his herte deme
 That I am fals, and so it may wel seme
 Thus shal ich have unthouk on every side
 That I was born, so weilaway the tide! 700

"And if that I me putte in iupartie,
 To stele awe: by nyght, and it bifalle

That I be kaught, I shal be holde a spie,
 Or elles, lo, thus drede I moost of alle,
 If in the hondes of som wreche I falle, 705
 I nam but lost, al be myn herte trewe
 Now, myghty God, thow on my sorwe
 rewe!"

Ful pale ywoxen was hire brighte face,
 Hire lymes lene, as she that al the day
 Stood, whan she dorste, and loked on the
 place 710

Ther she was born, and ther she dwelt
 hadde ay,

And al the nyght wepyng, alas, she lay
 And thus despeired, out of alle cure,
 She ladde hire hf, this woful creature

Ful ofte a day she sighte ek for des-
 tresse, 715

And in hireself she wente ay purtrayinge
 Of Troilus the grete worthynesse,
 And al his goodly wordes recordyng
 Syn first that day hire love bigan to springe
 And thus she sette hire woful herte afire 720
 Thorough remembraunce of that she gan
 desire

In al this world ther nys so cruel herte
 That hire hadde herd compleynen in hire
 sorwe,

That noide han wepen for hire peynes
 smerte,

So tenaely she wepte, bothe eve and
 morwe 725

Hire nedede no teris for to borwe!

And this was yet the werste of al hire
 peyne,

Ther was no wight to whom she dorste hire
 pleyne

Ful rewfully she loked upon Troie,
 Biheld the toures heigh and ek the halles
 "Allas!" quod she, "the plesance and the
 joie, 731

The which that now al tordned into galle is,
 Have ich had ofte withinne tho yonder
 walles!

O Troilus, what dostow now?" she seyde
 "Lord! wheyther thow yet thenke upon
 Criseyde? 735

"Allas, I ne hadde trowed on youre loore.

And went with yow, as ye me redde er this¹
 Than hadde I now nat siked half so soore
 Who myghte have seyde that I hadde don
 amys

To stele away with swich oon as he ys? 740
 But al to late comth the letuarie,
 Whan men the cors unto the grave carie

“To late is now to speke of that matere
 Prudence, allas, oon of thyne eyen thre
 Me lakked alwey, er that I come here! 745
 On tyme ypassed wel remembered me,
 And present tyme ek koud ich wel use,
 But future tyme, er I was in the snare,
 Koude I nat sen, that causeth now my
 care

“But natheles, o,tyde what bityde, 750
 I shal to-morwe at nyght, by est or west,
 Out of this oost stele on som manere syde,
 And gon with Troilus where as hym lest
 This purpos wol ich holde, and this is best
 No fors of wikked tonges janglerie, 755
 For evere on love han wrecches had envye

“For whoso wol of every word take hede,
 Or reulen hym by every wightes wit,
 Ne shal he nevere thryven, out of drede,
 For that that som men blamen evere
 yit, 760

Lo, other manere folk comenden it
 And as for me, for al swich variaunce,
 Felicite clepe I my suffisaunce

“For which, withouten any wordes mo,
 To Troie I wole, as for conclusioun” 765
 But God it wot, er fully monthes two,
 She was ful fer fro that entencioun!
 For bothe Troilus and Troie town
 Shal knotteles thoroughout hire herte slide,
 For she wol take a purpos for t'abyde 770

This Diomedé, of whom yow telle I gan,
 Goth now withinne hymself ay arguynge
 With al the sleghte, and al that evere he
 kan,

How he may best, with shortest tarynge,
 Into his net Criseydes herte brynge 775
 To this entent he koude nevere fyne,
 To fisshen hire, he leyde out hook and lyne

But natheles, wel in his herte he thoughte,

That she nas nat withoute a love in Troie,
 For nevere, sythen he hire thennes
 broughte, 780

Ne koude he sen hire laughe or maken joie
 He nyst how best hire herte for t'acoye
 “But for t'asay,” he seyde, “it naught ne
 greveth,

For he that naught n'asaieeth, naught
 n'acheveth”

Yet seide he to hymself upon a nyght, 785
 “Now am I nat a fool, that woot wel
 how

Hire wo for love is of another wight,
 And hereupon to gon assaye hire now?

I may wel wite, it nyl nat ben my prow
 For wise folk in bookes it expresse, 790
 ‘Men shal nat wowe a wight in hevynesse’

But whoso myghte wynnen swich a flour
 From hym for whom she morneth nyght
 and day,

He myghte seyn he were a conquerour”
 And right anon, as he that bold was ay, 795
 Thoughte in his herte, “Hapçç how happe
 may,

Al sholde I dye, I wol hire herte seche!
 I shal namore lesen but my speche”

This Diomedé, as bokes us declare,
 Was in his nedes prest and corageous, 800
 With sterne vois and myghty lymes square,
 Hardy, testif, strong, and chivalrous
 Of dedes, lik his fader Tideus
 And som men seyn he was of tonge large,
 And hear he was of Calydoigne and
 Arge 805

Criseyde mene was of hire stature,
 Therto of shap, of face, and ek of cheere,
 Ther myghte ben no fairer creature
 And ofte tyme this was hire manere,
 To gon ytressed with hire heres clere 810
 Doun by hire coler at hire bak byhynde,
 Which with a thred of gold she wolde
 bynde

And, save hire browes joyneden yfere,
 Ther nas no lak, in aught I kan espren
 But for to speken of hire eyen cleere, 815
 Lo, trewely, they writen that hire syen,
 That Paradis stood formed in hire yen

And with hire riche beaute evere more
Strof love in hire ay, which of hem was
more

She sobre was, ek symple, and wys withal,
The best ynorissshed ek that myghte be, 821
And goodly of hire speche in general,
Charitable, estatlich, lusty, and fre,
Ne nevere mo ne lakked hire pite,
Tendre-herted, slydyng of corage, 825
But trewely, I kan nat telle hire age

And Troilus wel woxen was in highte,
And complet formed by proporcioun
So wel that kynde it nought amenden
myghte,
Yong, fressh, strong, and hardy as lyoun,
Trewes as stiel in ech condicioun, 831
Oon of the beste entecched creature
That is, or shal, whil that the world may
dure

And certeynly in storye it is yfounde,
That Troilus was nevere unto no wight, 835
As in his tyme, in no degree secounde
In duryng don that longeth to a knyght
Al myghte a geant passen hym of myght,
His herte ay with the first and with the
beste
Stood paregal, to durre don that hym
leste 840

But for to tellen forth of Diomede
It fel that after, on the tenthe day
Syn that Criseyde out of the citee yede,
This Diomede, as fressh as braunche in
May,
Com to the tente, ther as Calkas lay, 845
And feyned hym with Calkas han to
doone,
But what he mente, I shal yow tellen
soone

Criseyde, at shorte wordes for to telle,
Welcomed hym, and down hym by hire
sette,
And he was ethe ynough to maken dwelle!
And after this, withouten longe lette, 851
The spices and the wyn men forth hem
fette,
And forth they speke of this and that
yfeere,

As frendes don, of which som shal yw
heere

He gan first fallen of the werre in speche 855
Bitwixe hem and the folk of Troie town,
And of th'assege he gan hire ek biseche
To telle hym what was hire opynyoun
Fro that demaunde he so descendeth down
To axen hire, if that hire straunge thoughte
The Grekis gise, and werkes that they
wroughte, 861

And whi hire fader tarieth so longe
To wedden hire unto som worthy wight
Criseyde, that was in hire peynes stronge
For love of Troilus, hire owen knyght, 865
As ferforth as she konnyng hadde or myght,
Answerde hym tho, but, as of his entente,
It semed nat she wiste what he mente

But natheles, this ilke Diomede
Gan in hymself assure, and thus he
seyde 870

"If ich aright have taken of yow hede,
Me thynketh thus, O lady myn, Criseyde,
That syn I first hond on youre bridel leyde,
Whan ye out come of Troie by the morwe-
Ne koude I nevere sen yow but in
sorwe 875

"Kan I nat seyn what may the cause be,
But if for love of som Troian it were,
The which right sore wolde athynken
me,
That ye for any wight that dwelleth there
Sholden spille a quarter of a tere, 880
Or pitously youreselven so bigle,
For dredeles, it is nought worth the while.

"The folk of Troie, as who seyth, alle and
some
In prisoun ben, as ye youreselven se,
Nor thennes shal nat oon on-lyve come 885
For al the gold atwixen sonne and se
Trusteth wel, and understondeth me,
Ther shal nat oon to mercy gon on-lyve
Al were he lord of worldes twies fyve!

"Swiche wreche on hem, for fecchyng of
Eleyne, 890
Ther shal ben take, er that we hennes
wende,

That Manes, which that goddes ben of
peyne,
Shal ben agast that Grekes wol hem
shende

And men shul drede, unto the worldes ende,
From hennesforth to rayvsshenn any
queene, 895

So cruel shal oure wreche on hem be seeche

“And but if Calkas lede us with ambages,
That is to seyn, with double wordes slye,
Swiche as men clepen a word with two
visages,

Ye shal wel knowen that I naught ne
lye, 900

And al this thyng right sen it with youre
ye,

And that anon, ye nyl nat trowe how sone
Now taketh hede, for it is for to doone

“What! wene ye youre wise fader wolde
Han yeven Antenor for yow anon, 905

If he ne wiste that the cite sholde
Destroied ben? Whi, nay, so mote I gon!
He knew ful wel ther shal nat scapen oon
That Troian is, and for the grete feere,
He dorste nat ye dwelte lenger there 910

“What wol ye more, lufsom lady deere?
Lat Troie and Troian fro youre herte pace!
Drif out that bittre hope, and make good
cheere,

And clepe ayeyn the beaute of youre face,
That ye with salte teris so deface 915
For Troie is brought in swich a jupartie,
That it to save is now no remedie

“And thenketh wel, yeshal in Grekis fynde
A moore parfit love, er it be nyght,
Than any Troian is, and more kynde, 920
And bet to serven yow wol don his myght
And if ye vouchesauf, my lady bright,
I wol ben he to serven yow myselve,
Yee, levere than be lord of Greces twelve!”

And with that word he gan to waxen
red, 925

And in his speche a litel wight he quok,
And caste asyde a litle wight his hed,
And stynte a while, and afterward he
wok,
And sobrelche on hire he threw his lok,

And seyde, “I am, al be it yow no joiie, 930
As gentil man as any wight in Troie

For if my fader Tideus,” he seyde,
“Ilyved hadde, ich hadde ben, er this,
Of Calydoyne and Arge a kyng, Criseyde!
And so hope I that I shal yet, iwis 935
But he was slayn, allas! the more harm is,
Unhappily at Thebes al to rathe,
Polymytes and many a man to scathe

“But herte myn, syn that I am youre
man,—

And ben the first of whom I seeche grace,—
To serve yow as hertely as I kan, 941
And evere shal, whil I to lyve have space,
So, er that I departe out of this place,
Ye wol me graunte that I may to-morwe,
At bettre leyser, tellen yow my sorwe ” 945

What sholde I telle his wordes that he
seyde?

He spak inough, for o day at the meeste
It preveth wel, he spak so that Criseyde
Graunted, on the morwe, at his requeste,
For to speken with hym at the leeste, 950
So that he nolde speke of swich matere
And thus to hym she seyde, as ye may here,

As she that hadde hire herte on Troilus
So faste, that ther may it non arace,
And strangely she spak, and seyde thus 955
“O Diomedé, I love that ilke place
Ther I was born, and Joves, for his grace,
Delyvere it soone of al that doth it care!
God, for thy myght, so leve it wel to fare!

“That Grekis wolde hire wrath on Troie
wreke, 960

If that they myght, I knowe it wel, iwis
But it shal naught byfallen as ye speke,
And God toforn! and forther over this,
I woot my fader wys and redy is,
And that he me hath bought, as ye me
tolde, 965
So deere, I am the more unto hym holde

“That Grekis ben of heigh condicioun,
I woot ek wel, but certeyn, men shal fynde
As worthi folk withinne Troie town,
As konnyng, and as parfit, and as
kynde, 970

As ben bitwixen Orkades and Inde
And that ye koude wel yowre lady serve,
I trowe ek wel, hire thank for to deserve

“But as to speke of love, ywis,” she seyde,
“I hadde a lord, to whom I wedded was, 975
The whos myn herte al was, til that he
deyde,

And other love, as help me now Pallas,
Ther in myn herte nys, ne nevere was
And that ye ben of noble and heigh kyn-
rede,

I have wel herd it tellen, out of drede 980

“And that doth me to han so gret a wonder,
That ye wol scornen any womman so
Ek, God woot, love and I ben fer ysonder!
I am disposed bet, so mot I go,
Unto my deth, to pleyne and maken

wo 985
What I shal after don, I kan nat seye,
But trowelich, as yet me list nat pleye

‘Myn herte is now in tribulacioun,
And ye in armes busy day by day
Herafter, whan ye wonnen han the town,
Peraunter, thanne so it happen may, 991
That than I se that nevere yit I say,
Than wol I werke that I nevere wrought!
This word to yow ynough suffisen oughte

“To-morwe ek wol I speken with yow
fayn, 995

So that ye touchen naught of this matere
And whan yow list, ye may come here
ayayn,

And er ye gon, thus muche I sey yow here
As help me Pallas with hire heres clere,
If that I sholde of any Grek han
routhe, 1000
It sholde be youreselfen, by my trouthe!

“I say nat therefore that I wol yow love,
N’y say nat nay, but in conclusioun,
I mene wel, by God that sit above!”
And therwithal she caste hire eyen
down, 1005

And gan to sike, and seyde, “O Troie town,
Yet bidde I God, in quite and in reste
I may yow sen, or do myn herte breste”

But in effect, and shortly for to seye,

This Diomede al fresshly newe ay, eyn 1010
Gan pressen on, and faste hire mercy
preye,

And after this, the sothe for to seyn,
Hire glove he took, of which he was ful
feyn

And finaly, whan it was woxen eve,
And al was wel, he roos and tok his
leve 1015

The bryghte Venus folwede and ay taughte
The wey ther brode Phebus down alighte,
And Cynthea hire char-hors overraughte
To whirle out of the Leoun, if she myghte,
And Signifer his candels sheweth
bryghte, 1020

Whan that Criseyde unto hire bedde wente
Inwith hire fadres faire bryghte tente,

Retournyng in hire soule ay up and down
The wordes of this sodeyn Diomede,
His grete estat, and perel of the town, 1025
And that she was allone and hadde
nede

Of frendes help, and thus bygan to brede
The cause whi, the sothe for to telle,
That she took fully purpos for to dwelle

The morwen com, and gostly for to
speke, 1030

This Diomede is come unto Criseyde,
And shortly, lest that ye my tale breke,
So wel he for hymselfen spak and seyde,
That alle hire sikkes soore adown he leyde
And finaly, the sothe for to seyne, 1035
He refte hire of the grete of al hire peyne

And after this the storne telleth us
That she hym yaf the faire baye stede,
The which he ones wan of Troilus,
And ek a broche — and that was litel
nede — 1040

That Troilus was, she yaf this Diomede
And ek, the bet from sorwe hym to releve,
She made hym were a pencil of hire steve

I fynde ek in the stornes elleswhere,
Whan thourgh the body hurt was Dio-
mede 1045

Of Troilus, tho wepte she many a teere,
Whan that she saw his wide wounides
blede

And that she took, to lepen hym, good
hede,
And for to helen hym of his sorwes smerte,
Men seyn — I not — that she yaf hym
hire herte 1050

But trewely, the storne telleth us,
Ther made nevere woman moore wo
Than she, whan that she falsed Troilus
She seyde, "Allas! for now is elene ago
My name of trouthe in love, for everemo!
For I have falsed oon the gentileste 1056
That evere was, and oon the worthieste!"

"Allas! of me, unto the worldes ende,
Shal neyther ben ywritten nor ysonge
No good word, for thise bokes wol me
shende 1060
O, rolled shal I ben on many a tonge!
Thoroughout the world my belle shal be
ronge!"

And women moost wol haten me of alle
Allas, that swich a cas me sholde falle!

"Thei wol seyn, in as muche as in me
is, 1065
I have hem don dishonour, weylaway!
Al be I nat the first that dide amys,
What helpeth that to don my blame away?
But syn I se ther is no bettre way,
And that to late is now for me to rewe, 1070
To Diomedes algate I wol be trewe

"But, Troilus, syn I no bettre may,
And syn that thus departen ye and I,
Yet prey I God, so yeve yow right good
day,
As for the gentileste, trewely, 1075
That evere I say, to serven feythfully,
And best kan ay his lady honour kepe", —
And with that word she brast anon to
wepe

"And certes, yow ne haten shal I nevere,
And frendes love, that shal ye han of
me, 1080
And my good word, al sholde I lyven evere
And, trewely, I wolde sory be
For to seen yow in adversteie,
And gilteles, I woot wel, I yow leve
But al shal passe, and thus take I my
leve" 1085

But trewely, how longe it was bytwene
That she forsok hym for this Diomedes,
Ther is non auctour telleth it, I wene
Take every man now to his bokes heede,
He shal no terme fynden, out of drede 1090
For though that he bigan to wowe hire
soone,
Er he hire wan, yet was ther more to doone

Ne me ne list this sely womman chyde
Forther than the storye wol devyse
Hire name, allas! is punysshed so wide, 1095
That for hire gilt it oughte ynough suffice
And if I myghte excuse hire any wise,
For she so sory was for hire untrouthe,
Iwis, I wolde excuse hire yet for routhe

This Troilus, as I byfore have told, 1100
Thus driveth forth, as wel as he hath
myght

But often was his herte hoot and cold,
And namely that ilke nynthe nyght,
Which on the morwe she hadde hym bi-
hight
To com ayeyn God woot, ful litel reste 1105
Hadde he that nyght, nothyng to slepe hym
leste

The laurer-crowned Phebus, with his heete,
Gan, in his course av upward as he wente,
To warnen of the est see the wawes weete,
And Nysus daughter song with fressh en-
tente, 1110
Whan Troilus his Pandare after sente,
And on the walles of the town they pleyde,
To loke if they kan sen aught of Criseyde

Tyl it was noon, they stoden for to se
Who that ther come, and every maner
wight 1115
That com fro fer, they seyden it was she,
Til that thei koude knowen hym aright
Now was his herte dul, now was it light
And thus byjaped stonden for to stare
Aboute naught this Troilus and Pan-
dare 1120

To Pandarus this Troilus tho seyde,
"For aught I woot, byfor noon, sikirly,
Into this town ne comth nat here Criseyde.
She hath ynough to doone, hardyly,
To wynnen from hire fader, so trowe I 1125

Hire olde fader wol yet make hire dyne
Er that she go, God yeve hys herte pyne!"

Pandare answerede, "It may wel be,
certeyn

And forthi lat us dyne, I the byseche,
And after noon than maystow come
ayeyn " 1130

And hom they go, withoute more speche,
And comen ayeyn, but longe may they
seche

Er that they fynde that they after gape
Fortune hem bothe thenketh for to jape!

Quod Troilus, "I se wel now that she 1135
Is taryed with hire olde fader so,
That er she come, it wol neigh even be
Com forth, I wole unto the yate go
These porters ben unkonnyng evere mo,
And I wol don hem holden up the yate 1140
As naught ne were, although she come
late "

The day goth faste, and after that com eve,
And yet com nought to Troilus Criseyde
He loketh forth by hegge, by tre, by greve,
And fer his hed over the wal he leyde, 1145
And at the laste he torned hym and seyde,
"By God, I woot hire menyng now, Pan-
dare!

Almoost, ywys, al newe was my care

"Now douteles, this lady kan hire good,
I woot, she meneth riden pryvely 1150
I comende hire wisdom, by myn hood!
She wol nat maken peple nyceley
Goure on hire whan she comth, but softly
By nyghte into the town she thenketh
ride

And, deere brother, thynk not longe t'
abide 1155

"We han naught elles for to don, ywis
And Pandarus, now woltow trowen me?
Have here my trouthe, I se hire! yond she
is!

Heve up thyn eyen, man! maistow nat se?"
Pandare answerede, "Nay, so mote I
the! 1160

Al wrong, by God! What saistow man,
where arte?

That I se yond nys but a fare-carte "

"Allas! thow seyst right soth," quod
Troilus

"But, hardily, it is naught al for nought
That in myn herte I now rejoysse thus 1165
It is ayeyns som good I have a thought
Not I nat how, but syn that I was wrought,
Ne felte I swich a comfort, dar I seye,
She comth to-nyght, my lif that dorste I
leye!"

Pandare answerde, "It may be, wel
ynough," 1170

And held with hym of al that evere he
seyde

But in his herte he thoughte, and softe
lough,

And to hymself ful sobrelche he seyde,
"From haselwode, there joly Robyn pleyde,
Shal come al that that thow abidest
heere 1175

Ye, fare wel al the snow of ferne yere!"

The warden of the yates gan to calle
The folk which that withoute the yates
were,

And bad hem dryven in hire bestes alle,
Or al the nyght they moste bleven
there 1180

And fer withunne the nyght, with many a
teere,

This Troilus gan homward for to ride,
For wel he seth it helpeth naught t'abide

But natheles, he gladed hym in this
He thought he misaccounted hadde his
day 1185

And seyde, "I understonde have al amys
For thilke nyght I last Criseyde say,
She seyde, 'I shal ben here, if that I may,
Er that the moone, O deere herte swete,
The Leoun passe, out of this Ariete' 1190

"For which she may yet holde al hire by-
heste "

And on the morwe unto the yate he wente,
And up and down, by west and ek by este,
Upon the walles made he many a wente,
But al for nought, his hope alway hym
blente 1195

For which at nyght, in sorwe and sikes
sore

He wente hym hom, withouten any more

His hope al clene out of his herte fiedde,
He nath wheron now lenger for to honge,
But for the peyne hym thoughte his herte
bledde, 1200

So were his throwes sharpe and wonder
stronge

For whan he saugh that she abood so longe,
He nyste what he juggen of it myghte,
Syn she hath broken that she hym bihighte

The thridde, ferthe fifte, sexte day 1205
After tho dayes ten of which I tolde,
Bitwixen hope and drede his herte lay,
Yet somewhat trustyng on hire hestes olde
But whan he saugh she nolde hire terme
holde,

He kan now sen non other remedie 1210
But for to shape hym soone for to dye

Therwith the wikked spirit, God us blesse,
Which that men clepeth the woode jalousie,
Gan in hym crepe, in al this hevynesse,
For which, by cause he wolde soone
dye, 1215

He ne ete no drank, for his malencolye,
And ek from every compaignye he fiedde
This was the lif that al the tyme he ledde

He so defet was, that no manere man
Unneth hym myghte knowen ther he
wente, 1220

So was he lene, and therto pale and wan,
And feble, that he walketh by potente,
And with his ire he thus hymselfe shente
And whoso axed hym wherof hym smerte,
He seyde, his harm was al aboute his
herte 1225

Priam ful ofte, and ek his moder deere,
His bretheren and his sustren gonne hym
freyne

Whi he so sorrowful was in al his cheere,
And what thyng was the cause of al his
peyne,

But al for naught He nolde his cause
pleyne, 1230

But seyde he felte a grevous malache
Aboute his herte, and fayn he wolde dye

So on a day he leyde hym down to slepe,
And so byfel that in his slep hym thoughte
That in a forest faste he walk to wepe 1235

For love of here that hym these peynes
wroughte,

And up and down as he the forest soughte,
He mette he saugh a bor with tuskes grete,
That slepte ayeyn the bryghte sonnes hete

And by this bor, fast in his armes folde, 1240
Lay, kissing ay, his lady bryght, Criseyde
For sorwe of which, whan he it gan by-
holde,

And for despit out of his slep he breyde,
And loude he cride on Pandarus, and seyde
"O Pandarus, now know I crop and
roote 1245

I n'am but ded, ther nys non other bote

"My lady bryght, Criseyde, hath me by-
trayed,

In whom I trusted most of any wight
She elliswhere hath now here herte apayed
The blisful goddes, thorough here grete
myght, 1250

Han in my drem yshewed it ful right
Thus yn my drem Criseyde have I by-
holde" --

And al this thing to Pandarus he tolde

"O my Criseyde, allas! what subtilte,
What newe lust, what beaute, what sci-
ence, 1255

What wratthe of juste cause have ye to
me?

What gilt of me, what fel experience,
Hath fro me raft, allas! thyn advertence?
O trust, O feyth, O depe aseuraunce,
Who hath me reft Criseyde, al my ples-
aunce? 1260

"Allas! whi leet I you from hennes go,
For which wel neigh out of my wit I
breyde?

Who shal now trowe on any othes mo?
God wot, I wende, O lady bryght, Criseyde,
That every word was gospel that ye
seyde! 1265

But who may bet bigile, yf hym lyste,
Than he on whom men weneth best to
triste?

"What shal I don, my Pandarus, allas?
I fele now so sharp a newe peyne,
Syn that ther is no remedye in this cas, 1270

That bet were it I with myn hondes tweyne
Myselfen slow than thus alwey to pleyne
For thorough my deth my wo shold han an
ende,

Ther every day with lyf myself I shende "

Pandare answerde and seyde, "Allas the
while 1275

That I was born! Have I nat seyde er this,
That dremes many a maner man bigile?
And whi? For folk expounden hem amys
How darstow seyn that fals thy lady ys,
For any drem, right for thyn owene
drede? 1280

Lat be this thought, thow kanst no dremes
rede

"Peraunter, ther thow dremest of this boor,
It may so be that it may signifie,
Hire fader, which that old is and ek hoor,
Ayeyn the sonne lith, o poynt to dye, 1285
And she for sorwe gynneth wepe and crie,
And kisseth hym, ther he lith on the
grounde

Thus sholdestow thi drem aight ex-
pounde!"

"How myghte I than don," quod Troilus,
"To knowe of this, yee, were it nevere so
lite?" 1290

"Now seystow wisly," quod this Pandarus
"My red is this, syn thow kanst wel endite,
That hastily a lettre thow hire write,
Thorough which thow shalt wel bryngyn it
aboute,

To know a soth of that thow art in
doute 1295

"And se now whi, for this I dar wel seyn,
That if so is that she untrewede be,
I kan nat trowen that she wol write ayeyn
And if she write, thow shalt ful some yse,
As whether she hath any lberte 1300
To come ayeyn, or ellis in som clause,
If she be let, she wol assigne a cause

"Thow hast nat writen hire syn that she
wente,

Nor she to the, and this I dorste laye,
Ther may swich cause ben in hire entente,
That hardly thow wolt thiselven saye 1306
That hire abod the best is for yow twaye

Now writ hire thanne, and thow shalt feele
sone

A soth of al, ther is namore to done "

Acorded ben to this conclusioun, 1310
And that anon, thise ilke lordes two,
And hastily sit Troilus adown,
And rolleth in his herte to and fro,
How he may best discryven hire his wo
And to Criseyde, his owen lady deere, 1315
He wrot right thus, and seyde as ye may
here

Litera Troili

"Right fresshe flour, whos I ben have and
shal,

Withouten part of elleswhere servyse,
With herte, body, lif, lust, thought, and al,
I, woful wyght, in everich humble wise 1320
That tonge telle or herte may devyse,
As ofte as matere occupieth place,
Me recomaunde unto youre noble grace

"Liketh yow to witen, swete herte,
As ye wel knowe, how longe tyme agon 1325
That ye me lefte in aspre peynes smerte,
Whan that ye wente, of which yit boote
non

Have I non had, but evere wors bigon
Fro day to day am I, and so mot dwelle,
While it yow list, of wele and wo my
welle 1330

"For which to yow, with dredful herte
trewe,

I write, as he that sorwe drifeth to write,
My wo, that everich houre encresseth newe,
Compleyayng as I dar or kan endite
And that defaced is, that may ye write 1335
The teris which that fro myn eyen reyne,
That wolden speke, if that they koude, and
pleyne

"Yow first biseche I, that youre eyen
clere,

To loke on this, defouled ye nat holde,
And over al this, that ye, my lady deere,
Wol vouchesauf this lettre to byholde 1341
And by the cause ek of my cares colde,
That sleth my wit, if aught amys m'asterte,
Foryeve it me, myn owen swete herte!

"If any servant dorste or oughte of right
Upon his lady pitously compleyne, 1346
Thanne wene I that ich oughte be that
wight,
Considered this, that ye thise monthes
tweyne
Han taried, ther ye seyden, soth to seyne,
But dayes ten ye nolde in oost sojourne, —
But in two monthes yet ye nat re-
tourne 1351

"But for as muche as me moot nedes like
Al that yow liste, I dar nat pleyne moore,
But humblely, with sorwful sikis sike,
Yow write ich myn unresty sorwes
soore, 1355
Fro day to day desiryng evere moore
To knowen fully, if youre wille it weere,
How ye han ferd and don whil ye be
there,

"The whos welfare and hele ek God en-
cesse
In honour swich, that upward in degree
It growe alway, so that it nevere cesse 1361
Right as youre herte ay kan, my lady
free,
Devyse, I prey to God so moot it be,
And graunte it that ye soone upon me
rewe,
As wisly as in al I am yow trewe 1365

"And if yow liketh knowen of the fare
Of me, whos wo ther may no wit discryve,
I kan namore but, chiste of every care,
At wrytyng of this lettre I was on-lyve,
Al redy out my woful gost to dryve, 1370
Which I delaye, and holde hym yet in
honde,
Upon the sighte of matere of youre sonde

"Myn eyen two, in veyn with which I se,
Of sorwful teris salte arn woxen welles,
My song, in pleynte of myn adversitee, 1375
My good, in harm, myn ese ek woxen helle
is,
My joie, in wo, I kan sey yow naught ellis,
But torned is, for which my lif I warne,
Everich joie or ese in his contrarie

"Which with youre comyng hom ayeyn to
Troie 1380

Ye may redesse, and more a thousand
sithe
Than evere ich hadde, encessen in me joie
For was ther nevere herte yet so blithe
To han his lif as I shal ben as swithe
As I yow se, and though no manere routhe
Commeve yow, yet thynketh on youre
trouthe 1386

"And if so be my gilt hath deth deserved
Or if yow list namore upon me se,
In guerdoun yet of that I have yow served,
Byseche I yow, myn hertes lady free, 1390
That hereupon ye wolden write me,
For love of God, my righte lode-sterre,
That deth may make an ende of al my
werre

"If other cause aught doth yow for to
dwelle,
That with youre lettre ye me recom-
forte, 1395
For though to me youre absence is an helle,
With pacience I wol my wo comorte,
And with youre lettre of hope I wol de-
sporte
Now writeth, swete, and lat me thus nat
pleyne,
With hope, or deth, delivereth me fro
peyne 1400

"Iwis, myne owene deere herte trewe,
I woot that, whan ye next upon me se,
So lost have I myn hele and ek myn hewe,
Criseyde shal nought konne knowen me
Iwys, myn hertes day, my lady free, 1405
So thursteth ay myn herte to byholde
Youre beute, that my lif unnethe I holde

"I say namore, al have I for to seyne
To yow wel more than I telle may
But whether that ye do me lyve or
deye, 1410
Yet praye I God, so yeve yow right good
day!

And fareth wel, goodly, faire, fresshe may
As ye that lif or deth may me comande!
And to youre trouthe ay I me recomande

"With heleswich that, but ye even me 1415
The same hele, I shal non hele have
In yow lith, whan yow liste that it so be,

The day in which me clothen shal my
grave,
In yow my lif, in yow myght for to save
Me fro disese of alle peynes smerte, 1420
And far now wel, myn owen swete herte!
le vostre T"

This lettre forth was sent unto Criseyde,
Of which hire answeere in effect was thus
Ful pitously she wroot ayeyn, and seyde,
That also sone as that she myghte,
ywys, 1425
She wolde come, and mende al that was
mys
And fynaly she wroot and seyde hym
thenne,
She wolde come, ye, but she nyste whenne

But in hire lettre made she swich festes
That wonder was, and swerth she loveth
hym best, 1430
Of which he fond but botmeles bihestes
But Troilus, thow maist now, est or west,
Pipe in an ivy lef, if that the lest!
Thus goth the world God shuide us fro
meschaunce,
And every wight that meneth trouthe
avaunce! 1435

Encressen gan the wo fro day to nyght
Of Troilus, for taryng of Criseyde,
And lessen gan his hope and ek his myght,
For which al down he in his bed hym leyde
He ne eet, ne dronk, ne slep, ne no word
seyde, 1440
Ymagynyng ay that she was unkynde,
For which wel neigh he wex out of his
mynde

This drem, of which I told have ek byforn,
May nevere come out of his remembraunce
He thought ay wel he hadde his lady
lorn, 1445
And that Joves, of his purveyaunce,
Hym shewed hadde in slep the signifaunce
Of hire untrouthe and his disaventure,
And that the boor was shewed hym in
figure 1449

For which he for Sibille his suster sente,
That called was Cassandre ek al aboute,
And al his drem he tolde hire er he stente,

And hire bisoughte assoulen hym the doute
Of the stronge boor with tuskes stoute,
And fynaly, withinne a litel stounde, 1455
Cassandre hym gan right thus his drem
expounde

She gan first smyle, and seyde, "O brother
deere,
If thow a soth of this desirest knowe,
Thow most a fewe of olde stories heere,
To purpos, how that Fortune overthowe
Hath lordes olde, thorough which, withinne
a throwe, 1461
Thow wel this boor shalt knowe, and of
what kynde
He comen is, as men in bokes fynde

"Diane, which that wroth was and in ire
For Grekus nolde don hire sacrifice, 1465
Ne encens upon hire auter sette afire,
She, for that Grekus gonne hire so despise,
Wrak hire in a wonder cruel wise,
For with a boor as gret as ox in stalle
She made up frete hire corn and vynes
alle 1470

"To sle this boor was al the contre rayسد,
Amonges which ther com, this boor to se
A mayde, oon of this world the beste
ypreyسد,
And Meleagre, lord of that contree,
He loved so this fresshe mayden free, 1475
That with his manhod, er he wolde stente,
This boor he slough, and hire the hed he
sente,

"Of which, as olde bokes tellen us,
Ther ros a contek and a gret envye,
And of this lord descended Tideus 1480
By ligne, or ellis olde bookes lye
But how this Meleagre gan to dye
Thorough his moder, wol I yow naught telle,
For al to longe it were for to dwelle"

She tolde ek how Tideus, er she stente, 1485
Unto the stronge citee of Thebes,
To cleyemen kyngdom of the citee, wente,
For his felawe, daun Polymytes,
Of which the brother, daun Ethiocles,
Ful wrongfully of Thebes held the
strengthe, 1490
This tolde she by proces, al by lengthe.

She tolde ek how Hemonydes asterte,
 Whan Tideus slough fifty knyghtes stoute
 She tolde ek alle the prophecyes by herte,
 And how that seven kynges with hire route
 Bysegeden the citee al aboute, 1496
 And of the holy serpent, and the welle,
 And of the furies, al she gan hym telle,

Of Archymoris buryng and the pleyes,
 And how Amphiorax fil thourgh the
 grounde, 1500

How Tideus was sleyn, lord of Argeyes,
 And how Ypomedoun in litel stounde
 Was dreynt, and ded Parthonope of
 wownde,

And also how Capaneus the proude
 With thonder-dynt was slayn, that cride
 loude 1505

She gan ek telle hym how that eyther
 brother,

Ethiocles and Polymyte also,
 At a scarmuche ech of hem slough other,
 And of Argyves wepyng and hire wo,
 And how the town was brent, she tolde ek
 tho 1510

And so descendeth down from gestes olde
 To Diomede, and thus she spak and tolde

"This ilke boor bitokneth Diomede,
 Tideus sone, that down descended is
 Fro Meleagre, that made the boor to blede
 And thy lady, wherso she be, ywis, 1516
 This Diomede hire herte hath, and she his
 Wep if thou wilt, or lef! For, out of doute,
 This Diomede is inne, and thou art oute"

"Thow seyst nat soth," quod he, "thow
 sorceresse 1520

With al thy false goost of prophecy!
 Thow wenest ben a gret devyneresse!
 Now sestow nat this fool of fantasie
 Peyneth hire on ladys for to lye?
 Away!" quod he, "ther Joves yeve the
 sorwe! 1525

Thow shalt be fals, peraunter, yet to-
 morwe!

"As wel thow myghtest lien on Alceste,
 That was of creatures, but men lye,
 That evere weren, kyndest and the beste!
 For whan hire housbonde was in jupertye

To dye hymself, but if she wolde dye, 1531
 She ches for hym to dye and gon to helle,
 And starf anon, as us the bokes telle "

Cassandre goth, and he with cruel herte
 Foryat his wo, for angre of hire speche, 1535
 And from his bed al sodeynly he sterte,
 As though al hool hym hadde ymad a leche
 And day by day he gan enquere and seche
 A sooth of this with al his fulle cure,
 And thus he drieth forth his aventure 1540

Fortune, which that permutacioun
 Of thynges hath, as it is hire comitted
 Thourgh purveyaunce and disposicioun
 Of heighe Jove, as regnes shal be fitted
 Fro folk in folk, or when they shal be
 smytte, 1545
 Gan pulle away the fetheres brighte of
 Troie
 Fro day to day, til they ben bare of joie

Among al this, the fyn of the parodie
 Of Ector gan aprochen wonder blyve
 The fate wolde his soule sholde un-
 bodye, 1550
 And shapen hadde a mene it out to dryve,
 Ayeyns which fate hym helpeth nat to
 stryve,
 But on a day to fighten gan he wende,
 At which, allas! he caught his lyves ende

For which me thynketh every manere
 wight 1555
 That haunteth armes oughte to biwaille
 The deth of hym that was so noble a
 knyght,
 For as he drough a kyng by th'aventaille,
 Unwar of this, Achilles thourgh the maille
 And thourgh the body gan hym for to ryve,
 And thus this worthi knyght was brought
 of lye 1561

For whom, as olde bokes tellen us,
 Was mad swich wo, that tonge it may nat
 telle,

And namely, the sorwe of Troilus,
 That next hym was of worthynesse welle
 And in this wo gan Troilus to dwelle, 1566
 That, what for sorwe, and love, and for
 unreste,

Ful ofte a day he bad his herte breste.

But natheles, though he gan hym dispaire,
And dradde ay that his lady was untrewre,
Yet ay on hire his herte gan repaire 1571
And as thus loveres don, he soughte ay
newe

To gete ayeyn Criseyde, brighte of hewe,
And in his herte he wente hire excusynge,
That Calkas caused al hire tariynge 1575

And ofte tyme he was in purpos grete
Hymselfen lik a pilgrym to desgise,
To seen hire, but he may nat contrefete
To ben unknowen of folk that weren wise,
Ne fynde excuse aright that may suffice,
If he among the Grekis knowen were, 1581
For which he wep ful ofte and many a tere

To hire he wroot yet ofte tyme al newe
Ful pitously, — he lefte it nought for
slouthe, —

Bisechyng hire, syn that he was trewe, 1585
That she wol come ayeyn and holde hire
trouthe

For which Criseyde upon a day, for
routhe, —

I take it so, — touchyng al this matere,
Wrot hym ayeyn, and seyde as ye may here

Itera Criseydis

“Cupides sone, ensample of goodly-
heede, 1590

O swerd of knyghthod, sours of gentillesse,
How myght a wight in torment and in
drede

And heleles, yow sende as yet gladnesse?
I herteles, I sik, I in destresse!

Syn ye with me, nor I with yow, may
dele, 1595

Yow neyther sende ich herte may nor hele

“Youre lettres ful, the papir al ypleynted,
Conceyved hath myn hertes pietee

I have ek seyn with ters al depeynted
Youre lettre, and how that ye requeren
me 1600

To come ayeyn, which yet ne may nat be
But whi, lest that this lettre founden were,
No mencioune ne make I now, for feere

“Grevous to me, God woot, is youre un-
reste,

Youre haste, and that the goddes ordin
aunce, 1605

It semeth nat ye take it for the beste
Nor other thyng nys in youre remem-
braunce,

As thynketh me, but only youre plesaunce
But beth nat wroth, and that I yow bi-
seche,

For that I tarie is al for wikked speche 1610

“For I have herd wel moore than I wende,
Touchyng us two, how thynges han
ystonde,

Which I shal with dissymulyng amende
And beth nat wroth, I have ek under-
stonde

How ye ne do but holden me in honde 1615
But now no force, I kan nat in yow gesse
But alle trouthe and alle gentillesse

“Come I wole, but yet in swich disjoynte
I stonde as now, that what yer or what
day

That this shal be, that kan I naught
apoynte 1620

But in effect I pray yow, as I may,
Of youre good word and of youre frendship
ay

For trewely, while that my hf may dure,
As for a frend ye may in me assure

“Yet preye ich yow, on yvel ye ne take 1625
That it is short which that I to yow write,
I dar nat, ther I am, wel lettres make,
Ne nevere yet ne koude I wel endite
Ek gret effect men write in place lite,
Th'entente is al, and nat the lettres space
And fareth now wel, God have yow in his
grace! 1631

La vostre C”

This Troilus this lettre thoughte al
straunge,

Whan he it saugh, and sorwfullch he
sighte

Hym thoughte it lik a kalendes of change
But fynaly, he ful ne trowen myghte 1635
That she ne wolde hym holden that she
hyghte,

For with ful yvel wille list hym to leve,
That loveth wel, in swich cas, though hyr
greve

But natheles, men seyen that at the laste,
For any thyng, men shal the soothe se 1640
And swich a cas bitidde, and that as faste,
That Trolous wel understod that she
Nas trouht so kynde as that hire oughthe
be

And fynaly, he woot now, out of doute,
That al is lost that he hath ben aboute

Stood on a day in his malenchole 1646
This Trolous, and in suspicioun
Of hire for whom he wende for to dye
And so bifel that thoroughout Troye town,
As was the gise, iborn was up and
down 1650
A manere cote-armure, as seith the storie,
Byforn Deiphebe, in signe of his victorie,

The whiche cote, as telleth Lollus,
Deiphebe it hadde rent fro Diomedee
The same day And whan this Trolous 1655
It saugh, he gan to taken of it hede,
Avysyng of the lengthe and of the brede,
And al the werk, but as he gan byholde,
Ful sodeynly his herte gan to colde,

As he that on the coler fond withinne 1660
A broche, that he Criseyde yaf that morwe
That she from Troie moste nedes twynne,
In remembraunce of hym and of his sorwe
And she hym leyde ayeyn hire feith to
borwe

To kepe it ay! But now ful wel he wiste,
His lady nas no lenger on to triste 1666

He goth hym hom, and gan ful soone sende
For Pandarus, and al this newe chauce,
And of this broche, he tolde hym word and
ende,

Compleynyng of hire hertes variaunce, 1670
His longe love, his trouthe, and his pen-
aunce

And after deth withouten wordes moore,
Ful faste he cride, his reste hym to restore

Than spak he thus, "O lady myn, Criseyde,
Where is youre feith, and where is youre
biheste?" 1675

Where is youre love? where is youre
trouthe?" he seyde

"Of Diomedee have ye now al this feeste!
Allas! I wolde han trowed atte leeste

That, syn ye nolde in trouthe to me stonde,
That ye thus nolde han holden me in
honde! 1680

"Who shal now trowe on any othes mo?
Allas! I nevere wolde han wend, er this,
That ye, Criseyde, koude han chaunged so,
Ne, but I hadde aglit and don amys,
So cruel wende I nought youre herte, ywis,
To sle me thus! Allas, youre name of
trouthe 1686
Is now fordon, and that is al my routhe

"Was ther non other broche yow liste lete
To feffe with youre newe love," quod he,
"But thilke broch that I, with teris
wete, 1690

Yow yaf, as for a remembraunce of me?
Non other cause, allas, ne hadde ye
But for despit, and ek for that ye mente
Al outrelly to shewen youre entente

"Thorough which I se that clene out of youre
mynde 1695

Ye han me cast, and I ne kan nor may,
For al this world, withinne myn herte fynde
To unloven yow a quarter of a day!
In corsed tyme I born was, weilaway,
That yow, that doon me al this wo endure,
Yet love I best of any creature! 1701

"Now God," quod he, "me sende yet the
grace

That I may meten with this Diomedee!
And trewely, if I have myght and space,
Yet shal I make, I hope, his sydes blede
O God," quod he, "that oughtest taken
heede 1706

To fortheren trouthe, and wronges to
punyce,
Whi nyltow don a vengeaunce of this vice?"

"O Pandarus, that in dremes for to triste
Me blamed hast, and wont art oft up-
breyde, 1710

Now maistow se thuself, if that the liste,
How trewe is now thi nece, bright Criseyde!
In sondry formes, God it woot," he seyde,
"The goddes shewen bothe joye and tene
In slep, and by my drem it is now sene 1715

"And certeynly, withouten moore speche,

From hennesforth, as ferforth as I may,
Myn owen deth in armes wol I seche
I recche nat how soone be the day!
But trewely, Criseyde, swete may, 1720
Whom I have ay with al my myght yserved,
That ye thus doon, I have it nat deseived "

This Pandarus, that al thise thynges herde,
And wiste wel he seyde a soth of this,
He nought a word ayeyn to hym answerde,
For sory of his frendes sorwe he is, 1726
And shamed for his nece hath don amys,
And stant, astoned of thise causes tweye,
As stille as ston, a word ne kowde he seye

But at the laste thus he spak, and
seyde 1730

"My brother deer, I may do the namore
What sholde I seyen? I hate, ywys,
Cryseyde,

And, God woot, I wol hate hire evermore!
And that thow me bisoughtest don of
yoore,

Havyng unto myn honour ne my reste 1735
Right no reward, I dide al that the leste

"If I dide aught that myghte liken the,
It is me lief, and of this tresoun now,
God woot that it a sorwe is unto me!
And dredeles, for hertes ese of yow, 1740
Right fayn I wolde amende it, wiste I
how

And fro this world, almyghty God I preye
Delivere hire soon! I kan namore seye "

Gret was the sorwe and pleynte of Troilus,
But forth hire cours Fortune ay gan to
holde 1745

Criseyde loveth the sone of Tideus,
And Troilus moot wepe in cares colde
Swich is this world, whoso it kan byholde
In ech estat is litel hertes reste
God leve us for to take it for the beste! 1750

In many cruel bataille, out of drede,
Of Troilus, this ilke noble knyght,
As men may in thuse olde bokes rede,
Was seen his knyghthod and his grete
myght

And dredeles, his ire, day and nyght, 1755
Ful cruwely the Grekis ay aboughte,
And alwey moost thus Diomedes he soughte

And ofte tyme, I fynde that they mette
With bloody strokes and with wordes grete,
Assayinge how hire speres weren
whette, 1760

And, God it woot, with many a cruel hete
Gan Troilus upon his helm to bete!
But natheles, Fortune it naught ne wolde,
Of oothers hond that eyther deyen sholde

And if I hadde ytaken for to write 1765
The armes of this ilke worthi man,
Than wolde ich of his batailles endrite,
But for that I to writen first bigan
Of his love, I have seyde as I kan, —
His worthi dedes, whoso list hem
heere, 1770
Rede Dares, he kan telle hem alle ifeere —

Bysechyng every lady bright of hewe,
And every gentil womman, what she be,
That al be that Criseyde was untrewede,
That for that gilt she be nat wroth with
me 1775

Ye may hire giltes in other bokes se,
And gladlier I wol write, yif yow leste,
Penelopees trouthe and good Alceste

N'y sey nat this al oonly for thise men,
But moost for women that bitraised be
Thorough false folk, God yeve hem sorwe,
amen! 1781

That with hire grete wit and subtilte
Bytrause yow! And this commeveth me
To speke, and in effect yow alle I preye,
Beth war of men, and herkneth what I
seye! — 1785

Go, litel bok, go, litel myn tragedye,
Ther God thi makere yet, er that he dye,
So sende myght to make in som comedye!
But litel bok, no making thow n'envie,
But subgt be to alle poesye, 1790
And kis the steppes, where as thow seest
pace

Virgile, Ovide, Omer, Lucan, and Stace

And for ther is so gret diversite
In Englishh and in wrytyng of oure tonge,
So prey I God that non myswrite the, 1795
Ne the mys metre for defaute of tonge
And red wherso thow be, or elles songe,

That thow be understonde, God I biseche!
But yet to purpos of my rather speche —

The wrath, as I bigan yow for to seye, 1800
Of Troilus the Grekis boughten deere
For thousandes his hondes maden deye,
As he that was withouten any peere,
Save Ector, in his tyme, as I kan heere
But weilaway, save only Goddes wille! 1805
Despitously hym slough the fierse Achille

And whan that he was slayn in this manere,
His lighte goost ful blisfully is went
Up to the holughnesse of the eighth spere,
In convers letyng everich element, 1810
And ther he saugh, with ful avysement,
The erratik sterres, herkenyng armonye
With sownes ful of hevenyssh melodie

And down from thennes faste he gan avyse
This litel spot of erthe, that with the se
Embraced is, and fully gan despise 1816
This wrecched world, and held al vanite
To respect of the pleyn felchite
That is in hevene above, and at the laste,
Ther he was slayn, his lokyng down he
caste 1820

And in hymself he lough right at the
wo

Of hem that wepten for his deth so faste,
And dampned aloure werk that foloweth
so

The blynde lust, the which that may nat
laste, 1824

And sholden aloure herte on heven caste
And forth he wente, shortly for to telle,
Ther as Mercurye sorted hym to dwelle

Swich fyn hath, lo, this Troilus for love!
Swich fyn hath al his grete worthynesse!
Swich fyn hath his estat real above, 1830
Swich fyn his lust, swich fyn hath his
noblesse!

Swych fyn hath false worldes brotelnesse!
And thus bigan his lovyng of Criseyde,
As I have told, and in this wise he deyde

↪ yonge, fresshe folkes, he or she, 1835

In which that love up groweth with youre
age,

Repeyreth hom fro worldly vanyte,
And of youre herte up casteth the visage
To thilke God that after his ymage
Yow made, and thynketh al nvs but a
fare 1840
This world, that passeth soone as floures
fare

And loveth hym, the which that right for
love

Upon a crois, oure soules for to beye,
First starf, and roos, and sit in hevene
above,
For he nyl falsen no wight, dar I seye, 1845
That wol his herte al holly on hym leye
And syn he best to love is, and most meke,
What nedeth feynede loves for to seke?

Lo here, of payens corsed olde rites,
Lo here, what alle hire goddes may
availe, 1850

Lo here, thuse wrecched worldes appetites,
Lo here, the fyn and guerdoun for travaille
Of Jove, Appollo, of Mars, of swich ras-
caille!

Lo here, the forme of olde clerkis speche
In poetrie, if ye hire bokes seche 1855

O moral Gower, this book I directe
To the and to the, philosophical Strode,
To vouchen sauf, ther nede is, to correcte,
Of youre benignites and zeles goode
And to that sothefast Crist, that starf on
rode, 1860
With al myn herte of mercy evere I preye,
And to the Lord right thus I speke and
seye

Thow oon, and two, and thre, eterne on
lyve,

That regnest ay in thre, and two, and oon,
Uncircumscrip, and al maist circumscribe,
Us from visible and invisible foon 1865
Defende, and to thy mercy, everichon,
So make us, Jesus, for thi mercy digne,
For love of mayde and moder thyn benigne
Amen

Explicit liber Troili et Criseydis.

THE LEGEND OF GOOD WOMEN

NEXT to the description of April "with his shoures sote" at the beginning of the *Canterbury Tales*, probably the most familiar and best loved lines of Chaucer are those in the Prologue to the *Legend of Good Women* which tell of his adoration of the daisy. Both passages are notable examples of the freshness and simplicity — the "vernal spirit which soothes and refreshes" — long ago praised by Lowell as characteristic of Chaucer. The quality is truly Chaucerian, and by no means restricted to descriptions of outward nature. But the secret of it is hard to discover. It is partly, without doubt, the effect of the language, — not of the " quaintness " falsely ascribed to Chaucer's speech by those to whom it is simply unfamiliar, but of a real simplicity of structure in early English, found also in Old French and comparable to that which distinguishes Homeric Greek from the later Attic. In part, too, the freshness of Chaucer's poetry is a reflection of his age, of a certain youthful directness in its relation to life. And in great measure it is an expression of his own mind and temperament. In any case it is not to be set down to naive simplicity on the part of the poet or his contemporaries. Nor in the two poems which have been mentioned is the effect in question due to the avoidance of literary material or, it must be granted, to the direct observation of nature. The passage in the *General Prologue* follows an established convention, in which, to be sure, it surpasses all its models, and the panegyric on the daisy is almost a cento of quotations or imitations of contemporary poetry, French and perhaps Italian. Indeed the whole *Prologue* to the *Legend* is steeped in literary associations. The truth of its description and sentiment is not for that reason to be denied or disparaged. But the reader cannot understand the *Prologue* aright without knowing something of the conventions which underlie it and the fund of poetry on which it has drawn for its enrichment.

Like the *Book of the Duchess*, the *House of Fame*, and the *Parliament of Fowls*, the *Legend of Good Women* is a love-vision. But before the relation of the actual dream, the scene is set by an account of the poet's worship of the daisy on the first of May. In that passage, besides the simple delight in nature which has endeared it to generations of readers, must be recognized the skilful use of literary and social conventions. The relative merits of the flower and the leaf were a subject of poetic debate in Chaucer's time, as they were in the next century, when the poem entitled the Flower and the Leaf was composed. The ladies and gentlemen of the court — so the *Prologue* to the *Legend* indicates — divided themselves into two orders, devoted one to the Leaf and the other to the Flower. Similarly there is evidence, in both French and English poetry, of the existence of a cult of the marguerite. Both these courtly fashions are reflected in the *Prologue*. In the controversy of Flower against Leaf Chaucer refuses to take sides. But he proclaims his utter devotion to the daisy, and in his celebration of this queen of flowers, which is modeled chiefly on the *Lai de Franchise* of Deschamps, he interweaves many lines and phrases derived from Machaut and Froissart, and perhaps from Boccaccio. To complete the glorification of the daisy he invents a happy metamorphosis, worthy of the old mythologies, and represents the flower as a transformation of the queen Alceste, the leader of his "good women," who appears in his vision as an attendant of the god of Love.

According to the central fiction of the *Prologue*, Chaucer is condemned by the god of Love for having written heresies against his law — in particular, for having defamed women by composing the *Troilus* and translating the Roman de la Rose. As a penalty for his misconduct he is commanded to write a legendary of Cupid's saints — that is, of women who were good according to the standard of the religion of Love. The *Legend* thus falls at once into the ancient category of palmodes, known in literary history from the

time of Stesichorus, who first wrote an ode against Helen of Troy, and then composed his *Palinodia* in her praise. Perhaps the most familiar Latin example of the type is Horace's "O matre pulchra filia pulchrior," and among classical writings known to Chaucer Ovid's *Ars Amatoria*, Book III, and his *Remedia Amoris* form a kind of double palinode. In mediæval French literature the fashion was revived. Jean le Fèvre, who translated the strongly antifeminist *Lamentations* of Matheoli, composed his *Leesce* as a *contrepeuse*, and Nicholas de Bozon atoned for his *Char d'Orgeuil* by his counterplea *de la Bonté des Femmes*. Machaut's *Jugement dou Roy de Navarre* was not only a palinode, but may also have furnished an actual suggestion for Chaucer's *Legend*. Again in the fifteenth century, in English, the *Dialogue with a Friend* by Hoccleve, Chaucer's disciple, still continues the convention. In writing such a recantation, then, Chaucer was following a familiar custom. And perhaps the occasion of his palinode was not wholly fictitious. Just as Ovid's *Remedia Amoris* is held to have been his apology to the gossiping critics of the *Amores*, so, it has been not unreasonably suggested, Chaucer's defense of good women may have been called forth by actual condemnation of his *Troilus*.

The form of the work imposed upon Chaucer as a penance is that of a legendary, or collection of lives of saints. The good women whose tragic stories he relates are heroines of classical antiquity who suffered or died out of devotion to their lovers. They are represented as saints or martyrs on Cupid's calendar. So the *Legend* may be regarded, in the words of a recent critic, as "a cross between the *Heroides* of Ovid and the *Legenda Aurea*." In an age which produced a lover's manual of sins — the *Confessio Amantis*, the Ten Commandments of love, matins and lauds of love sung by the birds, paternosters and credos of love, and masses of Venus, the *Legend* affords another striking example of the adaptation of Christian ideas and institutions to the affairs of love.

Such are the varied origins and antecedents of the *Legend of Good Women*. In spite of Chaucer's uncommon skill in combining diverse elements in a simple and artistic design, he was not altogether successful in achieving unity or consistency in the *Prologue*. He doubtless realized this himself, and for that reason gave the poem a careful revision. Even in what appears to be the later version, preserved in a single manuscript, the inconsistencies are not wholly removed, though the structure is improved and made more logical. Some of the most delightful poetry is sacrificed in the revision, so that many critics prefer the earlier version. And in fact the charm of the *Prologue* lies not so much in the orderly development of the argument as in the pleasant description and the happy expression of poetic feeling and fancy.

The legends themselves, regarded as narratives, are much inferior to the stories of Chaucer's latest period. They lack the variety, brilliancy, and dramatic reality of the *Troilus* or the best of the *Canterbury Tales*. Yet if compared with any contemporary narrative poems except Chaucer's own, they would be reckoned among the masterpieces of the age. They were very likely written, at least in part, earlier than the *Prologue*, and represent an important stage in Chaucer's literary development. Composed largely under the influence of Virgil and Ovid, they show a definite advance in narrative structure over the poems of the so-called French period of Chaucer's youth, and though they have not the interest of his more independent works, yet if read attentively and compared with their sources they reveal great care in translation and no small degree of artistry. From his painstaking study and imitation of Ovid Chaucer profited in the niceties of observation and expression.

The monotonous theme of the legend — the praise of faithful women — and its conventional treatment make the stories tiresome to the modern reader, and Chaucer himself appears to have lost interest in them, though he may never have deliberately abandoned them. The introduction to the *Man of Law's Tale* implies that while occupied with the *Canterbury Tales* he still had in mind the composition of more lives of good women, and he appears to have revised the *Prologue* as late as 1394. But he did not actually bring the series

to completion, and we may well suppose that it was simply superseded in his interest by the *Canterbury Tales*. Indeed critics have questioned whether Chaucer could ever have felt real enthusiasm for the *Legend*, whether it was ever anything more than a concession to contemporary taste, or perhaps to a royal command. One scholar has gone so far as to suggest that Chaucer composed the work from the outset with satirical purpose — writing, so to speak, with his tongue in his cheek. Some of the good women, this writer reminds us, were anything but good, being guilty of murder and other crimes. Chaucer selected them and praised them, he argues, precisely for the purpose of making his ostensible defense of women ridiculous, and so of perpetrating a huge joke upon critics and patrons. This attempt to find unrecognized humor in the *Legend*, and so to rescue it from the charge of dullness, even if it seemed needful, is ill-advised. For there can be no doubt that in the mind of Chaucer and his contemporaries the heroines he celebrates were good in the only sense that counted for the purpose in hand — they were faithful followers of the god of Love. The rubric “Explicit Legenda Cleopataras Marturis” has a humor for us that it would hardly have had for the readers at the court of Richard II.

Apart from the real interest of its substance, the *Legend of Good Women* is an important landmark in versification. Chaucer, always an experimenter in meter, here employed — for the first time in English, so far as is known — the decasyllabic couplet, the principal verse-form of the *Canterbury Tales* and the “heroic couplet” of a long line of English poets.

THE LEGEND OF GOOD WOMEN

THE PROLOGUE

TEXT F

A thousand tymes have I herd men telle
That ther ys joy in hevene and peyne in
 helle,
And I acorde wel that it ys so,
But, natheles, yet wot I wel also
That ther nis noon dwellyng in this con-
 tree, 5
That eyther hath in hevene or helle ybe,
Ne may of hit noon other weyes witen,
But as he hath herd seyde, or founde it
 writen,
For by assay ther may no man it preve
But God forbode but men shulde leve 10
Wel more thyng then men han seen with yel
Men shal not wenen every thyng a lye
But yf himself yt seeth, or elles dooth,
For, God wot, thyng is never the lasse
 sooth,
'Thogh every wight ne may it nat ysee 15
Bernard the monk ne saugh nat all, pardee!
Than mote we to bokes that we fynde,
Thurgh whiche that olde thynges ben in
 mynde,

TEXT G

A thousand sythes have I herd men telle
That there is joye in hevene and peyne in
 helle,
And I acorde wel that it be so,
But natheles, this wot I wel also,
That there ne is non that dwelleth in this
 contre, 5
That eyther hath in helle or hevene ybe,
Ne may of it non other weyes witen,
But as he hath herd seyde or founde it
 writen,
For by assay there may no man it preve
But Goddes forbode, but men shulde leve 10
Wel more thyng than men han seyn with
 yel
Men shal nat wenen every thyng a lye,
For that he say it nat of yore ago
God wot, a thyng is nevere the lesse so,
Thow every wyght ne may it nat ysee 15
Bernard the monk ne say nat all, pardee!
Thanne mote we to bokes that we fynde,
Thourgh whiche that olde thynges ben in
 mynde,

And to the doctrine of these olde wyse,
Yeve credence, in every skylful wise, 20
That tellen of these olde appoved stories
Of holynesse, of regnes, of victories,
Of love, of hate, of other sondry thynges,
Of whiche I may not maken rehersynges
And yf that olde bokes were awaye, 25
Yloren were of remembraunce the keye
Wel ought us thanne honouren and beleve
These bokes, there we han noon other
preve

And as for me, though that I konne but
lyte,

On bokes for to rede I me delyte, 30
And to hem yive I feyth and ful credence,
And in myn herte have hem in reverence
So hertely, that ther is game noon
That fro my bokes maketh me to goon,
But yt be seldom on the holyday, 35
Save, certeynly, whan that the month of
May

Is comen, and that I here the foules synge,
And that the floures gynnen for to sprynge,
Farewel my bok, and my devocoun!

Now have I thanne eek this condicioun
That, of al the floures in the mede, 41
Thanne love I most these floures white and
rede,

Swiche as men callen daysyes in our toun
To hem have I so gret affecioun,
As I seyde erst, whanne comen is the
May, 45

That in my bed ther daweth me no day
That I nam up and walkyng in the mede
To sen this flour ayen the sonne sprede,
Whan it upryseth erly by the morwe
That blisful sighte softneth al my sorwe, 50
So glad am I, whan that I have presence
Of it, to doon it alle reverence,
As she that is of alle floures flour,
Fulfilled of al vertu and honour,
And evere ilyke faire, and fresch of hewe,
And I love it, and ever ylike newe, 56
And evere shal, til that myn herte dye
Al swere I nat, of this I wol nat lye,
Ther loved no wight hotter in his lyve
And whan that hit ys eve, I renne blyve, 60
As sone as evere the sonne gynneth weste,
To sen this flour, how it wol go to reste,
For fere of nyght, so hateth she derknesse

And to the doctryne of these olde wyse
Yeven credence, in every skylful wyse, 20
And trowen on these olde appoved storyes
Of holynesse, of regnes, of victories,
Of love, of hate, of other sondry thynges,
Of whiche I may nat make rehersynges
And if that olde bokes weren awaye, 25
Yloren were of remembrance the keye
Wel oughte us thanne on olde bokes leve,
There as there is non other assay by
preve

And as for me, though that my wit be
lite,

On bokes for to rede I me delyte, 30
And in myn herte have hem in reverence,
And to hem yeve swich lust and swich
credence

That there is wel unethe game non
That fro my bokes make me to gon,
But it be other upon the halyday, 35
Or ellis in the joly tyme of May,
Whan that I here the smale foules synge,
And that the floures gynne for to sprynge
Farwel my stodye, as lastyng that sesoun!

Now have I therto this condicioun, 40
That, of alle the floures in the mede,
Thanne love I most these floures white and
rede,

Swyche as men calle dayesyys in oure toun
To hem have I so gret affecioun,
As I seyde erst, whan comen is the
May, 45

That in my bed there daweth me no day
That I n'am up and walkyng in the mede
To sen these floures agen the sonne sprede,
Whan it up ryseth by the morwe shene,
The longe day thus walkyng in the
grene 50

And whan the sonne gynneth for to weste,
Thanne closeth it, and draweth it to reste,
So sore it is afered of the nyght,
Til on the morwe, that it is dayes light!
This dayesye, of alle floures flour, 55

Hire chere is pleynly sprad in the bright-
nesse

Of the sonne, for ther yt wol unclose 65
Allas, that I ne had Englyssh, ryme or
prose,

Suffisant this flour to preyse aryght!
But helpeth, ye that han konnyng and
myght,

Ye lovers that kan make of sentement,
In this cas oghte ye be diligent 70

To forthren me somewhat in my labour,
Whethir ye ben with the leef or with the
flour

For wel I wot that ye han her-biforn
Of making ropen, and lad away the corn,
And I come after, gleyng here and there,
And am ful glad yf I may fynde an ere 76
Of any goodly word that ye han left
And thogh it happen me rehercen eft
That ye han in your fresshe songes sayd,
Forbereth me, and beth nat evele apayd,
Syn that ye see I do yt in the honour 81
Of love, and eke in service of the flour
Whom that I serve as I have wit or myght

[Cf ll 188-196, below]

She is the cler nesse and the verray lyght
That in this derke world me wynt and
ledeth 85

The hert in-with my sorwfull brest yow
dredeth

And loveth so sore that ye ben verrayly
The maistr esse of my wit, and nothing I
My word, my werk ys knyht so in youre
bond

That, as an harpe obeieyth to the hond 90
And maketh it soun after his fyngerynge,
Ryght so mowe ye oute of myn herte
bringe

Swich vois, ryght as yow lyst, to laughe or
pleyne

Be ye my gide and lady sovereyne!
As to myn erthly god to yow I calle, 95
Bothe in this werk and in my sorwes alle

Fulfyld of vertu and of alle honour,
And evere ylike fayr and fresh of hewe,
As wel in wynter as in somer newe,
Fayn wolde I preysen, if I coude aryght,
But wo is me, it lyth nat in my myght! 60

For wel I wot that folk han here-beforn
Of making ropen, and lad away the corn,
And I come after, gleyng here and there,
And am ful glad if I may fynde an ere
Of any goodly word that they han left 65
And if it happe me rehercen eft
That they han in here freshe songes said,
I hope that they wole nat ben evele apayd,
Sith it is seyde in fortheryng and honour
Of hem that eyther serven lef or flour 70
For trusteth wel, I ne have nat undertake
As of the lef agayn the flour to make,
Ne of the flour to make ageyn the lef,
No more than of the corn agen the shef,
For, as to me, is lefer non, ne lother 75
I am witholde yt with never nother,
I not who serveth lef, ne who the flour
That nys nothyng the entent of my labour
For this werk is al of another tonne,
Of olde story, er swich strif was begonne 80

But wherfore that I spak, to yive cre-
dence

To olde stories and doon hem reverence,
And that men mosten more thyng beleve
Then men may seen at eye, or elles
preve, — 100

That shal I seyn, whanne that I see my
tyme,

I may not al at-ones speke in ryme
My besy gost, that thursteth alwey newe
To seen this flour so yong, so fressh of
heve,

Constreyned me with so gledy desir 105
That in myn herte I feele yet the fir
That made me to ryse, er yt were day —
And this was now the firste morwe of
May —

With dredful hert and glad devocioun,
For to ben at the resureccoun 110
Of this flour, whan that yt shulde unclose
Agayn the sonne, that roos as red as rose,
That in the brest was of the beste, that
day,

That Agenores doghtre ladde away

[Cf II 197-210, below]

And down on knes anoon-ryght I me
sette, 115

And, as I koude, this fresshe flour I grette,
Knelyng alwey, til it unclosed was,
Upon the smale, softe, swote gras,
That was with floures swote enbrouded al,
Of swich swetnesse and swich odour overal,
That, for to speke of gomme, or herbe, or
tree, 121

Comparisoun may noon ymaked bee,
For yt surmounteth pleynly alle odoures,
And of riche beaute alle floures
Forgeten hadde the erthe his pore estat 125
Of wynter, that hym naked made and mat,
And with his swerd of cold so sore greved,
Now hath th'atempre sonne all that re-
leved,

That naked was, and clad him new agayn

But wherfore that I spak, to yeve cre-
dence

To bokes olde and don hem reverence,
Is for men shulde autoritees beleve,
There as there lyth non other assay by
preve

For myn entent is, or I fro yow fare, 85
The naked text in English to declare
Of many a story, or elles of many a
geste,

As autours seyn, leveth hem if yow leste!

Whan passed was almost the month of
May,

And I hadde romed, al the someres day, 90
The grene medewe, of which that I yow
tolde,

Upon the freshe dayseie to beholde,
And that the sonne out of the south gan
weste,

And closed was the flour, and gon to reste,
For derknesse of the nyght, of which she
dredde, 95

Hom to myn hous ful swiftly I me spedde,
And in a lytel herber that I have,
Ybenched newe with turves, fresshe
ygrave,

I bad men shulde me my couche make,
For deynte of the newe someres sake, 100
I bad hem strowe floures on my bed

Whan I was layd, and hadde myn eyen hed,
I fel aslepe withinne an hour or two

Me mette how I was in the medewe tho,
And that I romed in that same gyse, 105
To sen that flour, as ye han herd devyse
Fayr was this medewe, as thoughte me,
overal,

With floures sote enbrouded was it al
As for to speke of gomme, or herbe, or tre
Comparisoun may non ymaked be, 110
For it surmountede pleynly alle odoures,
And of ryche beaute alle floures

Forgeten hadde the erthe his pore estat
Of wynter, that hym naked made and mat,
And with his swerd of cold so sore hadde
greved 115

Now hadde th'atempre sonne al that
releved,

And clothed hym in grene al newe ageyn.

The smale foules, of the sesoun fayn, 130
That from the panter and the net ben
scaped,

Upon the foweler, that hem made awhaped
In wynter, and distroyed hadde hire brood,
In his dispit hem thoughte yt did hem
good

To synge of hym, and in hur song despise
The foule cherl that, for his coveytise, 136
Had hem betrayed with his sophistrye
This was hire song, "The foweler we deffye,
And al his craft" And somme songen
clere

Layes of love, that joye it was to here, 140
In worship and in preysunge of hir make,
And for the newe blisful somers sake,
Upon the braunches ful of blosmes softe,
In hire delyt they turned hem ful ofte,
And songen, "Blessed be Seynt Valentyn,
For on this day I chees yow to be myn, 146
Withouten repentyng, myn herte swete!"
And therwithalle hire bekens gonnen meete,
Yeldyng honour and humble obeysaunces
To love, and diden hire other observ-
aunces 150

That longeth onto love and to nature,
Construeth that as yow lyst, I do no cure
And thoo that hadde doon unkyndenesse—
As dooth the tydif, for newfangelnesse —
Besoghte mercy of hir trespassyng, 155
And humbly songen hire repentyng,
And sworn on the blosmes to be trewe,
So that hire makes wolde upon hem rewe,
And at the laste maden hire acord
Al founde they Daunger for a tyme a lord,
Yet Pitee, thurgh his stronge gentil
myght, 161

Forgaf, and made Mercy passen Ryght,
Thurgh innocence and ruled Curtesye
But I ne clepe nat innocence folye,
Ne fals pitee, for vertu is the mene, 165
As Etik seith, in swich maner I mene
And thus thise foweles, voide of al malice,
Acordeden to love, and laften vice
Of hate, and songen alle of oon acord,
"Welcome, somer, oure governour and
lord!" 170

And Zepherus and Flora gentilly
Yaf to the floures, softe and tenderly,
Hire swoote breth, and made hem for to
sprede,
As god and goddesse of the floury mede,

The smale foules, of the seson fayn,
That from the panter and the net ben
skaped, 119

Upon the foulere, that hem made awhaped
In wynter, and distroyed hadde hire brood,
In his dispit hem thoughte it dide hem
good

To synge of hym, and in here song despise
The foule cherl that for his coveytise
Hadde hem betrayed with his sophistrye
This was here song, "The foulere we de-
fye" 126

Some songen [layes] on the braunches clere
Of love and [May], that joye it was to
here,

In worshipec and in preysyng of hire make,
And for the newe blysfyl somers sake, 130

[They] songen, "Blyssed be Seynt Valen-
tyn!"

For on his day I ches yow to be myn,
Withoute repentyng, myn herte swete!"
And therwithal here bekens gonne mete,
[Yeldyng] honour and humble obeysaunces,
And after diden othere observaunces 136
Ryht [longyng] onto love and to nature
So ech of hem [doth wel] to creature
This song to herkenen I dide al myn en-
tente,

For-why I mette I wiste what they
mente, 140

[Cf ll 71-80, above]

In which me thoghte I myghte, day by
day, 175

Duellen alwey, the joly month of May,
Withouten slep, withouten mete or drynke
Adoun ful softely I gan to synke,
And leynge on myn elbowe and my syde,
The longe day I shoop me for t abide 180
For nothing elles, and I shal nat lye,
But for to loke upon the dayesie,
That wel by reson men it calle may
The "dayesye," or elles the "ye of day,"
The emperice and flour of floures alle 185
I pray to God that faire mote she falle,
And alle that loven floures, for hire sake!
But natheles, ne wene nat that I make
In preysing of the flour agayn the leef,
No more than of the corn agayn the sheef,
For, as to me, nys lever noon ne lother 191
I nam withholden yit with never nother,
Ne I not who serveth leef, ne who the flour
Wel browken they her service or labour,
For this thing is al of another tonne, 195
Of olde storye, er swich stryf was begonne

Whan that the sonne out of the south
gan weste,
And that this flour gan close and goon to
reste

For derknesse of the nyght, the which she
dredde,

Hom to myn hous ful swiftly I me spedde
To goon to reste, and erly for to ryse, 201
To seen this flour to sprede, as I devyse
And in a litel herber that I have,
That benched was on turves fressh ygrave,
I bad men sholde me my couche make, 205
For deyntee of the newe someres sake,
I bad hem strawen floures on my bed
Whan I was leyd, and had myn eyen hed,
I fel on slepe within an houre or twoo
Me mette how I lay in the medewe 210
thoo,

To seen this flour that I so love and drede,
And from afer com walkyng in the mede
The god of Love, and in his hand a quene,
And she was clad in real habit grene
A fret of gold she hadde next her heer, 215
And upon that a whit corowne she beer
With flourouns smale, and I shal nat lye,
For al the world, ryght as a dayesye
Ycorouned ys with white leves lyte,
So were the flowrouns of hire coroune
white 220

[Cf ll 93-106, above]

Tyl at the laste a larke song above
"I se," quod she, "the myghty god of Love
Lo! yond he cometh! I se his wynges
sprede"

Tho gan I loken endelong the mede, 144
And saw hym come, and in his hond a quene
Clothed in real habyt al of grene
A fret of goold she hadde next hyre her
And upon that a whit corone she ber
With many floures, and I shal nat lye,
For al the world, ryght as the dayesye 150
Ycorouned is with white leves lite,
Swiche were the floures of hire coroune
white

For of o perle fyn, oriental,
 Hire white coroune was ymaked al,
 For which the white coroune above the
 grene
 Made hire lyk a daysie for to sene,
 Considered eke hir fret of gold above 225
 Yelothed was this myghty god of Love
 In silk, enbrouded ful of grene greves,
 In-with a fret of rede rose-leves,
 The freshest syn the world was first by-
 gone
 His gilte heer was corowned with a
 sonne, 230
 Insteed of gold, for hevynesse and wyghte
 Therwith me thoghte his face shoon so
 bryghte
 That wel unnethes myghte I him beholde,
 And in his hand me thoghte I saugh him
 holde
 Two firy dartes, as the gledes rede, 235
 And aungelyke hys wynges saugh I sprede
 And al be that men seyn that blynd ys he,
 Algate me thoghte that he myghte se,
 For sternely on me he gan byholde,
 So that his lokyng dooth myn herte colde
 And by the hand he held this noble
 quene, 241
 Corowned with whit, and clothed al in
 grene,
 So womanly, so benigne, and so meke,
 That in this world, thogh that men wolde
 seke,
 Half hire beaute shulde men nat fynde 245
 In creature that formed ys by kynde

[Cf II 276-296, below]

For of o perle fyn and oryental
 Hyre white coroun was ymaked al,
 For which the white coroun above the
 grene 155
 Made hire lyk a dayesye for to sene,
 Considered ek the fret of gold above
 Yelothed was this myghty god of Love
 Of silk, ybrouded ful of grene greves,
 A garlond on his hed of rose-leves, 160
 Stiked al with lylve floures newe
 But of his face I can not seyn the hewe,
 For sikerly his face shon so bryghte
 That with the glem astoned was the syghte,
 A furlong-wey I myhte hym not beholde
 But at the laste in hande I saw hym
 holde 166
 Two firy dartes, as the gleedes rede,
 And aungellych hys wnges gan he sprede
 And al be that men seyn that blynd is he,
 Algate me thoughte he myghte wel yse, 170
 For sternely on me he gan beholde,
 So that his lokyng doth myn herte colde
 And by the hond he held the noble quene,
 Corowned with whit, and clothed al in
 grene,
 So womanly, so benygne, and so meke, 175
 That in this world, thogh that men wolde
 seke,
 Half hire beaute shulde men nat fynde
 In creature that formed is by kynde
 Hire name was Alceste the debonayre
 I preye to God that evere falle she fayre!
 For ne hadde confort been of hire pre-
 sence, 181
 I hadde be ded, withouten any defence,
 For dred of Loves wordes and his chere,
 As, whan tyme is, hereafter ye shal here
 Byhynde this god of Love, upon this
 grene, 185
 I saw comyng of ladyes nyntene
 In real habyt, a ful esy pas,
 And after hem come of wemen swich a tras
 That, syn that God Adam had mad of
 erthe,
 The thridde part, of wemen, ne the ferthe,
 Ne wende I not by possibilite 191
 Hadden evere in this wyde world ybe,
 And trewe of love these wemen were echon
 Now whether was that a wonder thyng,
 or non,
 That ryght anon as that they gonne espye
 This flour, which that I clepe the dayesye,

And therefore may I seyn, as thinketh me,
This song in preysyng of this lady fre

Balade

Hyd, Absolon, thy gilte tresses clere,
Ester, ley thou thy meknesse al adoun,
Hyd, Jonathas, al thy frendly manere, 251
Penalopee and Marcia Catoun,
Make of youre wifhod no comparysoun,
Hyde ye youre beautes, Ysoude and
Eleyne
My lady cometh, that al this may dis-
teyne 255

Thy faire body, lat yt nat appere,
Lavyne, and thou, Lucesse of Rome toun,
And Polixene, that boghten love so dere,
And Cleopatre, with al thy passyoun,
Hyde ye your trouthe of love and your
renoun, 260
And thou, Tisbe, that hast for love swich
peyne
My lady cometh, that al this may disteyne

Herro, Dido, Laudomia, alle yfere,
And Phillis, hangyng for thy Demophoun,
And Canace, espied by thy chere, 265
Ysiphile, betrayed with Jasoun,
Maketh of your trouthe neythir boost ne
soun,
Nor Ypermystre or Adriane, ye tweyne
My lady cometh, that al this may dys-
teyne

This balade may ful wel ysongen be, 270
As I have seyde erst, by my lady free,
For certeynly al thise mowe nat suffice
To apperen wyth my lady in no wyse
For as the sonne wole the fyr disteyne,
So passeth al my lady sovereyne, 275
That ys so good, so faire, so debonayre,
I prey to God that ever falle hire faire!
For, nadde comfort ben of hire presence,
I hadde ben ded, withouten any defence,
For drede of Loves wordes and his chere,

Ful sodeynly they stynten alle atones, 197
And knelede adoun, as it were for the
nones
And after that they wenten in compas,
Daunsyng aboute this flour an esy pas, 200
And songen, as it were in carole-wyse,
This balade, which that I shal yow devyse

Balade

Hyd, Absalon, thy gilte tresses clere,
Ester, ley thou thy meknesse al adoun,
Hyd, Jonathas, al thyn frendly manere, 205
Penelope and Marcia Catoun,
Mak of youre wyfhod no comparisoun,
Hyde ye youre beautes, Ysoude and
Eleyne
Alceste is here, that al that may desteyne

Thy fayre body, lat it nat apeere, 210
Laveyne, and thow, Lucesse of Rome
toun,
And Polixene, that boughte love so dere,
Ek Cleopatre, with al thy passyoun,
Hide ye youre trouthe in love and youre
renoun,
And thow, Tysbe, that hast for love swich
peyne 215
Alceste is here, that al that may desteyne

Herro, Dido, Laodomya, alle in-fere,
Ek Phillis, hangyng for thy Demophoun,
And Canace, espied by thy chere, 220
Ysiphile, betrayed with Jasoun,
Mak of youre trouthe in love no bost ne
soun,
Nor Ypermystre or Adriane, ne pleyne
Alceste is here, that al that may disteyne

Whan that this balade al ysongen was,

[Cf II 179-198, above]

As, when tyme ys, hereafter ye shal here 281

Behynde this god of Love, upon the grene,

I saugh comyng of ladyes nyntene,

In real habit, a ful esy paas,

And after hem coome of wymen swich a traas 285

That, syn that God Adam hadde mad of erthe,

The thridde part, of mankynde, or the ferthe,

Ne wende I not by possibiltee

Had ever in this wide world ybee,

And trewe of love thise women were echon

Now whether was that a wonder thing,
or non, 291

That ryght anon as that they gonne espye

Thys flour, which that I clepe the dayesie,

Ful sodeynly they stynten al attones,

And kneled down, as it were for the nones, 295

And songen with o vois, "Heel and honour

To trouthe of womanhede, and to this flour

That bereth our alder pris in figurynge!

Hire white crowne bereth the witnessynge "

And with that word, a-compas envyroun,

They setten hem ful softly adoun 301

First sat the god of Love, and syth his queene

With the white crowne, clad in grene,

And sithen al the remenaunt by and by,

As they were of estaat, ful curteysly, 305

Ne nat a word was spoken in the place

"The mountaunce of a furlong wey of space

I, knelyng by this flour, in good entente,

Abod to knowen what this peple mente,

As stille as any ston, til at the laste 310

"This god of Love on me hys eyen caste,

And seyde, "Who kneleth there?" and I answerde

"Unto his askynge, whan that I it herde,

And seyde, "Sr it am I," and com him ner, 246

And salwed him Quod he, "What dostow her 315

So nygh myn oune floure, so boldely?

Yt were better worthy, trewely,

A worm to neghen ner my flour than thow "

"And why, sure," quod I, "and yt lyke yow?"

Upon the softe and sote grene gras 225

They setten hem ful softly adoun,

By order alle in compas, enveroun

Fyrst sat the god of Love, and thanne this queene

With the white corone, clad in grene,

And sithen al the remenant by and by, 230

As they were of degre, ful curteysly,

Ne nat a word was spoken in that place

The mountaunce of a furlong-wey of space

I, lenynge faste by under a bente,

Abod to knowe what this peple mente, 235

As stille as any ston, til at the laste

The god of Love on me his eye caste

And seyde "Who restith there?" and J answerde

Unto his axynge, whan that I hym herde

And seyde, "Sire, it am I," and cam hyr ner, 246

And salewede hym Quod he, "What dostow her

In my presence, and that so boldely?

For it were better worthy, trewely,

A worm to comen in my syght than thow "

"And why, sure," quod I, "and it lyke yow?" 246

' For thow," quod he, "art therto nothing
able 320

Yt is my ielyke, digne and delytable,
And thow my foo, and al my folk werrey-
est,

And of myn olde servauntes thow mys-
seyest,

And hynderest hem with thy translacioun,
And lettest folk from hire devocioun 325

To serve me, and holde it folye
To serve Love Thou maist yt nat denye,
For in pleyn text, withouten nede of
glose,

Thou hast translated the Romaunce of
the Rose,

That is an heresyse ayeins my lawe, 330
And makest wise folk fro me withdrawe,

And of Creseyde thou hast seyde as the
lyste,

That maketh men to wommen lasse triste,
That ben as trewe as ever was any steel
Of thyn answer a wise the ryght weel, 335

"For thow," quod he, "art therto nothyng
able

My servauntes ben alle wyse and honour-
able

Thow art my mortal fo and me werreyest,
And of myne olde servauntes thow mys-
seyest, 249

And hynderest hem with thy translacyoun,
And lettest folk to han devocoun

To serve me, and holde it folye
To truste on me Thow maist it nat denye,

For in pleyn text, it nedeth nat to glose,
Thow hast translated the Romauns of the
Rose, 255

That is an heresyse ageyns my lawe,
And makest wise folk fro me withdrawe,

And thynkest in thy wit, that is ful col,
That he nys but a verray propre fol

That loveth paramours, to harde and hote
Wel wot I therby thow begynnyst dote 261

As olde foles, whan here spuryt fayleth,
Thanne blame they folk, and wite nat
what hem ayleth

Hast thow nat mad in Englysh ek the bok
How that Crisseyde Troylus forsok, 265

In shewynge how that women han don mis?
But natheles, answer me now to this,

Why noldest thow as wel han seyde good-
nesse

Of women, as thow hast seyde wikednesse?
Was there no good matere in thy mynde,

Ne in alle thy bokes ne coudest thow nat
fynde 271

Som story of women that were goode and
trewe?

Yis, God wot, sixty bokes olde and newe
Hast thow thyself, alle ful of storyes grete,

That bothe Romayns and ek Grekes trete
Of sundry women, which lyf that they
ladde, 276

And evere an hundred goode ageyn oon
badde

Thus knoweth God, and alle clerkes eke,
That usen swiche materes for to seke

What seith Valerye, Titus, or Claudyan?
What seith Jerome agayns Jovynyan? 281

How clene maydenes, and how trewe
wyves,

How stedefaste widewes durynge alle here
lyves,

Telleth Jerome, and that nat of a fewe,
But I dar seyn, an hundred on a rewe, 285

For thogh thou reneyed hast my lay,
As other wrecches han doon many a day,
By Seynt Venus, that my moder ys,
If that thou lyve, thou shalt repenten
this

So cruelly that it shal wel be sene!" 340
Thoo spak this lady, clothed al in grene,
And seyde, "God, ryght of youre curte-
seye,

Ye moten herken yf he can repleye
Agayns al this that ye have to him meved
A god ne sholde nat thus be agreved, 345
But of hys detee he shal be stable,
And therto gracious and merciable
And yf ye nere a god, that knowen al,
Thanne myght yt be as I yow tellen shal
This man to yow may falsly ben ac-
cused, 350

Ther as by right him oughte ben excused
For in youre court ys many a losengeour,

That it is pite for to rede, and routhe,
The wo that they endure for here trouthe
For to hyre love were they so trewe
That, rathere than they wolde take a newe,
They chose to be ded in sondry wyse, 290
And deiden, as the story wol devyse,
And some were brend, and some were cut
the hals,

And some dreynt, for they wolden not be
fals

For alle keped they here maydenhede,
Or elles wedlok, or here widewehede 295
And this thing was nat kept for holynesse,
But al for verray vertu and clenness,
And for men schulde sette on hem no lak,
And yt they were hethene, al the pak,
That were so sore adrad of alle shame 300
These olde wemen kepte so here name
That in this world I trowe men shal nat
fynde

A man that coude be so trewe and kynde
As was the leste woman in that tyde
What seyth also the epistel of Ovyde 305
Of trewe wyves and of here labour?
What Vincent in his Estorial Mayroure?
Ek al the world of autours maystow here,
Cristene and hethene, trete of swich
matere,

It nedeth nat al day thus for to endite 310
But yt, I seye, what eyleth the to wryte
The draf of storyes, and forgete the corn?
By Seynt Venus, of whom that I was born,
Although thow reneyed hast my lay,
As othere olde foles many a day, 315

Thow shalt repente it, so that it shal be
sene!"

Thanne spak Alceste, the worthyeste
queene,

And seyde, "God, ryght of youre curteysye,
Ye moten herkenen if he can repleye
Ageyns these poynts that ye han to hym
meved 320

A god ne sholde not thus been agreved,
But of his dete he shal be stable,
And therto ryghtful, and ek mercyable
He shal nat ryghtfully his yre wreke, 324
Or he have herd the tother partye speke
Al ne is nat gospel that is to yow pleynd,
The god of Love hereth many a tale fyeynd.
For in youre court is many a losengeour

And many a queynte totelere accusour,
That tabouren in youre eres many a sown,
Ryght after hire ymagynacioun, 355
To have youre dalance, and for envie
Thise ben the causes, and I shal not lye
Envie ys lavandere of the court alway,
For she ne parteth, neither nyght ne day,
Out of the hous of Cesar, thus seith
Dante, 360
Whoso that gooth, algate she wol nat
wante

[Cf ll 350-351, above]

And eke, peraunter, for this man ys nyce,
He myghte doon yt, gessyng no malice,
But for he useth thynges for to make,
Hym rekketh nocht of what matere he
take 365

Or him was boden maken thilke tweye
Of som persone, and durste yt nat with-
seye,

Or him repenteth outrelly of this
He ne hath nat doon so grevously amys,
To translaten that olde clerkes writen, 370
As thogh that he of malice wolde enditen
Despit of love, and had himself yt wroght
This shoold a ryghtwis lord have in his
thought,

And nat be lyk tirauntz of Lumbardye,
That han no reward but at tyrannye 375
For he that kyng or lord ys naturel,
Hym oghte nat be tiraunt ne crewel,
As is a fermour, to doon the harm he kan
He moste thinke yt is his lige man,

And is his tresour, and his gold in cofre 380
This is the sentenee of the philosophre,
A kyng to kepe his liges in justice,
Withouten doute, that is his office

Al wol he kepe his lordes hire degree,
As it ys ryght and skulful that they bee 385
Enhanced and honoured, and most dere —
Fer they bea half-goddes in this world
here —

And many a queynte totelere accusour,
That tabouren in youre eres many a thyng
For hate, or for jelous ymagynyng, 331
And for to han with you som dalyaunce
Envye—I preye to God yeve hire mys-
chance! —

Is lavender in the grete court alway,
For she ne parteth, neyther nyght ne day,
Out of the hous of Cesar, thus seyth
Dante, 336

Whoso that goth, alwey she mot nat wante
This man to yow may wrongly ben acused,
There as by ryght hym oughte ben excusid
Or elles, sire, for that this man is nyce, 340
He may translate a thyng in no malyce,
But for he useth bokes for to make,
And taketh non hed of what matere he
take,

Therefore he wrot the Rose and ek Cris-
seyde

Of innocence, and nyste what he seyde 345
Or hym was boden make thilke tweye
Of som persone, and durste it not withseye,
For he hath write many a bok er this
He ne hath not don so grevously amys
To translate that olde clerkes wryte, 350
As thogh that he of maleys wolde endyte
Despit of love, and hadde hymself
ywrought

This shulde a ryghtwys lord han in his
thought,

And not ben lyk tyraunts of Lumbardye,
That usen wilfulhed and tyrannye 355
For he that kyng or lord is naturel,
Hym oghte nat be tyraunt and crewel,
As is a fermour, to don the harm he kan
He moste thynke it is his lige man,
And that hym oweth, of verray dutee, 360
Shewen his peple pleyn benygnete,
And wel to heren here excusacyouns,
And here compleyntes and petyciouns,
In duewe tyme, when they shal it profre
This is the sentence of the philosophre, 365
A kyng to kepe his lyges in justice,
Withouten doute, that is his office
And therto is a kyng ful depe ysworn
Ful many an hundred wynter herebeforn,
And for to kepe his lordes hir degree, 370
As it is ryght and skylful that they be
Enhanced and honoured, and most dere —
Fer they bea half-goddes in this world
here —

Yit mot he doon bothe ryght, to poore and
ryche,

Al be that hire estaat be nat yliche,
And han of poore folk compassyoun 390

For loo, the gentyl kynde of the lyoun!

For whan a flye offendeth him or biteth,

He with his tayl away the flye smyteth

Al esely, for, of hys genterye,

Hym deyneth not to wreke hym on a flye,

As dooth a curre, or elles another best 396

In noble corage without answere of word,

And weyen every thing by equitye,

And ever have reward to his owen degree

For, syr, yt is no maistrye for a lord 400

To dampne a man without answere of word,

And, for a lord, that is ful foul to use

And if so be he may hym nat excuse,

But asketh mercy with a sorweful herte,

And profereh hum, ryght in his bare

sherte, 405

To ben ryght at your owen jugement,

Than oght a god, by short avyusement,

Consydre his owne honour and hys

trespas

For, syth no cause of deth lyeth in this

caas,

Yow oghte to ben the lyghter merciabe,

Leteth youre ire, and beth sumwhat

tretable 411

The man hath served yow of his kunnyng,

And furthred wel youre lawe in his mak-

yng

Al be hit that he kan nat wel endite,

Yet hath he maked lewed folk delyte 415

To serve yow, in preysynge of your name

He made the book that hight the Hous of

Fame,

And eke the Deeth of Blaunche the Duch-

esse,

And the Parlement of Foules, as I gesse,

And al the love of Palamon and Arcite 420

Of Thebes, thogh the storye ys knowen

lyte,

And many an ympne for your halydayes,

That highten balades, roundels, virelayes,

And for to speke of other holynesse,

He hath in prose translated Boece, 425

This shal be don bothe to pore and ryche,

Al be that her estat be nat alyche, 375

And han of pore folk compassioun

For lo, the gentyl kynde of the lyoun!

For whan a flye offendeth hym or byteth,

He with his tayl away the flye smyteth

Al esyly, for, of hys genterye, 380

Hym deyneth nat to wreke hym on a flye,

As doth a curre, or elles another best

In noble corage oughte ben arest,

And weyen every thing by equite,

And evere han reward to his owen degre 385

For, sire, it is no maistrye for a lord

To dampne a man withoute answere of

word,

And, for a lord, that is ful foul to use

And if so be he may hym nat excuse,

But axeth mercy with a sorweful herte, 390

And profereh hym, ryght in his bare

sherte,

To been ryght at youre owene jugement,

Than ought a god, by short avisement,

Considere his owene honour and his

trespas

For syth no cause of deth lyth in this

cas, 395

Yow oughte to ben the lyghter merciabe,

Leteth youre yre, and beth somwhat

tretable

The man hath served yow of his konnyng,

And forthered wel youre lawe with his

makynge

Whil he was yong, he kepte youre estat, 400

I not wher he be now a renegat

But wel I wot, with that he can endyte

He hath maked lewed folk delyte

To serven yow, in preysynge of youre

name

He made the bok that highte the Hous of

Fame, 405

And ek the Deeth of Blaunche the Duchesse,

And the Parlement of Foules, as I gesse,

And al the love of Palamon and Arcite

Of Thebes, thogh the storye is knowen

lite,

And many an ympne for your halydayes,

That highten balades, roundeles, vyre-

layes, 411

And, for to speke of other besynesse,

He hath in prose translated Boece,

And of the Wreched Engendrynge of

Mankynde,

And maad the lyf also of Seynt Cecile
 He made also, goon ys a gret while,
 Origenes upon the Maudeleyne
 Hym oughte now to have the lesse peyne,
 He hath maad many a lay and many a
 thing 430

Now as ye be a god, and eke a kyng,
 I, your Alceste, whilom quene of Trace,
 Y aske yow this man, ryght of your grace,
 That ye him never hurte in al his lyve,
 And he shal sweren to yow, and that as
 blyve, 435

He shal no more agliten in this wyse,
 But he shal maken, as ye wol devyse,
 Of women trewe in lovyng al hire lyve,
 Wherso ye wol, of mayden or of wyve,
 And forthren yow, as muche as he mys-
 seyde 440

Or in the Rose or elles in Creseyde "
 The god of Love answerede hire thus
 anon

"Madame," quod he, "it is so long agoon
 That I yow knew so charitable and trewe,
 That never yit, syn that the world was
 newe, 445

To me ne fond y better noon than yee
 If that I wol save my degree,
 I may, ne wol, nat werne your requeste
 Al lyeth in yow, dooth wyth hym what
 yow leste

I al foryeve, withouten lenger space, 450
 For whoso yeveth a yifte, or dooth a grace,
 Do it by tyme, his thank ys wel the more
 And demeth ye what he shal doo therfore
 Goo thanke now my lady here," quod he
 I roos, and doun I sette me on my knee, 455
 And seyde thus, "Madame, the God above
 Foryelde yow, that ye the god of Love
 Han makid me his wraathe to foryive,
 And yeve me grace so longe for to lyve,
 That I may knowe soothly what ye bee, 460
 That han me holpe and put in this degree
 But trewly I wende, as in this cas,
 Naught have aglit, ne doon to love trespas
 For-why a trewe man, withouten drede,
 Hath nat to parten with a theves dede, 465
 Ne a trewe lover oght me not to blame,
 Thogh that I speke a fals lovere som
 shame

They oghte rather with me for to holde,
 For that I of Creseyde wroot or tolde,

As man may in pope Innocent yfynde, 415
 And mad the lyf also of Seynt Cecile
 He made also, gon is a gret while,
 Orygenes upon the Maudeleyne
 Hym oughte now to have the lesse peyne,
 He hath mad many a lay and many a
 thyng 420

Now as ye ben a god, and ek a kyng,
 I, youre Alceste, whilom quene of Trace,
 I axe yow this man, ryght of youre grace,
 That ye hym nevere hurte in al his lyve,
 And he shal swere to yow, and that as
 blyve, 425

He shal no more agliten in this wyse,
 But he shal maken, as ye wol devyse,
 Of women trewe in lovyng al here lyve,
 Wherso ye wol, of mayden or of wyve,
 And fortheren yow, as muche as he mys-
 seyde 430

Or in the Rose or elles in Crisseyde "
 The god of Love answerede hire thus
 anon

"Madame," quod he, "it is so longe agon
 That I yow knew so charytable and trewe,
 That nevere yit, sith that the world was
 newe, 435

To me ne fond I betere non than ye,
 That, if that I wol save my degree,
 I may, ne wol, nat warne youre requeste
 Al lyth in yow, doth with hym what yow
 leste,

And al foryeve, withoute lenger space 440
 For whoso yeveth a yifte, or doth a grace,
 Do it by tyme, his thank is wel the more
 And demeth ye what he shal doo therfore
 Go thanke now my lady here," quod he

I ros, and doun I sette me on my knee, 445
 And seyde thus, "Madame, the God above
 Foryelde yow, that ye the god of Love
 Han makid me his wraathe to foryive,
 And yeve me grace so longe for to live,
 That I may knowe sothly what ye be, 450
 That han me holpen and put in swich degre
 But trewly I wende, as in this cas,
 Naught have aglit, ne don to love trespas
 For-why a trewe man, withoute drede,
 Hath nat to parte with a theves dede, 455
 Ne a trewe lovere oghte me nat to blame,
 Thogh that I speke a fals lovere som
 shame

They oughte rather with me for to holde,
 For that I of Crisseyde wroot or tolde,

Or of the Rose, what so myn auctour
mente, 470

Algate, God woot, yt was myn entente
To forthren trouthe in love and yt cher-
yce,

And to ben war fro falsnesse and fro vice
By swich ensample, thus was my men-
yngne "

And she answerde, "Lat be thyn arguynge,
For Love ne wol nat countrepleted be 476
In ryght ne wrong, and lerne that at me!
Thow hast thy grace, and hold the ryght
therto

Now wol I seyn what penance thou shalt
do

For thy trespas, and understonde yt here
Thow shalt, while that thou lyvest, yer by
yere, 481

The moste partye of thy tyme spende
In makyng of a glorious legende
Of goode wymmen, maydenes and wyves,
That weren trewe in lovyng al hire
lyves, 485

And telle of false men that hem bytraien,
That al hur lyf ne do nat but assayen
How many women they may doon a shame,
For in youre world that is now holde a
game

And thogh the lyke nat a lovebe, 490
Speke wel of love, this penance yve I thee
And to the god of Love I shal so preye
That he shal charge his servantz, by any
weye,

To forthren thee, and wel thy labour
quyte

Goo now thy wey, this penaunce ys but
lyte 495

And when this book ys maad, yve it the
quene,

On my byhalf, at Eltham or at Sheene "
The god of Love gan smyle, and than he
sayde

"Wostow," quod he, "wher this be wyf or
mayde,

Or queene, or countesse, or of what degre,
That hath so lytel penaunce yven thee, 501
That hast deserved sorer for to smerte?
But pite renneth soone in gentil herte,
That maistow seen, she kytheth what she
ys "

And I answered, "Nay, sire, so have I
blys, 505

Or of the Rose, what so myn auctour
mente, 460

Algate, God wot, it was myn entente
To forthere trouthe in love and it cheryce,
And to be war fro falsnesse and fro vice
By swich ensample, thus was my men-
yngne "

And she answerde, "Lat be thyn argu-
ynge, 465

For Love ne wol nat counterpletyd be
In ryght ne wrong, and lerne this at me!
Thow hast thy grace, and hold the ryght
therto

Now wol I seyn what penaunce thou
shalt do

For thy trespas, and understand it here 470
Thow shalt, whil that thou livest, yer by
yere,

The moste partye of thy tyme spende
In makynge of a gloryous legende
Of goode women, maydenes and wyves,
That were trewe in lovyng al here
lyves, 475

And telle of false men that hem betrayen,
That al here lyf ne don nat but assayen
How many wemen they may don a
shame,

For in youre world that is now holden
game

And thogh the lesteth nat a lovebe, 480
Spek wel of love, this penaunce yve I thee
And to the god of Love I shal so preye
That he shal charge his servaunts, by any
weye,

To fortheren the, and wel thy labour quite
Go now thy wey, thy penaunce is but
lyte " 485

The god of Love gan smyle, and thanne
he seyde

"Wostow," quod he, "wher this be wif or
mayde,

Or queen, or countesse, or of what degre,
That hath so lytel penaunce yven the,
That hast deserved sorer for to smerte? 490
But pite renneth sone in gentil herte,
That mayst thou sen, she kytheth what
she is "

And I answerde, "Nay, sire, so have I
blys,

No moore but that I see wel she is good ”
“That is a trewe tale, by myn hood”

Quod Love, “and that thou knowest wel,
pardee,

If yt be so that thou avise the
Hastow nat in a book, lyth in thy
cheste, 510

The grete goodnesse of the queene Alceste,
That turned was into a dayesye,
She that for hire housbonde chees to dye,
And eke to goon to helle, rather than he,
And Ercules rescued hire, parde, 515
And broght hir out of helle agayn to blys?”
And I answerd ageyn, and sayde, “Yis,
Now knowe I hire And is this good Al-
ceste,

The dayesye, and myn owene hertes reste?
Now fele I weel the goodnesse of this wyf,
That both aftir hir deth and in hir lyf 521
Hir grete bounte doubleth hire renoun
Wel hath she quyt me myn affeccoun,
That I have to hire flour, the dayesye
No wonder ys thogh Jove hire stellyfyte, 525
As telleth Agaton, for hire goodnesse!
Hire white corowne berith of hyt wittnesse,
For also many vertues hadde shee
As smale flourons in hire corowne bee
In remembrance of hire and in honour 530
Cibella maade the daysye and the flour
Ycrowned al with whit, as men may see,
And Mars yaf to hire corowne reed, pardee,
In stede of rubyes, sette among the white ”

Therwith this queene wex reed for
shame a lyte, 535

Whan she was preysed so in hire presence
Thanne seyde Love, “A ful gret negligence
Was yt to the, that ylke tyme thou made
‘Hyd, Absolon, thy tresses,’ in balade,
That thou forgate hire in thi song to sette,
Syn that thou art so gretly in hire dette, 541
And wost so wel that kalender ys shee
To any woman that wol lover bee
For she taught al the craft of fyn lovyng,
And namely of wyfhod the lvyng, 545
And al the boundes that she oughte kepe
Thy litel wit was thilke tyme aslepe
But now I charge the, upon thy lyf,
That in thy legende thou make of thys
wyf,

Whan thou hast other smale ymaad be-
fore, 550

And far now wel, I charge the namore

No more but that I se wel she is good ”
“That is a trewe tale, by myn hood!” 495

Quod Love, “and that thow knowest wel,
parde,

Yif it be so that thow avise the
Hast thow nat in a bok, lyth in thy cheste,
The grete goodnesse of the queene Alceste,
That turned was into a dayesye, 500
She that for hire husbonde ches to dye,
And ek to gon to helle rather than he,
And Ercules rescued hire, parde,
And broghte hyre out of helle ageyn to
blys?”

And I answerde ayen, and seyde, “Yis, 505
Now knowe I hire And is this goode
Alceste,

The dayesye, and myn owene hertes reste?
Now fele I wel the goodnesse of this wyf,
That bothe after hire deth and in hire lyf
Hire grete bounte doubleth hire renoun 510
Wel hath she quit me myn affeccoun,
That I have to hire flour the dayesye
No wonder is thogh Jove hire stellfyte,
As telleth Agaton, for hyre goodnesse!
Hire white coroun bereth of it wittnesse, 515
For also manye vertues hadde shee
As smale flourys in hyre coroun be
In remembrance of hire and in honour
Cibella made the dayesye and the flour
Ycrowned al with whit, as men may se, 520
And Mars yaf to hire corone red, parde,
In stede of rubies, set among the white ”

Therwith this queene wex red for shame
a lyte,

Whan she was preysed so in hire presence
Thanne seyde Love, “A ful gret negly-
gence 525

Was it to the, to write unstedefastnesse
Of women, sith thow knowest here good-
nesse

By pref, and ek by storyes herebyform
Let be the chaf, and writ wel of the corn
Why noldest thow han writen of Alceste,
And laten Criseide ben aslepe and reste?
For of Alceste shulde thy wrytyng be, 532
Syn that thow wost that calandier is she
Of goodnesse, for she taughte of fyn lov-
yng,

And namely of wifhod the lvyng, 538
And alle the boundes that she oughte kepe
Thy litel wit was thilke tyme aslepe
But now I charge the, upon thy lyf,

But er I goo, thus muche I wol the telle
Ne shal no trewe lover come in helle
These other ladies sittinge here arowe
Ben in thy balade, yf thou kanst hem
knowe, 555

And in thy bookes alle thou shalt hem
fynde

Have hem now in thy legende al in mynde,
I mene of hem that ben in thy knowynge
For here ben twenty thousand moo sit-
tynge

Than thou knowest, goode wommen alle,
And trewe of love, for oght that may by-
falle 561

Make the metres of hem as the lest —
I mot goon hom (the sonne draweth
west)

To paradys, with al this companye —
And serve alwey the fresshe dayesy 565
At Cleopatre I wol that thou begynne,
And so forth, and my love so shal thou
wynne

For lat see now what man that lover be,
Wol doon so strong a peyne for love as she
I wot wel that thou maist nat al yt ryme,
That swiche lovers diden in hire tyme, 571
It were to long to reden and to here
Suffiseth me thou make in this manere,
That thou reherce of al hir lyf the grete,
After these olde auctours lysten for to trete
For whoso shal so many a storye telle, 576
Sey shortly, or he shal to longe dwelle ”
And with that word my bokes gan I take,
And ryght thus on my Legende gan I
make

That in thy legende thou make of this wif,
Whan thou hast othere smale mad by-
fore, 540
And far now wel, I charge the no more

At Cleopatre I wol that thou begynne,
And so forth, and my love so shalt thou
wynne ”

And with that word, of slep I gan awake,
And ryght thus on my Legende gan I
make 545

Explicit prohemium

I

THE LEGEND OF CLEOPATRA

Incipt legenda Cleopatrie, Martiris, Egypti regine

After the deth of Tholome the kyng, 580
That al Egypt hadde in his govornyng,
Regned his queene Cleopataras,
Tyl on a tyme befel there swich a cas,
That out of Rome was sent a senatour,

For to conqueren regnes and honour 585
Unto the toun of Rome, as was usaunce,
To han the world at hire obeysaunce,
And soth to seyne, Antonus was his name
So fil it, as Fortune hym oughte a shame,

Whan he was fallen in prosperite, 590
 Rebel unto the toun of Rome is he
 And over al this, the suster of Cesar,
 He lafte hire falsly, or that she was war,
 And wolde algates han another wyf,
 For which he tok with Rome and Cesar
 stryf 595

Natheles, for sothe, this ilke senatour
 Was a ful worthy gentil werreyour,
 And of his deth it was ful gret damage
 But love hadde brought this man in swich
 a rage,

And hym so narwe bounden in his las, 600
 Al for the love of Cleopataras,
 That al the world he sette at no value
 Hym thoughte there nas nothyng to hym
 so due

As Cleopatras for to love and serve, 604
 Hym roughte nat in armes for to sterve
 In the defence of hyre and of hire ryght
 This noble queene ek lovede so this knyght,
 Thourgh his desert, and for his chyvalrye,
 As certeynly, but if that bokes lye,
 He was, of persone and of gentillesse, 610
 And of discrecioun and hardynesse,
 Worthu to any wyght that liven may,
 And she was fayr as is the rose in May
 And, for to make shortly is the beste,
 She wax his wif, and hadde hym as hire
 leste 615

The weddyng and the feste to devyse,
 To me, that have ytake swich emprise
 Of so many a story for to make,
 It were to longe, lest that I shulde slake
 Of thyng that bereth more effect and
 charge, 620

For men may overlade a ship or barge
 And forthy to th'effect thanne wol I
 skyppe,

And al the remenaunt, I wol lete it slippe
 Octovyan, that wod was of this dede, 625
 Shop hym an ost on Antony to lede
 Al uterly for his destruccioun
 With stoute Romeyns, crewel as lyoun,
 To ship they wente, and thus I lat hem
 sayle

Antonius was war, and wol nat fayle
 To meten with these Romeyns, if he
 may, 630

Tok ek his red, and bothe, upon a day,
 His wif and he, and al his ost, forth wente
 To shipe anon, no lengere they ne stente,

And in the se it happede hem to mete
 Up goth the trompe, and for to shoute and
 shete, 635

And peynen hem to sette on with the
 sunne

With gryselly soun out goth the grete gonne,
 And heterly they hurtelen al atones,
 And from the top doun come the grete
 stones

In goth the grapenel, so ful of crokes, 640
 Among the ropes renne the sherynge-
 hokes

In with the polax preseth he and he,
 Byhynde the mast begynnyth he to fle,
 And out ageyn, and dryveth hym over-
 bord,

He styngeth hym upon his speres ord, 645
 He rent the seyl with hokes lyke a sithe,
 He bryngeth the cuppe, and biddeth hem
 be blythe,

He poureth pesen upon the haches shidere,
 With pottes ful of lyme they gon togidere,
 And thus the longe day in fyght they
 spende, 650

Tyl al the laste, as every thyng hath ende,
 Antony is schent, and put hym to the
 flyghte,

And al his folk to-go, that best go myghte
 Fleth ek the queen, with al hire purple
 sayl,

For strokes, whiche that wente as thikke
 as hayl, 655

No wonder was she myghte it nat endure
 And whan that Antony saw that aventure,
 "Allas," quod he, "the day that I was
 born!

My worshipe in this day thus have I lorn"
 And for dispeyr out of his wit he sterte, 660
 And rof hymself anon thourghout the
 herte,

Or that he ferther wente out of the place
 His wif, that coude of Cesar have no grace,
 To Egypt is fled for drede and for destresse
 But herkeneth, ye that speken of kynde-
 nesse, 665

Ye men that falsly sweren many an oth
 That ye wol deye, if that youre love be
 wroth,

Here may ye sen of women which a
 trouthe!

This woful Cleopatre hath mad swich
 routh

That ther is tonge non that may it telle
 But on the morwe she wolde no lengere
 dwelle, 671
 But made hire subtyl werkmen make a
 shryne
 Of alle the rubyes and the stonys fyne
 In al Egypte, that she coude espie,
 And putte ful the shryne of spicerye, 675
 And let the cors enbaume, and forth she
 fette
 This dede cors, and in the shryne it shette
 And next the shryne a pit thanne doth she
 grave,
 And alle the serpentis that she myghte
 have,
 She putte hem in that grave, and thus she
 seyde 680
 "Now, love, to whom my sorweful herte
 obeyde
 So ferforthly that from that blisful houre
 That I yow swor to ben al frely youre —
 I mene yow, Antonius, my knyght —
 That nevere wakyng, in the day or
 nyght, 685
 Ye nere out of myn hertes remembraunce,

For wel or wo, for carole or for daunce,
 And in myself this covenaunt made I tho,
 That ryght swich as ye felten, wel or wo,
 As fer forth as it in my power lay, 690
 Unreprovable unto my wyfhod ay,
 The same wolde I fele, lyf or deth, —
 And thilke covenant, whil me lasteth breth,
 I wol fulfille, and that shal ben wel sene,
 Was nevere unto hire love a trewer
 quene" 695
 And with that word, naked, with ful good
 herte,
 Among the serpentis in the pit she sterte,
 And there she ches to have hire buryng
 Anon the nadderis gonne hire for to
 styng,
 And she hire deth receyveth wrth good
 cheere, 700
 For love of Antony that was hire so dere
 And this is storyal soth, it is no fable
 Now, or I fynde a man thus trewe and
 stable,
 And wol for love his deth so frely take,
 I preye God let oure hedes nevere ake!
 Amen 705

Explicit Legenda Cleopatre, martiris

II

THE LEGEND OF THISBE

Incipit Legenda Tesbe Babilonie, martiris

At Babiloyne whylom fil it thus,
 The whyche toun the queen Semyramus
 Let dychen al aboute, and walles make
 Ful hye, of hard tiles wel ybake
 There were dwellyng in this noble toun 710
 Two lordes, whiche that were of gret
 renoun,
 And woneden so nygh, upon a grene,
 That there nas but a ston-wal hem be-
 tweene,
 As ofte in grete tounes is the wone
 And, soth to seyne, that o man hadde a
 sone, 715
 Of al that lond oon of the lustyeste
 That other hadde a doughter, the fayreste

That tho was in that lond estward dwell-
 yng
 The name of everych gan to other spryng
 By women that were neighbores aboute
 For in that contre yit, withouten doute, 721
 Maydenes been ykept, for jelosye,
 Ful streyte, lest they diden som folye
 This yonge man was called Piramus,
 And Tysbe hight the maide, Naso seyth
 thus, 725
 And thus by report was hire name yshove
 That, as they wex in age, wex here love
 And certeyn, as by resoun of hire age,
 There myghte have ben bytwixe hem
 maryage, 729

But that here fadres nolde it nat assente,
 And bothe in love ylyke sore they brente,
 That non of alle hyre frendes myght it
 lette,

But pryvvy som tyme yt they mette
 By sleighte, and spoken som of here desyr,
 As, wry the glede, and hotter is the fyr, 735
 Forbode a love, and it is ten so wod

This wal, which that bitwixe hem bothe
 stod,

Was clove a-two, ryght from the top adoun,
 Of olde tyme of his fundacioun,
 But yt this clyfte was so narw and lyte, 740
 It nas nat sene, deere ynogh a myte
 But what is that that love can nat espye?

Ye lovers two, if that I shal nat lye,
 Ye fouden first this litel narwe clifte,
 And with a soun as softe as any shryfte, 745
 They lete here wordes thourgh the clifte
 pace,

And tolden, whil that they stode in the
 place,

Al here compleynt of love, and al here wo,
 At every tyme whan they durste so
 Upon that o syde of the wal stod he, 750
 And on that other side stod Thesbe,
 The swote soun of other to receyve
 And thus here wardeyns wolde they de-
 ceive,

And every day this wal they wolde threte,
 And wisse to God that it were down ybete
 Thus wolde they seyn "Alas, thow wik-
 kede wal!" 755

Thorgh thyn envye thow us lettest al
 Why nyht thow cleve, or fallen al a-two?
 Or at the leste, but thou woldist so,
 Yt woldest thow but ones lat us mete, 760
 Or ones that we mayghte kysen swete,
 Thanne were we covered of oure cares colde
 But, natheles, yt be we to thee holde,
 In as muche as thow sufferest for to gon
 Oure wordes thourgh thy lym and ek thy
 ston 765

Yt oughte we with the been wel apayd"
 And whan these ydele wordes weren sayd,
 The colde wal they wolden kysse of ston,
 And take here leve and forth they wolden
 gon

And this was gladly in the eve-tyde, 770
 Or wonder erly, lest men it espyde
 And longe tyme they wroughte in this
 manere,

Tyl on a day, whan Phebus gan to cleere—
 Aurora with the stremes of hire hete
 Hadde dreyed up the dew of herbes
 wete— 775

Unto this clyft, as it was wont to be,
 Com Piramus, and after com Thysbe,
 And plyghten trouthe fully in here fey
 That ilke same nyght to stele away,
 And to begile here wardeyns everichon, 780
 And forth out of the cite for to goon,
 And, for the feldes ben so brode and wide,
 For to mete in o place at o tyde,
 They sette mark here metynge sholde be
 There kyng Nynus was grave, under a
 tre,— 785

For olde payens, that idoles heryed,
 Useden tho in feldes to ben beryed,—
 And faste by this grave was a welle
 And, shortly of this tale for to telle,
 This covenant was affermed wonder
 faste, 790

And longe hem thoughte that the sonne
 laste,

That it nere gon under the se adoun
 This Tisbe hath so gret affeccioun
 And so gret haste Piramus to se,
 That whan she say hire tyme myghte be,
 At nyght she stal away ful pryvvyly, 795
 With hire face ywmpyl subtyly,
 For alle hire frendes—for to save hire
 trouthe—

She hath forsake, allas! and that is routhe
 That evere woman wolde ben so
 trewe 800

To truste man, but she the bet hym knewe!
 And to the tre she goth a ful good pas,
 For love made hire so hardy in this cas,
 And by the welle adoun she gan hyre
 dresse

Allas! than cometh a wilde lyoness 805
 Out of the wode, withoute more arest,
 With bloody mouth, of strangelynge of a
 best,

To drynken of the welle there as she sat
 And whan that Tisbe hadde espyed that,
 She rist hire up, with a ful dreary herte, 810
 And in a cave with dredful fot she sterte,
 For by the mone she say it wel withalle
 And as she ran, hire wmpyl let she falle,
 And tok non hed, so sore she was awhaped,
 And ek so glad of that she was es-
 caped, 815

And thus she sit, and darketh wonder
style

Whan that this lyonesse hath dronke hire
fille,

Aboute the welle gan she for to wynde,
And ryght anon the wympe! gan she fynde,
And with hire bloody mouth it al torente
Whan this was don, no lengere she ne
stente, 821

But to the wode hire weye thanne hath she
nome

And at the laste this Piramus is come,
But al to longe, allas! at hom was he
The mone shon, and he myghte wel
yse, 825

And in his wey, as that he com ful faste,
His eye to the ground adoun he caste,
And in the sond, as he byheld adoun,
He sey the steppes brode of a lyoun,
And in his herte he sodeynly agros, 830
And pale he wex, therwith his heer aros,
And ner he com, and fond the wimpel torn
"Allas," quod he, "the day that I was
born!

This o nyght wol us lovers bothe sle!
How shulde I axe mercy of Tisbe, 835
Whan I am he that have yow slayn, allas!
My bidding hath yow slayn, as in this cas
Allas! to hidde a woman gon by nyghte
In place there as peril falle myghte!

And I so slow! allas, I ne hadde be 840
Here in this place a furlong wey or ye!
Now what lyoun that be in this forest,
My body mote he renten, or what best
That wilde is, gnawe mote he now myn
herte!"

And with that word he to the wympe!
sterste, 845

And kiste it ofte, and wep on it ful sore,
And seyde, "Wympe!, allas! there is no
more

But thou shalt feele as wel the blod of me
As thou hast felt the bledyng of Tisbe!"
And with that word he smot hym to the
herte 850

The blod out of the wounde as brode sterste
As water, whan the condit broken is

Now Tisbe, which that wiste nat of this,
But sittinge in hire drede, she thoughte
thus

"If it so falle that my Piramus 855
Be comen huder, and may me not yfynde,

He may me holde fals and ek unkynde"
And out she cometh and after hym gan
esprien,

Bothe with hire herte and with hire yen,
And thoughte, "I wol hym tellen of my
drede, 860

Bothe of the lyonesse and al my deede"
And at the laste hire love thanne hath she
founde,

Betyng with his heles on the grounde,
Al bloody, and therwithal a-bak she sterste,
And lik the wawes quappe gan hire
herte, 865

And pale as box she was, and in a throwe
Avised hire, and gan hym wel to knowe,
That it was Piramus, hire herte deere
Who coude wryte which a dedly cheere
Hath Tisbe now, and how hire heer she
rente, 870

And how she gan hireselve to turmente,
And how she lyth and swouneth on the
grounde,

And how she wep of teres ful his wounde,
How mede!eth she his blod with hire com-
pleynate,

How with his blod hireselve gan she
peynate, 875

How clyppeth she the deede cors, allas!
How doth this woful Tisbe in this cas!
How kysseth she his frosty mouth so cold!
"Who hath don this, and who hath been
so bold

To sle my leef? O spek, my Piramus! 880
I am thy Tisbe, that the calleth thus"
And therwithal she lifteth up his hed

This woful man, that was nat fully ded,
Whan that he herde the name of Tisbe
cryen,

On hire he caste his hevvy, dedly yen, 885
And doun agayn, and yeldeth up the gost
Tysbe ryst up withouten noyse or bost,
And saw hire wympe! and his empty
shethe,

And ek his swerd, that hym hath don to
dethe

Thanne spak she thus "My woful hand,"
quod she, 890

"Is strong ynogh in swich a werk to me,
For love shal yeve me strengthe and hardy-
nesse

To make my wounde large ynogh, I gesse.
I wol thee folwe ded, and I wol be

Felawe and cause ek of thy deth," quod
 she 895
 "And thogh that nothing, save the deth
 only,
 Mighte thee fro me departe trewely,
 Thow shalt no more departe now fro me
 Than fro the deth, for I wol go with thee
 And now, ye wrechede jelos fadres
 oure, 900
 We that whilom were children youre,
 We preyen yow, withouten more envye,
 That in o grave yfere we moten lye,
 Sith love hath brought us to this pitous
 ende
 And ryghtwis God to every love se,
 That loveth trewely, more prosperite 906
 Than evere yit had Piramus and Tisbe!
 And lat no gentil woman hyre assure

To putten hire in swich an aventure
 But God forbode but a woman can 910
 Ben as trewe in lovynge as a man!
 And for my part, I shal anon it kythe"
 And with that word his swerd she tok as
 swythe,
 That warm was of hire loves blod, and
 hot,
 And to the herte she hureselven smot 915
 And thus are Tisbe and Piramus ygo
 Of trewe men I fynde but fewe mo
 In alle my bokes, save this Piramus,
 And therefore have I spoken of hym thus
 For it is deynte to us men to fynde 920
 A man that can in love been trewe and
 kynde
 Here may ye se, what love se he be,
 A woman dar and can as wel as he

Explicit Legenda Tesbe

III

THE LEGEND OF DIDO

Incipt Legenda Didonis martiris, Cartaginis Regine

Glorye and honour, Virgil Mantoan,
 Be to thy name! and I shal, as I can, 925
 Folwe thy lanterne, as thow gost byforn,
 How Eneas to Dido was forsworn
 In Naso and Eneydos wol I take
 The tenor, and the grete effectes make
 Whan Troye brought was to destruccioun
 By Grekes sleighte, and namely by
 Synoun, 931
 Feynyng the hors offered unto Mynerve,
 Thourgh which that many a Trojan
 moste sterve,
 And Ector hadde, after his deth, apeered,
 And fyr, so wod it myghte nat been steered,
 In al the noble tour of Yhoun, 936
 That of the cite was the chef dongeoun,
 And al the contre was so lowe ybrought,
 And Priamus the kyng fordon and nought,
 And Enyas was charged by Venus 940
 To fleen away, he tok Ascanus,
 That was his sone, in his ryght hand, and
 fledde,

And on his bak he bar, and with hym ledde,
 His olde fader ycleped Anchises,
 And by the weye his wif Creusa he les 945
 And moche sorwe hadde he in his mynde,
 Or that he coude his felaweshipe fynde
 But at the laste, whan he hadde hem
 founde,
 He made hym redy in a certeyn stounde,
 And to the se ful faste he gan him hie, 950
 And sayleth forth with al his companye
 Toward Ytaylor, as wolde his destinee
 But of his adventures in the se
 Nis nat to purpos for to speke of here,
 For it acordeth nat to my matere 955
 But, as I seyde, of hym and of Dido
 Shal be my tale, til that I have do
 So longe he saylede in the salte se
 Tyl in Libie unneth aryvede he,
 With shipes sevene and with no more
 navye, 960
 And glad was he to londe for to hie,
 So was he with the tempest al toshake

And whan that he the haven hadde ytake,
 He hadde a knyght, was called Achates,
 And hym of al his felawshipe he ches 965
 To gon with hym, the cuntre for t'espie
 He tok with hym no more companye,
 But forth they gon, and lafte his shipes
 ryde,

His fere and he, withouten any gyde
 So longe he walketh in this wilderness, 970

Til at the laste he mette an hunteresse
 A bowe in hande and arwes hadde she,
 Hire clothes cutted were unto the kne
 But she was yit the fayreste creature
 That evere was yformed by Nature, 975
 And Eneas and Achates she grette,
 And thus she to hem spak, whan she hem
 mette

"Saw ye," quod she, "as ye han walked
 wyde,

Any of my sustren walke yow besyde
 With any wilde bor or other best, 980

That they han hunted to, in this forest,
 Ytucked up, with arwes in hire cas?"

"Nay, sothly, lady," quod this Eneas,
 'But by thy beaute, as it thynketh me,
 Thow myghtest nevere erthly woman
 be, 985

But Phebus syster art thou, as I gesse
 And, if so be that thou be a goddessse,
 Have mercy on oure labour and oure wo "
 "I n'am no goddessse, sothly," quod she
 tho, 989

"For maydens walken in this contre here,
 With arwes and with bowe, in this manere

This is the reyne of Libie, there ye ben,
 Of which that Dido lady is and queen " —

And shortly tolde hym al the occasoun
 Why Dido cam into that regioun, 995

Of which as now me lesteth nat to ryme,
 It nedeth nat, it were but los of tyme

For this is al and som, it was Venus,
 His owene moder, that spak with hum thus,

And to Cartage she bad he sholde hym
 dighte, 1000

And vanysed anon out of his syghte
 I coude folwe, word for word, Virgule

But it wolde lasten al to longe while
 This noble queen, that cleped was Dido,

That whilom was the wif of Sytheo, 1005
 That fayrer was than is the bryghte sonne,

This noble toun of Cartage hath bigonne,
 In which she regneth in so gret honour,

That she was holden of alle queenes flour,
 Of gentillesse, of fredom, of beaute, 1010
 That wel was hym that myghte hire ones
 se,

Of kynges and of lordes so desyred,
 That al the world hire beaute hadde yfyred,
 She stod so wel in every wightes grace

Whan Eneas was come unto that
 place, 1015

Unto the mayster temple of al the toun,
 Ther Dido was in hire devocoun,

Ful pryvvyly his weye than hath he nome
 Whan he was in the large temple come,

I can nat seyn if that it be possible, 1020
 But Venus hadde hym maked invysible —

Thus seyth the bok, withouten any les
 And whan this Eneas and Achates

Hadden in this temple ben overal,
 Thanne founde they, depeynted on a

wal, 1025

How Troye and al the lond destroyed was
 "Allas, that I was born!" quod Eneas,

"Throughout the world oure shame is kid
 so wyde,

Now it is peynted upon every syde
 We, that weren in prosperite, 1030

Ben now desclandred, and in swich
 degre,

No lenger for to lyven I ne kepe "
 And with that word he brast out for to
 wepe

So tenderly that routhe it was to sene
 This freshe lady, of the cite queene, 1035

Stod in the temple, in hire estat real,
 So rychevely and ek so fayr withal,

So yong, so lusty, with hire eyen glade,
 That, if that God, that hevене and erthe

made,
 Wolde han a love, for beaute and good-

nesse, 1040
 And womanhod, and trouthe, and semely-

nesse,
 Whom shulde he loven but this lady swete?

Ther nys no woman to hym half so mete
 Fortune, that hath the world in govern-

ance,
 Hath sodeynly brought in so newe a
 chaunce 1045

That nevere was ther yit so fremde a cas
 For al the companye of Eneas,

Which that he wende han loren in the se,
 Aryved is nat fer from that cite,

For which, the gretteste of his lordes
some 1050

By aventure ben to the cite come,
Unto that same temple, for to seke
The queene, and of hire socour to beseke,
Swich renoun was there sprongen of hire
goodnesse

And whan they hadden told al here
distresse, 1055

And al here tempest and here harde cas,
Unto the queen apeered Eneas,
And openly biknew that it was he
Who hadde joye thanne but his meyne,
That hadde founde here lord, here gover-
nour? 1060

The queen saugh that they dide hym swych
honour,

And hadde herd ofte of Eneas er tho,
And in hire herte she hadde routhe and wo
That evere swich a noble man as he

Shal ben disherited in swich degre, 1065

And saw the man, that he was lyk a knyght,
And suffisaunt of persone and of myght,
And lyk to been a verray gentil man,

And wel his wordes he besette can,
And hadde a noble visage for the
nones, 1070

And formed wel of braunes and of bones
For after Venus hadde he swich fayr-
nesse

That no man myghte be half so fayr, I
gesse,

And wel a lord he semede for to be
And, for he was a straunger, somewhat she
Lakede hym the bet, as, God do bote, 1076

To som folk ofte newe thyng is sote
Anon hire herte hath pite of his wo,
And with that pite love com in also,

And thus, for pite and for gentillesse, 1080
Refreshed moste he been of his distresse
She seyde, certes, that she sory was

That he hath had swych peryl and swich
cas,

And, in hire frendly speche, in this manere
She to hym spak, and seyde as ye may
here 1085

“Be ye nat Venus sone and Anchises?
In good feyth, al the worshipe and encres
That I may goodly don yow, ye shal have
Youre shupes and youre meyne shal I
save”

And many a gentil word she spak hym to,

And comaunded hire messageres to go 1091
The same day, withouten any fayle,
His shippes for to seke, and hem vitayle
Ful many a beste she to the shippes sente,
And with the wyn she gan hem to pre-
sente, 1095

And to hire royal paleys she hire spedde,
And Eneas alway with hire she ledde
What nedeth yow the feste to descrive?
He nevere beter at ese was in his lyve
Ful was the feste of deyntees and rych-
esse, 1100

Of instruments, of song, and of gladnesse,
Of many an amorous lokyng and devys
This Eneas is come to paradys

Out of the swolow of helle, and thus in joye
Remembreth hym of his estat in Troye

To daunsyng chamberses ful of para-
mentes, 1106

Of riche beddes, and of ornementes,
This Eneas is led, after the mete
And with the queene, whan that he hadde
sete,

And spices parted, and the wyn agon, 1110
Unto his chambres was he led anon

To take his ese and for to have his reste,
With al his folk, to don what so hem leste
There nas courser wel ybrydeled non,

Ne stede, for the justing wel to gon, 1115
Ne large palfrey, esy for the nones,

Ne jewel, fretted ful of ryche stones,
Ne sakkes ful of gold, of large wyghte,
Ne ruby non, that shynede by nyghte,

Ne gentil hawtein faucoun heroner, 1120
Ne hound, for hert or wilde bor or der,

Ne coupe of gold, with floreyngs newe
ybete,

That in the land of Libie may be gete,
That Dido ne hath it Eneas ysent,
And al is payed, what that he hath spent

Thus can this queene honourable hire gastes
calle, 1126

As she that can in fredom passen alle
Eneas sothly ek, withouten les,
Hadde sent unto his ship, by Achates,

After his sone, and after riche thynges, 1130
Bothe sceptre, clothes, broches, and ek
rynges,

Some for to were, and some for to presente
To hire, that alle thise noble thynges hym
sente,

And bad his sone how that he shulde make

The presentang, and to the queen it take
 Repeyred is thus Achates agayn, 1136
 And Eneas ful blisful is and fayn
 To sen his yonge sone Ascanys
 But natheles, oure autour telleth us,
 That Cupido, that is the god of love, 1140
 At preyere of his moder hye above,
 Hadde the liknesse of the child ytake,
 This noble queen enamored to make
 On Eneas, but, as of that scripture,
 Be as be may, I take of it no cure 1145
 But both is this, the queen hath mad swich
 chere

Unto this child, that wonder is to here,
 And of the present that his fader sente
 She thanked hym ful ofte, in good entente
 Thus is this queen in plesaunce and in
 joye, 1150

With alle these newe lusty folk of Troye
 And of the dedes hath she more enquired
 Of Eneas, and al the story lered
 Of Troye, and al the longe day they tweye
 Entendeden to speken and to pleye, 1155
 Of which ther gan to bredden swich a fyr,
 That sely Dido hath now swich desyr
 With Eneas, hire newe gest, to dele,
 That she hath lost hire hewe, and ek hire
 hele

Now to th'effect, now to the fruyt of
 al, 1160

Whi I have told this story, and telle shal
 Thus I begynne at fil upon a nyght,
 Whan that the mone up reysed hadde his
 lyght,

This noble queene unto hire reste wente
 She siketh sore, and gan hyreself tur-
 mente, 1165

She waketh, walweth, maketh many a
 breyd,

As don these lovers, as I have herd seyde
 And at the laste, unto hire syster Anne
 She made hire mone, and ryght thus spak
 she thanne

"Now, dere sister myn, what may it
 be 1170

That me agasteth in my drem?" quod she
 "This newe Troyan is so in my thought,
 For that me thynketh he is so wel y-
 wrought,

And ek so likly for to ben a man,
 And therwithal so moche good he can, 1175
 That al my love and lyf lyth in his cure

Have ye nat herd him telle his aventure?
 Now certes, Anne, if that ye rede it me,
 I wolde fayn to hym ywedded be,
 This is th'effect, what sholde I more
 seye? 1180

In hym lyth al, to do me live or deye "
 Hyre syster Anne, as she that coude hire
 good,

Seyde as hire thoughte, and somdel it
 withstod

But herof was so long a sermounyng,
 It were to long to make reheryng 1185
 But finaly, it may nat ben withstonde
 Love wol love, for nothing wol it wonde.

The dawenyng up-ris out of the se
 This amerous queene chargeth hire meyne
 The nettes dresse, and speres brode and
 kene, 1190

An huntynng wol this fusty freshe queene,
 So priketh hire this newe joly wo.

To hors is al hir lusty folk ygo,
 Into the court the houndes been ybrought,
 And upon coursers, swift as any thought,
 Hire yonge knyghtes hoven al aboute, 1195
 And of hire women ek an huge route

Upon a thikke palfrey, paper-whit,
 With sadel red, embrouded with delyt,

Of gold the barres up embosed hie, 1200
 Sit Dido, al in gold and perre wrye,

And she as far as is the bryghte morwe,
 That heleth syke folk of nyghtes sorwe.

Upon a courser sterlyng as the fyr —
 Men myghte turne hym with a litel
 wyr — 1205

Sit Eneas, lyk Phebus to devyse,
 So was he fressh arayed in his wyse

The fomy brydel with the bit of gold
 Governeth he, ryght as hymself hath wold.

And forth this noble queen thus lat I
 ride 1210

On huntynge, with this Troyan by hyre
 side

The herde of hertes founden us anon,
 With "Hay! go bet! pryke thow! lat gon,
 lat gon!

Why nyl the leoun comen, or the bere,
 That I myghte ones mete hym with this
 spere?" 1215

Thus sey these yonge folk, and up they
 kylle

These bestes wilde, and ham hem at here
 wille

Among al this to rumbelen gan the hevene,
The thunder rored with a grisely stevene,
Doun cam the reyn, with hayl and slet, so
faste, 1220

With hevenes fyr, that it so sore agaste
This noble queen, and also hire meyne,
That ech of hem was glad away to fle
And shortly, from the tempest hire to
save,

She fledde hireself into a litel cave, 1225
And with hire wente this Eneas also
I not, with hem if there wente any mo,
The atour maketh of it no mencion
And here began the depe affeccion
Betwixe hem two, this was the firste
morwe 1230

Of hire gladnesse, and gynning of hire
sorwe

For there hath Eneas ykneled so,
And told hire al his herte and al his wo,
And swore so depe to hire to be trewe,
For wel or wo, and chaunge hire for no
newe, 1235

And as a fals love so wel can pleyne,
That sely Dido rewede on his peyne,
And tok hym for husbonde, and becom his
wyf

For everemo, whil that hem laste lyf
And after this, whan that the tempest
stente, 1240

With myrthe out as they comen, hom they
wente

The wikke fame upros, and that anon,
How Eneas hath with the queen ygon
Into the cave, and demede as hem liste
And whan the kyng, that Yarbas highte, it
wiste, 1245

As he that hadde hur loved evere his lyf,
And wowede hyre, to han hire to his wyf,
Swich sorwe as he hath maked, and swich
cheere,

It is a routhe and pite for to here
But, as in love, alday it happeth so, 1250
That oon shal laughen at anothers wo
Now laugheth Eneas, and is in joye
And more richesse than evere he was in
Troye

O sely women, ful of innocence, 1254
Ful of pite, of trouthe, and conscience,
What maketh yow to men to truste so?
Have ye swych routhe upon hire feyned
wo,

And han swich olde ensaumples yow be-
forn?

Se ye nat alle how they ben forsworn?
Where sen ye oon, that he ne hath laft his
leef, 1266

Or ben unkynde, or don hire som myscheef,
Or piled hire, or bosted of his dede?
Ye may as wel it sen, as ye may rede
Tak hede now of this grete gentil-man,
This Troyan, that so wel hire plesen can,
That feyneth hym so trewe and obeys-
yng, 1266

So gentil, and so privy of his doinge,
And can so wel don alle his obeysaunces,
And wayten hire at festes and at daunces,
And whan she goth to temple and hom
ageyn, 1270

And fasten til he hath his lady seyn,
And beren in his devyises, for hire sake,
Not I not what, and songes wolde he make,
Justen, and don of armes many thynges,
Sende hire lettres, tokens, broches,
rynges — 1275

Now herkneth how he shal his lady serve!
There as he was in peril for to sterve
For hunger, and for myschef in the se,
And desolat, and fled from his cuntre,
And al his folk with tempest al todryven,
She hath hire body and ek hire reame
yiven 1281

In'o his hand, there as she myghte have
been

Of othere land than of Cartage a queen,
And lyved in joye ynogh, what wole ye
more?

This Eneas, that hath so depe yswore, 1285
Is very of his craft withinne a throwe,
The hote ernest is al overblowe
And pryvly he doth his shipes dyghte,
And shapeth hym to stele away by nyghte

This Dido hath suspiccoun of this, 1290
And thoughte wel that it was al amys
For in his bed she lyth a-nyght and syketh,
She axeth hym anon what hym mysly-
keth —

“My dere herte, which that I love most?”
“Certes,” quod he, “this nyght my
faderes gost 1295

Hath in my slep so sore me tormented,
And ek Mercurye his message hath pre-
sented,

That nedes to the conquest of Ytaylor

My destine is sone for to sayle,
For which, me thynketh, brosten is myn
herte!" 1300

Therwith his false teres out they sterte,
And taketh hire withinne his armes two
"Is that in earnest?" quod she, "wole ye
so?"

Have ye nat sworn to wyve me to take?
Allas! what woman wole ye of me make?
I am a gentil woman and a queen 1306
Ye wole nat from youre wif thus foule
fleen?

That I was born, allas! What shal I do?"
To telle in short, this noble quen Dydo,
She seketh halwes and doth sacryfise, 1310
She kneleth, cryeth, that routhe is to
devyse,

Conjureth hym, and profereth hym to be
His thral, his servant in the leste degre,
She falleth hym to fote and swouneth ther,
Dischevele, with hire bryghte gilte her,
And seyth, "Have mercy! and let me with
yow ryde!" 1316

These lordes, which that women me besyde,
Wole me distroyen only for youre sake
And, so ye wole me now to wive take,
As ye han sworn, thanne wol I yeve yow
leve 1320
To slen me with youre swerd now sone at
eve!

For thanne yit shal I deyen as youre wif
I am with childe, and yeve my child his
lyf!

Mercy, lord! have pite in youre thought!"
But al this thing avayleth hire ryght
nought, 1325

For on a nyght, slepynge, he let hire lye,
And stal away unto his companye,
And as a traytour forth he gan to sayle
Toward the large contre of Ytaylor 1329
Thus he hath laft Dido in wo and pyne,
And wedded ther a lady, hyghte Lavyne

A cloth he lafte, and ek his swerd stond-
ynge,
Whan he from Dido stal in hire slepynge,
Ryght at hire beddes hed, so gan he hie,

Whan that he stal away to his navye, 1335
Which cloth, whan sely Dido gan awake,
She hath it kyst ful ofte for his sake,
And seyde, "O swete cloth, whil Juppiter
it leste,

Tak now my soule, unbynd me of this un-
reste!"

I have fulfild of fortune al the cours" 1340
And thus, allas! withouten his socours,
Twenty tyme yswouned hath she thanne
And whanne that she unto hire syster
Anne

Compleyned hadde — of which I may nat
wryte,

So gret a routhe I have it for t'endite — 1345
And bad hire norice and hire sister gon
To fechen fyr and other thyng anon,
And seyde that she wolde sacryfye, —

And whan she myghte hire tyme we-
espie,

Upon the fir of sacryfice she sterte, 1350
And with his swerd she rof hyre to the
herte

But, as myn auctour seith, yit thus she
seyde,

Or she was hurt, byforen or she deyde,
She wrot a letre anon that thus began
"Ryght so," quod she, "as that the white
swan 1355

Ayens his deth begynnyth for to synge,
Right so to yow make I my compleynynge
Not that I trowe to geten yow ageyn,
For wel I wot that it is al in veyn,
Svn that the goddes been contraire to
me 1360

But syn my name is lost thourgh yow,"
quod she,

"I may wel lese on yow a word or letter,
Al be it that I shal ben nevere the better,
For thilke wynd that blew youre shup
away,

The same wynd hath blowe away youre
fey" 1365

But who wol al this letter have in mynde,
Rede Ovyde, and in hym he shal it
fynde

Explicit Legenda Didonis martiris, Cartaginis Regine

IV

THE LEGEND OF HYPSPYLE AND MEDEA

Incipt Legendā Ysiphile et Medee, martirum

Thow rote of false lovers, Duc Jason, 1370
 Thow sly devourere and confusioun
 Of gentil wemen, tendre creatures,
 Thow madest thy recleymyng and thy lures

To ladyes of thy statly aparauce,
 And of thy wordes, farced with plesaunce,
 And of thy feyned trouthe and thy manere,
 With thyn obeysaunce and humble cheere, 1375

And with thy contrefeted peyne and wo
 There othere falsen oon, thow falsest two!
 O, often swore thow that thow woldest dye
 For love, whan thow ne feltest maladye
 Save foul delyt, which that thow callest love! 1380

Yif that I live, thy name shal be shove
 In English that thy sekte shal be knowe!
 Have at thee, Jason! now thyn horn is blowe!

But certes, it is bothe routhe and wo
 That love with false loveres werketh so,
 For they shal have wel betere love and chere 1386

Than he that hath abought his love ful dere,

Or hadde in armes many a bloody box
 For evere as tendre a capoun et the fox,
 Thow he be fals and hath the foul betrayed, 1390

As shal the good-man that therefore hath payed

Al have he to the capoun skille and ryght,

The false fox wol have his part at nyght
 On Jason this ensauple is wel ysene
 By Isiphile and Medea the queene 1395

1 *The Legend of Hypsipyle*

In Tessahe, as Guido tellith us,
 There was a kyng that highte Pelleus,
 That hadde a brother which that highte Eson,
 And whan for age he myghte unnethes gon,

He yaf to Pelleus the governing 1400
 Of al his regne, and made hym lord and kyng

Of which Eson this Jason geten was,
 That in his tyme in al that land there nas
 Nat swich a famous knyght of gentillesse,
 Of fredom, and of strengthe and lusty-nesse 1405

After his fadres deth he bar hym so
 That there nas non that liste ben his fo,
 But dide hym al honour and companye
 Of which this Pelleus hadde gret envye,
 Imagynge that Jason myghte be 1410

Enhaunsed so, and put in swich degre
 With love of lordes of his regioun,
 That from his regne he may ben put adoun
 And in his wit, a-nyght, compassed he
 How Jason myghte best destroyed be 1415

Withoute sclauder of his compassement,
 And at the last he tok avyusement
 To senden hym into som fer contre,
 There as this Jason may destroyed be
 This was his wit, al made he to Jasoun
 Gret chere of love and of affeccoun, 1421
 For drede lest his lordes it espide
 So fyl it, so as fame renneth wide,
 There was swich tydyng overal and swich loos,

That in an yle that called was Colcos, 1425
 Beyondre Troye, estward in the se,
 That therin was a ram, that men mighte se,
 That hadde a fles of gold, that shon so bryghte

That nowher was swich another syghte,
 But it was kept alwey with a dragoun, 1430
 And many other mervayles, up and doun,
 And with two boles, maked al of bras,
 That spitten fyr, and moche thyng there was

But this was ek the tale, natheles,
 That whoso wolde wyne thylke fles, 1435
 He moste bothe, or he it wyne myghte,
 With the boles and the dragoun fyghte
 And kyng Oetes lord was of that yle
 This Pelleus bethoughte upon this wile,

That he his neveu Jason wolde en-
horte 1440

To saylen to that lond, hym to disporte,
And seyde, "Nevew, if it myghte be
That swich a worshipe myghte fallen the,
That thow this famous tresor myghtest
wynne,

And bryngen it my regioun withinne, 1445
It were to me gret plessaunce and honour
Thanne were I holde to quyte thy labour,
And al the cost I wol myselfen make
And chees what folk that thow wilt with
the take, 1449

Lat sen now, darst thow take this viage?"

Jason was yong, and lusty of corage,
And undertok to don this ilke emprise
Anon Argus his shipes gan devyse,
With Jason wente the stronge Ercules,
And many another that he with hym ches
But whoso axeth who is with hym gon, 1456
Lat hym go rede Argonautycon,
For he wole telle a tale long ynogh
Philotetes anon the sayl up drogh,
Whan that the wynd was good, and gan
hym hye 1460

Out of his contre called Thessalye
So longe he seyled in the salte se,
Til in the yle of Lemnon aryvede he —
Al be this nat rehersed of Guudo,
Yit seyth Ovyde in his Epistels so — 1465
And of this le lady was and quene
The fayre yonge Ysiphelle, the shene,
That whylom Thoas doughter was, the
kyng

Isiphile was gon in hire pleyng,
And, romynge on the clyves by the se, 1470
Under a banke anon aspied she
Where that the ship of Jason gan arive
Of hire goodnesse adoun she sendeth blythe
To witen if that any straunge wight
With tempest thider were yblowe
a-nyght, 1475

To don him socour, as was hire usaunce
To fortheren every wight, and don ples-
saunce

Of verrey bounte and of curteysye
This messangeer adoun hym gan to hye,
And fond Jason and Ercules also, 1480
That in a cog to londe were ygo,
Hem to refreshen and to take the eyr
The morwenynge attempre was and fayr,
And in his weye this messanger hem mette

Ful cunnyngly these lordes two he
grette, 1485

And dide his message, avenge hem anon
If they were broken, or ought wo begon,
Or hadden nede of lodman or vitayle,
For of socour they sholde nothyng fayle,
For it was outrely the quenes wille 1490

Jason answerde mekely and styлле
"My lady," quod he, "thanke I hertely
Of hire goodnesse, us nedeth, trewely,
Nothyng as now, but that we wery be,
And come for to pleye, out of the se, 1495
Tyl that the wynd be better in oure weye"

This lady rometh by the clyf to pleye,
With hire meyne, endelong the stronde,
And fynt this Jason and this other stonde
In spekyng of this thyng, as I yow
tolde 1500

This Ercules and Jason gan beholde
How that the queen it was, and fayre hire
grette

Anon-ryght as they with this lady mette
And she tok hed, and knew by hyre man-
ere,

By hire aray, by wordes, and by chere, 1505
That it were gentil-men of gret degre,
And to the castel with hire ledeth she
These straunge folk, and doth hem gret
honour,

And axeth hem of travayle and labour
That they han suffered in the salte se, 1510
So that, withinne a day, or two, or thre,
She knew, by folk that in his shipes be,
That it was Jason, ful of renome,
And Ercules, that hadde the grete los,
That soughten the aventures of Col-
oos, 1515

And dide hem honour more than before,
And with hem deled evere lenger the
more,

For they ben worthy folk, withouten les
And namely, most she spak with Ercules,
To hym hire herte bar, he shulde be 1520
Sad, wys, and trewe, of wordes avyse,
Withouten any other affeccoun
Of love, or evyl ymagynacyoun

This Ercules hath so this Jason preyed
That to the sonne he hath hym up arey-
sed, 1525

That half so trewe a man there nas of love
Under the cope of heven that is above,
And he was wis, hardy, secre, and ryche.

Of these thre poyntes there nas non hym
lche

Of fredom passede he, and lustyhede, 1530
Alle tho that lyven or been dede,
Therto so gret a gentilman was he,
And of Thessalye likly kyng to be
There nas no lak, but that he was agast
To love, and for to speke shamefast 1535
He hadde lever hymself to morder, and
dye,

Than that men shulde a loveure hym espye
"As wolde almighty God that I hadde
yve

My blod and flesh, so that I myghte live,
With the nones that he hadde owher a
wif 1540

For hys estat, for swich a lusty lyf
She shulde lede with this lusty knyght!"

And al this was compassed on the nyght
Bytwixe hym Jason and this Ercules
Of these two here was a shrewed lees, 1545
To come to hous upon an innocent!
For to bedote this queen was here assent
And Jason is as coy as is a mayde,
He loketh pitously, but nought he sayde,
But frely yaf he to hire conseyleres 1550
Yiftes grete, and to hire officeres
As wolde God I leyser hadde and tyme
By proces al his wowyng for to ryme!
But in this hous if any fals loveure be,
Ryght as hymself now doth, ryght so dide
he, 1555

With feynynge, and with every subtil dede
Ye gete namore of me, but ye wole rede
Th'origynal, that telleth al the cas

The somme is this, that Jason wedded
was

Unto this queen, and tok of hir sub-
staunce 1560

What so hym leste, unto his purveyaunce,
And upon hire begat he children two,
And drogh his sayl, and saw hir nevere mo
A letter sente she to hym, certeyn,
Which were to longe to wryten and to
sen, 1565

And hym reprevith of his grete untrouthe,
And preyeth him on hire to have som
routhe

And of his children two she seyde hym this
That they ben lyk of alle thyng, ywis,
To Jason, save they coude nat begile, 1570
And preyede God, or it were longe while,

That she, that hadde his herte yraft hire
fro,

Moste fynden hym untrewre to hir also,
And that she moste bothe hire chyl dren
spylle,
And alle tho that sufferede hym his wille
And trewe to Jason was she al hire lyf, 1576
And evere kepte hire chast, as for his wif,
Ne nevere hadde she joye at hire herte,
But deyede, for his love, of sorwes smerte

2 *The Legend of Medea*

To Colcos comen is this duc Jasoun, 1580
That is of love devourer and dragoun
As mater appetiteth forme alwey,
And from forme into forme it passen may,
Or as a welle that were botomles,
Ryght so can false Jason have no pes 1585
For, to desyren, though his appetit,
To don with gentil women his delyt,
This is his lust and his felcitate

Jason is romed forth to the cyte,
That whilom cleped was Jaconitos, 1590
That was the mayster-toun of al Colcos,
And hath ytold the cause of his comyng
Unto Oetes, of that contre kyng,
Preynge hym that he moste don his assa,
To gete the fles of gold, if that he may, 1595
Of which the kyng assenteth to his bone,
And doth hym honour, as it was to done,
So fer forth that his doughter and his eyr,
Medea, which that was so wis and fayr
That fayrer say there nevere man with
ye, 1600

He made hire don to Jason companye
At mete, and sitte by hym in the halle

Now was Jason a semely man withalle,
And lyk a lord, and hadde a gret renoun,
And of his lok as real as a leoun, 1605
And goodly of his speche, and familer,
And coude of love al the art and craft
pleynr

Withoute bok, with everych observaunce
And, as Fortune hire oughte a foul mys-
chaunce,

She wex enamoured upon this man 1610
"Jason," quod she, "for ought I se or
can,

As of this thyng the whiche ye ben aboute,
Ye han youreself yput in moche doute
For whoso wol this aventure acheve,

He may nat wel asterten, as I leve, 1615
 Withouten deth, but I his helpe be
 But natheles, it is my wylle," quod she,
 "To fortheren yow, so that ye shal nat die,
 But turnen sound hom to youre Tessalye "
 "My ryghte lady," quod this Jason tho,
 "That ye han of my deth or of my wo 1621
 Any reward, and don me this honour,
 I wot wel that my myght ne my labour
 May nat disserve it in my lyves day
 God thanke yow, there I ne can ne
 may! 1625
 Youre man I am, and lowely yow beseche
 To ben my helpe, withoute more speche,
 But, certes, for my deth shal I nat spare "
 Tho gan this Medea to hym declare
 The peril of this cas, from poynt to
 poynt, 1630
 And of his batayle, and in what disjoynt
 He mote stonde, of which no creature,
 Save only she, ne myghte his lyf assure
 And, shortly to the poynt ryght for to go,
 They been acorded ful bytwixe hem two
 That Jason shal hire wedde, as trewe
 knyght, 1636
 And terme set, to come sone at nyght
 Unto hire chamber and make there his oth
 Upon the goddes, that he for lef or loth
 Ne sholde nevere hire false, nyght ne
 day, 1640
 To ben hire husbonde whil he lyve may,
 As she that from his deth hym saved here
 And hereupon at nyght they mette in-feere,
 And doth his oth, and goth with hire to
 bedde,
 And on the morwe upward he hym
 spedde, 1645
 For she hath taught hym how he shal nat
 fayle
 The fles to wyinne, and stynten his batayle,

And saved hym his lyf and his honour,
 And gat hym a name ryght as a conquerour,
 Ryght though the sleyghte of hire en
 chaumentement 1650
 Now hath Jason the fles, and hom is went
 With Medea, and tresor ful gret won
 But unwist of hire fader is she gon
 To Tessaly, with Duk Jason hire lef,
 That afterward hath brought hire to mys-
 chef 1655
 For as a traytour he is from hire go,
 And with hire lafte his yonge children two,
 And falsly hath betrayed hire, allas!
 As evere in love a chef traytour he was,
 And wedded yit the thridde wif anon, 1660
 That was the daughter of the kyng Creon
 This is the mede of lovyng and guerdoun
 That Medea receyved of Jasoun
 Ryght for hire trouthe and for hire kynde-
 nesse,
 That lovede hym beter than hireself, I
 gesse, 1665
 And lafte hire fader and hire herytage
 And of Jason this is the vassellage,
 That, in his dayes, nas ther non yfounde
 So fals a lovere gonge on the grounde
 And therefore in hire letter thus she seyde
 Fyrst, whan she of his falsnesse hym
 upbreyde 1671
 "Whi lykede me thy yelwe her to se
 More than the boundes of myn honeste?
 Why lykede me thy youthe and thy fayr-
 nesse,
 And of thy tonge the infynyt gracious-
 nesse? 1675
 O, haddest thow in thy conquest ded ybe,
 Ful mikel untrouthe hadde ther deyde with
 the!"
 Wel can Ovyde hire letter in vers endyte,
 Which were as now to long for me to wryte

Explicit Legenda Ysiphile et Medee, marturum

V

THE LEGEND OF LUCRECE

Incipit Legenda Lucrecie Rome, martiris

Now mot I seyn the exlynge of kynges
 Of Rome, for here horrible doinges, 1681
 And of the laste kyng Tarquinius,
 As seyth Ovyde and Titus Lyvius
 But for that cause telle I nat this storye,
 But for to preyse and drawe to memorye
 The verray wif, the verray trewe Lu-
 cresse, 1686
 That, for hyre wifhod and hire stedefast-
 nesse,

Nat only that these payens hire comende,
 But he that cleped is in oure legende
 The grete Austyn, hath gret compassioun
 Of this Lucesse, that starf at Rome
 toun, 1691

And in what wise, I wol but shortly trete,
 And of this thyng I touche but the grete
 Whan Ardea beseged was aboute
 With Romeyns, that ful sterne were and
 stoute, 1695

Ful longelay the sege, and lytel wroughten,
 So that they were half idel, as hem
 thoughten,

And in his pley Tarquinius the yonge
 Gan for to jape, for he was lyght of tonge,
 And seyde that it was an ydel lyf, 1700
 No man dide there no more than his wif
 "And lat us speke of wyves, that is best,
 Preyse every man his owene, as hym lest,
 And with oure speche lat us ese oure herte "

A knyght, that highte Colatyn, up
 sterte, 1705

And seyde thus "Nay, sire, it is no nede
 To trowen on the word, but on the dede
 I have a wif," quod he, "that, as I trowe,
 Is holden good of alle that evere hire
 knowe

Go we to-nyght to Rome, and we shal se "
 Tarquinius answerde, "That liketh
 me" 1711

To Rome be they come, and faste hem
 dyghte

To Colatynes hous and doun they lyghte,
 Tarquinius, and ek this Colatyn
 The husbonde knew the estris wel and fyn,

And prively into the hous they gon, 1716
 Nor at the yate porter nas there non,
 And at the chambre-dore they abyde
 This noble wif sat by hire beddes side
 Dischevele, for no malyce she ne thoughte,
 And softte wolle oure bok seyth that she
 wroughte 1721

To kepen hire from slouthe and idelnesse,
 And bad hire servaunts don hire besynesse,
 And axeth hem, "What tydyngs heren ye?"
 How seyth men of the sege, how shal it be?
 God wolde the walles were falle adoun! 1726
 Myn husbonde is to longe out of this toun,
 For which the drede doth me so to smerte
 That with a swerd it stingeth to myn herte
 Whan I thynke on the sege or on that
 place 1730

God save my lord, I preye hym for his
 grace!"

And therwithal ful tenderly she wep,
 And of hire werk she tok no more kep,
 And mekely she let hyre eyen falle,
 And thilke semblaunt sat hire wel with-
 alle 1735

And eek hire teres, ful of honeste,
 Embelshed hire wify chastite,
 Hyre contenance is to hire herte dygne,
 For they acorde bothe in dede and sygne
 And with that word hire husbonde Co-
 latyn, 1740

Or she of him was war, com stertynge in,
 And seyde, "Drede the nat, for I am here!"
 And she anon up ros, with blysfyl chere,
 And kiste hym, as of wives is the wone

Tarquinius, this proude kynges sone,
 Conceived hath hire beaute and hyre
 cheere, 1746

Hire yelwe her, hire shap, and hire manere,
 Hire hew, hire wordes, that she hath
 compleyned

(And by no craft hire beaute nas nat
 feyned),

And caughte to this lady swich desyr 1750
 That in his herte brende as any fyr
 So woldy that his wit was al forgeten

For wel thoghte he she wolde nat ben
geten,

And ay the more that he was in dispayr,
The more he coveyteth and thoughte hire
fayr 1755

Hys blynde lust was al his coveytinge

A-morwe, whan the brid began to synge,
Unto the sege he cometh ful prively,
And by hymself he walketh soberly,
Th'ymage of hire recordyng alwey newe
"Thus lay hire her, and thus fresh was
hyre hewe, 1761

Thus sat, thus spak, thus span, this was
hire chere,

Thus fayr she was, and this was hire
manere "

Al this consent hys herte hath newe ytake
And as the se, with tempest al toshake, 1765
That after, whan the storm is al ago,
Yit wol the water quappe a day or two,
Ryght so, thogh that hire forme were ab-
sent,

The plesaunce of hire forme was present,
But natheles, nat plesaunce but delit, 1770
Or an unryghtful talent, with dispit —

"For, maugre hyre, she shal my leman be!
Hap helpeth hardy man alday," quod he
"What ende that I make, it shal be so "

And grte hym with his swerd, and gan to
go, 1775

And forth he rit til he to Rome is come,
And al alone his wey than hath he nome
Unto the hous of Colatyn ful ryght
Doun was the sonne, and day hath lost his
lyght,

And in he cometh into a prive halke, 1780
And in the nyght ful thefly gan he stalke,
Whan every wight was to his reste
brought,

Ne no wight hadde of tresoun swich a
thought

Were it by wyndow or by other gyn,
With swerd ydrawe, shortly he com in 1785
There as she lay, this noble wif Luressse
And as she wok, hire bed she felte presse
"What beste is that," quod she, "that
weyeth thus?"

"I am the kynges sone, Tarquinius,"
Quod he, "but, and thow crye or noyse
make, 1790

Or if there any creature awake,
By thulke God that formed man alyve,

This swerd thourghout thyn herte shal I
ryve "

And therewithal unto hire throte he sterte,
And sette the poynt al sharp upon hire
herte 1795

No word she spak, she hath no myght
therto

What shal she seyn? hire wit is al ago
Ryght as a wolf that fynt a lomb alone,
To whom shal she compleyne, or make
mone?

What! shal she fyghte with an hardy
knyght? 1800

Wel wot men that a woman hath no
myght

What! shal she crye, or how shal she asterte
That hath hire by the throte, with swerd
at herte?

She axeth grace, and seyth al that she can
"Ne wilt thow nat," quod he, this crewel
man, 1805

"As wisly Jupiter my soule save,
As I shal in the stable slen thy knave,
And ley hym in thy bed, and loude crye
That I the fynde in swich avouterye
And thus thow shalt be ded, and also lese
Thy name, for thow shalt non other
chese " 1811

These Romeyn wyves lovede so here
name

At thulke tyme, and dredde so the shame,
That, what for fer of sclaunder and drede
of deth, 1814

She loste bothe at ones wit and breth,
And in a swogh she lay, and wex so ded,
Men myghte smyten of hire arm or hed,
She feleth no thyng, neyther foul ne fayr

Tarquinius, that art a kynges eyr,
And sholdest, as by lynage and by ryght,
Don as a lord and as a verray knyght, 1821
Whi hastow don dispit to chivalrye?

Whi hastow don this lady vilanye?
Allas! of the this was a vileyns dede!

But now to purpos, in the story I rede,
Whan he was gon, and this myschaunce is
falle, 1826

This lady sente after hire frendes alle,
Fader, moder, husbonde, alle yfeere;
And al dischevele, with hire heres cleere,
In habit swich as women used the 1830
Unto the buryng of hire frendes go,
She sit in halle with a sorweful sighte.

Hyre frendes axen what hire eylen myghte,
And who was ded, and she sit ay wepyng,
A word, for shame, forth ne myght she
bryngre, 1835

Ne upon hem she durste nat beholde
But atte last of Tarquyny she hem tolde
Thus rewful cas and al thys thing horryble
The woo to tellen were an impossible,
That she and al hir frendes made attones
Al hadde folkes hertes ben of stones, 1841
Hyt myght have maked hem upon hir
rewe,

Hir herte was so wyfly and so trewe
She sayde that, for hir gylt ne for hir
blame,

Hir husbonde shulde nat have the foule
name, 1845

That wolde she nat suffre, by no wey
And they answerden alle, upon hir fey,
That they forgave yt hyr, for yt was ryght,
It was no gilt, it lay not in hir myght,
And seyden hir ensamples many oon 1850
But al for nocht, for thus she seyde anoon
"Be as be may," quod she, "of forgyvyng,
I wol not have noo forgyft for nothing"
But pryvely she kaughte forth a knyf,
And therewithal she rafte hirself hir lyf, 1855
And as she fel adoun, she kaste hir lok,
And of hir clothes yet she hede tok
For in hir fallynge yet she had a care,
Lest that hir fet or suche thyng lay bare,
So wel she loved clenness and eke
trouthe 1860

Of hir had al the toun of Rome routhe,
And Brutus by hir chaste blood hath
swore

That Tarquyn shulde ybanysshed be ther
fore,
And al hys kyn, and let the peple calle,
And openly the tale he tolde hem alle, 1865
And openly let cary her on a bere
Thurgh al the toun, that men may see and
here

The horryble dede of hir oppressyoun,
Ne never was ther kyng in Rome toun
Syn thulke day, and she was holden
there 1870

A seynt, and ever hir day yhalwed dere
As in hir lawe, and thus endeth Lucesse,
The noble wyf, as Tytus bereth witnessse

I telle hyt, for she was of love so trewe,
Ne in hir wille she changed for no
newe, 1875

And for the stable herte, sadde and
kynde,

That in these wymmen men may alday
fynde

Ther as they kaste hir herte, there it dwel-
leth

For wel I wot that Crist himselve telleth
That in Israel, as wyd as is the lond, 1880
That so gret feyth in al that he ne fond
As in a woman, and thus is no lye
And as of men, loke ye which tyrannye
They doon alday, assay hem whoso lyste
The trewest ys ful brotel for to triste 1885

Explicit Legenda Lucrecie Rome, martiris

VI

THE LEGEND OF ARIADNE

Incipit Legenda Adriane de Athenes

Juge infernal, Mynos, of Crete kyng,
Now cometh thy lot, now comestow on the
ryng

Nat for thy sake oonly write I this storrye,
But for to clepe ageyn unto memorye
Of Theseus the grete untrouthe of
love, 1890

For which the goddes of the heven above
Ben wrothe, and wreche han take for thy
synne

Be red for shame! now I thy lyf be-
gynne

Mynos, that was the myghty kyng of
Crete,

That hadde an hundred citees stronge and
 grete, 1895
 To scole hath sent hys sone Androgeus,
 To Athenes, of the which hyt happed thus,
 That he was slayn, lernynge philosophie,
 Ryght in that citee, nat but for envye
 The grete Mynos, of the which I speke,
 Hys sones deth ys come for to wreke 1901
 Alcatheo he besegeth harde and longe,
 But natheles, the walles be so stronge,
 And Nysus, that was kyng of that citee,
 So chevalrous, that lytel dredeth he 1905
 Of Mynos or hys ost tok he no cure,
 Til on a day befel an aventure,
 That Nysus daughter stod upon the wal,
 And of the sege saw the maner al
 So happed it that, at a scarmishyng, 1910
 She caste hire herte upon Mynos the kyng,
 For his beaute and for his chyvalrye,
 So sore that she wende for to dye
 And, shortly of this proces for to pace,
 She made Mynos wynnen thilke place, 1915
 So that the cite was al at his wille,
 To saven whom hym leste, or elles spille
 But wikkedly he quitte hire kyndenesse,
 And let hire drenche in sorwe and distresse,
 Nere that the goddes hadde of hire
 pite, 1920
 But that tale were to long as now for me
 Athenes wan thys kyng Mynos also,
 As Alcatheo, and other tounes mo
 And this th'effect, that Mynos hath so
 driven
 Hem of Athenes, that they mote hym
 yiven 1925
 From yer to yer hire owene children dere
 For to be slayn, right thus as ye shal here
 This Mynos hadde a monstre, a wiked
 best,
 That was so crewel that, withoute arest,
 Whan that a man was brought in his
 presence, 1930
 He wolde hym ete, ther helpeth no defence
 And every thridde yeer, withouten doute,
 They caste lot, and as it com aboute
 On riche or pore, he moste his sone take,
 And of his child he moste present
 make 1935
 Unto Minos, to save hym or to spylle,
 Or lete his best devoure hym at his wille
 And this hath Mynos don, ryght in dspit,
 To wreke his sone was set al his delyt,
 And maken hem of Athenes his thral 1940
 From yer to yer, whil that he liven shal,
 And hom he sayleth, whan this toun is
 wonne
 This wiked custom is so longe yronne,
 Til that of Athenes kyng Egeus
 Mot senden his owene sone, Theseus, 1945
 Sith that the lot is fallen hym upon,
 To ben devoured, for grace is there non
 And forth is lad this woful yonge knyght
 Unto the court of kyng Mynos ful ryght,
 And into a prysoun, fetered, cast is he
 Tyl thilke tyme he sholde freten be 1951
 Wel maystow wepe, O woful Theseus,
 That art a kynges sone, and dampned thus
 Me thynketh this, that thou were depe
 yholde
 To whom that savede thee from cares
 colde! 1955
 And if now any woman helpe the,
 Wel oughtestow hire servaunt for to be,
 And ben hire trewe lover yere be yere!
 But now to come ageyn to my matere
 The tour, there as this Theseus is throwe
 Down in the botom derk and wonder
 lowe, 1961
 Was joynynge in the wal to a foreyne,
 And it was longynge to the doughtren
 tweyne
 Of Mynos, that in hire chaumbers grete
 Dwellten above, toward the mayster-
 strete 1965
 Of Athenes, in joye and in solas
 Noot I not how, it happede par cas,
 As Theseus compleynede hym by nyghte,
 The kynges daughter, Adryane that
 highte,
 And ek hire syster Phedra, herden al 1970
 His compleynynge, as they stode on the
 wal,
 And lokeden upon the bryghte mone
 Hem leste nat to go to hedde so sone,
 And of his wo they hadde compassioun
 A kynges sone to ben in swich prysoun, 1975
 And ben devoured, thoughte hem gret pite
 This Adryane spak to hire syster fre,
 And seyde, "Phedra, leve syster dere,
 This woful lordes sone may ye nat here,
 How pitously compleyneth he his kyn, 1980
 And ek his povre estat that he is in,
 And gilteles? Now, certes, it is routhe!
 And if ye wol assenten, by my trouthe,

He shal ben holpen, how so that we do "
 Phedra answerde, "Ywis, me is as wo 1985
 For hym as evere I was for any man,
 And, to his help, the beste red I can
 Is that we do the gayler prively
 To come and speke with us hastily,
 And don this woful man with hym to
 - - come 1990
 For if he may this monstre overcome,
 Thanne were he quyt, ther is non other
 bote
 Lat us wel taste hym at his herte-rote,
 That if so be that he a wepen have,
 Wher that he dar, his lyf to kepe and
 save, 1995
 Fyghten with the fend, and hym defende
 For in the prysoun, ther he shal descende,
 Ye wote wel that the beste is in a place
 That nys nat derk, and hath roum eek and
 space
 To welde an ax, or swerd, or staf, or knyf,
 So that, me thynketh, he shulde save his
 lyf 2001
 If that he be a man, he shal do so
 And we shul make hym balles ek also
 Of wex and tow, that whan he gapeth faste,
 Into the bestes throte he shal hem caste
 To slake his hunger and encombre his
 teth, 2006
 And right anon, whan that Theseus seth
 The beste achoked, he shal on hym lepe
 To slen hym, or they comen more to-hepe
 This wepen shal the gayler, or that
 tyde, 2010
 Ful prively withinne the prysoun hyde,
 And for the hous is krynkeled to and fro,
 And hath so queynte weyes for to go —
 For it is shapen as the mase is wrought —
 Therto have I a remedye in my thought,
 That, by a clewe of twyn, as he hath
 gon, 2016
 The same weye he may returne anon,
 Folwyrnge alwey the thred, as he hath come
 And whan that he this beste hath over-
 come,
 Thanne may he fien away out of this
 drede, 2020
 And ek the gayler may he with hym lede,
 And hym avauce at hom in his cuntre,
 Syn that so gret a lordes sone is he
 This is my red, if that he dar it take "
 What sholde I lenger sarmoun of it make?

This gayler cometh, and with hym
 Theseus 2026
 Whan these thynges ben acorded thus,
 Adoun sit Theseus upon his kne —
 "The ryghte lady of my lyf," quod he,
 I, sorweful man, ydampned to the deth,
 Fro yow, whil that me lasteth lyf or
 breth, 2031
 I wol nat twynne, after this aventure,
 But in youre servise thus I wol endure,
 That, as a wreche unknowe, I wol yow
 serve
 For everemo, til that myn herte sterve
 Forsake I wol at hom myn herytage, 2036
 And, as I seyde, ben of youre court a page,
 If that ye vouche-sauf that in this place
 Ye graunte me to han so gret a grace
 That I may han nat but my mete and
 drynke 2040
 And for my sustenaunce yit wol I swynke,
 Ryght as yow leste, that Mynos ne no
 wight —
 Syn that he saw me nevere with eyen
 syght —
 Ne no man elles, shal me conne espye,
 So slyly and so wel I shal me gye, 2045
 And me so wel disfigure and so lowe,
 That in this world ther shal no man me
 knowe,
 To han my lyf, and for to han presence
 Of yow, that don to me this excellence
 And to my fader shal I sende here 2050
 This worthy man, that is now youre gay-
 lere,
 And, hym so gwerdone, that he shal wel be
 Oon of the gretteste men of my cuntre
 And if I durste seyn, my lady bryght,
 I am a kynges sone, and ek a knyght 2055
 As wolde God, if that it myghte be
 Ye weren, in my cuntre, alle thre,
 And I with yow, to bere yow compaignye,
 Thanne shulde ye se if that I therfore lye
 And if I profre yow in low manere 2060
 To ben youre page and serven yow ryght
 here,
 But I yow serve as lowly in that place,
 I preye to Mars to yeve me swich a grace
 That shames deth on me ther mote falle,
 And deth and poverte to my frendes
 alle, 2065
 And that my spirit by nyghte mote go,
 After my deth, and walke to and fro,

That I mote of traytour have a name,
 For which my spirit go, to do me shame!
 And if I ever cleyme other degre, 2070
 But if ye vouche-sauf to yeve it me,
 As I have seyde, of shames deth I deye!
 And mercy, lady! I can nat elles seye "

A semely knyght was Theseus to se,
 And yong, but of a twenty yer and
 thre 2075

But whoso hadde seyn his contenance,
 He wolde have wept, for routhe of his
 penaunce,

For which this Adryane in this manere
 Answerde hym to his profre and to his
 chere

"A kynges sone, and ek a knyght," quod
 she, 2080

"To ben my servaunt in so low degre,
 God shulde it, for the shame of wemen alle,
 And lene me nevere swich a cas befalle!
 But sende yow grace of herte and sleighte
 also,

Yow to defende, and knyghtly slen youre
 fo, 2085

And leve hereafter that I may yow fynde
 To me and to my syster here so kynde,
 That I repente nat to yeve yow lyf!

Yit were it betere that I were youre wyf,
 Syn that ye ben as gentil born as I, 2090

And have a reaume, nat but faste by,
 Than that I suffered, gilteles, yow sterve,
 Or that I let yow as a page serve
 It nys no profre as unto youre kynrede,
 But what is that that man nyl don for
 drede? 2095

And to my syster, syn that it is so
 That she mot gon with me, if that I go,
 Or elles suffre deth as wel as I,
 That ye unto youre sone as trewely
 Don hire ben wedded at youre hom-com-
 yng 2100

This is the final ende of al this thyng,
 Ye swere it here, upon al that may be
 sworn "

"Ye, lady myn," quod he, "or elis torn
 Mote I be with the Mynotaur to-morwe!
 And haveth hereof myn herte blod to
 borwe, 2105

If that ye wole, if I hadde knyf or spere,
 I wolde it laten out, and theron swere,
 For thanne at erst I wot ye wole me leve
 By Mars, that is the chef of my beleve,

So that I myghte liven and nat fayle 2110
 To-morwe for t'acheve my batayle,
 I wolde nevere from this place fle,
 Til that ye shulde the verray preve se
 For now, if that the sothe I shal yow say,
 I have yloved yow ful many a day, 2115
 Thogh ye ne wiste it nat, in my cuntre,
 And aldermost desired yow to se
 Of any erthly lvyng creature
 Upon my trouthe, I swere, and yow assure
 This sevene yer I have youre servaunt
 be 2120

Now have I yow, and also have ye me,
 My dere herte, of Athenes duchesse!"

This lady smyleth at his stedefastnesse,
 And at his hertely wordes, and his chere,
 And to hyre sister seyde in this man-
 ere, 2125

Al softlye "Now, syster myn," quod she,
 "Now be we duchesses, bothe I and ye,
 And sekered to the regals of Athenes,
 And bothe hereafter likly to ben quenes,
 And saved from his deth a kynges sone,
 As evere of gentil wemen is the wone 2131
 To save a gentyll man, emforth hire myght,
 In honest cause, and namely in his ryght
 Me thynketh no wight oughte herof us
 blame,

Ne beren us therfore an evl name " 2135
 And shortly of this mater for to make,
 This Theseus of hire hath leve take
 And every poynt was performed in dede,
 As ye han in this covenaut herd me rede
 His wepne, his clewe, his thyng, that I have
 sayd, 2140

Was by the gayler in the hous yleyd,
 Ther as the Mynotaur hath his dwellyng,
 Ryght faste by the dore, at his entrynge
 And Theseus is lad unto his deth,
 And forth unto this Mynotaur he geth, 2145
 And by the techyng of this Adryane
 He overcom this beste, and was his bane,
 And out he cometh by the clewe agayn
 Ful prively, whan he this beste hath slayn,
 And by the gayler geten hath a barge, 2150
 And of his wyves tresor gan it charge,
 And tok his wif, and ek hire sister fre,
 And ek the gayler, and with hem alle thre,
 Is stole away out of the lond by nyghte,
 And to the contre of Ennopye hym dyghte
 There as he hadde a frend of his know-
 yng 2156

There feste they, there daunce they and
synge,

And in his armes hath this Adryane,
That of the beste hath kept hym from his
bane,

And gat hym there a newe barge anon, 2160
And of his contre-folk a ful gret won,
And taketh his leve, and homward sayleth
he

And in an yle, amynd the wilde se,
Ther as there dwelled creature non
Save wilde bestes, and that ful many oon,
He made his ship a-londe for to sette, 2166
And in that yle half a day he lette,
And seyde that on the lond he moste hym
reste

His maryners han don ryght as hym leste,
And, for to tellen shortly in this cas, 2170
Whan Adryane his wif aslepe was,
For that hire syster fayrer was than she,
He taketh hire in his hond, and forth goth
he

To shipe, and as a traytour stal his wey,
Whil that this Adryane aslepe lay, 2175
And to his contre-ward he sayleth blyve—
A twenty devel-wey the wynd hym
dryve!—

And fond his fader drenched in the se
Me lest no more to speke of hym, parde
These false lovers, poysoun be here
bane! 2180

But I wol turne ageyn to Adryane,
That is with slep for werynesse atake
Ful sorwefully hire herte may awake
Allas, for thee myn herte hath now pite!
Ryght in the dawenyng awaketh she, 2185
And gropeth in the bed, and fond ryght
nought

“Allas,” quod she, “that evere that I was
wrought!

I am betrayed!” and hire her torente,
And to the stronde barefot faste she wente,
And cryed, “Theseus! myn herte swete!
Where be ye, that I may nat with yow
mete, 2191

And myghte thus with bestes ben yslayn? ”
The holwe rokkes answerde hire agayn
No man she saw, and yit shynded the mone,
And hye upon a rokke she wente sone, 2195
And saw his barge saylynge in the se
Cold wex hire herte, and ryght thus seyde
she

“Meker than ye fynde I the bestes wilde!”
Hadde he nat synne, that hire thus begy lde?
She cryed, “O turn ageyn, for routhe and
synne! 2200

Thy barge hath nat al his meyne inne!”
Hire coverchef on a pole up steked she,
Ascaunce that he shulde it wel yse,
And hym remembre that she was behynde,
And turne ageyn, and on the stronde hire
fynde 2205

But al for nought, his wey he is ygon
Adoun she fyl aswoune upon a ston,
And up she rist, and kyssed, in al hire
care,

The steppes of his fet, ther he hath fare,
And to hire bed ryght thus she speketh
tho 2210

“Thow bed,” quod she, “that hast receyved two,

Thow shalt answer of two, and nat of oon!
Where is thy gretter part away ygon?
Allas! where shal I, wreche wight, become?
For thogh so be that ship or boot here
come, 2215

Hom to my contre dar I nat for drede
I can myselven in this cas nat rede ”
What shulde I more telle hire compleyn-
yng?

It is so long, it were an hevy thyng
In hire Epistel Naso telleth al, 2220
But shortly to the ende I telle shal
The goddes han hire holpen for pite,
And in the signe of Taurus men may se
The stones of hire corone shyne clere
I wol no more speke of this mateere, 2225
But thus this false lovere can begyle
His trewe love, the devel quyte hym his
while!

VII

THE LEGEND OF PHILOMELA

*Incipt Legenda Phlomena**Deus dator formarum*

Thow yevere of the formes, that hast wrought

This fayre world, and bar it in thy thought
Eternaly, er thow thy werk began, 2230
Why madest thow, unto the slaunder of man,

Or, al be that it was nat thy doing,
As for that fyn, to make swich a thyng,
Whi sufferest thow that Tereus was bore,
That is in love so fals and so forswore, 2235
That fro this world up to the firste hevене
Corrupmeth, whan that folk his name
nevene?

And, as to me, so grisely was his dede
That, whan that I his foule storye rede,
Myne eyen wexe foule and sore also 2240
Yit last the venym of so longe ago,
That it infeceteth hym that wol beholde
The storye of Tereus, of which I tolde

Of Trace was he lord, and kyn to Marte,
The crewel god that stant with bloody darte,
2245
And wedded hadde he, with a blysful cheere,

Kyng Pandionis fayre daughter dere,
That highte Progne, flour of hire cuntre,
Thogh Juno lyst nat at the feste to be,
Ne Imeneus, that god of wedyng is, 2250
But at the feste redy ben, ywis,
The Furies thre, with al here mortal brond
The oule al nyght aboute the balkes wond,
That prophete is of wo and of myschaunce
This revel, ful of song and ek of daunce,
Laste a fortentyght, or lytel lasse 2255

But, shortly of this story for to passe,
For I am wery of hym for to telle,
Fyve yer his wif and he togeder dwelle,
Til on a day she gan so sore longe 2260
To sen hire sister, that she say nat longe,
That for desyr she nyste what to seye
But to hire husbonde gan she for to preye,
For Godes love, that she moste ones gon
Hyre syster for to sen, and come anon, 2265

Or elles, but she moste to hire wende,
She preyde hym that he wolde after hire sende,

And this was, day by day, al hire preyere,
With al humblesse of wifhod, word and chere

This Tereus let make his shipes yare, 2270
And into Grece hymself is forth yfare
Unto his fadyr-in-lawe gan he preye
To vouche-sauf that, for a month or tweye,
That Philomene, his wyves syster, myghte
On Progne his wyf but ones han a syghte — 2275

“And she shal come to yow ageyn anon
Myself with hyre I wol bothe come and gon,

And as myn hertes lyf I wol hire kepe”
This olde Pandion, this kyng, gan wepe
For tendernesse of herte, for to leve 2280
His daughter gon, and for to yeve hire leve,

Of al this world he loveth nothyng so,
But at the laste leve hath she to go
For Philomene, with salte teres eke,
Gan of hire fader grace to beseke 2285
To sen hire syster, that she loveth so,
And hym embraseth with hire armes two
And therwithal so yong and fayr was she
That, whan that Tereus saw hire beaute,
And of aray that there was non hire lyche, 2290

And yit of beaute was she two so ryche,
He caste his fyry herte upon hyre so
That he wol have hir, how so that it go,
And with his wiles kneled and so preyde,
Tyl at the laste Pandyon thus seyde 2295
“Now, sone,” quod he, “that art to me so dere,

I the betake my yonge daughter here,
That bereth the keye of al myn hertes lyf
And gret me wel my daughter and thy wif,
And yif hire leve somtyme for to pleye,
That she may sen me ones er I deye” 2301

And sothly, he hath mad hym riche feste,
And to his folk, the moste and ek the leste,
That with hym com, and yaf hym yiftes
grete,

And hym conveyeth thourgh the mayster-
strete 2305

Of Athenes, and to the se hym broughte,
And turneth hom, no malyce he ne
thoughte

The ores pullen forth the vessel faste,
And into Trace aryveth at the laste,
And up into a forest he hire ledde, 2310
And to a cave pryvely hym spedde,
And in this derke cave, yif hir leste,
Or leste nat, he bad hire for to reste,
For which hire herte agros, and seyde thus
"Where is my sister, brother Tereus?"

And therwithal she wepte tenderly, 2316
And quok for fere, pale and pitously,
Ryght as the lamb that of the wolf is biten,
Or as the culver, that of the egle is smiten,
And is out of his claws forth escaped, 2320
Yit it is afered and awhaped,

Least it be hent eft-sones, so sat she
But utterly, it may non other be
By force hath he, this traytour, don that
dede,

That he hath reft hire of hire mayden-
hede, 2325

Maugre hire hed, by strengthe and by his
myght

Lo' here a dede of men, and that a ryght!
She cryeth "syster!" with ful loud a ste-
vene,

And "fader dere!" and "help me, God in
hevene!"

Al helpeth nat, and yit this false thef 2330
Hath don this lady yit a more myschef,
For fere lest she shulde his shame crye,
And don hym openly a vilenye,
And with his swerd hire tonge of kerveth
he,

And in a castel made hire for to be 2335
Ful pryvely in prisoun everemore,
And kepte hire to his usage and his store,
So that she myghte hym neveremore
asterte

O sely Philomene, wo is thyn herte!
God wreke thee, and sende the thy bone!
Now is it tyme I make an ende sone 2341

This Tereus is to his wif ycome,
And in his armes hath his wif ynome,

And pitously he wep, and shok his hed,
And swor hir that he fond hir sister ded,
For which this sely Progne hath swich
wo 2346

That nygh hire sorweful herte brak a-two
And thus in terys lete I Progne dwelle,
And of hire sister forth I wol yow telle
This woful lady lerned hadde in
youthe 2350

So that she werken and enbroude couthe,
And weven in hire stol the radevore
As it of women hath be woned yore
And, sothly for to seyne, she hadde hire
file

Of mete and drynk, and clothyng at hire
wille 2355

She coude eek rede, and wel ynow endyte,
But with a penne coude she nat wryte
But letters can she weve to and fro,
So that, by that the yer was al ago,
She hadde ywoven in a stamyn large 2360
How she was brought from Athenes in a
barge,

And in a cave how that she was brought,
And al the thyng that Tereus hath wrought,
She waf it wel, and wrot the storrye above,
How she was served for hire systers love
And to a knave a ryng she yaf anon, 2366
And preyed hym, by signes, for to gon
Unto the queen, and beren hir that cloth,
And by signes swor hym many an oth,
She wolde hym yeven what she geten
myghte 2370

This knave anon unto the queene hym
dyghte,

And tok it hire, and al the maner tolde
And whan that Progne hath this thing be-
holde,

No word she spak, for sorwe and ek for
rage, 2374

But feynede hire to gon on pilgrimage
To Bacus temple, and in a litel stounde
Hire dombe sister sittyng hath she
founde,

Wepyng in the castel, here alone
Allas! the wo, the compleynt, and the mone
That Progne upon hire doumbe syster
maketh! 2380

In armes everych of hem other taketh,
And thus I late hem in here sorwe dwelle
The remenaunt is no charge for to telle,
For this is al and som thus was she served,

That never harm agilte ne deserved 2385
 Unto this crewel man, that she of wiste
 Ye may be war of men, if that yow liste
 For al be it that he wol nat, for shame,
 Don as Tereus, to lese his name, 2389

Ne serve yow as a morderour or a knave,
 Ful lytel while shal ye trewe hym have —
 That wol I seyn, al were he now my
 brother —
 But it so be that he may have non other

Explicit Legenda Philomene

VIII

THE LEGEND OF PHILLIS

Incept Legenda Phillis

By preve as wel as by autorite,
 That wiked fruit cometh of a wiked
 tre, 2395

That may ye fynde, if that it like yow
 But for this ende I speke this as now,
 To tellen yow of false Demophon
 In love a falsur herde I nevere non,
 But if it were his fader Theseus 2400
 "God, for his grace, fro swich oon kepe
 us!"

Thus may these women preyen that it
 here

Now to the effect turne I of my matere
 Destroyed is of Troye the cite;

This Demophon com seylyng in the se
 Toward Athenes, to his paleys large 2406
 With hym com many a ship and many a
 barge

Ful of his folk, of whiche ful many oon
 Is wounded sore, and sek, and wo begon,
 As they han at th'asege longe yleyn 2410
 Byhynde hym com a wynd and ek a reyn
 That shof so sore, his sayl ne myghte
 stonde,

Hym were lever than al the world a-londe,
 So hunteth hym the tempest to and fro
 So derk it was, he coude nowher go, 2415
 And with a wave brosten was his stere
 His ship was rent so lowe, in swich manere,
 That carpenter ne coude it nat amende
 The se, by nyghte, as any torche it brende
 For wod, and possith hym now up, now
 doun, 2420

Til Neptune hath of hym compassioun,
 And Thetis, Chorus, Triton, and they alle,

And maden hym upon a lond to falle,
 Wherof that Phillis lady was and queene, 2425
 Ligure's doughter, fayrer on to sene
 Than is the flour ageyn the bryghte sonne
 Unnethe is Demophon to londe ywonne,
 Wayk, and ek wery, and his folk forpynd
 Of werynesse, and also enfamyned, 2429
 That to the deth he almost was ydriven
 His wise folk to conseyl han hym yven
 To seken help and socour of the queen,
 And loke what his grace myghte been,
 And maken in that lond som chevysaunce,
 To kepen hym fro wo and fro mys-
 chaunce 2435

For syk he was, and almost at the deth,
 Unnethe myghte he speke or drawe his
 breth,

And lyth in Rodopeya hym fro to reste
 Whan he may walke, hym thoughte it was
 the beste

Unto the court to seken for socour 2440
 Men knewen hym wel, and diden hym
 honour,

For of Athenes duk and lord was he,
 As Theseus his fader hadde be,
 That in his tyme was of gret renoun,
 No man so gret in al the regyoun, 2445
 And lyk his fader of face and of stature,
 And fals of love, it com hym of nature,
 As doth the fox Renard, the foxes sone,
 Of kynde he coude his olde faders wone,
 Withoute lore, as can a drake swimme
 Whan it is caught and caryed to the
 brymme 2451

This honourable Phillis doth hym chere;

Hire liketh wel his port and his manere
 But, for I am agroted herebyforn
 To wryte of hem that ben in love for-
 sworn, 2455

And ek to haste me in my legende,
 (Which to performe God me grace sende!)
 Therefore I passe shortly in this wyse
 Ye han wel herd of Theseus devyae

In the betraysynge of fayre Adryane, 2460
 That of hire pite kepte him from his bane
 At shorte wordes, ryght so Demophon
 The same way, the same path hath gon,
 That dide his false fader Theseus
 For unto Phillis hath he sworn thus, 2465
 To wedden hire, and hire his trouthe
 plyghte,

And piked of hire al the good he myghte,
 Whan he was hol and sound, and hadde his
 reste,

And doth with Phillis what so that hym
 leste,

As wel coude I, if that me leste so, 2470
 Tellen al his doynge to and fro

He seyde, unto his contre moste he sayle,
 For there he wolde hire weddyng aparyle,
 As fel to hire honour, and his also
 And openly he tok his leve tho, 2475

And hath hire sworn he wolde nat sojorne,
 But in a month he wolde ageyn retourne,
 And in that lond let make his ordenaunce
 As verray lord, and tok the obeysaunce
 Wel and homly, and let his shipes dighte,
 And hom he goth the nexte wey he
 myghte 2481

For unto Phillis yit ne com he nought,
 And that hath she so harde and sore
 aboute,

Allas! that, as the storyes us recorde,
 She was hie owene deth ryght with
 a corde, 2485

Whan that she saw that Demophon hire
 trayed

But to hym first she wrot, and faste him
 prayed

He wolde come, and hire delyvere of peyne,
 As I reherce shal a word or tweyne
 Me lyst nat vouche-sauf on hym to
 swynke, 2490

Ne spende on hym a penne ful of ynke,
 For fals in love was he, ryght as his syre
 The devil sette here soules bothe afyre!
 But of the letter of Phillis wol I wryte

A word or two, although it be but lyte 2495
 "Thyn hostesse," quod she, "O Demophon,

Thy Phillis, which that is so wo begon,
 Of Rodopeye, upon yow mot compleyne
 Over the terme set bytwix us tweyne,
 That ye ne holde forward, as ye seyde 2500
 Youre anker, which ye in oure haven
 leyde,

Hyghte us that ye wolde comen, out of
 doute,

Or that the mone wente ones aboute
 But tymes foure the mone hath hid hire
 face, 2504

Syn thilke day ye wente from this place,
 And foure tymes lyghte the world ageyn
 But for al that, yif I shal soothly seyn,
 Yit hath the strem of Sytho nat ybrought
 From Athenes the ship, yit cometh it
 noght

And if that ye the terme rekene wolde, 2510
 As I or as a trewe love shulde,

I pleyne nat, God wot, byforn my day "
 But al hire letter wryten I ne may
 By order, for it were to me a charge,
 Hire letter was ryght long and therto
 large 2515

But here and ther in rym I have it layd,
 There as me thoughte that she wel hath
 sayd

She seyde, "Thy sayles come nat agen,
 Ne to thy word there is no fey certeyn,
 But I wot why ye come nat," quod she, 2520

"For I was of my love to yow to fre
 And of the goddes that ye han forswore,
 Yif hire vengeance falle on yow therefore,
 Ye be nat suffisaunt to bere the peyne

To moche trusted I, wel may I pleyne, 2525
 Upon youre lynage and youre fayre tonge,
 And on youre teres falsly out ywronge

How coude ye wepe so by craft?" quod she
 "May there swiche teres feyned be?

Now certes, yif ye wol have in memorye,
 It oughte be to yow but lyte glorye 2531
 To han a sely mayde thus betrayed!

To God," quod she, "preye I, and ofte
 have prayed,

That it not be the grettest prys of alle,
 And most honour that evere the shal be-
 falle! 2535

And whan thyne olde auncestres peyated
 be,

In which men may here worthynesse se,
 Thanne preye I God thow peynted be also
 That folk may rede, forby as they go,
 'Lo' this is he, that with his flaterye 2540
 Bytraised hath and don hire vilenye
 That was his trewe love in thought and
 dede!'

But sothly, of oo poynt yit may they rede,
 That ye ben lyk youre fader as in this,
 For he begyled Adriane, ywis, 2545
 With swich an art and with swich subtilte
 As thow thyselfen hast begyled me
 As in that poynt, although it be nat fayr,
 Thow folwest hym, certayn, and art his
 ayr

But syn thus synfully ye me begile, 2550
 My body mote ye se, withunne a while,
 Ryght in the haven of Athenes fletyng,
 Withoute sepulture and buryng,
 Thogh ye ben harder than is any ston ''
 And whan this letter was forth sent
 anon, 2555

And knew how brotel and how fals he was,
 She for dispeyr fordide hyreself, allas!
 Swych sorwe hath she, for she besette hire
 so

Be war, ye wemen, of youre subtyl fo,
 Syn yit this day men may ensauple
 se, 2560

And trusteth, as in love, no man but me

Explicit Legenda Phillis

IX

THE LEGEND OF HYPERMNESTRA

Incript Legenda Ypermystre

In Grece whlom weren brethren two,
 Of whiche that oon was called Danao,
 That many a sone hath of his body wonne,
 As swiche false lovers ofte conne 2565
 Among his sones alle there was oon
 That aldermost he lovede of everychoon
 And whan this child was born, this Danao
 Shop hym a name, and callede hym Lyno
 That other brother called was Egiste, 2570
 That was of love as fals as evere hym
 liste,

And many a daughter gat he in his lyf,
 Of whiche he gat upon his ryghte wyf
 A daughter dere, and dide hire for to calle
 Ypermystra, yongeste of hem alle 2575
 The whiche child, of hire natyvyte,
 To alle thewes goode yborn was she,
 As likede to the goddes, er she was born,
 That of the shef she sholde be the corn
 The Wirdes, that we clepen Destyne, 2580
 Hath shapen hire that she mot nedes be
 Pyetous, sad, wis, and trewe as stel,
 As to these wemen it acordeth wel
 For thogh that Venus yaf hire gret beaute,
 With Jupiter compounded so was she 2585

That conscience, trouthe, and drede of
 shame,
 And of hyre wifhod for to kepe hire name,
 Thus, thoughte hire, was felycite as here
 The rede Mars was that tyme of the yeere
 So feble that his malyce is hym raft, 2590
 Repressed hath Venus his crewel craft,
 That, what with Venus and other oppres-
 sion

Of houses, Mars his venim is adoun,
 That Ypermystra dar nat handle a knyf
 In malyce, thogh she shulde lese hire lyf
 But natheles, as hevене gan tho turne, 2595
 To badde aspectes hath she of Saturne,
 That made hire for to deyen in prisoun,
 As I shal after make mencion

To Danao and Egistes also — 2600
 Although so be that they were brethren two,
 For thilke tyme was spared no lynage —
 It lykede hem to make a maryage
 Bytwixen Ypermystre and hym Lyno,
 And casten swich a day it shal be so, 2605
 And ful accorded was it utterly,
 The aray is wrought, the tyme is faste by
 And thus Lyno hath of his faders brother

The doughter wedded, and ech of hem
hath other

The torches brennen, and the laumpes
bryghte, 2610

The sacryfices ben ful redy dighte,
Th'encens out of the fyre reketh sote,
The flour, the lef is rent up by the rote
To maken garlondes and crounes hye

Ful is the place of soun of minstralsye, 2615
Of songes amerous of maryage,

As thylke tyme was the pleyne usage
And this was in the paleys of Egiste,

That in his hous was lord, ryght as hym
lyste

And thus the day they dryve to an ende,
The frendes taken leve, and hom they
wende, 2621

The nyght is come, the bryd shal go to
bedde

Egistus to his chamber faste hym spedde,
And prively he let his doughter calle

Whan that the hous was voyded of hem
alle, 2625

He loketh on his doughter with glad
chere,

And to hire spak, as ye shal after here
"My ryghte doughter, tresor of myn herte,

Syn fyrst that day that shapen was my
sherte,

Or by the fatal systren had my dom, 2630
So nygh myn herte nevere thyng ne com

As thow, myn Ypermystre, doughter dere
Tak hed what I, thy fader, seye the here,

And werk after thy wiser evere mo
For alderfirst, doughter, I love the so 2635

That al the world to me nis half so lef,
Ne I nolde rede the to thy myschef

For al the good under the colde mone
And what I mene, it shal be seyde right
sone,

With protestacioun, as in this wyse, 2640
That, but thow do as I shal the devyse,

Thow shalt be ded, by hym that al hath
wrought!

At shorte wordes thow ne scapest nought
Out of my paleys, or that thow be ded,

But thow consente and werke after my
red, 2645

Tak this to thee for ful conclusioun "

This Ypermystre caste hire eyen doun,
And quok as doth the lef of aspe grene

Ded'wex hire hew, and lyk an ash to sene,

And seyde, "Lord and fader, al youre
wille, 2650

After my myght, God wot, I shal fulfille,
So it to me be non confusioun "

"I nele," quod he, "have non exceptioun ",
And out he caught a knyfe, as rasour kene

"Hyd this," quod he, "that it be nat
ysene, 2655

And, whan thyn husbonde is to bedde go,
Whil that he slepeth, lit his throte atwo

For in my dremes it is warned me
How that my nevew shal my bane be,

But which I noot, wherfore I wol be siker
If thow sey nay, we two shul have a
biker, 2661

As I have seyde, by hym that I have
sworn!"

This Ipermystre hath nygh hire wit
forlorn,

And, for to passen harmles of that place,
She graunteth hym, ther is non other
grace 2665

And therewithal a costret taketh he,
And seyde, "Herof a draught, or two, or
thre,

Yif hym to drynke, whan he goth to reste,
And he shal slepe as longe as evere thee
leste,

The narcotyks and opies ben so stronge
And go thy way, lest that him thynke
longe " 2671

Out cometh the bryd, and with ful sobre
cheere,

As is of maydens ofte the manere,
To chaumbre is brought with revel and
with song

And shortly, lest this tale be to long, 2675
This Lyno and she sone ben brought to
bedde,

And every wight out at the dore hym
spedde

The nyght is wasted, and he fyl aslepe
Ful tenderly begynneth she to wepe,

She rist hire up, and dredfully she quak
eth, 2680

As doth the braunche that Zepherus
shaketh,

And hust were alle in Argon that cite
As cold as any frost now waxeth she,

For pite by the herte hire streyneth so,
And drede of deth doth hire so moche
wo, 2685

That thryes doun she fyl in swich a were
 She rist yit up, and stakereth her and
 there,
 And on hire hondes faste loketh she
 "Allas' and shal myne hondes blody be?
 I am a mayde, and, as by my nature, 2690
 And bi my semblaunt and by my vesture,
 Myne handes ben nat shapen for a knyf,
 As for to reve no man fro his lyf
 What devel have I with the knyf to do?
 And shal I have my throte korve a-two?
 Thanne shal I blede, allas' and me be-
 shende! 2696
 And nedes-cost this thyng moste have an
 ende,
 Or he or I mot nedes lese oure lyf
 Now certes," quod she, "syn I am his wif,
 And hath my feyth, yit is it bet for me
 For to be ded in wify honeste 2701
 Than ben a traytour lyvyng in my shame
 Be as be may, for ernest or for game,
 He shal awake, and ryse, and gon his way,

Out at this goter, or that it be day" —
 And wep ful tenderly upon his face, 2706
 And in hyre armes gan hym to enbrace,
 And hym she roggeth and awaketh softe
 And at a wyndow lep he fro the lofte,
 Whan she hath warned hym, and don hym
 bote 2710
 This Lyno swift was, and lyght of fote,
 And from his wif he ran a ful good pas
 This sely woman is so weik, allas!
 And helples so, that, or that she fer wente,
 Hire crewel fader dide hire for to
 hente 2715
 Allas' Lyno! whi art thou so unkynde?
 Why ne haddest thou remembred in thy
 mynde
 To taken hire, and lad hire forth with the?
 For, whan she saw that gon away was he,
 And that she myghte nat so faste go, 2720
 Ne folwen hym, she sat hire doun ryght tho,
 Til she was caught and fetered in prysoun
 This tale is seyde for this conclusioun —

[Unfinished]

SHORT POEMS

It is supposed that in addition to the narrative poems by which Chaucer is chiefly known he also composed lyrics in considerable number. This is altogether probable in itself. He would be likely, as a young courtier, to have possessed and practiced such accomplishments as he ascribes to the Squire in the *General Prologue*, who, it will be recalled, "koude songes make and wel endite." In the Prologue to the *Legend of Good Women* Alceste pleads on Chaucer's behalf that he has made

Many an ympne for Loves haldayes
That highte balades, roundels, virelayes,

and her testimony — lest it should be dismissed as fiction — is confirmed by that of Gower and Lydgate. But of all these songs, if they ever existed, very few have come down to us under Chaucer's name. Only about a score of his short poems are now known, and of these not more than ten, including some of doubtful authorship, could be reckoned as hymns for the God of Love. The others, which are nearly all ballades in form, are either humorous epistles or poems on moral or religious subjects.

Hardly any of Chaucer's short poems can be precisely dated. The *Envoy* of the *Complaint to His Empty Purse* was certainly written after the accession of Henry IV, and so may be the latest piece of his composition that is preserved. But the *Complaint* itself is possibly of earlier date. The *A B C*, if the association with the Duchess Blanche of Lancaster is trustworthy, may be the earliest of the poet's surviving works. In any case there is every probability that he composed it in his youth. The *Envoy to Bukton* can be attached with considerable confidence to an expedition of the year 1396, and the *Envoy to Scogan*, less confidently, to the floods of 1393. But the events which underlie the other pieces are either entirely doubtful or of uncertain date, and the poems can be arranged only in an approximate order, based partly upon the evidence of their relation to Chaucer's longer works.

It is only in the looser sense of the word that most of Chaucer's short poems can be called lyrics. In so far as lyrical poetry is an intensely individual expression of thought or feeling, it would seem not to have been natural to Chaucer's temperament. Even among narrative poets he is exceptionally objective and impersonal, and for that matter, the individual "lyric cry" was not characteristic of his age. His few love-poems, to be sure, are written in the first person, and have been held by biographers to give evidence of a "long, early, and hopeless" attachment. But they sound rather like exercises in a conventional style of composition. The more mature pieces are in a didactic or satirical vein. Whether any poems of the whole series are lyrics in the particular sense of having been composed as songs, is hard to judge. The *rondel* in the *Parliament of Fowls* — "Now welcom somer with thy sonne softe" — proves that Chaucer could write verse that sings itself, and several of the short poems have a comparable movement. Chaucer may very well have written some of them for music, if he did not, like a number of his contemporaries, himself compose the melodies. But very few of them would find a place in a song-book.

They do show, however, that Chaucer, from his early years, was concerned with metrical technique and given to experimentation, and they are consequently of much interest to the historian of English verse. The *Complaint unto Pity* and *Complaint to his Lady* furnish what are probably the earliest English examples of the seven-line stanza known as *rime royal*, and the latter contains also the first attempt in English at the imitating of Dante's *terza rima*. Most striking of all, Chaucer found, apparently at the very

outset, the measure which he practically introduced into English versification, and which he employed in all of his greatest works — the five-accent, or decasyllabic, line. Only a few inconspicuous examples of it have been shown to occur earlier in English. Chaucer is commonly said to have derived it, at least in the couplet arrangement, from Machaut, but his persistent use of it must have been largely due to the *endecasillabi* of his Italian masters. He employed it in his earliest short poems, even in the *A B C*, of which the French original was in octosyllabics. It not only remained the favorite measure of his later works, but became, in the stanzaic combinations and couplets which he made current, and afterwards in blank verse, the most characteristic line of English prosody.

AN *A B C* — According to a statement in Speght's edition of Chaucer, the *A B C*, or *La Priere de Nostre Dame*, was made "at the request of Blanche, Duchess of Lancaster, as a prayer for her private use, being a woman in her religion very devout." The Duchess died in 1369, and there is no reason for hesitating to date the poem in or before that year. It is a rather free rendering, with the metrical modification already mentioned, of a prayer in Deguilleville's *Pelerinage de la Vie Humaine*. A complete translation of the French poem, with the exception of the prayer, was afterward made by Lydgate. It is interesting to note that Deguilleville's work, used by the young Chaucer, was a forerunner, if not in some measure an actual model, of Bunyan's *Pilgrim's Progress*.

The *A B C* being only a translation, reveals very little about Chaucer. If the tradition about the Duchess Blanche is true, it is not possible even to credit him with the choice of the subject, and to draw inferences therefrom. But the poem itself, if not an evidence of Chaucer's piety, is a characteristic expression of the piety of his age, and is by no means an unworthy specimen of the hymns and prayers evoked by the veneration of the Blessed Virgin.

THE COMPLAINT UNTO PITY — The three pieces that follow, together with the *Complaint d'Amours* and the complaints of Mars, Venus, and Anelida, belong to a type of poetry that was very much cultivated in mediæval France and England. As a literary term, "complaint," or its Latin equivalent "planctus," had a variety of applications. The *De Planctu Naturæ* of Alanus de Insulis is a kind of poetic treatise, in which Nature is represented as deploring the sins and shortcomings of mankind. Similarly, in various languages, the title was given to religious lyrics, and there are complaints of Christ and of the Virgin, complaints of the Soul and of the Flesh. The term was applied also to poems of lamentations on particular catastrophes, as when Geoffrey of Vinsauf "complained the death so sore" of Richard I. Indeed the idea of a formal lament became so familiar that Chaucer puts more or less elaborate complaints into the mouths of the characters in a number of his stories, and in the *Physician's Tale* Virginia asks her father, before killing her to preserve her honor, to grant her a respite in which she may "complain her death."

The theme of love-poetry, from antiquity down, has often been the sorrow or grievance of the unaccepted lover, and this sentiment found natural expression in the complaint. It is to the type of amorous complaint that nearly all of Chaucer's lyrics, so entitled, belong, and the first of them, the *Complaint unto Pity*, is an excellent specimen. No definite source is known for it, though parallels have been pointed out for the ideas, which are for the most part familiar and conventional. As in the following *Complaint to his Lady* and the *Complaint d'Amours*, the poet speaks in the first person and appears to be the lover. But there is little likelihood that the poems reflect a serious experience of Chaucer's.

A COMPLAINT TO HIS LADY — The piece usually printed as the *Complaint to his Lady* is fragmentary, and it is not certain that the three parts constitute a single poem. But they are bound together by the common theme of unrequited love. For this complaint, again, no source is known, but the attempt at *terza rima* points to the influence of Dante. The ideas are thoroughly conventional, and the poem is chiefly interesting for the versification.

THE COMPLAINT OF MARS — In *The Complaint of Mars* the speaker is no longer the poet,

but the Roman divinity, and the cause of his lament, as in the case of the *Complaint of Anelida*, is explained in an introductory narrative. The simple incident of the separation of Mars and Venus by the coming of Phebus is told with various complications of detail which have been shown to refer, not properly to the gods, but to the positions and movements of the corresponding planets. So the whole poem may be regarded as a treatment, in personal or human terms, of a conjunction of Mars and Venus. Whether it has further meaning, as an allegory of an intrigue at court, is a matter of disagreement. Shirley, in a note at the end of his copy of the poem, recorded the belief that it referred to a *raison* between John Holland, Lord Huntingdon, and Isabel, Duchess of York. He added that the French original of the so-called *Complaint of Venus* (here printed among Chaucer's late poems) was written by Otes de Granson for Isabel, in the character of Venus. Most editors of Chaucer have accepted the tradition, at least as regards the *Complaint of Mars*. Chaucer's recent biographer, Mr Cowling, would interpret the *Mars* as referring rather to the seduction of Elizabeth, daughter of John of Gaunt, by the same John Holland. But both these personal applications are altogether doubtful, and the astronomical interpretation would account sufficiently for the poem. It seems clear in any case that the *Complaint of Venus*, traditionally so entitled because of Shirley's explanation, had originally no connection with the *Complaint of Mars*.

ROSAMOUNDE — The metrical form which Chaucer chiefly employed in his later lyrics was the ballade. In origin a dance-song, the ballade came to be written in various measures and stanzaic arrangements. In Chaucer's hand it usually consisted of seven-line or eight-line stanzas, followed by an envoy. In substance, very commonly, the ballade was a love-lyric. But its uses, like those of the English sonnet in the time of Milton, were extended to cover a great variety of subjects, conspicuously by Chaucer's French contemporary, Eustace Deschamps, who wrote innumerable poems of the type dealing with moral philosophy and social satire. In treating a similar range of subjects, in his later ballades, Chaucer may have been consciously following Deschamps's example.

The poem to *Rosamonde*, the following one, entitled *Womanly Noblesse*, and the one *Against Women Inconstant* (here included among pieces of doubtful authorship) appear to be the earliest of Chaucer's ballades that are preserved. The *Rosamonde*, addressed to an unknown lady, is a typical complimentary poem in the spirit of courtly love. But in its grace and humor it is distinctively Chaucerian.

WOMANLY NOBLESSE — Although called a ballade in the manuscript and accompanied by the usual envoy, *Womanly Noblesse* has a difficult rime scheme not elsewhere adopted by Chaucer in poems of the type. In spite of the scribe's ascription to Chaucer, his authorship has been questioned. The poem is less characteristic of him than the *Rosamonde*, but there seems to be no good reason for rejecting it from the canon.

ADAM SCRIVEYN The lines to Adam Scriveyn, which read like one of the personal epigrams of the ancients, reveal some of the anxieties which beset an author before the invention of printing. The poem could hardly be more vivid if the record searchers should succeed in discovering Adam's family name. Some of their conjectures on the subject are recorded in the explanatory notes.

THE FORMER AGE — The following five ballades, all on moral or philosophical subjects, are associated by a common, though unequal, indebtedness to the *De Consolatione Philosophiæ*. They are here printed in a series because of this relationship to Boethius. But it is not necessarily to be inferred that they were written in close sequence. The date of none of them is certain, but such doubtful references to contemporary events as have been noted in them point to their composition at intervals of several years.

The *Former Age* cannot be attached to any definite occasion, though the reflections on the happiness of man's primeval state might well have been prompted by the troubled conditions of the reign of Richard II. The central idea of the poem is familiar in literature — classical, early Christian, mediæval, and modern. Chaucer must have known

many expressions of it, but his actual sources were apparently few. In addition to Boethius he made use of Ovid and the Roman de la Rose, and possibly of Virgil.

FORTUNE — Chaucer's general conception and doctrine of Fortune are derived primarily from Boethius. In the Consolation, as in Chaucer's ballade sequence, there is a complaint against Fortune, a defense of the goddess, and a discussion of her significance. But the influence of other authors, certainly Jean de Meun and probably Dante, is also apparent. It is noteworthy that here, as in some of his other references to Fortune, Chaucer, following the teaching of Boethius and Dante, so to speak adopts the pagan divinity into the system of Christian theology, and makes her the executor of the will of God.

The occasion of the poem is unknown. It is clearly an appeal for favor, and the poet's "beste frend" might be either John of Gaunt or the King. Some critics, favoring on literary grounds a date in the eighties, hold the reference to be to Lancaster. But the three princes addressed in the Envoy seem to be the Dukes of Lancaster, York, and Gloucester, who were given control, in 1390, over gifts made at the cost of the King. Unless the Envoy, then, was attached to an earlier poem, the appeal was apparently intended for the King himself.

TRUTH — To judge by the twenty-two manuscript copies that are preserved, *Truth*, or the *Ballade de Bon Conseyl*, would seem to have been the best known or most admired of Chaucer's short poems. The interest in it may have been increased by the belief that it was the parting counsel of the poet, composed upon his deathbed. Reasons have been found for doubting that tradition, but the poem is none the less an epitome of a wise practical philosophy, expressed in a Christian spirit. In its general thought *Truth* shows the influence of Boethius, though it does not closely follow particular passages. Biblical influence is also apparent in both thought and language, most notably in the refrain, which echoes the Gospel of John: "Ye shall know the truth, and the truth shall make you free."

According to the traditional opinion, as has just been said, Chaucer's good counsel was intended to be general, and was written at the end of his life. But an acute observer has recognized in the puzzling word "vache" in the Envoy the name of Sir Philip de la Vache, who married the daughter of Chaucer's intimate friend, Sir Lewis Clifford. The question again arises whether the ballade proper was composed independently of the envoy. But it is highly probable that Chaucer wrote the poem to give advice or encouragement to his young friend. And though the immediate occasion is unknown, a date before 1390 seems best to fit the circumstances of Sir Philip's life.

GENTILESSE — Chaucer's teaching concerning "gentilesse," like that concerning Fortune, is compounded of ideas derived from Boethius, Dante, and Jean de Meun. He repeats it in very similar terms in the *Wife of Bath's Tale*, where Dante is quoted by name. The sentiments he expresses are sometimes treated by critics as if they were bold utterances, far in advance of the social philosophy of the age. But on the contrary the doctrine that gentility depends on character, not inheritance — *virtus, non sanguis* — was commonly received opinion. It might be described as the Christian democracy regularly taught by the church, though not regularly exemplified in Christian society.

LAK OF STEDFASTNESSE — The title *Lak of Stedfastnesse* is now commonly used for the poem described by Shirley as a "Balade Royal made by our Laureal poete of Albyon in hees laste yeres." The envoy, in Shirley's copy, is headed "Lenvoye to Kyng Richard." Another manuscript also says that Chaucer sent the poem to the King, and there is no reason for discrediting the statement. But Shirley's assignment of the poem to Chaucer's last years is more open to question, especially since doubt has been cast upon his similar dating of *Truth*. The complaint of lack of steadfastness in the state of England would certainly have been appropriate in the period from 1386 to 1390, to which reasons have been given for assigning some of the other ballades of the Boethian group.

THE COMPLAINT OF VENUS The inappropriate title of the *Complaint of Venus*, and the allegorical interpretation which applies it to the Duchess of York, have already been explained in the account of the *Complaint of Mars*. The series of ballades which compose the *Venus* are freely translated from ballades of Otes de Granson, and appear to have no relation to the *Mars*. Nor is it necessary to see in either the *Mars* or the *Venus* a reference to the love-affairs of Isabel of York. Some critics who reject the allegory still hold that Chaucer probably translated the ballades for Isabel. But this also is rendered doubtful by the well-supported reading *Princes*, for *Princess*, in the envoy. On the whole the purpose and destination of the poem must be regarded as entirely uncertain. The date is likewise unknown. The French ballades are held by M. Piaget, who edited them, to have been written in Granson's youth, but Chaucer's envoy contains a reference to old age which has led to the classification of his translation with his later poems.

LENVOY DE CHAUCER A SCOGAN — In the envoys to Scogan and Bukton Chaucer employs, not the ballade form with its continuous rime scheme and recurrent refrain, but a free sequence of seven-line or eight-line stanzas. In each case, however, the last stanza, with its personal message, has somewhat the effect of the envoy of a regular ballade.

The serious purpose of the letter to Scogan, in so far as it had any, was apparently to ask for the good offices of a friend at court. This appears in the final stanza. In the body of the epistle Chaucer rallies Scogan humorously on his disloyalty to Venus, and warns him against the vengeance of the goddess. Thus the poem takes its place among the documents cited in exposition of Chaucer's treatment of courtly love.

Scogan is probably to be identified as Henry Scogan, an avowed disciple of Chaucer, who wrote a Moral Ballade, addressed to the sons of Henry IV. Chaucer's *Envoy* is supposed to have been written in 1393.

LENVOY DE CHAUCER A BUKTON — The *Envoy to Bukton*, from its reference to capture "in Fryse," can be confidently dated in 1396, the year of an expedition against Friesland. It may have been addressed to either Sir Peter Bukton, of Holderness in Yorkshire, or Sir Robert Bukton, of Goosewold in Suffolk. Both men were associated with Chaucer's circle, but Sir Peter's close relations with the house of Lancaster make it seem probable that the *Envoy* was intended for him.

Like the *Envoy to Scogan*, it is a humorous epistle. But this time the humor takes a different turn. Bukton's approaching marriage is the occasion of the bantering address, in which Chaucer, in gay spirit, rehearses some of the time-honored attacks upon matrimony. It ought not to be necessary to add, but some remarks of the commentators invite the observation, that the *Envoy* is not to be taken seriously as evidence that Chaucer either disapproved his friend's marriage or regretted his own!

THE COMPLAINT OF CHAUCER TO HIS PURSE — The envoy of the *Complaint to his Purse* must have been written immediately after the coronation of Henry IV, on September 30, 1399. From the fact that the *Complaint* is preserved in some manuscripts without the envoy, it is conjectured that Chaucer wrote it earlier, perhaps as a petition to Richard II. But in the date of its actual use, or what might be called its publication, it is the last work known to have come from the author's hand. It is interesting to see the elderly Chaucer reverting to the type of poem which he wrote in his youth, the lover's complaint, here skillfully travestied in the appeal to his new lady, his empty purse. And the petition was not only skillful, but also effective. At all events, on October 3, 1399, Chaucer received a grant from Henry IV.

SHORT POEMS OF DOUBTFUL AUTHORSHIP

A few poems have been here classified by themselves as of doubtful authorship, either because they are not ascribed to Chaucer in the manuscripts, or because something in their language or style makes their authenticity questionable. Of this group the ballades

Against Women Inconstant and *Complaynt d'Amours* and the roundel *Merciles Beaute* are almost certainly Chaucer's. The *Balade of Complaint* and the *Proverbs* are very doubtful indeed.

AGAINST WOMEN UNCONSTANT — This ballade bears a general resemblance to one of Machaut's, which has the same refrain. But Chaucer's poem is not a translation of the French one, and no source for it has been discovered. Its occasion is also unknown. Its mood, as Skeat observed, is somewhat like that of *Lak of Stedfastnesse*, but the subject is more personal.

COMPLAYNT D'AMOURS — This is a typical complaint for unrequited love, and was perhaps written merely as a poetic exercise for St. Valentine's Day. If genuine it is probably to be assigned to Chaucer's early period, along with several other poems on the same theme.

MERCILES BEAUTE — The roundel appropriately entitled *Merciles Beaute* in the single manuscript which contains it, treats its conventional subject in characteristically Chaucerian spirit and style. No definite source has been found for it, though several passages which Chaucer may well have had in mind have been pointed out in French poetry.

A BALADE OF COMPLAINT — This is an undistinguished specimen of the familiar type. There is no strong reason for attributing it to Chaucer.

PROVERBS — The *Proverbs* are ascribed to Chaucer in two manuscripts, and may be his in spite of one suspicious rhyme. The brevity of the piece and its complete unlikeness to Chaucer's other work make the question of authorship hard to decide. The structure of the quatrains, which begin with descriptive or illustrative matter and lead up to the literal words of the proverb, is traditional in gnomic poetry in various languages.

AN A B C

Incipit carmen secundum ordinem litterarum alphabeti

Almighty and al merciable queene,
To whom that al this world fleeth for
socour,

To have relees of sinne, of sorwe, and teene,
Glorious virgine, of alle floures flour,
To thee I flee, confounded in error 5
Help and releeve, thou mighti debonayre,
Have mercy on my perilous langour!
Venquished me hath my cruel adversaire

Bountee so fix hath in thin herte his tente,
That wel I wot thou wolt my socour bee, 10
Thou canst not warne him that with good
entente

Axeth thin helpe, thin herte is ay so free
Thou art largesse of pleyn felicitee,
Haven of refut, of quete, and of reste
Loo, how that theeves sevene chasen mee!
Help, lady bright, er that my shup to-
breste! 16

Comfort is noon but in yow, ladi deere,
For, loo, my sinne and my confusioun,
Which oughten not in thi presence appeere,
Han take on me a greevous accioun 20
Of verrey right and desperacioun,
And, as bi right, thei mighten wel susteene
That I were wurthi my dampnacioun,
Nere merci of you, blisful hevене queene!

Dowte is ther noon, thou queen of miseri-
corde, 25
That thou n'art cause of grace and merci
heere,

God vouched sauf thurgh thee with us to
accorde

For, certes, Crystes blisful mooder deere,
Were now the bowe bent in swich maneeere
As it was first, of justice and of ire, 30
The rightful God nolde of no mercy heere,
But thurgh thee han we grace, as we desire

Evere hath myn hope of refut been in thee,
 For heer-biforn ful ofte, in many a wyse,
 Hast thou to misericorde receyved me 35
 But merci, lady, at the grete assyse,
 Whan we shule come before the hye
 justyse!

So litel fruit shal thanne in me be founde
 That, but thou er that day me wel chastyse,
 Of verrey right my werk wol me confounde

Fleeinge, I flee for socour to thi tente 41
 Me for to hide from tempeste ful of dreede,
 Biseeching yow that ye you not absente,
 Thouh I be wikke O help yit at this
 neede!

All have I ben a beste in wil and deede, 45
 Yit, lady, thou me clothe with thi grace
 Thin enemy and myn — lady, tak heede! —
 Unto my deth in poynt is me to chace!

Glorious mayde and mooder, which that
 nevere

Were bitter, neither in erthe nor in see, 50
 But ful of swetnesse and of merci evere,
 Help that my Fader be not wroth with me
 Spek thou, for I ne dar not him ysee,
 So have I doon in erthe, allas the while!
 That certes, but if thou my socour bee, 55
 To stank eterne he wole my gost exile

He vouched sauf, tel him, as was his wille,
 Bicomme a man, to haveoure alliaunce,
 And with his precious blood he wrot the
 bille

Upon the crois, as general acquitaunce, 60
 To every penitent in ful creaunce,
 And therefore, lady bright, thou for us
 praye
 Thanne shalt thou bothe stunte al his
 grevaunce,
 And makeoure foo to failen of his praye

I wot it wel, thou wolt benoure socour, 65
 Thou art so ful of bowntee, in certeyn
 For, whan a soule falleth in errour,
 Thi pitee goth and haleth him ayern
 Thanne makest thou his pees with his
 sovereyn,

And bringest him out of the crooked strete
 Whoso thee loveth, he shal not love in
 veyn, 71

That shal he fynde, as he the lyf shal lete

Kalenderes enlumyned ben thei
 That in this world ben lighted with thi
 name,

And whoso goth to yow the righte wey, 75
 Him thar not drede in soule to be lame
 Now, queen of comfort, sith thou art that
 same

To whom I seeche for my medicyne,
 Lat not my foo no more my wounde en-
 tame,

Myn hele into thin hand al I resygne 80

Lady, thi sorwe kan I not portreie
 Under the cros, ne his greevous penaunce
 But for youre bothes peynes I yow preye,
 Lat notoure alder foo make his bobaunce
 That he hath in his lystes of mischaunce 85
 Convict that ye bothe have bought so
 deere

As I seide erst, thou ground ofoure sub-
 stance,

Continue on us thi pitous eyen cleere!

Moyses, that saugh the bush with flawmes
 rede

Brenninge, of which ther never a stukke
 brende, 90

Was signe of thin unwemmed maidenhede
 Thou art the bush on which ther gan de-
 scende

The Holi Gost, the which that Moyses
 wende

Had ben a-fyr, and this was in figure
 Now, lady, from the fyr thou us defende 95
 Which that in helle eternalli shal dure

Noble princesse, that nevere haddest peere,
 Certes, if any comfort in us bee,
 That cometh of thee, thou Cristes mooder
 deere

We han noon oother melodye or glee 100
 Us to rejoyse inoure adversitee,

Ne advocat noon that wole and dar so
 preye

For us, and that for litel hire as yee,
 That helpen for an Ave-Marie or tweye

O verrey light of eyen that ben blynde, 105
 O verrey lust of labour and distresse,
 O tresoreere of bountee to mankynde,
 Thee whom God ches to mooder for
 humblesse!

From his ancille he made the maistresse
Of hevене and erthe, oure bille up for to
beede 110

This world awaiteth evere on thi goodnesse,
For thou ne failest nevere wight at neede

Purpos I have sum time for to enquire
Wherfore and whi the Holē Gost thee
soughte,

Whan Gabrielles vois cam to thin ere 115
He not to werre us swich a wonder
wroughte,

But for to save us that he sithen boughte,
Thanne needeth us no wepen us for to save,
But only ther we dide not, as us oughte,
Doo penitence, and merci axe and have 120

Queen of comfort, yit whan I me bithinke
That I agilt have bothe hum and thee,
And that my soule is worthi for to sinke,
Allas! I caityf, whider may I flee?

Who shal unto thi Sone my mene bee? 125
Who, but thuself, that art of pitee welle?
Thou hast more reuthe on oure adversitee
Than in this world might any tonge telle

Redresse me, mooder, and me chastise,
For certeynly my Faderes chastisinge, 130
That dar I nouht abiden in no wise,
So ludous is his rightful rekenyngē
Mooder, of whom oure merci gan to
springe,

Beth ye my juge and eek my soules leche,
For evere in you is pitee haboundinge 135
To ech that wole of pitee you biseeche

Soth is that God ne granteth no pitee
Withoute thee, for God, of his goodnesse,
Foryveth noon, but it like unto thee
He hath thee maked vicairē and maistresse
Of al this world, and eek governouresse 141
Of hevене, and he represeth his justise
After thi wil, and therefore in witnessē
He hath thee crowned in so rial wise

Temple devout, ther God hath his
woningē, 145

Fro which these misbileeved deprived
been,

To you my soule penitent I bringe
Receyve me — I can no ferther flee!
With thornes venymous, O hevене queen,
For which the eerthe acursed was ful yore,
I am so wounded, as ye may wel seen, 151
That I am lost almost, it smert so sore

Virgine, that art so noble of appaule,
And ledest us into the hye tour
Of Paradys, thou me wisse and counsaile
How I may have thi grace and thi socour,
All have I ben in filthe and in errour 157
Ladi, unto that court thou me ajourne
That cleped is thi bench, O freshe flour!
Ther as that merci evere shal sojourne 160

Kristus, thi sone, that in this world alighte
Upon the cros to suffre his passioun,
And eek that Longius his herte pighte,
And made his herte blood to renne adoun,
And al was this for my salvacioun, 165
And I to him am fals and eek unkynde,
And yit he wole not my dampnacoun —
This thanke I yow, socour of al mankynde!

Ysaac was figure of his deth, certeyn,
That so fer forth his fader wolde obeye 170
That him ne roughte nothing to be slayn,
Right soo thi Sone lst, as a lamb, to deye
Now, ladi ful of merci, I yow preye,
Sith he his merci mesured so large,
Be ye not skant, for alle we singe and seye
That ye ben from vengeance ay oure
targe 176

Zacharie yow clepeth the open welle
To washe sinful soule out of his gilt
Therefore this lessoun oughte I wel to telle,
That, nere thi tender herte, we were spilt
Now, ladi bryghte, sith thou canst and
wilt 181

Ben to the seed of Adam merciāble,
Bring us to that palais that is bilt
To penitentes that ben to merci able
Amen

Explicit carmen.

THE COMPLAINT UNTO PITY

Pite, that I have sought so yore agoo,
 With herte soore, and ful of besy payne,
 That in this world was never wight so woo
 Withoute deth, — and, yf I shal not fe, ne,
 My purpos was to Pite to compleyne 5
 Upon the crueltee and tyrannye
 Of Love, that for my trouthe doth me dye

And when that I, be lengthe of certeyne
 yeres,

Had evere in oon a tyme sought to speke,
 To Pittee ran I, al bespreynt with teres, 10
 To prayen hir on Cruelte me awreke
 But er I myghte with any word outbreke,
 Or tellen any of my peynes smerte,
 I fond hir ded, and buried in an herte

Adoun I fel when that I saugh the herse, 15
 Ded as a ston, while that the swogh me
 laste,

But up I roos, with colour ful dyverse,
 And pitously on hir myn eyen I caste,
 And ner the corps I gan to presen faste,
 And for the soule I shop me for to preye 20
 I nas but lorn, ther was no more to seye

Thus am I slayn, sith that Pite is ded
 Allas, that day! that ever hyt shulde falle!
 What maner man dar now hold up his hed?
 To whom shal any sorrowful herte calle? 25
 Now Cruelte hath cast to slee us alle,
 In ydel hope, folk redeless of payne, —
 Syth she is ded, to whom shul we com-
 pleyne?

But yet encreseth me this wonder newe,
 That no wight woot that she is ded, but
 I — 30

So many men as in her tyme hir knewe —
 And yet she dyed not so sodeynly,
 For I have sought hir ever ful besely
 Sith first I hadde wit or mannes mynde,
 But she was ded er that I koude hir fynde

Aboute hir herse there stoden lustely, 36
 Withouten any woo, as thoughte me,
 Bounte parfyt, wel armed and richely,
 And fresshe Beaute, Lust, and Jolyte,
 Assured Maner, Youthe, and Honeste, 40

Wisdom, Estaat, Drede, and Governauce,
 Confedred both by bonde and alliaunce

A compleynt had I, written, in myn hond,
 For to have put to Pittee as a bille,
 But when I al this companye ther fond, 45
 That rather wolden al my cause spille
 Then do me help, I held my pleynte stille,
 For to that folk, withouten any fayle,
 Withoute Pittee ther may no bille availe

Then leve I al these vertues, sauf Pite, 50
 Keypyng the corps, as ye have herd me
 seyn,

Confedred alle by bond of Cruelte,
 And ben assented when I shal be sleyn
 And I have put my complaynt up ageyn,
 For to my foes my bille I dar not shewe, 55
 Th'effect of which seith thus, in wordes
 fewe —

The Bill of Complaint

Humblest of herte, highest of reverence,
 Benygne flour, coroune of vertues alle,
 Sheweth unto youre rial excellence
 Your servaunt, yf I durste me so calle, 60
 Hys mortal harm, in which he is yfalle,
 And noght al oonly for his evel fare,
 But for your renoun, as he shal declare

Hit stondesth thus your contraire, Cruel-
 tee,

Allyed is ayenst your regalye, 65
 Under colour of womanly Beaute, —
 For men shulde not, lo, knowe hir tiran-
 nyne, —

With Bounte, Gentlesse, and Curtesye,
 And hath depryved yow now of your place
 That hyghte "Beaute apertenant to
 Grace" 70

For kyndely, by youre herytage ryght,
 Ye ben annexed ever unto Bounte,
 And verrayly ye oughte do youre myght
 To helpe Trouthe in his adversyte
 Ye be also the crowne of Beaute, 75
 And certes, yf ye wanten in these tweyne,
 The world is lore, ther is no more to seyne

Eke what availeth Maner and Gentillesse
Withoute yow, benygne creature?
Shal Cruelte be your governeresse? 80
Allas! what herte may hyt longe endure?
Wherefore, but ye the rather take cure
To breke that perlouse alliaunce,
Ye sleen hem that ben in your obeisaunce

And further over, yf ye suffre this, 85
Youre renoun ys fordoo than in a throwe,
Ther shal no man wite well what Pite is
Allas, that your renoun sholde be so lowe!
Ye be than fro youre heritage ythrowe
By Cruelte, that occupieth youre place, 90
And we despeyred, that seken to your
grace

Have mercy on me, thow Herenus quene,
That yow have sought so tendirly and yore,
Let som strem of youre lyght on me be sene
That love and drede yow, ever lenger the
more 95

For, sothly for to seyne, I bere the soore,
And, though I be not konnyng for to
pleyne,

For Goddis love, have mercy on my peyne!

My peyne is this, that what so I desire
That have I not, ne nothing lvk therto, 100
And ever setteth Desir myn hert on fire
Eke on that other syde, where so I goo,
What maner thing that may encrease my
woo,

That have I redy, unsoght, everywhere,
Me [ne] lakketh but my deth, and than my
bere 105

What nedeth to shewe parcel of my peyne?
Syth every woo that herte may bethynke
I suffre, and yet I dar not to yow pleyne,
For wel I wot, although I wake or wynke,
Ye rekke not whether I fiete or synke 110
But natheles, yet my trouthe I shal sustene
Unto my deth, and that shal wel be sene

This is to seyne, I wol be youre evere,
Though ye me slee by Cruelte, your foo,
Algate my spirit shal never dissevere 115
Fro youre servise, for any peyne or woo
Sith ye be ded — allas, that hyt is soo! —
Thus for your deth I may wel wepe and
pleyne

With herte sore, and ful of besy peyne

Explicit

A COMPLAINT TO HIS LADY

I

The longe nightes, whan every creature
Shulde have hir rest in somewhat, as by
kynde,

Or elles ne may hir lif nat long endure,
Hit falleth most into my woful mynde
How I so fer have broght myself behynde,
That, sauf the deeth, ther may nothyng
me lisse, 6

So desespaired I am from alle blisse

This same thoght me lasteth til the
morwe,

And from the morwe forth til hit be eve,
Ther nedeth me no care for to borwe, 10
For bothe I have good leyser and good
leve,

Ther is no wyght that wol me wo bereve

To wepe ynogh, and wailen al my file,
The sore spark of peyne now doth me
spille

II

This Love, that hath me set in swich
a place 15

That my desir he nevere wol fulfille,
For neither pitee, mercy, neither grace,
Can I nat fynde, and yit my sorwful
herte,

For to be deed, I can hit nought arace
The more I love, the more she doth me
smerte 20

Though which I see, withoute remedye
That from the deeth I may no wyse
asterte

III

Now sothly, what she hight I wol re-
herse
Hir name is Bountee, set in womanhede,
Sadnesse in youthe, and Beautee pryde-
lees 25
And Plesaunce, under governaunce and
drede,
Hir surname is eek Faire Rewthelees,
The Wyse, ykmit unto Good Aventure,
That, for I love hir, she sleeth me gilte-
lees
Hir love I best, and shal, whyl I may dure,
Bet than myself an hundred thousand
deel, 31
Than al this worldes richesse or creature
Now hath not Love me bestowed weel
To love ther I never shal have part?
Allas! right thus is turned me the
wheel, 35
Thus am I slayn with Loves fyry dart
I can but love hir best, my swete fo,
Love hath me taught no more of his art
But serve alwey, and stante for no wo

IV

in my trewe and careful herte ther is 40
So moche wo, and [eek] so litel blis
That wo is me that ever I was bore,
For al that thyng which I desyre I mis,
And al that ever I wolde not, ywis,
That finde I redy to me evermore, 45
And of al this I not to whom me pleyne
For she that mighte me out of this
brynge
Ne reccheth nought whether I wepe or
syngne,
So litel rewthe hath she upon my peyne
Allas! whan slepyng-tyme is, than I
wake, 50
Whan I shulde daunce, for fere, lo, than I
quake,
This hevyl hif I lede for your sake,
Thogh ye therof in no wyse hede take,
My hertes lady, and hool my lyves quene!
For trewly dorste I seye, as that I fele, 55
Me semeth that your swete herte of stele
Is whetted now ageynes me to kene
My dere herte and best beloved fo,

Why lyketh yow to do me al this wo,
What have I doon that greveth yow, or
sayd, 60
But for I serve and love yow and no mo?
And whilst I lyve I wol ever do so,
And therfor, swete, ne beth nat yvel
apayd
For so good and so fair as ye be
Hit were right gret wonder but ye
hadde 65
Of alle servantes, bothe of goode and
badde,
And leest worthy of alle hem, I am he
But nevertheles, my righte lady swete,
Thogh that I be unconnyng and unmete
To serve, as I coude best, ay your hy-
nesse, 70
Yit is ther fayner noon, that wolde I hete,
Than I, to do yow ese, or elles bete
What so I wiste that were to you
[distresse],
And hadde I myght as good as I have
wille,
Than shulde ye fele wher it were so or
noon, 75
For in this world than lvyng is ther
noon
That fayner wolde your hertes wil fulfille
For bothe I love and eek drede yow so sore,
And algates moot, and have doon yow,
ful yore,
That bettre loved is noon, ne never
shal, 80
And yit I wolde beseche yow of no more,
But leveth wel, and be not wrooth therfore,
And lat me serve yow forth, lo, this is
al!
For I am not so hardy, ne so wood,
For to desire that ye shulde love me, 85
For wel I wot, allas! that may nat be,
I am so litel worthy, and ye so good
For ye be oon the worthiest on-lyve
And I the most unlykly for to thryve,
Yit, for al this, witeth ye right wele 90
That ye ne shul me from your servyce
dryve
That I nil ay, with alle my wittes fyve,
Serve yow trewly, what wo so that I fele
For I am set on yow in swich manere,

That, thogh ye never wil upon me
rewe, 95
I moste yow love, and been ever as
trewe
As any man can, or may, on-lyve [here]

But the more that I love yow, goodly free,
The lasse fynde I that ye loven me,
Allas! whan shal that harde wit
amende? 100

Wher is now al your wommanly pitee,
Your gentillesse and your debonaartee?
Wil ye nothyng therof upon me spende?
And so hool, swete, as I am your es al,
And so gret wil as I have yow to
serve, 105
Now, certes, and ye lete me thus sterve,
Yit have ye wonne theron but a smal

For at my knowyng, I do nought why,
And this I wol beseche yow hertely,
That, ther ever ye fynde, whyl ye
lyve, 110

A trewer servant to yow than am I,
Leveth thanne, and sleeth me hardely
And I my deeth to yow wol al foryive
And if ye fynde no trewer verrayly,
Wil ye suffre than that I thus spille, 115
And for no maner gilt but my good
wile?
As good were thanne untrewre as trewe to
be

But I, my lyf and deeth, to yow obeye,
And with right buxom herte hooly I preye,
As [is] your moste plesure, so doth by
me, 120
Wel lever is me liken yow and deye
Than for to anythyng or thynke or seye
That yow myghte offende in any tyme
And therfor, swete, rewe on my paynes
smerte
And of your grace graunteth me som
drope, 125
For elles may me laste no blis ne hope,
Ne dwelle within my trouble careful herte.

THE COMPLAINT OF MARS

The Proem

GLADETH, ye foules, of the morowe
gray!
Lo! Venus, rysen among yon rowes rede!
And floures fressh, honoureth ye this day,
For when the sunne uprist, then wol ye
sprede
But ye lovers, that lye in any drede, 5
Fleeth, lest wikked tonges yow espye!
Lo! yond the sunne, the candel of jelosye!
Wyth teres blewe, and with a wounded
herte,
Taketh your leve and with sent John to
borowe,
Apeseth sumwhat of your sorowes smerte
Tyme cometh eft that cese shal your
sorowe 11
The glade nyght ys worth an hevvy mo-
rowe! —
Seynt Valentyne, a foul thus herde I
synge
Upon thy day, er sonne gan up-sprynge

Yet sang this foul — I rede yow al awake, 15
And ye that han not chosen in humble wyse,
Without repentyng cheseth yow your
make,
And ye that han ful chosen as I devise,
Yet at the leste renoveleth your servyse,
Confermeth hyt perpetuely to dure, 20
And patiently taketh your aventure

And for the worship of this highe feste,
Yet wol I, in my briddes wise, synge
The sentence of the compleynt, at the leste,
That woful Mars made atte departynge 25
Pro fresshe Venus in a morw enynge,
Whan Phebus, with his firy torches rede,
Ransaked every lover in hys drede

The Story

Whilom the thridde hevenes lord above,
As wel by hevenysh revolucioun 30
As by desert, hath wonne Venus his love,
And she hath take him in subjeccioun,
And as a maistresse taught him his lessoun,

Commaundyng he that nere, in her
service,
He nere so bold no lover to dispise 35

For she forbad him jelosye at al,
And cruelte, and bost, and tyrannye,
She made him at her lust so humble and tal,
That when her deynd to cast on hym her
ye,
He tok in pacience to lyve or dye 40
And thus she brydeleth him in her manere,
With nothing but with scourging of her
chere

Who regneth now in blysse but Venus,
That hath thys worthy knyght in gover-
naunce?

Who syngeth now but Mars, that serveth
thus 45
The faire Venus, causer of plesaunce?
He bynt him to perpetuall obeisaunce,
And she bynt her to loven him for evere,
But so be that his trespas hyt desever

Thus be they knyht, and regnen as in
hevene 50

Be lokyng moost, til hyt fil, on a tyde,
That by her bothe assent was set a stevene,
That Mars shal entre, as fast as he may
glyde,

Into hir nexte paleys, and ther abyde,
Walkyng hys cours, til she had him
atake, 55
And he preiede her to haste her for his sake

Then seyde he thus "Myn hertes lady
swete,

Ye knowe wel my myschef in that place,
For sikerly, til that I with yow mete,
My lyf stant ther in aventure and grace, 60
But when I se the beaute of your face,
Ther ys no drede of deth may do me
smerte,

For al your lust is ese to myn herte '

She hath so gret compassioun of her
knyght,

That dwelleth in solitude til she come —
For hyt stod so that thulke tyme no
wight 66

Counseyled hym ther, ne seyde to hym
welcome —

That nygh her wit for wo was overcome,
Wherfore she sped her as faste in her weye
Almost in oo day as he dyde in tweye 70

The grete joye that was betwix hem two,
When they be mette, ther may no tunge
telle

Ther is no more, but unto bed thei go,
And thus in joy and blysse I lete hem
duelle

This worthy Mars, that is of knyghthod
welle, 75

The flour of feyrnesse lappeth in his
armes,

And Venus kysseth Mars, the god of
armes

Sojourned hath this Mars, of which I rede,
In chambre amynd the paleys prively
A certeyn tyme, til him fel a drede, 80
Throgh Phebus, that was comen hastely
Within the paleys yates sturdely,
With torche in honde, of which the stremes
bryghte

On Venus chambre knockeden ful lyghte

The chambre, ther as ley this fresshe
quene, 85

Depeynted was with white boles grete,
And by the lyght she knew, that shon so
shene,

That Phebus cam to brenne hem with his
hete

This sely Venus nygh dreynt in teres
wete,

Enbraceth Mars, and seyde, "Alas, I dye!
The torche is come, that al this world wol
wrie" 91

Up sterte Mars, hym liste not to slepe,
When he his lady herde so compleyne,
But, for his nature was not for to wepe,
In stede of teres, from his eyen tweyne 95
The firi sparkes brosten out for payne,
And hente his hauberk, that ley hym be-
syde

Fle wolde he not, ne myghte himselven
hide

He throweth on his helm of huge wyghte,
And girt him with his swerd, and in his
hond 100

His myghty spere, as he was wont to
fyghte,

He shaketh so that almost hit towond
Ful hevy was he to walken over lond,
He may not holde with Venus companye,
But bad her fleen, lest Phebus her espye

O woful Mars! alas! what maist thou
seyn, 108

That in the paleys of thy disturbaunce
Art left byhynde, in peril to be sleyn?
And yet therto ys double thy penaunce,
For she that hath thyn herte in govern-
aunce 110

Is passed half the stremes of thin yen,
That thou nere swift, wel maist thou wepe
and crien

Now fleeth Venus unto Cilenos tour,
With voide cours, for fere of Phebus lyght
Alas! and ther ne hath she no socour, 115
For she ne found ne saugh no maner
wyght,

And eke as ther she hath but litil myght,
Wherfor, herselven for to hyde and save,
Within the gate she fledde into a cave

Derk was this cave, and smokyng as the
helle, 120

Not but two pas within the yate hit stod
A naturel day in derk I lete her duelle
Now wol I speke of Mars, furious and wod
For sorow he wolde have sen his herte blod,
Sith that he myghte don her no companye,
He ne roghte not a myte for to dye 126

So feble he wex, for hete and for his wo,
That nygh he swelte, he myghte unnethe
endure,

He passeth but o steyre in dayes two
But nathelesse, for al his hevy armure, 130
He foloweth her that is his lyves cure,
For whos departyng he tok gretter ire
Then for al his brennyng in the fire

After he walketh softly a paas,
Compleynnyng, that hyt pite was to here 135
He seyde, "O lady bryght, Venus, alas!
That evere so wyd a compas ys my spere!
Alas! when shal I mete yow, herte dere?
This twelfte daye of April I endure,
Throgh jelous Phebus, this mysaventure "

Now God helpe sely Venus allone! 141
But, as God wolde, hyt happed for to be,
That, while that Venus weping made her
mone,

Cilenus, rydinge in his chevache,
Fro Venus valaunse myghte his paleys se,
And Venus he salueth and doth chere, 146
And her receyveth as his frend ful dere

Mars dwelleth forth in his adversyte,
Compleynnyng ever on her departyng,
And what his compleynt was, remembreth
me, 150
And therefore, in this lusty morwenyng,
As I best can, I wol hit seyn and syng,
And after that I wol my leve take,
And God yeve every wyght joy of his
make!

The Complaynt of Mars

The Proem

The ordre of compleynt requireth sky-
fully 155

That yf a wight shal pleyne pitously,
Ther mot be cause wherfore that men
pleyne,

Or men may deme he pleyneth folioly
And causeles, alas! that am not I!
Wherfore the ground and cause of al my
peyne, 160

So as my troubled wit may hit atteyne,
I wol reherse, not for to have redresse,
But to declare my ground of hevynesse

I

The firste tyme, alas! that I was wrought,
And for certeyn effectes hider brought 165
Be hum that lordeth ech intelligence,
I yaf my trewe servise and my thought
For evermore — how dere I have hit
bought! —

To her that is of so gret excellence
That what wight that first sheweth his
presence, 170

When she is wroth and taketh of hym no
cure,

He may not longe in joye of love endure

This is no feyned mater that I telle,
My lady is the verrey sours and welle

Of beaute, lust, fredom, and gentilnesse, 175
 Or riche aray — how dere men hit selle! —
 Of al disport in which men frendly duelle,
 Of love and pley, and of benigne hum-
 blesse,

Of soun of instrumentes of al swetnesse,
 And therto so wel fortuneted and thewed 180
 That thorough the world her goodnesse is
 yshewed

What wonder ys it then, thogh I besette
 My servise on such on that may me knette
 To wele or wo, sith hit lyth in her myght?
 Therefore my herte forever I to her hette,
 Ne truly, for my deth, I shal not lette 186
 To ben her truest servaunt and her
 knyght

I flater nought, that may wete every wyght,
 For this day in her servise shal I dye
 But grace be, I se her never wyth ye 190

II

To whom shal I than pleyne of my dis-
 tresse?

Who may me helpe? Who may my harm
 redresse?

Shal I compleyne unto my lady fre?
 Nay, certes, for she hath such hevynesse,
 For fere and eke for wo, that, as I gesse, 195
 In lytil tyme hit wol her bane be
 But were she sauf, hit were no fors of me
 Alas! that ever lovers mote endure,
 For love, so many a perilous aventure!

For thogh so be that lovers be as trewe 200
 As any metal that is forged newe,
 In many a cas hem tydeth ofte sorowe
 Somtyme her lady wil not on hem rewe,
 Somtyme, yf that jelosie hyt knewe,
 They myghten lyghtly leye her hed to
 borowe, 205

Somtyme envyous folk with tungen horowe
 Depraven hem, alas! whom may they
 plesse?

But he be fals, no lover hath his ese

But what availeth such a long sermoun
 Of adventures of love, up and down? 210
 I wol returne and speken of my peyne
 The poynt is this of my distrucoun
 My righte lady, my savaeyoun,
 Is in affray, and not to whom to pleyne.

O herte swete, O lady sovereyne! 215
 For your disese wel oughte I swowne and
 swelte,
 Thogh I non other harm ne drede felte

III

To what fyn made the God that sit so hye,
 Benethen him, love other companye,
 And streyneth folk to love, malgre her
 hed? 220

And then her joy, for oght I can espye,
 Ne lasteth not the twynkelyng of an ye,
 And somme han never joy til they be ded
 What meneth this? What is this mystihed?
 Wherto constreyneth he his folk so faste 225
 Thing to desyre, but hit shulde laste?

And thogh he made a lover love a thing,
 And maketh hit seme stedfast and during,
 Yet putteth he in hyt such mysaventure
 That reste nys ther non in his yeving 230
 And that is wonder, that so juste a kyng
 Doth such hardnesse to his creature
 Thus, whether love breke or elles dure,
 Algates he that hath with love to done
 Hath offer wo then changed ys the mone

Hit semeth he hath to lovers enmyte, 236
 And lyk a fishser, as men alday may se,
 Barteth hys angle-hok with som plesaunce,
 Til many a fish ys wod til that he be
 Sessed therwith, and then at erst hath he 240
 Al his desir, and therwith al myschaunce,
 And thogh the lyne breke, he hath pena-
 aunce,

For with the hok he wounded is so sore
 That he his wages hath for evermore

IV

The broche of Thebes was of such a kynde,
 So ful of rubies and of stones of Ynde, 246
 That every wight, that sette on hit an ye,
 He wende anon to worthe out of his mynde,
 So sore the beaute wolde his herte bynde,
 Til he hit had, him thoughte he moste
 dye, 250

And whan that hit was his, then shulde he
 dye
 Such woo for drede, ay while that he hit
 hadde,
 That wel nygh for the fere he shulde madde

And when hit was fro his possessioun,
Then had he double wo and passioun 255
For he so feir a tresor had forgo,
But yet this broche, as in conclusioun,
Was not the cause of his confusioun,
But he that wroghte hit enfortuned hit so
That every wight that had hit shulde have
wo, 260
And therfore in the worcher was the vice,
And in the covetour that was so nyce

So fareth hyt by lovers and by me,
For thogh my lady have so gret beaute
That I was mad til I had gete her grace, 265
She was not cause of myn aduersite,
But he that wroghte her, also mot I the,
That putte such a beaute in her face,
That made me coveyten and purchase
Myn oun deth, him wite I that I dye, 270
And myn unwit, that ever I clamb so hye

V

But to yow, hardy knyghtes of renoun,
Syn that ye be of my devisioun,
Al be I not worthy to so gret a name,
Yet, seyn these clerkes, I am your patroun,
Therefore ye oghte have som compassioun

Of my disease, and take hit not a-game 277
The proudest of yow may be mad ful
tame,
Wherfore I prey yow, of your gentillesse,
That ye compleyne for myn hevynesse 280

And ye, my ladyes, that ben true and
stable,
Be wey of kynde, ye oghten to be able
To have pite of folk that be in peyne
Now have ye cause to clothe yow in sable,
Sith that youre emperise, the honourable,
Is desolat, wel oghte ye to pleyne, 286
Now shulde your holy teres falle and reyne
Alas! your honour and your emperise,
Negh ded for drede, ne can her not chevisse.

Compleyneth eke, ye lovers, al in-fere, 290
For her that with unfeyned humble chere
Was ever redy to do yow socour,
Compleyneth her that evere nath had yow
dere,

Compleyneth beaute, fredom, and manere,
Compleyneth her that endeth your labour,
Compleyneth thilke ensample of al honour,
That never dide but al gentillesse, 297
Kytheth therfore on her sum kyndenesse

TO ROSEMOUNDE

A BALADE

MADAME, ye ben of al beauté shryne
As fer as cerclid is the mapemounde,
For as the cristal glorious ye shyne,
And lyke ruby ben your chekes rounde
Therwith ye ben so mery and so jocounde 5
That at a revel whan that I see you daunce,
It is an oynement unto my wounde,
Thogh ye to me ne do no dalaunce

For thogh I wepe of teres ful a tyme,
Yet may that wo myn herte nat con-
founde, 10
Your seemly voys, that ye so smal out-
twyne,
Maketh my thought in joye and blis ha-
bounde

So curtaysly I go, with love bounde,
That to myself I sey, in my penaunce,
"Suffyseth me to love you, Rose-
mounde, 15
Thogh ye to me ne do no dalaunce "

Nas never pyk walwed in galauntyne
As I in love am walwed and ywounde,
For which ful ofte I of myself devyne
That I am trewe Tristram the secounde 20
My love may not refreyd be nor affounde,
I brenne ay in an amorous plesaunce
Do what you lyst, I wyl your thral be
founde,
Thogh ye to me ne do no dalaunce

TREGENTIL

CHAUCER.

WOMANLY NOBLESSE

BALADE THAT CHAUCIER MADE

So hath myn herte caught in remem-
braunce

Your beaute hoole and stidefast govern-
aunce,

Your vertues alle and your hie noblesse,
That you to serve is set al my plesaunce

So wel me liketh your womanly conten-
aunce, 5

Your fresshe fetures and your comly-
nesse,

That whiles I live, myn herte to his may-
tresse

You hath ful chose in trewe perséveraunce
Never to change, for no maner distresse

And sith I shal do [you] this observaunce 10
Al my lif, withouten displesaunce,

You for to serve with al my besynesse,

And have me somewhat in your souven-
aunce

My woful herte suffreth greet duresse,

And [loke how humbly], with al sym-
plesse, 15

My wyl I cónforme to your ordynaunce

As you best list, my peynes for to re-
dresse

Considryng eke how I hange in balaunce,
In your service, such, lo! is my chaunce,
Abidyng grace, whan that your gentil-
nesse, 20

Of my grete wo listeth don alleggeaunce,
And wyth your pite me som wise avaunce,
In ful rebatyng of myn hevynesse,
And thynketh by resoun that wommanly
noblesse 24

Shulde nat desire for to do the outrance
Ther as she fyndeth non unbuxunnesse

Lenwoye

Auctour of norture, lady of plesaunce,
Soveraigne of beautee, flour of womman-
hede,

Take ye non hede unto myn ignoraunce,
But this receyveth of your goodlihede, 30
Thynkyng that I have caught in remem-
braunce,

Your beaute hole, your stidefast govern-
aunce

CHAUCERS WORDES UNTO ADAM, HIS OWNE
SCRIVEYN

ADAM scriveyn, if ever it thee bifalle
Boece or Troylus for to wryten newe,
Under thy long lokkes thou most have the
scalle,
But after my makyng thou wryte more
trewe,

So ofte a-daye I mot thy werk renewe, 5
It to correcte and eek to rubbe and
scrape,
And al is thorough thy negligence and
rape

THE FORMER AGE

A BLISFUL lyf, a paisible and a swete,
Leden the peples in the former age
They helde hem payed of the frutes that
they ete,

Which that the felde yave hem by
usage,

They ne were nat forpampred with out-
rage 5

Unknowen was the quern and eek the
melle,

They eten mast, hawes, and swich poun-
age,

And dronken water of the colde welle

Yit nas the ground nat wounded with the
plough,

But corn up-sprong, unsowe of mannes
hond, 10

The which they gnodded, and eete nat
half ynough

No man yit knew the forwes of his lond,
No man the fyr out of the flint yit fond,

Unkorven and ungrobbed lay the vyne,
No man yit in the mortar spyces grond 15

To clarre, ne to sause of galantyne

No mader, welde, or wood no litestere

Ne knew, the flees was of his former hewe,
No flesh ne wiste offence of egge or spere,

No coyn ne knew man which was fals or
trewe, 20

No ship yit karf the wawes grene and
blewe,

No marchaunt yit ne fette outlandish
ware,

No trompes for the werres folk ne knewe,
Ne toures heye and walles rounde or
square

What sholde it han avayled to werreye? 25

Ther lay no profit, ther was no richesse,
But cursed was the tyme, I dar wel seye,

That men first dide hir swety bysnesse

To grobbe up metal, lurking in derknesse,
And in the riveres first gemmes soghte 30
Allas! than sprong up al the cursednesse
Of covetyse, that first our sorwe broghte!

These tyraunts putte hem gladly nat in pres
No wuidnesse ne no bussches for to winne

Ther poverte is, as seith Diogenes, 35
Ther as vitaile is eek so skars and thinne

That nocht but mast or apples is therinne
But, ther as bagges been and fat vitaile,

Ther wol they gon, and spare for no sanne
With al hir ost the cite for t'assalle 40

Yit were no paleis-chambres, ne non
halles,

In caves and [in] wodes softe and swete
Slepten thus blissed folk withoute walles,

On gras or leves in parfyt quiete
No doun of fetheres, ne no bleched shete 45

Was kid to hem, but in seurttee they slepte
Hir hertes were al oon, withoute galles,

Everich of hem his feith to other kepte

Unforged was the hauberk and the plate,
The lambish peple, voyd of alle vyce, 50

Hadden no fantasye to debate,
But ech of hem wolde other wel cheryce,

No pryde, non envye, non avaryce,
No lord, no tavlage by no tyrannye,

Humbleesse and pees, good feith, the em-
perce, 55

Yit was not Jupiter the likerous,
That first was fader of delicacye,

Come in this world, ne Nembrot, desirous
To regne, had nat maad his toures hye

Allas, allas! now may men wepe and crye!
For in oure dayes nis but covetyse, 61

Doublenesse, and tresoun, and envye,
Poyson, manslaughtre, and mordre in

sondry wyse

FORTUNE

BALADES DE VISAGE SANZ PEINTURE

I Le Pleintif countre Fortune

THIS wrecched worldes transmutacioun,
 As wele or wo, now povre and now honour,
 Withouten ordre or wys discrecioun
 Governed is by Fortunes errour
 But natheles, the lak of hir favour 5
 Ne may nat don me singen, though I dye,
 "Jay tout perdu mon temps et mon labour,"
 For fynally, Fortune, I thee defye!

Yit is me left the light of my resoun,
 To knowen frend fro fo in thy mirour 10
 So muchel hath yit thy whirling up and
 down

Ytaught me for to knowen in an hour
 But trewely, no force of thy reddour
 To him that over himself hath the maystrye!

My suffisaunce shal be my socour, 15
 For fynally, Fortune, I thee defye!

O Socrates, thou stidfast champioun,
 She never mighte be thy tormentour,
 Thou never dreddest hir oppressioun,
 Ne in hir chere founde thou no savour 20
 Thou knewe wel the decert of hir colour,
 And that hir moste worshipe is to lye
 I knowe hir eek a fals dissimulour,
 For fynally, Fortune, I thee defye!

II La respounse de Fortune au Pleintif

No man is wrecched, but himself it wene, 25
 And he that hath himself hath suffisaunce
 Why seyestow thanne I am to thee so kene,
 That hast thyself out of my governaunce?
 Sey thus "Graunt mercy of thyn haboundaunce
 That thou hast lent or this" Why wolt
 thou stryve? 30
 What wostow yit how I thee wol avaunce?
 And eek thou hast thy beste frend alyve

I have thee taught divisoun bitwene
 Frend of effect, and frend of countenance,

Thee nedeth nat the galle of noon hyene, 35
 That cureth eyen derked for penaunce,
 Now seestow cleer, that were in ignoraunce

Yit halt thyn ancre, and yit thou mayst
 arryve

Ther bountee berth the keye of my substaunce,

And eek thou hast thy beste frend alyve 40

How many have I refused to sustene,
 Sin I thee fostred have in thy plesaunce!
 Woltow than make a statut on thy quene
 That I shal been ay at thyn ordinaunce?
 Thou born art in my regne of variaunce, 45
 Aboute the wheel with other most thou
 dryve

My lore is bet than wakke is thy grevaunce,
 And eek thou hast thy beste frend alyve

III La respounse du Pleintif countre Fortune

Thy lore I dampne, it is adversitee
 My frend maystow nat reven, blind goddesse! 50

That I thy frendes knowe, I thanke hit
 thee

Tak hem agayn, lat hem go lye on presse!
 The negardye in keping hir richesse
 Prenostak is thou wolt hir tour assayle,
 Wikke appetyt comth ay before syknesse 55

In general, this reule may nat fayle

La respounse de Fortune countre le Pleintif

Thou pinchest at my mutabilitee,
 For I thee lente a drope of my richesse,
 And now me lyketh to withdrawe me
 Why sholdestow my realtee oppresse? 60
 The see may ebbe and flowen more or
 lesse,

The welkne hath might to shyne, reyne,
 or hayle,

Right so mot I kythen my brotelnesse

In general, this reule may nat fayle

Lo, th'execucion of the majestee 65
That al purveyeth of his rightwysnesse,
That same thing "Fortune" clepen ye,
Ye blinde bestes, ful of lewednesse!
The hevене hath propretee of sikernesse,
This world hath ever resteles travayle, 70
Thy laste day is ende of myn intresse
In general, this reule may nat fayle

Lenvoy de Fortune

Princes, I prey you, of your gentillesse,
Lat nat this man on me thus crye and
pleyne,
And I shal quyte you your businesse 75
At my requeste, as three of you or tweyne,
And, but you list releve him of his peyne,
Preyeth his beste frend, of his noblesse,
That to som beter estat he may atteyne

Explicit

TRUTH

BALADE DE BON CONSEYL

FLEE fro the prees, and dwelle with soth-
fastnesse,
Suffyce unto thy good, though it be
smal,
For hord hath hate, and climbing tikel-
nesse,
Prees hath envye, and wele blent overal,
Savour no more than thee bihove shal, 5
Reule wel thyself, that other folk canst
rede,
And trouthe thee shal delivere, it is no
drede

Tempest thee noght al croke to redresse,
In trust of hur that turneth as a bal
Gret reste stant in litel besnesse, 10
Be war also to sporne ayeyns an al,
Stryve not, as doth the crokke with the
wal
Daunte thyself, that dauntest others
dece,
And trouthe thee shal delivere, it is no
drede

That thee is sent, receyve in buxumnesse, 15
The wrastling for this world axeth a fal
Her is non hoom, her nis but wildernesse
Forth, pilgrim, forth! Forth, beste, out
of thy stal!
Know thy contree, look up, thank God
of al,
Hold the heye wey, and lat thy gost thee
lede, 20
And trouthe thee shal delivere, it is no
drede

Envoy

Therefore, thou Vache, leve thyn old
wrecchednesse
Unto the world, leve now to be thral,
Crye him mercy, that of his hy goodnesse
Made thee of noght, and in especial 25
Draw unto him, and pray in general
For thee, and eek for other, hevenlich mede,
And trouthe thee shal delivere, it is no
drede

Explicit Le bon conseil de G Chaucer

GENTILESSE

MORAL BALADE OF CHAUCIER

THE firste stok, fader of gentilesse —
 What man that claymeth gentil for to be
 Must folowe his trace, and alle his wittes
 dresse

Vertu to sewe, and vyces for to flee
 For unto vertu longeth dignitee, 5
 And nocht the revers, sauffy dar I deme,
 Al were he mytre, croune, or diademe

This firste stok was ful of rightwisnesse,
 Trewe of his word, sobre, pitous, and
 free,
 Clene of his gost, and loved besnesse, 10

Ayeinst the vyce of slouthe, in honestee,
 And, but his heir love vertu, as dide he,
 He is nocht gentil, thogh he riche seme,
 Al were he mytre, croune, or diademe

Vyce may wel be heir to old richesse, 15
 But ther may no man, as men may wel see,
 Bequethe his heir his vertuos noblesse,
 That is appropred unto no degree,
 But to the firste fader in magestee,
 That maketh his heir him that can him
 queme, 20
 Al were he mytre, croune, or diademe

LAK OF STEDFASTNESSE

BALADE

SOMTYME this world was so stedfast and
 stable

That mannes word was obligacioun,
 And now it is so fals and decervable
 That word and deed, as in conclusioun,
 Ben nothing lyk, for turned up-so-down 5
 Is al this world for mede and wilful-
 nesse,

That al is lost for lak of stedfastnesse

What maketh this world to be so variable
 But lust that folk have in dissensioun?
 For among us now a man is holde un-
 able, 10

But if he can, by som collusioun,
 Don his neighbour wrong or oppressioun
 What causeth this but wilful wrecched-
 nesse,

That al is lost for lak of stedfastnesse?

Trouthe is put down, resoun is holden fable,
 Vertu hath now no dominacioun, 16
 Pitee exyled, no man is merciabe,
 Through covetyse is blent discrecioun
 The world hath mad a permutacioun
 Fro right to wrong, fro trouthe to fikel-
 nesse, 20
 That al is lost for lak of stedfastnesse

Lenwye to King Richard

O prince, desyre to be honourable,
 Cherish thy folk and hate extorcioun!
 Suffre nothing that may be reprevable
 To thyn estat don in thy regioun 25
 Shew forth thy swerd of castigacioun,
 Dred God, do law, love trouthe and worth-
 nesse,
 And wed thy folk agem to stedfastnesse

Explicit

THE COMPLAINT OF VENUS

I

THEE nys so high comfort to my plesaunce,
 When that I am in any hevynesse,
 As for to have leyser of remembraunce
 Upon the manhod and the worthynesse,
 Upon the trouthe and on the stidfastnesse 5
 Of him whos I am al, while I may dure
 Ther oghte blame me no creature,
 For every wight preiseth his gentillesse

In him is bounte, wysdom, governaunce,
 Wel more then any mannes wit can gesse,
 For grace hath wold so ferforth hym
 avauunce 11

That of knyghthod he is parfit richesse
 Honour honoureth him for his noblesse,
 Therto so wel hath furmed him Nature
 That I am his for ever, I him assure, 15
 For every wight preyseth his gentillesse

And notwithstanding al his suffisaunce,
 His gentil herte is of so gret humblesse
 To me in word, in werk, in contenaunce,
 And me to serve is al his besynesse, 20
 That I am set in verrey sikernesse
 Thus oghte I blesse wel myn aventure,
 Sith that him list me serve and honoure,
 For every wight preiseth his gentillesse

II

Now certis, Love, hit is right covenable 25
 That men ful dere abyte thy nobil thing,
 As wake abedde, and fasten at the table,
 Wepinge to laughe, and singe in compleyn-
 yng,

And doun to caste visage and loking,
 Often to chaunge hewe and contenaunce, 30
 Pleyne in slepyng, and dremen at the
 daunce,

Al the revers of any glad felyng

Jelosie be hanged be a cable!
 She wolde al knowe thurgh her espyng
 Ther doth no wyght nothing so resonable,
 That al nys harm in her ymagenyng 35
 Thus dere abought is Love in yevyng,
 Which ofte he yiveth withouten ordyn-
 aunce,

As sorwe ynogh, and litel of plesaunce,
 Al the revers of any glad felyng 40

A lytel tyme his yift ys agreable,
 But ful encomberous is the usyng,
 For subtil Jelosie, the deceyvable,
 Ful often tyme causeth desturbyng
 Thus be we ever in drede and sufferyng, 45
 In nouncerteyn we languishe in penaunce,
 And han ful often many an hard mis-
 chaunce,
 Al the revers of any glad felyng

III

But certes, Love, I sey not in such wise
 That for t'escape out of youre las I mente,
 For I so longe have ben in your servise 51
 That for to lete of wil I never assente,
 No fors thogh Jelosye me turmente!
 Sufficeth me to sen hym when I may,
 And therefore certes, to myn endyng day, 55
 To love hym best ne shal I never repente

And certis, Love, when I me wel avise
 On any estat that man may represente,
 Then have ye maked me, thurgh your
 fraunchise,
 Chese the best that ever on erthe wente 60
 Now love wel, herte, and lok thou never
 stente,

And let the jelous putte it in assay
 That, for no payne, wol I not sey nay,
 To love him best ne shal I never repente

Herte, to the hit oughte ynogh suffice 65
 That Love so high a grace to the sente,
 To chese the worthieste in alle wise
 And most agreable unto myn entente
 Seche no farther, neythir wey ne wente,
 Sith I have suffisaunce unto my pay 70
 Thus wol I ende this compleynt or this lay
 To love hym best ne shal I never repente

Lenwoy

Princesse, receyveth this compleynt in gre,
 Unto your excelent benignite
 Direct after my litel suffisaunce 75

For elde, that in my spirit dulleth me,
Hath of endyng al the subtilte
Wel nygh bereft out of my remembraunce,
And eke to me it ys a gret penaunce,

Syth rym in Englishsh hath such skarsete, so
To folowe word by word the curiosite
Of Graunson, flour of hem that make in
Fraunce

Here endith the Complaynt of Venus

LENVOY DE CHAUCER A SCOGAN

Tobroken been the statutz hye in hevene
That creat were eternally to dure,
Syth that I see the bryghte goddis sevene
Mowe wepe and wayle, and passion endure,

As may in erthe a mortal creature 5
Allas, fro whennes may thys thing procede?

Of which errour I deye almost for drede

By word eterne whilom was yshape
That fro the fyfte sercle, in no manere,
Ne myghte a drope of teeres doun escape
But now so wepith Venus in hir spere 11
That with hir teeres she wol drenche us
here

Allas! Scogan, this is for thyn offence,
Thow causest this diluge of pestilence

Hastow not seyde, in blasphemie of the
goddes, 15

Thurgh pride, or through thy grete rekelle-
nesse,

Swich thing as in the lawe of love forbode
is,

That, for thy lady sawgh nat thy distresse,
Therefore thow yave hir up at Michel-
messe?

Allas! Scogan, of olde folk ne yonge 20
Was never erst Scogan blamed for his
tonge

Thow drowe in skorn Cupide eke to record
Of thilke rebel word that thou hast spoken,
For which he wol no lenger be thy lord

And, Scogan, though his bowe be nat
broken, 25

He wol nat with his arwes been ywroken
On the, ne me, ne noon of oure figure,
We shul of him have neyther hurt ne cure

Now certes, frend, I dreede of thyn unhap,
Lest for thy gilt the wreche of Love pro-
cede 30

On alle hem that ben hoor and rounde of
shap,

That ben so lykly folk in love to spede
Than shal we for oure labour han no mede,
But wel I wot, thow wolt answeere and saye
"Lo, olde Grisel lyst to ryme and playe!"

Nay, Scogan, say not so, for I m'excuse — 35
God helpe me so! — in no rym, dowteles,
Ne thynke I never of slep to wake my muse,
That rusteth in my shethe stille in pees
While I was yong, I put hir forth in prees,
But al shal passe that men prose or ryme, 41
Take every man hys turn, as for his tyme

Envoy

Scogan, that knelest at the stremes hed
Of grace, of alle honour and worthynesse,
In th'ende of which strem I am dul as
ded, 45

Forgete in solytarie wildernesse, —
Yet, Scogan, thanke on Tullius kynde-
nesse,

Mynne thy frend, there it may fructifye!
Far-wel, and loke thow never eft Love
dyfye

LENVOY DE CHAUCER A BUKTON

My maister Bukton, whan of Crist our
kyng
Was axed what is trouthe or sothfastnesse,
He nat a word answerde to that axung,
As who saith, "No man is al trewe," I gesse
And therefore, though I highte to expresse 5
The sorwe and wo that is in mariage,
I dar not writen of it no wkkednesse,
Lest I myself falle eft in swich dotage

I wol nat seyn how that yt is the cheyne
Of Sathanas, on which he gnaweth evere, 10
But I dar seyn, were he out of his payne,
As by his wille he wolde be bounde nevere
But thulke doted fool that eft hath levere
Ycheyned be than out of prison crepe,
God lete him never from his wo dissevere, 15
Ne no man him bewayle, though he wepe!

But yet, lest thow do worse, take a wyf,

Bet ys to wedde than brenne in worse wise
But thow shal have sorwe on thy flessch,
thy lyf,
And ben thy wives thral, as seyn these
wise, 20
And yf that hooly writ may nat suffyse,
Experience shal the teche, so may happe,
That the were lever to be take in Frise
Than eft to falle of weddyng in the trappe

Envoy

This lytel writ, proverbes, or figure 25
I sende yow, take kepe of yt, I rede,
Unwys is he that kan no wele endure
If thow be siker, put the nat in drede
The Wyf of Bathe I pray yow that ye rede
Of this matere that we have on honde 30
God graunte yow your lyf frely to lede
In fredam, for ful hard is to be bonde

Explicit

THE COMPLAINT OF CHAUCER TO HIS PURSE

To yow, my purse, and to noon other
wight

Complayne I, for ye be my lady dere!
I am so sory, now that ye been lyght,
For certes, but ye make me hevychere,
Me were as leef be layd upon my bere, 5
For which unto your mercy thus I crye
Beth hevychere ageyn, or elles mot I dye!

Now voucheth sauf this day, or yt be
nyght,

That I of yow the blisful soun may here,
Or see your colour lyk the sonne bryght, 10
That of yelownesse hadde never pere
Ye be my lyf, ye be myn hertes stere,
Queene of comfort and of good companye
Beth hevychere ageyn, or elles moote I dye!

Now purse, that ben to me my lyves lyght
And saveour, as down in this world here, 15
Out of this tounne helpe me thurgh your
myght,

Syn that ye wole nat ben my tresorere,
For I am shave as nye as any frere
But yet I pray unto your curtesye 20
Beth hevychere agen, or elles moote I dye!

Lenvoy de Chaucer

O conquerour of Brutes Albyon,
Which that by lyne and free eleccion
Been verray kyng, this song to yow I sende,
And ye, that mowen alle oure harmes
amende, 25
Have mynde upon my supplicacion!

POEMS OF DOUBTFUL AUTHORSHIP

AGAINST WOMEN UNCONSTANT

BALADE

MADAME, for your newefangelnesse,
Many a servaunt have ye put out of grace
I take my leve of your unstedfastnesse,
For wel I wot, whyl ye have lyves space,
Ye can not love ful half yeer in a place, 5
To newe thing your lust is ay so kene,
In stede of blew, thus may ye were al grene

Right as a mirour nothing may enpresse,
But, lightly as it cometh, so mot it pace,
So fareth your love, your werkes bereth
witness 10
Ther is no feith that may your herte en-
brace,

But, as a wedercock, that turneth his face
With every wind, ye fare, and that is sene,
In stede of blew, thus may ye were al grene

Ye might be shryned, for your brotelnesse,
Bet than Dalyda, Creseyde or Candace, 16
For ever in chaunging stant your siker-
nesse,
That tache may no wight fro your herte
arace
If ye lese oon, ye can wel tweyn purchase,
Al light for somer, ye woot wel what I
mene, 20
In stede of blew, thus may ye were al grene

Explicit

COMPLAYNT D'AMOURS

AN AMOROUS COMPLAINT, MADE AT WINDSOR

I, WHICH that am the sorwefulleste man
That in this world was ever yit livinge,
And leest recoverer of himselven can,
Begunne right thus my deedly compleynge
On hur, that may to lyf and deeth me
brunge, 5
Which hath on me no mercy ne no rewthe
That love hur best, but sleeth me for my
trewthe

Can I nought doon ne seye that may yow
lyke?
Nay, certes! Now, allas! allas, the whyle!
Your plessaunce is to laughen whan I
syke, 10
And thus ye me from al my blisse exyle
Ye han me cast in thilke spitous yle
Ther never man on lyve mighte asterte,
Thus have I for I love you best, swete
herte!

Sooth is, that wel I woot, by lyknesse, 15
If that it were a thing possible to do
For to acompte youre beautee and good
nesse,
I have no wonder thogh ye do me wo,
Sith I, th'unworthiest that may ryde or go,
Durste ever thinken in so hy a place, 20
What wonder is, thogh ye do me no grace?

Allas! thus is my lyf brought to an ende,
My deeth, I see, is my conclusioun
I may wel singe, "in sory tyme I spende
My lyf," that song may have confusioun!
For mercy, pitee, and deep affeccioun, 26
I sey for me, for al my deedly chere,
Alle these diden, in that, me love yow dere

And in this wyse and in dispayr I live
In love, nay, but in dispayr I dye! 30
But shal I thus yow my deeth foryive,

That causeles doth me this sorwe drye?
 Ye, certes, I! For she of my folye
 Hath nought to done, although she do me
 sterve,
 Hit is nat with hir wil that I hir serve! 35

Than sithen I am of my sorwe the cause,
 And sithen I have this, withoute hir reed,
 Than may I seyn, right shortly in a clause,
 It is no blame unto hir womanheed
 Though swich a wrecche as I be for hir
 deed 40

Yet alwey two thinges doon me dye,
 That is to seyn, hir beautee and myn ye,

So that, algates, she is verray rote
 Of my disese, and of my deth also,
 For with oon word she mighte be my
 bote, 45

If that she vouched sauf for to do so
 But than is hir gladnesse at my wo?
 It is hir wone plesaunce for to take,
 To seen hir servaunts dyen for hir sake!

But certes, than is al my wonderinge, 50
 Sithen she is the fayrest creature
 As to my doom, that ever was livinge,
 The benignest and beste eek that Nature
 Hath wrought or shal, whyl that the
 wor'd may dure,

Why that she lefte pite so behinde? 55
 It was, ywis, a greet defaute in Kinde

Yit is al this no lak to hir, pardee,
 But God or Nature sore wolde I blame
 For, though she shewe no pite unto me,
 Sithen that she doth othere men the same,
 I ne oughte to despyse my ladyes game, 61
 It is hir pley to laughen whan men syketh,
 And I assente, al that hir list and lyketh!

Yet wolde I, as I dar, with sorwful herte
 Buseche unto your meke womanhede 65
 That I now dorste my sharpe sorwes
 smerte

Shewe by word, that ye wolde ones rede
 The compleynte of me, which ful sore I
 drede

That I have seid here, through myn un-
 konninge,

In any word to your displesinge 70

Lothest of anything that ever was loth
 Were me, as wisly God my soule save!
 To seyn a thing through which ye might be
 wroth,

And, to that day that I be leyd in grave,
 A trewer servaunt shulle ye never have, 75
 And, though that I have pleyned unto you
 here,

Foryiveth it me, myn owne lady dere!

Ever have I been, and shal, how-so I wende,
 Outher to live or dye, your humble trewe,
 Ye been to me my ginning and myn ende
 Sonne of the sterre bright and clere of
 hewe, 81

Alwey in oon to love 3 ow freshly newe,
 By God and by my trouthe, is myn en-
 tente,

To live or dye, I wol it never repente!

This compleynte on sent Valentynes day,
 Whan every foughel chesen shal his make,
 To hir, whos I am hool, and shal alwey, 87
 This woful song and this compleynte I
 make,

That never yit wolde me to mercy take,
 And yit wol I evermore her serve 90
 And love hir best, although she do me
 sterve

Explicit.

MERCILES BEAUTE

A TRIPLE ROUNDEL

YOUR yen two wol slee me sodenly,
I may the beautee of hem not sustene,
So woundeth hit thourghout my herte kene

And but your word wol helen hastily
My hertes wounde, while that hit is grene,
Your yen two wol slee me sodenly, 6
I may the beautee of hem not sustene

Upon my trouthe I sey you feithfully
That ye ben of my lyf and deeth the quene,
For with my deeth the trouthe shal be
sene 10

Your yen two wol slee me sodenly,
I may the beautee of hem not sustene,
So woundeth it thourghout my herte
kene

II

So hath your beautee fro your herte chaced
Pitee, that me ne availeth not to pleyne, 15
For Daunger halt your mercy in his cheyne

Giltles my deeth thus han ye me purchaced,
I sey you sooth, me nedeth not to feyne,
So hath your beautee fro your herte
chaced

Pitee, that me ne availeth not to
pleyne 20

Allas! that Nature hath in you compassed
So greet beautee, that no man may atteyne
To mercy, though he sterve for the peyne
So hath your beautee fro your herte
chaced

Pitee, that me ne availeth not to
pleyne, 25
For Daunger halt your mercy in his
cheyne

III

Sin I fro Love escaped am so fat,
I never think to ben in his prison lene,
Sin I am free, I counte him not a bene

He may answere, and seye this and that, 30
I do no fors, I speke right as I mene
Sin I fro Love escaped am so fat,
I never think to ben in his prison lene

Love hath my name ystrike out of his sclat,
And he is strike out of my bokes clene 35
For evermo, [ther] is non other mene
Sin I fro Love escaped am so fat,
I never think to ben in his prison lene,
Sin I am free, I counte him not a bene

Explicit

A BALADE OF COMPLAINT

COMPLEYNE ne koude, ne might myn herte
never
My peynes halve, ne what torment I have,
Though that I sholde in your presence ben
ever,
Myn hertes lady, as wisly he me save
That bountee made, and beautee list to
grave 5
In your persone, and bad hem bothe in-
fere

Ever t'awayte, and ay be wher ye were

As wisly he gye alle my joyes here
As I am youres, and to yow sad and
trewe,
And ye, my lyf and cause of my gode
chere, 10
And deeth also, whan ye my peynes newe,
My worldes joye, whom I wol serve and
sewe,

Myn heven hool, and al my suffisaunce,
Whom for to serve is set al my plesaunce

Beseching yow in my most humble
wyse 15

T'accepte in worth this litel pore dyte,

And for my trouthe my servyce not despyse,

Myn observaunce eke have not in despyte,
Ne yit to longe to suffren in this plyte,

I yow beseche, myn hertes lady, here, 20
Sith I yow serve, and so wil yeer by yere

 PROVERBS

WHAT shul these clothes thus manyfold,

Lo! this hote somers day? —

After greet hete cometh cold,

No man caste his pilche away

II

Of al this world the large compas 5

Hit wol not in myn armes tweyne, —

Whoso mochel wol embrace,

Litel therof he shal distreyne

A TREATISE ON THE ASTROLABE

It is no longer customary, as it was in the days of Leland and Speght, to speak of "learned Chaucer." Recent critics, on the contrary, have often concerned themselves with pointing out the limitations of his scholarship — his occasional mistranslations and other inaccuracies, his use of French and Italian versions of Latin texts, or even his tendency to show familiarity with the beginnings of works which he may not have read to the end. And it is true that Chaucer's attitude toward books and learning was that of the man of letters rather than of the professional scholar. Nevertheless the range of his knowledge and the quality of his intelligence were such that the old epithet, "learned," is not without justification. His wide reading of literature, in classical and mediæval Latin, French, and Italian as well as in English, is apparent everywhere in his writings. Though he nowhere finds occasion for extended discourse on legal science, his various references to the subject tend to confirm the tradition that he had some professional training in law. His knowledge of philosophy may have been mostly derived from Boethius, but his serious interest in its problems is shown by frequent discussions in his poetry as well as by his translation of the *De Consolatione*. And he had considerable acquaintance with the natural science of his age. His familiarity with the processes of alchemy may have been acquired, as some suppose, at the cost of unhappy personal experience. But he shows also some knowledge of the literature of the subject, which was not merely a pseudo-science. In the *House of Fame* he discusses problems of the science which we should now call physics. Throughout his works he makes free use of medical lore, and though his discussions cannot usually be traced to particular authorities they have been shown to conform very well to the teachings of the treatises on medicine and physiognomy. And finally, his references to astronomy and astrology are so numerous and important that their elucidation has been a principal part of the work of his commentators.

It is not surprising, in view of all his knowledge and intellectual curiosity, that Chaucer should have left a specimen of scientific writing. His interest in science was probably not exceptional among educated men of his time, though his reading in this as in other fields was extraordinary, and he certainly would not himself have claimed to be an authority in any of the sciences. The *Treatise on the Astrolabe*, in particular, is not so much an evidence of Chaucer's attainments in astronomy as of his opinion of its importance in education. For he describes himself modestly as an "unlearned compiler of the labors of old astrologians," and the treatise itself, so far as completed, is a very elementary work, translated for a little boy not yet able to use Latin. The later, unwritten sections, though they were to deal in part with more advanced problems of astronomy and astrology, were apparently also to be adapted to the intelligence of a child. It is not clear whether the title *Bread and Milk for Children*, which the work bears in some manuscripts, was due to Chaucer or to the scribes.

The two parts of the treatise which were completed contain a description of the astrolabe and a series of simple "conclusions," or problems, which can be solved with its aid. Nearly all the material is translated or adapted from the *Compositio et Operatio Astrolabii* of Messahala, an Arabian astronomer of the eighth century, whose work was of course accessible to Chaucer in Latin. But a few definitions and explanations correspond in substance to passages in the *De Sphaera* of John de Sacrobosco, and several sections have not been traced to any source. It is not unlikely that among the numerous unpublished astronomical treatises in mediæval manuscripts may be found the exact compilation, based upon Messahala, that Chaucer used.

The boy for whom the English translation was made is addressed in the beginning as

"little Lewis, my son," and it has usually been inferred that Chaucer had a son by that name. In the absence of positive information on the subject Professor Kittredge has suggested that the person referred to may be Lewis Clifford, the younger, the son of Chaucer's friend Sir Lewis Clifford and possibly a godson of the poet. The younger Clifford is known to have died in October, 1391, the year in which the treatise was apparently compiled, and the death of the boy might well explain the unfinished state of the work. But Professor Manly has recently found a record which includes the name of Lewis Chaucer in association with that of Thomas Chaucer, and the latter is probably Geoffrey's son. So the old opinion again gains likelihood that Chaucer translated the *Astrolabe* for his own child.

The treatise, simple as it is, has some interest for students of the history of English science. According to Mr R. T. Gunther, the author of *Early Science at Oxford*, it is 'the oldest work written in English upon an elaborate scientific instrument.' And there must have been very few comparable textbooks of any sort in the language in an age when Latin was the usual medium of higher instruction. For students of Chaucer's poetry the *Astrolabe* has of course the interest that attaches to any piece of his workmanship. Occasionally it helps explain technical passages in his literary writings. What is more important it reveals in some measure the mind and spirit of the man, his modesty and his painstaking seriousness in intellectual work. The introduction deserves special notice as being the only piece of Chaucer's prose, of any length, that is not rather close translation. It is a short specimen, but it indicates that if Chaucer had written any considerable amount of freely composed prose it would have been superior in form to the *Boece* and the *Melibeus*.

A TREATISE ON THE ASTROLABE

Lyte Lowys my sone, I aperceyve wel by certeyne evidences thyn abilitie to lerne sciences touching nombres and proportions, and as wel conside I thy besy praiser in special to lerne the tretys of the Astrelabie. Than for as mochel as a filosofre saith, "he wrappith him in his frend, that condescendith to the rightfulle prayers of his frend," therefore have I yeven the a suffisant Astrolabie as 10 for oure orizonte, compowned after the latitude of Oxenforde, upon which, by mediacion of this litel tretys, I purpose to teche the a certain nombre of conclusions aperteynyng to the same instrument. I seeie a certain of conclusions, for thre causes. The first cause is this truste wel that alle the conclusions that han be founde, or ellys possibly might be founde in so noble an instrument as is an Astrelabie 20 men unknowe parfitylly to eny mortal man in this regoun, as I suppose. Another cause is this, that sothly in any tretys of the Astrelabie that I have seyn there be

somme conclusions that wol not in alle thinges parformen her bihestes, and somme of hem ben to harde to thy tendir age of ten year to conceyve.

This tretis, divided in 5 parties, wol I shewe the under full light reules 30 and naked wordes in Englissh, for Latyn ne canst thou yit but small, my litel sone. But natheles suffice to the these trewe conclusions in Englissh as wel as suffieth to these noble clerkes Grekes these same conclusions in Grek, and to Arabiens in Arabik, and to Jewes in Ebrew, and to the Latyn folk in Latyn, whiche Latyn folk had hem first out of othere diverse langages, and writen hem in 40 her owne tunge, that is to seyn, in Latyn. And God woot that in alle these langages and in many moo han these conclusions ben suffisantly lerned and taught, and yit by diverse reules, right as diverse pathes leden diverse folk the righte way to Rome. Now wol I preie mekely every discret persone that redith or herith this

littel tretys to have my rude endityng for excusid, and my superflute of 50 wordes, for two causes The first cause is for that curious endityng and hard sentence is ful hevvy at onys for such a child to lerne And the secunde cause is this, that sothly me semith better to writen unto a child twyes a god sentence, than he forge- gete it onys

And Lowys, yf so be that I shewe the in my light Englishsh as trewe conclu- sions touching this mater, and not 60 onoly as trewe but as many and as subtil conclusions, as ben shewid in Latyn in eny commune tretys of the Astrelabie, konne me the more thank And preie God save the king, that is lord of this langage, and alle that him feith berth and obeie- th, everich in his degre, the more and the lasse But conside wel that I ne usurpe not to have founden this werk of my labour or of myn engyn I n'am but a lewd 70 compiler of the labour of olde astro- logiens, and have it translatid in myn Eng- lishsh onoly for thy doctrine And with this swerd shal I sleen envie

Prima pars — The firste partie of this tretys shal rehearse the figures and the membres of thyn Astrelabie by cause that thou shalt have the gretter knowing of thyn owne instrument

Secunda pars — The secunde partie 80 shal techen the worken the verrey practik of the forseide conclusions, as fer- forth and as narwe as may be shewed in so small an instrument portatif aboute For wel woot every astrologien that smallest fraccions ne wol not be shewid in so small

an instrument as in subtil tables calculated for a cause

Tertia pars — The thirde partie shal contene diverse tables of longi- 90 tudes and latitudes of sterres fixe for the Astrelabie, and tables of the declina- cions of the sonne, and tables of longitudes of citees and townes, and tables as well for the governaunce of a clokke, as for to fynde the altitude meridian, and many an- othir notable conclusionis after the kalen- ders of the reverent clerkes, Frere J Some- and Frere N Lenne

Quarta pars — The fourthe partie 100 shal ben a theorie to declare the moevyng of the celestiall bodies with the causes The whiche fourthe partie in speciall shal shewen a table of the verrey moevyng of the mone from houre to houre every day and in every signe after thyn almenak Upon which table there folewith a canoun suffisant to teche as wel the manere of the worchyng of the same conclusionis as to knowe in oure ori- 110 zonte with which degre of the zodiak that the mone arisith in any latitude, and the arisyng of any planete after his latitude fro the ecliptik lyne

Quinta pars — The fifthe partie shal be an introductorie, after the statutes of oure doctours, in which thou maist lerne a gret part of the generall rewles of theorik in astrologie In which fifthe partie shalt thou fynden tables of equacions 120 of houses after the latitude of Oxen- forde, and tables of dignitees of planetes, and othere notefull thinges, yf God wol vouche saaf and his Moder the Maide, moo then I behete

PART I

Here begynneth the descripcion of thyn Astralabie

1 Thyn Astrolabie hath a ring to putten on the thombe of thy right hond in taking the height of thinges And tak kep, for from henes forthward I wol clepen the heighte of any thing that is taken by the

rewle "the altitude," withoute moo wordes

2 Thus ryng renneth in a maner toret fast to the moder of thyn Astrelabie in so rowm a space that it distourbith not the

instrument to hangen after his right centre

3 The moder of thyn Astrelabye is thickest plate, perced with a large hool, that receiveth in hir wombe the thynne plates compowned for diverse clymates, and thy reet shapen in manere of a nett or of a webbe of a loppe

4 This moder is dividid on the bak half with a lyne that cometh descending from the ring down to the netherist bordure The whiche lyne, fro the forseide ring unto the centre of the large hool amide, is clepid the south lyne, or ellis the lyne meridional And the remenaunt of this lyne down to the bordure is clepid the north lyne, or ellis the lyne of midnyght

5 Overtward this forseide longe lyne ther crossith him another lyne of the same lengthe from east to west Of the whiche lyne, from a litel cros (+) in the bordure unto the centre of the large hool, is clepid the est lyne, or ellis the lyne orientale And the remenaunt of this lyne, fro the forseide centre unto the bordure, is clepid the west lyne, or ellis the lyne occidentale Now hast thou here the foure quarters 10 of thyn Astrolabie divided after the foure principales plages or quarters of the firmament

6 The est syde of thyn Astrolabie is clepid the right syde, and the west syde is clepid the left syde Forget not thys, litel Lowys Put the ryng of thyn Astrolabie upon the thombe of thi right hond, and than wol his right side be toward thi left side, and his left side wol be toward thy right side Tak this rewle generall, as wel on the bak as on the wombe syde Upon the ende of this est lyne, as I 10 first seide, is marked a litel cros (+), where as evere moo generally is considered the entring of the first degre in which the sonne arisith

7 Fro this litel cros (+) up to the ende of the lyne meridionall, under the ryng, shall thou fynden the bordure divided with 90 degrees, and by that same proportion is every quarter of thyn Astrolabie divided Over the whiche degrees there ben nombres of augrym that dividen thilke same degres fro 5 to 5, as shewith by

longe strikes bitwene Of whiche longe strikes the space bitwene 10 tenth a myle wey, and every degre of the bordure conteneth 4 minutes, this is to seien, mynutes of an houre

8 Under the compas of thilke degrees ben writen the names of the Twelve Signes as Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces And the nombre of the degrees of thoo signes be writen in augrym above, and with longe divisious fro 5 to 5, dyvidid from the tyme that the signe entrith unto the last ende But understond wel that these degres 10 of signes ben everich of hem considred of 60 mynutes, and every mynute of 60 secondes, and so furth into smale fraccions infinite, as saith Alkabucius And therefore knowe wel that a degre of the bordure contenith 4 minutes, and a degre of a signe conteneth 60 minutes, and have this in mynde

9 Next this folewith the cercle of the daies, that ben figured in manere of degres, that contenen in nombre 365, dividid also with longe strikes fro 5 to 5, and the nombre in augrym writen under that cercle

10 Next the cercle of the daies folewith the cercle of the names of the monthes, that is to say, Januarius, Februarius, Marcus, Aprilis, Maius, Junius, Julius, Augustus, September, October, November, December The names of these monthes were clepid thus, somme for her propirtees and somme by statutes of lordes Arabiens, somme by othre lordes of Rome Eke of these monthes, as liked to 10 Julius Cesar and to Cesar Augustus, somme were compounded of diverse nombres of daies, as Julie and August Than hath Januarie 31 daies, Februarie 28, March 31, April 30, May 31, Junius 30, Julius 31, Augustus 31, September 30, October 31, November 30, December 31 Natheles, all though that Julius Cesar toke 2 daies out of Feverer and putte hem in his month of Juyll, and Augustus 20 Cesar clepid the month of August after his name and ordeined it of 31 daies, yit truste wel that the sonne dwellith therefore

nevere the more ne lasse in oon signe than in another

11 Than folewen the names of the holy daies in the Kalender, and next hem the lettres of the A B C on whiche thei fallen

12 Next the forseide cerle of the A B C, under the cross lyne, is marked the skale in manere of 2 squyres, or ellis in manere of laddres, that serveth by his 12 pointes and his dyvisiouns of ful many a subtil conclusioun Of this forseide skale fro the cross lyne unto the verrey angle is clepid Umbra Versa, and the nethur partie is clepid Umbra Recta, or ellis Umbra Extensa 10

13 Than hast thou a brod reule, that hath on either ende a square plate perced with certein holes, somme more and somme lasse, to receyve the stremes of the sonne by day, and eke by mediacioun of thin eye to knowe the altitude of sterres by night

14 Than is there a large pyn in manere of an extre, that goth thorough the hole that halt the tables of the clymates and the riet in the wombe of the moder, thorough which pyn ther goth a litel wegge, which that is clepid the hors, that streymth all these parties to-hepe Thys forseide grete pyn in manere of an extre is ymagyned to be the Pool Artik in thyn Astralabie

15 The wombe syde of thyn Astrelabie is also divided with a longe croys in 4 quarters from est to west, fro southe to northe, fro right syde to left side, as is the bakside

16 The bordure of which wombe side is divided fro the point of the est lyne unto the point of the south lyne under the ring, in 90 degrees, and by that same proporcioun is every quarter divided, as is the bakside That amountith 360 degrees And understand wel that degres of this bordure ben aunsweryng and consentrike to the degres of the equinoxiall, that is dividid in the same nombre as every 10 othr cerle is in the highe hevene This same bordure is divided also with 23 lettres capitals and a small crosse (+) above the south lyne, that shewith the 24 heures equals of the klokke And, as I have seid, 5 of these degres maken a myle

wey, and 3 milewei maken an heure And every degre of thys bordure contenith 4 minutes, and every minute 60 secundes Now have I told the 20 twyes

17 The plate under the riet is discribed with 3 principal cerles, of whiche the leest is clepid the cerle of Cancre by cause that the heved of Cancre turnith evermo consentrik upon the same cerle In this heved of Cancer is the grettist declinacioun northward of the sonne, and therefore is he clepid solsticium of somer, which declinacioun, after Piholome, is 23 degrees and 50 minutes as wel in Cancer as in 10 Capricorn This signe of Cancer is clepid the tropik of somer, of *tropos*, that is to seien "ageynward" For than begunneth the sonne to passen from us-ward

The myddel cerle in wydensse, of these 3, is clepid the cerle equinoxiall, upon which turnith evermo the hevedes of Aries and Libra And understand wel that evermo thys cerle equinoxiall turnith justly from verrey est to verrey west 20 as I have shewed the in the speer solide This same cerle is clepid also Equator, that is the weyer of the day, for whan the sonne is in the hevedes of Aries and Libra, than ben the dayes and the nightes ylike of lengthe in all the world And therefore ben these 2 signes called the equinoxus And all that moeveth withinne the hevedes of these Aries and Libra, his moevyng is clepid north- 30 ward, and all that moevith withoute these hevedes, his moevyng is clepid southward, as fro the equinoxiall Tak kep of these latitudes north and south, and forget it nat By this cerle equinoxiall ben considered the 24 heures of the klokke, for evermo the arisyng of 15 degrees of the equinoxiall makith an heure equal of the klokke This equinoxiall is clepid the gurdel of the first moevyng, or 40 ellis of the first moevable And note that the first moevyng is clepid moevyng of the first moevable of the 8 speer, which moevyng is from est into west, and eft ageyn into est Also it is clepid gurdel of the first moevyng for it departith the first moevable, that is to seyn the spere in two

like partyes evene distantz fro the poles of this world

The widest of these 3 principale 50 cercles is clepid the cercle of Capricorne, by cause that the heved of Capricorne turneth evermo consentrik upon the same cercle In the heved of this forseid Capricorne is the grettist declina-cion southward of the sonne, and therefore it is clepid the solsticium of wynter This signe of Capricorne is also clepid the tropic of wynter, for than begyn-neth the sonne to come ageyn to us- 60 ward

18 Upon this forseide plate ben compassed certeyn cercles that highten almykanteras, of whiche somme of hem semen parfit cercles and somme semen imparfit The centre that stonddith amyddes the narwest cercle is clepid the cenyth And the netherist cercle, or the first cercle, is clepid the orizonte, that is to seyn, the cercle that divideth the two emy-speries, that is, the partie of the 10 hevене above the erthe and the partie byneth These almykanteras ben com-powned by 2 and 2, all be it so that on diverse Astrelabies somme almykanteras ben divided by oon, and somme by two, and somme by thre, after the quantite of the Astrelabie This forseide cenyth is ymagined to ben the verrey point over the crowne of thyn heved And also this cenyth is the verrey pool of the ori- 20 zonte in every regioun

19 From this cenyth, as it semeth, there comen a maner croked strikes like to the clawes of a loppe, or elles like the werk of a wommans calle, in keryng overthwart the almykanteras And these same strikes or divisious ben clepid azymutz, and thei dividen the orisounte of thyn Astrelabie in 24 divisious And these azymutz serven to knowe the costes of the firmament, and to othre conclusions, as for to 10 knowe the cenyth of the sonne and of every sterre

20 Next these azymutz, under the cercle of Cancer, ben there 12 divisious embelf, muche like to the shap of the azemutz, that shewen the spaces of the heures of planetes

21 The riet of thyn Astrelabie with thy zodiak, shapen in manere of a net or of a lopwebbe after the olde descripcion, which thou maist turnen up and down as thuseif liketh, contenith certain nombre of sterres fixes, with her longitudes and lati-tudes determinat, yf so be that the maker have not errid The names of the sterres ben writen in the margyn of the riet there as thei sitte, of whiche sterres 10 the smale point is clepid the centre And understand also that alle the sterres sitting within the zodiak of thyn Astrelabie ben clepid sterres of the north, for thei arise by northe the est lyne And all the remenaunt fixed oute of the zodiak ben clepid sterres of the south But I seee not that thei arisen alle by southe the est lyne, witnesse on Aldeberan and Algo-meysse Generally understand this 20 rewle, that thilke sterres that ben clepid sterres of the north arisen rather than the degre of her longitude, and alle the sterres of the south arisen after the degre of her longitude — this is to seyn, sterres fixed in thyn Astrelabie The mesure of the longitude of sterres is taken in the lyne ecliptik of hevене, under which lyne, whan that the sonne and the mone be lyne-right, or ellis in the 30 superficie of this lyne, than is the eclipse of the sonne or of the mone, as I shal declare, and eke the cause why But sothly the ecliptik lyne of thy zodiak is the utterist bordure of thy zodiak there the degrees be marked

Thy zodiak of thyn Astrelabie is shapen as a compas which that contenith a large brede as after the quantite of thyn Astrelabie, in ensample that the 40 zodiak in hevене is ymagined to ben a superfice contenyng a latitude of 12 degrees, whereas alle the remenaunt of cercles in the hevене ben ymagined verrey lynes withoute eny latitude Amiddes this celestial zodiak is ymagined a lyne which that is clepid the ecliptik lyne, under which lyne is evermo the wey of the sonne Thus ben there 6 degrees of the zodiak on that oo syde of the lyne and 6 50 degrees on that othr This zodiak is dividid in 12 principale divisious that

departen the 12 signes, and, for the streitnesse of thin Astrolabie, than is every smal divisoun in a signe departed by two degrees and two, I mene degrees contenyng 60 mynutes And this forseide hevenysse zodiak is clepid the cercle of the signes, or the cercle of the bestes, for "zodia" in langage of Grek sowneth "bestes" 60 in Latyn tunge And in the zodiak ben the 12 signes that han names of bestes, or ellis for whan the sonne entrith into eny of tho signes he takith the propirte of suche bestes, or ellis that for the sterres that ben ther fixed ben disposid in signes of bestes or shape like bestes, or elles whan the planetes ben under thilke signes thei causen us by her influence operaciouns and effectes like to the operaciouns of bestes 70

And understand also that whan an hot planete cometh into an hot signe, than encresith his hete, and yf a planete be cold, than amenusith his coldnesse by cause of the hooete sygne And by thys conclusioun maist thou take ensample in alle the signes, be thei moist or drie, or moeble or fixe, reknyng the qualite of the planete as I first seide And everich

of these 12 signes hath respect to a 80 certeyn parcel of the body of a man, and hath it in governaunce, as Aries hath thin heved, and Taurus thy nekke and thy throthe, Gemini thin armholes and thin armes, and so furth, as shall be shewid more pleyne in the 5 partie of this tretas

This zodiak, which that is part of the 8 spear, over-kervith the equinoxial, and he over-kervith him ageyn in evene parties, and that oo half declineth 90 southward, and that othr northward, as plemly declarith the Tretys of the Speer

Than hast thou a label that is shapen like a reule, save that it is streat and hath no plates on either ende with holes But with the smale point of the forseide label shalt thou calcule thin equaciouns in the bordure of thin Astralabie, as by thin almury 100

Thin almury is clepid the denticle of Capricorne, or ellis the calculer This same almury sitt fix in the heved of Capricorne, and it serveth of many a necessarie conclusioun in equacions of thinges as shal be shewid

Here endith the descripcrion of the Astrelabre and here begynne the conclusions of the Astrelabre

PART II

1 *To fynde the degre in which the sonne is day by day, after his cours aboute*

Rekne and knowe which is the day of thy month, and ley thy rewle up that same day, and than wol the verrey poynt of thy rewle sitten in the bordure upon the degre of thy sonne

Ensamble as thus — The yeer of oure Lord 1391, the 12 day of March at midday, I wolde knowe the degre of the sonne I soughte in the bakhalf of myn Astrelabre and fond the cercle of the daes, 10 the whiche I knowe by the names of the monthes written under the same cercle

Tho leyde I my reule over this forseide day, and fond the point of my reule in the bordure upon the firste degre of Aries, a litel within the degre And thus knowe I this conclusioun

Anothr day I wolde knowen the degre of my sonne, and thus was at midday in the 13 day of December I fond 20 the day of the month in manere as I seide, tho leyde I my rewle upon this forseide 13 day, and fond the point of my rewle in the bordure upon the firste degre of Capricorne a lite within the degre And than had I of this conclusioun the ful experience

2 *To knowe the altitude of the sonne or of
othre celestiall bodnes*

Put the ryng of thyn Astrelabie upon thy right thombe, and turne thi lift syde ageyn the light of the sonne, and remewe thy rewle up and down til that the stremes of the sonne shine thorough bothe holes of thi rewle. Loke than how many degrees thy rule is areised fro the litel crois upon thin est lyne, and tak there the altitude of thi sonne. And in this same wise maist thow knowe by night the alti- 10 tude of the mone or of brighte sterres

This chapitre is so generall evere in oon that there nedth no more declaracioun, but forget it not

3 *To knowe every tyme of the day by light
of the sonne, and every tyme of the nyght by
the sterres fixe, and eke to knowe by nyght or
by day the degre of eny signe that ascendith
on the est orisonte, which that is clepid co-
mounly the ascendent, or ellas horoscopum*

Tak the altitude of the sonne whan the list, as I have seid, and set the degre of the sonne, in caas that it be beforen the myddel of the day, among thyn almykanteras on the est syde of thin Astrelabie, and if it be after the myddel of the day, set the degre of thy sonne upon the west syde. Take this manere of setting for a general rule, ones for evere. And whan thou hast set the degre of thy sonne upon as 10 many almykanteras of height as was the altitude of the sonne taken by thy rule, ley over thi label upon the degre of the sonne, and than wol the point of thi label sitte in the bordure upon the verrey tyde of the day

Ensamble as thus — The yeer of oure lord 1391, the 12 day of March, I wolde knowe the tyde of the day. I tok the altitude of my sonne, and fond that 20 it was 25 degrees and 30 of minutes of height in the bordure on the bak side. Tho turned I myn Astrelabye, and by cause that it was beforen mydday, I turned my net and sette the degre of the sonne, that is to seyn the first degre of Aries, on the right side of myn Astrelabye upon 25 degrees and 30 mynutes of height among

myn almykanteras. Tho leide I my label upon the degre of my sonne, and 30 fond the point of my label in the bordure upon a capital lettre that is clepid an X. Tho rekned I alle the capitale lettres fro the lyne of myndnight unto this forseide lettre X, and fond that it was 9 of the klokke of the day. Tho loked I down upon the est orizonte, and fond there the 20 degre of Geminus ascendyng, which that I tok for myn ascendent. And in this wise had I the experience for evermo 40 in which manere I shulde knowe the tyde of the day and eke myn ascendent

Tho wolde I wite the same nyght folew- yng the houre of the nyght, and wroughte in this wise — Among an heep of sterres fixe it liked me for to take the altitude of the faire white sterre that is clepid Alha- bor, and fond hir sitting on the west side of the lyne of midday, 12 degrees of heighte taken by my rewle on the 50 bak side. Tho sette I the centre of this Alhabor upon 12 degrees among myn almykanteras upon the west side, by cause that she was founde on the west side. Tho leyde I my label over the degre of the sonne, that was descendid under the west orisounte, and rekned all the lettres capitals fro the lyne of midday unto the point of my label in the bordure, and fond that it was passed 9 of the 60 klokke the space of 10 degrees. Tho lokid I down upon myn est orisounte, and fond there 10 degrees of Scorpius ascend- yng, whom I tok for myn ascendent. And thus lerned I to knowe onys for evere in which manere I shuld come to the houre of the nyght, and to myn ascendent, as verrey as may be taken by so smal an instrument

But natheles this rule in generall 70 wol I warne the for evere — Ne make the nevere bold to have take a just ascendent by thin Astrelabie, or elles to have set justly a klokke, whan eny celestial body by which that thou wenyst governe thilke thinges be nigh the south lyne. For trust wel, whan the sonne is nygh the meridional lyne, the degre of the sonne renneth so longe consentrik upon the almykante- 80 ras that sothly thou shalt erre fro the

just ascendent The same conclusion sey I by the centre of eny sterre fix by nyght And more over, by experience I wot wel that in our orisounte, from xi of the klokke unto oon of the klokke, in taking of a just ascendent in a portatif Astrelabie it is to hard to knowe — I mene from xi of the klokke before the houre of noon til oon of the klokke next folewyng

4 *A special declaracioun of the ascendent*

The ascendent sothly, as wel in alle nativites as in questions and elecciions of tymes, is a thing which that these astrologiens gretly obseruen Wherefore me semeth convenyent, syth that I speke of the ascendent, to make of it special declaracioun

The ascendent sothly, to take it at the largest, is thilke degre that ascendith at eny of these forseide tymes upon 10 the est orisounte And therefore, yf that eny planete ascende at thatt same tyme in thilke forseide degre, than hath he no latitude fro the ecliptik lyne, but he is than in the degre of the ecliptik which that is the degre of his longitude Men sayn that thilke planete is *in horoscopo*

But sothly the hous of the ascendent, that is to seyn, the first hous or the est angle, is a thing more brod and large 20 For, after the statutes of astrologiens, what celestial body that is 5 degrees above thilke degre that ascendith, or withunne that nombre, that is to seyn neer the degre that ascendith, yit rekne they thilke planete in the ascendent And what planete that is under thilke degre that ascendith the space of 25 degrees, yit seyn thei that thilke planete is "like to him that is the hous of the ascendent" But 30 sothly, if he passe the boundes of these forseide spaces, above or bynethe, thei seyn that the planete is "fallyng fro the ascendent" Yit saien these astrologiens that the ascendent and eke the lord of the ascendent may be shapen for to be fortunat or infortunat, as thus — A "fortunat ascendent" clepen they whan that no wicked planete, as Saturne or Mars or elles the Tayl of the Dragoun, is in 40

the hous of the ascendent, ne that no wicked planete have noon aspect of enemyte upon the ascendent But thei wol caste that thei have a fortunat planete in hir ascendent, and yit in his felicite, and than sey thei that it is wel Further over thei seyn that the infortunyng of an ascendent is the contrarie of these forseide thinges The lord of the ascendent, sey thei that he is fortunat whan he is 50 in god place fro the ascendent, as in an angle, or in a succident where as he is in hys dignite and comfortid with frendly aspectes of planetes and wel resceyved, and eke that he may seen the ascendent, and that he be not retrograd, ne combust, ne joynd with no shrewe in the same signe, ne that he be not in his descencioun, ne joynd with no planete in his descencioun, ne have upon him noon aspect 60 infortunat, and than sey thei that he is wel

Natheles these ben observaunces of judicial matere and rytes of payens, in whiche my sprit hath no feith, ne knowing of her *horoscopus* For they seyn that every signe is departid in thre evene parties by 10 degrees, and thilke porcioun they clepe a face And although that a planete have a latitude fro the 70 ecliptik, yit sey somme folk, so that the planete arise in that same signe with eny degre of the forseide face in which his longitude is rekned, that yit is the planete *in horoscopo*, be it in nativyte or in eleccion, etc

5 *To knowe the verrey equacioun of the degre of the sonne yf so be that it falle bitwene two almykanteras*

For as muche as the almykanteras in thun Astrelabie ben compowned by two and two, where as somme almykanteras in sondry astrelabies be compowned by 1 and 1, or elles by 3 and 3, it is necessarie to thy lernyng to teche the first to knowe and worke with thun owne instrument Wherefore whan that the degre of thi sonne fallith bytwixe 2 almykanteras, or ellis yf thun almykanteras ben graven with 10 over-gret a poynt of a compas (for

bothe these thinges may causen errorr as wel in knowing of the tide of the day, as of the verrey ascendent), thou must worken in this wise —

Set the degre of thy sonne upon the hyer almykanteras of bothe, and wayte wel where as thū almyry touchith the bordure and set there a pricke of ynke Sett doun agayn the degre of the sunne 20 upon the nether almykanteras of bothe, and sett there another pricke Remeve than thū almyry in the bordure evene amiddes bothe prickes, and thus wol lede justly the degre of thi sonne to sitte atwixe bothe almykanteras in his right place Ley than thy label over the degre of thi sonne, and fynd in the bordure the verrey tyde of the day, or of the night And as verrailly shalt thou fynde 30 upon thū est orisonte thū ascendent

6 *To knowe the spryng of the dawenyng and the ende of the evenyng, the whiche ben called the two crepuscules*

Set the nadir of thy sonne upon 18 degrees of height among thyn almykanteras on the west syde, and ley thy label on the degre of thy sonne, and than shal the point of thy label shewen the spryng of the day Also set the nader of thy sonne upon 18 degrees of height among thū almykanteras on the est side, and ley over thy label upon the degre of the sonne, and with the point of thy label fynd in the bordure 10 the ende of the evenyng, that is verrey nyght

The nader of the sonne is thilke degre that is opposyt to the degre of the sonne, in the 7 signe, as thus — every degre of Aries by ordir is nadir to every degre of Labra by ordre, and Taurus to Scorpioun, Gemini to Sagittarie, Cancer to Capricorne, Leo to Aquare, Virgo to Pisces And if eny degre in thy zodiak be derk, his 20 nadir shal declare hym

7 *To knowe the arch of the day, that some folk callen the day artificiall, fro sonne arisyng tyl it go to reste*

Set the degre of thi sonne upon thū est orisonte, and ley thy label on the degre of

the sonne, and at the point of thy label in the bordure set a pricke Turne than thy riet aboute tyl the degre of thy sonne sitte upon the west orisonte, and ley thy label upon the same degre of the sonne, and at the poynt of thy label set there another pricke Rekne than the quantite of tyme in the bordure bitwixe bothe 10 prickes, and tak there thyn arch of the day The remenaunt of the bordure under the orisonte is the arch of the nyght Thus maist thou rekne bothe arches, or every porcioun, of whether that the liketh And by this manere of worching maist thou se how longe that eny sterre fix dwelleth above the erthe, fro tyme that he riseth til he go to reste But the day natural, that is to seyn 24 houres, is the revoluciou of the equinoxial with as muche partie of the zodiak as the sonne of his propre moevyng passith in the mene while

8 *To turne the houres inequales in houres equales*

Know the nombre of the degrees in the houres inequales, and depart hem by 15, and tak there thū houres equales

9 *To knowe the quantite of the day vulgar, that is to seyn fro spryng of the day unto verrey nyght*

Know the quantite of thy crepuscles, as I have taught in the 2 chapitre bifore, and adde hem to the arch of thy day artificial, and tak there the space of all the hool day vulgar unto verrey night The same manere maist thou worche to knowe the quantite of the vulgar nyght

10 *To knowe the quantite of houres inequales by day*

Understond wel that these houres inequales ben clepid houres of planetes. And understond wel that som tyme ben thei lenger by day than by night, and som tyme the contrarie But understond wel that evermo generally the houre inequal of the day with the houre inequal of the night contenen 30 degrees of the bordure, which bordure is evermo answeyryng to the degrees of the equinoxial Wherefore 10

departe the arch of the day artificial in 12, and tak there the quantite of the houre mequale by day And if thou abate the quantite of the houre mequale by day out of 30, than shal the remenaunt that levith performe the houre mequale by night

11 *To knowe the quantite of houres equales*

The quantite of houres equales, that is to seyn the houres of the klokke, ben departid by 15 degrees already in the bordure of thin Astrelaby, as wel by night as by day, generally for evere What nedith more declaracioun?

Wherefore whan the list to knowe how many houres of the klokke ben passed, or eny part of eny of these houres that ben passed, or ellis how many houres or parties of houres ben to come fro such a tyme to such a tyme by day or by night, know the degre of thy sonne, and ley thy label on it Turne thy ryet aboute joyntly with thy label, and with the poynt of it rekne in the bordure fro the sonne ariste unto that same place there thou desirist, by day as by nyght This conclusioun wol I declare in the last chapitre of the 4 partie of this tretys so openly that ther shal lakke no word that nedith to the declaracioun

12 *Special declaracioun of the houres of planetes*

Understond wel that evermo, fro the arisyng of the sonne til it go to reste, the nadir of the sonne shal shewe the houre of the planete, and fro that tyme forward al the night til the sonne arise, than shal the verrey degre of the sonne shewe the houre of the planete

Ensampl as thus — The xij day of March fyl upon a Saturday, peraventure, and atte risyng of the sonne I fond the secunde degre of Aries sittyng upon myn est orisonte, all be it that it was but litel Than fond I the 2 degre of Libra, nadir of my sonne, discending on my west orisonte, upon which west orisonte every day generally, atte sonne arist, entith the houre of every planete, after

which planete the day berith his name, and endith in the next strike of the plate under the forseide west orisonte And evere as the sonne clymbith upper and upper, so goth his nadir downer and downer, teching by suche strikes the houres of planetes by ordir as they sitten in the hevene The firste houre inequal of every Saturday is to Saturne, and the seconde to Jupiter, the thirde to Mars, the fourthe to the sonne, the fite to Venus, the sixte to Mercurius, the seventh to the mone And then ageyn the 8 houre is to Saturne, the 9 is to Jupiter, the 10 to Mars, the 11 to the sonne, the 12 to Venus And now is my sonne gon to reste as for that Saturday Than shewith the verrey degre of the sonne the houre of Mercurie entring under my west orisonte at eve, and next him succedith the mone, and so furth by ordir, planete after planete in houre after houre, all the nyght longe til the sonne arise Now risith the sonne that Sunday the morwe, and the nadir of the sonne upon the west orisonte shewith me the entring of the houre of the forseide sonne And in this manere succedith planete under planete fro Saturne unto the mone, and fro the mone up ageyn to Saturne, houre after houre generally And thus have I this conclusioun

13 *To knowe the altitude of the sonne in myddes of the day that is clepid the altitude meridian*

Set the degre of the sonne upon the lyne meridional, and rekne how many degrees of almykanteras ben bitwyxe thin est orisonte and the degre of thy sonne, and tak there thin altitude meridian, this to seyn, the highest of the sonne as for that day So maist thou knowe in the same lyne the highest cours that eny sterre fix clymbeth by night This is to seyn that whan eny sterre fix is passid the lyne meridional, than begynneth it to descende, and so doth the sonne

14 *To knowe the degre of the sonne by thy ryet, for a maner curiosite*

Sek besily with thy rule the highest of

the sonne in mydde of the day Turne than thyn Astrelabie, and with a pricke of ynke marke the nombre of that same altitude in the lyne meridional, turne than thy ryet aboute tyl thou fynde a degre of thy zodiak accordyng with the pricke, this is to seyn, sitting on the pricke And in soth thou shalt finde but 2 degrees in all the zodiak of that condicioun, and yit 10 thulke 2 degrees ben in diverse signes Than maist thou lightly, by the sesoun of the yere, knowe the signe in which that is the sonne

15 *To knowe which day is lyk to which day as of lengthe*

Loke whiche degrees ben ylike fer fro the hevedes of Cancer and Capricorne, and loke when the sonne is in eny of thulke degrees, than ben the dayes ylike of lengthe This is to seyn that as longe is that day in that month, as was such a day in such a month, there varieth but litel

Also, yf thou take 2 dayes naturales in the yere ylike fer fro either point of the equinoxiall in the opposyt parties, than 10 as longe is the day artificiall of that oon day as is the night of that othr, and the contrarie

16 *This chapitre is a maner declaracioun to conclusiouns that folewen*

Understond wel that thy zodiak is departed in two halve circles, as fro the heved of Capricorne unto the heved of Cancer, and ageynward fro the heved of Cancer unto the heved of Capricorne The heved of Capricorne is the lowest point where as the sonne goth in wynter, and the heved of Cancer is the heighest point in which the sonne goth in somer And therefore understond wel that eny two degrees 10 that ben ylike fer fro eny of these two hevedes, truste wel that thulke two degrees ben of ilke declinacioun, be it southward or northward, and the daes of hem ben ilke of lengthe and the nyghtes also, and the shadewes ilyke, and the altitudes ylike atte middy for evere

17 *To knowe the verrey degre of eny maner sterre, straunge or unstraunge, after his longitude, though he be undeterminat in thyn Astralabye, soihly to the trouthe thus he shal be knowe*

Tak the altitude of this sterre whan he is on the est syde of the lyne meridional, as neigh as thou mayst gesse, and tak an ascendent anon right by som manere sterre fix which that thou knowist, and forget not the altitude of the firste sterre ne thyn ascendent And whan that this is don, aspeye diligently whan this same firste sterre passith eny thyng the south westward, and cacche him anon right 10 in the same nombre of altitude on the west syde of this lyne meridional, as he was kaught on the est syde, and tak a newe ascendent anon-ryght by som manere sterre fix which that thou knowist, and forget not this secunde ascendent And whan that this is don, rekne than how many degrees ben bitwixe the first ascendent and the secunde ascendent, and rekne wel the myddel degre bitwene bothe 20 ascendentes, and set thulke myddel degre upon thyn est orizonte, and wayte than what degre that sitte upon the lyne meridional, and tak there the verrey degre of the ecliptuk in which the sterre stondith for the tyme For in the ecliptuk is the longitude of a celestiall body rekned, evene fro the heved of Aries unto the ende of Pisces, and his latitude is rekned after the quantite of his declynacioun north 30 or south toward the polys of this world

As thus — Yf it be of the sonne or of eny fix sterre, rekne hys latitude or his declinacioun fro the equinoxiall cerle, and if it be of a planete, rekne than the quantite of his latitude fro the ecliptuk lyne, all be it so that fro the equinoxiall may the declinacioun or the latitude of eny body celestiall be rekned after the site north 40 or south and after the quantite of his declinacioun And right so may the latitude or the declinacioun of eny body celestiall, save oonly of the sonne, after hys site north or south and after the quantite of his declinacioun, be rekned fro the

echptik lyne, fro which lyne alle planetes som tyme declinen north or south save oonly the forseide sonne

18 *To knowe the degrees of longitudes of fixe sterres after that they be determynat in thyn Astrelabye, yf so be that thei be trewly sette*

Set the centre of the sterre upon the lyne meridionall, and tak kep of thy zodiak, and loke what degre of eny signe that sitte upon the same lyne meridionall at that same tyme, and tak there the degre in which the sterre stondith, and with that same degre cometh that same sterre unto that same lyne fro the orisonte

19 *To knowe with which degre of the zodiak eny sterre fix in thyn Astrelabe arisith upon the est orisonte, all though has dwellyng be in another signe*

Set the centre of the sterre upon the est orisonte, and loke what degre of eny signe that sitt upon the same orisonte at that same tyme And understond wel that with that same degre arisith that same sterre

And thys merveyulous arisyng with a straunge degre in another signe is by cause that the latitude of the sterre fix is either north or south fro the equinoxiall But sothly the latitudes of planetes be comounly rekened fro the echlyptik, by cause that noon of hem declyneth but fewe degrees out fro the brede of the zodiak And tak god kep of this chapitre of arisyng of celestiale bodies, for truste wel that neyther mone ne sterre, as in our embelif orisonte, arisith with that same degre of his longitude save in oocas, and that is whan they have no latitude fro the echlyptik lyne But natheles som tyme is everich of these planetes under the same lyne

20 *To knowe the declinacoun of eny degre in the zodiak fro the equinoxiall cercle*

Set the degre of eny signe upon the lyne meridionall, and rekne hys altitude in the almykanteras fro the est orisonte up to the same degre set in the forseide lyne, and set

there a prikke, turne up than thy riet, and set the heved of Aries or Libra in the same meridionall lyne, and set there a nother prikke And whan that this is don, consider the altitudes of hem bothe, for sothly the difference of thilke altitudes is the declinacoun of thilke degre fro the equinoxiall And yf it so be that thilke degre be northward fro the equinoxiall, than is his declinacoun north, yf it be southward, than is it south

21 *To knowe for what latitude in eny regoun the almykanteras of eny table ben compowmed*

Rekene how many degrees of almykanteras in the meridionall lyne ben fro the cercle equinoxiall unto the cenyth, or elles from the pool artyk unto the north orisonte, and for so gret a latitude, or for so smal a latitude, is the table compowmed

22 *To know in specuall the latitude of oure cowntre, I mene after the latitude of Oxenford, and the height of oure pool*

Understond wel that as fer is the heved of Aries or Libra in the equinoxiall fro oure orisonte as is the cenyth fro the pool artik, and as high is the pool artik fro the orisonte as the equinoxiall is fer fro the cenyth I prove it thus by the latitude of Oxenford understond wel that the height of oure pool artik fro oure north orisonte is 51 degrees and 50 mynutes, than is the cenyth fro oure pool artik 38 degrees and 10 mynutes, than is the equinoxiall from oure cenyth 51 degrees and 50 mynutes, than is oure south orisonte from oure equinoxiall 38 degres and 10 mynutes Understond wel this rekenyng Also forget not that the cenyth is 90 degrees of height from oure orisonte, and oure equinoxiall is 90 degres from oure pool artik Also this shorte rule is soth, that the latitude of eny place in a regoun is the distaunce fro the cenyth unto the equinoxiall

23 *To prove evidently the latitude of eny place in a regoun by the prove of the height of the pool artik in that same place*

In som wynters nyght whan the firma-

ment is cler and thikke sterred, wayte a tyme til that eny sterre fix sitte lyne-right perpendicular over the pool artik, and clepe that sterre A, and wayte another sterre that sitte lyne right under A, and under the pool, and clepe that sterre F. And understand wel that F is not considrid but only to declare that A sitte evene over the pool. Tak than anon-right 10 the altitude of A from the orisonte, and forget it not, let A and F goo fare wel tyl ageynst the dawenyng a gret while, and com than ageyn, and abid til that A is evene under the pool, and under F, for sothly than wol F sitte over the pool, and A wol sitte under the pool. Tak than eftsonys the altitude of A from the orisonte, and note as wel his secunde altitude as hys first altitude. And whan that this 20 is doon, rekene how many degrees that the first altitude of A exceedith his secunde altitude, and tak half thilke porcioun that is exceedid and adde it to his secunde altitude, and tak there the elevacioun of thy pool, and eke the latitude of thy region, for these two ben of oo nombre, this is to seyn, as many degres as thy pool is elevat, so muche is the latitude of the region.

Ensample as thus — peraventure 30 the altitude of A in the evenyng is 56 degrees of height, than wol his secunde altitude or the dawenyng be 48 degres, that is 8 degres lasse than 56, that was his first altitude att even. Tak than the half of 8 and adde it to 48 that was his secunde altitude, and than hast thou 52. Now hast thou the height of thy pool and the latitude of the region. But 40 understand wel that to prove this conclusioun and many another faire conclusioun, thou must have a plomet hanging on a lyne, heygher than thn heved, on a perche, and thilke lyne must hange evene perpendicular bytwix the pool and thm eye, and than shalt thou seen yf A sitte evene over the pool, and over F atte evene, and also yf F sitte evene over the pool and over A or day.

24 Another conclusioun to prove the height of the pool artik fro the orisonte

Tak eny sterre fix that never descendith under the orisonte in thilke region, and conside his heighest altitude and his lowist altitude fro the orisonte, and make a nombre of bothe these altitudes, tak than and abate half that nombre, and tak there the elevacioun of the pool artik in that same region.

25 Another conclusioun to prove the latitude of the region

Understand wel that the latitude of eny place in a region is verrey the space bytwexe the cenyth of hem that dwellen there and the equinoxiall cerde north or south, takyng the mesure in the meridional lyne, as shewith in the almykanteras of thm Astrelabye. And thilke space is as much as the pool artik is high in that same place fro the orisonte. And than is the depressioun of the pool antartik, 10 that is to seyn, than is the pool antartik, bynethe the orisonte the same quantite of space neither more ne lasse.

Than if thou desire to knowe this latitude of the region, tak the altitude of the sonne in the myddel of the day, whan the sonne is in the hevedes of Aries or of Libra, for than moeveth the sonne in the lyne equinoxiall, and abate the nombre of that same sonnes altitude out of 90 20 degrees, and than is the remenaunt of the nombre that leveth the latitude of that region. As thus — I suppose that the sonne is thilke day at noon 38 degrees of height, abate than 38 oute of 90, so leveth there 52, than is 52 degres the latitude. I say not this but for ensample, for wel I wot the latitude of Oxenford is certeyn minutes lasse, as thow might preve.

Now yf so be that the semeth to 30 longe a tarieng to abide til that the sonne be in the hevedes of Aries or of Libra, than wayte whan the sonne is in eny othr degre of the zodiak, and conside the degre of his declinacioun fro the equinoxiall lyne, and if it so be that the sonnes declinacioun be northward fro the equinoxiall, abate than fro the sonnes altitude at non the

nombre of his declinacioun, and than hast thou the height of the hevedes 40 of Aries and Libra As thus — My sonne is peraventure in the first degre of Leoun, 58 degrees and 10 minutes of height at non, and his declinacioun is almost 20 degrees northward fro the equinoxiall, abate than thilke 20 degrees of declinacioun out of the altitude at non, than leveth there 38 degrees and odde minutes Lo there the heved of Aries or Libra and thin equinoxiall in that regioun Also 50 if so be that the sonnes declinacioun be southward fro the equinoxiall, adde than thilke declinacioun to the altitude of the sonne at noon, and tak there the hevedes of Aries and Libra and thin equinoxiall, abate than the height of the equinoxiall out of 90 degrees, than leveth there the distance of the pool of that regioun fro the equinoxiall Or elles, if the list, tak the highest altitude fro the equinoxiall 60 of eny sterre fix that thou knowist, and tak the netherest elongacioun (lengthing) fro the same equinoxiall lyne, and work in the manere forseid

26 *Declaracioun of the ascensioun of signes*

The excellence of the spere solide, amonges othir noble conclusiouns, shewith manifest the diverse ascenciouns of signes in diverse places, as wel in the right cercle as in the embelif cercle These auctours writen that thilke signe is cleped of right ascensioun with which more part of the cercle equinoxiall and lasse part of the zodiak ascendith, and thilke signe ascendith embelif with which lasse 10 part of the equinoxiall and more part of the zodiak ascendith Ferther-over, they seyn that in thilke cuntrey where as the senith of hem that dwellen there is in the equinoxiall lyne, and her orisonte passyng by the two poles of this world, thilke folk han this right cercle and the right orisonte, and evermore the arch of the day and the arch of the night is there like longe, and the sonne twies every yer 20 passing thourgh the cenith of hir heed, and two someres and two wynters in a yer

han these forseide peple And the almycanteras in her Astrelabyes ben straight as a lyne, so as it shewith in the figure

The utilite to knowe the ascensiouns of signes in the right cercle is this — Truste wel that by mediacioun of thilke ascensiouns these astrologiens, by her tables and her instruments, knowen verreyly 30 the ascensioun of every degre and minute in all the zodiak in the embelif cercle, as shal be shewed And nota that this forseide right orisonte, that is cleped *Orison Rectum*, dividith the equinoxiall into right angles, and the embelif orisonte, where as the pool is enhanced upon the orisonte, overkerwith the equinoxiall in embelif angles, as shewith in the figure 40

27 *This is the conclusioun to knowe the ascensiouns of signes in the right cercle, that is circulus directus*

Set the heved of what signe the lyst to knowe his ascendyng in the right cercle upon the lyne meridionall, and wayte where thyn almury touchith the bordure, and set there a prikke, turne than thy riet westward til that the ende of the forseide signe sitte upon the meridional lyne and eftsonys wayte where thin almury touchith the bordure, and set there another pricke Rekene than the nombre of 10 degrees in the bordure bitwixe bothe prikkes, and tak the ascensioun of the signe in the right cercle And thus maist thou werke with every porcioun of thy zodiak

28 *To knowe the ascensiouns of signes in the embelif cercle in every regioun, I mene, in circulo obliquo*

Set the heved of the signe which as the list to knowe his ascensioun upon the est orisonte, and wayte where thin almury touchith the bordure, and there set a prikke Turne than thy riet upward til that the ende of the same signe sitte upon the est orisonte, and wayte eftsonys where as thin almury touchith the bordure, and set there a nother prikke Rekene than the nombre of degrees in the 10

bordure bitwyxe bothe prikkes and tak there the ascensiou of the signe in the embelif cercle And understond wel that alle the signes in thy zodiak, fro the heved of Aries unto the ende of Virgo, ben clepid signes of the north fro the equinoxiall And these signes arisen bitwyxe the verrey est and the verrey north in oure orisonte generally for evere And alle the signes fro the heved of Libra unto the ende of Pisces ben clepid signes of the south fro the equinoxial, and these signes arisen evermore bitwexe the verrey est and the verrey south in oure orisonte Also every signe bitwixe the heved of Capricorne unto the ende of Geminus arisith on oure orisonte in lasse than 2 houres equales And these same signes fro the heved of Capricorne unto the ende of Geminus ben cleped tortuose signes, or croked signes, for thei arise embelyf on oure orisonte And these croked signes ben obedient to the signes that ben of right ascensiou The signes of right ascensiou ben fro the heved of Cancer unto the ende of Sagittarie, and these signes arisen more upright, and thei ben called eke sovereyn signes and everich of hem arisith in more space than in 2 houres Of whiche signes Gemini obereth to Cancer, and Taurus to Leo, Aries to Virgo, Pisces to Libra, Aquarius to Scorpioun, and Capricorne to Sagittarie And thus evermore 2 signes that ben like fer fro the heved of Capricorne obeyen everich of hem til othir

29 *To knowe justly the 4 quarters of the world, as Est, West, North, and South*

Tak the altitude of thy sonne when the list, and note wel the quarter of the world in which the sonne is for the tyme by the azymutz Turne than thin Astrelabie, and set the degre of the sonne in the almykanteras of his altitude on thilke syde that the sonne stant, as is the manere in takyng of houres, and ley thy label on the degre of the sonne, and rekene how many degrees of the bordure ben bitwixe the lyne meridional and the point of thy label, and note wel that nombre Turne

than ageyn thin Astrelabie, and set the point of thy gret rule there thou takist thin altitudes upon as many degrees in his bordure fro his meridional as was the point of thy label fro the lyne meridional on the wombe side Take than thin Astrelabie with bothe hondes sadly and shgly, and lat the sonne shyne thorough bothe holes of thy rule, and shgly in thilke shynyng lat thin Astrelabie kouche adoun evene upon a smothe ground, and than wol the verrey lyne meridional of thin Astrelabie lye evene south, and the est lyne wol lye est, and the west lyne west, and the north lyne north, so that thou worke softly and avysely in the kouching And thus hast thou the 4 quarters of the firmament

30 *To knowe the altitude of planetes fro the wey of the sonne, whether so they be north or south fro the forseide wey*

Loke whan that a planete is in the lyne meridional, yf that hir altitude be of the same height that is the degre of the sonne for that day, and than is the planete in the verrey wey of the sonne and hath no latitude And if the altitude of the planete be heigher than the degre of the sonne, than is the planete north fro the wey of the sonne such a quantite of latitude as shewith by thin almykanteras And if the altitude of the planete be lasse than the degre of the sonne, than is the planete south fro the wey of the sonne such a quantite of latitude as shewith by thin almykanteras This is to seyn, fro the wey where as the sonne went thilke day but not fro the wey of the sonne in every place of the zodiak

31 *To knowe the cerynth of the arising of the sonne, this is to seyn, the partie of the orisonte in which that the sonne arisith*

Thou must first considere that the sonne arisith not alwey verrey est, but somtyme by northe the est and somtyme by south the est Sothly the sonne arisith nevere moo verrey est in oure orisonte, but he be in the heved of Aries or Libra Now is thin orisonte departed in 24 parties by thin azi-

mutēs in significacioun of 24 parties of the world, al be it so that shipmen rekene thilke parties in 32 Than is there no 10 more but wayte in which azymut that thy sonne entrith at his arisyng, and take there the cenith of the arisyng of the sonne

The manere of the divisoun of thin Astrelabie is this, I mene as in this cas — First it is divided in 4 plages principalis with the lyne that goth from est to west, and than with another lyne that goth fro south to north, than is it divided in smale parties of azymutz, as est, and 20 est by south, where as is the first azymut above the est lyne, and so furth fro partie to partie til that thou come ageyn unto the est lyne Thus maist thou understonde also the cenyth of eny sterre, in which partie he riseth

32 *To knowe in which partie of the firmament is the conjunccyoun*

Considerē the tyme of the conjunccyoun by the kalender, as thus — Loke hou many houres thilke conjunccyoun is fro the midday of the day precedent, as shewith by the canon of thy kalender Rekene than thilke nombre of houres in the bordure of thin Astrelabie, as thou art wont to do in knowyng of the houres of the day or of the nyght, and ley thy label over the degre of the sonne, and than wol the point of 10 thy label sitte upon the houre of the conjunccyoun Loke than in which azymut the degre of thy sonne sittith, and in that partie of the firmament is the conjunccyoun

33 *To knowe the cenyth of the altitude of the sonne*

This is no more to seyn but eny tyme of the day tak the altitude of the sonne, and by the azymut in which he stonddith maist thou seen in which partie of the firmament he is And in the same wise maist thou seen by nyght, of eny sterre, whether the sterre sitte est or west, or north or south, or eny partie bitwene, after the name of the azymut in which the sterre stonddith

34 *To knowe sothly the degre of the longi-*

tude of the mone, or of eny planete that hath no latitude for the tyme fro the ecliptik lyne

Tak the altitude of the mone, and rekene thy altitude up among thyn almykanteras on which syde that the mone stonddith, and set there a prikke Tak than anon-right upon the mones syde the altitude of eny sterre fix which that thou knowist, and set his centre upon his altitude among thyn almykanteras there the sterre is founde Wayte than which degre of the zodiak touchith the prykke of the 10 altitude of the mone, and tak there the degre in which the mone stonddith This conclusioun is verrey soth, yf the sterres in thin Astrelabie stonden after the trouthe Comoun tretes of the Astrelabie ne maken non excepcioun whether the mone have latitude or noon, ne on wheyther syde of the mone the altitude of the sterre fixe be taken

And nota that yf the mone shewe 20 himself by light of day, than maist thou worche this same conclusioun by the sonne, as wel as by the fixe sterre

35 *This is the worchyng of the conclusioun to knowe yf that eny planete be direct or retrograd*

Tak the altitude of any sterre that is clepid a planete, and note it wel, and tak eke anon the altitude of any sterre fix that thou knowist, and note it wel also Com than ageyn the thridde or the fourthe nyght next folewing, for than shalt thou perceyve wel the moeving of a planete, whether so he moeve forward or bakward Awayte wel than whan that thy sterre fixe is in the same altitude that she was whan 10 thou toke hir firste altitude And tak than eft-sones the altitude of the forseide planete and note it wel, for truste wel yf so be that the planete be on the right syde of the meridional lyne, so that his secunde altitude be lasse than hys first altitude was, than is the planete direct, and yf he be on the west syde in that condicioun, than is he retrograd And yf so be that this planete be upon the est side 20 whan his altitude is ytaken, so that his secunde altitude be more than his first alti-

tude, than is he retrograd And if he be on the west syde, than is he direct But the contrarie of these parties is of the cours of the mone, for certis the mone moeveth the contrarie from othre planetes as in hir epicicle, but in noon othr manere

36 *The conclusioun of equaciouns of houses after the Astrelabre*

Set the begynnynge of the degre that ascendith upon the ende of the 8 houre unequal, than wol the begynnynge of the 2 hous sitte upon the lyne of mydnight Remeve than the degre that ascendith, and set him on the ende of the 10 houre unequal, and than wol the begynnynge of the 3 hous sitte up on the mydnight lyne Bring up ageyn the same degre that ascended first, and set him upon the 10 est orisonte, and than wol the begynnynge of the 4 hous sitte upon the lyne of mydnight Tak than the nader of the degre that first ascendid, and set him in the ende of the 2 houre unequal, and than wol the begynnynge of the 5 hous sitte upon the lyne of mydnight Set than the nader of the ascendent in the ende of the 4 houre unequal, and than wol the begynnynge of the 6 hous sitte on the mydnight 20 lyne The begynnynge of the 7 hous is nader of the ascendent, and the begynnynge of the 8 hous is nader of the 2 hous, and the begynnynge of the 9 hous is nader of the 3, and the begynnynge of the 10 hous is nader of the 4, and the begynnynge of the 11 hous is nader of the 5, and the begynnynge of the 12 hous is nader of the 6

37 *Another maner of equaciouns of houses by the Astrelabre*

Tak thin ascendent, and than hast thou thy 4 angles, for wel thou wost that the opposit of thin ascendent, that is to seyn, the begynnynge of the 7 hous, sitt upon the west orisonte, and the begynnynge of the 10 hous sitt upon the lyne meridional, and his opposyt upon the lyne of mydnight Than ley thy label over the degre that ascendith, and rekne from the point of thy label alle the degrees in the bordure tyl 10 thou come to the meridional lyne, and

departe alle thilke degrees in 3 evene parties, and take there the evene equacions of 3 houses, for ley thy label over everich of these 3 parties, and than maist thou se by thy label, lith in the zodiak, the begynnynge of everich of these same houses fro the ascendent, that is to seyn the begynnynge of the 12 hous next above thin ascendent, the begynnynge of the 20 11 hous, and than the 10 upon the meridional lyne, as I first seide The same wise worch thou fro the ascendent down to the lyne of mydnyght, and thus hast thou othre 3 houses, that is to seyn, the begynnynge of the 2, and the 3, and the 4 hous Than is the nader of these 3 houses the begynnynge of the 3 houses that folewen

38 *To fynde the lyne meridional to dwelle fix in eny certeyn place*

Tak a round plate of metal, for werpyng, the brodder the better, and make there upon a just compas a lite within the bordure And ley this rounde plate upon an evene ground, or on an evene ston, or on an evene stok fix in the ground, and ley it evene by a level And in the centre of the compas styke an evene pyn, or a wyr, upright, the smaller the better, set thy pyn by a plom-rule evene upright, and 10 let this pyn be no lenger than a quarter of the dyametre of thy compas, fro the centre amiddes And wayte bisely aboute 10 or 11 of the klokke, whan the sonne shyneth, whan the shadewe of the pyn entrith enythyng within the cercle of thy compas an heer-mele, and marke there a pricke with ynke Abid than stille waiting on the sonne til after 1 of the klokke, til that the shadwe of the wyr, 20 or of the pyn, passe enything out of the cercle of the compas, be it nevere so lyte, and set there another pricke of ynke Tak than a compas, and mesure evene the myddel bitwixe bothe prickes, and set there a pricke Tak me than a rule and draw a strike evene a-lyne, fro the pyn unto the middel pricke, and tak there thi lyne meridional for evermore, as in that same place And yif thou drawe 30 a cross-lyne overthwart the compas

justly over the lyne meridional, than hast thou est and west and south, and par consequens, than, the nader of the south lyne is the north lyne

39 *The description of the meridional lyne, of longitudes and latitudes of cteees and townes, as wel as of climates*

This lyne meridional is but a maner descripcioun, or lyne ymaged, that passith upon the poles of this world and by the cenyth of oure heved And it is cleped the lyne meridional, for in what place that eny man ys at any tyme of the yer, whan that the sonne, by mevyng of the firmament, cometh to his verrey meridian place, than is it verrey mydday, that we clepen oure non, as to thilke man And therefore is it clepid the lyne of mydday And nota that evermore of eny 2 cytes or 2 townes, of which that oo town approachith more toward the est than doth that othr town, truste wel that thilke townes han diverse meridians Nota also that the arch of the equinoxial that is contened or bownded bitwixe the 2 meridians is clepid the longitude of the toun And yf so be that two townes 20 have ilike meridian or oon meridian, than is the distaunce of hem both ilike fer fro the est, and the contrarie, and in this manere thei change not her meridian But sotlyly thei chaungen her almykanteras, for the enhaunsyng of the pool and the distance of the sonne

The longitude of a climat is a lyne ymaged fro est to west ilike distant fro the equinoxial And the latitude 30 of a climat may be cleped the space of the erthe fro the begynnyng of the first climat unto the verrey ende of the same clymat evene direct ageyns the pool artyke Thus sayn somme auctours, and somme of hem sayn that yf men clepe the latitude of a cuntrey the arch meridian that is contened or intercept bitwix the cenyth and the equinoxial, than say they that the distance fro the equinoxial unto the 40 ende of a climat evene ageynst the pool artik is the latitude of a clymat forsoothe

40 *To knowe with which degre of the zodiak that eny planete ascendith on the orrisonste, whether so that his latitude be north or south*

Know by thin almenak the degre of the ecliptik of eny signe in which that the planete is rekned for to be, and that is clepid the degre of his longitude And know also the degre of his latitude fro the ecliptik north or south And by these ensamples folewyng in special maist thou worche forsothe in every signe of the zodiak —

The degre of the longitude per- 10
aventure of Venus or of another
planete was 6 of Capricorne, and the lati-
tude of hir was northward 2 degrees fro the
ecliptik lyne Than tok I a subtil compas,
and clepid that oo point of my compas A,
and that other point F Than tok I the
point of A and sette it in the ecliptik lyne
in my zodiak in the degre of the longitude
of Venus, that is to seyn, in the 6
degre of Capricorne, and than sette 20
I the point of F upward in the same
signe by cause that latitude was north
upon the latitude of Venus, that is to seyn,
in the 6 degre fro the heved of Capricorne;
and thus have I 2 degrees bitwixe my two
prickes Than leide I down sotlyly my
compas, and sette the degre of the longi-
tude upon the orisonste, tho tok I and
waxed my label in manere of a peire
tables to receyve distinctly the 30
prickes of my compas Tho tok I
thys forseide label, and leyde it fix over the
degre of my longitude, tho tok I up my
compas and sette the point of A in the wax
on my label, as evene as I koude gesse, over
the ecliptik lyne in the ende of the longi-
tude, and sette the point of F endelong in
my label upon the space of the latitude, in-
ward and over the zodiak, that is
to seyn northward fro the ecliptik 40
Than leide I doun my compas, and
loked wel in the wey upon the prickes of A
and of F, tho turned I my ryet til that the
pricke of F satt upon the orisonste, than
saw I wel that the body of Venus in hir
latitude of 2 degrees septemtrionals as-

cendd, in the ende of the 6 degre, in the heved of Capricorne

And *nota* that in this manere maist thou worche with any latitude septentrional in alle signes But sothly the latitude meridional of a planete in Capricorne ne may not be take by cause of the litel space bitwixe the ecliptyk and the bordure of the Astrelabie, but sothely in all othre signes it may

2 pars hujus conclusio

Also the degre peraventure of Jupiter, or of another planete, was in the first degre of *Piscis* in longitude, and his latitude was 2 degres meridional, tho tok I the point of A and sette it in the first degre of *Piscis* on the ecliptik, and than sette I the point of F downward in the same signe by cause that the latitude was south 2 degres, that is to seyn, fro the heved of *Piscis*, and thus have 2 degres bitwexe bothe prikkes Than sette I the degre of the longitude upon the orisonte, tho tok I my

label, and leide it fix upon the degre of the longitude, tho sette I the point of A on my label evene over the ecliptik lyne in the ende of the degre of the longitude, and sette the point of F endlong in my label the space of 2 degres of the latitude outward fro the zodiak (this is to seyn southward fro the ecliptik toward the bordure), and turned my net til that the pricke of F saat upon the orisonte Than say I wel that the body of Jupiter in his latitude of 2 degres meridional ascendid with 8 degres of *Piscis* in *horoscopo* And in this manere maist thou worche with any latitude meridional, as I first seide, save in Capricorne And yf thou wilt pleye this craft with the arisyng of the mone, loke thou rekne wel hir cours houre by houre, for she ne dwellith not in a degre of hir longitude but litel while, as thow wel knowist But natheles yf thou rekne hir verrey moevyng by thy tables houre after houre, [thou shalt do wel ynow]

SUPPLEMENTARY PROPOSITIONS

41 *Umbra Recta*

Yf it so be that thou wilt werke by *umbra recta*, and thou may come to the bas of the tour, in this maner thou shalt werke Tak the altitude of the tour by bothe holes, so that thy rewle ligge even in a poynt Ensample as thus I see him thorw at the poynt of 4, than mete I the space between me and the tour, and I finde it 20 feet, than beholde I how 4 is to 12, right so is the space betwixe thee and the tour to the altitude of the tour For 4 is the thridde part of 12, so is the space between thee and the tour the thridde part of the altitude of the tour, than thryes 20 feet is the heyghte of the tour, with adding of thyn owne persone to thyn eye And thus rewle is so general in *umbra recta*, fro the poynt of oon to 12 And yf thy rewle falle upon 5, than is 5 12-partyes of the heygthe the space between thee and the tour, with adding or thyn owne heyghte

42 *Umbra Versa*

Another maner of werkinge, by *umbra versa* Yf so be that thou may nat come to the bas of the tour, I see him thorw the nombre of 1, I sette ther a prikke at my fot, than go I neer to the tour, and I see him thorw at the poynt of 2, and there I sette another prikke, and I beholde how I hath him to 12, and ther finde I that it hath him twelfe sythes, than beholde I how 2 hath him to 12, and thou shalt finde it 10 sexe sythes, than thou shalt finde that as 12 above 6 is the nombre of 6, right so is the space between thy two prikkes the space of 6 tymes thyn altitude And note, that at the ferste altitude of 1, thou settest a prikke, and afterward, whan thou seest him at 2, ther thou settest another prikke, than thou findest between two prikkys 60 feet, than thou shalt finde that 10 is the 6-party of 60 And then 20 is 10 feet the altitude of the tour For other poyntis, yf it fille in *umbra versa*, as

thus I sette caas it fill upon 2, and at the secunde upon 3, than schalt thou finde that 2 is 6 partyes of 12, and 3 is 4 partyes of 12, than passeth 6 4, by nombre of 2, so is the space between two prikkes twyes the heyghte of the tour And yf the differens were thryes, than shulde it be three tymes, and thus mayst thou werke 30 fro 2 to 12, and yif it be 4, 4 tymes, or 5, 5 tymes, *et sic de ceteris*

43 *Umbra Recta*

Another maner of wyrling, by *umbra recta* Yif it so be that thou mayst nat come to the baas of the tour, in this maner thou schalt werke Set thy rewle upon 1 till thou see the altitude, and set at thy foot a prikke Than set thy rewle upon 2, and behold what is the difference between 1 and 2, and thou shalt finde that it is 1 Than mete the space between two prikkes, and that is the 12 partie of 10 the altitude of the tour And yif ther were 2, it were the 6 partye, and yif ther were 3, the 4 partye, *et sic deinceps* And note, yif it were 5, it were the 5 party of 12, and 7, 7 party of 12, and note, at the altitude of thy conclusioun, adde the stature of thyn heyghte to thyn eye

* * * * *

44 *Another maner conclusion, to knowe the mene mote and the argumentis of any planete To knowe the mene mote and the argumentis of every planete fro yere to yere, from day to day, from houre to houre, and from smale fraccionis infinite*

In this maner shalt thou worche, consider thy rote first, the whiche is made the beginning of the tables for the yer of oure Lord 1397, and enter hit into thy slate for the laste merdie of December, and than consider the yer of oure Lord, what is the date, and behold whether thy date be more or lasse than the yer 1397 And yf hit so be that hit be more, loke how many yeres hit passeth, and with so 10 many enter into thy tables in the first lyne theras is written *anni collecti et expansi* And loke where the same planet is written in the hed of thy table, and than loke what

thou findest in direct of the same yer of oure Lord which is passid, be hit 8, or 9, or 10, or what nombre that evere it be, til the tyme that thou come to 20, or 40, or 60 And that thou findest in direct wryt in thy slate under thy rote, and adde hit 20 together, and that is thy mene mote, for the laste meridian of the December, for the same yer which that thou hast purposed And if hit so be that hit passe 20, consider wel that fro 1 to 20 ben *anni expansi*, and fro 20 to 3000 ben *anni collecti*, and if thy nombre passe 20, than tak that thou findest in direct of 20, and if hit be more, as 6 or 18, than tak that thou findest in direct thereof, that is to 30 sayen, signes, degrees, minutes, and secondes, and adde togedere unto thy rote, and thus to make rotes And note, that if hit so be that the yer of oure Lord be lasse than the rote, which is the yer of oure Lord 1397, than shalt thou wryte in the same wyse furst thy rote in thy slate, and after enter into thy table in the same yer that be lasse, as I taught before, and than consider how many signes, de- 4 grees, minutes, and secondes thyn entringe conteyneth And so be that ther be 2 entrees, than adde hem togeder, and after withdraw hem from the rote, the yer of oure Lord 1397, and the residue that leveh is thy mene mote for the laste merdie of December, the whiche thou hast purposed, and if hit so be that thou wolt weten thy mene mote for any day, or for any fraccioun of day, in this maner 50 thou shalt worche Make thy rote fro the laste day of December in the maner as I have taught, and afterward behold how many monethes, dayes, and houres ben passid from the merdie of December, and with that enter with the laste moneth that is ful passed, and take that thou findest in direct of him, and wryt hit in thy slate, and enter with as mony dayes as be more, and wryt that thou 60 findest in direct of the same planete that thou worchest for, and in the same wyse in the table of houres, for houres that ben passed, and adde alle these to thy rote, and the residue is the mene mote for the same day and the same houre

45 *Another manere to knowe the mene mote*

Whan thou wolt make the mene mote of any planete to be by Arsechieles tables, tak thy rote, the whiche is for the yer of oure Lord 1397, and if so be that thy yer be passid the date, wryt that date, and than wryt the number of the yeres Than withdraw the yeres out of the yeres that ben passed that rote Ensampul as thus the yer of oure Lord 1400, I wolde witen, precise, my rote, than wroot I 10 furst 1400 And under that number I wrot a 1397, than withdraw I the laste number out of that, and than fond I the residue was 3 yer, I wiste that 3 yer was passed for the rote, the whiche was written in my tables Than afterward soghte I in my tables the *annus collectus et expansus*, and among myn expanse yeres fond I 3 yeer Than tok I alle the signes, degrees, and minutes, that I fond direct 20 under the same planete that I wroghte for, and wroot so many signes, degrees, and minutes in my slate, and afterward added I to signes, degrees, minutes, and secondes, the whiche I fond in my rote the yer of oure Lord 1397, and kepte the residue, and than had I the mene mote for the laste day of December And if thou woldest wete the mene mote of any planete in March, April, or May, other in any other 30 tyme or moneth of the yer, loke how many monethes and dayes ben passed from the laste day of December, the yer of oure Lord 1400, and so with monethes and dayes enter into thy table ther thou findest thy mene mote ywriten in monethes and dayes, and tak alle the signes, degrees, minutes, and secondes that thou findest ywrite in direct of thy monethes, and adde to signes, degrees, minutes, and 40 secondes that thou findest with thy rote the yer of oure Lord 1400, and the residue that leveth is the mene mote for that same day And note, if hit so be that thou woldest wete the mene mote in any yer that is lasse than thy rote, withdraw the number of so many yeres as hit is lasse than the yer of oure Lord a 1397, and keep the residue, and so many yeres,

monethes, and dayes enter into thy 50 tabels of thy mene mote And tak alle the signes, degrees, and minutes, and secondes, that thou findest in direct of alle the yeres, monethes, and dayes, and wryt hem in thy slate, and above thilke number wryt the signes, degrees, minutes, and secondes, the whiche thou findest with thy rote the yer of oure Lord a 1397, and withdraw alle the nethere signes and degrees fro the signes and de- 60 grees, minutes, and secondes of other signes with thy rote, and thy residue that leveth is thy mene mote for that day

46 *For to knowe at what houre of the day, or of the night, shal be fiod or ebbe*

First wite thou certainly, how that haven stondesth, that thou list to werke for, that is to say in which place of the firmament the mone being, maketh full see Than awayte thou redily in what degree of the zodiak that the mone at that tyme is inne Bring furth than the label, and set the point therof in that same cost that the mone maketh fiod, and set thou there the degree of the mone according with 10 the edge of the label Than afterward awayte where is than the degree of the sonne, at that tyme Remeve thou than the label fro the mone, and bring and set it justly upon the degree of the sonne And the point of the label shal than declare to thee, at what houre of the day or of the night shal be fiod And there also maist thou wite by the same point of the label, whether it be, at that same tyme, 20 fiod or ebbe, or half fiod, or quarter fiod, or ebbe, or half or quarter ebbe, or ellis at what houre it was last, or shal be next by night or by day, thou than shalt esely knowe, &c Furthermore, if it so be that thou hadde to werke for this matere aboute the tyme of the conjunccioun, bring furth the degree of the mone with the label to that coste as it is before seyd But than thou shalt under- 30 stonde that thou may not bringe furth the label fro the degree of the mone as thou dide before, for-why the sonne is than

in the same degree with the mone And so
 thou may at that tyme by the point of the
 label unremeved knowe the houre of the
 flod or of the ebbe, as it is before seyde, &c
 And evermore as thou findest the mone
 passe fro the sonne, so remeve thou
 the label than fro the degree of the 40
 mone, and bring it to the degree of the

sonne And work thou than as thou dide
 before, &c Or elles know thou what houre
 it is that thou art inne, by thyn instru-
 ment Than bring thou furth fro thennes
 the label and ley it upon the degree of the
 mone, and therby may thou wite also whan
 it was flod, or whan it wol be next, be it
 night or day, &c

THE ROMAUNT OF THE ROSE

THE older editions of Chaucer included many works now held to be of other or doubtful authorship. Of the more important pieces which make up this body of Chaucerian apocrypha the *Romaunt of the Rose* alone continues to be printed with the acknowledged writings of the poet, and for excellent reasons. We have Chaucer's own testimony in the *Legend of Good Women* that he made a translation of the French poem. Although the greater part of the English version can hardly be by him, there is nothing in the style or dialect of another portion to make his authorship impossible, and the whole work, if not Chaucer's, is conspicuously Chaucerian. The original Roman, moreover, of which about one third is represented in the English translation, probably exerted on Chaucer a more lasting and more important influence than any other work in the vernacular literature of either France or England.

This last fact is not surprising in view of the position which the *Roman de la Rose* held in French literature for some two hundred years. It was begun, probably about 1237, by Guillaume de Lorris, and the part that he wrote (ending at l. 4432 of the English translation) set the fashion for numberless allegorical love-visions. Guillaume was a young poet and wrote in honor, or, as he would have said in the "service," of a lady. Whatever the facts of his personal experiences, in his writing he adhered to the conventions of courtly love. He relates how, in his twentieth year, he had a vision of a beautiful garden, where the God of Love and all his train were making merry. Among the flowers he was shown a Rosebud (the symbol of his lady), and wounded by Cupid's arrows he was overcome by the desire to possess it. His suit was opposed by Chastity, Danger, Shame, and Wicked Tongue, and helped by Franchise, Pity, and Belacueil (Fair-Welcoming). Once, through the interposition of Venus herself, Belacueil allowed him to kiss the Bud. But Belacueil was punished by imprisonment, and the lover banished from the garden.

In this situation, before the lover gains his object, Guillaume's fragment comes to an end. His work was cut short, probably by death, when he had brought the slender plot of his poem almost to its termination. Forty years later the *Roman* was continued by a different poet in a totally different spirit. Jean de Meun, apparently in mature age, a scholar, philosopher, and moralist — the translator of Vegetius, Boethius, Giraldu Cambrensis, and Ailred of Rievaulx — delayed the conclusion of the story till he had added about eighteen thousand lines, and made Guillaume's simple framework the vehicle of an elaborate treatise on the life and thought of the age. Science, theology, social philosophy, satire all find their place in his voluminous, but entertaining discourse. Love still remains the central subject. But it is no longer discussed in the courtly spirit of Guillaume. It is rather analyzed rationalistically as a feeling implanted by Nature to ensure the propagation of the race. And woman, idealized by Guillaume as an object of worship, becomes, along with friars, knights, lawyers, and doctors, the subject of Jean de Meun's most biting satire. The story, to be sure, is brought to a happy termination. The lover finally gains possession of the Rosebud. But the interest of Jean de Meun, like that of his readers, lay less in finishing the tale than in expounding the philosophy which has gained him the name, not without appropriateness, of "the Voltaire of the thirteenth century."

The later reputation and influence of the *Roman* was chiefly determined by Jean de Meun's continuation. His free-thinking criticism precipitated a long controversy known to historians of French literature as the "querelle du *Roman de la Rose*." In particular his attacks upon women were taken up in a debate between feminists and anti-feminists which was at its height in the time of Christine de Pisan, at the end of the fourteenth

century So to Chaucer and his contemporaries the Roman was a book of heresy against the God of Love, and Chaucer's translation of it, according to the delightful fiction of the *Prologue to the Legend of Good Women*, was one of the sins for which he had to do penance by composing a book of the lives of Cupid's saints

The English *Romaunt*, strangely enough, contains very little to justify this accusation against Chaucer The second fragment alone (ll 1705-5810), which includes Jean de Meun's discussion of the nature of love, might conceivably fall under the reprehension of Cupid Fragment A (ll 1-1704) stops in the middle of Guillaume de Lorris's portion of the Roman, and fragment C, which is mainly concerned with the sin of Hypocrisy, as represented in the figure of False-Semblant, has very little bearing on women and the affairs of love Jean de Meun's really abusive satire on women and his cynical exposition of the art of love, on which Chaucer drew freely in the *Wife of Bath's Prologue*, are now here included in the translation And of the three fragments only the first and most inoffensive can with any probability be ascribed to Chaucer Fragment C, though accepted as authentic by some scholars, departs considerably from his usage, and fragment B seems to have been the work of a follower and imitator of Chaucer who wrote under the influence of the Northern dialect

THE ROMAUNT OF THE ROSE

Fragment A

Many men sayn that in sweveninges
 Ther nys but fables and lesynges,
 But men may some swevenes sen
 Whiche hardely that false ne ben,
 But afterward ben apparaunt
 This may I drawe to warraunt
 An outhour that hight Macrobes,
 That halt nat dremes false ne lees,
 But undoth us the avysioun
 That whilom mette kyng Ciprioun
 And whoso saith or weneth it be
 A jape, or elles nycete,
 To wene that dremes after falle,
 Let whoso lyste a fol me calle
 For this trowe I, and say for me,
 That dremes signifaunce be
 Of good and harm to many wightes,
 That dremen in her slep a-nyghtes
 Ful many thynges covertly,
 That fallen after al openly
 Within my twenty yer of age,
 Whan that Love taketh his cariage
 Of yonge folk, I wente soone
 To bedde, as I was wont to done,
 And faste I slepte, and in slepyng
 Me mette such a swevenyng
 That lyked me wonders wel
 But in that sweven is never a del

That it nys afterward befallē,
 Ryght as this drem wol tel us alle
 Now this drem wol I ryyme aright
 To make your hertes gaye and lyght,
 For Love it prayeth, and also
 Commaundeth me that it be so
 And if there any aske me,
 Whether that it be he or she,
 How this book, [the] which is here
 Shal hatte, that I rede you here,
 It is the Romance of the Rose,
 In which al the art of love I close
 The mater fayre is of to make,
 God graunt me in gree that she it take
 For whom that it begonnen is!
 And that is she that hath, ywis,
 So mochel pris, and therto she
 So worthy is biloved to be,
 That she wel ought, of pris and ryght,
 Be cleped Rose of every wight
 That it was May me thoughte tho —
 It is fyve yer or more ago —
 That it was May, thus dremed me,
 In tyme of love and jolite,
 That al thing gynneth waxen gay,
 For ther is neither busk nor hay
 In May, that it nyl shrouded ben,
 And it with newe leves wren
 These wodes eek reoveren grene,
 That drie in wynter ben to sene,

And the erthe wexith proud withalle,		That I herd renne faste by,	
For swote dewes that on it falle,	60	For fairer playng non saugh I	
And the pore estat forget		Than playen me by that ryver	
In which that wynter had it set		For from an hill that stood ther ner,	
And than bycometh the ground so proud		Cam down the strem ful stif and bold	115
That it wole have a newe shroud,		Cleer was the water, and as cold	
And makith so queynt his robe and faire		As any welle is, soth to seyne,	
That it hath hewen an hundred payre	66	And somdel lasse it was than Seyne,	
Of gras and flours, ynde and pers,		But it was straghter wel away	
And many hewes ful dyvers		And never saugh I, er that day,	120
That is the robe I mene, iwis,		The watr that so wel lyked me,	
Through which the ground to preisen is	70	And wondir glad was I to se	
The byrdes that han left her song,		That lusty place and that ryver	
While thei suffride cold so strong,		And with that watr, that ran so cler,	
In wedres gryl and derk to sighte,		My face I wyssh Tho saugh I well	127
Ben in May, for the sonne brighte,		The botme paved everydell	
So glade that they shewe m syngyng	75	With gravel, ful of stones shene	
That in her hertis is sich lykynge		The medewe softe, swote and grene,	
That they mote syngen and be light		Beet right on the watr syde	
Than doth the nyghtyngale hir myght		Ful cler was than the morowtyde,	130
To make noyse and syngen blythe		And ful attempre, out of drede	
Than is blisful many sithe	80	Tho gan I walke thorough the mede,	
The chelaundre and papyngay		Downward ay in my pleiyng,	
Than yonge folk emenden ay		The ryver syde costeyng	
Forto ben gay and amorous,		And whan I had a while goon,	135
The tyme is than so saverous		I saugh a gardyn right anoon,	
Hard is the hert that loveth nought	85	Ful long and brood, and everydell	
In May, whan al this mirth is wrought,		Enclosed was, and walled well	
Whan he may on these braunches here		With highe walles enbatailled,	
The smale briddes syngen clere		Portraied without and wel entailed	140
Her blisful swete song pitous		With many riche portraitures	
And in this sesoun delytous,	90	And bothe the ymages and peyntures	
Whan love affraeth alle thing,		Gan I biholde bysyly,	
Me thought a-nyght, in my sleping,		And I wole telle you redyly	
Right in my bed, ful redily,		Of thilk ymages the semblaunce,	145
That it was by the morowe erly,		As fer as I have in remembraunce	
And up I roos, and gan me clothe	95	Amydde saugh I Hate stonde,	
Anoon I wissch myn hondis bothe,		That for hir wrathe, yre, and onde,	
A sylvre nedle forth y drough		Semed to ben a moveresse,	
Out of an aguler queynt ynough,		An angry wight, a chideresse,	150
And gan this nedle threde anon,		And ful of gyle and fel corage,	
For out of toun me list to gon	100	By semblaunt, was that ilk ymage	
The song of briddes forto here,		And she was nothyng wel arraied,	
That in these buskes syngen clere		But lyk a wod womman afraied	
And in the swete seson that leef is,		Yfrounced foule was hir visage,	155
With a thred bastyng my slevis,		And grennyng for dispitous rage,	
Alone I wente in my playng,	105	Hir nose snorted up for tene	
The smale foules song harknyng,		Ful hidous was she for to sene,	
That peyned hem, ful many peyre,		Ful foul and rusty was she, this	
To syng on bowes blosmed feyre		Hir heed ywrithen was, ywis,	160
Jolif and gay, ful of gladnesse,		Ful grymly with a greet towayle	
Toward a ryver gan I me dresse,	110	An ymage of another entayle	

A lyft half was hir faste by		She was lyk thyng for hungre deed,	21b
Hir name above hir heed saugh I,		That ladde hir lyf only by breed	
And she was called Felonye	165	Kneden with eisel strong and egre,	
Another ymage, that Vilanye		And therto she was lene and megre	
Yclepid was, saugh I and fond		And she was clad ful porely	
Upon the wal on hir right hond		Al in an old torn courtepy	22c
Vilany was lyk somdell		As she were al with doggis torn,	
That other ymage, and, trustith wel,	170	And bothe bihynde and eke biforn	
She semede a wikked creature		Clouted was she beggarly	
By countenance, in portrayture,		A mantyl heng hir faste by,	
She semed be ful dispitous,		Upon a perche, weak and small,	225
And eek ful proud and outrageous		A burnet cote heng therwithall	
Wel coude he peynte, I undirtake,	175	Furred with no menyver	
That sich ymage coude make,		But with a furre rough of her,	
Ful foul and cherlyssh semed she,		Of lambe-skyennes hevny and blake,	
And eek vylayneus for to be,		It was ful old, I undirtake	230
And litel coude of norture,		For Avarice to clothe hir well	
To worshupe any creature	180	Ne hastith hir never a dell,	
And next was peynted Covertise,		For certeynly it were hir loth	
That eggith folk, in many gise,		To weren ofte that ilke cloth,	
To take and yeve right nought ageyn,		And if it were forwered, she	235
And gret tresouris up to leyn		Wolde have ful gret necessite	
And that is she that for usure	185	Of clothyng, er she bought hir newe,	
Leneth to many a creature		Al were it bad of woll and hewe	
The lasse for the more wynnynng,		This Avarice huld in hir hand	
So covertous is her brennyng		A purs that heng [doun] by a band	240
And that is she, for penyes fele,		And that she hidde and bond so stronge,	
That techith for to robbe and stele	190	Men must abyde wondir longe	
These theves and these smale harlotes,		Out of that purs er the come ought	
And that is routh, for by her throtes		For that ne cometh not in hir thought,	
Ful many oon hangith at the laste		It was not, certem, hir entente	245
She makith folk compasse and caste		That fro that purs a peny wente	
To taken other folkus thyng	195	And by that ymage, nygh ynough,	
Thorough robberie or myscounting		Was peynted Envye, that never lough,	
And that is she that makith trechoures,		Nor never wel in hir herte ferde,	
And she makith false pleadoures,		But if she outhur saugh or herde	250
That with hir termes and hir domes		Som gret myschaunce or gret disese	
Doon maydens, children, and eek gromes		Nothyng may so moch hir please	
Her heritage to forgo	201	As myschef and mysaventure,	
Ful croked were hir hondis two,		Or whan she seeth discomfiture	
For covertise is evere wod		Upon any worthy man falle,	255
To gripen other folkis god		Than likith hir wel withalle	
Covertise, for hir wynnynng,	205	She is ful glad in hir corage,	
Ful leef hath other mennes thing		If she se any gret lynage	
Another ymage set saugh I		Be brought to nought in shamful wise	
Next Covertise faste by,		And if a man in honour rise,	260
And she was clepid Avarice		Or by his wit or by his prowesse,	
Ful foul in peynting was that vice,	210	Of that hath she gret hevynesse	
Ful fade and caytif was she eek,		For, trustith wel, she goth nygh wod	
And also grene as ony leek		Whan any chaunce happith god	
So yvel hewed was hir colour,		Envie is of such crueltee	265
Hir semed to have lyved in langour		That feith ne trouthe holdith she	

To freend ne felawe, bad or good		So depe was hir wo bigonnen,	
Ne she hath kyn noon of hir blood,		And eek hir hert in angre ronnen	320
That she nys ful her enemy,		A sorowful thyng wel semed she,	
She nolde, I dar seyn hardely,	270	Nor she hadde nothyng slowe be	
Hir owne fadir ferde wel		For to forcracchen al hir face,	
And sore abieth she everydell		And for to rent in many place	
Hir malice and hir malalent,		Hir clothis, and for to tere hir swire,	325
For she is in so gret turment,		As she that was fulfilled of ire,	
And hath such [wo,] whan folk doth good,		And al totorn lay eek hir her	
That nygh she meltith for pure wood	276	Aboute hir shuldris here and ther,	
Hir herte kervyth and so brekith,		As she that hadde it al torent	
That God the puple wel awrekith		For angre and for malalent	330
Envie, iwys, shal nevere lette		And eek I telle you certeynly	
Som blame upon the folk to sette	280	How that she wep ful tendurly	
I trowe that if Envie, iwys,		In world nys wight so hard of herte	
Knewe the beste man that is		That hadde sen her sorowes smerte,	
On this side or byonde the see,		That nolde have had of her pyte,	335
Yit somewhat lakken hym wolde she,		So wo-begon a thyng was she	
And if he were so hende and wis	285	She al todassht herself for woo,	
That she ne myght al abate his pris,		And smot togyder her hondes two	
Yit wolde she blame his worthynesse,		To sorowe was she ful ententyf,	
Or by hir wordis make it lesse		That woful recheles caytyf,	340
I saugh Envie, in that peynting,		Her roughte lytel of playing,	
Hadde a wonderful lokyng,	290	Or of clypping or kysying,	
For she ne lokide but awry		For whoso sorouful is in herte,	
Or overthwart, all baggyngly		Him luste not to play ne sterte,	
And she hadde a foul usage,		Ne for to dauncen, ne to synge,	345
She myght loke in no visage		Ne may his herte in temper bringe	
Of man or womman forth-right pleyn,	295	To make joye on even or morowe,	
But shette hir oon eie for disdeyn,		For joy is contrarie unto sorowe	
So for envie brenned she		Elde was paynted after this,	
Whan she myght any man se		That shorter was a foot, iwys,	350
That fair or worthi were, or wis,		Than she was wont in her yonghede	
Or elles stod in folkis prys	300	Unneth herself she mighte fede,	
Sorowe was peynted next Envie		So feble and eke so old was she	
Upon that wall of masonrye		That faded was al her beaute	
But wel was seyn in hir colour		Ful salowe was waxen her colour,	355
That she hadde lyved in langour,		Her heed, for hor, was whyt as flour	
Hir semede to have the jaunyce	305	Iwys, great qualm ne were it non,	
Nought half so pale was Avarice,		Ne synne, although her lyf were gon	
Nor nothyng lyk of lenesse,		Al woxen was her body unwelde,	
For sorowe, thought, and gret distresse		And drie and dwyned al for elde	360
That she hadde suffred day and nyght,		A foul, forwelked thyng was she,	
Made hir ful yelow, and nothyng bright,		That whylom round and softe had be	
Ful fade, pale, and megre also	311	Her eeres shoken faste withalle,	
Was never wight yit half so wo		As from her heed they wolde falle,	
As that hir semede for to be,		Her face frounced and forpynd,	365
Nor so fulfilled of ire as she	314	And bothe her hondes lorne, fordwyned	
I trowe that no wight myght hir please		So old she was that she ne wente	
Nor do that thyng that myght hir ease,		A foot, but it were by potente	
Nor she ne wolde hir sorowe slake,		The tyme, that passeth nyght and day,	
Nor comfort noon unto hir take,		And resteles travayleth ay,	370

And steleth from us so prively		That she ne thenkith in hir corage	
That to us semeth sykerly		Ful lyk to hir was that ymage,	
That it in oon poynt dwelleth ever,		That makid was lyk hir semblaunce	425
And certes, it ne resteth never,		She was ful symple of countenance,	
But goth so faste, and passeth ay,	375	And she was clothed and eke shod,	
That ther nys man that thynke may		As she were, for the love of God,	
What tyme that now present is		Yolden to relygioun,	
(Asketh at these clerkes this),		Sich semede hir devocioun	430
For [er] men thynke it, redily		A sauter held she fast in honde,	
Thre tymes ben passed by —	380	And bisily she gan to fonde	
The tyme, that may not sojourne,		To make many a feynt praere	
But goth, and may never retourne,		To God, and to his seyntis dere	
As watir that doun renneth ay,		Ne she was gay, fresh, ne jolyf,	435
But never drope retourne may,		But semede to be ful ententyf	
Ther may nothing as tyme endure,	385	To gode werkis and to faire,	
Metall, nor erthely creature,		And therto she had on an haire	
For alle thing it fret and shall,		Ne, certis, she was fatt nothing,	
The tyme eke, that chaungith all,		But semed very for fasting,	440
And all doth waxe and fostred be,		Of colour pale and deed was she	
And alle thing distroieth he,	390	From hir the gate ay werned be	
The tyme, that eldith our uncessours,		Of paradys, that blisful place,	
And eldith kynges and emperours,		For sich folk maketh lene her face,	
And that us alle shal overcomen,		As Crist seith in his evangile,	445
Er that deth us shal have nomen,		To gete hem prys in toun a while,	
The tyme, that hath al in welde	395	And for a litel glorie veine,	
To elden folk, had maad hir elde		They lesen God and eke his reigne	
So only that, to my witing,		And alderlast of everychon	
She myghte helpe hirsif nothing,		Was peynted Pover al aloon,	450
But turned ageyn unto childhede		That not a peny hadde in wolde,	
She had nothing hirsif to lede,	400	All though she hir clothis solde,	
Ne wit ne pithe in hir hold,		And though she shulde anhonged be,	
More than a child of two yeer old		For nakid as a worm was she	
But natheles, I trowe that she		And if the wedr stormy were,	455
Was fair sumtyme, and fresh to se,		For cold she shulde have deyed there	
Whan she was in hir rightful age,	405	She nadde on but a streit old sak,	
But she was past al that passage,		And many a clout on it ther stak,	
And was a doted thing bicomen		This was hir cote and hir mantell,	
A furred cope on had she nomen,		No more was there, never a dell,	460
Wel had she clad hirsif and warm,		To clothe hir with, I undirtake,	
For cold myght elles don hir harm	410	Gret leysyer hadde she to quake	
These olde folk have alwey cold,		And she was putt, that I of talke,	
Her kynde is sich, when they ben old		Fer fro these other, up in an halke	
Another thing was don there write,		There lurked and there coured she,	465
That semede lyk an ipocrite,		For pover thing, whereso it be,	
And it was clepid Poope-Holy	415	Is shamefast and dispised ay	
That ilk is she that pryvely		Acursed may wel be that day	
Ne spareth never a wikked dede,		That povere man conceyved is,	
Whan men of hir taken noon hede,		For, God wot, al to selde, iwys,	470
And maketh hir outward precious,		Is ony povere man wel yfed,	
With pale visage and pitous,	420	Or wel araied or wel cled,	
And semeth a simple creature,		Or wel biloved, in sich wise	
But ther nys no mysaventure		In honour that he may arise.	

Alle these thingis, well avised,	475	The closing of the square wall,	
As I have you er thus devysed,		Tyl that I fond a wiket small	
With gold and asure over all,		So shett, that I ne myght in gon,	
Depeynted were upon the wall		And other entre was ther noon	530
Square was the wall, and high sumdell,		Upon this dore I gan to smyte,	
Enclosed and ybarred well,	480	That was fetys and so lite,	
In stede of hegge, was that gardyn,		For other wey coude I not seke	
Com nevere shepherde theryn		Ful long I shof, and knokkide eke,	
Into that gardyn, wel [y]wrought,		And stood ful long and oft herknyng,	535
Whoso that me coude have brought,		If that I herde ony wight comyng,	
By laddre, or elles by degre,	485	Til that the dore of thilk entre	
It wolde wel have liked me		A mayden curteys openyde me	
For sich solas, sich joie, and play,		Hir heer was as yelowe of hewe	
I trowe that nevere man ne say,		As ony basyn scoured newe,	540
As was in that place delytous		Hir flesh [as] tendre as is a chuke,	
The gardeyn was not dangerous	490	With bente browis smothe and slyke,	
To heberwe briddes many oon		And by mesure large were	
So riche a yerd was never noon		The openyng of hir yen clere,	
Of briddes song, and braunches grene,		Hir nose of good proporcioun,	545
Therynne were briddes mo, I wene,		Hir yen grey as is a faucoun,	
Than ben in all the rewme of Fraunce	495	With swete breth and wel savoured,	
Ful blisful was the accordaunce		Hir face wht and wel coloured,	
Of swete and pitous song thei made,		With litel mouth and round to see,	
For all this world it owghte glade		A clove chynne eke hadde she	550
And I myself so mery ferde,		Hir nekke was of good fasoun	
Whan I her blisful songes herde,	500	In lengthe and gretnesse, by resoun,	
That for an hundred pound nolde I,		Withoute bleyne, scabbe, or royne,	
If that the passage openly		Fro Jerusalem unto Burgoyne	
Hadde be unto me free,		Ther nys a fairer nekke, iwys,	555
That I nolde entren for to se		To fele how smothe and softe it is,	
Th'assemble — God kepe it fro care! —	505	Hir throte, also wht of hewe	
Of briddis, whiche therynne ware,		As snowe on braunche snowed newe	
That songen thorough her mery throtes		Of body ful wel wrought was she,	
Daunces of love and mery notes		Men neded not in no cuntre	560
Whan I thus herde foules synge,		A fairer body for to seke	
I fel fast in a weymentyng,	510	And of fyn orfrays hadde she eke	
By which art, or by what engyn,		A chapelet, so semly con	
I myght come into that gardyn,		Ne werede never mayde upon	
But way I couthe fynde noon		And faire above that chapelet	565
Into that gardyn for to goon		A rose gerland had she sett	
Ne nought wist I if that ther were	515	She hadde [in honde] a gay mirroure,	
Eyther hole or place [o-] where,		And with a riche gold tressour	
By which I myght have entre,		Hir heed was tressed queyntely,	
Ne ther was noon to teche me		Hir sleeves sewid fetisly	570
For I was al alone, iwys,		And for to kepe hir hondis faire	
Ful wo and angwishus of this,	520	Of gloves white she had a paire	
Til atte last bithought I me		And she hadde on a cote of grene	
That by no weye ne myght it be		Of cloth of Gaunt, withouten wene,	
That ther nas laddre, or wey to passe,		Wel semyde by hir apparayle	575
Or hole, into so faire a place		She was not wont to gret travayle	
Tho gan I go a full gret pas	525	For whan she kempt was fetisly,	
Envyronyng evene in compas		And wel arayed and richely,	

Thanne had she don al hir journe,
 For merye and wel bigoon was she 580
 She ladde a lusty lyf in May
 She hadde no thought, by nyght ne day,
 Of nothyng, but if it were oonly
 To graythe hir wel and uncouthly

Whan that this dore hadde opened me
 This mayde semely for to see, 586
 I thanked hir as I best myghte,
 And axide hir how that she highte,
 And what she was, I axide eke
 And she to me was nought unmeke, 590

Ne of hir answer daungerous,
 But faire answerde, and seide thus
 "Lo, sir, my name is Ydelnesse,
 So clepe men me, more and lesse
 Ful myghty and ful riche am I, 595
 And that of oon thyng namely,
 For I entende to nothyng

But to my joye and my pleyng,
 And for to kembe and tresse me
 Aqueynted am I and pryve 600
 With Myrthe, lord of this gardyn,
 That fro the land Alexandryn
 Made the trees hidre be fet,
 That in this gardyn ben yset 604

And whan the trees were woxen on highte,
 This wall, that stant here in thū sighte,
 Dide Myrthe enclosen al aboute,
 And these ymages, al withoute,
 He dide hem bothe entale and peynte,
 That nerthir ben jolyf ne queynte, 610

But they ben ful of sorowe and woo,
 As thou hast seen a while agoo
 And ofte tyme, hym to solace,
 Sir Myrthe cometh into this place,
 And eke with hym cometh his meynne,
 That lyven in lust and jolite 616

And now is Myrthe therynne to here
 The briddis, how they syngen clere,
 The mavys and the nyghtyngale,
 And other joly briddis smale 620
 And thus he walketh to solace
 Hym and his folk, for swetter place
 To pleyen ynne he may not fynde,
 Although he sought oon in-tyl Ynde

The alther-fairest folk to see 625
 That in this world may founde be
 Hath Mirthe with hym in his route,
 That folowen hym always aboute "

Whan Ydelnesse had told al this,
 And I hadde herkned wel, ywys, 630

Thanne seide I to dame Ydelnesse
 "Now, also wisly God me blesse,
 Sith Myrthe, that is so faire and fre,
 Is in this yerde with his meyne,
 Fro thilk assemble, if I may, 635
 Shal no man werne me to-day,
 That I this nyght ne mote it see
 For wel wene I there with hym be
 A fair and joly companye
 Fulfilled of alle curtesie " 640

And forth, withoute wordis mo,
 In at the wiket went I tho,
 That Ydelnesse hadde opened me,
 Into that gardyn fair to see
 And whan I was inne, iwys, 645
 Myn herte was ful glad of this,
 For wel wende I ful sikerly
 Have ben in paradys erthly
 So fair it was that, trusteth wel,
 It semede a place espirituel 650
 For certys, as at my devys,
 Ther is no place in paradys
 So good inne for to dwelle or be
 As in that gardyn, thoughte me
 For there was many a bridd syngyng, 655
 Thoroughout the yerd al thringyng,
 In many places were nyghtyngales,
 Alpes, fynches, and wodewales,
 That in her swete song deliten
 In thulke places as they habiten 660

There myghte men see many flokkes
 Of turtles and laverokkes
 Chalaundres fele sawe I there,
 That wery, nygh forsongen were,
 And thrustles, terns, and mavys, 665
 That songen for to wynne hem prys,
 And eke to sormounte in her song
 That other briddes hem among
 By note made fair servyse
 These briddes, that I you devise, 670
 They songe her song as faire and wel
 As angels don espirituel
 And trusteth wel, whan I hem herde,
 Ful lustly and wel I ferde,
 For never ytt sich melodye 675
 Was herd of man that myghte dye
 Sich swete song was hem among
 That me thought it no briddis song,
 But it was wondir lyk to be
 Song of mermaydens of the see, 680
 That, for her syngyng is so clere,
 Though we mermaydens clepe hem here

In English, as is oure usaunce, Men clepe hem sereyns in Fraunce		There as he was, hym to solace	785
Ententif weren for to synge	685	And with hym in that lusty place	
These briddis, that nought unkunnyng		So fair folk and so fresh had he	
Were of her craft, and apprentys, But of song sotil and wys		That whan I saw, I wondred me	
And certis, whan I herde her song, And saw the grene place among,	690	Fro whennes sicke folk myght come, So fare they weren, alle and some,	740
In herte I wex so wondr gay That I was never erst, er that day, So jolyf, nor so wel bigoo, Ne merye in herte, as I was thoo		For they were lyk, as to my sighte, To angels that ben fethered brighte	
And than wist I, and saw ful well,	695	This folk, of which I telle you soo, Upon a karole wenten thoo	
That Ydelnesse me served well, That me putte in sich jolite		A lady karoledede hem that hyghte	745
Hir freend wel ought I for to be, Sith she the dore of that gardyn		Gladnesse, [the] blisfull and the lighte, Wel coude she synge and lustyly, —	
Hadde opened, and me leten in	700	Noon half so wel and semely, — And make in song sich refreyntyng,	
From hennes forth hou that I wroughte, I shal you tellen, as me thoughte		It sat hir wondr wel to synge	750
First, wherof Myrthe served there, And eke what folk there with hym were,		Hir vois ful clere was and ful swete	
Withoute fable I wol discryve	705	She was nought rude ne unmete But couthe ynow of sich doying	
And of that gardyn eke as blyve I wole you tellen aftir this		As longeth unto karolyng, For she was wont in every place	755
The faire fasoun all, ywys, That wel wrought was for the nones		To syngen first, folk to solace	
I may not telle you all at ones, But, as I may and can, I shall	710	For syngyng moost she gaf hir to, No craft had she so leef to do	
By ordre tellen you it all Ful fair servise and eke ful swete		Tho myghtist thou karoles sen, And folk daunce and mery ben,	760
These briddis maden as they sete Layes of love, ful wel sownyng,		And made many a fair tournyng	
They songen in hir jargonyng, Summe high and summe eke lowe songe		Upon the grene gras springyng	
Upon the branches grene yspronge The swetnesse of her melodye		There myghtist thou see these flowtours, Mynstrales, and eke jogelours,	
Made al myn herte in reverdye	720	That wel to synge dide her peyne	765
And whan that I hadde herd, I trowe, These briddis syngyng on a rowe, Than myght I not withholde me		Somme songe songes of Loreyne, For in Loreyn her notes bee	
That I ne wente inne for to see Sir Myrthe, for my desuryng	725	Full swetter than in this contre There was many a tymbestere,	
Was hym to seen, over alle thyng, His countenance and his manere, That sighte was to me ful dere		And sailouris, that I dar wel swere	770
Tho wente I forth on my right hond Doun by a lytel path I fond	730	Couthe her craft ful parflyly The tymbres up ful sotilly	
Of mentes full, and fenell grene, And faste by, without wene, Sir Myrthe I fond, and right anoon		They caste and hente full ofte Upon a fynger fair and softe,	
Urto Sir Myrthe gan I goon,		That they failde never mo	775
		Ful fetys damyseles two, Ryght yonge, and full of semelyhede,	
		In kurtles, and noon other wede, And faire tressed every tresse,	
		Hadde Myrthe doon, for his noblesse,	780
		Amydde the karole for to daunce, But herof leith no remembrance,	
		Hou that they daunced queyntely That oon wolde come all pryvvely	
		Agayn that other, and whan they were Togidre almost, they threwe yfere	785

Her mouthis so, that thorough her play
 It semed as they kiste alway
 To dauncen well koude they the gise,
 What shulde I more to you devyse? 790
 Ne hede I never thennes go,
 Whiles that I saw hem daunce so
 Upon the karoll wonder faste
 I gan biholde, til atte laste
 A lady gan me for to espie, 795
 And she was cleped Curtesie,
 The worshipfull, the debonaire,
 I pray to God evere falle hir faure!
 Ful curteisly she called me,
 "What do ye there, beau ser?" quod she,
 "Come, and if it lyke yow 801
 To dauncen, daunceth with us now"
 And I, withoute tariyng,
 Wente into the karolyng
 I was abashed never a dell, 805
 But it to me liked right well
 That Curtesie me cleped so,
 And bad me on the daunce go
 For if I hadde durst, certeyn
 I wolde have karoled right fayn, 810
 As man that was to daunce right blithe
 Thanne gan I loken ofte sithe
 The shap, the bodies, and the cheres,
 The countenance and the maneres
 Of all the folk that daunced there, 815
 And I shal telle what they were
 Ful fair was Myrthe, ful long and high,
 A fairer man I nevere sigh
 As round as appli was his face,
 Ful rody and whit in every place 820
 Fetys he was and wel beseye,
 With metely mouth and yen greye,
 His nose by mesure wrought ful right,
 Crisp was his heer, and eek ful bright,
 His shuldris of a large brede, 825
 And smalsh in the گردلstede
 He semed lyk a portreture,
 So noble he was of his stature,
 So fair, so joly, and so fetys,
 With lymes wrought at poynt devys, 830
 Delyver, smert and of gret myght,
 Ne sawe thou nevere man so lyght
 Of berd unnethe hadde he nothyng,
 For it was in the firste spryng
 Ful yong he was, and mery of thought,
 And in samet, with briddis wrought, 836
 And with gold beten ful fetysly,
 His body was clad ful richely

Wrought was his robe in straunge gise,
 And al toslytered for queyntise 840
 In many a place, lowe and hie
 And shod he was with gret maistrie,
 With shoon decoped, and with laas
 By druery and by solas,
 His leef a rosyn chapelet 845
 Hadde mad, and on his heed it set
 And wite ye who was his leef?
 Dame Gladnesse there was hym so leef,
 That syngith so wel with glad courage,
 That from she was twelve yeer of age, 850
 She of hir love graunt hym made
 Sir Murthe hir by the fynger hadde
 Daunsyng, and she hym also,
 Gret love was atwixe hem two
 Bothe were they faire and bright of hewe,
 She semede lyk a rose newe 856
 Of colour, and hir flesh so tendre,
 That with a brere smale and slendre
 Men myght it cleve, I dar wel seyn
 Hir forheed frounceles al pleyne, 860
 Bente were hir browis two,
 Hir yen greye, and glad also,
 That laugheden ay in hir semblaunt,
 First or the mouth, by covenannt
 I not what of hir nose descryve, 865
 So fair hath no womman alyve
 Hir heer was yelowe, and clere shynyng,
 I wot no lady so likyng
 Of orfrays fresh was hir gerland,
 I, which seyen have a thousand, 870
 Saugh never, ywys, no gerlond ytt
 So wel wrought of silk as it
 And in an overgilt samit
 Clad she was, by gret delit,
 Of which hir leef a robe werde, 875
 The myrrier she in hir herte ferde
 And next hir wente, on hir other side,
 The God of Love, that can devyde
 Love, and as hym likith it be
 But he can cherles daunten, he, 880
 And maken folkis pride fallen,
 And he can wel these lordis thrallen,
 And ladyes putt at lowe degre,
 Whan he may hem to proude see
 This God of Love of his fasoun 885
 Was lyk no knave, ne quystroun,
 His beaute gretly was to pryse
 But of his robe to devise
 I drede encombred for to be,
 For nought yelad in silk was he, 896

But all in floures and in florettes, Ypaynted al with amorettes, And with losenges, and scochouns, With briddes, lvbardes, and lyouns, And other beestus wrought ful well	895	Nokked and fethered aright, And all they were with gold bygoon, And stronge poynted everychoon, And sharpe for to kerven well	945
His garnement was everydell Yportreied and ywrought with floures, By dyvers medlyng of coloures Floures there were of many gise Ysett by compas in assise	900	But uren was ther noon ne steell, For al was gold, men myght it see, Out-take the fethers and the tree The swiftest of these arowis fyve Out of a bowe for to dryve,	950
Ther lakkeid no flour, to my dom, Ne nought so mych as flour of brom, Ne violete, ne eke pervynke, Ne flour noon that man can on thynke, And many a rose-leef ful long	905	And best fethered for to flee, And fairest eke, was clepid Beaute That other arowe, that hurteth lesse, Was clepid, as I trowe, Symplesse The thridde cleped was Fraunchise,	955
Was entermedled theramong And also on his heed was set Of roses reed a chapelett But nyghtyngales, a full gret route, That flyen over his heed aboute,	910	That fethred was in noble wise With valour and with curtesye The fourthe was cleped Compaignye, That hevvy for to sheten ys But whoso shetith right, ywys,	960
The leeves felden as they flyen, And he was all with briddes wryen, With popynjay, with nyghtyngale, With chalaundre, and with wodewale, With fynch, with lark, and with arch- aungell	915	May therwith doon gret harm and wo The fifte of these, and laste also, Faire-Semblaunt men that arowe calle, The leeste grevous of hem alle Yit can it make a ful gret wounde,	965
He semede as he were an aungell That doun were comen fro hevvene cler Love hadde with hym a bachelor, That he made alweyes with hym be, Swete-Lokyng cleped was he	920	But he may hope his soris sounde, That hurt is with that arowe, ywys, His wo the bet bistowed is For he may sonner have gladnesse, His langour oughte be the lesse	970
This bachelor stod biholdyng The daunce, and in his hond holdyng, Turke bowes two had he That oon of hem was of a tree That bereth a fruyt of savour wykke,	925	Five arowis were of other gise, That ben ful foule to devyse, For shaft and ende, soth for to telle, Were also blak as fend in helle The first of hem is called Pride	975
Ful crokid was that foule stikke, And knotty here and there also, And blak as bery or ony slo That other bowe was of a plante Withoute wem, I dar warante,	930	That other arowe next hym biside, It was cleped Vylanye, That arowe was al with felonye Envenymed, and with spitous blame The thridde of hem was cleped Shame, The fourthe Wanhope cleped is,	981
Ful evene and by proporcioun, Treitys and long, of ful good fasoun, And it was peynted wel and thwyten, And overal diapred and wrien With ladyes and with bachelers,	935	The fifte, the Newe-Thought, ywys These arowis that I speke of heere, Were alle fyve on oon maneere, And alle were they resemblable To hem was wel sittyng and able The foule croked bowe hidous, That knotty was, and al roynous	985
Full lyghtsom and glad of cheris These bowes two held Swete-Lokyng, That semede lyk no gadelyng And ten brode arowis hild he there, Of which fyve in his right hond were	940	But though I telle not as biyve Of her power, ne of her myght,	990
But they were shaven wel and dight,			

Hereafter shal I tellen right		For that they wolde hir love deserve	
The soothe, and eke signyfiaunce,	995	They cleped hir lady, gret and small,	
As fer as I have remembraunce		This wide world hir dredith all,	
All shal be seid, I undirtake,		This world is all in hir daunger	
Er of this book an ende I make		Hir court hath many a losenger,	1050
Now come I to my tale ageyn		And many a traytour envyous,	
But aldirfirst I wol you seyn	1000	That ben ful besy and curyous	
The fasoun and the countenaunces		For to dispresen and to blame	
Of all the folk that on the daunce is		That best deserven love and name	
The God of Love, jolyf and lyght,		Bifore the folk, hem to bigilen,	1055
Ladde on his hond a lady bright,		These losengenis hem preyse, and smylen,	
Of high prys and of gret degre	1005	And thus the world with word anoynten,	
This lady called was Beaute,		And afterward they prikke and poynten	
As an arowe, of which I tolde		The folk right to the bare boon,	
Ful wel thewed was she holde,		Bihynde her bak whan they ben goon,	
Ne she was derk ne broun, but bright,		And foule abate the folkis prys	1061
And clere as the mone lyght,	1010	Ful many a worthy man and wys	
Ageyn whom all the sterres semen		Han hyndrid and ydon to dye	
But smale candels, as we demen		These losengers thorough flaterye,	
Hir flesh was tendre as dew of flour,		And make folk ful straunge be,	1065
Hir chere was symple as byrde in bour,		There hem oughte be pryve	
As whyt as lylve or rose in rys,	1015	Wel yvel mote they thryve and thee,	
Hir face gentyl and tretys		And yvel aryved mote they be,	
Fetys she was, and smal to se,		These losengers, ful of envye!	
No wyndred browis hadde she,		No good man loveth her companye	1070
Ne popped hir, for it neded nought	1019	Richesse a robe of purpur on hadde, —	
To wyndre hir, or to peynte hir ought		Ne trowe not that I lye or madde, —	
Hir tresses yelowe, and longe straughten,		For in this world is noon it liche,	
Unto hir helys doun they raughten,		Ne by a thousand deell so riche,	
Hir nose, hir mouth, and eye, and cheke		Ne noon so fair, for it ful well	1075
Wel wrought, and all the remenaunt eke		With orfrays leyd was everydeell,	
A ful gret savour and a swote	1025	And portraied in the ribanynges	
Me toucheth in myn herte rote,		Of dukes storyes, and of kynges,	
As helpe me God, whan I remembre		And with a bend of gold tasseled,	
Of the fasoun of every membre		And knoppis fyne of gold ameled	1080
In world is noon so fair a wight,		Aboute hir nekke ef gentyl entayle	
For yong she was, and hewed bright,	1030	Was shet the riche chevesaile,	
Sore plesaunt, and fetys withall,		In which ther was full gret plente	
Gente, and in hir myddill small		Of stones clere and bright to see	
Buide Beaute yede Richesse,		Richesse a grdel hadde upon,	1085
An high lady of gret noblesse,		The bokel of it was of a stoon	
And gret of prys in every place	1035	Of vertu gret and mochel of myght,	
But whoso durste to hir trespace,		For whoso bar the stoon so bright,	
Or til hir folk, in word or dede,		Of venym durst hym nothing doute,	
He were full hardy, out of drede		While he the stoon hadde hym aboute	
For bothe she helpe and hyndre may,		That stoon was gretly for to love,	1091
And that is nought of ysterday	1040	And tyl a riche mannes byhove	
That riche folk have full gret myght		Worth all the gold in Rome and Frise	
To helpe, and eke to greve a wyght		The mourdaunt wrought in noble wise	
The leste and the grettest of valour		Was of a stoon full precious,	1095
Diden Rychesse ful gret honour,		That was so fyn and vertuous	
And besy weren hir to serve,	1045	That hol a man it koude make	

Of palasie and of toth-ake		Largesse, that sette al hir entente	1150
And yit the stoon hadde such a grace		For to be honourable and free	
That he was siker in every place,	1100	Of Alexandres kyn was she,	
All thilke day, not bynd to ben,		Hir most joye was, ywys,	
That fastyng myghte that stoon seen		Whan that she yaf, and seide, "Have this "	
The barres were of gold ful fyn,		Not Avarice, the foule caytyf,	1155
Upon a tyssu of satyn,		Was half to gripe so ententyf,	
Full hevy, gret, and nothyng lyght,	1105	As Largesse is to yeve and sende,	
In everich was a besaunt wight		And God ynough alwey hir sende,	
Upon the tresses of Richesse		So that the more she yaf away	
Was sette a cercle, for noblesse,		The more, ywys, she hadde alwey	1160
Of brennd gold, that full lyghte shoon,		Gret loos hath Largesse and gret pris,	
So far, trowe I, was never noon	1110	For bothe wys folk and unwys	
But he were kunnyng for the nonys,		Were hooly to hir baundon brought,	
That koude devyse all the stonys		So wel with yiftes hath she wrought	
That in that cercle shewen clere		And if she hadde an enemy,	1165
It is a wondir thing to here,		I trowe that she coude craftely	
For no man koude preyse or gesse	1115	Make hym full soone hir freend to be,	
Of hem the valewe or richesse		So large of yift and free was she	
Rubyes there were, saphures, jagounces,		Therefore she stod in love and grace	
And emeraudes, more than two ounces,		Of riche and pover in every place	1170
But all byfore, ful sotilly,		A full gret fool is he, ywys,	
A fyn charboncle set saugh I	1120	That bothe riche and nygard is	
The stoon so clere was and so bright		A lord may have no maner vice	
That, also soone as it was nyght,		That greveth more than avarice	1174
Men myghte seen to go, for nede,		For nygart never with strengthe of hond	
A myle or two in lengthe and brede		May wyne him gret lordship or lond,	
Sich lyght sprang out of the ston	1125	For freendis all to fewe hath he	
That Richesse wondir brighte shon,		To doon his will performed be	
Bothe hir heed and all hir face,		And whoso wole have freendis heere,	
And eke aboute hir al the place		He may not holde his tresour deere	1180
Dame Richesse on hir hond gan lede		For by ensample I telle this,	
A yong man full of semelyhede,	1130	Right as an adamaunt, iwys,	
That she best loved of ony thing		Can drawn to hym sotilly	
His lust was moch in housholding		The iren that is leid therby,	
In clothyng was he ful fetys,		So drawth folkes hertis, ywys,	1185
And loved well to have hors of prys		Silver and gold that yeven is	
He wende to have reprovéd be	1135	Largesse hadde on a robe fresh	
Of theft or moordre, if that he		Of riche purpur Sarsynesh	
Hadde in his stable on hakeney		Wel fourmed was hir face and cleer,	
And therfore he desred ay		And opened hadde she hir coler,	1190
To be aqueynted with Richesse,		For she right there hadde in present	
For all his purpos, as I gesse,	1140	Unto a lady maad present	
Was forto make gret dispense,		Of a gold broche, ful wel wrought	
Withoute werynyng or diffense		And certys, it myssat hir nought,	
And Richesse myght it wel sustene,		For thorough hir smokke, wrought with	
And hir dispence well mayntene,		silk,	1195
And hym alwey sich plente sende	1145	The flesh was seen as whit as mylk	
Of gold and silver for to spende		Largesse, that worthy was and wys,	
Withoute lakking or daunger,		Hild by the hond a knyght of prys,	
As it were poured in a garner		Was sib to Artour of Brtaigne,	
And after on the daunce wente		And that was he that bar the ensaigne	

Of worship and the gounfanoun	1201	For neither proud ne fool was she	
And yit he is of sich renoun		She for to daunce called me,	
That men of hym seye fare thynges		(I pray God yeve hir right good grace!)	
Byfore barouns, erles, and kynges		Whanne I com first into the place	1256
This knyght was comen all newly	1205	She was not nyce, ne outrageous,	
Fro tourneyng faste by,		But wys, and war, and vertuous,	
There hadde he don gret chyvalrie		Of fair speche, and of fair answer, e,	
Thorough his vertu and his maistrie,		Was never wight mysseid of here,	1260
And for the love of his lemman		She bar no rancour to no wight	
He caste doun many a doughty man	1210	Clere broun she was, and therto bright	
And next hym daunced dame Fraunchise,		Of face, of body avenaunt,	
Arayed in full noble gyse		I wot no lady so plesaunt	
She was not broun ne dun of hewe,		She were worthy for to bene	1265
But wht as snow yfallen newe		An emperesse or crowned quene	
Hir nose was wrought at poynt devys,		And by hir wente a knyght dauncyng,	
For it was gentyl and tretys,	1216	That worthy was and wel spekyng,	
With eyen gladde, and browes bente,		And ful wel koude he don honour	
Hir heer doun to hir helis wente		The knyght was fair and styf in stour,	
And she was symple as dowve on tree,		And in armure a semely man,	1271
Ful debonaire of herte was she	1220	And wel biloved of his lemman	
She durste never seyn ne do		Faire Idhnesse thanne saugh I,	
But that that hir longed to,		That alwey was me faste by	
And if a man were in distresse,		Of hir have I, withoute fayle,	1275
And for hir love in hevynesse,		Told yow the shap and apparayle,	
Hir herte wolde have full gret pte,	1225	For (as I seide) loo, that was she	
She was so amiable and free		That dide to me so gret bounte	
For were a man for hir bistad,		That she the gate of the gardyn	
She wolde ben right sore adrad		Undide, and let me passen in	1280
That she dide over-gret outrage,		And after daunced, as I gesse,	
But she hym holpe his harm to aswage,		[Youthe], fulfilled of lustynesse,	
Hir thought it elles a vylanye	1231	That nas not yit twelve yeer of age,	
And she hadde on a sukkenye,		With herte wyld, and thought volage	
That not of hempene heerdus was,		Nyce she was, but she ne mente	1285
So fair was noon in all Arras		Noon harm ne slight in hur entente,	
Lord, it was ridled fetysly!	1235	But oonly lust and jolyte,	
Ther nas nat a poynt, trewely,		For yonge folk, wel witen ye,	
That it nas in his right assise		Have lytel thought but on her play	
Full wel yclothed was Fraunchise,		Hir lemman was biside alway	1290
For ther is no cloth sittath bet		In sich a gise that he hir kyste	
On damysell, than doth roket	1240	At alle tymes that hym lyste,	
A womman wel more fetys is		That all the daunce myght it see	
In roket than in cote, ywis		They make no force of pryvete,	
The whyte roket, rydded faire,		For who spake of hem yvel or well,	1295
Bitokeneth that full debonaire		They were ashamed never a dell,	
And swete was she that it ber	1245	But men myght seen hem kisse there,	
Bi hir daunced a bacheler,		As it two yonge dowwes were	
I can not telle you what he highte,		For yong was thilke bacheler,	
But fair he was and of good highte,		Of beaute wot I noon his per,	1300
All hadde he be, I sey no more,		And he was right of sich an age	
The lordis sone of Wyndesore	1250	As Youthe his leef, and sich corage	
And next that daunced Curtesye,		The lusty folk thus daunced there,	
That preised was of lowe and hye;		And also other that with hem were,	

That weren alle of her meyne,	1305	That is a fruyt full well to lyke,	
Ful hende folk and wys and free,		Namely to folk whanne they ben sike	
And folk of faire port, truely,		And trees there were, gret fousoun,	
There weren alle comunly		That baren notes in her sesoun,	1360
Whanne I hadde seen the countenaunces		Such as men notemygges calle,	
Of hem that ladden thus these daunces,		That swote of savour ben withalle	
Thanne hadde I will to gon and see	1311	And alemandres gret plente,	
The gardyn that so lyked me,		Fyges, and many a date-tree	
And loken on these faire loreres,		There wexen, if men hadde nede,	1365
On pyntrees, cedres, and olmers		Thorough the gardyn in length and brede	
The daunces thanne eended were,	1315	Ther was eke wexyng many a spice,	
For many of them that daunced there		As clowe-gelofre, and lycorice,	
Were with her loves went away		Gyngevre, and greyn de parys,	
Undir the trees to have her pley		Canell, and setewale of prys,	1370
A! Lord, they lyved lustyly!		And many a spice delitable	
A gret fool were he, sikirly,	1320	To eten whan men rise fro table	
That nolde, his thankes, such lyf lede!		And many homly trees ther were	
For this dar I seyn, oute of drede,		That peches, coynes, and apples beere,	
That whoso myghte so wel fare,		Medlers, plowmes, perys, chesteynes,	1375
For better lyf durst hym not care,		Cherys, of which many oon fayn is,	
For ther nys so good paradys	1325	Notes, aleys, and bolas,	
As to have a love at his devys		That for to seen it was solas	
Oute of that place wente I thoo,		With many high lorer and pyn	
And in that gardyn gan I goo,		Was renged cleue all that gardyn,	1380
Pleyyng along full meryly		With cypres and with olyveres,	
The God of Love full hastily	1330	Of which that nygh no plente heere is	
Unto hym Swete-Lokyng clepte,		There were elmes grete and stronge,	
No longer wolde he that he kepte		Maples, assh, ok, asp, planes longe,	
His bowe of gold, that shoon so bright		Fyn ew, popler, and lyndes faire,	1385
He had hym bende [it] anoon ryght,		And othere trees full many a payre	
And he full soone [it] sette an-ende,	1335	What shulde I tel you more of it?	
And at a braid he gan it bende,		There were so many trees yit,	
And tok hym of his arowes fyve,		That I shulde al encombred be	
Full sharp and redy for to dryve		Er I had rekened every tree	1390
Now God, that sittith in mageste,		These trees were set, that I devyse,	
Fro deedly woundes he kepe me,	1340	Oon from another, in assyze,	
If so be that he hadde me shettel!		Fyve fadome or sixe, I trowe so,	
For if I with his arowe mette,		But they were hye and great also,	
It hadde me greved sore, iwys		And for to kepe out wel the sonne,	1395
But I, that nothyng wist of this,		The croppes were so thicke yronne,	
Wente up and doun full many a wey,	1345	And every braunche in other knet,	
And he me folwed fast alwey,		And ful of grene leves set,	
But nowhere wold I reste me,		That sonne myght there non discence,	
Till I hadde in all the gardyn be		Lest [it] the tender grasses shende	1400
The gardyn was, by mesuryng,		There myght men does and roes ye,	
Right evene and square in compassing,		And of squyrels ful great plente	
It as long was as it was large	1351	From bowe to bowe alwey lepyng	
Of fruyt hadde every tree his charge,		Cones there were also playnge,	
But it were any hidous tree,		That comyn out of her clapers,	1405
Of which ther were two or three		Of sondrie colours and maners,	
There were, and that wot I full well,	1355	And maden many a tourneyng	
Of pome-garnettys a full gret doll,		Upon the fresshe grass spryngyng	

- In places saw I welles there,
 In whiche there no frogges were, 1410
 And fayr in shadowe was every welle
 But I ne can the nombre telle
 Of stremys smal that by devys
 Myrthe had don come through condys,
 Of whiche the water, in rennyng, 1415
 Gan make a noyse ful lykyng
 About the brinkes of these welles,
 And by the stremes overal elles,
 Sprang up the grass, as thicke yset
 And softe as any veluet, 1420
 On which men myght his lemman leye,
 As on a fetherbed, to pleye,
 For the erthe was ful softe and swete
 Through moisture of the welle wete
 Sprong up the sote grene gras 1425
 As fayre, as thicke, as myster was
 But moche amended it the place,
 That th'erthe was of such a grace
 That it of floures hath plente,
 That bothe in somer and wynter be 1430
 There sprang the vyolet al newe,
 And fressh pervynke, riche of hewe,
 And floures yelow, white, and rede,
 Such plente grew there never in mede
 Ful gay was al the ground, and queynt,
 And poudred, as men had it peynt, 1436
 With many a fressh and sondri flour,
 That casten up ful good savour
 I wol nat longe holde you in fable
 Of al this garden dilectable 1440
 I mot my tonge stynten nede,
 For I ne may, withouten drede,
 Naught tellen you the beaute al,
 Ne half the bounte therewithal
 I went on right hond and on left 1445
 About the place, it was nat left,
 Tyl I had [in] al the garden ben,
 In the estres that men myghte sen
 And thus while I wente in my play,
 The God of Love me folowed ay, 1450
 Right as an hunter can abyde
 The beest, tyl he seeth his tyde
 To shoten at good mes to the der,
 Whan that hym nedeth go no ner
 And so befyl, I rested me 1455
 Besydes a wel, under a tree,
 Which tree in Fraunce men cal a pyn
 But sithe the tyme of kyng Pepyn,
 Ne grew there tree in mannes syghte
 So fayr, ne so wel woze in lighte, 1460
- In al that yard so hugh was non
 And springyng in a marble ston
 Had Nature set, the sothe to telle,
 Under that pyn-tree a welle
 And on the border, al withoute, 1465
 Was written in the ston aboute,
 Letters smal, that sayden thus,
 "Here starf the fayre Narcisus"
 Narcisus was a bachelor,
 That Love had caught in his danger, 1470
 And in his net gan hym so strayne,
 And dyd him so to wepe and playne,
 That nede him must his lyf forgo
 For a fayr lady, that hight Echo,
 Him loved over any creature, 1475
 And gan for hym such payne endure
 That on a tyme she him tolde
 That if he her loven nolde,
 That her behoved nedes dye,
 There laye non other remedye 1480
 But natheles, for his beaute,
 So feirs and daungerous was he,
 That he nolde graunten hir askyng,
 For wepyng ne for fair praying,
 And whanne she herde hym werne her soo,
 She hadde in herte so gret woo, 1486
 And took it in so gret dispit,
 That she, withoute more respit,
 Was deed anon But er she deide,
 Full pitously to God she preide 1490
 That proude-hertid Narcisus,
 That was in love so daungerous,
 Myght on a day ben hampred so
 For love, and ben so hoot for woo,
 That never he myght to joye atteyne,
 Than shulde he feele in every veyne 1496
 What sorowe trewe lovers maken,
 That ben so vilaynsly forsaken
 This prayer was but resonable,
 Therefore God held it ferme and stable 1500
 For Narcisus, shortly to telle,
 By aventure com to that welle
 To reste hym in the shadowyng
 A day whanne he com fro huntynge
 This Narcisus hadde suffred paynes 1505
 For rennyng alday in the playnes,
 And was for thurst in gret distresse
 Of heet, and of his werynesse
 That hadde his breth almost bynomen
 Whanne he was to that welle yco-
 men, 1510
 That shadowid was with branches grene,

He thoughte of thilke water shene
 To drynke, and fresshe hym wel withalle,
 And doun on knees he gan to falle,
 And forth his heed and necke out-straughte
 To drynken of that welle a draughte 1516
 And in the water anon was seene
 His nose, his mouth, his yen sheene,
 And he therof was all abasheded,
 His owne shadowe had hym bytrashed
 For well wende he the forme see 1521
 Of a child of gret beaute
 Well kouthe Love hym wreke thoo
 Of daunger and of pride also,
 That Narcisus somtyme hym beer 1525
 He quytte hym well his guerdoun ther,
 He he musede so in the welle
 That, shortly all the sothe to telle,
 He lovede his owne shadowe soo,
 That atte laste he starf for woo 1530
 For whanne he saugh that he his wille
 Myght in no maner wey fulfille,
 And that he was so faste caught
 That he hym kouthe comfort nought,
 He loste his wit right in that place, 1535
 And diede withynne a lytel space
 And thus his warisoun he took
 For the lady that he forsook
 Ladies, I preye ensample takith,
 Ye that ageyns youre love mustakith, 1540
 For if her deth be yow to wite,
 God kan ful well youre while quyte
 Whanne that this lettre, of which I telle,
 Hadde taught me that it was the welle
 Of Narcisus in his beaute, 1545
 I gan anon withdrawe me,
 Whanne it fel in my remembraunce
 That hym bitidde such myschaunce
 But at the laste thanne thought I
 That scatheles, full sykerly, 1550
 I myght unto the welle goo
 Wherof shulde I abasshen soo?
 Unto the welle than wente I me,
 And doun I loutede for to see
 The clere water in the stoon, 1555
 And eke the gravell, which that shoon
 Down in the botme as silver fyn,
 For of the well this is the fyn,
 In world is noon so cler of hewe
 The water is evere fresh and newe, 1560
 That welmeth up with wavis brighte
 The mounce of two fynger highte
 Abouten it is gras spryngyng,

For moiste so thukke and wel likyng,
 That it ne may in wynter dye, 1565
 No more than may the see be drye
 Down at the botme set saw I
 Two cristall stonys craftely
 In thilke fresse and faire welle
 But o thng sothly dar I telle, 1570
 That ye wole holde a gret mervayle
 Whanne it is told, withouten fayle
 For whanne the sonne, cler in sighte,
 Cast in that well his bemys brighte,
 And that the heete descendid is, 1575
 Thanne taketh the cristall stoon, ywis,
 Agayn the sonne an hundrid hewis,
 Blew, yellow, and red, that fresh and newe
 is
 Yitt hath the mervelous cristall
 Such strengthe that the place overall, 1580
 Bothe flour, and tree, and leves grene,
 And all the yerd in it is seene
 And for to don you to undirstonde,
 To make ensample wole I fonde
 Ryght as a myrrour openly 1585
 Shewith all thing that stonidith therby,
 As well the colour as the figure,
 Withouten ony coverture,
 Right so the cristall stoon, shynyng,
 Withouten ony disseyvng, 1590
 The estrees of the yerd accusith
 To hym that in the water mustith
 For evere, in which half that he be,
 He may well half the gardyn se,
 And if he turne, he may right well 1595
 Sen the remenaunt everydell
 For ther is noon so ltil thyng
 So hid, ne closid with shuttyng,
 That it ne is sene, as though it were
 Peyntid in the cristall there 1600
 This is the mirrour perlious,
 In which the proude Narcisus
 Saw all his face far and bright,
 That made hym sithe to ligge upright
 For whose loketh in that mirroure, 1605
 Ther may nothyng ben his scour
 That he ne shall there sen somthyng
 That shal hym lede into lovyng
 Full many a worthy man hath it
 Yblent, for folk of grettist wit 1610
 Ben soone caught heere and awayted,
 Withouten respit ben they bated
 Heere comth to folk of newe rage,
 Heere chaungth many wight corage,

- Heere lith no red ne wit therto, 1615
 For Venus sone, daun Cupido,
 Hath sowne there of love the seed,
 That help ne lith there noon, ne red,
 So cerclith it the welle aboute
 His gynnes hath he sette withoute, 1620
 Ryght for to cacche in his panteres
 These damoyseles and bachelers
 Love will noon other briddes cacche,
 Though he sette oither net or lacche, 1624
 And for the seed that heere was sowne,
 This welle is clepid, as well is knowen,
 The Welle of Love, of verray right,
 Of which ther hath ful many a wight
 Spoken in bookis dyversely
 But they shull never so verily 1630
 Descripcioun of the welle heere,
 Ne eke the sothe of this matere,
 As ye shull, whanne I have undo
 The craft that hir bilongth too
 Allway me liked for to dwelle, 1635
 To sen the cristall in the welle,
 That shewide me full openly
 A thousand thinges faste by
 But I may say, in sory houre
 Stode I to loken or to poure, 1640
 For sithen [have] I sore siked,
 That mirroure hath me now entriked
 But hadde I first knowen in my wit
 The vertu and [the] strengthe of it,
 I nolde not have mused there 1645
 Me hadde bet ben elliswhere,
 For in the snare I fell anon,
 That hath bitrashed many oon
 In thilke mirroure saw I tho,
 Among a thousand thinges mo, 1650
 A roser chargid full of rosis,
 That with an hegge aboute enclos is
 Tho had I sich lust and envie,
 That for Parys ne for Pavie
 Nolde I have left to goon and see 1655
 There grettist hep of roses be
 Whanne I was with this rage hent,
 That caught hath many a man and shent,
 Toward the roser gan I go,
 And whanne I was not fer therfro, 1660
 The savour of the roses swote
 Me smot right to the herte-rote,
 As I hadde all enbawmed be
 And if I ne hadde endouted me
 To have ben hatid or assailed, 1665
 My thankis, wolde I not have failed
- To pulle a rose of all that route
 To beren in myn hond aboute,
 And smellen to it where I wente,
 But ever I dredde me to repente, 1670
 And lest it grevede or forthoughte
 The lord that thilke gardyn wroughte
 Of roses ther were gret won,
 So faire waxe never in ron
 Of knoppes clos some sawe I there, 1675
 And some wel beter woxen were,
 And some ther ben of other moysoun,
 That drowe nygh to her sesoun,
 And spedde hem faste for to sprede
 I love well sich roses rede, 1680
 For brode roses and open also
 Ben passed in a day or two,
 But knoppes wille [al] freshe be
 Two dayes, atte leest, or thre
 The knoppes gretly liked me, 1685
 For fairer may ther no man se
 Whoso myght have oon of alle,
 It ought hym ben full lief withalle
 Might I [a] gerlond of hem geten,
 For no richesse I wolde it ieten 1690
 Among the knoppes I ches oon
 So fair, that of the remenaunt noon
 So preise I half so well as it,
 Whanne I avise it in my wit
 For it so well was enlumyned 1695
 With colour reed, [and] as well fyned
 As nature couthe it make faire
 And it hath leves wel foure paire,
 That Kynde hath sett, thorough his know-
 yng,
 Aboute the rede Rose spryngyng 1700
 The stalke was as rishe right,
 And theron stod the knoppe upright,
 That it ne bowide upon no side
 The swote smelle sprong so wide
 That it dide all the place aboute — 1705
- Fragment B
- Whanne I hadde smelled the savour swote,
 No will hadde I fro thens yit goo,
 Bot somdell neer it wente I thoo,
 To take it, but myn hond, for drede,
 Ne dorste I to the Rose bede, 1710
 For thesteles sharpe, of many maneres,
 Netles, thornes, and hokede breres,
 For mych they distourbled me
 For sore I dradde to harmed be

- The God of Love, with bowe bent, 1715
 That all day set hadde his talent
 To pursuen and to spien me,
 Was stondyng by a fige-tree
 And whanne he saw hou that I
 Hadde chosen so ententify 1720
 The botoun, more unto my pay
 Than any other that I say,
 He tok an arowe full sharply whet,
 And in his bowe whanne it was set,
 He streight up to his ere drough 1725
 The stronge bowe, that was so tough,
 And shet att me so wondir smerte
 That thorough myn ye unto myn herte
 The takel smot, and depe it wente
 And therwithall such cold me hente 1730
 That, under clothes warme and softe,
 Sithen that day I have chevered ofte
 Whanne I was hurt thus, in [a] stounde
 I felle doun plat unto the grounde 1735
 Myn herte failed and feynted ay,
 And longe tyme a-swoone I lay
 But whanne I come out of swonyng,
 And hadde witt, and my felyng,
 I was all maat, and wende full well
 Of blood have loren a full gret dell 1740
 But certes, the arowe that in me stod
 Of me ne drew no drope of blod,
 For-why I found my wounde all dreie
 Thanne tok I with myn hondis tweie
 The arowe, and ful fast out it plighte,
 And in the pulling sore I sighte 1746
 So at the last the shaft of tree
 I drough out with the fethers thre
 But yet the hokede heed, ywis,
 The which [that] beaute callid is, 1750
 Gan so depe in myn herte passe,
 That I it myghte nought arace,
 But in myn herte still it stod,
 Ai bledde I not a drope of blod
 I was bothe anguyssous and trouble 1755
 For the perill that I saw double
 I nyste what to seye or do,
 Ne gete a leche my wounds to,
 For neithur thurgh gras ne rote
 Ne hadde I help of hope ne bote 1760
 But to the botoun evermo
 Myn herte drew, for all my wo,
 My thought was in noon other thing
 For hadde it ben in my keypyng,
 It wolde have brought my lyf agayn 1765
 For certeynly, I dar wel seyn,
- The sight oonly and the savour
 Aledged mych of my langour
 Thanne gan I for to drawe me
 Toward the botoun fare to se, 1770
 And Love hadde gete hym, in a throwe,
 Another arowe into his bowe,
 And for to shete gan hym dresse,
 The arowis name was Symplesse
 And whanne that Love gan nygh me nere,
 He drew it up, withouten were, 1776
 And shet at me with all his myght,
 So that this arowe anon-right
 Thourhout [myn] eigh, as it was founde,
 Into myn herte hath maad a wounde 1780
 Thanne I anon dide al my craft
 For to drawen out the shaft,
 And therwithall I sighed eft
 But in myn herte the heed was left,
 Which ay encreside my desir 1785
 Unto the botoun drawe ner,
 And evermo that me was woo,
 The more desir hadde I to goo
 Unto the roser, where that grew
 The freysshie botoun so bright of hew
 Betir me were to have laten be, 1791
 But it bihovede nedes me
 To don right as myn herte bad
 For evere the body must be lad
 Aftir the herte, in wele and woo, 1796
 Of force togidre they must goo
 But never this archer wolde fyne
 To shete at me with all his pyne
 And for to make me to hym mete,
 The thridde arowe he gan to shete, 1800
 Whanne best his tyme he myght espie,
 The which was named Curtesie,
 Into myn herte it dide avale
 A-swoone I fell bothe deed and pale,
 Long tyme I lay and stured nought, 1806
 Till I abraude out of my thought
 And faste thanne I avysede me
 To drawe out the shaft of tree,
 But evere the heed was left bihynde, 1810
 For ought I couthe pulle or wynde
 So sore it stikid whanne I was hit,
 That by no craft I myght it fit,
 But anguyssous and full of thought,
 I felte such woo my wounde ay wrought,
 That somonede me alway to goo 1815
 Toward the Rose that plesede me soo
 But I ne durste in no manner,
 Because the archer was so ner,

- "For evermore gladly," as I rede,
 "Brent child of fir hath myche drede"
 And, certis yit, for al my peyne, 1821
 Though that I sigh yit arwis reyne,
 And grounde quarels sharpe of steell,
 Ne for no payne that I myght feelle,
 Yit myght I not mysself wtholde 1825
 The faire roser to biholde,
 For Love me yaf sich hardement
 For to fulfillle his comaundement
 Upon my fete I ros up than,
 Feble as a forwoundid man, 1830
 And forth to gon [my] myght I sette,
 And for the archer nolde I lette
 Toward the roser fast I drow,
 But thornes sharpe mo than ynow
 Ther were, and also thisteles thikke, 1835
 And breses, brymme for to prikke,
 That I ne myghte gete grace
 The rowe thornes for to passe,
 To sen the roses fresshe of hewe
 I must abide, though it me rewe, 1840
 The hegge aboute so thikke was,
 That closide the roses in compas
 But o thing lyked me right well,
 I was so nygh, I myghte fel
 Of the botoun the swote odour, 1845
 And also se the fresshe colour,
 And that right gretly liked me,
 That I so near myghte it se
 Sich joie anon therof hadde I
 That I forgat my malady 1850
 To sen I hadde sich delit,
 Of sorwe and angre I was al quyt,
 And of my woundes that I hadde thore,
 For nothing liken me myght more,
 Than dwellen by the roser ay, 1855
 And thennes never to passe away
 But whanne a while I hadde be thar,
 The God of Love, which al toshar
 Myn herte with his arwis kene,
 Cast hym to yeve me woundis grene 1860
 He shet at me full hastily
 An arwe named Company,
 The whiche takell is full able
 To make these ladies merciable
 Thanne I anon gan chaungen hewe 1865
 For grevaunce of my wounde newe,
 That I agayn fell in swonyng,
 And sighede sore in compleynyng
 Soore I compleyned that my sore
 On me gan greven more and more 1870
- I hadde noon hope of allegeaunce,
 So nygh I drow to desperaunce,
 I roughte of deth ne of lyf,
 Wheder that Love wolde me dryf
 Yf me a martir wolde he make, 1875
 I myght his power nought forsake
 And while for anger thus I wok,
 The God of Love an arowe tok,
 Ful sharp it was and pugnaunt,
 And it was callid Faire-Semblaunt, 1880
 The which in no wise wole consente
 That ony lover hym repente
 To serve his love with herte and alle,
 For ony perill that may bifalle
 But though this arwe was kene grounde
 As ony rasour that is founde, 1886
 To kutte and kerve, at the poynt
 The God of Love it hadde anoynt
 With a precious oynement,
 Somdell to yeve aleggement 1890
 Upon the woundes that he had
 Through the body in myn herte maad,
 To helpe her sores, and to cure,
 And that they may the bet endure
 But yit this arwe, withoute more, 1895
 Made in myn herte a large sore,
 That in full gret peyne I abod
 But ay the oynement wente abrod,
 Throughout my woundes large and wide
 It spredde aboute in every side, 1900
 Thorough whos vertu and whos myght
 Myn herte joyfull was and light
 I hadde ben deed and al toshent,
 But for the precious oynement
 The shaft I drow out of the arwe, 1905
 Rokyng for wo right wondir narwe,
 But the heed, which made me smerte,
 Lefte bihynde in myn herte
 With other foure, I dar wel say,
 That never wole be take away, 1910
 But the oynement halp me wel
 And yit sich sorwe dide I fel
 Of my woundes fresshe and newe
 That al day I chaunged hewe
 As men myght se in my visage 1915
 The arwis were so full of rage,
 So variaunt of diversitee,
 That men in everich myghte se
 Bothe gret anoy, and eke swetnesse
 And joie meynt with bittirnesse 1920
 Now were they esy, now were they wod,
 In hem I felte bothe harm and good,

Now sore without aleggement,		For to fulfille youre lykynge,	1975
Now softenyng with oynement,		And repente for nothyng,	
It softenede heere and prikkith there	1925	Hopyng to have yit in som tide	
Thus ese and anger togidre were		Mercy, of that I abide "	
The God of Love delyverly		And with that covenaut yelde I me	
Com lepande to me hastily,		Anoon, down knelyng upon my kne,	1980
And seide to me in gret rape,		Proferynge for to kisse his feet,	
"Yeld thee, for thou may not escape!		But for nothyng he wolde me let,	
May no defence availe thee heer,	1981	And seide, "I love thee bothe and preise,	
Thefore I rede make no daunger		Sen that thyn aunswar doth me ease,	
If thou wolt yelde thee hastily,		For thou answerid so curteisly	1985
Thou shalt rather have mercy		For now I wot wel uttrly,	
He is a fool in sikernesse,	1935	That thou art gentyll by thi speche	
That with daunger or stoutnesse		For though a man fer wolde seche,	
Rebellith there that he shulde plesse,		He shulde not fynden, in certeyn,	
In sich folye is litel ese		No sich answer of no vileyn,	1990
Be meke, where thou must nedis bow,		For sich a word ne myghte nought	
To stryve ageyn is nought thi prow	1940	Isse out of a vlayns thought	
Com at oones, and have ydoo,		Thou shalt not lesen of thi speche,	
For I wol that it be soo		For [to] thy helpynge wole I eche,	
Thanne yeld thee heere debonairly "		And eke encesen that I may	1995
And I answerid ful hombly,		But first I wole that thou obay	
"Gladly, sir, at youre biddinge,	1945	Fully, for thyn avauntage,	
I wole me yelde in alle thyng		Anoon to do me heere homage	
To youre servyse I wol me take,		And sithe kisse thou shalt my mouth,	
For God defende that I shulde make		Which to no vlayn was never couth	2000
Ageyn youre biddinge resistence,		For to aproche it, ne for to touche,	
I wole not don so gret offence,	1950	For sauff of cherlis I ne vouche,	
For if I dide, it were no skile		That they shull never neigh it ner	
Ye may do with me what ye wile,		For curteis, and of faire maner,	
Save or spille, and also sloo		Well taught, and full of gentilnesse	2005
Fro you in no wise may I goo		He muste ben that shal me kysse,	
My lyf, my deth is in youre hond,	1955	And also of full high fraunchise,	
I may not laste out of youre bond		That shal atteyne to that emprise	
Pleyn at youre lyst I yelde me,		And first of o thung warne I thee,	
Hopyng in herte that sumtyme ye		That payne and gret adversite	2010
Comfort and ese shull me sende,		He mot endure, and eke travaile,	
Or ellis, shortly, this is the eende,	1960	That shal me serve, withouten faile	
Withouten helthe I mot ay dure,		But ther-ageyns, thee to comforte,	
But if ye take me to youre cure		And with thi servise to desporte,	
Comfort or helthe how shuld I have,		Thou mayst full glad and joyfull be	2015
Sith ye me hurt, but ye me save?		So good a maister to have as me,	
The helthe of love mot be founde	1965	And lord of so high renoun	
Where as they taken first her wounde		I bere of love the gonfanoun,	
And if ye lyst of me to make		Of curtesie the banere,	
Your prisoner, I wol it take		For I am of the sulf manere,	2020
Of herte and will, fully at gree		Gentil, curteys, meke, and fre,	
Hoolly and pleyn Y yelde me,	1970	That who ever ententyf be	
Withoute feynynge or feyntise,		Me to honoure, doute, and serve,	
To be governed by youre emprise		And also that he hym observe	
Of you I here so myche pris,		Fro trespas and and fro vilanye,	2025
I wole ben hool at youre devis,		And hym governe in curtesie	

With will and with entencioun
 For whanne he first in my prisoun
 Is caught, thanne must he uttirly
 Fro thennes forth full busly 2030
 Caste hym gentyll for to bee,
 if he desure helþ of me "

Anoon withouten more delay,
 Withouten daunger or affray,

I bicom his man anoon, 2035

And gaf hym thankes many a oon,
 And knehde doun, with hondis joynt,
 And made it in my port full queynt,
 The joye wente to myn herte rote
 Whanne I hadde kissed his mouth so
 swote, 2040

I hadde sich myrthe and sich lkyng,
 It cured me of langwisshing

He askide of me thanne hostages —

"I have," he seide, "taken fele homages

Of oon and other, where I have ben 2045

Disceyved ofte, withouten wen

These felouns, full of talste,

Have many sithes biguyled me,

And thorough falsched her lust achieved,

Wherof I repente and am agreved 2050

And I hem gete in my daunger,

Her falschede shull they bie full der

But for I love thee, I see thee pleyn,

I wol of thee be more certeyn,

For thee so sore I wole now bynde 2055

That thou away ne shalt not wynde

For to denyen the covenant,

Or don that is not avenaunt

That thou were fals it were gret reuthe,

Sith thou semest so full of treuthe " 2060

"Sire, if thee lyst to undrstande,

I merveile the asking this demande

For why or wherfore shulde ye

Ostages or borwis aske of me,

Or any other sikrnesse, 2065

Sith ye wot, in sothfastnesse,

That ye have me susprised so,

And hol myn herte taken me fro,

That it wole do for me nothing,

But if it be at youre bidding? 2070

Myn herte is youre, and myn right
 nought,

As it bihoveth, in dede and thought,

Redy in all to worche youre will,

Whether so turne to good or ill,

So sore it lustith you to plesse, 2075

No man therof may you disseise

Ye have theron sette sich justice,
 That it is werreid in many wise,
 And if ye doute it nolde obeye,
 Ye may therof do make a keye, 2080
 And holde it with you for ostage "

"Now, certis, this is noon outrage,"
 Quod Love, "and fully I acord
 For of the body he is full lord
 That hath the herte in his tresor, 2085
 Outrage it were to asken more "

Thanne of his awmener he drough
 A litell keye, fetys ynowgh,
 Which was of gold polissched clere,
 And seide to me, "With this keye heere
 Thyn herte to me now wole I shette 2091

For all my jowelles, loke and knette,
 I bynde undir this litel keye,

That no wight may carie aweye

This keye is full of gret poeste " 2095

With which anoon he touchide me

Undir the side full sofyde,

That he myn herte sofeonly

Withouten anoy hadde spered, 2099

That yit right nought it hath me dered

Whanne he hadde don his will al oute,

And I hadde putte hym out of doute,

"Sire," I seide, "I have right gret wille

Youre lust and plessaunce to fulfillle

Loke ye my servise take at gree, 2105

By thilke feith ye owe to me

I seye nought for recreaundise,

For I nought doute of youre servise

But the servaunt travelleth in vayne,

That for to serven doth his payne 2110

Unto that lord, which in no wise

Kan hym no thank for his servyse "

Love seide, "Dismaie thee nought

Syn thou for sokour hast me sought,

In thank thi servise wol I take, 2115

And high of degre I wol thee make,

If wikkidnesse ne hyndre thee,

But, as I hope, it shal nought be

To worshupe no wight by aventure

May come, but if he peyne endure 2120

Abid and suffre thy distresse,

That hurtith now, it shal be lesse

I wot mysilf what may thee save,

What medicyne thou woldist have

And if thi trouthe to me thou kepe, 2125

I shal unto thy helpyng eke,

To cure thy woundes and make hem clene,

Where so they be olde or grene,

Thou shalt be holpen, at wordis fewe
 For certeynly thou shalt well shewe 2130
 Wher that thou servest with good wille
 For to complýsshén and fulfillé
 My comaundementis, day and nyght,
 Whiche I to lovers yeve of right "

"A sîre, for Goddis love," seide I, 2135

"Er ye passe hens ententyfly
 Youre comaundementis to me ye say,
 And I shall kepe hem, if I may,
 For hem to kepen is all my thought
 And if so be I wot hem nought, 2140
 Thanne may I [erre] unwityngly
 Wherfore I pray you enterely,
 With all myn herte, me to lere,
 That I trespasse in no manere "

The God of Love thanne chargide me
 Anoon, as ye shall here and see, 2146

Word by word, by right emprise,
 So as the Romance shall devise

The maister lesith his tyme to lere,
 Whanne the disciple wol not here 2150

It is but veyn on hym to swynke,
 That on his leryng wol not thunke
 Whoso luste love, lat hym entende,
 For now the Romance bigynneth to
 amende

Now is good to here, in fay, 2155
 If ony be that can it say,
 And poynte it as the resoun is

Set, for other-gate, ywys,
 It shall nought well in alle thyng

Be brought to good undirstondyng 2160
 For a reder that poyntith ille

A good sentence, may ofte spille
 The book is good at the eendyng,

Vaad of newe and lusty thyng,
 Fo whoso wol the eendyng here, 2165

The craft of love he shall mowe lere,
 If that he wol so long abide,

Tyl I this Romance may unhide,
 And undo the signifiante

Of this drem into Romance 2170
 The sothfastnesse that now is hid,

Without coverture shall be kid
 Whanne I undon have this dremyng,

Wherynne no word is of lesyng
 "Vilanye, at the bigynnyng, 2175

I wole," sayde Love, "over alle thyng,
 Thou leve if thou wolt [not] be

Fals, and trespasse ageynes me
 I curse and blame generaly

All hem that loven vilany, 2180

For vilanye makith vilayn,
 And by his dedis a cherl is seyn

These vilayns arn withouten pitee,
 Frenndshipe, love, and all bounte

I nyl ressey ve unto my servise 2185
 Hem that ben vilayns of emprise

But undirstonde in thyn entent
 That this is not myn entendemant,

To clepe no wight in noo ages
 Only gentil for his lynages 2190

But whoso is vertuous,
 And in his port nought outrageous,

Whanne sich oon thou seest thee biforn,
 Though he be not gentil born,

Thou maist well seyn, this is in soth, 2195
 That he is gentil by cause he doth

As longeth to a gentilman,
 Of hem noon other deme I can

For certeynly, withouten drede,
 A cherl is demed by his dede, 2200

Of he or lowe, as ye may see,
 Or of what kynrede that he bee

Ne say nought, for noon yvel wille,
 Thyng that is to holden stille,

It is no worshipe to myseye 2205
 Thou maist ensample take of Key,

That was somtyme, for myseyyng,
 Hated bothe of olde and ying

As fer as Gaweyn, the worthy,
 Was praised for his curtesy, 2210

Kay was hated, for he was fell,
 Of word dispitous and cruell

Wherfore be wise and aqueyntable,
 Goodly of word, and resonable

Bothe to lesse and eke to mare 2215
 And whanne thou comest there men are,

Loke that thou have in custome ay
 First to salue hem, if thou may,

And if it fall that of hem som
 Salue thee first, be not domm, 2220

But quyte hem curteisly anoon,
 Without abidyng, er they goon

For nothyng eke thy tunge applye
 To speke wordis of rebaudrye

To vilayn speche in no degre 2225
 Lat never thi lippe unbounden be

For I nought holde hym, in good feith,
 Curteys, that foule wordis seith

And alle wymmen serve and preise,
 And to thy power her honour reise, 2230
 And if that ony myssaiaere

Dispise wymmen, that thou maist here,
Blame hym, and bidde hym holde hym
stille

And set thy myght and all thy wille
Wymmen and ladies for to please, 2235
And to do thyng that may hem ese,
That they ever speke good of thee,
For so thou maist best preised be

Loke fro pride thou kepe thee wel,
For thou maist bothe perceyve and fel
That pride is bothe foly and synne, 2241
And he that pride hath hym withynne

Ne may his herte in no wise
Meken ne souplen to ervyse
For pride is founde in every part 2245
Contrarie unto loves art

And he that loveth, trewely,
Shulde hym contene jolly
Withouten pride in sondry wise,
And hym disgysen in queyntise 2250

For queynt array, withouten drede,
Is nothyng proud, who takith hede,
For fresh array, as men may see,
Withouten pride may ofte be

Mayntene thysalf aftur thi rent, 2255
Of robe and eke of garnement,
For many sithe the fair clothyng
A man amendith in myche thyng

And loke alwey that they be shape,
What garnement that thou shalt make,
Of hym that kan best do, 2261
With all that perteyneth therto

Poyntis and sleeves be well sittand,
Right and streight on the hand,
Of shon and bootes, newe and faire, 2265
Loke at the leest thou have a paire,

And that they sitte so fetisly
That these rude may uttirly
Merveyle, sith that they sitte so pleyn,
How they come on or off ageyn 2270

Were streite gloves, with awmenere
Of silk, and alwey with good chere
Thou yeve, if thou have richesse,
And if thou have nought, spende the lesse

Alwey be mery, if thou may, 2275
But waste not thi good alwey
Have hat of floures as fresh as May,
Chapelett of roses of Whitsunday,
For sich array ne costeth but lite

Thyn hondis wassh, thy teeth make white,
And let no filthe upon thee bee 2281
Thy nailes blak if thou maist see,

Voide it away delyverly,
And kembe thyn heed right jolly
Fard not thi visage in no wise, 2285
For that of love is not th' emprise,

For love doth haten, as I fynde,
A beaute that cometh not of kynde
Alwey in herte I rede thee
Glad and mery for to be, 2290

And be as joyfull as thou can,
Love hath no joye of sorowful man
That yvell is full of curtesie
That laughith in his maladie,

For ever of love the siknesse 2295
Is meynd with swete and bitternesse
The sore of love is mervelous,
For now the lover [is] joyous,

Now can he pleyne, now can he grone,
Now can he syngen, now maken mone
To-day he pleyneth for hevynesse, 2301
To-morowe he playeth for jolynesse

The lyf of love is full contrarie,
Which stoundemele can ofte varie
But if thou canst murthis make, 2305
That men in gre wole gladly take,

Do it goodly, I comaunde thee,
For men shulde, whersoever they be,
Do thyng that hem sittynge is,
For therof cometh good loos and pris 2310

Whereof that thou be vertuous,
Ne be not straunge ne dangerous
For if that thou good ridere be,
Prike gladly, that men may se

In armes also if thou konne, 2315
Pursue til thou a name hast wonne
And if thi voice be faire and cler,
Thou shalt maken [no] gret daunger

Whanne to synge they goodly preye,
It is thi worship for t' obeye 2320
Also to you it longith ay

To harpe and gutterne, daunce and play,
For if he can wel foote and daunce,
It may hym greetly do avaunce
Among eke, for thy lady sake, 2325

Songes and complayntes that thou make,
For that wole meven in hur herte,
Whanne they reden of thy smerte
Loke that no man for scarce thee holde,

For that may greve thee many folde 2330
Resoun wole that a lover be
In his yiftes more large and fre
Than cheres that can not of lovyng

For who therof can any thyng,

He shal be leef ay for to yeve,	2335	That man yeveth maugre his	
In Loves lore whoso wolde leve,		Whanne thou hast yeven thyn herte, as I	
For he that, thorough a sodeyn sight,		Have seid thee heere openly,	
Or for a kyssyng, anonright		Thanne aventures shull thee falle,	
Yaff hool his herte in will and thought,		Which harde and hevyn ben withalle	2390
And to hymself kepith right nought,	2340	For ofte whan thou bithenkist thee	
Aftur swich gift it is good resoun		Of thy lovyng, whereso thou be,	
He yeve his good in abandoun		Fro folk thou must departe in hie,	
Now wol I shortly heere reherce,		That noon perceyve thi maladie	2394
Of that I have seid in verce,		But hyde thyne harm thou must alone,	
All the sentence by and by,	2345	And go forth sool, and make thy mone	
In wordis fewe compendiously,		Thou shalt no whyle be in o stat,	
That thou the better mayst on hem		But whylom cold and whilom hat,	
thynke,		Now reed as rose, now yelowe and fade	
Whether so it be thou wake or wynke		Such sorowe, I trowe, thou never hade,	2400
For the wordis litel greve		Cotidien, ne quarteyne,	
A man to kepe, whanne it is breve	2350	It is nat so ful of peyne	
Whoso with Love wole goon or ride,		For often tymes it shal falle	
He mot be curteis, and voide of pride,		In love, among thy paynes alle,	
Mery, and full of jolite,		That thou thyself al holly	2405
And of largesse alosed be	2354	Foryeten shalt so utterly	
First I joyne thee, heere in penaunce,		That many tymes thou shalt be	
That evere, withoute repentaunce,		Styl as an ymage of tree,	
Thou sette thy thought in thy lovyng,		Domme as a ston, without steryng	
To laste withoute repentyng,		Of fot or hond, without spekyng	2410
And thanke upon thi myrthus swete,		Than, soone after al thy payn,	
That shall folowe aftur, whan ye mete	2360	To memorye shalt thou come agayn,	
And for thou trewe to love shalt be,		As man abashed wonder sore,	
I wole, and comaunde thee,		And after syghen more and more	
That in oo place thou sette, all hool,		For wyt thou wel, withouten wen,	2415
Thyn herte, withoute halven dool		In such estat ful ofte have ben	
Of trecherie and sikernesse,	2365	That have the yvel of love assayd	
For I lovede nevere doublenesse		Wherthrough thou art so dismayd	
To many his herte that wole depart,		After, a thought shal take the so,	
Everich shal have but litel part,		That thy love is to fer the fro	2420
But of hym drede I me right nought,		Thou shalt saye, 'God' what may this be,	
That in oo place settith his thought	2370	That I ne may my lady se?	
Therefore in oo place it sette,		Myn herte alone is to her go,	
And lat it nevere thannys flette		And I abyde al sol in wo,	
For if thou yevest it in lenyng,		Departed fro myn owne thought,	2425
I holde it but a wrecchid thyng,		And with myne eyen se right nought	
Therefore yeve it hool and quyit,	2375	Alas! myne eyen sende I ne may	
And thou shalt have the more merit		My careful herte to convey!	
If it be lent, than aftur soon,		Myn hertes gyde but they be,	
The bounte and the thank is doon,		I prayse nothyng, whatever they se	2430
But, in love, fre yeven thing		Shul they abyde thanne? nay,	
Requyrith a gret guerdonyng	2380	But gon and visyten without delay	
Yeve it in yift al quyit fully,		That myn herte desyareth so	
And make thi yift debonairly,		For certainly, but if they go,	
For men that yift holde more dere,		A fool myself I may wel holde,	2435
That yeven is with gladsom chere		Whan I ne se what myn herte wolde	
That yift nought to preisen us,	2385	Wherfore I wol gon her to sen,	

Or eased shal I never ben,
 But I have som tokenyng,
 Than gost thou forth without dwellyng, 2440
 But ofte thou faylest of thy desyr,
 Er thou mayst come her any ner,
 And wastest in vayn thi passage
 Thanne fallest thou in a newe rage,
 For want of sight thou gynnest morne, 2445
 And homward pensyf thou dost retorne
 In greet myscheef thanne shalt thou bee,
 For thanne agayn shall come to thee
 Sighes and pleyntes, with newe woo,
 That no ychying prikkeeth soo 2450
 Who wot it nought, he may go lere
 Of hem that bien love so dere
 Nothyng thyn herte appesen may,
 That ofte thou wolt goon and assay
 If thou maist seen, by aventure, 2455
 Thi lyves joy, thin hertis cure,
 So that, bi grace, if thou myght
 Atteyne of hire to have a sight,
 Thanne shalt thou don noon other dede,
 But with that sight thyne eyen fede 2460
 That fare fresh whanne thou maist see,
 Thyne herte shall so ravysshed be
 That nevere thou woldest, thi thankis,
 Iete,
 Ne remove, for to see that swete
 The more thou seest in sothfastnesse, 2465
 The more thou coveytest of that swetnesse,
 The more thin herte brenneth in fir
 The more thin herte is in desir
 For who considreth everydeell,
 It may be likned wondir well, 2470
 The peyne of love, unto a fer,
 For evermore thou neighest ner,
 Thou, or whooso that it bee,
 For verray sothe I tell it thee,
 The hatter evere shall thou brenne, 2475
 As experience shall thee kenne
 Whereso [thou] comest in ony coost,
 Who is next fyr, he brenneth moost
 And yitt forsothe, for all thin hete,
 Though thou for love swelte and swete,
 Ne for nothyng thou felen may, 2481
 Thou shalt not willen to passen away
 And though thou go, yitt must thee nede
 Thenke all day on hir fairhede
 Whom thou biheelde with so good will, 2485
 And holde thisif biguyled ill,
 That thou ne haddest noon hardement
 To shewe hir ought of thyn entent

Thyn herte full sore thou wolt dispise,
 And eke repreve of cowardise, 2490
 That thou, so dul in every thing
 Were domm for drede, withoute spekyng
 Thou shalt eke thanke thou didest foly,
 That thou were hir so faste by,
 And durst not aunte thee to saye 2495
 Somthyng, er thou cam awaye,
 For thou haddist no more wonne,
 To speke of hir whanne thou bigonne
 But yif she wolde, for thy sake,
 In armes goodly thee have take, 2500
 It shulde have be more worth to thee
 Than of tresour gret plente
 Thus shalt thou morne and eke compleyn,
 And gete enchesoun to goon ageyn
 Unto thi walk, or to thi place, 2505
 Where thou biheelde hir fleshly face
 And never, for fals susseccioun,
 Thou woldest fynde occasioun
 For to gon unto hire hous
 So art thou thanne desirous 2510
 A sight of hir for to have,
 If thou thin honour myghtist save,
 Or ony erande myghtist make
 Thider, for thi loves sake,
 Full fayn thou woldist, but for drede 2515
 Thou gost not, lest that men take hede
 Wherefore I rede, in thi goyng,
 And also in thyn ageyn-comyng,
 Thou be well war that men ne wit
 Feyne thee other cause than it 2520
 To go that weye, or faste by,
 To hele wel is no foly
 And if so be it happe thee
 That thou thi love there maist see,
 In siker wise thou hir salewe, 2525
 Wherewith thi colour wole transmewe,
 And eke thy blod shal al toquake,
 Thyn hewe eke chaungen for hir sake
 But word and wit, with chere full pale,
 Shull wante for to tell thy tale 2530
 And if thou maist so fer forth wyne
 That thou [thy] resoun durst bigynne,
 And woldist seyn thre things or mo,
 Thou shalt full scarsly seyn the two
 Though thou bitenke thee never so well,
 Thou shalt foryete yit somdell, 2535
 But if thou dele with trecherie
 For fals lovers mowe all folye
 Seyn, what hem lust, withouten drede,
 They be so double in her falshede, 2540

For they in herte cunne thenke o thyng,
 And seyn another in her spekyng
 And whanne thi speche is eendid all
 Ryght thus to thee it shall byfall
 If ony word thanne come to mynde, 2545
 That thou to seye hast left bihynde,
 Thanne thou shalt brenne in gret martir,
 For thou shalt brenne as ony fir
 This is the stryf, and eke the affray,
 And the batell that lastith ay 2550
 This bargeyn eende may never take,
 But if that she thi pees will make
 And whanne the nyght is comen, anon
 A thousand angres shall come uppon
 To bedde as fast thou wolt thee dight, 2555
 Where thou shalt have but smal dehit,
 For whanne thou wenest for to slepe,
 So full of peyne shalt thou crepe,
 Sterte in thi bed aboute full wide,
 And turne full ofte on every side, 2560
 Now downward groff, and now upright,
 And walowe in woo the longe nyght,
 Thune armys shalt thou sprede a-bred,
 As man in werre were forwerreyd
 Thanne shall thee come a remembraunce
 Of hir shap and hir semblaunce, 2566
 Whereto non other may be pere
 And wite thou wel, withoute were,
 That thee shal seme, somtyme that nyght,
 That thou hast hir, that is so bright, 2570
 Naked bitwene thyne armes there,
 All sothfastnesse as though it were
 Thou shalt make castels thanne in Spayne,
 And dreme of joye, all but in vayne,
 And thee deliten of right nought, 2575
 While thou so slombrest in that thought,
 That is so swete and delitable,
 The which, in soth, nys but a fable,
 For it ne shall no while laste 2579
 Thanne shalt thou sighe and wepe faste,
 And say, 'Dere God, what thing is this?
 My drem is turned all amys,
 Which was full swete and apparent,
 But now I wake, it is al shent!
 Now yede this mery thought away! 2585
 Twenty tymes upon a day
 I wolde this thought wolde come ageyn,
 For it aleggith well my peyn
 It makith me full of joyfull thought,
 It sleth me, that it lastith noght 2590
 A, Lord! why nyl ye me socoure?
 Fro joye I trowe that I langoure

The deth I wolde me shulde sloo,
 While I lye in hur armes twoo
 Myn harm is hard, withouten wene, 2595
 My gret unese full ofte I meene
 But wolde Love do so I myght
 Have fully joye of hir so bright,
 My peyne were quyrt me rychely
 Allas, to gret a thing aske I! 2600
 Hit is but foly and wrong wenyng,
 To aske so outrageous a thyng,
 And whoso askith folily,
 He mot be warned hastily
 And I ne wot what I may say, 2605
 I am so fer out of the way,
 For I wolde have full gret lykng,
 And full gret joye of lasse thing
 For wolde she, of hir gentylnesse,
 Withouten more, me oonys kesse, 2610
 It were to me a gret guerdoun,
 Reles of all my passioun
 But it is hard to come therto,
 All is but folye that I do,
 So high I have myn herte set, 2615
 Where I may no comfort get
 I not wher I seye well or nought,
 But this I wot wel in my thought,
 That it were better of hir alioone,
 For to stynte my woo and moone, 2620
 A lok of hir yeast goodly,
 Than for to have al utterly
 Of an other all hool the pley
 A, Lord! wher I shall byde the day
 That evere she shall my lady be? 2625
 He is full cured that may hir see
 A, God! whanne shal the dawnyng spring?
 To ligen thus is an angry thyng,
 I have no joye thus heere to ly,
 Whanne that my love is not me by 2630
 A man to lyen hath gret disese,
 Which may not slepe ne neste in ese
 I wolde it dawed and were now day,
 And that the nyght were went away,
 For were it day, I wolde uprise 2635
 A, slowe sonne! shewe thun enprise!
 Sped thee to sprede thy beemys bright,
 And chace the derknese of the nyght,
 To putte away the stoundes stronge,
 Whiche in me lasten all to longe? 2640
 The nyght shalt thou contene soo,
 Withoute rest, in peyne and woo
 If evere thou knewe of love distresse,
 Thou shalt mowe lerne in that siknesse,

- And thus enduring shalt thou ly, 2645
 And ryse on morwe up erly
 Out of thy bedde, and harneyse thee,
 Er evere dawning thou maist see
 All pryvly thanne shalt thou goon,
 What weder it be, thisilf alloon, 2650
 For reyn or hayl, for snow, for slet,
 Thuder she dwellith that is so swet,
 The which may fall a-slepe be,
 And thenkth but lytel upon thee
 Thanne shalt thou goon, ful foule afeered,
 Loke if the gate be unspersed, 2655
 And waite without, in woo and peyn,
 Full yvel a-coold, in wynd and reyn
 Thanne shal thou go the dore bifore,
 If thou maist fynde ony score, 2660
 Or hool, or reef, whatever it were,
 Thanne shalt thou stoupe, and lay to ere,
 If they withynne a-slepe be, —
 I mene, all save thy lady free,
 Whom wakyng if thou maist asprie, 2665
 Go putte thisilf in jupartie,
 To aske grace, and thee bimene,
 That she may wite, withouten wene,
 That thou [a-] nyght no rest hast had,
 So sore for hir thou were bystad 2670
 Wommen wel ought pite to take
 Of hem that sorwen for her sake
 And loke, for love of that relyk,
 That thou thenke noon other lyk,
 For whom thou hast so gret annoy 2675
 Shall kysse thee, er thou go away,
 And holde that in full gret deynte
 And for that no man shal thee see
 Bifore the hous, ne in the way,
 Loke thou be goon ageyn er day 2680
 Such comyng, and such goyng,
 Such hevynesse, and such wakyng,
 Makth lovers, withouten ony wene,
 Under her clothes pale and lene
 For Love leveth colour ne cleernesse, 2685
 Who loveth trewe hath no fatnesse
 Thou shalt wel by thysilf see
 That thou must nedis assayed be
 For men that shape hem other wey
 Falsly her ladyes for to bitray, 2690
 It is no wonder though they be fatt,
 With false othes her loves they gatt
 For oft I see suche losengours
 Fatter than abbatis or priours
 Yit with o thing I thee charge, 2695
 That is to seye, that thou be large
- Unto the mayde that hir doth serve,
 So best hir thank thou shalt deserve
 Yeve hir yiftes, and get hir grace,
 For so thou may thank purchase, 2700
 That she thee worthy holde and free,
 Thi lady, and all that may thee see
 Also hir servauntes worshipe ay,
 And please as mychel as thou may,
 Gret good thorough hem may come to
 thee, 2705
 Bicause with hir they ben pryve
 They shal hir telle hou they thee fand
 Curties, and wys, and well doand,
 And she shall preise well the mare
 Loke oute of londe thou be not fare, 2710
 And if such cause thou have that thee
 Bihoveth to gon out of contree,
 Leve hool thin herte in hostage,
 Till thou ageyn make thi passage
 Think long to see the swete thyng 2715
 That hath thin herte in hir kepyng
 Now have I told thee in what wise
 A lover shall do me servise
 Do it thanne, if thou wolt have
 The meede that thou aftir crave ” 2720
 Whanne Love all this hadde boden me,
 I seide hym “Sire, how may it be
 That lovers may in such manere
 Endure the peyne ye have seid heere?
 I merveyle me wonder faste 2725
 How ony man may lyve or laste
 In such peyne and such brennyng,
 In sorwe, and thought, and such sighng,
 Ay unrelased woo to make,
 Whether so it be they slepe or wake, 2730
 In such annoy contynuely, —
 As helpe me God, this merveile I
 How man, but he were maad of stele,
 Myght lyve a month, such peynes to fele ”
 The God of Love thanne seide me 2735
 “Freend, by the feith I owe to thee,
 May no man have good, but he it by
 A man loveth more tendurly
 The thyng that he hath bought most
 dere
 For wite thou well, withouten were, 2740
 In thank that thyng is taken more,
 For which a man hath suffred sore
 Certis, no wo ne may atteyne
 Unto the sore of loves peyne,
 Noon yvel therto ne may amounte, 2745
 No more than a man [may] counte

The dropes that of the water be
 For drye as well the greet see
 Thou myghtist, as the harmes telle
 Of hem that with love dwelle 2750
 In servyse, for peyne hem sleeth,
 And yet ech man wolde fle the deeth
 And trowe thei shulde nevere escape,
 Nere that hope couthe hem make
 Glad, as man in prisoun sett, 2755
 And may not geten for to et
 But barly breed, and watir pure,
 And lyeth in vermyn and in ordure,
 With all this yitt can he lyve, 2759
 Good hope such comfort hath hym yive,
 Which maketh wene that he shall be
 Delyvered, and come to libertie
 In fortune is [his] fulle trust,
 Though he lye in strawe or dust,
 In hoope is all his susteynyng 2765
 And so for lovers, in her wenyng,
 Whiche Love hath shut in his prisoun,
 Good hope is her salvacioun
 Good hope, how sore that they smerte,
 Yeveth hem bothe wll and herte 2770
 To profre her body to martire,
 For hope so sore doth hem desire
 To suffre ech harm that men devise,
 For joye that afturward shall aryse
 Hope in desir caccheth victorie, 2775
 In hope of love is all the glorie,
 For hope is all that love may yive,
 Nere hope, ther shulde no lover lyve
 Blessid be hope, which with desir
 Avaunceth lovers in such maner¹ 2780
 Good hope is curteis for to please,
 To kepe lovers from all disese
 Hope kepith his bond, and wole abide,
 For ony perill that may betyde,
 For hope to lovers, as most chief, 2785
 Doth hem endure all myscheef,
 Hope is her helpe, whanne myster is
 And I shall yeve thee eke, iwys,
 Three other thingis that gret solas
 Doth to hem that be in my las 2790
 The firste good that may be founde
 To hem that in my las be bounde,
 Is Swete-Thought, for to recorde
 Thing wherwith thou canst accorde
 Best in thyn herte, where she be 2795
 Thenkyng in absence is good to thee
 Whanne ony lover doth compleyne,
 And lyveth in distresse and in peyne,

Thanne Swete-Thought shal come, as
 blyve,
 Awey his angre for to dryve 2800
 It makith lovers to have remembraunce
 Of comfort, and of high plesaunce,
 That Hope hath hight hym for to wynne
 For Thought anon thanne shall bygynne
 As fer, God wot, as he can fynde, 2805
 To make a mirroure of his mynde,
 For to biholde he wole not lette
 Hir persone he shall afore hym sette,
 Hir laughing eyen, persault and clere,
 Hir shape, hir forme, hir goodly chere, 2810
 Hir mouth, that is so gracious,
 So swete, and eke so saverous,
 Of all hir fetures he shall take heede,
 His eyen with all hir lymes fede
 Thus Swete-Thenkyng shall aswage 2815
 The peyne of lovers and her rage
 Thi joye shall double, withoute gesse,
 Whanne thou thenkist on hir semlynesse,
 Or of hir laughing, or of hir chere,
 That to thee made thi lady dere 2820
 This comfort wole I that thou take,
 And if the next thou wolt forsake,
 Which is not lesse saverous,
 Thou shuldist ben to daungerous
 The seconde shal be Swete-Speche, 2825
 That hath to many oon be leche,
 To bringe hem out of woo and wer,
 And holpe many a bachiler,
 And many a lady sent socour,
 That have loved paramour, 2830
 Thorough spekyng whanne they myghte
 heere
 Of her lovers, to hem so dere
 To [hem] it voidith all her smerte,
 The which is closed in her herte
 In herte it makith hem glad and hight, 2835
 Speche, whanne they [ne] mowe have sight
 And therefore now it cometh to mynde,
 In olde dawes, as I fynde,
 That clerkis writen that hir knewe,
 Ther was a lady fresh of hewe, 2840
 Which of hir love made a song
 On hym for to remembre among,
 In which she seyde, 'Whanne that I here
 Speken of hym that is so dere,
 To me it voidith all [my] smert, 2845
 Iwys, he sittith so ner myn hert
 To speke of hym, at eve or morwe,
 It cureth me of all my sorwe

To me is noon so high plesaunce		For it is thyng most amerous,	
As of his persone dalyaunce	2850	Most delytable and saverous,	
She wist full well that Swete-Spekyng		For to aswage a mannes sorowe,	
Comfortith in full myche thyng		For to sen his lady by the morwe	
Hir love she hadde full well assayed,		For it is a full noble thing,	2905
Of him she was full well apaed,		Whanne thyne eyen have metyng	
To speke of hym hir joye was sett	2855	With that relike precious,	
Therefore I rede thee that thou gett		Wherof they be so desirous	
A felowe that can well concele,		But al day after, soth it is,	
And kepe thi counsell, and well hele,		They have no drede to faren amys,	2910
To whom go shewe hoolly thine herte,		They dreden neither wynd ne reyn,	
Bothe wele and woo, joye and smerte,	2860	Ne noon other maner peyn	
To gete comfort to hym thou goo,		For whanne thyne eyen were thus in blis,	
And pryvly, bitwene yow twoo,		Yit of hir curtesie, ywys,	
Yee shall speke of that goodly thyng		Alloone they can not have her joye,	2915
That hath thyn herte in hir kepyng,		But to the herte they [it] convoye,	
Of hir beaute, and hir semblaunce,	2865	Part of her blisse to hym they sende,	
And of hir goodly countenaunce		Of all this harm to make an ende	
Of all thi stat thou shalt hym sey,		The eye is a good messanger,	
And aske hym counsell how thou may		Which can to the herte in such maner,	2920
Do ony thyng that may hir please,		Tidyngs sende that [he] hath sen,	
For it to thee shall do gret ese,	2870	To voide hym of his yernes clen	
That he may wite thou trust hym soo,		Wherof the herte rejoiset soo,	
Bothe of thi wele and of thi woo		That a gret party of his woo	
And if his herte to love be sett,		Is voided, and put away to flight	2925
His companie is myche the bett		Right as the derknesse of the nyght	
For resoun wole, he shewe to thee	2875	Is chased with clernesse of the mone,	
All uttirly his pryvyte,		Right so is al his woo full soone	
And what she is he loveth so,		Devoided clene, whanne that the sight	
To thee pleynly he shal undo,		Biholden may that freshe wight	2930
Withoute drede of ony shame,		That the herte desureth soo,	
Bothe tell hir renoun and hir name	2880	That al his derknesse is agoo	
Thanne shall he farther, fer and ner,		For thanne the herte is all at ese,	
And namely to thi lady der,		Whanne the eyen sen that may hem please	
In syker wise, yee, every other		Now have I declared thee all oute,	2935
Shall helpen as his owne brother,		Of that thou were in drede and doute,	
In trouthe, withoute doublenesse,	2885	For I have told thee feithfully	
And kepen cloos in sikernesse		What thee may curen utterly,	
For it is noble thing, in fay,		And alle lovers that wole be	
To have a man thou darst say		Ferthfull and full of stabilite	2940
Thy pryve counsell every deell,		Good-Hope alwey kep bi thi side,	
For that wole comforte thee right well,	2890	And Swete-Thought make eke abide,	
And thou shalt holde thee well apayed,		Swete-Lokyng and Swete-Speche,	
Whanne such a freend thou hast assayed		Of all thyne harmes thei shall be leche	
The thridde good of gret comfort,		Of every thou shalt have gret plesaunce,	
That yeveth to lovers most disport,		If thou canst bide in sufferaunce,	2945
Comyth of sight and biholdyng,	2895	And serve wel withoute feyntise	
That clepid is Swete-Lokyng,		Thou shalt be quyrt of thyn emprise	
The whiche may noon ese do,		With more guerdoun, if that thou lyve,	
Whanne thou art fer thy lady fro,		But at this tyme thus I thee yive "	2950
Wherefore thou prese alwey to be		The God of Love whanne al the day	
In place where thou maist hir see	2900	Had taught me, as ye have herd say,	

And enfourmed compendiously,
 He vanyshe away all sodeynly,
 And I alloone lefte, all sool, 2955
 So full of compleynt and of dool,
 For I saw no man there me by
 My woundes me greved wondirly,
 Me for to curen nothyng I knew,
 Save the botoun bright of hew, 2960
 Wheron was sett hoolly my thought
 Of other comfort knew I nought,
 But it were thourgh the God of Love,
 I knew not elles to my bihove
 That myght me ease or comfort gete, 2965
 But if he wolde hym entermete
 The roser was, withoute doute,
 Closed with an hegge withoute,
 As ye toform have herd me seyn,
 And fast I bisiede, and wolde fayn 2970
 Have passed the hay, if I myghte
 Have gotten ynne by ony sighte
 Unto the botoun so faire to see
 But evere I dradde blamed to be,
 If men wolde have suspeccioun 2975
 That I wolde of entencioun
 Have stole the roses that there were,
 Therefore to entre I was in fere
 But at the last, as I bithought
 Whether I shulde passe or nought, 2980
 I saw come with a glad cher
 To me, a lusty bachelor,
 Of good stature and of good highte,
 And Bialacoil forsothe he highte
 Sone he was to Curtesy, 2985
 And he me grauntide full gladly
 The passage of the outter hay,
 And seide "Sir, how that yee may
 Passe, if youre wille be
 The freshe roser for to see, 2990
 And yee the swete savour fele
 Yourre warrant may [I be] right wele,
 So thou thee kepe fro folye,
 Shall no man do thee vylanye
 If I may helpe you in ought, 2995
 I shall not bounde, dredeth nought,
 For I am bounde to youre servise,
 Fully devoide of feyntise,"
 Thanne unto Bialacoil saide I,
 "I thanke you, sir, full hertely, 3000
 And youre biheeste take at gre,
 That ye so goodly profer me
 To you it cometh of gret fraunchise,
 That ye me profer youre servise"

Thanne aftur, full delyverly, 3005
 Thorough the breres anon wente I,
 Wherof encombred was the hay
 I was wel plesed, the soth to say,
 To se the botoun faire and swote
 So freshe spronge out of the rote 3010
 And Bialacoil me served well,
 Whanne I so nygh me myghte fel
 Of the botoun the swete odour,
 And so lusty hewed of colour
 But thanne a cher! (foule hym bityde!) 3015
 Biside the roses gan hym hyde,
 To kepe the roses of that roser,
 Of whom the name was Daunger
 This cherl was hid there in the greves,
 Kovered with gras and with leves, 3020
 To spie and take whom that he fond
 Unto that roser putte an hond
 He was not sool, for ther was moo,
 For with hym were other twoo
 Of wikkid maners and yvel fame 3025
 That oon was clepid, by his name,
 Wykked-Tonge, God yeve hym sorwe!
 For neither at eve ne at morwe,
 He can of no man [no] good speke
 On many a just man doth he wreke 3030
 Ther was a womman eke that hight
 Shame, that, who can reken right,
 Trespas was hir fadir name,
 Hir moder Resoun, and thus was Shame
 Brought of these ilke twoo 3035
 And yitt hadde Trespas never adoo
 With Resoun, ne never lev hir by,
 He was so hidous and so ugly,
 I mene, this that Trespas highte,
 But Resoun conceived of a sighte 3040
 Shame, of that I spak afor
 And whanne that Shame was thus born,
 It was ordeyned that Chastite
 Shulde of the roser lady be,
 Which, of the botouns more and las, 3045
 With sondry folk assailed was,
 That she ne wiste what to doo
 For Venus hir assailith soo,
 That nyght and day from hir she stal
 Botouns and roses overal 3050
 To Resoun thanne praieeth Chastite,
 Whom Venus hath flemed over the see,
 That she hir doughter wolde hir lene,
 To kepe the roser fresh and grene
 Anoon Resoun to Chastite 3055
 Is fully assented that it be,

And grauntide hir, at hir request, That Shame, by cause she is honest, Shall keper of the roser be		But ye the botoun graunte me, Which is moost passaunt of beaute,	3110
And thus to kepe it ther were three,	3060	My lyf, my deth, and my marture, And tresour that I moost desire "	
That noon shulde hardy be ne bold, Were he yong or were he old, Ageyn hir will awaye to bere		Thanne Bialacoil, affrayed all, Seyde, "Sir, it may not fall, That ye desire, it may not arise	3115
Botouns ne roses that there were I hadde wel sped, hadde I not ben	3065	What? Wolde ye shende me in this wise? A mochel fool thanne I were, If I suffride you awaye to bere	
Awayted with these three and sen For Bialacoil, that was so fair, So gracious, and debonair,		The fresh botoun so faire of sight For it were neither skule ne right,	3120
Quytt hym to me full curteisly, And, me to plesse, bad that I	3070	Or take the Rose aforn his kynde Ye are not curteys to aske it Late it still on the roser sitt,	
Shulde drawe me to the botoun ner, Prese in, to touche the roser		And growe til it amended be, And parfytly come to beaute	3125
Which bar the roses, he yaf me leve, This graunt ne myght but lytel greve And for he saw it liked me,	3075	I nolde not that it pulled were Fro the roser that it bere, To me it is so leef and deer "	3129
Ryght nygh the botoun pullede he A leef all grene, and yaff me that, The whiche full nygh the botoun sat		With that sterte oute anon Daunger, Out of the place were he was hid His malice in his chere was kid,	
I made [me] of that leef full queynt, And whanne I felte I was aqueynt	3080	Full gret he was and blak of hewe, Sturdy and hidous, whoso hym knewe,	3134
With Bialacoil, and so pryve, I wende all at my will hadde be Thanne wax I hardy for to tel		Like sharp urchouns his her was growe, His eyes reed sparcling as the fyr glowe, His nose frounced, full kirked stood	
To Bialacoil hou me bifel Of Love, that tok and wounded me,	3085	He com criand as he were wood, And seide, "Bialacoil, telle me why Thou bryngest hider so booldely	3140
And seide, "Sir, so mote I thee, I may no joye have in no wise, Uppon no side, but it rise		Hym that so nygh [is] the roser? Thou worchust in a wrong maner He thinkth to dishonoure thee,	
For sithe (if I shall not feyne) In herte I have had so gret payne,	3090	Thou art wel worthy to have maugree To late hym of the roser wit	3145
So gret annoy, and such affray, That I ne wot what I shall say, I drede youre wrath to disserve		Who serveth a feloun is yvel quit Thou woldist have doon gret bounte, And he with shame wolde quyte thee	
Lever me were that knyves kerve My body shulde in pecys smale,	3095	Fle hennes, felowe! I rede thee goo! It wanteth litel I wole thee sloo	3150
Than in any wise it shulde falle, That ye wratted shulde ben with me "		For Bialacoil ne knew thee nought, Whanne thee to serve he sette his thought, For thou wolt shame hym, if thou myght,	
"Sey boldly thi will," quod he, "I nyl be wroth, if that I may, For nought that thou shalt to me say "	3100	Bothe ageyns resoun and right I wole no more in thee affye,	3155
Thanne seide I, "Ser, not you displease To knowen of my gret unese, In which oonly Love hath me brought,		That comest so slyghly for t'espye, For it preveth wonder well, Thy slight and tresoun, every deell "	
For peynes gret, disese, and thought, Fro day to day he doth me drye,	3105	I durst no more there make abod For the cherl, he was so wod,	3160
Supposeth not, sir, that I lye In me fyve woundes dide he make, The soore of whiche shall nevere slake,			

So gan he threte and manace,
 And thurgh the haye he dide me chace
 For feer of hym I trembylde and quok,
 So cherlishly hus heed he shok,
 And seide, if eft he myght me take, 3165
 I shulde not from his hondis scape
 Thanne Bialacoil is fled and mat,
 And I, all sool, disconsolat,
 Was left aloone in peyne and thought,
 For shame to deth I was nygh brought
 Thanne thought I on myn high foly, 3171
 How that my body utterly
 Was yeve to peyne and to marture,
 And therto hadde I so gret ire,
 That I ne durst the haye passe 3175
 There was noon hope, there was no grace
 I trowe nevere man wiste of peyne,
 But he were laced in loves cheyne,
 Ne no man [wot], and sooth it is,
 But if he love, what anger is 3180
 Love holdith his heest to me right wel,
 Whanne peyne he seide I shulde fel
 Noon herte may thenke, ne tunge seyn,
 A quarter of my woo and peyn
 I myght not with the anger laste, 3185
 Myn herte in poynt was for to braste,
 Whanne I thought on the Rose, that soo
 Was thurgh Daunger cast me froo
 A long while stod I in that stat,
 Til that me saugh so mad and mat 3190
 The lady of the highe ward,
 Which from hir tour lokide thiderward
 Resoun men clepe that lady,
 Which from hir tour delyverly
 Com down to me, withouten mor 3195
 But she was neither yong ne hoor,
 Ne high ne lowe, ne fat ne lene,
 But best, as it were in a mene
 Hir eyen twoo were cleer and light
 As any candell that brenneth bright, 3200
 And on hir heed she hadde a crowne
 Hir semede wel an high persounne,
 For round enviroon, hir crownet
 Was full of riche stonys frett
 Hir goodly semblaunt, by devys, 3205
 I trowe were maad in parady's,
 For Nature hadde nevere such a gras,
 To forge a werk of such compas
 For certeyn, but if the letter ly,
 God hymself, that is so high, 3210
 Made hir aftir his ymage,
 And yaff hir sith sich avauntage

That she hath myght and seignorie
 To kepe men from all folye,
 Whoso wole trowe hur lore, 3215
 Ne may offenden nevermore
 And while I stod thus derk and pale,
 Resoun bigan to me hir tale
 She seide, "Al hayl, my swete freend!
 Foly and childhood wol thee sheend, 3220
 Which the have putt in gret affray
 Thou hast bought deere the tyme of May,
 That made thyn herte mery to be
 In yvell tyme thou wentist to see
 The gardyn, wherof Ydilnesse 3225
 Bar the keye, and was maistresse,
 Whanne thou yedest in the daunce
 With hir, and haddest aqueyntaunce
 Hir aqueyntaunce is perloous,
 First softe, and aftir noious, 3230
 She hath [thee] trashed, withoute wen
 The God of Love hadde the not sen,
 Ne hadde Ydilnesse thee conveyed
 In the verger, where Myrthe hym played
 If Foly have supprised thee, 3235
 Do so that it recovered be,
 And be wel ware to take nomore
 Counsel, that greveth aftir sore
 He is wis, that wol hymself chastise
 And though a yong man in ony wise 3240
 Trespace among, and do foly,
 Late hym not tarye, but hastily
 Late hym amende what so be mys
 And eke I counsele thee, rwy's,
 The God of Love hoolly foryet, 3245
 That hath thee in sich peyne set,
 And thee in herte tourmented soo
 I can nat sen how thou maist goo
 Other weyes to garisoun,
 For Daunger, that is so feloun, 3250
 Felly purposith thee to werreye,
 Which is ful cruel, the soth to seye
 And yitt of Daunger cometh no blame,
 In reward of my daughter Shame,
 Which hath the roses in hir ward, 3255
 As she that may be no musard
 And Wikked-Tunge is with these two,
 That suffrith no man thider goo,
 For er a thing be do, he shall,
 Where that he cometh, overall, 3260
 In fourty places, if it be sought,
 Seye thyng that nevere was don ne
 wrought,
 So moche tresoun is in his male

Of falsnesse, for to seyne a tale		For whanne he first arestide me,	
Thou delest with angry folk, ywis,	3265	He took myn herte so hool hym till,	
Wherfore to thee bettir is		That it is nothyng at my wyl,	
From these folk away to fare,		He taught it so hym for to obeye,	
For they wole make thee lyve in care		That he it sparrede with a keye	3320
This is the yvell that love they call,		I pray yow, late me be all stille	
Wherynne ther is but foly al,	3270	For ye may well, if that ye wille,	
For love is foly everydell		Youre wordis waste in idilnesse,	
Who loveth in no wise may do well,		For utterly, withouten gesse,	
Ne sette his thought on no good werk		All that ye seyn is but in veyne	3325
His scole he lesith, if he be a clerk,		Me were lever dye in the peyne,	
Of other craft eke if he be,	3275	Than Love to me-ward shulde arette	
He shal not thryve therynne, for he		Falsheed, or tresoun on me sette	
In love shal have more passoun		I wole me gete prys or blame,	
Than monk, hermyte, or chanoun		And love trewe, to save my name	3330
The peyne is hard, out of mesure,		Who that me chastisith, I hym hate "	
The joye may eke no while endure,	3280	With that word Resoun wente hir	
And in the possessioun		gate,	
Is myche tribulacioun		Whanne she saugh for no sermonyng	
The joye it is so short lastyng,		She myght me fro my foly bryng	
And but in hap is the getyng,		Thanne dismaied, I lefte all sool,	3335
For I see there many in travaille,	3285	Forwery, forwardred, as a fool,	
That atte laste foule fayle		For I ne knew no chevisaunce	
I was nothyng thi counseler,		Thanne fell into my remembraunce	
Whanne thou were maad the omager		How Love bad me to purveye	
Of God of Love to hastily,		A felowe, to whom I myghte seye	3340
Ther was no wisdom, but foly	3290	My counsell and my pryvete,	
Thyn herte was joly, but not sage,		For that shulde moche availe me	
Whanne thou were brought in sich a rage,		With that bithought I me that I	
To yelde thee so redily,		Hadde a felowe faste by,	
And to leve of is gret maistry		Trewe and siker, curteys and hend,	3345
I rede thee Love away to dryve,	3295	And he was called by name a Frend,	
That makith thee recche not of thi lyve		A trewer felowe was nowher noon	
The foly more fro day to day		In haste to hym I wente anon,	
Shal growe, but thou it putte away		And to hym all my woo I tolde,	
Tak with thy teeth the bridel faste,	3299	Fro hym right nought I wold witholde	3350
To daunte thyn herte, and eke thee caste,		I tolde hym all, withoute wer,	
If that thou maist, to gete thee defence		And made my compleynt on Daunger,	
For to redresse thi first offence		How for to see he was hidous,	
Whoso his herte alwey wol leve,		And to me-ward contrarious,	
Shal fynde among that shal hym greve "		The whiche thurgh his cruelte	3355
Whanne I hir herd thus me chastise,	3305	Was in poynt to have meymed me	
I answerd in ful angry wise		With Bialacoil whanne he me sey	
I prayed hir ceessen of hir speche,		Withynne the gardeyn walke and pley,	
Outher to chastise me or teche,		Fro me he made hym for to go,	
To bidde me my thought refreyne,		And I blefte aloone in woo,	3360
Which Love hath caught in his demeyne		I durst no lenger with hym speke,	
"What? wene ye Love wol consent,	3311	For Daunger seide he wolde be wreke,	
That me assalith with bowe bent,		Whanne that he saw how I wente	
To drawe myn herte out of his hond,		The freshe botoun for to hente,	
Which is so qwikly in his bond?		If I were hardy to come near	3365
That ye counseyle may nevere be,	3315	Bitwene the hay and the roset	

<p>This freend, whanne he wiste of my thought, He discomforted me right nought, But seide, "Felowe, be not so mad, Ne so abaysshed nor bystad 3370 Mysilf I knowe full well Daunger, And how he is feers of his cheer, At pryme temps, Love to manace, Ful ofte I have ben in his caas A feloun first though that he be, 3375 Aftur thou shalt hym souple se Of longe passed I knew hym well, Ungoodly first though men hym feel, He wol meke aftur, in his beryng, Been, for service and obeyssyng 3380 I shal thee telle what thou shalt doo Mekely I rede thou go hym to, Of herte pray hym specialy Of thy trespas to have mercy, And hote wel, hym here to plese, 3385 That thou shalt nevermore him displese Who can best serve of flatery, Shall please Daunger most uttirly "</p> <p> Mi freend hath seid to me so wel That he me esid hath somdell, 3390 And eke allegged of my torment, For thurgh hym had I hardement Agayn to Daunger for to go, To preve if I myght meke hym soo To Daunger came I all ashamed, 3395 The which aform me hadde blamed, Desuryng for to pese my woo, But over hegge durst I not goo, For he forbed me the passage I fond hym cruel in his rage, 3400 And in his hord a gret burdoun To hym I knehide lowe adoun, Ful meke of port, and symple of chere, And seide, "Sir, I am comen heere Oonly to aske of you mercy 3405 That greveth me full gretly That evere my lyf I wratthed you, But for to amenden I am come now, With all my myght, bothe loude and stille, To doon right at youre owne wille 3410 For Love made me for to doo That I have trespassed hidirto, Fro whom I ne may withdrawe myn hert Yit shall I never, for joy ne smert, What so bifalle, good or ill, 3415 Offende more ageyn youre will Lever I have endure disese,</p>	<p>Than do that shulde you displese I you require and pray that ye Of me have mercy and pitee, 3420 To stynte your ire that greveth soo, That I wol swere for ever mo To be redressid at youre likyng, If I trespasse in ony thyng, Save that I pray thee graunte me 3425 A thyng that may not warned be, That I may love, all oonly, Noon other thyng of you aske I I shall doon [al your wyl], iwys, If of youre grace ye graunte me this 3430 And ye may not letten me, For wel wot ye that love is free, And I shall loven, sith that I will, Who ever like it well or ill, And yit ne wold I, for all Fraunce, 3435 Do thyng to do you displeasaunce "</p> <p> Thanne Daunger fil in his entent For to foryewe his maitalent, But all his wratthe yit at laste He hath releesed, I preyde so faste 3440 Shortly he seide, "Thy request Is not to mochel dishonest, Ne I wole not werne it thee, For yit nothyng engreveth me For though thou love thus evermor, 3445 To me is neither softe ne soor Love where that the list, what recchith me, So [thou] fer fro my roses be? Trust not on me, for noon assay, If ony tyme thou passe the hay " 3450</p> <p> Thus hath he graunted my praere Thanne wente I forth, withouten were, Unto my freend, and tolde hym all, Which was right joyful of my tall He seide, "Now goth wel thyn affaere He shall to thee be debonaire, 3455 Though he aform was dispitous, He shall heere aftur be gracious If he were touchid on som good veyne, He shuld yit rewen on thi payne 3460 Suffre, I rede, and no boost make, Till thou at good mes maist hym take By sufferaunce and wordis softe A man may overcome ofte Hym that aform he hadde in drede, 3465 In bookis sothly as I rede "</p> <p> Thus hath my freend with gret comfort Avaunced me with high disport, Which wolde me good as mych as I</p>
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And thanne anon full sodeynly	3470	That he have power to repente,
I tok my leve, and streight I went		For though that quyk ye wolde hym sloo,
Unto the hay, for gret talent		Fro love his herte may not goo
I hadde to sen the fresh botoun		Now, swete sir, is it youre ese
Wherynne lay my salvacioun,		Hym for to angre or disese?
And Daunger tok kep if that I	3475	Allas! what may it you avaunce
Kepe hym covenant trewely		To don to hym so gret grevaunce?
So sore I dradde his manasyng,		What worship is it agayn hym take,
I durst not breke his biddyng,		Or on youre man a werre make,
For, lest that I were of hym shent,		Sith he so lowly, every wise,
I brak not his comaundement,	3480	Is redy, as ye lust devise?
For to purchase his good wil		If Love hath caught hym in his las,
It was [nat] for to come ther-til,		You for t'obeye in every caas,
His mercy was to fer bihynde		And ben youre suget at youre will,
I wepte for I ne myght it fynde		Shuld ye therfore willen hym ill?
I compleyned and sighed sore,	3485	Ye shulde hym spare more, all out,
And langwished evermore,		Than hym that is bothe proud and stout
For I durst not over goo		Curtesie wol that ye socoure
Unto the Rose I loved soo		Hem that ben meke undir youre cure
Thurghout my demyng outerly		His herte is hard that wole not meke,
Than he had knowege certanly	3490	Whanne men of mekenesse hym biseke "
That Love me ladde in sich a wise		"That is certeyn," seide Pite,
That in me ther was no feyntise,		"We se ofte that humilite
Falsheed, ne no trecherie		Bothe ire, and also felonye,
And yet he, full of vylanye,		Venquyssheth, and also malencolye
Of disdeyn, and cruelte,	3495	To stonde forth in such duresse,
On me ne wolde have pite,		This cruelte and wikkidnesse
His cruel will for to refreyne,		Wherfore I pray you, sir Daunger,
Though I wepe alwey, and me compleyne		For to mayntene no lenger heer
And while I was in this torment,		Such cruel werre agayn youre man,
Were come of grace, by God sent,	3500	As hoolly youre as ever he can,
Fraunchise, and with hir Pite		Nor that ye worchen no more woo
Fulfuld the bothen of bounte,		Upon this caytif, that langwischith soo,
They go to Daunger anon-right		Which wole no more to you trespasse,
To forther me with all her myght,		But putte hym hoolly in youre grace
And helpe in worde and in dede,	3505	His offense ne was but lite,
For well they saugh that it was nede		The God of Love it was to wite,
First, of hir grace, dame Fraunchise		That he youre thrall so gretly is,
Hath taken [word] of this emprise		And if ye harme hym, ye don amys
She seide, "Daunger, gret wrong ye do,		For he hath had full hard penaunce,
To worche this man so myche woo,	3510	Sith that ye refte hym th'aqueyntaunce
Or pynen hym so angerly,		Of Bialacoll, his moste joye,
It is to you gret villany		Which alle his peynes myght acoye
I can not see why, ne how,		He was biforn anoyed sore,
That he hath trespassed ageyn you,		But thanne ye doubled hym well more,
Save that he loveth, wherfore ye shulde		For he of blis hath ben full bare,
The more in cherete of hym holde	3516	Sith Bialacoll was fro hym fare
The force of love makith hym do this,		Love hath to hym do gret distresse,
Who wolde hym blame he dide amys?		He hath no nede of more duresse
He leseth more than ye may do,		Voideth from hym youre ire, I rede,
His peyne is hard, ye may see, lo!	3520	Ye may not wynnen in this dede
And Love in no wise wolde consente		Makth Bialacoll repaire ageyn,

And haveth pite upon his peyn,
 For Fraunchise wole, and I, Pite, 3575
 That mercyful to hym ye be,
 And sith that she and I accorde,
 Have upon hym misericorde
 For I you pray and eke moneste
 Nought to refusenoure requeste, 3580
 For he is hard and fell of thought,
 That for us twoo wole do right nought "
 Daunger ne myght no more endure,
 He mekede hym unto mesure
 "I wole in no wise," seith Daunger, 3585
 Denye that ye have asked heer,
 It were to gret uncurtesie
 I wole ye have the companye
 Of Bialacoil, as ye devise,
 I wole hym lette in no wise " 3590
 To Bialacoil thanne wente in hy
 Fraunchise, and seide full curteisly
 "Ye have to longe be deignous
 Unto this lover, and daungerous,
 Fro him to withdrawe your presence, 3595
 Which hath do to him great offence,
 That ye not wolde upon him se,
 Wherefore a sorouful man is he
 Shape ye to paye him, and to please,
 Of my love if ye wol have ease 3600
 Fulfyl his wyl, sith that ye knowe
 Daunger is daunted and brought lowe
 Through help of me and of Pyte
 You dar no more afered be "
 "I shal do right as ye wyl," 3605
 Saith Bialacoil, "for it is skyl,
 Sithe Daunger wol that it so be "
 Than Fraunchise hath him sent to me
 Byalacoil at the begynnyng
 Salued me in his commyng 3610
 No straungenesse was in him sen,
 No more than he ne had wrathed ben
 As fayr semblaunt than shewed he me,
 And goodly, as aforon dyd he,
 And by the hond, withouten doute, 3615
 Within the haye, right al aboute
 He ladde me, with right good cher,
 Al envyron the verger,
 That Daunger hadde me chased fro
 Now have I leave overal to go, 3620
 Now am I rayed, at my devys,
 Fro helle unto paradys
 Thus Bialacoil, of gentylnesse,
 With al his payne and besynesse,
 Hath shewed me, only of gace, 3625

The estres of the swote place
 I saw the Rose, when I was nygh,
 Was greater woxen and more high,
 Fressh, roddy, and fayr of hewe,
 Of colour ever yliche newe 3630
 And whan I hadde it longe sen,
 I saw that through the leves gren
 The Rose spredde to spaunysshing,
 To sene it was a goodly thyng
 But it ne was so spred on bred 3635
 That men withun myght knowe the sed,
 For it covert was and close,
 Bothe with the leves and with the rose
 The stalke was even and grene upright,
 It was theron a goodly syght, 3640
 And wel the better, withoute wene,
 For the seed was nat sene
 Ful fayre it spradde (God it blesse!),
 For such another, as I gesse,
 Aforon ne was, ne more vermayle 3645
 I was abawed for marveyle,
 For ever the fayrer that it was,
 The more I am bounden in Loves laas
 Longe I abod there, soth to saye,
 Tyl Bialacoil I gan to praye, 3650
 Whan that I saw him in no wyse
 To me warnen his servyse,
 That he me wolde graunt a thyng,
 Which to remembre is wel syttyng,
 This is to sayn, that of his grace 3655
 He wolde me yeve leysar and space,
 To me that was so desyrous,
 To have a kyssyng precieus
 Of the goodly fresshe Rose,
 That so swetely smelleth in my nose 3660
 "For if it you displeased nought,
 I wolde gladly, as I have sought,
 Have a cos therof freely,
 Of your yefte, for certainly,
 I wol non have but by your leve, 3665
 So loth me were you for to greve "
 He sayde, "Frend, so God me spede,
 Of Chastite I have such drede,
 Thou shuldest nat warned be for me,
 But I dar nat, for Chastyte 3670
 Agayn her dar I nat mysdo,
 For alway byddeth she me so
 To yeve no lover leave to kys,
 For who therto may wynnyn, ywis,
 He of the surplus of the pray 3675
 May lyve in hoope to gete som day
 For whoso kyssyng may attayne,

Of loves payne hath (soth to sayne)		To warne it hym ye don amys	3730
The beste and most avenaunt,		Sith well ye wote, how that he	
And earnest of the remenaunt "	3680	Is Loves servaunt, as ye may see,	
Of his answer I sighed sore,		And hath beaute, wherthrough [he] is	
I durst assaye him tho no more,		Worthy of love to have the blis	
I hadde such drede to greve him ay		How he is semely, biholde and see,	3735
A man shulde nat to moche assay		How he is fair, how he is free,	
To chafe hys frend out of measure,	3685	How he is swoote and debonair,	
Nor putte his lyf in aventure,		Of age yong, lusty, and fair	
For no man at the firste strok		Ther is no lady so hawteyn,	
Ne may nat felle down an ok,		Duchesse, ne countesse, ne chasteleyn,	
Nor of the reysyns have the wyn,		That I nolde holde hir ungoodly	3741
Tyl grapes be rype, and wel afyn	3690	For to refuse hym outterly	
Be sore empressid, I you ensure,		His breth is also good and swete,	
And drawn out of the pressure		And eke his lippis rody, and mete	
But I, forpeyned wonder stronge,		Oonly to pleyen and to kesse	3745
Thought that I abood right longe		Graunte hym a kis, of gentilnesse!	
Aftir the kis, in peyne and woo,	3695	His teth arn also white and clene,	
Sith I to kis desired soo,		Me thinkith wrong, withouten wene,	
Till that, rewyng on my distresse,		If ye now warne hym, trustith me,	
Ther to me Venus the goddesse,		To graunte that a kis have he	3750
Which ay werreyeth Chastite,		The lasse to helpe hym that ye haste,	
Cam of hir grace to socoure me,	3700	The more tyme shul ye waste "	
Whos myght is knowe fer and wide,		Whanne the flawme of the verry brond	
For she is modir of Cupide,		That Venus brought in hir right hond,	
The God of Love, blynde as stoon,		Hadde Bialacoil with hete smete,	3755
That helpith lovers many oon		Anoon he bad, withouten lette,	
This lady brought in hir right hond	3705	Graunte to me the Rose kisse	
Ot brennyng fyr a blasyng brond,		Thanne of my peyne I gan to lyses,	
Wherof the flawme and hote fir		And to the Rose anoon wente I,	
Hath many a lady in desir		And kyside it full feithfully	3760
Of love brought, and sore het,		Thar no man aske if I was blithe,	
And in hir servise her hertes set	3710	Whanne the savour soft and lythe	
This lady was of good entaile,		Strok to myn herte withoute more,	
Right wonderfull of apparayle		And me alegged of my sore,	
Bi hir atyr so bryght and shen		So was I full of joye and blusse	3765
Men myght perceyve well and sen		It is fair sich a flour to kisse,	
She was not of religioun	3715	It was so swoote and saverous	
Nor I neil make mencoun		I myght not be so angwissous	
Nor of robe, nor of tresour,		That I [ne] mote glad and joly be,	
Of broche, neithir of hir riche attour,		Whanne that I remembre me	3770
Ne of hir gardill aboute hir side,		Yit ever among, sothly to seyne,	
For that I nyll not longe abide	3720	I suffre noy and moche peyne	
But knowith wel that certeynly		The see may never be so stille	
She was araied richely		That with a litel wynde it nulle	
Devoyd of pryde certeyn she was,		Overwhelme and turne also,	3775
To Bialacoil she wente apas,		As it were wood, in waws goo	
And to hym shortly, in a clause,	3725	Aftir the calm the trouble sone	
She seide, "Sir, what is the cause		Mot folowe and chauge as the moone	
Ye ben of port so daungerous		Right so farth Love, that selde in oon	
Unto this lover and deynous,		Holdith his anker, for right anoon	3780
To graunte hym nothyng but a kis?		Whanne they in ese wene best to lyve,	

- They ben with tempest all fordryve
 Who serveth Love, can telle of woo,
 The stoundemele joie mot overgoo
 Now he hurteth, and now he cureth, 3785
 For selde in oo poynt Love endureth
 Now is it right me to procede,
 How Shame gan medle and take hede
 Thugh whom fele angres I have had,
 And how the stronge wall was maad, 3790
 And the castell of brede and lengthe,
 That God of Love wan with his strengthe
 All this in romance will I sette,
 And for nothyng ne will I lette, 3795
 So that it lykynge to hir be,
 That is the flour of beaute,
 For she may best my labour quyte,
 That I for hir love shal endrite
 Wikkid-Tunge, that the covyne
 Of every lover can devyne 3800
 Worst, and addith more somdell,
 (For Wikkid-Tunge seith never well)
 To me-ward bar he right gret hate,
 Espyng me erly and late,
 Till he hath sen the grete chere 3805
 Of Bialacoil and me ifeere
 He myghte not his tunge withstond
 Worse to reporte than he fond,
 He was so full of cursed rage
 It sat hym well of his lynage, 3810
 For hym an Irish womman bar,
 His tunge was fyled sharp and squar,
 Pognaunt, and right kervyng,
 And wonder bitter in spekyng
 For whanne that he me gan espie, 3815
 He swoor, affermyng sikirlye,
 Bitwene Bialacoil and me
 Was yvel aquayntaunce and pryve
 He spak therof so folly
 That he awakide Jelousy, 3820
 Which, all afrayed in his risyng,
 Whanne that he herde janglyng,
 He ran anon, as he were wood,
 To Bialacoil, there that he stod,
 Which hadde lever in this caas 3825
 Have ben at Reynes or Amyas,
 For foot-hoot, in his felonye,
 To hym thus seide Jelousie
 "Why hast thou ben so necligent
 To kepen, whanne I was absent, 3830
 This verger heere left in thi ward?
 To me thou haddist no reward,
 To truste (to thy confusoun!)
- Hym thus, to whom suspeccioun
 I have right gret, for it is nede, 3835
 It is well shewed by the dede
 Gret faute in thee now have I founde
 By God, anon thou shalt be bounde,
 And faste loken in a tour,
 Withoute refuyt or socour 3840
 For Shame to longe hath be thee froo,
 Over-soone she was agoo
 Whanne thou hast lost bothe drede and
 feere,
 It semede wel she was not heere
 She was busy in no wyse 3845
 To kepe thee and [to] chastise,
 And for to helpen Chastite
 To kepe the roser, as thenkrith me
 For thanne this boy-knave so booldely
 Ne shulde not have be hardy, 3850
 In this verger hadde such game,
 Which now me turneth to gret shame"
 Bialacoil nyste what to sey,
 Full fayn he wolde have fled away,
 For feere han hid, nere that he 3855
 All sodeynly tok hym with me
 And whanne I saugh he hadde soo,
 Thus Jelousie, take us twoo,
 I was astoned, and knew no red,
 But fledde away for verrey dred 3860
 Thanne Shame cam forth full symple
 (She wende have trespaced full gretly),
 Humble of hir port, and made it symple,
 Weryng a vayle in stide of wymple,
 As nonnys don in her abbey 3865
 By cause hir herte was in affray,
 She gan to speke withynne a throwe
 To Jelousie right wonder lowe
 First of his grace she bysought,
 And seide, "Sire ne leveth nought 3870
 Wikkid-Tunge, that false espie,
 Which is so glad to feyne and lye
 He hath you maad, thugh flateryng,
 On Bialacoil a fals lesyng
 His falsnesse is not now a-new, 3875
 It is to long that he hym knew
 This is not the firste day,
 For Wikkid-Tunge hath custome ay
 Yonge folkis to bewreye,
 And false lesynges on hem leye 3880
 Yit nevertheles I see among,
 That the loigne it is so long,
 Of Bialacoil, hertis to lure,
 In Loves servyse for to endure,

Drawing suche folk hym to,	3885	Fro hem that wole the Rose espie,	
That he hath nothyng with to doo		And come to wayte me vylonye,	
But in sothnesse I trowe nought		For, in good ferth and in trouthe,	
That Bialacoil hadde ever in thought		I wole not lette, for no slouth,	3940
To do trespas or vylonye,		To lyve the more in sikirnesse,	
But, for his modur Curtesie	3890	To make anon a forteresse,	
Hath taught hym ever to be		T'enclose the roses of good savour	
Good of aqueyntaunce and pryve		In myddis shall I make a tour	
For he loveth noon hevynesse,		To putte Bialacoil in prisoun,	3945
But mirthe, and pley, and all gladnesse,		For evere I drede me of tresoun	
He hateth alle trecherous,	3895	I trowe I shal hym kepe soo	
Soleyn folk, and envyous,		That he shal have no myght to goo	
For ye witen how that he		Aboute to make companye	
Wol ever glad and joyfull be		To hem that thenke of vylanye,	3950
Honestly with folk to pley		Ne to no such as hath ben heere	
I have be negligent, in good fey,	3900	Aforn, and founde in hym good chere	
To chastise hym, therefore now I		Which han assailed hym to shende,	
Of herte crye you heere mercy,		And with her trowandyse to blende	
That I have been so recheles		A fool is eythe to bigyle,	3955
To tamen hym, withouten lees		But may I lyve a litel while,	
Of my foly I me repente,	3905	He shal forthenke his fair semblaunt "	
Now wole I hool sette myn entente		And with that word came Drede avaunt,	
To kepe, bothe lowde and stille,		Which was abashed, and in gret fere,	
Bialacoil to do youre wille "		Whanne he wiste Jelousie was there	3960
"Shame, shame," seyde Jelousy,		He was for drede in sich affray	
"To be bytrashed gret drede have I	3910	That not a word durste he say,	
Leccherie hath clombe so hye		But quakyng stod full still aloon,	
That almost bled is myn ye,		Til Jelousie his weye was gon,	
No wonder is, if that drede have I		Save Shame, that him not forsok	3965
Overall regnyth Lecchery,		Bothe Drede and she ful sore quok,	
Whos myght growith nyght and day	3915	That atte laste Drede abreyde,	
Bothe in cloistre and in abbey		And to his cosyn Shame seide	
Chastite is werreyed overall		"Shame," he seide, "in sothfastnesse,	
Therefore I wole with siker wall		To me it is gret hevynesse	3970
Close bothe roses and roser		That the noyse so fer is go,	
I have to longe in this maner	3920	And the sclandre of us twoo	
Left hem unclousid wilfully,		But sithe that it is byfalle,	
Wherefore I am right inwardly		We may it not ageyn calle,	
Sorowfull, and repente me		Whanne onys sprongen is a fame	3975
But now they shall no lenger be		For many a yeer withouten blame	
Unclousid, and yit I drede sore,	3925	We han ben, and many a day,	
I shall repente ferthermore,		For many an Aprill and many a May	
For the game goth all amys		We han passed, not ashamed,	
Counsell I must newe, ywys		Till Jelousie hath us blamed	3980
I have to longe trusted thee,		Of mystrust and suspicioun,	
But now it shal no lenger be,	3930	Causeles, withoute enchesoun	
For he may best, in every cost,		Go we to Daunger hastily,	
Disceyve, that men tristen most		And late us shewe hym openly	
I see wel that I am nygh shent,		That he hath not aright wrought,	3985
But if I sette my full entent		Whanne that he sette nought his thought	
Remedye to purveye	3935	To kepe better the purposse,	
Therefore close I shall the weye		In his doying he is not wise	

He hath to us do gret wrong, That hath suffred now so long	3990	Let thi werkis fer and ner Be like thi name, which is Daunger "	4040
Bialacoil to have his wille, All his lustes to fulfillle He must amende it utterly, Or ellys shall he vlaynesly Exiled be out of this lond,	3995	Thanne, all abawid in shewing, Anoon spak Drede, right thus seying, And seide, "Daunger, I drede me That thou ne wolt busy be To kepe that thou hast to kepe,	4045
For he the werre may not withstond Of Jelousie, nor the greef, Sith Bialacoil is at myscheef "		Whanne thou shuldist wake, thou art aslepe Thou shalt be greved, certeynly, If the asprie Jelousy, Or if he fynde thee in blame He hath to-day assailed Shame,	4050
To Daunger, Shame and Drede anoon The righte weye ben [a]-lgoon	4000	And chased away with gret manace Bialacoil out of this place, And swereth shortly that he shall Enclose hym in a sturdy wall, And all is for thi wikkednesse,	4055
The cherl thei founden hem afor, Liggyng undr an hawethorn, Undr his heed no pilowe was, But in the stede a trusse of gras He slombred, and a nappe he tok,	4005	For that thee faleth straungenesse Thyn herte, I trowe, be failed all, Thou shalt repente in speciall, If Jelousie the soothe knewe, Thou shalt forthenke and sore rewe "	4060
Tyl Shame pitously hym shok, And grete manace on hym gan make "Why slepist thou, whanne thou shulde wake?"		With that the cherl his clubbe gan shake, Frounyng his eyen gan to make, And hidous chere, as man in rage For ire he brente in his visage Whanne that he herd hym blamed soo, He seide, "Out of my wit I goo!"	4065
Quod Shame, "thou doist us vylanye! Who tristith thee, he doth folye,	4010	To be discomfyt I have gret wrong Certis, I have now lyved to long, Sith I may not thus closer kepe All quyk I wolde be dolven deepe,	4070
To kepe roses or botouns, Whanne thei ben faire in her sesouns Thou art woxe to familiere, Where thou shulde be straunge of chere, Stout of thi port, redy to greve	4015	If any man shal more repera Into this gardyn, for foule or faire Myn herte for ire goth a-fere, That I let any entre heere I have do folie, now I see,	4075
Thou doist gret folye for to leve Bialacoil hereinne to calle The yonder man to shenden us alle Though that thou slepe, we may here Of Jelousie gret noyse heere	4020	But now it shall amended bee Who settith foot heere ony more, Truly he shall repente it sore, For no man moo into this place Of me to entre shal have grace	4080
Art thou now late? Rus up in hy, And stop sone and delyverly All the gappis of the haye Do no favour, I thee praye It fallith nothyng to thy name	4025	Lever I hadde with swerdus tweyne Thurghoute myn herte, in every veyne, Perced to be, with many a wounde, Thanne slouthe shulde in me be founde From hennes forth, by nyght or day,	4085
To make faire semblaunt, where thou mast blame Yf Bialacoil be sweete and free, Dogged and fell thou shuldist be, Froward and outrageous, ywis, A cherl chaungeth that curteis is	4030	I shall defende it, if I may, Withouten ony excepcioun Of ech maner condicioun,	
This have I herd ofte in seying, That man[ne] may, for no dauntyng, Make a sperhawk of a bosard Alle men wole holde thee for musard, That debonair have founden thee,	4035		
It sittith thee nought curteis to be To do men plesaunce or servise, In thee it is recreaundise			

And if I it eny man graunt, Holdeth me for recreaunt "	4090	And Wikkid-Tunge, thurgh his falshede, Causeth all my woo and drede	
Thanne Daunger on his feet gan stond, And hente a burdoun in his hond Wroth in his ire, ne lefte he nought, But thurgh the verger he hath sought If he myght fynde hole or trace,	4095	On me he leaeth a pitous charge, Bicause his tunge was to large Now it is tyme, shortly that I Telle you som thyng of Jelousy,	4143
Wherethurgh that me mot forth-by pace, Or ony gappe, he dide it close, That no man myghte touche a rose Of the roser all aboute He shitteth every man withoute	4100	That was in gret suspicioun Aboute hym lefte he no masoun, That stoon coude leye, ne querroure, He hirede hem to make a tour And first, the roses for to kep, Aboute hem made he a diche deep, Right wondir large, and also brood, Upon the whiche also stod	4150
Thus day by day Daunger is wers, More wonderful and more dyvers, And feller eke than evere he was For hym full ofte I synge "allas!", For I ne may nought, thurgh his ire,	4105	And right gret thikkenesse eke it bar Aboute, it was founded squar, An hundred fademe on every sid, It was all liche longe and wid Lest ony tyme it were assayled, Ful wel aboute it was batayled, And rounde envroun eke were set Ful many a riche and fair touret	4155
Recovere that I moost desire Myn herte, allas, wole brest a-twoo, For Bialacoul I wratthed soo For certeynly, in every membre I quake, whanne I me remembre	4110	At every corner of this wall Was set a tour full pryncipall, And everich hadde, withoute fable, A porte-colys defensable To kepe of enemyes, and to greve, That there her force wolde preve	4165
Of the botoun, which I wolde Full ofte a day sen and biholde And whanne I thenke upon the kiss, And how myche joye and bliss I hadde thurgh the savour swete,	4115	And eke amydde this purprise Was maad a tour of gret maistrise, A fairer saugh no man with sight, Large and wid, and of gret myght They [ne] dredde noon assaut	4170
For want of it I grone and grete Me thenkith I fele yit in my nose The swete savour of the Rose, And now I woot that I mot goo So fer the freshe floures froo,	4120	The temperure of the mortar Was maad of lycour wonder der, Of quykke lym, persant and egre, The which was tempred with vynegre The stoon was hard, of ademant,	4181
To me full welcome were the deth Absens therof, allas! me sleeth For whilom with this Rose, allas! I touched nose, mouth, and face, But now the deth I must abide	4125	Wherof they made the fundament The tour was round, maad in compas, In all this world no riccher was, Ne better ordeigned therwithall Aboute the tour was maad a wall, So that bitwixt that and the tour Rosers were sette of swete savour, With many roses that thei bere,	4185
But Love consente another tyde That onys I touche may and kisse, I trowe my peyne shal nevere lisse, Theron is all my covetise, Which brent myn herte in many wise		And eke withynne the castell were Spryngoldes, gunnes, bows, and archers, And eke above, atte corners,	4194
Now shal repaire agayn sighinge, Long wacche on nyghtis, and no slepinge, Thought in wissingh, torment and woo, With many a turning to and froo, That half my peyne I can not telle	4131		
For I am fallen into helle From paradys, and wel the more My turment greveth, more and more Anoeth now the bittrnesse, That I toforen have felt swetnesse	4135		
	4140		

Men seyn over the wall stonde
 Grete engynes, who were nygh honde
 And in the kernels, heere and there, 4195
 Of arblasters gret plente were,
 Noon armure myght her strok withstonde,
 It were foly to prece to honde
 Withoute the diche were lystes maad,
 With wall batayled large and brad, 4200
 For men and hors shulde not atteyne
 To neigh the dyche, over the pleyne
 Thus Jelousie hath enviroun
 Set aboute his garnysoun
 With walles rounde and diche dep, 4205
 Only the roser for to kep
 And Daunger, erly and late,
 The keyes kepte of the utter gate,
 The which openeth toward the eest
 And he hadde with hym atte leest 4210
 Thurtty servautes, echon by name
 That other gate kepte Shame,
 Which openede, as it was couth,
 Toward the partie of the south
 Sergeautes assigned were hir to 4215
 Ful many, hir wille for to doo
 Thanne Drede hadde in hir baille
 The keyyng of the constablerye
 Toward the north, I undirstond,
 That openyde upon the lyft hond, 4220
 The which for nothyng may be sure,
 But if she do busy cure,
 Erly on morowe and also late,
 Strongly to shette and barre the gate
 Of every thing that she may see 4225
 Drede is aferd, wherso she be,
 For with a puff of litell wynd
 Drede is astonyed in hir mynd
 Therefore, for stelyng of the Rose,
 I rede hir nought the yate unclose 4230
 A foulis flight wol make hir flee,
 And eke a shadowe, if she it see
 Thanne Wikked-Tunge, full of envye,
 With soudiours of Normandye,
 As he that causeth all the bate, 4235
 Was keper of the fourthe gate,
 And also to the tother three
 He wente full ofte, for to see
 Whanne his lot was to wake anyght,
 His instrumētis wolde he dight, 4240
 For to blowe and make sown
 Ofte thanne he hath enchesoun,
 And walken oft upon the wall,
 Corners and wikettis overall

Full narwe serchen and espie, 4245
 Though he nought fond, yit wolde he
 Iye
 Discordaunt ever fro armonye,
 And distoned from melodie,
 Controve he wolde, and foule fayle,
 With hornepipes of Cornewaile 4250
 In floytes made he discordaunce,
 And in his musyk, with myschaunce!
 He wolde seyn, with notes newe,
 That he fond no womman trewe,
 Ne that he saugh never in his lyf 4255
 Unto hir husbonde a trewe wyf,
 Ne noon so ful of honeste
 That she nyl laughe and mery be,
 Whanne that she hereth, or may espie,
 A man speken of lecherie 4260
 Everich of hem hath som vice
 Oon is dishonest, another is nyce,
 If oon be full of vylanye,
 Another hath a likerous ye,
 If oon be full of wantonesse, 4265
 Another is a chideresse
 Thus Wikked-Tunge — God yeve him
 shame! —
 Can putt hem everychon in blame,
 Withoute desert and causeles,
 He heth, though they ben gutles 4270
 I have pite to sen the sorwe
 That waketh bothe eve and morwe,
 To innocentis doith such grevaunce
 I pray God yeve him evel chaunce,
 That he ever so busy is 4275
 Of ony womman to seyn amys!
 Eke Jelousie God confound,
 That hath maad a tour so round,
 And made aboute a garisoun,
 To sette Bealacoil in prisoun, 4280
 The which is shet there in the tour,
 Ful longe to holde there sojour,
 There for to lyve in penaunce
 And for to do hym more grevaunce,
 Ther hath ordeyned Jelousie 4285
 An olde vekke, for to espie
 The maner of his gouvernaunce,
 The whiche devel, in hir enfaunce,
 Hadde lerned of loves art,
 And of his pleyes tok hir part, 4290
 She was expert in his servise
 She knew ech wrench and every gise
 Of love, and every wile,
 It was [the] harder hir to gle

- | | | | |
|--|------|---|------|
| Of Bealacoil she tok ay hede, | 4295 | To Bialacoil all for to tel, | |
| That evere he lyveth in woo and drede | | Whom I ne fond froward ne fel, | |
| He kepte hym koy and eke pryve, | | But tok a-gree all hool my play | |
| Lest in hym she hadde see | | But Love is of so hard assay, | 4350 |
| Ony foly countenance, | | That all at onys he reved me, | |
| For she knew all the olde daunce | 4300 | Whanne I wende best aboven to have be | |
| And aftir this, whanne Jelousie | | It is of Love, as of Fortune, | |
| Hadde Bealacoil in his baillie, | | That chaungeth ofte, and nyl contune, | |
| And shette hym up that was so fre, | | Which whilom wol on folk smyle, | 4355 |
| For seur of hym he wolde be, | | And glowmbe on hem another while, | |
| He trusteth sore in his castell, | 4305 | Now freend, now foo, [thow] shalt hir | |
| The stronge werk hym liketh well | | feel | |
| He dradde not that no glotouns | | For [in] a twynklyng turneth hir wheel, | |
| Shulde stele his roses or botouns | | She can writhe hir heed away, | |
| The roses weren assured all, | | This is the concours of hir play | 4360 |
| Defenced with the stronge wall | 4310 | She can areise that doth morne, | |
| Now Jelousie full well may be | | And whurle adown, and overturne | |
| Of drede devoid in liberte, | | Who sittith hiest, but as hir lust | |
| Whether that he slepe or wake, | | A fool is he that wole hir trust, | |
| For of his roses may noon be take | | For it is I that am come down, | 4365 |
| But I, allas' now morne shall, | 4315 | Thurgh change and revolucioun' | |
| Bicause I was withoute the wall, | | Sith Bealacoil mot fro me twynne, | |
| Full moche dool and moone I made | | Shet in the prisoun yond withynne, | |
| Who hadde wist what woo I hadde, | | His absence at myn herte I fele, | |
| I trowe he wolde have had pite | | For all my joye and all myn hele | 4370 |
| Love to deere hadde sold to me | 4320 | Was in hym and in the Rose, | |
| The good that of his love hadde I | | That but yon wal, which hym doth close, | |
| I wende a bought it all queyntly, | | Opene that I may hym see, | |
| But now, thurgh doublyng of my peyn, | | Love nyl not that I cured be | |
| I see he wolde it selle ageyn, | | Of the peynes that I endure, | 4375 |
| And me a newe bargeyn leere, | 4325 | Nor of my cruel aventure | |
| The which all-oute the more is deere, | | A, Bialacoil, myn owne deer' | |
| For the solas that I have lorn, | | Though thou be now a prisoner, | |
| Thanne I hadde it never aforn | | Kep atte leste thyn herte to me, | |
| Certayn, I am ful lik in deed | | And suffre not that it daunted be, | 4380 |
| To hym that cast in erthe his seed, | 4330 | Ne lat not Jelousie, in his rage, | |
| And hath joi of the newe spryng, | | Putten thyn herte in no servage | |
| Whanne it greneth in the gynnyng, | | Although he chastice thee withoute, | |
| And is also fair and fresh of flour, | | And make thy body unto hym loute, | |
| Lusty to seen, swoote of odour, | | Have herte as hard as dyamaunt, | 4385 |
| But er he it in sheves shere, | 4335 | Stedefast, and nought plaunt | |
| May falle a weder that shal it dere, | | In prisoun though thi body be, | |
| And make it to fade and falle, | | At large kep thyn herte free, | |
| The stalke, the greyn, and floures alle, | | A trewe herte wole not plie | |
| That to the tylyer is fordon | | For no manace that it may drye | 4390 |
| The hope that he hadde to soon | 4340 | If Jelousie doth thee payn, | |
| I drede, certeyn, that so fare I, | | Quyte hym his while thus agayn, | |
| For hope and travaile sikerly | | To venge thee, atte leest in thought, | |
| Ben me byraft all with a storm, | | If other way thou maist nought, | |
| The flour nyl seeden of my corn | | And in this wise sotilly | 4395 |
| For Love hath so avaunced me, | 4345 | Worche, and wyne the maistry | |
| Whanne I bigan my pryvite | | But yit I am in gret affray, | |

Lest thou do not as I say		For many a lover, in lovyng,	4450
I drede thou canst me gret maugre,		Hangeth upon hir, and trusteth faste,	
That thou enprisoned art for me,	4400	Whiche leese her travel at the laste	
But that [is] not for my trespas,		Of thyng to comen she woot right nought,	
For thurgh me never discovred was		Therefore, if it be wysely sought,	
Yit thyng that oughte be secree		Hir counseill foly is to take	4455
Wel more any is in me,		For many tymes, whanne she wole make	
Than is in thee, of this myschaunce,	4405	A full good silogisme, I dreede	
For I endure more hard penaunce,		That afturward ther shal in deede	
Then ony can seyn or thynke,		Folwe an evell conclusioun	
That for the sorwe almost I synke		This put me in confusioun,	4460
Whanne I remembre me of my woo,		For many tymes I have it seen,	
Full nygh out of my witt I goo	4410	That many have bigyled been	
Inward myn herte I feele blede,		For trust that they have set in Hope,	
For comfortles the deth I drede		Which fell hem afturward a-slope	4464
Owe I not wel to have distresse,		But nevertheles, yit gladly she wolde	
Whanne false, thurgh hir wikkednesse,		That he, that wole hym with hir holde,	
And traitours, that arn envyous,	4415	Hadde alle tymes his purpos cler,	
To noyen me be so corajous?		Withoute deceyte or ony wer	
A, Bialacoul, full wel I see		That she desireth sikirly,	
That they hem shape to disceyve thee,		Whanne I hir blamed, I dide foly	4470
To make thee buxom to her lawe,		But what avayleth hir good wille,	
And with her corde thee to drawe,	4420	Whanne she ne may staunche my stounde	
Where so hem lust, right at her will		ille?	
I drede they have thee brought thertill		That helpith litel, that she may doo,	
Withoute comfort, thought me sleeth,		Out-take biheest unto my woo	
This game wole bryngge me to my deeth		And heeste certeyn, in no wise,	4475
For if youre goode wille I leese,	4425	Withoute yift, is not to prise	
I mot be deed, I may not chese		Whanne heest and deede asunder variee,	
And if that thou foryete me,		They doon [me have] a gret contrarie	
Myn herte shal nevere in likyng be,		Thus am I possed up and down	
Nor elleswhere fynde solas,		With dool, thought, and confusioun,	4480
If I be putt out of youre gras,	4430	Of my disese ther is no noumbre	
As it shal never been, I hope,		Daunger and Shame me encumbre,	
Thanne schulde I falle in wanhope		Drede also, and Jelousie,	
Allas, in wanhope? nay, pardee!		And Wikked-Tunge, full of envie,	
For I wole never dispered be		Of whiche the sharpe and cruel ire	4485
If hope me faile, thanne am I	4435	Full ofte me putte in gret martire	
Ungracious and unworthy		They han my joye fully let	
In hope I wole comforted be,		Sith Bialacoul they have bishet	
For Love, whanne he bitaught hir me,		Fro me in prisoun wikkidly,	
Seide that Hope, whereso I goo,		Whom I love so enterly	4490
Shulde ay be relees to my woo	4440	That it wole my bane bee	
But what and she my baalis beete,		But I the sonner may hym see	
And be to me curteis and sweete?		And yit moreover, wurst of alle,	
She is in nothyng full certeyn		Ther is set to kepe, foule hir bifalle!	
Lovers she putt in full gret peyn,		A rympled vekke, fer ronne in age,	4495
And makith hem with woo to deele	4445	Frowning and yelowe in hur visage,	
Hir faire biheeste disceyveth feele,		Which in awayt lyth day and nyght,	
For she wole byhote, sikirly,		That noon of him may have a sight	
And failen aftir outrelly		Now mote my sorwe enforced be,	
A! that is a full noyous thyng!		Full soth it is that Love yaf me	4500

Three wonder yiftes of his grace,
 Whiche I have lorn now in this place,
 Sith they ne may, withoute drede,
 Helpen but lytel, who taketh heede
 For here availeth no Swete-Thought, 4505
 And Sweete-Speche helpith right nought
 The thridde was called Swete-Lokyng,
 That now is lorn, without lesyng

Yiftes were faire, but not forthy
 They helpe me but symply, 4510
 But Bialacoil loosed be,

To gon at large and to be free
 For hym my lyf lyth all in doute,
 But if he come the rather oute
 Allas! I trowe it wole not ben! 4515

For how shuld I evermore hym sen?
 He may not out, and that is wrong,
 By cause the tour is so strong
 How shulde he out? by whos prowesse,
 Out of so strong a forteresse? 4520

By me, certeyn, it nyl be doo,
 God woot, I have no witt therto!
 But, wel I woot, I was in rage,
 Whonne I to Love dide homage
 Who was in cause, in sothfastnesse, 4525

But hurslf, Dame Idelnesse,
 Which me conveied, thurgh my praier,
 To entre into that faire verger
 She was to blame me to leve,
 The which now doth me soore greve 4530

A foolis word is nought to trowe,
 Ne worth an appel for to lowe,
 Men shulde hym snybbe bitirly,
 At pryme temps of his foly
 I was a fool, and she me leeved, 4535

Thurgh whom I am right nought releeved
 She accomplishid all my will,
 That now me greveth wondur ill
 Resoun me seide what shulde falle
 A fool myslyf I may well calle, 4540

That love asyde I had nat leyd,
 And trowed that Dame Resoun seid
 Resoun hadde bothe skile and ryght,
 Whanne she me blamed, with all hir myght,
 To medle of love, that hath me shent, 4545
 But certeyn, now I wole repent

And shulde I repente? Nay, parde!
 A fals traitour thanne shulde I be
 The develes engynnes wolde me take,
 If I my lord wolde forsake, 4550
 Or Bialacoil falsly bitraye

Shulde I at myscheef hate hym? Nay,

Sith he now, for his curtesie,
 Is in prisoun of Jelousie
 Curtesie certeyn dide he me, 4555

So mych that may not yolden be,
 Whanne he the hay passen me let,
 To kisse the Rose, faire and swet
 Shulde I therfore kunne hym mawgre?

Nay, certeynly, it shal not be, 4560
 For Love shall nevere, yif God wille,
 Here of me, thurgh word or wille,
 Offence or complaynt, more or lesse,
 Nerther of Hope nor Idilnesse

For certis, it were wrong that I 4565
 Hated hem for her curtesy

Ther is not ellys but suffre and thynke,
 And waken whanne I shulde wynke,
 Abide in hope, til Love, thurgh chaunce,
 Sende me socour or allegeaunce, 4570

Expectant ay till I may mete
 To geten mercy of that swete

Whilom I thenke how Love to me
 Seide he wolde take att gree

My servise, if unpaceience 4575
 Caused me to don offence

He seide, "In thank I shal it take,
 And high maister eke thee make,
 If wikkednesse ne reve it thee,
 But sone, I trowe, that shall not be" 4580

These were his wordis, by and by,
 It semede he lovede me trewely
 Now is ther not but serve hym wel,
 If that I thenke his thank to fel

My good, myn harm lyth hool in me, 4585
 In Love may no defaute be

For trewe Love ne failde never man,
 Sothly the faute mot nedys than —

As God forbede! — be founde in me,
 And how it cometh, I can not see 4590

Now late it goon as it may goo,
 Whether Love wole socoure me or sloo,

He may do hool on me his will
 I am so sore bounde hym till,

From his servise I may not fleen, 4595
 For lyf and deth, withouten wen,

Is in his hand, I may not chese,
 He may me doo bothe wyne and leese

And sith so sore he doth me greve,
 Yit, if my lust he wolde acheve, 4600

To Bialacoil goodly to be,
 I yeve no force what felle on me

For though I dye, as I mot nede,
 I praye Love, of his goodlyhede,

To Bialacoul do gentylnesse, 4605
 For whom I lyve in such distresse,
 That I mot deyen for penaunce
 But first, withoute repentaunce,
 I wole me confesse in good entent,
 And make in haste my testament, 4610
 As lovers doon that feelen smert
 To Bialacoul leve I myn hert
 All hool, withoute departyng,
 Or doublenesse of repentyng

*Coment Raisoun
 vent a l'amant*

Thus, as I made my passage 4615
 In compleynt and in cruel rage,
 And I not where to fynde a leche
 That couthe unto myn helpyng eche,
 Sodeynly agayn comen doun
 Out of hir tour I saugh Resoun, 4620
 Discret and wis and full plesaunt,
 And of hir port full avenaunt
 The righte weye she took to me,
 Which stod in gret perplexite,
 That was possed in every side, 4625
 That I nyst where I myght abide,
 Till she, demurely sad of cher,
 Seide to me, as she com ner —
 "Myn owne freend, art thou yit greved?
 How is this quarell yit acheved 4630
 Of Loves side? anoon me telle
 Hast thou not yit of love thi fille?
 Art thou not wery of thy servise,
 That the hath [greved] in sich wise?
 What joye hast thou in thy lovyng? 4635
 Is it swete or bitter thyng?
 Canst thou yit chese, lat me see,
 What best thi socour myghte be?
 Thou servest a full noble lord,
 That maketh thee thrall for thi reward,
 Which ay reneweth thy turment, 4641
 With foly so he hath thee blent
 Thou fell in myscheef thilke day
 Whanne thou didist, the sothe to say,
 Obeysaunce and eke homage 4645
 Thou wroughtest nothyng as the sage,
 Whanne thou bicam his liege man,
 Thou didist a gret foly than,
 Thou wistest not what fell therto,
 With what lord thou haddist to do 4650
 If thou haddist hym wel knowe,
 Thou haddist nought be brought so lowe,

For if thou wistest what it wer,
 Thou noldist serve hym half a yeer,
 Not a weke, nor half a day, 4655
 Ne yit an hour, withoute delay,
 Ne never yloved paramours,
 His lordshipp is so full of shours
 Knowest hym ought?"

L'amant "Ye, dame, parde!"

Raisoun "Nay, nay"

L'amant "Yis, I"

Raisoun "Wherof? late se" 4660

L'amant "Of that he seide I shulde
 be

Glad to have sich lord as he,
 And maister of sich seignorie"

Raisoun "Knowist hym no more?"

L'amant "Nay, certis, I,
 Save that he yaf me rewles there, 4665
 And wente his wey, I nyste where,
 And I abood, bounde in balaunce"

Raisoun "Lo, there a noble consaunce!
 But I wille that thou knowe hym now,
 Gynnyng and eende, sith that thou 4670
 Art so angussshous and mat,
 Disfigured out of astat,

Ther may no wreche have more of woo,
 Ne caytyf noon enduren soo
 It were to every man sityng 4675
 Of his lord have knowleching,
 For if thou knewe hym, out of doute,
 Lightly thou shulde escapen oute
 Of the prisoun that marreth thee"

L'amant "Ye, dame, sith my lord is he,
 And I his man, maad with myn hond, 4681
 I wolde right fayn undrstonde
 To knowe of what kynde he be,
 If any wolde enforme me"

Raisoun "I wolde," seide Resoun, "thee
 ler, 4685
 Sith thou to lerne hast sich desir,
 And shewe thee, withouten fable,
 A thyng that is not demonstrable
 Thou shalt [wite], withouten science,
 And knowe withouten experience, 4691
 The thyng that may not knowen be,
 Ne wist, ne shewid, in no degre
 Thou maist the sothe of it not witen,
 Though in thee it were witen
 Thou shalt not knowe therof more, 4697
 While thou art reuled by his lore,
 But unto hym that love wole flee,
 The knotte may unclosed bec,

Which hath to thee, as it is founde,		And newe fruyt, fillid with wynter tene	
So long be knet and not unbounde	4700	It is a slowe, may not forbere	4751
Now set wel thyn entencioun,		Raggis, ribaned with gold, to were,	
To here of love discripcioun		For also wel wol love be set	
Love, it is an hatefull pees,		Under raggis, as riche rochet,	
A free acquaintance, withoute relees,		And eke as wel be amourettes	4755
A trouthe, fret full of falsheede,	4705	In mourning blak, as bright burnettes	
A sikernesse all set in drede		For noon is of so mochel pris,	
In herte is a disperying hope,		Ne no man founden so wys,	
And full of hope, it is wanhope,		Ne noon so high is of parage,	
Wis woodnesse, and wod resoun,		Ne no man founde of wit so sage,	4760
A swete perell, in to droun,	4710	No man so hardy ne so wight,	
An hevvy burthen, lyght to bere,		Ne no man of so mochel myght,	
A wikked wawe, away to were		Noon so fulfilled of bounte,	
It is Caribdis perilous,		That he with love may daunted be	
Disagreable and gracious		All the world holdith this wey,	4765
It is discordaunce that can accorde,	4715	Love makith all to goon myswey,	
And accordaunce to discorde		But it be they of yvel lyf,	
It is kunnyng withoute science,		Whom Genus cursith, man and wyf,	
Wisdom withoute sapience,		That wrongly werke ageyn nature	
Wit withoute discrecioun,		Noon such I love, ne have no cure	4770
Havour withoute possessioun	4720	Of sich as Loves servautes ben,	
It is sike hele and hool seknesse,		And wole not by my counsel fien	
A thirst drowned in dronkenesse,		For I ne preise that lovyng	
And helthe full of maladie,		Wherthurgh men, at the laste eendying,	
And charite full of envie,		Shall calle hem wrecchus full of woo,	4775
And hunger full of habundaunce,	4725	Love greveth hem and shendith soo,	
And a gredy suffisaunce,		But if thou wolt wel Love eschewe,	
Delit right full of hevynesse,		For to escape out of his mewe,	
And drierhed full of gladnesse,		And make al hool thi sorwe to slake,	
Bitter swetnesse and swete errour,		No bettur counsel maist thou take	4780
Right evell savoured good savour,	4730	Than thynke to fleen wel, iwis,	
Sin that pardoun hath withynne,		May nought helpe elles, for wite thou this,	
And pardoun spotted withoute [with]		If thou fle it, it shal flee thee,	
synne		Folowe it, and folowen shal it thee "	
A peyne also it is joious,		<i>L'amant</i> Whanne I hadde herde all	
And felonye right pitous,		Resoun seyn,	4785
Also pley that selde is stable,	4735	Which hadde spilt hir speche in veyn,	
And stedefast [stat], right mevable,		"Dame," seide I, "I dar wel sey,	
A strengthe, weyked to stonde upright,		Of this avaunt me wel I may	
And feblenesse full of myght,		That from youre scole so devyaunt	
Wit unavisid, sage fohe,		I am, that never the more avaunt	4790
And joie full of turmentre,	4740	Right nought am I thurgh youre doctrine	
A laughter it is, weping ay,		I dulle under youre discipline,	
Reste, that traveyleth nyght and day,		I wot no more than [I] wist er,	
Also a swete helle it is,		To me so contrarie and so fer	
And a soroufull paradys,		Is every thing that ye me ler,	4795
A plesaunt gayl, and esy prisoun,	4745	And yit I can it all <i>par cuer</i>	
And, full of froste, somer sesoun,		Myn herte foryetith therof right nought,	
Pryme temps full of frostes whit,		It is so writen in my thought,	
And May devoide of al delit,		And depe greven it is so tendr	
With seer branches, blossoms ungrene,		That all by herte I can it rendre,	4800

<p>And rede it over comunely, But to mysif lewedist am I But sith ye love discreven so, And lak and preise it, bothe twoo, Defyneth it into this letter, 4805 That I may thenke on it the better, For I herde never diffyne it er, And wilfully I wolde it ler "</p> <p><i>Raisoun</i> "If love be serched wel and sought, It is a syknesse of the thought 4810 Annexed and knet bitwixe tweyne, Which male and female, with oo cheyne, So frely byndith that they nyll twynne, Whether so therof they leese or wynne The roote springith, thurgh hoot brennyng Into disordinat desiryng 4816 For to kissen and embrace, And at her lust them to solace Of other thyng love recchith nought, But setteth her herte and all her thought More for delectacioun 4821 Than ony procreacioun Of other fruyt by engendring, Which love to God is not plesyng, For of her body fruyt to get 4825 They yeve no force, they are so set Upon deht to pley in-feere And somme have also this manere, To feynen hem for love sek, Sich love I preise not at a lek 4830 For paramours they do but feyne, To love truly they disdeyne They falsen ladies traitoursly, And swern hem othes utterly, With many a lesyng and many a fable, And all they fynden deceyvable 4836 And whanne they han her lust geten, The hoothe ernes they al foryeten Wymmen, the harm they bien full sore, But men thus thenken evermore, 4840 That lasse harm is, so mote I the, Deceyve them than deceyved be, And namely, where they ne may Fynde non other mene way For I wot wel, in sothfastnesse, 4845 [What man] doth now his bisynesse With ony womman for to dele, For ony lust that he may fele, But if it be for engendrure, He doth trespas, I you ensure 4850 For he shulde setten all his wil</p>	<p>To geten a likly thyng hym til, And to sustene, if he myght, And kepe forth, by kyndes right, His owne lyknesse and semblable, 4855 For bycause al is corrumpable, And faile shulde successioun, Ne were ther generacioun Oure sectas stren for to save Whanne fader or moder am in grave, 4860 Her children shulde, whanne they ben deede, Full diligent ben, in her steede, To use that werk on such a wise That oon may thurgh another rise Therefore sette Kynde therynne delit, 4865 For men therynne shulde hem delit, And of that deede be not erk, But ofte sithes haunt that werk For noon wolde drawe therof a draught, Ne were delit, which bath hym kaught Thus hath sotlled dame Nature, 4871 For noon goth right, I thee ensure, Ne hath entent hool ne parfit, For her desir is for delyt, The which forteneed crece and eke 4875 The pley of love for-ofte seke, And thrall hemsif, they be so nyce, Unto the prince of every vice For of ech synne it is the rote, Unleful lust, though it be sote, 4880 And of all yvell the racyne, As Tulus can determyne, Which in his tyme was full sage, In a bok he made 'Of Age,' Where that more he preyseth eelde, 4885 Though he be croked and unweelde, And more of commendacioun Than youthe in his discrepcioun For youthe set bothe man and wyf In all perell of soule and lyf, 4890 And perell is, but men have grace, The tyme of youthe for to pace Withoute ony deth or distresse, It is so full of wyldenesse, So ofte it doth shame or damage 4895 To hym or to his lynage It ledith man now up, now down, In mochel dissolucioun, And makith hym love yvell company, And lede his lyf disrewilly, 4900 And halt hym payed with noon estat Withynne hymself is such debat,</p>
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He chaungith purpos and entent, And yalt [him] into som covent, To lyven aftir her emprise, 4905 And lesith fredom and fraunchuse, That Nature in hym hadde set, The which ageyn he may not get, If he there make his mansioun, For to abide professioun 4910 Though for a tyme his herte absente, It may not fayle, he shal repente, And eke abide thilke day To leve his abit, and gon his way, And lesith his worshupp and his name, And dar not come ageyn for shame, 4916 But al his lyf he doth so mourne, By cause he dar not hom retourne Freedom of kynde so lost hath he That never may recured be, 4920 But if that God hym graunte grace That he may, er he hennes pace, Conteyne undir obedience Thurgh the vertu of pacience For Youthe sett man in all folye, 4925 In unthrift and ribaudie, In leccherie and in outrage, So ofte it chaungith of corage Youthe gynneth ofte sich bargeyn, That may not eende withouten peyn 4930 In gret perell is sett youthede, Delit so doth his bridil leede Delit thus hangith, dred thee nought, Bothe mannys body and his thought, Only thurgh Youthe, his chaumberere, 4935 That to don yvell is customere, And of nought elles taketh hede But onoly folkes for to lede Into disport and wyldenesse, So is [she] froward from sadnesse 4940 But Eelde drawith hem therfro, Who wot it nought, he may wel goo Demande of hem that now arn olde, That whilom Youthe hadde in holde, 4945 Which yit remembre of tendir age, Hou it hem brought in many a rage, And many a foly therynne wrought But now that Eelde hath hem thourgh- sought, They repente hem of her folye, That Youthe hem putte in iupardye, 4950 In perell, and in myche woo, And made hem ofte amys to do, And suen yvell companye,	Riote and avouterie But Eelde can ageyn restreyne 4955 From sich foly, and refreyne, And sette men by her ordinaunce In good reule and in governaunce But yvell she spendith hir servise, For no man wole hir love neither prise, She is hated, this wot I wel 4961 Hir acqueyntaunce wolde noman fel, Ne han of Elde companye, Men hate to be of hir alye For no man wolde bicomen old, 4965 Ne dye, whanne he is yong and bold And Eelde marvelth right gretly, Whanne thei remembre hem inwardly Of many a perelous emprise, 4969 Which that they wrought in sondry wise, Houevere they myght, withoute blame, Escape away withoute shame, In youthe, withoute damage Or reproof of her lynage, Loss of membre, shedyng of blod, 4975 Perell of deth, or los of good Wost thou nought where Youthe abit, That men so preisen in her wit? With Delit she halt sojour, For bothe they dwellen in oo tour 4980 As longe as Youthe is in sesoun, They dwellen in oon mansioun Delit of Youthe wole have servise To do what so he wole devise, And Youthe is redy evermore 4985 For to obey, for smert of sore, Unto Delit, and hym to yve Hir servise, while that she may lyve Where Elde abit, I wol thee telle Shortly, and no while dwelle, 4990 For thidir byhoveth thee to goo If Deth in youthe thee not sloo, Of this journey thou maist not faile With hir Labour and Travaile Logged ben, with Sorwe and Woo, 4995 That never out of hir court goo Peyne and Distresse, Syknesse and Ire, And Malencoly, that angry sere, Ben of hir paleys senatours, Gronyng and Gruochyng, hir herberjours, The day and nyght, hir to turmente, 5001 With cruell Deth they hir presente, And tellen hir, erliche and late, That Deth stont armed at hir gate Thanne brynge they to her remembraunce
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- The foly dedis of hir infaunce, 5006
 Whiche causen hir to mourne in woo
 That Youthe hath hir bigiled so,
 Which sodeynly away is hasted
 She wepeth the tyme that she hath wasted,
 Compleynyng of the preterit, 5011
 And the present, that not abit,
 And of hir olde vanite,
 That, but aforn hir she may see
 In the future som socour, 5015
 To leggen h.r of hir dolour,
 To graunte hir tyme of repentaunce,
 For her synnes to do penaunce,
 And at the laste so hir governe
 To wynde the joy that is eterne, 5020
 Fro which go bakward Youthe hir made,
 In vanite to droune and wade
 For present tyme abidith nought,
 It is more swift than any thought
 So litel while it doth endure 5025
 That ther nys compte ne mesure
 But hou that evere the game go,
 Who list to have joi and mirth also
 Of love, be it he or she,
 High or lowe, who it be, 5030
 In fruyt they shulde hem delyte,
 Her part they may not elles quyte,
 To save hemsif in honeste
 And yt full many on I se
 Of wymmen, sothly for to seyn, 5035
 That desire and wolde fayn
 The pley of love, they be so wilde,
 And not covete to go with childe
 And if with childe they be, perchaunce,
 They wole it holde a gret myschaunce,
 But whatsomever woo they fele, 5041
 They wole not pleyne, but concele,
 But if it be ony fool or nyce,
 In whom that Shame hath no justice
 For to delyt echon they drawe, 5045
 That haunte this werk, bothe high and
 lawe,
 Save sich that arn worth right nought,
 That for money wole be bought
 Such love I preise in no wise,
 Whanne it is goven for covertise 5050
 I preise no womman, though she be wood,
 That yeveth hirsif for ony good
 For litel shulde a man telle
 Of hir, that wole hir body selle,
 Be she mayde, be she wyf, 5055
 That quyk wole selle hir, bi hir lif
- Hou faire chere that evere she make,
 He is a wrecche, I undirtake,
 That loveth such on, for swete or sour,
 Though she hym calle hir paramour, 5060
 And laugheth on hym, and makith hym
 feeste
 For certeynly no such beeste
 To be loved is not worthy,
 Or bere the name of druery
 Noon shulde hir please, but he were wood,
 That wole dispoile hym of his good 5066
 Yit nevertheles, I wol not sey
 But she, for solas and for pley,
 May a jewel or other thyng
 Take of her loves fre yevyng, 5070
 But that she aske it in no wise,
 For drede of shame of covertise
 And she of hirs may hym, certeyn,
 Withoute sclandre yeven ageyn,
 And joyne her hertes togidre so 5075
 In love, and take and yeve also
 Trowe not that I wolde hem twynne,
 Whanne in her love ther is no synne,
 I wol that they togedre go,
 And don al that they han ado, 5080
 As curteis shulde and debonaire,
 And in her love beren hem faire,
 Withoute vice, bothe he and she,
 So that alwey, in honeste,
 Fro foly love they kepe hem cler, 5085
 That brenneth hertis with his fer,
 And that her love, in ony wise,
 Be devoide of covertise
 Good love shulde engendrid be
 Of trewe herte, just, and secre, 5090
 And not of such as sette her thought
 To have her lust and ellis nought,
 So are they caught in Loves las,
 Truly, for bodily solas
 Fleshly delit is so present 5095
 With thee, that sette all thyn entent
 Withoute more (what shulde I glose?)
 For to gete and have the Rose,
 Which makith thee so mat and wood
 That thou desirest noon other good 5100
 But thou art not an inche the nerre,
 But evere abidist in sorwe and werre,
 As in thi face it is sene,
 It makith thee bothe pale and lene,
 Thy myght, thi vertu goth away 5105
 A sory gest, in goode fay,
 Thou herberedest than in thyn inn,

The God of Love whanne thou let inn'
 Wherefore I rede, thou shette hym oute,
 Or he shall greve thee, out of doute, 5110
 For to thi profit it wol turne,
 If he nomore with thee sojourne
 In gret myscheef and sorwe sonken
 Ben hertis, that of love arn drunken,
 As thou peraventure knowen shall, 5115
 Whanne thou hast lost thy tyme all,
 And spent thy youthe in ydilnesse,
 In waste, and wofull lustynesse
 If thou maist lyve the tyme to se
 Of love for to delyvered be, 5120
 Thy tyme thou shalt biwepe sore,
 The whiche never thou maist restore,
 For tyme lost, as men may see,
 For nothyng may recovered be
 And if thou scape yit, atte laste, 5125
 Fro Love, that hath thee so faste
 Knytt and bounden in his las,
 Certeyn I holde it but a gras
 For many oon, as it is seyn,
 Have lost and spent also in veyn, 5130
 In his servise, withoute socour,
 Body and soule, good and tresour,
 Wit, and strengthe, and eke richesse,
 Of which they hadde never redresse"
 Thus taught and preched hath Resoun,
 But Love spLite hir sermoun, 5136
 That was so ymped in my thought,
 That hir doctrine I sette at nought
 And yitt ne seide she never a del
 That I ne undirstod it wel, 5140
 Word by word, the mater all,
 But unto Love I was so thrall,
 Which callith overall his pray,
 He chasith so my thought alway,
 And holdith myn herte undir his sel 5145
 As trust and trew as ony stel,
 So that no devocioun
 Ne hadde I in the sermoun
 Of dame Resoun, ne of hir red,
 It tok no sojour in myn hed 5150
 For all yede out at oon ere
 That in that other she dide lere
 Fully on me she lost hir lore,
 Hir speche me greved wondir sore
 Than unto hir for ire I seide, 5155
 For anger, as I dide abraide
 "Dame, and is it youre wille algate
 That I not love, but that I hate
 Alle men, as ye me teche?

For if I do aftir youre speche, 5160
 Sith that ye seyn love is not good,
 Thanne must I nedis say with mood,
 If I it leve, in hatrede ay
 Lyven, and voide love away
 From me, [and ben] a synfull wrecche 5165
 Hated of all [that love] that tecche
 I may not go noon other gate,
 For other must I love or hate
 And if I hate men of-newe
 More than love, it wol me rewe, 5170
 As by youre preching semeth me,
 For Love nothing ne preisth thee
 Ye yeve good counsel, sikurly,
 That prechith me alday that I
 Shulde not Loves lore alowe 5175
 He were a fool, wolde you not trowe!
 In speche also ye han me taught
 Another love, that knowen is naught,
 Which I have herd you not repreve,
 To love ech other, by youre leve, 5180
 If ye wolde diffyne it me,
 I wolde gladly here, to se,
 At the leest, if I may lere
 Of sondry loves the manere"

Rarsoun "Certis, freend, a fool art
 thou, 5185

Whan that thou nothyng wolt allow
 That I for thi profit say
 Yit wole I sey thee more in fay,
 For I am redy, at the leste,
 To accomplishe thi requeste, 5190
 But I not where it wole awayle,
 In veyn, perautre, I shal travayle
 Love ther is in sondry wise,
 As I shal thee heere devise
 For som love leful is and good, 5195
 I mene not that which makith thee
 wood,
 And bringith thee in many a fit,
 And ravysshith fro thee al thi wit,
 It is so merveilous and queynt,
 With such love be no more aqueynt 5200

*Comment Rarsoun
 diffinist amiste*

Love of freendshipp also ther is,
 Which makith no man don amys,
 Of wille knytt bitwixe two,
 That wole not breke for wele ne woo,
 Which long is likly to contune, 5205

<p>Whanne wille and goodis ben in comune, Grounded by Goddis ordinaunce, Hool, withoute discordeance, With hem holdyng comune Of all her good in charite, 5210 That ther be noon excepcioun Thurgh chaungyng of entencioun, That ech helpe oter at her neede, And wisely hele bothe word and dede, Trewe of menyng, devoide of slouthe, 5215 For witt is nought withoute trouthe, So that the ton dar all his thought Seyn to his freend, and spare nought, As to hymself, without dredyng To be discovered by wreyng 5220 For glad is that conjuncioun, Whanne ther is noon suspecioun [Ne lak in hem], whom they wolde prove That trewe and parfit weren in love For no man may be amyable, 5225 But if he be so ferme and stable That fortune chaunge hym not, ne blynde, But that his freend allwey hym fynde, Bothe pore and riche, in oo stat For if his freend, thurgh ony gat, 5230 Wole compleyne of his poverte, He shulde not bide so long til he Of his helpyng hym requere, For good dede, don thurgh praere, Is sold and bought to deere, iwys, 5235 To hert that of gret valour is For hert fulfilled of gentilnesse Can yvel demene his distresse, And man that worthy is of name To asken often hath gret shame 5240 A good man brenneth in his thought For shame, whanne he axeth ought He hath gret thought and dredeth ay For his disese, whanne he shal pray His freend, lest that he warned be, 5245 Til that he preve his stabilte But whanne that he hath founden oon That trusty is and trewe as ston, And assaed hym at all, And founde hym stedefast as a wall 5250 And of his freendshipp be certeyn He shal hym shewe bothe joye and peyn, And all that [he] dar thynke or sey, Withoute shame, as he wel may For how shulde he ashamed be 5255 Of such on as I tolde thee? For whanne he woot his secre thought,</p>	<p>The thridde shal knowe therof right nought, For tweyne of noumbre is bet than thre In every counsell and secre 5260 Repreve he dredeth never a deel, Who that bisett his wordis wel, For every wis man, out of drede, Can kepe his tunge til he se nede, And foolcs can not holde her tunge, 5265 A foolcs belle is soone runge Yit shal a trewe freend do more To helpe his felowe of his sore, And socoure hym, whanne he hath neede, In all that he may don in deede, 5270 And gladder [be] that he hym plesith, Than his felowe that he esith And if he do not his requeste, He shal as mochel hym moleste As his fellow, for that he 5275 May not fulfill his volunte Fully, as he hath requered If bothe the hertis Love hath fered, Joy and woo they shull depart, And take evenly ech his part 5280 Half his anoy he shal have ay, And comfort [him] what that he may, And of his blisse parte shal he, If love wel departed be And whilom of this amyte 5285 Spak Tullius in a ditee, 'Man shulde maken his request Unto his freend, that is honest, And he goodly shulde it fulfillle, But it the more were out of skile, 5290 And otherwise not graunte therto, Except oonly in causes twoo If men his freend to deth wolde drive, Lat hym be busy to save his lyve, Also if men wolen hym assayle, 5295 Of his wurshipp to make hym faile, And hyndren hym of his renoun, Lat hym, with full entencioun, His dever don in ech degre That his freend ne shamed be, 5300 In thise two caas with his myght, Taking no kep to skile nor right, As fer as love may hym excuse, This oughte no man to refuse This love that I have told to thee 5305 Is nothing contrarie to me, This wole I that thou folowe wel, And leve the tother everydel</p>
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This love to vertu all entendith, The tothr fooles blent and shendith	5310	And as she groweth, so groweth it Of this love — here what I sey! — The riche men are loved ay, And namely tho that sparand ben, That wole not wasshe her hertes clen Of the filthe nor of the vice	5360 5365
Another love also there is, That is contrarie unto this, Which desir is so constreynd That [it] is but wille feyned		Of gredy brennyng avarice The riche man full fonned is, ywys, That weneth that he loved is If that his herte it undirstod, It is not he, it is his good,	
Away fro trouthe it doth so varie That to good love it is contrarie, For it maymeth, in many wise, Sike hertis with coveitise All in wynnyng and in profit Sich love settith his delit	5315 5320	He may wel witen in his thought, His good is loved, and he right nought For if he be a nygard ek, Men wole not sette by hym a lek, But haten hym, this is the soth	5370 5375
This love so hangeth in balaunce That, if it lese his hope, perchaunce, Of lucre, that he is sett upon, [It] wole faile and quenche anon, For no man may be amerous, Ne in his lyvying vertuous,	5325 5330	Lo, what profit his catell doth! Of every man that may hym see It geteth hym nought but enmyte But he amende hym of that vice, And knowe hymself, he is not wys	5380
But he love more, in mood, Men for hemself than for her good For love that profit doth abide Is fals, and bit not in no tyde	5330 5335	Certys, he shulde ay freendly be, To gete hym love also ben free, Or ellis he is not wise ne sage Nomore than is a goot ramage That he not loveth, his dede proveth,	5385
[This] love cometh of dame Fortune, That litel while wol contune, For it shal chaungen wonder soone, And take eclips, right as the moone, Whanne she is from us lett	5335 5340	Whan he his richesse so wel loveth That he wole hide it ay and spare, His pore freendis sen forfare, To kepen ay his purpos, Til for drede his yen clos,	5390
And hir hornes to shewe derke, That part where she hath lost hir lyght Of Phebus fully, and the sight, Til, whanne the shadowe is overpast, She is enlumyned ageyn as fast, Thurgh the brightnesse of the sonne	5340 5345	How shulde love withynne hym be, Whanne in his herte is no pite? That he trespasseth, wel I wat, For ech man knowith his estat,	5395 5400
bemes, That yeveth to hir ageyn hir lemes That love is right of sich nature, Now is faire, and now obscure, Now bright, now clipsi of manere, And whilom dym, and whilom clere	5345 5350	For wel hym ought to be reproved That loveth nought, ne is not loved But sithe we arn to Fortune comen, And han oure kermoun of hir nomen, A wondr will y telle thee now,	5405
As soone as Poverte gynneth take, With mantel and wedis blake Hidith of love the light away, That into nyght it turneth day It may not see richesse shyne Till the blake shadowes fyne	5350 5355	Thou herdust never sich oon, I trow I not where thou me leven shall, Though sothfastnesse it be all, As it is writen, and is soth, That unto men more profit doth	5410
For, whanne Richesse shyneth bright, Love recovereth ageyn his light, And whanne it fairth he wol flit,		The froward Fortune and contrarie,	

Than the swote and debonaire And if thee thynke it is doutable, It is thurgh argument provable, For the debonaire and softe	5415	With men whanne hir lust to dwelle, Makith hem to leese her consaunce, And nonrshith hem in ignoraunce	5465
Falsith and biglith ofte, For lyche a moder she can cherish, And mylken as doth a norys, And of hir goode to hem deles,	5420	But froward Fortune and pervers, Whanne high estatis she doth revers, And maketh hem to tumble down Of hir whel, with sodeyn tourn,	5470
And yeveth hem part of her joweles, With gret riches and dignite, And hem she hoteth stablute In a stat that is not stable,	5425	And from her riches doth hem fle, And plongeth hem in poverte, As a stepmoder envyous, And leith a plastre dolorous	5475
But chaungyng ay and variable, And fedith hem with glorie veyn, And worldly blisse noncerteyn Whanne she hem settith on hir whel,	5430	Unto her hertis, wounded egre, Which is not tempered with vynegre, But with poverte and indigence, For to shewe, by experience,	5480
Thanne wene they to be right wel, And in so stable stat withalle, That never they wene for to falle And whanne they sette so highe be,	5435	In whom no man shulde affy, Nor in hir yeftis have faunce, She is so full of variaunce — Thus kan she maken high and lowe,	5485
They wene to have in certeynte Of hertly freendis so gret noumbre, That nothyng myght her stat encombre They trust hem so on every side,	5440	Whanne they from riches arn throwe, Fully to knowen, withoute were, Freend of effect and freend of chere, And which in love weren trewe and stable,	5490
Wenyng with hem they wolde abide In every perell and myschaunce, Withoute chaunge or variaunce, Bothe of catell and of good,	5445	And whiche also weren variable, After Fortune, her goddesse, In poverte, outhur in richesse For all she yeveth here, out of drede,	5495
And also for to spende her blood, And all her membrs for to spille, Oonly to fulfille her wille They maken it hool in many wise,	5450	Unhapp bereveth it in dede, For Infortune lat not oon Of freendis, whanne Fortune is gon, I mene tho freendis that wole fle	5500
And hoten hem her full servise, How sore that it do hem smerte, Into her very naked sherte! Herte and all so hool they yive,	5455	Anoon as entreth poverte And yit they wole not leve hem so, But in ech place where they go They calle hem 'wrecche,' scorne, and blame,	5505
For the tyme that they may lyve, So that with her flaterie They maken foolis glorifie Of her wordis spekyng,	5460	And of her myshappe hem diffame, And namely siche as in richesse Pretendid moost of stablenesse, Whanne that they sawe hym sett on lofte,	5510
And han therof a rejoyсыng, And trowe hem as the Evangile, And it is all falsheede and gile, As they shal afturwardes se,	5465	And weren of hym socoured ofte, And most yholpe in all her neede, But now they take no maner heede, But seyn in voice of flaterie,	5515
Whanne they arn falle in poverte, And ben of good and catell bare, Thanne shulde they sen who freendis ware For of an hundred, certeynly,	5470	That now apperith her folye, Overall where so they fare, And syngre, 'Go, farewel, feldefare' All suche freendis I beshrewe,	5520
Nor of a thousand full scarsly, Ne shal they fynde unnethis oon, Whanne poverte is comen upon For this Fortune that I of telle,	5475	For of trewe ther be to fewe But sothfast freendis, what so bitide, In every fortune wolen abide,	5525

Ther han her hertis in such noblesse	5515	Offrid hym in many wise	
That they nyl love for no richesse,		Hert, and body, and servise	
Nor for that Fortune may hem sende		What wolde he thanne ha yove to ha	
Ther wolen hem socoure and defende,		bought	
And change for softe ne for sore,		To knowen openly her thought,	5570
For who is freend, loveth evermore	5520	That he now hath so clerly seen?	
Though men drawe swerd his freend to slo,		The lasse bigled he shulde have ben,	
He may not hewe her love a-two		And he hadde thanne perceyved it,	
But, in cas that I shall sey,		But richesse nold not late hym wit	
For pride and ire lese it he may,		Wel more avauntage doth hym than,	
And for reprove by nycete,	5525	Sith that it makith hym a wise man,	5576
And discovering of privitye,		The gret myscheef that he receyveth,	
With tonge woundyng, as feloun,		Than doth richesse that hym deceyveth	
Thurgh venemous detraccioun		Richesse riche ne makith nought	
Frend in this cas wole gon his way,		Hym that on tresour set his thought,	5580
For nothyng greve hym more ne may,	5530	For richesse stont in suffisaunce	
And for nought ellis wole he fie,		And nothyng in habundaunce,	
If that he love in stabilite		For suffisaunce all oonly	
And certeyn, he is wel bigon,		Makith men to lyve richely	
Among a thousand that fyndith oon		For he that at myches tweyne	5583
For ther may be no richesse	5535	Ne valued is in his demeigne,	
Ageyns frendshipp, of worthynesse,		Lyveth more at ese, and more is riche,	
For it ne may so high atteigne		Than doth he that is chuche,	
As may the valour, soth to seyne,		And in his berne hath, soth to seyn,	
Of hym that loveth trew and well		An hundred mowis of whete greyn,	5590
Frendshipp is more than is catell	5540	Though he be chapman or marchaunt,	
For freend in court ay better is		And have of gold many besaunt	
Than peny in purs, certis,		For in the getyng he hath such woo,	
And Fortune myshappyng		And in the keypyng drede also,	
Whanne upon men she is fallyng,		And set evermore his busynesse	5595
Thurgh mysturnyng of hir chauce,	5545	For to encrease, and not to lesse,	
And casteth hem out of balaunce,		For to aument and multiply	
She makith, thurgh hir adversite,		And though on hepis it lye hym by,	
Men full clerly for to se		Yit never shal make his Richesse	
Hym that is freend in existence		Asseth unto his gredynesse	5600
From hym that is by apparence	5550	But the povre that rechith nought,	
For Ynfortune makith anon		Save of his lyffode, in his thought,	
To knowe thy freendis fro thy foon,		Which that he getith with his travaile,	
By experience, right as it is		He dredith nought that it shall faile,	
The which is more to prease, ywis,		Though he have lytel worldis good,	5605
Than is myche richesse and tresour	5555	Mete, and drynke, and esy food,	
For more doth profit and valour		Upon his travel and lyvvyng,	
Poverte and such adversite		And also suffisaunt clothyng	
Bifore, than doth prosperite,		Or if in syknesse that he falle,	
For the toon yeveth conysaunce,		And lothe mete and drynke withalle,	5610
And the tother ignoraunce	5560	Though he have nought his mete to by,	
And thus in poverte is in dede		He shal bithynke hym hastily,	
Trouthe declared fro falsheede,		To putte hym oute of all daunger,	
For feynte frendis it wole declare,		That he of mete hath no myster,	
And trewe also, what wey they fare		Or that he may with lytel ek	5615
For whanne he was in his richesse,	5565	Be founden, while that he is sek,	
These freendis, ful of doublenesse,		Or that men shull hym beren in hast	

To lyve til his syknesse be past,
 To som maysondew biside,
 He cast nought what shal hym bitide 5620
 He thenkth nought that evere he shall
 Into ony syknesse fall

And though it falle, as it may be,
 That all betyme spare shall he
 As mochel as shal to hym suffice, 5625

While he is sik in ony wise,
 He doth [it] for that he wole be
 Content with his poverté
 Withoute nede of ony man

So myche in litel have he can, 5630
 He is apared with his fortune,
 And for he nyl be importune
 Unto no wight, ne onerous,
 Nor of her goodes covetous,
 Therefore he spareth, it may wel ben, 5635
 His pore estat for to susten

Or if hym lust not for to spare,
 But suffrith forth, as noght ne ware,
 Atte last it hapneth, as it may,
 Right unto his laste day, 5640

And taketh the world as it wolde be,
 For evere in herte thenkth he,
 The sonner that deth hym slo,
 To paradys the sonner go

He shal, there for to lyve in blisse, 5645
 Where that he shal noo good misse
 Thider he hopith God shal hym sende
 Aftir his wrechchid lyves ende

Pictagoras hymself rehersed
 In a book that 'The Golden Verses' 5650
 Is clepid, for the nobilite
 Of the honourable ditee —

'Thanne, whanne thou gost thy body
 fro,

Fre in the air thou shalt up go,
 And leven al humanite, 5655
 And purely lyve in deite'

He is a fool, withouten were,
 That trowith have his cowntre heere
 'In erthe is not oure cowntre,'
 That may these clerkis seyn and see 5660

In Boece of Consolacioun,
 Where it is maked menciou
 Of oure contre pleyn at the ye,
 By teching of philosophie,

Where lewid men myght lere wit, 5665
 Whoso that wolde translaten it
 If he be sich that can wel lyve
 Aftir his rente may hym yive,

And not desireth more to have
 Than may fro poverté hym save, 5670

A wise man seide, as we may seen,
 Is no man wrecched, but he it wen,
 Be he kyng, knyght, or ribaud
 And many a ribaud is mery and baud,

That swynkith, and berith, bothe day and
 nyght, 5675

Many a burthen of gret myght,
 The whiche doth hym lasse offense
 For he suffrith in pacience

They laugh and daunce, trippe and synge,
 And ley not up for her lyvyng, 5680
 But in the taverné all dispendith

The wynnynng that God hem sendith
 Thanne goth he, fardeles for to ber,
 With as good chere as he dide er,

To swynke and traveile he not feynith,
 For for to robben he disdeynith, 5685

But right anoon aftir his swynk
 He goth to taverné for to drynk
 All these ar riche in abundaunce,

That can thus have suffisaunce 5690
 Wel more than can an usurere,
 As God wel knowith, withoute were.

For an usurer, so God me se,
 Shal nevere for richesse riche be,
 But evermore pore and indigent, 5695
 Scarce and gredy in his entent

For soth it is, whom it displese,
 Ther may no marchaunt lyve at ese,
 His herte in sich a waite is sett

That it quyk brenneth [more] to get, 5700
 Ne never shal ynogh have geten,
 Though he have gold in gerneris yeten,

For to be nedey he dredith sore
 Wherefore to geten more and more
 He set his herte and his desir, 5705

So hote he brennyth in the fir
 Of covetise, that makith hym wood
 To purchace other mennes good

He undirtakith a gret peyne,
 That undirtakith to drynke up Seyne,
 For the more he drynkith, ay 5711
 The more he leveth, the soth to say

Thus is thurst of fals getyng,
 That last ever in coveryng,
 And the angwisshe and distresse 5715

With the fir of gredynesse
 She fightith with hym ay, and stryvethe,
 That his herte asondre ryvethe,
 Such gredynesse hym assaylith

- That whanne he most hath, most he failth
 Physiens and advocates 5721
 Gon right by the same yates,
 They selle her science for wynnyng,
 And haunte her craft for gret getyng
 Her wynnyng is of such swetnesse 5725
 That if a man falle in siknesse,
 They are full glad, for her ences,
 For by her wille, withoute lees,
 Everich man shulde be sek,
 And though they die, they sette not a lek
 After, whanne they the gold have take,
 Full litel care for hem they make 5732
 They wolde that fourty were seke at onys,
 Ye, two hundred, in flesh and bonys,
 And yet two thousand, as I gesse, 5735
 For to encrecen her richesse
 They wole not worchen, in no wise,
 But for lucre and covetise,
 For fysic gynneth first by *fy*,
 The physicien also sothely, 5740
 And sithen it goth fro *fy* to *sy*
 To truste on hem, it is foly,
 For they nyl, in no maner gre,
 Do right nought for charite
 Eke in the same secte ar sett 5745
 All tho that prechen for to get
 Worshipes, honour, and richesse
 Her hertis arn in gret distresse,
 That folk lyve not holly
 But aboven all, specialy, 5750
 Sich as prechen [for] veynglorie,
 And toward God have no memorie,
 But forth as ypocrites trace,
 And to her soules deth purchase,
 And outward shewen holynesse, 5755
 Though they be full of cursidnesse
 Not liche to the apostles twelve,
 They deceyve other and hemselfe,
 Bigled is the giler than
 For prechyng of a cursed man, 5760
 Though [it] to other may profite,
 Hymself it avaletth not a myte,
 For ofte good predicacioun
 Cometh of evel entencioun
 To hym not valith his preching, 5765
 All helpe he other with his teching,
 For where they good ensauple take,
 There is he with veynglorie shake
 But late us leven these prechoures,
 And speke of hem that in her toures 5770
 Hepe up hir gold, and faste shette,
- And sore theron her herte sette
 They neither love God ne drede,
 They kepe more than it is nede,
 And in her bagges sore it bynde, 5775
 Out of the sonne and of the wynde,
 They putte up more than nede ware,
 Whanne they seen pore folk forfare,
 For hunger die, and for cold quake,
 God can wel vengeaunce therof take! 5780
 Three gret myscheves hem assailith,
 And thus in gadring ay travaylith,
 With mvche peyne they wyne richesse,
 And drede hem holdith in distresse,
 To kepe that they gadre faste, 5785
 With sorwe they leve it at the laste,
 With sorwe they bothe dye and lyve,
 That unto richesse her hertis yive,
 And in defaute of love it is
 As it shewith ful wel, iwys 5790
 For if these gredy, the sothe to seyn,
 Loveden and were loved ageyn,
 And good love regned overall,
 Such wikkidnesse ne shulde fall,
 But he shulde yeve that most good had
 To hem that weren in nede bustad, 5796
 And lyve withoute false usure,
 For charite full clene and pure
 If they hem yeve to goodness,
 Defenyng hem from ydelnesse, 5800
 In all this world thanne pore noon
 We shulde fynde, I trowe, not oon
 But chaunged is this world unstable,
 For love is overall vendable
 We se that no man loveth now, 5805
 But for wynnyng and for prow,
 And love is thralled in servage,
 Whanne it is sold for avauntage
 Yit wommen wole her bodyes selle,
 Suche soules gcth to the devel of helle!

Fragment C

- Whanne Love hadde told hem his en-
 tente, 5811
 The baronage to councel wente
 In many sentences they fille,
 And dyversely they seide hir wille,
 But aftir discord they accorded, 5815
 And her accord to Love recorded
 "Sir," seiden they, "we ben at on,
 Bi evene accord of everichon,
 Out-take Richesse al oonly,

- That sworn hath ful hauteynly, 5820
 That she the castel nyf not assaile,
 Ne smyte a strok in this bataile,
 With darte, ne mace, spere, ne knyf,
 For man that spekith or berith the lyf,
 And blameth youre emprise, iwys, 5825
 And from oure hoost departed is,
 Atte leste wey, as in this plyt,
 So hath she this man in dispit
 For she seith he ne loved hir never,
 And therefore she wole hate hym evere 5830
 For he wole gadre no tresor,
 He hath hir wrath for evermor
 He agylte hir never in other caas,
 Lo, heere all hoodly his trespas'
 She seith wel that this other day 5835
 He axide hir leve to gon the way
 That is clepid To-Moche-Yevyng,
 And spak full faire in his prayng,
 But whanne he praiede hir, pore was he,
 Therefore she warned hym the entre 5840
 Ne yit is he not thryven so
 That he hath geten a peny or two,
 That quytyly is his owne in hold
 Thus hath Richesse us alle told,
 And whanne Richesse us this recorded,
 Withouten hir we ben accorded 5845
 And we fynde in oure accordaunce
 That Fals-Semblant and Abstaunce,
 With all the folk of her bataille,
 Shull at the hyndre gate assayle, 5850
 That Wikkid-Tunge hath in keypyng,
 With his Normans, full of janglyng
 And with hem Curtesie and Largesse,
 That shull shewe her hardynesse
 To the olde wyf that kepte so harde 5855
 Fair-Welcomyng withynne her warde
 Thanne shal Delit and Wel-Heelynge
 Fonde Shame adown to brynge,
 With all her oost, erly and late,
 They shull assaillen that ilke gate 5860
 Agaynes Drede shall Hardynesse
 Assayle, and also Sikernesse,
 With all the folk of her ledyng,
 That never wist what was fleyng
 Fraunchise shall fight, and eke Pite, 5865
 With Daunger, full of cruelte
 Thus is youre hoost ordeyned wel
 Doun shall the castell every del,
 If everich do his entent,
 So that Venus be present, 5870
 Youre modir, full of vasselage,
- That can ynough of such usage
 Withouten hir may no wight spede
 This werk, neithur for word ne deede,
 Therefore is good ye for hir sende, 5875
 For thurgh hir may this werk amende"
 "Lordynges, my modir, the goddesse,
 That is my lady and my maistresse,
 Nis not [at] all at my willyng,
 Ne doth not all my desuryng 5880
 Yit can she som tyme don labour,
 Whanne that hir lust, in my socour,
 Al my nedes for to acheve,
 But now I thenke hir not to greve
 My modir is she, and of childhede 5885
 I bothe worshipe hir, and eke drede,
 For who that dredith sire ne dame,
 Shal it abyen in body or name
 And, natheles, yit kunne we
 Sende aftir hir, if nede be, 5890
 And were she nygh, she comen wolde,
 I trowe that nothyng myght hir holde
 Mi modir is of gret prowesse,
 She hath tan many a forteresse,
 That cost hath many a pound, er thus,
 There I nas not present, ywis 5895
 And yit men seide it was my dede,
 But I com never in that stede,
 Ne me ne likith, so mote I the,
 That such toures ben take withoute
 me 5900
 For-why me thenkith that, in no wise,
 It may ben clepid but marchandise
 Go bye a courser, blak or whit,
 And pay therefore, than art thou quyrt
 The marchaunt owth thee right nought,
 Ne thou hym, whanne thou [hast] it
 bought 5905
 I wole not sellyng clepe yevyng,
 For sellyng axeth no guerdonyng
 Here lith no thank ne no merit,
 That oon goth from that other al quyrt 5910
 But this sellyng is not semblable,
 For whanne his hors is in the stable,
 He may it selle ageyn, parde,
 And wynnen on it, such hap may be,
 All may the man not leese, iwys, 5915
 For at the leest the skyn is hus
 Or ellis, if it so butide
 That he wole kepe his hors to ride,
 Yit is he lord ay of his hors
 But thilke chaffare is wel wors, 5920
 There Venus entremetith ough

For whoso such chaffare hath bought, He shal not worchen so wisely That he ne shal leese al outerly Bothe his money and his chaffare,	5925	But I wole never be forsworn Syth Richesse hath me failed heere, She shal abyte that trespas ful dere, Atte leeste wey, but [she] hir arme With swerd, or sparth, or gysarme For certis, sith she loveth not me, Fro thulke tyme that she may se The castell and the tour toshake,	5975
But the seller of the ware The prys and profit have shall Certeyn, the bier shal leese all, For he ne can so dere it bye To have lordship and full maistrie,	5930	In sory tyme she shal awake If I may grype a riche man, I shal so pulle hym, if I can, That he shal in a fewe stoundes Lese all his markis and his poundis	5980
Ne have power to make lettyng, Neithir for yift ne for prechyng, That of his chaffare, maugre his, Another shal have as moche, iwis, If he wol yeve as myche as he,	5935	I shal hym make his pens outslynge, But they in his gerner sprynge, Oure maydens shal eke pluk hym so That hym shal neden fetheres mo, And make hym selle his lond to spende, But he the bet kunne hym defende	5985
Or for right nought, so happe may, If he can flater hir to hir pay Ben thanne sicke marchauntz wise? No, but fooles in every wise,	5940	Pore men han maad her lord of me, Although they not so myghty be That they may fede me in delit, I wol not have hem in despit No good man hateth hem, as I gesse, For chynche and feloun is Richesse, That so can chase hem and dispise, And hem defoule in sondry wise	5990
Whanne they bye such thyng wilfully, There as they leese her good fully But natheles, this dar I saye, My modir is not wont to paye, For she is neither so fool ne nyce	5945	They loven full bet, so God me spede, Than doth the riche, chynchy gnede, And ben, in good feith, more stable And trewer and more serviable, And therefore it suffisith me Her goode herte and her leaute They han on me set all her thought, And therefore I forgete hem nought	5995
To entremete hir of sich vice But truste wel, he shal pay all, That repent of his bargeyn shall, Whanne poverte putte hym in distresse, All were he scolar to Richesse,	5950	Than doth the riche, chynchy gnede, And ben, in good feith, more stable And trewer and more serviable, And therefore it suffisith me Her goode herte and her leaute They han on me set all her thought, And therefore I forgete hem nought I wolde hem bringe in gret noblesse, If that I were god of richesse, As I am god of love sothly, Sich routhe upon her pleynt have I Therefor I must his socour be, That peyneth hym to serven me, For if he deide for love of this, Thanne semeth in me no love ther is "	6000
That is for me in gret yernyng, Whanne she assentith to my willyng But [by] my modir, sent Venus, And by hir fader Saturnus, That hir engendride by his lyf —	5955	That ye reherce, and we wote wel Thilk oth to holde is resonable, For it is good and covenantable That ye on riche men han sworn For, sir, this wote we wel biforn If riche men don you homage, That is as fooles don outrage, But ye shull not forsworn be,	6005
But not upon his weddid wyf! — Yit wole I more unto you swer, To make this thyng the sikerer, Now by that feith and that leaute That I owe to all my brithren frene,	5960		
Of which ther nys wight undir heven That kan her fadris names nevern, So dyverse and so many ther be That with my modir have be prive! Yit wolde I swere, for sikirnesse,	5965		
The pol of helle to my witnessse, Now drynke I not this yeer clarre, If that I lye or forsworn be! (For of the goddes the usage is That whoso hym forswereth amys Shal that yeer drynke no clarre)	5970		
Now have I sworn ynough, pardee, If I forswere me, thanne am I lorn,			6025

Ne lette therfore to drynke clarre,
 Or pyment makid fresh and newe
 Ladies shull hem such pepir brewre,
 If that they fall into her laas,
 That they for woo mowe seyn 'allas!' 6030
 Ladies shullen evere so curteis be
 That they shal quyte youre oth all free
 Ne sekith never othir vicare,
 For they shal speke with hem so faire
 That ye shal holde you pained full wel, 6035
 Though ye you medle never a del
 Late ladies worche with her thyngis,
 They shal hem telle so fele tidynges,
 And moeve hem eke so many requestis
 Bi flateri, that not honest is, 6040
 And therto yeve hem such thankynges,
 What with kysyng, and with talkynges,
 That, certis, if they trowed be,
 Shal never leve hem lond ne fee
 That it nyl as the moeble fare, 6045
 Of which they first delyverid are
 Now may ye telle us all youre wille,
 And we youre heestes shal fulfille
 But Fals-Semblant dar not, for drede
 Of you, sir, medle hym of this dede, 6050
 For he seith that ye ben his foo,
 He not if ye wole worche hym woo
 Wherefore we pray you alle, beau sire,
 That ye forgyve hym now your ire, 6054
 And that he may dwelle, as your man,
 With Abstynence, his dere lemman,
 Thisoure accord and oure wille now "
 "Parfay," seide Love, I graunte it yow
 I wole wel holde hym for my man, 6059
 Now late hym come" — and he forth ran
 "Fals-Semblant," quod Love, "in this wise
 I take thee heere to my servise,
 That thou oure freendis helpe alway,
 And hyndre hem neithir nyght ne day,
 But do thy myght hem to releve, 6065
 And eke oure enemyes that thou greve
 Thyn be this myght, I graunte it thee,
 My kyng of harlotes shalt thou be,
 We wole that thou have such honour
 Certeyn, thou art a fals traitour, 6070
 And eke a thief, sith thou were born,
 A thousand tyme thou art forsworn
 But natheles, in oure heryng,
 To putte oure folk out of doutyng,
 I bidde thee teche hem, wostow how, 6075
 Bi som general signe now,
 In what place thou shalt founden be,

If that men had myster of thee,
 And how men shal thee best espye,
 For thee to knowe is gret maistrise 6080
 Telle in what place is thyn hauntyng "
 "Sir, I have fele dyvers wonyng,
 That I kepe not rehersed be,
 So that ye wolde respiten me
 For if that I telle you the sothe, 6085
 I may have harm and shame bothe
 If that my felowes wisten it,
 My talis shulden me be quytt,
 For certeyn, they wolde hate me,
 If ever I knewe her cruelte 6090
 For they wolde overall holde hem stille
 Of trouthe that is ageyne her wille,
 Suche tales kepen they not here
 I myght eftsoone bye it full deere,
 If I seide of hem ony thing 6095
 That ought displeisith to her heryng
 For what word that hem prikke or biteth,
 In that word noon of hem delteth,
 Al were it gospel, the evangile,
 That wolde reprove hem of her gile, 6100
 For they are cruel and hauteyn
 And this thyng wot I well, certeyn,
 If I speke ought to peure her loos,
 Your court shal not so well be cloos
 That they ne shall wite it atte last 6105
 Of good men am I nought agast,
 For they wole taken on hem nothyng,
 Whanne that they knowe al my menyng,
 But he that wole it on hym take,
 He wole hymself suspicious make, 6110
 That he his lyf let covertly
 In Gile and in Ipocrisy
 That me engendred and yaf fostryng "
 "They made a full good engendryng,"
 Quod Love, "for whoso sothly telle, 6115
 They engendred the devel of helle!
 But nedely, howsoevere it be,"
 Quod Love, "I wole and charge thee
 To telle anon thy wonyng places,
 Heryng ech wight that in this place is,
 And what lyf that thou lyvest also, 6121
 Hide it no lenger now, wherto?
 Thou most discovere all thi wurchyng,
 How thou servest, and of what thyng,
 Though that thou shuldist for thi soth-
 sawe 6125
 Ben al tobeten and todrawe,
 And yt art thou not wont, pardee
 But natheles, though thou beten be,

- Thou shalt not be the first that so
Hath for sothsawe suffred woo " 6130
"Sir, sith that it may liken you,
Though that I shulde be slayn right now,
I shal don youre comaundement,
For therto have I gret talent "
- Withouten wordis mo, right than, 6135
Fals-Semblant his sermon bigan,
And seide hem thus in audience
"Barouns, take heede of my sentence!
That wight that list to have knowing
Of Fals-Semblant, full of flatering, 6140
He must in worldly folk hym seke,
And, certes, in the cloistres eke
I wone nowhere but in hem tweye,
But not lyk even, soth to seye,
Shortly, I wole herberwe me 6145
There I hope best to huldrest be,
And certeynly, sikerest hidyng
Is undrnethe humblest clothing
Religiose folk ben full covert,
Seculer folk ben more appert 6150
But natheles, I wole not blame
Religious folk, ne hem diffame,
In what habit that ever they go
Religoun umble, and trewe also,
Wole I not blame ne dispise, 6155
But I nyl love it, in no wise
I mene of fals religious,
That stoute ben and malicious,
That wolen in an abit goo,
And setten not her herte therto 6160
Religious folk ben al pitous,
Thou shalt not seen oon dispitous
They loven no pride ne no strif,
But humbly they wole lede her lyf,
With swich folk wole I never be, 6165
And if I dwelle, I feyne me
I may wel in her abit go,
But me were lever my nekke a-two,
Than lete a purpos that I take,
What covenaunt that ever I make 6170
I dwelle with hem that proude be,
And full of wiles and subtilte,
That worship of this world coveten,
And grete nedes kunnen espleiten,
And gon and gadren gret pitaunces, 6175
And purchase hem the acqueyntaunces
Of men that myghty lyf may leden,
And feyne hem pore, and hemself feden
With gode morcels delicious,
And drinken good wyn precious, 6180
- And preche us povert and distresse,
And fisshen hemsilf gret richesse
With wily nettis that they caste
It wole come foule out at the laste
They ben fro clene religoun went, 6185
They make the world an argument
That hath a foul conclusioun
'I have a robe of religoun,
Thanne am I all religious '
This argument is all roignous, 6190
It is not worth a croked brere
Abut ne makith neithir monk ne frere,
But clene lyf and devocioun
Makith gode men of religoun
Natheles, ther kan noon answeere, 6195
How high that evere his heed he shere
With rasour whetted never so kene,
That Gile in braunches kut thrittene,
Ther can no wight distincte it so,
That he dar sey a word therto 6200
But what herberwe that ever I take,
Or what semblant that evere I make,
I mene but gile, and folowe that,
For right no mo than Gibbe oure cat,
That awayteth mys and rattes to kyllen,
Ne entende I but to bigilen 6205
Ne no wight may by my clothing
Wite with what folk is my dwellyng,
Ne by my wordis yit, parde,
So softe and so plesaunt they be 6210
Bihold the dedus that I do,
But thou be blynd, thou oughtest so,
For, varie her wordis fro her deede,
They thanke on gile withoute dreede,
What maner clothing that they were, 6215
Or what estat that evere they bere,
Lered or lewd, lord or lady,
Knyght, squyer, burgeis, or bayly "
- Right thus while Fals-Semblant sermon-
eth,
Eftsones Love hym aresoneth, 6220
And brak his tale in his spekyng,
As though he had hym told lesyng,
And seide, "What, devel, is that I here?
What folk hast thou us nempned heere?
May men fynde religoun 6225
In worldly habitacioun?"
"Ye, sir, it folowith not that they
Shulde lede a wikked lyf, parfey,
Ne not therfore her soules leese,
That hem to worldly clothes chese, 6230
For, certas, it were gret pitee

Men may in secular clothes see
 Florishen hooly religioun
 Full many a seynt in feild and toun,
 With many a virgine glorious, 6235
 Devout, and full religious,
 Han deied, that comun cloth ay beeren,
 Yit seyntes nevere the lesse they weren
 I cowde reken you many a ten,
 Ye, wel nygh, al these hooly wymmen,
 That men in churchis herie and seke, 6241
 Bothe maydens and these wyves eke,
 That baren full many a fair child heere,
 Wered alwey clothis seculere,
 And in the same dieden they, 6245
 That seyntes weren, and ben alwey
 The eleven thousand maydens deere
 That beren in heven hir ciergis clere,
 Of whiche men rede in churche and syngre,
 Were take in secular clothunge, 6250
 Whanne they resseyved martirdom,
 And wonnen hevene unto her hom
 Good herte makith the goode thought,
 The clothing yeveth ne reveth nought
 The goode thought and the working, 6255
 That makith the religioun flowryng,
 Ther lyth the good religioun,
 Aftir the right entencioun
 Whoso took a wethers skyn,
 And wrapped a gredy wolf theryn, 6260
 For he shulde go with lambis whyte,
 Wenest thou not he wolde hem bite?
 Yis, neverthelasse, as he were wood,
 He wolde hem wery and drinke the blood,
 And wel the rather hem disceyve, 6265
 For, sith they cowde not perceyve
 His treget and his cruelte,
 They wolde hym folowe, al wolde he fle
 If ther be wolves of sich hewe
 Amonges these apostis newe, 6270
 Thou hooly churche, thou maist be wailed!
 Sith that thy citee is assayled
 Though knyghtis of thyn owne table,
 God wot thi lordship is doutable!
 If ther enforce [hem] it to wynne, 6275
 That shulde defende it fro withynne,
 Who myght defense ayens hem make?
 Withoute strok it mot be take
 Of trepeget or mangonel,
 Without displaying of pensel 6280
 And if God nyl don it socour,
 But lat [hem] renne in this colour,
 Thou most thyn heestis laten be

Thanne is ther nought but yelde thee,
 Or yeve hem tribut, doutelees, 6285
 And holde it of hem to have pees,
 But gretter harm bitide thee,
 That they al maister of it be
 Wel konne they scorne thee withal,
 By day stuffen they the wall, 6290
 And al the nyght they mynen there
 Nay, thou planten most elleswhere
 Thyn ympes, if thou wolt fruyt have,
 Abid not there, thusilf to save
 But now pees! heere I turne ageyn 6295
 I wole nomore of this thing seyn,
 If I may passen me herby,
 I myghte maken you wery
 But I wole heten you alway
 To helpe youre freendis what I may, 6300
 So they wollen my company,
 For they be shent al outerly,
 But if so falle that I be
 Ofte with hem, and they with me
 And eke my lemman mote they serve,
 Or they shull not my love deserve 6305
 Forsothe, I am a fals traitour,
 God jugged me for a thief trichour
 Forsworn I am, but wel nygh non
 Wot of my gle, til it be don 6310
 Though me hath many oon deth res-
 seyved,
 That my treget nevere aperceyved,
 And yit resseyveth, and shal resseyve,
 That my falsnesse shal nevere aperceyve
 But whoso doth, if he wis be, 6315
 Hym is right good be war of me,
 But so slugh is the deceyvyng
 [That to hard is the aperceyvyng,]
 For Protheus, that cowde hym change
 In every shap, homly and straunge, 6320
 Cowde nevere sich gle ne tresoun
 As I, for I com never in toun
 There as I myghte knowen be,
 Though men me bothe myght here and see
 Full wel I can my clothis chaunge, 6325
 Take oon, and make another straunge
 Now am I knyght, now chasteleyn,
 Now prelat, and now chapeleyn,
 Now prest, now clerk, and now forster,
 Now am I maister, now scoler, 6330
 Now monk, now chanoun, now baily,
 Whatever myster man am I
 Now am I prince, now am I page,
 And kan by herte every langage

Som tyme am I hor and old,	6335	Thanne have I pryvylegs large,	
Now am I yong, stout, and bold,		That may of myche thung discharge	
Now am I Robert, now Robyn,		For he may seie right thus, parde	
Now Frere Menour, now Jacobyn,		'Sir preest, in shrift I telle it thee,	6390
And with me folwith my loteby,		That he, to whom that I am shryven,	
To don me solas and company,	6340	Hath me assoled, and me yiven	
That hight Dame Abstynence-Streyned,		Penaunce, sothly, for my synne,	
In many a queynte array feyned		Which that I fond me guilty yane,	
Ryght as it cometh to hir lykynge,		Ne I ne have nevere entencioun	6395
I fulfille al hir desyryng		To make double confessioun,	
Somtyme a wommans cloth take I,	6345	Ne reherce eft my shrift to thee,	
Now am I a mayde, now lady		O shrift is right ynough to me,	
Somtyme I am religioun,		This oughte thee suffice wel,	
Now lyk an anker in an hous		Ne be not rebel never a del	6400
Somtyme am I prioresse,		For certus, though thou haddist it sworn,	
And now a nonne, and now abbesse,	6350	I wot no prest ne prelat born,	
And go thurgh alle regiouns,		That may to shrift eft me constreyne,	
Sekyng alle religiouns		And if they don, I wole me pleyne,	
But to what ordre that I am sworn,		For I wot where to pleyne wel	6405
I take the strawe, and lete the corn		Thou shalt not streyne me a del,	
To [blynde] folk [ther] I enhabit,	6355	Ne enforce me, ne not me trouble,	
I axe nomore but her abit		To make my confessioun double	
What wole ye more in every wise?		Ne I have non affeccioun	
Right as me lyst, I me disgise		To have double absolucioun	6410
Wel can I wre me undr wede,		The firste is right ynough to me,	
Unlyk is my word to my dede	6360	This latter assoulyng quyte I thee	
Thus make I into my trappis falle,		I am unbounde, what maist thou fynde	
Thurgh my pryveleges, alle		More of my synnes me to unbynde?	
That ben in Cristendom alyve		For he, that myght hath in his hond,	6415
I may assoule, and I may shryve,		Of all my synnes me unbond	
That no prelat may lette me,	6365	And if thou wolt me thus constreyne,	
All folk, where evere thei founde be		That me mot nedis on thee pleyne,	
I not no prelat may don so,		There shall no juggle imperial,	
But it the pope be, and no mo,		Ne bisshop, ne official,	6420
That made thilk establisshing		Don jugement on me, for I	
Now is not this a propre thing?	6370	Shal gon and pleyne me openly	
But, were my sleightis aperceyved		Unto my shrifte-fadur newe,	
[Ne shulde I more ben receyved,]		(That hight not Frere Wolf untrewel)	
As I was wont, and wostow why?		And he shal cheveys hym for me,	6425
For I dide hem a tregetry		For I trowe he can hampre thee	
But therof yeve I lytel tale,	6375	But, Lord! he wolde be wrooth withalle,	
I have the silver and the male		If men hym wolde Frere Wolf calle!	
So have I prechid, and eke shriven,		For he wolde have no pacience,	
So have I take, so have me yiven,		But don al cruel vengeaunce	6430
Thurgh her foly, husbonde and wyf,		He wolde his myght don at the leeste,	
That I lede right a joly lyf,	6380	Nothing spare for Goddis heeste	
Thurgh symplesse of the prelaceye,		And, God so wys be my socour,	
They knowe not al my gettetrie		But thou yeve me my Savyour	
But forasmoche as man and wyf		At Ester, whanne it likith me,	6435
Shulde shewe her paroch-prest her lyf,		Withoute presyng more on thee,	
Onys a yeer, as seith the book,	6385	I wole forth, and to hym gon,	
Er ony wight his housel took,		And he shal housel me anon	

<p>For I am out of thi grucching, I kepe not dele with thee nothing ' 6440 Thus may he shryve hym, that forsaketh His paroch-prest, and to me taketh And if the prest wole hym refuse, I am full redy hym to accuse, And hym punysshē and hampre so 6445 That he his churche shal forgo But whoso hath in his felyng The consequence of such shryvyng, Shal sen that prest may never have myght To knowe the conscience aright 6450 Of hym that is undr his cure And this ageyns holy scripture, That biddith every heerde honest Have very knowing of his beest But pore folk that gone by strete, 6455 That have no gold, ne sommes grete, Hem wolde I lete to her prelates, Or lete her prestis knowe her states, For to me right nought yeve they " "And why?" "It is for they ne may, 6460 They ben so bare, I take no kep, But I wole have the fatte sheep, Lat parish prestas have the lene I yeve not of her harm a bene! And if that prelates grucchen it, 6465 That ougthen wroth be in her wit, To leese her fatte beestes so, I shal yeve hem a strok or two, That they shal leesen with force, Ye, bothe her mytre and her croce 6470 Thus jape I hem, and have do longe, My pryveleges ben so stronge " Fals-Semblant wolde have stynted heere, But Love ne made hym no such cheere That he was wery of his sawe, 6475 But for to make hym glad and fawe, He seide, "Telle on more specially Hou that thou servest untrewly Telle forth, and shame thee never a del, For, as thyn abit shewith wel, 6480 Thou semest an hooly heremyte " "Soth is, but I am an ypocrite " "Thou gost and prechest poverte " "Ye, sir, but richesse hath pouste " "Thou prechest abstinence also " 6485 "Sir, I wole fillen, so mote I go, My paunche of good mete and wyn, As shulde a maister of dyvyn, For how that I me pover feyne,</p>	<p>Yit alle pore folk I disdeyne 6490 I love bettir th'acqueyntaunce, Ten tymes, of the kyng of Fraunce Than of a pore man of mylde mod, Though that his soule be also god For whanne I see beggers quaelyng, 6495 Naked on myxnēs al stynkyng, For hungre crie, and eke for care, I entremete not of her fare They ben so pore and ful of pyne, They myght not oonys yeve me dyne, For they have nothing but her lyf 6501 What shulde he yeve that likketh his knyf? It is but foly to entremete, To seke in houndes nest fat mete Lete bere hem to the spitel anon, 6505 But, for me, comfort gete they noon But a riche sik usurer Wolde I visite and drawe ner, Hym wole I comferte and rehetē, For I hope of his gold to gete 6510 And if that wakkid deth hym have, I wole go with hym to his grave And if ther ony reprove me, Why that I lete the pore be, Wostow how I mot ascape? 6515 I sey, and swere hym ful rape, That riche men han more tecches Of synne than han pore wrecches, And han of counsel more mister, And therfore I wole drawe hem ner 6520 But as gret hurt, it may so be, Hath a soule in right gret poverte As soule in gret richesse, forsothe, Al be it that they hurten bothe For richesse and mendicitees 6525 Ben clepid two extremytees, The mene is cleped suffisaunce, Ther lyth of vertu the aboundaunce For Salamon, full wel I wot, In his Parablis us wrot, 6530 As it is knowe to many a wight, In his thrittethe chapitre right, 'God thou me kepe, for the pouste, Fro richesse and mendicite, For if a riche man hym dresse 6535 To thenke to myche on richesse, His herte on that so fer is set That he his creatour foryet, And hym that beggng wole ay greve, How shulde I bi his word hym leve? 6540 Unnethe that he nys a mycher</p>
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Forsworn, or ellis God is lyer '
 Thus seith Salamones sawes
 Ne we fynde writen in no lawis,
 And namely in oure Cristen lay, 6545
 (Whoso seith 'ye,' I dar sey 'nay')
 That Crist, ne his apostis dere,
 While that they walkide in erthe heere,
 Were never seen her bred beggyng,
 For they nolden beggen for nothing 6550
 And right thus were men wont to teche,
 And in this wise wolde it preche
 The maistres of divinite
 Somtyme in Parys the citee
 And if men wolde ther-geyn appose 6555
 The nakid text, and lete the glose,
 It myghte soone assoiled be,
 For men may wel the sothe see,
 That, parde, they myght aske a thing
 Pleylny forth, without begging 6560
 For they weren Goddis herdis deere,
 And cure of soules hadden heere,
 They nolde nothing begge her fode,
 For aftir Crist was don on rode,
 With her propre hondis they wrought, 6566
 And with travel, and ellis nought,
 They wonnen all her sustenaunce,
 And lyveden forth in her penaunce,
 And the remenaunt yave away
 To other pore folkis alway 6570
 They neither bilden tour ne halle,
 But ley in houses smale withalle
 A myghty man, that can and may,
 Shulde with his hond and body alway
 Wynne hym his fode in laboring, 6575
 If he ne have rent or sich a thing,
 Although he be religious,
 And God to serven curious
 Thus mot he don, or do trespas,
 But if it be in certeyn cas, 6580
 That I can reherce, if myster be,
 Right wel, whanne the tyme I se
 Sek the book of seynt Austyn,
 Be it in papir or perchemyn,
 There as he writ of these worchynges, 6585
 Thou shalt seen that noon excusynges
 A parfit man ne shulde seke
 Bi wordis ne bi dedis eke,
 Although he be religious,
 And God to serven curious, 6590
 That he ne shal, so mote I go,
 With propre hondis and body also,
 Gete his fode in laboring,

If he ne have proprete of thing
 Yit shulde he selle all his substaunce, 6595
 And with his swynk have sustenaunce,
 If he be parfit in bounte
 Thus han tho bookes told me
 For he that wole gon ydilly,
 And usith it ay besily 6600
 To haunten other mennes table,
 He is a trechour, ful of fable,
 Ne he ne may, by god resoun,
 Excuse hym by his orisoun
 For men bihoveth, in som gise, 6605
 Blynnne somtyme in Goddis servise
 To gon and purchasen her nede
 Men mote eten, that is no drede,
 And slepe, and eke do other thing,
 So longe may they leve prayng 6610
 So may they eke her praier blynnne,
 While that they werke, her mete to wyne
 Seynt Austyn wole therto accorde,
 In thilke book that I recorde
 Justman eke, that made lawes, 6615
 Hath thus forboden, by olde dawes
 'No man, up peyne to be ded,
 Mighty of body, to begge his bred,
 If he may swynke it for to gete,
 Men shulde hym rather mayme or bete,
 Or don of hym apert justice, 6621
 Than suffren hym in such malice '
 They don not wel, so mote I go,
 That taken such almesse so,
 But if they have som pryvelege, 6625
 That of the peyne hem wole allege
 But how that is, can I not see,
 But if the prince disseyved be,
 Ne I ne wene not, sikerly,
 That they may have it rightfully 6630
 But I wole not determine
 Of prynces power, ne defyne,
 Ne by my word comprende, iwys,
 If it so fer may strecche in this
 I wole not entremete a del, 6635
 But I trowe that the book seith wel,
 Who that takith almessis, that be
 Dewe to folk that men may se
 Lame, feble, wery, and bare, 6640
 Pore, or in such maner care, —
 That konne wynne hem never mo,
 For they have no power therto, —
 He eitth his owne dampnyng,
 But if he lye, that made al thing
 And if ye such a truaunt fynde, 6645

Chastise hym wel, if ye be kynde
 But they wolde hate you, percas,
 And, if ye fillen in her laas,
 They wolde eftsoonyis do you scathe,
 If that they myghte, late or rathe, 6650
 For they be not full pacient,
 That han the world thus foule blent
 And wiveth wel that [ther] God bad
 The good-man selle al that he had,
 And folowe hym, and to pore it yive, 6655
 He wolde not therfore that he lyve
 To serven hym in mendience,
 For it was nevere his sentence,
 But he bad wirken whanne that neede is,
 And folwe hym in goode dedis 6660
 Seynt Poul, that loved al hooly churche,
 He bad th'appostles for to wirche,
 And wynnyn her lyfode in that wise,
 And hem defendid truandise, 6664
 And seide, 'Wirkeith with youre honden'
 Thus shulde the thing be undirstonden
 He nolde, iwys, have bidde hem begging,
 Ne sellen gospel, ne prechyng,
 Lest they berafte, with her askyng,
 Folk of her catel or of her thing 6670
 For in this world is many a man
 That yeveth his good, for he ne can
 Werne it for shame, or ellis he
 Wolde of the asker delyvered be,
 And, for he hym encombrith so, 6675
 He yeveth hym good to late hym go
 But it can hem nothyng profite,
 They lese the yift and the meryte
 The goode folk, that Poul to preched,
 Profred hym ofte, whan he hem teched,
 Som of her good in charite 6681
 But therof right nothing tok he,
 But of his hondwerk wolde he gete,
 Clothes to wryen hym, and his mete"
 "Telle me thanne how a man may lyven,
 That al his good to pore hath yiven, 6686
 And wole but only bidde his bedis
 And never with hondes labour his nedes
 May he do so?"
 "Ye, sir"
 "And how?"
 "Sir, I wole gladly telle yow 6690
 Seynt Austyn seith a man may be
 In houses that han proprete,
 As Templers and Hospitelers,
 And as these Chanounys Regulars,
 Or White Monkes, or these Blake — 6695

I wole no mo ensamplis make —
 And take therof hus sustenyng,
 For therynne lyth no begging,
 But other weyes not, ywys,
 Yif Austyn gabbith not of this 6700
 And yit full many a monk laboureth,
 That God in hooly churche honoureth,
 For whanne her swynkyng is agon,
 They rede and synge in churche anon
 And for ther hath ben gret discord, 6705
 As many a wight may bere record,
 For the estat of mendience,
 I wole shortly, in youre presence,
 Telle how a man may begge at nede,
 That hath not wherwith hym to fede, 6710
 Mauge his felones jangelyngis,
 For sothfastnesse wole none hidyngis
 And yit, percas, I may abeye
 That I to yow sothly thus seye
 Lo, heere the caas especial 6715
 If a man be so bestial
 That he of no craft hath science,
 And nought desireth ignorence,
 Thanne may he go a-begging yerne,
 Til he som maner craft kan lerne, 6720
 Thurgh which withoute trauandyng,
 He may in trouthe have his lyvyng
 Or if he may don no labour,
 For elde, or syknesse, or langour,
 Or for his tendre age also, 6725
 Thanne may he yit a-begging go
 Or if he have, peraventure,
 Thurgh usage of his noriture,
 Lyved over deliciously,
 Thanne oughten good folk comunly 6730
 Han of his myscheef som pitee,
 And suffren hym also that he
 May gon aboute and begge his breed,
 That he be not for hungur deed
 Or if he have of craft kunnyng, 6735
 And strengthe also, and desuryng
 To wirken, as he hadde what,
 But he fynde neithur this ne that,
 Thanne may he begge til that he
 Have geten his necessite 6740
 Or if his wynnyng be so lite
 That his labour wole not acouyte
 Sufficiently al his lyvyng,
 Yit may he go his breed begging,
 Fro dore to dore he may go trace, 6745
 Til he the remenaunt may purchace
 Or if a man wolde undirtake

Ony emprise for to make
 In the rescous of oure lay,
 And it defenden as he may, 6750
 Be it with armes or lettrure,
 Or other covenable cure,
 If it be so he pore be,
 Thanne may he begge til that he
 May fynde in trouthe for to swynke, 6755
 And gete hym clothes, mete, and drynke,
 Swynke he with hondis corporell,
 And not with hondis esprituell
 In al thise caas, and in semblables,
 If that ther ben mo resonables, 6760
 He may begge, as I telle you heere,
 And ellis nought, in no manere,
 As William Seynt Amour wolde preche,
 And ofte wolde dispute and teche
 Of this mater all openly 6765
 At Parys full solempnely
 And, also God my soule blesse,
 As he had, in this steadfastnesse,
 The accord of the universite
 And of the puple, as semeth me 6770
 No good man oughte it to refuse,
 Ne ought hym therof to excuse,
 Be wroth or blithe whoso be,
 For I wole speke, and telle it thee,
 Al shulde I dye, and be putt down, 6775
 As was Seynt Poul, in derk prisoun,
 Or be eviled in this caas
 With wrong, as maister William was,
 That my moder, Ypocrysie,
 Banysshed for hir gret envye 6780
 Mi modir flemed hym Seynt Amour,
 The noble dide such labour
 To susteyne evere the loyalte,
 That he to moche agilte me
 He made a book, and lete it write, 6785
 Wherein his lyf he dide al write,
 And wolde ich reneyed begging,
 And lyved by my traveylyng,
 If I ne had rent ne other good
 What? Wened he that I were wood? 6790
 For labour myght me never plesse
 I have more wille to ben at ese,
 And have wel lever, soth to seye,
 Bifore the puple patre and preye,
 And wrie me in my foxerie 6795
 Under a cope of papelardie”
 Quod Love, “What devel is this that I
 heere?
 What wordis tellest thou me heere?”

“What, sir?”
 “Falsnesse, that apert is,
 Thanne dredist thou not God?”
 “No, certis, 6800
 For selde in gret thing shal he spede
 In this world, that God wole drede
 For folk that hem to vertu yiven,
 And truly on her owne lyven,
 And hem in goodnesse ay contene, 6805
 On hem is lytel thrift ysene
 Such folk drinken gret mysese,
 That lyf may me never plesse
 But se what gold han usurers,
 And silver eke in [hir] garners, 6810
 Taylagiers, and thes monyours,
 Bailifs, bedels, provost, countours,
 These lyven wel nygh by ravyne
 The smale puple hem mote enclyne,
 And they as wolves wole hem eten 6815
 Upon the pore folk they geten
 Full moche of that they spende or kepe
 Nis non of hem that he nyl strepe
 And wrien humsif wel atte fulle,
 Withoute scaldyng they hem pulle 6820
 The stronge the feble overgoth,
 But I, that were my symple cloth,
 Robbe bothe robbed and robbours
 And gile gled and glours
 By my tregret I gadre and threste 6825
 The gret tresour into my cheste,
 That lyth with me so faste bounde
 Myn highe paleys do I founde,
 And my delites I fulfille
 With wyn at feestes at my wille, 6830
 And tables full of entremees
 I wole no lyf but ese and pees,
 And wyne gold to spende also
 For whanne the grete bagge is go,
 It cometh right with my japes 6835
 Make I not wel tumble myn apes?
 To wynnen is alway myn entente,
 My purchace is bettir than my rente
 For though I shulde beten be,
 Overal I entremete me, 6840
 Withoute me may no wight dure
 I walke soules for to cure
 Of al the world [the] cure have I
 In brede and lengthe, boldly
 I wole bothe preche and eke counceilen,
 With hondis wille I not traveilen, 6845
 For of the Pope I have the bulle,
 I ne holde not my wittes dulle

I wole not stytten, in my lyve,
 These emperoures for to shryve, 6850
 Or kyngis, dukis, and lordis grete,
 But pore folk al quyte I lete
 I love no such shryvyng, parde,
 But it for other cause be
 I rekke not of pore men — 6855
 Her astat is not worth an hen
 Where fyndest thou a swynker of labour
 Have me unto his confessour?
 But emperesses and duchesses,
 These queenes, and eke countesses, 6860
 These abbessis, and eke bygyns,
 These grete ladyes palasyns,
 These joly knyghtis and baillyves,
 These nonnes, and these burgeis wyves,
 That riche ben and eke plesyngs, 6865
 And these maidens welfaryng,
 Wherso they clad or naked be,
 Uncounceled goth ther noon fro me
 And, for her soules savete,
 At lord and lady, and her meyne, 6870
 I axe, whanne thei hem to me shryve,
 The proprete of al her lyve,
 And make hem trowe, bothe meest and
 leest,
 Hir paroch-prest nys but a beest
 Ayens me and my companye, 6875
 That shrewis ben as gret as I,
 Fro whiche I wole not hide in hold
 No pryvete that me is told,
 That I by word or signe, ywis,
 Nil make hem knowe what it is, 6880
 And they wolen also tellen me,
 They hele fro me no pryvete
 And for to make yow hem perceyven,
 That usen folk thus to disceyven,
 I wole you seyn, withouten drede, 6885
 What men may in the gospel rede
 Of seynt Mathew, the gospelere,
 That seith, as I shal you sey heere
 ‘Upon the chaire of Moyses’ —
 Thus is it glosed, douteles, 6890
 That is the Olde Testament,
 For therby is the chaire ment —
 ‘Sitte Scribes and Pharisen,’
 That is to seyn, the cursid men
 Whiche that we ypocrits calle 6895
 ‘Doth that they preche, I rede you alle,
 But doth not as they don a del,
 That ben not wery to seye wel,
 But to do wel no will have they

And they wolde bynde on folk alwey, 6900
 That ben to be begiled able,
 Burdons that ben importable,
 On folkes shuldris thinges they couchen,
 That they nyl with her fyngris touchen ’ ’
 “And why wole they not touche it?”
 “Why?” 6905
 For hem ne lyst not, sikurly,
 For sadde burdons that men taken
 Make folkes shuldris aken
 And if they do ought that good be,
 That is for folk it shulde se 6910
 Her bordurs larger maken they,
 And make her hemmes wide alwey,
 And loven setes at the table,
 The firste and most honourable,
 And for to han the first chaisis 6915
 In synagogis, to hem full deere is,
 And willen that folk hem loute and grete,
 Whanne that they passen thurgh the strete,
 And wolen be cleped ‘maister’ also
 But they ne shulde not willen so, 6920
 The gospel is ther-ageyns, I gesse,
 That shewith wel her wikkidnesse
 Another custome use we
 Of hem that wole ayens us be,
 We hate hem deedly everchon, 6925
 And we wole werrey hem, as oon
 Hym that oon hatith, hate we alle,
 And congecte hou to don hym falle
 And if we seen hym wyne honour,
 Richesse, or preis, thurgh his valour, 6930
 Provende, rent, or dignyte,
 Full fast, iwys compassen we
 Bi what ladder he is clomben so,
 And for to maken hym doun to go,
 With trausoun we wole hym defame, 6935
 And don hym leese his goode name
 Thus from his ladder we hym take,
 And thus his freendis foes we make,
 But word ne wite shal he noon,
 Till alle his freendis ben his foon 6940
 For if we dide it openly,
 We myght have blame redily,
 For hadde he wist of oure malice,
 He hadde hym kept, but he were nyce
 Another is this, that if so falle 6945
 That ther be oon amonge us alle
 That doth a good turn, out of drede,
 We seyn it is oure alder deede
 Ye, sikurly, though he it feyned,
 Or that hym list, or that hym deyned 6950

A man thurgh hym avauanced be, Therof all parseners be we, And tellen folk, whereso we go, That man thurgh us is sprongen so And for to have of men preysyng, We purchace, thurgh oure flateryng, Of riche men of gret pouste Lettres to witnesse oure bounte, So that man weneth, that may us see, That alle vertu in us be And alwey pore we us feyne, But how so that we begge or pleyne, We ben the folk, without lesyng, That all thing have without havyng Thus be we dred of the puple, iwis And gladly my purpos is thus I dele with no wight, but he Have gold and tresour gret plente, Her acqueyntaunce wel love I, This is moche my desir, shortly I entremete me of brokages, I make pees and mariages, I am gladly executour, And many tymes procuratour, I am somtyme messenger, That fallth not to my myster, And many tymes I make enquestes — For me that office not honest is To dele with other mennes thing, That is to me a gret lykynge And if that ye have ought to do In place that I repeare to, I shal it speden, thurgh my witt, As soone as ye have told me it So that ye serve me to pay, My servyse shal be youre alway But whoso wole chastise me, Anoon my love lost hath he For I love no man, in no gise, That wole me repreve or chastise But I wolde al folk undirtake, And of no wight no teching take, For I, that other folk chastie, Wole not be taught fro my folie I love noon hermitage more, All desertes and holtes hore, And grete wodes everichon, I lete hem to the Baptist John I quethe hym quyt and hym relese Of Egpt all the wildirnesse To fer were alle my mansiounes Fro alle citees and goode tounes	6955 6960 6965 6970 6975 6980 6985 6990 6995 7000	My paleis and myn hous make I There men may renne ynne openly, And sey that I the world forsake, But al amydde I bulde and make My hous, and swimme and pley therynne, Bet than a fish doth with his fynne Of Antecristes men am I, Of whiche that Crist seith openly, They have abit of hoolynesse, And lyven in such wikkednesse Outward, lambren semen we, Fulle of goodnesse and of pitee, And inward we, withouten fable, Ben gredey wolves ravysable We enviroune bothe lond and se, With all the world werreyen we, We wole ordeyne of alle thing, Of folkis good, and her lyvyng If ther be castel or citee, Wherynne that ony bouger be, Although that they of Milayn were (For therof ben they blamed there), Or if a wight out of mesure Wolde lene his gold, and take usure, For that he is so covetous, Or if he be to leccherous, Or theef [or] haunte symonye, Or provost full of trecherie, Or prelat lyvyng jolly, Or prest that halt his quene hym by, Or olde hors hostilers, Or other bawdes or bordillers, Or elles blamed of ony vice Of which men shulden don justice Bi all the seyntes that me pray, But they defende them with lamprey, With luce, with elys, with samons, With tendre gees and with capons, With tartes, or with cheses fat, With deynte flawnes brode and flat, With caleweis, or with pullaylle, With conynges, or with fyn vitaille, That we, undr our clothes wide, Maken thourgh oure golet ghde, Or but he wole do come in haste Roo-venysoun, bake in paste, Whether so that he loure or groyne, He shal have of a corde a loigne, With whiche men shal hym bynde and lede, To brenne hym for his synful deede, That men shall here hym crie and rore A myle-wey aboute, and more,	7005 7010 7015 7020 7025 7030 7035 7040 7045 7050
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Or ellis he shal in prisoun dye,	7055	Ther nas no wight in all Parys,	
But if he wole oure frendship bye,		Biforne Oure Lady, at parvys,	
Or smerten that that he hath do,		That he ne myghte bye the book,	
More than his gilt amounteth to		To copy if hym talent tok	7110
But, and he couthe thurgh his sleght,		There myght he se, by gret tresoun,	
Do maken up a tour of height,	7060	Full many fals comparisoun	
Nought rought I whethur of ston, or tree,		' As moche as, thurgh his grete myght,	
Or erthe, or turves though it be,		Be it of hete or of lyght,	
Though it were of no vounde ston,		The sonne sourmounteth the mone,	7115
Wrought with squyre and scantilon,		That troublere is, and chaungth soone,	
So that the tour were stuffed well	7065	And the note-kernell the shelle	
With alle richesse temporell,		(I scorn not that I yow telle),	
And thanne that he wolde updresse		Right so, withouten ony gile,	
Engyns, bothe more and lesse,		Sourmounteth this noble evangile	7120
To cast at us by every side,		The word of ony evangelist '	
To bere his goode name wide,	7070	And to her tite they token Crist,	
Such sleghtes [as] I shal yow nevene,		And many a such comparisoun,	
Barells of wyn, by sixe or sevene,		Of which I make no menciou,	
Or gold in sakis gret plente,		Mighte men in that book fynde,	7125
He shulde soone delyvered be		Whoso coude of hem have mynde	
And if he have noon such pitaunces,	7075	The universite, that tho was aslep,	
Late hym study in equipolences,		Gan for to braide, and taken kep,	
And late lyes and fallaces,		And at the noys the heed upcaste,	
If that he wolde deserve oure graces,		Ne never sithen slept it faste,	7130
Or we shal bere hym such wisesse		But up it stert, and armes tok	
Of synne and of his wrechidnesse,	7080	Ayens this fals horrible bok,	
And don his loos so wide renne,		Al redy batel for to make,	
That al quyk we shulden hym brenne,		And to the juge the bok to take	
Or ellis yeve hym such penaunce,		But they that broughten the bok there	
That is wel wors than the pitaunce		Hent it anoon away, for fere,	7136
For thou shalt never, for nothing,	7085	They nolde shewe it nevere a del,	
Kon known aright by her clothing		But thenne it kept, and kepen will,	
The traitours fulle of trecherie,		Til such a tyme that they may see	
But thou her werkis can asprie		That they so stronge woxen be	7140
And ne hadde the goode keypyng be		That no wyght may hem wel withstonde,	
Wholom of the unversite,	7090	For by that book they durst not stonde	
That kepeth the key of Cristendom,		Away they gonne it for to bere,	
We had ben turmented al and som		For they ne durste not answere	
Suche ben the stynkyng prophetis,		By expositioun ne glose	7145
Nys non of hem that good prophete is,		To that that clerkis wole appose	
For they thurgh wikked entencioun,	7095	Ayens the cursednesse, iwys,	
The yeer of the Incarnacioun,		That in that book writen is	
A thousand and two hundred yeer,		Now wot I not, ne I can not see	
Fyve and fifty, ferther [ne neer],		What maner eende that there shal be	7150
Broughten a book, with sory grace,		Of al this [bok] that they hyde,	
To yeven ensample in comune place,	7100	But yit algate they shal abide	
That seide thus, though it were fable		Til that they may it bet defende	
' This is the gospel perdurable,		Thus, trowe I best, wol be her ende	
That fro the Holy Goost is sent '		Thus, Antecrist abiden we,	7155
Wel were it worth to ben brent!		For we ben alle of his meyne,	
Entitled was in such manere	7105	And what man that wole not be so,	
This book, of which I telle heere		Right soone he shal his lyf forgo	

We wole a puple upon hym areyse,
 And thurghoure gile don hym seise, 7160
 And hym on sharpe speris ryve,
 Or other weyes brynge hym fro lyve,
 But if that he wole folowe, 1w1s,
 That in oure book written is
 Thus mych wole oure book signifie, 7165
 That while Petre hath maistrise,
 May never John shewe well his myght
 Now have I you declared right
 The menyng of the bark and rynde,
 That maketh the entenciouns blynde, 7170
 But now at erst I wole bigynne
 To expowne you the pith withynne —
 * * * * *

And the seculers comprehendre,
 That Cristes lawe wole defende,
 And shulde it kepen and mayntenen 7175
 Ayenes hem that all sustenen,
 And falsly to the puple techen
 [And] John bitokeneth hem [that] prechen
 That ther nys lawe covenable
 But thilke gospel perdurable, 7180
 That fro the Holy Gost was sent
 To turne folk that ben mysweent

The strengthe of John they undirstonde
 The grace, in which they seie they stonde,
 That doth the synfull folk converte, 7185
 And hem to Jesus Crist reverte
 Full many another orribilite
 May men in that book se,
 That ben comaunded, douteles,
 Ayens the lawe of Rome expres, 7190
 And all with Antecrist they holden,
 As men may in the book biholden
 And thanne comaunden they to sleen
 Alle tho that with Petre been,
 But they shal nevere have that myght,
 And, God toforn, for strif to fight, 7195
 That they ne shal ynowe fynde
 That Petres lawe shal have in mynde,
 And evere holde, and so mayntene,
 That at the last it shal be sene 7200
 That they shal alle come therto,
 For ought that they can speke or do
 And thilke lawe shal not stonde,
 That they by John have undirstonde,
 But, maugre hem, it shal adown, 7205
 And ben brought to confusioun
 But I wole stynt of this matere,
 For it is wonder longe to here,
 But hadde that ilke book endured,

Of better estat I were ensured, 7210
 And freendis have I yit, pardee,
 That han me sett in gret degre
 Of all this world is emperour
 Gyle my fadir, the trechour,
 And emperisse my moder is, 7215
 Maugre the Holy Gost, 1w1s
 Oure myghty lynage and oure rowte
 Regneth in every regne aboute,
 And well is worthy we maistres be,
 For all this world governe we, 7220
 And can the folk so wel disceyve
 That noon oure gile can perceyve,
 And though they don, they dar not seye,
 The sothe dar no wight bywreie
 But he in Cristis wrath hym ledith, 7225
 That more than Crist my britheren dred-
 ith

He nys no full good champioun,
 That dredith such simulacioun,
 Nor that for peyne wole refusen
 Us to correcte and accusen 7230
 He wole not entremete by right,
 Ne have God in his eye-sight,
 And therefore God shal hym punyshe
 But me ne rekketh of no vice,
 Sithen men us loven comunably, 7235
 And holden us for so worthy
 That we may folk repreve eechoon,
 And we nyl have repref of noon
 Whom shulden folk worshipen so
 But us, that stynten never mo 7240
 To patren while that folk may us see,
 Though it not so bihynde hem be

And where is more wod folye,
 Than to enhance chyvalrie,
 And love noble men and gay, 7245
 That joly clothis weren alway?
 If they be sich folk as they semen,
 So clene, as men her clothis demen,
 And that her wordis folowe her dede,
 It is gret pite, out of drede, 7250
 For they wole be noon ypoocritis!
 Of hem, me thynketh, gret spit is,
 I can not love hem on no side
 But beggers with these hodes wide,
 With sleighe and pale faces lene, 7255
 And greye clothis not full clene,
 But fretted full of tatarwaggis,
 And highe shoos, knopped with dagges,
 That frouncen lyke a quale pipe,
 Or botis rivelyng as a gype, 7260

- To such folk as I you dyvyse
 Shulde princes, and these lordis wise,
 Take all her londis and her thingis,
 Bothe werre and pees, in governyngis,
 To such folk shulde a prince hym yve,
 That wolde his lyf in honour lyve 7266
 And if they be not as they seme,
 That serven thus the world to queme,
 There wolde I dwelle, to disceyve
 The folk, for they shal not perceyve 7270
 But I ne speke in no such wise,
 That men shulde humble abyt dispise,
 So that no pride ther-undir be
 No man shulde hate, as thynkith me,
 The pore man in sich clothyng 7275
 But God ne preisith hym nothing,
 That seith he hath the world forsake,
 And hath to worldly glorie hym take,
 And wole of sicke delices use
 Who may that begger wel excuse, 7280
 That papelard, that hym yeldith so,
 And wole to worldly ese go,
 And seith that he the world hath left,
 And gredily it grypeth eft?
 He is the hound, shame is to seyn, 7285
 That to his castyng goth ageyn
 But unto you dar I not lye,
 But myght I felen or asprie
 That ye perceyved it no thyng,
 Ye shulde have a stark lesyng 7290
 Right in youre honde thus, to bigynne,
 I nolde it lette for no synne "
 The god lough at the wondr tho,
 And every wight gan laugh also,
 And seide, "Lo, heere a man aright 7295
 For to be trusty to every wight!"
 "Fals-Semblant," quod Love, "sey to
 me,
 Sith I thus have avauced thee,
 That in my court is thi dwellyng,
 And of ribawdis shalt be my kyng, 7300
 Wolt thou wel holden my forwardis?"
 "Ye, sir, from hennes forwardis,
 Hadde never youre fadir heere-biforn
 Servaunt so trewe, sith he was born "
 "That is ayenes all nature " 7305
 "Sir, putte you in that aventure
 For though ye borowes take of me,
 The sikerer shal ye never be
 For ostages, ne sikurnesse,
 Or chartres, for to here witnesse 7310
 I take youreself to recorde beere,
- That men ne may in no manere
 Teren the wolf out of his hude,
 Til he be flayn, bak and side,
 Though men hym bete and al defile 7315
 What! wene ye that I nil bigle
 For I am clothed mekely?
 Ther-undir is all my trechery,
 Myn herte chaungith never the mo
 For noon abit in which I go 7320
 Though I have chere of symplenesse,
 I am not wery of shrewidnesse
 My lemman, Streyned-Abstynance,
 Hath myster of my purveance,
 She hadde ful longe ago be deed, 7325
 Nere my counsel and my red
 Lete hir alone, and you and me "
 And Love answerde, "I truste thee
 Withoute borowe, for I wole noon "
 And Fals-Semblant, the theef, anon, 7330
 Ryght in that ilke same place,
 That hadde of tresoun al his face
 Ryght blak withynne and whit withoute,
 Thankyng hym, gan on his knees loute
 Thanne was ther nought but, "Every
 man 7335
 Now to assaut, that sailen can,"
 Quod Love, "and that full hardyly "
 Thanne armed they hem comunly
 Of sich armour as to hem fel 7339
 Whanne they were armed, fers and fel,
 They wente hem forth, alle in a route,
 And set the castel al aboute
 They will nought away, for no drede,
 Till it so be that they ben dede,
 Or till they have the castel take 7345
 And foure batels they gan make,
 And parted hem in foure anon,
 And toke her way, and forth they gon,
 The foure gates for to assaile,
 Of whiche the keepers wole not faile, 7350
 For they ben neithur sike ne dede,
 But hardy folk, and stronge in dede
 Now wole I seyn the countynance
 Of Fals-Semblant and Abstynance,
 That ben to Wikkid-Tonge went 7355
 But first they heelde her parlement,
 Whether it to done were
 To maken hem be knowne there,
 Or elles walken forth disguised
 But at the laste, they devysed 7360
 That they wolde gon in tapynage,
 As it were in a pilgrimage,

Lyke good and hooly folk unfeyned		He had of Treason a potente,	7415
And Dame Abstinence-Streynd		As he were feble, his way he wente	
Tok on a robe of kamelyne,	7365	But in his sleve he gan to thringe	
And gan hir graithe as a Bygyne		A rasour sharp and wel bytynge,	
A large coverchief of thred		That was forged in a forge,	
She wrapped all aboute hir heed,		Which that men clepen Coupe-Gorge	7420
But she forgat not hir sawter,		So longe forth her way they nomen,	
A peire of bedis eke she ber	7370	Tyl they to Wicked-Tonge comen,	
Upon a las, all of whit thred,		That at his gate was syttyng	
On which that she hir bedes bed		And saw folk in the way passyng	
But she ne bought hem never a del,		The pilgrymes saw he faste by,	7425
For they were geven her, I wot wel,		That beren hem ful mekely,	
Got wot, of a full hooly frere,	7375	And humbly they with him mette	
That seide he was hir fadir dere,		Dame Abstynence first him grette,	
To whom she hadde often went		And sythe him Fals-Semblant salued,	
Than ony frere of his covent		And he hem, but he not remued,	7430
And he visited hir also,		For he ne dredde hem not a del	
And many a sermoun seide hir to,	7380	For whan he saw her faces wel,	
He nolde lette, for man on lyve,		Always in herte him thoughte so,	
That he ne wolde hir ofte shryve		He schulde knowe hem bothe two,	
And with so great devocion		For wel he knew Dame Abstynance,	7435
They made her confession,		But he ne knew not Constreynance	
That they had ofte, for the nones,	7385	He knew nat that she was constrayned,	
Two heedes in oon hood at ones		Ne of her theves lyve fayned,	
Of fayre shap I devyysed her the,		But wende she com of wyl al free,	
But pale of face soumye was she,		But she com in another degree,	7440
That false traytoursse untrewe		And if of good wyl she began,	
Was lyk that salowe hors of hewe,	7390	That wyl was fayled her than	
That in the Apocalips is shewed,		And Fals-Semblant had he sayn als,	
That signifyeth tho folk beshrewed,		But he knew nat that he was fals	
That ben al ful of trecherye,		Yet fals was he, but his falsnesse	7445
And pale, through hypocrysy,		Ne coude he nat espye nor gesse,	
For on that hors no colour is,	7395	For Semblant was so slye wrought,	
But only deed and pale, ywis		That falsnesse he ne espied nought	
Of such a colour enlougoured		But haddest thou knowen hym befor,	
Was Abstynence, iwys, coloured,		Thou woldest on a bok have sworn,	7450
Of her estat she her repented,		Whan thou him saugh in thylke aray,	
As her visage represented	7400	That he, that whilom was so gay,	
She had a burdoun al of Thefte,		And of the daunce joly Robyn,	
That Gyle had yeve her of his yefte,		Was tho become a Jacobyn	
And a skryppe of Faynt Distresse,		But sothly, what so men hym calle,	7455
That ful was of elengenesse,		Freres preachers ben good men alle,	
And forth she walked sobrelly	7405	Her order wickedly they beren,	
And Fals-Semblant saynt, <i>je vous die</i> ,		Suche mynstrelles if they weren	
[Had], as it were for such mister,		So ben Augustyns and Cordyleres,	
Don on the cope of a frer,		And Carnes, and eke Sacked Freeres,	7460
With chere symple and ful pytous,		And alle freres, shodde and bare	
Hys lokyng was not disceynous,	7410	(Though some of hem ben great and square)	
Ne proud, but meke and ful pesyble		Ful hooly men as I hem deme,	
About his necke he bar a byble,		Everych of hem wolde good man seme	
And squerly forth gan he gon,		But shalt thou never of apparence	7465
And, for to rest his lymmes upon,		Sen conclude good consequence	

In non argument, ywis,		Of a young man that here repayred,	
If existens al fayled is		And never yet this place apayred	7520
For men may fynde alway sophyme		Thou saydest he awayted nothyng	
The consequence to envenyme,	7470	But to disceyve Fayr-Welcomyng,	
Whoso that hath the subtelte		Ye sayde nothyng soth of that,	
The double sentence for to se		But, sir, ye lye, I tel you plat	
Whan the pylgrymes commen were		He ne cometh no more, ne goth, parde!	
To Wicked-Tonge, that dwelled there,		I trowe ye shal him never se	7526
Her harneys nygh hem was algate,	7475	Fayr-Welcomyng in prison is,	
By Wicked-Tonge adown they sate,		That ofte hath played with you, er this,	
That bad hem ner hum for to come,		The fayrest games that he coude,	
And of tidynges telle him some,		Withoute fylthe, styll or loude	7530
And sayd hem "What cas maketh you		Now dar he nat himself solace,	
To come into this place now?"	7480	Ye han also the man do chace,	
"Sir," sayde Strayned-Abstynauce,		That he dar neyther come ne go	
"We, for to drye our penaunce,		What meveth you to hate him so,	
With hertes pytous and devoute		But properly your wicked thought,	7535
Are commen, as pylgrimes gon aboute		That many a fals leasyng hath thought?	
Wel nygh on fote alwey we go,	7485	That meveth your foole eloquence,	
Ful dusty ben our heeles two,		That jangleth ever in audyence,	
And thus bothe we ben sent		And on the folk areyseth blame,	
Throughout this world, that is miswent,		And doth hem dishonour and shame,	7540
To yeve ensample, and preche also		For thyng that may have no prevyng,	
To fysshyn synful men we go,	7490	But lyklynesse, and contryvyng	
For other fysshynge ne fysshe we		For I dar sayn that Reason demeth	
And, sir, for that charyte,		It is nat al soth thyng that semeth,	
As we were wonte, herborowe we crave,		And it is synne to controve	7545
Your lyf to amende, Christ it save!		Thyng that is to reprove,	
And, so it shulde you nat displease,	7495	This wote ye wel, and sir, therefore	
We wolden, if it were youre ease,		Ye arn to blame the more	
A short sermon unto you sayn "		And nathelesse, he recketh lyte,	
And Wicked-Tonge answered agayn		He yeveth nat now therof a myte	7550
"The hous," quod he, "such as ye se,		For if he thoughte harm, parfay,	
Shal nat be warned you for me	7500	He wolde come and gon al day,	
Say what you lyst, and I wol here "		He coude himselfe nat abstene	
"Graunt mercy, swete sire dere!"		Now cometh he nat, and that is sene,	
Quod alderfirst Dame Abstynence,		For he ne taketh of it no cure,	7555
And thus began she her sentence		But if it be through aventure,	
"Sir, the firste vertu, certayn,	7505	And lasse than other folk, algate	
The greatest and moste soverayn		And thou her watchest at the gate,	
That may be founde in any man,		With speare in thyn arest alway,	
For havynge, or for wyt he can,		There muse, musard, al the day	7560
That is his tonge to refrayne,		Thou wakest night and day for thought,	
Therto ought every wight him payne	7510	Iwis, thy traveyle is for nought,	
For it is better styll be		And Jelousye, withouten fayle,	
Than for to speken harm, parde!		Shal never quyte the thy traveyle	
And he that herkeneth it gladly,		And skathe is that Fayr-Welcomyng,	7565
He is no good man, sykerly		Withouten any trespassyng,	
And, sir, aboven al other synne,	7515	Shal wrongfully in prison be,	
In that art thou most gylyt inne		There wepeth and languyssheth he	
Thou spake a jape not longe ago,		And though thou never yet, ywis,	
(And, sir, that was ryght yvel do)		Agyltest man no more but this,	7570

(Take nat a-gref) it were worthy To putte the out of this bayly, And afterward in prison lye, And fette the tyl that thou dye, For thou shalt for this synne dwelle	7575	And this man makith you good chere, And everywhere that [he] you meteth, He yow saloweth, and he you greteth He preseth not so ofte that ye	7625
Right in the devels ers of helle, But if that thou repente thee " "Ma fay, thou liest falsly!" quod he "What" welcome with myschaunce now!	7580	Ught of his come encombred be, Ther presen other folk on yow Full ofter than he doth now And if his herte hym streyned so	7630
Have I therefore herbered yow, To seye me shame, and eke reprove? With sory hap, to youre bihove, Am I to day youre herberger!	7585	Unto the Rose for to go, Ye shulde hym sen so ofte nede, That ye shulde take hym with the dede He cowde his comyng not forbere, Though me hym thrilled with a spere,	7635
Go herber yow elleswhere than heer, That han a lyer called me!	7590	But trustith wel, I swere it yow, That it is clene out of his thought Sir, certis, he ne thenkith it nought, No more ne doth Fair-Welcomyng, That sore abieth al this thing	7640
Two tregetours art thou and he, That in myn hous do me this shame, And for my soth-sawe ye me blame, Is this the sermoun that ye make?	7595	And if they were of oon assent, Full soone were the Rose hent, The maugre youres wolde be And sir, of o thung herkeneth me, Sith ye this man that loveth yow	7645
To all the develles I me take, Or elles, God, thou me confounde, But, er men diden this castel founde, It passid not ten daies or twelve, But it was told right to myselve, And as they seide, right so tolde I,	7600	Han seid such harm and shame now, Witeth wel, if he gessed it, Ye may wel demen in youre wit He nolde nothyng love you so, Ne callen you his freend also,	7650
He kyst the Rose pryvly! Thus seide I now, and have seid yore, I not wher he dide ony more Why shulde men sey me such a thyng, If it hadde ben gabbyng?	7605	But nyght and day he wolde wake The castell to destroie and take, If it were soth as ye devise, Or som man in som maner wise Might it warne hym everydel,	7655
Ryght so seide I, and wol seye yit, I trowe, I lied not of it And with my bemes I wole blowe To alle neighboris a-rowe, How he hath bothe comen and gon "	7610	Or by hymself perceyven wel For sith he myght not come and gon, As he was whilom wont to don, He myght it some wite and see, But now all other wise doth he	7660
Tho spak Fals-Semblant right anon "All is not gospel, out of doute, That men seyn in the town aboute Ley no deaf ere to my spekyng, I swere yow, sir, it is gabbyng!"	7615	Thanne have [ye] sir, al outerly, Deserved helle, and jolyly The deth of helle, douteles, That thrallen folk so gilteles "	7665
I trowe ye wote wel, certeynly, That no man loveth hym tenderly That seith hym harm, if he wot it, All he be never so pore of wit And soth is also, sikerly,	7620	Fals-Semblant proveth so this thung That he can noon answeryng,	7670
(This knowe ye, sir, as wel as I) That lovers gladly wole visiten The places there her loves habiten This man yow loveth and eke honour- eth,	7625	And seth alwey such apparaunce That nygh he fel in repentaunce, And seide hym — "Sir, it may wel be Semblant, a good man semen ye, And, Abstynence, full wise ye seme	7675
This man to serve you laboureth, And clepeth you his freend so deere	7630	Of o talent you bothe I deme What counceal wole ye to me yiven?"	

<p>“Ryght heere anon thou shalt be shryven, And sey thy synne withoute more, 7675 Of this shalt thou repente sore For I am prest and have pouste To shryve folk of most dignyte That ben, as wide as world may dure Of all this world I have the cure, 7680 And that hadde never yit persoun, Ne vicarie of no maner toun And, God wot, I have of thee A thousand tymes more pitee</p>	<p>Than hath thi preest parochial, 7685 Though he thy freend be special I have avauntage, in o wise, That youre prelatis ben not so wise Ne half so lettred as am I I am licenced boldely 7690 In divynite for to rede, And to confessen, out of drede If ye wol you now confesse, And leave your synnes, more and lesse, Without abod, knele down anon, 7695 And you shal have absolucion ”</p>
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Explicit

BIBLIOGRAPHY AND ABBREVIATIONS

BIBLIOGRAPHY

GENERAL REFERENCES

THE general bibliography given here and the more specific references in the notes that follow are to be understood everywhere to be selected and not exhaustive lists. It is impossible to give complete bibliographical information within the limits of a library edition of Chaucer, and the attempt would be the more unnecessary in view of the existence of Miss E P Hammond's admirable Chaucer, a Bibliographical Manual, New York 1908, now undergoing revision for a second edition. For the period since the publication of Miss Hammond's work, the following bibliographies very well cover the field:

- J E Wells, *A Manual of the Writings in Middle English*, New Haven, 1916, Supplements, 1919, 1923, 1926, 1929
Martha H Shackford, *Chaucer, Selected References*, Wellesley, Mass, 1918
D D Griffith, *A Bibliography of Chaucer*, Seattle, 1926

Annual lists of publications relating to Chaucer are included also in the *Jahresbericht der Germanischen Philologie*, the annual bibliography of the Modern Humanities Research Association, and that of the Modern Language Association of America. The publications of the Chaucer Society, to which frequent reference is made in the notes, are listed by Miss Hammond, pp 523-41.

For an excellent brief introduction to the study of Chaucer, with selected bibliography, reference may be made to R D French, *A Chaucer Handbook*, New York, 1927.

LIFE OF CHAUCER

Early biographies are noted and described by Miss Hammond, pp 1-39. The first work of critical value is that of Sir Harris Nicolas, *The Life of Chaucer*, prefixed to the Aldine Chaucer, London, 1845. There is a good survey and discussion in T R Lounsbury's *Studies in Chaucer* 3 v, New York, 1892 (ch 1, *The Life of Chaucer*, ch 2, *The Chaucer Legend*). Other lives of recent date are:

- W W Skeat's biographical introduction in the Oxford Chaucer, I, ix-lxi
J W Hales, *Chaucer, Dictionary of National Biography*, 1887
A W Pollard, *Chaucer, Encyclopædia Britannica*, 11th ed, 1910 *et seq*
A W Ward, *Chaucer, English Men of Letters*, London, 1879
G H Cowling, *Chaucer*, London, 1927

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many editions of selected works, the most valuable being that in J M Manly's selections from the *Canterbury Tales*, New York, 1928. There is also a good brief outline in French's *Chaucer Handbook*, ch 2.

The following studies of special topics are important:

- A A Kern, *The Ancestry of Chaucer*, Baltimore, 1906
J R Hulbert, *Chaucer's Official Life*, Menasha, Wisc, 1912
M B Ruud, *Thomas Chaucer*, Univ of Minn Studies in Lang and Lit, no 9, Minneapolis, 1926
Edith Rickert, *Was Chaucer a Student at the Inner Temple?*, Manly Anniversary Studies, Chicago, 1923
Russell Krauss, *Chaucerian Problems Especially The Petherton Forestership and The Question of Thomas Chaucer*, in *Three Chaucer Studies*, New York, 1932 (This study was published too late to be fully utilized by the present editor.)

The documents themselves relating to Chaucer were nearly all made accessible in *Life-Records of Chaucer*, published in four parts by the Chaucer Society, 1875-1900. There is a useful index by E P Kuhl in MP, X (1912-13), 527 ff.

A number of additional records have been found in recent years. See the bibliographies of Wells and Griffith, also Manly's sketch, where account was taken of such new data. A selection of the life-records relating to Thomas Chaucer, collected but not printed by R E G and E F Kirk, with additional items, has been published by A C Baugh in PMLA, XLVII (1932), 461 ff. Cf also Krauss's study, cited above.

On the portraits of Chaucer there is a special study by M H Spielmann, *Chaucer Society*, 1900. See also Miss Hammond's *Manual*, p 49, and her *English Verse between Chaucer and Surrey*, Durham, N C, 1927, p 408, Manly, pp 37-39, A Brunsdorf, *The Chaucer Tradition*, London, 1925, pp 13-27.

EDITIONS

The early editions of Chaucer are listed and described by Miss Hammond, pp 114 ff, 202 ff, 350, 395. Of modern editions, that of Thomas Tyrwhitt (*Canterbury Tales*, 5 v, London, 1775-78) is still interesting for its introduction and commentary. Knowledge of Middle English grammar had not advanced far enough in Tyrwhitt's time to make possible the establishment of a correct text. Only two of the complete editions be-

fore the present one represent at all closely Chaucer's linguistic usage, that of Skeat and that of the Globe editors

W W Skeat, *Oxford Chaucer*, 6 v and Supplement, Oxford, 1894-97, The Student's Chaucer, Oxford, 1895

The Globe Chaucer, London, 1898 *Canterbury Tales* and *Legend of Good Women*, ed A W Pollard, Minor Poems, ed H F Heath, *Boece, Astrolabe, and Romaunt*, ed M H Laddell, *Troilus*, ed W S McCormick

There have been various reprints of Skeat's text in whole or in part, most notably that of the Kelmescott Press, ed T S Ellis, 1896

References to important editions of selected works, and also to investigations of the MSS will be given in the Textual Notes

CANON AND CHRONOLOGY

Studies of the authenticity and date of the various works will be taken up at appropriate places in the notes General references on the subject are given by Miss Hammond, pp 51-72 The following treatments of the subject are of special importance

John Koch, *The Chronology of Chaucer's Writings*, Chaucer Society, 1890

W W Skeat, *The Chaucer Canon*, Oxford, 1900

J S P Tatlock, *The Development and Chronology of Chaucer's Works*, Chaucer Society, 1907

Aage Brusendorff, *The Chaucer Tradition*, London, 1924

The following studies of special topics may also be noted here because of their bearing on general problems

J L Lowes, *The Prologue to the "Legend of Good Women" as Related to the French "Marguerite" Poems and the "Filostrato," PMLA, XIX (1904), 593 ff*, *The Prologue to the "Legend of Good Women" Considered in its Chronological Relations, PMLA, XX (1905), 749 ff*

G L Kittredge, *The Date of Chaucer's Troilus*, Chaucer Society, 1909

No such convenient chronological test has been found for Chaucer's writings as the familiar classification of Shakespeare's plays by end-stopped and run-on lines But a certain regularity of change in Chaucer's practice with regard to the apocope of final -e was pointed out by Charlotte F Babcock in *A Study of the Metrical Use of the Inflectional -e in Middle English*, an unpublished Radcliffe dissertation, 1912, results summarized in *PMLA, XXIX (1914), 59 ff* Mr G H Cowling (in *Rev of Engl Stud, II (1926), 311 ff*, and again in his *Chaucer*, London, 1927, pp 67 ff) tried to find a criterion of

date in the place of the pause, or *volta*, in the Chaucerian stanza But his results are very uncertain

LITERARY SOURCES

Detailed facts with regard to the sources of Chaucer's writings are given in the various introductions and notes Passages cited by reference will often be found quoted at length in Skeat's notes A convenient general list of the writings used by Chaucer is given by Miss Hammond, pp 73-105, and Lounsbury's chapter on "The Learning of Chaucer" (*Studies*, ch 5) gives an excellent survey of the subject But recent investigations have brought to light information not included in either of these works The following studies of Chaucer's relations to special authors or writings may be noted

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- Francis Watt, *Canterbury Pilgrims and their Ways*, London, 1917

HISTORY OF MIDDLE ENGLISH LITERATURE

- B ten Brink, *Geschichte der Englischen Litteratur*, 2 v., 2d ed., Strassburg, 1899-1912, 1st ed tr., *History of English Literature* 2 v in 3, New York, 1883-96
- Cambridge History of English Literature*, II, Cambridge, 1908
- W H Schofield *English Literature from the Norman Conquest to Chaucer*, London, 1906
- J J Jusserand, *Histoire Littéraire du Peuple Anglais, des Origines à la Renaissance*, Paris, 1894, tr., *A Literary History of the English People*, I, 3d ed., London, 1925

GENERAL CRITICISM

- J R Lowell, *Chaucer*, *North American Rev.*, CXI (1870), 155 ff., reprinted in *My Study Windows*, Boston, 1871

- B ten Brink, *Chaucer Studien*, Munster, 1870
- T R Lounsbury, *Studies in Chaucer*, 3 v., New York, 1892
- George Saintsbury, *CHEL*, II, ch 7 (1908)
- R K Root, *The Poetry of Chaucer*, rev ed., Boston, 1922
- G L Kittredge, *Chaucer and his Poetry*, Cambridge, Mass., 1915
- Émile Legouis, *Geoffroy Chaucer*, Paris, 1910, tr., London 1913
- Aage Brusendorff, *The Chaucer Tradition*, London, 1925
- J M Manly, *Some New Light on Chaucer*, New York, 1926
- J L Lowes, *The Art of Geoffrey Chaucer*, London, 1930
- C F E Spurgeon, *Five Hundred Years of Chaucer Criticism and Allusion, 1357-1900*, Chaucer Society, 7 parts 1914-24, also 3 v., Cambridge, 1925, Supplement, *Additional Entries, 1868-1900*, London, 1920, *Chaucer devant la Critique en Angleterre et en France depuis son temps jusqu'à nos jours*, Paris, 1911

LANGUAGE AND METER

The foundations of a scientific knowledge of Chaucer's grammar were laid in the memorable essay of Francis James Child, *Observations on the Language of Chaucer* (*Memoirs of the American Academy of Arts and Sciences*, new ser., VIII (1861-63), 445 ff.) Child's study was based upon Wright's printed text of the *Canterbury Tales* (Percy Society, 3 v., 1847-51). After many years the same method was extended by Professor Kittredge to the *Troilus* (*Observations on the Language of Chaucer's Troilus*, Chaucer Society, 1894), and by Professor Manly to that of the *Legend of Good Women* (*Harv J Stud and Notes in Phil and Lit*, II (1893), 1 ff.) A similar study of the Ellesmere text of the *Canterbury Tales* by A C Garrett (Harvard dissertation, 1892) was never published. The results of Child's investigation were used in A J Ellis's *Early English Pronunciation*, Chaucer Society, 5 v., 1869-89.

The earliest authoritative treatment of Chaucer's language in the form of a systematic grammar is B ten Brink's *Chaucers Sprache und Verskunst*, Leipzig, 1884, 3d ed., Leipzig, 1920. Schematic summaries of the grammar have been given in most of the modern editions of Chaucer's works, the most useful being those in Skeat's *Oxford Chaucer*, in Liddell's edition of the *General Prologue*, etc., London, 1901 and in Manly's selections from the *Canterbury Tales*. For a valuable study of the linguistic usage in Chaucerian MSS, see Friedrich Wild, *Die Sprachlichen Eigentümlichkeiten der Wichtigeren Chaucer-handschriften und die Sprache Chaucers*, *Wiener Beiträge*, XLIV, 1915

The following grammars are standard authorities for Middle English

- Lorenz Morsbach, *Mittelenglische Grammatik*, Halle, 1896
 Max Kaluza, *Historische Grammatik der Englischen Sprache*, 2 v., Berlin, 1900-01
 Joseph Wright, *An Elementary Middle English Grammar*, 2d ed., Oxford, 1928
 Richard Jordan, *Handbuch der Mittelenglischen Grammatik*, Heidelberg, 1925
 Karl Luick, *Historische Grammatik der Englischen Sprache*, Leipzig, 1914-29

There is a convenient summary by Samuel Moore, *Historical Outlines of English Phonology and Morphology*, Ann Arbor, Mich., 1925. The older grammars of E. Matzner (1880-85) and C. F. Koch (2d ed., 1882-91) are still valuable to consult chiefly for their illustrations of syntax and usage.

The study of Chaucer's meter has been closely associated with that of his grammar, and many observations will be found in the works of Child, Kittredge, and Ten Brink, cited above. Systematic treatment of the subject appears in most modern editions, as in those, for example, of Skeat, Liddell, and Manly. The metrical forms employed by Chaucer are of course treated in the standard works on English versification. General reference may be made to the following:

- Jakob Schipper, *Englische Metrik in Historischer und Systematischer Entwicklung Dargestellt*, 2 pts. in 3 v., Bonn, 1881-88, also his account of "Fremde Metra" in Paul's *Grundriss der Germanischen Philologie*, II, n, 7, 2d ed., Strassburg, 1905, pp. 181 ff.

- G. Saintsbury, *A History of English Prosody from the Twelfth Century to the Present Day*, 3 v., London, 1906-10 (particularly Vol. I, pp. 43 ff.)

There is a good brief discussion of the sources of Chaucer's decasyllabic verse-forms in R. M. Alden's *English Verse*, New York, 1903, pp. 177 ff. Interesting observations on Chaucer's artistic methods and effects are made by Miss Hammond, *English Verse between Chaucer and Surrey*, pp. 17 ff.

DICTIONARIES

Many editions of Chaucer are provided with glossaries. The most extensive of these is that of Skeat, in his *Oxford Chaucer*, Vol. VI. There is also a Chaucer concordance, John S. P. Tatlock and Arthur G. Kennedy, *A Concordance to the Complete Works of Geoffrey Chaucer and the Romaunt of the Rose*, Washington, 1927.

For Middle English in general the existing lexicons are very inadequate. The most important are:

A Middle-English Dictionary, by Francis Henry Stratmann, revised by Henry Bradley, Oxford, 1891.

E. Mätzner, *Altenglische Sprachproben nebst einem Wörterbuche*, Berlin 1878—(More extensive than Bradley-Stratmann, but incomplete. Continuations cease with the letter M.)

There are many citations from Middle English in the *Oxford Dictionary (NED)*. But neither the vocabulary of the period nor the occurrence of words is fully registered.

ABBREVIATIONS

I CHAUCER'S WORKS

<i>Adam</i>	<i>Adam Scryevyn</i>
<i>Anel</i>	<i>Anelida and Arcute</i>
<i>Astr</i>	<i>A Treatise on the Astrolabe</i>
<i>Bal Compl</i>	<i>A Balade of Complaint</i>
<i>BD</i>	<i>The Book of the Duchesse</i>
<i>Bo</i>	<i>Boece</i>
<i>Buk</i>	<i>Lenvoy de Chaucer a Bukton</i>
<i>ChT</i>	<i>The Cook's Tale</i>
<i>CUT</i>	<i>The Clerk's Tale</i>
<i>Compl d'Am</i>	<i>Complaynt d'Amours</i>
<i>CT</i>	<i>The Canterbury Tales</i>
<i>CYT</i>	<i>The Canon's Yeoman's Tale</i>
<i>Form Age</i>	<i>The Former Age</i>
<i>Fort</i>	<i>Fortune</i>
<i>FranklT</i>	<i>The Franklin's Tale</i>
<i>FrT</i>	<i>The Frar's Tale</i>
<i>Gen. Prolog</i>	<i>The General Prologue</i>
<i>Gent</i>	<i>Gentillesse</i>
<i>HF</i>	<i>The House of Fame</i>
<i>KnT</i>	<i>The Knight's Tale</i>

<i>Lady</i>	<i>A Complaynt to his Lady</i>
<i>LGW</i>	<i>The Legend of Good Women</i>
<i>MancT</i>	<i>The Manciple's Tale</i>
<i>Mars</i>	<i>The Complaynt of Mars</i>
<i>Mel</i>	<i>The Tale of Melibee</i>
<i>MerCB</i>	<i>Merciles Beaute</i>
<i>MerchT</i>	<i>The Merchant's Tale</i>
<i>MiltT</i>	<i>The Miller's Tale</i>
<i>MkT</i>	<i>The Monk's Tale</i>
<i>MLT</i>	<i>The Man of Law's Tale</i>
<i>NPT</i>	<i>The Nun's Priest's Tale</i>
<i>PardT</i>	<i>The Pardoner's Tale</i>
<i>ParstT</i>	<i>The Parson's Tale</i>
<i>PF</i>	<i>The Parliament of Fowls</i>
<i>PhysT</i>	<i>The Physician's Tale</i>
<i>Pty</i>	<i>The Complaynt unto Pty</i>
<i>PrT</i>	<i>The Prioress's Tale</i>
<i>Purse</i>	<i>The Complaynt of Chaucer to his Purse</i>
<i>Rom</i>	<i>The Romaunt of the Rose</i>
<i>RtT</i>	<i>The Reeve's Tale</i>
<i>Scog</i>	<i>Lenvoy de Chaucer a Scogan</i>

<i>SecNT</i>	<i>The Second Nun's Tale</i>
<i>ShpT</i>	<i>The Shipman's Tale</i>
<i>SqT</i>	<i>The Squire's Tale</i>
<i>Sied</i>	<i>Lak of Stedfastnesse</i>
<i>SumT</i>	<i>The Summoner's Tale</i>
<i>Thop</i>	<i>Svr Thopas</i>
<i>Tr</i>	<i>Troilus and Criseyde</i>
<i>Ven</i>	<i>The Complaint of Venus</i>
<i>WBT</i>	<i>The Wife of Bath's Tale</i>
<i>Wom Nob</i>	<i>Womanly Noblesse</i>
<i>Wom Unc</i>	<i>Against Women Unconstant</i>

II EDITIONS OF CHAUCER
(TEXT AND NOTES)

Bell	Works, 8 v., London, 1854-56
Gt., Globe	Globe Chaucer, London, 1898
Koch	<i>Canterbury Tales</i> , Heidelberg, 1915, Kleinere Dichtungen, Heidelberg 1928
Manly	<i>Canterbury Tales</i> [selections], New York, 1928
Morris	Works, rev. ed., 6 v., London, 1872 (Aldine Poets)
Root	<i>Troilus and Criseyde</i> , Princeton, 1926
Sk., Skeat	Oxford Chaucer, 6 v. and Supplement, Oxford, 1894-97
Th., Thynne	Works, London, 1532
Tyrwhitt	<i>Canterbury Tales</i> , 5 v., London, 1775-78
Urry	Works, London, 1721

III JOURNALS, PUBLICATIONS,
STUDIES, AND TEXTS

Acad	The Academy, London
Angl	Anglia, Zeitschrift für Englische Philologie
Angl Beibl	Beiblatt zur Anglia
Athen	The Athenæum, London
Boethius	De Consolatione Philosophiae, ed R. Peiper, Leipzig 1871
Brusendorff	The Chaucer Tradition, London, 1925
CHEL	Cambridge History of English Literature
Ch Soc	Publications of the Chaucer Society
Curry	Chaucer and the Mediaeval Sciences, New York, 1926
CZ	Zeitschrift für Celtische Philologie
DNB	Dictionary of National Biography
EETS	Publications of the Early English Text Society

Est	Englische Studien
Fansler	Chaucer and the Roman de la Rose, New York, 1914
FF Com	Folklore Fellows Communications
Fil	Boccaccio, Il Filostrato, ed Moutier, Opere Volgari, XIII, Florence, 1831
Haeckel	Das Sprichwort bei Chaucer, Erlanger Beiträge, II, viii, 1890
Hammond	Chaucer, a Bibliographical Manual, New York, 1908
Herrig's Arch	Archiv für das Studium der Neueren Sprachen und Literaturen
Hinckley	Notes on Chaucer, Northampton, Mass., 1907
JEGP	Journal of English and Germanic Philology
Latblt	Literaturblatt für Germanische und Romanische Philologie
MLN	Modern Language Notes
MLQ	Modern Language Quarterly
MLR	Modern Language Review
MP	Modern Philology
N & Q	Notes and Queries
NED	New English Dictionary
PMLA	Publications of the Modern Language Association of America
PQ	Philological Quarterly
QF	Quellen und Forschungen zur Sprach- und Culturgeschichte der Germanischen Völker
Rev Celt	Revue Celtique
Rom	Romania
Rom Rev	Romanic Review
RR	Roman de la Rose, ed Langlois, 5 v., SATF, 1914-24
SATF	Publications de la Société des Anciens Textes Français
Stud Phil	Studies in Philology
Tes	Boccaccio, Teseide ed Moutier, Opere Volgari, IX, Florence, 1831
Theb	Status, Thebaid
TLS	London Times Literary Supplement
Vulg	Vulgate Bible
Wells	A Manual of the Writings in Middle English, New Haven, 1916, Supplements, 1919, 1923, 1926, 1929
ZRPh	Zeitschrift für Romanische Philologie

EXPLANATORY NOTES

EXPLANATORY NOTES

THE CANTERBURY TALES

REFERENCES to publications on the sources, literary relations, and date of composition of the various parts of the *Canterbury Tales* are given in the notes to the *General Prologue* and to the separate tales

The reason for Chaucer's choice of a pilgrimage as a setting for his stories is unknown. It has been commonly held that he described, at least in part a pilgrimage on which he himself was present, perhaps in 1387, and Skeat has shown (Oxford Chaucer, III, 373 f) that the dates mentioned in the narrative would fit well enough with the calendar of that year. Mr Walter Rye has argued that Chaucer got the idea from Lynn pilgrimages to the shrine of St Thomas. See TLS, 1927, p 126

On the route, time, and other arrangements of actual pilgrimages to Canterbury see, besides the books of Ward and Watt mentioned above, H Littlehales, *Some Notes on the Road from London to Canterbury in the Middle Ages*, Ch Soc, 1898 J S P Tatlock, PMLA, XXI, 478 ff. On mediæval pilgrimages in general there is interesting material in Jusserand's *English Wayfaring Life* (cited above). See also S H Heath, *Pilgrim Life in the Middle Ages*, London, 1911, and an article dealing primarily with Celtic Britain by G Hartwell Jones, Y Cymmrodor, XXIII

Various literary parallels have been pointed out which may have afforded Chaucer suggestions for the general plan of the *Tales*. It has been commonly held that the Decameron of Boccaccio in particular furnished a model. Parallel passages in that work have been pointed out by R K Root (EST, XLIV, 1 ff), W E Farnham (MLN, XXXIII, 193 ff), and Miss H Korten (Chaucers Literarische Beziehungen zu Boccaccio, Rostock, 1920). But Chaucer's knowledge and use of the Decameron have not been placed beyond a doubt. See the observations of Karl Young (Kittredge Anniv Papers, Boston, 1913, p 405), W E Farnham (PMLA, XXXIX, 123 ff), and J W Spargo (FF Com No 91, 11 ff). On the possibility that Chaucer was influenced by other works of Boccaccio see J S P Tatlock, in Angl, XXXVII, 69 ff

An especially interesting analogue to the *Canterbury Tales*, because it is another collection of stories told on a pilgrimage, and because it may have been known to Chaucer, is furnished by the *Novelle di Giovanni Sercambi*. See H B Hinckley, *Notes on Chaucer*, Northampton, Mass, 1907, pp 2 f,

and Young, Kittredge Anniv Papers, pp 406 ff

Attempts have been made, especially by Professor Frederick Tupper, to find an underlying unity in the subject-matter of the *Canterbury Tales*. In a communication to the [New York] Nation (XCVII, 354 ff) Mr Tupper argued that the central principle was to be found in the celebration or service of Venus, the dominating influence of the pilgrimage. But this statement, while recognizing the obvious importance of love as a motif in the secular tales, does not take sufficient account of the tales of religious, even of ascetic, spirit. In a later and more elaborate study, Mr Tupper tried to show that the tales were intended to treat in a systematic way the Seven Deadly Sins. According to Chaucer's scheme, as he interpreted it, each pilgrim represents in his person a sin which he condemns in his tale. This holds true without doubt, for the Pardoner and perhaps for some of the other pilgrims. But the system breaks down when applied to the whole series of tales. Mr Tupper's extended exposition of it will be found in PMLA, XXIX, 93 ff, for special observations see also his articles in JEGP, XIII, 553 ff, XIV, 256 ff, XV, 56 ff. The arguments against this interpretation were very fully presented by Professor Lowes in PMLA, XXX, 237 ff

FRAGMENT I

The General Prologue

The composition of the *Prologue* is generally put in or about 1387. If it refers to an actual pilgrimage the few data that are given would fit well enough the calendar of that year (See the various calculations recorded by Miss Hammond, pp 265-67, and Skeat Oxford Chaucer, III, 373 ff). In any case Chaucer probably began work on the *Canterbury* series at about that date, and the *Prologue* was presumably written before the main body of the tales. Of course Chaucer may have returned to it from time to time to make additions and revisions. For the theory that several characters (specifically the Reeve, the Miller, the Summoner, the Pardoner, and the Manciple) were added after the first draught, see Miss Hammond, p 254. She further suggests that the description of the Wife of Bath was probably not composed in its present form until after

the Wife's special Prologue was written Mr C Camden, Jr, in PQ, VII, 314 ff, argues that the group of Guildsmen may have been a late addition.

The antecedents of the *Prologue* as a literary type have been discussed in the introductory note, pp 2 ff, above. For further illustration see H R Patch, MLN, XL, 1 ff, Frederick Tupper, *Types of Society in Medieval Literature*, New York 1926, pp 32 ff (with special reference to the figures described in the chess-book of Jacobus de Cessolis), and Manly, Warton Lecture (No XVII) on Chaucer and the Rhetoricians, *Proceedings of the British Acad*, 1926, and cf *Tr*, v, 799 ff, n.

For the interpretation of the text of the *Canterbury Tales* as a whole the present editor would acknowledge his indebtedness to Skeat's notes in the Oxford Chaucer, Mr H B Hinckley's Notes, Professor Koch's Anmerkungen in his edition of Hertzberg's translation (Berlin, 1925), and to Professor Manly's Selections. Manly's material on the *Prologue*, both in his notes and in his *New Light*, is especially full and valuable. He emphasizes the individuality of the portraits and suggests historical counterparts. Typical features, on the other hand, are pointed out by W C Curry, Chaucer and the Medieval Sciences, and F Tupper, *Types of Society*. There is an excellent commentary in Mr Pollard's separate edition London, 1903. Valuable illustrative material was collected also by E Flugel in Angl, XXIII, 225 ff. For articles on special passages, see Wells, pp 876-77, 1030, 1146-47, 1237-38, 1326. The Ellesmere MS contains miniature representations of those pilgrims who tell tales, which are photographically reproduced in the Chaucer Society reprint of MS El and again (more accurately) in the facsimile of the Ellesmere Chaucer (Manchester, 1911), drawings based on the miniatures are given in color in the Six-Text print, and uncolored in the separate prints of the MSS. See also, for detailed descriptions and discussion, E F Piper, PQ, III, 241 ff, E Markert, Chaucer's Canterbury-Pilger und ihre Tracht, Würzburg diss., 1911, p 3.

1 ff Several passages have been pointed out as possible sources of the introductory lines on spring. Cf especially Guido delle Colonne, *Historia Trojana*, fol b 4 recto (Strassburg, 1489), Boccaccio's *Ameto*, pp 23-24, his *Filocolo*, Bk v, pp 238-39, his *Teseide*, m, st 6, 7, Petrarch's *Sonnet 9*, In *Vita di Madonna Laura*, Boethius, i, m 5 and n, m 3, and Virgil's *Georgics*, n, 323 ff. From any of these places Chaucer may have received suggestions. Taken together they show that he was dealing with a conventional theme, in the treatment of which commonplace features inevitably reappeared. Such descriptions were especially frequent at the beginning of poems, not only of romances such as the Fulk Fitz Warne, but also in a

chronicle such as Creton's account of the fall of Richard II (*Histoire du Roy d'Angleterre* Richard, ed and tr in *Archæologia*, XX, 1 ff.) Of the passages cited above that in the *Filocolo* offers, perhaps, the closest verbal resemblances to the *Prologue*, and this work was almost certainly familiar to Chaucer. He also knew the *Teseide* and the *Historia Trojana*. It is not so clear that he had read the *Ameto* or the *Georgics*. (For a full discussion of the parallels, with references to other articles, see A S Cook, *Trans Conn Acad of Arts and Sciences*, XXIII, 1 ff, and of Cummings, MLN, XXXVII, 86.)

1 The final *e* in *Aprille*, if intended by the Ellesmere writing of *ll* joined by a ligature, may be merely scribal. It is not etymologically justified, and there is no evidence that it was pronounced.

3 *veyne*, probably "vessels of sap," rather than "veins of the earth."

6 *Inspired*, either "breathed upon" the tender twigs, or "quicken'd" them, made them grow. The former meaning is more usual, but the latter is equally natural here.

7 *the yonge sonne*, the sun in the early part of its annual course, just emerging from Aries, the first sign of the zodiac. Cf *SqT*, V, 385.

8 This might refer, if taken by itself, to the beginning of April. But in *ML Prol*, II, 5-6, April 18th is explicitly named, probably as the second day of the pilgrimage. To fit that date the *halve cours* in the Ram must be interpreted as the second half. The sun entered Aries on March 12 (*Astr*, n, 1, and see *Est*, XXXI, 288), and the first half course would be completed toward the end of the month. By April 18th the sun would have travelled a number of degrees in Taurus, the second sign.

Chaucer shows considerable fondness for definitions of time in terms of astronomy or mythology. For other examples in the *Canterbury Tales* of *MerchT*, IV, 1795, 1885 ff, 2219 ff, *SqT*, V, 48 ff, 263 ff, 385 ff, 671 ff, *FrankIT*, V, 1245 ff, *ParsProl*, X, 2 ff, and note particularly the humorous turn in *FrankIT*, V, 1018 (and *Tr*, n, 904-05). The device is employed frequently in the *Troilus*. Chaucer was perhaps influenced by the *Teseide*, which in turn imitated similar figures in the Thebad of *Status*. The example of Dante, with whom the practice was common, doubtless also had its effect upon both Boccaccio and Chaucer. (See *Harv Stud in Class Phil*, XXVIII, 118-20).

10 For this striking line no parallel before Chaucer has been suggested. The idea is found later in the romance of the *Sowdone of Babilone*, ed Hausknecht (EETS, 1881), ll 45-46. Manly notes that the birds were probably nightingales, and cites the *Book of the Knight of La Tour Landry* (EETS, 1868), p 156, and Pliny, *Hist Nat*, x, 43.

17 Thomas a Becket was murdered in 1170 and canonized three years later. The

scene of his martyrdom was the object of many pilgrimages for centuries

17-18 "Identical rime," as in *seke seeke*, was permitted, or even sought, in Old French and Middle English

20 *the Tabard* The sign of the inn was a tabard, or short sleeveless coat, embroidered with armorial bearings. The word came also to be applied to the laborer's blouse or smock. There was an actual hostelry of the name in Southwark in Chaucer's time. It became the property of Hyde Abbey, near Westminster, in 1306, and was surrendered by the Abbot of Hyde at the dissolution of the monasteries in 1548. Details about its history, from a cartulary of the Abbey lands (MS Harl 1761 of the British Museum), are to be published by Professor Manly, see also his note on the present passage. For a general account of the inn see the Surrey Archaeological Society, Collections, XIII, London, 1897, pp 28 ff., also the Victoria County History of Surrey, IV, London, 1912 p 127, and for Southwark hostels in general, W Rendle and P Norman, The Inns of Old Southwark, London, 1888. The original building was burned in 1676. It was afterwards rebuilt, and the name was corrupted to the Talbot. This survived until 1875-76. At present a part of the site is occupied by a small public house called by the old name.

33 The subject of *made is we* implied in l 32. In Middle English the pronominal subject of a verb is frequently omitted if indirectly expressed in the context. Cf., for other examples, *Gen Prol*, I, 529, 786, 810, *Knt I*, 1642, 1755, 2433.

37 *resoun*, here probably in the sense of "order," "suitable arrangement." On its use as a technical term in rhetoric see *MLR*, XXI, 13-18.

The Knight

For full discussion of the historical background of the description see J M Manly in *Trans of the Am Phil Association*, 1907, pp 89 ff., and A S Cook, *Trans of the Conn Acad of Arts and Sciences*, XX, 165 ff.

It is not likely that any single historical figure is represented by Chaucer's Knight. But the career which is sketched is typical, and the events referred to might all have been witnessed by a contemporary of the poet. Besides fighting in the King's service (*in his lordes werre*, l 47), the Knight might have gone to Granada (Gernade) with Henry, Earl of Derby, in 1343, remaining till the capture of Algezur in 1344. About the same time he could have seen fighting in *Belmarie* (i.e., Benmarin, Morocco) and *Tramysene* (i.e., Tlemoen, Western Algeria) in Northern Africa, but there were also campaigns in those regions in the sixties and the eighties. Between 1345 and 1360 the wars with France

might well have kept the Knight occupied nearer home. But after the Peace of Breigny, in 1360 he would have been free for the campaigns of Pierre de Lusignan (King Peter of Cyprus), one of the most brilliant leaders of chivalric warfare in the fourteenth century. King Peter made a tour through Lourepe, during which he visited the English court, in 1362-63. He captured *Satalye* (the ancient Attala, on the southern coast of Asia Minor) in 1361, conquered Alexandria (*Ahsavndre*) in 1365, and partially reduced *Lyeys* (Lyas, Ayas, in Armenia) in 1367. He was assassinated at Rome in 1369. (See Chaucer's stanza on his death in *Mkt*, VII, 2391 ff.) The reference to the Knight's service with the lord of *Palatye* (probably Turkish Balat, on the site of the ancient Miletus) is not definite. But since, according to Strambaldi (ed Rene de Mas Latrie, Paris, 1893, p 66, in *Collection de Doc Inédits, Premiere Serie*) the lord of *Palatye*, in 1365, was a heathen bound in friendly treaty to King Peter, the episode should probably be brought into connection with the campaigns of the sixties. To a later period may be assigned the Knight's campaigns in Lithuania and Russia, in the service of the Teutonic Order (l 52 ff.). Professor Manly, whose reconstruction of the Knight's career is here followed, remarks that in 1386 the Lithuanians turned Christians, and that the Knight may have been conceived as making the Canterbury pilgrimage immediately upon his return to England from Lithuania. Professor Cook, on the other hand argues that Chaucer had in mind an expedition of the earl of Derby (afterwards Henry IV), who took part in the siege of Vilna in 1390-91. He even suggests that it was from Henry of Derby, after his return to England in July, 1393, that Chaucer learned about the institution of the "table of honor." But the theory which thus connects the description of the Knight with the Earl of Derby implies a later date for the *Prologue* than seems probable on other grounds.

Professor Manly argues, quite reasonably, that the Knight's career is not merely typical. From the very specific details he infers that Chaucer may have had in mind some contemporary knight or more probably several. And he points out that three members of the Scrope family — Sir William, Sir Stephen, and Sir Geoffrey — took part in campaigns mentioned in the description of the Knight. Chaucer's acquaintance with the Scropes is well attested.

Efforts have been made to find literary as well as historical counterparts for the Knight, but Chaucer's description of the character, if not of the career, is simple and typical, and he can hardly be shown to have followed any model. Professor Schofield pointed out to the editor that a good illustrative parallel is afforded by the characterization of the brave knight in a dit (*Du Preu Chevalier*) of Watrinquet (ed Scheler, Bruxelles, 1868, pp

187 ff) See also Professor Tupper's observations, *Types of Society*, pp 30 ff

It is worthy of note that Chaucer presents in the Knight a completely ideal figure. Although chivalry in the fourteenth century was in its decline and had a very sordid side, Chaucer has wholly refrained from satirizing the institution. It has been suggested, indeed, that in this very ideal presentation the keenest satire was concealed. But it may be doubted if such was Chaucer's intention.

52 *he hadde the bord bygonne*, he had sat at the head of the table. The reference need not be particularly to the 'table of honor,' which was held only on stated occasions by the Teutonic Knights. For a list of recorded instances of this celebration see Cook's article, *Trans Conn Acad*, XX, 209-12.

59 *the Grete See*, the Mediterranean.

60 *armee*, armed expedition, armada (Lat. 'armata'). The reading *aryve* (MSS Hg, Ha, Gg, Ent) "arrival or disembarkation" is more difficult since the word is not found elsewhere in English.

68 "Though he was brave, he was prudent." Tupper (*Types*, p 34 f) quotes de Cessols to prove that "sapientia" in a knight means skill and prudence. The contrast here, he argues, is between "fortitudo" or 'audacia' and "sapientia" ("ars et prudentia").

The subjunctive (*were*) implies no doubt of the Knight's worthiness. It is the mood commonly employed by Chaucer in simple concession.

72 "A true and perfect gentle knyght." Manly notes that Chaucer apparently never uses "very" (*verray*) as an intensive adverb.

The Squire

On the training and duties of squires of John Saunders, *Cabinet Pictures of English Life* Chaucer, Lond., 1845, pp 70 ff. Chaucer's description exhibits the qualities and accomplishments that were regularly expected of a young courtly lover. Much stress was laid on the virtue of "joy." The whole passage is well illustrated by RR, 2175-2210. It is possible, as several scholars have suggested, that in making the portrait Chaucer had in mind his own youth. See E Legouis, *Chaucer*, Paris, 1910, p 5, and O F Emerson, *Rom Rev*, III, 321-61. Chaucer had been trained as a page in the household of Prince Lionel. He had even taken part himself, in 1369, in a campaign in Artois and Picardy. But in the case of the Squire the reference is doubtless to the so-called crusade of Henry Le Despenser, Bishop of Norwich, in 1383.

80 *lovyere*, Southern dialect for the more usual *lovere*. *Bachelor*, a probationer for the honor of knighthood. Cf the academic use of the title for the first degree in arts.

88 In the Ellesmere miniature of the Squire his coat and cap are both much decorated with embroidery. Cf also the

garment of the God of Love in *Rom*, II 896-98 (RR, 876 ff). But it is possible that Chaucer's line refers to the pink and white of the Squire's complexion.

91 *floytyng*, either "whistling" or "playing the flute." See Flugel, JEGP, I, 125. Manly suggests that the Bohemian flute may have become fashionable in Queen Anne's time.

95 *songes make*, i.e., the music, *endite* meant "compose the words."

97-8 For the belief that during the mating season nightingales sing all night see, besides the references given in the note on l 10, above, Flugel, JEGP, I, 122. The comparison between them and the lover is closely paralleled in a couplet of the Welsh poet Dafydd Nanmor (ed Roberts and Williams, London, 1923 p 88) "Ni chysgaf tra vo haf hir Mwy nog eos vain gywir."

100 Carving was a regular duty of a squire in his lord's house. Cf *SumT*, III, 2243-44, *MerchT*, IV, 1772-73.

The Yeoman

A Yeoman ranked in service next above a "garson" or groom. The term was later loosely applied to small landholders, some of whom had considerable substance. The Ellesmere MS has no picture of the Yeoman since he tells no tale. It is conjectured that Chaucer intended to rewrite for him the Tale of Gamelyn, found in a number of MSS of the *Canterbury Tales*.

101 *he*, namely, the Knight, who was accompanied by the Yeoman as well as the Squire.

104 For references to the use of peacock-feathered arrows see, besides Skeat's note, E S Krappe in MLN, XLIII, 176.

107 On drooping feathers Manly refers to Ascham's *Toxophilus*, ed Arber, London, 1868, 128-33.

115 Small images of the saints were worn as talismans, and Christopher was the patron saint of foresters.

The Prioress

For general comment on the Prioress see particularly J L Lowes in *Angl*, XXXIII, 440 ff. A somewhat different interpretation of her character is given by Sister Madeleva, *Chaucer's Nuns and Other Essays*, New York, 1925. On the convent of St Leonard's see Manly, *New Light*, pp 202 ff., and the notes in his edition, also E P Kuhl, PQ, II, 306 ff. There is a good general account of the life and discipline of such institutions in Eileen Power's *Medieval English Nunneries*, Cambridge (Eng.), 1922, see also her *Medieval People*, Boston, 1924, pp 59 ff.

Chaucer's characterization of the Prioress is extremely subtle, and his satire — if it can be called satire at all — is of the gentlest and most sympathetic sort. The closing remark

about her brooch and motto has often been misunderstood, and the whole spirit of the passage consequently misrepresented. The inscription *Amor vincit omnia* (Love overcometh all things) was applicable alike to religious and to romantic love, and carries no implication that the Prioress was "acquainted with the gallantries of her age." She is treated, throughout the *Canterbury Tales*, with the utmost respect. Yet the ambiguity of the motto suggests, in Professor Lowes's phrase, the "delightfully imperfect submergence of the woman in the nun," and the same implication appears in many other elements of the description. The very adjectives *symple and coy*, at the beginning, are part of the regular vocabulary of romantic poetry, the name *Madame Eglentyne* has similar associations, the description of the Prioress's personal beauty is quite in the style of the romances, and the account of her dainty manners at table is based upon a passage in the Roman de la Rose which was meant as a kind of prescription for young ladies of fashion. Throughout the whole description there is a curious mingling of *love celestial and chiere of court*.

But if Chaucer did not mean to disparage the character of the Prioress, there are certain laxities in conduct — matters of discipline rather than morals — which he does imply in her case as well as in that of other ecclesiastical figures among the pilgrims. Perhaps the brooch was objectionable as a bit of worldly vanity. The wimple, possibly, should not have been fluted, and the broad forehead should have been veiled. The pet dogs were clearly against the rules. The very presence of the Prioress on a pilgrimage was a violation of orders promulgated at various times (791, 1195, 1318), though it does not appear that this regulation was consistently enforced. For specific references on these matters see E. Power, as cited above, also E. P. Kuhl, PQ, II, 305 f. Sister Madeleva — who takes issue not only with the critics who have seen moral disparagement in Chaucer's portrayal of the Prioress, but even with Professor Lowes in his more sympathetic interpretation of the character — tries to explain away these various breaches of discipline. She holds the Prioress to have been an elderly sister, perhaps a woman of fifty. Her interpretation is not convincing, though her knowledge of the life of a religious makes it worth consideration.

119 *coy*, "quiet" without the modern implication of coquetry.

120 *seinte*, MS Pt, the rest, *seint*. The meter calls for a dissyllable, and *seinte* is more probable than *seint*. The weak form of adjectives is not infrequently found with proper names. See the Introduction, above.

The reason for the selection of St. Loy (Eloi, Eligius) here has been much discussed. The rhyme with *coy* doubtless had something

to do with it, and the ladylike sound of the oath may have confirmed the choice. But there were probably other reasons. Mr. J. W. Hales, *Poeta Literaria*, New York, 1893, pp. 102 ff., on the basis of a story that Eloi once refused to take an oath proposed to interpret Chaucer's line as meaning that the Prioress swore after the same manner, that is, that she never swore at all. But this explanation is altogether far-fetched. Miss Hammond's suggestion (MLN, XXII, 51), that the saint was invoked as a patron of journeys, lacks good support, and besides gives the line too restricted an application. Professor Lowes (Rom. Rev., V, 368 ff.) has shown that the character and person of St. Loy were such as might naturally have appealed to the Prioress. Beginning life as a goldsmith's apprentice, Eligius rose, by reason of his integrity and the excellence of his work, to become the intimate counsellor of King Dagobert, and after important service in government and diplomacy he was finally made Bishop of Noyon. He was famed for his personal beauty and courtesy as well as for his craftsmanship, and his whole character is delightfully consonant with that of the Prioress herself.

Professor Manly notes that there may have been a special cult of St. Loy at the English court at this time. The Countess of Pembroke gave an image of him to the high altar of the Grey Friars. Moreover Queen Philippa came from a district where he was especially popular.

For the association of St. Eligius with horses and carters, on the basis of an episode in his legend, see FrT, III, 1564, n.

121 *madame Eglentyne*. This romantic sounding name ("Lady Sweetbriar") has a curious resemblance, as Professor Manly has noted, to that of Madame Argentine ("Domina Argentyn"), a nun known to have been at Stratford in 1375. But the identification is improbable, as Mr. Manly also grants, because the prioress when Chaucer wrote was Mary Syward (or Suhard). See TLS, 1927, p. 817.

123 *Entuned in her nose*. This mode of nasal intonation is traditional with the recitative portions of the church service. Sister Madeleva observes that the Prioress would have intoned the office only in the convent, not on a journey. So the passage implies that Chaucer, perhaps through ties of kinship, was familiar with her community.

125 The traditional interpretation of the reference to *Stratford atte Bowe* appears to be the right one. The Prioress's French was only such as she could have heard in an English nunnery. The comparison with the *Frensch of Parys* is disparaging, for the latter was the standard and had long been recognized as such. Chaucer can hardly mean that she spoke a dialect that was just as good. (For a defense of the contrary opinion see Skeat's note on the passage.) Evidence that the

French spoken in England was regarded as inferior to "French of Paris" is cited by Hinkley pp 10-11, and in Manly's note See also J E Matzke, MP, III, 47 ff But it is possible, as Manly remarks, that the French of Stratford is disparaged because it was the dialect of Hainaut, introduced there by the sister of Queen Philippa, and incidentally, Chaucer's wife came from Hainaut!

By *Stratford atte Bowe* is undoubtedly meant the Benedictine nunnery of St Leonard's, at Bromley, Middlesex adjoining Stratford-Bow It was founded in the time of William the Conqueror Elizabeth of Hainaut sister of Queen Philippa, was a nun there for many years and died there in 1375 Elizabeth, countess of Ulster, visited it in 1356 when Chaucer was in her train St Leonard's was never rich, like the house of the same order at Barking, and its occupants were on the whole of lower station Elizabeth Chaucy supposed to be Chaucer's sister or daughter became a nun at Barking in 1381 Professor Kuhl (PQ, II, 308 f) raises the question whether the slur on the Prioress's French was partly a reflection on the inferior convent, and whether in counterfeiting *cheers of court* the Stratford nuns were aping Windsor or their more aristocratic neighbors at Barking

127-36 Cf RR, 13408-32

137 The Prioress's elegant manners like her French, are gently satirized But *countrefete* means simply "imitate," without the implication of dishonesty

142, 150 *conscience*, "tender feeling," "sensitiveness," rather than "moral conscience"

146 *Of smale houndes*, an old partitive construction For evidence that nuns were forbidden to keep dogs see E Power, *Med Eng Nunneries* p 305 ff Dugdale, *Monasticon*, London, 1846, II, 619, no x, Kuhl, PQ, II, 303 f

147 *wastel breed* Though the word *wastel* is of the same origin as the Fr "gâteau," *wastel breed* seems to have been rather a fine white wheat bread than what would now be called cake The *Liber Albus* (1419) describes four grades of bread, first "deme" ("panis dominicus"), the lord's bread, doubtless the *payndemayn* of *Thop*, VII, 725, second *wastel breed* third a light bread, also called "Fraunceis" and "pouf", and fourth "tourte," perhaps identical with "bis" bread or brown Exact references on the subject are given by Professor E P Kuhl, PQ II 302 f He finds no evidence that *wastel* bread was sweetened

149 *men*, probably not plural, but the weakened form of *man*, used in the indefinite sense Cf *men seyth* (German, "man sagt")

151 According to Mr G G Coulton (in a letter to the editor) the wimple should have been plain, not fluted But Sister Madeleva (Chaucer's Nuns, pp 16 f) explains it as a

Benedictine collar accordeon-plated in concentric circles

152 *greye as glas*, the color that would now be called blue

154 For evidence that the *fair forehead* should not have been exposed Mr Coulton (in the letter referred to above) cites Alnwich's Visitations Lincoln Record Soc, XIV, 3, 118 130 f, 176, also Olivier Maillard, *Quadragesimal*, Serm xlv (Petit, Paris, 1512, fol 114a) On the admiration of high and broad foreheads in Chaucer's age see Manly's note Mr T B Clark (PQ, IX 312 ff) brings evidence from the physiognomists that an extremely broad forehead was sometimes regarded as a sign of stupidity and folly But he observes that, in view of l 156, the Prioress's forehead was probably proportionate to her height Both characteristics are so individualizing as to suggest strongly that Chaucer had in mind an actual person

159 *peure of bedes*, a rosary The "gauds," or large beads for the Paternosters, were of green

161 On the *crowned A*, apparently a capital A surmounted by a crown, see Miss Hammond, in *Angl*, XXVII, 393 and XXX, 320

162 Proverbial of Haecckel, p 2, no 6

164 *chapeleyme*, "capellana," a kind of secretary and personal assistant to the Prioress For references to the office in English records see M Forster, *Herrig's Archiv* CXXXII, 399 ff, Kuhl, PQ, II, 304, and Manly's note

The three priests have been the subject of much discussion They would bring the total number of pilgrims up to thirty-one, instead of twenty-nine, as given in l 24 This discrepancy in itself need disturb no one, in view of other inconsistencies that were allowed to stand in the uncompleted *Canterbury Tales* But there is every reason to doubt the presence of more than one priest with the Prioress Only one is mentioned later It is altogether improbable that she would have been attended by three Moreover, the confessor of the convent would have been the priest of the parish Chaucer very likely started to describe the Second Nun and stopped with the word *chapeleyme* then somebody else completed the line Emendation seems unnecessary For various proposals, none of which is satisfactory, see O F Emerson, PQ II, 89 ff Professor Emerson's own suggestion that Chaucer meant at first to include the Monk and the Friar in a "church group" with the Prioress and her priest, is improbable

The Monk

The character of the hunting monk is well illustrated in the articles of the Visitation of Selborne Abbey held by William of Wykeham, Bishop of Winchester, in 1387 (See the appendix to Gilbert White's *Natural*

History and Antiquities of Selborne, ed Buckland, London 1875 p 512) Not only the hunting, but also the love of fine horses and dogs and rich food and clothing, is there condemned It should be added that the secular clergy as well as the regulars were blamed by the reforming party for such luxurious living Cf Wychif, English Works ed F D Matthew, EETS, 1880, pp 149, 151, 212-13, 434, and Select English Works, ed Arnold, Oxford, 1869-71, III, 519 f

165 *pour la maistrre* (Fr "pour la maistrre") surpassing all others, hence an adverbial phrase meaning "extremely"

166 *outrudere*, a monk whose duty it was to look after the estates of the monastery Cf *ShpT*, VII, 65 f

170 Skeat's note cites a number of passages to show that it was fashionable to have bells on the bridles and harness of horses See also Child's note on Thomas Rymer, Engl and Scot Pop Ball, Boston, 1882-98, I, 320

172 *celle*, a subordinate monastery

173 St Benedict, the father of western monasticism, established his central monastery at Monte Cassino in 529 St Maurus was his disciple

175 To avoid the anacoluthon here Professor Liddell made *olde thynges pace* parenthetical, and took *reule* to be the object of *leet* But the resulting construction, though logical, is unnatural

176 Skeat interpreted *heeld the space*, "held his course", but this use of *space* seems to be unknown It is safer (with Professor Manly) to take *the space* adverbially, in the sense of "meanwhile, for the time"

177 The text referred to may be the following canon recorded in the Decretum of Gratian (I, 86, Lyons, 1560, col 411), and based on the Breviarium in Psalmo attributed to St Jerome "Esau venator erat quoniam peccator erat et penitus non invenimus in Scripturis sanctis sanctorum aliqueum venatorem Piscatores invenimus sanctos" (Psalm xc, Migne, Pat Lat., XXVI, 1097) For further discussion see O F Emerson, MP, I, 105 ff Professor S J Crawford (TLS, 1930, p 942) quotes a passage in condemnation of Nimrod from St Augustine, De Civ Dei (xvi, 4) But it is by no means clear that Chaucer had this in mind

A *pulled hen*, and an *oystre*, I 182, are examples of the numerous comparisons to denote worthlessness with which the language swarmed in the Middle English period They were often homely or vivid, and were commonly used to enforce a simple negation — "not a nut, a straw, a button" etc For discussion of their vogue see Dreyling, in *Ausgaben und Abhandlungen*, LXXXII, J Hen, Angl., XV, 41 ff, 396 ff F H Sykes, The French Elements in Middle English, Oxford, 1899, pp 24 ff Other examples in Chaucer are collected by Haeckel, pp 60 ff

179 Various emendations (*resteeles*, *revie-*

lees, *cloysterles* — the last from MS Harl, 7334) have been proposed for *reccheles*, but no change is necessary The word means "reckless," "careless," here "neglectful of duty and discipline," and is more particularly explained by I 181 (See Emerson MP, I, 110 ff) A second text from Gratian's Decretum (u, 16, I, Lyons, 1560 col 1076) is probably referred to in the passage "Sicut piscis sine aqua caret vita ita sine monasterio monachus" The comparison was a commonplace Skeat notes several examples, the earliest being from the Life of St Anthony, attributed to St Athanasius

181-82 The language and rime here are closely similar to the Testament of Jean de Meun, II 1064-67 (ed Meon, Le Roman de la Rose 1814, IV, p 60), though the sense is reversed

184 *What, why*

187 St Augustine was the reputed author of a famous monastic rule, which was in reality deduced from one of his letters (Epist 211, Migne, Pat Lat., XXXIII, 958 ff) and certain sermons on his community in Hippo (Serm 355, 356, De vita et moribus clericorum suorum, Migne, XXXIX, 1568 ff For the text of the rule, see Dugdale, Monasticon, London, 1846, VI, 42 ff) His teachings on monastic labor were set forth in his treatise De Opere Monachorum (Migne, XL, 547 ff), written for Aurelius, bishop of Carthage It was a regular charge of the Lollard reformers against the "possessors" that they avoided hard work See H B Workman, John Wychif, Oxford, 1926, II, 94

But, contr of *biddeth*

The question *How shal the world be served?* has reference to the fact that many secular positions of trust were held by the clergy Cf Gower's *Mirour de l'Omme*, 20245 ff Chaucer ironically asks how these valuable services are to be rendered if the clergy confine themselves to their religious duties and manual labor

191 *pryking* "the tracking of a hare by its pricks or footprints" (NED, s v *pryking*, 2)

201 *stepe*, "large, prominent" (rather than "bright," as sometimes explained)

202 His eyes gleamed like a furnace under a cauldron

The Friar

With the description of the Friar here should be compared the story of another friar told by the Summoner (*SumT*, III, 1709 ff) Both characters are made to represent the corrupt condition of the mendicant orders which in Chaucer's time had departed from the ideals of their founders

Though there are a number of individualizing traits in the Friar's portrait, no model has been identified Professor Manly notes that *Huberd* (I 269) is an uncommon name in English records of the fourteenth century

208 *wantowne*, gay, cf *wantownesse*, l 264, used of an attractive mannerism Chaucer's description clearly implies that the Friar was "wanton" also in the modern sense

The final *-e* on *wantowne*, unpronounced in any case before *and*, may be merely a scribal error But it is possibly to be regarded as the ending of the weak adjective, standing without a noun

209 *lymytoure*, see ll 252 a-b *solempne*, in this context, apparently, "festive" It ranges in meaning from this sense to those of "grand, imposing, pompous solemn"

210 The four orders were Dominicans, Franciscans, Carmelites, and Augustinians

212-13 He found husbands and perhaps dowries, for women whom he had himself seduced Flugel's explanation (JEGP, I, 133 ff.), that the Friar married runaway couples free of charge, misses or avoids an innuendo which Chaucer surely intended

214 Cf the phrase, "a pillar of the church"

216 On franklins see ll 331 ff., which explains sufficiently why the Friar liked to frequent their houses Their scale of living is further illustrated by the rymed bill of fare, entitled "A fest for a franken," in John Russell's *Book of Nurture* (The Babees Book, ed F J Furnivall, EETS, 1868, pp 170-71)

218 ff He had received from his order a license to hear confessions The Franciscans and other friars had privileges which enabled them to confess the members of a parish without leave of the local ordinaries, and to give absolution for more serious offenses than they could deal with The rivalry between friars and parish priests turned largely upon this practice The friars were often charged with laxity in the imposition of penance For illustrations from contemporary literature and ecclesiastical documents see E Flugel, *Angl.*, XXIII, 225 ff, F Tupper, JEGP, XIV, 258 f, H B Workman, John Wyclif, II, 106-07

227 f "For if a man gave, the Friar dared to assert he knew the man was repentant"

241 f In *tappestere* and probably in *beggester* the suffix *-stere* (AS "-estre") has its proper feminine signification, as in the Mod Eng "spinster", so also doubtless in *hoppesteres* (*KnT*, I, 2017), *chudestere* *MerchT*, IV, 1535), and *tombesteres* and *frutesteres* (*ParDT*, VI 477 f) But the distinction of gender was often lost in early English

243 ff With his avoidance of *paraille* cf Wyclif, *Eng Works*, ed Matthew, EETS, 1880, pp 15, 17 Select *Eng Works*, ed Arnold, 3 v, Oxford, 1869-71, III, 374, also RR, 11366 ff (*Rom*, 6491 ff) The character of Fals-Semblant is reproduced partly in the Friar and partly in the Pardoner

252 a-b This couplet, which is found in only a few MSS, is probably genuine, though it may have been deliberately canceled

(See the Textual Notes) The *ferme* was rent paid by the friar for the privilege of begging within assigned limits

254 *In principio*, from John 1, 1 The opening words of St John's Gospel (vv 1-14) were regarded with peculiar reverence and even held to have a magical virtue Cf Tyndale's reference to the "limiter's saying of 'In principio erat verbum' from house to house" (Answer to More, ed H Walter, Parker Soc, 1850, p 62) On the superstitious uses of the passage see E G C F Atchley, *Trans of the St Paul's Ecclesiastical Soc*, IV, 161 ff, J S P Tatlock, *MLN*, XXIX, 141 f, R A Law, *PMLA*, XXXVII, 208 ff, and (for the same practice in Wales) J Jenkins, *Trans of the Soc of Cymmrodorion*, 1919-20, p 111 Professor Reisner has called the editor's attention to a similar custom among the Soudanese Mohammedans who give bread to a man for reciting the Surah el-Ihläs (No 112) of the Koran

256 What he picked up amounted to more than his income Sometimes interpreted the proceeds of his begging were greater than the rent or *ferme* which he turned in to his convent (See Flugel in *Angl.*, XXIII, 233 ff) But the phrase was proverbial in the other sense Cf the *FrT*, III, 1451, and RR, 11566, and other references in *MLN*, XXIII, 144, 200 The word *purchas* was commonly applied to illegal gains

258 *love-dayes*, days appointed for settling disputes by arbitration The clergy took active part in such proceedings

261 The Master's degree was one of considerable dignity and was obtained only after lavish expenditure of money

263 *presse*, probably the mould of the bell, rather than the clothes-press Cf the Old French phrase "a fons de cuve," i e, "en forme de cuve renversée (de cloche)," and for examples of its use see Ste Palaye, *Dict Historique*, Paris, 1877, s v "cuve," and a note by Lowes, *Rom Rev.*, II, 118

The Merchant

The character of the Merchant is admirably illustrated from contemporary documents by T Knott, *PQ*, I, 1 ff See also Manly, *New Light*, pp 181 ff, and his notes

It has generally been held by scholars, including Mr Knott, that the Merchant is to be regarded as one of the merchants of the Staple, whose business was primarily the export of wool, woollens, and skins But since Chaucer makes no mention of wool Professor Manly argues that he may have had in mind rather one of the Merchant Adventurers They were originally organized in the thirteenth century for trade with the Low Countries They were especially concerned with the importation of English cloth into the foreign cities where they were established The fact that they were known as

"The Fraternity of St Thomas of Canterbury" may be a reason for the presence of the Merchant on the pilgrimage. Whether an Adventurer or a Stapler, he represented a class that was very rich and powerful in England in the fourteenth century. The merchants traded most successfully on the necessities of Edward III and Richard II, and from the secretiveness of Chaucer's Merchant Mr Knott infers that he was involved in the national finances. The description sounds very personal, and the subject of the sketch, if there was one, may have been easily recognized. Mr Knott suggests that it was some merchant of Ipswich, of which Orwell was the seaport, and Professor Manly adds the reminder that Chaucer's father was born in the town and owned property there.

271 *mottelee*, motly, cloth woven with a figured design, often parti-colored. Liveries of such material were in regular use for members of various guilds and companies, and there is evidence that the Merchants of the Staple wore a distinctive dress.

hye on horse, seated in a very high saddle.

274 *resons*, opinions, remarks.

solempnely, impressively, pompously.

275 *Sownynge*, proclaiming, making known, probably not equivalent to *Sownynge* *vn [to]*, l 307.

276-77 "He wished the sea to be guarded at all hazards, between Middelburgh and Orwell." With regard to the keeping of the sea, to protect foreign trade, see Manly's note on the passage.

Orwelle, the old port of Orwell, close by Harwich. Since Harwich is not known to have been a wool port, whereas Ipswich is repeatedly named as a staple in fourteenth century records, Mr Knott holds the Merchant to have belonged to Ipswich. This would also be likely enough if he was a Merchant Adventurer. *Middelburgh*, a port on the island of Walcheren on the Dutch coast, nearly opposite Orwell. The wool-staple was at Middelburg instead of at Calais from 1384 till 1388, whence it has been inferred that Chaucer must have written these lines between those years. (See J W Hales, *Folia Litterana*, New York, 1893, pp 100 f.) But it is certainly not impossible that, writing a few years later, he could have recalled the circumstances. Oddly enough, the date also fits if the reference is to the Merchant Adventurers, who appear to have been established in Middelburg in 1384, and for some time after.

278 By selling French *sheeldes* ("ecus") at a profit the Merchant was breaking the statute which forbade anyone except the royal money changers to make a profit on exchange (25 Edw III, Stat 5, ch 12 Ruffhead, Statutes at Large, Lond., 1763, I, 265). Possibly Chaucer means further to imply that the merchant took usury under color of exchange. For illustrations of both fraudulent money-changing and the concealment of

debts — which were perhaps stock charges against the merchants — see also Tupper, *Types*, pp 43 ff.

282 *chevysaunce*, which properly referred to borrowing and lending, or dealing for profit, was constantly used (like the word *bargayn*) for dishonest practices. It was sometimes a term for usury, and this implication may be intended here. Or the Merchant may have been a farmer of the revenue who failed to make honest returns to the Exchequer, or again, he may have bargained unscrupulously with the King's creditors. Mr Knott (pp 10 ff.) shows that Richard Lyons, a London merchant of the time was charged with buying the King's obligations at a discount and then obtaining full payment of them. The same man was also prosecuted for making profits on foreign exchange.

284 The last line has been held to convey contempt for the merchant class, or at least the condescension of a court poet writing for persons of higher station. But it may well be that Chaucer merely wishes to disavow any such personal identification of the Merchant as his readers might be led to make.

The Clerk

The term "clerk" was applied to any ecclesiastical student as well as to a man in holy orders. Chaucer's Clerk, though he had long since proceeded to logic (l 286), was still pursuing his studies, perhaps in preparation for the Master's degree. On the curriculum and related matters see Jones, *PMLA*, XXVII, 106 ff. In the prologue to his own tale of Griselda the Clerk represents himself as having been at Padua, then the seat of a famous university.

Professor Manly is surely right in rejecting the supposition that Chaucer meant to describe his own education in that of the Clerk. Neither here nor in the Clerk's own prologue, where he speaks of his meeting with Petrarch, is there reason for supposing that his experiences represent those of the poet.

For the suggestion that the Clerk is to be identified with Walter Dissy (or Disse), mentioned in the will of William Mowbray (d 1391) as "jadys clerk de Oxenford" see M E Richardson, *TLS* 1932, pp 331, 390, and comments by R B Turton, p 368. To prove Chaucer's acquaintance with Disse, it is pointed out that Disse was a confessor of John of Gaunt from 1375 till 1386, also that Mowbray's daughter married Thomas Ingleby, and that the Inglebys probably knew Chaucer. But the grounds for the identification are very slight. Disse's relation to John of Gaunt really counts against it.

292 *to have office*, to accept secular employment. This was a common practice with men of clerical training. Cf the reference to it in the account of the Monk (note to l 187 above).

294 *Twenty bookes* *Twenty* is here o.

course a round number, and it is not to be supposed that Chaucer had in mind literally twenty volumes of Aristotle, though the works of the philosopher accessible in Latin to Englishmen of that generation might have filled a score of manuscripts, not to speak of the numerous mediæval commentaries from Boethius down. But private libraries of that size were very uncommon at the time, and if the Clerk had bought one it is not strange that he had no money left for food or clothing.

297 Puns are unusual in Chaucer, and it is not always easy to determine whether they are intentional. But there is here an unquestionable play on the word *philosophe* in its ordinary meaning and in the cant sense of "alchemist." Other more or less clear cases of word-play are found in l 514, below, *SumT*, III, 1916 f., 1934, *WB Prol*, III, 837-38 *SqT*, V, 105-06, *CYT*, VIII, 730, *Tr*, 1 71, and *Purse*, 3-4. For discussion of these and other instances see J S P Tatlock, in the *Flugel Memorial Volume*, Palo Alto, Cal., 1916, pp. 228-32.

299 The beggar student, or at least the student who was aided by contributions from friends and others, was a familiar figure in mediæval England. For references on the subject, and data with regard to the expenses of life at the universities, see H S V Jones, *PMLA*, XXVII, 106 ff., also Manly's note.

305 "With due formality and respect"

307 *Sownynge* *vn*, tending towards, consonant with *Med Lat* "sonare in" or "ad". Cf *PhysT*, VI, 54, *Mk Prol*, VII, 1967, *Tr*, III, 1414, IV, 1676, *SqT*, V, 517, and see *NED*, s v "sound," v¹ 5.

The Sergeant of the Law

On the rank and status of sergeants of the law and the possible identification of Chaucer's Man of Law see Manly, *New Light*, pp. 131 ff., and his notes on the passage.

The Sergeants-at-Law ("servientes ad legem") were the King's legal servants, selected from barristers of sixteen years' standing. From their number were chosen the judges of the King's courts and the chief baron of the Exchequer. Those who were not regular judges sometimes went on circuit as "justices in assize" (l 314). They were few in number — about twenty when Chaucer wrote — and the most eminent members of the profession. They were addressed in the King's writ by the respectful plural "vos," and had the privilege of wearing their head-covering, the *coif*, in the royal presence. Professor Manly cites from Fortescue and Dugdale accounts of the elaborate ceremonies and feasts connected with their creation.

Among the lawyers known to have held the rank of sergeant in Chaucer's time Professor Manly finds only one — Thomas Pynchbek — who seems to fit the portrait of the Man of Law. He was admitted sergeant as early as

1376, and often served as justice in assize between 1376 and 1388. April 24, 1388, he was appointed chief baron of the Exchequer, from which office he was removed in 1389. From 1391 to 1396 he was justice of Common Pleas. He died by 1397. He was of a new, landless family, and appears in the records as acquiring land. His village was near the chief manor of Katherine Swynford. He and Chaucer were apparently on opposite sides politically, and Pynchbek offended Chaucer's friend Sir William Beauchamp by denying his claim to the Pembroke estates. One of the writs to arrest Chaucer for a small debt, in 1388, was signed by Pynchbek as chief baron of the Exchequer. So Chaucer might have had some personal motive for his satire. Finally, there is a possible pun on Pynchbek's name in l 326.

The characterization of the lawyer is of especial interest in view of the probability recently established that Chaucer himself had a legal education. See the biographical introduction, above.

310 *at the Parrys*. Hitherto explained as the porch of St Paul's, where lawyers met their clients for consultation. But Professor Manly questions whether this custom goes back to the fourteenth century. He suggests that the *parrys* was either a "*paradisus*" at Westminster, used (according to later records, to be sure) for the court of the Exchequer, or an afternoon exercise or moot of the students at the Inns of Court. The last explanation is that of John Selden, in his *Notes on Fortescue's De Laudibus Legum Anglæ*, London, 1672, p. 50 (see also *NED*, s v *Parrys*, 2). But Fortescue's own text, it may be observed, rather supports the traditional interpretation of Chaucer's line. He says of the suitors ("Placitantes") that in the afternoon, when the courts are closed, they resort "ad pervisum, & alibi, consulentes cum servientibus ad legem & alius consiliariis suis" (p. 124). For further evidence in support of this explanation see G L Frost, *MLN*, XLIV, 496 ff.

315 *By patente*, by the King's letters patent making the appointment as judge, *pleyn commissioun*, a letter addressed to the appointee giving him jurisdiction over all kinds of cases.

317 *The fees and robes* were gifts of clients.

318 *purchasour*, rather a buyer of land for himself than a conveyancer. He wished to become himself a landed gentleman. Moreover, he always succeeded in getting unrestricted possession (*see symple*). Cf Gower's *Mirour de l'Homme*, 24541 ff., and Wyclif's *Thre Things* (Eng Works, ed Matthew, *EETS*, 1880, pp. 180 ff.).

323 He knew accurately all the cases and judgments since the Conquest. He was versed in the common law and decisions of the courts as well as in the statutes (see l 327).

328 *medlee*, medley, cloth of mixed weave sometimes parti-colored. The official robe

of the Sergeant-at-Law were of brown and green stripes

The Franklin

On the status and character of the Franklin see G. H. Gerould, PMLA, XLI, 262 ff. A possible identification is proposed by Manly, New Light, pp. 159 ff.

The word "franklin" sometimes designates a mere "free man" ("libertinus"), sometimes, as here, a landholder of free out not of noble birth. The exact social status of franklins is a matter of dispute. According to Henry Bradley (NED, s. v.), they ranked below the gentry, and Chaucer's Franklin has been taken by some commentators to be a kind of parvenu, with an excessive interest in *gentillesse* and an uncomfortable consciousness of his inferiority to the gentle members of the party. But Professor Gerould has collected considerable evidence that franklins were not merely men of substance, but were regarded as gentlemen, with a social position similar to that of knights, esquires, and sergeants of the law. Certainly Chaucer's Franklin is described as a person of wealth and dignity, his traveling companion is the Sergeant, a figure of consequence, and he held offices to which a man below the rank of gentleman was not ordinarily eligible. He corresponds in general to the country squire of a later period. His remarks about *gentillesse* may have been prompted not by a sense of social inferiority, but the knowledge that he had less experience of courtly society than some of his fellow-pilgrims from the city.

Professor Manly suggests that the subject of the sketch was Pynchbek's neighbor Sir John Bussy of Kesteven in Lincolnshire. The identifying traits are perhaps not so striking as those which Pynchbek shares with the Man of Law. But Bussy was sheriff of Lincolnshire in 1384 and 1385, he was repeatedly knight of the shire, and he often sat on commissions of the peace, sometimes with Pynchbek. The fact that he was knighted as early as 1384 would not exclude him, Professor Manly argues, for he was not a knight banneret, the probable rank of Chaucer's Knight.

333 *complexioun*, doubtless used here in its older sense of "temperament," "combination of humours." A ruddy face was only one of the signs of a "complexioun" in which blood predominated. The other "complexions" commonly mentioned were the choleric, melancholy, and phlegmatic, characterized respectively by the predominance of choler, black bile, and phlegm.

336 ff. He was, as we should say, an epicure. The philosophy of Epicurus was associated (somewhat unjustly) then as now with luxurious living. With the present passage of *Bo*, m, pr. 2, 88 ff., and *MerchT*, IV, 2021 ff.

340 St. Julian, the patron of hospitality,

was a figure more legendary than historical, said to have died about 313 A. D.

341 *after oon*, according to one standard, uniformly good.

353 *table dormant*, a table fixed in its place, as distinguished from a movable one. The Franklin was always ready for company.

355 He presided over the sessions of the Justices of the Peace.

356 *knyght of the shire*, member of Parliament for his county.

359 As sheriff he was the King's administrative officer in his county and ranked next to the Lord Lieutenant. *Countour*, a term of various applications. Selden, *Titles of Honour* (Works, London, 1726, III, 1027) defines it as "a sergeant at law," and Professor Manly cites evidence that it was used also of non-professional pleaders in court. But it may also mean "accountant," and refer to the Franklin's services as auditor in the shire.

360 *vasour*, usually explained as a "vassal's vassal" (from "vassus vassorum"), that is, a tenant who did not hold directly from the King. But both the etymology and the theory of tenure have been called in question. See Pollock and Matland, *History of Engl. Law*, 2d ed., Cambridge (Eng.), 1898, I, 546, n. 1. The term was loosely used in both France and England for substantial landholders, below the rank of barons. Professor Manly notes that the term was not in common use in southern England in the fourteenth century. In fact, he argues in support of his identification of Bussy, it appears to have been especially frequent in Lincolnshire.

The Five Guildsmen

On the mediæval English guilds see Charles Gross, *The Guild Merchant*, Oxford, 1890, and Westlake, *Parish Guilds*, New York, 1919.

For an account of the companies here represented and for notes on Chaucer's text, see E. P. Kuhl, *Trans. Wisconsin Acad. of Sciences*, XVIII, 652 ff. Professor Kuhl suggests that Chaucer had reasons of policy for the selection of these five. They all belonged to the non-victualing trades, which were under the protection of John of Gaunt. But these particular companies were neutral on the whole in the struggle between victualers and non-victualers for the control of the city. They did not join in the denunciation of Mayor Breme in the Parliament of 1386. Mr. C. Camden, Jr. (PQ, VII, 314 ff.), draws from these facts the bold inference that the Guildsmen were added to the *Prologue* late, after the political strife had subsided. In Chaucer's original draught, he thinks, the Cook belonged with the Man of Law and the Franklin.

364 Since the five pilgrims belonged to different trades, the fraternity of which they all wore the livery must have been a social and religious guild. Professor Manly notes (*New Light*, p. 259) that St. Thomas of Canterbury

was the patron saint of the Mercers, a craft closely related to the Weavers, Dyers, and Tapers

369-70 "Each of them seemed a good burghess to sit on the raised platform in a guild-hall" The mayor and aldermen sat on the dais, the common councilors on the floor The reference here and in l 372 (*alderman*) seems to be rather to the municipal magistrates than to officers of the guilds

373 To become an alderman a burghess was required by law to have a certain amount of property

375 *to blame*, "deserving of blame" In modern English the phrase "to blame" usually fixes responsibility on a person, here it rather defines the character of the act

377 *vigilias*, celebrations held the evening before the guild festival The term was also used for services on the vigils of saints' days On such occasions the wives of the aldermen would have precedence For lists of actual precedences in the livery companies see W Herbert, *The History of The Twelve Great Livery Companies*, London, 1834, I, 100 f

The Cook

For further information about this character see the introduction to his tale

379 *for the nones*, probably "for the occasion," to cook their meals on the pilgrimage But the phrase might mean "especially skilful" (of the cook) See the Glossary

384 *mortreux* It is hard to be sure of the early English pronunciation of the *-x* in certain words where it represents etymologically an *-s* or *-us* In the case of *mortreux* spellings like *mortrels*, *mortrewes*, point to a final *-s* In *Burdeux* (see l 397) the same pronunciation is probable and is supported by the spelling "Burdios" in fifteenth-century Welsh But the sound of *-x* is indicated as occurring at least sporadically, by recorded English spellings like "Burdeukes" *Lybeux* (*Thop*, VII, 900), Fr "li biaux," doubtless also had an *-s* For *Amphorax* (*WB Prol*, III, 741, *Anel*, 57, *Tr*, II, 105, v, 1500) Chaucer must have been familiar with the Latin form "Ampharaus," though there may have been a corrupt English pronunciation in *-x*

386 *a mormal* (Lat "male mortuum"), a species of dry-scabbed ulcer For medical theories on the subject see Curry, pp 47 ff There is a contemporary account of the treatment of an ulcerated leg in John Arderne's *Treatises*, ed Power, EETS, 1910, pp 52-54 (printed also by A S Cook, *Trans Conn Acad*, XXIII, 27 ff)

The Shipman

On the Shipman see P Q Karkeek, in *Essays on Chaucer* (Ch Soc., 1884), Part V, no 15, Manly, *New Light*, pp 169 ff Dr Karkeek long ago pointed out that a vessel named the "Magdaleyne," from Dartmouth,

paid customs duties in 1379 and 1391 In the former year the master was named George Cowntree, in the latter, Peter Russhenden Scholars have recognized the possibility that one of these men was the original of the Shipman, and Professor Manly has produced new arguments which make probable the identification with Russhenden He notes a number of records of cases between 1385 and 1389, where Dartmouth ships were charged with unlawfully attacking others at sea John Hawley, the chief spowner of Dartmouth (also mayor of the city and collector of customs for Devon and Cornwall) is mentioned in several such prosecutions (The records of one case are summarized and several documents translated, by Florence E White, MP, XXVI, 249 ff, 379 ff, XXVII, 123 ff) In 1386 Piers Russelden (apparently the same man as Russhenden) commanded a Dartmouth balinge that joined a barge of Hawley's in the capture of three Breton crayers

390 It is hard to decide whether *rouney* here means a poor hackney, a nag (as usually assumed), or a great, strong horse Mr Hinckley, who argues for the latter interpretation, gives evidence of both meanings of the term

As he kouthe implies that the Shipman's riding was poor

395 *a good felawe*, often used with an implication of rascality For examples see Manly's note on l 649

396 f The Shipman stole wine which he was carrying for a merchant (*chapman*) from Bordeaux Brusendorff's interpretation (pp 481 f) that the Shipman captured many a cargo (*draughte*), is less probable With *Fro Burdeux-ward of To Canterbury-ward*, l 793 below, *To Thebes-ward*, *KnT*, I, 967 On the pronunciation of *Burdeux* see the note on *mortreux*, l 384 above

398 *conscience*, tender feeling, sympathy, cf l 142, 150, above

400 He drowned his prisoners — apparently not an unusual practice at the time Instances in 1350, in the battle of L'Espagnols sur mer, and in 1403 are cited in Mr Pollard's note

404 *Cartage*, probably one of the Spanish ports Cartagena, or Cartaya, rather than the ancient Carthage

408 *Goollond*, probably the island of Gotland, off the coast of Sweden Wisby, its capital, was a very important trading town For the opinion that the spelling with long *o* (*Goollond*) points rather to Jutland, see K Malone, *MLR*, XX, 6

409 *Britangne*, Brittany

The Doctor of Physic

On the character of the Physician see E E Morris in *An English Miscellany* (Furnivall), Oxford, 1901, pp 338 ff, Curry, pp 3 ff (a revision of PQ, IV, 1 ff), F Tupper, *Types*

of Society, pp 45 ff, H H Bashford, Nineteenth Cent and After, CIV, 237 ff (with especial reference to Bernard, Gilbert, and Gaddesden) For further treatment of physiological and medical science in Chaucer's age reference may be made to Sir Robert Steele, *Mediæval Lore*, London, 1893, P A Robin, *The Old Physiology in English Literature*, London, 1911, L Thorndike, *History of Magic and Experimental Science*, N Y, 1923, II, Gunther, *Early Science in Oxford*, III, Oxford, 1925 Some illustration of Chaucer's own acquaintance with the subject is given by Lowes, MP, XI, 491 ff

Chaucer gives here an admirable account of the mediæval practice of medicine, as he did earlier of the practice of law Some traits in the description seem to be individual, but no model is known The old supposition that Chaucer had especially in mind John Gaddesden (*Gatesden*), who died in 1361, is improbable

413 *To speke of*, having regard to (that is, on the author's part) Professor Curry is surely mistaken in taking the line to imply that the Physician's superiority consisted only in his ability to talk about his profession

414 *astronomye*, rather what would now be called astrology Its importance to medical science appears in the lines that follow See also *Astr.*, I, 21, 79 ff The Physician watched (*kept*) his patient and chose the astrological hours which would be most favorable to the treatment, he was skillful in taking the advantageous time for making talismanic figures Cf *HF*, 1265 ff

The images referred to may have been either representations of the patient, like the wax figures made by sorcerers with maleficent purpose, or talismans representing the constellations or signs of the zodiac, or symbolically associated with them That both sorts were used by physicians is made clear in Professor Kittredge's discussion of image magic, *Witchcraft in Old and New England*, Cambridge, Mass., 1929, pp 73 ff Their virtue depended upon the aspects of the planets at the time when they were made The supposed relations between planetary influences and disease, and the whole procedure of the manufacture and use of images, are illustrated at length in Professor Curry's chapter (cited above) See also Thorndike, *History of Magic*, I, 672 ff

416 *magyk natureel* "Natural magic," which was regarded as legitimate science (and indeed still had that application in Bacon's *Advancement of Learning*), must always be distinguished from "black magic" or necromancy

417 *fortunem*, find or place in a favorable position (Lat "fortunare") This involved much more than merely selecting a favorable ascendant The planet known as the lord of the ascending sign, and also the Moon, must be favorably situated, and the malefic planets must be in positions where their influence

would be slight. See the elaborate directions quoted by Curry (p 21) from Thebit ibn Corat

420 The four elementary qualities or contraries, which by combination in pairs produced the four elements — earth (cold and dry), air (hot and moist), water (cold and moist), fire (hot and dry) Similarly the fundamental contraries were held to combine in the four humours blood (hot and moist), phlegm (cold and moist), yellow bile (hot and dry), black bile (cold and dry) See Galen, *De Placitis Hippocratis et Platonis*, Bk viii, ed I, Muller, Leipzig, 1874, pp 867 ff

425 With this familiar fmg at doctors and druggists of Gower, *Mirour de l'Omme* 25621 ff Professor Curry (pp 31 ff) cites evidence from the seventeenth century of collusion between men of the two callings Druggists are charged with fostering incompetent practitioners ("apothecaries' physicians") upon patients, and doctors with causing patients to be imposed upon by their particular druggists ("covenant apothecaries") There were doubtless similar practices in the fourteenth century But Chaucer's repetition of a current joke on the medical profession hardly justifies Professor Curry in setting down the Doctor among apothecaries' quacks

429 The names which Chaucer here parades are those of eminent authorities in medicine Five of them appear in a similar, but shorter list in R.R., 15959 ff Aesculapius, the legendary father of medicine, was supposed to be the author of works current in the Middle Ages Dioscorides, a Greek writer on the *materna medica*, flourished about 50 A D Rufus of Ephesus lived in the second century Hippocrates (*Olde Ypocras*), the founder of Greek medical science was born at Cos about 460 B C *Haly* is probably the Persian Hali ibn el Abbas (d 994), an eminent physician of the Eastern Caliphate but the name might also refer to Hali filius Rodbon (born c 980) Galen (commonly spelled *Galyen*) was the famous authority of the second century The name *Serapion* was borne by three medical writers, an Alexandrian Greek, probably of the second century B C, a Christian physician of Damascus probably of the ninth century, and an Arabian of the eleventh or twelfth Probably the last of these, author of the *Liber de Medicamentis Simplicibus*, is referred to Rhazes (*Razs*) of Baghdad lived in the ninth and tenth centuries Avicenna and Averroes were famous Arabian philosophers, as well as medical authorities, of the eleventh and twelfth centuries respectively Chaucer refers to the Canon of Avicenna in *PardT*, VI, 839-90 *Damascen* is of less certain identification St John of Damascus (676-754) was concerned rather with philosophy and theology than with medicine, but the name Johannes (or Jannus) Damascenus was also attached to the writings of two ninth-century medical authorities, Mesué (Yuhannâ ibn

Māsawah) and the elder Serapion Constantinus Afer (*Constantyn*), a monk of Carthage, brought Arabian learning to Salerno in the eleventh century. He is the *dawn Constantyn of Merch T*, IV, 1810. The three who end the list, all of British origin, wrote medical compendiums of wide influence. Bernard Gordon, a Scot, was professor of medicine at Montpellier about 1300. John of Gaddesden (or *Gatesden*), of Merton College, Oxford, died in 1361. His reputation for thrift was such that Chaucer has been supposed to refer to him in ll 441 ff. Gilbertus Anglicus (*Gilbertyn*) lived in the latter part of the thirteenth century.

438 For the implication of irreligion in this line comparison has often been made with the proverb, "Ubi tres medici, duo atheri." There is plenty of evidence that doctors were commonly regarded as skeptical especially if they were avowed followers of the Arabian or Averroist school. See Tupper, *Types* pp 47 ff. Cf also Curry, pp 29 ff, citing John of Salisbury's condemnation of physicians who "attribute too much to Nature, cast aside the Author of Nature" (*Polycratius*, II, 29).

441 *esy of dispence*, slow to spend money

443-44 He loved gold, Chaucer observes ironically, because "aurum potabile" was so good a remedy. Professor Curry (pp 34 f) finds in the sentence the further suggestion that the Doctor put "aurum potabile" into his medicines to raise their price.

The Wife of Bath

On the Wife of Bath see especially W E Mead, *PMLA*, XVI, 388 ff, Curry, pp 91 ff, Manly, *New Light*, pp 225 ff.

The portrait of the Wife given here is supplemented by her own account of herself in the *Prologue* to her tale. For the latter work Chaucer drew freely on the satirical anti-feminist literature of his age. See the notes to *WB Prol*, pp 801 ff below. Whether the brief description in the *General Prologue* was written early, or added (or revised) later when Chaucer's conception of the Wife had been fully worked out, is uncertain. Cf Miss Hammond, pp 296-97.

Various opinions have been advanced as to the origin of the conception. Literary imitation of the description of La Vieille in the *Roman de la Rose* (ll 12761 ff) is apparent, but this is not enough to account for the character. Professor Curry, whose study has reference particularly to the *Wife's Prologue*, has shown that many of her characteristics are such as were regularly associated with a person born when Taurus is in the ascendant and Mars and Venus are in conjunction in that sign (*WB Prol*, III, 605 ff). But he admits that the figure is no mere abstract construction and may have been drawn from life. Professor Manly, without attempting an identification, argues strongly that the wife is

an individual. He points out as traits that are rather personal than typical her love of travel, her rather unfashionable dress and equipment, and the fact that she was deaf and gat-toothed. Her name *Alouson* (*WB Prol*, III, 804) would of course prove nothing. But Mr Manly notes that it is of frequent occurrence in the records of Bath in the fourteenth century. Moreover, Chaucer gives a singularly precise statement as to the locality from which she came. *Byside Bathe* doubtless refers to the parish of "St Michael's juxta Bathon," a suburb of the town largely given over to weaving. Chaucer would have had occasion, perhaps frequently, to pass through St Michael's on his journeys to North Petherton where he was forester in 1391 and the following years.

446 For the occasion of the Wife's deafness see her *Prol*, III, 668.

448 Ypres and Ghent were important seats of the Flemish wool trade, and Flemish weavers emigrated to England in large numbers in the fourteenth century. The line which Professor Kittredge has paraphrased "She beat the Dutch" (Chaucer and his Poetry, Cambridge, Mass., 1915, p 32) is perhaps to be taken ironically, for the reputation of the cloth made in Bath was not of the best. See Manly, *New Light*, pp 225 ff (quoting Alton and Holland, *The King's Costumes*).

449-52 The people went up in order of precedence when they made their offerings. Cf Deschamps, *Miroir de Mariage*, 3376-81. If Chaucer used that work here, the passage was probably written late. But strife over precedence at the offering was apparently a stock illustration of the sin of pride. See *Pars T*, X, 407, and cf Le Fèvre, *Lamentations de Matheolus* (ed Van Hamel, I, Paris, 1892), II, 1430 ff.

453 Professor Manly (*New Light*, pp 230 f) notes that the kerchief had not been in style since the middle of the century. For illustrations of heavy head-dress he refers to Fairholt, *Costume in England*, ed Dillon, London, 1885, I, figs 125, 129, 130, 151.

459 The form *lyve* is exceptional in the accusative, which would be the natural case in this construction. The final *-e* is probably due to the influence of the "petrified" dative (*on-lyve*, *by-lyve*, etc).

460 The celebration of marriage at *churche dore* was usual in Western Christendom from the 10th till the 16th century. The service was in two parts—the marriage proper, conducted "ante ostium ecclesiae," and the nuptial mass, celebrated afterward at the altar. It is a matter of dispute whether the first part was a survival of the Roman "sponsalia" or of the Germanic "gifta." On this whole matter see G E Howard, *A History of Matrimonial Institutions*, I, Chicago, 1904, 291-363.

461 Besides, not to speak of, other company in youth. This interpretation is sup-

ported by the description of La Vieille (RR, 12731)

462 *as nowthe*, as now, for the present *As* was commonly used in such phrases (*as now, as then, as in my luf, etc*), where it would now be regarded as pleonastic. "As yet" is still sometimes heard. In such combinations *as* had a restrictive sense, 'having regard only to the time or circumstances mentioned'. For another kind of "pleonastic *as*" see *KnT*, I, 2302, n

463 *Jerusalem*, probably to be pronounced *Jersalem*, as it was sometimes spelled

465 *Bolougne*, probably Boulogne-sur-mer, where a fragmentary image of the Blessed Virgin is still venerated. *Galice* (Galicia) refers to the shrine of St James at Compostella. At Cologne was the shrine of the Three Kings. All these places were much resorted to by pilgrims. The long pilgrimages of the Wife, it should be remembered, would have been by no means unusual, nor were they in any way inconsistent with her character. Her motives, as she intimated in her *Prologue* (III, 551 ff.), were not entirely religious. In fact, the pilgrimage in Chaucer's day was a favorite form of traveling for pleasure. Such provision was made for the safety and comfort of the pilgrims that it corresponded, in a way, to the modern personally conducted party. It even fell under condemnation as offering occasion for temptation to vice. Evidence of this might be multiplied indefinitely. Cf., for illustrative examples, H B Workman, *John Wyclif*, II, 18, C Langlois, *La Vie en France au Moyen Age*, II (D'Après des moralistes du temps), Paris, 1925, p 259, Heath, *Pilgrim Life in the Middle Ages*, London, 1911, pp 33 f., Van Hamel's note to *Le Fèvre's Lamentations de Matheolus* (n, 947 ff.), II, Paris, 1905, p 166, Lowes (citing Deschamps), *Rom Rev*, II, 120, Crescim, *Atta del R Istit Veneto*, LX, 455

468 *Gap-toothed*, with teeth set wide apart (gap-toothed or gate-toothed). Skeat notes that this has been regarded as a sign a person will be "lucky and travel". But the Wife herself, in her *Prologue*, seems to connect the feature with her amorous nature (III, 603), and Professor Curry has shown that the physiognomists regarded it as a sign of boldness, falsehood, gluttony, and lasciviousness (see *PMLA*, XXXVII, 45). To accord with this interpretation the unlikely etymology, "goat-toothed" has been proposed.

472 *A foot-mantel*, which ordinarily meant "saddle-cloth," here seems to be an outer skirt. In the Ellesmere miniature the Wife is represented as riding astride. The custom of sitting sideways is said to have been introduced by Queen Anne.

475 *remedies of love*, cures of love, with an allusion to Ovid's *Remedia Amoris*.

476 *the olde dance*, she knew all the rules of the game. Cf *PhysT*, VI, 79, and for a

vivid application of the figure, *Tr*, III, 694-95. Chaucer perhaps got the phrase from the Roman de la Rose. But it was a current figure in French, meaning "to be artful, knowing," and not restricted to the affairs of love. See RR, 3936, and Langlois's note.

The Parson

The sketch of the Parson is an ideal portrait of a good parish priest. It should not be taken to represent Wyclif or one of his followers. To be sure, it praises the virtues and condemns certain abuses which they were always attacking. The Parson, too, is contemptuously addressed as a Lollard in the *Man of Law's Epilogue* (II, 1173). Probably Chaucer would not have described him in just the terms he uses if reform had not been in the air. The poet himself was in intimate relations, it should also be remembered, with some of the most influential patrons of the Lollards. But the Parson is not represented as holding some of the most distinguishing beliefs of the Lollard party. Moreover Wyclif, who died in 1384, presumably three or four years before the *Prologue* was written, was repudiated as a heretic in his last days. On the whole question see Lounsbury, *Studies*, II, 459 ff., and Tatlock, *MP*, XIV, 257 ff., also the introduction to the Explanatory Notes on the *Parson*.

478 f Cf *Prov* XIII, 7

466 The penalty of excommunication was often imposed for the non-payment of tithes. The Parson himself of course could not pronounce the greater excommunication, but he could report the offense, exclude the offender from the sacraments, and declare him liable to the excommunication, which would be actually pronounced by the bishop. In the implied condemnation of this method of enforcing payment there is very likely an echo of Wyclif's protests against the abuse of the power of the keys. See his *Eng Works*, ed Matthew, *EETS*, 1880, pp 36, 146, 150, 277. Cf also l 661 below, and n.

493-95 With this description of the Parson's visits Mayor and Lumby, in their notes on Bede's *Ecl Hist* III, 5 (Cambridge, Eng, 1881, p 227) compare Bede's account of Aidan.

494 *muche and lite*, high and low, cf note to l 534 below.

497 f The primary allusion here is to *Matt* v, 19. For the idea Mayor and Lumby again quote Bede, III, 5 "Non aliter quam vivebat cum suis ipse docebat" (p 226). Cf also Gower, *Conf Am*, v, 1325, and for other parallels see Cook, *Trans Conn Acad*, XXIII, 29.

500 For the figures of gold and iron, and the *shuten shepherde* and the *clene sheep* of the Roman de Carté, of the Renoué de Moillens (late twelfth century), which also offers other less striking parallels to Chaucer's sketch.

See particularly A G Van Hamel's edition, Paris, 1885, stanzas 56, 58, 62, 69, 71. Chaucer may have followed the Roman, or both may be indebted to a common source or to ideas generally current. The figure of rusted gold was often used by Biblical commentators. See Kittredge, MLN, XII, 113, and Flugel, Angl., XXIV, 500 and n.

507 On absenteeism see H B Workman, John Wych, II, 110 ff. "Some livings rarely saw a resident rector."

510 A *chanterie* was a provision for a priest to sing mass daily for the repose of a soul. The usual remuneration about 1380 was seven marks a year. According to Dugdale (History of St Paul's Cathedral, Lond., 1818, p. 29) there were thirty-five chantries at St Paul's. In 1391 these were restricted to the minor canons of the Cathedral.

511 Or to be retained, engaged for service (*withholde*), by a guild (*bretherhed*) to act as their chaplain. For illustration of the practice see Tatlock, MLN, XXXI, 139 ff.

514 Cf John x, 12. There is perhaps further reference to the title "chappelan mercenaire" which was applied to priests who made their living entirely by saying mass.

517 *dangerous*, severe, arrogant, *dygne*, haughty. *Dawnger* (from Fr "danger," LL "dominarium") meant originally "dominion," "power," "control." Cf l. 663 below. *Dawngerous*, in Chaucer, has the related senses of "arrogant," "severe," "difficult," "fastidious," and very commonly meant "difficile," "offish," in the affairs of love.

523 f The rime of two words with one (*nonys noon ys*), which is a characteristic freedom of comic verse in Mod Eng., was regularly admissible in serious passages in Mid Eng. For other Chaucerian examples see ll. 671 f below (*Rome to me*), *KnT*, I, 1323 f (*dyvynys pyme ys*), *SqT*, V, 675 f (*yowthe allow the*), *Tr*, I, 2, 4, 5 (*Troye jone fro ye*), v, 1374, 1376, 1377 (*welles helles is ellis*).

525 He demanded no reverence.

526 *spced*, seasoned, hence highly refined, over-scrupulous, possibly with the suggestion that he was not sophisticated, versed in anise and cummin, and negligent of weightier matters. Hinckley's interpretation, "unctuous, over complaisant" seems less appropriate. The Parson was reasonable and not too fastidious in his dealings with his flock. The phrase occurs again in *WB Prol*, III, 435. Skeat's derivation of *spced* from Fr "espices," fees or dues paid to a judge, is improbable.

The Plowman

The Plowman was apparently a small tenant farmer or a holder of Lammas lands ("village lands let out from year to year"). Like his brother, the Parson, he is represented as an ideal Christian. Professor Tupper

(Types, pp. 40 ff.) notes the occurrence of the same convention in the Chess-Book. But on the whole the treatment of the peasant in mediæval literature was more likely to be satirical or contemptuous. See P Meissner, *Der Bauer in der Eng Lit*, Bonner Studien, 1922, G M Vogt, *The Peasant in Mid Eng Lit*, unpublished Harvard dissertation, 1923. On Chaucer's attitude toward the common people there is a brief, but admirably judicial discussion by H R Patch in *JEGP* XXIX, 376 ff.

529 In Mid Eng the relative pronoun was frequently omitted when subject, as well as when object, of a verb. Cf., for examples, *Cl Prol*, IV, 3, *ShpT*, VII, 105, *Mel*, VII, 1593, *NPT*, VII, 2849, 2900, 3175, *Tr*, I, 203, *LGW*, 704.

533 Cf Matt xxii, 37-39.

534 *though hum gamed or smerte*, in pleasure or pain, one of a number of phrases current in early English to denote "under all circumstances," "in all respects." Cf *in heigh and lough*, l. 817, below, *in (for) earnest nor (ne) in (for) game*, *ClT*, IV, 609, 733, *For foul ne fair*, *MLT*, II, 525, *for hef ne looth*, *ShpT*, VII, 132.

541 The mare was a humble mount.

The Miller

On the Miller see Curry, pp. 71 ff. (materials published earlier in PMLA, XXXV, 189 ff.), Manly, New Light, pp. 94 ff., Tupper, Types, pp. 52 ff.

To the description in the *Prologue* may be added the later reference to the Miller's powerful voice (*Mill Prol*, I, 3124). It is likely, too, that the account of Simkin, in the *Reeve's Tale*, contained hits on the fellow-pilgrim at whose story the Reeve had taken offense.

The Miller's physical characteristics are such as were regularly associated by the physiognomists with men of his nature. His short-shouldered, stocky figure, his fat face with red bushy beard, his flat nose with a wart on top—these variously denoted a shameless, loquacious, quarrelsome, and lecherous fellow. Many curious observations on the subject, drawn from such works as the pseudo-Aristotelian *Secreta Secretorum* and the treatise of Rhazes, *De Re Medecina*, are brought together by Professor Curry. The influence of similar ideas is apparent in the description of the Reeve, the Pardoner, the Summoner, and the Wife of Bath. But whether Chaucer went directly to the learned treatises on the subject (as Dr Curry implies), or simply made use of familiar current notions it is hard to say.

545 *for the nones*, here apparently in the intensive sense.

548 Cf *Thop*, VII, 740 f.

560 *gohardys*, coarse buffoon. In its origin the word is related to the so-called "gohardic" poetry, satirical and convivial verse, chiefly in Latin, composed by vagabond

clerics in the twelfth and thirteenth centuries For illustrations of this literature see Latin Poems commonly attributed to Walter Mapes, ed T Wright, London, 1841 (Camden Soc), and the *Carmina Burana*, ed J A Schmeller, Breslau, 1894, J A Symonds, Wine, Women, and Song, London, 1925, cf also J H Hanford *Spectulum*, I, 38 f *Gohardic* lost its literary association and came to be applied, as in the case of the Miller, to tellers of coarse tales and jests Cf Piers Plowman, B-Prologue 139 "a gohardys, a gлотoun of wordes" (which illustrates another association of the term with "gula," gluttony, etc) The origin of the word, in relation to "Gohas," on the one hand and "gula" on the other, is uncertain For two theories see Manly, M.P., V, 201-09, and J W Thompson, *Stud. Phil.*, XX, 83-98

563 He was honest, as millers go The reference is to the proverb, "An honest miller hath a golden thumb"

The Manciple

A manciple was a servant who purchased provisions for a college or an inn of court The temple referred to would have been the Inner or Middle Temple near the Strand, both of which were occupied in Chaucer's time by societies of lawyers

The inclusion in the company of so inconspicuous a character as the Manciple tends to support the theory that Chaucer had been educated in the Inns of Court

570 *by talle*, on credit The "tally" was a stick on which the amount of a debt was recorded by notches Cf Jenkinson, *Archæologia*, LXXIV, 289 ff

579 On the steward's office see the note on the Reeve, below

581 To make him live on his income

586 *sette hir aller cappe*, make fools of them all *Aller* (*alder*) is the old genitive plural (AS "ealra") Cf II 710, 799, below, and see the Introduction on Language and Meter

The Reeve

There is some uncertainty as to the exact office of the Reeve The chief manager of an estate, under the lord of the manor, was the steward (or seneschal) Subordinate to him was the bailiff, and below the bailiff was the provost, who was elected by the peasants and had immediate care of the stock and grain Normally the reeve was subordinate to the bailiff, but many manors did not have a full complement of officers, and titles were more or less interchanged Chaucer's Reeve was apparently superior to a bailiff, and even exercised some of the functions of a steward He is represented as dealing directly with his lord, ruling under-bailiffs and hands, outwitting auditors, and accumulating property On these officials see F Tupper, *JEGP*, XIV, 265, who follows the Anglo-French Sen-

schauce in Miss Lamond's edition of Walter of Henley's *Husbandry* (London, 1890, pp 83 ff), F H Crapps-Day, *The Manor Farm*, London, 1931, pp 56 ff, 71, 86 ff, 96 f, H Y Moffett, *PQ*, IV, 208 ff, also the accounts of Robert Oldman, bailiff of Cuxham, in *Roger's History of Agriculture and Prices in England*, I, Oxford, 1866, pp 506 ff

With the personal description of the Reeve should be compared that given in his own *Prologue* (I, 3855 ff) On his physical characteristics, which were regularly associated by the physiognomists with the choleric complexion and denoted sharpness of wit, irascibility, and wantonness, see Curry, pp 71 ff (the chapter already cited for the Miller)

Though the personal appearance of the Reeve is in some respects typical, several details of the description suggest that Chaucer had in mind an actual official, whose dwelling he had seen and whose character might be recognized Professor Manly (*New Light*, pp 84 ff) shows reason for suspecting that the portrait applied to a Norfolk reeve, probably the manager of some of the estates of John Hastings, second earl of Pembroke *Baldeswelle* (1620, the modern Bawdswell, in the northern part of Norfolk) was the property of the Pembroke Hastings came of age in 1368, and was abroad nearly all the time till his death in 1375 When, in 1378, the custody of his estates in Kent was granted to his cousin, Sir William de Beauchamp, Chaucer was one of Beauchamp's man-pennors There is evidence that some of the Pembroke estates were mismanaged, and Sir William de Beauchamp's management had to be officially investigated in 1386-87 Professor Manly concedes that he has found no evidence of maladministration of the Norfolk properties, which were in the custody of the Countess of Pembroke But he suggests that Chaucer may have served as a deputy to view the waste of the Pembroke lands, and may have thus learned about the rascally Norfolk Reeve For objections to some of Mr Manly's inferences, including his low estimate of the Reeve's character, see E B Powley, *TLS*, 1932, p 516 Mr Powley would explain Chaucer's acquaintance with Baldeswelle on the ground that it was part of the Manor of Clare, which belonged in 1360 to Prince Lionel Chaucer had entered service with Lionel's wife, Elizabeth de Burgh, in 1357 But these associations were remote at the probable time of the writing of the *Prologue* Moreover, as Miss L V Redstone has shown in *TLS*, 1932, pp 789-90, the interest of the lords of Clare in Baldeswelle was very indirect She argues in support of Professor Manly's application of the description to the Pembroke estate She suggests that Chaucer may have known Baldeswelle through Sir Richard Burley, who married, in or about 1385, Beatrice, the widow of Thomas Lord Roos and the holder of the manor of Whitewell The Burleys were large land-

owners in Kent and Chaucer is known to have sat on the bench with Sir Simon Burley, Richard's brother

A further bit of possible evidence that Chaucer had connections with Baldeswelle is furnished by the fact that one of his manpernors in the great customs of 1382 was Richard Baldewell, perhaps from that locality See TLS, 1928, p 684

589 His close-cropped hair was a sign of his servile station

594 The bailiff was required to make a careful accounting to his auditors

605 *the death*, probably "death," in general, rather than "the death, the pestilence" The definite article was occasionally used in Middle English in constructions similar to French, "la mort" Cf *the seere*, *FranklT*, V, 893

606 ff A dwelling at the cost of the lord and a robe (cf *the cote and hood* below) were apparently regular perquisites of the bailiff, in addition to his salary Miss Redstone, in the communication cited above, notes that there is still a heath at Bawdswell shadowed by the trees of Bylaugh wood It appears to have belonged in Pembroke's manor of Foxby

611 He could please his lord by lending him some of his (the lord's) own possessions, and thus obtain thanks and a reward besides

613-14 Professor Tupper (Types, pp 54 f) suggests that Chaucer introduced the couplet on the Reeve's trade to provide a motive for his later quarrel with the Miller

616 *Scot*, still a common name of horses in Norfolk, according to Bell's note Professor Manly refers to its occurrence in John de Berington's inventory (1389)

621 *Tukked*, having his long coat hitched up and held by a girdle

622 Whether the Reeve rode last out of cowardice or out of instinctive craftiness, he at any rate chose the place farthest away from the Miller with whom he had an altercation early in the journey The quarrel between the two may even have been conceived as having begun before they met on the pilgrimage On the traditional enmity of millers and reeves see Tupper, Types, pp 52 ff

The Summoner

The Summoner (or Apparitor) was an officer who cited delinquents to appear before the ecclesiastical court The abuses practiced by such officials are further illustrated in the *FrT*, III, 1299 ff The Archdeacon is also represented here as not above bribes

For an account of the Summoner's disease see Curry, pp 37 ff It was technically known as "alopicia," a form of leprosy The causes mentioned by Chaucer, and the remedies, correspond closely to those named in the medical treatises Professor Curry cites Lanfranc, *Science of Chirurgie* (EETS, 1894, pp 193 ff) and Guy de Chauliac, *La Grand Chirurgie*, ed Nicaise, Paris, 1890, p 413

624 The cherubim were usually depicted with faces as red as fire The form *cherubym* or *cherubim*, though properly corresponding to the Hebrew plural, has been occasionally used as singular both in early and in modern English

626 The sparrow called *Venus sone* in *PF*, 351, was traditionally associated with lecherousness, of Phny, *Hist Nat*, x, 36, *Juvenal*, Sat, ix, 54 ff

627 *puled*, scaly, with hair falling out Cf *RvT*, I, 3935, n Manly cites Lanfranc's *Chirurgie* to show that this was regarded as a symptom of "allopix"

637-38 Cf the proverbial couplet
Post sumptum vinum loquitur mea lingua
Latinum

Et bibo cum bis ter, sum qualibet arte
magister

For other references to the idea see Manly's note and H B Hunckley, MP, XIV, 317 Perhaps its origin is to be found in the Biblical account of the gift of tongues (Acts ii, 1 ff)

642 Jays were taught to cry "Watte" (Walter) as parrots now call "Poll"

644-45 If anyone should question him, test him further, then his philosophy was all spent Cf *SumT*, III, 1816 f

646 "The question is, what portion of the law (applies)"

650 *good felawre*, here used in the colloquial sense of "rascal" The reference is probably to priests who lived with concubines

652 This line, commonly misinterpreted, refers to the Summoner's own indulgences in the same sin for which he is said just before to have excused others See Kittredge, MP, VII, 475 ff

656 f A recurring fling at the venality of the ecclesiastical courts Cf, for example, Gower, *Mirour de l'Omme*, 20193 f, and *Vox Clamantis*, iii, 3, 189 ff

661 *assoulyng*, either canonical absolution, i e, the removal of the sentence of excommunication, or the ordinary sacramental absolution Whichever is meant, the passage implies an unmistakable doubt of its efficacy — a hint which perhaps comes as near to downright heresy as anything in Chaucer In fact, Lounsbury (*Studies*, II, 517 ff) took the remark as evidence that Chaucer was a kind of agnostic — an extreme and unwarranted inference Professor T-block, MP, XIV, 266, argues, more reasonably, that the Summoner's scoff at excommunication perhaps reflects the influence of Wyclif's teachings concerning the "power of the keys" But the doubt is so guardedly expressed that it would hardly amount to heresy, and it need imply no more than a condemnation of the abuses of an avaricious clergy Cf the note on l 486 above

662 "Significavit nobis venerabilis pater" were the opening words of a writ remanding to prison an excommunicated person Mr H B Workman (*John Wyclif*, II,

26) notes that some ten thousand of these writs are preserved in the Public Record Office. A few deal with heresy, but most of them with tithes and other money matters.

663 *daunger*, "control." He had the young men and women at his mercy. *Gurles* applied to both sexes.

The Pardoner

Pardoners (or quaestors) were sellers of papal indulgences. Many were forbidden to preach and some were even laymen. Many who travelled as pardoners were wholly unauthorized, and the tricks and abuses they practiced were condemned by ecclesiastical authority. The noble ecclesiast of the *Prologue* seems to have been at least in minor orders. But his conduct as a pardoner, by his own showing, was fraudulent, and his pardons are very likely to be regarded as spurious. On the class as a whole see J. J. Jusserand, *Chaucer's Pardoner and the Pope's Pardoners*, in *Chaucer Society Essays*, Part v, no. 13, and Manly, *New Light*, pp. 122 ff.

The personal description of the Pardoner in the *Prologue* is supplemented by the remarkable confession with which he introduces his *Tale* (VI, 329 ff.). For general discussion of his character and behavior see Kittredge, *Atlantic Monthly*, LXXII, 829 ff.; Chaucer and his Poetry, pp. 211 ff., and Curry, pp. 54 ff. (earlier in *JEGP*, XVIII, pp. 593 ff.). Professor Kittredge's essay will receive further notice in the notes on the *Pardoner's Tale*. Professor Curry shows that the physical and moral type of the Pardoner was well recognized in the mediæval treatises on physiognomy. As a parallel he cites especially the account of Favorinus of Arles by Polemon Laodicensis.

The character of *Fals-Semblant* in *RR* doubtless furnished Chaucer with suggestions for the Pardoner's confession. See D. S. Fansler, *Chaucer and the Roman de la Rose*, New York, 1914, p. 162.

670 *Rounevale*, the hospital of the Blessed Mary of Rounevalle, near Charing Cross. This was a cell of the convent of Nuestra Señora de Roncesvalles in Navarre, and was founded by William Marshall, Earl of Pembroke, at Charing in 1229. John of Gaunt was one of its patrons. A number of incidents in the history of the house are noted by Professor Manly, *New Light*, pp. 122 ff., with references to Sir James Galloway, *The Story of St. Mary Roncevall*, and Canon Westlake, *History of Parish Guilds*. See also S. Moore, in *MP*, XXV, 59 ff.

Pardoners of Rounevalle were commonly satirized. There is evidence that in 1382, and again in 1387, unauthorized sales of pardons were made by persons professing to collect for the hospital. It is possible that Chaucer had in mind some definite Pardoner whose portrait he expected his readers to recognize.

Professor Tatlock (*Flugel Memorial Vol-*

ume, Palo Alto, Calif., 1916, p. 232, n. 15) has suggested, hesitatingly, that a pun is intended on "rouneival," a mannish woman, or "rouncy," a riding-horse. Even if this were involved, which is unlikely, the primary reference would still be to the hospital of that name.

671 This, at least, would have been the Pardoner's claim.

672 The first line or the refrain of some popular song. Professor Gollancz has compared the Pearl II 763-64 (stanza 64) "Cum hyder to me, my lemman swete, For mote ne spot is non in the," for which he suggests the Song of Solomon IV, 7-8, as a source. (See his second edition of the Pearl, p. 154.) But Chaucer's line is dissimilar in rhyme and movement, and such invitations are very common in love poetry.

On the rhyme *Rome to me* see the note to I 523 above.

673 *burdoun*, ground melody. See E. P. M. Dieckmann, *MP*, XXVI, 279 ff.

685 *verrycle* (diminutive of "veronica"), a small copy of the handkerchief of St. Veronica, which she is said to have lent Christ as he was bearing his cross to Calvary. According to the tradition, it received the imprint of his face.

692 *fro Berwyk unto Ware*, apparently, from the north of England to the South. The choice of Ware (in Hertfordshire) as the southern limit is strange. It was perhaps mentioned as the first town of importance north of London. Possibly Wareham, in the south of Dorsetshire is intended. Or *Berwyk* might conceivably stand for Barwick in Somerset, which is on the other side of London in relation to Ware. But many passages in mediæval poetry suggest that in such phrases place-names were chosen mainly for the convenience of the rhyme. Cf. *Le Vair Palefroi*, ed. Långfors, Paris, 1912, II 658, 660, 1020.

696 Cf. *Matt* xiv, 29.

706 "He made fools of the parson and the people", cf. *Milt*, I, 3389, *Intr* to *Prt*, VII, 440, *CYT*, VIII, 1813, *Haeckel*, p. 40, no. 136.

709 f. The *lessoun* was the prescribed portion of the Scripture, the "lectio" of the Canonical Office. *Storie*, probably the liturgical "historia," a series of lessons covering parts of the Bible or the life of a saint. *Offertorie*, the "offertorium" of the Mass, said or sung after the Creed. The Pardoner's sermon apparently followed the offertory, and was followed in turn by the contributions of the people. In the Sarum use the offertory was sung during the collection, and was preceded by the sermon.

710 *alderbest*, best of all. See I 586, n.

714 *murrerly*. This formation in which the adverbial *-ly* is added to the comparative ending, is very unusual. For a few parallels see Maetzner's *English Grammar*, tr. C. J. Greece, I, London, 1874, p. 398. I:

is more likely to be due to Chaucer than to a scribe For variant readings see the Textual Notes

719 *the Belle* A Southwark inn of uncertain identification References to nine taverns of the name (not necessarily all different inns) are given by Rendle and Norman (The Inns of Old Southwark, London, 1888, Index, p 420) They take Chaucer's Bell to have been situated on Borough High Street, on the opposite side from the Tabard The existence of such a tavern seems to be inferred from the Bell Yard, which appears on an eighteenth-century map But there is no evidence of its presence before 1600 Professor Baum, who has listed and discussed the various Bells in MLN, XXXVI, 307 ff, suggests that Chaucer had in mind one of the "allowed stewhouses" mentioned by Stow, Survey of London (ed Kingsford, Oxford, 1908, II, 54 f), whose licenses dated back to Edward III's reign

725 ff The excuse here is similar to those offered by Jean de Meun, RR, 15159 ff, and by Boccaccio in the "Conclusione dell'Autore" of the Decameron For a second apology, which relates to subject matter and not merely to language see *Mull Prol*, I, 3167 ff See also RR, 7108 ff

742 The reference is to the Timaeus 29 B, Chaucer's knowledge of the passage may have come from Boethius, m, pr 12, or from RR, 7099 ff, 15190 ff, Cf *Manct*, IX, 208, Haecckel, p 15, no 47

The Host

Of all the Canterbury pilgrims the Host is the one who can be identified with most assurance In the *Cook's Prologue* (I, 4358) he is addressed as *Herry Bailly*, and there is clear evidence of the existence of an innkeeper of that name in Southwark in 1380-81 In the Subsidy Rolls for Southwark for that year stands the entry "Henri Bayliff ostylere Christian uxorerus—ijs" It further appears from the rolls that Balif was himself one of the four controllers of the subsidy for Southwark Several other records referring to Henry Bailly, very probably the same person, have been discovered They show that he represented Southwark in Parliament in 1376-77 and 1378-79, that he witnessed a deed of gift at Lesnes, near Greenwich, in 1387, and that he served repeatedly as tax collector, assessor, or coroner between 1377 and 1394 In a Custom House memorandum of 1384 he is recorded as carrying money from the Custom House to the Treasurer of the Household In an Issue Roll of the same period he is entered as carrying money from the Exchequer to the Keeper of the Wardrobe In a roll of the Clerk of the Market for 1375-76 he is fined for violating the assize of ale and bread For exact references see Manly, *New Light*, pp 77 ff, and TLS, 1928, p 707

754 The *Chepe*, Cheapside, one of the principal London streets

785 *to make it wys*, to make it a matter of wisdom, to hold off and deliberate For similar idioms of *make it tough*, *Tr*, u, 1025 and n, *queynt*, *Rom*, 2038, *tough ne queynte*, *BD*, 531, *strange*, *RvT*, I, 3980, *FranklT*, V, 1223, *symple*, *Rom*, 3863 They perhaps had their origin in the imitation of Fr constructions with "faire"

791 "With which to shorten our journey" ("to shorten our journey with") The order, with the preposition immediately after the verb instead of at the end of the phrase, is regular in Mid Eng Cf *Mull Prol* I, 3119, *Pard Prol*, VI, 345, *ShpT*, VII, 273, *CYT*, VIII, 1055

792 This program, which calls for four tales from each pilgrim, was never carried out Chaucer did not actually get round the circle once Evidence that he modified his original plan is furnished by the *Pars Prol* (X, 16 ff), and the *Retractation* (X, 1081 ff)

810-11 *we* must be supplied as the subject of *preyden*, and possibly of *swore* in l 810, though that is more probably a past participle See the note to l 33, above

817 *In heigh and lough*, in all respects The phrase translates the Latin legal formula "in alto et basso" See PMLA, XLVI, 98 f On other similar expressions, cf l 534, and n

819 For the custom of drinking a cup of wine before retiring of *Tr*, u, 671 ff

826 *the watering of Seint Thomas*, according to Nares' Glossary (s v Watering) a brook at the second milestone on the Kent road

829 "I recall it to you" or (if I is omitted, as in some of the best MSS) "you recall it" (with reflex pron)

830 The expression is apparently proverbial and means "if you feel in the morning as you did the night before"

835 ff The imperatives in *-eth* (*draweth*, *cometh*, *studueth*) were the full plural forms, used in courteous address Contrast the more peremptory *ley hond to*, *every man* in l 841

844 No very definite distinction was probably meant in the use of *aventure*, *sort*, and *cas* For similar balancing of alternatives see *CIT*, IV, 812, *MerchT*, IV, 1967, *Tr*, I, 568 Chaucer's use of such formulas has been attributed to the influence of Dante Cf *Inf* xv, 46, xx, 82, xxxii, 76

854 *a Goddes name*, in God's name

The Knight's Tale

The Knight's Tale is a free adaptation of the *Teseide* of Boccaccio A reference in the *Prologue* of the *Legend of Good Women* (G, 408) to the *love of Palamon and Arcite* shows that Chaucer had made a version of Boccaccio's poem, in some form, before the *Canterbury* period But the exact relation of this to the existing tale is unknown The opinion, sup-

ported by Ten Brink, Koch, and Skeat, that the *Palamon* was in seven-line stanzas has been questioned by several recent critics and was opposed in a detailed argument by Professor Tatlock, Dev and Chron, pp 45 ff (Cf also Langhans, Angl XLIV, 226 ff, and for further references see Miss Hammond, pp 271-72, Wells, pp 692, 877, for Koch's reassertion of the theory see Angl Beibl, XX, 133 ff.) The stanzaic hypothesis is, to say the least, unnecessary, and there is no strong reason for holding that the *Knighit's Tale* is essentially different in form or substance from Chaucer's first version. Some revision was doubtless necessary to fit the *Palamon* for its place in the Canterbury collection. But in one passage at least (*But of that storne hst me nat to write*, l 1201) even this slight adaptation seems to have been neglected.

The stanzaic *Palamon*, by those who have believed in it, has usually been dated early in Chaucer's Italian period (between 1372 and 1376). But if the first redaction of the poem was practically identical with the *Knighit's Tale*, a later date is more probable, and there are reasons for putting the completed text not earlier than 1382. In l 884 there is perhaps a complimentary allusion to the landing in England of Anne of Bohemia, and several passages in the account of the marriage of Palamon and Emelye have been plausibly interpreted as referring to the marriage of Richard and Anne and the Bohemian alliance. It is even possible that the poem was written, or adapted, to celebrate the royal wedding. In that case it probably preceded the *Troilus*, which there are reasons for dating about 1386. It is natural to suppose that Chaucer had in hand the two great Italian poems at about the same time. But no decisive evidence has yet been found in the works themselves to show which was the earlier. (On the date of the *Troilus* see the introduction to the Explanatory Notes to that poem. On the references to Anne and the Bohemian alliance see Lowes, MLN, XIX, 240 ff, O F Emerson, Studies in Lang and Lit in Celebration of the Seventieth Birthday of James Morgan Hart, N Y, 1910, pp 203 ff.)

On the assumption that the indications of date in ll 1462 ff would correspond to the actual calendar of the year of composition, Skeat showed that the tale (that is, the revised *Knighit's Tale*) might be assigned to 1387. In that year May 5 fell on Sunday (See Oxf Chau, V, 70, 75-76.) Professor Mather, applying the same argument to the original *Palamon*, preferred the year 1381 (Furnivall Miscellany, pp 308-10.) Professor Manly, taking the date of the duel to have been Saturday, May 4, would put the assembly on Sunday, May 4, of the following year. This would point to 1382, a reasonable date for the poem. But in none of these cases is the inference secure. See the note to l 1462, below, and for further discussion of Tatlock, Dev and Chron, pp 70 ff

For a theory which would imply for part of the story a date as late as 1393 see the note on the portrait of Emetreus, l 2155

Chaucer's main source was the Teseide of Boccaccio (Opere Volgari, ed Moutier, IX, Florence, 1831). The sources of the Teseide have never been fully determined. According to an early theory, now generally abandoned, Boccaccio followed a lost Greek romance. In the opinion of recent authorities he made an independent compilation from various sources. He certainly used Statius freely, and perhaps also some version of the Roman de Thebes. But neither of these works supplied him with his central plot of the rival lovers. See G Koerting, Boccaccio's Leben und Werke, in Geschichte der Litteratur Italiens im Zeitalter der Renaissance, II, Leipzig, 1880, pp 620 ff (supporting the theory of the Greek romance), V Crescini, Contributo agli Studi sul Boccaccio, Turin, 1887, pp 220 ff, and Atti del Reale Istituto Veneto, LX, 449 ff, J Schmitt, La Théséide de Boccace et la Théséide Grecque, in Études de Philologie Néo-Grecque, ed J Psichari, Bibl de l'École des Hautes Études, 1892, pp 279 ff, P Savj-Lopez, Giornale Storico della Lat Ital, XXXVI, 57 ff

The Teseide is a long poem in twelve books. For the nearly ten thousand lines of the Italian Chaucer has but 2250 lines, of which only about 700 correspond, even loosely, to Boccaccio's. The relation of the two was indicated by H L Ward by marginal marks in the Six-Text edition, also used in Pollard's edition of the *Canterbury Tales*. The main correspondences are shown by the following table, based upon one drawn up by Skeat. Arabic numerals in the case of the Teseide refer to stanzas

<i>Knighit's Tale</i>	<i>Teseide</i>
865-883	i, n
893-1027	ii, 2-5, 25-95
1030-1274	iii, 1-11, 14-20, 47, 51-54, 75
1361-1448	iv, 26-29, 59
1451-1479	v, 1-3, 24-27, 33
1545-1565	iv, 13, 14, 31, 85, 84, 17, 82
1638-1641	vii, 106, 119
1668-1739	v, 77-91
1812-1860	v, 92-98
1887-2022	vii, 108-110, 50-64, 29-37
2102-2206	vi, 71, 14-22, 65-70, 8
2222-2593	vii, 43-49, 68-93, 23-41, 67, 95-99, 7-13, 131, 132, 14, 100-102, 113-118, 19
2275-2360	vii, 71-92
2600-2683	viii, 2-131
2684-2734	ix, 4-61
2735-2739	xii, 80, 83
2743-2808	x, 12-112
2809-2962	xi, 1-67
2967-3102	xii, 3-19, 69-83

For general comparisons of the two narratives see F J Mather's edition of the *Gen Prolog*, *KnT*, and *NPT*, Boston, 1899, pp 121 ff, and H M Cummings, *The Indebtedness of Chaucer's Works to the Italian Works of Boccaccio*, Univ of Cincinnati Studies, X, Pt 2, 1916, pp 123 ff Of Chaucer's additions and modifications the more significant will be pointed out in the notes Attention will also be called to his literary sources outside of the *Teseide* He apparently had direct recourse to *Status*, and perhaps to the *Roman de Thèbes* (here cited by references to the edition of Constans, 5:ATF, 1890) See Wise, *The Influence of Status Upon Chaucer*, Baltimore, 1911, pp 46 ff, 78 ff, 129 ff Chaucer also made important use of the *Consolation of Boethius*

On Chaucer's adaptation of the story to contemporary customs, see Dr Stuart Robertson, *JEGP*, XIV, 226 ff, and on his striking use of astrology, see Curry, ch vi Mr H N Fairchild, in *JEGP*, XXVI, 285 ff, has suggested the interpretation of Arcite and Palamon as types, respectively, of the active and the contemplative life But the allegory is somewhat forced Professor J R Hulbert (*Stud Phil*, XXVI, 375 ff) argues that the real purpose of the tale was to set forth a typical "question of love" as to "which of two young men, of equal worth and with almost equal claims, shall (or should) win the lady" This problem is doubtless involved in the story, and would have been more apparent in the Middle Ages than it is today But the *Knights Tale* would never have engaged, as it does, the sympathy of the reader if it had been written primarily as a discussion of such an academic problem And the *Teseide*, we are assured, grew out of Boccaccio's own emotional experience

Explanatory notes of value, besides those of Skeat, are to be found in the editions of Pollard, Mather, Liddell, and Manly, and in Mr Hinckley's Notes on Chaucer, to all of which the following brief commentary is indebted

The Motto, "Iamque domos" is from *Status*, *Theb*, xi, 519 f The whole introduction, ll 859-1004, draws upon the *Thebaïd* as well as the *Teseide* From the former comes apparently the mention of the night march of Theseus (l 970), of the Minotaur (l 980), and, perhaps, of Fortune (l 915)

860 Theseus was, properly speaking, King of Athens, though here called "duke," by a characteristic anachronism On the existence of the title "Duke of Athens" in Chaucer's time see Liebermann, *Herrig's Arch*, CXLV, 101 f See also Patch, *Est*, LXV, 354, n

877 *Femeyne*, the land of the Amazons

884 In this rapid summary of Boccaccio's first book and part of his second, Chaucer has found room for one additional incident There is no mention in the *Teseide* of a tempest at the home-coming of Theseus and Hippolyte Professor Curry (*MLN* XXXVI,

272 ff) has suggested that Chaucer's line refers only to the popular excitement on the arrival of the royal bride But this is an unnatural interpretation of *tempest* It is far more likely, as Professor Lowes has argued (*MLN*, XLIX, 240 ff), that Chaucer introduced this line as a complimentary allusion to the arrival of Queen Anne in England On that occasion, according to Walsingham's *Historia Anglicana* (ed Riley, London 1863-64), II, 46, there was a great commotion of the sea which destroyed the vessel in which she had come

It should be added that the rhetorical figure here employed—the refusal to describe or narrate, technically known as "omniscipio"—is very common with Chaucer In the present tale it usually indicates that he is actually omitting materials in his source, as is the case in what is one of the most protracted examples anywhere to be found, namely, the account of Arcite's funeral in ll 2919 ff Elsewhere the figure is sometimes merely a rhetorical device for speeding up the narrative Examples of its occurrence are numerous, and only a few need be cited Cf *KnT*, I, 2197 ff, *MLT*, II, 701 ff, *SqT*, V, 34 ff, 63 ff, 283 ff

890 *aboute*, in turn

894 According to both Boccaccio and *Status* the temple of Clemence was in the city

908 Probably "that (ye)," with omission of pronominal subject, rather than "who"

925-26 The general idea and the figure of the wheel are both common Cf *Bo*, n, pr 2, and see H R Patch, *The Goddess Fortuna in Medieval Literature*, Cambridge, 1927, Index, s v "wheel"

932 Capaneus, one of the "Seven against Thebes" He was killed by Zeus with a thunderbolt See *Tr*, v, 1501 ff, and n

938 The adjective *old* is applied to Creon as a kind of fixed epithet in the *Rom de Thèbes* "Creon li vieuz," ll 5190, 5799, 8341, 10008, etc

949 ff Here again a few details may come from the *Rom de Thèbes*, for example, the riding of Theseus on a horse instead of in a chariot Cf with *KnT*, I, 949, *Thebes*, 9944 ff, with *KnT*, I, 950, *Thebes*, 9994, with *KnT*, I, 952, *Thebes*, 9946, with *KnT*, I, 957, *Thebes*, 9997 ff

977 *feeldes*, rather the lands over which they marched than the "grounds" of their banners (as understood by Skeat) Cf *Theb*, xi, 656 ff, *Thebes*, 9914 ff, and, for illustrative parallels, Hinckley, p 58, and Kittredge, *MLN*, XXV, 28

979 *ybete*, which might mean "hammered," seems here, as in *Tr*, n, 1229, and *Rom*, 836 ff, to mean "embroidered" See Emerson, *PQ*, II 85, and of the notes of Hinckley and Manly on this passage

980 The Minotaur was the Cretan monster which Theseus had slain

983 ff In Boccaccio's account of the

victory of Theseus (Tes., II, 53-73) the Theban forces flee to the woods and mountains, and the Athenians enter the city unopposed Chaucer, in representing Thebes as won by assault, substitutes a familiar feature of mediæval warfare See S Robertson, JEGP, XIV, 227 ff Of numerous instances in Froissart, Dr Robertson cites particularly the battle of Cadsant, Bk 1, ch 31 (tr Johnes, London, 1839, I, 44) and the capture of Limoges, Bk 1, ch 290 (I, 453-54)

989 For the destruction of the city of Rom de Thebes, 10073 ff (where it is said to have taken place before Creon's death)

1007 According to Boccaccio (II, 84) Theseus sent out men to care for the dead and wounded and to bring in the spoils for proper distribution Chaucer refers only to pillagers (*pillours*)

1010 Almost identical with *Tr*, IV, 627

1011 *by and by*, side by side

1012 *in oon armes*, in one kind of arms, that is bearing the same heraldic device

1013 The names *Arcita* and *Palamon* are from Boccaccio Where he found them is unknown *Palamon* occurs in Statius and in the *Rom de Thebes* as the name of a Theban warrior Mr Hinckley suggests that Boccaccio had in mind the Greek philosopher Polemon, and, for *Arcite*, the Archytas of Cicero's *De Senectute* But this seems unlikely

1024 The mention of ransom here, as also in II 1032, 1176, 1205, and 1849, is not paralleled in Boccaccio Dr Robertson (p 229) notes it as another bit of mediæval realism introduced by Chaucer

1033 ff Chaucer's account of the lovers' first sight of Emily differs considerably from Boccaccio's The dialogue, which corresponds in part to the later debate in the *Teseide*, where *Palamon* and *Arcite* meet in the grove, is far more vivacious than in the Italian, and lays more stress upon the rivalry of the lovers It is possible, as Professor Kirtledge has suggested, that Chaucer's modification of the narrative was due to his memory of the rival lovers in the *Parliament of Fowls*, whose arguments are in part similar to those of *Palamon* and *Arcite*

1035 Cf *LGW*, 2425 *To sene*, the inflected infinitive, see the Introduction on Language and Meter

1047 On May-day observances see, besides Skeat's note, Hazlitt, *Faiths and Folklore*, London, 1905, II, 397, Chambers, *Book of Days*, Edinburgh, 1863-64, I, 570 ff, W Hone, *Every-day Book*, London, 1826-27, I, 543 ff, II, 570 ff Table Book, London, 1827, I, 541, 557, 628 f, Year Book, London, 1832, 521 ff

1072 His words, in direct quotation, were "Alas that I was born"

1084 "That art so pale and deathly to behold"

1088 On Saturn as a planet of evil influence of II 2453 ff below, and *Astr*, II, 4, 37 ff

Constellacroun, disposition or arrangement of heavenly bodies Cf *SqT*, V, 129 *FranklT*, V 781

1089 "Although we had sworn to the contrary" Cf *CIT*, IV, 403, *SqT*, V, 325, *Tr*, IV, 976 In this idiom the negative idea is usually implied rather than expressed But see II 1666 f below

1091 *thus us*, monosyllabic, as often elsewhere, sometimes written simply *thus* (as in I 2761)

Playn, either "plain" or "full", in this formula, probably "plain," "clear"

1096 Cf I 1567, also *MercB*, I ff, and *Compl d'Am*, 41 ff The idea that a lover is wounded or slain by his lady's eyes is so familiar that illustrations need not be multiplied They could be collected in endless number from both European and Oriental literature Boccaccio uses the figure in the *Filocolo* (*Opere Volgari*, VII, 6) and the *Fiametta* (*Opere*, VI, 10) For examples in Old French see J L Lowes, *MLR*, V, 34 ff, and for further discussion, Miss M V Young, *MLN*, XXII, 232, and H R Patch, *EST*, LXV, 352 The ancient Greeks had the same conception Cf Sophocles, *Antigone*, 795, with Jebb's references, including Plato's *Phædrus*, 251 B (*καλλους απορροη*) The idea, indeed, was not merely a conceit of the poets, but may fairly be called an old scientific hypothesis According to the regular explanation, an effluence, sometimes figured as a spear or arrow, passed from the lady's eyes through those of the lover into his heart A similar theory has been held about the "ejaculation" from the evil eye See Bacon's essay *Of Envy*

1101 With the expression of uncertainty whether Emily is a woman or a goddess of *Tr* 1, 425 (*Fl*, I, 38) and *Aen*, I, 327

Wher, whether, a common contraction

1108 *shapen*, shaped, determined, frequently used in early English with reference to destiny

1122 "I am not but (no better than) dead" Cf the Northern English "nobbut"

1127 "So help me God, I have little desire to jest"

1132 *Palamon* and *Arcite* were not only cousins, but also "sworn brothers" The institution here referred to has been of almost world-wide diffusion See Hamilton-Grierson's article on *Brotherhood* (*Artificial*) in Hastings's *Encyclopaedia of Religion and Ethics*, and, for special consideration of the early Teutons and Celts, J C Hodges, *MP*, XIX, 384 ff, and *Rev Celt*, XLIV, 109 ff (with many references) Ancient examples of sworn brothers are Theseus and Pirithous (see II 1191 ff below), Achilles and Patroclus, Orestes and Pylades, Nysus and Euryalus Among savage or semi-civilized peoples the union is accompanied by various formalities, often the drinking or mingling of blood In the English romances and ballads, where frequent reference is made to the custom, the

usual ceremony is simply an oath. For instances in Chaucer see *ShpT*, VII, 40-42, *Par&T*, VI, 697 f, and *FrT*, III, 1405 ff. Good examples are also furnished by the romances of Athelston and Amis and Amiloun.

1133 *for to dyen in the peyne*, though we had to die by torture. The use of *for* with an infinitive in a concessive sense was common in Middle English. Cf *CIT*, IV, 364, *Tr*, I, 674. The construction was perhaps modeled upon French, of "pur murir," *Chanson de Roland* (ed T Muller, Gottingen, 1878), l. 1048. On the torture known as the "peine forte et dure" see Hinckley, pp 64 f.

1155 *Paramour*, lit "by love, in the way of love." The phrase was regularly applied to romantic or passionate love. Cf l. 2112, below. Arcate bases his claim to priority on the distinction between human passion and religious adoration (*affeccoun of hoolynesse*).

1162 *I pose*, I suppose, grant for the sake of argument.

1164 From Boethius, III, m. 12, 47 (*Bo*, III, m. 12, 58 f). Cf also *Tr*, IV, 618, and *Rom*, 3432 ff.

1167 *postif lawe*, a technical term "Lex postiva," as opposed to natural law, is that which rests solely upon man's decree. Gower, *Mirour de l'Omme*, 18469 ff., applies the term to the ecclesiastical restriction on marriage which Chaucer perhaps had in mind. In that case *in ech degre* may refer to degrees of kinship, otherwise it means simply "in every rank." (See *MLR*, IV, 17.)

1177 The fable is practically the same as that of *Aesop* on The Lion and the Bear (no. 247 in Halm's edition, Leipzig, 1854, Croxall's translation, London, 1792, p. 238, no. 141). Cf also La Fontaine, "Les Voleurs et l'Ane" (Book 1, Fable 13, ed Robert, Paris, 1825, I, 66). The source of Chaucer's version is unknown.

1182 Proverbial. Cf "A la cort le roi chascuns i est por soi," Morawski, *Proverbes Français*, Paris, 1925, p. 2, no. 45. See also Skeat, *EE Prov*, pp 89 f, no. 213.

1194 On the visit of Pirithous to Athens see also Tes, III, 47-51.

1196 Cf *LGW*, 2282.

1198 Chaucer's reference is probably to RR, 8148 ff. The account there corresponds to his statement. Strictly speaking, Theseus accompanied Pirithous on his search for Proserpina. See Plutarch's *Theseus*, c. xxx.

1201 Probably an unaltered line of the original Palamon, inappropriate to the Knight as teller of the story.

1210 *hym Arcate*. Though *Arcate* is grammatically in apposition with *hym*, the modern punctuation with commas misrepresents the Mid Eng idiom, in which the personal pronoun has the effect of a demonstrative (Lat "ille," "iste"). For other examples see *MLT*, II, 940, *MerchT*, IV, 1734, *M&T*, VII, 2673. Mr H B Hinckley (*MP*, XVI, 43) compares similar constructions in the Scandi-

navian languages and Middle Welsh. For further discussion see H R Patch, *Est*, LXV, 355.

1212 *oo stownde*, a single hour, has the support of only one of the published MSS. But the alternative reading, *or stownde*, somewhat desperately rendered "or at any hour," seems hardly possible.

1218 *to wedde*, for a pledge, hence, in jeopardy.

1223 Cf *LGW*, 658.

1238 The figure from dice was commonly applied to the vicissitudes of Fortune. Cf *M&T*, VII, 2661, and *Tr*, II, 1347, and see Patch, *The Goddess Fortuna*, p. 81.

1242 Proverbial, see Haeckel, p. 5, no. 16.

1247 On the four elements see *Gen Prol*, I, 420, n.

1251 ff In these reflections on the vanity of human wishes Chaucer followed Boethius, III, pr. 2, cf also Dante, *Inf* VII, 87 ff.

1260 Cf *Romans*, VII, 26.

1261 *dronke is as a mous*, a common comparison in older English. Cf *WB Prol*, III, 246, Skeat, *EE Prov*, p. 90, no. 214, Haeckel, p. 60.

1262 f The illustration is from a gloss to the passage in Boethius. See *Bo*, III, pr. 2, 98 f. But l. 1264 is apparently Chaucer's own.

1279 *pure*, very, cf *BD*, 583. *Grete*, perhaps to be taken with *fettes*. The fetters seem to be added in Chaucer's account.

1303-12 Cf Boethius, I, m. 5, *Ecl*, III, 18 ff. (quoted in Innocent, *De Contemptu Mundi*, I, 2, Migne, *Pat Lat* CCXVII, 703).

1315-21 For the familiar idea that brutes are happier than men Mr Hinckley cites the *Dialogus inter Corpus et Animum*, II, 227-30 (Lat Poems attrib to W Mapes, ed Wright, Camden Soc., 1841, p. 103).

1317 *to letten of his wille*, to refrain from his desire.

1329 The anger of Juno against Thebes was caused by Jupiter's relations with Semele and Alcmena. It is repeatedly referred to by Boccaccio and Statius, see Tes, III, I, IV, 14, v, 56, ix, 44, x, 39, and Theb, I, 12, 250, x, 74, 126, 162, 282. Cf also Ovid, *Met*, III, 253 ff., IV, 416, and (for phraseology) Dante, *Inf*, xxx, I f, 22 f.

1331 Cf Theb, XII, 704.

1344 *upon his heed*, on pain of losing his head (OF "sur sa teste").

1347 This is a typical love-problem ("demande d'amour" or "questione d'amore"), such as were familiar in French, Provençal, and Italian. Other examples from the *Canterbury Tales* are found in *WBT*, III, 905, 1219 ff, and *FranklT*, V, 1621 ff., to which may be added the whole underlying conception of the so-called Marriage Group of Tales. For numerous parallels from European and Oriental literature see Rajna, *Rom*, XXXI, 28 ff., and of Manly, *Morsbach Festschrift*, Halle, 1913, pp 282 ff. A series of similar questions, in most cases attached to an illus-

trative story, were propounded in Boccaccio's *Filocolo* (*Opere Volgari*, VIII, 27 ff.)

1369 On the various kinds of spirits recognized by the old physiology see the note to l 2749 below

1372-76 The name *Hereos*, for the "lover's malady" has a long and curious history, as Professor Lowes has shown (*MP*, XI, 491 ff.) Derived ultimately from *eros*, the word became distorted in Latin into various forms such as *ereos*, "hereos," "heroys" and "hercos", and from these were made the adjectival derivatives "hereosus," "herosus," "hereseus," "heresius," and "heroius." Numerous examples of the use of the term from the *Vitaeum* of Constantinus Africanus (11th century) down to Burton's *Anatomy of Melancholy*, are cited by Mr Lowes. As a result of the change of form in Latin *hereos* came to be sometimes associated with "herus" ("erus") and sometimes with "heros" (*ηραος*), and was defined accordingly. But it usually refers to the mania or mad desire of a lover for the object of his affection. The disease was discussed by a long series of mediæval physicians, and into their treatment of it entered various conceptions derived from the Arabic "al-ishq." The symptoms described by Chaucer — sleeplessness, lack of appetite, loss of flesh and color, weeping and wailing, and aversion to music — can all be paralleled in the medical treatises. Indeed it is hard to determine how far the whole conception of love-sickness, so common in mediæval saga and romance, was of scientific origin, and how far it was due merely to the naïve observation of the extravagances of lovers.

1374 According to both Bernard Gordon and Arnaldus (quoted by Lowes, p 526), unless *hereos* is cured, the sufferers fall into mania or die.

1376 This has reference to the old division of the brain into three cells, the front one commonly assigned to fantasy, the middle one to reason, and the back one to memory. Mania was described as an affection of the first. Cf the *Collectio Salernitana* (ed De Renzi, Naples, 1852-59, II, 124) cited by Lowes (p 527, note 6) "Mania est infectio anterioris cellulæ capitis cum privatione imaginatonis. Melancholia est infectio mediæ cellulæ capitis cum privatione rationis." The reading of l 1376 is doubtful. The best MSS, including Ellesmere, have *Byforn his (owene) celle fantastik*. MS Ha⁴ reads *Byforn in his selle fantastyk*. The former is defended by Professor Manly on the ground that, according to Bernard, fantasy is seated in the hinder part of the first cell. But Chaucer — like Arnaldus, in a passage quoted by Lowes (p 527) — apparently referred to the entire front cell as the *celle fantastik*. Mania was localized in this cell, and not before it. So the Ha⁴ reading, adopted by Skeat, corresponds more accurately to the authorities. Professor Lowes would omit the

comma after *byforn*, apparently on the ground that the disease affected the front part of the cell. But this is not clear from the text he cites.

1385 ff Skeat suggested as a source of this passage Claudian, *De Raptu Proserpine*, l. 78 but the description of Mercury in Ovid's *Met*, l. 671-72, is also similar and is followed a little later by an account of Argus. The *sleepy yerde* ("somniaferam virgam") was the caduceus of Mercury.

1390 *Argus*, Argus of the hundred eyes. For the story how Mercury put him to sleep before slaying him see Ovid, *Met*, l. 714 ff.

1401 Cf *Tr*, iv, 864 f.

1409 In *Tes* (iv, 22) the disguise is that of a poor valet ("in maniera di pover valetto").

1422 A biblical phrase, of *Jos* ix, 21.

1426-43 In making Arcite first a *page* of the *chambre* of a lady and then a *squier* of the duke's chamber, Chaucer adds details, possibly autobiographical, not found in Boccaccio. (See Lowes, *MP*, XV, 692, n.)

1428 In the *Tes* the name assumed by Arcite is *Penteo*, Chaucer took *Philostrate* from Boccaccio's "Filostrato," the title of the poem which was the primary source of the *Troilus*. From its Greek derivation *Filosttrato* ought properly to mean "army-lover" but Boccaccio connected the second element with the Latin "stratus," and understood it to mean, "vanquished by love," in which sense it is admirably appropriate to Arcite. Two other proper names in Boccaccio are based upon a similar misunderstanding of *φίλος* as a noun meaning "love," — *Filocolo*, which, through confusion of *χολος* and *κοπος*, he interprets as "fatica d'amore" (*Opere Volgari*, VII, 354), and *Filostropo* (in his fifteenth eclogue), which he explains as coming from "phylos, quod est amor, et tropos, quod est conversio." See *Epist* xxiii, A. Fra Martino da Signa, *Opere Latine Minori*, ed Massera, Bari, 1928, p 220.

1439 *neer*, usually comparative in Chaucer, is here positive, as in Modern English.

1444 *honestly* and *slyly*, suitably and prudently. Both words have changed their meaning in modern English.

1462 ff The indications of date here given are entirely independent of Boccaccio, and it is not clear how Chaucer came to insert them. Palamon, according to the usual understanding of the passage, escaped from prison on the night of May 3, discovered Arcite on the 4th, and on the 5th fought the duel which Theseus interrupted. The assembly for the tournament, if held exactly a year later, was consequently also on May 5, and it is distinctly said (l 2188) to have taken place on a Sunday. Now in 1387 May 5 actually fell on Sunday, and Skeat found in the fact an argument for dating the *Knights' Tale* in that year. But, as Mr Mather argued, the dates also fitted in 1381, the year to which he assigned

the original Palamon and Arcote If, as Professor Manly holds, the *thrydde nyght* (l 1463) refers to the night preceding May 3, then the date of the duel would have been Saturday, May 4, and the assembly would have fallen on Sunday, May 4, of the following year This would point to 1382 But it may be doubted whether there is any significance in these correspondences of calendar For further references on the matter see Manly's note to l 1850 and the introduction to the Explanatory Notes on the *KnT*

The reason is not certain for the selection of May 3 as a starting point The day of the month is not an essential part of the astrological scheme which follows (ll 2217 ff) Curiously enough the same date is given in *NPT* (VII, 3187 ff) for the tragic seizure of Chanticleer, and in *Tr* (II, 55 ff) it is the day on which Pandarus suffers from a misfortune (*teene*) in love Again in *The Cuckoo* and the *Nightingale* (l 55, *Oxf Chau*, VII, 349), where there may of course be a reminiscence of Chaucer, it is associated with a lover's ill success Various reasons have been suggested for Chaucer's repeated mention of the date Miss Hammond (English Verse between Chaucer and Surrey Durham, N C, 1927, p 472) notes that May 1-3 were the regular days of the Maytime festival But that would hardly account for the association of May 3 with tragic occurrences, nor (as Mr Root observes) is it explained by the fact that in the ecclesiastical calendar May 3 is the feast of the Invention of the Holy Cross Both Mr Root, in his note on *Tr*, II, 56, and Mr Manly, in his discussion of the *KnT*, I, 1850, point out that May 3 was recognized as one of the "dismal" or unlucky days of the year There is also a reference to the *dismal* in *BD*, 1206, in explanation of misfortunes Mr Manly prints two lists of such dates, and May 3 appears in both In one of them are also included May 6 and June 8, the dates, respectively, of Dorigen's promise to Aurelius in the *FranklT* (V, 906), and of the assignation in the garden in the *MerchT* (IV, 2132 f) It may be that Chaucer had only this reason for the selection of all three dates But since there were numerous days of ill omen in the calendar, and many of them are designated as "very unlucky," whereas May 3 is simply "unlucky," one cannot help wondering whether Chaucer had some personal reason, not yet discovered, for his repeated references to that day

1455 Cf *Gen Prol*, I, 844, and n

1456 Proverbial, see Skeat, *EE Prov*, p 90, no 215

1471 *claree*, a mixed drink of wine, honey, and spices Directions for making it are quoted in Skeat's note

1472 The reference is to Egyptian Thebes For its association with opium see the references collected by Professor Emerson *MP*, XVII, 287 ff He notes that drugs and narcotics were a recognized remedy for the

"lover's malady of hereos," a fact which makes Palamon's possession of them plausible In Boccaccio the wine is not definitely said to be drugged

1477 *nedes cost*, of necessity, lit in the way of necessity (*AS* "cost" *ON* "kostr," distinct from the Mod Eng "cost," *OF* "cost")

1479 *drededful*, full of fear *Stalketh*, walks stealthily, cf *CUT*, IV, 525, *LGW*, 1781, *Tr* II, 519

1494 From Dante, *Purg*, I, 20

1495 *grees*, probably "bushes" here and in l 1641, in l 1507 it means "branches," "boughs,"

1502 Cf *LGW*, 1204

1509 Cf *Tr* II, 920

1512 Professor Manly sees here an allusion to the controversy of "the flower and the leaf" See *LGW Prol F*, 72 ff, and n

1522 The proverb also occurs in the Latin form "Campus habet lumen, et habet nemus auris acumen" Cf further Skeat, *EE Prov*, pp 90 f, no 216, Haeckel, p 22, no 71, and Morawski, *Proverbes Français*, Paris, 1925, p 81, no 2236

1524 Also a proverb, cf Sir Eglamour, l 1282 f (*Thornton Romances*, Camden Soc, 1844, p 174), and Skeat, *EE Prov*, p 91, no 217 The form *men*, as in *men seyth* (*Ger* "man sagt"), is probably the singular *man*, in the indefinite sense Cf *Gen Prol*, I, 149, and n

1531 *thuse loveres*, lovers (in general) For the use of *thuse* in a generalizing sense cf *RvT*, I 4100, *MkT*, VII, 2121, *WBT*, III, 1004, *Astr*, II, 26

1533 For the proverbial figure of the bucket see Patch, *The Goddess Fortuna*, pp 53 f, and *Est*, LXV, 352 f, Skeat, *EE Prov*, pp 91 f, no 218

1539 This saying still current in various forms, means that Friday is an off-day, different from the rest of the week Skeat quotes a Devonshire version, "Fridays in the week are never aleek" Cf also the Transactions of the National Eisteddfod of Wales, 1895, p 332, and (for a mediæval explanation of the belief) Alexander Neckam, *De Naturis Rerum*, I, 7 (*Rolls Series*, p 42) See further Lowes, *MLR*, IX, 94, Koch, *Angl Beibl*, XXV, 337, Haeckel, p 34, no 115

1566 Cf *Tr*, III, 733 f, IV, 1208, 1546, v, 3-7, *LGW*, 2629 f Miss Hibbard (Mrs Laura Hibbard Loomis) suggested that the figure has reference to a "transcendental garment, symbolic of life and destiny," and cites instances of such magic shirts (*PQ*, I, 222) But Chaucer does not represent the shirt as made by the Parcae His meaning seems to be simply that a man's fate is determined before his first garment is made for him in infancy

With the use of *erst*, superlative, where the comparative would be more natural in Mod Eng, cf *NPT*, VII, 3281, *CUT*, IV, 336

1587 *be deed*, die The phrase is fre-

quently so used in early English Cf *Par3T*, VI, 710, *CIT*, IV, 364

1604 "I disavow the assurance and the bond"

1606 Proverbial, cf *Tr*, iv, 618, Haeckel, pp 1 f, nos 3-5

1609 *to darreyne hure*, to decide the right to her (OF "deraisnier," Lat "derationare") Cf l 1853, in l 2097 the phrase is, *The bataille to darreyne*

1622 *to borwe*, for a pledge, cf *to wedde*, I 1218

1624 Cf *Theb*, i, 127 f

1625 From *Tes*, v, 13 "signoria nē amore sta bene in compagna" Skeat cites RR, 8451 ff, and Ovid, *Met*, ii, 846 f, which Chaucer may have had in mind, though both passages say that Love and Lordship cannot dwell together, whereas he seems to mean that neither of them will endure any rival or partner A closer parallel is furnished by Ovid's *Ars Amat*, iii, 564 cited by Matthieu de Vendôme, *Ars Versificatoria*, iii, 10 (E. Faral, *Les Arts Poétiques du XII^e et du XIII^e Siècle*, Paris, 1924, p 170), cf also Seneca, *Agamemnon*, 259, Skeat, *EE Prov*, pp 92 f, n 220, Haeckel, p 2, n 7

1626 *his thankes*, willingly, adv gen of *thank*, in the primary sense of "thought," hence "will," "wish" Cf ll 2107, 2114 below, *Rom*, 2463

1636 ff The single combat of Palamon and Arcite is conducted quite differently in Boccaccio In his account Palamon unhorses Arcite with a blow on the head which makes him unconscious When Palamon recovers he demands that the fight proceed, but it is almost immediately interrupted by Theseus Chaucer's version, as Mr Robertson has noted (*JEGP*, XIV, 232), in which the combatants begin fighting with the spear and turn later to the sword, corresponds to the usual procedure in Froissart

1638 Cf *Tes*, vii, 106, 119, *Theb*, iv, 494 ff

1660 With the exaggeration here (which is, after all, characteristic of saga and romance) editors have compared the *Rom de Troie*, 24372 f, Richard *Cœur-de-Lion*, 5856 ff, *Havelok*, 2684 ff, and the Icelandic saga of Gunnlaugr Ormstunga See also, for the simile of wild boars, *Theb*, xi, 530 ff

1663 ff Destiny, like the pagan goddess Fortuna, was adopted into the system of Christian philosophy and poetry, and was conceived as the executor of the will of God Cf *Tr*, iii, 617 ff On the development of the idea, especially by Boethius and Dante, see Patch, *The Goddess Fortuna*, pp 17 ff, and *MLR* XXII, 377 ff The *locus classicus* for the conception is Dante, *Inf*, vii, 73 ff, which Chaucer may have recalled here

1666-67 Cf l 1089 above, and n

1668 From *Tes*, v, 77, but also proverbial Cf "Ç'avient en un jour que n'avient en cent ans" (Morawski, p 12, n 315), and for

further parallels see Cook, *MLN*, XXII, 207 Skeat, *EE Prov*, p 93, n 221

1675, 1681 *the grete hert*, a great hart and old, worthy game for the hunt The term occurs frequently in books on hunting See O F Emerson, *Rom Rev*, XIII, 140

1678 *hunte*, huntsman (AS "hunta")

1697 *Under the sonne* Theseus looked under a low-lying sun, perhaps (as Professor Child used to suggest) shielding his eyes as he swept the field in his observation See J S P Tatlock, *MLN*, XXXVII, 377, and S B Hustvedt, *MLN*, XLIV, 182 The same phrase occurs in Flemish, apparently in a similar sense, in a ballad cited by G L van Roosbroeck, *MLN* XXXVIII, 59, cf also the Flemish Remaert de Vos, 759 (See *MP*, XIV, 318) The interpretation "all about" "in every direction," supported in *MLN*, XXXVII, 120 and 376, is less probable

1702 With the intervention of the duke of that of Adrastus in the fight between Tydeus and Polynices, *Theb*, i, 438 ff In the *Tes*, Palamon and Arcite are first discovered by Emly, who sends word of them to Theseus

1710 *what myster men*, what kind of men (OF "mester," Mod Fr "metier," properly, "business, calling")

1721 The form *seinte* (with final -e) in this phrase, might be explained as a case of inflected adjective with a proper name or as a dative, or as a French feminine On these inflections see the Introduction on Language and Meter

1736 *ut am I*, the usual Middle English idiom Cf the German, "Ich bin es"

1746 *to pyne you with the corde*, i.e., "to force confession by torture"

1747 The epithet *red*, as applied to Mars, may have been particularly suggested to Chaucer by the third stanza of the *Tes* ("Marte rubicondo") It was also familiar, however, in the Latin poets Cf *Aen*, xii, 332 ("sanguineus"), Ovid, *Rem Amoris*, 153 ("sanguinei"), *Theb*, viii, 231 ("cruenti")

1748 Boccaccio does not mention the intercession of the queen Possibly Chaucer had in mind the release by Edward III of six citizens of Calais at the treaty of Queen Philippa This incident, related by Froissart (*Bk* i, ch 145, tr Johnes, London, 1839, I, 188) has been questioned by historians, and Professor Manly suggests that Chaucer is more likely to have been thinking of various occasions of intercession by Queen Anne He refers especially to her plea for all offenders in 1382 (Knighton, *Chronicon*, ed Lumby, London, 1889-95, II, 151)

1761 This line, which is not in Boccaccio, is repeated in almost identical form in *Mercht*, IV, 1986, in *SgT*, V, 479, and in *LGW Prol F*, 503, and the idea recurs in *MLT*, II, 660 It expresses a favorite sentiment of Chaucer's, which recalls the familiar doctrine of the poets of the "dolce stil nuovo" that Love repairs to the gentle heart. See

especially Dante, *Inf*, v, 100, *Vita Nuova*, xx (Sonetto x), Guido Guinicelli's famous canzone "Al core gentile ripara sempre Amore" (ed D'Ancona, Bologna, 1877, p 6), and cf *Tr*, iii, 5 It should be observed, however, that the association of pity with nobility is also Ovidian See *Tristia*, iii, 5, 31-32

1781 *after oon*, alike, according to one standard

1785 ff The Duke's speech is almost wholly Chaucer's invention In Boccaccio, Theseus refers to the madness ('gran follia,' v, 91) of the lovers, and admits that he himself has been foolish because of love ("per amor folleggiar," v, 92) But the humor, even flippancy of tone, is Chaucer's It has been suggested that he intended a serious attack on courtly love But this is making "earnest of game" For the commonplace sentiment of the opening lines of *Rom* 878 ff Theseus' speech was apparently influenced by RR, 4229 ff Such mockery of love is common in Old French poetry See, for example, the poems "Contre l'Amour" collected by Jeanroy and Langfors in *Chansons Satiriques et Bachiques du xiii^e Siècle* (Paris, 1921), pp 20 ff, and particularly the couplet,

"Biaus sres Deus, un pou me dout
Cil ne soit fous qui Amors croit (p 35)

Benedicite, a common exclamation, often in a deprecatory use Cf "Bless me!", "God save the mark," etc For other examples in Chaucer, see *KnT*, I, 2115, and n, *PrT*, III, 1456, 1584, *Thop*, VII, 784, *Tr*, I, 780 *Benedicite* here has its full five syllables In most of the other cases the verse shows the pronunciation to have been trisyllabic — always, Professor Manly thinks, when the expression was used to ward off evil

1799 "Who can be a fool unless he is in love?" Love is the one royal road to folly The reading of some editions, *Who may (nat) be a fool, if that he love* has poor authority, and is really less emphatic For the sentiment the editors compare Publilius Syrus, *Sententiae* (ed Meyer, Leipzig, 1880), no 22 "Amare et sapere vix deo conceditur" It is really proverbial See Haeckel p 3, no 11

1808 *Kan hem thank*, thanks them, owns an obligation, lit "knows thanks" *Thank* is a substantive, as in "danksagen"

1810 Both reading and interpretation are doubtful MSS El Hg Cp read *of*, and there may have been a proverb to the effect that the cuckoo knows little of the hare But *of*, as Mr Manly remarks, may be a mistake for *or*, which has the support of good MSS

1814 *servant*, lover Cf I 2787, below According to the courtly code the lover was a servant of the lady, and also of the god of Love

1817 Cf I 1951, below, *LGW* 600, RR, 15108 f

1835 The argument is in *Tes* (v, 95), but the tone is different

1838 "He may as well go whistle (for con-

solation)" Cf *Tr*, v, 1433 (with Root's parallels), also *blow the bukkes horn*, *MLT* I, 3387, and "go blow one's flute" (proverbial) See also Skeat, *EE Prov*, p 85, no 204, Haeckel, p 49, no 169

1850 *fer ne ner*, farther nor nearer, an exact year is probably intended ("un anno intero," *Tes*, v, 98) With regard to the dates see the note to l 1462 above

1877 *namely*, especially, cf "namentlich"

1884 The rules for the construction of lists, as laid down by Thomas, Earl of Gloucester, uncle of Richard II, are quoted by Skeat from Strutt, *Sports and Pastimes*, London, 1801, Bk iii, ch 1, § 23

1910 With this use of coral of the romance of Guy of Warwick, 15th cent version, ed Zupitza, EETS, II 11399 ff, also the Land of Cookaygne (in Matzner, *Altenglische Sprachproben*, Berlin, 1867, I, 150, ll 67-70, Heuser, *Die Kildare-Gedichte*, Bonn, 1904, p 146) For the suggestion that the material referred to was really red porphyry see Hinkley, p 78

1912 *Dyane of chastitee*, the chaste Diana The phrase with *of* is equivalent to an adjective, as frequently in Shakespeare Cf *MLT*, VII, 2137, also the similar use of the bare genitive in *lypes creature*, l 2395 below, *shames death*, *MLT*, II, 819, *LGW*, 2064

1913 *Doon wrought*, caused (to be) made The causative *don* is ordinarily used with the infinitive, but for parallels to this construction with the participle see *MLT*, II, 171, *CIT*, IV, 1098, *HF*, 155

1918 ff The account of the temple of Venus is a condensed version, with a few additions, of *Tes*, vii, 53 ff A closer imitation of the same passage was made by Chaucer in *PF* 183-294 and there is a third (brief) description of the temple in *HF*, 119-39 For a comparison of the passages in *KnT* and *PF* see Skeat, *Oxf Chau*, III, 390 A classical model for the whole account of the pictures in the temple is of course furnished by Virgil's description of the temple of Juno, *Aen*, I, 446 ff

1929 *goildes, marngolds* Cf the description of jealousy in RR, 21772-73 With the color symbolism here (yellow for jealousy) of the use of red for anger, l 1997, below, blue for fidelity *SqT*, V, 644, *Anel*, 330 (*asure*), green for disloyalty, *SqT*, V, 646, and white for virtue, *SecNT*, VIII, 115, *Tr*, ii, 1062, 887

1936-37 The error by which Chaucer confuses the island Cythera with the mountain Cithaeron, not properly associated with Venus, is found also in the "Cytheron" of RR, 15663 and in the "Citerea" of Boccaccio's *Ameto* (*Opere Volgari*, XV, 133) It may be partly due to *Aen*, x 51 or 86

1940 In making Idleness the porter of the garden of Love Chaucer follows RR, 515-82 (*Rom*, 528 ff) Cf *SecN Prol*, VIII, 2 f, *ParsT*, X, 714

1941 On Narcissus see Ovid, *Met*, iii,

407 ff, on the *folye of Salamon*, I Kings xi, 1 ff

1944 Possibly a reminiscence of RR, 14404-06, where Medea and Circe are mentioned successively

1945 On Turnus see Virgil, *Aen*, viii, 1 and passim, on Croesus, *Mkt*, VII, 2727 ff, and n

1952 Cf *Rom*, 6030, though no source need be sought for such a formula

1953-54 Cf II 2039-40, below, see also RR, 13263-64, 16689-90

1955 With the description of Venus of that of Albricus Philosophus, *De Deorum Imaginibus*, ch v (*Mythographi Latini*, Amsterdam, 1681, II, 304 ff) Chaucer probably drew upon some such mythological treatise here and in the description of Mars see the note to I 2041 below Professor Patch has reminded the editor that there is a description of a "simulacrum" of Venus in Boccaccio's *De Gen Deor*, iii, ch 23

1967-2050 The account of the temple of Mars mainly follows Boccaccio (*Tes*, vi, 29-37), though an occasional detail appears to go back to his source in *Theb*, vi, 34-73 Some lines (for example, the vivid description of treachery, I 1999) are additions or variations of Chaucer's

1979 f Cf Dante, *Inf*, ix, 64-70

1982 *armypotent*, from Boccaccio's "armypotent" (*Tes*, vi, 32)

1985 *veze*, rush, blast, glossed "impetus" in some MSS, doubtless with reference to *Theb*, vi, 47 ("Impetus amens")

1987 *The northern lyght*, probably suggested by *Theb*, vi, 45 ("aduersum Phoebi rubar") The reference would then not be to the Aurora Borealis

1990 *adamant*, properly speaking an indestructible substance (from a privative, and *δαμαω*), finally applied to the diamond It was also used of the loadstone and incorrectly associated with the Latin "ad-amare" See *PF* 148

1991 *overthwart and enālong*, crosswise and lengthwise

1995 *saugh I* This formula, which recurs seven or eight times in the description of the temples, is not appropriate to the Knight and may have been carried over from the original version of the *Palamon* But it was hardly more appropriate to Chaucer there In the *Tesede*, where the personified prayers of Palamon, Arcite, and Emelye are represented as describing the temples, similar expressions are used with dramatic propriety Chaucer (as Mr Manly suggests) probably allowed them to stand, like the direct address in I 1918, as mere devices for vividness of expression

1999 Possibly influenced by RR, 12093-94 (*Rom*, 7419-20)

2001 Perhaps a reference to the story of Hypermnestra See *LGW*, 2562 ff

2002 Cf *Tes*, vi, st 35

2004 For the meaning of *charkyng* cf *Bo*, m 6, 10, where it translates "stridens"

2007 Doubtless an allusion to Judges iv, 17 ff

2014 Those who died of pestilence (*qualm*) were subject to the influence of Saturn See I 2469 below

2017 *the shippes hoppesteres*, the dancing ships (AS "hoppestre," dancing girl, on the suffix *-estre* see *Gen Prol*, I 241, n) Boccaccio has "navi bellatrici" (*Tes*, vi, 37), and Statius "bellatricesque carmae" (*Theb*, vii, 57) Chaucer apparently translated "ballatrici" or "ballatrices" For the association of the burning of the ships with the evil influence of Mars, Skeat compares Ptolemy's *Centum Dieta* 55

2020 ff The catastrophes here mentioned, some of them scarcely of epic dignity, were such as were attributed to the influence of Mars Wright and Skeat quote illustrative passages from the *Compost* of Ptolemy and another astrological treatise See also Cornelius Agrippa, *De Occulta Philosophia*, Bk 1, cap 22 It is not necessary to assume, with Tyrwhitt, that Chaucer meant the passage to be satirical

2021 *by*, with reference to

2025 Tyrwhitt (having in mind considerations of decorum) adopted the emendation *th' armerer, and the bouyer for the barbour, and the bocher* But barbers and butchers belonged properly to "Mars' division"

2028 ff The figure of the sword of Damocles was probably suggested to Chaucer by Boethius, iii, p 5, where it is also brought into connection with conquest

2031-34 Cf the lines of Bernard Sylvester's *Megacasmus* cited in the note to *MLT*, II, 197

2035 *by figure*, perhaps a technical reference to the horoscope

2039 *oon ensample* The reference is inexact Three examples are cited in II 2031 ff

2041 The figure of Mars, like that of Venus above, seems to have been influenced by some mythological treatise Skeat quotes a passage from Albricus Philosphus, *De Deorum Imaginibus*, ch iii (Amsterdam, 1681, II, 302), which derives the name *Mavors* (Mars) from "mares vorans" (devouring males) It is altogether likely that this etymology underlies the picture of the wolf devouring a man

2045 *Puella* and *Rubeus* are figures in geomancy On this method of divination see L Thorndike, *History of Magic*, II 110 ff, and *Speculum*, II, 326 ff Cf also Cornelius Agrippa, *De Occulta Philosophia* ii, cap 48 The process is essentially as follows Four rows of dots are hurriedly made, without regard to their number Then they are counted If a row is of an odd number a single dot is set down, if even, two dots, and the results are arranged in a perpendicular column Sixteen possible figures may thus be formed, of which the following three are concerned in the present passage

1 2 3

Puella Rubeus Puer

Authorities differ as to both the forms and the assignment of Puer and Puella. According to Cornelius Agrippa Puella (fig 1, above) was dedicated to Venus, and Puer (fig 3) and Rubeus to Mars. Skeat inferred that Chaucer had confused Puer and Puella. But Mr Manly has found contemporary authority in which the names of figs 1 and 3 are interchanged, with the consequent assignment of Puella to Mars. He cites particularly a treatise in MS Bodley 581, which was prepared for Richard II. For a photograph of a page of the MS, and for further references on the whole matter, see Manly's note on l 2045.

2049 *soutil*, subtitle, perhaps suggested by "sottil" (Tes, vii, 38).

2053 ff The temple of Diana is not described by Boccaccio.

2056 ff *Calistopee*, Callisto. There seems to be confusion in regard to both her name and her story. The form *Calistopee* may be due to association with Calliope. According to the usual account (Ovid, Fasti, ii, 153 ff), Callisto was transformed into Arcotus, the Great Bear, and her son, Arcas, into the constellation Boötes. Indeed the gloss "Ursa Major" appears in several MSS, at the present passage. But the *loode-sterre*, or Polestar, is in Ursa Minor. Chaucer appears to have known a different version of the story, such as that cited by Mr Manly from Boccaccio's *De Gen Deor* (v, 49) "Calisto autem ursa minor dicta est, ubi major vocatus est Arcas." But in either account Arcas is rather a constellation than a *sterre*.

2062 On the transformation of Daphne see Ovid, Met., i, 548 ff. With the form *Dane*, cf Lat "Dana" for "Daphne" which occurs in a poem published in the *Neues Archiv*, XV, 401, l 9.

2063 With the Knight's insistence on being correctly understood of the Pardoner's careful distinction between Samuel and Lemuel (*PardT*, VI, 585). See also *MLT*, II, 261, n., on the use of *I mene*, *I seye*, etc.

2065 *Attheon*, Actaeon, see Met., ii, 138 ff for his story. Cf also, for the phraseology, R de Thèbes, MSS B and C, 9127 ff (ed Constans, SATF, 1890, II, 78-79).

2070 *Athalamie*, Atalanta, see Met., x, 560 ff.

2071 *Meleagre*, Meleager, see Met., viii, 298 ff.

2075 *seet*, an unusual form for the third singular (sat), probably due to the analogy of the plural *seeten*.

2086 *Lucyna*, Lucina, a title given to Juno and Diana in their character as god-

esses of child-birth. There are frequent references to Lucina in Ovid, cf *Fasti*, ii, 449, iii, 255, *Her*, vi, 122, xi, 55, *Ars Amat*, iii, 785, *Met*, v, 304, ix, 294 f, 698, x, 507.

2086 *thou mayst best*, thou art best able, hast most power.

2087 Cf RR, 163 f (*Rom*, 175 f).

2095 ff In the description of the opposing companies Chaucer has departed from Boccaccio. The entire sixth book of the *Tes* is taken up with the accounts of the individual knights. But Chaucer has concentrated his attention upon the figures of *Lagurge* and *Emetreus*. The descriptions are full of medieval realism, as has been shown in detail by Professor Cook, see the note to ll 2155-86.

2100 *at alle rightes*, completely, in all respects. The phrase, of obscure origin, also occurs in the forms to *alle rightes*, *at here right*, and *at right(s)*.

2103 *of hir hond*, of the deeds of their hand, so, of valor or prowess, more commonly plural (*handes*) in later use. Cf *Merry Wives of Windsor*, i, 4, 27.

2115 *benedictee*, here, as usually, trisyllabic (*ben-cite* or *berdaste*). In l 1785, above, it has its full five syllables. See further the note to that line.

2119 *Som*, one (singular). Cf ll 2187, 2761.

2125 "There is no new fashion that has not been old", cf Skeat, *EE Prov*, p 93, no 222.

2129 *Lagurge*, "re Licurgo" *Tes*, vi, 14, Lycurgus, father of Opheltes, called "ductor Nemeae" in Theb., v, 733. In making him king of Thrace Chaucer apparently confused him with another Lycurgus, mentioned in Theb., iv, 386, vii, 180. The description of him resembles in part Boccaccio's descriptions of Agamemnon and Evandro (*Tes*, vi, 21 ff, 35 ff).

2141 This refers to the ancient practice of gilding an animal's claws when its hide was worn as a cloak. Cf *Tes*, vi, 36. Chaucer may also have had in mind the description of a tiger's skin in Theb., vi, 722 ff.

2142-44 *for old* and *for blak*, usually printed with hyphens as compound adjectives, are probably to be taken as phrases, meaning "because of age, blackness." This construction is well attested for Chaucer and his period. Cf *for wood*, *HF*, 1747, *for pure wood*, *Rom*, 276, *for syk*, *WB Prol*, III, 394, *for bright*, *Tr*, ii, 864, *for pure ashamed*, *Tr*, ii, 656, *For wo* and *wery*, *Tr*, iv, 707, and the instances from other Mid Eng writers listed by Kittredge, [*Harv*] *Stud* and *Notes*, I, 16, by Zupitza, ed of Lydgate's *Fabula Duorum Mercatorum*, l 532, n (QF, LXXXIII, 56), and by Macaulay, *Works of Gower*, Oxford, 1899-1902, II, 505 f. The sense of *for* varies somewhat in the different examples, which might easily be multiplied. But *for* as a prefix of emphasis in adjectives, though not common, is also found in English and Scandinavian. Anglo-Saxon shows the formation

in a number of intensive adjectives and adverbs. Some of them are not quite parallel to Chaucer's forms, because the accent appears from metrical evidence to have fallen on the prefix (as in the case of the related prefix *fore-*, which occasionally alternates with *for-* in the same compound). But others (like the adverbs *fornean*, *forswithe*, *forwel*) are shown by occurrences in verse to have had unaccented *for-*. And the NED cites from Middle and early Modern English what appear to be clear cases of the intensive formation in the adjectives "foreold," "forget," "forwery," "fordead," and "fordull." The use of *for* as a prefix must therefore be regarded as possible in *for old* and *for black*, though the other idiom seems more probable. Strangely enough several passages in Chaucer present the same difficulty of choice between the two constructions. Cf *for hor*, *Rom*, 356, *for very*, *PF*, 93, *for drye*, *SqT*, V, 409, *forwaked*, *MLT*, II, 596, and *for drunken*, *Mill Proib*, I, 3120 (where the sense seems to favor the preposition, though the verbal prefix *for-* would be very natural with the participle).

2143 The *alcant* was a tall, heavy hunting dog. For a full account see Cook, *Trans Conn Acad*, XXI, 128, XXIII, 30.

2155-86 Emetreus is not mentioned by either Boccaccio or Statius. The name may have been derived by some misunderstanding from Demetrius. Professor Manly remarks that the description is somewhat suggestive of Richard II. Professor Cook (*Trans Conn Acad*, XX, 166 ff.) argued that the real original of the portrait was the Earl of Derby on the occasion of his return to London from the continent on July 5, 1393. He showed that the description was not inapplicable to Henry personally and that many of the trappings and treasures mentioned are known to have been such as he possessed at one time or another. There is even evidence that Henry brought home a leopard from the East. But many of the features of the description emphasized by Cook do not seem particularly significant, and in other cases (as where he would explain *frakenes* by "pock-marks") his argument is forced. On the whole the identification seems not to be justified. Moreover, it would imply for the passage in question a date much later than it is probably to be assigned to the *Knigh's Tale*.

Professor Curry (pp 130 ff.) offers an entirely different explanation of Lycurgus and Emetreus. He holds them to be types, respectively, of the Saturnalian and Martian figure, appropriately introduced here since Arcite was under the protection of Mars and Saturn had taken up the cause of Palamon. Although the descriptions of the Martian and the Saturnalian man, cited by Mr Curry from the astrological authorities, are not altogether consistent, the correspondences between them and Chaucer's figures are striking enough. Even the yellow eyes are noted by Alchabitrus ("croceos"), and the freckles by

Albohazen Haly. In this passage, just as in some of the descriptions of the pilgrims in the *General Prologue*, it is hard to judge how definitely Chaucer had such scientific lore in mind. But in view of the conspicuous use of astrology throughout the *Knigh's Tale*, Mr Curry's theory deserves serious consideration.

2160 *clooth of Tars*, a rich stuff, apparently of silk. The word is of uncertain origin. The NED identifies *Tars* with Mandeville's mythical Tarsia or Tharsia, in the borders of China. Mr Hinckley (MP, XIV, 318) argued for the derivation from Tarsus.

2178 Since white eagles are unknown, probably a falcon is here meant. Cf

Chaucer's uses of the term *eagle* in *PF*, 332 ff. **2187** *alle and some*, all and each, one and all. Cf l 2761 *thus all and som*, this is the whole and every particular. *Som* is the indefinite pronoun. The phrase was common. See *FranklT*, V, 1606, *Tr*, iv, 1198, 1274.

2200 Not in Boccaccio. Dr Robertson (JEGP, XIV, 235) shows that it is a madæval touch.

2217 *And in hwr houre*. The astrological system of the hours of the planets is explained at length in the *Astrolabe*, II, § 12. Each day is divided into twelve hours, reckoned from sunrise to sunset, and twelve more, reckoned from sunset to sunrise. The first hour from sunrise belongs to the planet for which the day is named, and subsequent hours, throughout the twenty-four, are assigned according to the following series: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Thus on Sunday the hour after sunrise was dedicated to the Sun, the second to Venus, and the twenty-third (when Palamon rose) also to Venus. The twenty-fourth was Mercury's, and the first hour of Monday, when Emily rose and went to Diana's temple (l 2278), belonged to the Moon. The *nexte houre of Mars folwynge thus* (l 2367) was the fourth after sunrise, and it was then that Arcite offered his sacrifice.

2221-60 The prayer of Palamon corresponds closely to that in *Tes* (vii, 43-49).

2224 On Venus and Adonis cf Ovid, *Met*, x, 519 ff.

2236 Cf R.R., 21096.

2238 "I care not to boast of arms"

2239 *Ne I ne are*, to be read "N'In'axe"

2262 *wher I ride or go*, whether I ride or walk.

2271 *The thridde houre unequal*. Since the day and the night were each divided into twelve planetary hours, the hours of the day and those of the night were unequal except just at the equinoxes.

2275-2360 Cf *Tes*, vii, 71-92.

2281 *Smokyng the temple*. Boccaccio (*Tes*, vii, 72) reads, "Fu mondo il tempio," the temple was clean. But Chaucer apparently translated "Fumando il tempio."

2288 Either "it is well for a man to be unhampered in his story," or "it is well for a

man to preserve his freedom (to keep out of prison)." The purport of the whole passage is doubtful. The Knight may mean that he is restrained by modesty from continuing the description. Yet what he actually omits of Boccaccio's text is the detailed account of the rites after washing. Professor Child used to suggest that the Knight thought it best not to seem to know too much about heathen religion. This was one of the charges brought against the Templars in the prosecution of the order at the beginning of Chaucer's century.

2293-94 Of course Emilia's sacrifice is described by Boccaccio (Tes, vii, 76 ff), and not by Statius. But Boccaccio's model was doubtless the account in Theb, iv, 455 ff, of the rites performed by Theresias and his daughter Manto. Chaucer's citation of Statius here may be an acknowledgment of that ultimate source, or it may be merely a claim of ancient authority for his story, even where such authority was really lacking.

2298 *sene*, the adjective (AS "gesene"), not the participle. It consequently takes the preposition "to," instead of "by."

2302 *As heep, of As sende*, l 2317 *As* is freely employed in Mid Eng, in a sense which now seems pleonastic, with the imperative or subjunctive in commands, entreaties, or exhortations. Cf *as beith of beitre cheere*, *Ci Proh*, IV, 7. The construction apparently developed out of the strictly logical use of *as* in adjurations "as help me God," etc. For another type of "pleonastic *as*" see *Gen Proh*, I, 462, n.

2313 The three forms are those of Luna, in heaven, Diana, on earth, and Proserpina, in the lower world.

2340 The conception of the bleeding twigs (Tes, vii, 92) doubtless goes back ultimately to the Polydorus episode in the *Aeneid* (ii, 19 ff). Cf also Ovid, *Met*, ii, 325 ff, especially 360, Dante, *Inf*, xii, 31-34.

2356 *Shulle thee declaren*. The declaration has already been made in ll 2331 ff. In the *Teseide* the omen follows Diana's speech.

2365 *the nexte weye*, the nearest way.

2373 ff. With *Arcte's* prayer of Tes, vii, 24-28.

2388-90 Boccaccio's reference to Mars and Venus is somewhat expanded by Chaucer, who may have recalled Ovid (*Ars Amat*, ii, 561-600, *Met*, iv, 171 ff) or RR, 13833 ff, 14157 ff, 18061 ff.

2395 *lyves creature*, living creature. See the note to l 1912 above.

2397 Cf *Aneid*, 182, and *Lady*, 52.

2399 *in the place*, in the lists.

2410-17 The vows of *Arcte* (which Chaucer got from the *Teseide*) have several parallels also in Statius, of Theb, ii, 732 ff, vi, 193 ff, 607, viii, 491. The dedication of hair and beard was an actual custom in antiquity. On its significance see Sir J G Frazer, *Golden Bough*, 3d ed., London,

1911, I, 25, 28, Farnell, *Greek Hero Cults*, Oxford, 1921, pp 64 ff.

2413 *fynde*, provide.

2432 ff. For *murmuryng* *Ful love and dym*, Tes (vii, 40, 6) has "con dulce romore," and Professor Lowes (MP, XV, 708 f) has suggested that Chaucer's paraphrase was due to the recollection of "un tacito mormorio" in Filocolo (Opere, VII, 208) where Florio and Ascalone visit the temple of Mars.

2433 "And (the voice) said" For the omission of the subject of the *Gen Proh*, I, 33, and n.

2437 With this proverbial expression of *Shipt*, VII, 51, and *CYT*, VIII, 1342, also *Tr*, v, 425, *Rom*, 74 f. See Skeat, *EE Prov*, p 94 no 223, Haecckel, p 50, no 178.

2443 In astrology the aspect of Saturn was cold. Cf Ptolemy, *De Judicis*, Lib ii (ed Basel, 1551, p 399) "Saturnus, ubi solus dominationem fuerit sortitus, corruptum generaliter fingore."

2447-48 Cf RR, 12818 ff.

2449 Proverbial "Men may the old out-run but not outwit" Dryden, *Palamon and Arcte*, iii, 387 f misinterpreted *at-ede* as "outside" In *Tr*, iv, 1456, the same proverb is applied to the wise. See further Skeat, *EE Prov*, p 81, no 195, Haecckel, p 21, nos 66, 67.

2452 In making Venus daughter of Saturn Chaucer was very likely following RR, 5541, 10827 ff. In l 2222 above she is called *Doughter to Jove*.

2454 *My cours*, the course or orbit of the planet Saturn. This was the largest known orbit before the discovery of Neptune and Uranus. For a similar list of calamities ascribed to the influence of Saturn see Ptolemy, *De Judicis*, Lib ii (ed Basel, 1551, p 399). But the distinction between the *infortune of Mars* and that of Saturn was not very consistently maintained, and in the same chapter Mars is associated with "tumultibus plebeis."

2456 The disasters mentioned are such as were regularly ascribed to Saturn by astrology.

The adjective *wan* is applicable either to the sea or to the drowned body.

2459 *cherles rebellynge*, doubtless an allusion to the Peasant's Revolt of 1381. For an explicit reference to that occurrence see NPT, VII, 3393, and cf also *CIT*, IV, 995 ff, and *Tr*, iv, 183 f.

2362 According to a paraphrase of the *Tetrabiblos* of Ptolemy, quoted by Professor Liddell (note to l 2456), it was especially when in the signs of the quadrupeds (hence, when in Leo) that Saturn caused destruction by falling buildings ("necem ex ruina"). See also Hinckley, pp 101 f.

2466 Probably to be read as a headless line. The participle in *-unge* very seldom keeps its final *-e* within the verse, and the initial accent on *I* suits the sense.

2467 *colde* perhaps here in the sense of

"destructive" See NPT, VII, 3256, and n 2475 *complexcoun*, temperament, constitution The reference is primarily to the mixture of the humors See *Gen Prol*, I, 420 and n

2491 ff The description of the royal entrance and the fight is largely Chaucer's The rules for the tournament differ somewhat from those in the *Teseide* (where, for example, the use of the lance is forbidden) Nearly all the details can be paralleled in Froissart Dr Robertson (*JEGP*, XIV, 239 ff) draws illustrations especially from a tournament held by Richard II in 1390 See Froissart's account, Bk iv, ch 22-23 (tr Johnes, London, 1839, II, 474 ff) Such group-combats were of frequent occurrence the number of contestants, in those mentioned by Froissart, varying from three on a side to forty or sixty Sometimes they were fought "in the gyse of mortal bataille," as in the case of the famous contest, in 1361, between thirty Bretons and thirty Englishmen (See Dom P H Morice, *Hist de Bretagne*, Paris, 1750, I, 230, A de la Borderie, *Hist de Bretagne*, III, Rennes, 1899, pp 510 ff) In other instances, as in the *Knight's Tale*, provision was made to avoid the loss of life To the combats discussed or mentioned by Dr Robertson may be added the fight of thirty on a side at Perth in 1396 (R C MacLagan, *The Perth Incident of 1396*, etc, Edinburgh, 1905) A tournament of twenty against twenty was also proposed, but never held, by Eustace de Rentz in his challenge to John, Lord Wells, in 1333 (See *Speculum*, II, 107 ff) General information about the regulations of such contests is given in Strutt's *Sports and Pastimes*, Bk iii, ch. I, §§ 16 ff For further comment on the realism of Chaucer's description see W H Schofield, *Chivalry in English Literature*, Cambridge, 1912, pp 38 ff

2503 *Naikyng* the speres, fastening the heads to the shafts

2504 *Gaggyng*, fitting the shields with straps (OF "guge")

2511 *nakers*, probably kettledrums, though the rest of the list are wind instruments Arabic has two words, "naqqarah," drum, and "naqir," also "naqir," horn, trumpet, but the English *naker* seems always to mean a kind of drum

2519 *he and he* *He*, this man and that, etc For the indefinite use of the pronoun of ll 2614 ff

2546 *bitynge*, piercing (without the modern figurative reference to the bite of a tooth)

2563-64 These lines, which correspond very closely to Boccaccio, Dr Robertson (p 236-37) holds to be out of keeping with the actual sentiment of the crowds at medieval tournaments

2568 For the contrast between *sarge* and more precious cloth of Chrétaen de Troyes, Erec (ed Foerster, Halle, 1909, p 185), 6667 ff, and the Roman de Fauvel by Gervais

de Bus, ll 1923 ff (ed Långfors, SATF, 1914-19, p 72)

2601 ff This passage and the description of the battle of Actaun in *LGW*, 635 ff, may be compared for the striking use of alliteration with the combat in the romance of *Ywain and Gawain*, ll 3525 ff (ed Seiche, Oppeln, 1887, pp 89 ff) The device was doubtless suggested to both poets by the English alliterative poetry which flourished, particularly in the West Midland dialect, in the fourteenth century Chaucer skillfully suggests the effect of the meter, without reproducing its structure or conforming strictly to the rules of alliteration Good fourteenth-century examples of the verse-form are the romance of *Gawain and the Green Knight*, and *Piers Plowman* On metrical details see J Schipper, *Hist of English Versification* Oxf., 1910 ch iv Tennyson's use of the device in the *Passing of Arthur* was doubtless in imitation of Chaucer, though he had some acquaintance with the regular alliterative verse in early English

2602 "In go the spears full firmly into the rest", that is, they were couched for the attack

2621 *dooth hem to reste*, causes them to rest This is the usual meaning of the auxiliary *do* in Middle English

2624 *and wrought his felawe wo*, and done each other harm (lit and done his opponent harm) The construction is inconsequent

2626 *Galgophey*, probably the Vale of Gargaphia, where Actaeon was turned into a stag (*Met*, iii, 156)

2628 *hunte*, huntsman, as in 2018 above

2630 *Belmarie*, i e, Benmarin, Morocco, cf *Gen Prol*, I, 57, and the introductory note on the description of the Knight in *Gen Prol*

2636 Proverbial Cf l 3026 below, *Tr*, iii, 615, and n

2663-70 Not paralleled in the *Teseide* Mr Hinckley (p 109) suggests the influence of *Aen*, i, 223 ff

2675 *Which a, what a, how great a* Which commonly had the sense of "equals"

2681-82 These lines, which are omitted in the best MSS seem to be by Chaucer, though he may have intended to cancel them

2683 The reading and interpretation are both doubtful See Textual Notes Probably to be understood (with Skeat) "she was all his delight, as regarded his heart" Mr Liddell, reading *in chiere*, interprets "He saw no one else, just as he loved no one else" But the text is emended and the meaning seems forced

2685 The Fury here and in *Tes* (ix, 4) is borrowed from Statius (*Theb*, vi, 495 ff)

2689 Skeat cites from Walsingham's *Historia Anglicana* (ed Riley, London, 1863-64, II, 177) an account of an accident very similar to Arcete's, which occurred in Cambridge in 1388

2694 ff In the description of Arcete's death after his last interview with Emilia

both Chaucer and Boccaccio may have had in mind Statius' account of the death of Atys in the presence of Ismene (Theb., viii, 636 ff.)

2710 *That was thured his brest boon*, whose breastbone was pierced. The use of a general relative "that," followed by a personal pronoun to define its exact relation (*that* *his* for *whose*, *that* *him* for *whom*, etc.), is still familiar in childish or illiterate speech. In Middle English the construction was regular. For other instances in Chaucer see *MLT*, II, 271 (with ellipsis of *that*), *PrT*, VII, 504, *CLT*, IV, 88 f., *Tr*, n, 318, *HF*, 76.

2712 *charmes, incantations*. These were regularly recognized among remedies in Chaucer's age.

2713 *save*, usually explained as "salvia," "sage" (so *NED*). But it was rather a decoction of herbs to be drunk. Skeat printed from MS Sloane 1314 a recipe for making it, and showed that the ingredients numbered from thirty to forty. He suggested further the derivation from Lat "sapa," defined by Ducange as "mustum coctum." See *MLQ*, II, 132-34, and cf. Schoffler, *Beiträge zur Mittelleingischen Medizinliteratur, Sächsische Forschungsanstalt in Leipzig*, III, 1, Halle, 1919, pp 104-08, Henslow, *Medical Werkes of the 14th Century*, London, 1899, pp 55, 126.

2731 *leet crye*, caused to be proclaimed. *Leten*, like *don*, was commonly used as a causative auxiliary.

2733 *gree, rank, superiority* (Lat "gradus")

2747 *veyne-blood*, drawing off the venous blood, *venusynge*, letting blood by means of a cupping glass. Mr Manly notes (ll 2743 ff.) that French physicians also use ventousing "to reduce congestion by setting up a counter-irritation, without blood-letting."

2749 ff. According to the old physiology there were three kinds of "virtues" (sometimes called "spirits") which controlled the processes of life: the natural, seated primarily in the liver, the vital, localized chiefly in the heart, and the animal, operating through the brain. The "virtus animalis," controlling the muscular motions, was the expulsive force, but in Arcite's case it was unable to expel the poison from (or for) the natural virtue. Professor Manly prefers the reading *For*, but *Fro* seems equally appropriate and has much better support in the printed MSS. In MS Gg, which has *For*, the whole line is corrupt.

On the doctrine of virtues see L. Thorndike, *Hist. of Magic*, New York, 1923, I 658. For a full discussion of the present passage, with citations from the medical authorities, see Curry, pp 139 ff. Mr Curry shows that astrology was also involved in that the "retentive virtue" which prevented the expulsion of the poison, was under the control of Saturn.

2759-60 Bohn (*Hand-book of Proverbs*

London, 1882, p 124) cites as a proverb "If physic do not work, prepare for the kirk," but does not indicate how early it was current.

2761 See l 2187, n.

2775 In the *Teseide* (ix, 83) there is an actual marriage of Arcite to Emilia. But Chaucer's *wyf* may be merely a term of devotion.

2779 The phrase, which recurs in *MLT*, I, 3204, and *Mel*, VII, 1560, was a regular formula in both French and English. To the examples collected by Miss Hammond, English Verse between Chaucer and Surrey, p 471, may be added "soule sens compaignon," in the pastourelle of the Lamb and the Wolf (Bartsch, *Altfr. Romanzen und Pastourelle*, Leipzig, 1870, II, 122), "toz seus sanz compaignie," Gautier d'Aupais, ed E. Faraal, Paris, 1919, l 15, *Jugement d'Amour*, l 44, in Fabliaux et Contes, ed Barbazan et Meon, Paris, 1808, IV, 355.

2780 *my swete foo*, on the use of this and similar phrases in love-poetry see *Tr*, I, 411, n.

2801 *And yet moreover*, and still further. Tes, "ed ancor" (x, m) (*Cf. Bo*, u, pr 6, 85 ff., where *moreover* translates "ad haec," and *Rom*, 4493, where it corresponds to Fr "enseurquetout").

2803 The heart is represented as the seat of the intellect. This doctrine, taught by Empedocles, Aristotle, and others, was familiar but not undisputed. Galen, for example, assigned the rational faculty rather to the brain.

2805 ff. This observation on the destination of Arcite's soul replaces a rather long description by Boccaccio of its journey through the spheres (Tes, xi, 1 ff.). Chaucer used the Italian passage in his account of the death of Troilus (*Tr*, v, 1807-27). If the *Troilus* was written before the *Knights Tale*, the omission of the same description here would be easy to understand. It is quite possible, on the other hand, that the passage was rejected in the *Knights Tale* as unsuitable to the spirit of the poem, and was afterwards recalled by Chaucer and turned to account in the *Troilus*.

In any case, the flippancy of the remark about Arcite's soul should not be taken as evidence that Chaucer was doubtful either about human immortality in general or (as Dryden's rendering implies) about the destiny of virtuous pagans. It was characteristic of Chaucer, as of Horace, to seek in a jest relief from the strain of pathos.

2809 For the figure, which may be scriptural, Miss Landrum has cited II Cor v, 1.

2810 *As I cam nevere*, (there) where I never came. As is apparently not used by Chaucer in a causal sense.

2815 *ther Mars his soule gye*, "where (or there) may Mars guide his soul." For the use of *ther* as an expletive in optative clauses of blessing or cursing cf. *FrT*, III, 1561, *MerchT*, IV, 1308, *Tr*, iii, 947, 966, 1437, 1456.

v, 1787 The primary sense seems to have been "in that (or which) case," "under which circumstances," hence, "therewith," "wherewith," and perhaps "wherefore"

2835 A common sentiment in popular "keens" or laments Cf also Aen, ix, 481 ff., and see the comment of Professor F B Gummere, *Beginnings of Poetry*, New York, 1901, p 222, n 1

2837 Chaucer made a skillful shift of speeches at this point The *Teseide* says here simply that nobody could console Theseus or Egeus (xi, 9) Later on, when proposing the marriage of Palamon, Theseus expresses the commonplace sentiments attributed by Chaucer to Egeus (ll 2843-49). By transferring the remarks Chaucer created the character of the platitudinous Egeus Then, in their place, he gave Theseus, very appropriately, an elevated philosophical speech based upon Boethius (ll 2987 ff.)

2841 Cf l 3068 below, and for parallels see Haeckel, p 7, no 22, Skeat, *EE Prov*, p 95, no 225

2847 The familiar figure of the pilgrimage is perhaps scriptural See Heb xi, 13 f Cf also *Truth*, 20

2849 Professor Mather (edn., p 104) compares Seneca, *Consolatio ad Marciam*, 19, 5, but the sentiment is commonplace

2853-2962 The description of Arate's funeral is closely modelled upon Boccaccio, who followed in turn Statius's description of the funeral of Archemorus (*Theb*, vi) For an analysis of the two accounts see Wise, *Influence of Statius on Chaucer*, Baltimore, 1911, pp 107 ff It is not clear that Chaucer made much direct use here of Statius, but a few parallel passages are noted below

2858 There is a discrepancy between this statement and l 1862, where the theater is said to have been erected on the scene of the combat in the woods In the earlier passage Chaucer departed from Boccaccio Here, in the account of the pyre, he returned to his source

2863 ff With the tree-list here may be compared that given in *PF*, 176 ff See the note on that passage

2871 ff Professor Cook (*Rom Rev* IX 317) suggests that Boccaccio drew from observation in his description of the bier covered with the cloth of gold He compares the accounts of Petrarch's funeral (*Rom Rev*, VIII, 223)

2874 The white gloves were appropriate at the funeral of an unmarried person See Hazlitt, *Fairies and Folklore*, London, 1905 I, 249

2895 Turkish bows, also mentioned in *Rom*, 923 ff were regarded as especially good For mediæval references to them see the *NED*, s v *Turkeys*, and cf C M Webster, *MLN*, XLVII, 260

2902 *manster strete*, chief street. For this use of *manster* cf *manster-tour*, *SqT*, V, 226, *mayster-toun*, *LGW*, 1591, *manster-*

temple, *LGW*, 1016, and the modern "master-key"

2921 Chaucer transfers to his account of the pyre the list of trees which Boccaccio gives, at greater length and with full characterization, in his description of the grove There is a similar list in *Theb*, vi, 98-106 For further examples see *PF*, 176, n

2925 ff There is perhaps an echo here of *Theb*, vi, 110 ff, as well as of the immediate source, *Tes*, xi, 25 Cf also *Met*, i, 192-93, 680-91

2933 Cf *Theb*, vi, 56 ff

2967 ff The account here differs from Boccaccio's in several details, notably in the reference to foreign alliances For the suggestion that Chaucer, in departing from his source, had in mind the marriage of Richard and Anne and the alliance of England with Bohemia and the Papal States, see Professor O F Emerson, *Studies in Language and Literature in Celebration of the Seventieth Birthday of James Morgan Hart*, N Y, 1910, pp 203 ff

2987 ff This passage, which replaces the speech transferred by Chaucer from Theseus to Egeus (ll 2843-49 ff), is based upon Boethius, i, m 8, iv, pr 6, m 6, and iii, pr 10 For the figure of the chain, or bond, cf also *RR*, 16785-88 It goes back ultimately to the story of Homer (*Iiad*, viii, 19)

3016 *at ye*, at a glance (lit "at eye")

3026 Cf l 2636, above, and n

3034 Proverbial, cf Haeckel, p 44, no. 150

3041-42 This phrase, which occurs in *Tes*, xii, 11, was already proverbial Cf *SqT*, V, 593, and *Tr*, iv, 1586, also *RR*, 14015-16 It is as old as St Jerome, *Adv Rufinum*, iii, 2 (*Migne*, *Pat Lat*, XXIII, 458) See Haeckel, p 30, no 96, Skeat, *EE Prov*, pp 83 f, no 199

3084 *kynges brother sone* Professor Emerson, in the article just cited (p 248 f), argues that Chaucer used this term because of its applicability to Richard II

3089 "Mercy ought to prevail over justice" The lover is dependent upon the lady's grace, or unmerited favor Cf the similar phrase of Troilus to Criseyde (*Tr*, iii, 1282), also Haeckel, p 47, no 159, Skeat, *EE Prov*, p 77, no 184 The underlying idea is of course the Christian doctrine of grace In fact, the theology ritual, and polity of the Church were freely drawn upon in the mediæval literature of courtly love For general illustration of the tradition see W A Neilson, *The Origins and Sources of the Court of Love*, [Harv] *Stud and Notes*, 1899, pp 33 48, 137 220 ff Gower's *Confessio Amantis* is a manual of sins as expounded by the priest of Venus to a penitent lover Similarly Chaucer's *Legend of Good Women* is a legendary or martyrology of Cupid's Saints (*The Servites Legende of Cupyde*) For other instances of theological or ecclesiastical imagery in Chaucer see *Tr*, i, 15 ff, and n

The Miller's Prologue

The continuation of Fragment I from the *Miller's Prologue* through the Cook's fragment is a consecutive composition clearly written for the place it occupies after the *Knights Tale*. There is no definite evidence of its date, but it is probably not to be assigned to the beginning of the Canterbury period. The narrative skill of the *Miller's Tale* and the *Reeve's Tale*, their subject matter and tone, all point to the last decade of Chaucer's life. It has also been suggested that the Miller and the Reeve themselves, together with the rest of the group of pilgrims mentioned in the *General Prologue* (ll 542-44), were added to the company by way of afterthought and did not belong in the original scheme. But if the tales in question are not among the earliest there are also reasons for not putting them at the very end of Chaucer's activity. They seem to precede the so-called Marriage Group, and show little or no acquaintance with the literature which Chaucer there turned to account. And they must have been put in shape before the collection as a whole was arranged in very systematic order. For though the manuscripts show various stages of revision and rearrangement, Fragment I is found in all of them or at least in all the different classes. A reasonable conjecture for its date seems therefore to be the early nineties. See further the section on Chronology in the Introduction, and for detailed discussion, Miss Hammond, pp 254 ff.

3115 *unbokede is the male*, the bag is unbuckled, that is, the wares are displayed.

3119 "Something to match the *Knights Tale* with." On the order see *Gen Prol*, I, 791, n.

3120 *for dronken*, because of being drunken. See also l 4150. In both cases it is doubtful whether the reading should be *for dronken* or *fordronken* (AS "fordruncen"). Compare the similar question with regard to *for old* and *for blak*, *KnT*, I, 2142 ff, n.

3124 *Palates toys*, a voice like that of the ranting Pilate in the mystery plays.

3125 "By the arms, blood, and bones of Christ." See *PardT*, VI, 651, n.

3131 *thraftyly*, profitably. Cf *thrafty tale*, *ML Headnote*, II, 46, and *ML Epil*, II, 1165.

3134 *a devel way*, "originally an impatient strengthening of *away* — further intensified as a *twenty devel way*, etc. — In later times it appears to have been taken more vaguely, as an expression of impatience, and sometimes equals 'in the devil's name'" (NED, s v *Devil*). Here clearly imprecatory, cf also l 3713.

3139 *mysspeke or seye*. The prefix *mys-* goes in sense with both verbs. Cf the *Mk Prol*, VII, 1922.

3143 Cf *Gen Prol*, I, 586, also *Rv Prol*, I, 3911.

3152 The idea is proverbial. Cf also R.R., 9129 ff.

3154-56 Closely parallel to *LGW Prol G*, 276-78. It is uncertain which passage was written first. With both may be compared Deschamps, *Miroir de Marriage* 9097-9100.

3161 *that I were con*, i.e., a cuckold, or perhaps an ox (which, being horned, might stand for a cuckold).

3164 For the religious part of this counsel cf ll 3454, 3558 below.

3165 *Goddess foysoun*, God's plenty.

3170 *M'athynketh*, etc. "I regret that I must rehearse it here." Boccaccio makes a very similar apology for the Decamerone, in the *Conclusione dell'Autore* (ed Moutier, V, Florence, 1828, 148 f.). There also the author says he is not responsible, and the reader may skip. See R. K. Root, *Engl Stud*, XLIV, 1 ff., for a discussion of the passages. In spite of their close resemblance it seems unlikely that Chaucer knew the Decamerone. Cf the introduction to the Explanatory Notes on the *CT*. For another parallel with that work see *Rv Prol*, I, 3878-79 and n.

3186 Proverbial, cf Haecel, p 36, no 122.

The Miller's Tale

On the date of the *Miller's Tale* see the introductory note on the *Prologue* just preceding.

The source is unknown. There are two episodes in the story that of the man who is made to fear a second flood, and that of the misdirected kiss. The second of these occurs separately in an Italian novel (no 29) of Masuccio (about 1470) and in several later versions, and the two are combined not only in tales of Hans Sachs and Schumann (sixteenth century) and other versions later than Chaucer, but also in a Middle Dutch "boerde" or jest of the fourteenth century. Chaucer doubtless found the combination in his source, which is likely to have been a French fabliau. The story is no 1361 in A. Aarne *Types of the Folk-Tale*, tr Stith Thompson (*FF Com*, no 74, Helsinki, 1928), pp 168-69. For discussion of the various analogues see especially Varnhagen, *Angl*, VII, *Anz*, 81 ff., Zupitza, *Herrig's Arch*, XCIV, 444-45 (with a genealogy of versions), Bolte, ed of Schumann's *Nachtbuchlein*, Stuttgart Lit Verein, CXCVII, Tübingen, 1893, p 384 f., and Barnouw, *Zesde Nederlandsche Philologencongress* (1910), 125 ff, and MLR, VII, 145 ff. Other references are given by Miss Hammond p 275, to which may be added *Angl*, XXVI, 273, *Angl Beibl*, XIII, 307, and XXVII, 61 f.

On the fabliau as a type see J. Bédier, *Les Fabliaux*, 4th ed., Paris, 1925. The two great French collections are those of Barbazan and Méon, 4 v., Paris, 1808, and Montaignon and Raynaud, 6 v., Paris, 1872-90. Chaucer's

use of the *genre* is discussed by Professor W M Hart, PMLA, XXIII, 329 ff, and [Kittredge] Anniv Papers, Boston, 1913, pp 209 ff

3188 *gnof*, churl, fellow, a slang term of doubtful origin Skeat took it from Hebrew "ganav," thief (Ex xxii, 1), but the NED would connect it rather with the Germanic root represented by East Fris "knufe," lump, "gnuffig," coarse, rough, etc

3189 He is a carpenter like the Reeve on the pilgrimage, at whom the *Müller's Tale* is in a measure aimed

3193 *a certeyn* A certain number or quantity Cf *Tr*, iii, 596, *CYT*, VIII, 776 *conclusiouns*, propositions or problems Cf the *Astrolabe*, passim But here the reference is to astrological operations undertaken to obtain answers to horary questions In the course of the story Nicholas's skill is employed to predict a rain greater than "Noah's flood"

3199, **3272**, **3356** ff The combination *hende Nicholas* is perhaps the nearest approach in Chaucer to the fixed epithet common in popular poetry and the classical epic The repetition of *fals* in *ShpT* (*this false yuge*) and *Anel* (*fals Arcite*) though similar, is not quite parallel

3204 Identical with *KnT*, I, 2779, and *Mel*, VII, 1560

3208 *Almageste*, Arabic "al majista," from Greek *μεγιστη* (for *μεγιστη συνταξις*, "greatest composition"), the name given to Ptolemy's astronomical treatise, and then applied loosely to works on astrology

3209 *Hvs Astrolabe*, see Chaucer's *Treatise of the Astrolabe*

3210 *augrym* stones, stones or counters marked with the numerals of algorism and intended for use upon an abacus "Algorism" (*augrym*) is derived from the name of Al-Khowārizmī, an Arab mathematician of the ninth century His treatise on numbers was translated into Latin, "De Numero Indorum," early in the twelfth century A second version was entitled "Liber Algorismi," and the name "algorism" came to be transferred to the science itself See MLN, XXVII, 206 ff, and for a full description of the counters and the method of their use see Florence A Yeldham, *Story of Reckoning in the Middle Ages*, London, 1926, pp 36 ff

3216 *Angelus ad virginem*, a hymn on the Annunciation beginning

Angelus ad virginem subintrans in con-
claus,
Virginis formidinem demulcens inquit,
"Aue!"

It is printed in the Chaucer Society reprint of MS Harl, 7334, p 695 f

3217 *the kynges note* conjecturally identified by Ritson (Ancient Songs, London, 1829, I lx) with the song called "Kyng Villzamis Note" in the *Complaint of Scotland* (1549) by Edward Jones (Musical, Poetical, and Historical Relics of the Welsh Bards, London, 18-?, III, 1) with the Welsh air called *Ton y*

Brenhm, "The King's Tune" The music of the latter is published by Jones, who observes that the song known in the time of Henry VIII as "The King's Ballad" (printed in Chappell's *Old English Popular Music*, Woodrudge's revision, London 1893, I, 42-45) is entirely different from *Ton y Brenhm* Since "Pastame with good company" is mentioned in the *Complaint of Scotland* in the same list with "Kyng Villzamis Note," those two songs are not likely to have been identical, and there appears to be no evidence beyond the titles themselves for connecting either of them with *Ton y Brenhm* or with Chaucer

3225 The Oxford carpenter is an example of the familiar figure of the "senex amans" See the introductory note to the *MerchT*, Chaucer's most noteworthy treatment of the theme

3227 *Catoun*, Dionysius Cato, the supposed author of a collection of Latin maxims, usually called *Disticha de Moribus ad Filium* The collection was probably written in the third or fourth century and was widely current in the Middle Ages An English translation was published by Caxton For the original text see the edition of F Hauthal, Berlin 1869, Baehrens, *Poetae Latini Minores*, Leipzig, 1879, III, 205 ff, and G Nemethy, Budapest, 1895 The proverb here referred to is found, not in the *Disticha* proper, but in a supplement called *Facetus* It runs

Duc tibi prole parem morumque vigore
venustam,

Si cum pace velis vitam deducere iustam
See C Schroeder, *Der deutsche Facetus*, Berlin, 1911 (Palaestra, LXXXVI), p 16

3235 *barred*, adorned with bars (cross stripes) Cf *Gen Prol*, I, 329

3248 *pere-jonette*, early-ripe pear Etymology uncertain, Skeat compared "gennritings" (jennetings) and suggested a connection with "Jean" because the fruit ripened about St John's Day, or with "jaune" because of its yellow color The former interpretation is supported by the French name "pomme de St Jean" See NED, s v *Jenning*

3251 *perled with latoun*, with pearls (knobs or buttons) made of the mixed metal called *latoun*

3256 The noble was a gold coin worth 6s 8d The principal London mint was in the Tower

3258 Cf *Pard Prol*, VI, 397

3261 *bragot*, bragget (Welsh "bragawd"), a drink made of ale and honey

3268 *piggemye*, pigsmie (lit "pig's eye"), the name of a flower, used as a term of endearment, as also in Elizabethan English In Essex it is applied to the cuckoo-flower, in some parts of America to trillium See Manly's note The form *nye*, *neye* for "eye" arose by false division of "an eye"

3274 There was an abbey of Augustinian canons at Oseney, near Oxford

3291 St Thomas à Becket

3299 "A clerk would have employed his time ill"

3318 The leather of his shoes was cut with designs resembling the windows in St Paul's. Such shoes were called in Latin "calcei fenestrati" (see Du Cange, s v calceus). For illustrations see F W Fairholt's *Costume in England*, 3d ed., London, 1885, II, 64 f

3322 *poynets*, tagged laces

3329 Cf *Gen ProI*, I, 125, and n. It is not clear that the reference to Oxford dancing, like that to Stratford French, is to be taken satirically

3332 On the *quynnyble*, a very high voice, an octave above the treble, see W Chappell, N & Q, Ser 4, VI, 117

3338 *dangerous*, fastidious? or sparing (Skeat)? Cf *Gen ProI*, I, 517, and n

3332 Some MSS have the marginal note "Unde Ovidius Ictibus agrestis." But the quotation has not been identified. Professor Lowes suggests (orally) that Jerome against Jovinian was really in Chaucer's mind

3334 He took the part of Herod in a mystery play

3337 Cf the phrase "to pipe in an ivy-leaf." See *KnT*, I, 1838, and n

3389 Cf *Gen ProI*, I, 706, and n

3392 f Gower's version, *Conf Am*, III, 1899 ff., is similar. Cf also the modern "Out of sight, out of mind", Skeat, *EE Prov*, p 95, no 226, Haecckel, p 48, no 166

3396 The figure is also proverbial

3427 "God forbid that he should die suddenly!"

3430 *That hym*, whom Cf *KnT*, I, 2710, and n

3441 It was apparently customary in Chaucer's time, as later, to leave an opening for the cat. See *Angl Beibl*, XXVII, 62, XIII, 307

3449 There was a priory of St Frideswide at Oxford

3451 The corrupt form *astromye* for *astronomye* is supported by the meter here and in l 3457. It was doubtless intended as a specimen of the carpenter's speech. Cf *Novels flood*, l 3818, also *procutour*, *FrT*, III, 1596 (not so clearly an error), perhaps *cardynacle*, *Words of Host*, VI, 313, and certainly the Host's Latin

3456 "That knows nothing but his creed"

3457 A familiar fable, related by Plato of Thales in the *Theaetetus*, 174 A, also in *Diogenes Laertius*, I, 34. Cf *Aesop's Fables*, ed James, Philadelphia, 1851, no 193, also *Cento Novelle Antiche*, no 38

3480-86 The *nyght-spel*, which is rough in meter and not wholly clear in sense, is based upon an actual popular charm. It refers to a prayer familiarly known as the White Paternoster. A French prose version (*Petite Patenôtre Blanche*) is quoted in the (*apocryphal*) *Enchiridion Leonis Papae* (Rome, 1660, p 145 f), and similar prayers have been collected in various languages

See besides Skeat's note, W J Thoms in the *Folk Lore Record*, I, 145 ff., E Carrington, *ibid*, II, 127 ff., D Hyde, *Religious Songs of Connacht*, London, 1906, I, 362 ff., and Rois in Ogan, *Duanaire Gaedhlice* Dublin 1921, pp 84, 115. The child's hymns

Matthew, Mark, Luke and John

Bless the bed that I lie on,
and

Now I lay me down to sleep
belong to the same general tradition

The significance of "St Peter's sister" is uncertain. In one of the English charms cited by Skeat the White Paternoster is associated with St Peter's brother. Skeat says that the person originally intended was St Peter's daughter, i e, St Petronilla, who was invoked to cure the quartan ague. But it looks as if the White Paternoster was itself personified as St Peter's brother or sister, perhaps because of its supposed power to admit the petitioner to heaven. For the personification of the regular Paternoster see the Anglo-Saxon Salomon and Saturnus, ed Kemble, London, 1848, p 136

With the use of "white" of the remarks on "White things" in Pater's Marius the Epicurean, ch n (London, 1897, pp 9 ff.) The "white Mass" was celebrated by candidates for the priesthood with an unconsecrated host, by way of rehearsal. Cf further F B Gummere, *On the Symbolic Use of the Colors Black and White*, Haverford Coll Stud no 1, 1889

On the form *sewite* see *Gen ProI*, I, 120, n

3485 *veye*, interpreted by Skeat as "evil spirits" (*AS "wergum"*). Thoms suggested a connection with "Wera, Werre," the name of an old witch or sorceress, the devil's grandam, and cited Kuhn and Schwartz, *Norddeutsche Sagen, Marchen, und Gebrauche* (see p 508). But all this is entirely uncertain. The reading *mare*, of Tyrwhitt and the early editors, has very little support

3507 "If you betray me, you shall go mad"

3512 *hym*, Christ. The Harrowing of Hell was one of the most familiar episodes in the Christian literature of the Middle Ages. On the source of the story, the apocryphal Gospel of Nicodemus, see R P Wulcker, *Das Evangelium Nicodem in der Abendlandischen Literatur*, Paderborn, 1872, and of Wells, pp 326, 814, 1014, 1118, 1268, 1308. For a version contemporary with Chaucer, see Piers Plowman, C, xxi, 338 ff (B, xvii, 313 ff)

3515 On prognostication by the moon, or "the days of the moon," see W Farnham in *Stud Phil*, XX, 70 ff. Cf also *MLT*, II, 306 ff., and *Tr*, II, 74, and n. Sometimes recourse was had to astronomical calculations as to the position of the moon. Sometimes the mere day of the moon was considered as being favorable or unfavorable for certain undertakings. On mediæval moon-books, or *lunaria*, cf Thorndike, *Magic and Exp*

Science, I, 680 ff A rhymed guide to popular beliefs on the subject, dating probably from the beginning of the fifteenth century, is printed by Mr Farnham (pp 73 ff)

3518 *Noe*, Noah, the Vulgate form

3530 See Ecclesi xxvii, 19 (attributed not to Solomon but to Jesus son of Sirach) Cf *Me'*, VII, 1003, *Mercht*, IV, 1485 f, Haeckel, p 28, no 90

3539 The reference is to the comic accounts of Noah's wife in the mystery plays See L T Smith, *York Plays*, Oxford, 1885, pp 45 ff

3550 *swymme*, float

3554 *pryme*, 9 A M

3598 Apparently a proverb of similar sense to "A word to the wise," of Haeckel, p 49, no 172

3611 *affeccrown*, rather "feeling," "impression" (the state of being affected) than "affection" in the modern sense

3624 *Hus owene hand*, with his own hand For the idiom of Gower, *Conf Am*, iv, 2436, v, 5455, it is perhaps a survival of an original instrumental

3637 *a furlong way*, see *MLT*, II, 557 n

3638 "Now say a Paternoster, and then mum's the word!"

3645 *corfew-tyme* probably 8 P M

3655 *laudes*, the service that follows nocturns According to l 3731 the night was still pitch-dark, at *cockes crowe*, l 3675, then refers to the first cock's crow, also in the dead of night Skeat quotes Tusser's *Husbandrie*, sect 74 (EDS, 1878, p 165) for the statement that cocks crow "At midnight, at three, and an hower ere day"

3682 Divination from itching hands or face, or burning ears is an old and common popular practice Examples are collected in *Angl Beibl*, XXVII, 61 f

3692 *trewe love*, probably leaves of herb-paris, which grew in the form of a fourfold true-love knot

3699 With the rime *cynamome to me of pa me blame* just below, also *Gen Prol*, I, 672 n

3708 *Jakke*, Jack, here an epithet of contempt

3709 "*com pa me*," come-kiss-me, perhaps the name or refrain of a song

3713 Cf l 3134 and n

3725 Cf R.R., 3403 f (*Rom*, 3674 ff), Ovid, *Ars Amat*, i, 669

3728 "Have done, come off (desist)" Cf *FrT*, III, 1602, n

3756 Proverbial Cf Skeat, EE Prov, p 96, no 227

3762 For evidence that blacksmiths actually worked at night in Chaucer's London see E P Kuhl, *MLN*, XXIX, 156

3770 *vrstoot*, meaning unknown Skeat conjectures "upon the move," "astir," and suggests a connection with *Fr* "virer," turn, and "tout," all

3771 *sewite Note*, St Neot (9th cent) On the form *sewite* see *Gen Prol*, I, 120 and n

3774 "He had more business on hand," — a proverbial phrase Cf Skeat, EE Prov, p 96, no 228

3782 *foo*, probably for *foot*, an intentional substitution, such as is common in oaths Cf for substitutions of another sort *Mane Prol*, IX, 9, *Pars Prol*, X, 29

3785 *stele*, handle

3818 *Novelns flood*, a confusion of "Noe" and "Nowel," Christmas See the note to l 3451

3821 "He did not stop to trade on the way" — probably a current expression Cf the French fabliau of Aloul, in Barbazan's ed, III, p 344, l 591 f

3822 *celle*, sill, flooring, a Kentish form

3823 *floor*, earth, ground

The Reeve's Prologue

3857 A recurring formula Cf *MLT*, II, 211, *Mercht*, IV, 1469, *SqT*, V 202, and R.R., 10683 f Fansler (p 121) adds Dante, *Par*, ii, 139 f

3860 Professor Manly notes that Oswald appears to have been a rare name in Norfolk in the fourteenth century

3864 *So thee'k*, so may I prosper The Northern *vk*, which Chaucer makes the Reeve use several times, was appropriate to a Norfolk man

3865 "To blear the eye" meant to hoodwink, to delude Cf l 4049, below, also *ManeT*, IX, 252, *CyT*, VIII, 730

3868 "I have left the pasture for the stable"

3869 "My gray head declares my age"

3876 Cf Luke, vi, 32

3877 *nayl*, nail, here figuratively for a hindrance

3878 The comparison, which occurs also in the *Decameron*, Introduction to the Fourth Day (ed Moutier, II, 146), was doubtless proverbial Cf Dekker and Webster, *Northward Ho*, iv, 1, and the note in Dyce's ed of Webster's Works, London, 1859, p 270

3881-82 Cf Alanus de Insulis, *Parabolae*, cap 1, ll 61-62 (Migne, *Pat Lat*, CCX, 582)

3882 "Still, in our old ashes, is fire raked"

3883 ff For the figure of Jean de Meun, Testament, 1734 ff (in R.R., ed Méon, Paris, 1814, IV)

3888 Proverbial, cf *WB Prol*, III 602, Skeat, EE Prov, pp 96 f, no 229

3891 ff Cf again Jean de Meun, Testament, 165 (not so close)

3901 "What does all this wisdom amount to?"

3902 *What shul*, why must

3904 Cf "Ex sutore medicus," Phaedrus, *Fables*, i, 14

3906 *Depeford*, Deptford *half-wey* *pryme*, half-past seven o'clock

3907 There may be some special point in the fling at Greenwich Chaucer was prob-

ably living there when he wrote the passage

3911 Cf *Gen ProI*, I, 586

3912 "To shove off force by force", glossed in MS E, "vum vi repellere," a well-known legal maxim. See F Montgomery, PQ X, 404, where an illustrative passage is quoted from the *Digesta of Justinian* (Paulus, ix, 2, 45, 4, ed Mommsen, Berlin, 1870, I, 291). For other legal maxims of ll 4180 ff below, also *Intro to MLT*, II, 43 f

3919 *stalle* small piece of a stick Cf *Matt vi*, 3 (Vulg "festucam"), Haeckel, p 17, no 54

The Reeve's Tale

On the date of the *Reeve's Tale* see the introduction to the Explanatory Notes on the *Miller's Prologue*. The story is of the same type as the Miller's, and is probably derived from a lost fabliau. Several analogues have been found, the closest being a French fabliau preserved in two versions A, in a Berne MS, printed in Wright's *Anecdota Literaria*, London, 1844, pp 15 ff, in the Chaucer Society's *Originals and Analogues*, pp 93 ff, and in the *Recueil des Fabliaux* of Montaignon and Raynaud, 6 v, Paris, 1872-90, V, 83 ff, and B, in a Berlin MS, printed by H Varnhagen, *Est*, IX, 240 ff. Varnhagen took A to be the better representative of Chaucer's source. But for an argument that that source must have contained some features of B, see G Dempster, *JEGP*, XXIX, 473 ff. The cradle-trick was a favorite subject of popular tales. See A Aarne's *Types of the Folk-Tale*, tr S Thompson (*FF Com*, no 74, Helsinki, 1928), p 169, no 1363. For further discussion of the group, see Ebeling, *Tobler Festschrift*, Halle, 1895, pp 335 ff, W Stehmann, *Die Mittelhochdeutsche Novelle vom Studentenabenteuer, Palaestra*, LXVII, Berlin, 1909. To the examples cited by them may be added an Irish analogue printed in *CZ*, II, 156 ff, and Mr Robin Flower informs the editor that he has found a variant in the *Blasket Islands*.

3921 ff The topographical details here are apparently accurate. Skeat notes that a mill once stood at the spot, near Trumpington, now marked "Old Mills" on the ordnance-map, and that there was an old bridge about a quarter of a mile below it. The *fen*, l 4065, he suggests may be either Lingay Fen or a field between the Old Mills and the road.

Professor Manly (*New Light*, pp 97 ff) speculates on the reasons for Chaucer's choice of the neighborhood of Trumpington. Sir Roger de Trumpington, he notes, was in the King's household, and his wife, like Chaucer's (as Skeat pointed out, *Oxf Chau*, V, 116), was a lady-in-waiting to Constance of Padua. So Chaucer would easily have known about the locality. But it may have been chosen merely because it was near Cambridge and fitted the story of the clerks. An Oxford clerk figures in the companion

story of the Miller, and both university towns were of interest to court circles in 1388, when the King's Council met at Oxford and Parliament at Cambridge.

3925 ff The description corresponds in some details with that of the Miller in the company, whom the Reeve wished to annoy. See *Gen ProI*, I, 545 ff.

3928 *turne coppes*, make wooden cups in a turning-lathe.

3931 *poppere*, dagger (from "poppen," thrust).

3933 Sheffield was famous then as now for its cutlery.

3935 *piled*, probably "bald, scanty." Cf *Gen ProI*, I, 627, n, and see NED, s v Piled. Professor Curry (pp 82 f) would interpret it here rather as "thick, bristly" (NED, s v Piled, ppl a 3 "Covered with pile, hair, or fur").

3936 *market-betere*, a quarrelsome frequenter of markets.

3938 *abegge*, a Kentish form of *abygge*, *abye*, a-buy, pay for.

3941 *Symkyn*, diminutive of Simond. The word is perhaps trisyllabic (Symekyn) here and in l 3959, though the MSS favor *Symkyn*. Skeat's reading *deynous* (like *seyn* in *Gen ProI*, I, 120) is very hard. See O F Emerson, *Rom Rev*, VIII, 74 f.

3943 She was an illegitimate daughter of the parson, who consequently paid money for her marriage. For information on concubinage among priests in the fourteenth century, see H C Lea, *History of Sacerdotal Celibacy*, 3d ed, N Y, 1907, I, 418 ff, H B Workman, *John Wyclif*, Oxford, 1926, II, 116-17.

3954 *gyle* (Fr "gute"), of uncertain meaning. In Old French, according to Godefroy, it referred to head-dress, in English it seems rather to mean some kind of robe or gown.

3963 *smoterlich*, besmirched, probably an allusion to her illegitimacy.

3964 *dygne*, dignified, haughty. The comparison, "dygne as ditch-water," was proverbial. Cf the Plowman's Crede, ed Skeat, *EETS*, 1867, I, 375.

3966 *spare*, show her consideration.

3972 *a propre page*, a fine-looking baby.

3980 "And made difficulties about her marriage." With the idiom of *Gen ProI*, I, 785.

3990 *Soler Halle*, another name for King's Hall, founded by Edward III in 1337 and afterward merged in Trinity College. It was named from its "solers" or sun-chambers. Professor Kuhl (*PMLA*, XXXVIII, 123) has noted that Soler Hall came into "prominence in 1388 when the members of Parliament (which met at Barnwell Abbey) were entertained at the College."

3999 *made fare*, made a to-do.

4001 *craketh boost*, talks loudly.

4014 *Strother* seems to refer to the place, no longer existent, which gave its name to the famous Northumbrian family. Castle

Strother, the family seat, was apparently near Kirknewton, about five miles west of Wooler. Whether Chaucer, in using the name "Aleyn," meant to make a joking allusion to the important historic personage Aleyn (or Alan) de Strother Constable of Roxburgh, can be only a matter of conjecture. Aleyn de Strother died in 1381, and had a son John Professor Manly, in his note on this passage, mentions various possible points of contact between the family and Chaucer. Cf also Miss Rackert, in TLS, 1928 p 707. She suggests that Chaucer not only knew these Northumbrians but even "mimicked their speech for an audience who also knew them."

4022 The speech of the students is full of Northern forms, though not consistently transposed into that dialect. The most important features to be noted are a for Chaucer's usual *o* (as in *gas*, *swa*, *ham*), indicative present in *-es* or *-s*, *s* for *sh* (*sal*), the forms *thaur*, *ih* (for *to*), *ymel*, *heythen* (for *hennes*), *guf* (for *if*) *pu* (for *put*), and the words *boes* *lathes*, *fonne*, *hething*, *taa*.

4026 Cf "Necessity knows no law" See Skeat EE Prov, p 97, no 231, Haeckel, p 29, no 95

4027 *boes*, behooves (Northern *bos* or *būs*) Chaucer apparently has in mind a proverb (perhaps in Latin), cf Haeckel, p 53

4029 *hope* expect

4030 *werkes*, aches (lit "works")

4054 Proverbial, cf Skeat, EE Prov, p 98, no 233, Haeckel, p 20, no 64

4055 The mare told the wolf, who wanted to buy her foal, that the price was written on her hind foot. When he tried to read it she kicked him. See Willem's Remaert, n, 3994 ff (ed Marten, Paderborn, 1874, pp 215 ff), Caxton's Esope, v, 10 (ed J Jacobs, London, 1889, I, 254, II, 157). Versions of the story are numerous and the central *motif*, that of the kick, has been combined with different incidents. For full discussion see P F Baum, MLN, XXXVII, 350 ff, and cf Aarne's Types of Folk-Tales, tr S Thompson (FF Com, no 74, Helsinki, 1928), p 27, no 47B.

4096 "Make his beard," another phrase for cheating. Cf WB Prol, III, 361, HF, 689-91, Haeckel, pp 39 f, no 135

4101 *jossa*, down here, *warderere*, look out behind

4127 *Cutberd*, St Cuthbert, bishop of Lindisfarne (d 686)

4129 f "A man must take what he finds or what he brings." Apparently another proverb. See Skeat, EE Prov, p 98, no 234, Haeckel, p 53

4134 Also proverbial, repeated in WB Prol, III, 415. Cf RR, 7518-20, also John of Salisbury, Polcraticus, v, 10 (ed Webb, 2 v, Oxford, 1909, I, 565). See Skeat, EE Prov, p 98 f, no 235, Haeckel, pp 9 f, no 32

4140 *chalons*, blankets, named from Chalons, France, the place of manufacture

4155 This figure is still current and needs no illustration

4172 *wide fyr*, erysipelas Cf "maus feus," RR, 7400, 8279, 10724

4174 *the flour of y ending*, the best (i e, the worst) of a bad end

4181 In the margin of MS Ha is noted the legal maxim "Qui in uno gravatur in alio debet relevari"

4194 *upright*, supine, a common meaning in early English

4210 A proverb like "Nothing venture, nothing have" See Thop VII, 831, and n, also Tr, iv, 600 ff, Skeat, EE Prov, pp 78 f, no 189, Haeckel, p 5, no 18

4233 *the thrudde cok*, near dawn (about five o'clock) See I 3655, n

4264 Cf ShapT, VII, 227

4286 A supposed relic of the true cross, known as the Rood of Bromeholm, was brought from the East to Norfolk in 1223. See Skeat's note to Piers Plowman B, v, 231

4287 *In manus tuas*, the beginning of the common religious formula, "Into thy hands I commend my spirit" See Luke xxiii, 46

4320-21 It was a common rhetorical convention to end a tale with a proverb or general idea, and in particular with a moral application. Cf, for other examples, ShapT, and MancT. In the present ending two proverbs are combined. For the first, "He must not expect good who does evil" see PrT, VII 632, and n, Haeckel, p 40, nos 137, 138, Skeat, EE Prov, p 99, no 236. *Hym* *thar* is impersonal, lit "it needs him" (from AS "theart"). For the second proverb, which is current in many languages, see Skeat, ibid, no 237, and cf especially RR, 7342 f (Rom, 5759), 7387, 11551 f, and Gower, Conf Am, vi, 1379 ff

The Cook's Prologue

There is an apparent inconsistency between the *Cook's Prologue* and that of the *Manciple* (IX, 1 f) where the Host speaks to the Cook as if he were then first taking notice of him, and asks him for a tale. It may be that Chaucer had in mind in the later passage the plan that each pilgrim should tell two tales on the outward journey. But it is more probable that he meant to cancel the existing *Cook's* fragment and not to introduce the *Cook* until near the end of the series. Possibly, too, the *Manciple's Prologue* was written before the continuation of *Fragment I* and represents an earlier plan. For the discussion of the question see F Tupper, PMLA, XXIX, 113 f, R K Root, Poetry of Chaucer, Boston, 1922, p 179 f

4331 From Ecclesi xi, 29

4336 *Hogge*, Hodge, a nickname for Roger Ware, in Hertfordshire. It has long been suspected that Roger of Ware was a real person, and Miss Rackert has recently reported the discovery of several records which

confirm the suspicion. In a plea of debt, of 1377, there appears, in a list of attorneys, "Roger Ware of London, Cook." He may be the same person as 'Roger Knight de Ware, Cook,' named in another plea of debt of the year 1384-85. There is also a record of a Roger Ware, who sold wood to the King's household, but he may have been a different person. For detailed references to these documents see T.L.S., 1932, p. 761.

4345 There is a hunt here, as Professor Tupper notes (JEGP, XIV, 263 f.) of a clash of trades between cooks and hostlers. Originally innkeepers were permitted to furnish only lodging for man and beast, without food and drink. But apparently this rule was not in force in Southwark, and the City Cook might well have felt hostility to the Southwark innkeeper.

The pilgrims expected to need the services of the Cook along the road.

4347 *Jakke of Dovere*, usually explained as a twice-cooked pie. Skeat cites "Jak of Paris" in this sense, from Thomas More, Works, London, 1557, p. 675 E, and the French "jaques," which is so defined in Roquefort's *Glossaire de la Langue Romane* (Paris, 1808), s.v. "Jaquet", also the use of "Jack of Dover" for an old story or jest. It is possible (as Professor Kittredge has suggested to the editor) that the name was applied, like 'Poor John,' "John Dory," etc., to some kind of fish. In any case the reference seems to be to warmed-over food. For evidence that in 1287-89 cooks and pasty-makers warmed up pies and meats on the second and third days see Tancock, in N & Q, Ser. 8, III, 366, quoting Hudson Leet Jurisdiction in Norwich (Selden Soc. no. 5, London, 1891, p. 13). Brusendorf's suggestion (p. 480) that *Jakke of Dovere* means 'fool' and that *that* in the following line means "what" ("that wench"), is altogether improbable.

4351 *stubbell goos* fatted goose, so called because fed on stubble.

4355 Proverbial, cf. *Mk Prol*, VII, 1964, Haeckel p. 86, nos. 120, 121, Skeat, *EE Prov*, p. 107, no. 253.

4357 "A true jest is a bad jest." Cf. "True jest is no jest," "Sooth boord is no boord," etc., Skeat, *EE Prov*, p. 100, no. 238, Haeckel, pp. 36 f., no. 123. Chaucer may have known the proverb in Flemish form. The adjective *quaad* corresponds to Flem. "quaad," Du. "kwaad," whereas the usual Middle English form was "cwed" (from AS "cwead"). But of *quade year*, *Pr Prol*, VII, 438. Another Flemish proverb is quoted in *MancT*, IX, 349-50. Not only were there many Flemings in London, from whom Chaucer could have learned their sayings, but his own wife was the daughter of a Flemish knight.

4358 The name of *Herry Bally*, the host, corresponds to that of an actual innkeeper of Southwark, referred to as "Henri Bayhff, Ostyler," in the Subsidy Rolls, 4 Rich. II

(1380-81). For further information about him see *Gen. Prol*, I, 751 ff., n.

The Cook's Tale

The Cook's fragment is long enough to show that the tale was to be of the same general type as the Miller's and the Reeve's, but too short to disclose the plot or, consequently, the source. On certain spurious endings found in a few MSS and early editions see Miss Hammond pp. 276-77.

A number of MSS have inserted after the *Cook's Tale* the *Tale of Gamelyn*, also ascribed to the Cook. It is printed from six MSS by the Chaucer Society as an appendix to Group A (Fragment I) of the *Six-Text Edition*, and by Skeat, *Oxf. Chau*, IV, 645 ff. For references to other editions see Miss Hammond, pp. 425-26. The general plot is the "expulsion and return" story which underlies *As You Like It*. The piece is certainly not by Chaucer, though he may very well have intended to work it over for one of the pilgrims. If so, it would have been more appropriate to the Yeoman than to the Cook.

4363 Cf. *Gen. Prol*, I, 207.

4377 *Chepe*, Cheapside, which was a favorite scene of festivals and processions. For an account of "ridings" processions, see Wm. Kelly, *Notices of Leicester*, London, 1865, pp. 38 ff., V. Herbert, *Hist. of the Twelve Great Livery Companies*, London, 1834, I, 90 ff.

4383 *setten sterene*, made an appointment. Cf. *KvT*, I, 1524.

4397 "Reveling and honesty, in a man of low rank, are always angry with each other," i.e., incompatible.

4402 Disorderly persons, when carried off to prison, were preceded by minstrels, to proclaim their disgrace. See the *Liber Albus*, *Munimenta Gildhallae Londinensis*, Rolls Series, 1859-62, I, 459 f. (tr., III, 180 f.).

4404 *his papyr*, perhaps his account book.

4406 f. The idea is familiar. For various forms of the proverb of Hazlitt's *Eng. Proverbs*, London, 1907, p. 436, Düringsfeld, *Sprichwörter*, no. 354 (Leipzig, 1872-75, I, 178), Dan. Michel's *Ayenbite of Inwyrt* (ed. Morris EETS, 1866), p. 205, Haeckel, p. 23, no. 74.

4415 Proverbial, cf. Haeckel, p. 37, no. 105.

4417 *brybe*, to steal.

FRAGMENT II

The Introduction to the Man of Law's Tale

The *Man of Law's Introduction and Tale* regularly stand in the manuscripts after the unfinished Fragment I. The time, according to the Host's explicit statement, was ten o'clock on the morning of April 13, which is

usually taken to be the second day of the pilgrimage. For the conjecture that it was the first day see Koch, *The Chron of Chaucer's Writings*, pp 56-57, and Miss Hammond, pp 258, 281 ff. Compare also the references on the length of the pilgrimage in the introduction to the Explanatory Notes on the *Canterbury Tales*. In view of the incomplete condition of the *Canterbury Tales*, the satisfactory settlement of such questions is hardly possible.

Several puzzling problems are raised by the *Introduction*.

It contains a list of the heroines celebrated in the *Legend of Good Women*. But eight of the women named are not actually treated in the *Legend* and two whose story is there told (Cleopatra and Phylomela) are not mentioned by the Man of Law. Various attempts have been made to construct from the passage, with the aid of the ballade in the *Prologue* to the *Legend*, Chaucer's complete plan for the work. See particularly Skeat's note, *Oxf Chau*, V, 137. The conclusions are doubtful, but one thing seems clear when Chaucer wrote the Man of Law's *Introduction* he planned to continue working on the *Legend*.

In lines 77 ff the Man of Law is made to condemn such tales of incest as those of Canace and Apollonius of Tyre. Both stories are told in the *Confessio Amantis*, and Chaucer very probably intended the passage as a fling at Gower. It has even been inferred that Gower took offense at the criticism, and consequently canceled a compliment to Chaucer which stood in the first recension of the Epilogue to the *Confessio*. But there is no positive evidence of this estrangement of the two poets. For a summary of opinions on the subject, with references, see Miss Hammond, pp 278 ff, and Miss M. Schlauch, *Chaucer's Constance and Accused Queens*, p 132. Cf also *LGW Prol G*, 315, n. If the passage in the Man of Law's *Introduction* is correctly interpreted as an allusion to Gower, it was probably not written much before 1390, generally accepted as the year of the publication of the *Confessio*. The date 1390 is not positive, however, for the "first edition" of the *Confessio*. See H. Spies, *ESSt*, XXXII, 259. Some allowance must also be made for the possibility that Chaucer had personal knowledge of Gower's work before it was put into general circulation.

The Man of Law's declaration, *I speke in prose* (l. 96), probably indicates that the *Introduction* was not written to precede the Tale of Constance. Skeat's explanation, that it means "I speak usually, customarily, in prose," is wholly unlikely. The statement is rather to be understood like the similar remarks in the *Monk's Prologue*, the *Prologue to Melibee*, and the *Parson's Prologue*, and was almost certainly intended to introduce a prose tale. Both the *Melibee* and the translation of Innocent's *De Contemptu Mundi* have been suggested as tales that might have been

at one time meant for the Man of Law. See especially Lowes *PMLA*, XX, 795 f, Miss Hammond, p 280 (with further references), and in support of the assignment of the Constance to the Man of Law, Dr E. C. Knowlton, *JEGP* XXIII, 83 ff.

2 The *artificial day* is the time while the sun is above the horizon, as distinguished from the natural day of twenty-four hours. See the *Astr*, II, §7, where it is explained how "to know the arch of the day." In the present instance the reckoning is as follows. On April 18 the sun was in the 6th degree of Taurus, which crossed the horizon at 22° north of the east point, or 112° from the South. The middle of this distance is the 56th degree, over which the sun would seem to stand at twenty minutes past nine. The Host's second observation was that the sun's altitude was 45°, a point which it reached at exactly two minutes before ten. See Brae's calculations in his edition of the *Astrolabe*, London, 1870, pp 68 ff.

20 These observations on the passage of time, often with the comparison to the river, were commonplace or even proverbial. Cf *CIT*, IV, 118 f, also *RR*, 361 ff (*Rom*, 369 ff), *Ovid*, *Met*, xv, 179 ff, *Ars Am*, II, 62 ff, *Seneca*, *Ep*, I, 1, 1, XIX, viii, 32, and the Latin proverb, "Transit ut aqua fluens tempus et hora ruens."

25 ff The comparison with virginity was also familiar. See St. Thomas Aquinas, *Summa Theologica*, III, 89, 3, 1 (*Opera*, Rome, 1882-1930, XII, 329). That it was still conventional in the seventeenth century appears from Francis Beaumont's *Elegy on the Lady Markham*, ll 1 ff (*Chalmers' Eng Poets*, London, 1810 VI, 183).

30 *Malkyn*, a wanton woman (proverbial).

37 *Acquithen yow*, acquit, absolve yourself. The Host speaks, and the Man of Law replies, in legal terms. While the slight use of technical language here would not constitute proof of Chaucer's legal knowledge, it is nevertheless interesting in view of the tradition, recently defended, that he studied at the Inns of Court. See the Biographical Introduction.

39 *depardeuz*, in God's name (Fr "de par," a double preposition).

41 *Brehte is dette* is proverbial in various languages. Cf O'Rahilly, *Miscellany of Irish Proverbs*, Dublin, 1922, p 81, H. E. Rollins, *Paradise of Dainty Devices*, *Harv Univ Press*, 1927, p 192, Skeat, *EE Prov.*, p 101, no 241, Haecckel, p 15, no 48.

43 ff A legal maxim, which survives as a proverb in various languages. Cf "Patere legem quam ipse tulit." See also Haecckel, p 24, no 78, Skeat, *EE Prov*, pp 101 f, no 242. By *oure text* Chaucer appears to mean some actual textbook of the lawyers, and the *Digesta* of Justinian states the principle in words closely resembling his "Quod quisque iuris in alterum statuerit, ut ipse eodem iure

utatur" (ii, 2, rubric, ed Mommsen, Berlin, 1870, I, 42)

46 *thrifty*, profitable Cf *Mul Prol* I, 3131, *ML Epil*, II, 1165, *WB Prol*, III 238, and for a different extension of the meaning, *Tr* 1, 275, and n

47 ff It has been suggested that these lines were written to occupy a place after Chaucer's failure in *Sir Thopas*. But, as Skeat notes, there are remarks in the same strain in *Gen Prol*, I, 746 and in *HF*, 621

49 *Haih, Nath* (or *Bu* for *That* in l 47) might be expected. But the illogical construction is probably to be regarded as an idiom of *Tr*, 1, 456 f, also *Rom* 3774, where the MS reads *wylle*, and *Rom*, 4764

54 *made of mencoun*, made mention of, cf *Gen Prol*, I, 791, and n

55 *Epristeles*, Ovid's *Heroides*

57 *Cey* and *Alcion*. The story of *Cey* and *Alcion* is told in the *Book of the Duchess*. From the form of the title here and in *Lydgate's* list in the *Falls of Princes* (1, 304) it has been inferred, though it does not necessarily follow, that the episode once constituted an independent poem

61 *the Seintes Legende of Cupide*, the *Legend of Good Women*, which was conceived as a legendary or martyrology of the saints of the God of Love. This is one of the numerous instances of the treatment of Love in theological or ecclesiastical terms. See *KnT*, I, 3089, n

63 *Babilan Tesbee*, Babylonian *Thuseb*

64 *The swerd of Dido*, the sword with which she killed herself. See *LGW*, 1351, and *Aen*, iv, 646

65 *tree*, either the tree on which *Phyllis* hanged herself, or that into which she was transformed. See *LGW*, 2485, *Gower*, *Conf Am*, iv, 856 ff, 866 f

66-67 *The plerinte of Dianre*, etc., the epistles of *Deianira*, *Hermione*, *Aradne*, and *Hypsipyle*, in Ovid's *Heroides*

68 *The bareyne yle*, said to have been *Naxos* on which *Aradne* was abandoned. See *LGW*, 2163, *Her*, x, 59

71 *Braxseyde*, *Briseis* (acc *Briseida*). *Briseis* was the heroine of the *Troilus* story in the *Roman de Troie* of *Benoit de Ste Maure*. Chaucer followed *Boccaccio* in making her *Criseyde*. The present passage shows that he had it in mind to tell the ancient story of *Briseis* in *LGW*

72-74 Possibly the idea that the children were hanged was derived by Chaucer from *Jean de Meun's* statement that *Medea* strangled them ("estragla," *RR*, 13259). No such incident is mentioned in the *Legend of Medea* (*LGW*, 1580 ff), which has consequently been dated by some scholars after the *Man of Law's Introduction*. See *Lounsbury*, *Studies*, I, 418, and *Root*, *PMLA*, *XXIV*, 124 ff, *XXV*, 228 ff. But the inference is by no means secure. See *Kittredge*, *PMLA*, *XXIV*, 343 ff

75 *Alceste*, *Alcestis*. Her story is not in

the *Heroides*. Chaucer sketches it briefly in the *Prologue* to the *LGW* (G 499 ff, F 511 ff), and probably meant to devote to it a separate legend

78 *Canace*, *Canace*. See *Heroides* xi, and *Conf Am*, iii 143 ff. On the probable allusion to *Gower*, see the introduction to the *Explanatory Notes* on *Fragment II*

81 *Tyro Apollonius*, *Apollonius* of *Tyre* (*Apollonius* de *Tyro*). See *Conf Am*, viii 271 ff, also *Gesta Romanorum*, no clui. The specific detail mentioned in l 85 does not appear in *Gower*, and the editor has not found it in any other version of the *Apollonius*. Professor *Tatlock* (*Dev* and *Chron* p 173 n) suggests that Chaucer may have had a confused recollection of a horrible touch in the original Latin version (ed *Riese*, Leipzig, 1871, pp 2-3) or of an episode in *Gower's* *Canace* story (*Conf Am*, iii, 307 ff). The former passage would sufficiently explain Chaucer's line. In fact it is used by *E Klebs* (*Die Erzählung von Apollonius aus Tyrus*, Berlin 1899, pp 471 f) as evidence that Chaucer referred definitely to the Latin version of the story

89 *if that I may*, so far as it is in my power, hence, if I can help it. Cf *FranklT*, V, 1418 *Rom*, 3099, also *RR*, 626 ("se je puis"), and for the same negative implication of *Henry V*, *Prol* (l 39) to *Act* ii, also the formula *though we (men, etc) hadde us sworn*, *KnT*, I, 1089, *Tr*, iv, 976. Other parallels are cited by *Kittredge*, [*Hary*] *Stud* and *Notes*, I, 20

92 *Pierides*, the *Muses*, so named from *Pieria*, their birthplace, or *Pierus*, their father. But Chaucer has in mind those other *Pierides*, daughters of *King Pierus* of *Emathia*, who contended with the *Muses* and were changed into magpies. See *Ovid*, *Met*, v, 302

93 *Metamorphosios*, genitive (*Metamorphoseos*), dependent upon *Liber*, *Libri*, in the full title. Strictly speaking, the form should be *Metamorphoseon*, plural, but the singular was in constant use. See *E F Shannon*, *Chaucer and the Rom Poets* Cambridge, Mass, 1929, pp 307 ff. For the use of the construction in citations of further *Eneydos*, *NPT*, VII 3359, *Judicium*, *MkT*, VII, 2046, *Argonauticon*, *LGW*, 1457

95 *with havebake*, with plain fare (lit "baked haw")

96 *I speke in prose*. See the introduction to the *Explanatory Notes* on *Fragment II*

The Man of Law's Prologue

The *Man of Law's Prologue*, as far as line 121, is practically a paraphrase of *Pope Innocent's De Contemptu Mundi*, 1, 16 (*Migne*, *Pat Lat*, CXXVII, 708 f). Passages from the same work are used in the *Man of Law's Tale*, ll 421 ff, 771 ff, 925 ff, and 1132 ff. If, as seems probable, Chaucer made his translation from *Innocent* between 1386 and 1394 (1 e, between the two *Prologues* to the *Legend*), the use of material here would favor the as-

signment of the *Man of Law's Prologue* and *Tale* to the same interval

The connection between the end of the *Prologue* and the *Tale* is rather far-fetched, and looks like an afterthought. If the translation from Innocent (in prose?) was originally intended to be the *Man of Law's Tale* (as Lowes has argued, PMLA, XX, 794 ff.), the Poverty stanzas may have been written to introduce it and afterwards patched up to fit the tale of Constance. For the suggestion that the impatient Poverty of the *Prologue* was a vice especially associated with lawyers, see F. Tupper, PMLA, XXIX, 118, N.Y. Nation, XCIX, 41. Voluntary Poverty was differently regarded, and is praised at length in the *Wife of Bath's Tale*, III, 1177-1206. Mr. Tupper has also suggested that Chaucer intended the tale of Constance itself as an exposure of Detraction (Envy). See PMLA, XXIX, 110 ff., and of the comments on his general theory in the introduction to the Explanatory Notes on the *Canterbury Tales*.

The significance of the astrological element in the story is well set forth by Professor Curry (pp 164 ff.), though his detailed explanations are open to question.

99 *poverté*, pronounced *poverté* to rime with *herte*

103 For the rime of two words with one (*woundid wounde had*) cf. *Gen. Prolog.*, I, 523, n.

114 From Jesus son of Sirach, Ecclesiasticus xl, 28, cf. *Méi*, VII, 1571 f., Haeckel, p. 44, nos 151, 152.

115 Prov. xiv, 20

118 Prov. xv, 15 (Vulg., "Omnes dies pauperum malum")

120 Cf. Prov. xix, 7, Ovid, *Tristia*, I, 9, 5, and for further parallels, Skeat, *EE Prov.*, p. 102, no 243, Haeckel, p. 8, no 27.

123 *as in this cas*, in respect to this matter (a rime-tag)

124 f. *ambes as*, the double ace. The allusion is apparently to the game of hazard in which the double ace is always a losing cast and the *sys cynk* (a six and a five) often a winning one. Skeat briefly summarizes the rules of the game, as given in the English Cyclopædia, suppl. vol. div. Arts and Sciences. The caster "calls a main," or names one of the numbers five, six, seven, eight, or nine — most commonly seven. "If he then throws either seven or eleven (Chaucer's *sys cynk*) he wins, if he throws aces (Chaucer's *ambes as*), or deuce-ace (two and one), or double sixes, he loses. If he throws some other number, that number is called the caster's *chawnce*, and he goes on playing till either the main or the chance turns up. In the first case he loses, in the second he wins." This explains the technical meaning of *chawnce* in l. 125 and in *PardT*, VI, 653.

The Man of Law's Tale

In the opinion of Skeat and other commentators the tale of Constance was first written

before the Canterbury period, and afterwards revised and adapted for its place in the series. The moral and philosophical comments, according to this view, were added in revision. But there is no real evidence that any part of the text was added or interpolated, and such positive clues as have been detected all point to a rather late date (about 1390) for the composition of the whole poem. The moralizing passages are largely based on the *De Contemptu Mundi*, with the translation of which Chaucer was probably occupied between 1386 and 1394. There are apparently allusions, in the *Tale* as well as in the *Introduction*, to Gower's *Confessio Amantis*, which was not published till 1390. And the fact that in the first *Prologue* to the *Legend of Good Women*, written in or about 1386, the tale of Constance is not mentioned among Chaucer's works in defense of women also implies — though the argument should not be pressed too seriously — that the story was not yet written. For a detailed discussion of the evidence see Tatlock, *Dev and Chron.*, pp. 172 ff.

The primary source of the tale is in the Anglo-Norman Chronicle of Nicholas Trivet, written about 1335 (printed in the *Originals and Analogues*, Ch. Soc., 1872, pp. 2 ff.). This was also the source of Gower's version of the story in the *Confessio Amantis*, II, 587 ff. It seems probable, as noted above in the discussion of the date, that Chaucer made some use of Gower's tale. But on this point there is difference of opinion. See, besides Tatlock, cited above, Skeat, *Oxf. Chaucer*, III, 409 ff.; Lucke, *Angl.*, XIV, 77 ff.; Macaulay, *Works of Gower*, Oxford, 1899-1902, II, 483, and M. Schlauch, *Chaucer's Constance and Accused Queens*, New York, 1927, pp. 132 ff. Aside from the three versions mentioned, which stand in close literary relation, there are numerous tales which deal with the same general situation. Of the Constance saga, so called, alone there have been collected many versions, popular or literary, and they constitute only one group in the larger cycle of stories of the calumniated wife. There is an excellent account of the general type in Miss Schlauch's work, cited above, see also O. Siefken, *Das Geduldige Weib in der Englischen Literatur bis auf Shakspeare*, Rathenow, 1903. For the Constance group in particular see H. Suchier, *Œuvres de Philippe de Beaumanoir*, Paris, 1884, I, xxii ff.; A. B. Gough, *The Constance Saga*, Palaestra, XXIII, Berlin, 1902; E. Rickert, *MP*, II, 355 ff. To the versions, over threescore in number, discussed by Suchier and Gough, many other analogues, complete or partial, have been added by H. Daumling, *Studie über den Typus des "Madchens ohne Hände"* innerhalb des Konstanzezyklus, München, 1912, and Bolte-Polivka, *Anmerkungen zu den Kinder- u. Hausmärchen*, I, Leipzig, 1913, No. 31. Das Mädchen ohne Hände. The distribution and ultimate origin of the saga is

discussed by J Schick, *Die Urquelle der Offa-Konstanze-Saga*, in *Britannica, Festschrift für Max Foerster*, Leipzig, 1929, pp 31 ff Professor Schick concludes that the story certainly did not originate in England, as held by Gough and others, and probably not in India, as maintained by Clouston (*Orig and Anal*, p 414) and Cosquin (*Contes populaires de Lorraine*, Paris, 1886, II, 323 ff) He argues that it is closely related to the *Crescentia* saga, and that both cycles have their ultimate roots in the romantic part of the *Clementine Recognitions* Cf further S Teubert, *Crescentia-Studien*, Halle, 1916

134 *Surrye*, Syria, Serazine in Trivet
136 *spicerye*, spices, oriental goods Manly, p 632, notes that the term included foreign fruits, cloths, and other products

144 *message*, messenger (as often)

145 Here, and in l 255, we may read either *this ende* (contracting *this is*) or *this is th' ende*

151 Gower gives the emperor's name as Tiberius Constantine He was actually emperor at Constantinople, not Rome, in 578, and was succeeded, in 582, by Maurice of Cappadocia, to whom he gave his daughter Constantina in marriage Since Chaucer found the name *Custance* in his sources, it is not necessary to assume that he intended any special compliment to Constance of Padilla, the second wife of John of Gaunt

171 *han donn fraught*, have caused (to be) laden See *KnT*, I, 1913, n

181 *leere*, learn, properly *leeren* (AS "læran"), should mean "teach" and *lernen* (AS "leorman"), "learn," but the two words are freely confused in Middle English

185 *cerously*, minutely, in detail (one meaning of Low Latin "serose")

197 ff From the *Megacosmos* of Bernardus Sylvester (twelfth century) Four lines of the Latin are quoted in the margins of several MSS

201 On the death of Turnus see *Aen*, xii, 901 ff

211 Cf *Rv Prol*, I, 3857, and n

224 *Mahom*, Mahomet, called *Makomete* below Note also the common noun "maumet," idol, derived from the name Mahomet is not mentioned in Trivet, and his introduction by Chaucer (as Skeat notes) is an anachronism He was but twelve years old in 582

236 *maumettre*, very likely "idolatry" The medieval Christians held the Mahometans to be idolaters — quite unjustly, since the Koran expressly condemns the practice

243 *founden*, provided (pp)

261 On the use of *I seye*, *I mene*, and similar expressions in early English poetry, see Miss E P Hammond, *Engl Verse between Chaucer and Surrey*, Durham, N C, 1927, p 447 Sometimes they seem to serve merely for emphatic repetition, sometimes they are rather a kind of scholastic formula (like

Dante's use of "dico" in *Inf*, iv, 66, and elsewhere)

271 "Whose character she does not know" The general relative *that* is omitted On the full construction see *KnT*, I, 2710, n

273-87 Not in Trivet

277 "Except Christ on high"

286 Cf *Gen*, m 16

289 *Ihon*, cf *LGW*, 936, n

295-315 Here, as in the *Legend of Hypermetra* (*LGW*, 2576 ff), Chaucer introduces an astrological explanation not taken from the source of his story In the margin of MS E, ll 295 ff, is a reference to Ptholomeus lib I, cap 8 (i e, the *Almagest*) But the ideas were of course familiar The passage perhaps contains reminiscences of Boethius, i, met 5, and iv, met 1 For extended accounts of the old astronomy see the articles "Astronomy, History of" and "Ptolemy" in the *Encyclopædia Britannica*, 11th ed (in the latter an analysis of the *Almagest*) There is also a good description of the Ptolemaic universe in Masson, *Milton's Poetical Works*, 3 v, London, 1874, I, 89 ff The earth was conceived as a fixed globe at the center of a series of concentric spheres The ninth, or outermost, sphere was called the *Primum Mobile* (first moving) Next within it came the sphere of the Fixed Stars, and within that successively those of the seven planets The *Primum Mobile* was held to have a swift diurnal motion from east to west, which accounted for the daily apparent revolution of the sun in a direction opposite to that of its "natural" motion along the zodiac The revolution of the *Primum Mobile* carried everything with it, and was thus responsible for the unfavorable position of Mars at the time of Constance's marriage

The astrological situation — if Chaucer himself had an exact one in mind — is not wholly clear It has even been discussed whether the calculation was intended as an election or a nativity But the general sense of the passage is plainly that the position of the stars was unfavorable to Constance's voyage and marriage If an election had been made by an astrologer, it would have revealed the conditions described, and of course an important element in the calculation would have been the position of the stars at the birth of Constance

Professor Curry (pp 172 ff), following Skeat's note, worked out a detailed explanation of the passage on the theory that the unfavorable astrological situation was due to the individual motions of the planets His main points are that the horoscope is in Aries, Mars is cadent in Scorpio, the eighth house, and hence an unfavorable sign succedent, Luna is also cadent, and in conjunction with Mars in Scorpio Then he shows by citation from numerous authorities that a nativity in Aries predestinates a "rather checkered and precarious life", that the presence of Scorpio in the eighth house is unfavorable, that the pos-

tion of the Moon in Scorpio, in conjunction with Mars, was peculiarly unfortunate for marriage or for a journey, and that the presence of Mars in his darker mansion, Scorpio, presaged definite misfortune.

Although Professor Curry has no difficulty in making his construction fit Constance's case, Mr Manly (in his notes) raises the valid objection that Chaucer explicitly attributes the astrological situation to the Primum Mobile. He argues, therefore, that the reference is to the "mundane houses" (fixed divisions of the firmament), and not to the "mansions" of the planets in the zodiacal signs. He concludes that Mars, the lord of the ascendant sign Aries, has been thrust from his angle, "probably the ascendant itself, into the darkest of the mundane houses, a cadent (perhaps the twelfth house, which adjoined the ascendant)." The Moon is also said to have been forced (*weyved*, l 308), apparently by the Primum Mobile, into a position where it is not "in reception" with a favorable planet, that is (as Mr Manly explains), "that none of the planets which have 'dignities' where she is situated are situated where she has any 'dignity'."

For further criticism of Mr Curry's theory see J T Curtiss, JEGP, XXVI, 24 ff.

In l 295 the punctuation (*O firste moeynyng!*) follows Manly, who is probably right in taking the phrase to be substantival (Primum Mobile) rather than adjectival.

302 *toruous*, a term applied to the six signs nearest the point of the vernal equinox, so called because they ascend more obliquely than the other signs. The reference here is probably to Aries, of which Mars was the "lord."

305 *atazir*, from Arabic "at-ta'thir" ("al ta'thir," influence, cf "athar," mark, trace), Sp, OF "atazir," commonly Latinized "athazir." In the astrological treatises the term is sometimes used to denote the process of calculating planetary positions and influences, sometimes for the influences, and sometimes, apparently, for the particular planet concerned. Chaucer seems to refer to Mars as *atazir* as in *this cas*. For citations from the authorities see Curry, pp 182 ff, and Manly's note.

312 *eleccion*, an astrological term, meaning the choice of a favorable time for an undertaking. Chaucer appears to have had in mind a particular work, the Liber Electionum of Zael, from which a quotation is copied in the margin of MSS El and Hg Zael, or Zael, Judeaus (Sahl ben Bishr ben Habib) was an astronomer in the service of the governor of Chorazân in the early ninth century. See H Suter, Die Mathematiker und Astronomen der Araber (Suppl to Zt für Math und Physik, Leipzig, XLV, 1900), pp 15 f.

314 *route*, the "epoch" from which a reckoning is made. The exact moment of the princess's birth being known, there was abso-

lutely no excuse for the Emperor's negligence. **332** *Alcaron*, the Koran, formerly called in English "the Alcoran," with retention of the Arabic article "al."

352 *Coold water*, this contemptuous jest about baptism is not in Trivet.

358 Here and elsewhere in the *Canterbury Tales* is a marginal note *auctor* in many MSS. See, for example, ll 925 ff, below, and *CIT*, IV, 995 ff. This is not to be taken as indicating that Chaucer meant to intervene as author in the discourse of the Man of Law and other pilgrims. The note sometimes occurs against passages added by Chaucer to his primary sources. But it may be doubted whether the scribes, as has been supposed, meant to designate such additions. Their purpose seems rather to have been simply to call attention to sententious or otherwise noteworthy utterances — to such quotable texts as were regularly called *auctoritates*. See *WB Prol*, III, 1, and n.

358 f The comparison of the *sowdanesse* to Semiramis may be due (as Lowes has suggested, *MP*, XIV, 706 ff) to Dante's *Inf*, v, 58-60.

360 The serpent who tempted Eve in Eden is sometimes described as having a woman's head. See Comestor, *Historia Scholastica*, *Liber Genesis*, cap xxi (with a reference to Bede).

361 See also l 634, below. For the chaunting of the fallen angels there is scriptural authority in II Peter ii, 4, Jude 6, and Rev xx, 1-2. But the popular conception of the bound Satan was probably influenced rather by the apocryphal Gospel of Nicodemus (See B H Cowper, *Apocryphal Gospels*, 5th ed., London, 1881, p 307). On the doctrine in general much information will be found in S Bugge's *Studier over de Nordiske Gude-og Heltesagns Oprindelse*, Christiania, 1881, I, 53 ff, and the review by George Stephens in *Mémoires des Antiquaires du Nord*, 1873-83, pp 331 ff, 1884, 1 ff. A few references to medieval treatments of the subject are given by T Spencer in *Speculum*, II, 187 f.

376 *lay* (Fr "lai") and *laue* (AS "lagu"), "law," were both used for "religion."

400 No such triumph is mentioned by Lucan, who laments that Caesar had none (*Pharsalia*, iii, 79). Professor Shannon (Chaucer and the Rom Poets, Cambridge, Mass, 1929, p 335) remarks that Chaucer may have got the hint from *Pharsalia*, iv, 358 ff, and v, 328 ff. Professor Lowes has suggested to the editor that he had in mind rather the French version of Lucan by Jehan de Tumi, in which triumphs are elaborately described at both the beginning and the end. See Li *Hystore de Julius Cesar*, ed F Settegast, Halle, 1881, pp 8 ff, 244 ff.

404 The scorpion was the symbol of treachery. Cf *MerchT*, IV, 2058 ff, also the Ayenbite of Inwytt (ed Morris, EETS, 1866, p 62) "the scorpion, that maketh uayr mid

the heauede, and enueymeth mid the taylor "

Wikkid goost, evil spirit

421 ff From the *De Contemptu Mundi*, 1, 23 (Migne, Pat Lat., CCXVII, 713), which in turn embodies sentences from Boethius, II, pr 4, Prov XIV, 13, and Ecclesi XI, 25 For similar commonplaces see *NPT*, VII, 3205, *Tr*, IV, 836

422 *spreynd*, Boethius "respersa" (I 62, so rendered also in *Bo*, II, pr 4, 133)

438 The punishment of being cast adrift — twice visited on Custance and common in the related tales — is often referred to in mediæval texts as an actual legal penalty For examples from Irish and Icelandic, including cases of the exposure of wives charged with infidelity and of illegitimate children, see Miss M E Byrne, *Eriu*, XI, 97 ff *Foot-hoot*, hastily, so also "hot fot" Debate of Body and Soul (Emerson, Mid Eng Reader, New York, 1915, p 63, l 29, variant), and OF "chalt pas"

448 On the relation of fortune to divine Providence see *KnT*, I, 1663, n

449-462 Not in *Trivet* Skeat refers to similar addresses to the Cross in the hymn "Lustra sex qui iam peregit" of Venantius Fortunatus (Dreves, *Analecta Hymnica*, Leipzig, 1886-1922, II, 44 f), and in the *Ancien Rowle*, ed Morton, Camden Soc., 1853, p 34

451 *cleere*, probably "shunning" (Lat "clarus")

460 "Banisher of fiends from man and woman over whom thine arms faithfully extend" (i e., upon whom the sign of the cross has been made)

464 f the *Strayte of Marrok*, the strait of Gibraltar

470-504 Not in *Trivet*

480 The reference is probably to Boethius, IV, pr 6

486 Chaucer here substitutes Jonah for *Trivet's* reference to Noah

488 ff See Ex XIV, 21-31

491 ff See Rev VII, 1-3

500 St Mary of Egypt, after a youth of wantonness, lived for forty-seven years in the wilderness See the *Legenda Aurea*, cap lvi

502 ff See Matt XIV, 15 ff

508 *Northhumberlonde*, more definitely Yorkshire, since the French version mentions the Humber

510 *of al a tyde*, Skeat interprets, "for the whole of an hour" But a "tide" of the sea makes better sense For the exceptional use of *of* in the sense of "during" see NED, s v Of, 53

512 The constable is called Elda in *Trivet* and Gower

519 According to *Trivet* she spoke to Elda in Saxon ("en sessonays") Chaucer's *maner Latyn corrupti* has a curiously precise air, as if he were consciously characterizing late popular Latin Indeed the whole account of Roman Britain in the tale conforms to historic fact to a degree unusual in mediæval stories

532 Cf *CIT*, IV, 413

557 *a furlong way*, used as a measure of time, two and a half minutes, if Chaucer's reckoning in the *Astrolabe* (1, 16) — *Thre mile-wei maken an houre* — be followed exactly, cf *MILT*, I, 3637, *RoT*, I 4199, *CIT*, IV, 516, *Anel*, 328, *Tr*, IV, 1237, *HF*, 2064, *LGW*, 841

578 *Alla, Aella*, king of Deira (d 588)

609 Cf *Tr*, IV, 357

620 *Berth here on hond*, accuses her falsely Cf *WB Prol*, III, 393, *ParsT*, X, 505, *Anel*, 158, *Bo*, I, pr 4, 276 f In *WB Prol*, III, 232, 380, the phrase means rather to "persuade falsely" The source and original meaning of the idiom are uncertain The NED compares Fr "maintenir," which is not strictly parallel, nor is the phrase "prendre a main, prendre en main," discussed by Tobler in *Herrg's Arch*, CII, 176 More nearly equivalent is ON "bera á hendr," suggested as the source of the English idiom by A Trampe Bødtker, *Videnskabs Selskabets Skrifter*, Christiania, 1905, no 6, p 5

628 "Has caught a great idea, suggestion, from this witness"

631-58 Not in *Trivet*

631 One regular way of establishing the innocence of an accused woman would have been by ordeal of battle Cf the story of the Erl of Toulous, ed Ludtke, Berlin, 1881, also Child, Eng and Scott Ballads, the introduction to Sir Aldingar (Boston, 1882-98, II, 33 ff), and Siefen's general account of the Calumniated Wife, cited above

634 See the note to l 361, above

639 See the History of Susannah in the Apocrypha

641 On St Anne, the mother of the Virgin, see the apocryphal Gospel of James (B H Cowper, *Apocryphal Gospels*, 5th ed., London, 1881, p 4 ff) The rime with *Hosanne*, here and in *SecN Prol*, VIII, 69-70, may be a reminiscence of Dante's *Paradiso*, xxxii, 133-35

660 See *KnT*, I, 1761, and n

666 According to *Trivet* the witness was a Christian, hence the use of the British gospel book

676 In *Trivet*, "Hec fecisti et tacui" Skeat suggested the possible emendation *held for holde*

695 *Donegild*, the original form of the name is doubtful Gower has "Domilde", *Trivet* shows variants "Domulde," "Domylde," "Dommylde" *namo*, no other (lit "nomore"), cf *CIT*, IV 1039

701-02 Cf *LGW Prol G*, 311-12

729 *to doom has advantage*, to secure his own profit

736 *lettres* with the plural of the common use of Lat "literae"

754 *elf*, an evil spirit, strictly speaking, a fairy, a woman of the "other world" The union of mortal men with elf-women was a

common episode in romance Cf especially the cycle of Melusine Tales, J Kohler, Ursprung der Melusinesage, Leipzig, 1895

770 *to doone*, an inflected infinitive See the Grammatical Introduction

771-77 Based upon the *De Contemptu Mundi*, II, 19 (which is quoted in the margin of several MSS, Migne, Pat Lat., CCXVII, 724) Ll 776 f are also proverbial, cf *Mel*, VII, 1194, Skeat, EE Prov, pp 102 f, no 244

784 There is very likely here a reminiscence of Dante's account of the punishment of traitors in Tolomea (Inf, xxxiii, 121 ff) See MLN, XXIX, 97 But the idea was familiar A similar conception underlies *LGW*, 2066 ff Cf further John of Salisbury, *Pohoraticus*, in, 8 (ed Webb, 2 v, Oxford, 1909, I, 190), A Graf, *Miti, Leggende e Superstizioni del Medio Evo*, Turin, 1892-93 II, 99 f, Lives of Saints from the Book of Lismore, ed W Stokes, *Anecdota Oxoniensia*, V, 1890, p 161, *Caesarius Heisterbaensis, Dialogus Miraculorum*, xii, 4, Cologne, 1851, II, 317 f, also the vision of the monk of Wenlock, related in a letter of Boniface, in Jaffé, *Monumenta Moguntina*, Berlin, 1866, pp 59 f Biblical authority was found in John xiii, 27, and Ps lv, 15

798 Here, as in l 510 the question arises whether *tyde* means "hour" (so Skeat) or the "tide" of the sea The latter seems more appropriate in both places

813-26 Not in Trivet With ll 813-16 of Boethius, I, m 5, 25 ff, Ps civ, 2 ff

819 *shames death*, with the construction of *lyves creature*, *KnT*, I, 2395, and n

833 *steere*, rudder So "remigium" is applied to the Virgin in the *Analecta Hymnica*, ed Dreves, Leipzig, 1886-1922, XXXI, 178

835-75 Almost wholly Chaucer's addition The description has been compared (of course with no suggestion of indebtedness) to Simonides' account of the exposure of Danae and the infant Perseus See Simonides, no 37, in Bergk's *Anthologia Lyrica*, Leipzig, 1868, p 444, Smyth's *Melic Poets*, London, 1900, pp 59 f

868 *She blisseth here*, probably "she makes the sign of the cross" *Blessen* and *blissen* were freely interchanged

885 The French text makes no mention of torture

894 The account is fuller in Trivet

896 *with meschance*, probably to be taken as an imprecation, like *God yere hym meschance* in l 914, below

905 Trivet says simply, "un chastel dun Admiral de paens"

925-31 From *De Contemptu Mundi*, II, 21 (Migne, Pat Lat., CCXVII, 725) On the marginal note *Auctor*, see the note to l 358, above

932-45 Not in Trivet

934 *Gohas*, Goliath of Gath, I Sam xvii,

940 See the Book of Judith in the Apocrypha, also *MkT*, VII, 2551 ff On the use of *hym* cf *KnT*, I, 1210, and n

947 *Jubaltare*, Gibraltar, *Septe*, Ceuta, on the African coast opposite

967 In Trivet the senator's name is Arsemus and his wife was Helen, daughter of Sallustius, the emperor's brother

981 *avunte*, really her cousin, as Trivet makes clear Chaucer may have misunderstood Fr "nece," used for cousin

982 *she*, Helen Constance, on the other hand, knew her, according to Trivet

988 King Alla's visit to Rome probably has reference to the practice of "reserving" certain sins to the Pope See Taunton, *Law of the Church*, London, 1906, s v Reserved Cases, and Catholic Encyclopædia, s v Censures, Ecclesiastical

1009 *Som men wolde seyn* Probably a reference to Gower, both here and in l 1086 Skeat notes that the matters in question are also treated by Trivet But there seems to be more point in an allusion to Gower, especially in view of the supposed fling at him in the *Introduction* In strict accuracy it should be observed, as Manly remarks, that Trivet and Gower "merely say that Constance instructed the child how he should act at the feast"

1038-71 Chaucer does not follow Trivet closely

1090 *As he that*, as one who, a common Middle English idiom, perhaps due to OF "com cil que"

1091 *Sente*, as to send ("as that he should send"), an unusual elipsis, but not unparalleled Cf *Rom*, 3850-53, Owl and Nightingale, ll 1093 ff Professor Kittredge has pointed out to the editor a somewhat similar construction in Shakespeare's *King John*, iv, 2, 241 ff

1121 The historic emperor Maurice of Cappadocia was not descended from Tiberius, whom he succeeded in 582

1126 *olde Romayn geestes*, apparently Roman history in general, as again in *WE ProL*, III, 642, where the same phrase is used of a story taken from Valerius Maximus Cf also *MerchT*, IV, 2284 The life of Mauricius is not in the *Gesta Romanorum*, or, to judge from Loesche's analysis, in the vast unpublished French compilation, *La Fats des Romains*, mentioned in Manly's notes See J Loesche, *Die Abfassung der Faits des Romains*, Halle 1907

1132-38 From the *De Contemptu Mundi*, I, 22 (Migne, Pat Lat., CCXVII, 713) Cf also *Ecclus* xviii, 26, Job xxi, 12 ff

1142 Proverbial, of *ParsT*, X, 762, Haekkel, p 45, nos 154, 155

1143 According to Trivet Aella died nine months later Then, after half a year, Constance returned to Rome Tiberius lived only thirteen days after her arrival, and a year later she herself died and was buried in St Peter's

The Man of Law's Epilogue

On the order of the tales at this point see the introduction to the Textual Notes on the *Canterbury Tales*. Most of the recent editions have adopted the arrangement of the Six-Text editor, who brought forward Fragment VII (*ShpT* to *NPT*, inclusive) from its regular position near the end of the series and attached it to the *Man of Law's Epilogue*, which immediately follows the *Man of Law's Tale*. But since the Six-Text order has really no MS support, it has seemed best to the present editor to return to the Ellesmere arrangement.

The *Man of Law's Epilogue* usually known as the *Shipman's Prologue* itself presents troublesome problems. The different arrangements and the more important variant readings are recorded in the Textual Notes. In many MSS the speech is assigned to the Squire and the Squire's tale follows the Man of Law's. Some MSS have this assignment and this order, but name the Summoner in the text (l 1179). In one copy there is no assignment, but the Summoner is named in the text, and the Wife's tale follows! In a single copy only (MS Arch Seld.) is the *Shipman's Tale* preceded by the so-called *Shipman's Prologue*, and in that case the *Man of Law's Tale* is brought down to join it, after the *Squire's Tale*. In the Ellesmere group of MSS, the most authoritative, the passage is omitted entirely. The explanation of these inconsistencies is altogether uncertain. But it is very probable that the *Epilogue* was written to follow the tale of the Man of Law. (Compare the repetition of *thrifty* in ll 46 and 1165.) The speech seems unsuited to the Squire, and may have been intended for either the Shipman or the Summoner. Skeat suggests that it was meant for the Shipman, but not to precede his present tale, which was probably written for the Wife of Bath. Then, he conjectures further, when Chaucer wrote a new tale for the Wife he handed over her first one, unrevised, to the Shipman and put it, late in the series, before the *Prover's Tale*. The old Prologue, thus rendered useless, he first transferred, and adjusted, to the Squire, and afterwards canceled altogether. Miss Hammond suggests rather that the passage was first written for the Summoner, who was meant to follow the Man of Law. But when Chaucer constructed Fragment III he shifted the Summoner and erased his name in the old Prologue. The assignments to the Squire and the Shipman in various MSS and the combination with the Shipman's Tale in MS Arch Seld. she takes to be purely scribal. The cancellation of the passage in the Ellesmere group she holds to represent Chaucer's final intention. Her theory has this advantage over Skeat's, that it does not assume Chaucer to have been responsible for the inappropriate assignment of the speech to the Squire. For

full discussion see Miss Hammond, pp 277 f., Skeat in MLR, V, 430 ff., and Tatlock, Dev and Chron., p 218 n.

Professor Brusendorff has recently suggested (pp 70 ff.) that the *ML Epil* was intended by Chaucer for the Yeoman, marked *Squire* in the margin of the MS to indicate that the *Squire's Yeoman* and not the Canon's Yeoman was intended. Then, he conjectures, some scribe copied *Squire* into the body of the text. This theory also relieves Chaucer of any responsibility for the inappropriate assignment. But there seems to be no actual support for it in the MSS.

A new discussion of the *Epilogue*, with full information about the manuscripts, has just been published by Mr C R Kase. Observations on the Shifting Positions of Groups I and E in the Manuscripts of the *Canterbury Tales* (in *Three Chaucer Studies*, New York, 1932). It appeared too late to be fully utilized by the present editor. Mr Kase, it should be said, holds that Chaucer first intended the speech for the Squire and argues for its appropriateness.

Although the MSS strongly support the theory that Chaucer abandoned the *Epilogue*, there can be no doubt of its genuineness or of its interest to the reader of the *Canterbury Tales*. It is therefore included, but bracketed, in the present text.

On two spurious Pardoner-Shipman links see the Textual Notes on the *PardT*.

1165 Cf l 46, above. Professor Manly observes that the word *thrifty* is as appropriate to the *Melbees*, supposed by some to have been originally assigned to the Man of Law, as to the tale of Constance, and that ll 1188-89 describe the *Melbees* very well and are entirely unsuited to the Constance story.

1168 The reference here to *learned men in lore* has been taken as an indication that more than one professional man — perhaps, consequently, the Doctor and the Pardoner, as well as the Lawyer — had already told a tale. See the introduction to the Explanatory Notes on Fragment VI.

1169 *Can moche good*, lit "know much good" a phrase of general application, meaning to be capable or competent, to know one's profit or advantage. Cf *WB Prolog*, III, 231, *BD*, 998, 1012, *LGW*, 1175. Essentially the same idiom occurs in English as early as the *Beowulf* (*nát hé þéra góða*, l 681).

1171 The condemnation of swearing is not particularly characteristic of Wyclif's writings. But it appears to have been a favorite issue with the Lollard group. See the Twenty-Five Points (1388-89), in Wyclif, *Select English Works*, ed Arnold, Oxford, 1869-71, III, 483.

1172 *Jankun*, a derivative name for a priest, often referred to as Sir John. See *NF Prolog*, VII, 2810.

1173 *Lollere*, a contemptuous term, like the more familiar "Lollard," for the followers of Wyclif. The corresponding Dutch form

"lollaerd," was used early in the fourteenth century for the members of the Alexian fraternity, who cared for the poor and the sick, and the name was also applied to other orders on the continent. The ultimate derivation is probably from "lollen" mutter, mumble. Skeat suggests that there is in the present passage a play upon a second word "loller," meaning lounge, loafer. However that may be, there is a clear allusion in l 1183, in connection with the parable of the tares (Matt xii 24-30), to a traditional pun on Lollard and the Latin "lol[li]um" (tares, cockle). Contemporary instances of the use of the same figure are given by H B Workman, John Wyclif, Oxford 1926, II, 162, 400 f. For early occurrences of the whole group of related words see also Workman, I, 327.

1180 *glosen*, interpret, expound Cf *SumT*, III, 1792 ff, for a hunt of the wide range of much of the preacher's comment.

1185 *body*, self, cf for the colorless use of the word, "nobody," "anybody."

1189 *phisylas* (so numerous MSS, variants, *phisulas*, *phyllyas*, *fisleas*, etc) is of uncertain explanation. Some late MSS read (of) *physik*, adopted by Globe. Skeat suggested that the original reading was *physices* a Greek genitive such as might be used in titles (Cf *ML Intro*, II, 93 n). The strange Greek form would explain the scribal corruptions, but it is unlikely that Chaucer would have put it into the mouth of the Shipman. Dr Shipley (MLN, X, 134 f) tried to support the MS reading by an Anglo-Saxon gloss "phisulos leceas" (i.e., leeches, physicians), but this would serve rather to illustrate the scribal corruption. Later proposals have been to connect the word with law instead of medicine. Mr R C Goffin (MLR, XVIII, 335 f) suggested that the original reading was "filas" (Anglo-Fr "filas," files or cases). Professor Manly thinks this was probably the underlying word, but that Chaucer intentionally represented the ignorant speaker as using a corrupted form like those he often ascribed to the Host.

FRAGMENT III

The Wife of Bath's Prologue

Fragment III begins abruptly with the *Wife of Bath's Prologue*, and has no link to attach it to a preceding tale. (For spurious links connecting it with the *Merchant's Tale* and the *Squire's Tale* see the Textual Notes on the *Merch Epil* and the *SqT*. It stands in various positions in the different MSS, see the introduction to the Textual Notes on the *Canterbury Tales*. But in the best copies it begins a sequence, III, IV, V, which clearly represents Chaucer's final arrangement. For the opinion that it is also sufficiently con-

nected, as it stands, with the *Num's Priest's Tale*, see Kenyon, JEGP, XV, 282 ff.

The tales and the links in the sequence mentioned, from the *Wife's Prologue* through the *Franklin's Tale* are usually referred to as the Marriage Group. This name was given them by Professor Kittredge, who pointed out that, apart from certain dramatic interruptions, they deal continuously with the problem of conjugal relations presented at the outset by the *Wife*. It is true that love and marriage form the theme of other tales in the series, so much so that Professor Tupper has proposed to interpret the whole *Canterbury* collection as a systematic exposition of the subject. (See the introduction to the Explanatory Notes on the *Canterbury Tales*.) The particular question of the wife's wisdom and proper authority is also broached outside this group, in the *Melibee* and the *Num's Priest's Tale*. But nowhere else is the subject clearly defined and discussed with so much coherence. Even if Professor Kittredge has been over-schematic in his interpretation of the *Franklin's Tale*, the fact remains that the *Wife* gives the keynote to the Clerk and the Merchant and that the Franklin clearly alludes to the matter at issue. On the general question see Kittredge, MP, IX 435 ff, W W Lawrence, MP, XI, 247 ff, Koch, EST, XLVI, 112 f, S B Hemingway, MLN, XXXI, 479 ff, H B Hinkley, PMLA, XXXII, 292 ff. (rejecting the classification entirely).

The date of the Marriage Group is most fully discussed by Professor Tatlock, *Dev and Chron*, pp 198 ff, 156 ff. Cf also Lowes, MP, VIII, 305 ff, and S Moore, MLN, XXVI, 172 ff. A reference to the *Wife of Bath* in the *Envoy to Bukton* fixes the composition of her *Prologue*, almost with certainty, before 1396. Beyond this, the evidences that have been noted are not precise, and serve to do little more than indicate the probable order of the related tales. By the influence of Deschamps's *Mirour de Mariage* and of Jerome's *Epistola Adversus Jovinianum* the Marriage Group is associated with the second (G) *Prologue to the Legend*, and a date about 1393-94 is made probable. Within the group it seems likely that the *Wife's Prologue* was composed first, and followed shortly by her own tale and that of the Merchant. The quarrel of the Summoner and the Friar was probably devised and worked out at about the same time. But there is little evidence to indicate the exact order of these and the related tales of the Clerk, Squire, and Franklin. Professors Tatlock and Lowes agree in putting the *Melibee* between the *Wife's Prologue* and the *Merchant's Tale*. It certainly preceded the latter, and probably without a long interval. But its relation to the *Wife's Prologue* is not so clear.

The *Wife's Prologue* is derived from no single source. Like the *General Prologue* and that of the Pardoner, it is highly original in its conception and structure. But it shows

the influence of a whole series of satires against women. Whether, as Ten Brink suggests, the Wife of Bath was a proverbial character before Chaucer treated her, is not definitely known. Some elements in his description of her are undoubtedly derived from the account of La Vieille and from the speeches of the jealous husband, Le Jaloux, in the Roman de la Rose, and the influence of that work is apparent in many passages throughout her *Prologue*. Chaucer drew further, for the material of his discussion, upon the *Miroir de Mariage* of Eustache Deschamps, the *Epistola Adversus Jovianum* of St Jerome (Migne, Pat Lat., XXIII, 211 ff.), the *Liber Aureolus de Nuptus* of Theophrastus (which Jerome quotes, Adv Jov., 276), and the *Epistola Valerii ad Rufinum* de non Ducenda Uxore of Walter Map (*De Nugis Curialium*, iv, 3-5, ed. M. R. James, *Anecdota Oxoniensia*, XIV, 1914, pp. 143 ff., also in works falsely attributed to St Jerome Migne, XXX, 254 ff.). The three Latin treatises are all named in the text (ll. 671 ff.), together with other writings of which less use was made. Parallels from the works named, and from others, are cited in the notes below, but it is not to be assumed that they represent Chaucer's actual sources. Much of the Wife's discourse was common talk, and need not be traced to any literary origin. And in any case Chaucer had so thoroughly assimilated the anti-feminist literature of his age that it is impossible to identify his allusions. For fuller discussion and detailed references see especially Mead, PMLA, XVI, 391 ff., Lounsbury, *Studies*, II, 292, Lowes, MP, VIII, 305 ff. The Corbaccio of Boccaccio was suggested as a possible source of the *Prologue* by Rajna, *Rom.*, XXXII, 248, cf., however, the opposing argument of H. M. Cummings, *The Indebtedness of Chaucer to Boccaccio*, Univ. of Cincinnati Stud., X, 43 ff. A number of parallels in the Lamentations of Matheolus (ed. Van Hamel, 2 v., Paris, 1892-1905) were noted years ago by the editor, and others are cited by Manly from the 14th-century French translation of Le Fevre (in Van Hamel). But it is not clear that Chaucer had read either of these works. For a general account of the satires on women in the earlier Middle Ages see A. Wulff, *Die frauenfeindlichen Dichtungen in den romanschen Literaturen des Mittelalters bis zum ende des XIII. Jahrhunderts*, Halle, 1914.

With those passages of the *Prologue* which deal with the personal description of the Wife should be compared the account of her in the *General Prologue* and the notes thereon. Special reference may be made again here to the discussion of Mr. W. C. Curry, PMLA, XXXVII, 30 ff.

In spite of all the literary influences which have been detected in the *Prologue* it is hard to believe that the Wife herself was not, at least in some measure, drawn from life.

1-2 Imitated from RR, 12802 ff.

auctoritate, authoritative text Cf III, 1278, below

6 Cf *Gen. Prolog.*, I, 460. There is an apparent inconsistency between I, 461 ff., and the statement here that the Wife was married at twelve. See the comments of Professor Tatlock, *Angl.*, XXXVII, 97, n.

7 That is, if so many marriages could really be valid.

11 John n, 1. The argument here is from St Jerome, *Adv. Jov.*, i, 14 (Migne, Pat. Lat., XXIII, 233).

14 ff. John iv, 6 ff.

28 Gen. i, 28. This text and Matt. xix, 5 (quoted in ll. 30-31) are both used by St Jerome at the beginning of his letter (i, 3, Migne, 213, i, 5, Migne, 215).

33 Bigamy, according to the canonists, was applied to successive marriages. Octogamy, marriage with eight husbands, the word is taken from St Jerome, i, 15 (Migne, 234).

35 ff. *Heere*, glossed "audi," hear, in MS. El. *Salomon*, 1 Kings xi, 3.

44 a-f. These lines are certainly genuine, though Chaucer may have meant to cancel them. Cf *MerchT.*, IV, 1427.

44 f. *Scoleryng*, probably "schooling," "training," Skeat reads *scolerung* and interprets, "young scholar."

46 I Cor. vii, 9. From St Jerome, i, 9 (Migne, 222), the succeeding Biblical allusions are also taken from him.

47 I Cor. vii, 39. St Jerome, i, 10 (Migne, 224), i, 14, (Migne, 232).

51 I Cor. vii, 28.

54 Cf *Gen.* iv, 19-23. St Jerome says "Primus Lamech sanguinarius et homicida, unam carnem in duas divisit uxores" (i, 14, Migne, 233). See also *SqT.* V, 550, *Anel.*, 150.

61 Cf Jerome, i, 12 (Migne, 227).

65 I Cor. vii, 25.

71-72 For the serious use of this argument in defense of marriage cf Jerome, *Ep.* xxii, ad Eustochium, § 20, Migne, XXII, 406 (*Laudo nuptas, sed quia mihi virgines generant*).

75 *The dart*, apparently a prize in a running contest. It corresponds to "bravium" in St Jerome (i, 12, Migne, 228), which comes in turn from I Cor. ix, 24 (*ἵσχυρον*). Cf the use of *spera* in Lydgate's *Falls of Princes*, i, 5108 f.

77 Perhaps suggested by Matt. xix, 11 f.

81 I Cor. vii, 7.

84 I Cor. vii, 6.

84-86 "There is no sin in wedding me, not excepting that of bigamy."

87 I Cor. vii, 1.

89 Proverbial, see Skeat, *EE Prov.*, pp. 110 f., no. 262, Haackel, p. 18, no. 57.

91 Again from St Jerome (ii, 22).

96 *preferre*, be preferable to.

101 Cf II Tim. ii, 20.

103 f. I Cor. vii, 7.

105 Cf *Rev.* xiv, 1-4, phrases from which are quoted in the margin of MS. El.

107 ff. Matt. xix, 21. The appeal to

Scripture is exactly paralleled by Faux-Semblant in RR, 11375 ff Cf also Jerome, 1, 34 (Migne 256) n, 6 (Migne, 294)

112 Almost identical in phrasing with *Mel*, VII, 1088 and *Mercht*, IV, 1456

115 ff With the argument here of St Jerome, 1, 36 (Migne, 260), also RR, 4401-24

130 I Cor vii, 3, cf also *ParsT*, X, 940, *Mercht*, IV, 2048

135 ff Cf Jerome, 1, 36 (Migne, 260)

145 Not Mark (vi, 38), but John vi, 9 The comparison is again from Jerome (i, 7, Migne, 219)

147 I Cor vii, 20

155 Cf Jerome, 1, 12 (Migne, 229)

156 I Cor vii, 28

158 I Cor vi, 4

161 Eph v, 25

164 ff With the Pardoner's remark here about marriage of *Pard Prol* VI, 416, n

168 *to-yere*, usually with the meaning "this year" But in the present passage, with the negative, it may have the sense "never," "not at all" See Gollancz, *The Pearl*, Lond, 1921, note to l 588

170 ff Probably, as Brusendorff suggests (p 484), a colloquial expression rather than a literary allusion to RR, 6813 ff, 10631 ff, or Boethius, ii, pr 2 He notes that it occurs again in *LGW Prol G*, 79 (F, 195), and remarks that a similar colloquialism is still current in Danish

180 The saying referred to is given in Latin in the margin of MS Dd "Qui per alios non corrigatur, alii per ipsum corrigatur" It is not in the *Almagest*, nor is the quotation in l 326 f below But both sayings have been found in a collection of apophthegms ascribed to Ptolemy, and published after his life in Gerard of Cremona's translation of the *Almagest*, Venice, 1515 See Flugel, *Angl*, XVIII, 133 ff Boll, *Angl*, XXI, 222 ff, shows that the author of the life was "Albugaefe" (i e, Emir abu 'l Wafā Mutaskshur ben Fatik, 12th century) On the *Almagest* see *MullT*, I, 3208, n Cf also Skeat *EE Prov*, p 111, n 263

197 Professor Tatlock (*Angl*, XXXVII, 97) remarks that the senile husband of the nymph Agapeo in Boccaccio's *Ameto* may have furnished a suggestion for the three old husbands here But the type has been common in literature See the introduction to the Explanatory Notes on the *Mercht*

198-202 With these lines and ll 213-16, of the *Miror de Marriage*, 1576-84 (Deschamps, *Oeuvres*, IX, SATF)

204-06 For the idea of *Mercht*, IV, 1303-04

207-10 Cf RR, 13269-72

208 *tolde no deymtee of*, set no value on

213 At Dummow, near Chelmsford in Essex, a fitch of bacon was offered to any married couple who lived a year without quarrelling or repenting of their un on Tyrwhitt (III, 319) quotes Blount, *Antient Tenures on Land*, and Jocular Customs of

Some Mannors, London, 1679, p 162 f, and cites a similar institution in French Brittany, near Rennes See also Robt Chambers, *Book of Days*, Edinburgh, 1862-64, I, 748 ff, and of Piers Plowman, C, xi, 276 f, with Skeat's note

226 For the phrase to *bera hem on honde* cf ll 232, 380, below and see *MLT*, II, 620 n

227-28 Almost literally from RR, 18136 f

229 For the apologetic formula of RR, 9917, 11017 ff

231 *if that she can hir good*, if she knows what is best for her See *MLT*, II, 1169, n

232 "Will testify, or convince him, that the chough is mad" The allusion is to the bird that tells a jealous husband of his wife's misconduct with her lover The wife persuades him that the bird is lying See Chaucer's version of the story in the *Mancreple's Tale*, and cf Clouston's paper on the Tell-Tale Bird, *Org and Anal*, Ch Soc, pp 439 ff

233 For the collusion of the maid of *Miror*, 3634 f, 3644-55, also most versions of the story of the Tell-Tale Bird

235-47 This passage shows the influence of both the *Liber de Nuptus* (Migne, *Pat Lat*, XXIII, 276) and the *Miror*, 1589-1611 (very close) Cf also Matheolus *Lamentations*, ed Van Hamel, 2 v, Paris, 1892-1905, ll 1107 ff (tr Le Fèvre n, 1452 ff)

236 ff With these lines and ll 265-70 of *CIT*, IV, 1207-10

246 Cf *KnT*, I, 1261, n

248-75 Cf *Liber de Nuptus* (Migne, 277), apparently supplemented by the use of RR, 8579-8600 and *Miror*, 1625-48, 1732-41, 1755-59

257 ff Chaucer apparently misunderstood his Latin text ("aluis liberalitate sollicitat" etc, Migne, 277) and made *richesse* a ground of the lover's desires rather than a means of his wooing

265 *foul*, ugly

268 *hure to chepe*, to bargain, do business, with her (gerundive), or, for a trade for her (dative substantive)

269 f "Every Jack his Jill," apparently proverbial, cf Haecckel, p 31 f, no 104, Skeat, *EE Prov*, pp 111 f, no 264

272 *his thanks*, willingly See *KnT*, I, 2107, n

Helde, hold Chaucer regularly has *holde*

278 On this saying see *Mel*, VII, 1086, n 282-92 Cf *Liber de Nuptus* (Migne, 277), also *Miror*, 1538-75, and RR, 8667-82 The idea is also developed by Matheolus, 2425 ff (Le Fèvre, ii, 265), 800-11 (Le Fèvre, ii, 399-418)

293-302 Cf *Liber de Nuptus* (Migne, 277), apparently supplemented again by *Miror*, 1760-77

303-06 A marginal note in MS El ("et procurator calamistratus"), indicates that Chaucer was still following Theophrastus (Migne, 277)

308-10 Cf *Mercht*, IV, 1300

311 Cf the *Miroir*, 3225 *Oure dame*, the mistress, i.e., myself On the so-called domestic "our" see *ShpT*, VII, 69 n

312 On St James see *Gen Prol*, I, 465, n

316-22 Cf *Miroir*, 3520-25, 3871 ff

320 *Abs*, Alice

326 See the note to l 180 above In MS El, the saying is quoted in Latin "Intra omnes alcor existat, qui non curat in curus manu sit mundus" Cf Skeat, *EE Prov*, p 112, no 265, Haeckel, p 20, no 65

333-36 Cf *BD* 963 ff (from *RR*, 7410 ff) The idea, which became proverbial, occurs in Ennius (quoted by Cicero, *De Officiis*, I, 16) Cf also *Ars Amat*, II, 93 f

337-39 Cf *Miroir*, 1878-84, 8672-91

342 ff l Tim II, 9

348-56 Cf *Miroir*, 3207-15 Matheolus, 1939 ff (Le Fèvre, n, 3071 ff) also has the figure, for other parallels see Van Hamel's introduction to Matheolus, II, cxlv

354 *caterwaued*, "caterwauling" On the form see *Pard Prol*, VI, 406, n

357-61 From *RR*, 14381-84, 14393-94 Cf also Matheolus, 1880 f (Le Fèvre, n, 2979-80), and the proverb "Fous est cis qui feme veut gaitier," Morawski, *Proverbes Français*, Paris, 1925, p 28, no 769, and p 29, no 800

361 *make his berd*, outwit or delude him Cf *RnT*, I, 4096, and n

362-70 From St Jerome, *Adv Jov*, I, 28 (Migne, 250) The ultimate source is *Prov xxx*, 21-23

371 ff From St Jerome, I, 28 (Migne, 250) Cf *Prov xxx*, 16

373 *wilde fyr*, an inflammable preparation that could not be quenched by water

376 From St Jerome, I, 28 (Migne, 249) Cf *Prov xxv*, 20 (Vulg)

378 From St Jerome, I, 28 (Migne, 249)

386 Cf *Anel*, 157

387-92 Cf *Miroir*, 3600-08, 3620-22, 3629-32

389 Lat "Ante molam primus qui venit non molat mus" Cf "First come first served", and Skeat, *EE Prov*, p 112, no 266, and Haeckel, p 24, no 79

393 Cf *RR*, 13828-30, also *Miroir*, 3920 ff

401 MSS Cp Pw La have in the margin the Latin line, of unknown source "Fallere, flere, nere, dedit (Pt statut) deus in mulhere" See Skeat, *EE Prov*, p 113, no 267.

407-10 From *RR*, 9091-96

414 "Let him profit who may, for every-thing has its price", cf Haeckel, p 49, no 168

415 For this proverb see *RnT*, I, 4134, and n

416 For *wynnung* in the old sense of gaming money, making profit, see *Gen Prol*, I, 275

418 *bacoun*, old meat, and so here for old men

432 *mekely* is probably trisyllabic, otherwise *oure* must have two syllables, which is against Chaucer's usual practice

435 *spiced conscience*, scrupulous, fastidi-

ous conscience See *Gen Prol*, I, 526, and n

446 *Peter*, an oath by St Peter

450 *to blame*, to be blamed On its use see *Gen Prol*, I, 375, n

455-56 Cf *MerchT*, IV, 1847-48

460 From Valerius Maximus, vi, c 3, 9 (*Pliny*, *Hist Nat*, xiv, 13 also has the story) For further use of the same chapter see 642 647 below

464 ff Cf Ovid, *Ars Amat*, I, 229-44

466 Proverbial, cf Haeckel, p 50, no 177

467-68 Cf *RR*, 13452-63 (closely similar), also *Ars Amat*, II, 765 ff

469-73 Cf *RR*, 12924-25, 12932 ff

483 *Jocce*, Judocus, a Breton saint But the reference is probably to the Testament of Jean de Meun, 161 ff (in *RR*, ed Meon, Paris 1814, IV)

487 The phrase "to fry in his own grease" or "to stew in his own juice" is still proverbial See Skeat, *EE Prov*, pp 113 f, no 269

489 For the figure of purgatory, as for many of the jibes against women and marriage no single source is probably to be sought But comparison may be made with the following lines from one of the Latin poems attributed to Walter Map (ed Wright, *Camden Soc*, London, 1841, p 84)

Quid dicam breviter esse coniugium?
Certe vult tartara, vel purgatorium

Perhaps the most striking use of the idea is found in the Lamentations of Matheolus (l 3024 ff), where God is represented as defending himself for having instituted matrimony as a purgatory on earth, because he desired not the death of the sinful

O peccatorum quia mortem nolo, redemptor
Et pugil ipsorum, cum res non debeat emptor
Emptas tam care pessundare, jamque parere
Iccurco volui sibi purgatoria plura,
Ut se purgarent, egros sanat data cura,
Inter que majus est coniugium

See also Le Fèvre, II, 1673 ff For a similar comparison with hell, instead of purgatory, see l 1067, and the references in *Angl*, XXXVII, 107, n Contrast the *paradys terrestre*, *MerchT*, IV, 1332 The figure of purgatory also recurs in that tale, IV, 1670, and Lydgate has it (very likely from Chaucer, in his *Hertford Mummung*, l 87 (*Angl* XXII, 369) In a Welsh poem of Tudur Aled (ed T Gwynn Jones, Cardiff, 1926, II, 475) the "Purgatory of Ovid" ("Dyn wyf ym mhurdan Ofydd") is applied, quite differently, to the pain of unrequited love

492 Cf, for the figure of the shoe, St Jerome, *Adv Jovin*, I, 48 (Migne, 279) It occurs again in *MerchT*, IV, 1553 See Skeat, *EE Prov*, pp 117 f, no 277, Haeckel, p. 6, no 20

495 See *Gen Prol*, I, 463

496 *roode-beem*, the beam, usually between the chancel and the nave, on which was placed a crucifix

498 On the use of *hym*, practically like a demonstrative, see *RnT*, I, 1210, n On the

tomb of Darnus of Gualtier de Chatillon, Alexandreis, vi, 381 ff (ed Mueldener, Leipzig, 1863, summarized by Lounsbury, Studies II, 354)

503-14 Cf the experience of La Vieille, RR.

514 *dangerous*, offish, "difficile", so *daunger*, in l 521, means "holding off" to enhance the price Cf *Gen Prol*, I, 517, and n

516-24 Cf RR, 13697-708

517 *Wayte what*, whatever Cf Cook, MLN, XXXI, 442, and Derocquigny, MLR, III, 72

522 Proverbial Cf Haeckel, p 33, no 109

534 ff Cf RR, 16347-64, but the idea was a commonplace

552 There is a strikingly close parallel to this line, though probably not a source of it, in the rubric to chap xiii of the *Mirour de Manage* "Comment femmes procurent aler aux pardons, non pas pour devocion qu'elles aient, mais pour veoir et estre veues" See also RR, 9029-30 and Ovid, *Ars Amat*, I, 99

555-58 Cf RR, 13522-28, Matheolus, 988 ff (Le Fevre, u, 947 f)

557 Cf l 657 below The habit of making pilgrimages from other than religious motives is illustrated by Professor Lowes, *Rom Rev*, II, 120 f, by several citations from the *Mirour* See also *Gen Prol*, I, 465, n

559 For the peculiar use of *upon* without an object of ll 1018 (*on*), 1382 below Cf *Mod Eng* "What did she have on?" *Gytes* (apparently) gowns See *RdT*, I, 3954, and n

560 On the use of *those* in a generalizing sense (as also in l 1004, below) cf *KnT*, I 1531, n

572-74 The mouse with one hole is proverbial Cf Morawski, *Proverbes Français*, Paris, 1925, p 16, no 449, "Dahez ait la soriz qui ne set c'un pertus", and Skeat, *EE Prov*, p 114, no 270 Cf also RR, 13150 (with Langlois' note) As a possible literary source for Chaucer, Manly (Chaucer and the Rhetoricians, *Brit Acad*, 1926 p 12) cites Matthieu de Vendôme

575 For "enchanted" in this sense of RR, 13691

576, 583 *My dame* was identified by Koepel as La Vieille of the Roman de la Rose, but the chapters of the *Mirour* which contain the love of "la mère" seem more likely to have been in Chaucer's mind if there was any definite source for the phrase That it was proverbial and of general application is suggested by its use in the *ParT*, VI, 684 Cf also Matheolus, 1362 ff (Le Fevre, u, 1807-1992) Curry's interpretation of it (PMLA, XXXVII, 32, n) as a reference to Venus is hardly to be accepted

581 It was a regular doctrine that in the interpretation of dreams gold and blood are related, each signifying the other See Arnaldus de Villa Nova, *Expositioes Visionum*, etc., in *Opera*, Basel, 1524, I, 4, and n, 2 (cited by Curry, pp 212 and 265)

593-99, 627-31 With the account of the Wife's easy consolation of *Mirour*, 1966-77, also *Ars Amat*, in 431

602 Cf *Rv Prol*, I, 3888, n, and *Mercht*, E, 1847

603 On *gat-toiled* see *Gen Prol*, I, 468, and n

604 f *seel*, burthark She was subject to Venus and Mars (*Veneren*, l 609, *Marciem*, l 610) On the characteristics derived from these planets and, particularly on the bodily marks they produced, see Curry pp 104 ff

613 At the time of her birth Taurus the night-house of Venus, was ascendant, and Mars was in it In MS El there is a reference to the treatise called *Almansoris Propositiones*, which is printed in the volume entitled *Astrologia Aphoristica Ptolomaei, Hermetas, Almansoris, &c*, Ulm, 1641 (Skeat)

613 Cf RR, 13336, with Langlois' note

624 Cf RR, 8516

636 Cf *Gen Prol*, I 446

640 "Although he had sworn to the contrary" See *KnT*, I, 1089, n

642 *Romayn geestes*, stories of Roman history Cf *MLT*, II, 1126, n The incidents referred to here and in l 647 are in Valerius Maximus, vi, 3

647 *another Romayn*, P Sempronius Sophus, whose story is told in the same chapter of Valerius

651 ff *Ecclus* xxv, 25, cf Haeckel, p 49 no 170

655 ff Proverbial, see Skeat, *EE Prov*, pp 114 f, no 271, Haeckel, p 49, no 171

657 *seken halwes*, make pilgrimages to saints' shrines Cf *Gen Prol*, I, 14

659 With *hawe* as a symbol of worthlessness of *pulled hen, oystre*, *Gen Prol*, I, 177, n

662 Cf RR, 9980

670 ff The works first mentioned as contained in Jankin's volume are the three Latin treatises of which Chaucer has been shown to have made use in this *Prologue* the *Epistola Valeri ad Rufinum de non Ducenda Uxore* of Walter Map, the *Liber de Nuptus* of Theophrastus, and the *Epistola Adversus Jovinianum* of St Jerome *Tertulan* is interpreted as Tertullian, whose treatises *De Exhortatione Castitatis*, *De Monogamia*, and *De Pudicitia* may be referred to *Chrysippus* is probably the person mentioned by St Jerome (*Adv Jov*, I, 48, Migne, *Pat Lat*, XXIII, 280) in the statement "Rudicule Chrysippus ducendam uxorem sapientia praecipit ne Jovem Gamelum et Genethlum violet." The reference is unknown, and Chaucer may have had no further information (For the suggestion that he had in mind the discussion of the Stoic Chrysippus in Cicero's *De Divinatione*, see G L Hamilton, *Chaucer's Indebtedness to Guido delle Colonne*, New York, 1903, p 109, n)

Trotula is traditionally regarded as a distinguished female doctor of Salerno, who lived about the middle of the 11th century

She was credited with the authorship of a treatise on the diseases of women and the care of children (variously entitled *Trotulae De Aegritudibus Muliebribus*, *De Passioibus Mulierum*, etc., and known as *Trotula Major* and one on cosmetics (*De Ornatu Mulierum*, known as *Trotula Minor*). She has been conjecturally identified as of the family of Ruggieri, and as the wife of Johannes Platearius of Salerno, and the mother of Johannes Platearius the second and of Matthaeus Platearius. See Salvatore de Renzi, *Collectio Salernitana*, 5 v., Naples 1852-59, I, 149 ff., G L Hamilton, *MP*, IV, 377 ff. (using French and German translations of the Latin treatises and references to *Trotula* in Old French literature), P Meyer, *Rom*, XXXII, 87 ff. (part of the text of an Old French version). Recent investigators, however, have questioned not only *Trotula's* authorship of the Latin treatises, but also her standing as a medical authority. In one study (Charles and Dorothea Singer, in *History*, N S X, 244) doubt is even thrown upon her existence, and *Trotula* is explained as the title of the compilations of *Trottus*, a doctor of Salerno. A more reasonable suggestion, perhaps, is that of H R Spitzner (*Die Salernitanische Gynakologie und Geburtshilfe unter dem Namen der Trotula*, Leipzig diss 1921), that *Trotula* was a famous Salernitan midwife, whose name was given to the gynecological treatise.

Helovys is the famous Heloise, wife of Abelard. The reference may be due to the account of her in *RR*, 8760 ff.

688 *an impossible, an impossibility* Cf *SumT*, III, 2231

692 The allusion is to the Æsopic fable of the Man and the Lion. See Jacobs's ed., London, 1889, I, 251, II, 121.

696 *the mark of Adam*, the likeness of Adam, i.e., all males

697 *The children of Mercurie and of Venus*, men and women born under their domination

699 ff. According to the teachings of astrology the exaltation of one planet, the sign in which its influence is greatest, is the dejection (Lat. "casus") of another planet of contrary nature (of *diverse dispositionum*). Thus Aries is the exaltation of the Sun and the dejection of Saturn, Pisces the exaltation of Venus and the dejection of Mercury. Mercury, moreover, signifies science and philosophy, whereas Venus causes lively joys and whatever is agreeable to the body. The matter is explained in *Almansoris Propositiones*, § 2 (Skeat), to which there is a marginal reference in *MS El*.

713 *sure, husband*

715 ff. Most of the instances that follow are mentioned in the *Epistola Valeri*. Cf also *RR*, 9195 ff. (*Dianyre*), 9203 ff. (*Sampson*), and *M&T*, VII, 2015 ff. (*Sampson*), 2095 ff. (*Hercules*).

727-46 From Jerome, *Adv Jov* 1, 48

(*Migne*, 278 ff.), which preserves in part Seneca's *De Matrimonio*. Chaucer apparently added details from his general knowledge of the Theban story (perhaps derived from *Status' Thebaid*, iv).

732 Proverbial, cf *Haeckel*, p 8, no 26

733 On *Paspheae* see *Ovid*, *Ars Amat*, 1, 295 ff.

741 *Amphorax*, *Amphiarax*. On the form in -z see *Gen Prol*, I, 384, n

747 *Lyra* and *Lucye* come from the *Epistola Valeri* (*De Nugis Curialium*, iv, 3, ed James, *Anecdota Oxoniensia*, XIV, 153). But the first (spelled *Luna* in the *MS* of the *Epistola* cited by Tyrwhitt) is a corruption of *Livia*, who poisoned *Drusus*, at the instigation of *Sejanus*, A D 23. *Lucye* is *Lucilia*, wife of the poet *Lucretius*. See *Lounsbury*, II, 369 f.

757 Doubtless from the *Epistola Valeri* (ed James, p 151) though the story, or one like it, is told in various places. Cf the *Gesta Romanorum*, cap 33, *Cicero*, *De Oratore*, ii, 69 (where only one wife is mentioned), *Erasmus*, *Apophthegms*, Paris, 1533, pp 157-58 (attributed to *Diogenes*). The origin of the name *Latumysus* is uncertain. It may be a corruption of *Pacuvius*, which is the form in the *Epistola*. In another text of *Valerius*, quoted by Tyrwhitt, the name is *Pavorinus*, and in the *Gesta Romanorum*, which refers to *Valerius*, it is *Paletinus* or *Peratinus*.

766 Skeat refers to the story of the *Matron of Ephesus* (in *Petronius*, *Satyricon*, cxi), which as he observes, is not quite parallel.

769 The allusion is probably to the story of *Jael* and *Sisera*, *Judges* iv, 21. Cf *K&T*, I, 2007.

770 The particular allusion, if one was intended, is again doubtful.

775 f. *Eccles* xxv, 16, cf *Haeckel*, p 51, no 183.

778 ff. Cf *Prov* xxi, 9-10, *Haeckel*, p 51, no 184.

782 f. From Jerome, *Adv Jov*, 1, 48 (*Migne*, 279 f.), ultimately from *Herodotus*, 1, 8, cf *Haeckel*, p 45, no 156.

784 f. *Prov* xi, 22, cf *ParsT*, X, 156, *Haeckel*, p 46, no 157.

800 ff. Mr Tatlock suggests (*MLN*, XXIX, 143) that Chaucer got the idea of these lines from a passage in *Map's De Nugis Curialium* (ii, 26, ed James, p 99), where a wounded man begs another to come and take a kiss to bear to his wife and children, and then, as the other is about to kiss him, stabs him in the belly. But the situation is rather different.

816 Dr Fansler (p 173) compares the lay of *Gugemar*, by Marie de France (ed Warnke, 3d ed., Halle, 1925), ll 234 ff., for "a rather curious literary precedent" to this passage.

835 f. Proverbial, cf *Haeckel*, p 50, no 176.

847 *Sdyngborne*, *Sittingbourne*, about

forty miles from London. It is nearer Canterbury than Rochester, which is mentioned in *Mk Prolog*, VII, 1926. The order of the best MSS, which puts Fragment III before Fragment VII, is thus unsatisfactory.

855 *Ys*, the emphatic form "yes, indeed," "by all means"

The Wife of Bath's Tale

On the date of the *Wife of Bath's Tale* see the introduction to the Explanatory Notes on her *Prologue*

The exact source is unknown, but the theme of the Transformed Hag, or Loathly Lady, appears in numerous tales, both literary and popular. On their relations see W Stokes Acad, XLI 399, G H Maynadier, *The Wife of Bath's Tale, Its Sources and Analogues*, London, 1901, J W Beach, *The Loathly Lady A Study in the Popular Elements of the Wife of Bath's Tale*, an unpublished Harvard dissertation, 1907.

Dr Maynadier's volume deals fully with the literary versions. His results are supplemented, and in some details corrected, by Dr Beach's exhaustive study of the related folk-tales. For the theory that the story is based ultimately on a nature myth see H Kern, *Verslagen d Konink Akad*, Ser 4, IX, 346 ff. The most important analogues in English are Gower's tale of Florent (*Conf Am*, 1, 1407 ff), the romance, *The Wedding of Sir Gawain and Dame Ragnell*, and the ballads, *The Marriage of Gawan*, and *King Henry* (all in *Orig and Anal*, 483 ff). Gower's version and Chaucer's appear to be mutually independent, that of Gower being probably the earlier. It is also in some respects more primitive than that of Chaucer. The hag is represented as a victim of enchantment, and the choice offered to Florent, of having her fair by day and foul by night or foul by day and fair by night, is an old feature of popular tales. In both versions the transformation is conditioned on the submission of the husband. Each story is an exemplum in Gower, to illustrate obedience, in Chaucer to prove the Wife's doctrine of the sovereignty of women.

According to the theory suggested by Stokes and developed by Dr Maynadier, the tales of both Chaucer and Gower and some other analogues are indirectly derived from an Irish story, preserved in several forms and related of different heroes. In the oldest Irish version, recorded in a twelfth-century manuscript it is applied to Niall of the Nine Hostages. The hag is visited by several princes who are competing for the kingship, and the fulfilment of her request for a kiss becomes the test of their fitness for sovereignty, which only one (in this instance, Niall) successfully undergoes. In the Irish tale, as in Chaucer's, the hag appears to be acting independently and is not said to be the victim of enchantment. The emphasis, in both stories, on "sovereignty" is also cited as

evidence that they are closely related. But, as Dr Beach pointed out, "sovereignty" in the Irish story means "royal rule," whereas in Chaucer it refers to domestic supremacy. At this point, then, the parallel is not very significant. The close connexion of Chaucer's tale with the Irish has hardly been proved, though a Celtic, and specifically Irish, derivation for the English group remains a reasonable theory. The possibility of a French intermediary — such as the lost French "lai breton" assumed long ago by Gaston Paris (*Hist Litt*, XXX, Paris, 1888, p 102) — must also still be recognized. Cf P Rajna, *Rom*, XXXII, 233, n.

857 The scene of Gower's story is not laid at King Arthur's court.

860 *elf-queene*, the fairy queen, cf *Thop*, VII, 788.

875 *undermeles*, afternoon. Usually in Chaucer *undern* refers to the morning.

876 Cf *Shopt* VII, 91.

881 The meaning apparently is The friar brought only dishonor upon a woman, the incubus always caused conception.

884 *fro ryver*, from hawking (or the hawking-ground) by the river. Cf *Thop*, VII, 737, n.

887 *maugree hir heed*, in spite of her head, in spite of her very life.

904 For parallels to the Sphinx motif, or the life-question, see Maynadier, pp 124 ff.

929-30 Cf RR, 9945 ff.

939 ff. The meaning is probably "There is no one of us that will not luck if anybody scratches us on a sore spot." Some MSS read *like* (or, corruptly, *loke*) for *like*, and the phrase *to clawe on the galle* might mean to stroke or rub the sore spot soothingly. But the other reading and interpretation better suits the context. Moreover, the phrase was clearly proverbial. Cf the Italian expression "Mi tocca dove mi prude" (of a keen thrust in argument).

950 From RR, 19220.

951 Cf Ovid, *Met*, xi 174 ff, where the story is told, however, of Midas' barber, not of his wife. Professor Shannon remarks (*Chau and the Rom Poets*, Cambridge, Mass, 1929, p 319) that the Wife probably got the perverted form of the tale from her fifth husband, and repeated it innocently! For Gower's version of the tale see *Conf Am*, v, 141 ff. On the Italian-looking form of the name, *Myda*, see *MkT*, VII, 2345, n.

961 Cf RR, 16521-30.

968 Cf RR, 16367-68.

990 The dancing ladies correspond to a typical "fairy-ring" such as is repeatedly described in Celtic folk-tales.

1004 Old folks know many things. The idea is proverbial, if not the exact language.

1009 The troth was plighted in this instance by joining hands.

1018 *vereth on*, wears upon (her). See the note to l 559 above.

1023 Bell noted that the assembly here,

with the queen as presiding justice, resembles the courts of love actually held in the Middle Ages. On this institution see W. A. Neilson, *Origins and Sources of the Court of Love*, [Harv] Studies and Notes, VI. Of course the life penalty was not usually involved in its deliberations.

1067 With the antithesis here Professor Tatlock (Angl., XXXVII, 107 n.) compares Ameto, p. 61, and Il Corbaocio, p. 234, and for the same rhetorical device he notes (more remotely) Ameto, p. 30, and Decameron, vii, 1. Is not the figure equally characteristic of Dante? Cf. "Non donna di provincia, ma bordello" (Purg., vi, 78).

1068 *nacroun*, perhaps used here in the sense of *naisance*, birth.

1090 *dangerous*, fastidious, "difficile."

1109 ff. With this whole discussion of the ballade on *Gentilesse* Chaucer's treatment of the subject seems to have been influenced by Dante's Convivio, which affords a parallel not only to the recurring phrase *old richesse* ("antica ricchezza"), but also to the general development of the argument. The passages of the Convivio concerned are the canzone prefixed to the fourth Tractate and chaps. 3, 10, 14, and 15 of this Tractate. In ll. 1126 ff. Chaucer refers definitely to Purg., vii, 121 ff., and there can be little doubt that he also drew upon RR, 6579-92, 18607-896. See Lowes, MP, XIII, 19 ff. On the doctrine in general cf. Vcgt, JEGP, XXIV, 102 ff. It was a commonplace of Christian literature and in no sense an evidence of radical or advanced opinion on the part of Chaucer.

1113 *Looke who*, probably to be understood as equivalent to "whoever", cf. *Looke what*, *FranklT*, V, 992, *Looke whan*, *PardT*, VI, 826, *Wayte what*, I, 517, above.

1118-24 Cf. RR, 18620-34.

1133-38 Cf. particularly Convivio, iv, 15, 19-38, where Dante argues that mere lapse of time, or continuance of a single condition, cannot constitute nobility.

1139-45 This comparison with fire is made, in general terms, in Boethius, ii, pr. 4. It also occurs in Macrobius (Comm. in Somn. Scip., II, xvi, 6) and in Servius (Comm. in Vergili Carmina, ed. Thilo and Hagen, Leipzig, 1883-84, II, 101, ll. 15-21), and certain detailed correspondences make it appear probable that Chaucer used Servius, or perhaps his source (See Lowes, MP, XV, 199).

1140 *the mount of Caucasous*, perhaps from Boethius, ii, pr. 7, 30.

1142 *lye*, blaze.

1152-58 Cf. Dante's canzone (prefixed to Convivio, iv) ll. 34-37, and the prose comment in Convivio, iv, 7, 87-92.

1158 Cf. RR, 2083 (*Rom*, 2181 f.).

1162-63 Cf. Dante's canzone, 112-16 and the comment in Convivio, iv, 20, 24-28, 47-57.

1165 See Valerius Maximus, iii, c. 4.

1168 See Seneca, Epist. xlv.

1170 Cf. RR, 18802-05.

1178 f. Cf. II Cor. viii, 9.

1183 ff. Mainly from Seneca, Epist. xvii. See also Haecckel, p. 8, no. 28.

1187 Cf. RR, 18566.

1191-94 The quotation from Juvenal (Sat., x, 21) also occurs in Dante's discussion of "gentilesse" (Convivio, iv, 13, 101-10). Chaucer also alludes to it in *Bo*, ii, pr. 5, 198 ff., perhaps because of a gloss which he was using.

1195 The source is indicated in the margin of MS El — "Secundus philosophus Paulus pertas est odibile bonum, sanitas mater, curarum remocio, sapientie reparatrix, possessio sine calumpnia." This is from a collection of Gnomae, preserved in both Greek and Latin, and attributed to Secundus. See Fabricius, *Bibl. Graeca*, lib. vi, cap. x (XIII, Hamburg, 1726, p. 573). The passage quoted is in Vincent of Beauvais, *Spec. Historiale*, x, 71.

1200 The following marginal note in MS El (from Jerome, Adv. Jov., ii, 9, Migne, 298) probably indicates that Chaucer meant to add lines on Crates: "Unde et Crates ille Thebanus, projecto in mari non parvo aurum pondere, Abite inquit pessime male cupiditates ego vos mergam, ne ipse mergar a vobis."

1203 f. Cf. RR, 4953-56 (*Rom*, 5551 f.), also *Bo*, ii, pr. 8, 37 ff., and *Fortune* 9 f., 32, 34.

1208 *auctoritee* text. Cf. *WB Prol*, III, 1.

1210 Cf. *PardT*, VI, 743.

1245 *to seeme*, the so-called inflected infinitive. See the Grammatical Introduction.

1249 *curtyn*, curtain. Cf. *MerchT*, IV, 1817, *Tr*, iii, 674.

1258 ff. Cf. *ShpT*, VII, 175 ff.

The Friar's Prologue

The *Friar's Prologue* and *Tale* were probably written shortly after those of the *Wife*, with which they are brought into close connection. On the dates of the whole series see the introduction to the Explanatory Notes on the *Wife of Bath's Prologue* (p. 801 above).

The quarrel between the Friar and the Summoner is probably to be understood as an old one, which began long before the pilgrimages. In fact, as Professor Tupper has remarked (Types, p. 56 f.), it reflects the traditional enmity of mendicants and possessors. For interesting speculation about the two pilgrims and the persons and localities in their stories see E. P. Kuhl, PMLA, XXXVIII, 123, and MLN, XL, 321 ff., and Manly, *New Light*, pp. 103 ff. The friar in the *Summoner's Tale*, Professor Manly reasons, was not a Cistercian but of the same order as the Canterbury Friar, who must have been a Franciscan on the evidence of the scurrilous anecdote in the *Summoner's Prologue*. The only Franciscan house was at Beverley, the seat of the archdeacon of the East Riding. Greyfriars of Beverley were actually collecting funds for a building when Chaucer was

writing. The archdeacon in the *Friar's Tale* Mr Manly identifies conjecturally with Richard de Ravenser (or de Beverley), one of the canons of Beverley Minster and archdeacon of Lincoln (1368-1386). His name appears often in the Life Records of Chaucer. Mr Kuhl (MLN, XL, 325 ff) saw in the character rather a reference to Walter Skirlawe, archdeacon of Holderness. The claims of the two are compared by Mr Manly, pp 112 ff.

Both tales have a northern complexion. The Summoner's is definitely put at Holderness. The language in both, though not out-and-out dialect, as in the speech of the Cambridge students in the *Reeve's Tale*, points to a northerly locality. Mr Manly (New Light, p 106) cites, for example, *Brock, Scot, hayt, tholed caples, thou last*.

1276 *auctoritees*, texts, quotations, a reference to l 1208 above.

1284 *mandementz*, summonses to the archdeacon's court.

1295-96 In MS Ha these lines follow what is here printed as l 1308. Koch suggests that they should be canceled entirely (Est, XLVII, 366).

The Friar's Tale

No definite source of the *Friar's Tale* has been found, or is likely to be. The chief interest lies in Chaucer's vivid description and his brilliant presentation of character and situation. The story itself, told here at the expense of a summoner, is known in a number of versions, applied to various functionaries — a seneschal, a judge, a lawyer, and the like. The devil's trick turns, of course, on the popular belief that a curse is effective when it comes from the heart. Two versions of the tale from fifteenth-century collections are printed in the Originals and Analogues (Ch Soc), pp 103 ff. Another version, in Caesarius Heisterbacensis Lib VIII *Miraculorum, Romische Quartalschrift Suppl XIII*, Rome, 1901, pp 90 f., is cited by Forster in *Herrig's Arch*, CX, 427. For further information of J A Herbert, *Ward's Catalogue of Romances*, III, London, 1910, p 592, R Th Christensen, *The Norwegian Fairytales*, FF Com no 46, Helsinki, 1922, p 34, no 1185, A Taylor PMLA, XXXVI, 35 ff., Andrae, *Angl Beibl*, XXVII, 85 ff. References to a number of modern analogues are given in Koch's notes to Hertzberg's translation of the *Canterbury Tales*, Berlin, 1925, p 527.

1309 *usure* the taking of interest, which was forbidden by the Canon Law *Symonye*, the buying or selling of ecclesiastical preferment, so named from Simon, in Acts viii, 18 ff.

1314 Skeat interprets "No fine could save the accused from punishment." Probably it means rather "No fine ever escaped him," i e., he never failed to impose one. Cf *Gen Prol*, I, 658-58.

1317 The bishop's crosier is shaped at the end like a hook.

1322 On *sly* of *KnT*, I, 1444, n. Here it perhaps has its modern connotation.

1323 *espaiville*, set of spies (collective).

1327 Cf "as mad as a March hare." See Skeat, *EE Prov* p 115, no 272. Professor Tatlock (*Flugel Memorial Volume*, Stanford Univ, 1916, p 230) also discerns a pun on *hare* and *harlotrye*. But this is doubtful.

1329 The mendicant orders were not subject to the bishops.

1332 *Peter*, by Saint Peter *Styves*, houses of all-fame. These were licensed and exempted from ecclesiastical control.

1334 *with myschance and with mysaventure*, an imprecation. Cf *MLT*, II, 896, and n.

1340 Cf *WB Prol*, III, 415. The *hure* was a piece of leather furnished with feathers to resemble a small bird. It was used to recall the falcon which had flown at its prey.

1349 *atte nale* at the ale-house, for *atten ale*, with transposed *n*.

1350 f. John xii, 6.

1356 *sur Robert* and *sur Hurwe* were probably priests. See the note on *Sir John*, *NP Prol*, VII, 2810.

1365 "You need not take any more trouble in this case."

1369 *dogge for the bowe*, a dog to follow up a deer.

1373 "And because that was the substance of his income." Cf the contrast between *fruit* and *chaff*.

1377 *ribbe*, cf *rebekke*, l 1573. Both forms, meaning literally a fiddle, were used as cant terms for "old woman." Skeat suggests a pun on *rebekke* and Rebecca who is named in the marriage service. A further play on the Latin words "vetula" and "vidua" is probably also involved.

1380 ff. The description is strikingly like that of the *Yeoman* in the *Gen Prol*, I, 101 ff. It has been suggested that the green clothing of the Summoner's companion has a further significance here as revealing his supernatural, i e., devilish, origin. See Garrett, *JEGP*, XXIV, 129, with a reference to the Green Knight, whose color connects him with the Celtic underworld.

1413 In the mention of the *north contree* there is a veiled revelation of the Yeoman's character. For both in biblical tradition and in Germanic mythology the North is associated with the infernal regions. See Isaiah xiv, 13, 14, also Gregory's Commentary on Job, Bk xvii, c 24 (Migne, *Pat Lat*, LXXVI, 26). Cf further F B Gummere, *Founders of England*, New York, 1930, p 418, n., and Haverford College Studies, I (1889), 118 ff. Professor Manly cites also the proverb, "Ab Aquilone omne malum."

1436 Still proverbial, cf Skeat, *EE Prov*, pp 115 f., no 273.

1451 Cf *Gen Prol*, I, 256, and n.

1467 *jogelour*, originally "joculator," minstrel, here "juggler." The word degenerated in meaning

1475 Cf *Ecdl* m, 1, also *Cl Prol*, IV, 6, *MerchT*, IV, 1972, *Tr*, n, 989, m, 855, *Haeckel*, p 43, no 145

1491 *Job* 1, 12, n, 6

1502-03 The allusion to St Dunstan has not been explained. For the story of how he thrust burning tongs into the Devil's nose, see the metrical legend in Matzner's *Altenglische Sprachproben* I, Berlin, 1867, p 171 ff. Skeat refers also to the "Lay of St Dunstan" in the *Ingoldsby Legends*. For instances of fiends in the service of the apostles he cites the *Lives of Saints* ed Horstmann, EETS, 1887, pp 36, 368. Cf also *Acts* xix, 15

1510-11 *Philonissa*, the name commonly applied to the Witch of Endor. See I *Chron* x, 13 (Vulg) and cf "muher pythomem habens," I *Sam* xxviii, 7. According to a common theory the spirit of Samuel was not raised, but he was personated by the Devil. This was cited in discussion of witchcraft to prove that the Devil could represent a good man.

1518 The summoner, he declares, will be better fitted for a professional chair in the subject than such authorities on the lower world as Virgil and Dante

1528 Cf *KnT*, I, 1131 ff

1543 *Hayt*, a cry used by drivers to make their horses go. Skeat's note cites a number of instances. *Brok* (lit badger) was applied to gray horses. *Scot* is said to be still a common name for horses in East Anglia. Cf *Gen Prol*, I, 616

1553 Such appearances of the Devil to seize what has been assigned to him are not uncommon. Cf *Child's English* and *Scottish Popular Ballads*, I (Boston, 1882), 219 f, and for further references see the introduction to the *Explanatory Notes* on the *PrT*

1560 It is doubtful whether one should read to *stoupe*, with change of construction, or to *stoupe*, an emphatic compound. See the note on to *swynke*, *ParAT*, VI, 519

1561 With this use of *ther* as an expletive in clauses of blessing or cursing cf *KnT*, I, 2815, and n

1564 *Sennie Loy*, St Elmgus. Cf *Gen Prol*, I, 120, and n. Here St Loy is invoked as the patron of blacksmiths and carriers. On this aspect of his cult cf *Lowes*, *Rom Rev*, V, 382 ff. A story there cited is included, under the title "Christ and the Smith," in *Aarne's Types of the Folk-Tale*, tr S Thompson (*FF Com*, no 74, Helsinki, 1928), p 118, no 753. For further parallels see C Marstrand, in the *Miscellany Presented to Kuno Meyer*, Halle, 1912, pp 371 ff

1568 Cf *RR*, 10299 f

1570 *upon carage* by way of quitting any claim to his cart and team. Cf *ParsT*, X, 752, *Bo*, 1, pr 4, 79

1573 *rebecke*, old woman. See the note on 1377, above

1576 Twelve pence was equivalent to twenty-five shillings or more today

1582 *vrytrate* another contemptuous term for an old woman, perhaps related to "trot" or "trat," often used in the same sense

1595 *a libel*, a copy of the indictment

1602 *Com of*. The expression was probably first applied to calling off the dogs from game, cf *Mill*, I, 3728, *PF*, 494

1613 *sennie Anne*, the mother of the Blessed Virgin. See the Gospel of the Nativity of Mary (B H Cowper's Apocryphal Gospels, 5th ed, London, 1881, pp 85 ff) or *Legenda Aurea* (ed Graesse, 2d ed, Leipzig 1850) cap cccxxi, p 934

1630 *stot*, usually stallion or bullock, here a term of abuse for the old woman

1647 *Paul*, possibly to be read as a dissyllable, *Powel*. Otherwise the line is defective. The editors supply *and*

1652 For the somewhat unusual reference to hell as a *houe*, Mr Spencer (*Speculum*, II, 197 f) cites parallels in the Middle Engl *Vision of St Paul* (l 140, ed R Morris, *An Old English Miscellany*, EETS, 1872, p 227) and the romance of the Holy Grail (ed Furnivall, EETS, 1875, ch xxxiii, 108 ff). Cf also *infernos domos*, Boethius, m, n 12, and the Homeric *Αιδος δομον* (or *δομου*)

1657 *Ps* x, 9

1661 1 *Cor* x, 13

The Summoner's Prologue

No literary source has been found for the Summoner's account of the last abode of friars, but the punishment itself was certainly not invented by Chaucer. The mention of it in the *Roman* (l 7575 f) where it is not restricted to friars, may be due to the present passage. But a number of other references to it, usually in vulgar jests or curses, have been collected. See Kaluza, *Chau* und *der Rosenroman*, Berlin, 1893, p 237; Fansler, p 165; Kittredge, [*Harv Stud* and *Notes*, I, 21, Brusendorf], p 411. To the examples given by these scholars may be added *Merlin Coctae*, I, 135 (cited in Littré's dictionary, s v "cul," from Lacourne de Sainte-Palaye). The same repulsive conception is also represented in ecclesiastical art. See T Spencer, in *Speculum*, II, 196 f, who cites particularly the fresco of hell in the Campo Santo at Pisa and Grotto's Last Judgment in the Arena Chapel at Padua. The particular form of the jest in the *Summoner's Prologue* may have originated as a vulgarization of the tale, of contrary import, about a Cistercian monk, who found that his brethren in heaven dwelt under the palm of the Blessed Virgin. See Caesarius *Heisterbacensis*, *Dialogus Miraculorum*, vii, 59 (Cologne, 1851, II, 79 f), and of Tatlock, *MLN*, XXIX, 143

1685 *Yis*, the emphatic form of assent, used here in response to the negative implication of the question, that no friars go to hell. "Yes, on the contrary, many million" is the answer

1688 Cf Dante's description of the wings of Satan, *Inf.*, xxxiv, 48

1692 *furlong-wey*, applied to time, cf *MLT*, II, 557, and n

1693 On this figure of the bees, which Chaucer has again in *Tr.*, I, 193, and iv, 1356, see *Angl.*, XIV, 243 f

The Summoner's Tale

The *Summoner's Tale* is mainly a description of the methods of a begging friar. The jest which makes the point of the story was doubtless a current anecdote. A somewhat similar story, entitled *Le Dis de la Veschie a Prestre* (The Story of the Priest's Bladder), by Jakes de Basu or Baisieux, is printed in the *Originals and Analogues* (Ch. Soc.), pp 137 ff, and another is recorded of a bequest of Jean de Meun to the Jacobin friars. See Koeppl *Angl.*, XIV, 256, *Of Ch* III 452. On special literary influences see F Tupper, *JEGP*, XV, 74 f

1710 *Holderness*, in the southeast corner of Yorkshire. On the possibility that Chaucer may have been interested in the place partly because of his acquaintance with Sir Peter Bukton, see E P Kuhl, *PMLA*, XXXVIII, 115 ff, and of the introduction to the *Explanatory Notes on the Envoy to Bukton*. Professor Manly (New Light, pp 119 ff) prefers to identify the *lord of that village* (I 2165) as Michael de la Pole. Until 1386, he observes, the de la Poles were the greatest lords in Holderness. Chaucer also seems pretty surely to have known the family. Mr Manly queries whether Ravenser, whom he takes to be the original of the archdeacon, owed his preferment to Michael de la Pole and was ungrateful, and so incurred Chaucer's satire.

1717 A trental was an office of thirty masses for souls in purgatory. Cf The *Trentals of St Gregory*, in *Political, Religious, and Love Poems*, ed Furnivall, EETS (1866), pp 83 ff (1903), pp 114 ff. Cf Wells, 172 789 956, 1007, 1051, 1108. The masses were usually said on thirty successive days. But sometimes they were all said in one day, and the friar suggests below (I 1726) that this is better because it delivers the soul sooner.

1722 *possessorers*, the regular monastic orders and the beneficed clergy. Later references in the tale seem to apply particularly to the latter. The friars, in contrast to the possessorers, were supposed to have no endowments and no private property.

1723 *Thanked be God*. This ejaculation, which Skeat attributes to the Summoner, is rather a bit of pious hypocrisy on the part of the friar.

1727 "A secular priest, without incurring condemnation for being jolly or gay, will sing only one mass in a day."

1730 The punishments mentioned are found in many of the mediæval descriptions of hell. Cf particularly Dante's *Inferno*

Burning is commonly associated with both hell and purgatory, the torture with flesh-hooks and awls, in the hands of devils, more commonly with hell. But it is mentioned in various accounts of St Patrick's Purgatory. See *JEGP*, XIX, 377 ff. On the meaning of *oules* see T Spencer, *Speculum*, II, 196.

1734 The full formula is "qui cum Patre et Spiritu Sancto vivit et regnat per omnia secula seculorum."

1745 *Ascaunces*, as if, as though, cf *CYT*, VIII, 838, also *Tr.*, I, 205, and 292 (where it corresponds to the Italian "quasi dicesse," introducing a quotation). It was explained by Skeat as a compound of "as" and the OF "quances," as if. But this hybrid combination has been questioned by Professor C H Livingston, who prefers to assume an unrecorded OF "escaunces" as the source. See *MLR*, XX, 71 f.

1747 *A Goddes kechyl* lit "a little cake of God." Cf *a Goddes halfpeny*, I 1749, and the French phrases, "un bel écu de Dieu," "une bête au monde de Dieu" cited by Tyrwhitt. He explains them (quoting M de la Moynoye, *Contes de B D Periers*, II, 107) as expressions of the common people, who piously attribute everything to God.

1755 *hostes man*, servant to the guests. ME "hoste" occurs rarely in the sense of "guest," which is common in the case of OF "hoste."

1760 Cf *RR*, 11332 ('sert de fable')

1770 *Deus hac*, God be here.

1778 *go walked*, gone a-walking. *Walked* is probably for *a-walked*, like *a-blakeberied*, *Pard ProL*, VI, 406.

1792 *glose*, interpretation, comment. Cf *ML Epil* II, 1180, *MKT*, VII, 2140.

1794 II Cor II, 6.

1803 *narve*, tightly. Professor Manly is doubtless right in holding that the kiss was a usual mode of salutation. But the tight embrace and the *churkyng* are not altogether in keeping with the office and character of the priest.

1810 *God amende defautes*, God mend my defects, a deprecatory reply to his compliments.

1817 *grope*, examine at confession.

1820 Cf *Luke* v, 10, *Matt* iv, 19.

1824 On the form *seinte* see *Gen ProL*, I, 120, n.

1834 *Ire* is the third in the regular list of the Seven Deadly Sins.

1838 *Je vous dy sans doute*, I tell you without doubt. Cf I 1832 above. These French phrases were in familiar use and do not necessarily indicate that Chaucer was following a French source.

1845 Cf *John* iv, 34, *Job* xxiii, 12.

1854 ff. This is a typical example of the "somnia coeleste" or dream which was supposed to be a divine *revelacoun*. On the belief in such visions see Curry, p 214, citing especially St Augustine, *De Genesi ad Litteram*, lib XII, cap 7 (Migne, *Pat Lat*

XXXIV, 459), and De Spiritu et Anima, caps 24, 25 (Migne, XL, 796 ff)

1859 *fermerer*, for *enfermerer*, the friar in charge of the infirmary

1862 One of the privileges of friars who, after fifty years of service, "made their jubilee" was to go about alone instead of in pairs

1866 In acknowledgment of the miraculous vision they sang a song of thanksgiving, "Te deum laudamus," and nothing else

1872 *burel folk*, the larty, perhaps so called from the material of their clothing

1876 The following passage about friars, as Professor Tupper has noted (MLN, XXX, 8 f) seems to contain several reminiscences of Jerome, Adv Jovinianum With ll 1876 ff he compares lib n, caps 11, 17, with ll 1885 ff, 1915 ff, cap 15 (Migne, Pat Lat, XXIII, 300, 310, 305)

1877 See Luke xvi 19 ff

1880 In MS E1 is the marginal note "Me-lus est animam saginare quam corpus," of uncertain source Cf also Jean de Meun, Testament l 345 "Amegrent leurs ames plus que leurs cors n'engressent" (in RR, ed Méon, Paris, 1814, IV)

1881 f Cf 1 Tim vi, 8

1885 ff Exod xxxiv, 28

1890 ff 1 Kings xix, 8

1898 f Levit x, 9

1916-17 It is possible, but by no means certain, that a pun is intended here on the words *chaced* and *chaast* On word-play in Chaucer of *Gen Prolog*, I, 297, n

1922 *by*, concerning

1923 Matt v, 3

1928 *duffye*, distrust

1929 In view of the use of St. Jerome's treatise Adversus Jovinianum in the early part of Fragment III and of the parallels noted in the present tale, it is clear that the reference here is to Jerome's adversary rather than to the mythical emperor of the Gesta Romanorum (as suggested in the Globe ed.)

1930 Skeat notes St. Jerome's description of Jovinian (i, 40, Migne, Pat Lat, XXIII, 268) "iste formosus monachus, crassus, nitidus, dealbatus, et quasi sponsus semper incensus"

1934 Ps xlv, 2 (Vulg) "Eructavit cor meum verbum bonum" The summoner is playing on the literal meaning of "eructare," to belch Chaucer apparently used, or adapted, a current joke Mr J A McPeck has called the editor's attention to a similar representation of a drunken man's repetition of a psalm in a Latin prose satire under the name of Gohas (The Latin Poems attributed to Walter Mapes, ed Thos Wright, Camden Soc, London, 1841, p xlv) "eructatando mchoat, 'Laudate Dominum, *puif*, omnis gens, landate, *puif*, et omnis spiritus laudet, *puif*'" But in this case there is no pun on the text of the psalm

1937 James 1, 22

1943 St Yve, probably the patron saint

of Brittany See *ShipT*, VII, 227 (identical with this line), and n

1944 On the practice of admitting lay brothers and sisters to a religious fraternity (a favorite means of obtaining gifts) see H B Workman, John Wyclif, Oxford, 1926, II, 107

1958 *confusourum*, run

1968 In the margin of MS E1 is the note "Omnis virtus unita fortior est seipsa dispersa" The quotation is unidentified, for the idea of Aesop's fable of the bundle of sticks, also Boethius, iii, pr 11

1973 Luke x, 7 Cf Haeckel, p 13, no 43

1980 "In the life of St Thomas of India" St Thomas the Apostle is said to have preached in India and built many churches See *Legenda Aurea* (ed Graesse, 2d ed, Leipzig, 1850), cap v, pp 32 ff, and cf A, Dickson, Valentine and Orson, N Y, 1929, p 230 On the order of words of *CIT*, IV, 1170, n

1989 Ecclus iv, 30

1994 f Imitated from RR, 16591 ff Virgil's "snake in the grass" (*Eclouge*, iii, 93) is referred to

2001-03 From RR, 9800-04, which goes back to Ovid, *Ars Amat*, n, 376 Cf also Aen, v, 6, and Seneca, *Medea*, 579 ff

2004 MS Ha adds

Schortly may no man by rym and vers

Tellen her thoughts thaty ben so dyvers from RR, 16334-36 On spurious couplets inserted after ll 2012, 2037, 2048, see the textual note

2005 "One of the chief of the Seven (Deadly Sins)" With the homily on Ire, which follows, cf *ParsT*, X, 533 ff

2018 *Senek*, Seneca The three anecdotes are found in the *De Ira*, but may have been taken by Chaucer from some secondary source For the first see Bk, i, ch 18

2042 *dude doon sleen*, the repetition of the causative *do* is unusual Cf *leest Doon* in *SqT*, V, 45 f

2043 See the *De Ira*, iii, 14

2075 "Placebo Domino in regione vivorum," Ps cxiv, 9 (Vulg) This begins an anthem in the office for the dead *Placebo*, "I will please," came to be used proverbially for flattering complaisance Cf *ParsT*, X, 617 also Dan Michel, *Ayenbite of Inwyrt*, ed Morris, EETS, 1866, p 60, Bacon's *Essay of Counsel*, also the modern term "placebos" for the sugar pills given by physicians to patients who insist on having a remedy

2079 See the *De Ira*, iii, 21

2080 *Gysen*, a name of uncertain origin Seneca and Herodotus (i, 139, 202, v, 52) call the river Gyndes, so also Orosius (ii, 6)

2085 *he*, Solomon See Prov xxii, 24, 25

2090 "As exact as a carpenter's square", cf Skeat, *EE Prov*, p 116, no 274

2107 On Christ's harrowing of hell see *Mult*, I, 3512, n

2113 Koeppel would derive the comparison of the friars with the sun from Cicero's

similar figure for friendship (De Amicitia, viii, 47) The passage is cited in Peraldus's *Summa de Virtutibus* See Herrig's Arch, CXXVI, 180 f

2116 *Elye*, Elias, Elijah, *Elise* Eliseus Elisha The Carmelites claimed that their order was founded by Elijah on Mt Carmel See I Kings xviii, 19, 20

2126 Cf l 1944 above, and n

2162 *the court*, the manor-house

2173 Apparently a proverbial comparison

2186 He had received the degree of Master of Divinity

2187 Matt xxiii 7 f, Mark xii, 38 f

2196 Matt v, 13

2215 *with meschauce*, an imprecation So also is *with harde grace*, l 2228, probably to be taken

2231 *an impossible*, Cf *WB Prol*, III, 688, and n

2233 f Cf the long exposition of the theory of sound in *HF*, 765 ff

2244 Cf *Gen Prol* I, 100

2289 *Piholomee*, corruptly spelled *Proholomee* in some of the best MSS This might account for the loss of the second *as*, supplied by Skeat The mistake in the name can hardly be Chaucer's For the association of Euclid and Ptolemy of RR, 16171

2294 *at town*, 1 e, at Sittingbourne

FRAGMENT IV

Fragment IV, consisting of the *Clerk's Prologue* and *Tale* and the *Merchant's Prologue* and *Tale*, is not definitely connected at the beginning with the *Summoner's Tale* But its position in the best MSS is between Fragments III and V, and there can be little doubt that Chaucer intended that order In fact, IV and V are really connected, as they stand, and might be regarded as one group

On the position of Fragment IV in the different classes of MSS see Miss Hammond, p 302

The Clerk's Prologue

2 f Cf *Gen Prol*, I, 840 f, RR, 1000

6 Eccl iii, 1 Cf *FrT*, III, 1475, and n

7 *as beh*, on this use of *as* (pleonastic) see *KNT*, I, 2302, n

10 f Cf the Fr proverb, "ku en jou entre jou consente", and Skeat, *EE Prov*, p 116, no 275

12 This reference to friars fits the preceding tale, whether or not it was written with that in mind

16 *colours*, rhetorical ornaments a term frequently employed by Geoffroi de Vinsauf Cf his *Nova Poetria*, 1094 ff (ed Faral Les Arts Poétiques du xi^e et du xii^e Siècle, Paris, 1924, pp 231 ff) his *De Modo et Arte Distandi et Versificandi*, ii, 3 (Faral, pp 284

ff), and his *De Colomibus Rhetoricis* (Faral, pp 321 ff) See H B Hinkley, MP, XVI, 39, of further C S Baldwin PMLA, XLII, 106 ff For general discussion of Chaucer's knowledge of the rhetoricians see Manly, Chaucer and the Rhetoricians, Brit Acad, 1926

18 *Heigh style* (also in l 41), apparently derived from the misreading "stylo alto" for "stylo alio" in the letter which accompanied Petrarch's version of the tale of Griselda (Ch Soc Org and Anal, p 170)

26 Many have inferred from this passage that Chaucer himself met Petrarch in Italy But there is no real evidence of the meeting, and the chances are against it The Clerk's statement, of course, proves nothing It is more likely to be an acknowledgment, in a traditional form, of literary indebtedness, than testimony to a personal experience See for some account of the convention, Professor G L Hendrickson, MP, IV, 179 ff, and of M Praz, *Monthly Criterion*, VI, 144 f For evidence that Chaucer had little opportunity to visit Petrarch, see the discussion of his first Italian journey by Professor F J Mather, MLN, XI, 210 ff, XII, 1 ff Further references on the whole subject are given by Miss Hammond, pp 305 ff, see also Wells, pp 611, 726

29 Petrarch died July 18, 1374 Professor A S Cook notes (*Rom Rev*, VIII, 222 f) that he was never literally *nayled in his chest*, but that his body was laid uncoffined in a sarcophagus Of course Chaucer's phrase meant no more than that Petrarch was "dead and buried"

31 With this tribute to Petrarch Professor Lowes (PMLA, XIX, 641, n) compares Deschamps's famous lines on Chaucer Both here and in *M&T*, VII 2325, the best MSS support the spelling *Petrark* rather than *Petrarch* There are parallels for it in French, Latin, and Italian documents, and Petrarch's father was regularly called "Petracco" But the best authorized spelling for the poet's own name was "Petraeca" or "Petrarcha" See Tatlock, *Dev and Chron*, p 159, G L Hamilton MLN, XXIII, 171 f, and A S Cook, *Rom Rev*, VIII, 218

34 *Lyngan*, Giovanni da Lignaco (or Legnano) (circa 1310-1383), the eminent Professor of Canon Law at Bologna He wrote on law, ethics, theology, and astronomy For an account of his life, see A S Cook, *Rom Rev* VIII, 353 ff

Professor Cook argues that Chaucer used the term *philosophus* here with special reference to natural philosophy

41 ff The explicit reference here to the written form of Petrarch's tale rather counts against the supposition of a personal meeting between him and Chaucer

43 *prohemye*, poem, introduction The reference is really to the first section of the tale

Except for *Mount Vesuvius* (which is Pe-

trarch's Latin form for Mt Viso), Chaucer gives the places in the story their French names. This has been taken as an indication that he was following a French translation or Petrarch.

- 51 *To Emeleward, towards Emilia*
 54 *impertinent, irrelevant*
 55 *conveyen his mateere, introduce* (lit "escort") his matter

The Clerk's Tale

The source of the *Clerk's Tale*, as definitely acknowledged in the *Prologue*, is Petrarch's Latin story, *De Obedientia ac Fide Uxoriam Mythologia*. This is in turn a translation from Boccaccio, *Decamerone*, x, 10. The Italian and Latin texts are both printed in the Chaucer Society's *Originals and Analogues*, pp 153 ff. Chaucer's version corresponds so closely in many places to Petrarch's, that he is generally held to have followed the Latin text. Whether he also used other redactions of the story has been the subject of considerable discussion. Dr W E Farnham (*MLN*, XXXIII 193 ff) has pointed out a number of passages which appear to have been influenced by Boccaccio's Italian. They are possibly to be explained by the existence of marginal quotations in the MS of Petrarch's Latin. At all events, neither these parallels nor those noted in other tales suffice to prove that Chaucer was acquainted with the *Decameron*. There can be no doubt, however, that the story of Griselda was known to him in a French translation. Professor Cook (*Rom Rev*, VIII, 210 ff) argued that Chaucer consulted the version which is preserved in *Le Menager de Paris* (ed Pichon, 2 v, Paris, 1846), or one nearly like it. But Dr J B Severs, in an article of which he has kindly given the editor a copy (since published in *PMLA*, XLVII, 431 ff), has shown that another French translation (in *MS Fr* 1165, *Bibliothèque Nationale*) stands much closer to Chaucer's text. Some of the more significant parallels pointed out by Dr Severs are recorded in the following notes. Dr Severs has also collated the published text of Petrarch's Latin, reprinted in the *Originals and Analogues* from the Basel edition of 1581 with that of three MSS (*Bibl Nat Lat*, 11291, 16233, and 17165). The Basel text is on the whole closest to Chaucer's.

With Chaucer's use of a French version of the *Clerk's Tale* may be compared what is known or surmised concerning his recourse to French translations of Lucan, and Ovid, and Boethius. See *MLT*, II, 400, n., *MLT*, VII, 2671, n., and the introductions to the *Explanatory Notes on LGW and Bo*.

On the general history of the *Griselda* story, see Landau, *Quellen des Dekameron*, Stuttgart, 1884, pp 156 ff. R Kohler, *Kleinere Schriften*, Berlin, 1900, II, 501 ff, *Westenholz, Die Griseldis-sage in der Literaturgeschichte*, Heidelberg, 1888, *Kate Laserstem*,

Der Griseldisstoff in der Weltliteratur, Weimar, 1926. Further references are given in Aarne's *Types of the Folk-Tale*, tr S Thompson, FF Com, no 74, Helsinki, 1925, p 133, no 887, and p 68, no 425 A, and (especially for modern versions) in Koch's notes to Hertzberg's translation of the *Canterbury Tales*, Berlin, 1925, pp 531 ff.

The *Griselda* story is one of the most familiar and popular in European literature. Most treatments of the subject, like Chaucer's, are based directly or indirectly on the *Decameron*. So Boccaccio may be called, in a real sense, the creator of the type. He at least gave it the literary form by which it has been known all over the world, and no source of his version has been discovered. But Petrarch, in the letter which accompanied his Latin translation, implies that Boccaccio drew upon Italian popular tradition, and modern investigation has found the elements of the story to be widely dispersed in folklore. Four *Griselda* mährchen published by R Kohler in *Gosche's Archiv*, I, 409 ff, have been shown to represent versions probably older than Boccaccio's. (See E Castle, in *Archivum Romanicum*, VIII, 281 ff.) And in two recent investigations the general body of related folk-tales has been fully examined. Dr D D Griffith (*The Origin of the Griselda Story*, Univ of Washington Pub in Lang & Lit, VIII, Seattle, 1931), following a suggestion made some time ago by Professor Kittredge, has shown that Boccaccio's story is ultimately derived from a combination of the Cupid and Psyche tale with another of the type of the *Lai le Fraunce* or the ballad of *Fair Anne*. Mr W A Cate, in a study not yet completed, but of which one chapter has been published in *Stud Phil*, XXIX, 389 ff, has collected evidence to prove that the two elements were not first combined by Boccaccio. On the contrary he finds that the entire *Griselda* story is accounted for by what he calls the "western version" of the Cupid and Psyche type—represented by upwards of forty tales in western Europe (see p 394, n.). Mr Cate has very kindly supplied the editor with information about the progress and results of his study. His conclusions are also briefly indicated in his published article, which gives an excellent statement of the whole problem.

In its ultimate origin the story of *Griselda* is doubtless a fairy-tale. For an attempt to discern some survivals of a supernatural character in the heroine in Chaucer's version, see W H Schofield, *Eng Lit from the Norman Conquest to Chaucer*, London, 1906, pp 193 f. Cf also *Le Moyen Age*, III, 182 f. The husband was originally an other-world visitant, and persecutions like those of *Griselda* were not infrequently made to serve supernatural or magic ends. Cf, for a single example, the Irish tale of disenchantment (of partly dissimilar plot) in Dr Douglas Hyde's *An Sgeuludhe Gaodhalach*, n, 123, no 17

(trans by Dottin *Annales de Bretagne* XII, 245 f.)

The *Clerk's Tale* has usually been regarded as one of Chaucer's earlier works, written shortly after his first Italian journey. Thus Skeat put it about 1373 and Mr Pollard accepted a date in the seventies (see *Oxf Chau*, III 454, Pollard *Chaucer Primer*, London, 1893, p 68). These scholars of course recognized that certain modifications were made to fit the tale to its place in the *Canterbury* series. Recently there has been a disposition to put the whole composition of the piece in the *Canterbury* period. See particularly Professor Tatlock's discussion, *Dev and Chron*, pp 156 ff. He shows that, as in the case of the *Man of Law's Tale* general arguments from the stanzaic meter or from the mediæval character of the poem are by no means conclusive as to early composition. For further discussion, with a reasonable statement of the grounds for assigning the work to the *Canterbury* period, see Professor K Sisam's separate edition of the tale (*Oxford*, 1923).

Passages noted below as Chaucer's additions to Petrarch may be accounted for by Dr Severs's French version, which is not yet published.

53 *roote*, "foot", Petrarch, "ad radicem Vesuli" (p 153)

76 "Save in some things in which he was at fault." On the sense of *to blame* see *Gen ProL* I, 375, n

88 f *that he*, equivalent to a relative. On such loose constructions cf *KnT*, I 2710, n

107 *and evere han doon*. Skeat interprets "and (both you and your doings) have ever brought it about." But it is simpler, and quite in accord with Middle English construction, to understand the passage "So well you and all your works please us and ever have." *Us lyketh you* is itself inconsistent in construction the pronoun *you* apparently standing as object of the impersonal *us lyketh*.

113 f Cf Barbour's Bruce, I, 266-68

118 f Cf *ML Intro*, II 20, n

155 ff With the discussion of heredity here of the treatment of *gentillesse* in *WBT*, III 1109 ff, and in *Gentillesse*

157 *Bountee*, goodness Petrarch "Quercuid in homme bon est" (p 155)

206 f A reference to the Nativity, Luke II, 7

212 *oon the faueste*, cf *FranklIT* V, 734, also *oon the beste*, *Tr*, I, 1081, *oon the leeste* *Tr*, II, 1310, *oon the beste ypreysed* *Tr*, v, 1473

For this construction, which was regular in AS and Mid Eng. Mod Eng has substituted "one of the fairest, best," etc (followed by a plural). Some passages show a confusion of the two constructions. Cf *oon of the gretteste thyng*, *Mel* VII, 1678, *oon of the gretteste auctour*, *NPT*, VII, 2984, also *FranklIT*, V, 932, and *Tr*, v, 832. For further discussion of the idiom see L Kellner, *His-*

torical Outlines of Eng Syntax London 1892, pp 110 ff, Hinchley MP, XVI, 46 C Stoffel, *ESt*, XXVII 253 ff

215-17 Chaucer's addition

220 *rype and sad corage*, "a mature and steadfast heart", "courage meur et ancien," MS 1165 (Severs) *PMLA*, XLVII, 438,

227 *shredde and seeth for hir lyvinge*, shoed and boiled for their sustenance

229 *kepte on-lofte*, kept aloft, sustained

237 *in sad wyse* seriously

253 *hath doon make* has caused (somebody) to make, has had made Cf I 1098, below, and *KnT*, I, 1913, n

260-94 Considerably expanded in Chaucer

260 *undren*, 9 A M Petrarch, "hora prandu" (pp 156 f)

266 Either "to farthest Italy" or "as far as Italy extends" (*last*, the contracted form of *lasteith*)

276 Professor Manly notes that the well here mentioned perhaps preserves a trace of a spring or lake which marked the entrance to the other world in the original version

336 *nevare erst* never before. On this use of the superlative, see *KnT*, I, 1566, n

350 *you avyse*, deliberate, with the implication of refusal. The editors compare the formula "leroy's avysera," used in withholding the royal consent to a proposed measure

364 *For to be deed* though I were to die. See *KnT*, I, 1133, n, and 1587, n

375-76 The disinchnation of the ladies to handle Griselda's clothing is mentioned in MS 1165, but not in Petrarch's Latin or the French version in the *Ménagier* (Severs, p 439)

381 *corone*, nuptial garland Cf *SecNT*, VIII, 220, n, *Tr*, II, 1735, n

403 *dorste han swore* i.e. the contrary Cf *KnT*, I, 1089, n

413 Cf *MLT*, II, 532, *Tr*, I, 1078

422 *honestete* honor, nobility Cf the gloss in MSS El Hg Dd "Sic Walterus humili quidem set insigni ac prospero matrimonio honestatis summa dei in pace," etc. Professor Hendrickson (MP, IV, 191) points out that "honestatis" (so in Orig and Anal p 159) is probably an error for Petrarch's original reading, "honestatus"

429 "Knew all a wife's domestic work"

431 *The commune profit* (repeated ironically in l 1194) has been called a "favorite phrase of fourteenth-century Socialism." It certainly recurs often in works on social questions or on the duties of a prince. For instances of its use see NED s.vv Common, Profit, also H R Patch, *JEGP*, XXIX, 381 f (with references to other articles)

432 ff Cook notes (PQ, IV, 27) that the corresponding passage in Petrarch rests upon Pilatus' Latin translation of *Odyssey*, vii, 73 f

444 *Al had hire levere*, a confusion of *hve* were *levere* and *she had levere*

- 452 *tempte*, test, prove
 459-62 Chaucer's addition
 460 *yuele it sit*, it ill befits (Fr "il sied mal")
 483 Here and in the following stanza, Walter employs the disrespectful *thou*, perhaps (as Skeat suggested) "under pretence of reporting the opinion of others" But it recurs in ll 1031, 1053, 1056, where it may be taken simply as a mark of intimacy
 516 *a furlong way*, cf *MLT*, II, 557, n
 533-36 Chaucer's description of the cruel conduct of the sergeant is closer to MS 1165 than to Petrarch or the Menager (Severs, p 440)
 554-67 Chaucer's addition
 570 f *That burneth*, the construction is inconsequent Cf *ParDT*, VI, 826
 588 *whenne*, whence (AS "hwanon")
 590 *Pansk*, Petrarch, "de Panico" (p 161), Boccaccio, "de Panago" (p 166) This place has not been identified
 602 *evere in oon yllke*, always alike, consistently
 607 *Noon accident*, for *noon adversites*, no outward sign of any adversity she suffered In this apparently technical use of *accident* Chaucer departs from both Petrarch ("sive ex proposito sive incidenter," p 161) and MS 1165 ("de purpose ou par accident", Severs, p 447)
 609 *in earnest nor in game*, under any circumstances On this and similar phrases see *Gen ProI*, I, 534, n
 621-23 Chaucer's addition
 625 *svelky berth*, dislike, take it ill, Petrarch, "aegre ferre" (p 162)
 687 "Wondered the more, the longer (he thought of it)" Cf "the longer the better"
 719 *for no worldly unreste*, on account of no earthly discomfort
 738 *message*, messenger, or collectively, messengers, Petrarch, "nuncios" (p 164) Cf also l 947, below
 743 *countrefete*, in early English meant literally "imitate" But passages like this and *MerchT*, IV, 2121, show how it acquired its modern sense
 811-12, 837-40, 851-61 Chaucer's additions
 871 f Cf Job i, 21
 880-82 Chaucer's addition, cf RR, 445 *Lyk a worm*, i.e. naked, a stock comparison (Fr "nu comme un ver")
 902 From Job iii, 3
 903 On *lynes creature* see *KnT*, I, 1912, n
 911 Professor Manly notes that "the preservation of the old clothing is a feature of the original folk-tale"
 915-17 This realistic detail, not mentioned in Petrarch or the Menager, appears in MS 1165 (Severs p 439)
 932-38 Chaucer's addition
 932 Cf Job xl, 4, xlii, 1-6 Also *WB ProI*, III, 436
 934 f Cf *WB ProI*, III, 706, 688 ff

938 *but it be falle of newe*, "unless it has happened recently"

965 *yuel buseye*, ill provided
 981 *undren*, 9 A M, Petrarch "hora tertias" (p 167)

990-91 Not in Petrarch

995-1008 Chaucer's addition Skeat held that the passage was written later than the body of the tale, and Ten Brink (Hist of Eng Lit, New York, 1893-96, II, 123) suggested that it referred to the reception of Richard II in 1387 Brusendorff (p 161, n) compared Petrarch, *Trionfo del Tempo*, ll 132-34 Though the passages are similar, there is no evidence that Chaucer had Petrarch in mind On the scribal note *Auctor*, in the margin of several MSS, which is not to be taken here as indicating that Chaucer interrupts the Clerk, see *MLT*, II, 358 n

999 "Dear enough at a jane," a Genoese coin worth a half-penny, used also in Provençal as a comparison for worthlessness See a poem of Rambaut de Vaquerres in V Crescini, *Studi Romanzi*, Padua, 1892, p 50, ll 71 f,

Jujar, to proenzalesco,
 s'eu ja gauz aja de mi,
 non prezo un genoi

1039 *mo*, others (lit "more"), Petrarch, "alteram" (p 168)

1049 *gan his herte dresse*, prepared his heart

1079-1106 Much expanded in Chaucer's version

1109 *feeste maketh*, "does her honor" (Fr "faire fête à")

1138-40 Cf *The Former Age*

1141-62 The moral is taken from Petrarch, the *outcower* referred to in the text

1151 *Receyven in gree*, receive in good spirit, in good part

1152 "For it is very reasonable that He should test that which He created"

1153 f James, i, 13

1162 ff The Host's stanza, which stands next in some of the best MSS, was doubtless written for the epilogue, as originally planned, and then rejected in favor of the present ending The idea was developed and used in the *Monk's Prologue* (See the introduction to the Explanatory Notes on the *Mk ProI*)

1163 The second application of the tale, which follows, is the Clerk's direct reply, in satirical vein, to the Wife of Bath It was obviously written when the plan of the Marriage Group was well under way Whether any considerable time elapsed between the writing of the tale and the addition of this ending is unknown

1170 "For the love of the Wife of Bath" For the order of words of the *Grekes hors Symoun*, *SqT*, V, 209, *The kynges metynge Pharao*, *BD*, 282, *Elyene that was Menelaus wif his brother*, *Bo*, iv, in 7, 7 Other examples are given by Skeat in his note on the passage in the *SqT* In the earlier form of the construction the proper name was put in the

gentive ("the Kinges sone Henries," AS Chron, s a, 1140), and there was therefore no ambiguity

1177 The song, as the scribe's heading, *Lenvoy de Chaucer*, indicates is Chaucer's independent composition. But it belongs dramatically to the Clerk, and is entirely appropriate (For the opposing view see Koch, Angl, L 65 f.)

The meter changes to six-line stanzas, with only three rimes throughout the series (-*ence*, -*aille*, -*inde*)

1188 *Chichevache* (lit "lean cow," perhaps a corruption of *chiche face* "lean race"), a cow which fed only on patient wives, and consequently had little to eat, sometimes contrasted with Bicornie, which lived on patient husbands, and fared better. See Jubinal, *Mysteres Inédits du xv^e Siècle*, Paris, 1837 I, 248, 390, Lydgate, *Bycornie and Chichevache*, *Minor Poems*, ed Halliwell-Phillips, Percy Soc, 1840, p 129, Bolte, *Herrig's Arch*, CVI, 1, CXIV, 80, *Zt fur Volkskunde*, XIX, 58 ff. For a good account of the recorded forms of the name see Miss Hammond, *English Verse between Chaucer and Surrey* pp 113 ff.

1204 *aventaille*, ventail, the lower half of the movable part of a helmet. Cf G L Hamilton, MP, III 541 ff.

1207-10 Cf *WB Proib*, III, 253-56, 265-70

1211 A proverbial comparison. See Piers Plowman, B, 1, 154, Skeat *EE Prov*, p 117, no 276

The Merchant's Prologue

On the date of the *Merchant's Prologue* and *Tale* see the introduction to the Explanatory Notes on the *Wife of Bath's Prologue*. The repetition of l 1212 in l 1213 and the mention of Griseldis in l 1224 unmistakably link the *Merchant's Prologue* to the *Clerk's Tale*. But in a number of MSS the two tales are separated. See the Textual Notes on the *Host's Stanza* (IV, 1212^a-^b). In several MSS the *Merchant's Tale* is followed by the *Wife of Bath's*. For a spurious link connecting the two see the Textual Notes on *Merch Epl*.

1226-27 Cf *Bukton*, 13-16

1230 On *Seint Thomas of Ynde* see *SumT*, III, 1980, n

The Merchant's Tale

The story of January and May is one of the most original of Chaucer's narratives. For the earlier part of the poem he drew on his own *Mehete*, from which he took a number of passages. For the trick played at the end on the old dotard he used a jest — the so-called *Pear-Tree* episode — current in many popular tales. His exact source is unknown, but close parallels are afforded by an Italian tale and a German poem both printed by Holtzhausen, *Eng Stud*, XLIII, 168 ff. On other analogues and their relation see Originals and

Analogues (Ch Soc) pp 177 ff 341 ff 544, Varnhagen, *Anglia*, VII Anz, 155 ff, Koepfel, *Angl XIV*, 257, *Angl Beibl*, XXVII 61, J Bedier, *Les Fables*, 4th ed Paris 1925, p 469 f, Koch's notes to Hertzberg's translation of the *Canterbury Tales* Berlin, 1925, pp 535 f. The *Pear-Tree* story is no 1423 in Arne's *Types of the Folk-Tale*, tr S Thompson *FF Com*, no 74, Helsinki, 1928 p 175. Beyond the plot, or strictly narrative portion, the tale contains much descriptive and satirical matter, derived largely from the same sources that Chaucer used in the earlier parts of the Marriage Group. The *Mirour de Mariage*, St Jerome against Jovinian, Theophrastus, and the *Parson's Tale* Reminiscences of Boethius and of Albertano's *Liber de Amore* have also been pointed out. Parallel passages in these and other works are noted below. For further details see Skeat *Oxf Ch*, III, 458, Koepfel, *Herrig's Arch*, LXXXVI, 34 ff, Lowes, *MP*, VIII, 165 ff, and the references in Miss Hammond, p 309, Wells, pp 880, 1032, 1148, 1240, 1328. On the relations of Pope's January and May to Chaucer's poem see A Schade, *Est*, XXV, 1 ff.

The figure of the aged or feeble lover is so frequent in literature that it is not necessary to multiply references on the subject. It appears in the *Shipman's Tale* and the *Wife of Bath's Prologue*, but Chaucer's most noteworthy treatment of it is here in the *Merchant's Tale*. No particular model has been pointed out for the character of January. Examples of the general type in both European and oriental literature are cited by L C Stern in *CZ*, V, 200, 310, n. He includes Ovid's *Amores*, ii, 7, and Boccaccio's *Decameron*, ii, 10, both of which might have been known to Chaucer. But neither of them is really similar to the *Merchant's Tale*. Illustrations of the character as it appears in mediæval lyrics (especially in the "chansons des malmariées") are cited by T Chotzen *Recherches sur la Poésie de Dafydd ab Gwilym*, Amsterdam, 1927, p 246.

Professor Tatlock (*Dev and Chron* pp 205 ff) conjectured that the *Merchant's Tale* was originally intended by Chaucer as a reply to the *Shipman's Tale*, then the *Wife of Bath's*. It is highly probable that the *Shipman's Tale* was written for the *Wife*, and possible enough (in spite of Brussendorff's objection, pp 119 f) that Chaucer at one time planned an altercation between her and the Merchant. But Professor Manly has pointed out (*CT*, p 624) that there are also indications of a shift of assignment in the case of the *Merchant's Tale*. Certain passages (ll 1251, 1322, 1389-90, and perhaps ll 1347 1384) imply that the speaker was a member of a religious order, and it is possible that in Chaucer's first plan it was the Monk, and not the Merchant, who was to oppose the *Wife*.

1245 The localization in Lombardy may

be due to some undetected source of the story

The account of the old man at the beginning has a number of parallels in the *Miroir de Mariage* With ll 1245-51 of *Miroir*, 278-83 (Deschamps, *Œuvres*, IX, SATF)

1251 *seculeer*, the secular clergy, as distinguished from the monks and friars

1260 Identical with *FranklT*, V, 805

1267-1392 The Merchant's long praise of marriage is of course bitterly ironical. The whole passage is taken by Professor Koch to be a continuation of January's speech

1268-74 Cf *Miroir* 369-70, 377-79, 394-98, 1074 ff

1270 *the fruit of his tresor*, i.e. (according to Skeat) purchased with his own wealth. But it may mean rather "the choicest part, the flower of his possessions." Cf the proverbial contrast between *fruit* and *chaff*

1277 *at sit uel*, it is fitting. *Sit* is the contracted form for *sulleth*

1281 ff Cf *Miroir*, 528-33

1287-92 Cf *Miroir*, 221-30

1294 *Theophraste*, the author of the *Liber Aureolus de Nuptiis*, quoted by St Jerome, (*Adv. Jov.*, i, 47). See the introduction to the Explanatory Notes on *WB Prol* With ll 1296-1304 of Theophrastus's discussion "an vir sapiens ducat uxorem," quoted by Jerome (*Migne*, Pat. Lat., XXIII, 276), and in John of Salisbury's *Policraticus*, viii, 11 (ed Webb, Oxford, 1909, II, 296). On the construction of *Theophraste*, see *KnT*, I 1210, n. Cf also ll 1368, 1373, 1720, 1734, below

1300 Cf *WB Prol*, III, 308-10, 204-06

1305-06 On the variant readings see the textual note. It is probable that Chaucer never completed the couplet

1311 In MSS El Hg is written the Latin source, from Albertano of Brescia, *Liber de Amore Dei*, De Uxore Diligenda (appended to *De Arte Loquendi et Tacendi*, Cuneo, 1507), fol 40 recto. For the ultimate source cf *Prov* xix, 14

1315 Cf *ShpT*, VII, 9, and *ParsT*, X, 1068

1319 Cf *ParsT*, X, 918, also Eph v, 32 (Vulg.)

1323-35 Agam from Albertano *De Amore Dei*, fol 39 verso, whose text is followed in marginal glosses in MSS El Hg

1325-29 Gen n, 18, 21 f

1332 With *paradyis terrestre* contrast *purgatorie* in l 1670, below, and *WB Prol*, III, 489

1334-36 Cf RR, 16438-42, also *Miroir*, 217-20

1335 Gen n, 23 f

1341 Cf *Tr* v, 445, 1321, RR, 2965 f, 20375 f

1343-56 Cf *Miroir*, II 231-34, 239-40, 245-47, 211-16, 248-51, 418, 423-24, 435-37

1345 Cf *CIT*, IV, 355

1356-80 Chaucer here draws upon Albertano, *Liber Consolatorius* (ed Sundby, *Chau Soc*, 1873, pp 17 f), in part directly and in part through his own *Melibeé* (see VII,

1038 ff, and n). Incidental use of the *Miroir* appears in ll 1371-74 (cf ll 9143-49), and perhaps also in ll 1306-68 (cf ll 9111-6)

1364 The reference to the *kydes skynn*, which does not appear in Albertano or the *Fr Melibeé*, seems due to direct recollection of Gen xxvii, 16

1376 The passage ascribed to Seneca is really from Albertano (*Liber Consol.*, p 18). Sundby traces it to Fulgentius, *Mythologiarum*, I, 22 (ed Helm, Leipzig, 1898)

1377 *bit*, biddeth. From Dionysius Cato, *Disticha*, m, no 23

1381-82 *Eccl* xxxvi, 27, "Ubi non est mulier, ingemiscit egens." Quoted by Albertano, with variant readings *eger* ("sick") and *egens* (*De Amore Dei*, fol 40 recto). Chaucer must have followed the former

1384 ff See Eph v, 25, 28, 29, 31, quoted by Albertano, *De Amore Dei*, fol 39 verso, et seq., whose text is followed in marginal glosses in MSS El Hg

1387 ff Cf *FranklT*, V, 749 ff, *WB Prol*, III, 437 ff

1393-96 Cf *Miroir*, 9150-52, 9156-59, 9006-07, and (perhaps) 741, 745, 754

1401 Cf Ps xxx, 3, 9

1405-17 From Albertano, *De Amore Dei*, fol 40 recto

Professor Tatlock (*Angl.*, XXXVII, 73, n) has noted a similarity with the discussion of Feramonte in the "Question d'amore" in the *Filocolo*. But although Chaucer knew that work, it is hardly likely that he had it in mind here

1415-17 Cf *Miroir*, 722, 725, 727

1418 Proverbial, see Haechel, p 35, no 116

1424 "Wade's boat" In *Tr*, m, 614, there is another reference to the "tale of Wade." Speght's comment on the passage in the *Merchant's Tale* (in his edition of 1598) has often been called the most exasperating note ever written on Chaucer. He says "Concerning Wade and his bote called Gungelot, as also his strange exploits in the same, because the matter is long and fabulous, I passe it over." If Speght really knew the story and understood the point of the allusion he was more fortunate than later editors. For though there are a number of references in mediæval literature which indicate that Wade was a famous hero, they do not suffice for the reconstruction of the narrative as it was known to Chaucer. The earliest mention of Wade is in the Anglo-Saxon poem *Widsath*, l 22, where he is said to have ruled the *Haelsingis* in the Middle High German *Kudrun* and the Alexander he is associated with Hagen, and in numerous romances he is referred to as a famous warrior. A Middle English fragment (c 1300) connects him with sea-creatures but is altogether obscure. Only the Scandinavian *Thidrekssaga* (ed Bertelsen, 2 v, Copenhagen, 1905-11, I, 73 ff) and the related *Rabenschlacht* (ed Martin, *Deutsches*

Holdenbuch, II, Berlin, 1866 st 964 ff) give any extended account of him. According to the Thidrekssaga he was a giant, the son of King Vilkinus and a sea-woman. He was the father of Wayland, whom he took to the dwarfs to be educated. It was agreed that after two years they might kill Wayland if Wade did not return. Wade was killed, but Wayland made his escape, and when checked in his fight by a great river he built himself a remarkable boat and sailed down to the sea. Possibly in the story known to Chaucer this boat was transferred from Wayland to Wade. Professor W G Howard reminds the editor that Wate in the Kudrun, also has a boat, on which he abducts Hilde before her espousal to Hetel, and suggests that Chaucer, if he had in mind any similar incident in the story of Wade, may mean simply that *olde wyves* know too much about the tricks of wedlock. A boat figures, too, in Walter Map's De Gadone Milite (De Nugis Curialium, u, 17), which has an altogether different story. Gado is a Vandal warrior and traveler who defends Offa's realm against the Romans. He is brought to England in a boat against his will.

For full discussion of the subject see, besides Skeat's note, an early article by Mullenhoff in the *Zt f Deut Alterthum*, VI, 62 ff (explaining Wade as a sea-divinity), R W Chambers ed Widsith, Cambridge, Eng 1912, pp 95 ff, E J Bashe, PQ, II, 282 ff.

1425 *broken harm*, of uncertain meaning. Skeat explains it as "petty annoyances". Professor Magoun (Angha, LIII, 223 f) cites the similar phrase "broken sorow" in Skelton's Magnificence (ed Ramsay, EETS, 1908, I 1587), of which the meaning is also doubtful.

1427-28 Cf *WB Prol*, III, 44^c ff.

1429-40 Cf *Mirour*, 730-33, 423-430, 91, 103-04.

1441-51 Cf *ParsT*, X, 938 ff, also *Mirour*, 106-16.

1456 Cf *WB Prol*, III, 112, and *Mel*, VII, 1088. The following lines also recall *WB Prol*, III, 113 ff.

1461-66 Cf *Mirour*, II 117-25.

1476 On *Placebo* the appropriate name for the complaisant adviser, see *SumT*, III, 2075, n.

1485 Cf *MillT*, I, 3530, and n.

1516 "Your heart is merry" The figure is that of hanging on a peg.

1523-25 The idea here expressed is discussed in a general way by Seneca in *De Beneficiis*, I, 14-15. It is combined with the second counsel, which follows in II 1526-29, in a passage of Walter Map's *Epistola Valeru* which Chaucer may have had in mind. See *De Nugis Curialium*, IV, 3 (ed James, *Anecdota Oxoniensia*, XIV, 1914, p 146, ll 17 f).

1531-36 Cf *Mirour*, 1538-45.

1535 On the feminine suffix in *chadestere*, see *Gen Prol*, I, 241 f, n.

1536 *mannysh wood*, a fierce virago (Lt "mannish mad").

1537-42 Cf Albertano *De Amore Dei*, fol 40 verso, also *Mirour*, 1553-75.

1543 Cf *Mirour*, 509, and the heading to Chapter vii.

1544-48 Cf *Mirour*, 1576-84.

1553 For this allusion, see *WB Prol*, III, 492 n.

1560-61 Cf RR, 13851 f.

1582 Cf Boethius, v, m 4, 14, *Tr*, I, 365.

1598 Proverbial see Skeat *EE Prov*, p 118, no 278, Haechel, p 1, no 2.

1601-04 Cf *Mirour*, II 1202-06, which comes in turn, from the beginning of Jerome's excerpt from Theophrastus, (*Migne*, *Pat Lat* XXIII, 276).

1621 Cf *Mirour*, 422.

1640 On the seven deadly sins see the *Parson's Tale* and Dan Michel's *Ayenbite of Inwyt* (ed Morris, EETS 1866, pp 15 ff). The classification by "branches" and "twigs" was customary. Cf *ParsT* X, 389.

1659 If there is no other obstacle than wedded happiness, he argues, in the way of your salvation, God of his mercy can remove that.

1662 *er ye have youre right of hooly churche*, before you receive the blessing of the Church, i e before your wedding is really solemnized.

1670 Cf *WB Prol*, III, 489 and n.

1682 This line is metrically defective in all MSS. Tyrwhitt inserted *but* before *thynne*, and other emendations can be easily devised. But since there are a few other lines in which an unaccented syllable is apparently lacking, it seems best to keep the reading of the MSS and recognize that Chaucer occasionally allowed himself this freedom. Because of the frequency of such lines in *Lydgatian* the type is sometimes called "Lydgatian". For other possible examples see *FrT*, III, 1647, *Prol Mel*, VII 951, *NPT*, VII, 3418 (see textual note).

1684-87 This reference to the Wife of Bath, if regarded as a comment of the Merchant's, is dramatically appropriate, though it is inserted a little strangely before the last line of Justin's speech. To avoid a complicated punctuation, and also to save the better accredited reading *ye* in l 1686, Professor Tatlock suggests that Chaucer adopted the bold device of making Justin himself quote the Wife. There is admittedly a choice of difficulties. But Mr Tatlock's interpretation seems the harder of the two. See his *Dev and Chron*, p 204, and the textual note on l 1686. Koch (*Eng Stud*, XLVII, 372) treats the passage as a late addition to the tale. See also *Angl*, L, 65 f.

1693 *Maryns*, as Skeat notes, is a masculine form because the name of the month is so.

1701 ff "A composite of significant bits from the order for matrimony and from the nuptial mass which would follow" (*Tatlock*, *MLN*, XXXII, 373). The *hooly sacre-*

ment may refer either to the sacrament of matrimony or the receiving of the Eucharist
1703-07 Cf *Miroir*, 275-77

1716 On *Orpheus*, the ancient musician, see *Ovid*, *Met.*, x, 1-85 xi, 1-66, and on *Amphion* (pronounced *Amphoun*) who helped by his music to build the city of Thebes, *Met.*, vi, 177 ff., 224 ff., 271 ff., 402 ff., xv, 427 There are also several references to *Amphion* in *Status* (*Theb.*, i, 9 f., viii, 232, x, 873) *Orpheus*, *Joab*, and *Theodamas* are mentioned in *HF*, 1203, 1245, 1246

1719 See II *Sam.* ii, 28 xviii, 16, xx 22

1720 *Theodamas*, *Theodamas* the Theban augur The episode referred to is uncertain In the Thebaid *Theodamas* is not represented as a trumpeter, though his invocation is said to have been followed by a sound of trumpets (viii, 343)

1727 *fyrbond*, the torch of the marriage procession Cf *RR*, 3024 ff

1730 Cf *LGW*, 2250

1732 *Martianus Capella* (5th cent.), the author of *De Nuptiis Philologiae et Mercurii* With the phraseology here of *Inf.*, xxv, 94-98 ("Taccia Lucano omai," etc.), and for the idea, cf also *Inf.*, xxxv, 22, *Par.*, xix, 7 ff

1745 *Esther* ii and v

1754 Cf *BD*, 331, *PF*, 290 f

1763 *Mr Hincley* (*PQ*, VI, 313) compares *Catullus*, v, 5-6 But the idea is a commonplace in love-poetry, especially of the "Tagelied" type

1772 f Cf *Gen Prol* I, 100 n

1777 Cf *PF*, 114, *RR*, 15778 f

1783 Here and at ll 1869, 2057, 2107, 2125, *MS El* (and occasionally others) again has *Auctor* written in the margin Cf *MLT*, II, 358, n

1785 *false hoomly hewe*, "false domestic servant"

1786 Cf *Phaedrus*, lib iv, fab 18, *Gesta Romanorum*, ch 174

1793 From *Boethius*, iii, pr 5, 39 f The whole passage treats the same general subject as ll 1783 ff

1795 Cf *Astr.*, ii, 7

1807 *ypocras*, a cordial drink made of wine, with spices and sugar See *Pard Prol*, VI, 306, n

clarree, see *KnT*, I 1471, n

vernage, a strong and sweet kind of Italian wine ("vernaccia")

1810 On *Constantyn*, see *Gen Prol*, I, 429 ff, n

1817 For the *travers*, or curtain, of *Tr.*, iii, 674

1819 ff Cf *LGW*, 2677 On the ritual "Benedictio thalami" see *Tatlock*, *MLN*, XXXII, 374, and for further illustrative notes on the marriage customs here referred to see *Karl Schmidt*, *Jus Primae Noctis*, Freiburg, 1831, pp 146 ff., *W Hertz*, *Spielmannsbuch*, 3d ed., Berlin 1905, pp 405 f For an interesting parallel to Chaucer's whole account see the lay of *Le Fraisme* by *Marie de France*, ll 360 ff., (ed *Warnke*, 3d ed., Halle, 1925)

1840 Cf *ParsT*, X, 859

1847-48 Cf *WB Prol*, III, 455-56

1862 From *RR*, 19731 f., cf *SqT*, V, 349, *Haeckel*, p 13, no 42

1881 *compleynt*, a technical name for a form of poetical composition Cf Chaucer's own complaints, and the introduction to the *Short Poems*

1887 In the four days the Moon passed from the second degree of Taurus, through *Gemini*, into *Cancer*

1942 The use of the subjunctive with *that* in direct commands or entreaties is rare in Chaucer Cf *BD*, 206

1962 *precious*, over-fastidious (Fr "pre-cieux")

1967 Cf *Gen Prol*, I, 844, and n

1972 The sentence is proverbial, cf *FrT*, III, 1475, n But the application here is astrological See the reference to "elections," *MLT*, II, 312, and n

1986 Cf *KnT*, I, 1761, and n

1987 ff The sentiment is familiar in the love-poetry of the period

2014 See *Frar'sT*, III, 1369, n

2021 Cf *Gen Prol*, I, 335 ff

2032 The reference is to *Guillaume de Lorris*, author of the first part of the *Roman de la Rose*

2034 On *Prapus* see *Ovid*, *Fasts*, i, 415 ff

2038 The classical divinities of the lower world are here brought into association with the fables of northern tradition *Skeat* (on l 2227, below) observes that the notion of identifying *Pluto* with the *King of Fairyland* occurs again in the romance, or lay, of *Sir Orfeo* (*Rutson*, *Met Rom*, rev ed., Edinburgh, 1885, III, 4) *Sir Orfeo* (*Orpheus*) redeems *Eurydice* from "the Kyng of fayri" This conception might carry with it the identification of *Proserpina* with the fairy queen, which is not peculiar to Chaucer Cf., for example the romance of *Arthur of Little Britain*, translated by *Lord Berners* from a lost French source of the fourteenth century (ed *Utterson*, Lond, 1814, pp 47 ff) On a similar confusion between fairy-land and the lower world of Christian eschatology of *Dr T Spencer*, *Speculum*, II, 183, n 7

In *HF*, 1511 f., *Proserpina* appears in her proper classical character as *quene of the derke pyne*

2048 Cf *WB Prol*, III, 130 But the phrase was a commonplace, see *ParsT*, X, 940

2055 Cf *MLT*, II, 421 ff., 1133, 1140 f

2058 For this conception of the scorpion cf *Vincent of Beauvais*, *Spec Nat.*, xx, 160

2080 *Soul*, sole

2088-91 Cf *Miroir*, 734-40

2111 Cf *Ovid*, *Met.*, i, 625 ff *Argus* is again referred to in *KnT*, I, 1390

2121 *countrefeted*, cf *CIT*, IV, 743, n

2125 See *Met.*, iv, 55 ff

2126 f Cf *LGW*, 742

2132 f This roundabout expression means "on June 8" Cf l 2222, below

2138-48 The passage is full of phrases

from the Song of Solomon (cited also in Jerome, *Adv Jov.*, i, 30, Migne, *Pat Lat.*, XXIII, 251 ff.) Cf particularly n, 10-12, i, 15, iv, 7-16

2146 *spot*, fault

2222 The Sun was in Gemini, near Cancer, which he entered about June 12 Cancer was the declination of the Sun, and the exaltation of Jupiter

2232 Claudius Claudianus (4th cent.) See his unfinished poem *De Raptu Proserpinae*

2247 Cf *Mel.*, VII, 1057, and n

2250 *Jhesus, filius Syrak*, the reputed author of *Ecclesiasticus*

2252 Cf *RoT*, I, 4172, and n

2265 *by my moodres sves soule*, i e., by the soul of Saturn. See Ovid, *Fasta*, vi, 285 f

2268-75 Cf *Miroir*, 2949-56, 2959-64

2277-90 The passage seems to combine reminiscences of Albertano and Deschamps, with probably a reference to Jerome. Cf *Mel.*, VII 1076-79 *Miroir*, 9051-57, 9063-70, and Jerome's chapter on *Mulieres Romanae Insignes* (*Adv Jov.*, i, 46, Migne, *Pat Lat.*, XXIII, 275 f.) On *Romayn geestes* (I 2284) for Roman history, see *MLT*, II, 1126, n

2290 Cf Mark x, 18

2300 1 Kings xi, 12

2315 Cf Arthur's words to Gawain, in Chrestien de Troyes, *Erec*, 61 f (ed Foerster, Halle, 1896)

Ja ne doit estre contredite
Parole puis que rois l'a dit

2321-22 Cf *R.R.*, 10097 f

2335 With this belief about the longings of pregnant women of the ballad *The Cherry-Tree Carol*, and Professor Child's notes (*Eng and Scott Ballads*, Boston, 1882-98, no 54, II, 1 ff)

2349 *by a twiste*, by a branch

2365 Cf Ovid, *Rem Am.*, 127-30, referred to in *Mel.*, VII, 976

2367 *stoore*, bold (AS "stór," great), the vocative form of the adjective

2393 *I wende han seyn*, I supposed (myself) to have seen

2410 Proverbial. See Haecckel, p 28, no 91

The Merchant's Epilogue

2426 For another account of the Host's wife see the *Mk Prol.*, VII, 1839 ff

2437 The reference to the Wife of Bath is sufficiently clear

2435 *cause why*, apparently preserved in the modern vulgar "cause why" (usually understood as "because why")

FRAGMENT V

Fragment V, comprising the *Squire's Prologue* and *Tale* and the *Franklin's Prologue* and *Tale*, regularly follows the *Merchant's Epilogue* in the best MSS. Although the *Squire's Prologue* does not contain any

reference to the preceding piece, it makes a satisfactory transition therefrom. Consequently it has been argued by several scholars that Fragments IV and V should properly be considered as forming a single consecutive group. In fact in MS E1 the whole passage from IV, 2419, through V, 8, is written continuously and headed *The Prologe of the Squeres Tale*. See Ten Brink, *Gesch der Eng Lat.*, II (2d ed., Strassburg, 1912), 171, 620 ff (Eng tr., II, 1, New York, 1893, 164 f., n, New York, 1896, 268), Skeat, *MLR.*, V, 431, Tatlock, *MLN.*, XXIX, 141, n 3. On the position of Fragment V in the different classes of MSS see Hammonnd, pp 310 f., and MP, III, 167 ff. Wells, p 680

In some MSS the *Squire's Tale* is followed by the *Wife of Bath's*. See the Textual Notes on the *SqT*, where the spurious link is given. Similarly, in certain MSS, as noted in the Textual Notes on the *Host's Stanza* (IV, 1212-22), the *Franklin's Tale* is preceded by the *Clerk's* and connected with it by a spurious link. In Tyrwhitt's edition the *Franklin's Tale* is followed by the *Physician's*. For the spurious link there used see the Textual Notes on the *FranklT*.

The Squire's Prologue

2 On the character of the Squire, and the appropriateness of the request here made, see *Gen Prol.*, I, 79 ff

7-8 The Squire's remark, if it is more than a conventional protest of modesty, may be, as Dr Baum has suggested, a disapproving allusion to the *Merchant*, which precedes (*MLN.*, XXXII, 376)

The Squire's Tale

The *Squire's Tale* is a typical romance. Interrupting, as it does, the discussion of sovereignty, it is recognized as forming a kind of interlude in the Marriage Group.

It has not been traced to a definite source, and perhaps its incompleteness is due to the fact that Chaucer, having no story before him, never worked out a plot of his own. Or possibly he intended — for his plan was obviously elaborate — to piece together episodes of different origin. A few passages, at all events, rather imply that he was following an original. See ll 65 ff., 655, and compare the note on ll 29 ff.

Various parallels have been noted to different parts of the narrative. The oriental setting Skeat attributed to the influence of the travels of Marco Polo. His evidence, however, was not enough to prove special indebtedness to that author. Several other accounts of the Mongol empire, by travelers such as Carpini, Simon de St Quentin, Guillaume de Rubriques, Friar Ricold Hayton, the Armenian and Odoric of Pordenone, were current in western Europe in the thirteenth and fourteenth centuries, and may

have been known to Chaucer. He may also have drawn on general information about the Tartar courts, or have found his material ready to hand in the unknown source of his romance. For detailed accounts of the literature in question see, besides Skeat's notes, Pollard's edition of the *Squire's Tale* (London, 1899, pp. x, ff., J. M. Manly, in PMLA, XI, 349 ff., J. L. Lowes, MP, III, 1 ff., and Wash Univ. Studies, I, ii, 3 ff.). In the latter place Professor Lowes showed that for the setting, though not for the plot, Chaucer (or his source) may have drawn material from the *Epistola Presbyteri Johannis* (ed. F. Zarncke, *Berichte der Kgl. Sachs. Gesellschaft, Phil.-Hist. Classe*, XXIX, 111 ff., XXX, 41 ff.). In a version of English origin, Prester John, the King of India and Arabia sends to Frederick, "imperator Romanus," three gifts, one of which is a magic ring. Prester John is also possessed of a magic mirror like Canace's. He celebrates a birthday feast, and has a marvelous chapel associated with the day. Other details — strange food, the dry tree, etc. — afford parallels more or less significant. Other illustrations of the magical features of the story were collected, chiefly from Oriental literature, by W. A. Clouston, *Magical Elements in the Squire's Tale*, Ch. Soc., 1889.

The episode of Algarsyf and Theodora (mentioned in ll. 663-65) was apparently to be of the general type of the tale of the Ebony Horse in the Arabian Nights. See Bolte-Polivka, *Anmerkungen*, II, Leipzig, 1915, 134 f. A mediæval western version, to which Chaucer was possibly indebted, is the romance of Cleomadès, by Adenes le Roi (about 1285). See Clouston, pp. 382 ff., H. S. V. Jones, PMLA, XX, 346 ff., JEGP, VI, 221 ff., MLN, XXIV, 158. The influence of the Cleomadès is questioned by Mr. Huxley in MLN, XXIV, 95, and Notes, p. 212, and by Mr. Pollard in his separate edition of the *SqT*, p. xvi.

In the Falcon episode there is a striking resemblance, as Skeat noted, to the situation in Chaucer's own *Anelida*. Professor Tupper, who interprets the *Anelida* as an allegory of the married life of the Earl and Countess of Ormonde, would make the same application of the story of the Falcon (PMLA, XXXVI, 196 ff.). But his whole theory is improbable. See the introduction to the Explanatory Notes on *Anelida*. Another and more elaborate allegorical interpretation of the whole *Squire's Tale* was proposed by Brandl, *Est*, XII, 161 ff. (also Ch. Soc. Essays, Part vi) and disproved by Kittredge, *Est*, XIII, 1 ff.

The date of the tale is generally held to be late, though decisive evidences are lacking. The "note of time" in l. 73 suggests that Chaucer was writing with the Canterbury scene in mind.

The tale ends abruptly after the second line of the third part. The genuineness of the final couplet is disputed. For a brief conclu-

sion, undoubtedly spurious, found in MS. La, see the Textual Notes on the *SqT*. Continuations were written by Spenser, in Book iv of the *Faerie Queene* and by John Lane, whose work was licensed in 1614-15, though first printed by the Chaucer Society in 1888.

9 *Sarray*, the modern Tzarev, near Sarepta in southeastern Russia. Founded by Batu Khan in the 13th century, it became a flourishing capital of the Tartar empire. For the identification see Yule's *Marco Polo*, 2 v., London, 1903, I, 4 f., II, 494.

12 The name *Cambuyuskan* (the Ellesmere reading for *Cambuskan* of some other MSS.) has been identified, doubtless correctly, with that of Genghis (or Chings) Khan (1162-1227), the founder of the Mongol Empire. Skeat holds that the description applies better to Kublai Khan, his grandson, who ruled at Cambaluc, the modern Peking. But the resemblances are mostly conventional traits. Moreover, it was another grandson of Genghis Khan namely, Batu Khan, who *werreyed Russye* and held court at *Sarray*. It is uncertain whether Chaucer had any distinct knowledge of these historical figures. On the whole subject see Manly, PMLA, XI, 349 ff.

22 *centre*, a fulcrum or pivot about which anything turns, especially, the center of the earth, hence, an emblem of stability.

29 ff. The names *Elpheta*, *Algarsyf*, *Cambalo*, and *Canace* are all unexplained. Skeat thought *Cambalo* was suggested by Cambaluc (Peking), the capital of Kublai Khan. But the Tartar personal name "Kambala," the grandson of Kublai, is closer (See Yule's *Marco Polo*, I, 361). On Chaucer's tendency to use Italian-looking forms in *-o* see *MLT*, VII, 2345, n. *Elpheta* and *Algarsyf* look like oriental forms, and are unlikely to have been invented by Chaucer. Professor Manly suggests that Chaucer took the former from some list of the principal stars. He notes its occurrence in the *Liber Astronomicus*, quidam Albion, ascribed to Richard de Wallingford (MS. Harl. 80, fol. 51^a). *Canace* (Gr. *Κανάκη*) is familiar enough as occurring in the tale (told by Ovid and Gower) condemned in the *Man of Law's Prologue*, II, 77 ff. But there seems to be no reason why Chaucer should have taken it over from there. Probably all four names come from an undiscovered source, or sources, of the *Squire's Tale*.

39 *Ci Frankl Prol*, V, 723 ff.

45 f. *leet Doon*, the double causative is unusual.

For descriptions of the birthday festivals of the Khan see Yule's *Marco Polo*, I, 386 ff.

47 *The last Idus of March*, March 15, when the sun was in the fourth degree of Aries. The sign Aries, specifically the 19th degree, was the "exaltation" of the Sun. Aries was also the "mansoon" of Mars, the first "face" (degrees 1-10) being known as the "face of Mars."

51 Skeat cites other references to Aries as hot and dry or choleric and fiery

52-55 Cf RR, 67-73

57 Cf *LGW Prol F*, 127, n

59 *sit*, 'sits,' a contracted present, so also *halt*, l 61, *stant*, l 171, *but*, l 291, *hit*, l 512

67 *sewes*, broths (AS "seaw") With this reference to strange meats Professor Lowes (Wash Univ Stud I, n 13) compares passages from the accounts of Prester John's land

73 *pryme*, the first division of the day, from 6 to 9 A M In Chaucer the reference is usually to the end of that period

75 *firste* first subject or purpose

80 Skeat notes several instances of the riding of a horse into a hall See also Clouston, *Magical Elements* p 276 ff, F J Child, *Eng and Scott Pop Ballads*, Boston, 1882-98, II 51 (on King Estmere)

95 Sir Gawayn, King Arthur's nephew, was the pattern of courtesy

96 "Though he should come back from Fairyland" The association of the Knights of the Round Table with *Faerie* was natural, in view of the many tales of enchantment and other-world adventure in the Arthurian romances Cf *WBT*, III, 857 ff Moreover in the case of King Arthur there was a definite tradition that after he was wounded in his last battle he was carried away to the land of the faeries whence he would some day return to rule his people

103 Cf *Tr*, I, 12-14 The doctrine that the action should be suited to the words was a commonplace of the rhetoricians from Horace down Cf particularly *Ars Poetica*, 105 ff, Geoffroi de Vinsauf, *De Modo et Arte Dictandi et Versificandi*, ed Faral, *Les Arts Poétiques du XII^e et du XIII^e Siecle*, Paris, 1924, pp 318 ff

105-06 Whether the repetition of *style* was felt as a pun, or was merely a case of identical rhyme, it is hard to judge On Chaucer's puns, *Gen Prol I*, 297 n

115 ff For parallels to the steed of brass, the mirror, the ring, and the sword, see W A Clouston, *Magical Elements*, also Lowes, *Wash Univ Stud*, I, n, 3 ff

116 *day naturel*, the day of twenty-four hours, as distinguished from the *day artificial*, which lasted from sunrise to sunset See *ML Prol*, II, 2, n

129 *constellacoun*, here employed not in the common modern sense, but rather with reference to the shifting positions of the heavenly bodies "He watched for a favorable arrangement, or combination, of the planets" For a similar practice of physicians, in their use of natural magic, cf *Gen Prol I*, 414 ff, and n

131 The use of seals was common in ancient and mediæval magic One of the most famous in oriental tradition was Solomon's seal, with which he controlled the Jinns See Burton's *Arabian Nights*, I, ch 2, and G

Salzberger, *Die Salomossage in der Semitischen Literatur*, Berlin, 1907, pp 96 ff Skeat refers to a mediæval treatise on seals in *MSS Arundel* 295, fol 265 Cf also L Thorndike *History of Magic and Experimental Science* New York, 1923 II, 858 (with citations from Arnaldus de Villanova)

Bond probably refers to some means of imprisoning or controlling a spirit, though no special use of the term in magic is recorded by the NED

132 The most famous mirror of the sort here described was that which Virgil was supposed to have set up in Rome See l 231, below, and of Gower, *Conf Am*, v, 2031 ff, and the Seven Sages, 9th tale (ed K Campbell, Boston, 1907, pp 75 ff) For further illustration see Clouston pp 299 ff, Lowes, *Wash Univ Stud*, I, n, 7 ff

146 On magic rings, which conferred various powers on their owners, see also Clouston, pp 334 ff In only one of the stories cited (p 343, from Wolff's *Deutsche Hausmärchen*) is the wearer enabled to understand the language of birds But this power is often referred to in Eastern tales, and was especially attributed to Solomon For other magic devices to enable men to understand birds and beasts, see *Edelstand du Mérid*, *Études d'Archeologie* Paris, 1862, pp 448 f Professor Kittredge has called the editor's attention to the fact that in the account of the trial of Alice Perrers (1376) mention is made of the use of magic rings See Chronicon Anglae, 1323-88, *Rolls Ser*, 1874, p 98

156 The weapon, which possessed the power of healing the wound it inflicted, is compared below (ll 236 ff) with that with which Achilles wounded Telephus For other references see *Tr*, iv, 927, Dante, *Inf xxxi*, 4-6, Ovid, *Met*, xii, 112, xiii, 171-72, *Trist*, v, 2, 15, *Rem Am*, 44-48 Examples of similar conceptions are given by Clouston, pp 372 ff

162 *the plat*, the flat side

184 "By no device of windlass or pulley"

185 *cause why*, cf *Merch Epnl*, IV, 2435

195 *Pouilleys*, Apulian Lombardy and Apulia were celebrated for their horses

203 Proverbial, cf "Quot homines, tot sententiae", Skeat, *EE Prov*, p 118, no 279 Haeckel, p 34, no 114

207 *the Pegasee*, Pegasus, the winged horse of Bellerophon and the Muses Chaucer's form is due to the Latin adjective "Pegaseus," as indicated by the gloss ("*equus Pegaseus*") in several MSS

209 "The horse of the Greek, Sinon," i e, the Wooden Horse used by the Greeks at Troy See *Aen*, n 15, 195 Skeat notes that according to Guido delle Colonne the Trojan horse was of brass On the order of words see *CIT*, IV, 1170, n

211 *olde geestes* In Chaucer's age the chief authorities on Troy, besides Virgil, were Guido delle Colonne and Benott de Ste-Maure See the introductory note on the *Troilus*

213 For instances of such feats of jugglers see *FranklT*, V, 1139 ff, and *HF*, 1277 ff Skeat (*Oxf Ch*, III, 473) cites further illustrations from Marco Polo

220 ff Cf Ovid, *Tristia* iv, 2, 25-26

221 *demetra*, the Southern plural in *-th*, which occurs rarely in Chaucer MSS Dd and Pw have here the more regular *demetra*

226 *manster-towr*, chief tower, cf *KnT*, I, 2902, n

228 ff Cf, for various parallels of ideas or phraseology, RR, 18031-46, 18176, 18187, 18247 ff

231 See the note to l 132, above

232 *Alocen*, Abū 'Alī al-Hasan ibn al-Hasan ibn al-Haritham (ca 965-1039), commonly called in Latin Alhazen and in Arabic Ibn al-Haritham He was a distinguished Moslem physicist and astronomer and one of the greatest authorities on optics

Vitolon, Witelo (Latinized Vitello), a Polish physicist of the thirteenth century, who translated Alhazen's optics Tyrwhitt cited an edition of their combined works, *Alhazeni et Vitellonis Opticæ Thesaurus*, ed F Rusner, Basel, 1572

233 Aristotle, the Greek philosopher (384-322 B C) *Written*, preterite plural

238 Telephus, king of Mysia, was wounded by Achilles, and then healed by the rust from his spear See note to l 156 above

250 In ancient and mediæval tradition Moses and Solomon were both regarded as great magicians Reference has already been made to their rings in the note to l 146 The ring of Moses was held to cause forgetfulness, and was known as the Ring of Oblivion See Clouston, p 340, Peter Comestor, on Exodux vi (Migne, Pat Lat, CXCVIII, 1144)

On the construction *he Moyses* see *KnT*, I, 1210, n

252 Cf *Aen*, n, 39

254 Ashes of ferns were used as an ingredient in making glass Chaucer's reference here to the process, and also to the cause of thunder and mist, is borrowed from RR, 16096-105 See F P Magoun, *Rom Rev*, XVII, 69 f

263 ff On this method of indicating time see *Gen ProI*, I, 8, n The data here given, though more elaborate than usual, simply mean that it was nearly two hours past noon The heavens were divided into twelve equal parts, called "mansions" or "houses," of which the 1st, 4th, 7th, and 10th were known as "angles" The angle meridional, or tenth mansion was bounded by the meridian and by a semicircle passing through the north and south points of the horizon and lying 30° east of the meridian On March 15 the Sun would pass through this house between 10 A M and noon About noon, also, the constellation Leo (*the best royal*) began to ascend, and would not have completely risen until about a quarter before three There is doubt about the identification of *Aldran* Skeat

held it to refer to the star now called θ Hydra, situated near the Lion's forepaws Though itself insignificant, this star heralded the rising of the brilliant α Leonis, called Regulus or Calbaled (i.e., Cor Leonis) Professor Manly (p 135) suggests that the reference may have been directly to the brighter star Mr Hinckley takes Aldran to mean rather Castor and Pollux (α and β of Gemini) See his Notes, p 227, with a reference to R H Allen, *Star Names and Their Meanings*, New York, 1899, p 234

269 *chambre de parements*, the Presence Chamber

271 Cf l 558 below, also *Tr*, n, 637

272 *Venus children*, followers or subjects of Venus, lovers

273 Cf *WB ProI*, III, 704 *In Pasces, when Venus is exaltat* Purg, i 19-21 which Chaucer used in *KnT*, I, 1494, and perhaps in *Tr*, iii, 1257, is less likely to have been in mind here

277 Clouston (*Magical Elements*, p 272, n 1) observes that this was hardly an oriental practice

279 The Squire seems here modestly to disclaim the qualities which Chaucer ascribes to him in the *General Prologue* Or were these lines written without regard to his delivery of them?

287 *Lancelot*, the famous knight of the Round Table, and the lover of Queen Guinevere

294 ff Cf the closely similar passage in *Tr*, v, 852 ff

296 *as reson, was*, as was right, proper Cf *Fr* "raison"

302 *At after-soper*, see *ShpT*, VII, 255, n

316 On the omitted relative cf *Gen ProI*, I, 529, n

325 Cf *KnT*, I, 1089, and n

340 The magical power of making the horse move, or indeed of summoning him, lay in the bridle, which was carefully preserved

347 On the relation of sleep to digestion, as conceived in Chaucer's age, Curry (pp 204 f) cites Avicenna, iii, fen 1, tract 1, cap 7

349 Cf *MerchT*, IV, 1862, n

352 On the four humors see *Gen ProI*, I, 420, n Authorities differed as to when each was in dominacion, or chief power According to the De Natura, ascribed to Galen, the domination of blood lasted from the ninth hour of the night till the third hour of the day The Kalender of Shepherdes (ed Sommer, London, 1892, III, 117) says "Syxe houres after mydnyght blode hath the maystry"

357 *for me*, so far as I am concerned

358 On the fumes that arise from wine-drinking of *PardT*, VI, 567

360 *pryme large*, 9 A M

362 *mesurable*, temperate Cf *Gen ProI*, I, 435

374 *maistrisse*, governess, as in *PhysT*, VI, 72

376 The sentence was carelessly con-

structed It means "Her governess, like these old women who are usually inquisitive, answered at once" For the use of *these* to designate a class of *KnT*, I, 1531, n For the special meaning of *gladly* ('usually') of *NPT*, VII, 3224, n

383 *a ten or twelve*, some ten or twelve Cf *a certain*, "a certain number (or amount) of," *ShpT*, VII, 334, and n, *MkT*, VII, 2177

385 *the yonge sonne*, the sun at the beginning of its annual course Cf *Gen ProL*, I, 7

387 The sun had not risen more than four degrees above the horizon, i e, it was about a quarter past six

388 *esly a pas*, at a slow pace

401 *knoite*, "point" Mr Manly compares the Latin "nodus" in Horace, *Ars Poetica*, 191

409 It is doubtful whether we should read *fordrye*, "very dry," or *for drye*, "because dry, for dryness" See *KnT*, I, 2142, n

Skeat refers to the "Arbre Sec" or "Dry Tree" mentioned by mediæval travelers, which may have furnished a suggestion to Chaucer or to his source See Yule's *Marco Polo*, I, 127 ff, Lowes, *Wash Univ Stud*, I, n, 14

425 *of fairness*, in respect of beauty Cf *PP*, 298 f

428 *A faucoun peregryn* According to Le Tresor of Brunetto Latini, quoted by Tyrwhitt, the falcon peregrin is so called because no one finds its nest, but it is taken elsewhere as if on pilgrimage He adds that it is very easy to bring up, very courteous, and brave, and of good manner

435 *leden*, language (AS "læden," lit "Latin") Cf, for the same use of Ital "latino," Dante's *Ballata* iv, 10 f

"*h cantinno gli augelli*
Ciascuno in suo latino"

OfR "latin" has the same application in RR, 8408

461 *ferde with hymself*, treated himself (lit "fared with himself")

467 *dasese*, distress

471 "To heal your hurts with quickly" On the order see *Gen ProL*, I, 791, n, cf also l 641 below

474 *aswowne*, apparently a dative phrase on *swowne*, the noun "swoon" itself being derived by misunderstanding from the past participle "geswogen," Mid Eng 'yswownen," "aswowen"

479 On the other occurrences of this line see *KnT*, I, 1761, n

483 For Chaucer's full discussion of "gentillesse" see *WBT*, III, 1109 ff, cf also *Rom*, 2187 ff

491 "As the lion is chastised by means of the dog" The reference is to the proverb, "Beat the dog before the lion" Cf *Othello*, I, 3, 275 For various forms of the saying see, besides Skeat's note *Angha*, XIV 320, *Herrig's Arch*, CXXIV, 132, and *MLN*, XXXVIII 506 f

496 "As if she would (turn) to water"

504 *tercelet*, the male falcon, so-called because it is usually a third smaller than the female

506 *Al were he*, although he was On the use of the subjunctive in concessive clauses see *Gen ProL*, I, 68, n

511 *in greyn* in a fast color, see *Thop*, VII, 727 *On colours*, for ornaments of rhetoric, see *CLT* IV, 16 n

512 *hit, hideth* Cf the proverbial "snake in the grass", also Virgil *Ecl*, iii, 93

517 *sownen into*, are consonant with See *Gen ProL*, I, 307, n

518 Cf *Matt xxiii*, 27

526 *crowned*, consummate

527 *Forfered*, "arraid", perhaps to be read for *fered*, 'because afraid,' of *Tr*, iv, 1411

537 "An honest man and a thief do not think alike" Although this is clearly given as a proverb, no close parallels except *Anel*, 105, seem to have been noted

548 ff Jason deserted Medea, and Paris Oenone On *Lameth* (Lamech) and his *bugyme* see *WB ProL*, III, 53 f

555 An allusion to Mark i, 7 Modern taste might impose a restraint in such use of a scriptural passage, though the comparison had become proverbial (cf Haeckel, p 47, no 160) In Chaucer's age men spoke freely of sacred persons and things Cf *LGW*, 1038, *BD*, 679, *PF*, 199 f, *Buk*, 1 ff, and the somewhat startling application of the proverb *God foryaf his deth*, in *Tr*, iii, 1577 Even the illustration drawn from the Gospels in *ProL Mel*, VII, 943, would be less natural today This kind of liberty was by no means peculiar to Chaucer Examples from other writers might be indefinitely multiplied Lounsbury (*Studies*, II, 505 ff) noted the occurrence of such "irreverence" in the miracle plays Gower's comparison of Jason to "God's brother" (*Conf Am*, v, 3824) will serve as a further illustration, also the couplet of *Da-fydd ap Gwilym* in no ccxxi (as found in some MSS)

Anodd im gysgu unhun

Be canai Dduw huw ei hun

("I could hardly sleep a wink though God were to sing a lullaby") This was apparently altered later, perhaps from scruples about irreverence, by the substitution of St David for God See the edition of Jones and Pughe, London, 1789, p 438

558 Cf *Tr*, n 637

559 *Til*, to

571 "Always guarding my honor"

579 *Wher*, whether

593 Proverbial Cf *KnT*, I, 3041, n

596 *to borue*, for a security (AS "borh," pledge)

601 "When he has well said everything, he has finished (and does not keep his word)" "when he has talked well, then he acts (shamefully)"

602 Proverbial, see Skeat, *EE Prov*, pp 119 f, no 282, Haeckel, p 22, no 70

607 From Boethius, iii, m 2 This is also the source of ll 611 ff Chaucer uses the example again in *ManoT*, IX, 163

611 The number shifts from the plural to the singular

619 Cf *Tr*, ii, 756

624 The kite was a cowardly kind of hawk, typifying baseness

640 Canacee's ring gave her knowledge of the medicinal herbs

644 For the symbolism of the colors ("true blue") cf *KnT* I, 1929, n

648 The *tidyf* is again mentioned as inconstant in *LGW Prol F*, 154

655 This reference supports the theory that Chaucer was following some source for his story

663-66 On the name *Algarsif* see the note to l 29 ff, above The episode about him and Theodora was apparently to be similar in plot to the romance of Cleomades and the story of the Ebony Horse in the Arabian Nights See the introduction to the Explanatory Notes on the *SqT*

667 The plot, as here sketched, is obscure The editors usually assume that *Cambalo* in l 667 is Canacee's lover and a different person from her brother *Cambalus* in l 656 (called also *Cambalo* in l 31) But the identity of names would be strange If *Cambalo* was not inserted by a scribal error, Chaucer may have intended that Canacee should be abducted by two brothers, and then won back by *Cambalo* Spenser (*F Q*, iv, 3) represents three brothers as suitors for Canacee, fighting against *Cambello* her brother

On the occurrence of the "two-brothers motive" in the accounts of Prester John, see J L Lowes, *Wash Univ Stud*, I, ii, 17

671-72 These lines, though sometimes rejected as spurious, have good support in the MSS The method of indicating time, moreover, is Chaucerian See l 263, above, and n

The sun, the uncompleted sentence seems to indicate, was in Gemini, the mansion of Mercury In other words, the action of the third part was to begin about the middle of May

With the order of words in the god *Mercurus hors the slye*, "The mansion of the god Mercurv, the cunning," compare l 209, above, and n

The Introduction to the Franklyn's Tale

676 *allow the*, commend thee (Lat "al-laundare") With the rime *youthe allow the* cf *Gen Prol*, I, 523, n

683 That is, land having an annual rental value of twenty pounds

687 *vertuous*, rather "accomplished, capable," than "innocent"

The Franklyn's Prologue and Tale

No definite evidence has been found to fix precisely the date of the *Franklyn's Tale* Its

connection with the "Marriage Group" and the incidental use of Jerome against Jovinian (in ll 1367-1455) both favor a late assignment, as do certain parallels to the revised (*G*) *Prologue to the Legend* (See Lowes, *MP*, VIII, 324 f) But other parallel passages pointed out by Professor Lowes (*MP*, XV, 690 ff) associate it with the *Teseide* and the *Knyght's Tale* Possibly it was written early and then adapted for its place in the Canterbury collection

With regard to the source there has been much discussion, largely on the question whether Chaucer is to be taken literally in his statement that he followed a Breton lay The affirmative opinion was defended by Professor Schofield, in *PMLA*, XVI, 405 ff Schofield showed that the tale corresponded closely in character to the so-called "Breton lays" in French and English, and he sought to prove that the elements of the plot were of Celtic origin But he failed to find in Celtic any significant analogue Later writers have emphasized Chaucer's indebtedness to Boccaccio who has the same story in the *Filocolo* (iv, 4, ed Moutier, Florence, 1829, II, 48 ff, and the *Decamerone*, x, 5) The *Filocolo* version affords striking parallels to the *Franklyn's*, and the Italian work as a whole was almost certainly known to Chaucer See the introductory note on the *Prologus*, and for detailed discussion of the problem, P Rajna, *Rom*, XXXII, 204-67, K Young, *Orig and Dev of the Story of Troilus and Criseyde*, *Ch Soc*, 1908, p 181, J S P Tatlock, *The Scene of the Franklyn's Tale* *Visited*, *Ch Soc*, 1914, p 554, J L Lowes, *MP*, XV, 689-728, J M Manly, *New Light*, p 281 All these writers support the derivation from Boccaccio, though Professors Young and Lowes admit the possibility that a Breton lay on the subject also existed In any case, as Mr Lowes insists, the pretence of following a lay would have been a natural literary artifice, and Chaucer's veracity, in the ordinary sense, is in no way involved Since certain features of the tale are derived from the *Teseide*, there can be no doubt — lay or no lay — of the complex character of the composition

The underlying story is far older than Chaucer's poem or his immediate source, whatever that may have been It is a *märchen* of wide dissemination, sometimes referred to by folk-lorists under the title, "The Damsel's Rash Promise" Numerous oriental versions are known, of which the most ancient form appears to be that preserved in the *Vetäla-Stories* in Sanskrit In occidental literature, besides the closely similar tales of Chaucer and Boccaccio, there are well-known versions in Bojardo's *Orlando Innamorato*, in the *Conde Lucanor* of Juan Manuel, and in the *Chevalier à la Manche* of Jean de Condé On these various analogues and their relations see M Landau, *Quellen des Dekamerons*, 2d ed, Stuttgart, 1884, pp 93 ff, Clouston, in *Originals* and

Analogues, Ch Soc, pp 291 ff, Aman, Die Filiation der Frankeleynes Tale, Erlangen 1912 and, for a convenient brief statement, Koch's notes to Hertzberg's translation of the *Canterbury Tales*, Berlin, 1925, pp 544-46 Schofield, in arguing for the derivation of the *Franklin's Tale* from a Breton lay, showed that faithfulness in keeping a rash promise appears repeatedly as a motif in Celtic literature and Arthurian romance. Examples are furnished by the Irish Tochmarc Etaine, the Welsh Mabinogi of Pwyll the lay of Sir Orfeo, and various versions of the Tristan romance. But none of these can be regarded as a source, even indirect, of Chaucer's tale. For further discussion of the Celtic stories see G Schoepferle, *Tristan und Isolot*, London, 1913, II, 528 ff.

The local setting of the *Franklin's Tale* is carefully studied by Professor Tatlock in the Chaucer Society volume cited above. On the narrative method see W M Hart, in *Haverford Essays*, Haverford, Pa., 1909, pp 185-234.

The Franklin's Prologue

709 *Britouns*, Bretons, inhabitants of French Brittany

710 The usual meaning of *lay*, as of OF "lai," was "song" or "lyric." In the sense which it here bears, a short narrative poem of romantic character, it is not known to occur before the time of Marie de France (circa 1170). Her famous series of *Lais* she professed to derive from Breton sources, and there is no reason for doubting the Celtic origin of her material. But no lays in the Breton language have been preserved, and their form, if they ever existed, is quite unknown. The literary type was perhaps the creation of Marie, who had a number of successors in French and English. It is uncertain, as was pointed out in the introductory note above, whether Chaucer followed an actual lay of Breton origin. He may simply be repeating the customary ascription which he found in the poems of Marie and her imitators. It is even doubtful whether he had direct knowledge of the writings of Marie, though the *Franklin's Tale* is held by some scholars to show the influence of her lay of *Equitan*. Chaucer could have got full knowledge of the type from the English lays of the 13th and 14th centuries. On the history of the term "lay" see Foulet, *Zt f Rom Phil*, XXX, 698 ff. For the *Lais* of Marie de France see the edition of Roquefort, Paris, 1820, and Warake, Halle, 3d ed., 1925. On the Middle English lays compare Wells, pp 124 ff.

716 The "modesty prologue" is a conventional literary type. For parallels see Miss Hammond, *English Verse* between Chaucer and Surrey, Durham, N C, 1927, pp 392 ff.

721 From the *Satires* of Persius, Prol., 1-3

722 *Scithero*, Cicero. On the confusion between Cicero and Cithero, in which Mt Cithaeron is also sometimes involved, see Miss Hammond, cited above, p 458.

726 *Colours of rethoryk*. See *CIT*, IV, 16 n.

The Franklin's Tale

729 *Armorik*, Armorica, "Ar vor" (the land by the sea), another name for Brittany.

734 *oon the faireste*. On the idiom see *CIT*, IV, 212, n.

749 ff. Cf *MerchT*, IV, 1377-79.

752 *for shame of his degree*, out of regard for his rank (as husband).

764-66 Cf *Knt*, I, 1624-26, from *Tes*, v, 13, 7-8, a passage which may have suggested the phraseology here and in *Tr*, II, 756. Chaucer seems also to have had in mind the *RR* (see II, 9424 ff.). Other parallels are Ovid, *Met*, II, 846-47 and the Ovide Moralisee, II, 4977-87 (ed C de Boer, in the *Verhandelungen of the Amsterdam Academy, Afdeling Letterkunde, Nieuwe Reeks*, XV, 277).

768 ff. Cf *Manct*, IX, 147 ff., also *RR*, 13939 ff.

771 ff. See also *Tr*, IV, 1584. The idea — "vincit qui patitur" — is a commonplace. Dionysius Cato, *Disticha*, I, 38, may have been in Chaucer's mind. For other parallels see Skeat's note. Professor Lowes has pointed out a similar passage in Machaut's *Dit dou Lyon* (*Oeuvres*, ed Hoepffner, SATF, II, II, 2040-44, 2066-76), with which Chaucer is known to have been familiar. Cf further Haeckel, p 14, no 46.

786 *kan on*, has skill in.

792-96 Cf *RR*, 9449-54.

801 *Pedmark*, doubtless the modern Breton Penmarc'h, a commune in the southwest corner of the department of Finistère, though the name may apply rather to the cape than to the village. Professor Tatlock points out that the coast is still characterized by dangerous outlying rocks. The village is now small but there is every indication that it was rich and populous in the fourteenth century. The shore just at the cape is not so bold as Chaucer's description implies, and the nearest point which combines high headlands with outlying rocks is Concarneau, about thirty-five kilometers away. It seems most likely that Penmarc'h, with its perilous ledges, is really meant, and that the description of the shore itself is a little inaccurate.

803-05 For similar language, in a satirical passage, see *MerchT*, IV, 1259 ff. Cf also *IV*, 1650 ff.

808 *Kayrrud* seems clearly to correspond to the modern Breton Kerru (Welsh Caer-rudd). There are several places of the name in modern Brittany, but none of them fits the conditions of the tale. The meaning of the name would be "red house" or "red village," and the adjective probably refers

to the color of the old Roman brick. Remains of Roman building abound in the department of Finistère, and have been found directly facing the rochers de Penmarc'h. The form *Kayrrud* does not correspond exactly to either the natural Breton or the natural French form in Chaucer's time. The former would be more normally spelled "Ker (or Kaer-) ruz," and the latter "Karru" (or "Carru.") Mr. Tatlock (p. 15) suggests that Chaucer's spelling represents the Breton pronunciation ("Kaerrud" or "-ruz") as heard by an Englishman. But it may be an old Breton spelling taken over from Chaucer's source.

Arveragus, a Latinized Celtic name, spelt "Arvragus" in Juvenal, Sat. iv, 127, and in Geoffrey of Monmouth, Hist. Brit., iv, 12. On Geoffrey's account of Arvragus and Geniussa see Schofield, PMLA, XVI, 409 ff.

815 *Dorgen*, also a name of Celtic appearance. Tyrwhitt noted that Droguen, or Dorguen, was the wife of Alain I (G. A. Lobineau, Histoire de Bretagne, 2 v., Paris, 1707, I, 70). Cf. also the series "Dorgen," "Dorien" ("Dubrogenos?")—all masculine. The source and pronunciation of Chaucer's *Dorgen* are both uncertain. If it comes from a Breton form in *gu*, the *g* was probably sounded as in "get."

829-31 Cf. Boccaccio, Filocolo (ed. Moutier, Florence, 1829, II, 49), alluding to Ovid, Ex Ponto, iv, 10, 5 ("gutta cavat lapidem"). But Chaucer's figure is not quite the same.

861 Cf. *Anel*, 177.

865-67 Possibly a reminiscence of *Tes*, ix, 52-53. Cf. also Boethius, i, m, 5.

867 *In ydel*, in vain.

875 *anoyeth*, injures, does harm.

877 ff Cf. Boethius, m, m, 9.

880 *merk*, image (Gen. i, 27). It was used of the impression upon a coin.

885 *Dorgen* leaves the problem of evil to the experts, much as Palamon does in the *KnT*, I, 1823 f., or as the Nun's Priest dismisses the question of God's foreordination, *NPT*, VII, 3251.

886 Cf. Rom, viii, 28, and (for a philosophical statement of the case) Boethius, i, v, p. 6.

889 *this*, this is.

893 *for the feere*, for fear. Cf. *the deeth*, *Gen ProL*, I, 605, n.

899 *dehables*, a French plural form in *-s*. See the Grammatical Introduction.

900 *tables*, backgammon.

901 ff The garden corresponds to one in the Filocolo (II, 23 ff.), which Rayna held to be the main source of the description. But Chaucer also drew upon recollections of Emilia's garden in the *Teseide* (ii, 5-7), with which he combined a passage from the *Dit dou Vergier* of Machaut (*Oeuvres*, ed. Hoepfner, SATF, I, li 52-66, quoted in full in PMLA, XVI, 446). Cf. further *LGW ProL* G, 104 ff.

918 *At after-dynar*. See *ShapT*, VII, 255, n.

927 Cf. *Gen ProL*, I, 91 f.

932 *beste farynge*, handsomest. This meaning of *faryng* is clearly established in Mid Eng., as in Old Norse. See *NED*, s. v. *Farrand*, and cf. *Patch*, *EST*, LXV, 355 f.

For the confused construction with *man* (sg.) of *NPT*, VII, 2984, see also *CIT*, IV, 212, n.

938 *Aurelius*, a name of Roman origin, but known to have been in use among the Britons. Compare *Gildas*, *De Excidio Brit.*, ch. 30, Geoffrey of Monmouth, *Hist. Brit.*, vi, 5.

In the account of Aurelius's unrevealed love, as Mr. Lowes has shown (*MP*, XV, 689 ff.) Chaucer was influenced by the similar description of the love of Arcite in the *Teseide* (iv, 40 ff.). The reminiscences seem sometimes to go directly back to the Italian poem, and sometimes to Chaucer's English version in *The Knight's Tale*. The following parallel passages are most significant, others also are noted by Mr. Lowes.

V 925-32 *Tes* iv, 62, 1-6

V 933-34 *KnT*, I, 1423-43

V 935-43 *Tes*, iv, 60, 5-6, and 63

V 940 *KnT*, I, 1446

V 944-45 *Tes*, iv, 66, 6-8

V 946 *Tes*, iv, 68, 2

V 947-49 *Tes*, iv, 78, 1-2

V 959 *Tes*, iv, 62, 7-8

V 1031-37 *Tes*, iv, 43 (with incidental use of *Tes*, iii, 6 a passage which also influenced *Tr*, ii, 50-56, and *LGW ProL* F, 103-14).

942 *Withouten coppe*, under difficulties, or perhaps, in full draught. Cf. the Tale of Beryn, *Ch Soc*, 1887, 306, 460. For the general idea of drinking woe, punishment, etc., cf. *HF*, 1879 f., *Tr*, ii, 784, n., 1035, 1214 f., *RR*, 11535, 12640 and the French proverb, "Qu'fait fohe, si la boive" (Morawski, *Prov. Fr.*, Paris, 1925, p. 71, no. 1939). See also Kittredge, [*Harv*] *Stud* and *Notes*, I, 32, Hinkley, *MP*, XVI, 47.

943 *He was despayred*. The corresponding line in the *Teseide* reads "Ed isperava, e non sapea in che cosa." Professor Wilkins suggests that Chaucer may have read "E disperava." See Lowes, *MP*, XV, 692 n. 5.

947-48 *layes*, used here in its ordinary sense of "songs," "lyrics." See the note to l. 710 above. The term *compleintes*, which had reference to subject-matter, was applied to both love-lyrics and religious poems. Chaucer regularly uses it in the former sense, and sometimes treats *lay* and *compleint* as synonymous. See the introduction to the *Short Poems*.

950 *langwyssheth*, endures pain. Cf. the account of the Furies in *Tr*, iv, 22 ff. See also *Tr*, i, 1, n.

951-52 In this reference to the death of Echo, Chaucer seems to have been following Ovid, *Met*, iii, 394 f., rather than *RR*, 1439 ff., which doubtless suggested the reference in *BD*, 735 f.

963 "And [she] had known him a long

time' For the omission of the subject of *Gen Prol*, I, 33, n

981 *Nevere erst*, never before On this use of *erst* see *KnT*, I, 1566, n

1015 After an interval dancing is resumed It is hardly necessary to assume (with Rayna and Tatlock) the influence of the Filocolo where the festivities are begun afresh in Fiammetta's garden after the heat of the day has passed

1016-17 Mr Lowes (*MP*, XV, 695) suggests that these lines go back to the May morning scene in the Teseide (particularly to III, 12, 1-2), with a simultaneous reminiscence of *Tes*, VII, 68, 1-2, and probably also of a line of Dante (*Purg*, VI, 60) which Boccaccio doubtless also recalled With the use of *refi* he compares also *Tes*, III, 43, 1-2, and in general *Tes*, IV, 72, 5-6, X, 14, 5-6

1018 The astronomical mode of defining times and persons, here satirized, was very characteristic of Chaucer and his time Cf *Gen Prol*, I, 8, n A close parallel to Chaucer's humorous comment is cited by Miss Hammond (*MLN*, XXVII, 91 f) from Fulgentius, *Mitologiarum Libri Tres, Opera*, ed Helm, Leipzig, 1898, p 13 After eleven flowery lines of verse, Fulgentius returns to prose with the remark, "et, ut in uerba paucissima conferam, nox erat" Professor Manly (Chaucer and the Rhetoricians, *British Acad*, 1926, p 13) compares also the comments of Geoffroi de Vinsauf on the opening lines of the Aeneid, and on the meter of Boethius, "O qui perpetua mundum ratione gubernas — Quod nihil aliud est quam 'O Deus'" (*De Modo et Arte Dictandi et Versificandi*, ed E Faral, *Les Arts Poétiques du XII^e et du XIII^e Siècle*, Paris, 1924, p 273)

1033 after *thy declinacoun*, according to thy distance from the celestial equator

1045 ff With Aurelius's procedure here in begging Apollo to invoke in turn the aid of Lucina (a rather unusual complication) Lowes (*MP*, XV, 721 f) compares the prayer of Florio in the *Filocolo*, I, 166

1049-50 Possibly suggested by the Anticlaudianus of Alanus de Insulis, II, 3 (*Migne*, *Pat Lat*, CCX, 501) But a particular source is hardly needed to explain so simple a reference to the dependence of lunar upon solar light

1053 as she that is The nominative is retained, where the accusative might be expected, in this stereotyped phrase For the idiom compare I 1088, below, and *KnT*, I, 964

1055 ff The highest tides occur when the sun and moon are in conjunction or in opposition Aurelius prays that when the sun is next in Leo, its own mansion, and the Moon in opposition, the moon may move for two years at the same apparent rate as the sun Then it will remain at the full, and the spring-tide will last all the while

1074 Luna is here conceived in her character as Proserpina, goddess of the lower world Cf *KnT*, I, 2081 f

1077 *Delphos*, Chaucer's form for Delphi, from the Lat acc

1084 *thought*, anxiety, grief

1086 for me, so far as I am concerned ("for all of me") *Whether*, pronounced *weh'er*

1094 *ymagynatyf*, full of imaginings here suspicious

1110 *Pamphilus*, the hero of the mediæval Latin poem, *Pamphilus de Amore* See *Mel*, VII, 1556, n

1113 *sursanure*, a wound healed only on the surface, here used with reference to the first line of the *De Amore* "Vulneror, et clausum porto sub pectore telum" (ed Baudouin, Paris, 1874)

1118 *Orhens*, Orleans, the seat of an ancient university On Wright's dubious suggestion, quoted by Skeat, that as a result of its rivalry with the University of Paris it came to be regarded as a seat of occult sciences, see Tatlock, *Scene of the Franklin's Tale*, *Ch Soc*, 1911 p 43 Professor Lowes printed in *Rom Rev*, II, 125 ff, notes on student life at Orleans, see also J F Royster, *Stud Phil*, XXXIII, 383 f

1125 On *magyk natureel* see *Gen Prol*, I, 416, n

1130 The twenty-eight mansions, or stations, of the moon correspond to the twenty-eight days of a lunation For their positions Skeat refers to Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, Berlin 1809, pp 287 ff, and for their astronomical significance, to Joannes Hispanensis, *Epitome Astrologiæ*, Nurnberg, 1548, I, 11, IV, 18

1133 Cf I 1293 below For a discussion of Chaucer's attitude and that of the church in his time toward judicial astrology see Tatlock, *Scene of the Franklin's Tale*, pp 27 ff, Kittredge *Anniversary Papers*, Boston, 1913, p 348, and T O Wedel, *The Mediæval Attitude toward Astrology*, *Yale Stud in Eng*, 1920, 142 ff

1141 *tregectures*, jugglers Skeat notes that there are accounts of jugglery in Marco Polo (*Yule*, I, 314 ff, 386) Mandeville also reports magic at the court of the Great Khan (ed Hamelius, *EETS*, 1919, I, 156) But this feature of the story is not necessarily oriental For Celtic parallels of Schofield, *PMLA*, XVI, 417 ff, also the early Irish saga of Murchertach mac Erca, in the *Yellow Book of Lecan*, cols 313 ff (published in *Rev Celt*, XXIII, 395 ff) and the modern folk-tale, Mac an Sgoiloige agus an Gearra Glas, published by Douglas Hyde in *An Sgeulachas Gaodhalach*, II, 85, no 12 In the last instance the magical performances are made the condition of a marriage

1174 *thrwfully*, suitably, or perhaps, heartily, well The meanings of the word are often hard to define precisely

1180 *daves*, a variant of *dayes*, pl of *day* Cf *fave(n)*, beside *fayn*, and *slave(n)*, beside *slayn*

1196 *Thise*, used in a generalizing sense, as in ll 376, 818, above Cf *KnT*, I, 1531, n. With *ryver* in the sense of "hawking-ground" cf *WBT*, III, 884, n., *Thop*, VII, 737, n.

1203 For the clapping of hands to break a spell of the Epilogue to *The Tempest*

1204 For this extension of the use of the possessive — the familiar or "domestic" *our* — see *ShpT*, VII, 69, n.

1219 See *ShpT*, VII, 255, n.

1222 *Gerounde*, the Gironde *Sayne*, the Seine

1223 *made it straunge*, held off, made difficulties about it Cf *to make it wys*, *Gen Prol*, I, 785, and n.

1228 It was the regular scientific teaching of the Middle Ages that the earth was round

1232-44 *Rajna* (Rom., XXXII, 239) and *Lowes* (MP, XV, 715 f.) note a striking parallel in both words and situation between this passage and the *Filocolo*, II, 53

1245 *hewed lyk latoun*, copper-colored

1246 *in his hootie declynacioun*, in Cancer

1248 The sun entered Capricorn on Dec 13

1250-51 Cf *Tes* m, 44, 2 f

1252 *Janus with double berd* stands for January In MS *E1* is the marginal gloss "Janus biceps," referring to "Iane biceps," Ovid's *Fasti*, I, 65 For a calculation of the approximate date of the clerk's operation — Jan 3-4, when the full moon would be in the fourth term of Cancer and in its own "face," a position of extraordinary potency — see *Tatlock*, *Kitt Anniv Papers*, pp 343 ff

1255 *Novel*, Noel, Christmas

1263 *conclusioun*, of the frequent use of the word in Chaucer's *Astrolabe* for problems or exercises in astronomy

1273 *tables Tolletanes*, astronomical tables composed by order of Alphonso X of Castile (13th cent.), and adapted to the city of Toledo

1274 *corrected*, either adapted to a given locality, or purged of errors For testimony on the inaccuracy of the tables see *Tatlock*, *Kitt Anniv Papers*, p 346, n.

1275 *Expans yeers*, computations of the changes of a planet's position in single years or short periods up to 20 years, *collect yeers*, computations for round periods from 20 to 3000 years See *Astr*, II, 44

1276 *rootes*, data for a given time or period, which serve as the basis of a computation Cf *MLT*, II, 314, and *Astr*, II, 44

1277 *centrus*, "the end of the small brass projection on the 'rete' of an astrolabe which denoted the position of a fixed star" (*Skeat*) *Argumentz*, "the angle, arc, or other mathematical quantity, from which another required quantity may be deduced, or on which its calculation depends" (*NED*)

1278 *proporcionales conventz*, tables of proportional parts for computing the motions of planets during fractions of a year For the adjectival plural in -s cf *deltables*, I 899 above

1279 *equacions*, possibly allowances for minor motions, though the *NED* does not record this meaning before the seventeenth century The reference here may be rather to the equations, or divisions, of the sphere into "houses" for astrological purposes

1280 ff *his eghte speere*, the sphere of the fixed stars The true equinoctial point (the head of the "fixed Aries") was conceived as situated in the ninth sphere i e., the Primum Mobile The amount of the precession of the equinoxes was ascertained by observing the distance between the true equinoctial point and the star Alnath (α Arietis) in the head of Aries (in the eighth sphere)

1285 *his firste mansioun*, the first mansion of the moon, called Alnath from the name of the star

1288 Each sign of the zodiac was divided into equal parts, of ten degrees each, called *faces*, and unequal parts, *termes* The faces and terms were all assigned to one or another of the planets

1289-90 The association of the moon with magic is of course familiar from antiquity down For illustrations see *Tatlock*, *Kitt Anniv Papers*, pp 341-49 According to his calculations, the mansion here concerned was probably the eighth See p 347

1311 The speeches of Aurelius (ll 1311 ff) and Dorigen (ll 1355 ff), as Chaucer notes in the case of the second, are formal "complaints" Skeat points out the similarity of the whole passage in style to the *Complaint of Aneida*, comparing especially l 1318 with *Anel*, 288, l 1340 with *Anel*, 173, l 1348 with *Anel*, 169

1325 *but youre grace*, but only your favor This conception, that the lover's only hope lay in the unmerited favor of the lady, was the counterpart, in the religion of love, of the Christian doctrine of grace Cf *KnT*, I, 3089, n.

1355-1456 This complaint rehearses the six chapters of Jerome against Jovinian which precede the extract from Theophrastus Cf the briefer summing-up by the God of Love in *LGW Prol G*, 281-304 In ll 1412-13 there is perhaps also a reminiscence of Deschamps, *Miroir de Mariage*, l 9153

1356 Possibly suggested by "si strigeano le catene," *Tes*, II, 32, 5

1357-58 Cf *Filocolo* (ed Moutier), II, 59 **1360** *have I leve*, I had rather On this idiom cf *Am Jour Philol*, II, 281 ff

1366 Most of the passages from Jerome are quoted at length in Skeat's notes The persons and places are briefly identified, when necessary, here below

1367 ff The accumulation of *exempla* here was in accord both with the recommendations of the rhetoricians and with the practice of other mediæval poets, conspicuously with Machaut's See Manly, Chaucer and the Rhetoricians, *Brit Acad*, 1926, p 12, *Œuvres de Machaut*, ed Hoepffner, SATF, I lxxxii

1367 The Thirty Tyrants were put down in 403 B C

1380 *Lacedomye*, Lacedaemonia

1387 f *Aristocleides*, tyrant of Orchomenos in Arcadia *Stymphalides*, properly *Stymphalis* (acc *Stymphalidem*)

1399 A reference to the story of Hasdrubal's wife in the third Punic War (146 B C) Cf also *NPT*, VII, 3363

1405 Cf the legend of Lucretia, *LGW*, 1680 ff

1409 *Melesse*, Miletus A reference to the sack of Miletus by the Gauls in 276 B C

1414 *Habradate*, Abradates, King of the Susi Jerome took the story from Xenophon's *Cyropaedia*, vii, 3

1418 *if I may*, if I have power (to prevent it) For this negative implication of *ML Prol*, II, 89, n

1426 The virgin daughter of Demotion, when she learned of the death of the man to whom she was betrothed, killed herself lest she should be compelled to marry another, "cum priori mente nupsisset"

1428 *Cedalus*, Scedasus of Boeotia Plutarch (*Amatoriae Narrationes*) relates that his daughters, after being violated, killed each other from shame

1432 *Nachanore*, Nicanor, an officer of Alexander at the capture of Thebes (B C 336)

1437 Nicerates was put to death by the Thirty Tyrants, and his wife killed herself lest she should become their victim

1439 The concubine of Alcibiades, who buried his dead body, was Timandra See Plutarch, *Life of Alcibiades*

1442 On Alcestis see *LGW Prol F*, 510 ff, and n

1443 *Penalopee*, Penelope, the faithful wife of Odysseus

1445 On Laodamia, who refused to survive her husband Protesilaus, see Ovid, *Heroides*, xiii

1448 On the death of Portia, the wife of Brutus, see the end of Plutarch's *Life of Brutus*

1451 *Arthemese*, Artemisia, wife of King Mausolus, who built for him the famous "mausoleum"

1453 *Teuta*, queen of Illyria

1455 *Bilyea*, Bilya, wife of Duillius, who won a naval victory over the Carthaginians, B C 260 (see Florus, *Eptome*, i, 18) Her story, under the name Uhe, is told by Hoccleve, *De Regimine Principum* (EETS, p 135), quoting Jerome, *Adv Jov*, i, 46 (Migne, *Pat Lat*, XXIII, 275)

1456 *Rodogone*, Rhodogune, daughter of Darius She killed her nurse, who tried to persuade her to a second marriage *Valeria*, wife of Servius, refused to marry a second time

The following marginal notes in MS El, doubtless due to Chaucer, indicate both the source of the passage and a plan, at some time in his mind, to add further instances of

unfortunate wives "Memorandum Strato regulus Vidi & omnes pene Barbares capitulo, xxvi^o primi Item Cornelia & c Imitentur ergo nupte Theanam Cleobiham Gorgam (or Gorgun) Thymodiam Claudias atque Cornelias in fine libri primi"

"Singulas has historias & plures hanc materiam concernentes recitat beatus Ieronimus contra Iovinianum in primo suo libro, capitulo 39^o"

1461 Cf Filocolo (ed Moutier) II, 58

1470 *as wys*, as (is) certain

1471 *and*, if (an unusual meaning in Chaucer)

1472 Cf the proverb, "Let sleeping dogs lie"

1479 *Trouthe*, truth, pledged word This is the first moral of the tale Professor Manly compares the motto on the tomb of King Edward I, "Pactum serva"

1483 *telle*, imperative The construction is broken after *That*

1503 *down*, ready, prepared, bound (ON "bunn")

1531 Cf the note to l 1360, above

1532 "Than that I should part" The ellipsis of *that* was common in this situation

1540 Dr P F Baum (MLN, XXXII, 377) argues that the speech should end here and the next four lines be assigned to the Franklin

1543-44 The second virtue inculcated is *gentillesse*

1547 *sayd*, an unusual use of the past participle See A. Graef, *Das Perfectum bei Chaucer*, Frankenhäusen, 1888, p 93

1549 *wryte* seems to be used here by oversight Cf *KnT*, I, 1201, and n

1575 *dayes*, days (of respite)

1580 *a-begged*, a-begging On the form see *ParT*, VI, 406, n

1614 "As if you had just crept out of the ground," had just made your first appearance

1624 The closing question is a common device at the end of a story or an episode Cf *KnT*, I, 1847, and n, and Filocolo (ed Moutier), II, 60, also Giovanni da Prato, *Il Paradiso degh Alberti*, ed A Wesselofsky, 3 v, Bologna, 1867, III, 152, 225 For a question similar to the one here, but propounded under different circumstances, see J F Campbell's *Tales from the West Highlands*, Paisley, 1890-93, II, 24 ff.

FRAGMENT VI

Fragment VI, comprising the *Physician's Tale* the *Words of the Host*, and the *Pardoner's Prologue* and *Tale*, is a floating fragment which is not connected at either end with the rest of the tales In the Ellesmere group of MSS it stands after Fragment V, in most other MSS after VIII, and in most recent editions after VII This last arrangement which was adopted by the Six-Text editor to

fill out the tales of the second day, has no real authority, and recent discussion has favored either the Ellesmere order or one which puts Fragment VI immediately after Fragment I. See the general discussion of the subject in the introduction to the Textual Notes on the *Canterbury Tales*.

Three spurious prologues to the *Physician's Tale* are preserved in the MSS and early editions. See the Textual Notes on the *CYT* and the *FranklT*.

The Physician's Tale

The *Physician's Tale* is generally held to have been written as early as the beginning of the Canterbury period. In spirit and narrative method it resembles the stories that make up the *Legend of Good Women*, so much so, in fact, that some scholars have suggested that it was originally intended to stand, with the similar tale of Lucretia, in that collection. For this surmise there is no real evidence, but it is altogether probable that the story of Virginia was closely contemporary with the legends. From the fact that it is not mentioned in the list of Chaucer's works in the *Prologue* to the *Legend*, a date later than 1386 has been inferred, and from the fact that it shows no influence of Gower's version in the *Confessio Amantis*, a date earlier than 1390. It, as has been suggested by Professor Tatlock, the passage about duennas (ll 72 ff) has reference to a scandalous affair in the family of John of Gaunt, the most likely time of composition would be between 1386 and 1388. See the note to l 72 below, and compare for the historical details, G L Kittredge, MP, I, 5, n 7, and Tatlock, *Dev and Chron*, pp 150 ff.

Opinions differ as to the suitability of the tale to the Physician. It is defended by Professor Tupper (*JEGP*, XV, 59 ff). Professor Kittredge (*Atlantic*, LXXII, 829) also observes that the prologue discourse at the beginning is appropriate to the speaker. The same may be said of the advice to parents and governesses. And though the direct address to *maistresses and fadres and moodres* is not especially suited to the pilgrims, it is a natural rhetorical figure and may be disregarded as evidence. On the whole the situation is puzzling. The passages especially appropriate to the Physician might have been added in revision, and it is doubtful whether the tale was originally composed with him in mind.

The ultimate source of the story of Virginia is Livy's History, Bk m. Chaucer refers to Livy as his authority, but he certainly made use of the version in the Roman de la Rose (5589 ff). Whether the French or the Latin was his primary source is a matter of disagreement. See Fansler, Chaucer and the ER., New York, 1914, pp 31 ff. Chaucer's version and that of Gower (*Conf Am*, vii, 5131 ff.) appear to be mutually independent.

See O Rumbaur, *Die Geschichte von Appius und Virginia in der englischen Litteratur*, Breslau, 1890.

6 Other authorities say simply that Virginia was an only daughter. In making her an only child, Miss Grace W Landrum suggests, Chaucer was influenced by the story of Jephthah's daughter (Judges xi, 34), mentioned in l 240. (See her unpub Radcliffe diss., Chaucer's Use of the Vulgate, 1921.)

9 It was a common device, in the description of beautiful women, to represent the goddess Nature as having given special attention to their creation. Cf *Anel*, 80, *BD*, 871 ff., and see E C Knowlton, MP, XX, 310 f.

14 ff On Pygmalion see Ovid, *Met*, x, 242 ff. But Chaucer was doubtless following RR, 16177 ff, where Pygmalion, Apelles, and Zeus are all mentioned in a similar argument. On *Apelles* and *Zanzus* (a corruption of Zeus) MSS El and Hg have the marginal note "Apelles fecit mirabile opus in tumulo Darn Vide in Alexandri libro 1° (Hg 6°) de Zanze in libro Tullii." According to the Alexandreis of Philippe Gualtier de Chatillon (ca 1200), vii, 384 ff (ed Mueideiner, Leipzig, 1863) the tomb of Darius was the work of a Jewish artist named Apelles. The famous Athenian painter, Zeus, is mentioned, along with Apelles, in Cicero's *De Oratore*, iii, 26, to which reference is doubtless intended in the marginal note above. But Cicero's Apelles was the historic painter of ancient Athens, and not the fictitious figure of the Alexander romance.

20 *vacare general*, with this epithet of Nature of *PF*, 379, also RR, 16782, 19505 ff., and earlier, Alanus de Insulis, *De Planetu Naturae* (Migne, Pat Lat, CCX, 453).

32-34 Cf RR, 16242 ff.

35-120 This passage is Chaucer's addition. 41 ff The description of Virginia's maidenly virtues, which is not derived from the Roman de la Rose, contains much that was commonplace in treatises on virginity. Professor Tupper (*MLN*, XXX, 5 ff) has shown that good illustrations of the passage, if not its actual source, may be found in the *Libri Tres de Virginitate* of St Ambrose (Migne, Pat Lat, XVI, 187-232). He compares especially l 43 with Ambrose, ii, §7, l 48 with Ambrose, iii, 9, ll 58-59 with Ambrose, iii, 5, ll 61 ff with Ambrose, iii, 25, ll 72 ff with Ambrose, iii, 31, ll 117 ff with Ambrose, ii, 10, and ll 118 ff with Ambrose, ii, 9, 14. The pathetic speech in which Virginia chooses death rather than dishonor is modeled on such examples of the self-sacrifice of virgin martyrs as are found in the stories cited from St Jerome by the Franklin (V, 1367 ff). But for this also, Mr Tupper points out, a good parallel is furnished by the account of St Pelagia in the treatise of Ambrose (Bk iii, ch 7).

54 *Sownynge m*, conducing to See *Jess Prof*, I, 307 n.

59 Cf Ovid, *Ars Amat*, I, 243 f
60 A proverbial phrase, cf Horace, *Sat*, II, 3, 321, and see Skeat, *EE Proverbs*, p 109, no 258

65 Cf *Ars Amat*, I, 229 ff

72 ff In inserting this rather extraordinary digression on the responsibilities of governesses and parents it has been supposed that Chaucer had in mind the family of John of Gaunt Katherine Swynford, the governess of Lancaster's children, was for many years his mistress, and in 1396 became his third wife Moreover, Elizabeth, his second daughter, who was married to the Earl of Pembroke as a mere child in 1380, was introduced at court in 1386, and shortly afterward had a liaison with John Holland Pembroke secured a divorce and Holland married Elizabeth and took her to Spain In June 1388, or perhaps earlier, they returned to England (For further details see Tatlock, *Dev and Chron*, pp 153 ff)

Mr Cowling (Chaucer, London, 1927, p 166) would connect the passage not only with the affair of Elizabeth of Lancaster but also with the abduction of Isabella atte Halle in 1387 Chaucer was commissioned to attend the inquiry

79 Cf *Gen Prol*, I, 476, and n

85 Cf the modern proverb, "Set a thief to catch a thief", and Skeat, *EE Prov*, p 109 no 259

91 f Cf *Bo*, III, pr 5, 78 ff, and *Mercht*, IV 1793 f

98 *Prov xiii*, 24

101 Proverbial, cf Alanus de Insulis, *Liber Parabolarum*, I, 31 (Migne, *Pat Lat*, CCX, 581)

Sub molli pastore capit (var rapit) lanam lupus, et grex

Incustoditus dilaceratur eo

See also Skeat, *EE Prov*, p 110, no 260, Haeckel p 48, no 165

107-08 Cf II Cor II, 2

117 *The doctor*, St Augustine (not the Physician who tells the tale) Cf *NPT*, VII, 3241, and *ParsT*, X, 484 It is unnecessary to assume (with Brusendorff, p 129, n 3) a word-play on the profession of the Physician

135 f Chaucer here returns to his source

153 f The judge's name was Appus Claudius and the churl's Marcus Claudius But Jean de Meun calls the former simply Apus and the latter Claudius

168 ff Cf *RR*, 5612 ff

207-53 The account of the speech is original with Chaucer

240 *Judges xi*, 37-38

255-76 Cf *RR*, 5635-58 The bringing in of the head is narrated in *RR* and not in *Livy* See Langlois, *Origines et Sources du Roman de la Rose*, Paris, 1891, p 118

277 Proverbial, cf Haeckel, p 41, no 141

286 With this formula, which was proverbial, cf *ParsT*, X, 93

The Words of the Host

288 *by nayles and by blood*, the familiar oath, by the nails of the Cross and the blood of Christ See I 651, and n

291 *advocat*, spelled *advocas(e)* in several MSS, seems to have been pronounced with a silent *t* Otherwise there is only assonance with *allas*

295 The distinction between gifts of Fortune and gifts of Nature (both powers being more or less personally conceived) was familiar in mediæval literature See Dan Michel, *Ayenbite of Inwit*, ed Morris, *EETS*, pp 24-25, following Frère Lorenz, *Somme des Vices et des Vertus* In general the endowments of the body and the soul are attributed to Nature, and the advantages of outer circumstance — honor, rank, prosperity — to Fortune But the distinction was not consistently maintained, and physical beauty, for example, was sometimes counted among the gifts of Fortune See Deschamps, *Œuvres*, *SATF*, III, 386 (no 544) In *ParsT*, X, 450 there is a three-fold classification of gifts of Fortune, of Nature, and of Grace

304 *cors*, body, self Cf *ML Epl*, II, 1185

306 *Ypocras*, a beverage composed of red wine, spices, and sugar, said to have been so named because a strainer was known as "Hippocrates sleeve" See Halliwell's Dictionary, s v *Hippocras*, *Ipcoras*, from which Skeat's note quotes a receipt for making the drink For an example of its use see *Mercht* IV, 1807

Galones, apparently (Skeat suggests) drinks or remedies named after Galen But there seems to be no other occurrence of the word, and it may be a blunder of the Host's

310 *Semt Ronyan Ronyan* here has three syllables and rimes with *man*, in l 320, *Ronyon* is dissyllabic and rimes with *anon* It was taken by Skeat to be a corruption of *Ronan*, well known to readers of "St Ronan's Well" But later commentators have questioned the identification Professor Tupper has proposed another explanation In *JEGP*, XIV, 257, n, he suggested the possibility of ribald ambiguity, with word-play upon "runnon", and later (*JEGP*, XV, 66 f) developing the theory more fully, he took the name to be a coinage from French "rognon," kidney Professor Manly points out that "runnan" occurs in fifteenth-century English documents as a term for a farm servant A double meaning with reference to one or more of these terms may have been in Chaucer's mind, but the hypothesis is not necessary For "Ronyan" and "Runnan" were current, as Professor G L Hamilton has pointed out to the editor, as corruptions of the name of St Nnman, the celebrated founder of *Candida Casa* See J Dowden, *Proc of the Soc of Ant of Scotland*, 3d Ser V, 193 ff.

313 *cardynacle*, for, "cardiacle," pain about the heart. It is hard to say whether this reading (in the Ellesmere MS and several others) was merely an error of the scribe or blunder intentionally attributed to the Host. In either case, of course, the form is due to confusion with "cardinal."

314 *By corpus bones*, see *Mh. Prol.*, VII, 1906 n.

327 Obviously the Pardoner is not really hard put to it to think of a decent story. He is simply making an excuse for a drink. Moreover, the association between taking a drink and telling a tale is ancient and proverbial. Cf. O'Rahilly, *Miscellany of Irish Proverbs*, Dublin, 1922, pp. 118 f.

The Pardoner's Prologue and Tale

The *Pardoner's Prologue and Tale* form a consecutive composition clearly written in the period of the *Canterbury Tales*. There is no definite indication of a more precise date. If, as some commentators suggest, the Pardoner was not in the original group of pilgrims, his tale was probably not among the earliest of the stories. On the other hand, there is no reason for putting it among the very latest, in the period of the so-called Marriage Group. The frequent quotation from Innocent's *De Contemptu Mundi* associates it with the *Man of Law's Tale*, which has been conjecturally dated about 1390.

The story is a typical exemplum or "ex-ample," skillfully worked up in what the Pardoner presents as a customary sermon. It is of oriental origin, the earliest known analogue being one of the Jatakas, or birth-tales of Buddha, and one of the most recent being the story of the King's Ankus in Kipling's *Second Jungle Book*. Chaucer's source is unknown, but the version which most nearly resembles his is that in the *Libro di Novelle e di Bel Parlar Gentile* Florence, 1572, no. lxxxii, also printed in the *Originals and Analogues* (Ch. Soc.) Pt. II, p. 131, and by Skeat, *Oxf. Chau.*, III, 440-42. For further information see A. d'Ancona, *Studi di Critica e Storia Letteraria*, 2d ed., Bologna, 1912, II, 136-38, Miss Hammond, p. 296, T. F. Crane, *MP.*, X, 310, W. Wells, *MP.*, XXV, 163-64. The *mārahen* type is no. 763 in A. Aarne's *Types of the Folk-Tale*, tr. S. Thompson, Helsinki, 1928. Besides what may have been derived from its main source, the *Pardoner's Tale* contains numerous literary borrowings of an incidental character. The quotations from Innocent have been already mentioned, and there are also a number of passages derived from, or parallel with, portions of Chaucer's own *Parson's Tale*. For the character of the Old Man, which is largely original with Chaucer, use was made of an elegy of Maximian. See G. L. Kittredge, *Am. Jour. Philol.*, IX, 84 f.; Miss Petersen (Sources of the *Nonne Prestes Tale*, Boston, 1898, p. 100, n.), suggests that the

same character owes something to the *Liber de Apibus*, by Thomas of Cantimpre, in which she also finds parallels to the localization in Flanders and to the descriptions of dicing, swearing and reveling.

Both the *Prologue* and the *Tale* of the Pardoner are apparently delivered while the pilgrims are still at the tavern (l. 321). At least there is no indication that they take the road before the Pardoner begins. So a story which is in large part an attack upon gluttony and revelry is told in a tavern by a man notoriously addicted to the vices he condemns. Professor Tupper has laid emphasis upon the humor of the situation. On his further contention that a similar method is carried out generally in the *Canterbury Tales* see the introduction to the Explanatory Notes on the *CT*.

On the pardoners of Chaucer's age as a class and the abuses they practiced, see J. J. Jusserand, *Chaucer's Pardoner and the Pope's Pardoner*, *Chaucer Soc. Essays*, xiii (Pt. v), cf. also G. R. Owst, *Preaching in Mediæval England*, Cambridge, 1926, pp. 99 ff. The character and conduct of Chaucer's Pardoner, in particular the problem of his self-betrayal, are discussed by Professor G. L. Kittredge in the *Atlantic Monthly*, LXXII, 829 ff., Chaucer and his Poetry, pp. 211-18.

The Pardoner's Prologue

333 *theme*, text. The regular mediæval sermon was in six parts: (1) theme, (2) protheme, a kind of introduction, (3) dilatation, exposition of the text, (4) exemplum, illustration by anecdote, (5) peroration, or application, (6) closing formula. The Pardoner's sermon seems to have only three or four of these divisions: (1) l. 334, (4) ll. 463-903, (5) ll. 904-15, and perhaps (6) ll. 916-18. See Professor Manly's note, with references to Lecoy de la Marche, *La Chaire Française au Moyen Âge*, Paris, 1868, and J. M. Neale, *Mediæval Preachers and Mediæval Preaching*, London, 1856, also a study of the passages in Chaucer which relate to preaching, by C. O. Chapman, *PMLA*, XLIV, 178 ff.

334 I Tim. vi, 10 (omitting *omnium*, which would be hypermetrical). Cf. *Mel.*, VII, 1130, n.

337 *Oure lige lordes seal*, the seal of some bishop. Cf. Piers Plowman, A Prol, 66 ff.

345 "To give color and flavor to my preaching." On the position of *with* immediately after the infinitive see *Gen. Prol.*, I, 791, n.

347 *crystal stones*, glass cases.

351 *The holy Jew* was presumably of the Old Testament era, possibly Jacob. See *Gen.* xxx, 31 ff., and cf. l. 364 below. The superstitious use of a sheep's shoulderbone mentioned in *Par. T.*, X, 603, is quite different. The reference there seems to be to spatulomancy, a recognized form of divination.

355 "That hath eaten any worm, or any worm hath stung" The strange repetition of *worm* is due to the fact that in the first case it is the object of *ete*, in the second the subject of (*hath*) *ystonge*. The diseases of cattle were often attributed to the eating of injurious worms. Cf the taunt-worm in Milton's *Lycidas*, l 46

390 *An hundred mark* The mark was worth 13s 4d (two-thirds of a pound). But the purchasing value of money then was twenty-five or thirty times what it would be today since the Great War

392 Professor Manly observes that this passage and Gower's *Mirour de l'Omme*, ll 5245 ff, prove the use of some kind of seats in English churches. He cites further evidence as to French churches from Lecoy de la Marche, *La Chaire Française*, pp 197 ff

403 Cf RR, 11565 (*Rom*, 6837). Professor Brusendorff (pp 402 ff) argued that the English *Romant*, rather than the French original was followed here and in ll 407 f, 443 f, below

406 "Though their souls go a-blackberry-ing," i.e., wandering at large. The form *blackberried*, as Skeat explained, is formed on the analogy of such nouns as *hunted*, *fished*, from AS nouns in *-ath*, *-th* ("huntoth," "fiscath," etc). The Middle English ending, properly *-eth*, came to be assimilated to that of the preterite participle. Cf *a-caterwaued*, *WB Prol*, III, 354. Other examples are given in Skeat's note

407 ff Cf RR, 5113 f (*Rom*, 5763 f), and perhaps 5071-5118

416 Here and in ll 441 ff, the Pardoner speaks as if he belonged to a mendicant order. On the other hand, his reference, in *WB Prol*, III, 166, to taking a wife — if it is not a mere outburst of facetiousness — implies that he was a layman or one of the lower clergy

435 *ensamples*, "exempla," the term regularly applied to the illustrative anecdotes of preachers

443 ff Cf RR, 12504 (Michel). The basket-maker was Paul the Hermit, not St Paul, as some of the commentators have supposed. Cf Piers Plowman, B, xv, 281 ff, and see St Jerome's Life of Paul the Hermit, §16 (Migne, Pat Lat., XXIII, 28). Whether Chaucer himself was confused (note the *apostles*, l 447) is not clear

447 *countrefete*, imitate

The Pardoner's Tale

472 ff With this familiar characterization of swearing of *ParsT*, X, 591. Further illustration is given in Skeat's note on the present passage, and by Professor Lowes in *Rom Rev*, II, 113 ff. In the idea there is perhaps a reminiscence of Heb vi, 6. The oaths were commonly by the parts of the body of Christ (as in ll 651 ff below)

477 *tombesteres*, female dancers. On the suffix *-stere* (AS "-estere"), here used with its

proper feminine significance, see *Gen Prol*, I, 241, n

479 On the bad reputation of *wafereres* see Skeat's note

483 Eph v, 18

487 Gen xix, 33

488 *the stories*, usually taken to be a reference to the *Historia Evangelica* (published with *Hist Scholastica*) of Peter Comestor, which tells the story of Herod and John the Baptist in chap lxxiii. But Comestor's account is very brief and says nothing about drunkenness. For the biblical narrative see Matt xiv, Mark vi. Miss Landrum (diss., II, 134) notes also the *Breviarium Romanum Pars Aestiva*, pp 713-19

492 ff See Seneca, *Epist* lxxxiii, 18. The Senecan reminiscences seem to continue through l 548. Cf especially *Epist* lx, 4, lxxxii, 27, xcv, 15, 19, 25, 26, 28-29, cxiv, 26 (See *Rom Rev*, X, 5-7)

495 *dronkeleue*, drunken. On the rare suffix *-leue* see NED, VI, 232, *Angl Beibl*, XIII, 235 f

499 *confusoun*, ruin

501 *boght agayn* exactly translates "redemut"

505 ff From Jerome, *Adversus Iovinianum*, u, 15 (Migne, Pat Lat., XXIII, 305)

512 ff Cf *Ecclus xxxvii*, 29-31

517 *the shorte throte*, the brief pleasure of swallowing. See again Jerome, *Adv Jov*, bk u, §8 "Propter brevem gulae voluptatem, terrae lustrantur et maria" (Migne, 297). Cf also Innocent, *De Cont Mundi*, bk u, ch 17 "Tam brevis est gulae voluptas" (Migne, CCXVII, 723)

519 *to swynke*, taken by Skeat and the NED as a compound *to-swynke*. But the existence of the word is very doubtful, and it seems easier to assume (with Manly) a change of construction

522 I Cor vi, 13

526 *white and rede*, white wine and red

See *NPT*, VII, 2342

529 ff Phil iii, 18 f

537 ff With the discourse on gluttony of the *De Contemptu Mundi*, bk u, ch 17 (Migne, 723) especially the clause "substantiam convertit in accidens" (translated in l 539). Substance and accident are used in their philosophical senses, the real essence of a thing, and the outward qualities (color, weight, texture, etc) by which it is apprehended

Chaucer can hardly have used this phrase without thinking of the current controversy about the Eucharist. Cf Wyclif's joke about the friar's treatment of a lord's cask of wine (*Sermones*, Wyclif Soc., III, 194)

547 f I Tim v, 6

549 Prov xx, 1, cited by St Jerome (*Adv Jov*, u, 10, Migne, XXIII, 299)

555 Judges xiii, 4 f, Num vi, 3

557 *honeste cure*, care for one's honor

558 ff Proverbial. cf *M.T.*, II, 771 f, n

563 *Lepe*, a town near Cadiz, which was known for its strong wines

564 *Fyssstretre*, leads out of Lower Thames Street, near London Bridge Chaucer's father was a Thames Street vintner *Chepe* Cheapside, where there were numerous taverns

565 Doubtless an allusion to the illicit mixing of wines by the vintners Professor Manly cites evidence (from Letter Book H, p 145) that Spanish wines were cheaper than French — which would explain why they tended to creep subtly in!

567 On *fumoslee*, see *NPT*, VII, 2924, n

579 On the death of Attila (A D 453) see Jordanes *De Getarum Gestis*, ch xlix, Paulus Diaconus, *De Gestis Romanorum*, lib xv

585 *Lamuel Lemuel*, Prov xxxi, 4 ff

590 ff Cf *Parst*, X, 793

591 ff From John of Salisbury's *Polycraticus*, i, ch 5

603 The story is apparently taken from the *Policraticus*, but Chaucer has substituted *Stibbon* for *Chilon*, possibly under the influence of Seneca, *Epist* ix, 18-19, x, 1 (See *Rom Rev*, X, 5 n 15) For discussion of the identity of *Stibbon*, see N & Q, Ser 8, IV, 175

614 For *other wise* Koch (edn of *Parst*, 1902) reads *otherwise*, which he interprets as an adjective meaning "different," "otherwise minded" — a difficult and unnecessary alteration

629 With the whole passage on swearing of *Parst*, X, 587 ff

633 Cf *Matt* v, 34 (cited in the margin of *MSS Hg Dd* and 5 others), and *James* v, 12

635 ff *Jer* iv, 2

639 *The firste table*, the first five commandments, which teach man his duty toward God

641 *the seconde heeste*, reckoned by Protestants as the third commandment The first two commandments, according to the Protestant division, are regarded by the Catholic Church as one, and the tenth divided into two

643 *rather*, earlier, sooner (the literal sense)

649 f *Ecclus* xxxiii, 11

651 The oath by God's nails is ambiguous in English, and might refer to the nails of his body ("ungues") or the nails of the cross ("claves") In favor of the second application see *Loves*, *Rom Rev*, II 115 He cites, among other examples, "par les cloux Dieu" from a ballade of Arnaud de Corbie (*Œuvres de Deschamps*, SATF, I, 273 no 146) Probably, as Skeat suggests, swearers were not particular in making the distinction The nails of the body are more appropriate to the present context

652 A portion of Christ's blood was supposed to be preserved in a phial at Hayles in Gloucestershire For accounts of it see

Holmshed's *Chronicle*, London, 1807, II, p 475, Southey, *Book of the Church*, ch xii (3d edn, London, 1825, II, 70 f), and Horstmann, *Altenglische Legenden*, Heilbronn, 1881, p 275

653 A reference to the game of hazard, on which see *ML Proh*, II, 124, n

656 *brached bones*, dice *Bucched*, explained by Tyrwhitt and others as connected with "bichel" a name for dice (compare Du "bikel" cockal), is probably to be regarded rather as an opprobrious epithet derived from "bitch" and employed in Mid Engl, as it is today, in the sense of "cursed, execrable" Professor Carleton Brown (*MLN*, XXIII, 126) cites as a parallel phrase the Lat "ossibus caninis, id est decus," Vincent of Beauvais, *Spec Morale*, iii, 8, 4 It is not clear whether the adjective "caninus" refers to the material of which the dice were made or is a mere equivalent of the English epithet of abuse

667 *Go bet*, go better, faster, a call to the dogs in the chase

673 *to-nyght*, referring, as commonly in older English, to the previous night

674 *Fordronke*, doubtless the compound with *for-* in this case See *KnT*, I, 2142, n

679 *this pestilence*, during this plague There were four serious plagues, as Skeat notes, in the reign of Edward III, in 1348-49 1361-62, 1369, 1375-76 But since Chaucer's tale is later, and his source unknown, it is not possible to connect the reference definitely with any one of them

684 *my dame*, my mother Cf *Manct*, IX, 317

698 On the institution of sworn brotherhood, here referred to, see *KnT*, I, 1132, n

710 *be deed*, die, cf *KnT*, I, 1587, n

713 ff The old man here described seems to be almost entirely Chaucer's invention In the Italian tale in the *Cento Novelle Antiche* there is a hermit ("romito") represented as fleeing from Death The figure in Chaucer becomes rather a symbol of Death itself, or possibly of Old Age, conceived as Death's messenger Miss Petersen (Sources of the *Nonne Prestes Tale*, p 100 n) suggests that a hint for the character may have been furnished by the old man in the *Liber de Apibus* The *Wandering Jew*, though a similar figure, probably has no real connection For part of the speech that follows (ll 727 ff) Professor Kittridge (*Am Jour Philol*, IX, 84 f) has pointed out a very probable source in the first elegy of Maximianus, ll 1-4, 223-28 (ed *Petschenig*, *Berliner Studien für class Phil u Arch*, XI, n, also by R Webster, Princeton, 1900, pp 25 ff) Cf also the Middle English poem on Maximian, in *Boddeker's Altenglische Dichtungen*, Berlin, 1878, pp 245 f With the general sentiment may be compared *Boethius*, i, m 1, used by Chaucer in *Tr*, iv, 501 ff

717 *with sory grace*, an imprecation, as again in l 876

722 On the use of India as a limit of remoteness which was common in Middle English, see Kittredge, [Harv] Stud and Notes, I, 21 f

734 *cheste*, not coffin but clothes-chest

736 *to wrappe in me*, on the order see *Gen Prol*, I, 791, n

743 Levit xix 32

745 ff Cf Ecclus viii, 6

748 *go or ryde*, lit "walk or ride"

771 *an eghte*, for this use of the indefinite article cf *ShpT*, VII, 334 and n, also *LGW*, 2075

774 The value of an English florn was 6s 8d

781 Cf the proverb, "Lightly come, lightly go", and Skeat, *EE Prov*, p 110, no 261

782 *wende*, would have supposed (pret subj)

789 *theves stronge*, violent thieves, highwaymen

792 *syly*, practically synonymous with *wysly* in older English In the present case the wisdom consisted in what might now be called slyness

793 For drawing cuts cf *Gen Prol*, I, 835 ff

847 With the theology, or demonology, of this passage of Job i, 12, n, 6 and Chaucer's discussion in the *FRT*, III, 1482 ff

851-78 There is no similar account of the purchase of the poison in the Italian tale

858 *destroyed*, disturbed, harassed Cf *SumT*, III, 1847

889 f *Ayycen Avicenna* See *Gen Prol*, I, 432 His chief work was entitled The Book of the Canon in Medicine (*Kitāb-al-Qānūn fil-Tibb*) For a full account of the work and a translation of the first book see O Cameron Gruner, *A Treatise on the Canon of Medicine of Avicenna*, London, 1930 The *fen* was properly a section or subdivision of the work Skeat held *canoun* to be a mistaken use of the general title for a subdivision of the work But Professor Manly points out that the term is used repeatedly in chapter headings to denote "rule of procedure" The discussion of poisons is in Lib iv, Fen vi (Venice, 1582)

891 *signes*, symptoms

895 ff The moralizing passages here and elsewhere are marked *Auctor* by the scribe of MS El See *MLT*, II, 358, n

907 *nobles*, coins first struck by Edward III about 1339 and valued at 6s 8d

sterlynges, silver pennies

915 *and lo, sres, thus I preche* This definitely marks the end of the sermon The men and women mentioned in the preceding lines are part of the imaginary congregation What follows is addressed to the Canterbury pilgrims

For a detailed discussion of the Pardoner's behavior here, and throughout his *Prologue* and *Tale*, see G L Kittredge, *Atlantic*, LXXII, 829 ff, Chau and his Poetry, pp 211-

18 Professor Kittredge's interpretation, very briefly stated, is as follows The Pardoner entered upon his confession not because he was overcome by drink, but because he was proud of his successful rascality He trusted the company, too, not to betray his confidence At the end of the sermon he suffered a revulsion of feeling His better nature asserted itself, and he spoke in deepest earnestness when he invoked upon the pilgrims the true pardon of Christ But this mood lasted only a moment, and he relapsed at once into impudent jocularly as he addressed the Host The Host replied with bitter offensiveness, and the Pardoner, who might ordinarily have been expected to match abuse with abuse, was reduced to silence because of the moral struggle within him Then the Host, perceiving the intensity of his anger, desisted, and the Knight intervened as peacemaker

916 Cf Ps cxlvii, 3

935 *Paraventure*, trisyllabic here, often spelled "paraunter"

939 *moore and lasse*, high and low

947 *so thee'ch*, so may I prosper (*thee'ch*)

951 *Sent Eleyne*, St Helen, the mother of Constantine, held to have been the finder of the true Cross See A Butler, *Lives of the Saints*, Dublin, 1883, Aug 18th

952 ff There is possibly an echo here of RR, 7108 ff, a passage of quite different general import, part of which seems to underlie *Gen Prol* I, 738 ff

953 *seintuarie*, here sacred object or relic, rather than sacred place Cf Roman de Troie, 25515, Chgés, 1194-96, Yvan, 6630-33

In certain MSS the *Pardoner's Tale* is followed by the *Shipman's* For two spurious links connecting the tales see the Textual Notes on the *PardT*

FRAGMENT VII

On the position of Fragment VII (formerly called Group B² in editions of the *Tales*) see the introduction to the Explanatory Notes on the *Man of Law's Epilogue* and the introduction to the Textual Notes on the *Canterbury Tales* For spurious Pardoner-Shipman links see the Textual Notes on the *Pardoner's Tale*

The Shipman's Tale

It is clear from ll 12-19 that the *Shipman's Tale* was written for a woman, presumably for the Wife of Bath Furnivall and Skeat thought it was perhaps to be her second tale, but it was more probably meant for her first one and was then transferred to the Shipman after the plan of Fragment III was devised Professor Tatlock has conjectured, from the evidence of some copies of the *Prologue*, that the tale may have been temporarily shifted to the Summoner, before its final assignment

to the Shipman. He suggests further that Chaucer originally intended, by this story of a merchant duped, to set on foot a quarrel between the Wife and the Merchant. Professor Manly (p 624) notes further that the *Merchant's Tale* bears indications of having been first intended for a member of a religious order and that Chaucer may have meant the Monk to retaliate there for the satire on monks in the Wife of Bath's tale (now the Shipman's). If either of these plans ever existed, it was abandoned in favor of the marriage debate in Fragment III. In any case, the composition of the *Shipman's Tale* probably somewhat antedates that of the *Wife of Bath's Prologue and Tale*. See Tatlock, *Dev and Chron*, pp 205 ff.

The story belongs to a familiar group of folk-tales, which have in common the motif of the "Lover's Gift Regained". Similar anecdotes are still current in the United States, told at the expense of nationalities proverbially famed for parsimony or shrewdness. Chaucer's exact source is unknown. It can hardly have been Decameron, viii, 1, or viii 2, both of which have features in common with the Shipman's story. The setting and the French phrase in l 214 make it seem probable that Chaucer was following a French *Jahnav*. But the Old French *Le Boucheur d'Abbeville*, though a similar story, cannot be the source for either Chaucer or Boccaccio. Sercambi's version, Novella 19 (ed Renier, Turin, 1889), stands close to Decam, viii, 1. Numerous other analogues, ranging from the Ancient Indian *Sukasaptati* (Parrot-Book) to modern stories current in Western Europe are discussed by J W Spargo, *Chaucer's Shipman's Tale, The Lover's Gift Regained*, FF Com., no 91, Helsinki, 1930 (part of a Harvard dissertation *Studies in the Transmission of the Mediæval Popular Tale*, 1926). Dr Spargo observes that Chaucer's tale, as compared with Boccaccio's, shows a minimum of plot and a maximum of characterization.

1 *Seint Denys*, St Denis, near Paris
4-19 Cf *WB Prol*, III, 337-56. The parallelism of thought, as well as the use of feminine pronouns, suggests that Chaucer was writing for the Wife. See also the note to ll 173 ff below.

9 Cf *MerchT*, IV, 1315, both perhaps from *ParT*, X, 1068. See also Job xiv, 2.

38 For this proverbial comparison see l 51 below, also *KnT*, I, 2437, and n.

41 This suggests the institution of sworn brotherhood, though not explicitly described as such. See *KnT*, I, 1132, n.

55 *Brugges*, Bruges

65 Cf *Gen Prol*, I, 166, and n.

69 *Oure deere cosygn*. With the use of *oure* here, indicating a point of view not literally that of the speaker or writer, cf ll 107, 356, 363 below, also *NPT*, VII, 3383, *WB Prol*, III 311, 432, 595, 713, 793. *SumT*, III, 1797, 1829, 2128 and *FrankT*, V, 1204.

Professor Tatlock, who has collected the

instances, has appropriately termed the construction "the domestic *our*". "The colloquialism," he observes, "is an extension of an ordinary possessive to cases where it involves taking the point of view of the person addressed, and finally becomes stereotyped". See *Stud Phil*, XVIII, 425 ff.

70 *malvesye* Malmsey, wine of Malvasia (now Napoli di Malvasia), on the eastern coast of the Peloponnesus.

71 *vernage*, red wine from Italy (Ital "vernaccia," the name of a grape).

72 *volatyl*, wild fowl (Lat "volatula", Fr "volaille").

88 *pryme*, 9 A M

91 *his thynges*, the things he had to say, namely, the divine office in the Breviary.

97 *under the yerde*, under the rod, i.e., subject to discipline.

103 *dare*, he still crouch.

104 "As a weary hare sits on its lair."

105 "Which should happen to be distracted." For the omission of the relative subject see *Gen Prol* I, 529, n.

With *forstraught* of *dastraught*, both formed as if from "strecchen," to stretch.

131 *porthors*, breviary (Fr "porte-hors", Lat "portaforium").

137 *for to goon*, though I had to go. For the idiom see *KnT*, I, 1133 and n.

148 *Seint Martyn*, St Martin of Tours.

151 *Seint Denys*, St Dionysius, the patron saint of France (d 272).

173 Cf *WBT*, III, 1258 ff.

194 *Genyloun*, Ganelon, the traitor who betrayed Charlemagne's army at Roncesvalles. In punishment he was torn to death by wild horses. See the *Chanson de Roland*, 3735 ff. Cf *MkT*, VII, 2389, and *BD*, 1121.

206 *chilyndre*, a portable sun-dial (lit "cylinder"). For a description see Hoveden's *Practica Chulindri* ed E Brock, in *Essays on Chaucer*, II, m, Ch Soc, 1874.

For the practice, regular in Chaucer's time, of dining soon after prime, cf *Tr*, u, 1557, v, 1126.

214 *Quy la*, glossed *Who ther* in MSS E) and Hg.

Peter, an oath, by St Peter.

225 *curious*, involving elaborate care. Cf the active sense, "especially careful," l 243.

227 The line is repeated in *SumT*, III, 1943. *Seint Yve* is identified by Skeat with St Ives of Huntingdonshire, a very mythical Persian bishop who preached in England in the seventh century. Yves (or Yve) the familiar patron saint of Brittany, canonized in 1347, would also naturally have been known to Chaucer. Still a third saint, a twelfth-century bishop of Chartres, bore the same name (See Migne, *Pat Lat*, CLXI, xvii ff).

228 For *tweye* (*two*) the superior MSS read *ten*, which would be a high proportion of successful merchants. It is conceivable that Chaucer wrote *ten* and meant the sentence

to be ironical. But it seems more likely that a scribe substituted *ten* for *twy(n)e* under the influence of the recurring phrase "ten or twelue"

233 "Seek relaxation on a pilgrimage" Cf the general remarks on the mediæval pilgrimage, *Gen Prol*, I, 465, n

255 *At after-dyner*, printed by Skeat and other editors *at-after dinner*, as in the similar phrases in *Mercht*, IV, 1921, *SqT*, V, 302, *FranklT* V, 918, 1219. There is support for the combination of *at with after*, *under*, etc. But in view of the frequent occurrence of the compounds *after-dinner*, *after-supper*, etc., and of phrases like *at afternoon*, the simple preposition seems more natural

259 *seint Austyn*, St Augustine

272 *beye*, buy. Chaucer uses two forms, *beye* and *bye* (like *deye* and *dye*)

276 *a mile-wey*, here a measure of time Cf *furlong wey MLT*, II, 557

316 *upright*, supine, flat on the back

334 "A certain (number) of frances" Cf *MkT*, VII, 2177, *Tr*, III, 596. Somewhat similar is the use of cardinal numerals after *a*, as *an eighte brussheles*, *PardT*, VI, 771, *a twenty wynter*, *WB Prol*, III, 600

355 *seint Jame*, probably St James of Compostella

367 The Lombards were famous money-lenders

369 Cf *Mercht*, IV, 2322, and *RR*, 10098

379 *maketh it tough*, on the various meanings of the phrase see *Tr*, II, 1025, n

402 *Marie*, an oath by the Virgin

403 "I care not a bit for his tokens"

416 "Score it on my tally", charge it to my account Cf *Gen Prol*, I, 570

434 *Tallynge*, dealing by tally, on credit, hence, incurring or paying a debt. A few MSS read *talyng*, "telling tales," but it is unlikely that Chaucer wrote this and a scribe substituted the less familiar word. Here, as in many of the *Tales* the final blessing is adapted to the story which precedes. In view of the likelihood that the *Shipman's Tale* was composed for the *Wife of Bath* the passage should doubtless be interpreted in the light of *WB Prol*, III, 130, 153, etc

The Introduction to the Prioress's Tale

435 *corpus domnus*, the Host's blunder for "Corpus Domini," the body of the Lord

438 *a thousand last quade yeer*, a thousand cartloads of bad years (*last* uninflected because used as a measure) Cf *Mk Prol*, VII, 1893

440 The monk made dupes of the man and his wife Cf *MullT*, I, 3389, and *CYT*, VIII, 1313

442 *in*, "inn," originally used of a private house

The Prioress's Prologue and Tale

The *Prioress's Tale*, although in the staccato meter which Chaucer used chiefly in the

early eighties, is by common consent assigned to the period of the *Canterbury Tales*. The artistic perfection of the poem and its complete appropriateness to the Prioress are both evidence of a late date. Even the trifling oversight, *quod she*, in l. 581 betrays the fact that the tale was written with the teller in mind.

In type the story is a legend, or more precisely a miracle of the Virgin. The exact source is unknown, but from twenty-seven analogues which have been collected and examined by Professor Carleton Brown it is possible to construct pretty definitely what Chaucer had before him. In one group of legends the little martyr is a choir-boy, but in the greater number, as in Chaucer's tale, he is a school-boy. In most versions, and apparently in the original form of the story, the ending is happy and the murdered child is miraculously restored. For full information see C. Brown, *The Miracle of Our Lady*, *Ch Soc*, 1910. In a later article (*MLN*, XXXVIII, 92 ff.) Professor Brown cites a MS copy of the *Alma Redemptoris* apparently written by the hand of Friar William Herebert, with a note referring unmistakably to the legend. This proves the story to have been known, in the particular form in which the *Alma Redemptoris* appears, before 1333, the date of Herebert's death. An excellent study of the miracle of Our Lady as a literary type—primarily an analysis of the Old French collection by Gautier de Coincy—was contributed by W. M. Hart to the Charles Mills Gayley Anniversary Papers, Berkeley, 1922, pp. 31 ff. For an interesting miniature illustration of Mielot's 15th century version of the legend (printed by Brown, pp. 29 ff.) see Warner's edition, *Roxburgh Club*, Westminster, 1885, fol. 15 verso, from MS. Douce 374, Bodleian, and *Miracles de Notre Dame*, *Miniatures du MS Fr 9199*, *Bib Nat*, Paris, 19—, II, plate 19.

It appears that Chaucer followed closely the simple plot of his original. He also reproduced, though with far superior workmanship, the style and spirit of the numerous miracles of the Virgin current in his day. Even the tragic ending, which Skeat suggested might be due to him, has been found in several analogues, where it was perhaps taken over from the independent tale of Hugh of Lincoln. Apart from the faultless beauty of the verse, Chaucer's own contribution, in this tale as in many others, was largely in developing the setting and the personal characterization. The *vitel clergeoun* he changed from a boy of ten years or more to a child of seven in the beginning of his schooling, and the older *felawe* seems to have been entirely Chaucer's invention.

The legend took shape, according to Professor Brown, before 1200, and was first localized in England. But the general tradition of the murder of Christian children by Jews is much older, beginning as early as the

tune of the Church historian Socrates (fifth century), and it is still alive. See the protest against its revival in the [London] Spectator, XCVI, 97. On the history of the whole matter of F J Child's introduction to the ballad of Sir Hugh or the Jew's Daughter. English and Scottish Ballads, Boston, 1882-98, III, 233 (no 155), also the Life of Wilham of Norwich, ed Jessopp and James, Cambridge, 1896, pp lxx ff., and H L Strach, The Jew and Human Sacrifice, London, 1909, pp 169 ff.

For the opinion, certainly mistaken, that Chaucer meant the *Prioress's Tale* as a satire on childish legends, see A Brandl, in Paul's Grundriss der Germ Phil., Strassburg, 1889-93, II, 1, 680.

The Prioress's Prologue

453 ff. The *Prioress's Prologue*, like that of the Second Nun (VIII, 1 ff.), has been shown to contain many ideas and expressions drawn from the Scriptures, the services of the church, and other religious poetry. It recalls in particular, as was most appropriate to the Prioress, certain passages in the Office (and Little Office) of the Blessed Virgin. The first stanza paraphrases Ps viii, 1-2, the opening psalm of Matins in that service. The figure of the burning bush (which was of course a familiar symbol of the Virgin) occurs in the antiphon Rubum quem vidit. This is given for the sixth hour in the Middle-English Prymer or Lay Folks' Prayer Book, where it is translated "Bi the buysch that Moyses sigh unbrent, we knowen that thū preisable maydenhede is kept" (ed H Littlehales, EETS, 1895-97, p 24). Cf F Tupper, MLN, XXX, 9 ff., and Sister Madeleva, Chaucer's Nuns, New York, 1925, pp 30 ff. Less exact parallels in thought or phraseology are further noted by Sister Madeleva, who compares the second stanza with the antiphon of Matins, "Dignare me laudare te, Virgo sacra", and the fourth stanza with the prayer and absolution of Matins "Sancta et immaculata virginitas, quibus te laudibus efferam nescio," and "Precibus et meritis beatae Mariae semper Virginis et omnium Sanctorum, perducit nos Dominus ad regna caelorum." In ll 474 ff. there seems clearly to be a reminiscence of Dante's address to the Virgin in Par., xxxiii, 16-21, which Chaucer translated more fully in the poem to the *Second Nun's Tale*.

It was a regular literary convention to prefix to a miracle or saint's legend an invocation to Christ or the Blessed Virgin.

461. The white lily and the burning bush were familiar symbols of the Virgin Mother. For the latter, already noted as occurring in an antiphon, cf also ABC, 89 ff. (where Chaucer is following Deguilleville). The figure of the lily, Professor Manly points out, is said by Alanus de Insulis to be derived from the Song of Solomon, ii, 2.

470. *th'alghte*. The vowel of *thee*, like that of the article *the*, was sometimes elided

471. *lighte*, either "cheered" or "illuminated."

472. See I Cor 1, 24.

The Prioress's Tale

488. It is unknown what suggested to Chaucer the localization in Asia, which has not been noted in any other version of the legend. The conditions described remind one of the situation in Norwich, England, where the Jewish colony was under the special protection of the King. See the introduction to the Life of Wilham of Norwich, cited above.

491. *usure*, interest, the taking of which was forbidden by the Church in the Middle Ages.

lucre of vleymyse, "filthy lucre" (gl "turpe lucrum" in MS El), cf I Tim iii, 8. For the construction (adjectival phrase with *of*) cf *KnT*, I, 1912, n.

495 ff. The *livel scole* was taken by Skeat to be a school of choir-boys. But it is more probable, as Professor Brown has shown, that Chaucer had in mind a regular village school. This may be inferred from the large number of children, from the lack of strict discipline, and from the hint (l 536) that some of the pupils were learning grammar. Moreover, the *livel clergeoun* was clearly not a choir-boy but a child in his first year of regular schooling. Neither in French nor in English does *clergeoun* mean primarily a chorister, and the little boy is not represented as singing with those who *lerned here antiphoner*. Professor Brown shows by contemporary documents that the learning of anthems was part of the regular instruction in mediæval English schools.

It is true that in one group of versions of the legend the victim is a little chorister. But Chaucer's version belongs to another group.

497. *an hepe*, possibly to be read *an* (= on) *hepe* (dat.), "in a crowd." See J Derooquigny, *Rev Anglo-Americaine*, V, 160 f.

500. *to rede*, probably with special reference to reading Latin. See Brown, pp 132 ff.

504. *That his*, whose, see *KnT*, I, 2710, n.

512. Cf "Sely chyld is sone ylered," Proverbs of Hendyng, st 9, and see Skeat, *EE Prov*, p 103, no 245, Haeckel, p 49, no 173.

514. It is related of St Nicholas that he sucked only once on Wednesdays and Fridays when an infant at the breast (*Breviarium Romanum*, Dec 6).

517. The primer was a prayer-book compiled for the use of both young and old, at first in Latin, though English versions came into use in the fourteenth century. See The Prymer or Lay Folks' Prayer Book, ed H Littlehales, cited above. Such compilations were regularly used in schools as late as the time of the Reformation. Very likely the

copies prepared for the youngest pupils would have had prefixed an alphabet and such pieces as the Lord's Prayer, the Ave Maria, the Creed, and the Confession See Brown, pp 126 ff

518 The anthem referred to occurs in the Roman Breviary and begins

Alma redemptoris mater, quae pervia caeli
Porta manes, et stella maris, succurre cadenti
The text is given in full in one of the versions of the legend See Brown pp 39, 120 ff, also his frontispiece, where the musical notation is reproduced from an early MS

In most versions of the legend the hymn mentioned is the "Gaude Maria" The "Alma Redemptoris" appears only in the small group most closely related to the *Prioress's Tale*

520 *ner and ner*, nearer and nearer

523 *to seye*, to be interpreted (the gerundial infinitive), he did not know what the Latin meant Cf *to mene*, *MkT*, VII, 2751

561 *honest*, honorable

572 *wardrobe*, here obviously in the sense of "privy" (called "cloaca" or "latrina" in the Latin versions nearest to Chaucer's) For evidence that the same room was often used for a clothes-room and a privy (hence the extension of the term "wardrobe") see J W Draper, *ESt*, LX, 238 ff

576 The familiar proverb, "Murder will out," occurs also in *NPT*, VII, 3052, 3057 Cf Haekel, p 42, no 143, and Skeat, *EE Prov*, pp 103 f, no 246

578 Cf Gen iv, 10

579 ff See Rev xv, 3 4

583 *Pathmos*, doubtless pronounced *Patmos* (with *th* like *t*, as in "Thomas")

585 *fleshly*, here an adverb

627 See Matt ii, 18 Mr Joseph Dwight has pointed out to the editor that this passage, along with the psalm *Domine, Domine noster*, occurs among the portions of Scripture read at Mass on the Feast of the Holy Innocents This might account for their association in Chaucer's mind, though the comparison of the bereaved mother to Rachel would have been natural in itself But it is an interesting general question how far Chaucer's Scriptural quotations were suggested by the services of the Church rather than the consecutive reading of the Bible

632 With the proverbial formula of *RoT*, I, 4320, and n. *Bo*, iv, pr 1, 52 ff, Skeat, *EE Prov*, p 104, no 247, Skeat's note to Piers Plowman C, v, 140, Haekel p 40, no 138

662 In four versions of the legend the miracle is wrought with the aid of a magical object placed in the child's mouth According to one account it was a lily, according to two others, a precious stone which replaced the tongue which the Jews had cut out In Chaucer's version the tongue is not removed, and the *gran* which was laid upon it has usually been taken to be a vegetable gran or kernel Skeat suggested that the idea might have come from the story of Seth, who places

three kernels or pippins under Adam's tongue at his burial (See Legends of the Holy Rood, ed Morris, *EETS*, 1871, pp 26, 70, and Cursor Mundi, ed Morris, *EETS*, 1874-93, 1366 ff) But there is very little similarity between the two stories Probably Chaucer's *gran* is to be understood after all as a precious stone, a gram of pearl For this meaning of the Middle English word see Wright, Specimens of Lyric Poetry, Percy Soc., 1842, p 38 Other possible interpretations of the *gran*, suggested by Sister Madeleva (pp 39-40), are a particle of the consecrated Host, or a prayer-bead But in view of the precious stone in other versions of the legend, the explanation "pearl" is probably to be preferred The pearl, moreover, was a recognized symbol of the Virgin

669 Cf John xiv, 18, Heb xii, 5

684 According to the Annals of Waverley, Hugh of Lincoln was murdered by Jews in 1255 For a list of contemporary documents relating to the case see Brown, p 87 The story is preserved in the ballad of Sir Hugh, or The Jew's Daughter, edited, with valuable introduction, by F J Child, English and Scottish Ballads, III, 233 ff Professor Manly (Essays and Studies, XIII, 53) notes that it was also the subject of a miracle play known to have been performed at Lincoln in 1316 He observes that Chaucer, who had various reasons for interest in Lincolnshire may have seen some later representations He reminds us further that Philippa Chaucer, with others, was given in 1386 a letter of fraternity in Lincoln Cathedral, an event which might have drawn Chaucer's attention to the Hugh of Lincoln tradition, or even have given him the first suggestion for his own tale

Prologue to Sir Thopas

This *Prologue* is noteworthy as conforming in meter to the rime-royal stanza of the preceding tale The regular meter of the head-links, or talks by the way, is the heroic couplet, even when they connect tales in stanzaic form or in prose

691 *miracle*, probably in the technical sense of "legend," "story of a miracle"

696 There has been much discussion as to the seriousness with which Chaucer's portrait of himself should be taken The hint that his figure was corpulent is confirmed by the *Lenox* a *Scogan*, l 31 The aloofness with which he is taxed by the Host seems quite inconsistent with his own account of his conduct in the *General Prologue* Yet reticence may well have been his social habit, as it was one of his marked literary characteristics It should be remembered, however, that the Host's description applied particularly to his aspect and behavior after listening to the Prioress's moving tale See the comments of Dr Thomas Knott, *MP*, VIII, 135 ff

703 *elmyssh*, elf-like, hence, aloof belonging to another world

711 *deyntee*, excellent, superior, rare The word, which is related in origin to Lat "dignitas," has become less dignified in meaning

Sir Thopas

Sir Thopas was probably intended as a twofold satire, literary and social

It has long been recognized as a burlesque of the metrical romance Richard Hurd (Letters on Chivalry and Romance, ed Moxley, London, 1911, p 147), quoting an unnamed person, declared that Chaucer wrote the poem with the intention of exposing "the leading impertinences of books of chivalry" and commentators have collected many parallels of language or episode No particular romance seems to have been singled out by Chaucer for imitation or attack But the Libeus Desconus presents a rather striking similarity of situation Professor Magoun (PMLA, XLII, 833 ff) has called attention to the "virtual identity of setting, actors, and action in the He d'Or episode" and in *Sir Thopas*, and concludes that Chaucer had this definitely in mind The Middle English romance of Guy of Warwick is also a good example of the general type, and contains many of the features which Chaucer reproduces Both Libeus and Guy it may be observed, are mentioned in the list of heroes in ll 897 ff A number of similarities between *Sir Thopas* and *Sir Thomas of Ercelesbourne* were noted by Sir J A H Murray in his edition of the latter romance (EETS, 1875), and still others, involving plot as well as language, have been pointed out to the editor by Dr J R Caldwell Passages from the three romances mentioned, and from other texts, are cited in the following notes merely to illustrate the satire in *Sir Thopas*, but with no intention either to establish a source for Chaucer or to give extensive collections of parallels For further discussion of the features satirized, with references to numerous romances, see C J Bennewitz, Chaucer's *Sir Thopas* (Halle diss, 1879), E Kolbing, EST, XI, 495-511, Miss C Strong, MLN, XXIII, 73 ff, 102 ff, and Miss Hammond, p 288 With special reference to the meter see Miss Strong, and Manly, MP, VIII, 141 ff

Doubts have been expressed from time to time as to the presence or extent of literary satire in the tale, especially on the ground that Chaucer admired the romances and wrote excellent ones himself But this would not have prevented him from recognizing or burlesquing their many absurdities, and it is hard to believe that such was not his intention At the same time two recent studies of *Sir Thopas* have made it seem very probable that Chaucer had another purpose, perhaps his primary one, namely, to poke fun at the Flemish knight-

hood This opinion is set forth by Miss L Winstanley in her edition of the *Procees's Tale* and *Sir Thopas*, Cambridge, Eng, 1922, and by Professor Manly in *Essays and Studies*, XIII, pp 52 ff They find plenty of evidence of the contemptuous attitude of the French and English aristocracy toward the Flemish bourgeoisie It is especially apparent in Froissart's account of the treatment of Flemish embassies at court The interpretation proposed by these scholars gives point to many of the jokes about *Sir Thopas'* equipment and behavior Whether, as Miss Winstanley maintains, Chaucer meant *Sir Thopas* to represent Philip van Artevelde himself, is more doubtful The parallels she draws between Philip's career and Chaucer's tale are not very convincing, but attention will be called to them below The notes are intended to supply only a very brief explanation of the points of the satire, nearly all of which have been discussed in the books and articles cited above

The tale contains no definite indication of date It is usually held to have been written during the Canterbury period, and even to have been planned for the dramatic situation in which it is so effectively introduced But if, as Professor Manly suggests, it was composed at the time of the Flemish embassy to London in 1383, it would have been just as available for Chaucer's purposes in the Canterbury series

The following are the full titles and editions of the romances cited below, usually by abbreviations

- Amis, Amis and Amloun, ed Kolbing, Heilbronn, 1884
- Bevis, *Sir Beves of Hamptoun*, ed Kolbing EETS, 1894
- Cleges, *Sir Cleges*, ed Treichel, EST, XXII (1896), 345 ff
- Degare, *Sire Degarre*, ed Schleich, Heidelberg, 1929
- Eglam, *Sir Eglamour of Artois*, Cambridge MS, ed Hallwell Thornton Romances, Camden Soc, 1844
- G G Kn, *Sir Gawain and the Green Knight*, ed Tolkien and Gordon, Oxford, 1925
- Guy, *Sir Guy of Warwick*, Auchinleck MS, ed Zupitza, EETS, 1883-91
- Horn Childe, *Horn Childe and Maiden Ravnild*, ed Hall in *King Horn*, Oxford, 1901, pp 179 ff
- Ipom, *The lyfe of Ipomydon*, Harleian MS, in *Ipomedon*, ed Kolbing, Breslau, 1889, pp 257 ff
- Isumb, *Sir Isumbras*, ed Schleich, Berlin, 1907
- K Als, *King Alsaunder*, in *Metrical Romances*, ed Weber, Edinburgh, 1810, I, 1 ff
- K Horn, *King Horn*, ed Hall, Oxford 1901
- K Tars, *The King of Tars*, ed Krause, EST, XI (1887), 1 ff

Lib Des, Libeaus Desconus, ed Káluza, Leipzig, 1890

Oct, Octavian, Southern version, ed Sarrazin, Heilbronn, 1885

Perc, Sir Perceval of Gales, ed Campion and Holthausen, Heidelberg, 1913

Rich L, Richard Cœur-de-Lion, ed Brunner, Vienna, 1913

Sq L Deg, The Squire of Low Degree, ed Mead, Boston, 1904

Sev Sages, The Seven Sages of Rome, ed Campbell, Boston, 1907

T E, Thomas of Erceidoun, ed Murray, EETS, 1875

Tristr, Sir Tristrem, ed Kolbing, Heilbronn, 1882

712 ff A typical beginning Skeat cites Sir Bevs and Sir Degare cf also, for various forms of the opening address to the hearers, *Chronicle of England* (in *Ritson, Metrical Romances*, Edinburgh, 1884-85, II, 270), *Horn Childe*, T E, Clages, Ipom, Amis, and Sev Sages

712 *entent*, Chaucer's form, where it can be tested, is almost invariably *entente*, but the rime here calls for *entent*. In several other instances in *Sir Thopas* the rimes are irregular or unusual, such as would cast doubt on the authenticity of a poem not frankly written as a burlesque. Cf *deer rwer*, 736-37 (*ryvere*, *Tr*, iv, 413, but *ryver*, *WBT*, III, 884), *plas solas*, 781-82, *Thopas gras*, 830-31, *cote-armour flour*, 866-67, *chivalry drury*, 894-95 (possibly a mere spelling), *Gy chivalry*, 899-902, *well Percivell*, 915-16, *wilde childe*, 803-06 (where the irregularity seems to consist in adding an unhistoric *-e* to the nom *child*)

717 *Thopas*, obviously *topaz*, the gem, "an excellent name for such a gem of a knight" (Skeat). There may have been the further symbolism of purity, inasmuch as the *topaz* was worn by young girls as a charm against luxury. See Manly's note, and cf ll 745 ff. For a different explanation, which involves rather too many conjectures, see H Lange, *Deutsche Literaturzeitung*, XXXVII, 1299 ff, 1669 ff, 1827 ff. Mr Lange holds that Chaucer was playing upon Froissart's "Mélador, ou le chevalier au soleil d'or", that he took *Mélador* to mean "honey-gold" (as he took *Melboeus* to mean "mel bibens," VII, 1410), and that he adopted *Thopas* as an equivalent because in heraldry the *topaz* corresponds to the blazon "or" and to the planet Sol. It was suitable, Mr Lange adds, for "Rutter Honiggold" to have had a golden shield and saffron hair!

720 *At Popering*, in the place Miss Winstanley, in support of the theory that Sir Thopas represents Philip van Artevelde, notes that Philip's father, Jacques van Artevelde, "had devoted himself in a quite special way to the interests of Poperinghe." But this would not be an obvious reason for making it the birthplace of Sir Thopas. Professor Manly looks for the explanation

in a tradition, which he infers from the contemporary Cronycke van Nederlent that the men of Poperinghe were regarded as stupid. He observes further that the actual lord of Poperinghe, as Chaucer might well have known, was the Abbot of St Bertin — a most improper father for the pattern knight! (See F H d'Hoop, *Recueil des Chartes du Prieuré de Saint-Bertin*, à Poperinghe, Bruges, 1870, *Introd*, p xv)

In the place, interpreted by Skeat "in the mansion, manorhouse", but it may be a mere rime-tag, meaning "right there." Other more typical tags are in ll 723, 749, 766, 793, 796, 831, 887, 917

722 Cf Amis, 25, Ipom, 11, Eglam, 934 ff

724-35 The following description, with its ridiculous comparisons, as Professor Manly observes, fits a burgher rather than a knight of aristocratic lineage

725 *payndemayn*, very fine white bread. The name "panis dominicus" is explained by Chambers, *Book of Days*, Edinburgh, 1862-64, I, 119, as derived from the figure of the Saviour or the Virgin imprinted on each loaf. But R F Patterson in *MLR*, VII, 376, compares rather the classical Latin "vinum dominicum" (Petronius, *Saturnicon*, § 31) used for the superior wine which was served to the master. There is an Old French adj, "demame," "qui appartient au seigneur," perhaps derived from the rare Lat adj, "dominus." "Panis domina" would exactly correspond to *payndemayn*. See E Blau, *Angl Beibl*, XXXI, 237

727 *scarlet in grayn*, i e, cloth dyed with grain, with cochineal. Cf *NP Epnl*, VII, 3459

731 Cf Lib Des, 139 f. The long beard (compared absurdly to saffron, used in cooking for coloring and flavoring) was an antiquated fashion.

734 *Syklatoun*, a costly cloth (OF "ciclaton"). On the history of the name see G F Moore, *Cyclatoun-Scarlet*, Kirtledge Anniversary Papers, Boston, 1913, pp 25 ff

735 *jane*, see *CIT*, IV, 999, n

736 ff Cf Guy (Auchinleck MS), 2797 ff, Amis, 136 ff, Perc, 209 ff

737 for *rwer*, Skeat renders "towards the river" (Fr "en riviere"), but the preposition is strange. In *Tr*, iv, 413, for *ryvere* might mean either "for waterfowl" or "for hawking", the former would make better sense here. For the use of the term for "hawking" cf *fro ryver*, *WBT*, III, 884, and see *NED*, s v *River* 2

738 The *goshawk* was appropriate to a yeoman rather than a knight

740 Archery belonged to the yeomen, and in Chaucer's time wrestling was also not a knightly accomplishment. Cf *Gen ProI*, I, 548 (where the ram is mentioned as a prize)

742 ff Cf Guy, 237 ff (thirty maidens in love with the hero). Miss Winstanley,

in drawing the parallel with Philip van Artevelde, compares the elf-queen here with the "demonisse" said by Froissart to have accompanied Philip in the field

743 *Paramour*, passionately See *KnT*, I, 1155, n

745 For this rhetorical device—the reinforcement of a word by adding the negative of its opposite—see also I 882, below, and of *Intro to MancT*, IX, 20, *Rom*, 310, *BD*, 143 Many examples from Middle English verse are given by Kit-tredge, [*Harv*] *Stud* and *Notes*, I, 62 f

750 *With out ride of Gen ProI*, I, 45

751 Cf *Ipom*, 1489 *Worth upon*, got upon, lit "became upon" (AS "wear?")

752 *launcegay*, a short lance, originally a Moorish halpik (from Span "azagaya"), not a weapon for severe encounters

754 Cf *Oct Imp*, 283-84 *Prilath*, spurs his horse Chaucer rings the changes on the word through the tale

756 The *bukke and hare*, Mr Manly suggests, are wild beasts such as might be expected in the forests of Flanders

759 *Sleat*, comparing *Amis* (ll 979 ff), suggests that the accident which nearly befell him was killing his horse But Professor Manly is probably right in holding that the *sory care* refers to the events that follow

760 There follow a series of catalogues of birds, trees, food, clothing, etc., such as were endlessly spun out in the later romances Cf particularly, for trees and birds, *K Alis*, 6790 ff, *T E*, 29 ff, and the late romance, *Sq L Deg*, 27 ff, with Mead's note Chaucer's list of herbs and spices is again appropriate to the tradesman His description of the songs of the birds is of course intentionally absurd—including, possibly, the feminine pronoun *hir* (which appears in good MSS) after *thrustelcock*

772 ff For the association of *longynge* with the song of the birds of *Guy*, 4519 ff, *T E*, 33 ff, especially the latter Thomas of Erceuldoune, after hearing the birds, "lay in longne" and had a dream or vision of an elf-queen He set out with all his might to meet her at "Eldoune tree" If, as has been suggested, Chaucer had this story in mind, he managed the affair of *Sir Thopas* rather differently, and with comic effect There is also a similar dream in the *Sev Sages*, ll 3235 ff But it may be doubted whether Chaucer was parodying any particular piece In general, no episodes were more familiar or delightful in the romances, especially in the Arthurian cycle, than the adventures of knights with ladies of the "other world" But it was usual for the fairy to seek or summon her mortal lover, whereas there is no indication that the elf-queen is in pursuit of *Sir Thopas*

Part of the humor of the situation, as suggested long ago by Bennewitz, may lie in the fact that *Sir Thopas* has never seen the

object of his passion Love for an unknown person, or one known only by report—love before sight—is common in saga and romance so common, indeed, in Celtic saga that Irish has a technical name for it, "grád ecmase"

783 Professor Manly notes that *forage* was properly "dry fodder"—another intentional absurdity?

797 A knight would surely have leapt or vaulted, not climbed, into his saddle

807 The giant guardian, commonly a herdsman, was one of the regular figures in the "Other world" See A C L Brown, [*Harv*] *Stud* and *Notes*, VIII, 70 ff Cf further, for giants in romances, *K Horn*, 801, *Lab Des*, 1324, *Oct*, 920, *Tristr*, 2333, 2712, *Guy*, 10590 ff (the famous fight with Colbrand) Miss Winstanley makes the bold conjecture that the giant in *Sir Thopas*, described later as three-headed (l 842) stands for the threefold army of Charles VI, the Count of Flanders, and the Duke of Burgundy, which opposed Philip van Artevelde

808 *Sire Olifaunt*, *Sir Elephant* Miss Winstanley, because "Olifaunt" was the name of Roland's horn in the *Chanson de Roland*, takes the giant to represent the French chivalry opposed to Philip But the name is appropriate enough without any such far-fetched explanation

810 *Termagant*, supposed by the medieval Christians to be a god or idol of the Saracens The origin of the name (Fr *Tervagan(t)*, Ital "Tervagante" or "Trivigante") is uncertain The oath occurs five times in *Guy*

815 For the musical instruments of *Guy*, st 17 (pp 394, 396), *Cleges*, 99 ff, *Oct*, 67 ff They also surround the elf-queen in *T E*, 257 ff

symphonie, used vaguely in Middle English as the name for several kinds of instruments, sometimes pipes and sometimes strings

826 *slawe*, slain With the form *slawe(n)*, a dialectal variant of *slayn*, may be compared *fawe(n)* beside *fayn*

830-32 Here the satire turns upon a commonplace sentiment of saga and romance, that Heaven helps the brave, "Fortuna fortes adjuvat" Cf *LGW*, 1773 For the negative statement of the same doctrine, *Unhardy is unseely*, see *RoT*, I, 4210, and n Cf also Haeckel, p 5, no 17^b

Child, a term commonly applied to knights and squires Cf *Horn child*, l 898 below, also Byron's *Childe Harold* and Browning's *Child Roland*

833-35 Perhaps an imitation of *Bevis*, 1-4

836 *sydes smale*, hardly appropriate to a knight Dr Caldwell suggests that *Thopas* was deliberately made effeminate, in imitation of the elf-queen in *T E* The *white leere*, l 857 (of *T E*, 68 Camb MS)

and the ambling war-horse (*dappul gray*, l 884 like the palfrey in T E, 41) certainly give a feminine turn to the description. But the parallel passages are not decisive enough to establish imitation.

843 *For paramour*, for love. The French phrase has here become a noun, as in the modern "paramour," but the sense is abstract, not personal.

845 *Do come*, cause to come, summon.

846 *gestours*, tellers of gestes, that is, tales of history or adventure.

847 ff The festivities here have been regarded as altogether out of place mentioned purely for satire. This may be doubted, since feasts and ceremonies were not unusual at the dubbing of a knight or before he set out on some exploit. But the description of Sir Thopas' arming, short as it is, Chaucer contrived to make tedious in effect. It is also pretentious and absurd, with the list of dainties and spices and the tales of popes and cardinals linked up with *love-kyunge*.

848 *rotales*, the French pluralization of the adjective is unusual in Chaucer except in his translations. But cf *delitables*, *Franklitt*, V, 899.

851 ff The account of the actual arming of Sir Thopas has usually been taken by modern authorities — as, for example, by Fairholt, *Costume in England*, London, 1885, I 154-55, Cutts, *Scenes and Characters of the Middle Ages*, 5th ed, London, 1925, pp 350 f, and Mr O Barron in the article on Arms and Armour (English) in the *Encyc Brit* (11th ed, II, 587) — as a serious document on the practice of the period. Professor Manly (*Ess and Stud*, XIII, 70) argued that it is full of absurdities which were intended by Chaucer as part of his burlesque. Instead of a linen shirt and breech, he maintained, the knight would put on a padded jerkin, he would not have worn an aketon at all, and it would have been absurd for him to wear a habergeon above an aketon and a hauberk outside of that. But this is by no means all clear. The *aketoun* doubtless refers to the padded jacket or jerkin worn under the armor. It was usual for a knight to have the threefold protection of an aketon a coat of chain mail, and body plates. The *haubergeoun* (properly a diminutive of *hauberk*) refers to the coat of mail. The *hauberk* (which meant originally a protection for neck and shoulders, and was later applied to a long coat of mail) seems to stand here for the breastplate and backplate (cf l 865), though this use of the word is exceptional. It is also probable that the knight might have worn a breech and shirt of fine cloth next his skin. Mr Barron (p 586) cites the use, at an earlier period, of a "gambeson" of linen, not necessarily quilted. Cf also Schultz, *Das Hofische Leben*, Leipzig, 1889, II, 33-39, and Fairholt, I, 155 (with an illustration

showing a knight in shirt and breech about to put on his armor). Libeus (*Lib Des* 223, in *Cotton MS*, ed Ritson, II) puts on a "scherte of selk," and Gawain (*G G Kn*, 571) wears a "dublet of a dere Tars." Perhaps as Mr Manly suggested there is a joke in the description of the *cote-armour* as lily-white, when it should have displayed the knight's armorial bearings, though this comparison is also paralleled in Launfal, 742 (*Ritson*, *Met Rom*, I, 202). Further improprieties may be recognized in the spear of cypress (l 881) instead of the customary ash, and in the war-horse softly ambling *In londe* (ll 835 ff). For accounts of the armor of the period see, besides the works of Fairholt and Schultz already cited, J Quicherat, *Histoire du Costume en France*, Paris, 1877, Viollet-le-Duc, *Dictionnaire Raisonné du Mobilier Français*, vols 5 and 6, Paris, 1874-75, A. Demmin, *Die Kriegswaffen*, Leipzig, 1893.

862 *For Percyng*, for fear of, to prevent, piercing. The preposition "for" frequently has this sense in early English. For other examples see *NPT*, VII, 3117, *Astr*, n, 38.

864 *Jewes werk*. For an interesting collection of evidence that the Jews have been famous as armorers and workers in metal from the beginning of their history see H S Ficke, *PQ*, VII, 82 ff. They were of course also the principal dealers in armor and weapons in the Middle Ages. It is unlikely that the term *Jewes werk* is used by Chaucer here in ridicule (as it is interpreted by Kolbing, *Est*, XI, 510, and Brusendorf, p 483). Cf further Kr S Jensen, *National-følelsen*, Copenhagen, 1910, p 41 (cited by Brusendorf).

869-70 Cf *Lib Des*, 1657-58, *Degare*, 998 ff, Oct, 1033.

872 Sir Thopas swears by homely fare. His oath is doubtless a burlesque of solemn oaths by the peacock, the swan, the heron, etc. Cf the celebrated episode at the court of Edward III related in the poem called *The Vows of the Heron* (*La Curne de Ste Palaye*, *Mémoires sur l'ancienne chevalerie*, Paris, 1826, II). For further references on the custom see Wells, pp 99, 105 f, 242, and Miss Hammond, *English Verse between Chaucer and Surrey*, Durham, N C, 1927, pp 414-15.

875 *qurborilly*, leather softened in hot water and afterwards dried (Fr "cur bouilli"). On its use Skeat refers to Cutts, *Scenes and Characters*, p 344.

878 *revel boon*, whale ivory (OF "rohal," probably from a Scandinavian word ending in "hval," whale). With the description of saddle and bridle cf T E, 49, 63.

884 Cf T E, 41.

888-90 For the same expression cf Eglam, 344, 634, 905, Sir Degrevant, ed Luck, Vienna, 1917, p 27, T E 307 f. On the history of the term see M Forster in the *Berichte der Sachsischen Akad* der

Wissenschaften, Leipzig, Phil-Hist Kl LXXI, iv, 85, n

891 ff The minstrels' appeals for silence sometimes approached the bluntness of Chaucer's lines here Cf K Ahs, 29, 39, 2047, Rich L, 4069

897 For references to such stereotyped lists of romances see Miss H E Allen, PMLA, LXXII, 140 Cf also the beginning of Rich L On *Horn child* there are two Mid Eng romances King Horn, ed Lumley, EETS, 1866, and Hall, Oxford, 1901, and Horn Child and Maiden Rinnild, printed in Ritson's Metrical Romances, Edinburgh, 1884-85, II, 216 ff, and in Hall's King Horn *Ypotys* is rather a legend than a romance, and was perhaps included in the list for the purpose of burlesque It has been pointed out, however, by Miss Dorothy Everett (RES VI, 446 ff) that the *Ypotys* is found together with Sir Lybeus in two late MSS, and she suggests that Chaucer may have associated *Ypotys* with romances simply because he recalled a MS of similar contents It is edited in Horstmann's Altenglische Legenden, Neue Folge, Heilbronn, 1881, pp 341-45, 511-26 Sir Beves of Hampton and *sur Guy* of Warwick were constantly associated For editions of these and of Libeus Desconus (*sur Lybeus*) see the introductory note The name *Lybeus* is from "La Biaux Desconneus," the Fair Unknown *Pleyndamour*, obviously from "plein d'amour," is unidentified Skeat notes that a Sir Playne de Amours is mentioned in Malory's *Morte Darthur*, ix, ch 7, also that Spenser's Sir Blandamour (*Faerie Queene* iv, 1, 32) may be derived from Chaucer's *Pleyndamour* The name appears to have been in actual use in the fifteenth century It occurs as that of one of the scribes of the Cambridge MS Ff 1 6 "Nomen scriptoris Nicholaus plenus amoris" (perhaps a Latinization of *Pleyndamour* or *Fullalove*, though it may be a mere rime-tag) See Athen, 1909, I, 557, and Brusendorff, p 188, n Dr Eccles has called the editor's attention to the occurrence of "Robertus Plenus Amoris" as the name of the scribe of another fifteenth-century MS (Bodleian Summary Catalogue of Western MSS, II, 211), and "Thomas plenus amoris" is given as the name of the writer of a fifteenth-century addition to the Fr romance of Alexandre (Summary Catalogue, II, 381) Professor Magoun, who noted this last occurrence, suggests that *Pleyndamour* in *Sir Thomas* is really due to a confused memory of *Bevis's amie*, "la dame d'amour"

905 A stock comparison See Lib Des, 669, Isumb, 458, K Tars 194

916 See Perc, 5 ff, 2204 ff The first reference, however, is to Percival's father

917 *worthy under wede*, well-looking in has clothing, a common alliterative expression like 'goodly under gore,' or the AS "heard under helme"

The Prologue to *Melbeec*

923 *drasty*, filthy (AS "draestig," which glosses Lat "feculentus") The early editions printed *drasty*, erroneously

933 The use of *geeste* is peculiar It regularly means either "exploit" or "narrative of exploits," "tale," "romance," (usually in verse) The sense here may be "tell a real story," as distinguished from mere "rime doggerel" But the term seems rather to designate a form of writing distinct from prose or rime Similarly in the *Pars Prol* (X, 43) the corresponding verb is used with reference to alliterative verse *I kan nat geeste*, "rum, ram, ruf," by *lettre*

943 On Gospel harmonies such as Chaucer might have known, see Margaret Deanesly, *The Lollard Bible*, Cambridge, 1920, 55, n 1

947 *as in here sentence*, so far as their meaning is concerned The particle *as* is not quite pleonastic here, but retains some restrictive force In l 954 it is more nearly superfluous On the construction see *Gen Prol*, I, 462, n

955 Chaucer's remark about proverbs is odd, as Professor Tatlock has observed for the French version of *Melbeec* which he followed was considerably more condensed than the Latin original

958 On the order of words see *Gen Prol*, I, 791, n

The Tale of *Melbeec*

The *Melbeec* is a close translation of the French *Livre de Melibée et de Dame Prudence*, attributed sometimes to Jean de Meun and sometimes to Renaud de Louens, which is in turn a condensed paraphrase of the *Liber Consolationis et Consili* by Albertanus of Brescia (?1193-?1270) The Latin original, edited by Thor Sundby, was published by the Chaucer Society in 1873 The French version was embodied in the *Ménager de Paris*, compiled in 1392-94, and is accessible in the edition of that work by J Pichon, 2 v, Paris, 1846 See also E Koepfel, in *Herrig's Arch*, LXXXVI, 29 ff, G Grober, *Grundriss der Rom Philologie*, Strassburg, 1888-92, II, 1, 746, 1025 Chaucer's tale was edited separately, with valuable notes, by E Matzner, *Altenglische Sprachproben*, Berlin, 1867-1900, I, ii, 373 ff The French text printed in the *Ménager* differs somewhat from Chaucer's version and may not have been his original A few variations are noted by Tatlock, *Dev and Chron*, p 191 n Cf also Professor A S Cook, *Rom Rev*, VIII, 219 f, who concluded that Chaucer probably used the *Ménager* version both of the *Melbeec* and of the *Griselda* story With regard to the latter see the introduction to the Explanatory Notes on the *Clerk's Tale* The *Melbeec* contains, near the beginning (l 1045),

two passages from Albertanus not represented in the Menager Miss G W Landrum (PMLA, XXXIX, 82 f) suggests that Chaucer had both texts before him at the outset and then, finding the French satisfactory, abandoned the Latin. But it is not safe to draw this inference without having more knowledge of the French MSS.

Since the French translation of Albertanus is earlier than the compilation of the Ménager, the date of that work proves nothing with regard to the date of Chaucer's *Melibeus*, and other precise evidence is lacking. Skeat held the tale to have been written early (1372-77) and afterwards revised, and Dr F J Mather (ed *Gen. Prolog.*, *Knt.*, and *NPT*, Boston, 1899, xiv f) pronouncing it a "stupid piece," also assigned it to the seventies. But in such a critical judgment large allowance must be made for change of taste, and the *Melibeus* in its own age seems to have been highly esteemed. Moreover, Chaucer apparently wrote the translation of Innocent's *De Contemptu Mundi* between 1386 and 1394, and the *Parson's Tale*, another treatise of distinctly mediæval character, is usually assigned to his later years. In the case of the *Melibeus* the few clues that have been pointed out are all uncertain or indefinite. They are discussed by Professor Tatlock, *Dev and Chron.*, pp 188 ff. From the absence in the English text (after l 1199) of a passage of the French in condemnation of boy sovereigns Mr Tatlock infers that Chaucer made a deliberate omission to avoid giving offense to Richard II. In that case he must have written after 1376. Then Mr Tatlock tries to determine the date more closely from the literary relations of the *Melibeus* to Chaucer's other works. He shows that it probably preceded the *Man of Law's Prologue and Tale*, the *Nun's Priest's Tale*, the *Pardoner's Tale*, and the *Merchant's Tale*, in all of which there is pretty clear evidence of its influence, and on the basis of less conclusive parallels he argues that it followed the *Troilus* and the *Knight's Tale*. All the literary associations favor an assignment to the Canterbury period.

Another historical argument, which, if valid, would fix the date about 1386, has been set forth by Professor J L Hotson in an ingenious article (*Stud. Phil.*, XVIII, 429-52), on the *Tale of Melibeus* and John of Gaunt. Mr Hotson shows the striking parallels between the situation of Melibeus and that of John of Gaunt when he contemplated going to war to enforce his claim to the throne of Castile, and he suggests that Chaucer made the translation to dissuade his patron from that undertaking. The argument would be stronger if the data concerned were not nearly all present in Chaucer's French original.

The passages quoted from various authors have been mostly identified by Sundby and Skeat. They are registered in the follow-

ing notes for the reader's convenience. But it should be understood that in nearly every case Chaucer was simply following his French original.

967 *Melibeus*, explained below (l 1410) as meaning a man that *drynketh hony* ("mel bibens") *Prudence*, taken by Albertanus from Cassiodorus, *Varamur*, lib ii, epist 15 "Superavit cuncta infatigabilis et expedita prudentia." *Sophie*, wisdom (*σοφία*), not mentioned in either the French or the Latin text.

970 According to l 1421 the three *olde foes* represent allegorically the world, the flesh, and the devil, known as the three enemies of man. Cf the Middle English Debate of the Body and Soul (Emerson, *Mid. Eng. Reader*, New York, 1915, pp 56 f), and see P Meyer, *Rom.*, XVI, 2 ff.

976 Ovid, *Rem. Am.*, 127 ff.

984 From Seneca, *Epist.* 74, § 30. References to the Epistles are to Hense's ed., Leipzig, 1914.

987 See John xi, 35.

989 See Rom. xii, 15.

991 Seneca, *Epist.* 63, § 1.

993 Cf also *Epist.* 63, § 11.

995 Not from Jesus son of Sirach, or Ecclesiastus, but from Prov. xvii, 22. This text and the next were quoted in the opposite order by Albertanus, hence Chaucer's confusion.

996 *Ecclus.* xxx, 22-24.

997 Prov. xxv, 20 (*Vulg.*) Chaucer added in the *shepes flees*, perhaps through confusion of the French "l'artuson," moth, with "toison."

998 *godes temporels*, the French adjectival plural in -(e)s is rare in Chaucer except in his translated works. See the Grammatical Introduction.

1000 Job i, 21.

1003 Cf *Mult.*, I 3530, and n.

1017 *by vengeance*, omitted by Tyrwhitt, with Lounsbury's approval (*Studies*, I, 320), is in all the eight published MSS and the French text.

1028 *to moeve werre*, Fr "de mouvoir guerre."

1030 Skeat notes that the Latin text has here three phrases for Chaucer's proverb. The closest is "Ad paenitentium proparat, cito qui iudicat," from Publilius Syrus, *Sententiae* (ed Meyer, Leipzig, 1880), no 32. Matzner quotes also from Publilius Syrus (p 59) "Velox consilium sequitur poenitentia." This is quoted later by Albertanus (p 39). Cf l 1135, below, and Haeckel, p 28, no 92.

1031 Proverbial, cf Haeckel, p 29, no 93.

1036 Proverbial, cf *Tr.*, n, 1276, Haeckel, pp 24 f, no 80, Skeat, *EE Prov.*, p 71, no 169.

1045 *Ecclus.* xxii, 6.

1047 *Ecclus.* xxxii, 6 (*Vulg.*)

1048 From Publilius Syrus, *Sent.*, 594. See also Haeckel, p 27, no 89.

1053 *Piers Alfonse*, Petrus Alphonsus (or Alfonsa) a Spanish Jew who was baptized in 1106, author of the *Disciplina Clericalis*. The reference is to Ex xxiv (ed Hilka and Soderhjelm, Heidelberg, 1911, p 37)

1054 This proverb, which is not given in the French or Latin, corresponds exactly to *Tr*, I, 956, Tatlock argues that it was taken from that poem Cf also *Tr*, IV, 1567 f, Haeckel, p 25, no 83, and p 26, no 85, Skeat, *EE Prov*, pp 64 f, no 155. On *wikked hasie* cf *ParsT*, X, 1003, Haeckel, p 26, no 84

1057 *Eccles vii*, 28

1059 *Eccles xxv*, 30 (Vulg)

1060 *Eccles xxxii*, 19-21

1062 From Marcus Annaeus Seneca, *Controversiarum*, Lib II, 5 (13), 12 Cf *WB T*, III, 950

1063 From Publilius Syrus, *Sent*, 324

1067 Cf Seneca, *De Beneficis*, IV, 38, 1 *Turneh* has *corage*, changes his mind

1070 *save your grace*, Lat "salua reverentia tua" The book, the Latin text gives no further reference

1071 The reference is apparently to the *Formula Honestae Vitae* of Martinus Dumiensis, cap II (Migne, *Pat Lat*, LXXII, 26), though the parallel is loose The work is attributed to Seneca by Albertanus

1075 See *Mark xvi*, 9

1077-79 Cf *MerchT*, IV, 2277-90

1079 Cf *Matt xix* 17 Luke xviii, 19

1086 This proverb, which Chaucer here takes from Albertanus, is found again in *WB Prol*, III, 273 ff It was of common occurrence, and Chaucer may well have known, among other versions, that of Innocent III in the *De Contemptu Mundi* (Migne, *Pat Lat*, CCKVII, 710) and that of the Gohardic poem *De Conrue* non Ducenda (T Wright, *Latin Poems Commonly Attributed to Walter Mapes* Camden Soc, 1841, p 83) In a shorter form, which mentions only the leaking roof and the chiding wife, it is quoted in the *ParsT*, X, 631 This corresponds to *Prov xxvii*, 15 which is doubtless the source of the whole group of sayings Cf also *Prov xix*, 13 and x, 26 On the many variants and their diffusion in European literature see Archer Taylor, *Hessische Blätter für Volkskunde* XXIV, 130 ff, Skeat, *EE Prov*, pp 105 f, no 249, Haeckel, p 46, no 158

1087 See *Prov xxi*, 9, cf *WB Prol*, III, 775 ff

1098 ff For these examples cf also *MerchT*, IV 1362 ff See *Gen xxvii*, *Judith viii* et seq, I *Sam xxv*, *Esther viii* et seq

1104 "It is not good for a man to be alone" For the idiom of *ParsT*, X, 456, 469, 666, 849, 935 See *Gen ii*, 18

1106 Cf *NPT*, VII, 3164

1107 The verses, as quoted in the Latin text, are

"Quid melius auro? Jaspis Quid jaspide? Sensus

Quid sensu? Muher Quid mulhere? Nichil "

With these Sundby compares the following variant from Ebrardi Bituniensis *Graecismus*, cum comm Vincentu Metulni, fol C, I verso

"Quid melius auro? Jaspis Quid jaspide? Sensus

Quid sensu? Ratio Quid ratione? Deus "

Skeat adds, from MS Harl, 3362, fol 67, as printed in T Wright's *Reliquiae Antiquae*, London, 1845, I, 91

"Vento quid levius? Fulgur Quid fulgure? Flamma

Flamma quid? Muher Quid mulhere? Nichil "

1113 *Prov xvi*, 24

1115-18 At this point the Latin text has ten pages (Sundby, pp 20-30) which are omitted in the French and the English

1118 *Tobit iv*, 19

1119 *If any of you* This corrects the first pers ("nostrum") of Albertano (p 31), perhaps from recollection of James I, 5

1121 f Cf I 1246 f, below, and see Haeckel, p 27, no 88

1127 Not from Seneca, but from Publilius Syrus, *Sent*, 281

"Iratu nihil non criminis loquitur loco "

1130 I *Tim vi*, 10 Cf I 1840, below, *Pard Prol*, VI, 334, *ParsT*, X, 739, and see Haeckel, pp 11 f, no 38

1135 From Publilius Syrus, *Sent*, 32 Cf II 1030, 1054 above

1141 *Eccles xix*, 8, 9

1144 *The book*, not definitely quoted in the Latin text Cf Petrus Alphonsus, *Disc Cler*, Ex II (p 6), *Eccles viii*, 22

1147 Not from Seneca, but from Martinus Dumiensis, *De Moribus* (Migne, *Pat Lat*, LXXII 29)

1153 Apparently cited as proverbial Albertanus (Sundby, p 41) has something similar

1158 *Prov xxvii*, 9

1159 *Eccles vi*, 15

1161 *Eccles vi*, 14

1162 Cf *Prov xxii*, 17, *Tobit iv*, 19, *Eccles ix*, 14

1164 Cf *Job xii*, 12

1165 *De Senectute*, vi, 17

1167 *Eccles vi*, 6

1171 *Prov xi*, 14

1173 *Eccles viii*, 20 (Vulg)

1174 From Cicero, *Disput Tusc*, III, 30, 73

1176 From Cicero, *Laelius*, xxv, 91

1177 Cf Martinus Dumiensis *Formula Honestae Vitae*, II "Non acerba, sed blanda, tamen verba" See also *Prov xxvii*, 23

1178 *Prov xxix*, 5, perhaps also the basis of I 1179

1180 From *De Officiis* I, 26, 91

1181 From Dionysius Cato, *Disticha*, III, 4

1183 From Publilius Syrus, *Sent*, 91

- 1184** The Latin text quotes from "Yso-
pus"
"Ne confidatis secreta nec hinc detegatis,
Cum quibus egistis pugnae discrimina
tristas"
- 1185** Not from Seneca, but from Publi-
us Syrus, Sent, 389
- 1186** *Ecclus* xii 10
- 1189** From the Disc Cler, Ex ii (p 6) In
the last clause, "Que enim male egeris, nota-
bunt, que uero bona fuerint, deuntabunt,"
there is a reading "deuabunt," which may
account for Chaucer's *perverten*
- 1191** a *philosophre*, unidentified Latin
text reads "ut quidam philosophus dixit,
nemo ei satis fidus est, quem metuit"
- 1192** Loosely quoted from the De Of-
ficiis, ii, 7, 25
- 1194** Prov xxxi, 4 (Vulg) See also
MLT, II, 771 ff, n
- 1196** The passage in Cassiodorus is Vari-
arum, lib x, epist 18
- 1197** Cf Prov xii, 5 Sundby notes that
the quotation in the Latin text closely re-
sembles Publilius Syrus, Sent, 354
- 1198** Ps i, 1
- 1199** After l 1199 there are omitted in
the French and English about two pages of
Latin original (Sundby, 53-55) After l 1210
another passage is omitted (Sundby, 57-58)
The English version also omits after l 1199,
a passage of the French on the lack of wisdom
of young princes See the introductory note
above
- 1201-10** Based upon the De Officiis, ii,
5, 18
- 1215** Cf Chaucer's *Proverbs*, and Haeckel,
p 12, no 39
- 1216** From Dionysius Cato, *Disticha*, iii,
14
- 1218** From the Disc Cler, Ex iv (ed cit,
p 11)
- 1219** Proverbial, cf *PF*, 511, Haeckel,
pp 15 f, nos 49, 50
- 1221** From the De Officiis, i, 9
- 1225** Apparently a legal aphorism, quoted
from no particular source
- 1226** Not identified in Seneca
- 1229** Cf the *Digesta* of Justinian, xlv, 1,
26 (ed Mommsen, Berlin, 1870, II, 653)
- 1231** Cf Publilius Syrus, Sent, 362
- 1246** Cf ll 1121 ff above
- 1257** *there been ye condescended*, to that
you have yielded
- 1264** For this sentiment, which became
proverbial, Sundby compares St Chrysostom,
Adhortatio ad Theodorum Lapsum (i, 15,
Paris, 1839), Vincent of Beauvais, *Spec Hist*,
xvii c 45 See also Haeckel, p 41, no 140
- 1269** From the *Decretals* of Gregory IX
(Frankfort, 1586), lib i, tit 37, cap 3 (but
applied to priests, not physicians)
- 1292** See Rom, xii, 17, quoted in the
Latin text Skeat suggests that Chaucer had
in mind also I Pet iii, 9 Cf also I Thess v,
15, I Cor iv, 12
- 1304** Ps cxxvii, 1 (cxxvi, 1, Vulg)
- 1306 f** From Dionysius Cato, *Disticha*,
iv, 13 Cf Haeckel, p 4, no 14
- 1309** From the Disc Cler, Ex xvii (p 27)
- 1315** *lete the lepyng*, neglect the protec-
tion
- 1316 f** Prov xxviii, 14
- 1319** *espaille*, rather collective, "com-
panies of spies," than abstract, according to
Sheat See NED, s v *Espial* 2
- 1320** Not from Seneca but from Publilius
Syrus, the Latin text quotes Sent, 542, 607,
380, 116
- 1324** Again from Publilius Syrus, Sent,
255
- 1325 f** From Ovid, *Rem Am*, 421-22
"Parua necat morsu spatiosum upera
taurum,
a cane non magno saepe tenetur aper"
- The reference to the thorn is inserted by
Chaucer, and occurs neither in Albertanus nor
in the *Ménager* From the attribution to
the book (the Bible?) of the statements
about the thorn and the dog, Koepfel argued
that Chaucer cannot have been following
Albertanus's Latin text (See Herrig's
Arch, LXXXVI, 29-30)
- Wesele*, weasel, seems due to a confusion of
Fr "vivre" = Lat "upera," with Lat
"uuerra"
- 1328** From Seneca, *Epist* 3, § 3
- 1330** Albertanus here quoted his own *De*
Arte Loquendi et Tacendi (ed Sundby, in
Brunetto Latino's *Levnet og Skrifter*, Copen-
hagen, 1869, p cviii)
- 1339 f** Not from Cicero, but from
Seneca, *De Clementia*, i, 19, 6
- 1344** From Cicero, *De Officiis*, i, 21, 73
- 1347** Not identified in Cicero Matzner
quotes Publilius Syrus, Sent, 125 "Diu ap-
parandum est bellum, ut vincas celerius"
- 1348** From Cassiodorus, *Variarum*, lib i,
epist 17
- 1355** The reference is to the De Officiis, ii,
5, cf ll 1200 ff above, where the points men-
tioned by Cicero are enumerated
- 1360** *consentyge*, consistent with, con-
ducive to, Cicero, "quid consentaneum
cuque"
- 1380** Cf Justinian's *Code*, viii, 4, 1
- 1383** *that may*, Fr "que non"
- 1392** Fr "de la vengeance se engendrera
autre vengeance" (variant reading, not in
Ménager text)
- 1395** *Orens*, which is not mentioned in
the Latin text, seems to be used as the equiva-
lent of "longinqua" Dr H O White suggests
that Chaucer may have misread the French
"Deux causes ouurières et efficiens"
- 1401** *litted nat*, delayed not, Lat "nec
per eos remansit"
- 1404** From the *Decretum Gratiani*, Pars
ii, causa i, qu i, c 25
- 1406** Perhaps from I Cor iv, 55, and Rom
xi, 33
- 1410** The Latin text interprets Mel-
heus as "mel bibens"
- 1415** From *Amores*, i, 8, 104 "Impia sub

dulci melle venena latent" The application is not there

1416 Prov xxv, 16 See also Skeat, EE Prov, p 106, no 250

1424 On the Seven Deadly Sins see the *Parson's Tale* *Fyne wittes*, five senses

1437 Fr "Cellu nüst aux bons, qui espargne les mauvais", from Martinus Dumiensis, De Moribus, v "Bonis nocet qui mahs parit" Chaucer's MS was apparently corrupt

1438 From Cassiodorus, Variarum, lib 1, epist 4

1439 From Publius Syrus, Sent, 528

1440 Rom xiii, 4 *Spere* is a mistake for *sword*, Fr "glaiue," Lat "gladium"

1449 From Publius Syrus, Sent, 320

1450 From Publius Syrus, Sent, 189

1455 From Publius Syrus, Sent, 172

1460 Rom xu, 19

1463 From Publius Syrus, Sent, 645

1466 From Publius Syrus, Sent, 487

1473 From Caecilius Balbus, De Nug Phil (ed Woelflin, Basel, 1855), p 33, no xh, 4

1477 *putte*, suppose, Fr "posons"

1481 From Seneca, De Ira, i, 34, 1

1485 Prov xx, 8

1488 From Publius Syrus, Sent, 483

1489 From Dionysius Cato, Disticha, iv, 39

1496 *the poete*, Fr "le poete", not mentioned in the Latin text, and unidentified Skeat compares Luke xxiii, 41

1497 *Seint Gregorie*, Harl MS *Seint Paul* not mentioned in the Latin text The passage has not been traced

1502 From I Pet ii, 21 ff

1510 Cf II Cor iv, 17

1512 Prov xix, 11 (Vulg)

1513 Prov xiv, 29 (Vulg)

1514 Prov xv, 18

1515 Prov xvi, 32

1517 Cf James i, 4

1528 From Cassiodorus, Variarum, lib 1, epist 30

1531 Not from Seneca, cf Martinus Dumiensis, De Moribus, vi "Nunquam scelus scelere vincendum est"

1539 Prov xix, 19

1541 Cf the Digesta of Justinian, l, 17, 36

1542 Prov xxvi, 17

1550 Eccl x, 19, cf Haecel, p 10, no 35

1553 The Latin text quotes I Tim iv, 4

1554 Skeat notes that on the fly-leaf of a MS is written "Homo sine pecunia est quasi corpus sine anima" The source is unknown

1556 *Pamphilles*, Pamphilus, hero of a Latin poetic dialogue, Pamphilus de Amore (ed A Baudouin, Paris, 1874) The lines (53-54) referred to are

"Dum modo sit dives cuiusdam nata bubulca, Elget ex mille quem libet [or, volet] illa vrum"

Cf *FranklT*, V, 1110

1558 Not from Pamphilus Skeat compares Ovid, Tristia, i, 9, 5 f

1559 Proverbial, cf *ML Prol*, II, 120, n

1561 Also not from Pamphilus Cf Petrus Alphonsus, Disc Cler, Ex iv (p 10) "ut ait verficantor Glorificant [var Clarificant] gaze priuatos nobilitate" The author is unknown

1562 Cf Horace, Epist i, 6, 37, quoted by Albertanus, ed Sundby p 98

1564 See Cassiodorus, Variarum, lib ix, epist 13 The Latin reads "mater criminum," and the French "mere des crimes" Chaucer's text is based on a misreading "runes"

1566 From the Disc Cler, Ex ii (pp 6 f)

1568 See the De Contemptu Mundi, i, 16 The same passage understood *ML Prol*, II, 99 ff

1571 Ecclus xl, 28 Cf *ML Prol*, II, 114, and n

1572 Ecclus xxx, 17 Chaucer's version corresponds to the French "meulx vault la mort amere que telle vie"

1575 *hou ye shul have you*, how you should behave yourself

1578 Prov xxviii, 20

1579 Prov xiii, 11

1583 The quotation is not in the Latin The source is unknown

1585 From Cicero, De Officiis, iii, 5, 21

1589 Ecclus xxxiii, 27 Cf Haecel, p 12, no 40

1590 f Prov xxvii, 19

1593 Cf Prov, xx, 4

1594 From Dionysius Cato, Disticha, i, 2

1595 The reference to St Jerome has not been traced The idea is attributed to him also in the Ayenbite of Inwyt (ed Morris, EETS, 1866, p 206), and in Jehan de Vignay's introduction to his French translation of the *Legenda Aurea* Chaucer quotes it again, following de Vignay, in *SecN Prol*, VIII, 6-7

1602 From Dionysius Cato, Disticha, iv, 16

1605 From Dionysius Cato, Disticha, iii, 21

1612 The quotation, which is not in the Latin, is unidentified

1617 Cf Prov xxvii, 20

1621 From De Officiis, ii, 15, 55

1628 Prov xv, 16

1630 Ps xxxvii, 16 *Prophete* Fr "phi losophe"

1634 II Cor i, 12

1635 Ecclus xii, 24

1638 Prov xxxi, 1

1639 Ecclus xli, 12

1642 From Cassiodorus, Variarum, lib i, epist 4 "Est enim indigni [var digni] animi signum, famae diligere commodum" Albertanus inserts this sentence, as if it were his own, between two other quotations from Cassiodorus (iii, 12, and ix, 22) But for "indigni" (or "digni") he substitutes "in-

genus," which explains *gentil* in the Fr version and in Chaucer's

1643 From St Augustine, Sermo cccv, 1 (Migne, Pat Lat., XXXIX, 1568 f) This is not in Albertanus

1651 The author is unidentified, Latin text "quidam philosophus"

1653 Eccl v, 11 Not in Albertanus

1661 I Macc vi, 18, 19

1664 Eccl ix, 1 (Vulg)

1668 II Sam xi, 25 I Sam and II Sam are called Liber Primus and Liber Secundus Regum in the Vulgate

1671 Not from Solomon, but from Jesus son of Sirach, Ecclus iii, 26, cf Haeckel, p 17, no 55

1676 *Senet Jame*, an error for *Senek*. (Fr "Séneque") See Seneca, Epist 94, 46 which quotes Sallust, Jugurtha, 10, 6

1678 For the construction of *CIT*, IV, 212, n

1680 Matt v 9

1686 Cf "Familiarity breeds contempt", also Skeat, EE Prov, pp 106 f, no 251

1691 From Martinus Dumensis, De Moribus, iii (where, however, it is an injunction) "Dissensio ab alio incipiat, a te autem reconciliatio"

1692 Ps xxxiv, 14

1696 Prov xxviii, 14

1701 The source of the quotation is unknown. Skeat compares the French proverb, "À l'œil malade la lumière nuit"

1704 Prov xxviii, 23

1707 ff Eccl vii, 4-6 (Vulg)

1719 Prov xvi, 7

1735 Ps xx, 4 (Vulg)

1740 Ecclus vi, 5 (Vulg)

1753 ff Ecclus xxxiii, 18 ff

1757 *that man sholde nat yeven*, the negative is perhaps due to the French construction Cf *Bo*, iii, pr 10, 15 But for similar constructions in English see *Tr*, ii, 716, n

1775 f From Martinus Dumensis De Moribus iv "Locum tenet innocentiae proximum confessio Ubi confessio, ibi remissio"

1777 This quotation does not quite correspond to that given by Albertanus "Pecatum extenuat qui celeriter corrigit" (Publius Syrus, Sent, 4, 489)

1783 From the Digesta of Justinian, i, 17, 35

1794 Proverbial, cf *LGW Prol F*, 452, n

1840 From I Tim vi, 10

1842 From Publius Syrus, Sent, 479

1846 From Publius Syrus, Sent, 293

1850 From the Decretals of Gregory of 1269, p 849, IX, hb 3, tit 31, cap 18

1853 Cf Seneca, De Clementia, i, 24, 1

1859 From Publius Syrus, Sent, 64

1860 De Officiis i, 25, 88

1866 From Publius Syrus, Sent, 366

1869 James ii, 13

1884-88 Not in the Lat or the Fr (See Tatlock, Dev and Chron, p 191, n 2) It is obviously a free translation of I John i, 9

The Monk's Prologue

The opening words of the Host in the *Monk's Prologue* correspond closely to a single stanza (usually cited as "Verba Hospius") which appears in some MSS at the end of the *Clerk's Tale* (see IV, 1162 ff, and n) Apparently Chaucer first wrote the speech for the latter position, and then transferred it to the *Monk's Prologue* when he developed at length the characterization of the Host's wife Professor Tupper (Types, pp 50 f) reminds us that the shrewish hostess has been a conventional type in English literature He compares Mrs Towtowse in Joseph Andrews

The address to the Monk (ll 1932 ff) is similarly repeated, in substance, in the so-called Nun's Priest's Epilogue (VII, 3447-62), which is preserved in only four published MSS and was doubtless meant to be canceled

1891 *As I am faithful man*, "upon my faith as a Christian"

1892 *corpus Madrian*, the body of Madrian, a saint who seems to be otherwise unknown,—probably one of the characteristic blunders of the Host The name may be a corruption of St Materne or St Mathurn For the story of the latter, with references to his "precious body," see the *Legenda Aurea*, tr Caxton, Temple Classics, 1900, IV, 1 ff

1893 *barel ale*, for the construction of *Intro to PrT*, VII, 438, and n

1894 *Goodelief*, printed *godelief* in previous editions But Miss Rickett has shown that it occurs as a proper name in numerous Kentish records, and it is doubtless to be so taken here It is written as one word in several MSS, and spelled with a capital in two The name of Henry Bailly's wife appears as "Christian" in the Subsidy Roll for Southwark (4 Rich, II), and we can only conjecture whether he is here concealing her real name or referring to a second wife See TLS, 1926, p 935, and MP, XXV, 79 ff Further examples of the name, dating as far back as the 12th century, are given by H G Richardson, TLS, 1927, p 44 *Goode laef* occurs again in *WB Prol*, III, 431, where it may conceivably be a man's name (like the German "Gothlieb"), but it seems more likely to be the epithet

1901 Cf *Gen Prol*, I, 449 ff

1906 *By corpus bones*, the blundering phrase, characteristic of the speech of the Host, is here attributed to his wife

1917 "She will make me kill some neighbor and then suffer the death penalty" (or perhaps, "go my way in fight"?)

1922 The prefix *mys-* goes with both *dooth* and *serth* Cf *Mill Prol*, I, 3139

1926 Rochester is thirty miles from London Since Sittingbourne, mentioned in *WB Prol*, III, 847, is ten miles farther on the road towards Canterbury, the order of tales in

the MSS, which puts Fragment III before Fragment VII, is unsatisfactory. See the introduction to the Textual Notes on the *CT*.

It is uncertain whether Chaucer meant Rochester to be the lodging-place of the pilgrims on their first or their second night.

1933 Cf Jean de Meun, Testament, 1072 (R.R., ed Meon, Paris, 1814 IV, 55), for a reference to the good pastures of the friars.

1936 *sexteyn*, "sacristan," the officer in charge of the monastic buildings and church vessels and ornaments, *celerer*, in charge of kitchen and cellar, and of the provision of food and drink.

1940 *governour* might refer either to a place of authority in an ecclesiastical establishment or to a secular position like that of a governor in a royal palace.

1956 Proverbial, cf *LGW*, 2395, Haechel, p 33, no 111.

1962 *Lusshesburghes*, spurious light coins imported into England from Luxemburg during the reign of Edward III.

To take the Host's banter here as serious theological argument would clearly be to "make earnest of game." From one point of view it is simply a variation on the old theme of the Gohardic poets, that "clerus scit diligere urgnem plus milite." Nevertheless it should be observed that sacerdotal celibacy was much discussed in England at the end of the fourteenth century. Wychif's opinion on the subject is a matter of dispute. Though he has some passages, especially in his later writings, in defence of the marriage of the clergy, he appears to have been in general sympathy with the practice, if not the requirement of celibacy. But in the decade or two following his death the Lollards made an open attack on the regulation. The particular argument of the Host, however, seems to have been seldom used. In the century-long controversy about compulsory celibacy the opponents of the law have laid emphasis chiefly on the weakness of human nature and the licentiousness of the clergy when living under unnatural restraint. They have rarely referred to the effect on the population of the withdrawal of the clergy from parenthood. A striking parallel to the Host's remarks is furnished by a passage, also in a humorous vein, in the brilliant Irish satirical poem of Brian Merriman, *The Midnight Court* (especially ll 805 ff., see the edition of L. C. Stern, *CZ*, V, 225). On the opinions of Wychif and the Lollards see H. C. Lea, *History of Sacerdotal Celibacy*, New York, 1907 I, 473 ff. H. B. Workman, *John Wychif*, Oxford, 1926, II, 45.

1964 Proverbial of *CkProl*, I, 4355, and n.

1967 Cf I 2158, below, and see *Gen Prol* I, 307, and n.

1970 St Edward probably Edward the Confessor.

1973 ff A closely similar definition of tragedy is given in a gloss inserted in *Bo*, II,

pr 2 78. In fact the terms "tragedy" and "comedy" in mediæval literature have reference chiefly to writing in epic or narrative form rather than in dramatic. Thus Chaucer calls his *Troilus* a tragedy (v, 1786), and Dante's great poem which begins in Hell and ends in Heaven, is known as the *Divine Comedy*. On the history of the terms see Wilhelm Cloetta *Komodie und Tragodie im Mittelalter* (Vol I of *Beitrage zur Litteraturgeschichte des Mittelalters* Halle 1890). References will be found there to works in hexameter and the other forms or which Chaucer speaks. Since the *Aeneid* the Thebard, and the *Pharsalia* were all reckoned tragedies in this looser sense of the term, Chaucer may have had them particularly in mind. In mediæval works of the sort the elegiac meter was chiefly employed. The *De Casibus* and *De Claris Mulieribus* of Boccaccio were in prose.

1984 ff The Monk's excuse for departing from chronological order is usually held to apply to the position of the Modern Instances. But the ancient tragedies themselves, with Caesar before Crassus and Nero before Alexander, are not strictly arranged.

The Monk's Tale

On the date of the *Monk's Tale* and the probable circumstances of its composition see particularly Tatlock, *Dev and Chron*, pp 164 ff., and Kittredge, *The Date of Chaucer's Troilus*, *Chau Soc*, 1909, pp 41 ff. This tale, like that of the Second Nun has usually been taken to be one of Chaucer's early writings. The Bernabò stanza, which cannot have been written before 1386 (Bernabò died Dec 19, 1385), has been recognized as a later interpolation, and the other so-called Modern Instances — the two *Pedros* and *Ugolino* — have been similarly regarded by Sheat and most authorities. Professor Tatlock, who opposes the theory of interpolation and appears to take the whole tale as a product of the Canterbury period, gives no decisive reason in support of the late date. In fact positive evidence is lacking on both sides, but the general character of the tragedies favors an assignment to the beginning of Chaucer's Italian period (about 1374). Professor Kittredge shows that even the accounts of *Ugolino* and the *Pedros* may very well have been written at that time. They emphasize the Fortune motif and conform in general to the plan of the series, whereas the Bernabò stanza has every appearance of being an afterthought.

The general plan of the tale is due to Boccaccio's *De Casibus Virorum Illustrium* (acknowledged in Chaucer's sub-title) and the *Roman de la Rose* (5839 ff.). From the latter, doubtless, came the fundamental Fortune motif, and perhaps the suggestion of the use of contemporary instances. The single tragedies are also partly derived from

the same sources Adam Hercules, and perhaps Nero and Samson showing the influence of the De Casibus, and Croesus and Nero and possibly Samson that of the Roman de la Rose Hercules comes in part from Boethius (iv, m 7), Zenobia from Boccaccio's *De Claris Mulieribus*, Ugolino from Dante's *Inferno*, xxxiii, perhaps with collateral use of an Italian chronicle, and Lucifer, Samson, Nebuchadnezzar, Belshazzar, Holofernes and Antiochus all from the Old Testament or the Apocrypha. The story of Alexander, which is told in general terms has not been traced to any particular source. That of Caesar, for which Chaucer himself cites the authority of Lucan, Suetonius, and Valerius, is also of uncertain derivation. See the note to l 2671 below. For the accounts of the two Pedros and of Bernabò, Chaucer doubtless drew on his own knowledge and recollections. Or the general conception of Fortune as the ruling motif of the tragedies reference may be made to H R Patch, *The Goddess Fortuna*, Cambridge, 1927. An extensive list of similar stories and collections, Roman and mediæval, has been drawn up and discussed by R W Babcock, *PMLA*, XLVI, 205 ff. It exhibits very well the development of the tradition before Chaucer.

The position of the Modern Instances differs in various MSS. In the best group (Ellesmere and most of its nearest relatives) they stand at the end. But in most copies they come between Zenobia and Nero. The following head-link the *Nun's Prologue* with its reference (l 2732) to the closing line of Croesus, suggests that Chaucer's final purpose was to put the Modern Instances in the middle. There is a natural ending of the whole tale, moreover, in the definition of tragedy with which Croesus closes. But whether the Ellesmere order is simply due to an officious scribe, desirous of mending the chronology, or preserves the form of an early copy of the tale it is perhaps impossible to determine. The Monk's own apology for the chronological confusion unfortunately does not settle the matter, for it might have reference to the ancient instances alone. There is a slight inconsistency, on any assumption, in the final state of the text. If the Croesus stands at the end, as the following head-link appears to require then the tale has so good a formal conclusion that the Knight's interruption seems out of place. The question is still further complicated by the head-link itself, which exists in several MSS. in a short form omitting all reference to the Croesus passage. Here again there is doubt whether the shorter link represents a first version by Chaucer or is simply due to a scribe's omission of twenty lines. To account for all the facts one might imagine some such procedure as the following. Chaucer may have first written the ancient tragedies, ending with Croesus, and then have appended the tragedies of the two Pedros and Ugolino, which

were probably written at the same period. Bernabò was doubtless added in 1386, perhaps just when Chaucer was considering the use of the whole series for the Canterbury collection. If the Modern Instances stood at that moment at the end, Chaucer may have observed the unfinished character of the series and therefore have planned the interruption of the Knight (or Host as a few MSS say.) He may first have written the shorter link, without any reference to Croesus, and afterwards expanded it, having decided to restore the original conclusion. If he transferred the Modern Instances to the middle, he may at the same time have inserted the Monk's apology for the order of the tragedies. All this is possible, but it involves a complicated series of assumptions and it is simpler, to say the least, to regard the order with Croesus at the end as the one intended by Chaucer from the outset. Then the shift in the Ellesmere group of MSS can be attributed to a scribe and the Knight's interruption is natural enough if Chaucer forgot for the moment the inconspicuous though formal conclusion of the Croesus, and conceived of the tale simply as an indefinitely extensible series of tragedies. This was certainly his conception of it when he made the Monk say, in his Prologue, that he had a hundred such stories in his cell. For further discussion of the whole question see Miss Hammond, p 258, Bradshaw, cited in Furnivall's *Temporary Preface to the Six-Text edn*, Ch Soc, 1868, pp 23-24, Tatlock, *Dev and Chron*, p 171 f, Koch, *EST*, XLI, 127 ff, and Brusendorff, pp 77 f.

1999 *Lucifer*, "light-bringer," the name of the morning star. It was applied to Satan as a result of a common interpretation of Is xiv, 12.

2007 The stanza on Adam is probably from the De Casibus, i, 1, De Adam et Eva. *The field of Damysene*, the field where Damascus afterwards stood. Boccaccio has "Et ex agro qui postea Damascenus ductus in Paradisum deliciarum." Cf also Petrus Comestor, *Hist Schol*, Genesis, cap xiii "in agro sulciet Damasceno."

2009 Perhaps suggested by the De Contemptu Mundi, ii, 1 "Formatus est homo de spurcissimo spermate." But the idea was familiar.

2015 The account of Samson seems to be mainly derived from Judges xiii-xvi. But the influence of De Casibus i, 17, and RR, 16677-88, should perhaps be recognized.

2018 *whil he myghte see*, until he became blind.

2035 *cornes*, crops (Vulg "segetes." "fruges.")

2046 *Judicum*, for Liber Judicum, the Book of Judges. Cf *Metamorphosios*, *Intro to MLT*, II 93, n.

2047 *Gazan*, apparently due to the accusative "Gazam" in Judges xvi, 1.

2063 The form *Dalida* for Delila, held by

Fansler (p 31) to be due to RR, occurs as Miss Landrum has noted (PMLA, XXXIX, 89) in the Speculum Historiale, the Cursor Mundi, the Confessio Amantis, and Deguillville's Pèlerinage

2091 The moral, which differs from the usual references to Fortune in the other tragedies, closely resembles the comment in De Casibus and RR, 16541-16700

2095 The chief source of the Hercules is Boethius, iv, m 7 Certain details may be due to Ovid, Met ix, and Heroides, ix and Boccaccio, De Clar Mul, xxii See Shannon, Ch and the Roman Poets, Cambridge, Mass., 1929, pp 312 ff

2098 ff In the references to the labors of Hercules the names of Cerberus and Caous are clear The *leoun* is the Nemean lion *Centauros*, the exact form found in Boethius, refers to Pholus and Nessus The *dragoun* is Ladon *Busrus* is a distortion of Busrus, whose story is confused with that of Diomedes, king of Thrace The error was perhaps due to Heroides, ix, 67-70 The *serpent* is the Lernaean hydra *Achelous*, i e, Achelous *Antheus*, i e, Antaeus The *boor*, i e, the Erymanthian boar

2117 *bothe the wordes endes*, the eastern and western ends of the world The Pillars of Hercules at Gibraltar were familiar to everybody, and there was also a tradition that Hercules set up pillars at the limits of the oriental world The latter are mentioned by Gower in the Conf Am (v 2054 ff), and by Benoit de Ste Maure in the Roman de Troie, (ed Constans SATI, II 805 ff), and accounts of them are given in several versions of the Alexander Legend See particularly Julius Valerius, Res Gestae Alexandri, iii, 49 (ed Kubler, Leipzig, 1888) and the so-called Pseudo-Callisthenes iii, 27, Codex A (ed Muller, in Arrianus Anabasis, etc., Paris 1846, p 139 n) For other references and further discussion of the tradition, which is connected with the ancient story of the pillars of Dionysus, consult G L Kittredge The Pillars of Hercules and Chaucer's Trophee, in Putnam Anniversary Volume, Cedar Rapids, Iowa, 1909, pp 545 ff

The identification of *Trophee* is uncertain The gloss (in MSS El and Hg) *Ille vates Chaldecorum Tropheus* "Tropheus, the well-known prophet of the Chaldees," simply explains *ignotum per ignotus* and the problem is further complicated by a reference in Lydgate's Fall of Princes, I 283-87 (ed Bergen, EETS, 1924) where the name is applied not to a person, but to the source of Chaucer's *Troulus*

In youthe he [i e, Chaucer] made a trans-lacoun

Off a book which callid is Trophe

In Lumbard tunge, as men may reede and see,

And in our vulgar, long or that he deide,
Gaff it the name off Troulus and Cresseide

For various explanations see Skeat, Oxf

Ch, II, lvi, n, Miss Hammond, p 98, and Engl Verse between Chaucer and Surrey, Durham, N C, 1927, pp 440-41, Kittredge Putnam Vol, pp 557 ff, F Tupper, MLN XXXI, 11 ff, and O F Emerson, *ibid*, p 142 ff The most likely conjectures are those of Professor Kittredge, that the common noun *tropaea* "trophea," for the pillars, came somehow to be misunderstood as the name of an author or a book and that of Skeat supported by Professors Tupper and Emerson, that the same word was applied to Guido, because of his epithet "delle Colonne" ("de Columpnis") In favor of this latter identification is urged the fact that Guido's *Historia Trojana* may have been the source of Chaucer's passage about the pillars of Hercules, and was also one of the principal forerunners, and probably an actual source, of the *Troulus* But Lydgate, it should be kept in mind, applies the name *Trophee* to Chaucer's Italian source The Chaldaean prophet remains a puzzle, which Professor Tupper would explain away by dividing the gloss He suggests that two notes, *Tropheus* on the present passage, and "Ille vates Chaldecorum" on Daniel in l 2154, stood on contiguous inner margins of a MS and were consequently combined It would be a relief to accept this explanation, but certain difficulties stand in the way Glosses were less usual on inner margins of MSS, the chances are against these two having stood side by side and having been combined in reversed order, and Daniel was not a prophet of the Chaldees

2121 *thuse clerkes*, scholars, authorities (in general) For the use of *thuse* of *Knt*, I, 1531 and n Below, in l 2127, *comme clerkes* seems to refer specifically to Ovid and Boccaccio See Ovid's Met, ix, and Heroides, ix, and Boccaccio's De Casibus, I, 18, and De Clar Mul, xxii

2136 *any throwe*, for any time

2137 *world of prees*, world of turmoil, turbulent world For the construction of *Knt*, I, 1912, and n The grammatical inconsistency, *For hym is yleud*, may be noted

2139 Proverbial, cf Haeckel, p 52

2140 *glose*, deceive, beguile From the original sense of "gloss," "interpret," the word passes to the idea of an irrelevant or misleading comment, and so to outright deception

2143 The accounts of Nebuchadnezzar and Belshazzar were paired as a double tragedy and the Fortune moral is introduced at the end of the second They are taken from Dan I-v

2147 See II Kings xxiv, xxv

2148 *The vessel the plate*, used collectively like Fr "vasselle"

2152 *leet do gelde*, caused to be castrated The verbs *leet* and *do*, commonly used separately in a causative sense, are here combined

The statement itself, which is not in the

biblical account, may be due to a confused remembrance of Dan 1, 3

2166 *tweye*, an error for *three*, namely, Shadrach, Meshch, and Aednego

2177 *a certeyn yeres*, a certain number of years, cf *Shap^I*, VII, 33a, and n

2239 *Lordynges*, a common term of address with minstrels and poets. It has been taken here to indicate that the line was written with the oral delivery of the Monk definitely in mind, but the assumption is unnecessary

2244-46 See Skeat, EE Prov p 102, no 243, and p 107, no 254, Haeckel, p 6, no 19, for parallels

2247 The account of Zenobia comes from the De Clar Mul, xcviii, with some use, apparently, of the De Casibus, viii, 6

Palmyrene, Palmyra

2252 Boccaccio, on the contrary, says she was of the race of the Ptolemies

2253 *fayrnesse* beauty in general, seems to be contrasted with *shap*, beauty of figure

2256 *Office of women*, a close rendering of De Clar Mul "mulebribus officis"

2271 *Odenat e*, Odenatus or Odenathus, the ruler of Palmyra

2307 She was acquainted with Egyptian literature and studied Greek under the famous philosopher Longinus

2320 Sapor, Shapur I, king of Persia, 241-272 A D

2325 *Petrak*. Why Chaucer refers here to Petrarch rather than to Boccaccio is unknown. From the fact that he never names Boccaccio it has even been inferred that he attributed to Petrarch (or to Lollius) all the writings of Boccaccio that he knew. See the remarks on Lollus in the introduction to the Explanatory Notes on the *Troilus*

On the spelling *Petrak*, see *CIT*, IV, 31, n

2335 Claudius Gothicus, emperor, 268-70 A D. He was preceded by Gallienus (253-68) and followed by Aurelianus (270-75)

2345 In Boccaccio the names are "Heremianus" and "Timolaus." Probably *Heremanno* should be emended to *Heremanno* or *Hermannno*, which would scan better, though the headless line was common enough. Chaucer's forms in -o might be thought to indicate that he had a source or intermediary in Italian. But he changed a number of names in various works to an Italian form. Cf *Cambalo*, *SqT*, V, 31, 667, *Danao*, *LGW*, 2563, *Iulo*, *HF*, 177, *Lyno*, *LGW*, 2569, *Myda*, *WBT*, III, 951, *Sytheo*, *LGW*, 1005, *Vulcano*, *HF*, 138, and *Pernaso*, *Parnaso*, *passum*. Some of the instances in *LGW* have been explained as due to Chaucer's use of an Italian translation of Ovid. See the introduction to the Explanatory Notes on *LGW*

2347 Proverbial, see Skeat, EE Prov, p 103, no 255

2372 *vitremyte*, usually explained (in accordance with a suggestion of Skeat's) as a coined word, formed on the Latin "vitream

mitram," and meaning a glass head-dress. There are a number of phrases in which a head of glass or a cap of glass is a symbol of weakness or discomfiture. Cf *Tr*, II, 867, v, 469, Debate of Body and Soul (Emerson, Mid Eng Reader, New York, 1915 p 56 l 14), also the following passage quoted by Tatlock (MLN, XXI, 62) from Boccaccio's De Gen Deor, xiv, 18 "Verum si hi umbecilles sunt atque tractabiles sibi caueant memores prouerbu ueteris, quo prohibetur hos certamen lapidum non intrare, quibus sit galea utrea." Düringsfeld, Sprichwörter, Leipzig 1872, I, 311, cites Italian proverbs very similar to Chaucer "Chi ha testa di vetro, non faccia a' sassi," "Chi ha cervellera di vetro, non vada a battaglia di sassi." Skeat's interpretation of *vitremyte* thus gives a meaning in itself not unsatisfactory. But it is to be observed that there is no such idea in Boccaccio's De Casibus, which Chaucer was probably following. The corresponding sentence there runs "Haec nunc galeata concionari multibus assueta, nunc velata cogitur mulierularum audire fabellas." In view of the antithesis between "galeata" and "velata" Professor T. A. Jenkins has proposed a derivation of *vitremyte* from Old French "vite" or "vete" (L "vitta") and Old French "mite" (L "mitra"), perhaps by metathesis from "vitemitra" or "mitrevite." He gives evidence that "vitta" and "mitra" were used more or less interchangeably in the sense of "veil" or "band," and suggests that Zenobia's *vitremyte* was a hood with two horns (like a mitre), to which a veil was attached. If the word was actually employed for such a head-dress, some instance of its use may be expected to be found. For Professor Jenkins's argument see his article in *Mélanges de Linguistique et de Littérature offerts à M. Alfred Jeanroy*, Paris, 1923, pp 140 ff

2374 The *distaf*, Skeat notes, is mentioned in the De Casibus

2375 ff. For the brief account of the two Pedros and of Bernabò no written sources need be assumed

Pedro, King of Castile and Leon, 1350-69, was killed by his brother, Don Enrique, March 23 1369. *The field of snow*, etc. refers to the arms of Bertrand du Guesclin, who lured Pedro to Enrique's tent. *The wikked nest* has been identified as Oliver Mauny (OF "mau n"), who helped Enrique when the struggle first went against him. He was not, the Monk continues, like Charlemagne's Oliver, the friend of Roland, but was a kind of Genilon-Oliver, a traitor like Genilon.

Chaucer had various reasons for interest in Pedro of Spain. The Black Prince fought with him against Enrique in 1367. Then John of Gaunt married Constance, Pedro's daughter, in 1371, and assumed in her right the title of King of Castile and Leon. And for about two years after Con-

stance came to England Chaucer's wife, Philippa, appears to have been attached to her household Professor Brusendorff (p 489) pointed out a ballade on Bertrand du Guesclin, attributed to Deschamps and written after Bertrand's death in 1380, which refers to the coat of arms in language closely similar to Chaucer's It begins "Lescu dargent a une eagle de sable A deux testes et un roge baton Portoit le preuz le vaillant conestable Le bon Bertran de Clesquon ot surnon" If it were certain, as Brusendorff held, that Chaucer imitated the ballade, the Pedro stanzas (and with them probably the Modern Instances as a whole) would have to be dated after 1380

2391 King Peter of Cyprus, otherwise known as Pierre de Lusignan, was assassinated in 1369 On his conquest of Alexandria and some of his other campaigns see the note on Chaucer's Knight in the Explanatory Notes on the *Gen Prolog* Like Peter of Spain he was well known to the English court, having been entertained by Edward III in 1363 and having numbered many Englishmen among his followers His reputation for chivalry, as Chaucer says, was of the highest but his murder can hardly be ascribed to jealousy of his fame It was due rather to resentment at his personal misconduct and his oppressive rule See N Jorga, Philippe de Mezeres, Paris 1896, pp 385-91

2399 Bernabò Visconti fell from power on May 6, 1385, when he was treacherously arrested by Gian Galeazzo On Dec 19 of the same year he died suddenly in prison, and the current opinion attributed his death to poison Chaucer very likely wrote this stanza as soon as the news reached England, and the uncertainty of the last line is paralleled curiously by a marginal entry in Malverne's continuation of Higden's Chronicle (Rolls Ser., IX, 78, n) "Quo in tempore dominus Barnabos moriebatur in carcere, qua morte an gladio aut fame seu veneno ignoratur" For an account of the occurrence, with references to the authorities, see Kittredge, The Date of Chaucer's *Troilus*, pp 46-50 Professor Kittredge even conjectures that the news may have been brought to England by a particular member of Sir John Hawkwood's company, who came from Lombardy, according to Malverne, early in January 1386

Barnabò, like the two Peters, was a character of special interest to Chaucer and the English court His niece, Violanta, married Lionel Duke of Clarence, Bernabò had offered one daughter, Katerina, to Richard II, and had married another, Donnina to Sir John Hawkwood, and Chaucer himself had been on an embassy to Milan in 1378

2407 ff Chaucer's account of Ugolino comes from Dante's *Inferno*, xxxii, but differs in some details from its source In

Dante there is no explicit statement about the *fals suggesthoun* of Ruggieri, and the number of the children is four Possibly Chaucer's variations in these points are to be explained by his use of some Italian chronicle See N & Q, Ser., 8, XI, 205 f 369 f Chaucer omits all reference to Ugolino's dream On the other hand he expands the narrative in places, adding, for example, ll 2433-38 The references to Fortune, which bring the story into accord with the general scheme of the Monk's Tale, are likewise his own

2463 It is questionable whether Chaucer actually used Suetonius for the Nero See Fansler, pp 24 ff All the incidents, except perhaps those mentioned in the second stanza, would be accounted for by RR, 6185 ff, 6414 ff, and Boethius, u, m 6, u m 4 The reference to Suetonius itself may have been taken from RR, 6458 For the second stanza Dr Fansler (p 26 n 7) doubtfully suggests the use of Eutropius's *Breviarium*, vii, 9 (14 in modern editions)

2467 *south* is supplied by the editors for *north*, the reading of the MSS, since that quarter is represented by *septentrion* The blunder seems more likely to be a scribe's than Chaucer's

2477 Cf Dante, *Inf.*, v, 56 "Che libito fe' licito in sua legge"

2479 ff Closely similar to Boethius, u, m 6

2495 *a masster*, i.e., Seneca

2552 For the story of Holofernes see the Book of Judith

2560 For *lesynge*, for fear of losing

2575 ff On Antiochus see II Mac-cabees ix

2631 ff The story of Alexander was the more *commune* in the Middle Ages because he was the hero of a favorite cycle of romances In the *House of Fame* (ll 914 f) Chaucer shows acquaintance with the legendary material But in the Monk's tragedy he follows rather historical tradition, as represented, for example, by Quintus Curtius (see his *Historiarum Alexandri Magni*, ed Hedrick, Leipzig, 1908) Chaucer's knowledge may have come from the popular Alexandres of Gautier de Chatillon Cf also Vincent of Beauvais, *Spec Hist.* iv, 63 ff The tragedy is so brief and general as not to be easily assigned to a particular source For an excellent account of the Alexander cycle as a whole, with full bibliography, see F P Maugon, Jr, *The Gestes of King Alexander of Macedon*, Harvard Univ Press, 1929

2644 There is a brief reference to his *luxuria* in the *Spec Hist.* iv, 31

2653 *write*, pret subjunctive

2655 See I Macc 1, 7

2660 This account of Alexander's death, given as an alternative tradition by Diodorus Siculus, xvii, 118, and adopted by Quintus Curtius, is usually followed by medieval

writers See, for example, Vincent, *Spec Hist* (ed Douai, 1624), iv 64-65

2661 I.e., Fortune hath turned thy high throw (at dice) into the lowest throw For the figure of Gower *Mirour de l'Homme*, 23399 22102-03

Another instance of the poetical use of Alexander as a victim of Fortune occurs in Boccaccio's *Amorosa Visione*, XXXV

2671 For an argument that Chaucer's Caesar is really based upon Lucan, Suetonius and Valerius as suggested in ll 2719-20 see E F Shannon, *Chau and Rom Poets*, pp 335 ff Professor Lowes has called the editor's attention to the fact that certain features of the tragedy — the triumph, the epithet *laureat*, the account of Pompey's death — are closely paralleled in the French *Hystore de Julius Cesar* of Jehan de Tuum (ed Settegast, Halle, 1881) President MacCracken, in his edition of *Lydgate's Serpent of Division* (London 1911), pp 42 f, suggests that Chaucer followed Vincent of Beauvais, *Spec Hist* vi, 35-42 Boccaccio's account, *De Casibus*, vi, 9, Chaucer appears not to have used

2673 For the use of *he* cf *KnT*, I, 1333

2680 For the statement that Pompey was Caesar's father-in-law of Higden's *Polychronicon*, where the same error occurs twice (Rolls Series IV, 188, 192) The ultimate source of this mistake is perhaps the statement in Suetonius, ch xxvii, that Caesar proposed for the hand of Pompey's daughter He was refused, but this fact is not added by Suetonius See MacCracken, p 43

2697 *Brutus Cassius*, an error in which Lydgate followed Chaucer at least four times (Falls of Frances, vi, 2877 ff., *Serpent of Division*, Coronation Address to Henry VI, *Minor Poems*, Percy Soc, 1840, p 125) It occurs also in the Anglo-Saxon translation of Boethius, ch xix (where the original, Bk u, m 7, really refers to the elder Brutus, who drove out the kings) Still an earlier example of the error, in an anonymous commentary on Virgil written not later than the ninth century (preserved in MS 358, *École de Méd de Montpellier*), was pointed out by H T Silverstein, *MLN*, XLVII, 148 ff The misunderstanding was perhaps due originally to the omission of *et* between Brutus and Cassius in some Latin epitome — in a phrase, for example, like "*dolo Bruti et Cassi*" in Vincent of Beauvais, *Spec Hist*, vi, 42 Cf MacCracken's ed of *The Serpent of Division*, pp 39 ff., Miss Hammond, *Engl Verse between Chaucer and Surrey*, p 450

2721 *word and ende*, a modification of the older formula, *ord and ende*, beginning and end, cf *Tr*, u, 1495 v, 1669

2727 The tragedy of Croesus seems to be based upon the longer account in *RR*, 6489 ff In l 2728 Chaucer drew upon Boethius, u, pr 2

2751 *to meene*, to be interpreted Cf *PrT*, VII, 523

2761 With the definition here of ll 1973 ff and 1991 ff above, also Boethius, u, pr 2, just after the passage about Croesus

The Nun's Priest's Prologue

The *Nun's Priest's Prologue* is preserved in several MSS in a shorter form which omits, among other passages, the Host's reference to the tragedy of Croesus (ll 2782-87) In two copies, moreover, the interruption in l 2767 is ascribed to the Host instead of the Knight These variants suggest that Chaucer wrote the *Nun's Priest's Prologue* and *Tale* for another position and that later, upon transferring them to the end of Fragment VII, he introduced the Croesus passage, and also removed what would have been a monotonous repetition of the Host's interruption of Chaucer just before the Melibee See Miss Hammond, pp 241 ff., also the Textual Notes on the *NP Prolog*

2779 "By St Paul's bell" (in London)

2782 Cf *MkT*, VII, 2766, 1993, 2762

2800 Cf *Ecclus xxxii*, 6 (Vulg) "Ubi auditus non est, non effundas sermonem", also *Mel*, VII, 1047

2810 *svr John*, a common nickname for a priest, but apparently the Nun's Priest's actual name See l 2820 The familiarity of the Host's address is shown in the use of the second person singular

2816 *Yis*, the emphatic form of assent The modern "yes" is equivalent rather to Chaucer's *ye*

The Nun's Priest's Tale

It is probable that the *Nun's Priest's Tale* was composed with the narrator in mind Certainly the homiletic material and method are highly appropriate to the teller Whether, as has been suggested, Chaucer intended the story from the outset for the place it occupies after the *Monk's Tale*, is more doubtful It supplies an effective contrast to the Monk's "tragedies," which it has been thought to burlesque (See S B Hemingway, *MLN*, XXXI, 479 ff) Yet the examples of Croesus and Nero (ll 3138, 3370) are introduced without any such backward references as would have been natural if Chaucer had meant his readers to recall the Monk's accounts of them On the whole it seems clear that the *Nun's Priest's Tale* was composed when the scheme of the *Canterbury pilgrimage* was well under way The maturity of the workmanship favors this supposition But beyond these considerations, and the reference in l 3394 to the Peasants' Revolt of 1381, there is no positive evidence as to its date

The tale would have to be assigned to Chaucer's very last years if an allegorical interpretation, recently proposed by Professor J L Hotson (*PMLA*, XXXIX, 762 ff) could be established as true According to

Mr Hotson's theory, *daun Russell* is represented as a *col-fox*, instead of the usual red fox of the Renard cycle, because he stands for Nicholas Colfax, a follower of Mowbray, who was associated with him in the murder of Gloucester at Calais in September, 1397. But the fox's colors (ll 2902 ff) correspond to those of Mowbray's truncheon as Earl Marshal. Hence he represents Mowbray himself as well as Colfax, and the quarrel with the cock stands for the duel of Mowbray and Bolingbroke. Chaunticleer's colors correspond to Henry's arms. The fox is ruined by talking, as Mowbray was ruined by his slander of the King. Mowbray's duel with Bolingbroke took place on September 16, 1398, and Mr Hotson would date Chaucer's tale shortly after the exile of the principals, on Oct 3. The allegory as appears even from this bare summary, is not altogether consistent. Mr Hotson complicates it still further by making the fox, already a composite of Colfax and Mowbray, represent also, through his name *daun Russell* (l 3334), Sir John Russell, a minion of Richard II. Some of the parallels — for example, that between the cock's colors and Henry's arms — do not seem very significant. The whole interpretation is extremely conjectural. Yet it deserves to be recorded, along with the same scholar's theory about the *Melibeus* and Professor Tupper's explanation of the *Aneida* among the ingenious attempts to find political or social allegory in Chaucer's poems. Obviously it cannot be used with any confidence to establish a date for the *Nun's Priest's Tale*. On the other hand there is no difficulty in assuming that the tale, standing as it does at the end of a fragment, was added by Chaucer at a late stage of the composition of the *Canterbury series*.

The source of the story of the Cock and the Fox was held by Tyrwhitt to be the fable of Marie de France, *Dou Coc et dou Werpil* (see *Ch Soc Orig and Anal*, p 116, Die Fabeln der Marie de France, ed K Warnke Halle, 1898, pp 198 ff, Eng tr, Oxf Chau, III, 432 f). Later investigators have compared it rather with the Roman de Renart, and Miss K O Petersen, by a careful analysis of many forms of the tale showed that Chaucer's version belongs rather with the epic than with the fable and corresponds pretty closely to the original of Goethe's *Reinecke Fuchs*. Specifically she concludes that it goes back to a lost source which combines features from the Roman and from the Reinhart Fuchs of Heinrich Ghchezare (12th century). See her study *On the Sources of the Nonne Prestes Tale*, Radcliffe College Monographs, no 10, Boston, 1898. Later investigators, while accepting her general conclusion as to the epic connections of the story, have expressed varying opinions about its exact relation to the Roman. See especially L Foulet, *Rom, XXVIII*, 296 ff, I C Lecompte, *MP, XIV*, 737 ff and K Sisam, in his separate edition

of the tale, Oxford, 1927, pp xxiii ff. All these scholars reject Miss Petersen's hypothetical version. The first two would account for Chaucer's variations as due to invention or independent combination of sources. Professor Sisam holds that the tale is in the direct line of descent from the Roman but was separated from that source by an uncertain number of intermediate versions, probably some of them oral. That the epic form of the story is ultimately derived from the fable is maintained by E P Dargan, *MP, IV*, 38 ff.

Only a small part of Chaucer's tale is taken up with the central episode. The narrative is expanded with anecdotes and moral applications suitable to the Priest and is enriched by literary allusions. The homiletic material is discussed by Miss Petersen and fully illustrated by citations from sermon books of the period. She concludes that Chaucer made particular use of the commentary of Robert Holkot (d 1349), *Super Libros Sapientiae*. See the note to l 2984 below. On the sermon books in general, which hold an important place in mediæval fiction, see, besides Miss Petersen's interesting discussion, H B Workman, *John Wyclif*, Oxford, 1926, II, 213 ff.

The following notes are indebted to the excellent introduction and commentary in Professor Sisam's separate edition.

2821 *stape in age* advanced (lit "stepped") in years. Cf *MerchT*, IV, 1514, and the Elizabethan "stept in years." For a similar expression of "ferre ronne in age," Lydgate's letter to Gloucester, l 46 (*Minor Poems*, Percy Soc, 1840, p 51).

2829 "She found herself," provided for herself.

2832 The "hall" and the "bower" were old Anglo-Saxon terms for the main banquet hall and the inner apartments, respectively, of a great house. On their survival in mediæval England, particularly in relation to the royal court ("aula" and "camera") see Liebermann, *Herrg's Arch*, CXLIII, 248. There is humorous exaggeration in their application by Chaucer to the humble cottage of the widow, who would doubtless have had only one room, or a single room with a loft above.

2842 *whyt ne reed* cf *PardT*, VI, 562 ff, *Tr*, III, 1384.

2844 Either "with which she found no fault" or "of which she had plenty." Probably the former, cf *lakken*, "blame," *Tr*, I, 139.

2849 *hight*, 3sg pt or pp. For the omission of the subject relative see *Gen Prol*, I, 529 n.

2850 ff Chaunticleer's colors, as noted above, have been taken to represent the arms of Bolingbroke. But the significance of the comparison is made doubtful by the similar description of a cock in the song (perhaps, to be sure, of later date) printed in *CHEL*, II, 391.

2851 *orgon*, apparently felt as a plural, like Lat *organa*, of the plural verb *gon*

2856 *equinoctial*, the equinoctial circle, a great circle of the heavens in the plane of the earth's equator According to the old astronomy it made a complete daily revolution, so that fifteen degrees would pass, or "ascend," every hour For the belief that the cock crew exactly on the hour of Gawain and the Green Knight, l 2008, and Hinckley, p 128

2875 *loken in every lith*, locked in every limb

2879 Cf the stanza printed by Skeat, Athen 1896, II, 566 (from Trin Coll Camb MS R 3 19), and Hinckley p 130

My lefe ys faren in lond,
Allas! why ys she so?

And I am so sore bound
I may nat com her to

She hath my hert in hold

Where euer she ryde or go,

With trew loue a thousand-fold

2881 For mediæval references to this belief or tradition see E du Meril Poesies Inédites du Moyen Age, Paris, 1854, pp 5, 7, etc

2896 *recche craght*, interpret favorably, bring to good issue

2908 *herteless*, lacking in courage

2914 ff The qualities mentioned were those regularly demanded of lovers in the works on Courtly Love See W G Dodd, Courtly Love in Chaucer and Gower, Harv Stud in Eng, I, 1913 pp 246 f *Avantours*, men who boast of the favors they receive, were held in especial contempt Cf *Tr*, iii, 288 ff, and see W A Neilson, The Origins and Sources of the Court of Love, [Harv] Stud and Notes, VI, 169

2922 ff Chaucer's writings give abundant evidence of his interest in dreams Several pieces — *BD*, *HF*, *PF*, *LGW Prol* — purport to be the records of dreams, and though this might be a mere case of conformity to literary fashion, the poems themselves show more than a passing consideration of the dream experience Then in at least three passages of some length — *HF*, 1-65, *Tr*, v, 358 ff, and the present debate of Chauntecler and Pertelote — the mediæval theories on the subject are explicitly discussed Macrobius's Commentary on the Somnium Scipionis has been long recognized as the source of much of Chaucer's information on the matter He expressly refers to Macrobius several times and professes to have been reading the Dream of Scipio when he fell asleep and had the vision which he records in *PF*, and commentators have regarded the discussion in *HF*, 1-65, as a recapitulation of Macrobius's chapter But in that passage and elsewhere Chaucer has many observations not derived from Macrobius Some may be traced with probability to the Roman de la Rose (see particularly ll 1-20) And beyond that it is probable that Chaucer knew the medical treatises

on the subject, or at least drew on the general information and opinion current in his age A convenient description of this body of doctrine will be found in W C Curry's Chaucer and the Mediæval Sciences, pp 195 ff

Pertelote, like Pandarus in *Tr*, v, 358 ff, goes pretty far in her skeptical denial of the significance of dreams But she was quite in accord with current learned opinion in so far as she denied any prophetic import in the so-called "somnium naturale," which originates with the bodily complexions and humors Cf Curry p 220 ff, citing Galen, Avicenna, Albohazen Haly, Arnoldus de Villa Nova, and others See specifically Avicenna, lib iii, fen 1, tract 4, cap 18, lib, i, fen 2, doc 3, cap 7

2924 *fume*, vapor rising from the stomach Cf the explanation of drunkenness in *PardT*, VI, 567

2925 ff On the humors see the notes to *Gen Prol*, I, 333, 420 For the doctrine that they affect the colors of objects of Burton, Anatomy of Melancholy, i, 3, 3

2926 *to-night*, this night just past, a common meaning in older English, cf *RvT*, I, 4253, *PardT*, VI, 673 Chaucer also uses the phrase for the present night (now passing), *Tr*, iii, 669, v, 1169, and for the night following the present day, *FrT*, III, 1636, *MerchT*, IV, 2253, *ShapT*, VII, 278, *LGW*, 1710

2940 *Catoun*, Dionysius Cato See *MillT*, I, 3227, n The reference here is to his *Disticha*, i, 31

2941 *Ne do no fors*, "attach no importance," of Fr "fare fors" Cato says, "Somnia ne cures"

2942 ff Pertelote's prescriptions, like her diagnosis, are in complete accord with the authorities They agree that *digestives*, medicines for absorbing or dissipating melancholy and choler, should be administered before purgatives, and the remedies named by Pertelote all have a recognized place in the *materia medica* Curry (p 225) cites especially the accounts of them by Dioscorides (*Deyscorides*, *Gen Prol*, I, 432) For the digestives he refers particularly to Richard Saunders, The Astrological Judgment and Practise of Physic, London, 1677, remarking that of course nothing will be found there about *digestives Of worms* But, as Professor Lowes has pointed out to the editor, Dioscorides has a chapter on the use of earthworms (*Περὶ τῶν τῆς γῆς ἐντέρων*) in the treatment of certain fever and other diseases (ii, 72, in Sprengel's ed, Leipzig, 1829-30, ii, 67, in Willmann's ed, Berlin, 1907-14)

2959 The *Fevere terciane*, which recurred every third (i.e., alternate) day, was attributed by the medical authorities to the predominance of red and black bile either pure or mixed with other humors See the passages cited by Curry, pp 226 ff He suggests that Chauntecler was in danger of a particularly severe type of malady, known as "causon" or "febris ardens"

2966 *mary*, pleasant, referring to the garden rather than to the nauseous *herbe yre* (coronopus) Liddell interprets "in our garden where the marrow is"

2967 The conversational effect of the meter is surely intentional, and it is not necessary to regularize the line by omitting *hem* or *up*

2984 *Oon of the gretteste auctour*, see *ClT*, IV, 212, n. The term here used might have been applied to either Cicero or Valerius Maximus, both of whom have the stories (Cicero, *De Divinatione*, 1, 27, Valerius, 1, 7) Miss Petersen, p. 109 f., argues that the latter is meant, but that Chaucer got the stories second-hand from Holkot, where they are quoted from Valerius. In *MLN*, XLVII, 150, Miss S. Sakamishi notes that Giraldus Cambrensis, in his *Expugnatio Hibernica*, cites the anecdotes from Valerius and has them in the order given by Chaucer (*Opera*, V, 294 ff., *Rolls Ser.*, 1867)

3050 *Auctor* is written in the margin of MS E1. On its meaning see *MLT*, II, 358, n

3052, 3057 Cf *PrT*, VII, 576, and n

3065 This statement does not apply strictly to Cicero or Valerius Maximus or Holkot. Professor Manly remarks that Chauntecleer is perhaps "deceiving Pertelote by a pretense of scrupulous accuracy." In l. 3164 he is certainly not above taking advantage of her ignorance of Latin!

3092 *owles* are commonly regarded as birds of ill omen. The *apes*, it has been suggested, are mentioned simply for the sake of the rhyme

3110 On the death of *Kenulphus* (Cenwulf), King of Mercia, in 821, his son *Kenelm* (Cenhelm), a child of seven, became heir to the crown. He was put under the tutelage of his aunt, *Quenedreda* (Cwenthryth), who procured his murder. Shortly before his death the child dreamed that he climbed to the top of a noble tree, whereupon one of his best friends cut it down and he flew to heaven in the form of a little bird. See Alban Butler, *Lives of the Saints*, Dublin, 1833, Dec 13. *Caxton's Golden Legend*, ed. Ellis (*Temple Classics*), IV, 60 ff.

3117 *For trausoun*, for fear of, to prevent, treason. Cf l. 862 above, and n.

3123 The *Somnum Scipionis* of Cicero, originally a chapter of the *De Republica*, Bk vi, was edited with an elaborate commentary by Macrobius about 400 A. D., and the work in this form was well known in the Middle Ages. See also *PF*, 31, and n.

3128 *Dan vii*, 1 ff.

3130-35 Gen xxxvii, xl, xli

3138 On the dream of *Croesus* cf *MkT*, VII, 2740 ff.

3141 On *Andromache's* dream, for which there appears to be no ancient "authority," see *Dares Phrygius*, *De Excidio Trojae Historica*, ch. xxiv, *Roman de Troie*, 15263 ff., *Guido*, *Hist. Trojana*, sig. 14^r (*Strassburg*, 1489)

3160 Cf *Mars* 61 (almost identical)

3163 "As surely as gospel truth" ("In principio" being the first words of the gospel of St. John), or "as surely as in the beginning" (when woman first tempted man). The first explanation is probably right. See *Gen. Prolog.*, 1, 254, n.

3164 "Woman is man's rum", a common sentiment in mediæval literature, for which no single source need be cited. A number of variations on the theme will be found in Vincent of Beauvais's *Spec. Hist.*, x. 71. Cf *MLN*, XXXV, 479 ff., Skeat, *EE Prov.*, p. 108, no. 256.

3187 According to a common opinion the creation took place at the time of the vernal equinox. See Bede, *De Temporibus Ratione*, c. 66.

3190 The date intended is apparently May 3. March was complete and there had passed, besides March, thirty days of April and two of May. According to the calculations of Brae (*Astrolabe*, London, 1870, pp. 99 ff.) and Skeat (n. to l. 4045) the sun would have passed 21° of Taurus on May 3 and its altitude at 9 o'clock would be 41° or a fraction more.

Chauntecleer's catastrophe falls on the same date as the fight of Palamon and Arctus and an experience of Pandarus. See the notes to *KnT*, I, 1462, and *Tr.*, u, 55.

3205 Cf *MLT*, II, 421 ff., and n.

3208 The name "Petrus Comestor" is written here in the margin of MSS E1 and Hg, but the reference to him, if one is intended, has not been traced.

3212 *Lancelot de Lake*, the knight of Arthur's court. Mr. Hinckley (p. 141) cites the reputation of Walter Map the supposed author of the original *Lancelot*, for untruthfulness.

3217 *heigh ymaginacioun*, i. e., by divine foreknowledge. Cf *worthy forwytynng*, l. 3243.

3222 *undren*, perhaps nine o'clock, though the term was applied to different hours. See *Glossary*.

3224 *gladly*, usually habitually. For this extension of meaning cf *SqT*, V, 376, *ParsT*, X, 587, *LGW*, 770, and perhaps *SqT*, V, 224, *BD*, 1010, 1012, also *Gr. gladiu* meaning both "to love" and "to be accused."

3227 *Scarriot*, Judas Iscariot. *Genylon*, the traitor in the *Chanson de Roland*. Cf *MkT*, VII, 2389.

3228 *Synoun*, the deviser of the Trojan horse. See the *Aeneid*, II, 259.

3241 The problems of foreordination and freedom, of divine grace and human merit, were much discussed in Chaucer's age. St. Augustine was the great representative of orthodox doctrine on the subject in the early church. Boethius treats it in his *De Consolatione Philosophiae*, bk. iv, pr. 6, and bk. v. The passage illustrates the distinction, mentioned just below, between "simple necessity" and "conditional necessity." Thomas

Bradwardyne, lecturer at Oxford in the reign of Edward III and archbishop of Canterbury at his death in 1349, was author of a treatise *De Causa Dei*, which was an important contribution to the controversy, on the Augustinian side. For a long discussion of the subject by Chaucer see *Tr*, iv, 953-1078. The distinction between contingency and necessity was also several times treated by Wyclif. See his *Logic*, ii, 194, *Misc Phil*, i, 71, *De Dom Div*, 166 ff.

3256 *colde*, baneful fatal. The line is proverbial. Cf *Mel VII*, 1096, also "Cold red is quene red," Proverbs of Alfred, l 336 (ed Skeat, Oxford 1907, p 32), and Skeat, *EE Prov*, pp 108 f, no 257. The Icelandic form, "Kold eru opt kvenna-rath," comes even closer to Chaucer's line.

3260 Cf *RR*, 15195 ff.

3271 *Physiologus*, the Latin bestiary, entitled *Physiologus de Natura XII Animalium*, and attributed to Theobaldus. This contains a passage *De Srenis*. For the text and translation see A W Rendell, *Physiologus*, London, 1928.

3280 According to the old philosophy every object or creature had its contrary toward which it felt a natural antipathy. As late as the 17th century the term was used with reference to magnetism. Cf Bacon, *Introduction to the History of the Sympathy and Antipathy of Things*.

3281 On the use of *erst*, where Mod Eng would more naturally employ the comparative, see *KnT*, I, 1566, and n.

3294 Boethius wrote a treatise *De Musica*. See Skeat's reference to it in his note to *HF*, 788.

3306 *wynke* in older English meant to close the eyes, and so not to see.

3312 See the poem of Nigellus Wireker (or Witeker) entitled *Burnellus seu Speculum Stultorum* (in T Wright's *Anglo-Latin Satirical Poets of the Twelfth Century* *Rolls Ser*, 1872, I, 54 ff.) A young man named Gundulfus broke a cock's leg by throwing a stone at it. Later, when Gundulfus was to be ordained and receive a benefice, the cock crowed so late that Gundulfus overslept and lost his living.

3320 On *seinite* see *KnT*, I, 1721, n.

3321 *countierfete*, imitate.

3325 f Cf *RR*, 1034 f (*Rom*, 1050 ff), *LGW Prol P*, 352 f. Mr Sisam cites *ye lordes* here, along with *manstresses* in *PhysT*, VI, 72, and *chanouns religuous*, *CYT*, VIII, 992, as examples of direct address not dramatically appropriate to the Canterbury pilgrims. They are all natural rhetorical figures.

3329 *Ecclus* xii, 10 ff, xxvii, 26. Or the reference may be to Solomon as the author of *Proverbs* (xxxix, 5).

3345 Cf *RR* 4385 ff.

3347 *Gaufred*, Geoffrey de Vinsauf author of the *Poetra Nova*, which was published soon after the death of Richard I. It was long recognized as an authoritative

treatise on poetry. The passage referred to is an example of a lamentation, and deals with Richard's death. Cf particularly the lines on Friday, the day on which Richard was wounded.

O Veneris lacrimosa dies! O sidus amarum!
Illa dies tua nox fuit et Venus illa venenum
(ed E Parat, *Les Arts Poetiques du XII^e et du XIII^e Siecle*, Paris, 1924, p 208)

3357 *streute swerd*, drawn sword ("acies stricta," *Aen*, ii, 333 f.)

3358 f See *Aen*, ii, 550 ff. With the form *Eneydos* (gen sg) of *Metamorphosios*, *ML Prol*, II, 93, and n.

3363 Hasdrubal was the king of Carthage when the Romans burnt it in 146 B.C. For the suicide of his wife see Orosius, iv, 23, and St Jerome, *Adversus Jovinianum*, i, 43.

3370 Cf *MkT*, VII, 2479.

3375 ff The chase of the fox was a stock scene in mediæval poetry of peasant life. Cf *The False Fox*, in T Wright's *Reliquæ Antiquæ*, London, 1845, I 4-5. Other examples are cited by Dr G M Vogt in his unpublished Harvard dissertation (1923) on *The Peasant in Middle English Literature*. Representations of the chase from carvings of the 14th and 15th centuries are reproduced in Professor Sisam's edition, frontispiece and p xxi.

3383 *Colle oure dogge*, on the "domestic" *our* see *ShpT*, VII, 69, n. For the dog's name Talbot of a song printed in *CHEL*, II, 393. There is a long list of names of hounds in the Roman de Renart (ed E Martin, *Strassburg* 1882-87) V, 1187 ff.

3393 *benedictee*, to be pronounced in three syllables, see *KnT*, I, 1785, n.

3394 The reference is to the Peasants' Revolt of 1381. The hostility to the Flemings was due to their competition in labor. See Oman, *The Great Revolt of 1381*, Oxford, 1906.

3426 Cf *WBT*, III, 1062.

3438 Cf *Pars Prol*, X, 31 ff.

3442 *Rom* xv, 4.

3443 For the familiar figure of *RR*, 11216, also Jean de Meun's Testament, 2167 ff (in *RR*, ed Méon, Paris, 1814, IV, 115), and *MLT*, II, 701 f.

3445 *As seith my lord*. It is uncertain who is meant or why he is mentioned at this point. Writers of stories commonly ended them with a prayer, as may be seen in many of the Canterbury tales, and it is not clear in what respect the form here used is peculiar. If the ascription applies especially to the phrase *if that it be thy wille*, there may be an allusion to the prayer of Jesus in Gethsemane (*Matt* xxvi). But in that case *oure lord* would be more natural than *my lord*. A marginal note, of uncertain authority, in *MS E1* identifies the *lord* as "Domnus archiepiscopus Cantuariensis," and a considerable search has been made, without success, to find a similar form of benediction associated with that prelate. From 1381 to 1396 the

archbishop of Canterbury was William Courtenay Professor Manly observes that the actual "lord" of the Nun's Priest was the Bishop of London, then Robert Braybrooke

The Nun's Priest's Epilogue

3447 This *Epilogue*, except perhaps the last couplet, appears to be a genuine but rejected passage Ll 3461-62, with the indefinite reference to *another*, may be a spurious attempt at patchwork.

3459 *brasile*, a wood used for a bright red dye The name was afterwards applied to Brazil in South America, because a similar wood was found in that region

Greyn of Portyngale, the coccus grain imported from Portugal

FRAGMENT VIII

Fragment VIII comprises the *Second Nun's Prologue* and *Tale* and the *Prologue* and *Tale* of the Canon's Yeoman The two stories are clearly connected (see l 554) but the fragment as a whole has neither head-link nor end-link In the Ellesmere group of MSS it stands between Fragments VII and IX, in the others it is separated from IX by VI, or both VI and VII In the modern editions, as explained in the introduction to the Explanatory Notes on the *ML Epil* VII and VI have been transferred to an earlier position The Ellesmere order VIII IX, X, although attributed by some authorities to a redactor later than Chaucer, has been adopted in the Six-Text print and recent editions It is supported by the indication, in l 556, that the Canon's Yeoman joined the company at Bughton-under-Blee, which is five miles beyond Ospring, on the way to Canterbury

For details with regard to the MSS see Miss Hammond, pp 172, 315, Wells, p 737 In certain MSS, in which the *Second Nun's Tale* follows the *Nun's Priest's Tale*, a spurious link has been added to the latter tale See the Textual Notes on the *NP Epil* Two spurious links which appear in many MSS and connect the *Canon's Yeoman's Tale* with the *Physician's Tale* will be found in the Textual Notes on the *CYT*

The Second Nun's Prologue and Tale

The *Second Nun's Prologue and Tale* are held generally and with the highest probability, to be early writings of Chaucer which he took over, but never really adapted, for the *Canterbury Tales* Even the ascription to the Second Nun appears only in the rubrics, while in the text of the *Prologue* (l 62) the narrator is referred to as an *unworthy* *son* of *Eve* Yet there seems no reason for doubting that Chaucer meant to assign the tale to the

Nun who attended the Prioress as her *chapel-eyne* (*Gen Prol*, I, 163 f)

Except for the mention of the *Luf of Seint Cecile* in the *Prol LGW*, there is no definite indication of the date of composition The immaturity of style and the closeness of the translation are generally accepted as evidences of early work But the passages from Dante in the *Invocatio ad Mariam* are not likely to have been written before the first Italian journey Unless the *Invocatio* was composed separately and added later (as Professor Carleton Brown has inconclusively argued), a safe date for the whole work would be shortly after 1373

The *Prologue* consists of four parts (1) four stanzas on Idleness (ll 1-28), (2) the *Invocatio ad Mariam* (ll 29-77), (3) a brief Envoy to the Reader (ll 78-84), (4) the *Interpretatio nominis Cecilee*, also addressed to the Reader (ll 85-119)

The idea of the stanzas on Idleness Skeat held to have been taken from Jehan de Vignay's Introduction to his French translation of the *Legenda Aurea* But there are no very significant correspondences between the passages of Chaucer and of de Vignay and the "Idleness-Prologue" has been shown to be a conventional type of introduction used in many works See C Brown MP, IX, 1-16, and F Tupper, MLN, XXX, 10, n 6

On Mr Tupper's inference that the story was intended as part of a schematic treatment of the Deadly Sins see the general observations in the introduction to the Explanatory Notes on the *Canterbury Tales*

The *Invocatio ad Mariam* is a fabric made up of elements from the *Paradiso* of Dante, several Latin hymns, or anthems, the *Anticlaudianus* of Alanus de Insulis, and the *Commentary* of Macrobius on the *Somnium Scipionis* Stanzas 2, 3 and 4 are in large part translated from the address of St Bernard to the Virgin at the beginning of Canto xxxii of the *Paradiso* But several lines and phrases from Alanus are interwoven with Dante The fifth stanza is indebted to the *Salve Regina*, and lines 43-47 echo the *Quem Terra* (and perhaps also another canto of the *Paradiso*) Both these Latin hymns occur in the *Hours* of the Virgin, whence Chaucer probably derived the passages here used The often repeated *motif* of ll 47-49 occurs in the anthems for Evensong, *Post Partum* and *Beata es Virgo* For the familiar phrase *ful of grace* (l 67) the *Ave Maria* is a sufficient source The sixth stanza recalls another place in the *Paradiso* (xxxii, 133-35) and part of the seventh (ll 71-74) is almost certainly based upon a passage in Macrobius For the full discussion of these parallels see Skeat's notes, Holthausen, in Herrig's *Arch*, LXXXVII, 265 ff, Carleton Brown, in MP, IX, 1 ff, MLN, XXX, 231-32, F Tupper, in MLN, XXX, 9-10, Lowes in MP, XV, 193 ff, and Sister Madeleva, Chaucer's Nuns and Other Essays, N Y, 1925, pp 34-35

Mr Tupper remarks that the composition of such a prelude to a miracle of the Virgin or a life of a saint was a literary convention even commoner than the 'Idleness-Prologue' which precedes. It seems probable therefore, that the *Invocatio* was composed at the same time as the tale of Cecilia and that the combination of the two was not made especially for the *Canterbury Tales*.

The *Interpretatio nominis Cecilie* Chaucer himself, or a scribe's rubric (in MSS El Hg), credits to Jacobus Januensis (i e., a Voragine) in the *Legenda Aurea*.

The source of the tale proper has been assumed to be also the version in the Golden Legend (ed Graesse 2d ed, Leipzig, 1850, pp 771 ff., also in the Ch Soc Orig and Anal, pp 192 ff.) But in certain features Chaucer's account is closer to a version which follows the Greek life by Simeon Metaphrastes. For this Latin text see *Historia Aloysii Lipomani de Vitae Sanctorum*, Pars n., Lovanii 1571, p 32 (Kolbing), *Surius, De Probatis Sanctorum Vitae* November Cologne, 1617-18, pp 478 ff., revised as *Historia seu Vitae Sanctorum*, Turin, 1875-80 XI, 638 ff. A careful comparison of Chaucer's version with both was printed by Kolbing, *ES*, I, 215 ff. Nearly all the features which Ten Brink held to be original with Chaucer are paralleled in the Metaphrastes text. The version of Metaphrastes is itself derived from early Latin Acta, represented in modified form in the Acta compiled by G Laderchi, *Sanctae Caeciliae Acta*, etc., Rome, 1722, and in the *Sanctuarium of Mombritius*, Paris, 1910, I, 332 ff. Chaucer's version is compared with these Latin texts by Holt-Hausen, *Herrig's Arch*, LXXXVII, 265 ff. It appears that Chaucer either had an original which combined materials from the *Legenda Aurea* and the old Latin Acta or that he made such a combination himself. Professor Tatlock, in *MLN*, XLV, 297 f., argues for the latter conclusion.

On the origin and early history of the legend the most important authorities are Laderchi, and G B de Rossi, *Roma Sotterranea Christiana*, Rome, 1864-77, II, xxxv ff. For further references see the *Catholic Encyclopedia*, s v Cecilia, St

The Second Nun's Prologue

1 ff For this characterization of Idleness of Jehan de Vignay's Introduction, where the idea is attributed to St Bernard. See Orig and Anal, p 190 f. Professor Tatlock (*Angl*, XXXVII, 106, n 2) has noted a parallel in the Ameto, ed Moutier, Florence, 1834, p 58 f.

2 f Cf *KnT*, I, 1940, and n

7 The idea, which is common enough, is also in Jehan de Vignay's Introduction, where it is ascribed to St Jerome.

8 ff For the comparison of Idleness to the devil's net ("panter") Skeat cites Wychli,

Select Eng Works, ed Arnold, Oxford, 1869-71, III, 200

15 "Even if men never feared to die," i e., if they considered this life only

19 Sloth holds Idleness in a leas Idle-ness was recognized as a brand of Sloth (*Accidia*) in the classification of the Deadly Sins

25 the *legende*, the regular name for the life of a saint, also a short title for the most popular collection of such lives, the *Legenda Aurea* of Jacobus a Voragine

30 St Bernard was celebrated for his devotion to the Virgin. In the *Paradiso* xxxi, 102, he calls himself "il suo fedel Bernardo," and the address to her in Canto xxxiii, of which Chaucer makes use in the *Invocatio* below, is put in Bernard's mouth. For some account of his writings in her honor see Mrs Jameson, *Legends of the Monastic Orders*, 5th edn., London, 1872, pp 142, 144, 145

36-56 These lines follow in general the prayer of St Bernard in the *Paradiso*, xxxiii, 1 ff., as indicated by line numbers below

1 36 Vergine Madre, figlia del tuo Figlio,

1 39 Umile ed alta più che creatura,
Termine fisso d'eterno consiglio,
Tu se' colei che l'umana natura

Il 40, 41 Nobilitasti sì, che il suo Fattore

Il 41, 42 Non disdegno di farsi sua fattura

1 43 Nel ventre tuo si raccese l'amore,

1 44 Per lo cui caldo nell'eterna pace

Così è germinato questo fiore

Qui sei a noi meridiana face

Di caritate, e guiso intra i mortali

Sei di speranza fontana vivace

Donna, sei tanto grande e tanto vali,

Che qual vuol grazia ed a te non ricorre,

Sua disianza vuol volar senz' al

Il 53, 54 La tua benignità non pur soccorre

Il 53, 54 A chi domanda, ma molte fiata

Il 55, 56 Liberamente al domandar precorre

1 51 In te misericordia, in te pietate,

1 50 In te magnificenza in te s'aduna

Quantunque in creatura è di bontate

On other passages reminiscences of which Chaucer apparently combined with these lines from Dante, see the introductory note above. With ll 37-38 of the *Anticlaudianus*, v, 9 (Migne, *Pat Lat*, CCX, 538 ff.), ll 13-14, 26, with l 42, the same chapter, ll 14-16, and with l 56, perhaps, l 66, *ibid*. But some of these phrases were commonplaces of the Marian hymns. With ll 45-49 of the opening lines of a hymn of Venantius Fortunatus (*Dreves, Analecta Hymnica*, Leipzig, 1886-1922, II, 38, no 27)

Quem terra, pontus, aethera,

Colunt, adorant, praedicant,

Trinam regentem machinam,

Clastrum Mariae bajulat

The *cloistre blissful* of l 43 may be an echo of this passage as well as of the "beato chiostru" of the *Paradiso*, xxv, 127

Against Skeat's opinion that the Dante passage (ll 36-56) was a late insertion, Professor Carleton Brown has argued effectively for the unity of the *Invocatio*. But his own

suggestion that the whole *Innocatio* was late is also unlikely

46 *out of reles*, without ceasing

52 Skeat (reading *hir*) notes that in Chaucer's time the gender of *sonne* was still felt to be feminine Cf *Astr.* II, rubric 1, also Piers Plowman, B, xviii, 243

Dr Paget Toynbee (Athen, 1904, II, 518) proposed the emendation *somme*, "sum," in order to bring the line nearer to Dante's "Quantunque di bontate" But Professor Brown argued that the figure of the sun was commonly enough applied to the Virgin to make such an emendation unnecessary And in fact another phrase, in the same underlying passage from Dante, "meridiana face di caritate" (ll 10-11), is interpreted by the Italian commentators as referring to the noonday sun at the height of its power

57-63 The fifth stanza departs from Dante and seems to have been influenced by the antiphon, "Salve regina" (See Daniel, *The Hymnal*, Leipzig, 1855-56, II, 321)

58 *flemed wrecche*, banished exile (the original sense of AS "wraecca") Lounsbury (*Studies* II 389) compares St Bernard, Tractatus ad Laudem Gloriosae Virginis, Migne, Pat Lat, CLXXXII, 1148 "Respice ergo beatissima Virgo, ad nos proscriptos in exsilio filios Evae" The conception of this life as an exile was not unusual, but the parallel to *some of Eve* (l 62) is striking *Galle*, bitterness, perhaps with an allusion to the name *Mary*, and to the Hebrew "mar," bitter Cf *ABC*, 50

59 See Matt xv, 22 ff

62 On the inappropriateness of this line to the Second Nun see the introductory note, above

64-70 This stanza perhaps contains a reminiscence of Paradise, xxxii, 133-35

Di contro a Prieta vedi sedere Anna,

Tanto contenta di mirar sua figlia,

Che non move occhi per cantare Osanna

With l 64 of James II, 17

67 *ful of grace* of "Ave Maria, gratia plena," and Luke I, 28

69 *Osanne*, Hosanna

70 On Anna, the mother of the Virgin, see *FRT*, III 1613, n

71-74 These lines, which have a general resemblance to the sense of Bernard's prayer (ll 31-33, 35-37), correspond much more closely to passages in the commentary of Macrobius on the Somnium Scipionis (I, 10, 9, 11, 2, 3 11, 8, 8, 9) This contains the figures of the prison, the contagion of the body, and the weight of earthly desire The remoter source of both Chaucer and Macrobius, as Mr Lowes points out may be found in the Aeneid, vi 730-34, and in Servius's commentary on this passage occurs again the figure of the contagion of the body Perhaps Chaucer knew and recalled this comment Possibly, too as Mr Lowes further shows, Chaucer may have found the passages from Servius and Macrobius both in Albericus the Myth-

ographer, where they are brought together in the long chapter on Pluto (Bode, *Scriptores Rerum Mythicarum Cellis*, 1834, I, 178, 180) For further conjectures as to the transmission of the quotations see Lowes *MP*, XV, 200-01

75 *havene of refut* cf Ps xlvii, 1, xlviii, 3, cvii, 30 But the epithet was common in the hymns to the Virgin See also *MLT*, II, 852, *ABC*, 14

85 ff The *Interpretatio*, in the original Latin of Jacobus Januensis, forms part of the legend Similar etymological explanations, as Skeat observes, are found in other chapters He compares particularly the account of St Valentine, chap xlii In the case of St Cecilia all the etymologies proposed are wrong The word is really a "gentle" name, borne by members of the "Caecilia gens" Their common ancestor, according to tradition, was Caeculus, whose name was doubtless a diminutive of "caecus," blind For an attempt to prove that St Cecilia actually belonged to the patrician family in question see de Rossi, *Roma Sotterranea*, II, xxxii-xliii, 133-61 The derivations given by Jacobus Januensis and adopted by Chaucer are the following (1) "coeli loba" *hevene* *lyhe*, (2) "caecus via," *wey to blynde*, (3) "caelo et lya," *hevene and Lya* (representative of the active life), (4) "caecilia quasi caecitate carens," *Wan'ryng of blyndnesse* (on the principle, "lucus a non lucendo"), (5) "caelo et leos" (1 e, Gk λῆος, Attic λαός, people), *hevene of people*

113 ff The Latin which corresponds to this stanza belongs to the third derivation Chaucer has transferred it to the fifth

114 *swyt and round* refer to the Primum Mobile, *brennyng*, to the Empyrean

The Second Nun's Tale

120 Most of the traditional account of St Cecilia is included in Chaucer's tale Her martyrdom has been variously assigned to the reigns of Marcus Aurelius Alexander Severus, and Diocletian Her remains, along with those of Valerianus and Tibertus, are supposed to have been buried in the catacombs of St Calixtus, and removed thence, in 821, by Pope Paschal I to a church called after her name (Santa Cecilia in Trastevere) In 1589, when the church was rebuilt by Cardinal Sfondrati, her coffin was found there (See Baronino, *Annales*, Mainz, 1623, ad ann 821) In 1851, De Rossi discovered what was probably her original crypt next to the papal crypt in the cemetery of Calixtus See his *Roma Sotterranea*

134 *the organs* (Lat "cantantibus organis"), the archaic plural, for which "organ" came to be used later In *NPT*, VII, 2851, *organ* is construed as plural On the history of the word, see Chappell, *Hist of Music* London, 1874, I, 327

The association of music with St Cecilia is

held to be due to this passage in her legend. Its earliest occurrence in art seems to be the picture by Raphael now in Bologna, painted in 1513.

139 A mistranslation of the Latin "et biduanis et triduanis jejuniis"

152 Sister Madeleva (Chaucer's Nuns, pp 40-41) explains the angel as the "guardian angel" of Christian teaching, and refers to Psalm xci, 1

172 *Via Apia*, the Apian Way, which led from Rome to Capua and Brundisium. The Latin text, which Chaucer mistranslates, says that Valerian is to go along the Via Apia to the third milestone

177 *Urban*, Pope Urban I who succeeded Cauxtus, A. D., 222, and was beheaded May 25 230. For his legend, see the *Legenda Aurea*, cap lxxvii

181 *purged*, i. e., by baptism

186 *semites buryeles*, Lat "sepulchra marturum" The reference is to the catacombs. The form *buryeles* is here plural, though originally the singular ended in -s (AS "byrigels") The modern singular, "burial," arose from misunderstanding of the ending. Cf "garde," "prickle," "ridle," all of which were formed by the same suffix

lotynge, lying hid (Lat "latitantem")

201 *An oold man*, doubtless St Paul. The passage Valerian reads in his book (ll 207 ff) is a close translation of Eph iv, 5, 6

208 *crustendom*, baptism

218 *fynt*, findeth

220 ff The roses and lilies are symbols respectively, of martyrdom and purity. Skeat, following an explanation in Mrs Jameson's *Sacred and Legendary Art* (8th edn., London, 1879, pp 35 f), held the roses to typify love or divine fervor. But the other interpretation has been clearly established by numerous parallels. As early as the third century St Cyprian, in an epistle to martyrs and confessors, speaks of white and purple crowns as rewards for the children of God the white, "de opere" (i. e., for Christian living), the purple, "de passione" (Migne, Pat Lat, IV, 249 f) St Jerome, in a letter to Eustochium, written about the year 404, associates crowns of roses and violets with actual martyrdom ("effusio sanguinis") and crowns of lilies with the purity which he describes as a "quotidianum marturium" (Migne, XXII, 905, § 31) Again, in an epistle to Furia (557, § 14), he ascribes lilies to virgins and roses to martyrs, as does also St Ambrose in his commentary on the Song of Songs (Migne, XV, 1871, § 3) On these and other uses of the same symbolism from the early centuries till the age of Chaucer see J. L. Lowes, in *PMLA*, XXVI, 315 ff., XXIX, 129 ff., H. N. MacCracken, in *MLN*, XXVII, 63, F. Holthausen, in *Herrig's Arch*, LXXXVII, 271, O. F. Emerson, in *PMLA*, XLI, 252 ff., and R. D. Cornelius, *PMLA*, XLII, 1055 ff. Other references are given in

Wells's Manual, pp 880, 1032 11+9, 1241, 1328, and the whole subject is further discussed by Professor Tatlock in *PMLA*, XLV, 169 ff. To the same study the following notes are indebted for a number of references

Apart from the symbolism of the flowers there is a question as to the exact significance of the crowns. In most of the instances that have been noted they were undoubtedly conceived, like the "crown of life" or "crown of glory" repeatedly mentioned in the New Testament, as tokens of victory or rewards of faithful struggle. This is the case also in the so-called Pseudo-Linus version of the martyrdom of St Peter, to whom angels bring crowns of roses and lilies as he hangs upon the cross (Martyrium Beati Petri apostoli a Lino episcopo conscriptum, ed Lipsius and Bonnet, in *Acta Apostolorum Apocrypha*, Leipzig, 1891, I, 15) Moreover this legend of St Peter which is cited by Mr Tatlock (pp 170 f), is probably roughly coeval with the life of St Cecilia. In the case of St Cecilia, however, another interpretation is at least equally possible. The crowns are brought to her and her husband, not at the moment of martyrdom, but as soon as they determine to live a life of virginity in marriage. The situation is closely parallel to that recorded in the life of St Amator bishop of Auxerre, who died in 418. Amator was compelled by his parents to marry a virgin. "Sed cum tempus copulationis urgeret, se mutuo exhortantes, votum virginitatis fecerunt. Et ecce Angelus adfuit, qui duas eis coronas attulit, propositum laudans, & ad perseverandum exhortans" (Bollandist Acta Sanctorum, May, I, 51) The flowers in the crowns of Amator and his wife are not specified, but the circumstances of the presentation are similar to those in the legend of St Cecilia. In both cases, husband and wife each receive a garland. It seems natural to regard the crowns as celestial substitutes for the nuptial crowns of an earthly marriage. The coronation of bride and groom was a conspicuous part of the ancient wedding ceremonies among both Greeks and Romans, as the *στέφανωμα* is to this day in the Eastern Church.

For further discussion of nuptial crowns see *Tr*, n, 1735, n

236 Cf *KnT*, I, 1196

248 *Of rose and lilies*. The Lat "roseus hic odor et hlorum" explains the strange change of number

270-83 Skeat notes that this passage, though present in the Latin and French texts of the legend, is lacking in three other English versions. He accepts Tyrwhitt's suggestion that it was originally a marginal observation which crept into the Latin text.

271 The reference is to the proper "preface" to the mass for St Cecilia's day in the Ambrosian liturgy. This explanation of the passage, which is not given in previous editions, has — curiously enough — been sev-

eral times discovered and forgotten Professor Child, as Professor Tatlock reminded the present editor, long ago pointed it out orally to his classes, but apparently neither he nor any of his students ever printed the observation. Then in 1891 Professor Holthausen (*Herrig's Arch*, LXXXVII, 269) indicated the same source. And recently it was independently rediscovered by Mr M Henshaw, who printed the passage from the *praefatio* in *MP*, XXVI, 15 f. See Tatlock, *PMLA*, XLV, 169, n 3.

274 *palm of martyrdom*, literally translated from the *Legenda* ("martyr palmam"), which takes it in turn from the Ambrosian *praeface*. Emerson has noted the use of the same symbol in St Ambrose's *Sermo* xx (Migne, *Pat Lat*, XVII, 642-43) and in Tertullian's *De Spectaculis*, cap xxx (*Opera ed Oehler*, Leipzig, 1853, I 61). See *PMLA*, XLI, 260.

276 *hure chambre*, i.e. marriage

277 *Valerians*, a probable correction for the reading *Ceciles* of all the published MSS.

shrifte, confession. Lat "testis est Valeriani conjugis et Tiburti prouocata confessio."

283 *Devocoun of chastitee to love*, chaste devotion to (spiritual) love. The Latin original (both in the *Legenda* and in the Ambrosian *praeface*) has simply "Mundus agnovit, quantum valeat devotio castitatis," Skeat's rendering, "To love such devotion to chastity," and that of Emerson, "Devotion to chastity as against love," both seem unnatural, though the grammatical construction in either case is possible enough. For the use of *to* to indicate opposition or hostility Emerson cites *NED*, s v *To*, 25, b.

315 *we*, in the nominative, anticipates I 318.

319 *Cecile*. In the French translation Valerian answers, not Cecilia.

322 "If this were the only life" Lat "si haec sola esset vita."

329 *Hath souled*, Lat "animavit."

338-39 This does not quite correspond to the Latin "Sicut in una hominis sapientia sunt tria, scilicet ingenium, memoria et intellectus."

347 *colde* baneful, destructive. See *NPT*, VII, 3256, and n.

349 From this point forward Chaucer's version corresponds rather to that derived from Simeon Metaphrastes than to the *Legenda Aurea*.

351 *That, who*

369 *cornicular*, subordinate officer, assistant (Lat "corniculario"). The designation does not occur in the *Legenda Aurea*, and Skeat held that Chaucer used at this point the lives of Valerian and Tiburtus (Bollandist *Acta Sanctorum*, April, II, 203 ff.) But Kolbing (p 221) shows that it occurs in the Metaphrastes version (corrupted into "cubiculario").

386-91 From II Tim iv, 7, 8.

413 *Juppiter encense*, offer incense to Jupiter.

420 Possibly a reminiscence of Job xiii, 15.

442 *bigonne*, the full form of the strong preterite, second person singular. The final -e here was only rarely preserved in Chaucer's verse.

443-67 Chaucer here departs considerably from his original.

467 "He stares and raves in uttering his judgment." Compare the modern phrase "staring mad."

489-97 Not in the *Legenda Aurea*. Cecilia, in Chaucer's narrative has not yet said anything to justify this remark of Almachius. But in the Latin text from Metaphrastes she attacks the heathen gods in a short speech just preceding. The speech may have been omitted in the copy Chaucer followed.

498 *outer eyen*, outer (bodily) eyes.

503 *taste*, test, try.

539 "whom she had fostered" Lat "omnes quos ad fidem converterat."

550 The Church of St Cecilia, at the end of the Trastevere, is supposed to occupy the site of the saint's house. It is doubtful whether any part of the present building is older than 1599.

The Canon's Yeoman's Prologue and Tale

The first line of the *Canon's Yeoman's Prologue* indicates that it was to follow the *Second Nun's Tale*. Otherwise there is no connection between either *Prologue* or *Tale* and that which precedes.

The whole episode of the Canon and his Yeoman is generally held to have been written late. But whether it was actually an afterthought on Chaucer's part, there is no way of telling. For in any case the characters would not have been mentioned in the *General Prologue*. That Chaucer introduced them out of resentment against some alchemist who had cheated him (as Tyrwhitt suggested IV, 181), is pure supposition, but the conjecture has led recently to interesting speculation.

Mr H E Richardson, in the *Transactions of the Royal Historical Society*, Ser 4, V, 38 f., called attention to a contemporary of Chaucer's who was both an alchemist and a canon, William Shuchurch, canon of the King's Chapel at Wmdors. In 1374, one Wilham de Brumley, "chaplain, lately dwelling with the Prior of Harmandsworth," confessed that he had made counterfeit gold pieces according to the teaching ("per doctrinam") of Shuchurch. It is not known whether Shuchurch was still practicing his "science" at Wmdors in 1390, when Chaucer was charged with repairing the royal chapel. If he was, Chaucer

would almost inevitably have known about him, and may have had personal dealings with him. Mr Richardson even suggests — and Professor Manly joins him in the tempting conjecture — that the poet was a victim of Shuchurch and wrote the *Canon's Yeoman's Tale* in resentment at his deception. Professor Manly calls attention to the repeated occasions in his later years on which Chaucer borrowed small sums of money and raises the question whether his need of ready cash may not have been due to the pursuit of Elxir, the Philosopher's Stone (New Light, pp 244 ff).

For Mr Manly's further suggestion that the *Canon's Yeoman's Tale* was originally composed, not for the Canterbury series, but to be read to an audience which included some canons of the church — perhaps even for the canons at Windsor — see the note to l 992, below.

No source has been discovered for the *Tale*. In the first part the Yeoman describes his life with his master, in the second he tells of the tricks of a London canon — a quite different person, he definitely protests. The story was doubtless a current anecdote, or combination of anecdotes. But in working it up Chaucer may have drawn on personal observation, for he displays considerable practical acquaintance with alchemy. Whatever his actual experience, his attitude toward the science, if any inference can be drawn from the Yeoman's exposures, would seem to have been skeptical.

A number of parallels to the *Tale* are pointed out by Professor Kittredge in Petrarch's *Dialogus De Alchymia* (No 111 in *De Remedijs*, Lib 1). He gives these merely as illustrations and not as sources of Chaucer's story. See *Trans Royal Soc of Lit*, XXX, 92 ff. The first trick of the Canon is closely paralleled later in Erasmus's *Colloquium Πρωτολογια*, and there are slight resemblances to the tale in his *Colloquium Alchymista*. See H de Vocht, *ESt*, XLI, 385 ff. For another anecdote of the same character see the *Centifolium Stultorum*, Vienna, 1709 p 147 (noted by Andrae Angl Beibl, XXVII, 84 f). A very similar modern case of swindling is also recorded in the [London] *Spectator*, LXVI, 646. The most important literary analogue to the whole episode is Ben Jonson's *Alchemist*.

On the interpretation of the tale and the character of the Yeoman see G L Kittredge, *Trans Royal Soc of Lit*, XXX, 87 ff, and S F Damon, *PMLA*, XXXIX, 782 ff. The alchemical terms and processes are discussed at length in Skeat's notes, to which the brief explanations below are largely indebted. For fuller information reference may be made to Ashmole's *Theatrum Chemicum*, London, 1652. There is a convenient historical sketch of alchemy in the introduction to C M Hathaway's edition of Jonson's *Alchemist*, N Y, 1903, pp 15 ff.

The Canon's Yeoman's Prologue

556 *Boghtoun under Blee* Boughton, which was five miles from Ospring, a regular stopping-place on the Canterbury Road. See the references on the duration of the pilgrimage in the introduction to the Explanatory Notes on the *CT*.

557 *A man*, the Canon. Skeat quotes from Rock, *Church of Our Fathers* London, 1903-04, II, 69, the statement that some families of canons regularly required their members, when outside of the house, to wear over their cassock a linen surplice, and above that a black cape. Whether Chaucer's Canon was regular or secular is not clearly stated, but he manifestly enjoyed considerable freedom.

555 "He (i.e., the Canon) was spotted with foam, so that he looked like a magpie."

566 *male tweyfoold*, a double bag. Perhaps *tweyfoold* implies that it was folded over because nearly empty.

578 *For swoot*, to prevent sweat.
581 *Were ful*, (that) might be full. The relative is omitted, as frequently.

587 On the function of the Yeoman as a "setter" see the remarks of Professor Kittredge *Trans Royal Soc of Lit*, XXX, 89 f. At the outset he speaks respectfully enough of the Canon. If there is mockery in his extravagant praise, it is not made too apparent. But the Host shrewdly leads him on to turn against his master.

602 *kneue*. The -e is apparently preserved in hiatus, though the emendation *kneuen* would be easy.

611 *leye in balauunce*, put in the balance, wager.

632 *worshupe*, dignity, hence, respectable appearance.

633 f. "His upper garment is not worth a mite, in reality, for a man like him."

So moot I go, so may I have the power to walk, a frequent adjuration.

645 Cf. "Omne quod est nimium uertitur in uitium," of which the first words are quoted in the margin of MS E1. A number of similar proverbs are cited in Skeat's note.

655 *crafty* and *sly* here do not carry their present evil connotation. Cf l 1253, below.

658 *blinde*, without opening at the farther end, compare the modern "blind alley."

659 *by kynde*, by nature.

665 *Peter*, by St Peter.

Harde grace, ill-favor.

669 *multiphre*, the technical term for transmuting the metals into gold. Perhaps a pun is involved on the multiplication of gold, in this sense, and the original chemical sense of multiplication, which referred to the fact that the strength of an elxir could be multiplied by repeated operations. See L Zetzner's *Theatrum Chemicum*, Strassburg, 1659-61, "Multiphatio praedicta sulphuris," III, 301, and "De multiplicatione," III, 818.

681 Cf *KnT*, I, 1089, and n.

682 *slit* slideth, contracted form
 688 f From Dionysius Cato, *Disticha de Moribus*, 1, 17

The Canon's Yeoman's Tale

721 *neer*, nearer
 726 Mr E F Paper (PQ, III, 253) queries whether Chaucer, and also the artist who represents the Yeoman in the Ellesmere miniature, knew the proverb "A man's a man though he wear a hose upon his head"
 731 *which*, what sort of, Lat "qualis"
 739 *ydo*, done with, ended
 743 *jupartye*, jeopardy, hazard literally, "jeu parti," a game in which the chances are even In French and Provençal the term was used for certain debates in verse See L Selbach, *Das Streitgedicht in der Altprovenzalischen Lyrik*, in Ausgaben und Abhandlungen, LVII, Knobloch, *Streitgedichte im Prov und Altfranzösischen*, Breslau, 1886 Also Ducange s v "Jocus Partitus"
 746-47 "Misery loves company" MS El has the marginal quotation, "Solacium miseriorum &c," with which Skeat compares the proverb quoted in Marlowe's *Faustus*, II, 1, 42 "Solamen miseris socios habuisse doloris" For the idea, cf further Seneca, *De Cons ad Polybium*, XII, 2, Tr, 1, 708 f
 764 *lampe*, plate sheet, for *lambe*, OF "lame," Lat "lamina"
 770 *sublymyng*, sublimating, vaporizing by heat
 772 *mercurie crude* crude Mercury, ordinary quicksilver, as distinguished from the real Mercury (the "Greene Lyon"), which the alchemists professed to make Skeat refers to Ashmole's *Theatrum Chemicum*, p 280
 778 *spirites*, gases or vapors Four "spirits" in particular were ordinarily recognized in alchemy sulphur, sal ammoniac, quicksilver, and arsenic (or, according to some authorities, orpiment) See ll 820 ff
 782 Cf *Mill Prol*, I, 3134, and n
 790 *armonyak*, a corruption of *armenak*, Armenian "Bolearmenie" or "Bol Oriental" was a medicinal red earth or clay (Cf *armonyak*, I 798)
 797 *Watres rubifyng*, reddening of waters Contrast the process called *albificacioun*, or whitening of waters, in l 805 See Zetzner's *Theatrum Chemicum*, III, 41, 110, 634 ff
 798 *sal armonyak*, properly *sal ammoniac* (also called *sal armeniac*) Salt of Ammon, in Libya, a crystalline salt The form *armonyak* may be due either to association with Gk *αρωμα*, joning, since the gum ammoniac was used as a cement, or to confusion with *armenak*, the proper form, in *boole armonyak*, above
 808 *Cered pokets*, bags or pockets closed with wax
 814 *embabyng*, imbibition, absorption
 816 *cytranacioun*, turning to citron color When the materials of the philosopher's stone were in a state favorable to the success of the

experiment they were supposed to assume the color of a citron

820 On the four spirits and the seven bodies see also Gower's *Conf Am*, IV, 2462 ff

838 *Ascaunce*, as if perhaps See *SumT*, III, 1745, and n

842 *elvysshe nyce loore*, strange and foolish lore With the use of *elvish* here compare *Prol Thap*, VII, 703

844 *lerne*, teach On the confusion of *leren* and *lernen* see *MLT*, II, 181, n

860 f The list of names would be enough to raise a devil For an example of this kind of conjuration see *The Bugbears*, Herrig's *Arch*, XCIX, 29 f

874 *to seken evere*, always to seek, i e., never found

875 *temps tense* The reference of the gerund to *seken* is future

877 *sadde*, sated

878 *bitter sweete*, bitter-sweet, here, a dangerous allurements

897 Compare *PhysT*, VI, 92

921 *chut*, chideth, halt, holdeth

922 *Somme seyde*, one said The tense changes from a general present to a definite past, as if a particular instance came to mind

long on, attributable to, owing to (mod dial "along of", AS "gelang")

929 *so theech*, "so thee ich," so may I prosper

934 *crased*, cracked

941 *many a throue*, many a time

962 ff Proverbial Cf the following couplet from the *Parabolae* of Alanus de Insulis (II, 1 f, Migne, *Pat Lat*, CCX, 585), of which the beginning is quoted in the margin of MS El—

Non teneas aurum totum quod splendet ut aurum,

Nec pulchrum pomum quodlibet esse bonum
 See also *HF*, 272, Haeckel, p 38, nos 130, 131, Skeat, *EE Prov*, p 86, no 206, p 121, no 284

972 The story begins at this point *Chanoun of religoun*, i e., a regular canon, not a secular one See ll 992 ff

979 *of falshede*, in respect to falseness Cf *NPT*, VII, 2850

989 *gouvernaunce*, conduct

992 The address to *chanouns religous* here has been criticized as inappropriate to the Canterbury pilgrimage, and Professor Manly has suggested the bold inference that the tale was actually read to the canons of King's Chapel at Windsor See the introductory note above for his theory about the personal application of the tale The speculations are all interesting, but l 992 would not be inexplicable as a merely rhetorical apostrophe Cf *PhysT*, VI, 72, *NPT*, VII, 3325

1005 *By you*, with reference to you

1012 *an annueleer*, a priest employed solely in singing annual masses for the dead

1018 *spending silver*, spending-money

1024 *a certeyn*, a certain sum

1026 The mark was 13s 4d, the noble, 6s 8d

1039 *condicoun*, character

1048 *in good tyme*, at a seasonable time hence, fortunately, a formula used to avert evil consequences from a boast or a compliment

1055 For the order of words compare *Gen Prol*, I 791 and n, also l 1151, below

1062 *Marie*, an oath by the Virgin

1066 Skeat notes several parallels to the proverb, "Proffered service stunketh," *EE Prov*, p 121, no 285, cf *Haeckel*, p 47, no 161

1122 For this meaning of *philosofre* compare *Gen Prol*, I, 297 and n

1126 *mortifye*, subject to a chemical change, cf l 1431

1175 *abnt*, abideth, contracted form

1185 *Sein' Gile*, St Aegidius See the *Legenda Aurea cap cxxx*

1189 *with harde grace*, a plague upon him, a mild imprecation

1230 The *teyne*, or plate, which is here concealed from the priest, is to be used in the third trick

1313 *ape*, dupe Cf *Gen Prol*, I, 706, and n

1319 *heyne*, wretch, primarily, niggard (origin unknown, possibly connected with *heyne*, spare, save, ON "hegna")

1320 *Unwytynge*, like *knowynge* in l 1324, is an absolute participle

1327 "You are blameworthy" On the change in the use of "to blame" see *Gen Prol*, I, 375, n

1342 For this proverbial comparison see *KnT*, I, 2437, n

1348 Cf *Gen Prol*, I, 88

1362 *nerre the freendshupe*, if the friendship were not, or, by the modern idiom, if it were not for the friendship

1371 *and*, if, an uncommon use in Chaucer

1389 *debat*, strife

1391 *blent*, blinds (contracted form of *blendeth*)

1407 Cf the proverb, "The burnt child fears the fire", and Skeat *EE Prov*, pp 121 f, no 286

1410 "Better late than never", cf *Haeckel*, p 23, no 76

1411 "Never is a long term", see Skeat, *EE Prov*, p 122, no 287

1413 *Bayard*, a common name for a horse "As bold as blind Bayard" was a proverbial comparison, see Skeat, *EE Prov*, pp 122 f, no 288

1418 f Cf *MLT*, II, 552 f

1422 *rape and renne*, seize and lay hold of (?), an alliterative phrase of uncertain origin, which occurs in various forms *rap(e)* and *ren(ne)*, *rap* and *rend* (or *wring*), *rve* and *rend*. It is sometimes regarded as a corruption of AS "hreapian and hrinan" But the NED derives *rape* rather from Lat "rapere," OF "raper"

1428 Arnoldus de Villa Nova (c 1235-1314) was the author of a treatise on alchemy entitled *Rosarium Philosophorum* Skeat quotes a reference to the saying of Arnold in a tract printed in *Zetzner's Theatrum Chemicum*, III, 285 But the passage which Chaucer appears to have used is in Arnold's treatise *De Lapide Philosophorum* It is cited in full by Lowes, *MLN*, XXVIII, 229, with a reference to Arnaldus de Villanova, Opera, Lyons 1532, fol 304, recto

1432 The "brother" of mercury was sulphur

1434 Hermes Trismegistus was the supposed author of many works on magic and alchemy The name was given by the Greeks to the Egyptian god Thoth, whose wisdom was held to be preserved in certain "Hermetical Books" dating from the second third, and fourth centuries See W Scott *Hermetica* I Oxford, 1924, also Pauly-Wissowa, *Real-encyclopaedie*, s v *Hermes Trismegistos* For some account of his reputation in the Middle Ages see L Thorndike, *History of Magic and Experimental Science*, London, 1923, II 214 ff A specimen of the works ascribed to him is printed in *Zetzner's Theatrum Chemicum*, IV, 592 ff

1440 *Sol and Luna*, gold and quicksilver

1447 *the secree of secrees*, an allusion to the treatise *Secreta Secretorum*, attributed to Aristotle (ed Robert Steele in Opera hactenus inedita Rogeri Bacon, Fasc v Oxford 1920) It is the main source of the seventh book of Gower's *Confessio Amantis*, and was translated into English by Lydgate and Burgh (ed R Steele, EETS, 1894)

1450 This reference is to the work printed in *Zetzner's Theatrum Chemicum* (V 191 ff) under the title *Senioris Zadith Tabula Chymica* It was perhaps a translation from the Arabic The story which Chaucer tells of Plato is there related of Solomon (p 224)

1457 *ignotum per ignocius*, explaining the unknown by the more unknown

1460 On the four elements see *Gen Prol*, I, 420, n

1470 *deffende*, forbid

1479 *terme of his lyve*, for the duration of his life

1481 *boote of his bale*, remedy for his evil

FRAGMENT IX

The *Manciple's Prologue and Tale* constitute a separate group in the Six-Text print. Although the *Prologue* is not definitely linked to the *Canon's Yeoman's Tale*, the action is said to take place under the Blean Forest, at a point identified as either Harbledown or Up-and-Down Field in Thanington. It has usually been assumed, then, that the pilgrims had passed Bognon on their last day's journey toward Canterbury. But the possibility, long ago suggested by Ten Brink, that the *Manciple's Tale* was intended to start the

homeward journey from Canterbury, has been recently urged again, with valid arguments, by Professor Root. See MLN, XLIV 493 ff, cf *Pars Prol*, X, 16, n. The position of Fragment IX in the various classes of manuscripts is regularly just before the final Fragment X.

The Host's remarks to the Cook in the *Prologue* are puzzling in view of the fact that the Cook had already taken part in the discussion and had told a (fragmentary) tale. See the introduction to the Explanatory Notes on the *Cook's Prologue*. Perhaps Chaucer meant to cancel the *Cook's Prologue* and *Tale*, and introduce the Cook for the first time in the *Manciple's Prologue*. Or, on the other hand, the *fabliaux* which finish Fragment I may have been written later than the *Manciple's Prologue*, and the discrepancy between the two left unadjusted. Both possibilities are supported by Skeat in different places. See Oxf Ch III, 399, and V, 436.

A separate edition of the *Manciple's Tale*, or rather a reprint of it from the Lansdowne and Ellesmere MSS, accompanied by facsimiles of the Lansdowne text, was published by Dr G Plessow Berlin, 1929. Though intended primarily as an introduction to paleography and textual criticism, the edition contains a phonetic transcription of the Ellesmere text, notes on sources and an analysis of the formal rhetorical devices employed in the tale.

The date of Fragment IX is undetermined. Miss Hammond (pp 254-57), although suggesting that the *Manciple* was one of several pilgrims added by afterthought to the *General Prologue*, nevertheless reckons his *Tale* among the earlier of the Canterbury series. Dr Plessow also argues for an early date, finding evidence in the formal rhetorical type of narration and the free use of the Roman de la Rose. There is no close connection between the *Prologue* and the *Tale* or indication that the latter was written with the particular situation in mind.

The source of the *Tale* is Ovid's account of Apollo and Coronis (Met., i, 531-632), which Gower also followed for his briefer version in the *Confessio Amantis*, iii, 768-817. The use of *my some* in the opening and closing exhortations in Gower and in the *Manciple's* moral application has been taken as evidence that Chaucer recalled Gower's treatment of the story. But since the formula recurs constantly throughout the *Confessio* in the remarks of the priest, whereas the *Manciple* attributes it to his mother (*my dame*), any influence of Gower at this point must remain doubtful. Neither Chaucer nor Gower has been clearly shown to have used the other's version, and Chaucer's was in all probability the earlier in date.

The general theme, of the Tell-Tale Bird, was the subject of one of the stories in the romance of the Seven Sages, and Professor Tatlock has argued from an allusion in *WB*

Prol, III, 232 f that Chaucer perhaps knew that version of the tale. But in the *Manciple's Tale* which is not very similar, he followed rather Ovid. See Tatlock, *Dev and Chron*, p 203, n 3, and Plessow's edition, *Beilage 2* (a detailed comparison of Chaucer's tale with Ovid's, in parallel columns). On the various analogues European and oriental, see Clouston, in the *Ch Soc Orig and Anal*, pp 437 ff, Skeat, *Oxf Ch*, III, 501, V, 439, Kilis Campbell, *Seven Sages* Boston, 1907, p xxvii ff, Plessow's edition, pp 94 ff. Mr H B Hinckley has called the editor's attention to a version in Machaut's *Livre du Voir-Dit*, ed P Paris, Paris, 1875, pp 317-330.

Chaucer's narrative is considerably expanded by moralizing comments, drawn from the *Parson's Tale*, probably from the *De Arte Loquendi et Tacendi* of Albertano de Brescia, and from other sources. References for particular passages are given below.

The *Manciple's Prologue*

2 *Bobbe-up-and-down*, usually identified with Harbledown (spelled also *Herbaldoun* and *Hebbadonne*). For references to this place in early accounts of journeys to Canterbury see Furnivall, *Temp Pref* to Six-Text edn, *Ch Soc*, 1868, pp 31, 124, 127, 131. Another identification, with Up-and-Down Field, in Thannington, was proposed by J M Cowper, *Athen*, 1868, II, 886.

5 *Dun*, like *Bayard*, was a general name for a horse. The reference here is to a rural game, described in Brand's *Popular Antiquities*, ed Hazlitt, London, 1870, II, 308 f, and in Nares' *Glossary*, London, 1822, s v *Dun*. A heavy log was brought into a room, and the cry was raised "Dun is in the mire," the horse is stuck in the mud. Then two members of the company would try to move the log, and if they failed, the rest, one after another, would come to their aid. A number of allusions to the game are noted by Skeat *Cf Haecckel*, p 50, no 180.

9 *for cokkes bones*, a corruption of the oath "for Goddes bones." Cf *Pars Prol*, X, 29.

12 *Do hym come forth*, make him come forth.

14 *a botel hey*, a small bundle of hay, here a symbol of worthlessness. For the construction, compare a *barel ale*, *Mk Prol*, VII, 1893, also *galon wyn*, l 24, below.

18 *queue*, quean, wench (AS "cwene").

23 "I had rather sleep (*sleep*, *infin*) than (have) the best gallon of wine in Cheapside."

25 ff For evidence that the enmity of coks and manciples was traditional see F Tupper, *Types of Society*, New York, 1926, p 100.

29 *as now*, for the present. On the so-called pleonastic *as* see *Gen Prol*, I, 462, n.

33 *nat wel disposed*, i e, indisposed in health.

38 A curse, apparently with reference to the belief that the devil entered through the

open mouth. See Angl Beibl XIII, 306 for a story of a lad who was held to be possessed. He had the habit of keeping his mouth open, and the women said he did so in order that the Devil might easily pass in and out.

42 *atte fan* at the vane of the quintain. On the game see Nares' Glossary, s.v. Quintain, and Strutt, Sports and Pastimes, ed Hone, London, 1876, pp 182 ff (bk iii, ch 2), also the notes on Ben Jonson's Love's Welcome at Welbeck, ed Cunningham, London, 1875, VIII, 125, 132. The vane or board was at one end of a cross-bar, which swung round on a pivot. At the other end hung a bag or a club. The joustler had to strike the fan and avoid the stroke of the bag.

44 *wyn ape* ape-wine. The different stages of drunkenness, or its effects upon different men, were compared to various animals. According to the *Kalendrier et Compost des Bergiers*, (Troyes [1480?]) facsimile reprint, Paris, 1925, sig F, xlf), the choleric man has "vin de lyon", the sanguine, "vin de cunge", the phlegmatic, "vin de mouton", and the melancholic, "vin de pourceau". Another tradition, found earliest in Rabbinical literature, says that when a man begins to drink he is like the lamb, then he becomes successively like the lion, the ape, and the sow. A number of references on the subject are collected in Skeat's note, and to them may be added the tractate *De Generibus Ebricosorum* et *Ebrietate Vitanda*, printed in *Zarncke's Deutschen Universitäten*, Leipzig, 1857, I, 116 ff. Classification in the last named text is into "ebrietates asmae," "cannina," "ebriu ut oves," "ut vituli et simiae," "sues."

The cook is satirically described as ape-drunk. Instead of being foolishly playful, he is really surly and dull.

50 *chypachee*, exploit of horsemanship. Miss Rickert, noting the possibility that the cook's name was Roger Knight, has suggested that *chypachee* may be one of the few cases of word-play in Chaucer. See *TLS*, 1932, p 761.

51 "Alas that he did not stick to his ladle!"

57 *domnacrown*, a common term in both physiology and astrology. See *KnT*, I, 2749 ff, and n.

72 *Reclayme*, a technical term, meaning to bring back a hawk by holding out, a lure.

85 *if I may*, if I have power (to make him). On the formula see *ML Intro*, II, 89, n.

90 *pouped*, blown. There is a play here upon the double meaning of horn, drinking horn and wind instrument.

The Manciple's Tale

105 Chaucer may have got his idea of Phoebus' life on earth from two or three passages in Ovid *Ars Amat*, II, 239-40, *Met*, I, 438 ff, II, 679 ff.

109 *Phytoun*, the Python. See Ovid, *Met*, I, 438 ff.

116 *Amphoun*, Amphion. Cf *MerchT*, IV, 1716, and n. The story of Amphion was so familiar that no particular source need be assumed for it. Passages which Chaucer may have known are Horace, *Ars Poetica*, 394 ff, Statius, *Thebaid*, I, 9 ff, Boccaccio, *De Gen Deorum*, v, 30.

133 Ovid likens the crow to doves, geese, and swans. Chaucer and Gower mention only the swan.

139 Coronis of Larissa, according to Ovid. 143 ff. The sentiment here expressed was a commonplace in literature and popular proverbs. Cf the parallels cited in *WB Prol*, III, 357-61, n. But the present passage, as indicated by a marginal note in *MS Hg*, is based upon the *Liber Aureolus de Nuptus* of Theophrastus (quoted in Jerome, *Adversus Jovinianum*, I, 47, Migne, *Pat Lat*, XXIII, 277). On Chaucer's other use of this work see the introduction to the Explanatory Notes on the *WB Prol*.

160 ff. Cf *RR*, 14027-30, which is preceded by the illustration of the caged bird (II 13941-58). Chaucer doubtless also had in mind Horace, *Epist*, I, 10, 24, on which Jean de Meun comments. It is quoted again in John of Salisbury's *Polycraticus*, III, 8 (ed. Webb, Oxford, 1909, I, 191). For a similar idea compare further *LGW*, 2446 ff, *Tr*, I, 218 ff.

163 ff. The illustration by the caged bird is found in Boethius as well as in the *Roman de la Rose*. Chaucer employed it again in the *Squire's Tale* (V, 610 ff), where he clearly followed Boethius, here in the *Manciple's Tale*, however, he seems rather to have used the French version. Compare *Angl*, XIV, 261 f, for a chronological theory.

175 ff. The parallels of the cat and the she-wolf are from *RR*, 14039-52, 7761-66. For further information on this animal love see O F Emerson, *Rom Rev*, XIII, 146 f.

183 *vleyms*, properly the genitive of *vleyem*, though it came to be felt as an adjective and developed the adverb *vleymsly* (*Parst*, X, 154).

187 *by*, with reference to.

193 *with meschance*, a mild curse.

195 *sowneth into*, is consonant with. See *Gen Prol*, I, 307, and n.

207-08. Cf *Gen Prol*, I 742, n.

210-37. With the Manciple's excuse Fansler (p 222) compares that of Reason, *RR*, 6987-7184.

226 This anecdote about Alexander was familiar. See Cicero, *De Republica*, III, 12, St Augustine, *De Civ Dei*, IV, c 4, *Gesta Romanorum*, c 146, John of Salisbury, *Polycraticus*, III, 14 (ed. Webb, Oxford, 1909, I, 224 f), Higden, *Polychronicon*, III, 422 (*Rolls Series*).

235 *tectueel*, familiar with texts, learned in the authorities.

258 *scdde tokenes*, sure signs.

265 Both Chaucer and Gower omit the pathetic circumstances related by Ovid, that Coronis begs Phoebus not to slay her unborn child

279 *trouble wit*, troubled, clouded mind
With the whole passage on *ire compare*
Parst, X, 537 ff, and *SumT*, III, 2005 ff

292 ff There is a whole class of tales, known to folk-loreists as "les pourquois," which account similarly for the appearance or other characteristics of animals

301 Cf *PF*, 363

307 *which*, to whom

314 f *Prov* xxi, 23

317 With this formula of *WP Prol*, III, 376

318 *My sone* The repetition of this form of address though appropriate enough to the Manciple's *dame*, was perhaps actually due in part to its recurrence in the Proverbs of Solomon (cf *xmii*, 15, 19, 26)

318 ff The counsels which follow are mostly familiar or proverbial, and in several cases of biblical origin. Koepfel (Herrig's Arch, LXXXVI, 44 ff) argued that Chaucer's immediate source here was the *De Arte Loquendi et Tacendi* of Albertano of Brescia, in which nearly all the ideas and some of the exact quotations are found. But his parallels are widely scattered in Albertano and are not always close to Chaucer. Dr Fansler, who questions the influence of Albertano, cites (p 201 f) alternative passages from RR. The more important parallels are noted below. References to Albertano are to the ed of Thor Sundby, in *Brunetto Latino Levenet og Skrifter*, Copenhagen, 1869, pp lxxxv-cxx

320 Proverbial, cf Haeckel, p 52

325-28 Cf Dionysius Cato (1, 12) "Nam nulli tacuisse nocet, nocet esse locutum" (quoted by Albertano, p xcvi)

329 Cf RR, 7037 ff Albertano, p cx, is not so close

332 f Cf Dionysius Cato (1, 3) "Virtutem primam esse puto, conspescere linguam" (quoted by Albertano, p xcvi), also RR, 12179 ff, and *Tr*, iii, 294

335 ff Cf Albertano, p cxv

338 *Prov* x, 19 (quoted by Albertano, p cxv)

340 *Ps* lvii, 4

343 *Prov* vi, 17

345 Cf *Prov* x, 19, and 31, xvii, 20, xxvi, 28

Among passages on the subject in the Psalms, Skeat notes *Ps* x, 7, xii, 3, iii, 2, lxxv, 3-8, cxx, 2-3. By *Senekke* is probably meant Seneca's treatise *De Ira* used by Chaucer in the *Summoner's Tale* (III, 2018 ff). But, as Skeat notes, *Senek* is often used in the *Melibeie* for the *Sententiae* of Publilius Syrus

350 For parallels to the proverb, "of litle medlyng cometh rest," see Skeat, *EE* *Prov*, p 124, no 290, and H E Rollins, ed *Paradise of Dainty Devices*, Harv Univ Press, 1927, p 251. The Flemish form has not been identified. For a similar reference,

also unexplained, see the *Ck Prol*, I, 4357

355 ff Another commonplace. Cf Albertano, p xcvi (quoting Horace, *Epist* 1, 18, 71), RR, 16545 f, Haeckel, p 53

357 Koepfel and Skeat compare Albertano p cvi (not quite parallel)

359 Cf Dionysius Cato (1, 12) "Rumores fuge, neu studeas novus auctor haberi"

FRAGMENT X

Fragment X, which is regularly the final fragment in the MSS, comprises the *Parson's Prologue* and *Tale*, and the author's *Retraction*. The *Parson's Prologue* seems to be perfectly linked by its first line to the *Manciple's Tale* which precedes, and Fragments IX and X might consequently be regarded as a single fragment. But there is some doubt about the reading *Manciple* in l 1. In the Hengwrt MS the word is written over an erasure, and in MS Christ Church the Yeoman is named instead, and his tale precedes. Possibly Chaucer left the space blank, and the Manciple's name was inserted by the scribe or editor who finally combined the fragments. Aside from the questionable reading in l 1, there is reason to doubt whether Chaucer meant Fragment X to follow as it stands. The *Manciple's Tale* was begun in the morning (IX, 16), and cannot have lasted till four in the afternoon (X, 2, ff). Chaucer must have planned other stories for the interval, perhaps one by the Cook, whose place the Manciple generously took for the moment, possibly, as Mr Hinckley has suggested to the editor, one in alternative verse, which would have given special point to the Parson's remark in l 43. But the Parson's reference to alteration was natural enough without this explanation. Skeat held that Chaucer wished to recognize the Vision of Piers the Plowman.

The Parson's Prologue

1 *Manciple* On the reading, see the introductory note just preceding

2 *south lync* The altitude of the sun was 29°, which means, for April 20th that the time was about 4 P M. With the sun at that angle an object six feet high would cast a shadow eleven feet long. For the same method of calculating time, see also *ML Prol*, II, 7 ff

10 The Moon's exaltation was Taurus, whereas Libra was the exaltation of Saturn. Since Libra would be actually ascending at the time indicated, this must be the sign intended. Chaucer either forgot his astrology for the moment, or confused the "exaltation" with the "face" of the Moon, which was the first ten degrees of Libra. For the reading *in mene Libra*, see the Textual Notes. Skeat was apparently right in rejecting it, and with it the calculations of the date of *CT* which

had been based upon it See his notes, p 445, also Wells, p 681

16 Whatever tales were still to be written, Chaucer apparently intended the Parson's to be either the last on the journey to Canterbury, or the last on the return to Southwark For the query whether it was perhaps to be saved for the latter place see Manly p 655, and of the suggestion that the *Manciple's Tale* was also meant for the return from Canterbury, in the introduction to the Explanatory Notes on Fragment IX

29 *for cokkes bones*, see *Manc Prol*, IX, 9, n

32 I Tim 1, 4, iv, 7, II Tim iv, 4

39 The conjunction *that* is occasionally employed in Mid Eng to repeat *of*, *when*, *as* etc See *ParsT*, X 740 *PF*, 312, *Bo*, 1, m 3, S, and of similar uses of Fr "que"

42 The alliterative verse of Chaucer's century was written mainly in the Northern and West Midland dialects Hence a southern man could not be expected to be familiar with it

43 *geeste*, the usual sense is "to tell a tale, a geste" Skeat remarks that it has here no reference to the form of the story But in the *Prol Mel* (VII, 933) the corresponding noun seems to designate a form of writing distinct from either prose or rime It looks as if Chaucer applied the term especially to alliteration, and Skeat himself notes that one important alliterative poem bore the title "Gest Hystonale" (of Troy)

The nonsense-words *rum-ram-ruf*, which here simply indicate the consonantal repetition, were current in both French and English in similar uses For examples see Skeat's note

49 See, for the same idea, the opening paragraph of the *ParsT* Miss K O Petersen The Sources of the Parson's Tale, Radcliffe College Monograph No 12, Boston, 1901, p 3, n 5, compares also the last chapter of *L'Ymage du Monde*, by St Pierre de Luxembourg

51 See Rev xv, 2

57 *textuel* learned in the texts, hence exact, accurate Cf *MancT*, IX, 316

58 *sentence*, substance, essential meaning For the same distinction see the *Prol Mel*, VII, 947

67 *hadde the wordes*, was the spokesman (Fr "avoit les paroles")

The Parson's Tale

The *Parson's Tale* is a sermon on Penitence, in which is embodied a long treatise, originally separate, on the Deadly Sins Its authorship has been much disputed, some critics denying it to Chaucer altogether, and others maintaining that it is heavily interpolated Both style and subject-matter, in places, have been suspected as un-Chaucerian According to one theory, developed in an elaborate essay by H Simon, the original

tale was a Wychfite treatise to which orthodox additions were made in the first decade of the fifteenth century By other scholars other methods have been used for detecting supposed interpolations But in spite of all their attacks, present opinion is decidedly in favor of the authenticity of the whole work The supposition that Chaucer was a Wychfite and meant the Parson to represent Wychf or one of his followers, is now generally abandoned (See the note on the Parson in the Explanatory Notes on the *Gen Prol*) Many portions of the tale which were suspected to be interpolations have been found to correspond to passages in texts which presumably represent Chaucer's source And although the treatise is undeniably dull, as compared with Chaucer's original tales in verse, it nevertheless contains many characteristically Chaucerian terms of expression Moreover Chaucer appears to have used in his recognized works numerous passages of the tale For a full discussion of the question of authorship and interpolation, with a digest of earlier opinions, see H Spies, *Festschrift für L Morsbach*, Halle, 1913, pp 626 ff Simon's essay, Chaucer a Wychfite, is published in the Chaucer Society Essays, Pt II, 1876, and a dissertation of W Eilers, supporting a different theory of interpolation, was translated and printed in the same series of Essays, Pt v, 1884 The principle arguments before Spies, in defense of the unity and authenticity of the tale were those of Furnivall, *Trifol* Forewords Ch Soc, 1871, p 113, Koch, *Angl*, II, 540 ff, V, *Anz*, 130 ff, Herrig's *Arch*, LXIX, 464, and Lutbit, 1885, Sp 326 and Koepfel, Herrig's *Arch*, LXXXVII, 33 ff

Chaucer's immediate source has not been found It was long supposed that he derived the material on the Deadly Sins from the *Somme des Vices et des Vertus* of Frère Lorens But that portion of the treatise is now held to come from an untraced version of the *Summa seu Tractatus de Viciis*, of Guilielmus Peraldus (before 1261), and the sermon on Penitence, from some version of Raymond of Pennaforte's *Summa Casuum Poenitentiae* (before 1243) See Miss Petersen, Sources of the *ParsT*, Spies, p 647, and Koepfel, Herrig's *Arch*, LXXXVII 47 ff (where it is argued, from certain parallel passages, that Chaucer also made some use of Frère Lorens) For a detailed comparison of Chaucer's treatise with that of Frère Lorens, see Eilers A list of related texts is given by Miss Petersen, p 80, n 1 See also, on one Middle English analogue, the *Cleynsng* of Mannes Sowle (in MS Bod 923), M H Liddell, in *An English Miscellany* presented to Dr Furnivall, Oxford, 1901, pp 255 ff, and Spies, *Neue Philologische Rundschau* 1902, pp 115 ff On Gaytringe's Sermon on Shrift, see F Tupper, *MLN* XXX, 11, and on still another similar treatise (in MS Bod 90), see Liddell, *Acad*, XLIX, 447, 509

Professor Tupper's theory that Chaucer meant the *Canterbury Tales* as a whole to be a more or less systematic exposition of the Seven Deadly Sins has been discussed in the introduction to the Explanatory Notes on the *CT*. It does not derive any strong support from parallels between the *Parson's Tale* and those of the other pilgrims.

Since the exact original of the *Parson's Tale* is unknown, the relation of this text to its sources cannot be traced in detail, and the meaning of some passages cannot be explained to complete satisfaction. But account is taken in the following notes of the parallels pointed out by Miss Petersen and by Spies. References are also given, where the editor found it possible, to the ultimate source of quotations from the Bible and other authors, and to significant parallel passages in Chaucer's other works. Most of this material was of course brought together by Skeat and his predecessors. Miss G. W. Landrum, in an unpublished Radcliffe dissertation on Chaucer's Use of the Vulgate, has pointed out a number of biblical quotations where Chaucer is closer to the original text than the intermediate sources he is supposed to have followed. In the following notes references are not always given for familiar biblical persons and events, of course such citations might be indefinitely multiplied. Unless otherwise noted references are to the English Authorized Version.

Whether Chaucer was the first to bring together the Sermon and the Treatise on the Sins or found them already combined in his source, has not been proved. Miss Petersen expressed the latter opinion (p. 80). Koepfel (Herrig's Arch., LXXXVII, 48), and Spies (p. 720) both argue that Chaucer made the combination. The language of Chaucer's source or sources, is also uncertain. Miss Petersen says "perhaps Latin." But certain indications — adjectival plurals in -s, adjectives placed after nouns, the quotation in v. 248, for example — point rather to French.

The date of the tale is also undetermined. Skeat, *Oxf. Ch.*, III, 503, put it before 1380 — along with the *Melbeee*. Koch (Chronol. of Chaucer's Writings, *Ch. Soc.*, 1890, p. 79) and Ten Brink (*Litgesch.*, II, 189 f.) assigned it to Chaucer's last years. For references to other estimates see Miss Hammond, p. 320. The question is bound up, of course, with that of Chaucer's exact relation to his sources. If he made his translation at one time and from a single source, the date was probably early. For many passages from the Treatise on Sins appear to have been used in tales generally assigned to the eighties. But if the two portions of the *Parson's Tale* came separately to Chaucer's hands, it is possible to assume, with Koepfel (p. 50), that he translated the Treatise on Sins early, and then wrote the Sermon on Penitence, in which he incorporated the older work, toward the end

of his life. Positive evidence however, is lacking of date of composition even for the Sermon on Penitence.

For an analysis of the structure of the *Parson's Tale* showing its accordance with the principles of mediæval sermon writing, see C. O. Chapman, *MLN*, XLIII, 229 ff.

Verse numbers refer to the subdivisions (usually sentences or clauses) made in the Six-Text print and carried over to later editions.

Correspondence between the *Tale* and the Summa of Pennaforte, Miss Petersen points out (p. 3), "beginning with the first paragraph and runs on pretty consecutively, with the exception of the break at the digression on sin, almost to the end of the *Tale*."

The scripture text is from Jer. vi, 16 (Vulg.) 75 *perisse*, perhaps in the active sense, "destroy." The order of words is against Skeat's rendering, "that wishes no one to perish." But the reference is to II Pet. iii, 9 "nolens aliquos perire" of *Ez. xvii*, 23, 32 and *xxxiii*, 11, I Tim. ii, 4.

79 *esprituels*, the French plural in -s, which is rare in Chaucer's verse occurs frequently in *Mel* and *Parst*. This suggests that the direct source of the latter, as of the former, was French.

80 Cf. *Parv. Prol.*, X, 49 ff.

82 *whennes it is cleped Penitence* not taken up in Chaucer's text, though treated regularly by Pennaforte.

84 See St. Ambrose, *Sermo* xxv, §1 (*Migne*, Pat. Lat. XVII, 655).

85 Skeat quotes a sentence with similar meaning from the passage of St. Ambrose just cited. But Pennaforte refers to St. Augustine.

89 Skeat cites St. Isidore, *Sententiarum*, lib. ii, c. 13 (*Migne*, Pat. Lat., LXXXIII, 615) — a passage which is not precisely parallel.

92 See St. Gregory, *In Septem Psalmos Poenitentiales Expositio*, Ps. xxvii, v. 8 (*Migne*, Pat. Lat., LXXXIX, 572).

93 Cf. *PhysT*, VI, 286.

96 ff. *The firste accoun of Penitence* (96) *Another defeaute* (99) *The thridde defeaute* (100).

The statement here is confusing, and Skeat suggested that the original must have described three *actons* of Penitence, and afterwards three *defects*. But no such lacuna is indicated by a comparison with Pennaforte's Latin. Pennaforte lists three actions of Penitence, and makes no mention of defects. "Una est, quae novum hominem parit, et fit ante baptismum. Altera vero poenitentia est, sive actio poenitentiae, quam quis post baptismum facit de mortalibus peccatis. Tertia est, quae fit de peccatis venialibus quotidianis."

97 See St. Augustine, *Sermo* cccii, c. 2 (*Migne*, Pat. Lat., XXXIX, 1537).

100 See St. Augustine, *Epist.* cclxv, §8 (*Migne*, Pat. Lat., XXXIII, 1089).

103 *slaughtre of children*, probably a

reference to the accidental overlaying of them by nurses See v 575, below

105 *naked*, thinly clad

108 St John Chrysostom The exact passage is not identified Skeat quotes a reference to "confessio" and "cordus contritio" in the 20th Homily on Genesis, c iv (Migne, Pat Gr, LIII, 170)

112 ff The figure is not in Pennaforte But Miss Petersen compares Bonaventura, De *Dieta Salutis*, tit ii, De Poenitentia, and Spies (Morsbach Festschrift, p 664) refers to the Clensing of Mannes Sowle, described by Liddell, Furnivall Miscellany, p 265

115 Really the words of John the Baptist Matt iii, 8

116 Matt vii, 20, cf Haeckel, p 34, no 112

119 Prov xvi, 6

125 Ps cxix, 113

126 Dan iv, 10 ff

127 Cf Prov xxviii, 13

130 St Bernard of Clairvaux The quotation has not been identified Skeat compares Sermo xi, §5 (Migne, Pat Lat, CLXXXIII, 649)

134 Pennaforte has "*Res dignas confusione agunt*," and though he and Chaucer both cite Job, the reference seems to be really to Prov xii, 4 (Vulg)

135 *Ezechie*, Ezekiah. See Is xxxviii, 15

136 Rev ii, 5

138 Cf II Pet ii, 22

141 Ezek xx, 43

142 II Pet ii, 19 Both Chaucer and Pennaforte cite St Peter, but the words are closer to John viii, 34, to which there is a marginal reference in the Latin MS

143 Probably a reference to Job xli, 6

144 The quotation is not identified

145 Also unidentified it is attributed by Pennaforte simply to Philosphus

150 See St Augustine, Sermo ix § 16 (Migne, Pat Lat, XXXVIII, 87)

151 This sentence, as Miss Petersen notes, seems to be a part of the quotation *Take reward of*, have regard to

156 Prov xi, 22, cf *WB Prol*, III, 784, n

159 A marginal gloss in Pennaforte refers to Jerome, ad cap 7, Oseea Skeat refers to the Regula Monachorum, falsely attributed to St Jerome (Migne, Pat Lat, XXX, 319 ff)

162 Rom xiv 10

166 See St Bernard Sermo ad Prelatos in Conclio, §5 (Migne, Pat Lat, CLXXXIV, 1098)

168 Cf Prov i, 28

166 ff A number of parallels between the following passages and the Pricke of Conscience are noted by Miss Petersen (pp 12 ff)

169 From St Anselm, *Meditatio Secunda* (Migne, Pat Lat, CLVIII, 724) The paraphrase is loose at the end

174 Not identified in St Jerome, probably based ultimately upon Ps xcvi, 3, 4

175 ff Vv 175-230 deal with the pains of Hell They are not paralleled in Pennaforte Miss Petersen notes that the primary source of some of them is St Gregory's *Moralia* ix, c 63-66 (Migne, Pat Lat, LXXV, 910-18) There is a similar account in the Pricke of Conscience, ll 6552 ff, to which reference is given by Miss Petersen

176 Job x 20-22

180 *at regard of*, in comparison with

183 *shal turne hym al to peyne*, shall all turn to pain for him

186 ff *agayn, agayns*, over against in place of

189 I Sam ii, 30, not from Jeremiah

191 The reference is to Job xx, 25 "*valent et venient super eum horribiles*" (Vulg). Skeat notes that this is quoted in the Pricke of Conscience, l 8592, with "*demonēs*" supplied before "*horribiles*," also that Wyclif's version has "*orrible fendis*"

defouled trampled upon

193 Ps lxxv, 6 (Vulg, somewhat expanded)

oneden to, united to, centered upon

195 Deut xxxii, 24, 33

196 *forther over*, a frequent connective in the *Tale* On Chaucer's use of it see Spies, Morsbach Festschrift, p 719

198 Is xiv, 11

201 Micah vii, 6

202 *flesshly*, carnally

204 Ps x, 6 (Vulg)

208 Matt xii, 42, xxv, 30

209 Is xxiv, 9

210 Is lxvi, 24

211 Job x, 22

214 From St Gregory, *Moralium*, lib ix c 66 (Migne, Pat Lat, LXXV, 915)

216 Rev ix, 6

217 Cf "*et nullus ordo*," Job x, 22

220 Ps cvii, 34 (loosely quoted)

221 St Basil the Great, bishop of Caesarea (329-79) See his Homilies on the Psalms, on Ps xxviii, 7, § 6 (Migne, Pat Gr, XXIX, 293)

223 "*sempiternus horror inhabitat*," Job x, 22

227 Prov xi 7

229 Quotation unidentified Cf Eccl i, 18

230 The quotation from St Augustine is also unidentified

231 At this point Chaucer returns to the subject-matter of Pennaforte

236 Ezek xvii, 24

238 The reference to St Gregory has not been traced

248 Again quoted, as verse, in *Fortune* l

7 Its appearance here favors the supposition that Chaucer's original was in French

252 "*to pay his debt with*" On the order see *Gen Prol*, I, 791, n

253 The passage in St Bernard is unidentified It is also referred to in the Pricke of Conscience, 5653

256-82 This passage does not correspond exactly to anything in Pennaforte

256 This quotation has also not been traced

269 The quotation from St Augustine is not identified

273 Probably a reference to Ps lxxix, which was commonly applied to the sufferings of Christ

274 Quotation unidentified

281 Is lxx, 5

284 John xix, 19

286 Matt i, 21

287 Acts iv, 12

288 For the etymology compare Dan Michel, *Ayenbite of Inwyt*, ed Morris, EETS, 1866, p 118 It apparently rests upon association with Heb "netzer," branch, sprout, as in Is xi, 1, xiv, 19, lx, 21

289-90 Rev iii, 20

300 *and nat repente*, and not to repent (infinitive used coordinately with the noun *repentance*)

303 St Augustine, *De Vera et Falsa Poenitentia*, 24 (Migne, Pat Lat., XL, 1121)

307 Ps xxvii, 10

309 Ps xxxii, 5 Chaucer seems to be following Pennaforte's exact words "'Dixi,' id est, firmiter in animo proposui"

313 Cf Eph ii, 3 Miss Petersen notes that Pennaforte has at this point a column and a half of quotations not taken over by Chaucer

317 Chaucer omits the consideration of the second point *whether it oghte nedes be doom or noon* The discussion of the third point, *whiche thynges been covenable to verray Confessoun*, he defers until after a threefold digression on Sin, vv 321-981

320 *and nocht awanite thee*, and he must not boast The change of subject is confusing

321-981 The tract on Sin, which interrupts the course of the sermon on Penitence, falls into three parts (1) vv 321-86, a general introduction, which corresponds to scattered passages in Pennaforte (collected by Miss Petersen, p 34, n 2), (2) vv 387-955, the systematic account of the Seven Deadly Sins, based ultimately on Peraldus, and (3) vv 960-81 a discussion of the circumstances which aggravate Sin, expounded by Pennaforte as the fifth topic of Confession

322 Rom v, 12

325 Cf Gen iii, 1-7

331 Cf Pennaforte, quoted by Miss Petersen, p 30 He cites St Augustine

334 *contract*, contracted (short form of the participle)

336 Cf I John ii, 16, also Pennaforte, quoted by Miss Petersen, p 27

337-40 Skeat notes the close agreement with the Ninth of the Articles of Religion

342 Gal v, 17

343 II Cor xi, 25-27

344 Rom vii, 24

345 Cf St Jerome, *Epistola xxx ad*

Eustachium, De Virginitate, §7 (Migne, Pat Lat., XXII, 398)

348 James i, 14

349 I John i, 8

351 *subyeccion*, suggestion, i.e., temptation MSS En² Se La read *suggestion* But this was a recognized sense of the Lat "subiectio"

bellows

355 *by the devel*, concerning the Devil The source of this supposed utterance of Moses is unidentified

357 Cf v 331, above, and n

362-64 Miss Petersen (p 7, n 1) quotes a parallel passage from Pennaforte, based upon St Augustine The proverb occurs there in the form "Levia multa faciunt unum grande" Cf "Many littles make a muckle," Skeat, *EE Prov.*, pp 124 f, no 292, Haeckel, p 14, no 45

368 Quotation not traced in St Augustine, other occurrences of it are noted by Miss Petersen, p 34, n 2

371-81 A close rendering of a passage of St Augustine cited by Pennaforte See Miss Petersen, p 34, n 2

376 Cf Matt xxv, 43

383 The quotation from St Augustine has not been traced For another occurrence of it see Miss Petersen, p 35, n

385-86 Cf Pennaforte, quoted by Miss Petersen, p 30

387-955 Correspondences between this section and the *Tractatus de Viciis* of Peraldus are given in parallel columns by Miss Petersen, pp 36 ff

387 *sprynge*, source (or perhaps *sprynge(n)*, pl) If taken as a verb, *sprynge(n)* gives a sense opposite to the one expected

388 Cf *Ecclus* x, 15, quoted by Peraldus

390 The number of branches assigned to Pride varies considerably in different treatises See Miss Petersen's note, p 36, n 3, also Laddell, *Acad*, XLIX, 509

406 *clappen as a mille*, doubtless a stock comparison See *CIT*, IV, 1200

407 This reference to precedence seems not to occur in the recognized sources of the *Parson's Tale* Lowes (MP, VIII, 322 n) has pointed out the possibility that Chaucer had in mind Deschamps (*Mirour de Mariage* II 3376-81, 3292-93, 3305-07, 3311-20) In a matter of popular custom like this, however, it is hardly safe to assign a particular literary source Cf *Gen Prol*, I, 449 ff

Kisse pax, to kiss the "pax," a small piece of wood or metal used at the Mass for the "kiss of peace"

411 *leafsel*, arbor Cf *RvT*, I, 4061

413 Luke xvi, 19

414 See St Gregory, *Homiliarum* in *Evangelia*, ii, 40, §3 (Migne, Pat Lat., LXXXVI, 1305)

415 *costlewe*, costly For the suffix, cf *dronkelewe*, *PardT*, VI, 495, n

423-31 Chaucer's discussion here is more detailed than that of Peraldus Laddell

(Acad XLIX, 509) notes a parallel in this respect in the sermon in MS Bodl 90

427 *fir* of *seint Antony*, erysipelas, which St Anthony was supposed to cure Mr J U Nicolson (The Complete Works of Villon, tr., NY Y., 1931, pp 256 f) explains the name by the fact that the order of St Anthony in the Dauphine nursed the sick in an epidemic of the disease in the 13th century

429 *honestete*, decency, in vv 431, 436, it seems rather to mean "dignity"

434 Zech x 5

435 See Matt xxi, 7 The reference to the disciples' garments is not in Peraldus

440 *hostilers*, servants (ostlers), so perhaps also in *Gen Prol*, I, 241

442 Ps lv, 15

443 See Gen xxxi, xlvii, 7

445 The illustrations are not in Peraldus *Wilde fir*, some burning spirit, like the flaming brandy around Christmas pudding

452 *delvernesse*, "agilitas" (Peraldus), *franchise* 'libertas'

457 Cf *Words of Host*, VI, 299 f

459 Cf Gal v, 17

460 *causeth ful ofte many a man to peryl*, bringeth to peril The idiom seems not to be exactly paralleled elsewhere

461 ff For the argument of *WBT*, III, 1109 ff also *Gentillesse*

467-68 From Seneca, De Clementia, 1, 3, 3, and 1, 19 2, quoted by Peraldus

472 Cf *Knt*, I, 1255-56

473 Cf *CIT*, IV, 1000

475-83 There is no close agreement to be noted between the first six "remedia" of *ParT*, and the tract of Peraldus See Miss Petersen, p 45, n 3

483 *to stonde to*, to abide by

484 The *philosophre* is not identified For the quotation from St Augustine, see his treatise on Ps civ, 25 (Migne, Pat Lat., XXXVII, 1399) Cf also *PhysT*, VI, 114 ff

485 On the general conception of the sin against the Holy Ghost, cf Matt xii, 32

500 Ps xxxvii, 7

502 John xii, 4-6 (where the reference is not to the Magdalen, but to Mary, the sister of Martha)

504 Luke vii, 39

506 Peraldus cites Matt xx, 11 (Petersen, p 48)

512 Matt xxii 37 ff, Mark xii, 30 f

526 Matt v, 44

532 *The speses of this paas*, the kinds of this grade or degree

535 From St Augustine, De Civ Dei, bk xiv, c 15, §2 (Migne, Pat Lat., XLI, 424)

536 The *philosophre* not identified Skeat quotes Horace, Ep 1, 2, 62 "Ira furor brevis est" But neither this nor the passage from Peraldus cited by Miss Petersen (p 49) is quite parallel to Chaucer

537 *trouble*, troubled (adj.)

539 Eccl vii, 4 (Vulg) "Melior est ira risu"

540 Ps iv, 5 (Vulg)

544 Cf *SumT*, III 2005 ff

549-56 Not paralleled in Miss Petersen's citations from Peraldus

551 See St Isidore, *Etymol*, xvii, c 7 (Migne, Pat Lat., LXXXII 615) The story is told of the "juniper," which Isidore derives from the Gk *νύψ*, fire In v 552 the allusion is clearly to the kindling of the New Fire on Holy Saturday This was noted (as Professor Karl Young has brought to the editor's attention) by Mr J N Dalton, The Collegiate Church of Ottery St Mary, Cambridge, 1917, p 244 On the custom of kindling an Easter fire see J E Frazer, The Golden Bough, X (Balder the Beautiful, I), 3d ed., London, 1913, pp 120 ff

562 *old wratthe*, "via inveterata," ultimately from St Augustine, *Sermo lviii*, 7 (Migne, Pat Lat., XXXVIII, 397)

564 Cf *SumT*, III, 2009 ff

565 *sixe*, an error for three The reference is to I John ii, 15

566 Probably from Prov xxv, 18

568 Prov xxviii, 15

shepe, an unusual word glossed by either Chaucer or a scribe

569 Prov xxv, 21

570-79 Not closely paralleled in Peraldus

572 *in his defendaunt*, in his (own) defense The unusual construction suggests that Chaucer was following a French original ("en se defendant")

574 Num xxxv, 17

582 Ps cxlv, 9

588-90 Exod xx, 7 Matt v, 34-37

591 ff Cf *ParT*, VI, 472 ff, and n, 635, 651, 708

592 Jer iv, 2

593 Ecclus xxxii, 11

594-97 This passage again departs from Peraldus

597 Acts iv, 12

598 Phil ii, 10

599 Cf James ii, 19

601-07 Not paralleled in Peraldus

603 ff Cf *ParT Prol*, VI, 350

The references that follow are to various sorts of magic or divination Basins of water or swords were sometimes used instead of mirrors in catopromancy Circles were drawn on the ground, to confine the spirit invoked by sorcerers The use of fire gave its name to "pyromancy," that of the shoulder-bone to "spatulomancy" Divination by birds is the familiar Roman augury The commonest form of divination by beasts was by the inspection of its entrails after a sacrifice The use of lots (*sort*) was familiar in the Middle Ages On *geomancie*, divination by dots in the dust, see *Knt*, I, 2045, n Divination by dreams and by strange noises is still familiar References to these various practices are given by Skeat They are nearly all described in Brand's Popular Antiquities, (ed Hazlitt, London, 1870) See also W J Thoms, Folk Lore Record, I, 176-79

611 *he* loosely used for "a man," "the person implied" (in the preceding clause)

614 Prov xv, 29, is cited by Peraldus

617 Cf *SumT*, III, 2075 n, also the personal name *Placebo* in *Mercht*, IV 1476

619 I Cor vi, 10

620 Proverbial 'Curses, like chickens, come home to roost' Skeat notes Southey's use of it, in Greek, as a motto for the Curse of Kehama, of EE Prov p 125, no 293 Peraldus quotes Prov xxvi, 2, which was apparently interpreted in the same sense

623 Matt v, 22

627 Matt xv, 34, cf Haecckel, p 37, no 124

629 Prov xv, 4
Deslatae, lit unwashed foul (Fr "des-lavater"), used here to translate "immoderata")

630 The passage in St Augustine (also quoted by Peraldus) is not identified For the idea, cf *WB Prol*, III, 244 The second reference is to II Tim ii 24

631 Prov xxvii, 15 Cf *Mel*, VII, 1086, n

633 Prov xvii, 1 Cf Haecckel, p 9, no 29

634 Col iii, 18 Cf *WB Prol*, III, 160 f

636 Wine was considered an antidote to the poison of the toad

639 See II Sam xvii, 1

640 Cf *Ecclesi* xxvii, 29 (quoted by Peraldus)
Fals lyyngye, evil liver This form (from "vivant"?) is perhaps another sign of a French original See the introductory note

642 Cf Eph ii, 14

643 *is aboute to*, sets out to, is on the point of

647 In Peraldus this idea is credited to St Jerome, without a particular reference

648 Cf Matt, xii, 36 (quoted by Peraldus)

649 *Ecclesi* v, 3

650 *a philosophre*, "quidam philosophus" in Peraldus, not identified

651 With the *develes apes* of *Goddess apes*, *Tr*, i, 913
deffendeth, forbids, see Eph v, 4

654-76 Not paralleled in Peraldus

657 Cf I Cor xiii, 4, 5 The reference in St Jerome has not been traced

658 The *philosophre* is unidentified

660 This reference has also not been traced Cf for the idea, Boethius, ii, pr 7, 63 ff

661 Matt. v, 9 Cf *FranklT*, V, 773 ff
The wise man, Dionysius Cato See the *Disticha* de *Moribus*, 1, 38 "Quem superare potes, interdum vince ferendo"

664 Prov xxx, 9

665 Matt xvii, 35

670 Skeat cites a story of similar purport from Seneca, *De Ira*, i, 15, 3 But Chaucer's anecdote is different

677-85 Only the introductory sentence corresponds to Peraldus

678 For the quotation from St Augustine see v 484, above, where it is applied more properly, to envy

679 *Ecclesi* ix, 10

680 Jer xiviii, 10 (where the Vulgate has "fraudentur" for *necligently*)

687 Probably a reference to Rev iii, 16

688 Cf Prov xviii, 9, xx, 4, xxi, 25

690 The reference to St Bernard has not been traced

692 Quotation from St Gregory also unidentified

694 Skeat compares St Augustine, *De Natura et Gratia*, c 35 (Migne, Pat Lat XLIV, 266), and *Sermo* cx, §3 (Migne, XXXVIII, 140)

698 *seith* "creant," surrenders owns himself beaten On *creant*, a cry for mercy, apparently meaning "entrusting oneself to the enemy," see Dugange, s v *Recrédere*, Godefroy s v *Recrément*, NED, s v *Creant*

700-01 Luke xv 7, 24

702-03 Luke xxiii, 42, 43

705 Matt vi, 7 John, xvi, 24

709 Prov viii, 17

710 With this and v 714 compare *SecN Prol*, VIII, 1-3

712 *Ecclesi* vii, 19 (Vulg)

714 Cf *KnT*, I, 1940, and n

716 Perhaps a reference to Matt xi, 12, and, for the words of David, Ps lxxviii, 5

721 It has been suggested that the *newe shepherdes*, who do not appear in Peraldus, as cited by Miss Petersen, may have been intended by Chaucer as a reference to the government being taken over by Gloucester in 1388

723 Skeat refers to St Bernard's *Vitus Mystica*, c xix, §66 (Migne, Pat Lat, CLXXXIV, 674-75) But the correspondence is not very close between that passage and the citation from St Bernard in Peraldus

725 II Cor vi, 10

728-37 Not paralleled in Peraldus, *De Vicis* But Miss Petersen compares his treatment of Fortitude in the *Summa Virtutum*, i, 4

734 *arn*, the Northern form of the plural (Mod Eng *are*), which is unusual in Chaucer

739 I Tim vi, 10 Cf *Mel*, VII, 1130, n

740 On the repetition of *when, of, etc*, by that see *Pars Prol*, X, 39, n

741 St Augustine, *Enarratio* in *Psalmum*, xxxi, part ii, §5 (Migne, Pat Lat, XXXVI, 260)

748 Eph v, 5

751 Ex xx, 3, 4

752 *taylages*, taxes (lit "taking by tally")
Carriage was a service of carrying, or a payment in lieu of the same Cf *FrT*, III, 1570
Amercementa, fines inflicted "at the mercy" of an affixor

753-74 Not paralleled in Peraldus With ideas on gentility of *WBT*, III, 1109-76

754 The reference should be to St Augustine's *De Civ Dei*, bk xix, c 15 (Migne, Pat Lat, XLI, 643)

- 755 Gen ix, 18-27 (not Gen v)
 759-63 From Seneca, Epist xlvii (loosely rendered)
 762 Cf *MLT*, II, 1141, n
 766 Gen ix 26
 778 One *that* is superfluous, but the repetition is found in all the published MSS except Ha Compare v 941, below Perhaps correction should be made in both cases
 781 ff On Simon Magus see Acts viii, 17 ff
 788 *Damasie* Pope Damasus I (336-84)
 Cf St Jerome, Contra Hierosolymitanum, §8 (Migne, Pat Lat., XXIII 361)
 793 Cf *PardT*, VI, 590 ff
 794-803 Not in Peraldus
 797 See Dan xiii (Vulg.), or the apocryphal Book of Susannah
 804-17 These verses have only a slight correspondence to Peraldus
 819-20 From Phil ii, 18, 19 Cf *PardT*, VI, 505 ff, 529 ff
 822 Cf *PardT*, VI, 549, 558
 828 See St Gregory Moralium, Lib xxx, c xviii, §60 (Migne, Pat Lat., LXXVI, 556)
 831-35 Not paralleled in Peraldus
 831 *Galen*, Galen The references to him and to St Augustine have not been traced
 837 ff Ex xx, 14, Lev xx, 10, xix, 20 (Vulg., "non morientur"), Deut xxii, 21, Lev xxi 9
 839 See Gen xix, 24 f, Is xix, 18
 841 Rev xxi, 8
 842 ff See Matt xix, 5, Gen ii, 24, Eph v, 25, Ex xx, 17, Matt v, 28
 843-51, 853-64 Not paralleled in Peraldus
 844 The reference to St Augustine has not been traced
 850 The reference to *the prophete* is unidentified
 852 *that oother*, the second, for the first, see v 830 above
 853 *basilcock*, the basilisk, or cockatrice, which was supposed to kill by a glance
 854 See Prov vi, 26-29, vii, 26, Eccles xii, 13, 14 xiii, 1, xxvi, 10, and Skeat, EE Prov., pp 125 f, no 294
 858 *bushes*, which seems to be the right reading, has no published authority before Tyrwhitt (MSS *beautees*, Thynne, *benches*)
 859 Cf *MerchT*, IV, 1839 ff
 861 Cf St Jerome, Contra Jovinianum, i, §11 (Migne, Pat Lat., XXIII, 226)
 864 Cf Mark ix, 44
 867 See Gal v, 19-21, Rev xxi, 8
 869 See Matt xii, 8 The states of virginity, widowhood, and matrimony were likened, respectively, to the bringing forth of fruit a hundredfold, sixtyfold, and thirtyfold Cf St Jerome, Contra Jovinianum, i, §3 (Migne, Pat Lat., XXIII, 213)
 The Latin citation at this point has been held to indicate that Chaucer's original was in Latin. But he may of course have found the words quoted in a French text
- 879 I Cor iii, 17
 880 f Gen xxxix, 8 9
 883 Cf Gen i, 28
 889 John viii, 11 (Vulg.)
 894 Cf *SumT*, III, 1869 ff
 895 II Cor xi, 14
 897-98 See I Sam ii, 12 (Vulg. "Liber Primus Regum") Belial is explained in Judges xix 22 (Vulg.), as meaning "absque iugo" Chaucer may have found this in French as "sans joug," and misinterpreted it as "sans jure" (Skeat)
 900 *mysterie* office (from Lat. "ministerium"), in I Sam ii, 13 (Vulg.), the word is "officium"
 904 Cf St Jerome, Contra Jovinianum, i, §49 (Migne, Pat Lat., XXIII, 281)
 906 See Tobias vi, 17 (Vulg.)
 910 Cf Rom i, 26, 27
 911 Proverbial, see Skeat, EE Prov., p 126 no 295
 915-55 This last Remedium, unlike the other six, has a number of correspondences with Peraldus, as noted by Miss Petersen
 918 Eph v, 32 (Vulg.), Gen ii, 24
 919 John ii, 1-11
 921 The reference to St Augustine has not been traced
 922 Eph v, 23 ff, I Cor xi, 3
 923-38 Not paralleled in Peraldus
 929 Eph v, 25
 930 I Pet iii, 1
 931 *the decree*, perhaps an untraced reference to the Decretals of Gratian
 932 Perhaps a reference to I Pet iii, 3
 933 The passage in St Jerome has not been traced Perhaps the question about St John refers to Rev xvii, 4, xviii, 16
 934 See the ref to St Gregory in v 414 above
 941-50 Not paralleled in Peraldus
 947 Matt xxvi, 7, John xii, 3
 948 "She is the life of angels," i.e., she lives like them The phrase does not seem natural, and may be due to some misunderstanding of the source
 955 The comparison to Samson, David, and Solomon occurs in both Peraldus and Frère Lorens
 957 *I lete to dwynes*, of *KnT*, I, 1323, where the remark is dramatically more appropriate, though the Parson may mean by *dwynes* the authorities in theology, as distinguished from a humble priest like himself But Chaucer very likely wrote the passage without having him in mind The general sentiment reappears several times in Chaucer's works, and may be taken as a characteristic expression of the author Cf *NPT*, VII, 3240 ff., *HF*, 12 ff., 52 ff
 960-81 This section, on the circumstances which aggravate Sin, corresponds to the fifth topic of Confession in the Summa of Raymond de Pennafort. (See the note to v 321, above.) Miss Petersen notes (p 35) that the substance of it is found in Frère Lorens and many other authors.

958 The passage in St Augustine has not been traced For other places where it is quoted see Miss Petersen p 35 n Against v 959 MS El has the marginal note "Memorandum mors intravit per fenestras"

971 *eschew*, reluctant (lit shy")

982 At this point Chaucer returns to the regular course of Pennaforte's treatise, taking up the third point mentioned in v 317

983 *Ezechias*, Hezekiah See Is xxxviii, 15

985 The reference to St Augustine is not identified Perhaps it should include the whole sentence

986 See Luke xviii, 13

988 I Pet v 6

994 Matt xvi, 75

996 Luke vii, 37

998 The comparison to the wound is not found at this point in Pennaforte, though he has it in another connection See Miss Petersen, p 26 She cites other parallels, on p 20 n 1

1000 Cf Luke xii, 46

1003-05 On certain additions to Pennaforte's discussion here and in vv 1008-11, see Miss Petersen, p 24, n

1003 Cf *Mel*, VII, 1054, and n

1005 Between vv 1005 and 1006 Pennaforte has a passage corresponding to vv 1025-27

1015 *Caym*, Cain see Gen iv, 14 On Judas, see Matt xxvii 5

1020 From St Augustine, Sermo clxxx, §4 (Migne, Pat Lat XXXVIII, 981)

1025-27 In Pennaforte the corresponding passage comes earlier Cf the note to v 1005, above

1026 The quotation from St Augustine is not identified

1028 The rubric *Explicit secunda pars Penitencie* also stands after v 386, before the digression on the Seven Deadly Sins But it is really in place here, after the conclusion of the third subdivision of Confession

1032 Cf Matt xxv, 40 ff

1036-37 Matt v, 14-16

1040-44 Not in Pennaforte Miss Petersen (p 28, n) cites several parallels

1043 Cf note to v 957, above In this case, of course, the Parson might naturally not include himself among *maistres of theologie*.

1047 The quotation from St Jerome has not been traced

1048 Matt xxvi, 41

1054 Col iii, 12

1057 Pennaforte also names "tumor" (*drede*) first and "pudor" (*shame*) second But he proceeds to treat them in the reversed order

1062 Cf Ps xlv, 20, 21 Heb iv, 13

1068 Cf *ShapT*, VII, 9, and *MerchT*, IV, 1315 There is perhaps an allusion to Job xiv, 2

1069 Cf St Gregory, *Moralium*, lb

xxiv, c 19, §36 (Migne, Pat Lat, LXXVI, 738)

1073 Skeat suggests emending *seconde* to *same* because the second kind of *wanhope* is discussed in v 1074 But the confusion seems to lie in Chaucer's relation to his source The *seconde wanhope* here corresponds to a second division of the first kind of despair ("desperatio venie") in Pennaforte With the second sentence of v 1073 compare Ps cm, 17 (cited by Pennaforte)

1076-80 The peroration is not in Pennaforte

Chaucer's Retraction

At the end of the *Parson's Tale*, in every MS which has that tale complete, stands the so-called *Retraction* of the author Its authenticity has been often questioned But it has good support in the MSS, and the testimony of Gascoigne, in his *Dictionarium Theologicum* (printed by J W Hales Athen, 1888, I, 404 f, and again in his *Folia Litteraria* New York, 1893, pp 110-11) shows that the story of Chaucer's death-bed repentance was believed in the fifteenth century Instances more or less parallel have been noted by Kittredge, MP, I, 12 f, Tatlock, PMLA, XXVIII, 521 ff, and Wells, p 747, and the list they give — which includes, among others, St Augustine, Bede, Geraldus Cambrensis, Jean de Meun, Sir Lewis Clifford, Spenser, Herrick, Dryden, Ruskin Ibsen, Tolstol — might be easily extended Henry Vaughan — while still young, to be sure — repented of the frivolous poetry of his earliest years In Chaucer's own age Boccaccio is said to have turned because of conviction of sin, from his licentious writing in Italian to the learned Latin treatises of his later years (See E Hutton, *Giovanni Boccaccio*, London, 1909 pp 198 ff) One other name may be added here because it is also that of a contemporary of Chaucer the Welsh poet, Llewelyn Goch, who repudiates in his *Awdl i Dduw* (Ode to God) his love-song to Lleucu Llwyd See the *Myvyrian Archaeology* of Wales, London, 1801-07, I, 534, ed Denbigh, London 1870, p 352 On the whole there is no sufficient reason for rejecting the *Retraction* For detailed discussion see the references given by Miss Hammond, pp 321-22, to which should be added H Spies, in the *Tobler-Festschrift*, Braunschweig, 1905, pp 383 ff Conjectures as to the time of the composition of the passage, and the manner of its insertion into the MSS, are discussed by Miss Hammond, pp 282 f

On the headings of the *Retraction* see the Textual Notes It has reference primarily, of course, to the *Parson's Tale* itself, described as *this ltel tretys* in v 1081 The passage from v 1084 to the middle of v 1090 has been suspected to be an interpolation, but may well enough have been inserted by Chaucer himself

1083 Cf II Tim iii, 16

1086 *The book of the xxx Ladies, the Legend of Good Women* Most MSS read *xxx*, see the Textual Notes Skeat emended to *xxx*, or *nyctene*, to accord with the facts The inaccuracy might be due to various causes and is surely not reason enough for rejecting Chaucer's authorship of the *Retractation*

1087 *The book of the Leoun*, now lost, usually held to have been a redaction of Machaut's Dit dou Lyon (Euvres, ed Hoepffner SATF II)

Professor Manly questions whether Chaucer would have been likely to translate that work, and even suggests that the Wife of Bath's query (III, 692), *Who peynede the leoun, tel me who?*, may have led somebody to

infer that Chaucer wrote a book of this title Professor Brusendorff, who also doubted that Chaucer translated Machaut's poem suggested (p 429 f) that the work here referred to was a redaction of Deschamps's La Fiction, (or Le Dict) du Lyon (Euvres, SATF, VIII, 247 ff), a satire on the political situation in France about 1380-82 But the case for Machaut's Dit dou Lyon has been reasonably restated by Langhans Angl, LII, 113 ff Chaucer gives evidence, in the *Book of the Duchess* and the *Troilus*, of having known the Dit, and if he made a version of it he would have been likely to include it among the love-poems repudiated in the *Retractation*

1092 The full form of the invocation is, "Qui cum Patre et Spiritu Sancto vivit et regnat in saecula saeculorum"

THE BOOK OF THE DUCHESS

Although the *Book of the Duchess* is not assigned to Chaucer by any of the copyists its authenticity is sufficiently attested by *LGW* (*Profl F*, 418, *Profl G* 406), and the Prologue to Bk 1 of Lydgate's Falls of Princes The Man of Law also, in the introduction to his *Tale* (II, 57), says of Chaucer, *In youthe he made of Ceyx and Alcione*, having reference, apparently, to the passage in *BD* about Ceyx and Alcione It is possible, however, that the episode was originally treated in an independent poem

A note, said to be in the hand of John Stow, in the Fairfax MS, declares that Chaucer wrote the *Book of the Duchess* at the request of the Duke of Lancaster, "pitiously complaynyng the deathe of the sayd dutchesse blanche" Blanche of Lancaster, the first wife of John of Gaunt, died Sept 12, 1369, and the poem, if it is an elegy upon her, was probably written soon after that date Lancaster was remarried in 1372 For an argument against Stow's interpretation, see Langhans, *Untersuchungen*, pp 280 ff, and Angl LI, 350 Although there are difficulties in the way of the application to John of Gaunt, still the traditional view is probably right

Opinions differ as to the presence of autobiographical material in the *Book of the Duchess* It is hardly possible that the whole poem refers, as Langhans maintains, to Chaucer's unsuccessful love for a lady of high rank But certain references in the poem (ll 30 ff), taken together with the *Complaint to Pety*, have often been interpreted as evidence of a long and hopeless love on the part of the poet See Furnvall, *Trial Forewords*, pp 35 ff, Ten Brink, *Geschichte der Eng Lit II* (2d ed, Strassburg, 1912), 49 f According to another theory, proposed by Fleay (*Guide to Chaucer and Spenser*, London, 1877, pp 36-37), Chaucer's eight-year sickness was his unhappy married life But in

view of the conventional character of the passages in question their autobiographical value is very dubious See the note to l 30 below, and cf Lounsbury, *Studies*, I, 211 ff, and Sypherd, *MLN*, XX, 240 ff

The literary influences behind the *Book of the Duchess* are almost wholly French Parallels with the Roman de la Rose and with poems of Machaut and Froissart have long been recognized Although the opinion expressed by Sandras in his *Étude sur Chaucer*, Paris, 1859, that Chaucer's poem is a servile imitation of Machaut's Dit de la Fontaine Amoureuse, is badly mistaken, yet the Dit may have furnished some hints for the general situation, and it apparently served, beside Ovid, as a subsidiary source for the Alcione episode Chaucer's especial indebtedness to Machaut's Jgement dou Roy de Behaigne has been shown in detail See, besides Skeat's introduction and notes, Max Lange, *Untersuchungen über Chaucers Boke of the Duchesse*, Halle, 1883, G L Kittredge in *Est*, XXVI, 321 ff, *MP*, VII, 465 ff, and *PMLA*, XXX, 1 ff, and Miss Anna T Kitchel, Chaucer and Machaut's Dit de la Fontaine Amoureuse, *Vassar Medieval Studies*, New Haven, 1923, pp 219 ff Resemblances between the *Book of the Duchess* and Machaut's Dit dou Lyon are noted by Langhans, Angl, LII, 117 f

On the type of vision to which both the *Book of the Duchess* and the *House of Fame* belong, see W O Sypherd, *Studies in Chaucer's Hous of Fame*, Chaucer Soc, 1907, also *MLN* XXIV, 46, where special comparison is made of Le Songe Vert There is a full collection and classification of the dreams in Anglo-Saxon and Middle English literature in an unpublished Harvard doctoral dissertation (1921) by E C Ehrenspenger For a noteworthy critical discussion of the *Book of the Duchess* see G L Kittredge, *Chaucer and his Poetry*, Cambridge, 1915, ch 2 On the

rhetorical artificiality of its structure see Manly, Chaucer and the Rhetoricians, Brit Acad 1926, pp 8 ff

1-15 Imitated from Froissart, Paradyz d'Amours, ll 1 ff (Œuvres, ed Scheler, Brussels, 1870, I) Froissart was long supposed to be the borrower For evidence that his poem preceded Chaucer's see Kittredge, EST, XXVI, 321 ff Professor Kittredge (p 336) also notes that the opening passage of the Paradyz was suggested by several passages in Machaut's Dit de la Fontaine Amoureuse

The conditions here described are just such as, according to mediæval theory or general human experience, would have led to dreams See Curry's remarks on the "somnium animale" pp 233 ff, also Kittredge, Chaucer and his Poetry, pp 58 ff

16-21 Cf the beginning of Machaut's first Complainte (Poesies Lyriques, ed Chichmaref, Paris, 1909, I, 241)

23 Cf Paradyz d'Amours, l 7

23-29 With these lines and l 42 of Machaut's Jugement dou Roy de Navarre, Œuvres, ed Hoepfner, SATF, I, Paris, 1908, ll 109-12

30 On the inferences which have been drawn from this and related passages as to an unfortunate love affair of Chaucer's youth, see the introductory note just above Since the situation and the sentiments are paralleled again and again in the French poets of the period, it is safest to regard the account as pure convention It is to be noted, however, that Chaucer assumes a different attitude in the *Troilus*, where he represents himself as an absolute outsider in the affairs of love

31 *what me is*, what the matter is with me

32 *who aske* (subjunctive), whoever may ask

39-43 The comparison of the lady to a physician is a commonplace Particular use may have been made here, however, of two passages in Machaut Remede de Fortune (Œuvres, SATF, II), ll 1467-69, and Dit dou Lyon ll 57-61 (Œuvres, SATF, II)

40 *but that is dou* i e no more of that

45 Cf Paradyz d'Amours, l 13

48 The rance was Ovid's Metamorphoses For the story of Ceyx and Alcione see xi, 410 ff

68 *To tellen shortly* The storm and shipwreck are described at length in Ovid (ll 480-557) Machaut does not mention them

73 *telles* The third singular present indicative in -es (properly of the Northern or West Midland dialect) occurs very rarely in Chaucer Here and in l 257 below it is clearly established by the rime

136 *Go bet*, literally, go better, i e, faster, a common phrase

142 *Seys body the kyng*, the body of Seys the king On the order of words see *CIT*, IV, 1170, n

153-65 This seems to combine Ovid (ll 592 ff) and Statius (Theb, x, 84 ff, 95 ff)

154 *hys*, the messenger in Ovid is Iris, Chaucer substitutes a male

155-56 Imitated from Machaut's Dit de la Fontaine Amoureuse, ll 591 f (Œuvres, SATF, III)

164 The phrase *under a rokke* corresponds to the MS variant reading "sub rupe" (in place of "sub nube") in Met, xi, 591 (See Shannon, Chaucer and the Rom Poets, Cambridge, Mass, 1929, pp 6 f)

167 *Eclympasteyr* In Froissart's Paradyz d'Amours (l 28) Enchmpostair is one of the sons of the "noble dieu dormant" The source of the name is uncertain Derivation has been suggested from Icelon platera (Gk *πλαστρη*) or from Icelon and Phobetora (corrupted into Pastora), which occur in Met, xi, 640

171 On Chaucer's references to the "pit of hell" see T Spencer, *Speculum* II, 179 ff They have sometimes been attributed to the influence of Dante, but the conception was familiar in the Middle Ages In addition to the examples given by Mr Spencer see those cited from Celtic literature in *Rev Celt*, XLVI, 138 ff

173 *To envoie*, in rivalry (Fr "à l'envi")

184 *oon ye* corresponds to Machaut's "l'un de ses yeus" (Fontaine Amoureuse, l 632), Ovid has "oculos" (l 619)

189-90 For this commonplace formula, which recurs in *FranklT*, V, 1465 f, 1593 f, *PhysT*, VI, 229 f, cf RR, 7244 f

222-23 Cf Paradyz d'Amours, ll 19-22

242-69 Chaucer seems to be following the Dit de la Fontaine Amoureuse (ll 807-10), where the poet promises the god a hat and a feather bed Cf also Paradyz d'Amours, ll 15-18 Froissart there prays to Morpheus, Juno, and Oleus, the last of whom may be represented by Chaucer's *som wright elles*

248 *on ward*, in his keeping, custody

255 *cloth of Reynes*, a kind of linen made at Rennes, in Brittany

272-75 Cf Paradyz d'Amours, ll 14, 31

282 *The kynges meynynge Pharao*, the dream of King Pharaoh For the idiom see l 142, and n, for the story of the dream see Gen xli

284 ff The reference to Macrobius is perhaps really second-hand and due to a similar citation in RR, 7-10 On the Somnium Scipionis, which was written by Cicero and edited by Macrobius, see PF, 31, n

291 ff The whole description at the beginning of the dream is largely indebted to the Roman de la Rose, and there is a kind of acknowledgment of this fact in ll 332-34 For particular resemblances of ll 291-92 with RR, 45-47, 88, 304-05 with RR, 705, 484-85, 306-08 with RR, 667-68, 309-11 with RR, 487-92, 318 with RR, 74 f, 101, 331-32 with RR, 20831-32, 339-43 with RR, 124-25 (though in this case the Dit du Roy de Behaigne, ll 13-14, is closer)

304 *som* is probably singular, as often

elsewhere in this construction Cf *KnT*, I, 3031-32

309 *entewmes*, usually taken as a noun "tunes" Emerson suggested (PQ, II S1 f) that it is the Northern form of the verb, 3 sg pr, substituted for the preterite in rime For other Northern forms see ll 73, 257

310 "Certainly even to gain the town of Tunis I would not have given up hearing them sing" The choice of Tunis was probably due to the rime

326 f In mentioning these subjects related to the tale of Troy Chaucer doubtless had in mind either Benoit or Guido delle Colonne probably the former The Roman of the Rose does not associate Medea with the Trojan story

333 *bothe text and glose*, perhaps simply a formula meaning "the whole story" Possibly as Professor Rand has suggested to the editor, Chaucer may have had in mind some manuscript in which both text and commentary were illustrated by pictures An excellent specimen of such illustration is the famous Book Morahsee, of which a "reproduction integrale" was published in Paris, 1911-27 (Soc Française de Reproductions de MSS à Peintures) No similar MS of the Roman of the Rose is known

334 On the Roman of la Rose see the introduction to the *Romaunt*

348 f With this scene Professor Lowes (PMLA, XIX, 648) compares the huntsmen of the god of Love in the *Paradys d'Amours*, ll 916 f

Chaucer's description of the hunt here and in ll 1311 ff is quite in accord with the actual practice of his age For full explanations of the technical terms see O F Emerson, *Rom Rev*, XIII, 115 ff

351 *slee with strengthe*, kill in regular chase with horses and hounds (Fr "à force")

353 *embosed* become exhausted (lit "covered with bosses or flecks of foam") See Emerson, pp 117 ff

365 *th' emperour Octovien*, probably the Roman emperor Octavian, a favorite figure in the Charlemagne romances, who married Florence, daughter of Dagobert, king of France There is a Middle English romance *Octovian* (or *Octavian Imperator*), ed Sarrazin, Heilbronn, 1885

It has been held that the character introduced here is a flattering allegory of Edward III Professor Cook, who accepts this application, takes the comparison to have been with the historical Octavianus, the Emperor Augustus See *Trans Conn Acad*, XXIII, 31 f

Professor S P Damon has suggested orally to the editor that both Octavian and the Black Knight, into whom he is changed by dream substitution, stand for John of Gaunt Thus Chaucer begins by complimenting the Duke as a warrior, and proceeds to console him for his bereavement This interpretation rests upon Mr Damon's opinion that

the poem represents an actual dream of Chaucer's In view of the prevalence of the dream convention such an inference is very dubious But an examination of the poems of the type to determine their agreement with the facts of dream psychology might yield interesting results The *Book of the Duchess* Mr Damon argues has all the natural features of a dream Professor Kittredge (Chaucer and his Poetry, pp 67 ff) has also called attention to this aspect of the poem

370 *A goddys half, in good tyme!* Phrases employed in the expression of a favorable wish or good omen

384 *on a defawte ysalle*, checked by the loss of the scent

386 *A forloyn*, lit "very far off", a signal that the dogs were far off from the game It would be followed by the coupling of the hounds

387 *I was go walked* The construction of *walked* appears to correspond to that of the past participle in German ("kam gelaufen," etc) But there may be involved a confusion with nouns in *-ed*, earlier *-eth*, *-ath* See the note on *a-blakeberyed*, *Paro Prol*, VI, 406

388-97 The description of the lost whp contains resemblances to that of the little dog, in Machaut's *Dit du Roy de Behaigne* ll 1204 ff, and that of the lion who is compared to a dog in the *Dit dou Lyon*, ll 325 ff

390 *houde no good*, did not know any good or advantage, hence, knew not what to do On this recurring idiom of *ML Epil*, II, 1169, n

402-03 These lines are perhaps reminiscent of RR 8411 ff, though Flora and Zephyrus were naturally associated See *LGIV Prol F*, 171, for other resemblances with RR of ll 405-09 with RR, 8427 ff, 410-15 with RR, 53 ff (also with *LGW Prol F* 125 ff), 416-42 with RR, 1361-82, 12790-96

408 *swiche seven*, seven times as many On the idiom see Klaeber, *MLN*, XVII, 323 f

419-22 From RR, 1367-69 For a different rendering see *Rom*, 1391-94

435 *Argus*, more commonly called Argus, which is in turn an Old French adaptation of the Arabic surname Al-Khwārizmī (native of Khwārizm) of the mathematician Abū 'Abdallāh Muhammad ibn Mūsā See *MuIT*, I, 3210, n The form "Argus" occurs in RR, 13731 (Michel), a passage which Chaucer may have had in mind

438 *ken*, i.e., kin, mankind The form *ken* (rime with *ten*) is properly Kentish

442 From this point forward Chaucer draws largely, as Professor Kittredge has shown (*MP*, VII, 465 ff, *PMLA*, XXX, 7 ff), on several poems of Machaut, and especially on the *Jugement dou Roy de Behaigne* With the complaint of Behaigne 193-200 There the lady faints after her lament (208 ff, as the Black Knight comes near doing (ll 487 ff)

445 f The young knight, according to the usual interpretation of the poem, repre-

sents John of Gaunt, who was, however, twenty-nine years old when his wife died. This discrepancy in age is used by Professor Langhans (*Untersuchungen zu Chaucer, Halle, 1918*, pp 281 ff) as an argument against the identification. It is possible that *four* and *twenty* is a scribal error, perhaps due to the omission of *v* in *xxviij*.

490 *pure*, very, as in *Knt*, I, 1279 Cf also ll 583, 1212 below

502-04 Cf Roy de Behaigne, ll 56 ff

512 Professor Kittredge has suggested (in an unpublished note) that Chaucer's information about *Pan*, the *god of kynde*, came ultimately from Servius, who calls Pan "totius Naturae deus" (Comm on Virgil, *Ecl* u 31). The statements of Servius, as he shows, are repeated, with variations, by Isidore, *Etym*, viii, 11, 81-83 (Migne, *Pat Lat*, LXXXII, 323), Vincent of Beauvais *Spec Doctrinale*, xvii, 10 (Douai 1624), and by several of the mythographers. See Bode, *Scriptores Rerum Mythicarum*, Cellis 1834, I, 40-41, 91, 200, and Van Staveren, *Auctores Mythographi Latini*, Leyden, 1742, pp 914 f.

519-25 Cf Roy de Behaigne ll 70 ff

526-28 "Yes, indeed, the amends are easily made, for none are really due"

526-66 These lines show resemblances to the Roy de Behaigne, ll 75-101

531 *He made hyt nouthen tough ne queynte*, he did not make it a matter of difficulty or elaborate formality. On this idiom see *Gen Pro*, I, 785, n.

568 The allusion is to Ovid's *Remedia Amoris*.

569 ff The music of Orpheus had power to bring rest to the tortured in the lower world. Cf Ovid, *Met*, x, 40 ff. Daedalus represents the skillful mechanic, his story is also told in *Met*, viii 183 ff. On *Ypocras* (Hippocrates) and *Galyen* see *Gen Pro*, I, 429, n.

583 Cf Roy de Behaigne, ll 196-97

589 *Cesiphus*, Sisyphus, mentioned along with Orpheus in *Met*, x, 44. But *that lyeth in helle* is applicable rather to Tityus, who is referred to (but not named) by Ovid in the same place. Perhaps Chaucer's memory was confused for the moment.

591-94 Possibly an echo of *Rom*, 333 ff

599-616 Apparently based upon the Roy de Behaigne, ll 177-87 (*Œuvres*, SATF, I), which may in turn have been suggested by R.R. 4293 ff. With l 600 of Machaut's *Remede de Fortune*, l 1198.

617-709 The trade against Fortune contains reminiscences of at least four of Machaut's poems, the *Remede de Fortune*, the Roy de Behaigne, the eighth Motet, and the Lay de Confort. Cf particularly the *Remede de Fortune*, ll 918, 1052-56, 1138, 1162, 1167-68, Behaigne, ll 1072-74, 1078-80, the eighth Motet (*Poésies Lyriques*, ad Chekemaref, Paris, 1909, II, 497 f) ll 5-9, 16-18, and Confort (*Poésies Lyriques*, II, 415), ll 10-13 (for the unusual remark, in ll

693 ff, that the planets and elements give the Black Knight a "gift of weeping"). The allegory of the game of chess is probably taken from R.R. 6620 ff. The figure from checkmating is also found in the *Remede de Fortune*, ll 1190-91. But such comparisons were common, cf, for example Rutebeuf's *Miracle de Theophile*, ll 1-8 (*Œuvres*, ed Jubinal, Paris, 1874-75, II, 231 f). With the figure of the scorpion, Kittredge (*PMLA*, XXX, 11), compares Machaut's ninth Motet (*Poésies Lyriques*, II, 500). See also R.R. 6744-46, *MLT*, II, 361, 404, and *Mercht*, IV, 2058-64.

628 f Cf R.R. 8907 ff

653 ff *draughtes*, moves at chess. *Fers*, properly "wise man counsellor" (Pers "ferzēn"), the piece next to the king, now called the queen, which appears to be the meaning here. In mediæval chess, as Mr D C McKenna has noted in an unpublished discussion of this passage, the queen did not have the importance that the piece has in the modern game. Chaucer may have had in mind the power of a real queen. The rules and problems of chess in the Middle Ages are treated by Mr H J R Murray, *A History of Chess*, Oxford, 1913.

660 The *myd poynt of the chekker* apparently refers to the four central squares of the board, where the checkmate often took place. See Murray, pp 605, 474.

661 *poun errant*, lit "traveling pawn." According to Mr Murray (p 751) the expression was frequently used for the mating pawn.

663 *Athalus*, Attalus III, Philometor, King of Pergamos, called in R.R. 6691 i, the inventor of chess. See Murray, p 502.

667 *Pthagores*, Pythagoras, called *Pactagoras* in l 1167.

699 f "There is nothing owing me in the way of sorrow"

707 Proverbial, cf *Tr*, u, 789, and n.

709 *Tantale*, Tantalus, who is mentioned along with Ixion and Sisyphus in *Met*, x, 41. Cf the note to l 589 above. Ixion, Tantalus, and Sisyphus are also named near together in R.R. 19279-99.

710-58 In the following conversation Chaucer made considerable use of the *Roman de la Rose*, cf, for example, ll 717-19 with R.R. 5847-56, 726-34 with R.R. 13174 ff (for the same stock examples), 735-37 with R.R. 1439 ff (= *Rom*. 1469 ff), 738-39 with R.R. 9203-06 (and 16677 ff).

722 ff *ferses twelve*, all the pieces except the King. Mr Murray (p 452) shows that by the mediæval rules "a game was won by checkmating the opponent's king, or by robbing or denuding him of his forces — an ending called *Bare King*."

735 *Ecquo*, Echo.

749-52 Cf Roy de Behaigne ll 253-56

759 ff The following account of the service of the God of Love is thoroughly conventional. It contains reminiscences of the Roy

de Behaigne, ll 125-33, 261-73, the Remede de Fortune, ll 23-60, and RR, 1881-2022, 12889-92

797 John of Gaunt was only nineteen when he married Blanche

805 ff Cf Roy de Behaigne, ll 281 ff, Dit dou Vergier (Euvres, SATF, I), ll 155-58

813 Practically a translation of Machaut's eighth Motet, l 17

816-1040 For the long description of the lady Chaucer drew very largely upon the Roy de Behaigne, with frequent incidental use of the Remede de Fortune, and occasional reminiscences from the Lay de Confort and the Roman de la Rose. Even some of the most individualizing traits in the picture are paralleled in the French sources. Yet it is hard to believe that the passage does not contain real portrayal of the Duchess of Lancaster. Cf ll 817 ff with Behaigne 286 ff, 833-45 with Fortune 71-72, 95-99, 102-03, 197-99 (and also with RR, 1681-83), 844-45 with Confort 164-66, 848-74 with Behaigne 297-330, 871-72 with Rom 543 f and Behaigne 321-22, 904-06 with Behaigne 356-58 and Fortune 1629-30, 907-11 with Behaigne 397-403, 582, 912-13 with Behaigne 411-14, 918 with Behaigne 580-81, 919-37 with Fortune 217-38, 939-47 with Behaigne 361-63, 948-51 with Fortune 54-56, 952-60 with Behaigne 364-83, 966-74 with Fortune 167-74, 985-87 with Fortune 123-24, 1035-40 with Behaigne 143-53, 156-58

This mode of describing a lady feature by feature was conventional in mediæval love poetry. A rhetorician's specimen doubtless known to Chaucer was furnished by Geoffroi de Vinsauf, *Poetra Nova*, ll 563 ff (Falar, *Les Arts Poétiques du XII^e et du XIII^e Siecle*, Paris, 1924, pp 214 ff). For a number of other examples see Falar, pp 80 f, and Miss Hammond, *Engl Verse between Chaucer and Surrey*, pp 405, 452. Cf also, with regard to formal portraits, *Tr*, v, 799, n

824 *the sterres seven*. This phrase usually meant the planets, but since these have been mentioned just before, some other reference must have been intended, possibly the seven stars of the *Ursa Major*, or the *Pleiades*

831 "By Christ and the twelve Apostles"

893 "She was free in giving human affection where it could be reasonably and worthily bestowed" (lit "in reasonable cases that carry weight")

905 In the margin of the Fairfax MS beside this line, and also ll 942 and 948, is written, apparently by John Stow, the word "blanche," intended doubtless to identify the lady as the Duchess Blanche of Lancaster

945 f Cf Song of Songs vii, 4

963-65 For the figure of the torch, which was a common illustration, cf RR, 7410 ff

982 *The soleyne femur*. The ancient tradition about the Phoenix was of course familiar in both learned and popular writings of the Middle Ages. Passages which Chaucer may

have had in mind are Met, xv, 392 ff, and RR, 15977 ff, both of which emphasize the solitariness of the bird. Cf also Gower's *Balade no 35* (Works, ed Macaulay, Oxford, 1899-1902, I, 365 f)

1019 *to holde in honde*, to cajole, to put off with false promises. Cf Shakespeare's phrase "to bear in hand." See also *MLT*, II, 620, n

1021 *in balauance*, in suspense

1024 ff Cf, for the general tenor of this passage, the Dit dou Lyon, ll 1368 ff, RR, 17563 ff, and Gower's *Conf Am*, iv, 1615 ff. For illustrations of the young knight's wanderings see Lowes, *Rom Rev*, II, 121 ff

1028-29 *The Drye Se*, probably the Great Desert of Gobi in Central Asia, the *Carrenar* (or *Carrenare*), the Kara-Nor, or Black Lake on its eastern side. This region lay on a main trade route between China and the West. That it was known to mediæval Europeans is proved by the mention of it by Marco Polo (ed Yule, 3d ed, London, 1903, I, 196 ff). Chaucer and his contemporaries may have confused it with great shoals at the mouths of the Dwina and the Petchora in Russia, which bore similar names and lay along the course of another Asiatic trade route. On the whole subject see Lowes, *MP*, III, 1 ff, for other explanations, see pp 2-5

1054-74 With this list of worthies of the Remede de Fortune, ll 107 ff, and also Machaut's thirty-eighth *Balade Notee* (*Poesies Lyriques*, II, 560 f), and Behaigne, ll 421-25. The sentiment was a commonplace

1069 *Antylegyus*, a corruption of Antilogus (*Antilochus*), which is in turn a mistake for Archilochus. Achilles and Antilogus were slain by ambush in the temple of Apollo, whither they had resorted in order that Achilles might marry Polyxena. The plot was laid against them in revenge for the death of Hector and Troilus. This episode is briefly related by Dares, ch 34, but Chaucer may have got it rather from Benoît, *Roman de Troie*, ll 21838 ff (where Dares is cited), or from Joseph of Exeter, *De Bello Trojano*, vi, 402 ff. It is also in Guido delle Colonne (*Strassburg*, 1489, sig l 3, verso)

1070 On Dares Phrygius and his place in the history of the Trojan legend, see the introduction to the *Troilus*

1080-85 Probably from RR, 8605-12, where "Titus Livius" is cited by name Cf *PhysT*, VI, 1

1088 ff Cf Remede de Fortune, ll 64-65, 89-94, 135 ff, 295-302

1089 f The rime *say* (pret ind) and *say* (a clipped form of the infin) is very unusual in Chaucer. Possibly, as Skeat suggested, the former should be *seye* (pret subj), though the indicative seems more natural

1108-11 Cf Dit dou Lyon, ll 207-12

1115-25 Perhaps a development of Behaigne, ll 1140-47

1117 On Anthisophel see II Sam xvii. Antenor betrayed Troy by sending the Palla-

dium to Ulysses Cf *Tr*, iv, 202 ff, Benoit, Roman de Troie, ll 24397 ff (where both Dares and Dictys are referred to), and Guido delle Colonne, *Historia Trojana*, Strassburg, 1489, sigg m l ff *Genellou*, the celebrated traitor of the Chanson de Roland See *M&T*, VII, 2375 ff, n Roland and Oliver, whose friendship was proverbial, were the most famous of Charlemagne's knights

1146-50 Cf Remede de Fortune, ll 357-66

1152-53 Cf RR, 1996-97 "Il est assez sires dou cors Qui a le cuer en sa comande" This is turned about in l 1154 "and if any one has that (his heart), a man may not escape"

1155-57 Cf Remede de Fortune, ll 401-03 The making of complaints in song was of course the regular procedure under such circumstances

1162 *Tubal*, an error for Jubal, who is called in Gen iv, 21, "the father of all such as handle the harp and organ" The confusion of the two names is not peculiar to Chaucer Its occurrence in some MSS of Isidore's *Etymologiae* (ii, 16) doubtless helped its spread

1167 *Pictagoras*, Pythagoras The Greek tradition that he was the inventor of music is recorded by Isidore along with his mention of Jubal (or Tubal)

1169 *Aurora*, a Latin metrical version of parts of the Bible, with allegorical interpretation, by Petrus de Riga, Canon of Rheims, in the twelfth century

1180-1312 In the following passages Chaucer again makes frequent use of the *Roy de Behaigne* and the *Remede de Fortune* Cf ll 1181-82 with Fortune 681-82, 1183-91 with Behaigne 453-56, 1192 with Behaigne 466, 1195-98 with Behaigne 461-62 and Fortune 1671-83, 1203-18 with Behaigne 467-76, 1216 with Fortune 696, 1219 with Behaigne 504-05, 1226-28 with Behaigne 656-58, 1236-38 with Behaigne 509-12, 1239-44 with Behaigne 541-48, 1250-51

with Fortune 751-52, 1258-67 with Behaigne 610, 1273 with Fortune 4074-75, 1275-78 with Behaigne 642-43, 1285-86 with Fortune 139-40, 1289 ff with Behaigne 166-76

1200 *With sorwe*, probably imprecatory rather than descriptive For the construction see *MLT* II, 896, n

1206 *the dismal*, the evil days, Anglo-Fr "dis mal," Lat "dies mali" These were two special days each month in the medieval calendars They were also called Egyptian Days ("dies Aegyptiaci") See Vincent of Beauvais *Speculum Naturale*, xv, 83 (Douai, 1624) Chaucer very likely interpreted the word as meaning "ten evils" (taking it from the French "dix") The English adjective "dismal" is derived from this source

1212 *Pure*, very See note on l 490 above

1234 *but I mete*, unless I am dreaming 1246 ff For the lamentation of Cassandra see Benoit, Roman de Troie, ll 26113 ff

1248 On *Ilyoun* see *LGW*, 936, n

1270 This phrase occurs twice in Behaigne, ll 641, 670

1318 f *The ryche hal* was doubtless Richmond, or Richemont, in Yorkshire, which came into the possession of John of Gaunt at the age of two, when he was created Earl of Richmond, and belonged to him until his second marriage in 1372 For the historical details see Professor F Tupper, *MLN*, XXXI, 250 The *long castel* probably refers to "Lancaster" (also called "Loncastel," "Longcastel"), and there may be further reference in the *walles white* and *seynt Johan* to the names of Blanche and John of Gaunt See Skeat's letter in *Acad* XLV, 191, and Tupper's note in *MLN*, XXXII, 54

1324 ff At the end of the poem Chaucer reverts to the *Paradys d'Amours*, from which he took the suggestion of his opening lines With ll 1324-25 of the *Paradys*, ll 1685-92, with 1330-34, *Paradys* 1693-95 and 1722-23

THE HOUSE OF FAME

The *House of Fame*, like the *Book of the Duchess*, is not ascribed to Chaucer in the MSS, but its authenticity is sufficiently vouched for by Chaucer's own reference in the *Prologue* to the *Legend of Good Women* (F, 417, G, 405) and in the *Retraction* at the end of the *Canterbury Tales* In the poem itself, moreover, the Eagle addresses the narrator as *Geffrey* (l 729)

From the fact that Lydgate, in the *Fall of Princes*, does not name the *House of Fame* among Chaucer's works the inference has been drawn that the piece is there indirectly referred to as "Dante in Inglish," and several scholars have striven to show that it is a kind of parody of the *Divine Comedy* Chau-

cer undoubtedly used a number of passages from Dante, and was under his influence at the time of writing But there is no organic or structural relation between the two works, and Lydgate's phrase, "Dante in Inglish," is best interpreted as a complimentary characterization of Chaucer himself (The application of the term to the Ugolino story, as proposed by Miss Hammond, pp 374 f, or to the *Wife of Bath's Tale*, III, 1125 ff, as suggested by Professor Brusendorff, p 151, seems less probable) For extreme statements of the theory of Dantean influence on the *House of Fame* see A Rambeau in *EST*, III, 209-68, and C Chiarini, *Di una imitazione inglese della Divina Commedia*, La

Casa della Fama di Chaucer, Bari 1902, and for dissenting criticism of Lounsbury's Studies in Chaucer, New York, 1892, II, 242 ff., and a review of Chiarini in the Journ of Comp Lit I, 292-97. In the following notes are registered only those parallels from Dante which seem probably significant.

Primarily and essentially the *House of Fame* belongs to the type of love-visions which abounded in French literature for a century after the Roman de la Rose. The best general account of its literary relations is Professor W O Sypherd's Studies in Chaucer's Hous of Fame, Ch Soc., 1907. See also EST, XLI 113 ff. Among the French parallels or sources the Panthere d'Amours of Nicole de Margival (ed H A Todd SATF, 1883) is particularly important. See H R Patch MLN, XXXIV, 321-28. Le Temple d'Onnour of Froissart, taken by Brusendorff (pp 158 ff) to be a primary source may also have given Chaucer a few hints, but certainly did not supply him with his general plot or plan. It was written to celebrate a marriage (of unidentified persons) and some critics, as will be indicated below hold Chaucer to have had a similar purpose. The Corbaccio of Boccaccio, a work of the same genre, has been suggested as a partial source of the *House of Fame* by Miss M L Brown in MLN, XXXII, 411-15. But the resemblances she cites are not convincing.

Many special literary influences on the *House of Fame* have been pointed out, particularly by Skeat in his notes and by Ten Brink in his Chaucer Studien, Munster, 1870. The debt to Virgil and Ovid which was perhaps not sufficiently emphasized by Professor Sypherd, has been studied by Professor E F Shannon, Chaucer and the Roman Poets, Cambridge, 1929, pp 48 ff. On the possible use of the Old French Roman d'Eneas see Lowes, PMLA, XXXII lv, on the use of Theodulus see Holthausen in Engl., XVI, 264-66. The influence of the Amorosa Visione of Boccaccio on this and other works of Chaucer is doubtful. It is asserted by Professor Koeppl in Anglia, XIV, 233 ff., and by Professor C G Child in MLN, X, 190 ff., and questioned by Dr H M Cummings, Indebtedness of Chaucer's Works to the Italian Works of Boccaccio, Univ of Cincinnati Studies, 1916, p 26. On the evidence of the general similarity of the two works and of the special testimony of a single passage (ll 1136 ff) Professor Brusendorff (p 161, n) has argued unconvincingly for Chaucer's knowledge and use of Petrarch's Trionfo della Fama.

Many critics have found in the poem a more or less elaborate allegory of Chaucer's own life. For an account of various theories see Sypherd, pp 156 ff., Koch, EST, XLI, 113-21, Wells, pp 656 ff., and V Langhans, Untersuchungen zu Chaucer, Halle, 1918, pp 71-74. These interpretations are mostly arbitrary and fanciful, and Professor Sypherd

is probably right in rejecting them. But some scholars who have abandoned the autobiographical theories still insist that Chaucer must have had a purpose beyond the mere writing of a love-vision. Thus Professor R Imelmann (EST, XLV, 397 ff) and Professor Brusendorff (pp 162 ff) hold that the poem was to celebrate the marriage of Richard and Anne. Professor Koch (EST, L, 369 ff) would refer it to John of Gaunt's (finally unsuccessful) plans for the marriage of his daughter Philippa in 1384. And Mr F C Ruedel (JEGP, XXVII, 441 ff) would explain it as Chaucer's veiled rebuke to John of Gaunt for having outraged decency by appearing in public with his mistress, Catherine Swynford, in the summer of 1378. Chaucer's own indignation, he holds, was aroused because he had reason to suspect Lancaster of illicit relations with his own wife. Mr Ruedel's theory involves a series of arbitrary interpretations and hazardous conjectures. His fundamental assumption about Lancaster and Philippa Chaucer, though recently supported anew by Dr Russell Krauss (Chaucerian Problems especially the Petherton Forstership and the Question of Thomas Chaucer, in Three Chaucer Studies, New York, 1932), is by no means proved or even made probable. For the personal allegories assumed by the other scholars there is also no secure basis in the text, and the poem seems at best inappropriate to the celebration of a marriage or betrothal. One thing only — the mention of the *man of gret auctorite* in l 2158 — leads the reader to suspect that the completed poem was to be connected somehow with a person of consequence such as Richard or John of Gaunt. But the identity of the person and the nature of the connection seem now beyond the range of conjecture. Professor Manly (Kittredge Anniv Papers, Boston, 1913, pp 73 ff) giving up the allegorical explanation, has argued that the vision was meant to introduce a collection of tales, but that the scheme was abandoned in favor of the Canterbury pilgrimage. For discussion of this suggestion, with some reasonable objections, see Sypherd, MLN, XXX, 65-68.

The *House of Fame* contains no precise indication of date. Inferences drawn from the biographical and allegorical interpretations are all uncertain. Those based upon literary relations are also not very secure. The assumption, for example, that the poem is the "Comedy" announced by Chaucer at the end of the *Troilus* is both unwarranted and improbable. The possible use by Chaucer of the Temple d'Onnour and the imitation of Chaucer by Gower in the *Mirrouir de l'Homme* (see the note to l 1547) afford slight clues, and are both consistent with a date about 1379-80. In general, the probabilities favor the early years of the Italian period, before the composition of the *Palamon* or the *Troilus*. The use of the octosyllabic couplet

would have been more natural at that time than later. This date would account also for the transitional character of the poem—a French love-vision in type but clearly written under the influence of Dante. See Wells, pp 659-60 and for fuller discussion Tatlock, *Dev and Chron*, Ch Soc 1907 pp 34 ff., Lowes, *PMLA*, XX, 819, 854 ff., and Kitzredge *The Date of Chaucer's Troilus* Ch Soc., 1909, pp 53-55

1 ff Rhetorical preliminaries—sixty-five lines on dreams, forty-five of invocation, and about three hundred and fifty in the outline of the *Aeneid*—occupy nearly all the first book. See Manly, *Chaucer and the Phe-ocrians* Brit Acad., 1926, p 8

For the opening passage on dreams Chaucer seems to have been chiefly indebted to suggestions from the *Roman de la Rose* (particularly ll 1 ff., and 18499 ff.) Rosembances may be noted between *HF*, 11 and *RR*, 18181, 18424, *HF*, 12 and *RR*, 18208, *HF*, 15-18 and *RR*, 18247 ff., *HF*, 24-31 and *RR*, 18342-49, *HF*, 33-35 and *RR*, 18357-60, *HF*, 36-40 and *RR*, 18394-402, and *HF* 41-42 and *RR* 18365-66. For part of this material, not closely paralleled in *RR*, Chaucer may have drawn on various authorities. The subject was much discussed in the literature current in the Middle Ages. The classification of dreams in ll 7-11 seems most likely to go back to Macrobius (*Som Scip*, i, 3), who distinguishes five kinds—"somniaum," "visio," "oraculum," "insomniaum," and "visum" (also called "phantasma"). Again, in l 18 the *gendres* perhaps have reference to Macrobius's division of the "somniaum" into five species ("proprium," "alienum," "commune," "publicum," "generale"), though this is not certain. Other discussions which Chaucer may have had in mind, or which at all events illustrate his doctrine, are those of John of Salisbury, *Policraticus*, ii, 15 (ed Webb, Oxford 1909, I, 88 ff.), Vincent of Beauvais, *Speculum Naturale*, xxvi, 32 ff. (Douai, 1624) Bartholomaeus Anglicus, *De Proprietatibus Rerum* vi, 24-27 (*De Somno*), and Robert Holkot, *Liber Sapientiae, Lectio ccc*. For a tabulation of pertinent passages see Sypherd, pp 74-76, cf also Curry, pp 202 ff.

It is not clear just how seriously Chaucer meant his own classification to be taken. There does not seem to be any regularly recognized distinction between *dream* and *sweeten* (l 9). Ten Brink's suggestion that the former corresponds to "somniaum" and the latter to "insomniaum" (Chaucer Studien, p 101) is at all events not borne out by Chaucer's usage elsewhere.

21 On the complexions see *Gen Prol*, I, 333 n

48 *figures*, if not used in its ordinary sense of figurative or symbolic representations, may refer to the images ("simulacra") supposed to originate in the imagination of a

dreamer. See Curry (pp 206-07). For the process assumed he refers to Vincent of Beauvais, *Spec Nat* xxvi, 41 (Douai, 1624), Antonius Gaizo, *De Somno*, etc., *Passi*, 1539, c vii

53-54 "Let this thing be the affair of great scholars." Cf *Tr*, v 379 also the modern (bookish) construction, "Wo worth the day," in which "worth" is a verb (AS "wearpan," to become)

55-56 Cf *RR*, 18513

63 The reason for the date is unknown. Professor Imelmann explains it as referring to Dec 10, 1381, when (he estimates) the news came of Anne's approaching arrival in England. Professor Brusendorff (pp 163 ff.), who also held the poem to celebrate the royal marriage, would date the dream Dec 10 1380, two days before the appointment of the ambassadors who were to make the arrangements. This he suggested, was the actual date of the decision of the King and Council. According to Professor Koch, who would explain the *House of Fame* as referring to John of Gaunt's efforts to arrange a marriage for his daughter Philippa Chaucer may have received a premature report of a betrothal in December, 1384, and may thereupon have written the poem. The later failure of the negotiations would account for the fact that he never finished it. In none of these three cases, it is to be observed, has December tenth been shown to have been actually a significant day, and the allegorical interpretations of the poem are themselves altogether doubtful.

66 ff There has been considerable discussion as to the source of the three invocations. The second and third (ll 518-28, 1091-1109) clearly come from Dante, and it has been held that the whole idea of invocations was suggested by the *Divine Comedy*. But their use was common in poetry of various kinds and not unexampled in love-visions. In fact the particular address to Morpheus in the present passage seems to have been suggested by Froissart's *Tresor Amoureux* (ll 615 ff., *Cœuvres* ed Scheler, Brussels 1870-72, III, 71). The description of the god and his habitat is based upon Ovid, *Met*, xi, 592 ff. With the lines on Lethe Dr T Spencer compares Claudian, *De Raptu Pros*, i, 282 (*Speculum*, II, 182)

76 *That her*, equivalent to "whose" On this construction see *KnT* I, 2710, n

81 From Dante, *Par*, i, 1

82 With this echo of the *Gloria Patri* of *Tr*, i, 245

99 *That*, a repetition of *That* in l 98

105 For the story of Cressus's dream and his death upon the gallows see *M.T.*, VII, 2740 ff. Chaucer's source was *RR*, 6489 ff., which he doubtless had in mind when writing this passage.

112-14 Cf *Rom*, 23-25

115 *forgo*, ordinarily explained as "over-wearied by walking," but no other instances

of this use of the word seem to be recorded. Possibly we should read *for go* (two words) and interpret "for gone," i.e., because of having walked. On this construction with *for* cf. *KnT*, I, 2142, and n.

117-18 Cf. RR, 8833-38. St. Leonard was the patron saint of captives and might therefore be expected to release the wretched who were in the prison of married life. For a somewhat similar use of the figure of *MercB*, 28.

120 This line furnished Lydgate with the title of his Temple of Glas.

130 The temple of Venus here resembles her temple, which is much more fully described in the *Knigh't's Tale*. No model has been found for either description. For the idea of the paintings on the walls there would have been sufficient suggestion in the temple of Juno in the *Aeneid*, I, 446 ff. Mediæval poetry provides numerous other examples, and Chaucer must have been familiar with many actual decorations of the sort. (See Sypher, pp. 81 ff.) For some of the details of the description of Venus and Cupid Chaucer may have drawn on the *De Deorum Imaginibus of Albricus Philosphus* (printed in Van Staveren's *Auctores Mythographi Latini Leyden 1742*) or some similar treatise. See Lounsbury's *Studies*, II, 381 f.

141-42 Perhaps reminiscent of Dante's *Inf.* III, 10-11.

143 Here follows at some length a summary of the earlier portion of Virgil's *Æneid*. The opening lines are translated.

152 *Synoun*, Sinon.

155 *Made the hors broght*, caused the horse to be brought. For the idiom of *KnT*, I, 1913, n.

158 *Ilyoun*, Ilium, properly only a poetical name for Troy, but apparently used by Chaucer, as elsewhere in mediæval writings, in the restricted sense of the citadel of Troy. Cf. *LGW*, 936, n.

177 *Iulo*, Iulus, who was the same person as Ascanius. The blunder, if it be one, may be due to the wording of *Aen.* IV, 274, or possibly to a misinterpretation (by Chaucer or a predecessor) of the *Historia Miscella* (formerly ascribed to Paulus Diaconus), I, 2, after Aeneas, "regnum suscepit Ascanius, qui et Iulus, eiusdem Aeneae filius" (ed. Eyssenhardt, Berlin, 1869, p. 2). For evidence of a confusion in the Latin tradition itself see E. K. Rand, *Speculum*, I, 222 f.

184 Virgil does not tell how Creusa met her death.

198 From here to l. 225 Chaucer follows the first book of the *Aeneid*. But according to Virgil the storm is quieted by Neptune, and it is not until Aeneas has landed that Venus appeals to Jupiter to protect him. Perhaps Chaucer's variation, usually referred to as an inaccuracy, was a deliberate alteration to emphasize the activity of Venus. (See E. K. Rand, *Speculum*, I, 222.)

219 *Joves*, Jupiter. This peculiar form,

which seems to be formed on an Old French nominative, occurs again in ll. 586, 597, 630 and in *Tr.*, II, 1607, III, 15.

240 ff. Virgil's account of Aeneas is here considerably enlarged upon in the form of a love-story. This development was due, as Professor Shannon (pp. 55 ff.) has shown, to the influence of Ovid, who is cited with Virgil in l. 379. Chaucer also drew upon Ovid in his legend of Dido in the *Legend of Good Women*.

265-66 Cf. RR, 12139-42 (*Rom.*, 7467 ff.).

269-85 For these reflections on men as deceivers Professor Shannon (pp. 364 ff.) has suggested a possible source in Catullus, *Carmen* lxxiv, 143-48. But Mr. J. A. S. McPeck, in *MLN*, XLVI, 295 ff., argues that they are sufficiently accounted for by *Heroides*, xvi (xvii), 191 ff., and RR, 4391 ff. On Chaucer's use of Catullus see further *LGW*, 1891 ff., n.

272 On this proverb see *CYT*, VIII, 962, n.

273 "So may I have the use of my head." Cf. *MerchT*, IV, 2308, *NPT*, VII, 3300, *LGW Prose*, 194.

286 *be Eneas*, by, with reference to Aeneas.

290 Skeat quotes from Cotgrave's Dictionary, s.v. "Herbe," the similar French proverb "L'herbe qu'on cognoist on la doit her à son doigt." See his *EE Prov.*, pp. 86 f., no. 207, also Haeckel, p. 22, no. 69.

315 ff. With Dido's plea which has no exact parallel in the *Aeneid*, Professor C. G. Child compares the *Amorosa Visione c.* xxvii (*MLN*, X, 191 f.).

350 Cf. *Aen.* IV, 174, which is quoted (incorrectly) on the margin of MSS F and B.

351 Cf. Luke xii, 2, also quoted in MSS F and B, cf. Haeckel, pp. 41 f., no. 142.

355-56 *seyd Yshamed be*, said to be put to shame.

359 The MSS cite here the line, "Cras poterunt turpia fieri sicut heri." With "turpia" and "fieri" transposed this is a rimed pentameter from the so-called *Versus Magistri Hildeberti*, a short elegiac poem on Troy. The text is printed by Haureau, *Notices et Extraits*, XXVIII, II, 438-40, and by Du Ménil, *Poésies Populaires Latines Antérieures au XI^e Siècle*, Paris, 1843, pp. 309-13. Fourteen lines are quoted at the end of Caxton's *Recuyell of the Histories of Troye* (ed. Sommer, London, 1894, II, 703). For further references see G. L. Hamilton, *MLN*, XXIII, 63.

361 Proverbial. Cf. *Tr.* II, 789, and n.

378 On the form *Eneydos* (genitive) see *ML Prose*, II, 93, n.

379 The reference is to the *Heroides*, vii (Dido to Aeneas).

388 ff. The examples of untrue lovers come from the *Heroides*, II, III, V, VI, IX, XI. See Shannon, Chaucer and *Rom. Poets*, pp. 62 ff., and (on the possible supplementary use of the Italian translation attributed to Filippo Ceffi) S. B. Meech, *PMLA*, XLV, 110 ff.

Here and there Chaucer seems to have drawn on other versions of the stories. Thus the lines on Phyllis combine information from Ovid with the account in RR. They have also been compared by Professor C G Child with the *Amorosa Visione*, c xxv (MLN, X, 191). The account of Theseus and Ariadne corresponds in a number of details to that in Machaut's *Jugement dou Roy de Navarre*, ll 2741 ff. But it is uncertain whether Chaucer was following Machaut or the *Ovide Moralisé*, which has been shown to have been in turn Machaut's source. See Lowes, PMLA, XXXIII, 322 ff. Professor Shannon (pp 66 ff.), who questions Chaucer's use of Machaut would derive the whole account from Ovid except the introduction of Phaedra, which he thinks probably due to the *De Gen Deorum*. Chaucer's information about Phaedra may also have come from the *Amorosa Visione* (c xxv) or from Filippo's Italian translation of Ovid.

391. On the parentage of Phyllis see *LGW*, 2423, n. In Boccaccio's *De Gen Deor*, xi, 25, she is called "Lycurga filia."

392. This phrase is closely similar to RR, 13213, also to Ovid's statement in *Her*, ii, 1 f.

405-26. Certain details in this account of Theseus are not found in Ovid. Chaucer may have been following the *Jugement dou Roy de Navarre* or the *Ovide Moralisé*. See Lowes, PMLA, XXXIII, 320 ff., and Meech, PMLA, XLVI, 182 ff.

409. "Whether he had laughed or lowered," i.e., in any case. For expressions of this type see *Gen Prol*, I, 534, n.

411. The modern idiom is "if it had not been for Ariadne."

416. *in an ile*, i.e., on the isle of Naxos.

426. On the Northern (and West Midland) form *tellis* see *BD*, 73, n.

429. *The book*, etc., the *Aeneid* (iv, 252 ff.).

435 f. For the tempest see *Aen*, v 8 ff., and for the death of Palinurus, the *steersman*, the end of Bk v.

439. For the account of Aeneas's consultation of the Sibyl and visit to the lower world see *Aen* vi.

449. Claudius Claudianus, the author of the *De Raptu Proserpinae* (about 400 A.D.), is mentioned along with Virgil and Dante as an authority on the lower world. Cf. also l 1509 below, *LGW Prol G*, 280, and *MercnT*, IV, 2232.

451 ff. Chaucer's summary of the last six books of the *Aeneid* is very brief.

458. *Lavina*, Lavinia. The form of the name (which occurs again as *Lavine* in *BD*, 331) may be due to either French or Italian. Cf. RR, 20831, and Dante's *Purg*, xvii, 37.

462. The desolate places in the Panthere and the Corbaccio are not actual deserts of sand. For this feature Chaucer's description may be reminiscent of *Inf*, i, 64, or xiv, 8-13. In the latter passage Dante refers to the desert of Libya, also described by Lucan in *Pharsalia*, ix. Chaucer may have drawn di-

rectly upon Lucan or (as Professor Lowes has suggested to the editor) upon the French *Hystoire de Julius Cesar of Jehan de Tuim* (ed. Settegast Halle, 1881), which shows closer resemblances. Another desert which may have been in Chaucer's mind is that in the *Lay du Desert d'Amours* of Deschamps (*Oeuvres*, SATF, II, 182 ff.). Various symbolic interpretations of the desert have been suggested by the commentators. See Sypherd, pp 49, 52. In the imagery of the love-vision, as Professor Patch has shown it may well represent the state of the despairing lover. See MLN, XXXIV, 321 ff.

493. The *fantome*, or "phantasm," was often explained as produced by the operation of demons upon the mind of the sleeper, and the term *illusionum* was applied to their false revelations. See Curry, pp 209, 214, with especial citation of Vincent of Beauvais, *Spec Nat*, xxvi, 56 (Douai, 1624).

499 ff. These lines are perhaps an imitation of *Purg* ix, 19-20, and ll 502 ff. may go back to *Purg*, ii, 17-24. How far the suggestion for the eagle came from Dante and how far from the description of Ganymede in both Virgil and Ovid is a matter of dispute.

Book II

514 ff. For the dream of Isaiah see either ch i or ch vi of his prophecy. That of Scipio is related in the *Somnium Scipionis* of Cicero, of Chaucer's account of it at the beginning of the *Parlament of Fowls*. On Nebuchadnezzar see Daniel i-iv, and *MkT*, VII, 2143 ff., and on Pharaoh, see *Gen* xii, 1-7. The mention of Turnus is not so clear. Skeat took it to refer to the visit of Iris, *Aen*, ix, 1 ff., but Professor Tatlock (MLN, XXXVI, 95, n.), suggests rather the visit of the Fury Allecto vii, 413 ff. *Eleanor* is of uncertain identification. Professor Bright (MLN, IX, 241) suggested Hamilar, whose dream of the fall of Syracuse is mentioned by Valerius Maximus, *Facta et Dicta Memorabilia*, i, 7, 8. Dr Heath (*Globe* edn, p 564), suggested Elkanah (*Vulg*, *Elcana*), the father of Samuel. But though the names are similar, it is not recorded that Elkanah had any dream, and the same is true of Alcanor (*Aen*, ix, 672, x, 338), who is mentioned by Skeat. Other characters who have been suggested are Elpencor (*Odyssey*, x, 552, xi, 51, xii, 10), Acanor (prose *Merlin*, SATF, 1886, I, 209), Elpincor (*Roman de Troie*, SATF, 12327) and Escanor (in the romance of Escanor by Girard d'Amiens, Stuttgart Latt Ver., CLXXXVIII). But none of these appears to have been associated with a vision. A more likely explanation than any of the preceding is that proposed by Professor Tatlock, MLN, XXXVI, 95-97. He refers to the Old French *Cassidorus*, a continuation of the prose redaction of the *Sept Sages de Rome* (This romance is unprinted, but some account of it is given in Alton's edition of the

Marques de Rome, Stuttgart Latt Ver, CLXXXVII, pp v-vii, xiii.) Helcana, the heroine of the story is forced to live in man's disguise, and takes the name Helcanor. When her lover is counselled not to marry, she appears to him twelve times in dreams and tells him stories to show that he should. As Professor Tatlock remarks, there is a difficulty in the identification in the fact that Helcana-Helcanor is not herself the dreamer. But Chaucer may have forgotten this, or may have thought the inaccuracy added to the humor of the allusion. Mr Tatlock thinks there was intentional anticlimax in the addition of this rather absurd figure to the list of famous dreamers of antiquity.

518-19 This invocation to Cyprus is almost certainly reminiscent of *Tes*, 1, 3. Throughout the passage memories of *Boccaccio* are mingled with those of Dante. See the note on ll 520 ff. The form *Cypris* occurs again in *Tr*, iii, 725 and *Cypride* in *PF*, 277.

519 *favour*, apparently in the unusual sense of "help" or "helper."

520 ff. The address to the Muses is clearly an imitation of *Inf*, i, 7. With the following lines of also *Inf*, i, 8-9, *Par*, i, 11, xviii, 87. The Italian spellings of *Parnaso* and *Elcon* are probably due to recollections of *Tes*, xi, 63, or of *Par*, i, 16 and *Purg*, xxix, 40. The dubious language of the last-named passage may explain, Skeats suggests, why Chaucer took Helcon to be a well rather than a mountain. But in the *Teseide* it is definitely called a fountain ("fonte"), and Guido's *Historia Trojana*, sig a 5, recto, col 1 ("imbubens Elhona") carries the same implication. In *Aeneid*, 16, and *Tr*, iii, 1810, *Elcon* is also described as *in* (or *on*) *Parnaso*, hence doubtless to be understood as a spring. The mountains, Helcon and Parnassus, were in reality not near together. But they were often so represented by post-classical writers. On the whole matter see Lowes, *MP*, XIV, 725 ff, and Root's note on *Tr*, iii, 1807-10.

534 The descent of the eagle is partly imitated from Dante (*Purg*, ix 28-30) and partly from Machaut's *Jugement dou Roy de Navarre*, *Oeuvres*, ed Hoepffner, *SATF*, I, ll 301 f, and *Confort d'Ami*, *Oeuvres*, III, ll 1899 f.

557 Skeat compares *Inf*, ii, 122, and *Purg*, ix, 46, but the correspondence is not close, and no source seems necessary.

573 The form *Seynie* can be easily explained here and in l 1066 below as the feminine form of the adjective (from the French). On certain cases where it is masculine and a different explanation seems necessary see the *Gen Pro*, I, 120, n.

586 "Will Jupiter turn me into a constellation?"

588 On Enoch see *Gen* v, 24, on Elijah, II Kings ii, 11, on Romulus, who was carried to heaven by Mars, *Met*, xiv, 816 ff, and on Ganymede, whom Jupiter bore up in the form of an eagle *Aen*, i, 28, and *Met*, x, 159-

60 Enoch and Elijah were constantly associated, and they, as well as Ganymede are mentioned in the *Ecloga Theoduli* (ll 65-68, 217-19, 77-80, ed Osternacher, *Ripariae prope Lentiam*, 1902) a poem which was known to Chaucer (See Holthausen, *Angl* XVI, 264 ff.) The whole passage may have been suggested by *Inf*, ii, 32, where Dante says that he is neither Aeneas nor Paul. In that case Chaucer substituted names of characters more appropriate to his peculiar situation.

597 *ther-about*, busy about that, having it in intention.

600 ff. Possibly influenced by *Inf*, ii, 49 ff.

623 The meaning of *cadence* here is uncertain. Skeat suggested that perhaps *ryme* is used for couplets, and *cadence* for longer stanzas. From the contrast with *ryme* one might also infer that the reference is to unrhymed or alliterative verse, or even to the rhythm of prose. Examples of the application of the word to rhythmic prose are cited from the fifteenth century by Miss Hammond, *Eng Verse between Chaucer and Surrey*, p 457. Possibly no precise contrast was intended. Of the note on *drem* and *sweven*, ll 1 ff, above, also that on *sort*, *cas* and *aventure* in *Gen Pro*, I, 844 ff. *Saintsbury* (*History of Eng Prosody*, London, 1906-10, I, 160, n), citing Gower, *Conf Am*, iv 2414, and Andrew of Wyntoun, *Chronicle*, v, 4341 f (ed *Amours*, *Scot Text Soc*, 1903-14, IV, 22), argues for the "ordinary sense" of the word.

637 "And describest everything in relation to them" (i e, to lovers).

639 f. For this figure of the "dance of love" cf *Tr*, i, 517 f, and *Gen Pro*, I, 476, n.

652 This has reference obviously to Chaucer's labors as comptroller of the Custom.

662 Cf *Inf*, i, 113.

678 *long yserved*, served for a long period. On the use of "serve" in relation to love see *KnT*, I, 1814, n.

681 Proverbial, cf Skeat, *EE Prov*, p 87, no 208.

689 "To make the beard" meant to cheat, delude. Cf *RnT*, I, 4096, and n.

692 "Holding in hand," cajoling, putting off with false hopes. See *MLT*, II, 620, and n.

695 On *love-dayes* "days of reconciliation," see *Gen Pro*, I, 258, n.

696 *cordes*, musical chords.

698 *cornes*, grains of corn.

706 *ys*, the emphatic affirmative. See *NP Pro*, VII, 2816, n.

712 *thyn owne book* i e, Ovid's *Metamorphoses*. The description of the House of Fame is in *Bk* xii, 39-63.

719 "And [it, the house] stands in so exactly determined a place."

730 The doctrine (stated again in ll 826 ff below) that every natural object has a

natural place which it tries to reach, and in which it tries to remain, was the predecessor of the law of gravitation. It survives in the familiar hymn, "Rivers to the ocean run." It is not easy to assign Chaucer's statement to a definite source. But he very likely had in mind the similar discussion in Boethius *ii*, pr 11, 71-81, and perhaps also a passage in the *Paradiso* (1, 103 ff). Cf further *Purg xviii*, 28 (for the remarks on fire), the *Convivio*, *iii*, 3 ("loco proprio"), *RR*, 16761-67, and the *De Planctu Naturae* of Alanus de Insulis (Migne, Pat Lat, CCX, 453). An earlier statement than any of these, as Professor Patch reminds us in *EST*, LXV, 357, is to be found in St. Augustine's *Confessions*, *xiii*, 9 (Migne, XXXII, 848).

745 "While each of them is free ('at large'), a light thing seeks to go up and a heavy thing down."

765 Cf *SumT*, III, 2233 ff. The doctrine was familiar. The statement of it which Chaucer probably knew, and which contains the illustration given in *ll* 788 ff, will be found in Boethius' *De Musica*, Bk 1 (especially chaps 3 and 14). Another statement, which is perhaps still closer to Chaucer's, is that of Vincent of Beauvais in *Spec Nat* (Douai, 1624), *iv* 14-18 (partly quoted by Sypherd, pp 97-99, with a parallel passage from Macrobius), cf also *xv*, 58.

798 *fro roundel to compas*, from small circle to large.

811 *an ayr*, a surrounding circle or sphere of air.

822 *Take yt in earnest or in game*, take it seriously or as a joke, i.e. in any way you choose. For another occurrence of the same formula see *CIT*, IV, 609. A number of phrases of similar import were current in Middle English. Cf *foul or fair*, 1 833, below and see *Gen Prol*, I, 534, n.

824 *Of pure kynde* lit, of pure nature, by its very nature.

845-46 Cf *Met* *xii*, 39-40.

847 *conservatyf the soun*. This construction, in which the adjective takes an object like a participle, is most peculiar. Cf the occasional treatment of verbal nouns in Plautus "quid tibi nos tactost?", *Aulularia*, 423.

888 Cf Dante, *Par*, *xxii*, 128, but the similarities of language may be due only to the similarity of situation.

907 The comparison of the distant earth to a *prykke* is natural enough and calls for no explanation. Chaucer may, however, have had in mind a similar passage in the *Somnium Scipionis* (*vi*, 16) or one in Boethius, *ii*, pr 7, 10 f.

915 The reference is to the account, in the romances of Alexander of how he was carried in a car in the air by four gigantic griffins. See the *Mid Eng Wars of Alexander*, ed Skeat, EETS, 1886, ll 5515 ff, the Latin version, De Prelus, ed Landgraf, Erlangen, 1885, p 131, the Ethiopic version, in

E A T W Budge *Life and Exploits of Alexander*, London, 1896, pp 277 f (where the reference is to an eagle) and 474 f, and, for further references, F P Magoun *The Gestis of King Alexander of Macedon*, Cambridge Mass, 1929 p 41, n 3.

916-18 This brief reference to Scipio may be due to *RR*, 18367-69, though the *Somnium Scipionis* was doubtless known to Chaucer at the time of writing.

919 Daedalus and Icarus are likewise mentioned in *RR*, 5226-27. But Chaucer certainly knew Ovid's version of the familiar story (*Met*, *viii*, 483 ff) and the brief reference here points to no special source. Comparisons have been made with *Inf* *xvii*, 109-14 the *Ecloga Theoduli*, ll 101-03, and *Boccaccio's Amoros Visione*, *xxxv*.

930 ff By many a *citezeyn* and *eyryssh bestes* are probably meant the daemons of the air. Skeat took the "beasts" to be the signs of the zodiac. But with the term "citizen" he compared several passages in the *Anticlaudianus* of Alanus de Insulis, where the reference is to the aerial powers. See *iv*, 5 (Migne, Pat Lat, CCX, 525), "aerios cives" *v*, 7 (Migne, 537), "cives superi", *v*, 9 (Migne, 538), "superos cives". Since Chaucer clearly identifies the two, the same interpretation probably applies to the beasts. It is supported, as Professor W P Ker has shown, by the term "animalia corpore aera" in St. Augustine's *De Civ Dei*, *viii*, 16 in *viii*, 15, Plato is acknowledged as an authority on the powers in question. (See Migne, Pat Lat, *XLI*, 240 f). The reference to Plato in Dante's *Par*, *iv*, 22-24 seems to be irrelevant here.) Ker further suggested that the discussion of the subject by Apuleius, in his *De Deo Socratis* which was one of Augustine's sources, may also have been known to Alanus and to Chaucer. He compared particularly ll 925 ff, 965 ff, with sentences in Apuleius. For full discussion see his note, *Mod Quart*, I (= *MLQ*, II), no 5, pp 38-39.

939 *Wallyngs Strete*, a famous old road, which probably ran from Kent to the Firth of Forth. The Milky Way was called "Watling street" or "Walsingham way" in England just as it was known in southern Europe as "la via di San Jacopo" (the way to Santiago), and "la strada di Roma" (the way to Rome). Cf Dante's *Convito*, *ii*, 15 and H F Cary's note on *Par*, *xxv*, 18 (his translation).

942 For the story of Phaeton see *Met*, *ii* 31 ff.

948 *the Scormoun*, the zodiacal sign.

950 *for ferde*, for fear. In this phrase *ferd(e)* seems to be a substantive, but its original construction is uncertain. Possibly it was a participle after *for*, but this again would be easily confused with the compound *forfered*.

966 ff Cf *Anticlaudianus*, *iv*, 6 (Migne, 526), also Apuleius, *De Deo Socratis*, *x*.

972 See Boethius, *iv*, m 1.

- 981 Cf II Cor xii, 2
 985 *Marcian*, Martianus Capella (fifth century) His treatise *De Nuptus inter Philologiam et Mercurium* contained an extended discussion of astronomy Chaucer refers to him again, in a quite different context, in *Mercht*, IV, 1732 ff
 986 *Anticlaudian*, the Anticlaudianus of Alanus de Insulis
 1004 *the Raven* the constellation Corvus
Eyther Bere, Ursa Major and Ursa Minor
 1005 *Arionis harpe*, Lyra
 1006 *Castor, Pollux*, Gemini, *Delphyn*, Delphinus
 1007 "The seven daughters of Atlas," the Pleiades
 1008 The unusual form *arn* for the regular *be(n)* of Chaucer's dialect may be noted
 1022 On St Julian, the patron saint of hospitality see *Gen Prol*, I, 340, n
 1034 For this oath by St Peter of 12000 below, also *ShipT*, VII, 214, *WB Prol*, III, 446 *FrT*, III, 1332
 1044 Cf *Tr*, iii, 737
 1063 On the idiom *lives body* for "living body" (genitive for adjective) see *KnT*, I, 1912, n
 1066 *Seynte Clare* (1194-1253), an abbess and a disciple of St Francis See Catholic Encyclopædia, IV, 4-6

Book III

- 1091 ff The invocation is imitated from *Par*, I, 13-27
 1098 This seems to be a definite acknowledgment on Chaucer's part of his practice of writing verses without the full number of syllables He may have in mind particularly those which begin with an accented syllable, — the seven-syllable lines in the octosyllabic, and the nine-syllable lines in the decasyllabic, measure Or is it simply a prayer for indulgence with imperfect verses?
 1099 On the use of that to repeat *though*, cf, etc., see *Pars Prol*, X, 39, n
 1116 Cf *Met*, xi, 43
 1117 The reason for the mention of Spain, unless it was for the rime, is not apparent
 1130 Various sources have been suggested for the idea of a mountain of ice The commentators who have emphasized Dante's influence on the poem have compared the mountain of Purgatory See particularly Rambeau, *Est*, III, 249-50 Dr A C Garrett proposed to trace the conception to folk-tale accounts of glass mountains See [Harv] *Stud and Notes*, V, 157 ff But the most probable suggestion is that of Professor Sypherd (pp 114 ff), who shows that the whole conception of the goddess of Fame and her abode was influenced by descriptions of Fortune and her house, and who cites particularly the account of the dwelling of Fortune on a rock of ice in *La Panthere d'Amours* by Nicole de Margival

- 1131 *seynt Thomas of Kent*, St Thomas à Becket
 1136 *half*, i.e., side With the names carved on ice and melted by heat Professor Brusendorff (p 161, n) has compared Petrarch's *Trionfo del Tempo*, li 127 ff
 1147 Proverbial, cf Haeckel, p 44, no 149
 1170 *compace*, riming with *place*, ought to be the infinitive, and not the noun "compass" It is probable, therefore that we should either emend the MS reading *no to ne* or interpret *no* as "nor" (for which there is slight authority) See Kenyon *The Syntax of the Infinitive* in Chaucer, Ch Soc, 1909 p 91, n 1
 1183 *seynt Gyle*, St Aegidius See *CYT*, VIII, 1185, n
 1184 *beryle*, Professor Sypherd suggests (p 133, n 2), was an appropriate material for a palace of Love He quotes from *L'Intelligenza* (ed Gellrich, Breslau, 1883, st 25) "Per sua vertute fa crescer l'amore" The word was sometimes employed in a transferred sense for crystal or glass See *NED*, s v, II, 3, which assumes this meaning in l 1288 below But the reference there, as here, seems to be to the gem
 1203 *Orpheus*, the famous minstrel Chaucer doubtless knew Ovid's account of him in *Met*, x and xi
 1205 *Orion*, apparently Chaucer's spelling for Arion See Ovid's *Fasts*, ii, 79-118, for his story
 1206 *Eacides Chiron*, Achilles' tutor, Chiron the centaur Achilles was the grandson of Aeacus The combination seems to have come from Ovid's *Ars Amat*, i, 17, "Aeacidae Chiron"
 1208 *Glascurion*, a British bard He is probably the same as the Glasgeron of a well-known ballad (*Child*, Engl and Scotch Ballads, Boston, 1882-98, III, 136, no 67) The name may go back to the Welsh "y Bardd Glas Kerant (or Gerant)," the Blue Bard Kerant, supposed to have lived in the tenth century This identification was proposed by T Price, *Literary Remains, Llandoverly*, 1854-55, I, 151-52, and has been received favorably by most commentators both on Chaucer and on the ballad Unfortunately the accounts of the Welsh bard thus far pointed out are modern and of very little authority According to the Iolo MSS (ed Taliesin Williams, *Llandoverly*, 1848, pp 623-25) he was a brother of Morgan Hên, King of Glamorgan he collected ancient records of poetry and bardism and compiled the laws of the chair and the Gorsedd He is also credited with having compiled the first Welsh grammar A few pieces of prose and verse, attributed to him, are published in the *Myrran Archaeology of Wales*, London, 1801-07, III, 100 ff The Iolo MSS also record that he went to King Alfred to London as his domestic bard, they say that many other Welsh bards accompanied him, and that to them

was due an improvement in learning and knowledge among the Saxons. As a result of these statements some scholars have been disposed to identify the Bardd Glas with Bishop Asser, the biographer of Alfred. Cf. W. Owen Pughe, *Cambrian Biography*, London, 1803, pp. 19, 128-29, T. Price Lit. Remains, I, 151, T. Williams, *Iolo MSS*, p. 624. But there is no real support for the hypothesis. Cf. J. H. Parry, *The Cambrian Plutarch*, London, 1834, pp. 95 f. Nothing is known of the Blue Bard to account for Chaucer's mention of him here and the source of Chaucer's information is undiscovered. Possibly he got it from some of his Welsh friends. See the note on l. 1925 below.

1212-13 Cf. RR, 16029-31.

1221 "Both on dulcet (or doucet) and on reed." The former was "a wind instrument resembling a flute." See NED s.v. Doucet, 2.

1224 *pipes made of grene corn*, i.e., the simple pipes made by the rustics. See *Rom*, 4250.

1227 f. *Atters* and *Pseustis* (variants of *Cytherus* and *Presentus*) are of doubtful identity. The former has been taken as a corruption of *Tyrtæus* or of *Tityrus* (in Virgil's *Eclogues*). *Pseustis* has been explained as the shepherd who debates with *Alithia* in the *Ecloga Theoduli*.

1229 *Marcia*, *Marsyas*, the satyr whom Apollo first defeated in a musical contest and then flayed. Chaucer's form of the name and his treatment of it as feminine are doubtless due to the fact that he was musically by the Italian 'Marsia' in the *Par*, I, 20. (For Chaucer's earlier use of this passage see the note to l. 1091 above.) Elements from Ovid's account (*Met*, vi, 382 ff.) seem to be combined here with those from Dante.

1243 *Messenus*, *Misenus*, trumpeter to Hector and to Aeneas. See *Aen*, iii, 239, vi, 162 ff.

1245 *Joab* is mentioned as trumpeting in II Sam. ii, 28, xviii, 16, xx, 22. *Theodomas*, doubtless *Thodamas*, the augur of Thebes. In *Theb*, viii, 342 ff., as Skeat observes, his invocation is followed by trumpeting, though he is not actually mentioned as himself blowing a trumpet. Perhaps Chaucer had in mind some mediæval version of the Theban story. Cf. also *MerchT*, IV, 1720.

1257 f. Cf. RR, 4623 f. (*Rom*, 5123), Haecckel, p. 42, no. 144, *Intro* to *MLT*, II, 20 ff., and n.

1260 On *tregetours* see *FranklIT*, V, 1141, and n.

1266 On natural magic and the treatment of diseases by images cf. *Gen. Protol*, I, 414, n.

1268 The ascendant is that part of the zodiacal circle which ascends above the horizon at a given moment.

1271-74 Skeat has compared with this passage RR, 14397 ff., where *Balenus*, *Medea*, and *Circe* are mentioned together.

Quene Medea, *Medea*, who by magic re-

stored Aeson to youth. See *Met*, vii, 162 ff. 1272 *Circes*, *Circe*, cf. *Met*, xiv. Chaucer's form with -s may be due to the frequent occurrence of the genitive "Circes" in Ovid. *Calypsa*, *Calypso*, the nymph who detained Odysseus on an island (*Odyssey*, 1). Cf. also Ovid, *Ex Ponto*, iv, 10, 13.

1273 *Hermes Balenus*, *Belenus* (*Balonus*), the disciple of *Hermes Trismegistus*. *Hermes* is apparently either a possessive genitive or an epithet. On *Hermes Trismegistus* see *CYT*, VIII, 1434, n. On *Balenus* see Professor Langlois's note to RR, 14399. He cites de Sacy's identification of *Belenus*, *Belenos*, etc., with *Apollonius* of *Tyana*, also the mention of a *Liber Beleni* de horarum opere in the *Speculum Astronomie* of *Albertus Magnus*. The usual Arabic form of the name is *Balmas*. For a list of works attributed to him see M. Steinschneider, *Apollonius von Thyana (oder Balmas) bei den Arabern*, *Zt d. Deutschen Morgenland Gesellschaft*, XLV, 439 ff.

1274 *Lamote*, probably *Elymas*, the sorcerer mentioned in *Acts* xiii, 8. On *Symon Magus* see *Acts* viii, 9.

1277 *Colle tregetour*, probably an English magician mentioned in a French manual of conversation composed in 1396, and declared to have practiced his art recently at Orleans. He is described as "un Englois qu' estoit fort nigromancien qui est a nom Colin T. qui savoit faire beaucoup des merveilles par voie de nigromancie." The manual is attributed, doubtfully, to an Englishman, M. T. Coyle. Professor J. F. Royster, who proposed the identification, suggested very reasonably that "T" in the French may stand for *Tregetour*. He called to mind further the reference in *FranklIT* to Orleans as a seat of magic arts. For further references see his article in *Stud. Phil.*, XXIII, 380 ff.

Lady Guest (*Mabinogion*, London, 1838-49, II, 176) long ago noted that the name of *Colle* is similar to that of "Coll mab Collfrewi," described in one of the Welsh Triads (no. 90) as a famous magician. This identification was repeated by J. Loth, *Les Mabinogion*, 2d ed., Paris, 1913, II, 271, n., and has been noted again recently in *TLS*, 1931, p. 28. In *TLS*, 1931, p. 79, Miss K. M. Buck argues that the reference is rather to *Collfrewi* than to *Coll*, his son, and cites her *Wayland-Dietrich Saga*, London, 1924-29, VIII, 384, for further information.

1303 Adopting *hatte* (Skeat's conjecture), we may render the sentence "Nor how they are named in masonry, as for example corbels full of carved work."

1311 ff. At this point and in the description of the goddess which follows, Professor Emil Koeppel found certain resemblances to Boccaccio's *Amorosa Visione*. See *Angl.*, XIV, 235 ff. The actual parallels between the two descriptions are of little significance and it has never been established that Chaucer knew the *Visione*. If he did, however

the fact that Boccaccio presents a goddess of Renown ("La Gloria del Popolo Mondano") may help to account for Chaucer's modification of the traditional character of Fame as a goddess merely of rumor or report. Whether or not Chaucer was influenced by Boccaccio's poem, his portrayal of the goddess was chiefly affected by the current conceptions of the divinites of Fortune and Love (See Sypherd, pp 16-17, 112-32). The association of the ideas of fame and fortune in Boethius may, as Sypherd suggests, have helped determine the course of Chaucer's thought.

1316 *kynges*, i.e. kings-of-arms

1329-35 Cf RR, 6738-40

1352 *the Lapidare*, the Lapidarium, a metrical treatise in Latin on precious stones, composed in the eleventh century by Abbot Marbodius

1361 *see*, seat

1368 ff With the description here of Boethius, I, pr 1, 3-14, and Aen, iv, 173 ff The curious mention of *Partriches wynges* (l 1392) seems to be due to a mistranslation of Virgil's "pernicibus alis" (or Chaucer may have had a MS which read "perdicibus") The Latin phrase is correctly rendered in *Tr*, iv, 661, with *preste wynges*

1376 *sterres sevene*, the planets

1380 *tolde*, counted

1383 ff See Rev iv, 6 It is hardly necessary to assume the influence of *Purg*, xxix, 92 ff, as suggested by Rambeau

1395-1405 Companion has been suggested with *Par*, xxii, 97-111

1414 For the story of the shirt see *MktT*, VII, 2119 ff

1432 ff *Josephus*, author of the *Historia Judaeorum*, probably said to be of the *secte saturnyn* because of the astrological doctrine that the Jewish religion, as the root of all others, is signified by "the father of the planets" See Miss A H Miller, *MLN*, XLVII, 99 ff She cites Roger Bacon, *Opus Majus*, tr Burke, Philadelphia, 1928, I, 277 f

1437 *The other sevene*, presumably Jewish historians, are not named

1455 *gynne*, here apparently merely a colorless auxiliary, as was commonly the case with the pret *gan*, *gunnen*

1459 An allusion to the story of the two tigers in Theb, vii By killing three Greeks they led to the renewal of hostilities at Thebes

1460 *Stace*, Statius (d 96 A D), the author of the Thebaid and of the Achilleid He was incorrectly supposed to have been a native of Toulouse Thus Dante calls him "Tolosano" (*Purg*, xxi, 89), and Boccaccio "Stazio di Tolosa" (*Amorosa Visione*, v, 34) Though Chaucer appears to be following Dante just here, it is not probable that he derived the persons on the pillars from any single source The great poets who receive Dante upon his entrance into hell are not quite the same They include Horace and

omit Statius and Claudian See *Inf*, iv, 88 ff The *Amorosa Visione* has no parallel list

1466 *Omer*, Homer

1467 ff *Dares*, Dares Phrygius *Tytus*, doubtless a corruption of Dictys (Cretensis), whom Chaucer calls *Dote* in *Tr*, I, 146 It is barely possible, as Professor Rand has argued (*Speculum*, I, 224) that Chaucer meant to include Livy (the *Tytus Lyvynus* of *BD*, 1084, and *PhysT*, VI, 1) among the authorities on the Trojan story *Lolhus*, supposed by Chaucer to be the name of an authority on the Trojan war and adopted as the author of the pretended source of the *Troilus* For a full discussion of the Lollius question see Professor Kittredge's article in the *Harv Stud in Class Philol*, XXVIII, 47-133 *Guydo de Columpnus* (or Guido delle Colonne), author of the Latin *Historia Trojana*, which was based upon the Roman de Troie of Benoît de Ste-Maure On all these writers and their part in the transmission of the mediæval Trojan legend see the introduction to the *Troilus*

1470 *Gaufride*, Geoffrey of Monmouth (d 1154), author of the celebrated *Historia Regum Britanniae* which is the source of a great body of literary material on the legendary history of Britain Since he deals with the tradition which makes the Britons the descendants of Aeneas, he is properly reckoned among the writers who "bore up Troy" It is unlikely that Chaucer, as Professor Rand has suggested (*Speculum*, I, 225), meant himself to be recognized as the *Englyssh Gaufride*

1479-80 Perhaps an echo of Benoît, II 45-70, 110-16

1482 The significance of the *tynned yren* of Virgil's pillar is not quite clear Miss Elizabeth Nitchie, Vergil and the English Poets, New York, 1919, pp 57-59, points out that tin was the metal of Jupiter ("a plate of Jupiter"), and interprets "tinned iron" to imply Mars controlled and directed by Jupiter in the Aeneid Copper, as the metal sacred to Venus, was a natural choice for Ovid, and the sulphur in Claudian's case is associated with the lower world

1499 *Lucan*, the author of the *Pharsalia*, which narrates the wars between Caesar and Pompey

1508 *lyk as he were wood*, explained by Professor Shannon (pp 357 f) with reference to Claudian's own mention of the poetic "furor" in *De Raptu Proserpinae*, I, 5

1511 f Cf *Inf*, ix 44

1526 ff In the description of the groups of supplicants and the awards that they receive there may be reminiscences of Dante Rambeau notes particularly (p 259) the sound of bees in *Inf*, xvi, 3 The passage on Providence in Boethius, iv, pr 6, may also have been in Chaucer's mind But the whole conception of the arbitrary goddess seems to have been most influenced, as Sypherd has

argued (pp 117 ff), by the characteristics of the divinities of Love and Fortune

Other bee-smiles in Chaucer are noted by Koeppl in *Angl* XIV, 243

1530 *alleskynnes*, really a genitive singular, dependent upon *condicuous*

1547 There seems to be no definite authority for the statement that Fame and Fortune are sisters, but the frequent association of the two, and the obvious derivation of much of Chaucer's description of Fame from the accounts of Fortune, make it natural for him to invent the relationship (if he did)

Ll 1547 f and 1573-82 have a rather striking parallel in Gower's *Mirour de l'Omme* ll 22129-52 Professor Tatlock, who pointed out the resemblance (Dev and Chron, pp 38 ff) held Gower to have been probably the borrower and inferred a date "about 1379" for the *House of Fame* But Professor Patch questions this inference and has called the editor's attention to a similar conception of the trumpets (in this case called "Eur" and "Malheur") in the *Dance aux Aveugles* of Pierre Michault (ed Douxfls, Lille 1748, pp 32 f) He holds Gower's version to represent an earlier form of the idea than Chaucer's

1571 With the phrase *the god of wynde* Skeat compares RR, 18006, but no source is needed for this commonplace epithet The representation of Aeolus with two trumpets is ascribed by Lounsbury (*Studies*, II, 382) to Albricus Philosphus De *Deorum Imaginibus* (Van Staveren, *Auct Myth Lat*, Leyden, 1742, 920 f) The connection with Thrace Professor Shannon (p 341 f) would explain by reference to Valerius Flaccus, *Argonauticon*, I, 597 ff Skeat notes also Ovid's phrase "Threicio Borea" (*Ars Amat*, II 431)

1596 *Triton*, mentioned in recollection of Ovid's *Met*, I, 333 He is referred to as a trumpeter twice in the *Aeneid* (vi, 171 ff, x, 209)

1598 The use of *to* after *let* is unusual and Skeat suggests the possibility of reading *to-goo* here (and *to-glyde* in *FranklT*, V, 1415) as a compound

1643 *pelet*, a stone ball, such as were used with the earliest kind of cannon

1702 *clew*, a strong preterite of *clawen*, "to claw, rub" Chaucer elsewhere has the weak form *clawed*

1708 For the use of *a lek* in a comparison to denote worthlessness, see *Gen Prol*, I, 177, n

1710-11 Cf RR, 17443-44, though no literary source need be assumed

1742 "They did not once intend in their heart to show us friendliness, on the contrary [they] could (i e, would gladly) see us dead" (lit. "bring us on our bier")

1747 *for woad*, like mad Cf *for pure woad*, *Rom*, 276, and on this use of *for* with an adjective see *KnT*, I, 2142, n

1758-62 Cf RR. 9855-58

1768 For the figure of the pasture of *Tr*, II, 752

1783 The proverb of the cat who would eat fish but would not wet her feet was widely current Skeat cites, among other versions the mediæval Latin line, "Catus amat piscem, sed non vult tingere plantam" He compares also *Conf Am*, IV, 1108-09 and *Macbeth*, I, 7, 45 Cf his *EE Prov*, pp 87 f, no 209 and *Haeckel*, p 9, no 31

1794 *noskynnes labour*, labor of no kind Cf note to l 1530

1796 *bele Isawde* the fair Isolde (or Iseult), mentioned as a type of beauty, contrasted with the menial that grinds at a hand-mill

1803 Cf *Inf*, v, 28-33, where "muggia" corresponds to Chaucer's *beloweth* Other mediæval references to the wind of hell are collected by T Spencer, *Speculum*, II, 192 ff

1810 "Such amusement they found in their hoods," i e so much fun did they make of them For the idiom of the phrase "to put an ape in a man's hood," *Intro to PrT*, VII 440, and n

1840 *pale, stripe* He wore the garb of a fool

1844 *Yndus, Isis* ("Isidis" being the Latin genitive) The reference is generally taken to be to Herostratus, who in desire for fame set fire to the temple of Diana at Ephesus Why the temple of Isis in Athens is substituted is unknown

1879-80 A proverbial expression Cf *Conf Am*, III, 1626-27

1908 The form *brynges* (for *bryngest*), supported by the rime, is without parallel in Chaucer (though there are cases of the Northern third person singular in *-es*) It seems better to let the irregularity stand than to remove it by emendation

1920 For the "house of Daedalus" see *Met*, VIII, 158 ff The name "labyrinthus" is applied to it in *Aen* v, 588, and in *Boethius*, III, pr 12, 77, where a gloss identifies it as "Domus Dedali" See *Bo*, III, pr 12, 171

1925 ff For many features of the House of Rumor Chaucer is indebted to Ovid's account of the dwelling of Fame (*Met*, XII, 39-63) But in two striking particulars he departs from his classical source He describes it as a revolving house, made of interwoven twigs The conception of a whirling house was common in the romances, and entrance was often gained by the aid of a guide, sometimes a helpful animal (Cf *La Mule sanz Fraim*, ed Hill, Baltimore, 1911, ll 440 ff The Welsh *Saint Greal*, ed Robert Williams Hengwrt MSS I, London, 1876, p 325, and the prose *Perceval*, ed Potvin, *Perceval le Gallois*, Mons, 1866-71, I, 195 f, and for other instances see *Sypherd*, pp 144 ff) But buildings of wicker or wattle were more unusual in the literature familiar to Chaucer and it seems probable that he may have known by observation or report of such actual houses among the Irish and Welsh For in

formation about them again consult Sypherd, pp 141 ff The question whether Chaucer ever lived in Ireland has been briefly discussed in the biographical introduction His possible interest in Wales through his friends Sir John Clanvowe and Lewis Johan has been pointed out by Professor Kittredge in MP, I, 16 and PMLA, XVI, 450-52 It may be noted further that the *Bret Glascursion* (1208) also suggests some knowledge of Welsh lore on Chaucer's part

1926 Possibly a reminiscence of Inf, II, 53-54

1928 *Oyse*, a river which flows into the Seine near Paris It was doubtless chosen here for the rime

1940 *hottes*, baskets Skeat's emendation for *hottes* seems reasonably sure to be right

1943 With *churkynages* cf *KnT*, I, 2004

2011 "To drive away thy heaviness with" For the order of words cf *Gen Prolog*, I, 791 n

2016-18 Reading and interpretation are both uncertain "Since Fortune has made the fruit (object, effect?), or the root (cause, source?) of thy heart's rest to languish," etc (?)

2034 ff Cf Inf, III, 55-57

2053 *Thus shal hit be*, probably in the sense "Thus is it reported to be" This use of *shal*, like Ger "soll" is known in early English *LGW*, 1725 appears to be another example

2060 There is a discussion of the spreading of report in Dante's *Convivio*, I, 3

2101 On sworn brotherhood see *KnT*, I, 1132, n

2108-09 This conception of the *KnT*'s conception of truth and falsehood is developed from a

bare suggestion in Ovid "Mixtaque cum veris passim commenta vagantur Millia rumorum" (*Met*, XII, 54-55)

2119 Cf *Sum Prolog*, III, 1695

2122 Shipmen and pilgrims might both be naturally associated with travelers' yarns On the reputation of pilgrims, in particular for untruthfulness, see the note in Hall's edition of *King Horn* Oxford, 1901, p 153

2152 The reading is uncertain The line means either "And lifted up their noses on high" or "And lifted up their noses and eyes"

2154 "And stamp as men do in trying to catch eels" No exact parallel to this figure has been noted, but the slippiness of eels is of course proverbial Skeat quotes Plautus, *Pseudolus* 747, "anguilla est, elabitur"

2158 The *man of gret auctorite* has been conjecturally identified with Richard II (Snell, *Age of Chaucer*, London, 1901, p 185), Thomas of Gloucester (von Westenholtz, *Angl Beibl* XII 172), and John of Gaunt (Ruedel, *JEGP*, XXVII, 447 ff) But in our complete ignorance of what was to follow, speculation is idle

The fragment ends in the middle of a sentence Caxton's copy breaks off at l 2094, after which he adds twelve lines of his own, see the Textual Notes Thyne prints ll 2095-2158 and then appends Caxton's ending slightly altered What Chaucer's own intentions were with regard to continuing the poem is entirely unknown Professor Brunsendorff argued (p 156) that the unfinished form is due merely to bad MS tradition He held Chaucer to have composed a very short ending, which has been lost This appears to be also Professor Manly's opinion (*Kittredge Annv Papers*, p 79)

ANELIDA AND ARCITE

The *Anelida*, which is ascribed to Chaucer by Lydgate (Prologue to Bk 1 of the Falls of Princes) and marked as his in three MSS, is of undoubted authenticity

The question of its date is bound up with that of the date of the other works in which use is made of the Teseide It may well have been the earliest of the group and it almost certainly preceded the *Knights Tale* See the Introduction on Chronology, and of Tatlock, *Dev and Chron*, Ch Soc, 1907, pp 83 ff Professor Langhans (*Angl*, XLIV, 239) rightly recognizes the inferiority of the *Anelida* to the *Knights Tale*, the *Troilus*, and the *Parliament of Fowls* But his date, 1373-74, rests upon an unproved assignment of the *Parliament* to 1374

Two attempts have been made to connect the poem with episodes in court society Professor Bilderbeck (*N & Q*, 8th Ser IX, 301 f) took it to refer to Robert de Vere, Earl of Oxford, who repudiated his wife,

Philippa de Coucy, in 1387 But there is little reason for the identification, which is generally regarded as improbable because of Chaucer's friendly relation to the Earl See Tatlock, as cited above and Miss Hammond, *Est*, XLIII, 26 A more elaborate theory, proposed by Professor F Tupper (*PMLA*, XXXVI, 186 ff) must also, in spite of certain curious resemblances in proper names, be rejected for lack of real evidence Mr Tupper would identify Anelida, Queen of Ermonie, as the Countess of Ormonde (born Anne Welle), the wife of James Butler, the third earl Ormonde, he shows, was sometimes Latinized Ermonia Butler, being a d'Arcy on his mother's side, was represented by Arcite From the fact that he had two illegitimate sons, Thomas and James le Botiller, born sometime in the eighties, it is inferred that he was guilty of such infidelity as the poem condemns But bastardy was not so rare in the English court of Chaucer's time as to give

one much confidence in the selection of this particular instance. Moreover, there is no evidence whether Thomas and James le Botiller were born before or after Ormonde's marriage to Anne, and, as Mr Tupper himself points out, the Earl lived honorably and happily with his wife for many years. The parallel between Arcite's behavior and that of d'Arcy, or Ormonde, is after all not very striking, and with the acceptance or rejection of this central identification stand or fall Mr Tupper's interpretations of other details of the story. Scythia, according to his explanation, represents Ireland, Thebes, the English Pale, Theseus stands for Lionel, Hippolyta for Elizabeth de Burgh, Countess of Ulster, Emily for Maud Ufford, half-sister of Elizabeth and wife of Thomas de Vere, Earl of Oxford, Creon possibly for the Earl of Desmond, Lionel's successor as viceroy. The resemblances are slight between these characters and the historical counterparts named, and the fact that their story follows Boccaccio in all essentials makes the whole allegorical explanation as unnecessary as it is unlikely.

The source of the plot (if the allegorical theories are rejected) is unknown. For similar situations Skeat (*Oxf Chaucer*, I, 78, 534) compares the story of the falcon in the *Squire's Tale*, and the *Complaint to His Lady*. On the former parallel see also Tupper (pp 196 ff.), who would identify the falcon, as well as Anelida, with Anne Welle. Chaucer himself, in his Proem, professes to follow *Stace* and *Corymne* and he actually uses for the setting and beginning of his narrative both *Status* and the *Teseide* of Boccaccio. See Ten Brink, *Chaucer Studien*, Munster, 1870, pp 48 ff., and B A Wise, *The Influence of Status upon Chaucer*, Baltimore, 1911, pp 66 ff. The explanation of *Corymne* is a matter of dispute. Of the various persons suggested—Corinna, Corninus, Corippus, Ovid (Cornina's poet), Boccaccio—the Theban poetess Corinna seems most appropriate. There is no good reason for a reference to Corninus or Corippus. The theory of Professor Shannon (*Chaucer and the Roman Poets*, Cambridge, Mass., 1929, pp 15 ff.) that Chaucer meant to acknowledge indebtedness to the *Heroides*, would be easier to accept if the use of *Corinna* as a name for Ovid could be really established. Moreover, Mr Shannon somewhat overestimates the influence of Ovid on the *Anelida*. Dr Wise's suggestion, that Chaucer was constructing a synonym for "Boccaccio" out of the Italian "corina" ("wry-mouthed"), like Professor Bright's similar explanation of "Loilus" (PMLA, XIX, xxii f) is altogether improbable. For fuller discussion of the whole subject see Lounsbury, *Studies in Chaucer*, New York, 1892, II, 403-04, Wise, p 67, and Shannon, as cited.

The suggestion recently made by Professor T. Vallese (*Goffredo Chaucer*, etc., Milan,

1930, pp 43 ff.), that the real source of the *Anelida* was Boccaccio's *Fiammetta*, cannot be accepted. The resemblances on which it is based are either too general or too conventional to be significant.

The *Complaint* proper belongs to a genre much practiced in Chaucer's time, and represented by several of his other poems. On this type in general, known as the "complainte d'amour" or the "salut d'amour," see P Meyer, *Bibl de l'École de Chartres*, 1867, pp 124-70, and Bull de la SATF, 1887, pp 94 ff., also Faral's ed of Gautier d'Aupais, Paris, 1919, p ix. The specimen in the *Anelida* has been compared particularly with the second of two complaints of Machaut, entitled *Le Lay de Plour* (*Poésies Lyriques*, ed Chichmaref, Paris, 1909, II, 434 459), and with his *Lay de la Sousce* (II, 443). See Legouis, *Chaucer*, Paris, 1910 p 45, and Miss M Fabin, *MLN*, XXXIV, 266 ff. But none of these pieces closely resembles it. For comparisons with Ovid's *Heroides* see Shannon, pp 38 ff. Professor Shannon, whose discussion of the genre is interesting, shows that *Anelida's* complaint, like the *Complaint of Mars*, differs from most poems of the sort in being more specific and embodying more narrative elements.

The name of *Arcite* was taken over from the *Teseide*, the source of *Anelida*, unless Professor Tupper's theory be accepted, must be regarded as undiscovered. The derivation by Bradshaw and Cowell (*Proc Camb Philol Soc*, xiii-xv, 14 f., *Ch Soc Essays*, pp 615 ff.) from the ancient Persian goddess Anâhita (*Avatras*, Latinized in the accusative *Anaetidem* or *Anaetida*, whence *Anelida*) is far-fetched. On the occurrence of the name *Anelida* in Arthurian romance see J Schick, *Lydgate's Temple of Glas*, EETS 1891, p cxx. Professor Koepfel (*Est*, XX, 156) suggested that Chaucer took it from *L'Intelligenza* (ed Gellrich, Breslau, 1883), st 75. But conclusive evidence is lacking of his knowledge of that work. (See Kittredge, *MP*, VII, 478.)

1-70 The chief sources of the first ten stanzas are as follows: 1-3 from *Tes*, 1, 3, 2, and 1, 4-7 from *Theb*, xu, 519 ff (with use of *Tes*, u, 22 in st 6), 8-10 from *Tes*, u, 10-12.

1 On the epithet red as applied to Mars see *KnT*, I, 1747, n. Here it is doubtless due to *Tes*, 1, 3, "Marte rubicondo."

2 A reference to the temple of Mars on Mt Haemus in Thrace, described by *Status*, *Theb*, vii, 40 ff.

5 Chaucer here confuses *Bellona* and *Pallas* (unless, as is possible the names are not in apposition). The two are kept distinct in the *Thebaid* (cf u, 704, 715 ff). But the confusion appears in Boccaccio, *De Gen Deor*, v, 48, where *Bellona* is also called sister of Mars, and his charioteer.

8-14 This stanza contains, alongside of the main source in Boccaccio, echoes of

Dante's *Paradiso*, 1, 8-9, of also Boethius, 11, pr 7. (See Lowes, *MP*, XIV, 729)

10 Oddly enough the *Teseide* at this point declares that the story there related is *not* treated by a Latin author. Chaucer implies that the tale of Anelida is in *Status*, whom he cites below by name (l 21). But as a matter of fact he derived it neither from *Status* nor from Boccaccio, and his statement must be regarded simply as a literary fiction. He is only making the conventional claim to ancient classical authority.

15-20 With the opening stanza of the *Teseide* Chaucer has here interwoven reminiscences of *Bk xi*, st 63, and of *Par*, 1, 31, 36, and *xiii*, 55-59. The reference to *Cyrea*, the epithet *glade*, and the specific mention of the laurel and of Polyhymnia all seem to be due to Dante. (See Lowes, *MP*, XIV, 725 ff.) The adjective *memorial* may even be due to Dante's "memoria" (*Par*, 1, 9), though it is appropriate on general grounds to the character of Polyhymnia. On the idea that Helcon was a well see *HF*, 521, n.

20 For the figure of *Tes*, *xii*, 86, *Theb*, *xii*, 809, and *Filostrato* ix, 3. It recurs in *Tr*, 1, 1 ff., where Chaucer was clearly following *Purg*, 1, 1.

22 The beginning of this passage from *Status* (*Theb* *xii*, 519 ff.), inserted before l 22, is also quoted in several MSS of the *Cantebury Tales* at the head of the *Knight's Tale*. Ll 22-42 closely follow the *Thebaid*, and have also striking similarities with the *Knight's Tale*. For example, with l 25 of *KnT*, I, 869, l 24, I, 1027, 979, ll 30-31, I, 975-76, ll 36-37, I, 881-82, ll 43-46, I, 872-73, 1027, ll 64 ff., I, 938 ff. L 38 repeats I, 972. *Emelye* is the *Emilia* of the *Teseide* (and the *Knight's Tale*), she does not appear in *Status*. 25 *contre houses*, homes ("domos patriae").

50 ff The following summary of the earlier part of the *Thebaid* is based upon Boccaccio.

51 Juno was angry with Thebes because it had been the scene of Jupiter's amours with Europa, Alcmena, and Semele. Cf *Theb*, 1, 250 ff.

57 ff The persons here named took part in the famous war of the Seven against Thebes. For a further account of them see *Tr*, v 1485 ff., and n. Chaucer's spelling of *Amphiorax* (Amphiaraus) is noteworthy. The final -x is the French spelling for -us, but was perhaps pronounced here as x. Cf *Gen ProL*, I, 384 f, n.

72 *Ermony*, apparently Armenia. (Professor Tupper's identification with Ormonde is discussed above.) The reason for the choice of Armenia is unknown. Possibly it was suggested by Scythia, the land of Emilia's sister, possibly by a visit of the King of Armenia to England in 1334, though this assumption implies a rather late date for the poem. Professor Lowes (*Washington Univ Studies*, I, 11, 17 L) collects references to the

presence of Armenians in England and suggests further that Chaucer's interest in Peter of Cyprus implies an interest in other eastern visitors. Dr Wise (p 70) would connect *Ermony* with *Harmonia*, who possessed the brooch of Thebes (see *Theb*, 11 265 ff.). But this involves an unnatural confusion of personal and local names. Moreover, Dr Wise himself remarks (p 136) that a French Theban romance might have represented an Armenian queen as residing in the city. He compares the Roman de Thebes, 3872 for a similar statement about the son of Hergart, King of Ermine.

80 Such references to the satisfaction of Nature were conventional in the description of beautiful women. Cf *PhysT*, VI, 9, and n.

82 Penelope and Lucretia are also named as examples of constancy in *BD*, 1081-82, a passage which seems to go back to *RR*, 8605 ff.

85 The name of Arcite, which does not occur here in any of the MSS, seems necessary to both sense and meter.

105 For this proverbial expression of *SqT*, V, 537. Skeat and Tupper note, besides the general similarity of the situation to that of the falcon and the false tercelet, several other more or less significant parallels of detail. With l 99 here of V, 523 with l 119, V, 569, with l 141, V, 610, with l 146, V, 644, with l 150, V, 550, with l 162, V 462, 632, with l 166, V, 448, and with l 169, V, 412, 417, 430, 631.

146 Blue is not included since that was the color of constancy. Cf l 330 below, and *SqT*, V, 644.

150 See *Gen* iv, 19-20. It is really Jabal, Lamech's son who is called "the father of such as dwell in tents."

157 Cf *WB ProL*, III, 386, where the line is repeated, with the substitution of *whyne* for *pleyne*. The idea is that a treacherous horse can both bite and whinny.

158 *bar her on honde*, accused her. Cf *MLT*, II, 620, and n.

182 Cf *KnT*, I, 2397.

184 *at the staves ende*, "at a distance, away from close quarters or familiarity, on unfriendly terms" (*NED*, s v *Staff* 5b). In Chaucer the figure seems to be drawn from riding or driving. For further discussion see *N & Q*, Ser 3, VII, 344, 418 f, 471 f.

186 For the various uses of *danger* cf *Gen ProL*, I, 517, n. Here it refers, as commonly, to the offishness or fastidiousness of the lady.

194 The custom is illustrated in *BD*, 1024 ff.

201-03 Cf Ovid's *Amores*, 11, 19, 3, 11, 4, 17, 25-26.

207 With the account of Anelida here and in the opening lines of the *Complaynt*, Shannan (pp 38 f) compares *Her*, x, 137-40 (*Ariadne*).

211 The metre of the *Complaynt* is very elaborate. The introductory stanza, rhyming

sabaabbab, is exactly matched by the last stanza, ll 342-50, the words of the first line of the *Complaint* being repeated at the end. The next six stanzas form a kind of strophe, and are matched by the six stanzas of antistrophe which follow. In each series the first four are in the measure of the introductory stanza. The fifth is more complicated, containing sixteen lines, of which the fourth, eighth, twelfth, and sixteenth have five accents and the rest four, their rimes approach the arrangement of a virelay aabaabbabbbabba. The sixth stanza of each returns to the decasyllabic measure, with final rimes aabaabbab as in the introductory stanza, but there are internal rimes in every line. The correspondences are indicated by numbers in the text.

The device of internal rime was a "colour" taught by the rhetoricians. For early English examples of it, mainly in poets who were imitators of Chaucer, see Miss Hammond *Engl Verse between Chaucer and Surrey*, Durham, N.C., 1927 pp 466-67.

211 With the *point of remembrance* of "la puntura della rimembranza," *Purg.* xii, 20
214 ff Parallels to the *Complaint to his Lady* are as follows 214 and *Lady*, 55, 216 and *Lady*, 123, 222 and *Lady* 35, 237 and *Lady*, 50, 247 and *Lady*, 107-08

229 ff With ll 229-34 Professor Shannon (pp 39 f) compares Her., xii, 175-78 (*Medea*), and with ll 247 ff, Her., i, 49. But the ideas are commonplace and the parallels, like some of the others he cites, are of doubtful significance.

265 Cf ll 113-15 above
272 On *sweet foo* and similar cases of oxymoron see Tr. i, 411, n

273 ff With ll 273-77 Professor Shannon (pp 40 f) compares Her., ii, 63-66 (*Phyllis*) and iii, 144 (*Briseis*), and with 284-89, Her., iii 139-41 (*Briseis*)

286 *mene weyes*, middle courses
299 *weye womanhede* cast aside womanhood by taking the man's part as sutor

306 "Your demeanor flowers but does not seed", that is, there is promise but no performance

315 Cf RR, 9913-14

320 *Chaunte-pleure*, a French moral poem of the 13th century, entitled *La Pleure-chante*, warns those who sing but will weep hereafter "Mult vaut meuz plure chante, ke ne fet chaunte et plure" The expression became proverbial for joy that ends in woe. See Rom., VI, 26 f., XIII, 510 f., A. Thomas in *Medieval Studies* in memory of Gertrude Schoepperle Loomis, Paris and New York, 1927, pp 329 ff. Morawski, *Proverbes Français*, Paris, 1925, p 47, no 1279

328-34 With the appearance of the lover in a dream Professor Shannon (p 41) compares *Herodes*, xv, 123 ff (*Sappho*)

346 Cf *PF*, 342, n. In *Heroides*, vii, 3 ff., *Dido* similarly compares her lament to a swan-song

357 Here, if the poem had not broken off, was obviously to follow the description of the temple of Mars which Chaucer actually used in *KnT*, I, 1967 ff

THE PARLIAMENT OF FOWLS

Both Chaucer and Lydgate testify to the genuineness of the *Parliament*. See *LGW Prol G*, 407, and the *Retraction* at the end of the *CT*, also the Prologue to Bk. 1 of the *Falls of Princes*.

On the date and possible occasion of the poem see Tyrwhitt's edition of the *CT*, I, xxvii, note e, *Saturday Review*, XXXI, 468, J. Koch, *Est.*, I, 287 ff, and his *Chronology of Chaucer's Writings*, Ch. Soc., 1890, pp 37 f., J. B. Bilderbeck, *Selections from Chaucer's Minor Poems* London 1895, pp 71 ff., O. F. Emerson, *MP*, VIII, 45 ff., *MLN*, XXVI, 109 ff., and JEGP, XIII, 566 ff., S. Moore, *MLN*, XXVI, 8 ff., H. Lange, *Angl.*, XL, 394 ff., J. M. Manly, *Studien zur Eng. Phil.* (L. Morsbach Festschrift), 279 ff., V. Langhans, *Untersuchungen zu Chaucer*, Halle, 1918, pp 19 ff., and *Angl.*, LIV, 25 ff., Edith Ruckert, *MP*, XVIII, 1 ff., M. E. Reid, *Wisconsin Stud. in Lang. and Lit.*, XVIII, 60 ff., T. W. Douglas, *MLN*, XLIII, 378 ff. (with a convenient summary of recent discussion), H. Braddy, *PMLA*, XLVI, 1007 ff. (and in *Three Chaucer Studies*, New York, 1932, part u)

Tyrwhitt's conjecture that the *Parlement* refers to the marriage of John of Gaunt with Blanche of Lancaster, and that of the *Saturday Review*, connecting it with the courtship of Ingelbert de Couci and Isabel Plantagenet (in 1364), are now both abandoned. Recent opinion has generally associated the poem with the betrothal of Richard II and Anne of Bohemia in 1381. This theory, as originally presented by Professor Koch, identified the three tercels as Richard, William of Hainault, and Frederick of Meissen. Later Emerson showed that William was not a sutor for Anne in 1381, consequently he put Frederick of Meissen in the second place, and identified the third sutor as Charles VI of France. But even in its amended form the theory proved to be open to serious objections. There is ground for believing that the engagement with Frederick was broken by Anne's relatives in 1377, in which case he could hardly have been regarded as a rival of Richard in 1381, and the evidence of the suit of Charles VI is very slight. These and other difficulties were urged by Professor Manly and Miss Ruckert, the former reject-

ing the personal allegory altogether and the latter proposing a new set of identifications. According to Miss Rickert's interpretation, the formel represents Philippa of Lancaster, eldest daughter of John of Gaunt, and the suitors are Richard, William of Hainault and John of Blois. She has shown that in 1381, the year of Richard's betrothal to Anne, John of Gaunt apparently had in mind all three men as possible husbands for Philippa. But the evidence does not indicate that they were in any proper sense suitors or rivals. Some of the general objections, too, which were urged by Professor Manly against the Richard-Anne theory, hold against Miss Rickert's suggestion. Recently Miss Reid and Mr Douglas in the articles cited above, have restated the argument for the application to Richard and Anne. The former sees in the passage from the *Somnium Scipionis* the poet's counsel to the young king, and several scholars have found in the closing lines a veiled appeal to Richard for favor. But these interpretations, doubtful in themselves, do not particularly strengthen the case for the allegory. Mr Douglas, admitting that it is hard to fit the fiction to the historical facts, goes so far as to maintain that the poem would be even more of a compliment if Richard was the only suitor and the rival birds were pure inventions! It must be conceded that these conjectures are far from satisfactory, and it is not surprising that the most recent writers on the subject have searched in new directions for an interpretation. Professor Langhans (in *Angl.*, LIV, 25 ff.) abandons entirely the application to Richard and propounds a new theory, that Chaucer wrote the poem for his own marriage (dated conjecturally in 1374). But this again is pure surmise, unsupported by any real evidence in the text and involves, moreover, an improbably early date of composition. Mr Haldeen Braddy (in the article cited above), after restating the general argument for an allegorical interpretation, brings Richard again into the discussion. He suggests that the poem alludes to the negotiations, conducted in 1376 and 1377, for the marriage of Richard to the Princess Marie of France. Marie died suddenly in May, 1377, and the treaty was never ratified. Since, at the time of the negotiations, she was already affianced to William of Bavaria, Mr Braddy takes him to be the second tercel. For the third eagle he has no historical identification to propose. The circumstances of the negotiations fit several features of the *Parlament*, and the theory offers fewer difficulties than those previously proposed. But it is not supported by such striking parallels of incident as would make it convincing. On the whole the question of an allegorical interpretation must still be left open. The *Parlament* looks, without doubt, like an occasional piece. But St Valentine's Day in itself was perhaps a sufficient occasion. After all the discussion, a personal application

of the poem, though undeniably possible still seems to be by no means necessary.

If the theories of allegory in the *Parlament* are rejected, the principal evidence usually relied on for dating the poem about 1381-82 disappears. There remains the uncertain astronomical clue in l 117 which seems to point to 1382 (though the conditions were also fulfilled in 1374). General considerations of literary relationship also favor a date in the early eighties, and the social satire which is probably to be recognized in the speeches of the birds may reflect the "class consciousness" of the period of the Peasants' Revolt. On various interpretations of these speeches see the note to l 323.

On its face the *Parlament* is a poem for St Valentine's Day. It belongs to the well-known medieval literary genre, the love debate, and the subject discussed is a typical "question of love" ("demande d'amour"). See Manly, p 282, and W A Neilson, *The Origin and Sources of the Court of Love* [Harv.] Stud and Notes, VI, ch 3. The particular plot or situation is paralleled by a wide-spread tale of *The Contending Lovers* which is discussed by Dr W E Farnham in *PMLA*, XXXII, 492 ff XXXV, 247 ff, and *Wisc Stud in Lang and Lit*, no 2 (1918), 340 ff. Chaucer may even have known a version of the story in which the rival suitors were birds, though he may have made this modification himself to suit his immediate purposes. The idea of a counsel or parliament of birds was familiar. The one described by Gower (*Balade xxxv*) as held on St Valentine's Day may have been suggested by Chaucer's poem. For other examples see, besides the articles of Manly and Farnham, W Seelmann, *Die Vogelsprachen (Vogelparlamente) in Jahrbuch des Vereins für Niederdeutsche Sprachforschung*, XIV, 101 ff. Instances of bird allegory in Machaut and Deschamps are cited by Miss Rickert, *MP*, XVIII 4. For the dream device or framework, comparison may be made with the *Book of the Duchess* and the *House of Fame*, and the works cited as sources and analogues in the introductions to the *Explanatory Notes* on these poems.

Reference should be made to the suggestion of Professor Brusendorff (p 286 n.) that Chaucer may have been influenced by an Old Czech poem the *New Council (Nová Rada)* of Smil Flaška. Knowledge of this, Brusendorff observed, could have reached Chaucer through some of the Bohemian followers of Anne at the English court. But the two works are not similar enough to make any indebtedness probable. See Langhans, *Angl.*, LIV, 25 ff (with a full summary of Smil's poem at pp 47-56). Professor Magoun has called the editor's attention to an earlier comparison of the two poems by A Kraus, in the *Lusty Filologické*, XXXI, 199 ff. There is a German rendering of the *Nová Rada* (*Der Neue Rath*) by J Wenzig, Leipzig, 1855.

Definite literary borrowings are to be noted in the *Parliament* from the Somnium Scipionis, at the beginning of the poem, from the *Tesede* in ll 183-294, and from the *De Planctu Naturae* of Alanus de Insulis in the description of Nature (ll 298 ff.) Perhaps Alanus furnished also the immediate hint for the parliament itself (see the note to l 298). Further literary indebtedness is indicated in the notes. On the use of Dante see particularly Lowes, *MP*, XIV, 706 ff. Reminiscences of the Roman de la Rose are few and unimportant, cf. Fansler, p. 134 ff.

Valuable notes on the text, supplementary to those of Skeat, will be found in the editions of Bilderbeck (Selections from Chaucer's Minor Poems, London, 1895) and Emerson (Poems of Chaucer London, 1911). Professor Koch's notes (Chaucer's Klemere Dichtungen, Heidelberg, 1928) deal chiefly with textual variants.

1 The familiar aphorism, "Ars longa, vita brevis," which goes back to Hippocrates Cf. Skeat, *EE Prov*, p. 57, no. 135.

Professor Manly (Chaucer and the Rhetoricians, *Brit Acad*, 1926, p. 8) notes that the passage is a typical instance of the rhetorical method of beginning a poem with a "sententia" — here expanded into two stanzas. Further rhetorical devices follow in the preliminary narrative which occupies 119 lines, before the story proper begins.

8 With Chaucer's claim to be an outsider in affairs of love may be compared his attitude in the *Troilus*.

10-13 With these lines, which express a familiar sentiment, Professor Shannon (Chaucer and the Rom. Poets, Cambridge, 1927, pp. 13 f.) compares Ovid, *Amor*, i, 1, 21-26, ii, 1, iii, 1, *Ars Amat*, i, 9, and *Rem Am*, i, 40.

15 ff Cf. *Prologus LGW*, 29-39.

31 The Somnium Scipionis of Cicero originally formed part of the *De Re Publica* Bk. vi. It was preserved by Macrobius (about 400 A.D.), who illustrated it with a long commentary. The combined work of Cicero and Macrobius was of great influence on mediæval literature. Chaucer refers to it in *BD* 284, *HF*, 514, and *NPT*, VII, 3123 (where Macrobius appears to be credited with the authorship of the Somnium). The Scipio referred to is the younger Africanus, who visited Massinissa, king of Numidia, in 150 B.C. They talked all day of the elder Africanus, and the younger dreamed of him at night.

For the suggestion that Chaucer's use of the Somnium Scipionis here involved a veiled petition for remuneration or reward see S. Moore, *MLN*, XXVI, ii, and Braddy, *PMLA*, XLVI, 1018.

56 *Galaxye*, the Milky Way apparently thought of here as a path to heaven. On various popular names for it, "Wating street," "Walsingham Way," etc., see *HF*, 939, n.

59-63 The nine spheres are those of the

seven planets, that of the fixed stars, and the primum mobile. Chaucer refers to their music again in *Tr*, v, 1812-13. Cicero and Macrobius distinctly recognize only seven notes of the spheres, excluding the primum mobile altogether, and giving the same note to the sphere of the fixed stars and to that of one planet (probably Saturn). Macrobius gives a single note to Venus and Mercury (Commentary, ii, 4, 9).

64 The reference is to the so-called Great or Mundane Year, the period in which all the heavenly bodies should depart from and return to a given position. The time has been variously estimated. Macrobius makes it 15,000 ordinary solar years (ii, 11, 11), the Roman de la Rose, 36,000 years (l. 16816), the Complaynt of Scotland (ed. Murray, *EETS*, 1872, p. 33), 37,000 years.

80 The resemblance of this passage in Cicero to the doctrine of purgatory doubtless gave it special interest for Christian writers. It was imitated by Dante in *Inf*, v, 31-36.

82 *dede*, possibly an old plural in -e, though Chaucer's regular ending is -es.

85 ff Based on Dante, *Inf*, ii, 1 ff. Cf. also *Aen*, ix, 224-25.

90 f Cf. Boethius, iii, pr. 3, 19 ff., also Chaucer's *Paty*, ll. 99 ff.

93 It is uncertain whether there was an adjective *forwery*, or whether all cases of this apparent compound are to be printed as two words. On the idiomatic use of *for* with adjectives see *KnT*, I, 2142, n.

97 The explanation of the dream here suggested by Chaucer is quite in keeping with the theory of the "somnium animale," i.e., a dream caused by some activity or disturbance of the mind. Cf. Curry, pp. 234 ff.

99 The theme of this stanza is familiar; a close parallel is found in Claudian, *De VI Consulatu Honoru Augusti, Praefatio*, ll. 3-10 (*Leipzig*, 1876-79, II, 29). Cf. also Macrobius Commentary, i, 3, 4. Skeat notes other passages on the subject, to his list may be added Petronius, *Fragm. xxx* (ed. Buechele, Berlin, 1922), and Boccaccio, *De Gen. Deor*, i, 31.

109 Cf. Dante, *Inf*, i, 83 ff.

111 Macrobius concludes his Commentary with the words "Vere igitur pronuncian-dum est nihil hoc opere perfectius quo un-versa philosophiae continetur integritas."

113 *Cytherea*, Venus.

114 Cf. *MerchT*, IV, 1777, and n.

117 *North-north-west*. This passage affords a possible clue to the date of the poem. Though Venus can never be seen exactly in the position named, she might be so described when she is at or near her greatest distance north from the equator, and the sun is about 45° east of the vernal equinox. Early in May, 1382, as Professor Koch pointed out (*Chronology*, pp. 37-38), she was visible as evening star slightly north of the northwest point, and Professor Manly (*Morsbach Festschrift*, pp. 288-89) has shown that

the conditions were also fulfilled in 1374 and 1390. Of these three years, 1382 alone seems a probable time for the composition of the *Parliament*. For further discussion see Koch *Est*, LV, 224-25 (where the writer withdraws an earlier conjecture, based upon the reading *north nor west*, that the date should be 1381, when Venus, as morning star from January to June, was visible south and east). Mr Braddy (*PMLA*, XLVI, 1019) argues that Venus was near enough to the position indicated in April or May, 1377.

Of course, as Professor Manly remarks, the phrase *north-north-west* may not have been used with exact astronomical significance. It may mean only "in an unpropitious position." He compares Hamlet's "I am but mad north-north-west" (*ii*, 2, 396).

122 *grene ston*, mossy stone. The description here has been supposed to refer to Woodstock (See Hales, *Folia Litteraria*, New York, 1893, ch 7.) If this could be proved it would not necessarily mean that Chaucer resided there when he wrote the poem. Koepfel (*Angl*, XIV, 234) argues that Chaucer was following a description in Boccaccio's *Amorosa Visione*, *ii*, 20-35. Cf also *RR*, 130 f **127** ff. Here the indebtedness to Dante, *Inf*, *iii*, 1 ff, is obvious. Possibly some features of the description — the contrasted parks and streams, for example — are reminiscences of *RR*, 20279-636, 20651 ff.

140 Cf *RR*, 16616, Skeat, *EE Prov*, p 57, no 136. Haeckel, p 24, no 77, though no particular source need be sought for the proverbial statement.

141 The first inscription was in gold, the second in black.

146 **156** *erroure*, ignorance, doubt (lit "wandering").

148 *adamauntes*, loadstones. The primary meaning was "diamond" (*adamas*, indestructible), but in mediæval Latin the word was applied to the loadstone, and thus associated by confusion with "ad-amans."

155-56 These lines, which echo a commonplace of the *Divine Comedy*, seem to have been most definitely influenced by *Par* *iv*, 10-12. With *ll* 157-58 of *Inf*, *iii*, 127-29.

155 Perhaps *It* should be taken here as the equivalent of "there" (like the German introductory "es"), in which case there should be no comma after *face*.

159 On the use of "servant" for lover see *KnT*, I, 1814, n.

169 Cf *Inf*, *iii*, 19.

176-82 Lists of trees, such as the one here given, are a well-known convention in classical and modern poetry. There is another in *KnT*, I, 2921 ff, suggested by *Tes*, *xi*, 22-24, and others probably known to Chaucer occur in *Met*, *x*, 90 ff, in *Pharsalia*, *iii*, 440 ff, in *Theb*, *vi*, 98 ff, in *De Raptu Proserp*, *i*, 107 ff, and in Joseph of Exeter's *Iliad* (the metrical *Dares*) *i*, 505 ff. Spenser imitated Chaucer in the *Faerie Queene*, *i*, 1, st 8, 9,

and later poets have carried on the convention. For notes on the continuity of the literary tradition from Ennius to modern times see Lane Cooper, *Class Weekly*, XXII, 166, and W. B. Sedgwick *ibid*, p 184, cf also Fleckeisen's *Neue Jahrbucher*, XCVII, 65.

The list here in *PF* is modeled in part, as Professor Root has shown, on the passage in Joseph of Exeter. The following epithets employed by Joseph are similar to Chaucer's: "iraxinus audax," "the hardy asshe," "cantatrix burcus," "the doctre pypere," "cupressus fiebilis," "the cypresse, deth to playne," "oliva concilians," "the olyve of pes," "ebria vitis," "the dronke vyne," "interpres laurus," "the laurer to devyne." Several of these characterizations have parallels in the other lists. *The saylyngge fyr* also, is matched by Claudian's "apta fretis abies," and the *victor palm*, in any case an obvious commonplace, is paralleled in both Ovid and Boccaccio. But the remaining five characterizations seem to be Chaucer's. For a detailed comparison of the different lists see Root, *MP*, XV, 18 ff.

The epithets are all clear except perhaps the *pler elm*, which doubtless refers to the tree's support of the vine (Spenser's "vine-propp elme"). The association of elm and vine recurs in several of the lists.

183-294 A close imitation of *Tes*, *vii*, st 51-60, 63-66, 61-62. The Italian passage in turn goes back here and there to the Roman *de la Rose*, and it is hard to judge whether Chaucer recalled the French poem directly or only followed it at one remove. With 190-96 of *RR*, 1375-82, 661-70, with 204-10, *RR*, 20395 ff, 20559 ff, 20655 f (possibly, as Fansler, p 135, suggests, the recollection in 204-05 was simply carried over from *ED*, 340-42). 201-03, which depart from Boccaccio, perhaps contain a reminiscence of Dante's *Earthly Paradise* (*Purg*, *xviii*, 9-15), and 204-07 may be from the *Anticlaudianus*, *i*, 3, 20-22. (See O. F. Emerson, *PQ*, II, 83 ff.)

199 On the mediæval freedom in referring to sacred persons and things see *SqT*, V, 555, n.

214 *Wille* is undoubtedly due to a misreading of "voluntade" for "voluptate," an easy scribal error which Dante actually mentions in his *Convivio*, *iv*, 6 (as noted by Miss Hammond, *MLN*, XXXI, 121).

217 Cf *Met*, *i*, 468-71.

228 What Chaucer means by the unnamed *other thre* is not clear. Skeat takes them to refer to "il folle Ardire Lusnghe e Ruffiane" (Foolish Boldness, Flatteries, and Pimps) with which Boccaccio's list ends. But the first two correspond well enough to *Foolhardynesse* and *Flaterye*, and the "Ruffiane" are suggested by *Messagerye* and *Meede* (the sending of messages and giving of bribes). Chaucer's *Beute* represents Boccaccio's "Bellezza," his *Youthe*, "Giovinezza," and his *Desyr* may stand for "Piacevolezza," to which it is not so exactly equivalent. No

other figures are mentioned in Boccaccio's stanza

231 *bras*, Boccaccio says copper, the metal appropriate to Venus

243 The hill of sand, with its approximate symbolism, is Chaucer's addition

245 *Byheste and Art*, Boccaccio's "Promesse ed arte," artful behests (hendiadys)

246 ff Cf *KnT*, I, 1920 ff

253 In referring to the god *Priapus* Chaucer may have had in mind, besides the Teseide, Ovid, *Fasta* 1, 415

261 In *KnT*, I, 1940, the porter of Venus is Idleness, so also in *Rom*, 582

272 *Valence*, probably Valence, near Lyons, in France The name survives in the modern "valance," for hangings or curtains

275 Cf the proverb "Sine Cerere et Libero friget Venus," Terence, *Eunuchus*, iv, 5, 732

277 *Cypride*, from Cyprus (Cypridis), an epithet of Venus, having reference to her worship in Cyprus Chaucer may have taken the form from Alanus, it occurs again in *Tr*, v, 208

283 ff This list of lovers is a combination of Boccaccio's stanzas 61-62 and Dante's *Inf* v, 58-69 L 294 was apparently suggested by the last line in Dante's passage *On Calypte* (Calisto) see Ovid, *Fasta*, n, 156, Met, n, 409 ff Chaucer lacked the name of the mother of Parthenopaeus, mentioned by Boccaccio as "that other proud one" ("quell'altra altera" st 61), namely, the second Atalanta The others are mostly familiar and need no explanation *On Biblis* see Ovid, *Met*, ix, 453 ff, on *Sylla* (Scylla), *Met*, viii, 6-151, xiii, 730-34, and xiv, 18 ff, and on *Rhea Silvia* (*the moder of Romulus*), *Livy*, i, 3-4, and Ovid, *Fasta*, iii, 9-45

Canace was the Indian queen of the Alexander romances On the trick by which she got Alexander into her power see the Pseudo-Callisthenes and *Julius Valerius*, ed Muller, in *Arrian Anabasis*, etc, Paris, 1846, pp 126 ff, also the *Mid Eng alliterative Wars of Alexander*, ll 5075 ff (EETS, 1886, pp 257 ff) But it seems altogether likely that Chaucer here means Canace (Heroides, xi) On the confusion of the two names see Skeat, *Oxf Chau*, I, 515 There is another reference to the story of Canace in *ML ProI*, II, 78 The *Mid Eng Romance of Sir Tristrem* has been edited by Sir Walter Scott (Edinburgh 1804) by Kolbing (Heilbronn 1882), and by G P McNeill (Scottish Text Soc, 1886) The stories of Dido, Pyramus and Thisbe, and Cleopatra are all told in the *Legend of Good Women*

298 The account of Nature and the birds is based upon a much longer passage in the *De Planctu Naturae* of Alanus de Insulis, a poet of the twelfth century (For the Latin text see Migne, *Pat Lat*, CCX, 431 ff) The birds are said by Alanus to be depicted upon the wonderful garments of Nature Chaucer represents them, more naturally, as gathered

around the goddess But many of his characterizations correspond to those of Alanus For others he perhaps drew upon RR, 643 ff It is not necessary, however, to assume direct literary sources for what may have come from common belief or personal observation

It should be noted that Alanus compares the birds to an "animalium concilium" (Migne, 435) which perhaps gave Chaucer the immediate suggestion for his *Parliament*

299 This comparison is proverbial and particularly common in mediæval literature Examples are cited by Miss Hammond, *Eng Verse between Chaucer and Surrey* p 452

309 In the fourteenth century the ancient popular cult of St Valentine was taken up by courtiers and made the subject of literary treatment Chaucer's *Complaint of Venus* and the *Complaynt d'Amours* (of doubtful authorship) were both Valentine poems, and other examples by Gower, Lydgate, Granson, and Charles d'Orleans are mentioned by Manly (*Morsbach Festschrift*, p 286) Some Valentine's Day celebration may have been the sole outward occasion of the *Parliament*

312 On the use of *that* in clauses where *when* or *if* might be expected to be repeated see *Pars ProI*, X, 39, n

323 Skeat remarks that this classification of birds into birds of prey, seed-fowl, worm-fowl, and water-fowl can hardly be Chaucer's own He cites a somewhat similar division attributed to Aristotle by Vincent of Beauvais, *Speculum Naturale*, xvi, 14 (Douai, 1624) The groups are usually taken to represent the different classes of society, the birds of prey standing for the nobles, the worm-fowl for the bourgeoisie, the seed-fowl for the agricultural class (or, according to some, for the clergy), and the water-fowl for the great merchants Some such application is likely to have been intended, whether or not the *Parliament* referred to any particular courtship or marriage Miss Rickert, supporting her application of the poem to Philippa of Lancaster, argues that the utterances of worm-fowl and water-fowl reflect the opinions of the merchants and the citizens, two groups who were hostile toward John of Gaunt But it is not necessary to see in them anything except the natural reaction of the middle classes against the sentiments of courtly love Holding this to be the real issue involved, two recent writers have offered opposite interpretations of the poet's purpose According to Mr Douglas (MLN, XLIII, 381 f) Chaucer was poking fun at the inability of the lower classes to appreciate the fine points of courtly love According to Mr David Patrick (PQ, IX, 61 ff) his sympathies were with the common birds But Mr Patrick exaggerates the satire on courtly love in various works of Chaucer

For the suggestion that the passages about worm-fowl contain veiled comments by Chaucer on the social discontent at the time

of the Peasants' Revolt, see Bilderbeck, Chaucer's Minor Poems pp 74 ff

331 For the belief that the eagle looks straight at the sun when it is brightest of the Mid Eng Bestiary, ll 68 ff (Matzner's Altenglische Sprachproben I Berlin, 1867, p 59) also the etymology of Isidore, "Aquila ab acumine oculorum vocata" (Migne, Pat Lat LXXXII, 460)

333 Cf Pliny, Hist Nat, x, 3, where six kinds of eagles are enumerated

337 Cf *SqT* V, 428

339 The merlin preys upon smaller birds like the lark

341 The dove seems to be distinguished from the *turtul* in l 355 below Perhaps the ring-dove or wood-pigeon is meant

342 Alanus refers to the swan, "sui funeris praeco" (Migne, 435) But the idea is of course familiar Skeat compares Pliny, Hist Nat, x, 23, and Vincent of Beauvais, Spec Nat, xvi, 49-50 (Douai, 1624) Cf *Anel* 346 f *LGW*, 1355 f, Skeat, EE Prov, p 58, no 137, Haeckel, p 44, no 153

343 For the ill-boding owl see, besides Alanus (Migne, 436) *Aen*, iv, 462, Theb, iii 511-12, and particularly Met, v, 533 ff, where the story is told of the transformation of Ascalaphus (*Escaphalo* in *Tr*, v, 319)

345 On the supposed thievishness of the chough (mentioned by Alanus, Migne, 436) see C Swanson, Folk Lore and Provincial Names of British Birds, London, 1886, p 75 Skeat also refers to Pliny, Hist Nat, x, 29 The Bohn translator of Pliny refers in a note (London, 1855-57, II, 508) to parallel stories

346 *The skornynge jay*, so called, probably with reference to its mocking imitation of the sounds of other birds

351 The epithet, *Venus sone*, is probably due to the proverbial reputation of the sparrow for lecherousness Cf *Gen ProI*, I, 626, n. An allusion to Lesbia's sparrow in Catullus, suggested by K P Harrington, Catullus and his Influence, Boston, 1923, p 142, is rightly questioned by J A S McPeck, MLN, XLVI, 294

353 For *foules* two MSS read *flies*, which Skeat adopted But Professor Cook has shown (MLN, XXI, 111, XXII, 146) that bees were classified as birds ("aves") by patristic and mediæval authorities

357 Chaucer perhaps confused Alanus' description of the pheasant with that of the "gallus silvestris, domestici galli deridens desidiam" a few lines below (Migne, 436) Or he may have had in mind the fact that a pheasant will breed with the common hen (for which Skeat cites Stanley's History of Birds, 1880, p 279)

358 The proverbial watchfulness of the goose is illustrated by the story of the saving of the Roman Capitol in 389 B C The cuckoo is called unnatural (*unkeynde*) because of its behavior to the hedge-sparrow, cf King Lear, I, 4, 235 See also l 612

360 This refers either to the belief that

the drakes destroy the young ducks (Bell) or that they sometimes kill the female in the fury of their wantonness For the latter idea see Vincent, Spec Nat, xvi, 27 (Douai 1624)

361 Skeat cites numerous authorities for the belief that the stork destroys its female if he finds it unfaithful See Vincent, Spec Nat, xvi 48 (Douai, 1624), Bartholomæus, De Proprietatibus Rerum, xu, 8 (citing Aristotle) Oesterley's notes (p 725) to Gesta Romanorum, c 82, Berlin 1872 The allusion might also be to the story that a stork struck out the eyes of a servant who committed adultery with his master's wife (Aelian, De Natura Animalium viii, 20)

363 The raven is called wise because of its predictions For the crow *with voice of care* see Georgics, I, 388 "Tum cornix plena pluviam vocat improba voce" (not quite accurately translated, if it is the source), cf also Batman's translation of Bartholomew, xu, 9 "with an eleunge voyce" (London, 1582 fol 181 verso)

364 The throstle was apparently supposed to live to great age

371 *formel*, applied to the female of a fowl, seems to mean primarily "mate fit companion" On proposed identifications of the *formel* here see the introduction to the Explanatory Notes on the *PF*

376 *at his reste*, at home

379 The term *incare* Chaucer doubtless took from Alanus, where it occurs in cols 453, 476, and 479 (Migne) It is also found in RR, 16782, 19507 Cf further *PhysT*, VI, 20

380 f This familiar idea appears in Alanus, col 443 (Migne). See also RR 16961 and Boethius, m, m 9, and cf *Gen ProI*, I, 420 n

388 The break in the construction is unusual, even for Chaucer's period

393 f The commentators who support the allegorical interpretation of the poem insist, reasonably enough, on the superiority of Richard in rank and birth But in view of the fact that he was only fifteen years old in 1382, the latest date suggested for the poem, these lines seem extravagant and inappropriate Certainly Professor Bilderbeck's interpretation of *secre* as a reference to Richard's secretive nature is not warranted. The adjective refers rather to the virtus of secrecy in love, the opposite of "avaunting" See l 430 below, also *Tr*, I, 744, and *NPT*, VII, 2917

411 *Thus is*, to be read as a monosyllable ("this"), and frequently so written

452 f On the applicability of these lines to William of Bavaria see H Braddy, PMLA, XLVI, 1015

477 f Professor Emerson is seen in these lines allusions to the youth of Charles VI and his helplessness in the hands of his uncles. Miss Rickert remarks, on the other hand, that they are especially appropriate to John

of Blois, who was in prison and consequently unable to offer his lady any service. But neither application is necessary, the speech may be no more than a modest profession of unworthiness suitable to any lover.

485 Note the use of legal terms (*ple, pletynge* etc.) in this and the following stanzas.

489 *this speche*, the speaking in general, rather than the plea of the third tercet.

494 On this colloquialism see *FrT*, III, 1602, n.

510-11 The meaning and punctuation are uncertain. Skeat interpreted "If it be your wish for any one to speak, it would be as good for him to be silent." Possibly it means rather "If you please (with your permission), a man may say what he might as well keep silent about." Cf *Mel*, VII, 1219, n.

518 A proverb equivalent to "Proffered service stunketh", cf *CYT*, VIII, 1066, n., for a verbal parallel of Dante's "offizio non commesso," *Purg* x, 57.

564 *which a resoun*, what sort of a reason.

574 Cf *RR*, 4733-34. But the sentence is proverbial, see Skeat, *EE Prov*, pp 58 f., no 139, *Haeckel*, p 19, no 62.

592 Apparently proverbial. Cf *Lydgate*, *Dance Macabre*, l 392, 511 f. (in *Hammond*, *English Verse between Chaucer and Surrey*, *Durham*, N.C., 1927).

595 Also proverbial. Cf "There's as good fish in the sea as ever was caught", Skeat, *EE Prov*, p 59, no 140, *Haeckel*, p 11, no 37.

599 Cf *Boethius*, iv, pr 4, 90 ff.

612 See l 358, n.

630 Interpreted by Skeat "I have no other (i.e. no wrongful) regard to any rank."

632 *If I were Resoun*. This seems to refer to the function of a counselor, commonly discharged by Reason in the allegorical writings of the period. (It should be noted, however, that several MSS read *If hit were resoun*.)

636 With this remark of Nature of *PhysT*, VI, 9 ff., and n.

647 ff These lines are usually taken to refer to the negotiations preceding Richard's marriage with Anne. Mr Braddy (*PMLA*, XLVI, 1017 ff.) has shown that they are at least equally applicable to the earlier plans for his betrothal to Marie. But the delay was common enough as a matter of literary convention, and makes a natural ending for a poem of the type of the "demande d'amour."

657 *for tarrynge*, to prevent tarrying, to avoid delay.

675 A *roundel*, or *triolet*, is a short poem in which the first line or lines recur as a refrain in the middle and at the end. The usual form in Machaut, Deschamps, and Chaucer is abb abR (in which R represents one or more of the first three lines). The length of the poem varies from fourteen lines, when both refrains repeat three lines in full, to nine when one refrain is omitted entirely and the other consists of a single line. The MSS do not make clear in the present instance, and in Chaucer's *Mercules Beaute*, how many lines should be repeated in each refrain, but the form adopted by Skeat and here printed has good support and fits the meaning of the lines.

677 *The note*, the tune. The words "Qu bien aime a tard oubler," written in several MSS, probably indicate the French tune, though (as Skeat observes) it is hard to see how Chaucer's line could be matched by a tune which goes with a line of four accents. Octosyllabic pieces of Moniot de Paris and Machaut beginning with these words, and a ballade of Deschamps having nearly the same burden, are cited by Skeat, who also notes scattered occurrences of the line. It is recorded as a proverb by Morawski, *Proverbes Français*, Paris, 1925, p 67, no 1835, and *Haeckel*, p 3, no 10.

697 Some commentators see in these closing lines an appeal for royal favor. Professor Jones (*MLN*, XXVII, 95) compares rather the sentiment of *Inf*, i, 83.

BOECE

Although the *Boece* is ascribed to Chaucer in only one MS (*Shurley's Add*, 16165, *British Museum*) it is generally accepted as authentic. Chaucer acknowledges the authorship of such a work in *Adam Scryveyn*, the *Prologue to the Legend of Good Women*, and the *Retraction* at the end of the *Canterbury Tales*, and *Lydgate* includes it in his list of Chaucer's writings in the *Prologue to Bk 1* of the *Falls of Princes*.

The exact date is unknown. But from the fact that *Boece* and *Troilus* are coupled by Chaucer in *Adam Scryveyn* it is commonly held that the works were written in the same period, and the *Boece* is put shortly after 1380. Though the influence of *Boethius* is discern-

ible in works probably written by Chaucer before that year, it is most marked in the *Troilus*, the *Knight's Tale*, and other *Canterbury Tales*, all presumably of later date.

Chaucer's translation, though painstaking, is diffuse and sometimes very free, and it is heavily glossed. He unquestionably used, alongside of the Latin original, the Latin commentary of Nicholas Trivet and a French prose version ascribed to Jean de Meun. Unfortunately neither Trivet's commentary nor the French translation is accessible as a whole in print. But the English text, in those passages where the French work is available for comparison, has been shown to correspond sometimes to the French and sometimes to

Boethius's Latin Dr E T Silk, of Yale University, in an uncompleted and unpublished study of which he has kindly communicated the results to the editor, has made a comparison of Chaucer's text with Trivet's which leaves no doubt of Chaucer's use of the commentary. It may be expected that Dr Silk's work, when printed, will make clear Chaucer's exact indebtedness, respectively, to the Latin commentator and the French translator.

For some account of the French version, to serve until the publication of the complete text, reference may be made to M H Liddell, Acad XLVIII, 227, Nation [New York] LXIV, 125, also his notes to the Globe text (from which are derived most of the French citations given below). The French version is preserved in MSS Fr 1079, Lat 8654, and Lat 18424, in the Bibliothéque Nationale MS 18424 contains also the Latin original and Trivet's commentary, but was almost certainly not the copy used by Chaucer. Jean de Meun's authorship, which is not certain, is defended by E Langlois in Rom, XLII, 331 ff, in opposition to the opinion which ascribes to him the version in mixed prose and verse preserved in MS Fr 17272 and numerous other MSS.

The glosses, which are freely interspersed in the course of both the French and the English translations, Professor Liddell held to be derived from the commentary wrongly ascribed to St Thomas Aquinas. But Miss K O Petersen (PMLA, XVIII, 173 ff) showed that in nearly every case Chaucer's glosses correspond more closely to those of Trivet, whose work was probably a source of this Pseudo-Aquinas. For further discussion see J L Lowes, Rom Rev, VIII, 383 ff, and for a convenient and judicious exposition of the whole question, B L Jefferson, Chaucer and the Consolation of Philosophy of Boethius, Princeton, 1917, pp 1-15. Good editions of the Latin text are those of Obbarius (Jena, 1843), Peiper (Leipzig, 1871) and Stewart and Rand (London, 1918). The last named contains the English translation of "IT" (1609), revised and corrected. For exposition and criticism of the Consolatio see H F Stewart, Boethius, an Essay, Edinburgh, 1891, and E K Rand, in Harv Stud in Class Phil, XV, 1 ff.

In the notes that follow, no systematic comparison of Chaucer's text with either the Latin or the French is presented. Passages from one or the other, and from the glosses, are cited simply to elucidate the English version. Errors in the translation are noted when they seem significant. They are more fully discussed in Mr Stewart's Boethius, pp 222-25, and in Dr Jefferson's monograph, pp 16 ff. Glosses clearly intended to be recognized as such are printed in italics. But no attempt has been made to indicate the numerous words and phrases throughout the translation which also rest upon glosses. The

Latin glosses which appear frequently in the English MSS are also not included in the text, though attention is called to some of them in the notes. This material cannot be satisfactorily treated until Dr Silk publishes his study of the French text and Trivet's commentary.

Miss L Cipriani (PMLA, XXII, 565) has argued—very dubiously—that Chaucer's translation was influenced by the Roman de la Rose. But the parallels she cites are mostly without significance. See Dr Fansler's comments, Chaucer and the Roman de la Rose, New York, 1914, pp 180 ff.

Title

It may be noted that the "Consolatio" was a recognized literary type in Greek and Latin. For examples, of the address to Apollonius, who had lost a son (a work attributed to Plutarch, but now held to be spurious, see the Moralia, Leipzig, 1925, I, 248 ff) and the consolation of Seneca, addressed to Marcia daughter of Cremutius Cordus, when suffering a similar bereavement.

Book I

Meter 1

- 4 *rendyng* "lacerae," rent or tattered
 13 *wyerd*, "fata." In the Latin the adjective "maesta" (*sorrowful*) goes with "sens."
 22 to *urecches*, a mistranslation of "maestas," which refers to "annis," in sad years.
 23 *yclepud*, "uocata," invoked (referring to death).
 27 *lyghte*, "leibus," correctly glossed *temporels*, transitory, in MS A.
 31 *unpretous* "impia."
 32 *unagrear* *duellynges*, "ingratas moras."
 33 *what why*, "Quid."
 35 *in stedefast degre*, "stabil gradu."

Prose 1

- 2 *and merked*, etc, wrote down by the use of a stylus.
 5 The woman here described is Philosophy.
 8 *with swch vigour*, etc, "inexhausta uigoris."
 26 *the beaute*, "Quarum speciem," which begins the next sentence in the Latin.
 32 ff. By the Greek P and T are meant π and ο, the initials of Πρακτικη and θεωρητικη, Practical (or Active) and Theoretical (or Contemplative). On this distinction in Philosophy see Boethius, in Porphyrium Dial. 1, and on the corresponding distinction between the active and the contemplative life see *StCNT*, VIII, 85, n.

50 *cruel*, "torus," stern, severe
 53 f The translation here is a conflation of Fr "ces communes putereles abandonnees au peuple," and Lat "has scenicas meretriculas"

60 *nothyng fructifyenge*, "infructuosus"
 61 *destroyen the corne*, "segetem necant," gl "destruunt" (Triv)

63 f This follows the French "Tiennent les pensees des hommes en costume et ne les dehvrent pas de maladie" (Lat "hominumque mentes assuefaciunt morbo, non liberant")

64 ff "At si quem profanum, uti vulgo solitum uobis, blanditiæ uestræ detraherent" Chaucer follows Jean de Meun in mistranslating "uti vulgo solitum uobis"

72 *me, i e*, from me
 73-74 "eleaticis atque academicis studis" The Eleatic philosophers were followers of Zeno of Elea, the Academic, of Plato

75 *mermaydenes*, "Sirenes"
 76 *til it be at the laste*, Chaucer apparently was translating "usque in exitum" (as in Peiper) The better reading appears to be "exitum" (Rand)

81 *wrothly*, rather "sadly", Lat "maestior"

94 Freely rendered from Lat "uultum luctu grauem atque in humum maerore delectum"

Meter 2

1 *dreynt in overthrowinge depnesse*, "praecipua mersa profundo"

6 *dryen*, "aucta", perhaps Chaucer read "acta"

11 *the sterres of the coolde mone*, "gelidae sidera lunae," possibly with reference to the constellations seen by moonlight but invisible by day

13 *recourses*, courses, orbits *Istyt by diverse speeres*, moved or whirled, by different spheres "Et quaecumque uagos stella recorsus Exercent uacos flexa per orbes" According to the Ptolemaic system of astronomy each planet was fixed in a revolving sphere which carried it about in its orbit The reference here is particularly to the theory of direct and retrograde motions Cf the *Astr* ii, 35

15 *by nombres*, etc "Comprehensam numerus uictor habebat" Trivet adds an astronomical demonstration

35 *fool*, "stolidam", Fr. "la fole terre"

Prose 2

31 *uplited in a frounce*, "contracta in rugam ueste"

Meter 3

6 *clustred*, "glomerantur"

8 On the repetition of *when by that of*

Pars Prol, X, 39, n, *firmament*, "polus," gl "firmamentum" (Triv)

9 *plowngy*, "nimbosus"

13 *Boreas*, Boreas, the north wind

14 *beteth*, "Verberet"

17 *rechaken*, "uibratus"

Prose 3

3 *took hevene*, apparently from Fr "je pris le ciel" rather than Lat "hausi caelum"

4 *so that I sette*, "ubi deduxi"

6 *byholde*, "respicio"

23 MS C inserts *quasi diceret*, non above *neue*, so in Trivet

27 Reference may be here intended to such philosophers as Solon, Anaxagoras, and Pythagoras, all of whom lived before Plato and met with opposition in their time

53 MS C inserts *persequendo* above *perverte*, so in Trivet

57 *So yif*, "quod si," but if

58 *Anaxogore*, Anaxagoras (b c 500-428) was exiled from Athens on the charge of impiety

60 Zeno of Elea (Velia) in Italy, born about b c 488, the inventor of Dialectic The accounts of his torments vary See Diogenes Laertius, ix, 26 ff, Cicero, *De Nat Deor*, iii, 82, Tusc, ii, 22, Valerius Maximus, iii, 3

62 *the Seneciens, and the Canyos, and the Soranos*, "at Canios at Senecas at Soranos," meaning men like Seneca, Canius, and Soranus The form *Seneciens*, which might more naturally be taken to mean followers of Seneca, is probably due, as Liddell suggests, to the Fr "Seneciens" On the familiar story of Seneca see *MkT*, VII, 2495 ff Julius Canius (or Canus) was a Stoic philosopher, condemned to death by Caligula His death is described by Seneca, *De Tranquillitate*, cap xiv Soranus, another Stoic, was condemned to death under Nero See Tacitus, *Annales*, xvi, 23

70 *the bylters see*, etc, "in hoc uitae salo", gl "in hac uita que salum, id est, mare dicitur" (Triv)

87 *pails*, spelled *paleys* in some MSS, in either case it means "rampart" (Lat "uallo")

Meter 4

1 *cleer of vertu*, "serenus," gl "clarus uirtute"

7 *hete*, "aestum," surge Cf Chaucer's own gloss on *hete* in m 7, below

9 *Visevus*, Vesuvius

21 *stable of his ryght* "stabilis suique iuris", Fr "estables de son droit"

Prose 4

3 *an asse to the harpe*, proverbial Boethus has it in Greek, *ονος λυρας* (in some MSS *ονος προς λυραν*), in MS C, "asinus

ad liram" For another case of its use by Chaucer see *Tr*, I, 731. A number of occurrences of the Greek proverb are cited in the edition of Boethius by A. Fortescue, London, 1925, p 11

4 Chaucer omits the quotation, *Ἐγὼ δα, μὴ κείθε νοῶν*, "speak out, conceal not in mind" (Homer, *Il* 1, 363) Jefferson (p 17) notes that several words of the Latin are omitted in this Prose

With 4-6 of *Tr* 1, 857

10 *And scheweth it nat ynogh by hymselfe, "nec per se satis eminet"*

23 *enformedest, "formares"*

25 *ordre of hevene, "ad caelistis ordinis exempla"*, a reference to Plato's *Republic*, ix, the end

29 *confermedest, "sanxisti"* See the *Republic*, v 473 D

37 See the *Republic*, vi

41 *felonous turmentours cuteseens, "improbis flagitiosisque ciuibus"*

45 *M^S C¹ inserts c^o Platonis after auctorite, "sc quam ex traditione Platonis" (Triv)*

50 *knowynge with me "mihi, consui"*, Fr "consachables avecques moi"

55 *that ne myghte nat ben relesed by prayers, "inexorables," gl "que exoracione relaxari non possent"* (Triv)

62 *Conigaste, Congastus (or Cungastus)* This passage is the only authority for the facts Congastus is mentioned in Cassiodorus, *Epist* viii, 28

65 *Trygwille, Triguilla*

73 *myseses and grevances, "calumnus," slanders*

79 *carages, "uectagalibus," taxes* See *FrT*, III, 1570

81 ff This gloss is divided by Skeat, and the second part put after l 101. But the French text has it combined, as in the English MSS. See Jefferson, p 14

95 *unplatable, "inexplicabilis"*

99 On the phrase *comune profit*, which here translates "communis commode ratione" see *CIT*, IV, 431, n

100 *so that, etc., "ne coemptio exigeretur" (purpose, not result)*

102 *Paulyn, Decius Paulinus, consul* in 498. Skeat refers to Cassiodorus, *Epist* i, 23, iii, 29

110 *Albyn, probably Decius Albinus* Skeat refers to a letter addressed to him by Theodoric, see Cassiodorus, *Epist* iv, 30

113 On *Cyprian* see also two letters in Cassiodorus, *Epist* v, 40, 41, and of H F Stewart's Essay on Boethius, pp 42-52

118 *to hem-ward, "apud auhos"*, Fr "vers ceus du paliz roial"

123 On *Basulvus*, see Stewart's Essay, p 48

125 *for nede of foreyne moneye, "alienae aeris necessitate"*

126 *Opilou, Opilio, brother of Cyprian* See Cassiodorus, *Epist* v, 41, viii, 16
Gaudencius, otherwise unknown

134 *f aperceyved, "compertum"* made known

The Lyng, Theodoric, King of Italy 493-526. Ravenna was his capital

140 *lymed, rather "added" "astru"*

153 *axestow in somme "summam quae-ris"*, will you have it in a word?

162 *forsake, deny*

163 ff "At uolui nec umquam uelle desistam Fatebimur?", sed impediendi delatoris opera cessabit (or "cessavit") Chaucer's rendering is inaccurate

177 See *Republic* vi 485 C

181 *to gessen or prisun, "aestimandum"*

195 *nedes "negotus," "besoungnes" (mistaken by Chaucer for "besoungs")*

201 *Germaines sone, Caligula, son of Germanicus*

218 *Epicurus, in Lactantius's De Ira Dei, xii*

238 *the gilt, etc., "maiestatis crimen," "le blâme de la royale maeste"*

246 *secre, in the Lat not a substantive but an adjective modifying "pretium" understood "Minuit conscientiae secretum, quotiens ostentando quis factum receipt famae pretium"* The French has the same mistake

256 *submyttede, "summitteret," subdued*

265 *Boethius was imprisoned in a tower at Pavia*

270 The gloss points out that the remark is ironical

276 *bare me on hande, accused me* See *MLT*, II, 820, n

283 *sacrilege, "sacrilegio" gl "sorceria"*

287 *Pittagoras, Pythagoras* The saying is given by Boethius in Greek, *ἔρω θεῶν* (*MSS θεῶν*) See Iamblichus, *De Vita Pythag xvii* (86), Seneca, *De Vita Beata*, xv

291 *I, for me, an unusual use of the nominative*

293 *right clene secre chaumbre, "penetral innocens domus"*, referring to his innocent private life Chaucer's explanation rests upon a gloss, "uxor"

301 *feith of so greet blame, "de te tanti criminis fidem capiuat"*

308 *of thy free wil, "ultra", "de ton gre" of thy part*

311 *bytydeth, "accedit" (mistranslated as "accidit")*

324 *good gessynge, "existimatio bona"* So again in 334, *by gessynge, "existimatio bona"*

326 Loosely translated

329 *charge, "sarcinam," burden.*

Meter 5

1 *wheel, etc., "stelliferi orbis" "la roe qui porte les estoules," i e., the Primum Mobile*

2 *festnyd, "nexus" variant for "nixus," (Obbarius)*

7 *fulle hornes, i e., at full moon*

10 *derke hornes, the faint horns of the crescent* Cf *Tr*, iii, 624

14 *cometh eft*, etc., "Solitas iterum mutet habenas," should change again his accustomed reins, i.e., change chariot, become again a morning-star Skeat quotes Cicero, *De Nat Deor*, II, 20, 53 "dicatur Lucifer, cum antegreditur solem, cum subsequatur autem, Hesperus" Skeat's emendation, *corneth* for *cometh*, seems unnecessary

17 *restreynest*, shortenest, "stringis"

21 *swyfte tydes*, "Agiles horas"

29 *Arcturus*, Arcturus, a Bootis, in Libra

31 *Syrus*, a Canis Maioris, the Dog-Star, in Cancer

37 *slydyng Fortune*, "lubrica Fortuna"

47 *the blame and the peyne of the feloun*, "Crimen iniqui," gl "penam criminis iniqui"

49 *covered and kembd*, "compta"

57 *erthes*, lands, "terras"

64 *boond*, i.e., the chain of love, described in II, m 8 Cf also *KnT*, I, 2987 ff

Prose 5

19 *by emperoures*, etc., "multitudinis imperio," "par empire ne par commandement"

22 In the original the quotation is in Greek *εις κοινου εστιν, εις βασιλευς* (II, II, 204, with *εστω* changed to *εστιν*)

41 *face*, the look of this place, "loci huius facies"

55 *thynges opposed*, accusations, "ob-jectorum"

72 *thy uode muse*, "Musae saeuentis" See m 5, above

83 *thilke passynous*, etc., "ut quae in tumorem perturbationibus influentibus induruerunt"

87 *by an esyere touchyng*, "tactu blandiore"

Meter 6

1 *the heuy stierre*, "grauis Cancrī sidus" The sun is in Cancer in June

6 *lat hym gon*, etc., "Quernas pergat ad arbores"

10 *churkyng*, hoarse, raucous, "Stridens campus inhorruit" Cf *KnT*, I, 2004

24 *by overthrowyng wey*, "praecipitua"

Prose 6

14 *fortunous [fohe]* (MSS *fortunous fortune*), "fortuita temeritate," "fortunele fohe" Perhaps the MSS are right, and the translation is due to "fortuitus casibus," two lines above

19 See m 5, above

25 *ough!* "Pape"

26 *whi that thou art sik*, etc., "our in tam salubri sententia locatus aegrotus"

28 *I conyecte*, etc., "nescio quid abesse coniecto," "ne ne see quot"

35 *so that*, "nedum," much less

40 *so as [thorw] the strengthe*, etc., "uelut hante ualli robore" On the reading see the Textual Notes

60 *ther man nat al arrace*, etc., "conuellere autem sibi que totum extirpare non possunt"

78 *pleynly*, "plenisime," "plenement"

80 *the entree of recoueryng*, "aditum reconcelandae"

81 *For-why, for forth*, wherefore, since therefore

82 *exiled fro thy propre goodes*, "exsulem te et expoliatum propriis bonis." Cf *KnT*, I, 1272

95 *noryssyng*, "fomitum," furtherance, perhaps misread as "fomentum" Cf II, m 11, 39

104 *fastere*, "firmioribus" of thoughts *deceyded*, "mentium" (confused with "mentior"?)

113 *menelche*, "mediocribus"

Meter 7

2 *yeten adoun*, "Fundere"

3 *truble*, adj, "Turbidus"

4 *medleth the heete*, "Misceat aestum"

See m 4, 7, above
6 f *clere as glas*, "Vitrea" Cf *KnT*, I, 1958

8 *wihstande*, "Mox resolutio Sordida caeno Visibus obstat" (Possibly the reading *wihstant*, sg, as in Lat, is correct)

10 *royleth*, "uagatur"

16 *holden the weye*, etc., "Tramite recto Carpere callum"

Book II

Prose 1

2 *by atempre stillenese*, "modesta taciturnitate" Chaucer seems to apply this to Boethius, Boethius to Philosophy

16 *colours and desceytes*, "fucos," gl "id est, deceptiones"

18 ff Cf *Tr*, IV, 2-3

30 *hurten and despysen*, "incessere" "assailur"

34 *entre*, "adyto," sanctuary, confused by Chaucer with "aditu" (as also in the gloss of the Pseudo-Aquinas quoted by Liddell)

44 ff *Com*, etc., "Adst igitur rhetoricae suadela dulcedinis"

50 *moedes or prolacons*, "modos"

55 ff Cf *Fortune*

57 *alway tho ben her maneres*, "ista natura" is omitted in translation

69 *use her manerus*, "utere moribus"

78 ff Chaucer's note is apparently due to an alternative reading such as is recorded in MS C² "uel quam non relictam, secundum alios libros"

103 *floor*, "aream," domain

118 *amonges*, from time to time, "inter se"

126 Cf *Tr*, I, 848

Meter 1

4 *Eurippe*, Euripus, the channel between Boeotia and Euboea, which was famous for its strong current
13 Cf *Tr*, iv, 7

Prose 2

Cf *Fort* 25 ff
26 "habes gratiam uelut usus alienus"
60 *Worth up*, "Ascende", imperative of *worthen* (AS "weorðan")
64 "An tu mores ignorabas meos?" omitted in translation
65 *Cresus*, Croesus See Herodotus, I, 86, 87, and cf *M&T*, VII, 2727 ff
73 *Perseus*, "Persi regis," of King Perseus, Fr "le roy de Perse" The reference is to the defeat of Perseus (or Perses) III, of Macedonia, by L. Aemilius Paulus in 168 B C See Livy, xlv, 8
78 ff Cf *M&T*, VII, 1973 ff, and n 82-85 in the *entre* or in the *seler* of *Jupiter*, "in iouis lumine", Fr "ou suel, c'est dire en l'entree de la meson Jupiter" In Boethius the quotation runs, *δοτους μηδους τον μεν ενα κακων τον δε ερεπον εαων* See II, xxiv, 527 For the use of *tonne*, cf also *WB Prol*, III, 170, *L&W Prol F*, 195 *Seler* is possibly a mistake for *selle*, "seuil"

Meter 2

2 *melde*, "fundat"
7 *bryghte*, "edita," lofty
12 *as fool large*, "Multi prodigus auri"
16 *scheweth othere gapynges*, "Alios pandit hiatus" (some MSS read "altos")
19 *to any certeyn ende*, "Certo fine," within a certain limit

Prose 3

34 *prynces*, Festus and Symmachus Boethius married Rusticiana, Symmachus's daughter
36 *the whiche thyng*, i e, *affynite*
44 *over al this*, "Praetereo," I pass over, mistranslated as "praeterea"
57 *under the blithnesse of peple*, "sub plebis alacritate"
65 *Circo*, the Circus (properly ablative, Lat "in circo")
67 *preysynge and laude*, "largitione," largesse
73 *as her owne delices*, "ut delicias suas," as her darling
81 *forsaken*, "negare"
88 *schadowe or tabernacle*, "scaenam," "en la cortine et en l'ombre"
95 See *Fort*, 71
97 *and also*, etc, "fortunae etiam manentis"
98 *what thar rekke*, what need you care?

Meter 3

17 *overwhelveth*, "Verso concitat aequore"
21 *tumblyngge*, "caducus" as also in pr 4, ll 169 f, below, and in, pr 9, l 178

Prose 4

7 ff Cf *Tr*, iii, 1625-28, Dante, *Inf*, v, 121 ff
16 *al be ut*, "si," if
29 Symmachus was put to death by Theodoric soon after the execution of Boethius
37 *thi wyf*, Rusticiana, daughter of Symmachus
47 *conseylours*, "consulares" of consular rank of *whiche*, "quorum," "es quex"
54 *ben dwelled*, "suppetunt"
60 Cf *Fortune*, 38
78 *thi delices*, "delicias tuas," here "effeminacy"
84 ff Cf *Tr*, iii, 816 ff
91 *angwyssche of nede*, "angustia rei familiaris," "angoisse de povrete"
104 ff *for alwey* etc, "inest enim singulis, quod inexpertus ignoret, expertus exhorreat"
122 *nothyng wrecchid*, "adeo mihi est miserum"
128 *aggreablete* "aequanimitate"
132 ff Cf *Tr*, iii, 813 ff, *MLT*, II, 421 ff
170 ff *ledeth*, "uelut" Cf *Tr*, iii, 820-33
179 *that it, what* See *K&T*, I, 2710, n 186 *lost, loss* (subst)
195 *al the kynde of mortel thynges*, "omne mortalium genus"

Meter 4

10 *lause*, loose (ON "lauss")
12 ff *Freely translated* "Fugiens periculosam Sortem sedis amoenae Humili domum memento Certus figere saxo"
19 *a cler age*, "Duces serenae aeuum"

Prose 5

4 *Now undrstand heere*, "Age", "Or entens ica"
16 *to hem that dispenden*, "effundendo," strictly "by spending" So also "coaceuando," by hoarding
29 *al hool*, "tota"
51 *semen a fair creature*, rather "semen fair to a creature", "naturae pulchrum esse uideatur"
54 *of the laste beaute of the world*, "postremae aliquid pulchritudinis," something of the basest beauty Peiper reads "postremo"
84 *of bestis*, "animantium" (not "animalium")
93 *to the*, not in Boethius, where the sense is rather "to her"
141 *subgt*, "sepositis," separate (misread as "suppositis"?)

144 *beest*, "animal"
173 *han to knowe* etc, "sese ignorare naturae est"

175 *cometh hem of vice*, "hominibus uitio venit," "leur vint"

193 *and for his wikkidnesse*, obscure Perhaps "even for his wickedness", "cum pessimus quisque eoque alieni magis audius quidquid usquam auri gemmarumque est se solum qui habeat dignissimum putat"

202 From Juvenal, Sat x, 22 Cf WBT, III, 1191 ff

Meter 5

1 The French version of this meter (from MS Lat 18424) the Latin original, and Trivet's comments are all printed in full by Miss Petersen, pp 190 ff With the passage as a whole of *The Former Age*

9 *pyment and clarree* are associated in RR, 8379, a passage, based upon this meter, which may in turn have influenced Chaucer's translation

11 f *fleeses of the contre*, etc, "uellera Serum," referring to the Seres, the Chinese, the French translation, "les toisons de Simans," might appear to mean Syria Cf Virgil, Georg, II, 121 *venym of Tyrie*, "Tyrio ueneno" (rather "dye" than *venym*, cf Georg, II, 465)

Prose 6

6 *as greet damages*, etc The Latin has a rhetorical question

12 *the imperie of consulers*, "consulare imperium" See Livy, III, 32

30 *whuch*, what

32 *so requerable*, "expetibilis"

57 *As whilom*, etc, "Cum putaret" translation perhaps due to Fr "comme" A *tyraunt*, Nicocreon, king of Cyprus A *fre man of corage*, "liberum," gl "sc animo" The reference is to Anaxarchus of Abdera See Valerius Maximus, III, 3, Diog Laert, IX, 59

65 ff *So that the torments*, etc, Fr "les torments li sages homs le fist estre" But the Latin is also closely similar

74 *Busyrdes*, Busiris (called *Busirus* in *MkT*, VII, 2103), a king of Egypt who sacrificed all strangers, until he was slain by Hercules See Virgil, Georg, III, 5, Ovid, *Tristia*, III, 11, 39

77 *Regulus*, Marcus Regulus, B C 255 See Cicero, *De Officiis*, III, 99

82 ff *Wenestow*, etc Obscure Cf the Lat "Vilamne igitur erus hominis potentiam putas, qui quod ipse in alio potest, ne id in se alter valeat, efficere non possit?" Probably a *thynge* should be shifted to follow the second *doon*

112 *and as of wil*, "ultra"

119 *And dignytees*, etc The number is confused. Lat "collata improbis dignitas."

125 *that beren hem*, i e, *thynges*
126 *reproved*, disproved, Lat "redarguantur"

Meter 6

1 *We han wel knowne*, "noutraus" This passage, as Mr Lowes has noted, is a confition of Boethius's Latin and Jean de Meun's French

3 ff Cf *MkT*, VII 2463 ff

4 *made sleen*, Fr "fist oare"

5 *his brother*, Britannicus See Tacitus, *Ann*, XIII, 16, Suetonius, Nero, 33

13 "Censor extincti decoris" Cf Tacitus, *Ann*, XIV, 9, Suetonius, Nero, 34

18 After translating the Latin, Chaucer here inserts as a gloss his translation of the French

23 *Septem Tryones*, the seven chief stars in Ursa Minor, hence, the North

27 *Nothus*, Notus, the south wind

32 ff "Heu grauem sortem quotiens iniquus Additur saeuo gladius ueneno" In MS C² (Latin) are the glosses "gladius, i potestas exercendi gladium, ueneno, i venenose crudelitati"

Prose 7

4 *matere of thynges to done*, "materiam gerendis rebus"

8 *lst that ne schulde*, lest that his virtue should perish, etc The *ne* seems due to French idiom

14 *drawen to governaunce*, "allicere," allure

28 *ne halt but the resoun of a prykke* etc, "ad caeli spatium puncta constat optinere rationem"

37 *Tholome*, Ptolemy, see his *Megale Syntaxis*, II (beginning)

61 ff *what for defaute*, etc, apparently a conflation of Lat "tum commercii insolentia" and Fr "par faute de acoustumance de merchandise"

66 *Marcus Tulyus*, see *Somnium Scipionis*, VI

68 that introduces a direct quotation

73 *Parthes*, Parthians

114 *endyd*, "definitum," finite

127 ff *were thought*, etc, "si cum inexhausta aeternitate cogitur"

132 *audience of the peple*, "populares auras" (not "aures")

137 *Have now (here and undrstand)*, "Accipe," "Or recoit et entent"

146 *raiker*, former

152 *took pacience*, "patientiam adsumpsit," "il prist un petat en soi pacience"

Meter 7

1 *overthrowynge*, "praecipit"

4 *schewynge*, "patentes"

12 *ferne*, distant, "remotos"

20 *Fabricius*, consul 232 B C, and con-

queror of Pyrrhus *Brutus*, either Lucius Junius Brutus, consul 509 B C, the founder of the Republic, or the later Brutus who killed Julius Caesar

22 *Caton*, either Marcus Portius Cato, consul 195 B C, or Cato Uticensis (B C 95-46)

27 *Laggeth*, "Iacetus", Fr "Donques gesez vous" (which probably accounts for the imperative)

31 *cruel*, "sera" (mistaken for "seua," i e, "saeua")

Prose 8

2 *bere an untrelable batayle*, "inexorable gerere bellum"

4 *desceyvable*, "fallax nihil", negative omitted

12 *unplyten*, "explicare"

31 *exercice*, "exercitatione," experience

42 ff Cf *Fortune*

Meter 8

1 *Tr*, III, 1744-64 is based upon this meter *Vareith accordable chaungynges*, "Concordes uariat uoces"

11 *eende*, limit, Lat, "fine"

15 Cf *KnT*, I, 2991-93

17 *hath also commandement to the hevene*, "caelo imperitans," "commandant au ciel"

19 f *loven hem togidres*, "Quidquid nunc amat inuicem," "s'entreatment" *Contynuely*, "continuo," straightway

Book III

Prose 1

5 *streighte*, pp (apparently pl), Lat "arrectus auribus"

9 *so*, "quantum"

13 *unpurygal*, "inparem"

19 *agrisen*, pp filled with terror, Lat "perhorresco"

45 *Do and scheve*, "Fac et demonstra," "Fai et demonstre"

49 f *for the cause of the*, "tibi causa" *Marken the*, Fr "je te senefierai"

Meter 1

1 *plenteuous*, Lat "ingenuum"

5 ff Cf *Tr*, I, 638 f, III, 1219 f

6 *if mouthes*, etc, "Si malus ora prius sapor edat"

13 *hors*, horses

Prose 2

3 *streite seete*, "augustam sedem" (misread "angustam") See also m 9, 44, below

5 *cures*, efforts, Lat "cura"

18 *out of this ilke sovereyn good*, "extrinsecus."

25 ff With this whole passage of *KnT*, I, 1255, 1266 ff

56 *is torned*, "uersatur," resides

63 *freendes*, "amicorum genus", hence *it*, below

84 "Habes igitur ante oculos propositam fere formam," etc

88 ff Cf *Gen Prol*, I, 336 ff *MerchT*, IV 2021 *Tr*, III, 1691

92 *byrefte away*, "afferre" (confused with "auferre")

94 ff *studres*, "studia," efforts *reherceth and sekehth*, "repetit" Cf *KnT*, I, 1262 ff

117 *it nys nat to wene*, "num aestimandum est"

143 *lovyngs*, "diligendo" (var lect, "deligendo")

Meter 2

2 *with slakke*, etc, "Fidibus lentis", Fr "par sons Jelitables" Liddell suggests that *slakke* is a mistake for *wakke* (*wakke*, soft)

3 *enclymeth and flyttech*, "flectat"

5 *purveiable*, "prouda"

10 *Pene*, "poeni leones," lions of North Africa

12 *stourdy*, "trucem" cruel

22 *assareith*, "imbut" Liddell suggests emending to *apareith*

23 ff Cf *SqT*, V, 611 ff, *MancT*, IX, 163 ff

24 *janglynge*, "garrula"

27 *pleyngs bysynes*, "Ludens cura"

43 *by a pryve path*, "secreto tramite" Cf *Tr*, III, 1705

Prose 3

24 *false beaute*, "falsa beatitudinis species," a false semblance of happiness

38 ff Cf *PF*, 90-91, *Pity*, 99 ff, *Lady* 44 ff

72 *foreyne*, "forenses," public, Fr 'complaintez de plaz'

102 ff *for thoughe this nede*, etc, "nam si haec hians semper atque aliquid poscens opibus expletur"

111 *what mar be*, "quid est quod," why is it

Meter 3

1 ff Inaccurately translated "Quamus fuente diues auri gurgite Non expleturas cogat auarus opes," etc

5 f *precyous stones*, pearls, "baciis" *Rede See*, "rubri litoris" On the Red Sea pearls see Pliny, *Nat Hist*, XII, 18

8 *bytyngs bysynesse*, "cura mordax"

Prose 4

3 ff Inaccurately translated "Num us ea est magistratus, ut utentium mentibus uirtutes depellant?"

13 *Nomyus*, Nonius, called "struma" by Catullus, Carmen lu

25 *beren* the *magistrat*, hold office, "gerere magistratum"

Decorat, *Decoratus*, quaestor circa 508

See Cassiodorus, Epist v, 3 and 4

52 so as, since, "cum nequeat"

57 and *forsothe nat unpunysched*, "uerum non impune"

64 *comen by*, "contingere" Cf *Gent*,

5 67 *manye maner*, etc, a mistranslation of "multiplici consulatu" Boethius had been often consul

88 *weren born*, "ortae sunt"

90 *provostrye*, "praefectura"

103 of *usauces*, properly "of those using them", Lat "utentium", Fr "des usans" (perhaps mistaken for "usances")

Meter 4

Cf *MkT*, VII, 2463 ff

3 *Tyrrie*, Tyre, Lat "tyrio" (adj)

8 f *reverentz*, French plural form

Unworschapful seeths "indecores curules"

Prose 5

3 *How elles*, etc, gl *yrornce* in MS C¹

22 *noun-power entreth undirnethe*, "in-potentia subintrat"

26 *tyraunt*, Dionysius of Syracuse The reference is to the famihar story of the sword of Damocles See Cicero, Tusc, v, 21, 6

46 *famlers or seruantes* "familiaribus" (confused with "familiaribus"), Fr "famihers"

51 *in hool*, etc, "saepe incolumis saepe autem lapsa"

53 ff See *MkT*, VII, 2495 ff

56 *Antonyus*, a mistake for Antoninus, i.e., Caracalla See Spartianus, Caracallus 8 (Scriptores Historiae Augustae, xii, ed E Hohl, Leipzig, 1927)

62 ff See Tacitus, Ann, xiv

66 *hem that schullen falle*, "rutores", gl "ipso casuros"

73 ff Loosely translated "An praesidio (or "auxilio" as in some MSS) sunt amici, quos non uirtus sed fortuna conchat?" (Confusion between *conseyled* and *concoled*?)

75 ff Cf *MkT*, VII, 2244 f

78 f Cf *MerchT*, IV, 1784, 1793-94

Meter 5

2 *cruel corages*, "Animos feroces"

3 *Tyle*, "ultima Thyle," identified as Iceland or one of the Shetland Isles

Prose 6

5 From Euripides, *Andromache*, 319 f Quoted in Greek in the original ἡ δοξα δδξα, μυριασι δη βροτων ουδεν γεγωσι βροτον ωγκωσας

μεγαλ MS C² has "O gloria, gloria, in milibus hominum nichil aliud facta nisi auribus infatio magna"

31 ff *I ne troue*, etc The Lat "ne commemoratione quidem dignam puto" perhaps explains the extra negative

36 ff See *WBT*, III, 1109 ff, also *Gentlesse*

56 *outrayen or forlyven*, "degenerent" (Peiper "degeneret")

Meter 6

11 *thow youre*, etc, "si primordia uestra spectes"

13 *forlyved*, "degener"

Prose 7

1 *delyces*, "uoluptatibus"

18 *jolyte*, translating "lasciuam," for which most MSS read "lacunam"

20 ff Mistranslated "sed nimis e natura dictum est nescio quem filios inuenisse tortores quorum quam sit mordax quaecumque condicio, neque alias expertum te neque nunc anxium necesse est ammonere"

23 *Eurypidis*, in the genitive form, as in the Latin The reference is to the *Andromache*, 418-20

Meter 7

7 *with bytynge overlonge haldynge*, "nimis tenaci morsu"

Prose 8

1 *that thise weyes ne ben*, "quon hae ad beatitudinem uae sint"

11 *supplyen supplicate*, Lat "danti supplicibus"

16 ff Mistranslated from the Lat "subiectorum insidus obnoxius periculis subiacebis"

19 *distract*, "distractus"

44 f of the *somer sesoun*, "uernalium" *Aristotle* No such passage has been found in Aristotle, and Messrs Rand and Stewart emend to "Aristophanes" in the Latin original Cf Plut, 210 βλεποντι αποδειξω σ οξυτερον του αυγκωσας

Boethius refers to Lynceus, rather than to the lynx For his story (to which may be due the tradition about the lynx's sharp vision) see Pindar, Nem, x, 61 ff The Fr, like Chaucer, refers to the animal ("de lins")

Meter 8

9 *the foordes*, etc, "Tyrrhena uada" Cf Aen, 1, 67

27 *What preyere*, etc, "Quid imprecer" Fr "Quelle priere puis je faire," etc

Prose 9

15 *hirl chlyste*, "rimula"

17 *al redy*, "promptissima"

24 ff *Wenestow*, etc, "an tu arbitraris quod nihilo indigeat egere potentia?"

56 *that* is superfluous The sense is Consider whether he who needs nothing, etc needs fame

73 *adden*, "fateamur" According to Laddell the free translation is also in the French

111 *that*, whom Lat "quem valentia deserit" etc

138 *that schal he nat fynde*, "num reperiet" (interrogative instead of negative)

153 Lat "in aduersum" omitted in translation after *torne*

173 *nory*, "alumne"

197 *that lyeu* "quae autem beatitudinem mentiantur"

206 See the *Timaeus* 27 C

Meter 9

This meter is an abridgement of the first part of the *Timaeus* The beginning of the translation seems to echo the Apostles' Creed

9 *floterynge matere* *Materiae fluitantis*"

12 *that moevede the frely*, from *Trivet's* gloss, "non necessitando sed libere movendo te"

13 *berynge in thyn thought*, "mente gerens" Cf *LGW*, 2229

16 *Thou drawest ensaumpler*, precedes *Thow that art althir-fayrest*, etc, in Lat and Fr

28 *the mene soule*, etc the soul in the midst of threefold nature Lat "Tu triplicis mediam naturae cuncta mouentem Conectens animam per consona membra resoluus"

35 ff *Thow by evene-lyke causes* etc "Tu causis animas paribus utasque minores Prouehis et leuibis sublimis curribus aptans In caelum terramque seris quas lege benigna Ad te conuersas reduci facis igne reuertit"

37 It is doubtful whether Chaucer means *haye* to be an inf or an adj

44 *streyte seete*, see pr 2 3, above

45 *envroune* "lustrare," behold, Fr "avrouner"

53 *berere*, "uector"

Prose 10

12 *for that*, in order that

16 *ne as* For the negative after *denye* of ll 36 f, 48 f below, and see *Tr*, II 716 n

17 *ryght as a welte of alle goodes*, "ueluta quidam omnium fons bonorum"

19 *be the amenusynge of perfeccoun*, "imminutione perfecta," i.e., by the lack of perfection

21 *in every thing general*, "in quolibet genere"

30 f Cf *KnT*, I, 3003 ff *descendith*, "dilabitur"

48 *that no thing nys beter*, "quo melius nihil est"

59 *first er thynges that ben inparfit*, "minus integris priora"

61 *that my resoun ne go nat away with-outen an ende* "ne in infinitum ratio prodeat"

69 *take* "accipio" Fr "receif"

90 *am beknouwe*, acknowledge

96 *feyne* etc, "fingat qui potest"

134 ff *thanne mouen neiher of hem ben parfit* etc, "quare neutrum poterit esse perfectum, cum alterutri alterum deest"

149 *Upon*, besides "super haec"

153 *por-smes*, *por-smata*, "deductions"

155 *corolarie*, from Lat "corolla," garland, hence gift in mathematics, an additional inference or deduction

Meede of coroune gift of a garland, Fr "loier de coroune"

161 *men ben maked just* supplied from the Lat "uta iustitiae adeptione iusti sapientiae sapientes fiunt" and from the Fr

216 *the discreoun of this questoun*, the settlement of this matter, "Cuius discretionem rei sic accipe"

254 *the sovereyn fyn and the cause*, "summa cardo atque causa"

261 *the moeyng to ryden*, "equitandi motum"

Meter 10

13 On the river *Tagus* (in Spain and Portugal) and its golden sands see *Ovid*, *Am*, I, 15, 34, *Met* II, 251

15 f *Hermus* (some MSS, *Herymus*, *Herynus*) a river in Lydia, "auro turbidus Hermus," *Georg* II, 137 *Rede brinke*, rutilante ripa" *Indus*, in northwestern India

18 *grene stones white gl smaragdus* (emeralds) and *margarites* (pearls) in *C¹ C² A²* Lat "Candidis miscens urides lapillos"

27 *eschueth*, etc, "Vitat obscuras animae runas"

Prose 11

4 *How mychel preysen*, "quanti aestimabis"

9 *also togidre*, at the same time, Fr "aussi ensemble"

11 *yf that tho thynges*, etc, "maneant modo quae paulo ante conclusa sunt"

41 *ne cometh it hem nat*, etc, "nonne contangit", Fr "leur avient"

73 *figure of mankynde*, "humana species", Fr "humane figure"

85 *I se noon other*, "minime aliud ude-tur"

101 Lat "Sed quid de herbis arboribusque quid de inanimatis omnino consentiam rebus prorsus dubito" Chaucer erroneously makes "inanimatis rebus" identical with "herbis arboribusque" Boethius distinguishes between vegetable growths and lifeless objects See 145 ff, below

128 *sheden* diffuse, "per medullas robor corticemque diffundunt"

136 *myghty to suffren harm*, "mah patiens" gl by *Pseudo-Aq*, "potens mala sustinere"

138 *renovelen and publysschen hem*, combining Lat. "propagentur" and Fr. "renouvelent"

148 *hrs*, MS C², rest *hs*, Fr. "leur"

171 *willeful moeynyges*, etc., "de uoluntarius animae cognoscentis motibus"

180 *the bygynynges of nature*, "ex naturae principus"

235 *despoyled of oon*, etc., "uno ueluta uertice destituta"

243 *the myddel sothfastnesse*, "mediae ueritatis notam"

245 *But this thing in that*, Liddell would emend, *But in this thing that that*, to conform to Lat and Fr

Meter 11

3 f *by no mysweyes*, "nullis deus" *rollen and treden*, "reoluat"

11 Cf Tr, iv, 200

13 *lyghte*, "lucebit"

14 After translating eight lines of Boethius, Chaucer here retranslates the passage from Trivet's commentary. The corresponding glosses of Trivet and the Pseudo-Aquinas are printed in full by Miss Petersen, pp 181 ff and Dr Jefferson, p 12

27 *seen*, appear with which Liddell compares *LGW Prol F*, 224, G, 156, Gen and Exod, 1923 (ed Morris, EETS, 1865) MS B has *be*, Skeat reads *seme*, with Thynne Lat. "lucebit," translated *lyghte*, above, glossed "lucebit" in Ps-Aq

29 *to the sighte withoute-forth*, "usu exteriori" (Triv) Cf v, pr 4, 213

39 *norysachynges*, "fomes" (mistranslated as "fomentum") Cf i, pr 6, 95

47 ff For one statement of the Platonic doctrine of anamnesis see the Phaedo, 72 E

Prose 12

23 ff *Thou ne vendest nat*, etc., "Mundum, inquit, hunc, deo regi paulo ante mimme dubitandum putabas"

25 *nys*, negative, as frequently, after *doute*

30 *answeren*, "exponam", Fr. "espondrai" (mistaken for "respondrai")

34 *but yif ther ne were oon*, "nisi unus esset"

43 *brynge forth*, "disponeret" The sentence is loosely translated

51 *used to alle folk*, "ustato cunctis"

73 *the same good*, "ipsum bonum"

80 *a keye and a styere*, "ueluta quidam clausu atque gubernaculum" Here, and in 96, Chaucer apparently confused "clausu" and "claus"

91 *ne scheweth*, etc., "non minus ad contuendum patet"

106 ff *for the reume*, etc., "nec beatum regimen esse uideretur, si quidem detrectantium iugum foret, non obtemperantium salus" The English here departs from the original

124 ff *So that, at the laste*, etc., "ut tandem

alquando stultitiam magna lacerantem su pueat"

144 Cf Ovid, Met, i, 151 ff, Virgil, Georg, i, 277 ff

145 *with the goddis*, against the gods, explained by Liddell from the confusion of Fr. "ou les dieux" with "aux diex"

171 *the hous of Dydalus*, Lat. "labyrinthum" See Aeneid vi, 27 ff, v 588

184 *as a covenable yfte*, "quasi munusculum" referring to the "corollarium," which Chaucer translated a *meede of coroune* (pr x, 155, above) Liddell suggests that Fr. "coronable (don)" was here misread as "covenable"

194 *gouvernementis*, "gubernaculis"

199 *in cercles and*, inserted by Chaucer, Lat. "sed ex altero fidem trahente insitis domesticisque probationibus" Liddell notes that *in cercles* is due to a gloss in Ps-Aq and that *knownen* is from Fr. "conneus," translating "domesticus"

203 *scoreme*, etc., "Iudimus," gl. "deludere uel decipere (Trivet)"

212 For the line of Parmenides (corruptly quoted in the Boethius MSS) see Plato's Sophistes, 244 E πανθεν ευκυκλου σφαιρης εναλιγκιον ογκο, "like the mass of a sphere well-rounded on all sides" Skeat suggests that Boethius' explanation, "rerum orbem mobilem rotat, dum se immobilem ipsa conseruat," may be due to the succeeding verses μεσοθεν ισοπαλες παντη, το γαρ ουτε τι μειζον ουτε βεβαιωτερον τελει

220 *styed*, "agitantur"

226 See Timaeus, 29 B ως αρα τους λογους, ωντερ εισιν ερηγηται, τουτων αυτων και συγγενεις οντας Cf *Gen Prol*, I, 741-42, *Manct*, IX, 207-10

Meter 12

4 *Orpheus*, see Virgil, Georg, iv, 454-527, Ovid Met, x, 1-85

7 ff *the wodes moevable*, etc., "Postquam febilibus modis Silvas currere mobiles Amnes stare coegerat" Dr Jefferson (p 22) following Peiper takes "mobiles" with "amnes" But Chaucer's rendering seems preferable

25 f *resceyved and lavyd*, "hauserat", Fr. "pusie" Cf iv, pr 6, 14 *Callyope*, the chief of the Muses Orpheus' father was Oeagrus, King of Thrace See Ovid, Ibis, 482

33 *of relessyng*, "ueniam"

34 On Cerberus, the three-headed dog, see Virgil, Aen, vi, 417, Ovid, Met, iv, 450

38 Loosely translated from "Quae sontes agitant metu"

41 On Ixion's wheel see Ovid, Met, iv, 461 Virgil, Georg, iii, 38, iv, 484

42 *overthrowyng*, turning over "Non Ixionium caput Velox praecipitat rota"

43 On *Tantalus*, see Ovid, Met, iv, 458, x, 41

- 47 On *Tityus*, *Tityus*, see Virgil *Aen.*, vi 595 Ovid *Met.*, iv 457
 54 *But we wolen putten* etc "Sed lex dona coerceat," gl 'sed apponemus conditionem quam vocat legem' (Trivet)
 58 Cf *KnT*, I 1164
 66 *and was deed* 'Orpheus Eurydicen suam Vidit perdidit occidit' "Occidit" apparently means "was undone" (cf *Georg.*, iv 491-92), but Chaucer took it to mean "died"
 69 Chaucer's gloss here combines that of Trivet "in superna bona," and that of the Pseudo-Aquinas, "in supernam claritatem"
 76 *helles, inferos*"

Book IV

Prose 1

- 7 *forbrak*, interrupted 'abrupti'
 21 *f* "so as, since 'cum'" *Yf that, that,* "quod"
 33 *abyeth the tormentes*, etc, "in locum facinorum (i.e., crimes) supplicia luit"
 39 *and alle thynge may*, "potentis omnia"
 53 *unaraced* "inconuulsa"
 64 *cesen*, transitive, "sopitas querelis"
 70 *alle thynge ytreled*, "decursis omnibus" (ablative absolute)
 74 *fetheris, wings, pinnas*" So again in m 1, 1
 77 *sledys, sledges* Lat "vehiculis", Fr "voiturez"

Meter 1

- 3 ff See *HF*, 973 ff
 8 The region of fire was supposed to be next outside that of the air Beyond this were the spheres of the planets, next that of the fixed stars, and then the Primum Mobile
That eschawfeth etc *Quique agili motu calet aetheris*"
 13 *the were of the olde colde Saturnus*, "iter gelidi senis"
 14 *and he, vmaked a knyght of the clere sterre*, "Miles corusca sideris" Perhaps, as Skeat suggests, Boethius imagines thought to become a companion of the planet Mars, and there to be made a knight Both Trivet and the Pseudo-Aquinas explain the star as God ("sc dei")
 24 *ymages of sterres, constellations*
 42 *fastne my degree, take my stand*, "sistam gradum"

Prose 2

This chapter and the following are based upon Plato's *Gorgias*

- 1 *Owh!* "Papae!"
 11 *naked of alle strengthes* "cunctas uribus desertos" Laddell explains *naked* by Fr "desunez," mistaken for "desnuez"

19 *the fey of my sentence* the certainty of my opinion, "nostrae sententiae fides"

- 45 *And in that that every wyght may*, "Quod uero quisque potest"
 56 *studies* desires 'studus'
 104 *Yf that 'Etsi'*, even though
 122 *I knyht forth, Contexe*"
 141 *yugement*, Chaucer evidently misread "iudicium" as "iudicum" Lat "idque, uti medici sperare solent iudicium est erectae iam resistentisque naturae"
 147 *I schal schewe* the etc, crebras coaceruabo rationes"
 151 *to that i e to that to which* (a customary ellipsis)
 165 *be, by*, in respect to
 166 *lyghte meedes ne veyne games*, "leua aut ludicra praemia"
 195 *mystorned*, "transuersos"
 203 *for to been, to exist* So also in 204, and later
 222 *withholdeih ordre* "ordinem retinet"
 227 *mouen*, "possunt"
 234 *Plato*, in the *Gorgias* (especially 507 C)

Meter 2

Boethius drew the subject of this meter from Plato's *Republic* Book x

- 5 *enryrouned*, etc, "saepotos tristibus armis"
 6 *blowyng* etc, "rabie cordis anhelos"
 10 *gredy venymes* "audis uenenis"
 15 *slidyng and desceyng* hope, "spes lubrica"

Prose 3

- 11 *forlong*, Chaucer's gloss on *stadye*, "stadio"
 16 *purposed* "propositum"
 27 *foreyn schrewednesse*, "aliena improbitas"
 44 *partlees of the mede*, devoid of reward, "praemio expertem"
 72 also, even so
 83 ff *ne defouleth* etc, "non affect modo uerum etiam uehementer infect"
 111 *undir, below*, "infra"
 117 *of foreyn richesse*, "alienarum opum"
 130 *slow, and astonyd, and lache*, "segnis ac stupidus torpit"
 133 *studies*, "studia," purposes

Meter 3

- 1 *aryed*, in transitive sense, Lat "appulit"
 2 *duc of the cuntre of Narice*, "neritus ducis" Neritos was a mountain of Ithaca *Ulixes* (and *Cerces*, below) are explanatory glosses
 6 *drynkes* etc, "Tacta carmine pocula", Fr "beuages fez par enchantemens"
 13 *Marmoryke* strictly speaking, northern Africa between Egypt and the great Syrtis

18 the godhede of Mercurie, that is cleped the bridd of Arcadye, "Numen Arcadis altius" Mercury was born on Mt Cyllene in Arcadia

32 the monstrous chaungynge, "Monstra quae patitur," gl "monstruosam mutationem quam sustinet"

Prose 4

1 I confesse and I am aknowe it, "Fateor" 34 by thre unselmyesses, "triplici infortunio" (i e, "uelle," "posse," "perficere")

38 thilke unselmyesse, "hoc infortunio," namely, the second of the three

82 taken, "sumpta," assumed

101 ne noon ensample of lokynge, "nullus respectus exempli" Chaucer has inverted the order of both Lat and Fr

137 for the dresert of felonye, in view of the deserts of wickedness, "quam iniquitatis merito malum esse confessus es"

149 us, negative, as commonly, after denye See also l 248, below

155 to leten, "relinquis"

162 ff some ben tormented, etc, "quorum alia poenali acerbitate alia uero purgatoria clementia exerceri puto"

177 and that thou woldest fayn lernen, and is added by error here and in one Fr MS

194 studies of men, "hominum iudicia"

203 briddes, i e, owls

217 ne seek, etc, "extra ne quaesieris ultorem"

219 ryght as, just as if

221 that repeats the partide as Cf Para Prol, X, 39, n

237 wolde we nat wene that he were blynd? "num uidentes eadem caecos putaremus" Chaucer follows the Fr in taking "uidentes" with the subject of "putaremus"

271 That folweth wel, "Consequitur", Fr "ce s'ensut bien"

276 and it scheweth, etc, and is not in the Latin

303 at any clafte, "aliqua rimula"

Meter 4

1 What, why, "Quid tantos iuuat excitare motus"

2 f hasten and bysien, combining Lat "solicitare" and Fr "hastur" The fatal disposicion of your deth, "fatum," gl "fatalem dispositionem sive mortem"

8 serpentz, "serpens", Liddell emends to the singular

16 But the resoun, etc, "Non est rusta satus saeuitiae ratio"

Prose 5

4 fortune of peple, "fortuna populari"

12 wise men, "sapientiae"

16 subgiz, not in Lat or Fr

33 hepyth, "exaggerat"

35 so as, "cum," since

Meter 5

2 Arctour, Arcturus, properly the chief star in Bootes, here used as a name for the constellation

2 neygh to the sovereyne centre or poynt, "Propinqua summo cardine"

5 sterre, constellation

5 ff The reference is to the rising and setting of Bootes Lat "Cur legat tardus plaustra Bootes Mergatque seras aequore flammis, Cum nimis celeres exphict ortus"

12 ff This refers to an eclipse of the moon Lat "Palleant pleneae cornua lunae Infecta metis noctis opacae" At such a time, Boethius says, a vulgar error ("publicus error") leads people to beat upon brass with frequent strokes ("crebris pulsibus") On this practice, the purpose of which was apparently to drive away the evil spirit that had taken control of the moon, see Tylor, *Primitive Culture*, 4th ed, London, 1903, I, 328 ff Cf also Tacitus, *Ann*, i, 28, Pliny, n, 9 (12), Juvenal, *Sat*, vi, 440 ff Chaucer follows Trivet and the French in attributing the custom to the Corybantes, who were really priests of Cybele and worshiped her with noisy rites

18 thikke, "crebris," gl "spissus vel frequentibus"

35 truly, "nubilus"

Prose 6

9 a ltel what, a little bit

14 laven, exhaust, "cu uix exhausti quicquam satis sit"

20 Idre, the Hydra See m 7, below

22 no manere ne noon ende, "nec ullus fuerit modus" ("Modus" means here "limit," not "manner," as also in v, pr 6, 318 below)

41 whil that I were to the, etc, "dum nexas sibi ordine contexto rationes" Chaucer apparently read, with some MSS, "tibi" for "sibi"

43 As it liketh to the so do "Vt libet," gl "supple, fac, ut tibi placet"

61 olde men, ancients

93 ff ledith, etc, "per temporales ordines duct"

104 or elles by som soule, "seu anima" (gl "anima mundi") For the idea Skeat cites Plato, *De Legibus*, x

147 it axeth, "petit," seeks, tends toward

167 of sexes "fetuum", Fr "sexes"

Was there a variant "sexuum"?

172 whan, "cum," because

178 unable to ben bowed, "indeclinabilem"

196 f But thou mayst seyn, etc, "Quae uero, inques, potest ulla iniquior esse confusio" Chaucer, as Liddell suggests, seems first to have translated "Mais tu diras" from the French, and then to have taken "inques" as a noun Skeat notes that the

reading "inquesior" for "inquir" (as in MS C²) may underlie Chaucer's error

- 201 *Whether*, "num"
 233 *hels of corages*, "animatorum salus"
 238 *lechere*, leech-er, "medicator"
 247 ff *for to constreyne*, etc., "ut pauca perstringam"
 255 *my famyher*, servant, disciple, "familiaris noster Lucanus" See Pharsalia, I, 128
 261 *wikkid* "peruersa" (with "confusio," not "opimoni")
 268 *continue*, "colere," Fr "coutuer" (apparently misread by Chaucer as "continuer")
 269 *withholden*, retain, "retinere"
 282 *the more excellent by me*, "quidam me quoque excellentior," more excellent than I. Boethius apparently forgot that Philosophy, not the author, is speaking. Chaucer's version, which seems to mean "more excellent through me, by my aid," may be due to the gloss (as in MS C¹) "philosophus per me." The Greek quotation, Ἀνδρὸς δὲ ἑρῶς θεῶν αὐτῆρες οὐκοδομησαν, is from an unknown source. Chaucer doubtless followed the Latin gloss in MS C¹ "Viri sacri corpus aedificauerunt uirtutes"

- 286 *taken*, "deferatur," entrusted
 301 *into experience of hemsely*, "hos in experimentum sui tristibus ducit" "Sui" is usually taken to refer to "hos," and this gives a sense more in keeping with the context
 319 *of wykkid meryth*, "male meritos," Fr "de mauuaise merite"
 328 *In the whiche thing I trowe that god dispenseth*, "In qua re illud etiam dispensari credo," in which thing also this is to be allowed for
 330 *f overthrowngye to yuel*, "praeceps" *Uncouenable*, "inportuna" (misread as inoportuna?)
 333 *egren*, "exacerbare"
 350 *continyuacioun and exercysynge*, "exercitium," Fr "coutumance" Chaucer combined both, misreading the latter as "continuaunce"

- 387 *syn that*, etc. Boethius here quotes Ἀγαθὸν δὲ με ταῖτα θεὸν ὡς παντ ἀγορευεῖν. From Homer, II, xii, 176 (with ἀγορευεῖν for ἀγορεύσας). Chaucer seems to have followed the Latin gloss (as in MS C²) "Fortissimus in mundo Deus omnia regit"

Meter 6

- 10 *raysschyngye coursus*, "rapidos meatus"
 14 *deeyen*, dye, "tinguere"
 28 *joynen hem by feyth*, "Iungantque fidem," join alliance
 44 *Among these thynges*, "interesa," meanwhile
 54 *roundnesses enclyned*, "Flexos orbes," Fr "rondeces flechez"

56 *continued* "continet," read as "continuit," or translated in the light of the Fr "contenez par ordenance estable"

Prose 7

- 24 *nat able to ben wened to the peple*, "inopinables" So again in 67
 29 *and seyn*, subject, "they," omitted
 65 *War now and loke wel*, "Vide," gl "cave"
 71 *it folweth or comith*, "euenit," gl "sequitur"
 85 *semeth*, "debet" (perhaps misread as "debet," which occurs just below)
 93 *confermen* (Skeat *confirme*), Lat "confirmanda"
 95 Boethius means that "urtus" is derived from "ures" The accepted etymology, from "uir," is given by Cicero in 2 Tusc, xviii
 99 *in the encres or in the heyghte*, combining Lat "proiectu" and Fr "hautece"
 100 ff *to fleten with delices*, etc., "diffuere delicos et emarcescere uoluptate"
 104 *For that the sorowful fortune*, etc. This purpose clause, in the Latin, belongs in the previous sentence
 106 *occupye the mene*, "medium occupate"

Meter 7

- 3 *recovered and purgide* combining Fr "recouura" and Lat "pauit"
 8 *Menelaus wif his brothor* For the construction of the *Graekes hors Sinon*, SqT, V, 209, and n
 12 *unclouthide hym*, etc., "Exuit patrem," gl "pietatem paternam"
 15 *doughler*, Iphigenia On her sacrifice, see Ovid, Met, xii, 27 ff
 24 *empty*, rather "great," Lat "inmani" (perhaps mistaken for "inani")
 31 ff The following passage, on the labors of Hercules, was used by Chaucer in the *MkT*, vii, 2095 ff See, for most of the incidents, Ovid, Met, ix, 190 ff
 32 On Hercules and the Centaurs of further Ovid Met, xii, 536
 34 *dispolvyngye*, "spolium," spoil On the Nemean lion see also Heroides, ix, 61
 38 *The apples of the Hesperides*, guarded by a dragon
 46 *Idra*, Hydra
 55 *Antheus*, Antaeus For his story, see also Lucan, Pharsalia, iv, 590-660
 59 *On Kacus*, Cacus, see Ovid, Fasti, i, 543 ff
 61 *the bristled boor*, the boar of Erymanthus See Ovid, Heroides, ix, 87
 72 *why nake ye your bakkes?* "Cur terga nudatas?" Why do you expose your backs (in fight)?

Book V

Prose 1

2 *resoun*, "orations" (misread as "rationis"?)

4 "Recta quidem, inquam, exhortatio tuaque prorsus auctoritate dignissima" (We should expect *thyn* before *auctorite*)

13 ff *I haste me*, etc., Festino debitum promissionis absoluerè unamque tibi aperire"

20 *and it is to doute*, "uerendumque est"

25 *to knowen togidre* etc., "nam quietis mihi loco fuerit ea quibus maxime delector agnoscere, simul cum omne disputationis tuæ latus indubitata fide constiterit, nihil de sequentibus ambigatur" (Chaucer seems to have taken "simul" with "agnoscere")

41 *voys*, "uocem" (in the sense of "word," as the gloss indicates)

42 *thing summitted*, "subiectæ rei"

44 *left or duellynge*, "reliquus"

47 Cf the proverb, "Ex nihilo nihil fit"

52 *prince and bygygnere*, "principio" (beginning)

53 *but ther casten*, etc., "quamquam id illi non de operante principio, sed de materiali subiecto hoc omnium de natura rationum quasi quoddam iecerint fundamentum"

69 See Aristotle, *Physics*, II, 4-5

75 *for grace*, "gratia," for the sake of

90 *the causes of the abreggyng of fortun hap*, "fortuna causa compendi," the causes of fortuitous gam Chaucer follows the French ("l'abregement du cas fortunel") in translating "compendu"

96 *undirstoden*, "intendit" intended, mistake perhaps due to Fr "entendrent"

Meter 1

Mr Lowes has noted that Chaucer follows the French closely at the beginning of this meter

3 *Achemenye*, properly Persia (from Achæmenes, the grandfather of Cyrus), here extended to include Armenia, where the sources of the Tigris and the Euphrates are near together though not identical

4 *the fleynge batarle*, the fleeing troop, battalion, or perhaps a literal rendering of the Latin "pugna fugax" The reference is to the Parthians, who shot arrows at their pursuers Cf Virgil, *Georg*, III 31

15 *and the wattris*, et, "Mixtaque fortuitos implicet unda modos"

23 *passeth*, "meat," moves

Prose 2

9 *nature of resoun*, "rationalis natura"

24 *sovereynes*, the French plural form of the adjectives seldom used by Chaucer except in his translations from French But see *Franklin*, V, 899, and the Grammatical Introduction

26 *wil*, "uoluntas"

27 *myght*, "potestas"

30 *loken hem*, "se conservant," keep themselves, Fr "se gardent" (misunderstood by Chaucer?)

47 *caityfs* "captiuae" For the idea of the following sentence of *Tr*, IV, 963 ff

53 Cf Homer, II, III, 277, *Ἡέλιος θ, δς παντ εφορᾷ καὶ παντ επακουει*, also *Od*, XII, 323 In Peiper's Boethius and earlier editions the line stands at the end of Prose 2 Παντ εφορᾷν καὶ παντ επακουειν, and this was obviously the arrangement known to Chaucer Stewart and Rand, following Engelbrecht, transfer it to the beginning of m 3 (reading εφορᾷν and επακουειν, infinitives, with "Phoebum" as subject)

Meter 2

1 The explanation of the epithet "mellifluous oris" follows the French

3 "Puro clarum lumine Phoebum" Cf the Homeric phrase, *λαμπρον φως ηελιοιο*, II, I, 605

13 *strok of thought*, "Vno mentis cernit in actu" Cf *v*, pr 4, 214

Prose 3

With this whole discussion of *Tr*, IV, 967 ff

23 *wrihen away*, "detorqueri"

29 *proene*, "probo," in the sense of "approve" as indicated by Chaucer's gloss

40 ff *and in this manere*, etc., "eoque modo necessarium hoc in contrariam relabi partem"

45 *but, as it were, y travailed*, "quasi uero laboretur," as though this were the problem The meaning is brought out by the gloss, where the Fr has "nous travaillons"

53 *But I ne enforce me nat now to schewen it*, "Ac non illud demonstrare nitamur" Some read "nos" for "non"

74 ff *although that the cause o the soth cometh of that other side*, "ita cum causa ueritatis ex altera parte procedat," though the cause of truth proceed from one part Chaucer's translation and gloss rest upon a misunderstanding of "altera"

126 *wanteth lesynge*, "mendacio creat"

149 See Horace, *Sat*, II, V, 59

173 *purposed and byhyght*, "proponuntur"

192 *And yit ther folweth*, etc., from the French, Lat "Quoque nihil sceleratius excogitari potest"

inconuenient, Fr "desconuenue," disadvantage

197 *ne that no thing is leueful*, etc., "nihilque consiliis licet humanis," and nothing is permitted to human counsels

223 ff A loose rendering of the Latin "illuc inaccessae luci prius quoque quam impetrent ipsa supplicandi ratione coniung"

228 *by the necessity of thingis to comen*

received, "recepta futurorum necessitate," the necessity of future events being granted

234 See iv, m 6, above

Meter 3

3 the conjunctions of God and of man
But the reference seems to be rather to fore-knowledge and free will, as indicated in the next gloss

4 Which God, "quis deus"

10 But ther nis no discord, a question in the Latin "An discordia nulla est ueris Semperque sibi certa coherens?" ("An" misread as "Ac"?)

15 be fyr, etc., "oppressi luminis igne"

20 to fynden ihulke notes of soth covered, "Veri tectas reperire notas"

41 But whanne, etc., again a question in the Latin

49 withholdeth, "tenet"

52 neyther nother lit "ne either ne other", Lat "Neutro est habitu"

56 rethreth, "retractans" Fr "retraite"

Prose 4

3 See Cicero, De Divinatione, II, 60

4 deyved, "distribuit"

24 uspendid spent, for Lat "expendero," in the sense of "weighed," "considered", Fr "respondu"

42 confessed and byknowen, "fatebare," gl "concedendo, fassus es"

45 endes "exitus," outcomes

47 by grace of posicoun, "positionis gratia," by way of supposition

50 Cf the use of pose in KnT, I, 1162 MS C² glosses, per impossibile

88 ff But certes right as we trowen, etc., "quasi uero no ea quae prouidentia futura esse praenoscit non esse euentura credamus ac non illud potius arbitremur, licet eueniant, nihil tamen ut euenirent sui natura necessitatis habuisse"

99 ff in the tornynge, etc., "in quadrigis moderandis atque flectendis"

159 And for that this schal mowen schewen, etc., "Nam ut hoc breui liqueat exemplo"

162 otherweys otherweys, "aliter alter"

171 wit sense

184 the envyrourynge of the unversite, "uniuersitatis ambitum," the compass of the universal The reference here is to the Platonic doctrine of forms

190 strengthe, power, "us" So also in m 4, below

211 nor ne ne, neither nor nor

214 by a strook of thought formely, "illo uno actu mentis formaliter" Cf iv, m 2, 13

Meter 4

1 The porche, "porticus," in Athens, where Zeno taught and whence the Stoics had their name (Gk *poro*)

23 unpruluth "explicit"

37 that chesith his entrechaunged uey

"Alternumque legens iter"

50 passion, "passio," feeling, sensation

Prose 5

1 But what yif and albeit so But if even though, Lat "Quod si quamuis"

5 entalenten, "afficiant"

15 ytaught or emprimented, "insignitur"

36 remuable bestis, "mobilibus beluis"

54 ff Thanne is euer the iugement of resoun soth ne that ther nis no thing sensible or elles, etc., "aut igitur rationis uerum esse iudicium nec quidquam esse sensible, aut —" Either the judgment of reason is true and sensible things do not exist, or the conception of reason is false, which treats the sensible as if it were universal

99 parsoners of resoun, "rationis participes"

Meter 5

1 passen by, "permeant", Fr "passent par"

4 "Continuumque trahunt ut pectoris incitata sulcum" Chaucer omits "ut pectoris incitata"

9 by moyst fleyng "liquido uolatu" (in smooth flight) and oothere bestis etc., "Haec pressissime solo uestigia gressibusque gaudet"

17 Cf Truth, 19

23 axest, "petis," seekest

Prose 6

15 parfyt possessoun and al togdre, "tota simul et perfecta possessio", Fr "parfaite possession et toute ensemble"

33 Aristotle, De Caelo, I (especially 279 B, ff)

50 ff and yit u byhowith, etc., "idque necesse est et sui compos praesens sibi semper ad-sistere" Cf Trivet's gloss "compos enim dicitur cui nichil deest sed assequitur omnia ad votum"

58 Skeat notes that this is rather the doctrine of Proclus and Plotinus, Plato himself having taught the contrary in the Timaeus

66, 68 other oothur, one thing another, "alud alud"

77 folweith, "imitatur"

83 decresuth, "decrescit", Fr "de-scrasit"

104 ff for that it sholde contynue, etc., "ut continuaret eundo uitam cuius plenitudinem complecti non ualuit permanendo"

115 the science of hym, i.e., his knowledge

147 comparysoun or collacoun, "digna collatio" gl "collatio vel comparatio" (Trivet)

148 presence, "praesentis," present, the present instant, Fr "present"

169 *troubleth*, "perturbat", Fr "trouble" (var "destourbe")
 188 *of ful sad trouthe*, "solidissimae veritatis"
 223 *presentz*, the Fr plural form of the adjective
 237 *by the whiche*, etc., "qua prius quam fierent etiam non euenire potuissent"
 242 *so as*, since, "cum eueniet"
 265 *absolut* *the boond of necessite*, "necessitatis nexibus absoluta"
 266 *alle thingis*, Fr "tout," by which Laddell would explain *it* in l 268, and later
 287-347 are printed by Lowes alongside of the Latin original and Jean de Meun's translation in Rom Rev. VIII, 386 ff The correspondence between the English and the French is shown to be very close
 292 *to entrechaunge stowndis of knowynge*, "noscendi uices alternare" Cf the gloss, which follows the Fr "que elle entrechaunge aussi ses divers fais de cognoistre"
 300 *clepith hem ayen*, and *retorneth hem*, "retorquet ac reuocat"

307 *And this presence*, etc., "quam comprehendi omnia usendique praesentiam"
 311 ff See v, pr 3, above
 318 *manere*, "modum," measure, limit Fr "propre maniere"
 321 ff The gloss, attributed by Miss Petersen to Trivet, is shown by Mr Lowes to be a literal translation of the French
 326 *wikkrdly*, "iniquae" (spelled "in-ique"), Fr "feloneusement"
To the wylmyges "uoluntatibus"
 328 *byholdere and forwytere*, "spectator praescius", Fr "regardeur et cognoisseur"
 331 *diuerse*, not in the Latin, translated from the French (which probably followed Trivet)
 341 *yilde*, "porrigite"
 347 A final ascription in the terms of a Christian doxology (*To whom be gl[ori]fyed and uorshpe be Infynyt tymes Amen*) is added in MS C² It is not in the text of Boethius, though added in the Latin copy in MS C² (Skeat) It is also in Trivet's commentary See PMLA, XVIII, 188

TROILUS AND CRISEYDE

On the date of the *Troilus* opinions have differed considerably For a statement of the views of the older authorities see Tatlock Development and Chronology, Ch Soc, 1907, p 10 Professor Tatlock himself (chap 1, §2, and previously in MP, I 317 ff) argued for a date not later than 1377 He maintained that the passage about Troilus in Gower's *Mirour de l'Omme* (ll 5245-56), probably written in 1376 or 1377, alluded to Chaucer's version of the story, and he tried to show that the general character of the *Troilus* indicates early composition But the evidence drawn from the *Mirour* is inconclusive, and general critical considerations in the opinion of most scholars, count rather in favor of a later date This conclusion is supported by a few bits of definite evidence, in no single case perhaps decisive In Bk iv, 169-210 a passage largely original with Chaucer, there may be allusion to Jack Straw's rebellion of 1381 The reference in Bk 1 171 to the letter A ("Right as oure firste letre is *now* an A") is almost certainly a compliment to Queen Anne, married Jan 14, 1382 And the planetary situation described in Bk iii, 624 ff — Saturn, Jupiter, and the crescent Moon all in conjunction in Cancer — corresponds with surprising closeness to the actual conditions on or about May 13, 1385 Moreover, there had been no conjunction of Saturn and Jupiter in Cancer since 769 A D, so that the occurrence would inevitably have been a matter of interest to Chaucer and his circle In fact it was actually recorded, with a reference to

its astrological significance ("quam secuta est maxima regnorum commotio") in Walsingham's *Historia Anglicana*, ed Riley, London 1863-64, II, 126 It is uncertain at what stage in the composition of the *Troilus* the description of the storm was introduced, though it clearly stood in the first or unrevised edition In any case if the passage refers, as is altogether probable, to the conjunction of 1385, the poem cannot have been completed before that year And this date is satisfactory on literary grounds The *Troilus* would then be clearly later than the *House of Fame*, and probably also than the *Palamon and Arcite*, and it would be separated by only a short interval from the *Prologue* to the *Legend of Good Women*, which there is reason for dating in 1386-87

For detailed discussion see Lowes, PMLA, XXIII, 285 ff, Kittredge, The Date of Chaucer's *Troilus*, Ch Soc, 1909, C Brown, MLN, XXVI, 208 ff, R K Root and H N Russell, PMLA, XXXIX, 48 ff, and Root's edition, pp xiv ff

A special problem is presented by the relation of the *Troilus* to Usk's Testament of Love Several passages in the Testament are based upon the *Troilus*, and in fact show knowledge on Usk's part of widely separate portions of Chaucer's poem There is no difficulty in explaining this indebtedness if the Testament is dated as late as 1387 But if, as has been recently argued, the Testament was composed by Usk during his period of imprisonment between December, 1384, and June, 1385, it may be necessary to assume

that he knew the *Troilus* in the making for the discussion of the matter see R. Bressie, MP, XXVI 28-29

The text of the *Troilus* was clearly revised by Chaucer, in some places possibly twice. See the introduction to the Textual Notes. Although many passages were changed, the alterations were not so significant as in the case of the *Prologue to the Legend*, and there is no sure evidence of the date of the second edition.

The main source of the *Troilus*, as has been long recognized, was Boccaccio's *Filostrato* (*Opere Volgari*, ed Moutier, Florence, 1827-34, XIII). The Italian poem (Moutier's text) has been published separately to accompany the English prose translation by N. E. Griffin and A. B. Myrick (Philadelphia, 1929), and another text has appeared in the *Bibliotheca Romanica*, ed P. Savj-Lopez, Strassburg, 1912. An English metrical rendering in a modified form of ottava rima, by Hubertus M. Cummings was published at Princeton in 1924. The sources and occasion of Boccaccio's poem, and his treatment of the material, are fully discussed by Professor Griffin in his introduction to the prose translation.

The relation of Chaucer's work to that of Boccaccio was first exhibited at length by W. M. Rossetti, who made for the Chaucer Society in 1873-83 a parallel edition of the *Troilus* and the corresponding passages of the *Filostrato*. A detailed comparison of the two poems was made by R. Fischer, *Zu den Kunstformen des mittelalterlichen Epos*, Wiener Beitrage, IX, 1899, pp 217-370. For a comprehensive study of the sources of the *Troilus* see Karl Young, *The Origin and Development of the Story of Troilus and Criseyde* (Ch Soc, 1908), and of his earlier article in MP, IV, 169 ff. Professor Young showed that for certain parts of the poem, especially Bk III, ll 512-1190, Chaucer probably utilized Boccaccio's *Filocolo* (*Opere Volgari*, VII-VIII). Of the *Troilus* story proper, Chaucer doubtless knew both of the versions which precede Boccaccio's, those of Benoît de Sainte-Maure and Guido delle Colonne. He made considerable use of the former, and probably followed the latter in occasional details. It is not clear that he used either Dictys or Dares, though he drew upon the poetical paraphrase of Dares by Joseph of Exeter. Incidental borrowings from various authors — most notably from Ovid, Statius, Boethius, Dante, and Petrarca — have been pointed out by scholars and will be recorded in the notes. For additional information or discussion see N. E. Griffin, Dares and Dictys, Baltimore, 1907, also his introduction to the prose translation of the *Filostrato* already mentioned, G. L. Hamilton, *The Indebtedness of Chaucer's Troilus and Criseyde to Guido delle Colonne's Historia Trojana*, New York, 1903, G. L. Kittredge, *Chaucer's Troilus and Guillaume*

de Machaut, MLN, XXX, 69, and Chaucer's *Lollus*, *Harv Stud in Class Phil* XXVIII, pp 47 ff (with an appendix on the use of the *Teseide*), H. N. Cummings, *The Indebtedness of Chaucer's Works to the Italian Works of Boccaccio*, Univ of Cincinnati Studies, X, 50 ff (in which the influence of the *Filocolo* is denied), B. A. Wise, *The Influence of Statius upon Chaucer*, Baltimore, 1911, R. K. Root, *Chaucer's Dares*, MP, XV, 1 ff, M. Praz, *Chaucer and the Great Italian Writers of the Trecento in The Monthly Criterion*, VI, 18 ff, 131 ff, E. L. Shannon, *Chaucer and the Roman Poets*, Cambridge, Mass., 1929, pp 157 ff (a comparison of Criseyde with the Helen of Ovid's *Heroides*). The notes that follow are indebted to all these studies, as well as to Skeat's edition and the various articles registered by Miss Hammond, pp 395 ff, and Wells, pp 872 f, and appendices. The editor wishes to acknowledge especially the use he has made of the very full notes in Professor Root's recent edition. The *Troilus* episode in the Roman de Troie comprises ll 13065-21782. The poem is here cited from the edition of L. Constans, SATF, 6 v, 1904-12. A convenient summary of the episode is given by Professor Kittredge, *The Date of Chaucer's Troilus*, pp 62-65. The *Historia Trojana* of Guido is cited from the Strassburg edition of 1489.

Chaucer's own attribution of his original to *myn auctour called Lollus* (l. 394) has been the subject of much discussion. See the references in Miss Hammond, pp 94 ff, and Wells, p 872, and especially Kittredge, *Harv Stud in Class Phil*, XXVIII, 47 ff also Lange, in *Anglia*, XLII, 345 ff and Imelmann, *Est* XLV, 406 f. The theories that Lollus stands for Boccaccio or Petrarch must be rejected. The passages in connection with which he is mentioned, or Chaucer's source referred to, come sometimes from one of these authors and sometimes from neither. But in none of them does Chaucer mean to acknowledge indebtedness to an Italian contemporary. He professes to be following an ancient Latin authority to whom he attributes the whole substance of his story from whatever source derived. This authority he calls Lollus, most probably because he believed that there was actually an ancient historian of Troy who bore that name. This supposition is borne out by the mention of Lollus alongside of Dictys (*Tythus*) and Dares in the *House of Fame* (l. 1468). Where Chaucer got his supposed information about Lollus is unknown, but it is likely, as was long ago suggested by R. G. Latham (Athen, 1868, II, 433), that the whole notion originated, with him or with some predecessor, in a mistaken inference from Horace's "*Trojan bell scriptorem, maxime Lollum*" (Epis. i, 2, 1). Chaucer may even have known the line only as it is quoted in John of Salisbury's *Policraticus*, vii 9 (ed Webb, Oxford, 1909, II 128).

Another baffling name for the source of the

Troilus is preserved by Lydgate, who speaks of the poem as "a translacioun off a book which callid is Trophe in Lumbard tunge." See his list of Chaucer's works, Prologue to the Fall of Princes. Chaucer also cites *Trophee*, either as an author or as a work in the account of Hercules in the *Monk's Tale* (VII 2117), and various interpretations are discussed in the notes to that passage.

In the table which follows are indicated the main parallels between the *Troilus* and the *Filostrato*. The correspondences are often not close, even in the passages noted, and in many places not listed lines and phrases were taken over from the Italian. Such details, when they seem significant, will be mentioned in the Notes. In the case of the *Troilus* numbers refer to lines, in that of the *Filostrato*, to stanzas (with lines occasionally added after commas).

<i>Troilus</i>	<i>Filostrato</i>
I, 21-30	I, 5-6
57-140	7-16
148-231	17-25
267-273	26
281-329	27-32, 6
354-392	32, 7-37
421-546	38-57
547-553	II, 1
568-630	2-10
646-647	11, 1
666-667	13, 7-8
673-686	11, 7-8, 12
701-703, 708-714	13
722-724	15, 1-2
856-865, 874-889	16-17, 20-22
967-994	24-25, 27-28
1009-1064	29-34
II, 274-291	35-36, 44
316-320	46
393-399	54-55
407-420	47-48
501-509, 519-522	55-57
540-541	61, 1-2
554-578	62-64
584-588	43
596-604	68
659-665, 704-707	72
733-735	71-70
746-763, 768-788	69, 73, 75-77
960-981	79-81, 89
995-1009	90-91
1044-1064	93-95
1065-1092	97, 105, 107
1100-1104	108-109
1120-1158	109-113
1173-1178	114
1195-1200	118
1205-1209	119
1212-1226	120-128, 134
1321-1351	128-131
III, 1-38	III, 74-79
239-287	5-10
330-336	9-10
344-441	11-20
1310-1323	31-33

<i>Troilus</i>	<i>Filostrato</i>
III, 1338-1365	III, 34-37
1373-1386	38-39
1394-1426	40-43
1443-1452	44
1471-1493	44-48
1499-1555	49-56, 1
1588-1624	56-60
1639-1680	61-65
1695-1701	70
1709-1743	71-73
1772-1806	90-93
IV, 1-10	III, 94
29-35	IV, 1
47-112	2-11
127-168	12-16
211-322	17, 22, 26-36
330-357	38-41, 43
365-385	44-46
393-406	47-48
415	49
439-451	50
452-628	52, 54-58, 60-75
631-637	76
645-795	77-93
799-821	95-96
841-926	97-107
939-948	108-109
1083-1095	109-110
1108-1253	110, 112-127
1303-1306, 1324-27	133
1331-1343	131-134
1359-1372	135-136
1422-1446	137-140
1464-1542	141-146
1555-1659	147-163
1667-1701	164-167
V, 15-90	V, 1-6, 10-13
190-261	14-21, 24-28
280-295	22-23
323-336, 353-364	29-32
386-686	33-38, 40-61, 67-71
687-693, 708-743	VI, 1-6
750-755	7
766-805	8, 10-11, 33, 24
841-847	9
855-942	12-25
953-958	26-27
967-991	28-31
1100-1354	VII, 1-32, 40-41, 48-55
1373-1421	60, 62, 72, 75
1422-1439	76, 105, 77
1513-1522	27, 89-90
1523-1537	100-102, 104
1562-1586	VIII, 1-5
1632-1764	6-26
1800-1806	27
1828-1836	28-29

Book I

1 ff The opening stanzas of the *Filostrato* were inconsistent with Chaucer's attitude as an outsider in love (cf II, 13), and he therefore did not use them.

The invocation to Tisiphone instead of one of the Muses may be due to Theb. 1 56 ff Cf further *ibid* ll 85-87, viii 65-71 686 A mediæval parallel is afforded by the *Lamentationes Matheoh* (ed Van Hamel I Paris, 1892, p 6, Lat 1 60 Fr 1 214) which would hardly have been in Chaucer's mind here Chaucer's conception of the Furies appears to be a blending of the classical notion of the goddesses who inflict torment with Dante's description of them as eternally suffering (*Inf* ix 37-51) The idea of their 'eterno pianto' is emphasized again in the invocation to Bk iv (ll 22-24) Cf further *SqT* V, 448, *FranklT*, V 949-50 1101 and see MP, XIV, 720 ff It should be added that the conception of sorrowing Furies is not without classical authority Mr T Spencer (in *Speculum*, II, 185) cites Claudian *De Raptu Proserpinae*, l, 225 and Boethius, III, m 12 31 ff

1 *double sorwe* Cf "Della doppia tristizia di Jocasta," in *Purg*, xxii, 56—a phrase which Chaucer may have recalled, though the passages are otherwise quite dissimilar

2 "The son of King Priam of Troy" For the order of words of the *Greekes hors Simon*, *SqT*, V, 209 and n

5 In the *Troilus* the poet represents himself as reading or telling the story to an audience Similar references to hearers are of course naturally to be expected in the *Canterbury Tales*, which purport to have been orally narrated on a pilgrimage But they also occur in Chaucer's other works, where they doubtless reflect the actual practice of the poets of reading their works aloud to a company See *Anel*, 162 ff, *LGW Prol G*, 85 ff, *F*, 97 ff, *LGW*, 1554 ff, 2559 ff, *HF*, 245 ff, 1255 ff, 1299 ff, 1453 ff For further illustration of the custom see the note to II 80, below

With the rime *Troye fro ye of Rome to me*, *Gen Prol*, I, 523 n

7 Cf *Fil*, I, 6 "Cid che dirà 'l mio verso lagrimoso"

12-14 A commonplace of the rhetoricians See *SqT*, V 103 and n

15 ff Chaucer's service of the God of Love is more fully described in *HF*, 615 ff

Line 15 was probably intended as a paraphrase of the papal title 'servus servorum Dei' (Cf *ParsT*, X, 773, also Dante's *Inf* xv, 112) In fact the poem as a whole combines the conventions of pagan epic with the mediæval conception of the religion of love Lines 29 ff, as Root notes, recall the liturgical "form of a 'bidding prayer,' when the priest exhorts the congregation to pray successively for various categories of persons" And l 42 refers in strict theological terms to the sin of despairing of the mercy of God which was held to be the "sin against the Holy Ghost" So the lover is said to be *despered out of Loves grace* (See also n 530 ff, and *ParsT*, X, 693 ff) This conception of the Church of Love, which is of

structural importance in the *LGW* as in Gower's *Confessio Amantis* appears only incidentally in the *Troilus* For other references to it see l 336 n 523 ff, 1503 n, 15-17, 1267, 1282 Cf also *KntT*, I, 3089 and n and W G Dodd, *Courtly Love in Chaucer and Gower*, *Harv Stud in Eng* I, 1913 pp 191 ff

21 From *Fil*, I, 5 "Tuo sia l'onore e mio sia l'affanno" But Boccaccio is addressing his lady whereas the subject in Chaucer's line is the god of Love

58 60 The *thousand shippes and ten yer* may have been suggested by Aen., II, 198, cf also Ovid, *Her* xiii, 97

66 Homer's Calchas (*Iliad* I 69 ff) was a Greek In Guido he is represented as a Trojan and takes the place of Chryses

68-70 Cf iv 1409 ff This consultation of the Delphic oracle is not mentioned in the *Filostrato* Chaucer could have got the suggestion either from Benoit (*Roman de Troie*, ll 5817 ff) or Guido (*Historia*, sig e 6 recto, col 1)

71 *calculynge*, astrological computation? It is hard to believe that Chaucer was unconscious here of word-play on the name of Calchas On the infrequency of his puns see *Gen Prol*, I, 297, n

77 *wolde whoso nolde*, whether anybody wished it or not Compare "willy-nilly" (will he will he)

83 With the omission of the subject of *casten of Gen Prol* I, 33, and n

99 *Cruseyde* On the development of the name see E H Wilkins, in *MLN*, XXIV, 65 ff Boccaccio's original spelling was probably "Cruseida" although "Gruseida" is common in MSS and editions of the *Filostrato* The change from a learned form in "Cr" to a more popular one in "Gr" is paralleled in other Italian words, and in the present case it would have been assisted by the analogy of "Gruseida" The name is derived from the Greek "Chryseida," acc of "Chryseis" But between the Homeric daughter of Chryses and the mediæval *Cruseyde* there is otherwise little connection In fact as has been shown in the Introduction to the *Troilus* *Cruseida* is Boccaccio's substitute for *Briseida* who is the heroine of the story in the *Roman de Troie*, and she in turn has little in common with the *Briseis* of the *Iliad* The story of *Troilus* and *Cruseyde* is wholly of post-classical invention The steps by which it came to be attached to *Cruseyde* are discussed by President Wilkins, in the article just cited, and by Professor Kittredge, *The Date of Chaucer's Troilus*, pp 13 ff

126 *and hom* and (went) home.

132-33 Boccaccio (st 15) says that *Gruseida* had neither son nor daughter and Benoit (l 13111) refers to her as "la pucele"

146 On the part played by *Dares* and *Dictys* in the development of the Trojan story see the Introduction to the *Troilus*

The form *Dite* is perhaps due to Guido, who cites "Ditem Grecum et Phrigrum Daretem" (sig a l recto, col 2), apparently through misunderstanding of Benoit, l 92 (variant reading, "Et en langue greçoise dite" — past participle). Since, however, Benoit regularly employs the form "Dithis" or "Ditis" the assumption of Guido's influence is not absolutely necessary.

153 *Palladon*, the Palladium or image of Pallas. See Aen, II, 166 ff.

162 ff The account of the "inamoramento" of Troilus (Fil, I, 17-31) is Boccaccio's, for the story in Benoit begins later with the separation of the lovers. Boccaccio apparently drew suggestions for his invention from another episode in the Roman de Troie, the love of Achilles for Polyxena (ll 17489 ff), from the Filocolo, and from his personal experience with Maria d'Aquino. Chaucer's account, while based upon that in the Filostrato, adds details which suggest that he may have independently resorted to the Filocolo or the Polyxena episode. For a detailed comparison of all these passages see Young, Origin, pp 35 ff, 167 ff. Cf also E. H. Wilkins, MP, XI, 39 ff. The situation itself, the meeting of lovers at a religious service, is distinctly mediæval. Interesting examples, including Dante's sight of Beatrice in a church at Florence and Petrarch's first sight of Laura at a service in Avignon, are mentioned by Professor Griffin in the introduction to his translation of the Filostrato, p 15.

170 Professor Griffin notes further (intr, p 55) that the black habit was not only appropriate to Criseyde's widowhood, but also corresponded to the "bruna vesta" which Maria d'Aquino apparently wore when Boccaccio first saw her.

171 This line, which replaces Boccaccio's statement that Criseida surpassed other women as the rose does the violet, has been very plausibly explained by Professor Lowes as a compliment to Queen Anne. See the Introductory Note above.

193 The cynical remarks of Troilus are taken from the Filostrato, and there perhaps reflect the opinions of Boccaccio, born of his early experience in love. See Griffin, intr, pp 53 f.

203 Cf m, 329, and n.

205 *Ascavnces*, as if (Ital "quasi discesse"). Cf *SumT*, III, 1745, *CYT*, VIII, 838, also l 292, below.

208 If any literary allusion is intended here, beyond the familiar figure of Cupid's bow, the reference might be to Met, I, 456 ff.

210 For the stock comparison, "proud as a peacock," see Haekel, p 60.

214 An elaboration of the proverbial saying, "Pride will have a fall." See Apperson, Engl Proverbs, London, 1929, p 512.

217 Cf the Scotch proverb, "All fails that fools think." See Skeat, EE Prov, p 61, no 148.

218 *Bayard*, the name of the famous bay-colored steed given by Charlemagne to Renaud, hence a poetic or allusive name for any horse.

219 *so pryketh hym his corn*, he "feels his oats."

221 *Though I prounce al byforn*, the figure is that of a tandem team.

228 *stere*, probably "steer, control" (as in III, 910). See JEGP, XX, 397 f.

229 *a-ferre*, *afire* (Kentish form).

232-66 These lines are in general Chaucer's own. For the reflections on the power of Love, which are too commonplace to be traced to a particular source, comparison has been made with the Roman de Troie, 18443-59, Filocolo, I, 5-6 and 96-98, and Confessio Amantis, VI, 78 ff.

234 *To scornem*, "with regard to scorn-ing."

236-38 Cf *KnT*, I, 1163 ff.

241 ff Cf *WB Prol*, III, 721 ff, also Gower, Conf Am, VI, 78 ff. Solomon, Virgil, and Aristotle were familiar examples of wise men, and Samson and Hercules of strong men, overcome by love.

245 The language echoes the Gloria Patri. Cf also *HF*, 82.

260 Comparison has been made with Ovid, Amores, I, 9, 46. But the doctrine of the ennobling effect of love was a commonplace of the courtly literature of the Middle Ages and the Renaissance. See, for example, III, 22-28, 1786-1806.

267 The figure is of course proverbial. Cf II, 1387 ff, and also the Aesopic fable of the Oak and the Reed. See Haekel, p 23, no 75, Skeat, EE Prov, p 62, no 149.

274 ff Cf, besides Fil, I, 28, Guido's *Historia* 2 k, verso, and Filocolo, I, 4-7.

275 *in thrifty wise*, thoroughly, attentively. Cf *thrifuly*, III, 211, and see *ML Prol*, II, 46, and n.

281 This statement, which corresponds to Boccaccio's "Elli' era grande" (I, 27), is not quite consistent with Chaucer's later description in Book V, II, 806 ff. The formal portrait there given was influenced, as will be seen, by other sources.

285 "Her very bearing, the mere movements of her body."

295-98 Cf II, 365-66 and III, 1499. The idea, which is conventional, occurs also in *Fiammetta*, Opere Volgari, ed Moutier, VI, 9, and in the Roman de Troie, II, 17552 ff. Root notes also the philosophical statement in *Bo*, V, m, 4, 1 ff.

300 "To draw in his horns," to become less presumptuous. Proverbial, alluding to the action of the snail.

307 *the spirit in his herte*, the vital spirit. *KnT*, I, 2749 ff, and n.

336 The allusion is to the religious orders, which lived under a "rule." With the whole speech in mockery of lovers of the words of Theseus, *KnT*, I, 1785 ff.

338 *a sely fewe*, either "a few simple

points" or "a very few", probably the latter *Sely*, "trifling, insignificant," was sometimes merely used for emphasis

363 a temple, in the temple

394 On Lollius see the Introductory Note above He is the Latin author from whom Chaucer professes to have derived his story and whom he pretends faithfully to follow

400-20 The *Canthus Troilus* is a fairly close rendering of Petrarch's Sonnet 88 (In Vita), "S'amor non è"

409 *If harm agree me*, Petrarch, "S'a mal mo grado" (if against my will), for which Root suggests Chaucer's MS may have read, "Se mal m'agrada"

411 *quake deth*, living death For the use of such contradictory terms, cf. n, 1099, v, 228 The rhetorical figure of oxymoron in the description of love has been common in both ancient and modern literature Cf RR, 4293 ff, derived from Alanus de Insulis, De Planctu Naturae (Migne, Pat Lat, CCX, 445 f) For further illustrations see Romeo and Juliet, I, 1, 169, with Farmer's note (Furness, Variorum edn., p 22), and of the remarks on the subject in the Tatler, No 90 The Ovidian use of the figure is noted by Miss Hammond Eng Verse between Chaucer and Surrey, Durham N C, 1927, p 524

449 Proverbial, cf. RR, 2358 (*Rom*, 2478), and see Haekel, p 17, no 56

455 Polyxena, the daughter of Priam and Hecuba

456 f For the illogical construction, cf. *ML Prol* II, 49 n

457 The omission of the negative was idiomatic See Zupitza's edition of the Mid Eng Guy of Warwick, EETS, 1875-76, p 368

464 *savacoun* (Ital "salute," Fil, I, 44) is perhaps here, as W M Rossetti suggested, in the sense of well-being or safety The usual theological application, even if transferred to love, seems inappropriate

465 *founes*, fawns, i.e. young desires The figure is not in Boccaccio

470 *of armes prove*, "proof, test of prowess"

483 *the deth*, the plague

484 ff For these regular symptoms of love-sickness of *KnT*, I, 1372 ff, and n

517 Cf *HF*, 639-40, also *Gen Prol*, I, 476, and n

532 This line, for which the Italian has simply "più ch'altro" (Fil, I, 54, 8), sounds proverbial No particular reference has been recognized in it

543 *Pandare* For general remarks on the character of Pandarus, especially as modified by Chaucer, see the introduction to the *Troilus* Boccaccio may have taken the name Pandaro from Benoit's "Pandarus de Sezele," which in turn goes back to Homer's Pandarus of Zeleia, the Lydian archer who shot an arrow in violation of a truce and who was killed by Diomed (Iliad, iv, 125-26, v, 95 ff) But beyond the bare name Boccaccio's

Pandaro has no connection with these figures For the development of the character of the go-between — of which Pandarus has become *par excellence* the representative in European literature — various models have been suggested Governale, the friend of Tristan, in the Italian *Tristano Galehout* in the French *Lancelot du Lac*, who arranges a meeting between Lancelot and Guinevere, the *ami* of Achilles, who negotiates with Hecuba for the hand of Polyxena, and four characters in the *Filocolo* — Duke Feramonte, Ascolone, Glorizia, and the "fedehissimo servidore" who carries letters between Florio and Biancofiore (For detailed references see Young, pp 43 ff, and Griffin, intr, pp 42 ff) From any or all of these figures single features in the character and conduct of Pandaro may have been derived But no one of them can be regarded as his original In fact the type of procurer (or more commonly procurers) was so well established in both Latin and mediæval literature that the places are very numerous from which Boccaccio might have derived hints It has even been suggested that he draw upon personal experience with such an intermediary in his relations with Maria d'Aquino

For information about feminine counterparts of Pandarus in classical and mediæval literature reference may be made to the commentators on *La Celestina*, perhaps the most famous example of the type See particularly Menéndez y Pelayo, *Orígenes de la Novela*, III (Nueva Biblioteca de Autores Españoles, XIV), Madrid, 1910, pp xlx-xcix, and of Bonilla y San Martín, *Revue Hispanique*, XV, 372 ff, and F Castro Gussasola, *Observaciones sobre las Fuentes Literarias de La Celestina*, Madrid, 1924

550 ff With this dialogue and the corresponding passage in the *Flostrato* (u, 1-20) has been compared the scene in the *Filocolo* (I, 214-22) in which Duke Feramonte extorts from Florio a confession of his love

557 *for ferde*, "for fear" *Aitracoun* was imperfect sorrow for sin, something less than "contrition"

559 *leys on presse*, "lay away, put aside" (rather than "compress, diminish," as suggested by Skeat)

560 *holynesse*, piety (See Tatlock, *Stud Phil*, XVIII, 422 ff)

568 With the alternatives here cf. *Gen Prol* I, 844, and n

628 Apparently proverbial, Elizabethan variants are cited by H E Rollins, *Paradise of Daunt Devices*, Harv Univ Press, 1927, pp 267 ff

630 Proverbial See Skeat, *EE Prov*, p 62, no 150, Haekel, p 20, no 63

631 ff The comparison to the whetstone is also proverbial See Rollins, p 268 Chaucer may have known its occurrence in the *Ars Poetica*, II 304-05 This whole passage, which does not follow the *Flostrato* contains echoes of the *Roman de la Rose*

Cf particularly l 637 with RR, 21573 ff, and ll 638-44 with RR, 21559 ff. The proverbial statement in l 637 is also paralleled by *Bo*, II, m 1 and the gloss "Namque per oppositum noscitur omne bonum." See further Haeckel, p 35, no 118. Possibly ll 646-47 were suggested by Fil, u, 11, 1.

637 Proverbial, cf Haeckel, p 35, no 118.

652-700 The citation of "ensamples" here, for which there is no parallel in the *Filostrato*, may be due to the similar use of *exempla* by Duke Feramonte in the *Filocolo*, I, 219 ff.

659-65 From *Heroides*, v, 151 f (now regarded as spurious), expanded, probably, by the use of glosses or of the Italian translation attributed to Filippo Ceffi (See PMLA, XLV, 112 f). Perhaps Chaucer was also influenced by *Tes*, III, 25. The conception of the physician who cannot heal himself was of course proverbial. Cf, e.g., Luke iv, 23.

674 For the phrase of *Knt*, I, 1133 and n.

687-88 Cf Seneca, *Epist Mor*, I, 3, 4. "Utrumque enim vitium est, et omnibus credere et nulli" (quoted in a gloss to Boethius, III, m 8).

694 *Ecl* iv, 10, cf Skeat, *EE Prov*, pp 62 f, no 151.

700 This bit of local color, not found in the *Filostrato*, is a characteristically Chaucerian addition, doubtless suggested by Ovid, *Met*, vi, 312.

704-07 A gloss in MS R ("Require in *Metamorphosis*") makes it probable that Chaucer was following Ovid in these lines, and Root suggests doubtfully that he had in mind *Met*, ix, 142 f. A passage in the account of *Procris* (*Met*, vii, 720) is perhaps closer. "Quaerere quod doleam statuo" (var "studeo," which fits better Chaucer's passage). But the parallel is not conclusive and the counsel against over-indulgence in grief was a commonplace of moral philosophy.

704 Cf Seneca, *Epist* xvi, 4, 26 ("Quid enim est turpius quam captare in ipso luctu voluptatem?"), also the OF proverb, "Nul duel sordoler ne nule joye sorjojr" (*Morawski*, *Proverbes Français*, Paris, 1925, p 51, no 1403).

708 For the proverb "Misery loves company" cf *CYT*, VIII, 746 f, and see Skeat, *EE Prov*, p 63, no 152.

712-14 A gloss in MS R again refers to Ovid, and Professor Kittredge has observed to the editor that Chaucer was probably following the *Epist Ex Ponto*, II, 7, 41-42. "Sic ego continuo Fortunae vulneror ictu, vixque habet in nobis iam nova plaga locum." Cf also iv, 16, 51-52.

715 *If God wol*, a phrase of emphasis, "in God's name."

731 This phrase is taken literally from *Bo*, I, pr 4, 3. Cf also Haeckel, p 33, no 108. The passage as a whole has been compared by Mr Young with *Filocolo*, I, 238.

738-39, 755, 806, etc With these refer-

ences to solitary complaint cf *Fil*, II, 1, 6, 13, 16, etc.

740 Skeat compares "He makes a rod for his own breech." For other parallels see his *EE Prov*, pp 63 f, no 153, Haeckel, pp 6 f, no 21, H B Hinckley, *MP*, XVI, 39. Chaucer's version resembles those in *Proverbia* given in *Cynrims Sprichwörter*, Marburg, 1888, nos 779-85.

747 f Cf RR, 7557-58.

780-82 With this consolation may be compared *Filocolo*, I, 220.

786 On *Titus* (Titius) see Boethius, III, m 12. Cf also Aen, vi, 595, *Met*, iv, 457, x, 43.

809 *Unknown, unkrst* Proverbial. Cf Haeckel, p 10, no 33. The idea is also expressed in the proverb, "Spare to speak, and spare to speed," discussed by H E Rollins, *The Paradise of Dainty Devices*, Harv Univ Press, 1927, p 266 f.

810-12 Cf RR, 20889-92 (closely similar).

813-19 Cf Machaut's *Remede de Fortune*, 1636-51, 1662.

834-56 With this passage, of which there is no hint in the *Filostrato*, Dr Fansler compares the discourse of Reason, RR, 5842 ff. The argument is also paralleled, as Root notes, in Boethius at the beginning of *Bk* II.

846-47 Cf Boethius, II, pr 3, 39-42.

848 ff Cf the *Remede de Fortune*, 2531-38, and Boethius, II, pr 1, 56-58.

856 Cf *Rom*, 2560-61.

857-58 Cf Boethius, I, pr 4, 3 f, also *Ovid*, *Rem Am*, 125-26.

860-61 Cf II, 407 ff.

890-966 Mainly Chaucer's, with occasional echoes of Boccaccio.

891-93 Cf Seneca, *Epist* I, 2, 1, Boethius, II, pr 4, 68-72.

894-95 For the doctrine that the love of a good object is good cf Dante, *Purg*, xvii, 94 ff, xviii, 34 ff (not necessarily Chaucer's source).

897-900 Cf the *Remede de Fortune*, 1671-83. *Fil*, II, 23, is partly parallel, though the argument is different.

900 Among all the other virtues she must have Pity.

916 "Fievers blanches" The agues wherewith maidens that have the greensickness are troubled, and hence "Il a les fievers blanches," either he is in love, or sick of wantonness" (*Cotgrave*, s v *Fievre*). Cf *The Cuckoo and the Nightingale*, l 41 (*Oxf Chau*, VII, 349), and *Conf Am*, vi, 239.

918 *tooke on hem*, either "complained" or "put on clothing."

927 f Cf RR, 21551-52.

928 *For faylunge*, to avoid failure.

932-38 Cf ll 421-27, above.

946-49 From *Ovid*, *Rem Am*, 45-46. Cf *Alanus de Insulis*, *Libri Parabolarum*, Migne, *Pat Lat*, CCX, 582.

948-52 Cf for elaborate series of such antitheses *Alanus de Insulis*, *Libri Parabola-*

rum, loc cit Other examples are cited by Skeat, EE Prov, p 64, no 154, Haecckel, p 67, Morawski, p 5, and Miss Hammond, Eng Verse between Chaucer and Surrey p 467

950 Cf Filocolo, II 276

953 f Possibly a reminiscence of Fil ii, 23, 7-8 "possa tu soffrire, Ben raffrenando il tuo caldo disire" Cf also *Bo*, v, m, 1, 20 ff (for the figure of the bridle)

954 "Yield to the time (or occasion)" This use of *suffire* to has no exact parallel in NED It suggests the Latin proverb, "Vin- cit qui patitur" But Chaucer's choice of the word here may be due merely to the Italian ("soffrire")

956 This proverb is familiar in many variants Cf "The more haste, the worse speed" See Haecckel, p 25, no 83, Skeat, EE Prov, pp 64 f, no 155 Chaucer has it in exactly the same form in *Mel*, VII, 1054, and Tatlock (Dev and Chron, p 193), has suggested that it is there quoted from *Tr* Cf also Bk iv, l 1567 f, below

960-61 Cf RR, 2245-46 (*Rom*, 2367 f), also Seneca, Epist 1, 2, 2-3, and Boethius, ii, pr 11, 35 f

964 Cf Albertanus of Brescia, De Amore Dei, iii (quoting Seneca Ad Lucilium, Epist 1, 2, 3) "Etiam Seneca dixit, Non convalescit planta que sepe transfertur" (Coni, 1507, fol 60 verso)

969 Cf *Anel*, 20, and RR, 12759-60

976 It is unknown who are meant by the *wyse lered* Chaucer may have had in mind Virgil's statement in the *Purg*, xvii, 91-93 Cf also xviii, 19 No such authority is cited in the corresponding passage of Fil (ii, 27), where Pandaro's argument is frankly cynical "Io credo certo, ch'ogni donna in voglia Viva amorosa," and "La mia cugina è vedova, e disia" Professor Young (*Wisconsin Studies in Lang and Lit*, no 2, pp 367 ff) has shown how the sensual theory of Boccaccio is refined away by Chaucer Perhaps the change was due in part to Dantean influence

1000 "The best pillar of his religion and (the one) to disturb his enemies most" For the figure of a "pillar of the church" cf *Gen Pro*, I, 214

1001 The zeal of converts is proverbial

1004-05 Cf Ephes 1 4 f, though no special text is needed on the doctrine of salvation by grace

1021 *for the manere*, from considerations of propriety, good behavior

1024 On the notion that the spots on the moon represented an old man with a bundle of sticks see S Baring-Gould, *Curious Myths of the Middle Ages*, Philadelphia, 1869, pp 190 ff, also R Kohler, in *Anglia*, II, 137 ff There is a Middle English poem on the subject printed in T Wright's *Specimens of Lyric Poetry*, Percy Soc, 1842, pp 110 ff, in Ritson's *Ancient Songs*, London, 1823, I, 68, and Boddeker's *Altenglische Dichtungen*, Berlin, 1878, pp 176 ff Cf also *Inf*, xx, 126; *Pax*, ii, 40.

1038 "And I thy surety!" A strong affirmation, here perhaps with the ironical suggestion, "How could there be anything wrong?"

1065-92 These lines do not correspond to the Filostrato, though they perhaps echo later passages in the Italian poem Cummings (Indebtedness to Boccaccio, p 53) compares particularly iii, 90 and vii, 80

1065 ff The figure is taken almost literally from the Nova Poetria of Geoffrey de Vinsauf, ll 43-45 "Si quis habet fundare domum, non currit ad actum Impetuosa manus intrinseca linea cordis Praemittitur opus" (*Les Arts Poétiques*, ed E Faral, Paris, 1924, p 198) *Sende out* (1 1068) is apparently a translation of "praemittitur" (or "praemittetur"), instead of "praemetitur"

1092 *dryeth forth*, endures, goes through with, cf v, 1540

Book II

1-3 Almost surely a reminiscence of Dante, *Purg*, 1, 1-3, although the figure is familiar Cummings (p 53) compares Boccaccio, *Ninfale Fiesolano*, vii, 65 and Sonnet, 95, Tes, xi, 12, Fil, ix, 3, and Petrarch's *Canzone viii* (In Morte) See also Ovid, *Ars Amat*, 1, 772, iii, 26, 748, *Rem Am*, 811-12

3-4 *The boot Of my conynng*, "la navicella del mio ingegno," *Purg*, 1 2

7 *kalendes*, beginning, literally, the first day of the month

8 With the invocation to Cho, the Muse of history, cf the Thebaid, 1, 41

14 According to Chaucer's fiction the source of the Troilus was in Latin See the Introductory Note above There is no reason for understanding the reference here to be to Italian ("Latino volgare"), as Skeat explained it

21 A proverb of wide currency "Caecus non judicat de colomibus" See Haecckel, p 29, no 94, Skeat, EE Prov, p 66, no 157 It is used with a similar application in Dante's *De Vulgari Eloquentia*, II, vi, 27, and in L'Intelligenza, (ed Gellrich, Breslau, 1883) st 5, and both passages have been suggested as possible sources for Chaucer (See Kittredge, *MP*, VII, 477 f and Lowes, *MP*, XIV, 710-11)

22 ff Ultimately from Horace *Ars Poetica*, 70-71, with perhaps further debt to Seneca, *Epist* xix, 5, 13, Chaucer's immediate source for the Horatian passage may have been John of Salisbury, *Metalogicon*, 1, 16, iii, 3 (ed Webb, Oxford, 1929, pp 42, 134), or Dante's *Convivio*, ii, 14, 83-86 (cf also 1, 5, 55-66)

28 Proverbial Cf l 42 below also the Proverbs of Heandyn, l 29 (*Mezans's Altenglische Spruchproben*, I, 305). See Skeat, EE Prov, p 66, no 155

36 Cf *Alanus de Insula*, *Liber Parabolarum*, *Magna Est. Est.* CCLX, 591, "Mille

viae ducunt homines per saecula Romam" See also Haeckel, p 69

42 Also proverbial Cf Haeckel, p 34, no 113

50-56 Cf Tes, m, 6-7, RR, 45-66

55 *Bole*, Taurus On May 3 the sun would have reached about the twentieth degree of Taurus The epithet *white* has been traced to Ovid's description of the snow-white bull in the form of which Jupiter visited Europa (Met, n, 852) But the reason for the association is not obvious

It is uncertain why Chaucer chose May 3 specifically as the date of this occurrence The same question arises, it will be remembered, in the *Knigh't's Tale* and the *Nun's Priest's Tale* See *KnT*, I, 1462, n

64-71 The passage is somewhat similar to Tes iv, 73 Cf also Purg, ix, 13 ff, and Petrarch's Sonnet 42, In Morte, "Zefiro torna" For the transformation of Progne see Ovid, Met, vi, 412 ff

74 Cf *MULT*, I, 3515 f An instance where the Moon was in unfavorable 'plight' is described in *MLT*, II, 302 ff For an account of the astrological calculations involved see the note on that passage Trolus's "casting," as Root suggests, might have consisted simply in consulting a moon-book (Lunarium) See L Thorndike, *Hist of Magic*, New York, 1929, I, 680 ff

80 ff This scene, in which the maiden reads aloud to the three ladies, is not taken from the Filostrato It doubtless represents a common practice of Chaucer's age See Miss Ruth Crosby's (unpublished) Radcliffe dissertation, Chaucer and the Custom of Oral Delivery, 1929, especially pp 43 ff She notes (pp 28 ff) that similar groups are described in the Yvain (ed Foerster, Halle, 1912), ll 5360 ff, and Li Chevaliers as Deus Espees (ed Foerster, Halle, 1877), ll 4266 ff, 8951 ff Cf also the familiar story of Robert Bruce reading Fierabras to his men as they were ferried across Loch Lomond (Barbour's Bruce, ed Skeat, EETS, 1870-89, m, 435 ff) For further references to the custom see Havelock (ed Skeat-Sisam, Oxford, 1915), I, 2327, and Sir Tristrem, n, st 13 (with Sir W Scott's note, ed Edinburgh, 1804, pp 285 ff)

84 ff Chaucer's classical authority for the story of Thebes was the Thebaid of Statius, of which a Latin summary is inserted in the Trolus MSS after v, 1498 See the note to v, 1485 ff Although the term "romance" (l 100) is not altogether applicable to the Latin poem, still the mention of *bookes twelve* (l 108) indicates that Chaucer had it in mind

104 The use of *bishop* here may have been suggested by "evesque" in the Roman de Thebes, 5053, though it was natural enough as a bit of unconscious modernization The description of the geste of the *ascege of Thebes* here is applicable in general to the Thebaid

110 The *barbe*, a piece of white plaited linen passed over or under the chin and reach-

ing midway to the waist, was worn by widows. See the NED, and DuCange, s v *Barbuta*

113-19 Cummings compares Fil, n, 49 The whole scene of Pandarus's visit to Criseyde he suggests, is borrowed from Fil, n, 108

134 And I your surety, i e, I will warrant guarantee

151 "Many a strange matter, joyous and solemn" Skeat gives *unkouth* an adverbial force, "very" (Scottish "unco"), but this use as Root observes, seems to be late

157-61 Cf the Roman de Troie, 3991-92, 5393-96

158 Perhaps an echo of Guido's phrase "alius Hector vel secundus ab ipso" (Historia, sig e 2 verso, col 1 For the comparison with Hector see also n, 1775

167-68 Cf RR, 5660-62, which in turn goes back to Lucan, Pharsalia viii, 494-95

191-203 These lines have no counterpart in the Filostrato, and Chaucer does not seem to be referring to any particular episode in Benoit or Guido

193 For the figure of iv, 1356, also RR, 8721 f Other parallels in Chaucer are noted in Angl, XIV, 243 f

197 ff Apparently influenced by Tes, viii, 81

225-26 Cf Fil, n, 37 The next fifty lines are mainly independent of Boccaccio

236 *Withouten paramours*, either "except sweethearts," or "except by way of passionate love"

260 Proverbial Root quotes, "The last word byndeth the tale" Cf also "La fin loe l'oeuvre" (Morawski, p 37, no 1002)

315-85 The speech of Pandarus is mainly Chaucer's, though suggestions for it are found in various passages in Boccaccio Cf particularly Fil, n, 42, 43, 44, 46

343 Proverbial, cf Skeat, EE Prov, pp 66 f, no 159

344 *vertueles*, lacking in such virtue or efficacy as a gem ought to possess For a representative mediæval account of the virtues of precious stones see Marbodius (bishop of Rennes, 11th century), De Lapidibus Preciosis Enchiridion, Paris, 1531 Cf also L Pannier, Les Lapidaires Français du Moyen Âge, Paris, 1882

366 *doute of reson*, reasonable fear

398 Hazlitt records two somewhat similar proverbs "Too late to grieve when the chance is past" (London, 1907, p 501), and "He is wise that is ware in time" (p 193) See also Skeat, EE Prov, p 67, no 160

400 ff Cf *Ars Amat*, n, 117-18

409-27 With Criseyde's speeches here of that of Helen in Ovid's Her, xvi (xvii), 111 ff

424 *paynted proces*, dishonest procedure, colored so as to appear what it is not

425 Skeat suggests that Pallas is invoked here with reference to the Palladion (l, 153), and notes also that she was a virgin goddess Criseyde calls upon her again in v, 977, 999

428-500 In these lines, which are mainly Chaucer's own, a few parallels with the Filostrato have been noted, see Fil., u, 52, 66 and 121

435-36 Cf Tes., i, 58, and iii, 1

470 Proverbial. See Haeckel, p 23, no 73, Skeat, EE Prov., p 67, no 161

477 On holding in hand see iii, 773 ff, and HF, 692 n

479 f With Criseyde's reservation as regards her honor of u, 468, 762, and iii, 941 ff, also Fil., u, 121 Professor Shannon has noted as a parallel the words of Helen in Her., xvi (xvii), 17 f. See also ll 727-28 below

483 Proverbial medical doctrine Cf Gen. Prol., I, 423-24

484 f Mr C L Wrenn, in MLR, XVIII, 289 ff, suggests that this stanza was influenced by Horace, Odes, iii, 3, 1-8. But the two passages are not very similar

513 On the game of throwing darts or spears see Strutt, Sports and Pastimes, ed Cox, London, 1903, pp 62 ff

525 *mea culpa*, a familiar phrase from the Confiteor, or the form of confession. The whole speech of Troilus here illustrates the application of religious conceptions to the affairs of love

527 *Ledest the fyn*, directest the end. With the thought in general of Boethius, iv, pr 6 115-17

530 On the sin of *disesperaunce* or "wanhope", see i, 15, n

533 f Cf *KnT*, I, 1096 and n

538-39 Cf Ovid, Met., iv, 64, also LGW, 735-36. See Skeat, EE Prov., p 68, no 162

542-50 Certain details of this episode for which Fil. (u, 61-62) offers no parallels, were possibly suggested by Filocolo (I, 238)

553 With the *newe daunce* Troilus compares "the newefot," Conf. Am., vi, 145

611-44 The description of Troilus's triumphant entry has no counterpart in the Filostrato. The original hunt for the passage, and for the second ride of Troilus (u, 1247 ff), Chaucer perhaps got from Fil., u, 82, where Criseida stands at her window and Troilus and Pandaro pass by, apparently on foot. For certain features of the triumph he may have drawn upon Benoît's account of Hector's return from battle (Roman de Troie, 10201 ff). Cf also the lines which describe the return of Troilus from a later fight (20597 ff), and further similarities of detail may be noted in ll 3147-48, 10283 ff, and 20620 ff. But the best parallel to the episode as a whole (as pointed out by Professor Lowes in an unpublished study) is afforded by the account of Aeneas and Lavinia in the OF Roman d'Eneas, ll 8047 ff., cf also ll 8381 ff

615 *cast up*, open. The adoption of the reading *lains* for *yates*, against MS authority, is unnecessary (See MP, VII, 479)

616-18 Cf Benoît (ll 3143 ff) and Guido (sig c 1 verso, col 2). Both relate that Hector ordered the gate Dardanides to be opened to allow his army to issue forth

According to Guido the city had six gates, the first of which was Dardanides. The name Dardanides was originally that of an ancestor of Priam

622-23 Cf Boethius, v, pr 6, 91-94

637 Cf *SqT*, V, 558

651 *Who yaf me drynke?* Who has given me a love-potion?

656 *for pure ashamed*, for very shame. On this idiomatic use of "for" with an adjective or participle see *KnT*, I, 2142, n

659 ff With Criseyde's reflections here of those of Helen in Her., xvi (xvii)

671 Proverbial. See Skeat, EE Prov., p 68, no 163, also Duringsfeld, I, 50 no 102

681 The term *houes* here (as Skeat remarks) probably refers not to the zodiacal sign, but rather to one of the twelve divisions of the celestial sphere made by great circles passing through the north and south points of the horizon. See Chaucer's *Astrolabe*, u, 37, on the equations of houses. The first and seventh, the one just below the eastern horizon and the one just above the western, were deemed fortunate

684-85 Venus had also not been in an entirely unfavorable position at the time of Troilus's birth

715 ff Proverbial. See Haeckel, p 27, no 87, and p 49, no 174

716-18 Cf RR, 5744 f. The negative *drynkeles* seems at first to contradict the natural meaning of the sentence. But after "forbid" and other verbs with a negative implication it was not uncommon in early English to repeat the negative idea, usually by the particle *ne*, in a dependent clause. Cf *n'art*, ABC, 26 (after *douie*), *that no man make Mel*, VII, 1584 (after *deffendeth* and *forbedeth*), *sholde nat*, Mel, VII, 1757 (after *deffendeth*), *nys*, Bo, u, pr 10, 16 ff (after *denyed*), 36 f (after *douie*), also Layamon's Brut, ed Madden, London, 1847, ll 13179, 22067, and see, for examples from AS, J E' Wulfing, Die Syntax in den Werken Alfreds des Grossen, Bonn, 1894-1901, II, 93 ff. In the present passage the negative idea is expressed by the idea *drynkeles*. But such substitution for the clause with *ne* was rare

724 For the vehement condemnation of *avauntours*, men who boast of favors received, see ii, 306 ff. Cf also NPT, VII, 2914 ff, and n

754 The figure from chess, which has been referred to RR, 6652 ff, occurs also in BD, 659 ff. It was a common trope, used by Rutebeuf, Deschamps, and Machaut

756 Cf *KnT* I, 1625, and n, *SqT*, V, 619

759 *naught religious*, that is, not a nun, not vowed to celibacy

766-67 Cf Boethius, I, m, 3, 7-10

784 For this phrase, of *FranklT*, V, 942, and n

786-88 Cf Ovid, Her. xvi (xvii), 39 f

789 Proverbial. See Haeckel, p 31, no 103, and cf HF, 361, BD, 708

791 Apparently also proverbial MS S¹ has the gloss "Acriores in principio franguntur in fine" For sayings of similar tenor cf Haeckel, p 52

797 *sporneth*, stumbles it is too insubstantial to make anybody stumble

798 "Ex nihilo nihil fit" Cf Haeckel, p 10, no 34

807-08 "Nothing venture, nothing win" Cf v, 784, and see Skeat, EE Prov, pp 68 f, no 164, pp 78 f, no 189, Haeckel, p 9, no 30

811 Cf RR, 2277-78

813 ff The garden scene and Antigone's song are added by Chaucer The setting may have been suggested by a later passage in the *Filostrato* (iii, 73 ff) where Troilo leads Pandaro into a garden and sings a love-song in some respects similar But the real source of Antigone's song appears to be Machaut's *Paradis d'Amour* (ed Chichmaref, *Poésies lyriques*, Paris, 1909, II, 345 ff) See Young, *Orign*, pp 173-76, and Kittredge in MLN, XXV, 158 Koepfel, in EST, XX, 156, compared Gower's 46th Balade But the resemblance is slight

816 The origin of the names of Cruseyde's neeces is unknown Antigone is of course familiar in the story of Thebes Hamilton, Chaucer's Indebtedness to Gundo, pp 94 ff, would derive *Tharbe* from "rex Thabor" in Gundo's Historia (sig f 5 verso, col 2), and *Fierpypp* from Ovid's *Pleippus*, the uncle of Meleager (*Met* viii, 440)

841 ff Cf *Venus*, 1-24

861 Cf the proverb, "Many talk of Robyn Hood, that never shot in his bow" See Hazlitt, p 311 Root notes that two of the scribes (those of MSS H¹ and Ph) recognize the saying and supply glosses referring to Robyn Hood

867 For the figure of a glass head or a glass cap, as a symbol of insecurity, see *MkT*, VII, 2372, n (*vatremyte*), and cf v, 469 The present passage of course corresponds to the modern proverb, "those who live in glass houses should not throw stones" Cf Skeat, EE Prov, pp 69 f, no 166

884-86 The assonance here (*sike endrite*) is perhaps the only clear case in Chaucer Skeat suggested emending to *syte*, "be anxious"

905 Cf, for the humorous turn, *FranklT*, V, 1017 f

908 Cf Dante, Par, xxi, 93

920 Cf *KnT*, I, 1509, *SqT*, V, 53 ff, *LGW ProI G*, 49

925 On a possible relation between this dream of the eagle and Fil, vii, 23-24, with further influence of Dante's *Purg*, xxx, 108 (and following cantos), see M Praz, *Monthly Criterion*, VI, 29-31

954 "Put on your hat and go"

964 *hameled*, hambled, mutilated The term was used of both dogs and deer It is probably here to be applied to the sorrow of Troilus, conceived as a pursuing hound For

the suggestion that it may refer rather to Cruseyde conceived as the game in flight but now half captured, see O F Emerson, *Rom Rev*, XIII, 147-48

967-71 Cf, besides Fil, ii, 80, Dante's *Inf*, i, 127-32, which Boccaccio followed

986-87 The homely comparison sounds proverbial

989 Cf *FrT*, III, 1475, n

1001 "I am not to blame for your ill-success" For the idiomatic use of *long*, along, see *CYT*, VIII, 922, n

1022 It is still a familiar belief that men's ears glow when they are talked about

1023 The suggestion of the letter comes doubtless from Fil, ii, 91 For the directions about how to write it cf Ovid, *Ars Amat*, i, 467 ff

1025 "Don't make a display by using arguments" *These* is employed here, as often, in the generalizing sense *Make it tough* has a meaning not recognized by the NED, but clearly established by several passages to which Professor Kittredge has called the editor's attention The NED gives two senses (a) "to make it difficult, to show reluctance" (the probable meaning in *BD*, 531), (b) "to be persistent or obstinate" A third sense (c), "to bear one's self jauntily or with self-assurance, to put on style or airs, to swagger," is found in *A Treatise of a Gallant*, 138-39 (Hazlitt, *Early Pop Poetry*, London, 1866, III, 157)

"Tryppynge with small shankes/as lyght as lefe on lynde/

To make it toughe and fresshe/as it were the newe yere"

Cf also Rowlande and Ottuell, l 118, and Hoccleve, *Reg of Princes*, 3516 ff, both put by the NED under (a) This meaning best fits the present passage and iii, 87, probably also v, 101 Further developments of sense (c) are "to make merry," as in *The Kyng and the Hermyt*, 308 (Hazlitt, I, 24), "to use eager blandishments," as in *A Penni Worth of Witte*, ed Laing, Edinburgh, 1857, l 329, "to act lustily" — *sensu obsceno* — as in *ShpT*, VII, 379 The meaning "vigorous," "assiduous," or "energetic" may underlie all these special idioms

1027 Cf Ovid, *Her*, iii, 3

1030 ff The phrase "to harp on one string" was doubtless proverbial, but Chaucer may have known the parallel passage in Horace, *Ars Poetica*, 355-56 Cf Skeat, EE Prov, p 70, no 167

1041-43 Cf Horace, *Ars Poetica*, 1-5, partly quoted in John of Salisbury's *Polycraticus*, ii, 18 (ed Webb, I, 103)

1093 ff The services of Pandarus in the *Troilus* and the *Filostrato* in bearing letters between the lovers have been compared to those of the "fidelissimo servidore" in the *Filocolo* (I, 267-75) The sentimental performance of Troilus in moistening the seal with tears has also a parallel in the *Filocolo*, I, 274

1099 Cf "the jolif wo," Conf Am, vi, 84 and see i, 411, n., above

1107 On the figure of the dance of love see *Gen Prol*, I, 476, n

1108 Skeat and Root read *to-laugh*, "laughed exceedingly" (pret 3 sing) NED under To-prefix² records numerous examples of the use of "to-" merely for emphasis But it gives no case of the prefix with "laugh" or verbs of similar meaning In the absence of such parallels it seems safer to read *to laugh*e (inf), though the construction is doubtful There is little support in Chaucer for the historical infinitive LGW 635 and 653 may be examples Cf also Conf Am, viii, 1393 and Macaulay's note In the present passage *to laugh*e is possibly to be taken in a causal sense "And she, for laughter, thought (lit "it seemed") her heart would break" See J S Kenyon, *The Syntax of the Infinitive in Chaucer*, Chaucer Society, 1909, pp 80-81

1109-10 "fynde Game in myn hood," make a joke of me Root compares *Intro* to *PrT*, VII, 440

1120 ff Cf the similar situation in *Fl*, ii, 109

1145 This was the fate of Capaneus Cf v, 1504 f, and Thebaid, x, 888 ff

1178 *he koude good*, he knew how to act (in the circumstances in question) See *ML Epil*, II, 1169, n

1201 The reference is to the old custom of sewing together the pieces of parchment on which a letter was written

1213 f Cf *Her*, xvi (xvii), 143 f

1229 *ybete*, embroidered See *KnT*, I, 979, n

1234 f Apparently proverbial, cf Haekkel, p 54

1239 Also a proverb Skeat, *EE Prov*, p 71, no 168, cites Hazlitt, "Soon learnt, soon forgotten" But the Latin gloss in MS *HL* is closer "Levis impressio, levis recessio"

1240-1304 Chaucer's own elaboration of the narrative

1249 *with his tenthe som*, with a party of ten The idiom is common in Mid Eng Sometimes the number includes the leader (as in AS), and frequently not *Som* is the indefinite pronoun, not the noun "sum" See Bosworth-Toller, *Anglo-Saxon Dictionary*, s v *sum*, i, 1, b

1274 "God send others such thorns to pick on!" This pious wish is perhaps aimed at Pandarus's unresponsive mistress For the use of *mo* cf *CIT*, IV, 1039

1276 "Strike while the iron is hot" Cf *Mel*, VII, 1036, n

1332 Cf Skeat, *EE Prov*, p 71, no 170

1335 Cf Skeat, *EE Prov*, pp 71 f, no 171 Koepfel (Herrig's Arch, XC, 151) compares Alanus de Insulis, *Liber Parabolarum*, Migne, Pat Lat, CCX, 583 "De nucce fit corylius de glande fit ardua quercus"

1347 For the use of dice in divination to

foretell success in love Root compares Macaulay's note on Conf Am, iv, 2792, also Cicero, *De Divinatione*, i 13, 23, n, 21, 48, n, 59 121

1349 *After his gistes* according to his plan or itinerary *Gistes* almost certainly means 'stations or stages of a journey' (NED *Gist*, *Gest*) Professor Root's interpretation casts (of dice) "would fit the context but the word seems not to be recorded in this sense

1360-83 Proverbial "A great tree has a great fall", cf Skeat, *EE Prov*, p 72, no 172 The lines are imitated by Usk in the Testament of Love iii, 7, 99-101

1387 ff Cf i, 257 f, and n

1394-1757 This episode as a whole is Chaucer's invention The intimacy of Deifebo and Troilo in the Filostrato (see especially viii, 78 ff) may well enough have given him the hint for it The idea of Criseyde's insecurity in Troy, used by Pandarus as a pretext for his intercession with Deiphobus, is sufficiently suggested by her appeals to Hector at the beginning of the poem (*Tr*, i, 106 ff, *Fl*, i, 12-13)

1467 *false Poliphete* does not appear in the Filostrato Hamilton (Chaucer's Indebtedness to Guido p 97, n 3) suggests that Chaucer had in mind the Trojan priest, "Cererique sacrum Polyphosten," of *Aen*, vi, 484 Two characters in the Roman de Troie are named Polibetes, but they are both Greeks

1495 *word and ende*, see *MkT*, VII, 2721, n

1503 Another instance of the application of theological terms to love Cf Luke viii, 48

1533 This sounds proverbial

1534 *triste*, the hunter's station in a deer hunt

1554 An absurd request, since running was proverbially associated with madness Cf "to run mad" also, "Lote renne aboute and breyde wod," *Body and Soul* (Emerson, *Mid Eng Reader*, New York, 1915, p 50, l 30)

1557 *an hour after the prime*, ten in the morning, the hour of dinner See v, 1126

1564 A literal equivalent of R.R., 18298 Cf *SqT*, V, 401 ff

1610 Cf v, 651

1735 The significance of the *corones* *tweyne* is uncertain Skeat explained them as the crowns of roses and lilies brought by an angel to the virgin couple in the *Second Nun's Tale* (VIII, 270) Pandarus, he says, thus boldly insinuates that the proposed meeting is to be of the most innocent character But such an allusion is out of place here, unless Chaucer meant by the very anachronism to heighten the cynical humor of Pandarus's speech And it is hard to believe that Chaucer's readers, without some further hint, would have thought, at that point, of the crowns of Cecilia and Valerius The meaning or implication of the line may be

what Skeat suggests, and the allusion in *corones tweyne* be rather to nuptial crowns as symbols of innocent or honorable love. Another explanation, offered by Bell (III, 115), is that the crowns were those of Priam and Hecuba. But this lacks point, and is not supported by anything in the context.

Other scholars still have proposed allegorical interpretations of the passage. Mr G C Macaulay (in *Acad.*, 1895, I, 339), taking his hint from the dialogue just preceding in the *Filostrato* (ii, 134), in which Criseida refers to "la corona dell onestà mea" and Pandaro in reply speaks of "questa corona," suggests that Chaucer's Pandarus is referring symbolically to Love and Mercy. But this application, though possible, is entirely arbitrary, whereas the crown has often served as a symbol of honor ("onestà"), and especially the honor of chastity. If an explanation is to be sought in this passage of the *Filostrato*, it would seem safer to take the crowns as symbolizing the honor of both parties, Criseyde and Troilus. Mr Root, in his note on this line, hesitatingly suggests that the crowns stand for either Pity and Bountee (see *Pity*, 58, 71-77) or Justice and Mercy, represented in Christ and the Virgin (see *ABC*, 137-44). These interpretations also are possible. But if Chaucer intended either of them, he certainly left his readers to search for it.

The explanation of the *corones tweyne* as nuptial crowns would seem altogether the most natural if it were clear that Chaucer had any knowledge of their ancient use. The garland of the bride was of course familiar to him. In fact he refers to it in *CIT*, IV, 381. But the double crowning of brides and grooms was a regular custom of the Greeks and Romans (apparently also of the Hebrews) and of the early Christian Church. To this day it is so conspicuous a part of the marriage service in the Orthodox Eastern Church that the whole ceremony is known as the "crowning" (*στέφανισμα*). In the Western church it was discontinued early as a general practice, though it is recognized in a Latin ritual printed for Poland and Lithuania as late as 1691. And according to L. Gautier (*La Chevalerie*, Paris, 1884, pp 416, 420) it survived as a social custom in medieval France (though he fails to cite clear evidence of the crowning of the groom). On the whole it is not unreasonable to suppose that Chaucer and his readers would have associated a pair of crowns with the marriage service. And if Chaucer knew of the ancient Greek custom, he may conceivably have been trying for "local color" here as in a number of other passages in the *Troilus*.

On nuptial crowns in general see G E Howard, *A History of Matrimonial Institutions*, Chicago, 1904, I, 295. References to Hebrew usage were collected by Selden, *Uxor Hebraica* (ed. Beckmann, Frankfurt am Oder, 1673) lib ii, cap 15, and to that of the

Greeks and Romans by Carlo Pasquali, *Coronae*, Leyden, 1671, pp 126 ff., see also Smith-Cornish, *Concise Dictionary of Greek and Roman Antiquities*, London, 1898, s v *Matrimonium*, and J Kochling, *De Coronarum apud Antiquos Vi atque Usu* (*Religionsgeschichte Versuche*, XIV, pt ii, Giessen, 1914). On the Christian marriage ritual see, besides Howard's chapter cited above, Martene, *De Antiquis Ecclesiae Ritibus*, Antwerp 1763-64, II, 124 f., and for other references consult the *Catholic Encyclopaedia*, s v *Marriage* (Ritual of).

1738 *com of*, on this figure from falconry or hunting see the Glossary.

1745 *wagging of a tree*, proverbial for "the slightest movement."

1752 *kankedort*, an unexplained word which seems to refer to a state of discomfort or anxiety. Comparison has been made with Swedish "kanka" (to be unsteady) and "ort" (place), also with "canker" (cancer) and "dort" (Lowland Scottish = sulkiness), and also with Old French "quant que dort (whenever he sleeps). But none of these derivations seems likely to be right. Root notes the occurrence of what appears to be a corruption of the word, in the form "crank dort" in Henry Medwall's *Nature*, Tudor Facsimile Text reproduction of the British Museum copy, London, 1908, sig. e 1 recto.

1750 See the Textual Notes for an extra stanza inserted at this point by a single MS R. It is apparently genuine, but Chaucer doubtless meant to cancel it. As Root remarks, it may have been originally intended to follow l 1736.

Book III

1-49 The poem is an invocation to Venus, based mainly upon *Filostrato*, iii, 74-79, where a similar address to the goddess forms a portion of the song of Troilo. At that point (ll 1744 ff., below) Chaucer substitutes a different song derived from Boethius. Perhaps the added appeal to Callope (l 45) is due to Statius, *Theb.*, iv, 34 f., or Dante, *Purg.*, i, 9.

The whole passage affords an excellent example of the mediæval practice of "astrologizing the gods" (See *KnT*, I, 2217 ff., n.) Venus is addressed first as the planet of the third sphere (l 2), companion of the sun (l 3), and then as the daughter of Jove, the goddess of love. By love, moreover, is meant both sexual attraction and the cosmic "love" which binds together the universe. In fact several lines in both Boccaccio and Chaucer are clearly colored by the Christian conception of the love of God.

A number of passages, classical and Christian, on Venus, Love, etc., which illustrate Boccaccio's stanzas and indicate some of his sources, are collected by A S Cook in *Herrig's Arch.*, CXIX, 40 ff. Professor Cook lays especial stress on the influence of Dante

5 Closer to this than Fil, iii, 74 ("Benigna donna d'ogni gentil core") or Inf, v, 100 ("Amor, che al cor gentil ratto s'apprende") is Guido Guinizelli's line, "Al cor gentil ripara sempre Amore" (Canzone, ed d'Ancona, Bologna, 1877, p 13, l 1) If Chaucer had not read Guido's poem, he might have known this single line from Dante's citation of it in the Convivio, iv, 20

8-14 For a fuller statement of this doctrine see ll 1744-71, below and *KnT*, I, 2988, both of which go back to Boethius, ii m 8

11 *vapor*, influence, emanation (Bocce "vapor") Perhaps from Purg, xi, 6, where the early commentators understood "vapor" to refer to the divine Love It is now interpreted as Wisdom Cf Wisdom of Solomon, vii, 25

15-17 Behind the names of pagan divinities Mr Root is doubtless right in recognizing the Christian doctrine that the vivifying power in creation was the Holy Spirit, which impersonates the Love of God He cites Thomas Aquinas, Summa, pars 1, qu 45, art 6

17-21 Chaucer seems to have in mind only the amorous adventures of Jupiter, whereas Boccaccio speaks of Venus in terms applicable to Mercy as an attribute of God

22 ff Cf i, 250, and n

22 For the influence of Venus upon Mars see also *Mars*, 36-42

33 *jo*, a word otherwise unknown in English was derived by Skeat from Old French "joer," to play, to move Here he would interpret it as "come about, come to pass" Mr Root suggests doubtfully a connection with Mod Eng "gee," to fit, suit agree

35 Cf the saying, "There are as good fish in the sea as ever were caught"

39-42 The language here seems to echo that often addressed to the Virgin Cf *Pr Prol*, VII, 478, and Dante, Par, xxxiii, 16

43 Cf ii, 13

45 The invocation of Calliope, the Muse of epic poetry, was perhaps influenced by Dante's Purg, i, 7-9

50-238 Largely original with Chaucer, though suggestions are furnished by the Filostrato, especially iii, 23-29 With the vows of Troilus (ll 127-47) may be compared also passages in the letter to Criseida, Fil, ii, 96-106 But the similarities are mostly of too commonplace a character to prove indebtedness

63 *that is yours deeth to write*, that is to blame for your death

81 A recurring expression Cf i 957, below, also *LGW*, 1817, and *Gen Prol*, I, 782 (Harl 7334 variant)

87 f Cressida liked him none the less for being abashed — (1) for not being malapert, (2) for not bearing himself with jaunty self-assurance, (3) for not being over-bold in flattery or in professions of love — in such "fair words" as, according to the proverb, "make tools fain"

For this interpretation, which gives a consistent meaning to a difficult passage the editor is indebted to an unpublished note of Professor Kittredge On *made it tough* see ii, 1025 n The phrase 'to sing a fool a mass' was undoubtedly proverbial though no exact parallel seems to have been found to its use in the present passage Lydgate (Chorl and Bird, *Minor Poems*, Percy Soc 1840 p 191) associates it, as an act of mad futility, with teaching an ass to play on the harp Both examples he may have got from the *Troilus* (see i, 731), though there is a very similar combination of ideas in the proverb, "Surdis frustra canitur nec asinus cithara gaudet" (Bebel, *Proverbia Germanica*, ed Suringar, Leyden, 1879, no 79 p 28) "Surdo canere" ("narrare" etc) is a common Latin saying which in Low German regions is elaborated by the mention of the mass Cf "Men en sal ghenen doven twee missen singhen" (Hoffmann von Fallersleben, *Altniederlandsche Sprichwörter*, no 495, p 32, in *Horae Belgicae IX*, Hanover, 1854 See also Antonius Tunnicius, ed H von Fallersleben, *Die Alteste Niederdeutsche Sprichwörter-sammlung*, Berlin, 1870, no 722 p 65, P J Harrebomée, *Spreekwoordenboek der Nederlandsche Taal*, Utrecht, 1858 I, 147) Lydgate's use of the English phrase "to sing a fool a mass" indicates that it was probably current in the same sense But this meaning does not suit the passage about Troilus Here, Professor Kittredge suggests, the reference is rather to 'fine and flattering speeches such as a confident suitor might use to beguile a silly woman' She would take them all on faith, not understanding their true import any better than a fool understands the mass

For the idiom *to bold to synge*, "overbold in singing," see Kenyon, *Syntax of the Infinitive in Chaucer*, Chau Soc, 1909, p 67, and cf Macbeth, iv, 2, 69

114 For the proverbial comparison see *LGW*, 1841, Haeckel, p 47, no 163

115 Cf *SqT*, V, 496

150 *natal Joves feste*, probably (as Skeat suggests) the feast of Jupiter, who presides over nativities Cf l 1016 below Mr Root's interpretation, "Jove's natal feast," the pagan equivalent of Christmas, does not seem the natural meaning of the words

188-89 There are numerous instances in ballad and romance where bells are said to have been thus rung "without hand" to mark an event of special joy or solemnity See, for example, *Child, English and Scottish Ballads*, Boston, 1882-98, I, 173, 231, III 235, 244, 519 f also Hinckley in *MP*, XVI 40, Tatlock in *MLN*, XXIX 98, and P Barry in *MLN*, XXX, 28 f Mr Barry suggests that many stories of the sort had their origin in a single instance related by St Willibrord (eighth century) about the monks of Fulda See Vitae S Bonifati, ed W Levison Hanover, 1905, p 53

198 *bere the belle*, usually explained as

meaning "lead the flock," hence "take precedence." For the suggestion that the reference is rather to taking the prize in a race see JEGP, VI, 115. See also Skeat, EE Prov, p 73 f, no 173 Haeckel p 48 no 167.

294 From Dionysius Cato, Bk 1, Dist 3 Cf *Manct*, IX, 332 f, also RR, 7037, 7041-45, 7055-57. Several similar proverbial expressions are cited by Haeckel, p 16, no 52.

309 Also proverbial. See Haeckel, p 32, no 106, and Skeat, EE Prov, p 73, no 175.

329 Cf the Latin proverb "Felix quem facunt aliena pericula cautum", also RR, 8003-04, and for other variants see Skeat, EE Prov, p 73 f no 176.

340 *the chartres up to male*, to draw up the charters i e, to put in writing the exact terms that she has granted you.

349 *richesse*, abundance (Ital "dovizia," Fil, iii, 11, 5).

351-54 Besides the immediate source, Fil, iii, 12, cf RR, 47-54 and 78-80.

404 *Depart*, make the distinction. Root notes that Troilus is making "a common distinction of scholastic philosophy between *likeness* and *identity of substance*." He cites Duns Scotus, *Expositio in Metaphy Arist*, lib x, sum 2, cap 1, no 30 (Paris, 1891-95, VI, 385), and Thomas Aquinas, *Summa*, pars 1, qu 31, art 2.

413 *and lat me thanne allone*, "and then leave me to arrange it alone." Ital "Poi mi lascia operar con qual sia l'una" (Fil, iii, 18).

445 *sesed*, seized, possessed (in the legal sense).

451-52 Perhaps an echo of Fil, ii, 84, 7-8.

502 *as seyth myn outour*, i e, the fictitious Lollus the statement is not in the Filostrato. The same applies also to l 575.

510 *fulfelle* Kentish for *fulfille*.

512-1190 The account of the way by which the lovers are brought together differs widely from the corresponding part of the Filostrato. Professor Young (*Origin*, pp 139 ff) has argued that Chaucer probably derived many suggestions for his plan from the passage in Boccaccio's Filocolo where a meeting is arranged between Florio and Biancofiore (II, 165-83). In both stories are to be noted the concealment of the lover by a go-between, the motif of jealousy, the lady's exaction of oaths, the use of rings, and the interchange of more or less formal vows. The whole suggestion of Troilus's jealousy of Horaste, for which there is no basis in the Filostrato, may be due to the account of Florio's jealousy, in an episode in the early part of the Filocolo (I, 247-89). Dr Cummings, who rejects the theory of the influence of the Filocolo, has pointed out (Indebtedness to Boccaccio, p 65) a number of parallel features in the Filostrato. But some of these are insignificant, and the rest are not sufficient to account for the development of the plot. On the whole question see further Professor Root's comments in his edition, pp xxxi-xxx, and Professor Griffin's introduction

to the prose translation of the Filostrato, p 101, n 1. The nocturnal visit, as Mr Griffin argues, was undoubtedly a stereotyped situation.

526 f "Beyond a doubt it was free in the wind from every magpie and every sparrow," i e, there were no birds to windward to give an alarm.

542 For the *holy laurer* Skeat cites Met, i, 566 f. But, as Root observes, Ovid does not represent Apollo as speaking from out the tree.

549 *the chaungynge of the moone*, the phase when the moon is invisible.

587 "Since I trust you most."

593 For the story of Tantalus see Met, iv, 458 ff, and cf Boethius, iii m 12, 37.

596 *a certein of ShpT* VII, 334, n.

609 No dainty was lacking.

614 On Wade see the *MerchT*, IV, 1424, and n.

615 Proverbial "Every thing hath an end" — to which is sometimes added in English and several other languages, "and a pudding (sausage) hath two." Cf *KnT*, I, 2636, *LGW*, 651, Skeat, EE Prov, p 94, no 224, Haeckel, p 43, nos 147, 148.

617-20 Cf Boethius, iv, pr 6 35-56, v, m 1, 11 f, and *KnT* I, 1663 ff. n. Chaucer may also have been influenced here and elsewhere by Dante's discussion of the heavenly spheres in *Convivio*, ii 4.

624 The rain was caused by the conjunction of the crescent Moon, Saturn, and Jupiter in Cancer, which was the Moon's mansion. On the actual occurrence of such a conjunction in May, 1385, and its bearing on the date of the *Troilus* see the introduction to the Explanatory Notes on *Tr*. According to the calculations of Professor Russell there cited, Jupiter and Saturn were in exact conjunction in Gemini on April 13, and remained in "platic" conjunction (i e, less than nine degrees apart) until the end of June. Jupiter entered Cancer on May 1, and Saturn on May 14. By May 13 the crescent moon appeared close to both planets. Venus, which had been in conjunction with Saturn May 3, and with Jupiter May 5, had moved on some ten degrees. Chaucer transferred Venus to the morning (see ll 1415 ff below, and n).

671 For the custom of drinking wine just before going to bed see *Gen Prol*, I, 819-21.

694-95 Cf ii, 1106 and *Gen Prol*, I, 476, n.

711 Proverbial, like "the fat is in the fire." See Skeat, EE Prov, p 74, no 177.

716 Mars and Saturn both had an evil influence. Cf *KnT*, I, 1995 ff, 2456 ff, for illustrations of the misfortunes they caused Venus when "combust" by being too near the Sun, lost its influence. See *Astr*, ii, §4. On the combination of astrology and mythology see the note to ll 1 f, above.

720-21 Possibly suggested by *Tea*, vii, 43, though no source need be assumed. See Chaucer's translation of the passage in *KnT* I, 2221-25. Cf also Ovid, *Met*, x, 715.

722 On Jupiter and Europa see Met, II, 833 ff, and cf *LGW Prol F*, 113 and n

725 For the form *Cyprius*, see also *HF*, 518 With the adoration of Mars by his love of Venus cf *KnT I* 2383 ff

726 On *Dane* (Daphne) see Met I 452 ff and cf *KnT I* 2062 ff

729 See Met, II, 708-832

731 Cf *Ovid Ars Am* I 261 f

733 With *fatal sustren* cf v 3 also for the application of the term "sorores" to the *Parcae*, *Theb*, I 632 viii 59, ix 323 For the idea that the child's fate is spun before his first garment is made see *KnT I* 1566, and n

741 *trappe*, either a trap-door in the floor or a secret entrance in the paneeling

764 Proverbial See *Haeckel* pp 22 f, no 72, *Skeat EE Prov* p 74, no 178

773 See *HF* 692, and n

775 "Make him a hood above a cap," apparently meaning to cover up the eyes hoodwink deceive For similar phrases see *Gen Prol I*, 586, n

797 The motif of jealousy is suggested in the *Filocolo* (II 175), where brief reference is made to the episode cited in the note on l 512 The character of *Horaste* is *Chaucer's* invention and the name is apparently taken from that of *Orestes* ("Horestes" in *Guido 'Horeste'* in the *Conf Am* iii 2176) See *Kittredge Language* p 347, and *Hamilton, Indebtedness* to *Guido* p 97

808 With this expression may be compared *Biancofiore's* reference to the "iniquo spirito" of *Florio's* jealousy (*Filocolo I* 259-60) But the *Filostrato* (vii 18 3-4) has the phrase "e l nemico Spirto di gelosia"

813-33 Cf *Bo*, II, pr 4, 84-87, 132-43 The sentiments were commonplace Cf *MLT*, II, 421 ff, *NPT*, VII, 3205

837 Apparently a stock comparison See also l 1010 below *Root* refers to *Gower, Mirour*, II 2641 ff, and *Ovid Met*, II, 768 ff

850 *a favr* "a fine thing (to do)" *Root* suggests that the word is rather *favr*, "market," with some such sense as "bad bargain"

853 Glossed in *MSS Hl' Hl'* "Mora trahit periculum" (delays are dangerous) Cf *Skeat, EE Prov*, pp 74 f no 179

855 From *Ecdl* II 1

861 *fare-wel feldfare* the bird is flown, all is over Cf *Rom* 5510, where the phrase is used of false friends who desert one in misfortune According to *Skeat* and the *NED* the phrase expresses good riddance, with allusion to the fieldfare's welcome departure northward at the end of winter Professor *Kittredge* suggests to the editor that the emphasis here is rather on folly and that the phrase might be paraphrased "Away, you fools" But in the *Troilus* passage as he agrees, there is surely no such implication For further examples see the *NED*, and *Hazlett, Proverbs*, London 1907, p 149

885 "True blue" was the color of constancy Cf *Anel*, 146 n

890 "Hazle-bushes shake" A proverbial saying of which the application is not entirely clear *Skeat* takes it to be simply a useless truism to indicate the futility of sending the ring In two later passages (v 505 1174) references to hazlewood seem to be mere expressions of incredulity or derision, and that may be the meaning here Professor *Kittredge* has called the editor's attention to the expression, "Thou sittest on hazel bou" apparently in the sense "You talk idly" in *The Thrush* and the *Nightingale*, 106 (*Hazlett Early Pop Poetry London* 1864-66 I 54), and he compares also 'Thou maist of hazelwode singe' (*Dan Topas* in *Wright's Political Poems Rolls Ser*, 1859-61, II 79)

896 Apparently proverbial

901 *while* "specious, plausible" Cf I 1567, below, also *NED*, s v *White*, †10, and for a parallel use of *Fr* "blanche" the *Testament of Jean de Meun*, l 1473 (in *RR*, ed *Meon*, Paris, 1814, IV 75)

919 *al prime face*, "prima facie"

920-45 The account here of *Criseyde's* acceding to *Troilus's* desire perhaps goes back to earlier passages in the *Filostrato* *Cummings* (*Indebtedness* to *Boccaccio*, pp 67 f), compares particularly *Fl*, II 133 139, 121

931 *dulcarnoun* a name for the 47th proposition of the first book of *Euclid*, hence a term for difficulty or perplexity The word is originally the Arabic epithet of *Alexander the Great* ("Dhu l Karnayn" the two-horned), who claimed descent from *Jupiter Ammon*, the horned god The application to the proposition in *Euclid* probably came from the resemblance of the diagram to a figure with horns In l 933 *Pandarus* says *Dulcarnoun* is called *flemyng of wrecches* But that is a translation of "Fuga miserorum" which corresponds in turn to "Eleufuga" a name which was actually applied to the fifth proposition See *Skeat, Athenaeum*, 1871, II, p 393 and for *at my wifes ende*, has *EE Prov* pp 75 f, no 181

936 *fecches*, "beans" one of *Chaucer's* numerous comparisons to denote worthlessness See *Gen Prol I* 177 n

947 For the use of *ther* in clauses which express blessing or cursing of ll 966, 1437, 1450, below and see *KnT I*, 2815, n

973 *feere fire* (*Kentish*)

979 *fond his countenance*, "assumed the attitude or appearance" Cf "to make a countenance," *NED*, under *Countenance* 1b 2d

989-90 Cf *KnT I*, 1169, 1785 ff

1016 ff Cf *KnT I* 1313, and *Bo I*, m 5

1021 *suffrest*, permatrest.

1035 Cf u 784

1046 ff On ordeal and purgation by oath *Root* refers to *Follock and Martland, Hist of Engl Law* (Cambridge, 1898, II, 598 ff) On *sortilege*, one of the most primitive and widespread of all forms of divination, see

Tylor, *Primitive Culture*, 4th ed., London, 1903, I, 78 ff

1060-61 Proverbial Cf Haecckel, pp 7 f., no 25, Skeat, *EE Prov.*, p 76, no 182

1064 *shoures*, assaults the Middle English "shour" (AS "scur") referred often to the storm of battle

1072-92 Similar to earlier scenes in the *Filostrato* (n, 1-3, 62)

1088 See *KnT*, I, 2749, n

1092 ff This episode appears to be partly imitated from *Fil* iv, 18-19, where Troilo faints on learning that the Trojans are willing to give up Criseida. The swoon is not repeated by Chaucer in the corresponding passage in *Bk* iv

1104 For the figure, cf n, 1272 f

1141 ff In the *Filocolo* there is also a formal marriage before the image of Cupid

1154 *bar hym on honde*, accused him See *MLT* II, 620, n

1161 See *Gen ProL*, I, 177, n

1192 For a similar comparison see *Filocolo*, II, 165-66

1194 For the bitterness of soot, which was proverbial, cf *RR*, 10633-34, also *NED*, s v Soot

1200 Proverbial, cf *LGW*, 2648, Haecckel, p 32 no 107

1203 "The seven planets" Cf *Scogan*, 3

1215 "Bitter pills may have sweet effects" Cf Skeat *EE Prov.*, p 76, no 183

1219-20 Cf *Bo* m, m, 1, 5-7, also Alanus de Insulis *Liber Paraboliarum*, Migne, Pat Lat, CCX, 592

1235 "When she hears any shepherd speak."

1255 The application of the name *Cithærea* to the planet is paralleled, as Root notes, in Dante (*Purg.*, xvii, 95)

1257 Comparison has been made with Dante, *Purg.*, i, 19. But the conception of Venus as a beneficent planet was usual

1258 *Imeneus*, Hymænaeus Hymen, the divinity of marriage

1261 Cf Dante, *Par.*, xxxiii, 14 ff. On the bond, or chain, of love of ll 1762 ff below. See also *KnT*, I, 2987 ff., and n

1267 Note the use of this familiar Christian doctrine here in the prayer to Venus, and also in l 1282. On its application to the affairs of lovers see *KnT*, I, 3089, n

1316 Whether intentionally or through misunderstanding, Chaucer here departs from the Italian "D'amor sentron l'ultimo valore" (*Fil* m, 32)

1324-27 On the position of these stanzas see the *Textual Notes*

1365 ff The interchange of rings is one of the features which Young (*Organ*, p 146) attributes to the influence of the *Filocolo* (II, 181 f)

1368 ff This gift of Criseyde's is Chaucer's addition. Boccaccio (*Fil.*, viii, 9-10) simply tells of a "fermaglio" or "fbbaglio" given by Troilo to Criseida. By *scripture* Chaucer may mean either the motto or posy

on the ring or the written authority for the story

1384 *the white and ek the rede*. In *NPT* VII, 2842, and *ParT*, VI, 526, *white ne (and) rede* refers to wine, and the same meaning is possible here. But in view of the Italian "denari perderanno" (*Fil*, m, 39) "white silver and red gold" seems more likely to be intended. For illustrations of this meaning see *NED* s v White, 10

1387-93 These lines, which depart from Boccaccio seem to have been suggested by Dante's *Purg.*, xx, 106-08, 116-17, where Midas and Crassus are likewise associated in a discussion of avarice. See Lowes in *MP*, XIV, 711 ff. The use of *affectus* a characteristically Dantean word, indicates Chaucer's assimilation of Dante's moral doctrine. On Midas cf further Ovid *Met.*, xi, 100 ff. M. Crassus was slain in battle against the Parthians in 53 B.C. The Parthian King Orodes had molten gold poured into the mouth of his fallen enemy. Mr Lowes (p 712) suggests that Chaucer's account may contain reminiscences of Li Hystore de Julius Cesar, by Jehan de Tumm. On the other hand Professor Shannon (Chaucer and the Rom Poets, pp 133, and n), holds that the De Casibus, vi, 7 is a sufficient source for what Chaucer tells about Crassus

1415-26 Primarily from *Fil*, m, 42-43. In elaborating the passage Chaucer probably had in mind *Purg.*, xix, 1-6, with its reference to the rising of "maggor fortuna". For the epithet *comune astrologer* of Alanus de Insulis, *De Planctu Naturæ*, Migne Pat Lat CCX, 436 ("vulgaris astrologus") By *Lucyffer*, the morning star, is meant the planet Venus. For similar references to *the dayes messenger* of Amores i, 6, 65 f., ii, 11, 55 f., *Her.*, xvii (xviii), 112. For *Fortuna Mayor* various explanations have been offered. Skeat interpreted it as Jupiter, and cited Gavin Douglas's notes to his translation of the *Aeneid* (ed Small Edinburgh 1874, II, 288). But he later rejected this application for Chaucer's time (See *Acad.*, XLVI, 352, and *Oxf Chau.*, VI, 404 also W C Curry, *MLN*, XXXVIII, 94 ff). In the first instance *Fortuna Mayor* had reference to geomancy the occult art which is described in *KnT*, I, 2045, n. The figure so

named had the form x x, and in the arbi-

trary assignments of the geomancers it was referred to the Sun as its planet. So Professor Curry would interpret the passage as meaning simply "the sun rose". But according to the commentators on Dante the name was sometimes applied to a group of six stars in the constellations of Aquarius and Pisces, and "maggor fortuna" in the *Purgatorio* is held to refer to this figure. Skeat (*Acad.*, XLVI, 352) identified the stars concerned as θ Pegasi and α , π , γ , ζ , η Aquarii, and

Professors Root and Russell (in PMLA, XXXIX 56-58) calculated that in the latter part of the fourteenth century in the middle of May, at the first appearance of dawn the group would have been about halfway between the eastern horizon and the zenith, and was still rising *estward*

1427-42 These lines which have no counterpart in the Filostrato, recall the sentiment of the "aubade" or "Tageheil" and lead up to the dawn-song proper in ll 1450-70 Filocolo, I, 173 has an address to Night in two respects similar Cf also Amores I, 13 The "aube" was not so common in mediæval English poetry as in French and German Examples of later English songs on the night visit are given by C R. Baskervill, in PMLA, XXXVI, 593 f

1428 Alcmena (*Almena*) was the mother of Hercules by Jupiter For the story that the moon passed through three courses on the night when the child was begotten see Theb, vi, 288 f, xii, 300 f, Roman de Thebes ed Constans, SATF Paris 1890, II, 88 Another account which may have been known to Chaucer is in Boccaccio, De Gen Deor lib xiii cap 1 There are references to the incident in Amores, I 13, 45 f and Tes, iv, 14

1433-35 Cf Ovid, Amores I, 13 11 f, 17 ff

1450-70 There is a bare suggestion for this passage in a single couplet of Fil (II, 44) But the passage cited above from the Amores (I, 13) seems the more likely source

1462 The light would be necessary to the work of engravers of seals

1464-70 The confusion between Titan and Tithonus may be due to Boccaccio's "Titon" in Tes, iv, 72 or in Filocolo II, 222 Cf further Ovid, Heroides, xvii (xviii), 111 ff, Dante, Purg, ix, 1-3, Petrarch Sonnet 23, In Morte, and Servius on Georg, III, 48

1490 *these worldes tweyne* two worlds such as this" (Root) The Filostrato has "che 'l troian regno" (II, 47) Perhaps Chaucer meant "the realms of both Troy and Greece"

1495-97 Cf Virgil Eclogue, I, 60-64 (very general resemblance)

1502 Cf *KnT*, I, 1133, and n

1514 With this use of *mo* ("others") cf II, 1274, also *CIT*, IV, 1039 and n

1546 *brude*, "arise" Cf *LGW* 1156

1555-89 The visit of Pandarus to Criseyde here is not paralleled in the Filostrato

1577 "Christ forgave his crucifixion" The ultimate reference is doubtless to Luke xxiii, 34 But the phrase had become proverbial, to express the limit to which forgiveness might be carried Cf "Dieu pardonna sa mort," Morawski, Proverbes Français, Paris, 1925 p 21, no 585

1600 Cf Aen, vi, 550 f For the alternative readings which substitute *Cocytus* for *Flegeton* see the Textual Notes

1626-28 Cf Dante, Inf, v, 121-23, also

Bo, II, pr 4, 7-10, and Thomas Aquinas Summa, Secunda Secundae, qu 36 art 1

1634 Cf RR 8261-64 ultimately from Ovid Ars Amat II, 11-13

1642 *raile* here a verb, "behave rashly"

1688-94 Comparison has been suggested with Par, xix 7 ff, xxiv 25 ff But surely no source need be sought for so familiar a formula

1691 f Cf *Bo*, II, pr 2, 10-13 also Dante s Convivio, iv 22

1693 Cf Par, xix, 8

1703 *Prouis*, Pyrois one of the four horses of the sun The other three, according to Ovid Met, II 153 ff, were Eous Aethon and Phlegon

1716-19 A combination of Fil, II, 72 and II, 84

1744 For Troilo's song as given here by Boccaccio, Chaucer substitutes a song based upon Boethius, II m 8 Five and a half stanzas of the Italian song were used earlier in the *Proem* of this book The fact that this whole passage (ll 1744-71) is omitted in MS H1 and the first form of MS Ph has led to the plausible inference that Chaucer added it some time after he wrote the rest of the book (See Root's note)

1762 ff See the note to l 1261, above

1784 In the figure of the falcon Chaucer followed Boccaccio (Fil II 91), and Boccaccio Dante (Par, xix, 34) But in the Filostrato the application is to Troilo instead of Criseida

1785-10 These lines combine reminiscences of Tes I, 3, and xi, 63, and Dante, Par, viii, 7-8 The reference to Venus as daughter of Dione might be due to Aen II 19, or to various passages in Ovid (Ars Am II, 593, III, 3 769 Amores I 14, 33)

1809-10 On the erroneous conception of Helcon as a fountain or spring on Mt Parnassus see *HF*, 521, n

Book IV

1-11 For the commonplace sentiments of the opening stanzas of *b*, besides Fil, II, 94, Boethius II, pr 1 and m 1 RR 8039 ff, and Machaut Remede de Fortune (Œuvres SATF II), 1049-62, and Jugement dou Roy de Behaigne (Œuvres I) 684-91 See also Chaucer's very similar phraseology in *MLT*, II 1132 f 1140 f

22 ff On the term *Herynes* see *Pity* 92, n and for the character of the Furies as suffering pain of I, 1 n above Both passages seem to contain reminiscences of Inf ix 45 ff Perhaps the form *Alete* is due to the Italian "Aletto" For the idea that the Furies are *Nyghtes doughtren* thr of Met, iv, 451-52, Aen, xii, 845-47, and Boccaccio De Gen Deor, II m 6-9 For the invocation as a whole comparisons have been suggested with Met, viii, 481 ff, Heroides xi 103 and Theb, xi, 57 ff 344 ff But these passages have no evident bearing on Chaucer's lines

25 *Quirine*, Quirinus, a name given to Romulus. See Ovid, *Fasti* II, 475-76. For the statement that he was a son of Mars see *Fasti*, II, 419, *Aen.*, I, 274 ff., *Met.*, XV, 863, and cf. *Par.*, VIII, 131-32. With the epithet *cruiel* cf. "sævi" in *Theb.* VII, 703.

32 *Hercules lyon*, the sign Leo associated with Hercules because that hero killed the Nemean lion. Cf. "Herculei terga leonis," *Ars Amat.*, I, 68. The Sun was in Leo during the latter part of July and the first part of August.

38-42 With these lines, which do not correspond to anything in the Filostrato, cf. *Rom de Troie*, II 11996-12006.

50 ff. Except for *Phebuso*, who appears to have been invented by Chaucer, all these men are named in *Fl.*, IV, 3. According to Boccaccio they were all taken prisoners, but there is no authority for this statement in Benoit or Guido, and Chaucer's account (with *Maugre* in l. 51) is in accord with theirs. The reading of a single MS., H¹³ (*Paldomas* and also *Menestes*), suggests, as Root points out, that Chaucer's earliest draft may have agreed with Boccaccio. Antenor, Polydamas, Sarpedon and Polymnestor are familiar names in the Trojan cycle. *Santippe* (Ital. "Santippo") is doubtless Antipus, or Xantipus, King of Frisia. The spelling with X, which occurs in the 1489 edition of Guido (sig. h 6 recto, col. 1), would account for Boccaccio's form *Polite* (*Polites*, *Aen.* II, 526), *Monesteo* (*Mnestheus*, *Aen.*, V, 116 ff.), and *Rupheo* (*Ripheus* or *Rhrpeus*, *Aen.*, II, 339). Boccaccio may have taken over from Virgil.

57-58 Boccaccio here says that Priam asked for the truce ("Chiese Priamo triqua, e fugi data," *Fl.*, IV, 4, 1). But both Benoit and Guido say that the Greeks sent Ulysses and Diomedes as legates to seek a cessation of fighting for the burial of the dead. See *Roman de Troie*, II 12822-13120, and *Historia* sig. I 1 recto, col. 1. Chaucer's statement differs in the different MSS. as may be seen from the Textual Notes. Perhaps the first version agreed with Boccaccio, and was revised later under the influence of Guido or Benoit.

96 *in hre sherte*, in her smock, that is, without rich apparel.

115 *astronomye*, what would be rather called "astrology" today. Calchas's prediction has the four-fold support of an oracle, astrological calculations, the casting of lots, and divination by augury with birds.

120 ff. The reference to Neptune and Apollo is not in the Filostrato. Benoit (*Rom de Troie*, 25920 ff.) says that Neptune built the walls of Troy and Apollo consecrated them, but he does not tell of Laomedon's refusal to pay their wages. This part of the story Chaucer might have learned from Ovid (*Met.*, XI, 194 ff., cf. also *Her.*, XV (xvi), 181 f.). The "locus classicus" for the legend is *Iliad*, XXI, 441 ff. For other accounts of it see Hy-

ginus, *Fab* 89 (ed. Bunte, Leipzig, 1857, p. 82), Servius, *Comm.* in *Aeneida*, I, 610, Boccaccio, *De Gen. Deor.*, VI, 6. Bode, *Scriptores Rerum Mythicarum*, Cellis, 1834, I, 43-44, 138, 174.

138 Thoas is not mentioned in the Filostrato. In including him in the exchange Chaucer may have been following either Benoit, *Rom de Troie*, II 13079 ff., or Guido, *Historia*, sig. I 1 verso, col. 1. The account in Guido bears the closer resemblance to Chaucer's.

143 *parlement*, used by Chaucer in the English sense, though the Italian "parlamento" in the corresponding passage apparently means "parley." Guido's term is *consilium*.

169-210 In this passage, which is largely independent of the Filostrato, Chaucer seems again to be indebted to Benoit or Guido. The speech of Hector may have been suggested by Benoit's account of his protest against the truce with the Greeks (II 12965 ff.), and the popular outcry it arouses recalls the outburst against Calchas when he asked for his daughter, as related by Guido (sig. I 1 verso, col. 1). If Chaucer had these incidents in mind, he chose to alter the story. According to the *Historia*, the Trojans opposed the surrender of Criseyde, but were overruled by Priam, whereas in Chaucer's account they urge the exchange of Criseyde for Antenor. For a detailed comparison of the different versions of the episode see C. Brown, in *MLN*, XXVI, 208 ff. Professor Brown suggests further that Chaucer's stanzas in condemnation of the *noyse of peple* (II 183 ff.) allude to the Peasant's Revolt, and that the *blase of straw* (I 184) may even contain a pun on the name of Jack Straw. In spite of the infrequency of word-play in Chaucer, it is not unlikely here. Gowcr, as Mr. Brown notes, has two puns, in Latin, on the same name in the *Vox Clamantis* (I, 652, 655). The whole tone of the present passage, moreover, is similar to that of a stanza of the *Clerk's Tale* (IV, 995-1001) which has long been regarded as an allusion to the uprising of the peasants.

197 ff. From Juvenal, *Sat.*, X, 2-4.

198 *what is to yerne*, what is to be desired.

202-06 For the reason of Antenor, which does not appear in the Filostrato, compare Benoit (II 24397 ff.) and Guido (*Historia*, sig. I 1 recto col. 1, et seq.). It consisted in contriving the removal of the Palladium.

210 *here and howne*, an unexplained phrase, which seems to mean "people of all sorts, everybody." The interpretation "hare and hound" as Skeat shows, does not fit the form of either word (though the NED cites late occurrences of "hound" without the *d*, and Professor Kittredge has called the editor's attention to "masterles howne" in G. Harvey's *Letter-Book*, ed. Scott, p. 42). Skeat's own suggestion, "gentle and savage" (from AS "heore" and "huna") is possible, but lacks

support Root offers another explanation — *howne* from ON "hun" young bear hence *urchin*, and *here* from ON "herra" lord master — but recognizes that it is equally unconvincing

225-27 Imitated from Dante *Inf*, iii, 112 ff

239 The figure here, which is in Boccaccio (*Fil*, iv, 27), goes back to *Inf* xii 22-24, and thus in turn to *Aen* i 222 ff

251-52 Cf *CIT* IV 902-03 and also, for the adjectival use of the genitive *lyves*, *KnT*, I, 1912, n

271-72 Cf *Mk Prol* VII 1976 f

279 There is possibly an echo here of some of the passages in Statius about the living death of Oedipus Cf especially *Theb* 1 46-48, xi, 580-82 and 698 ("quantum miser incubo terrae"). The comparison to Oedipus is made explicit in l 300 The epithet *combre-world* occurs in Hoccleve's *Lament for Chaucer*, *De Regimine Princ*, l 2091 (ed Furnivall, EETS, p 76)

300 Oedipus blinded himself on finding that he had killed his father Laus and married his mother Jocasta See Statius, *Theb*, i, 46-48, and *Tes*, x 96

305 *unneste*, correctly glossed in MS *H1* by "go out of the nest,"

316 For the term *lady sovereigne* cf *LGW Prol F*, 94, 275 (*Fil* has "o dolce bene" iv, 36)

323-29 Perhaps there is a reminiscence here of *Tes*, xi, 91, for which Boccaccio in turn may have got a hint from Ovid's epithaph, *Tristia*, iii 3 73-76

327-29 The reference to Troilus's burial-place, for which there is no parallel in the Filostrato, was possibly suggested by the Filocolo (I 266)

330 *unholisom*, Ital "insano" (*Fil* iv, 38), probably in the ordinary sense of "insane"

351-55 The attendant knight is a new figure introduced by Chaucer

356-57 Cf *Fil*, iv, 43 8 The lines of the *Troilus* are nearly repeated in *MLT*, II 608 f

356-92 Cf Boethius, ii, pr 2 6-8, also *R.R.*, 8023-26

407 ff With the sentiment expressed here of Ovid, *Amores* ii 4, 10 ff

413 *rypere*, either "the sport of hawking" or "water-fowl" See *Thop*, VII 737, n

416 The real source of this line, quoted as a saying by Boccaccio and attributed by Chaucer to *Zanus* or *Zanus* was perhaps Ovid's *Rem Am*, 462 or 484 For evidence of its later currency as a proverb see Haeckel, p 3, no 9, Skeat, *EE Prov* p 77, no 186 Chaucer's passage shows, besides the use of *Fil* iv, 59, further reminiscences of the *Remedia* particularly ll 135-210, 214-39 (See Kittredge *Harv Stud in Class Philol* XXVIII, 70) *Zanus* is of uncertain identity If the form is a corruption of *Zeuxis*, Chaucer may have had in mind the sage of that name in the Alexander story

See Julius Valerius (ed Kuebler, Leipzig, 1888) i, 9 *Zeuxis* the painter is referred to, also as *Zanus* in *PhysT*, VI, 16

431 *unthraft*, foolish, unprofitable stuff Cf *ML Epil* II, 1165 and i 275 above

432-34 There seems to be a verbal reminiscence here of *R.R.* 4640-41 (*Rom* 5151 f) which suggests that Chaucer somewhat associated Pandarus with the character of Reason The resemblances, however, are unimportant and in any case l 434 was proverbial See Haeckel pp 12 f no 41

461 *Nettle in dock out nettle in dock out* that is first one thing and then another The phrase comes from a charm for curing the sting of a nettle The wound is rubbed with the juice of a dock-leaf, while the charm is repeated The words as given in *Notes and Queries* 1st Ser, III 133, are as follows
Nettle in dock out Dock in nettle out,
Nettle in, dock out Dock rub nettle out

For other forms with references, see Skeat's note on the passage, also his *EE Prov*, p 78 no 187, and *Notes and Queries*, same vol, pp 205 368 463, Grendon, in *Journ of Am Folklore*, XXII 214, n 6 and Haeckel p 50, no 179 Chaucer's lines here are imitated by *Usk*, *Testament of Love*, Bk i chap 2, l 167 (*Oxf Chau* VII 13)

462 "Now evil befall her that may care for thy wo!"

466 Cf Seneca, *Epist* 78 13, though the idea is so familiar that no source is certain It occurs also in Boethius, ii, pr 4, 57-59

470-76 The mention of Proserpina which is not found in the corresponding passage in the Filostrato (iv 54), may well be due to the lines of the *Inf* (ix 43 ff) which seem also to have influenced Chaucer's conception of the Furies See the note to i, 1 ff above Perhaps there is a further echo of the same Dantean passage in iv 785 ff

477 *for syn*, probably to be taken in the sense "finally" Professor Magoun suggests the possible reading *for-syn* "very ingenious" On such adjectival compounds with *for-* see *KnT*, I 2142 n

503 f From Boethius, i m 1, 13 f

506 *here* a bribe Troilus says that while he was happy he would have bribed Death to let him alone, but now he would be glad to be killed

519-20 The figure was probably suggested by *R.R.* 6332-83

548 *ravysshyng of wommen* Hesione, sister of Priam was carried away to Greece by Telamon and when the Greeks refused to surrender her Helen was seized by Paris in reprisal See Benoit, II 2793 ff, 3137 ff, 4059 ff

556 "This would constitute an accusation against her"

557 "Moreover I know very well that I can not obtain her" The Filostrato (iv, 69) has "Nè spero ancora ch'el dovesse darla"

558 *by note*, apparently "in song, music",

though the NED (s v Note, sb², 3^e) cites no case of this idiom before 1436

588 Skeat compares "a nine days' wonder," also the Latin "novendiale sacrum," Livy 1, 31, see also his EE Prov, p 78, no 188, and NED, s v Nine, adj 3^a and 4^b

600-01 On this favorite commonplace ("Fortes Fortuna adjuvat") see *Thop VII*, 830, n

607 of *ferd*, "because of being frightened" (?) Root suggests also "frightened off," but the construction seems less likely Skeat's reading for *ferd* "for fear" has some MS support

618 Not so close to Filostrato (iv, 75) as to *KnT*, I, 1163-68 Chaucer may have recalled his own lines (if written earlier) or their source in Boethius, iv, m 6 For the currency of the idea as a proverb see Haeckel, p 2, no 5

622 For the proverbial phrase "on six and seven" (or 'at sixes and sevens') see Skeat, EE Prov, pp 79 f, no 190 Haeckel, p 50, no 175, and NED, s v Six B 5 Professor Root, who would interpret the present passage "risk everything on the cast of the dice," shows how the term may have been applied in the game of hazard "A player throws two dice and the sum of the numbers which fall is the 'main' If the 'main' is 6, the caster may win by throwing at the next cast either 6 or 12 If he throws 2, 3, or 11, he loses If his second throw is a number other than these, that number becomes his 'chance.' If 6 is the 'main' and 7 the 'chance,' probability favors the caster at the odds of six to five The chances are correspondingly against the 'setter,' who bets against him To 'set' one's all on six and seven is, therefore, to venture with the odds against one" This explanation of the original application of the phrase is very likely correct But it developed another meaning, "in confusion, disorder, state of upheaval," which would also make good sense in the present passage The NED does not recognize this sense as occurring before the sixteenth century, though it is very likely the meaning of the passage there cited from the Towneley Plays (EETS, 1897, xvi, 128)

623 There is clearly an allusion here to the teaching of the Church that a martyr's death ensured immediate entrance into heaven The belief was especially emphasized in the time of the Crusades Pope Urban, at the Council of Clermont in 1095, gave assurance of remission of sins to those who should lose their lives either on the journey to the Holy Land or in battle against the Saracens See the *Historia Hierosolymitana* of Fulcher of Chartres, ed Hagenmeyer, Heidelberg, 1913, p 135 For illustrations of the belief of Hagenmeyer's notes, also Fulcher's account of the speech of Baldwin, pp 411-12, and the striking incident related on pp 476-77 A crusader rides to meet certain death in the Turkish hosts, crying,

"si quis vestrum in Paradiso cenare desiderat, nunc mecum veniat et mecum prandeat iam iam enim abibo" On the prevalence of the belief in the early Christian centuries see Harnack, *Lehrbuch der Dogmengeschichte*, Freiburg, 1894, I, 425 ff For modern statements of the doctrine the Rev A J Denomy has referred the editor to Tanqueray, *Synopsis Theologiae Dogmaticae Specialis*, II, 262-64, and Billuart *Theologia Dogmatica, Tractatus de Fortitudine*, diss 1, art 11

661 with *preste wynges* with swift wings (Ital "oon prestassum" ale," Fil, iv 78), ultimately from Virgil's "pernicibus alis" (Aen, iv, 180) which Chaucer, in *HF* 1392, rendered *partriches wynges*, obviously by confusion with "perdux"

683 *pietous love*, Ital "pietosa allegrezza" (Fil, iv, 80) In his account of the women's talk Chaucer follows Boccaccio closely

707 *wo and wery* are probably both to be construed as adjectives after *for* On the construction see *KnT*, I, 2142, n

728 The Italian says "itch," not "ache" ("ove 'l capo prudea" Fil, iv, 85)

736 ff On the order of the stanzas at this point see the Textual Notes

736 *ownded*, wavy, cf *oundy*, *HF*, 1386, also RR, 21135-36

737 For the detail about the fingers, which does not occur in the Filostrato, comparison has been made with Guido (Historia, sig 1 2 recto, col 2), where the parallel is not exact Filocolo, I, 176, which has also been cited, is hardly closer ("diluicate mani")

745 *in corsed constellaoun*, when the planets were in unfavorable combination

762 The name of Criseyde's mother is not given by Boccaccio, and Chaucer's authority (if he had one) is unknown *Argyve* occurs below, in the Latin summary of the Thebaid, as the equivalent of Argia, the name of Polynices's wife See v, 1509, and Theb, II, 297

765 Cf *Gen ProL*, I, 179-80

767-68 Cf *Bo*, II, pr 11, 109-24

769 *by-word*, proverb Root cites from Le Roux de Lincy (Proverbes Français, Paris, 1859, I, 83) "Seiche racine de l'arbre la ruyne" See also Skeat, EE Prov, p 80, no 192

776 *unshethe*, unsheath, perhaps a reminiscence of Dante's lines about the flaying of Marsyas, Par, I, 20-21 The same passage doubtless underlies *HF*, 1229-32, where, however the striking figure does not appear

782 *ordre*, religious order

785-87 Cf II 470 ff, above The language here recalls again the *KnT*, I, 2768, cf the note to l 618, above

788 ff Chaucer's conception of Elysium may have been influenced by Dante, especially *Inf*, iv The particular definition, *feld of pite*, is not merely an adaptation of Ovid's "arva piorum" (Met, xi, 62), was perhaps due to an association of Elysos with

"eleison" in the familiar *κυριε ελεησον* of the liturgy See MLN, XXIX, 97, Harv Stud in Class Philol, XXVIII, 53, n 10

791 For the story of Orpheus and Eurydice see Virgil, Georg., iv 453 ff, Ovid, Met., x, 1 ff, xi 1 ff

813 ff Besides the corresponding passage in Filostrato, Chaucer may have had in mind Guido's similar description (Historia, sig 1 2 recto, col 2), also possibly Filocolo (I, 188)

829 *causa causyng*, the "causa causans" or primary cause, as distinguished from a "causa causata" or secondary cause

836 From Prov xiv, 13 Cf MLT II, 421 f, and n, NPT, VII, 3205, also Boethius, ii, pr 4

841 In Fil (iv, 97), this stanza is spoken by Pandaro

865 Cf KnT, I, 1400 f

884 *into hitel*, nearly

918 ff With Pandarus' argument here (and in Fil, iv, 106 f) has been compared that of Glorizia to Biancofiore in Filocolo, I, 117 f

927 'Be to him a cause rather of the fiat than of the edge', that is, rather of healing than of hurting For the conception see SqT, F, 156 ff, and the note, 239 ff In the present passage Root suggests a possible verbal echo of Dante's Inf., xxxi, 4-6

934-38 Cf Fil, iv, 107, where Pandaro merely advises Griseida to control her own grief so as to be able to alleviate Troilus' sorrow Chaucer substitutes lines which advise more positive action, and in ll 1254 the advice is carried out

953-1085 This long discussion of predestination is derived from Boethius, v, pr 2 and 3 It is not found in the *a* MSS of the *Troilus*, and seems to have been inserted by Chaucer after the main body of the narrative was composed See Root's discussion of the MSS, Textual Tradition pp 216 ff, and the Introduction to his edition, pp lxxi ff Stanzas 136 and 156, which precede and follow the soliloquy, are based upon a single stanza (iv, 109) of the Filostrato

The philosophical doctrine of the passage, and the appropriateness of its insertion in the *Troilus*, have both been much discussed by the commentators See especially W C Curry, PMLA, XLV, 129 ff, and H R Patch JEGP, XVII, 399 ff, MLR, XXII, 384 ff, and Speculum VI, 225 ff The argument of Troilus closely follows that of Boethius, but whereas in the De Consolatione, Philosophy makes a reply and defends human freedom, Chaucer (or Troilus) stops with the fatalistic conclusion It is not to be inferred that Chaucer himself was a fatalist The speech, as Mr Patch argues, expresses not Chaucer's moral, but Troilus's emotional reaction, and is therefore completely relevant At the same time it is to be observed that more than once in the *Troilus* the reader is made to feel a deep sense of overruling Destiny See v, 1085, and n

958 Proverbial See Haecckel, p 31, no. 102

968 For the *grete clerkes* of the NPT, VII, 3241 f, where St Augustine, Boethius, and Bishop Bradwardine are mentioned

976 For the idiom see KnT I, 1089, n

996 The reference is to the tonsure of the clergy

1098 *n'enforce I me nat vn shewynge*, Lat "Ac non illud demonstrare nitamur" (Boethius, v, pr 3, ll 26 f) Skeat suggests that Chaucer's negative, which occurs also in his *Boece* was due to a misreading of "nitamur" as "vitamur"

1098 Cf u, 1347, and n

1116 There is no reference to Juno at this point in the Filostrato (v, 111 f)

1128 ff In the part of the Filostrato which deals with the separation of the lovers there are many features and incidents which Boccaccio appears to have taken over from his Filocolo Griseida's promise to return on the tenth day, which is not found in Benoit, seems to have come from that source See Young, Origin, pp 66-103

1135 The simile is Chaucer's

1136 *out of ters kynde*, unlike the nature of tears

1139 On Myrrha the daughter of Cinyras King of Cyprus, who was changed into a myrrh tree, see Met., x, 311 ff

1142 *here wofullie were gostes*, apparently the souls of the lovers, though the corresponding phrase in Fil, iv, 116 ('gh sprita affanmati') refers rather to the "spiriti" in the old technical sense, which control the functions of their bodies On this matter see KnT, I, 2749, n

1159 Filostrato, iv, 117, reads "E gh occhi suoi velati" Chaucer's copy, as Root suggests, may have had the variant reading "levati"

1174 Not in Filostrato Cf Gen Prol, I, 301

1181 *woon*, hope, resource (apparently from AS "wán")

1187-88 Boccaccio does not mention Minos at this point Chaucer may have been thinking of Dante's Minos or of the pagan judge of the dead, as described by Virgil, Statius and Claudian, or of both combined Although the pagan conception would be more strictly appropriate in the case of Troilus, Christian ideas cannot be dismissed as anachronistic in a poem which refers to "Amphorax" as a "bishop"

1208 Atropos was the Fate who cut the thread of life Cf, besides the regular Latin sources, RR, 20364-65 See also l 1546, below

1216 *Cypride*, the Cyprian Venus Cf v, 208

1237 *a forlong wey*, see MLT, II, 557 n

1283 Proverbial Cf ML Prol, II, 27-28

1295 *for that is no demaunde*, there is no question about it Cf l 1694, below

1305-06 Cf, for the sentiment, RR, 2601-02 (*Rom*, 2740-42)

1356 On this familiar comparison see n, 193, n

1366-1414 The use of the avarice of Calchas, merely suggested by Boccaccio (*Fl*, iv, 136, 7) is most skillfully developed by Chaucer

1373 f Apparently proverbial, in the sense that one cannot 'have it both ways,' or "have one's cake and eat it too" See Skeat, *EE Prov*, p 81, no 194, for similar sayings

1397-98, 1404-11 These passages about the gods have no exact equivalent in the Filostrato They are more nearly paralleled in Benoit (*Roman de Troie*, 13768-73) and better still in Guido (*Historia*, sig 13 recto, col 1) Both these authors represent Criseyde as making such reproaches to her father In Chaucer, though she expresses the intention of speaking thus she is actually *muwet, milde and mansuete* at the time of meeting (see v, 194), and the account in the Filostrato is similar (v, 14, 3) For the skepticism (real or pretended) of Criseyde Dr Wise (*Influence of Statius*, pp 16 ff) has suggested another possible source in Statius's portrayal of Capaneus, "superum contemptor" See Theb, iii, 611 ff, 645 ff ix 550, etc

1406 *amphibologies*, ambiguities, from Lat "amphibologia," itself a corruption of "amphibolia" which is used with reference to the ambiguous answers of oracles by Isidorus, *Etymol*, i 34 13 (Migne, *Pat Lat*, LXXXII, 109), and Cicero, *De Div*, ii, 56

1408 The marginal gloss in H1, "Timor invenit deos," may record the exact words of Chaucer's Latin source But various statements of the doctrine were accessible to him The most familiar version is the line, "Primum in orbe deos fecit timor," which occurs in a fragment attributed to Petronius (ed Buecheler, *Berlin*, 1922, no 27), and was probably taken over from him by Statius, *Theb*, iii, 661 It is quoted, in slightly differing forms, as from Petronius by Fulgentius, *Mitologiarum*, i, 32 (*Opera*, ed Helm, Leipzig, 1898 p 17), Petrus Cantor, *Verbum Abreviatum*, cap 93 (Migne *Pat Lat*, CCV, 271), and Holkot, *Super Libros Sapientiae*, lect 164, (Reuthingen, 1489, fol H 3 recto), and as from Virgil by Johannes de Alta Silva, *Dolopathos* (ed Hilka, Heidelberg, 1913, p 102, f 9) The association with Virgil may be due to Servius's quotation of the line from Statius in his *Comm* in *Aen*, ii, 715 Chaucer had thus a number of possible sources for the idea which had become a commonplace in Latin and mediæval literature For still other variations on the theme see Lucretius, i, 151, v, 1218 ff, vi, 52, Cicero, *De Fin*, i, 19, 64, Juvenal, x, 365 (with special reference to Fortuna), Orosius, vi, 1, and for the Epicurean doctrine behind some of the Romans, Diog Laertius, x, 79, 81, 142 Lucan's "Quae finxere tument" (*Pharsalia*,

i, 486), which was doubtless known to Chaucer, is sometimes cited as a source of Petronius But Lucan refers not to the invention of gods, but to the imagined terrors of Caesar's advance on Rome (See also G L Kittredge, *MP*, VII, 480, and B A Wise, *Influence of Statius*, p 17)

1411 For the occasion see Benoit, *Rom de Troie*, 5817-5927 Calchas, sent to Delphi by the Trojans, met Achilles who was consulting the oracle on behalf of the Greeks When the oracle gave warning of the fall of Troy, Calchas went over to the enemy

On the form Delphos cf *FranklT*, V, 1077 n

1415 ff These declarations of Criseyde's sincerity are not paralleled at this point in the Filostrato But see v, 7, and *Tr*, v, 19-21, and cf Benoit *Rom de Troie*, 13495-97 and Guido, *Historia*, sig 1 2 recto, col 2

1453 The bear and his leader are of different opinions Obviously a proverbial observation, with which Root compares, as of similar purport, "Man proposes, God disposes"

1456 For a variant of the same proverb cf *KnT*, I, 2449, and n

1457-58 Another proverb Cf "Clochier ne faut devant boteux" (*Leroux de Lancy*, *Proverbes Français*, I, 211), also Skeat, *EE Prov*, p 82 no 196

1459 Argus had a hundred eyes See Ovid, *Met*, i, 625, cf Haeckel, p 48, no 164

1478-82 Chaucer seems at this point to have used Benoit (ll 13803 ff) or Guido (sig 1 3 recto, col 1) as well as the Filostrato

1483 *Fere*, terrify
1505 On the philosophical distinction between substance and accident see *ParDT*, VI, 537 ff, n Root suggests that Troilus is also playing with the more popular meaning of accident, "uncertainty" as opposed to *sikernesne* This is possible, though Chaucer is not much given to playing upon words See *Gen Pro*, i, 297, n

1534 ff Criseyde's oath by Athamas is probably due to Dante's *Inf*, xxx, 1 ff, where the punishment of "falsatori" is described Ovid's account of Athamas (*Met*, iv 420 ff), may also have been in Chaucer's mind Juno, he relates, crossed the Styx into hell to persuade Tisiphone to haunt him This may have suggested the mention of the Styx But the characterization of it as the "pit of hell" is rather mediæval than classical Numerous references to the conception are cited by T Spencer in *Speculum*, II, 180 f Dante's description of the Styx as "una palude" (*Inf*, vii, 106) is not quite parallel, though a pit and a marsh are easily associated

1541-45 From *Met*, i, 192 f Cf also *Theb*, vi, 112-13

1548 Probably a reminiscence of Ovid, *Amores*, i, 15, 10 ("Dum rapidas Simos in mare volvet aquas") L 1553 doubtless goes back to the similar statement about the

Xanthus in the *Heroides*, v, 29-30, repeated in RR, 13225 f Cf also Theb, vi, 553, and Met, xii, 324 (where, however, the application is not to love)

1554 Cf the fate of Amphiarus, ii, 105

1562 *take*, "take place," recorded by NED (s v *Take*, 27 b) as the only occurrence of the word in this sense

1568 Proverbial A number of sayings of similar purport are noted by Haeckel, p 26, no 85 Cf i, 956, n

1584 Another proverb, "Vincit qui patitur" Cf *FranklT*, V, 771 ff, and n

1585 "He who will have what he likes must give up what he likes" Root compares "Nought lay down, nought take up" Hazlett's Proverbs, p 340 See also Skeat, EE Prov, p 83, no 198

1586 With this (which is again proverbial) of Tes, xii, 11, 1-2, and see *KnT*, I, 3041-42, n

1590 ff The astrology here, as so often, is Chaucer's addition to his source

1591 Before *Lucina* (the moon) pass out of Aries and beyond Leo, that is, before the tenth day

1608 *Cynthia*, *Cynthia*, the moon

1620 *pure*, very, cf *KnT*, I, 1279

1628 Proverbial Cf Haeckel, p 30, no 98

1645 Cf Ovid, *Heroides*, i, 12, Skeat, EE Prov, p 84, no 200

1667-82 The corresponding passage in the *Filostrato* (iv, 164-66) is spoken by Troilo to Criseida

1677 *popphssh*, popular, vulgar, Ital "popolesco" (Fil, iv, 165)

1695 Cf *Mercht*, IV, 1341, and n, for the recurring formula The fuller form here is perhaps influenced by I Cor ii, 9

Book V

1 Cf Tes, ix, i, 1

2 The Fates are conceived as subject to Jupiter Cf Theb, i, 212 f For the same idea, in Christian terms, see *KnT*, I, 1663 ff

3 *Parcas*, the Latin accusative of "Parcae," the Fates The *sustren thre* are Clotho, who spins, Lachesis, who apportions, and Atropos, who cuts the thread of life Cf RR, 19768 ff, Purg, xxv, 79, xxi, 25, though no single source need be sought for so familiar an allusion See also ii, 733 ff

8 ff From Tes, ii, 1, cf also Theb, iv, 1 f On the use of astronomical and mythological definitions of time see *Gen Prol*, I, 8 n For *gold-utressed* MS H1² has *Aurcomus tressed*, doubtless incorporating a gloss which shows the Latin original of the epithet Chaucer's source is unknown The Latin adjective is applied to the sun in Valerius Flaccus, *Argonauticon*, iv, 92, and in Martians Capella, *De Nuptus Phil et Merc*, i, 12 (ed Kopp, Frankfurt am Main, 1836, p 44)

12 Troilus was the son of Hecuba

25 *crop and more*, "twig and root" hence "altogether, from top to bottom"

53 *in rumour of this fare*, 'upon hearing of this behavior'

67 *valey*, a mistranslation of Boccaccio's "vallo," rampart (Fil, v, 10)

88-175 The account of Diomedes's conversation with Criseyde has some basis in Fil, vi, 10-12, 14-25, but it shows also the influence of the Rom de Troie, 13529 ff

90 *by the reyne hure hente*, W M Rossetti (MS H1², Chau Soc, p 235) suggested that Chaucer misunderstood the Italian "di colei si piglia," which means "takes a fancy to her"

98 A proverbial expression Cf Skeat, EE Prov, p 84, no 201, and Haeckel, p 16, no 53

101 *make it tough*, act over-boldly in making love See ii, 1025, n, above

106 *koude his good*, knew what was best for him, knew what he was about See *ML Epul*, II, 1169, and n

113-16 Cf Rom de Troie, 13602-610

143 *O god of love*, one god of love

155-58 Cf Rom de Troie, 13591-96

158 *As paramours*, by way of passionate love Cf *KnT*, I, 1155

164-65 Cf Rom de Troie, 13552-55

176-92 This description of Criseyde's conduct seems influenced by passages from the Rom de Troie (II 13617 ff, 13637 ff, 13676 ff, 13713 ff) L 189 may perhaps be an echo of Guido (Historia, sig 1 2 verso, col 1)

212 The punishment of Ixion, bound to an overturning wheel in hell, was of course a matter of familiar knowledge For references to it cf *Georgics*, iii, 38, Met, iv, 461, x, 42, Boethius, iii, m 12, ll 34 f

223-24 Chaucer is here following Fil, v, 20 Boccaccio in turn may have been echoing Ovid, *Her*, x, 12 Cf *LGW*, 2186

249 *mete*, "dream"

270 The address to the reader has been ascribed to the influence of Dante Similar expressions are certainly characteristic of the *Divine Comedy* Cf *Inf*, viii, 94, xxv, 46, xxxiv, 22, Par, v, 109, x, 7 But it is hardly necessary to assume that Chaucer had any literary model for so natural a device

274 ff An imitation, sometimes almost literal, of Tes, vii, 94 Cf also Boethius, ii, m 3, 1-4, and (more remotely) Theb, xii, 1 ff

280 ff This passage combines with its immediate source in the *Filostrato* (v, 22-23) a number of elements from the account of Arcite's death in the *Teseide* Perhaps Chaucer had also in mind the pyre and funeral games of Archemorus in Theb, vi For various parallels, some of them not very significant, see Tes, vii, 4, 27, x, 37, 89, 93-98, xi, 13, 14, 35, 50, 62-62, 69 90 See also the corresponding episode in the *KnT*, I, 2800-2966

319 On the owl foreboding of the owl cf *LGW*, 2253 f. The name *Escapulo* (or *As-*

capulo) is clearly a transformation of Ascalaphus, whom Proserpina changed into an owl See Met., v, 539 ff., vi, 432, x, 453 xv, 791 The Italian-looking form in -o is puzzling, since there is no mention of the name in the Filostrato But for similar formations see *M&T*, VII, 2345, n

321 It was Mercury's function to act as the guide of souls (*Psychopompus*) Cf l 1827 below

332 *paramours*, adverbial, as in l 158, above

337 ff Cowling (Chaucer, p 16) observes that Chaucer himself must have lived apart from his wife much of the time when she was in the service of Constance of Padilla

350 Proverbial Cf Haeckel p 53

358 ff Pandarus argues that Troilus's dream is without import, because it is a mere "somnia naturale," proceeding from the melancholic humor With the discussion here, which is much fuller than Boccaccio's (*Fl*, v, 32), cf *NPT*, VII, 2922 ff., and n

365 ff Cf., besides *Fl*, v, 32, R.R., 18509 ff

376 On the belief that dreams vary with the seasons of the year see Curry, p 211 He cites especially Vincent of Beauvais, *Spec Nat*, XXVI, 63

379 "May it be well with old women in this matter of dreams," i.e., "let old women concern themselves with dreams" For *Wel worth*, *u.o worth*, cf *HF*, 53, and n For the generalizing *these* see *KnT*, I, 1531, n

387 *forrype*, Ital "a te stesso pardona" (*Fl*, v, 33), which means rather "spare thyself"

403 According to iv, 52, Sarpedon had been taken prisoner by the Greeks Neither Chaucer nor Boccaccio explains his return to Troy

421 *of fyn force*, of very necessity

445 Cf l 1321, below, and see *MerchT*, IV, 1341, and n

451 *piteous* or *pitous*, with three syllables, seems called for by the meter Chaucer's usual form is *pitous*, and Skeat suggests that the Ital "pitioso" had some influence here

460 The figure of the key, here taken from *Fl*, v, 43, was of frequent occurrence Cf *Anel*, 323-24, also R.R., 1999 ff Ivain (ed Foerster, Halle, 1891), 4632 ff, Perceval (ed Hulke, Halle, 1932), 2634 ff, Machaut, *Livre du Voir Dit*, il 3583 ff (*Soc des Bibliophiles Fr*, Paris, 1875, pp 161 f)

469 On the figure, of n, 867, and n

484 A man who borrows fire must hurry home with it Cf the proverbial phrase "to come to fetch fire" (*Hazlitt*, Proverbs, London, 1907, p 468)

505 *Ye, haselwode*, an expression of incredulity Cf l 1174, below See also n, 890, n

523 Chaucer's use of the term *palais* for Criseyde's house, which Boccaccio calls simply "la casa" or "la magione" is striking Professor Young (*Origin*, p 172) has sug-

gested that it is due to the influence of passages in the Filocolo which refer to the "palagio" of Biancofiore

549 The figure of the ruby is not in the Filostrato

551 f For the detail of kissing the doors, which the Filostrato does not mention, comparison may be made with R.R., 2538, and the Filocolo, I, 124 The latter seems more likely to have influenced Chaucer at this point

561-81 The corresponding passage in the Filostrato (v, 54 f), as Professor Griffin has observed (intro, p 56), apparently reflects Boccaccio's own experience as described in his *Proemio*, p 4 Cf also Filocolo, I, 120, 263

601 On the fury of Juno against Thebes see *KnT* I, 1329, and n Perhaps the language here echoes especially *Inf*, xxx 1-2

638 The figure of a voyage may be due to a misreading of *Fl*, v, 62, "dnu porto di morte" "I carry desires of death" Chaucer perhaps took "porto" to be the noun for "port, harbor"

644 Charybdis, the famous whirlpool, opposite Scylla's rock, on the straits of Messina Cf *Aen*, ii, 420, 558, *Met*, xv, 75

655-58 All the MSS read *Lat(h)ona* which Caxton and Thynne emended to *Lucyna*, perhaps correctly The scribes could easily have corrupted the latter into the former, and Chaucer shows elsewhere an acquaintance with Lucina's name and function See *KnT*, I, 2085 But in view of the epithet "Latonia" applied to Diana in Virgil and Ovid, it seems at least equally possible that the slip was Chaucer's

662 Chaucer tells the Phaeton story in *HF*, 940-56, following *Met*, ii, 31 ff Here no definite classical source need be assumed

671-72 Cf., besides *Fl*, v, 70, Boccaccio's *Proemio*, p 4, also Filocolo, I, 120, and *Tes*, iv 32

694-707 Criseyde's scheme of playing upon her father's covetousness is here taken up again See the note to iv, 1366

741-42 Proverbial Root cites from Duringsfeld (*Sprichwörter*, Leipzig, 1872-75, II, no 122), as the version nearest to Chaucer's, "Dopo la morte non val medicina"

744-49 The figure of the three eyes of Prudence Chaucer may have derived from *Purg*, xxx, 130-32 The underlying idea, that Prudence regards past, present, and future, is explained in several of the commentaries Cf also Cicero, *De Inventione*, ii, 53, Thomas Aquinas, *Summa*, *Prima Secundae*, qu 57, art 6, Dante's *Convivio*, iv, 27, and the Pseudo-Seneca (*Martianus Dumiensis*) *Formula Honestae Vitae*, chapter 1, quoted by Albertanus, *Laber Consolationis et Consilii*, ed Sundby, *Chau Soc*, 1873, pp 57-58 (in a passage omitted in Chaucer's *Melibee* and the French source)

757-61 With these lines, not derived from Boccaccio, Root compares the proverb,

"Tous se mêlent de donner des avis, un est est celui qui les tous suit" (Duringsfeld, Sprichwörter, II, no 235)

763 Cf the discussion of *suffisance* in *Bo*, II, pr 2, 3, and 4

769 *knottles*, the figure is that of a thread which slips smoothly, without a knot

784 Proverbial Cf II, 807, and n

790-91 The exact source of this quotation seems not to have been found For the idea of *Ars Amat*, I, 361 f "Pectora dum gaudent nec sunt adstricta dolore, Ipsa patent blanda tum subit arte Venus"

799 ff The portraits of Diomede, Criseyde, and Troilus which here interrupt the narrative, are examples of a literary type cultivated chiefly by the later Greek and Roman writers and in the Middle Ages Striking examples are the personal descriptions of Alexander in the documents which relate his legendary life (see Pseudo-Callisthenes and Julius Valerius, I 13, ed Muller, Paris, 1846 pp 12 f, in Arrianus, Anabasis etc) and the early Christian portraits of Christ and Antichrist For some account of the vogue of this type in Greek and Roman, as well as Christian literature see E von Dobschütz *Christusbilder* Leipzig 1899, especially II 293** ff Similar in literary method is the feature-by-feature description of ladies which is extremely common in mediæval love-poetry and was recognized as one of the regular 'colours of rhetoric' For references to the rhetoricians see *BD*, 816 ff, n

There are portraits of Diomede, Criseyde and Troilus in Dares Benoit, and Guido, and all of them Chaucer doubtless had in mind But his primary source, as indicated by marginal quotations in MSS J and Gg, and fully set forth by Professor Root, was the *Figu Daretis Ylias* of Joseph of Exeter For discussion of the parallel passages see Mr Root's notes and his earlier article in *MP*, XV, 1-22 (Lines and references given below follow his citations from MSS and sometimes differ from the text of the *Delphin Classics*, London, 1825) Certain features in Chaucer's descriptions seem to be due to Boccaccio or Benoit

With the account of Diomede of particularly Joseph of Exeter, IV, 124-27 Lines 804-05 probably go back to Fil, VI, 33 and 24, though *heir of Calydonne* may be due to a misreading of Joseph's "(Calydonius) heros" (IV, 349) as "heres"

806 ff Again a composite of Joseph (IV, 156-62) and Benoit (II 5275 ff) Lines 818-19, in particular seem due to a misreading of Joseph's line "Divinus forme certant insignia morum," of which the last word is wrongly copied as "amorum" in the margin of MS J

With the statement about Criseyde's stature in l 806 contrast I, 281, where Chaucer was following Boccaccio The present passage is in agreement with Joseph, Benoit, and Guido (sig e 2 recto, col 2)

809-12 The description of Criseyde's hair departs from Joseph "nodatur in equos Flavices crinita sinus" The corresponding passages in Benoit and Guido do not mention the subject Possibly Chaucer recalled *Tes*, VII, 65 or XII 54 but compare also his earlier reference in *Tr* IV 816-17

813 f Criseyde's joined brows are mentioned by Dares, Joseph Benoit and Guido but only the last two regard the trait as a *lah*. In ancient Greece it was held to be a mark of beauty, and sometimes as the sign of a passionate nature See Curry, *The Middle English Ideal of Personal Beauty*, Baltimore 1916 p 48, Griffin, *JEGP*, XX, 39 ff

817 With this striking line have been compared Fil, I 27 3-4 28, 8, and IV, 100, 3 also Par, xviii 21 (which is the closest parallel) See Professor A S Cook in *Rom Rev*, VIII, 226 where the Dante passage was noted and other parallels discussed

825 Cf Benoit, I 5286, and Guido sig e 2 recto, col 2, ll 22 f

827-40 Partly from Joseph of Exeter IV, 61-64 cf also Benoit, especially II 5393-5446

832 For the construction, with *creature* in the singular number, cf *CIT*, IV, 212 n

837 "In daring to do what belongs to a knight" Cf Joseph of Exeter "nullique secundus Audendo virtutis opus" (II 61 f)

852 Cf *Sgt*, V, 294 (closely similar)

892 Either the gods of retribution or the departed spirits of the slain Trojans shall be in terror of the Greeks so cruel a vengeance will be inflicted Though Chaucer's definition of Manes seems explicit enough, his application of it is uncertain and the source of the definition is also unknown In classical Latin the term referred sometimes to departed spirits, sometimes to the gods of the lower world, and in a few instances to punishment conceived impersonally (as in *Aen*, VI, 743, where it is glossed by Servius "supplicia") In the present passage Dr Wise suggests (Influence of Statius p 24), the spirits of the Trojans may be represented as the agents of retribution For the idea that the Manes torment those who inflict violent death he cites *Aen*, IV, 387, *Theb* III, 75, IV, 606, V, 163, 312 VII, 770, and other passages But Mr Root's interpretation of Chaucer's words is simpler and more natural

The Greeks will strike terror even to the deities of hell"

897 *ambages*, ambiguities, Ital "ambage" (Fil VI, 17, 3)

904-10 With the argument here drawn from Fate cf that used by Paris with Helen, *Her*, XV (xvi) 17 f, 41 f

932 Tydeus the father of Diomedes, was one of the chief heroes on the side of Polyneices in the Theban struggle See Fil, VI 24 and *Theb*, VII, 538 ff

971 *Orkades*, the Orkneys representing the western limit of the world, as India did the eastern

975 Cf I, 97

999 "Flavus" is the customary Latin adjective for Pallas's hair Cf Theb., iii, 507, Met., ii, 749, viii, 275, etc

1000-04 In these lines Chaucer appears to have combined the accounts of Benoit and Guido Cf Rom de Troie, 13676-78 (for ll 1000-01) and Guido, sig 1 2 verso, col 1 (for ll 1002-04)

1010-11 Cf Rom de Troie, 15053 ff

1013 For the incident of the glove, which is lacking in the Flostrato, cf Rom de Troie, 13709-11, and Guido, sig 1 2 verso, col 1-2

1018 Criseyde had promised to return before the moon should pass out of Leo See iv, 1590 ff

1020 *Sigmasfer*, the zodiac, so called by Claudian, In Rufinum, i, 365

1023-29 Cf Fil., vi, 33, 6-8 But this *sodeyn Diomedes* is apparently Chaucer's

1030 *gostly for to speke*, "to speak truly" lit "religiously," "devoutly" Cf the modern phrase "the gospel truth" This use of *gostly* seems to have been rare Dr Theodore Spencer has called the editor's attention to two instances in Handlyng Synne, ed Furnivall, EETS, 1901-03, ll 2372, 2418

1033-36 Cf Fil., vi, 34

1037-39 *he wan*, that is, Diomedes won it in battle (Thynne reads *she wan*, incorrectly) This occurrence, which is not mentioned by Boccaccio and of which Guido gives only a partial account, is related in the Rom de Troie, 14286 ff

1040-44 The *broche* corresponds to the "fermaglio" which Boccaccio says Troilo noticed on a garment which Deifobo captured from Diomedes (Fil., viii, 8-10) The *pencil of hure stene* however, is due to Benoit, Rom de Troie, 15176 ff

1044-50 Apparently based upon Benoit's account (Rom de Troie, 20202 ff) Cf also Guido, sig k 6 verso, col 2

1054 ff Criseyde's soliloquy, for which Boccaccio and Guido offer no parallel, follows in part the soliloquy of Briseida in the Rom de Troie 20238-340

1057-64 Cf Helen's words to Paris in Her., xvi (xvii), 207 ff

1062 "My bell shall be rung," that is, my story shall be told, my dishonor proclaimed A proverbial phrase, for which Mr Root cites parallels in Conf Am., ii, 1727 ff, and Lydgate's Compl of the Bl Knight, 262 (Oxf Chau., VII, 253)

This prophecy of the condemnation of Cressida is amply fulfilled in later English poetry But the degradation of her character in Shakespeare is due not so much to Chaucer as to his successors, beginning with Henryson See H E Rollins, The Troilus-Cressida Story from Chaucer to Shakespeare, PMLA, XXXII, 383 ff

1067 f The idea, "Sie ist die Erste nicht" (Faust, Part I, "Truber Tag"), arises naturally enough in the situation But Chaucer may have had in mind the words of Paris and Helen in Her., xvi (xvii), 41, 47 f

1071 Criseyde's pathetic declaration of her purpose to be faithful to Diomedes occurs also in Benoit (ll 20277 f)

1085 Note here the implication of Fate, the influence of which is repeatedly recognized in the course of the poem

1086 From the indications given by Benoit, Root shows that the elapsed time can hardly have been less than two years

1107 Cf "laurigero Phoebo," Ovid, Ars Amat., iii, 389

1110 *Nisus' daughter*, Scylla, who was changed into the bird "ciris" See LGW, 1908 ff Professor Meech (PMLA, XLVI, 189) shows that Chaucer might have found the explanation of "ciris" as "lark" in a gloss or in the Ovide Moralsé

1140 *the yate*, the portcullis

1141 *as naught ne were*, as if there were nothing, that is, without giving any special reason for doing so

1174 In the Flostrato Pandarus' expression of incredulity is different "From Mongibello the fellow expects the wind" (vii, 10) With Chaucer's phrase here of l 505, above It seems to mean, "Your happiness will come out of the wood if it come at all" *Joly Robyn* was a common name for a shepherd or rustic Skeat cites instances of its occurrence in Adam de la Halle's Jeu de Robin (Théâtre Français au Moyen-Âge, ed Monmerqué and Michel, Paris, 1870, pp 26 ff, 102 ff), in Rom (l 7453), in Twelfth Night (iv, 2, 744), and in Hamlet (iv, 5, 181)

1176 Last year's snow is a familiar symbol of the irrevocable past, as in Villon's refrain, "Mais où sont les neiges d'antan?" (Ballade des Dames du Temps Jadis)

1177-80 From Fil., vii, 11

1190 Troilus tries to persuade himself that Criseyde meant that the moon should pass wholly out of Leo, which would give her another day It was in Aries when she made the promise See iv, 1592

1277 Cf RR, 1 ff, and see, with reference to theories of dreams, NPT, VII, 2922, n

For the incident of Troilus's dream and the encouraging advice of Pandarus, Boccaccio may have obtained a hint from the similar account of Governale and Tristan in the Italian Tristano (ed E G Parodi, Bologna, 1896, p 187) or from the advice of Ascalione to Florio in the Filocolo (II, 26 f)

1368 *chste of every care*, "receptacle of every sorrow"

1375-79 With these lines, which are not from Boccaccio, Root compares BD, 599-616 and RR, 4293-4330

1433 Cf *Knt*, I, 1838, and n

1443-49 A resumption of ll 1240-53

1450-1519 Chaucer substitutes the divination of Cassandra for the altercation between her and Troilo in Fil., vi, 86 ff In Boccaccio's account Troilo interprets his own dream (Fil., vi, 25-28) *Sibille*, which was properly an epithet ("prophetess"),

Chaucer seems to take as a second name of Cassandra. Other cases of the same confusion or misunderstanding are cited in Root's note.

It is unnecessary to seek a particular source for the conception of Cassandra as a prophetess of evil. Chaucer may have got it from Benoit (ll 4143 ff, 4881 ff, 10417 ff, 27183 ff etc) or from Ovid (Her., v, 113 ff, xvi, 121 ff).

1464-84 Cf Met. viii 260-546, and Boccaccio De Gen Deor., ix, cap 15 and 19.

1480 According to ancient authorities Tydeus was the half-brother and not a descendant, of Meleager. Chaucer was probably misled by l'avolo" in Fil. vii, 27, which he translated below in ll 1512 ff. Root notes that Boccaccio gives the relationship correctly in De Gen Deor., ix, 21.

1485 ff A summary of the Thebaid of Statius. A Latin argument is inserted in the MSS after l 1498 and printed by Skeat after l 1484. In this edition it will be found in the Textual Notes. On its probable source, in the metrical arguments, perhaps as old as the sixth century, which preceded the single books of the Thebaid, see G. L. Hamilton, in MLN, XXIII, 127. These arguments are found in Statius, Opera, ed. Amar and Lemaire, Paris, 1825-27, II-III. Chaucer's outline goes far beyond the meager Latin summary and shows familiar knowledge of Statius. Some details, as Professor Magoun has pointed out to the editor, he seems to have taken directly from the arguments prefixed to the separate books. For a detailed comparison of the whole passage with the Thebaid see Wise, Influence of Statius, pp. 26 ff. The story is treated more briefly in KnT, I, 931 ff and Anel 50 ff.

Polynices (*Polymythes*) and Eteocles (*Ethecles*), sons of Oedipus, were to rule Thebes alternately, but the latter expelled his brother Adrastus, king of Argos, took up the cause of Polynices and conducted the famous war of "The Seven against Thebes." With Adrastus and Polynices were associated Tydeus, Amphiarus (*Amphiorax*), Capaneus (or *Campaneus*), Hippomedon (*Ypomედων*) and Parthenopaeus (*Parthonope*). All of the seven except Adrastus were slain and Creon, who seized control of the city, refused to allow the burial of their bodies. This led to the expedition of Theseus, King of Athens, which is mentioned at the beginning of the KnT.

1488 Tydeus and Polynices were *fellows* by formal compact. See Theb., i, 468 ff, and of the "sworn brotherhood" of Palamon and Arcite (KnT, I 1132, and n).

1492 *Hemonydes*, Maeon, the son of Haemon, one of the fifty warriors sent by Eteocles to waylay Tydeus. Tydeus killed the other forty-nine and sent Maeon back to Eteocles.

1494 The reference may be to the prophecies of Maeon (Theb., ii, 71 ff), or of

Amphiarus (Theb., iii, 640 ff) or of Laius, (Theb., iv, 637 ff).

1497 A serpent, sent by Jove, stung the infant Archemorus to death, while the child's nurse Hyppisyle, was guiding the Argive host to the river Langa (Theb., 505 ff). The epithet *holy* seems due to the "sacro serpente" of the metrical argument to Theb. v.

1498 *the furies*, the women of Lemnos, incited by the Furies, killed all the males but one on the island.

1499 The funeral rites of Archemorus occupy Theb., vi.

1500 On the death of Amphiarus see Theb., vii, 794 ff. On the spelling *Amphiorax* see *Gen. Prol.* I, 384, n.

1501 ff On the death of Tydeus see Theb. vii, 716 ff, on that of Hippomedon, ix, 526 ff on that of Parthenopaeus, ix, 841 ff and on that of Capaneus x 907 ff. The drowning of Hippomedon is mentioned in only one MS of the brief Latin summary namely H¹², which has the additional line "Fervidus Ypomედων timidique (read "tumidoque") in gurgite mersus" which comes from the twelve-line argument to Bk. ix.

1508 The first combat of Eteocles and Polynices is described in Theb., xi, 389 ff.

1509 *Argive*, Argia, the wife of Polynices ("Argiva" variant in the argument to Bk. xii). This seems to be Chaucer's source for the name of Criseyde's mother, though the reason for the choice is not apparent. See iv, 762, n.

1511 The statement that Thebes was burned is not definitely made in the Thebaid, though there are a number of references to the possibility of destruction by fire. Chaucer may have got the hint from these, or from the *Teseide* or the Roman de Thebes (cf l 10131).

1513-19 The interpretation of Troilus's dream here transferred to Cassandra's mouth, corresponds to that in Fil., vii, 27.

1520-26 Cf Fil., vii, 89. In the Filostrato Cassandra taunts Troilus for loving Griseida (vii 86, 87), in the *Troilus* she angers her brother by her interpretation of the dream.

1523 *sestow* a rhetorical question, not addressed to Cassandra. *Fool of fantasie*, fantastic fool.

1527-33 *Alceste*, Alcestis, the heroine of the *LGW*, and the model of wifely devotion. Her husband was Admetus, King of Phœae in Thessaly.

1541-47 Cf Inf., vii 68-82, also the discussion in Boethius iv, pr 6.

1548 *parode* glossed "duracioun" in MSS H¹² H¹⁴ Cp seems to be merely a corrupt form of *perode*.

1558 *On aventarille* see G. L. Hamilton, MP, III, 541.

1558-61 Boccaccio's account of the death of Hector is supplemented by that of Benoit (Rom de Troie 16185 ff). Cf also Guido's *Historia*, sig 1 6 recto, col 1.

1589 ff Criseyde's letter at this point is

found only in Chaucer. But Boccaccio's poem indicates some kind of communication between Troilus and Griseida. See Fil., viii, 5-6. For the contents, moreover, Chaucer drew on earlier letters in Fil., ii, 96, 122, 126 1597-1600 Cf. Fil., ii, 122, 4-8

1611-13 Cf. Her., xvii (xvi), 149-51

1634 *kalendes*, beginning, as in ii, 7. Root observes that Chaucer seems to be playing upon the phrase "Calends of exchange," explained conjecturally by NED, s.v. *Calends* 3a as meaning a money-changer's calendar, reckoning, or account.

1644-66 Cf. Fil., viii, 8-10

1660 This brooch was not mentioned earlier in the account of the parting of the lovers. But according to iii, 1370 ff., Criseyde gave Troilus a brooch of gold and azure.

1669 *word and ende*, see *MkT*, VII, 2721 n.

1689 "To fief your love with" On the order of words see *Gen Prol*, I, 791, n.

1705 This detail of the bleeding sides, not mentioned in the *Filostrato* (viii, 16, 4-7), may have been added from Benoit (I 20075).

1751-56 These lines allude to combats which are fully described by both Benoit and Guido. See the *Rom de Troie* 19281-21189 and the *Historia*, sig. k 5 verso — sig. l 2 verso. Boccaccio dismisses the matter with a single line (Fil., viii, 25, 7).

1758 ff. These lines, which correspond to Fil., viii, 26, 1-5 are perhaps influenced by the account of Troilus in the *Rom de Troie*, 19955-21189.

1765 ff. Lounsbury (*Studies*, II, 315) suggested that Chaucer was thinking rather of Guido than of Dares. Anyhow it is very doubtful if he made direct use of Dares's prose *Historia*. Root has shown that the material here referred to is to be found in the Metrical "Dares" of Joseph of Exeter, which also furnished hints for the portraits in ll. 799 ff., above.

1772 ff. The conclusion, or epilogue, of the poem is carefully analyzed and fully discussed by Professor Tatlock in *MP*, XVIII, 625 ff. Ll. 1772-85, in which Chaucer makes his first moral application of the *Troilus*, suggest that he already had in mind the plan of the *Legend of Good Women*.

1786 ff. *Go, intel bok*, in the use of this formula, Chaucer follows a long literary tradition. For examples from Ovid, Martial, Statius, and various mediæval writers in French, Provençal, and Italian, see Tatlock, pp. 627 ff. Nearly all the cases he cites occur in collections of short poems. Boccaccio employs the device also at the end of longer works, and Chaucer probably had his usage in mind. The envoi in the *Filocolo* (II, 376-78) seems most likely to have influenced him. Boccaccio there mentions Virgil, Lucan, Statius, Ovid, and Dante, for the last of whom Chaucer may have deliberately substituted Homer as more appropriate to a tale of Troy. But too much significance should

not be attached to the similarity of the lists. The same poets, with the addition of Claudian, are represented in the pillars in *HF*, 1455 ff. and they correspond also, with the single exception of Statius (who takes the place of Horace) to the group whom Dante joined in *Lumbo* (*Inf.* iv, 82 ff.).

In ll. 1789-90 may be recognized a variation on another literary convention, that of the so-called "envy-postscript." Cf. *Astr.* ii, 46 and see F. Tupper *JEGP*, XVI, 551 ff., where numerous examples are cited, both ancient and mediæval, of prologues and epilogues in deprecation of envy. The idea, and in l. 1791 the language, repeats Statius, *Theb.* xii, 816 f. ("vestigia semper adora").

1787 On this use of *ther* see *KnT*, I, 2815, n.

1793 ff. With the solitude here expressed of *Adam Scriveyn*. That there was plenty of occasion for the caution is fully shown by the condition of Chaucer's MSS. The *diversite*, which Chaucer rightly recognized as a cause of corruption, consisted partly in dialectical variations and partly in growing disregard of final -e. See the Grammatical Introduction.

1807-27 From *Tes.* xi, 1-3, where the flight of Arcite's soul is described. Chaucer did not use the passage in the *KnT*. On the reasons for its omission see *KnT*, I, 2805 ff., n. Boccaccio's stanzas are supposed to have been suggested by the *Somnium Scipionis* (*De Re Publica*, lib. vi), to which Chaucer also may have independently reverted. His knowledge of it is well attested by the *FF*. A second source, if not the primary suggestion, for the passage in the *Teseide* (as pointed out in a long neglected note of Tyrwhitt's to which the editor's attention was called by Professor Lowes), is certainly to be recognized in Lucan's account of the death of Pompey (*Pharsalia*, ix, 1 ff.). For further comment see H. R. Patch, *Est*, LXV, 357 ff.

1809 Nearly all the MSS. read *seventhe* for *eighthe*. But Boccaccio has "ottava," and the reference seems clearly to the concavity (or inner surface) of the eighth sphere. It is not made clear by either Chaucer or Boccaccio whether the spheres are numbered from that of the Moon outward or from that of the Fixed Stars inward. Professor Root argues in favor of the latter order, which is followed in the *Somnium Scipionis* (cap. xvii), and it seems probable on the whole that the station of Troilus was conceived as in the sphere of the Moon.

1810 *In convers letyng*, leaving on the other side. Boccaccio has "convessi," convex surfaces, which Chaucer either misread or deliberately altered. The reference is of course to the terrestrial elements earth, water, air, and fire.

1812 The erratic stars are the planets. On the music of the spheres see *Somnium*, cap. xviii, and *FF*, 59 ff.

1814 ff. Cf. *Somnium*, cap. xix-xx.

1819-21 Cf Pharsalia, ix, 11-14, especially "risitque sui ludibria trunci"

1835-55 On this repudiation of earthly love see Tatlock, MP, XVIII, 635 ff. The contrast between earthly and heavenly affection was of course one of the most familiar commonplaces of the age and is more than once brought out by Chaucer. The expression of it here has been taken by some to be merely conventional (Cf Fansler, Chaucer and the RR, p 228, n 12). But the whole spirit of the passage is that of religious sincerity. How far it is merely an utterance of personal feeling on Chaucer's part, and how far it reflects a more general conflict of pagan and Christian ideals, as Professor Tatlock suggests is difficult to judge. A similar conflict or contrast in the De Amore of Andreas Capellanus is cited by Professor Young in MLN, XL, 274 ff.

1837 Cf KnT, I, 2847, and n

1840-41 A proverbial comparison. See Skeat EE Prov, pp 85 f, no 205 Cf also Ps cii, 15 f

1848 The attack on heathen worship seems to be no less earnest than that on pagan love. Professor Tatlock (pp 652 ff) notes that there is a parallel disowning of paganism at the end of Boccaccio's De Genealogia Deorum. For the terms of the invective comparison has been made with Guido's denunciation of idolatry Historia, sig e 4 verso, col 2. Hecuba's outburst Rom de Troie, 21715 ff, 21732 ff, and Emilia's, in Tes, xi 42.

1856 ff The request for criticism or correction is in accordance with usage, though less common than the general device of the envoi. Professor Tatlock (pp 631 ff) notes instances in the life of St Dunstan by "B," the Ormulum, Deguileville's Pilgrimage, and various works of Boccaccio, whose example Chaucer probably followed. The selection of Gower and Strode, Tatlock suggests, had particular reference to the moral and religious issues involved in the paganism of the poem.

On Gower and his personal relations to Chaucer see the Biographical Introduction. With the term "moral" which has become a kind of fixed epithet for Gower, of the characterization of him in the metrical prologue to John Walton's translation of the Consolation of Philosophy (ed M Science, EETS, 1927, p 2, st 5).

The philosophical Strode is doubtless to be identified with Ralph Strode, fellow of Merton College before 1360, an opponent of Wyclif, though apparently on friendly terms with the reformer. Strode was an eminent Thomist philosopher and authority on logic. His Logica is lost, but fragments of his system are preserved in his Consequentiae and Obligationes. His theological treatises all appear to have perished, and for a statement of his opinions we are dependent on Wyclif's reminders Responsio ad decem Questiones

Magistri R. Strode (Opera Minora, London, 1913, pp 398-404) and Responsiones ad Argumenta Radulphi Strode (Opera Minora pp 175-200). It is clear that one feature of Wyclif's philosophy to which Strode objected was his necessitarianism and Professor Tatlock (p 656, n 2) observes that he might for the same reason have disapproved of the philosophy of the *Troilus*. See n 953, n.

In the Vetus Catalogus of the fellows of Merton, written in 1422 there is added to the name of "Strood" the statement "Nobilis poeta fuit et versificavit librum elegiacum vocatum Phantasma Radulphi" (DNB). On this evidence it has been suggested that Strode was the author of the fourteenth century elegiac poem *The Pearl* and consequently of the associated poems *Clenesse*, *Patience* and *Sir Gawayn and the Green Knight*. But the identification of *The Pearl* with the Phantasma Radulphi is at best an unsupported conjecture, and there is some difficulty in the assumption that the Middle English author who wrote in a northerly (West Midland) dialect, was fellow of Merton, a southern college. Another work, not yet identified, an *Itinerarium Terrae Sanctae* was attributed to Strode by Bale on the authority of a lost treatise of Nicholas Brigham *De Venatione Rerum Memorabilium*. The list of Strode's compositions is still further amplified by Pits and Dempster. But his authorship of literary works, as distinguished from philosophical or theological, must be regarded as doubtful.

There is more to be said for the identification of Strode the philosopher with the Radulphus Strode who was prominent as a London lawyer from 1373 until his death in 1387. Notices of Ralph Strode of London do not appear until after references to Strode cease in the Merton records. In 1373 he became Common Pleader (Common Serjeant), and in 1386 Standing Counsel for the City. Reasons for identifying him with Strode of Merton have been found in two records one of which was only lately discovered. In 1374 Wyclif and Ralph Strode of London appear together as manpnors for a parson. And in 1377 according to a document preserved at Merton College and copied in the Calendar of Fine Rolls (for 1377-1383) IX, London, 1926 p 8 Ralph Strode of the City of London and Robert Rygge, parson of the church of St Stephen, Bristol were manpnors in the commitment of certain land in the suburb of Oxford to John Bloxham, warden of "Merton-halle". Finally, he is brought into relation with Chaucer by the fact that he was granted a mansion over Aldersgate in 1375, the year after Chaucer received his Aldgate residence, and especially by the recent discovery in the *Coram Rege* rolls that he and Chaucer were fellow sureties in 1382 for the peaceful behavior of John Hende, a wealthy London draper.

For more complete data on Strode see Sir I Gollancz in D N B, C Brown, PMLA, XIX, 146, E P Kuhl, PMLA, XXIX, 272 ff, H B Workman John Wycht, London, 1926, II, 125 ff, and for discussion of the lately discovered records, Miss Ruckert, TLS, Oct 4, 1928 p 707, H W Garrod, *ibid*, Oct 11, p 736, Sir I Gollancz, *ibid*, Oct 25, p 783 Mr J T T Brown (Scottish Antiquary, XII, pp 5 ff) suggested the

possibility that the literary works ascribed to Strode by Bale and his successors were really by David Rate the confessor of James I of Scotland But his identifications of the various titles are not convincing

On a reference late and perhaps untrustworthy to N (or R) Strode as tutor of Chaucer's "little son" Lewis see the Explanatory Notes to the *Astrolabe* 1863-65 From Dante, Par, xiv, 28-30

THE LEGEND OF GOOD WOMEN

On the various forms of the title see the Textual Notes The authenticity of the *Legend* is well established, not only by the MS attributions, but also by internal evidence and by Chaucer's acknowledgment of the *Seintes Legende of Cyprede* in the *Introduction to the Man of Law's Tale* Chaucer refers to the work again as the *Book of the XIX* (or XXV) *Ladres* in his *Retractation* (probably genuine) at the end of the *Canterbury Tales* Lydgate includes it in his list in the Prologue to Bk 1 of the Fall of Princes, describing it as a "legende off parfit hoolynesse," and declaring that it was written at the request of the Queen But the authority for this last assertion, and for Speght's similar statement in his 1598 edition ("Argument" to the *Legend*), is entirely uncertain In its support see Professor Carleton Brown, *ES*, XLVII, 61 f, and Tatlock, *Development and Chronology*, Ch Soc, 1907, pp 111 ff Dr V Langhans (*Untersuchungen zu Chaucer*, Halle, 1918 p 186) makes the unlikely suggestion that the queen referred to by Lydgate was Alceste rather than Anne

Whether or not the work was written at the Queen's request, there is a kind of dedication to her in *Prologue F* (ll 496-97) This serves to date at least the *Prologue* in question between Richard's marriage, June 14, 1382 and the death of Anne, June 7, 1394 Within these limits no exact date has been established Ten Brink (*Chaucer Studien*, Munster, 1870, pp 147 ff) suggested that the poem expresses Chaucer's gratitude to the Queen for the appointment of his deputy in the custom house in February, 1385 But the petition for this assistance was signed by the King's favorite, the Earl of Oxford, and the intervention of the Queen, though not impossible, is entirely unproved (See *Life Records*, Ch Soc, 1875-1900, Pt iv, p 251, and Tatlock's comments in MP, I, 325 ff) More secure evidence for an approximate date is furnished by the literary relations of the *Prologue* Following a suggestion of Tyrwhitt, Professor Lowes proved (PMLA, XIX, 593 ff.) that it was indebted to Deschamps's *Lay de Branchue* and other French poems on the "marguerite" Now Deschamps's lay was written for May 1, 1385, and

may have been brought to Chaucer by Sir Lewis Clifford in the spring or summer of 1386 At all events, Deschamps declares, in a ballade addressed to Chaucer, that he sent some of his poems to Chaucer by Clifford's hand and while the communication cannot be proved, the relation between the *Prologue* to the *Legend* and the French poems in question makes 1386 a very probable year for Chaucer's composition (Deschamps's ballade has been several times printed See, besides the editions of Deschamps [no 285 SATF, II, 138 ff], Paget Toynbee, *Specimens of Old French*, Oxford, 1892, pp 314 f, 482 ff and especially T A Jenkins, *MLN*, XXXIII, 268 ff, with text, translation, and full commentary)

The *Prologue* exists in two versions, about whose relative dates scholars disagree The form here designated G (usually A) is preserved in only one MS (Cambridge Univ, Gg 4 27), and was first printed by Furnivall, in 1871 All the other MSS have the form here called F (usually B), from MS Fairfax The G-version has generally been regarded as the earlier draft, and was so represented by Skeat and the Globe editor But Ten Brink (*ES*, XVII, 13 ff) questioned the traditional view and dated G later than F, probably not before 1393 Since his argument, opinions have been rather evenly divided on the subject In favor of the priority of G see especially E Legouis, *Quel fut le premier composé par Chaucer des deux prologues de la Légende des Femmes Everplaires?*, Le Havre, 1900, J B Bilderbeck, *Chaucer's Legend of Good Women*, London, 1902, J C French, *The Problem of the Two Prologues to Chaucer's Legend of Good Women*, Baltimore, 1905 and John Koch, *ES*, XXXVI, 142 ff, XXXVII, 232 ff, *Angl L*, 62 ff For the opposite order see (besides Ten Brink) Lowes, PMLA, XIX, 593 ff, XX, 749 ff, and in *Kirtledge Anniversary Papers*, Boston, 1913, pp 95 ff, Tatlock, *Dev and Chron*, ch 4, and H Lange, *Angl*, XLIX, 173 ff, LII, 128 ff Dr Langhans, in his *Untersuchungen*, pp 77 ff., argued that G alone is genuine and that F is a revision of Chaucer's text by another author See also his later articles in *ES*

LVI, 36 ff, Angl, L 70 ff (with a brief review of the history of opinion) and LIV, 99 ff. Less important articles and reviews are listed by Miss Hammond, pp 381 ff, and by Wells, pp 873, 1030, 1145, 1235 f, 1325.

Although neither theory may be susceptible of absolute demonstration, the probabilities, in the opinion of the present editor, strongly favor the priority of the F-version. Arguments based upon a literary preference for either version, or upon the problematic interpretation of Alceste as an allegorical figure representing Queen Anne, are of necessity indecisive. But such considerations as have been advanced by Professor Lowes, in the articles listed above, are less colored and consequently safer. After pointing out certain French and Italian sources of the *Prologue*, as already noted, he showed that F is closer to the originals, both verbally and structurally, than G. This relation is hard to understand on the theory that G is the original version. Then from an examination of passages shifted in revision, Mr Lowes also showed that the purely mechanical "joiner-work" is easier to explain on the assumption that G is the later text. A number of the altered passages point clearly to this conclusion, and none of them seem inconsistent with it. Indeed the chief objection to regarding G as the revision is probably the fact that some excellent poetry in F has been sacrificed in the rearrangement. But this will not surprise anybody who recalls how Chaucer appears to have canceled some of the best links in the *Canterbury Tales*. And fortunately the special beauties of version F need not be lost to the reader. For it is the wise practice of most modern editors to print the two texts side by side.

More or less involved in the whole problem of the *Prologue*, as already remarked, is the particular question whether Alceste represents Queen Anne. In support of this identification, which according to the usual understanding carries with it the identification of Love as King Richard, see Ten Brink, *Geschichte der Eng Lit*, Strassburg, 1912, II, 116; Skeat, *Oxf Chau*, III, xxiv, the works of Bilderbeck and French cited above, H Lange, Angl, XXXIX, 347 ff (with detailed argument from heraldry), and Koch, *Est*, LV, 174 ff, and Angl, L, 62 ff. R. Bressie, in MP, XXVI, 28 f, argues that Usk's Testament of Love, and even the Pearl, are to be associated with a marguerite cult in honor of the Queen. For adverse criticism of the allegorical interpretation of the *Prologue* see Lowes, PMLA, XX, 773 ff, Kittredge, MP, VI, 435 ff, and Langhans, *Untersuchungen*, pp 182 ff, and Angl L, 70 ff. The possibility of a compliment to Queen Anne in the panegyric on the daisy is perhaps not to be denied, though very little is known of the literary "cults" actually in vogue at her court. But in the opinion of the present editor

for an allegorical equation between Alceste and Anne, and still more, between Richard and the God of Love, involves too many difficulties and improprieties to be probable. Nor is such an interpretation of the characters required by anything in the text of the *Prologue*. Passages in which evidence of the allegory has been sought will be considered in the notes that follow.

A different identification for Alceste was proposed by Professor Tupper in JEGP, XXI, 308 ff. He took her to represent Alice Chester (or de Cestre), whom he held to be a lady-in-waiting of the Queen and a life-long friend of the poet. But Professor Manly, in MP, XXIV, 257 ff, produced evidence from the household books to show that she was an elderly laundress.

In the fundamental idea of the *LGW* — a martyrology of Cupid's saints — there is involved the application of theological conceptions to the affairs of love. It is therefore not surprising that Queen Alceste, the intercessor, should bear some resemblance in character and office to the Blessed Virgin. The God of Love, too, is not quite the ordinary Cupid, but has the character of a pitying lord. This religious parallelism was pointed out by Professor Lange in Angl, XLIX, 173 ff, 267 ff. It is set forth in detail by Dr D D Griffith, Manly Anniversary Studies, Chicago, 1923, pp 32 ff. Dr Griffith shows that the Christian coloring is less marked in version G than in version F. But Professor Brusendorff (p 144, n.) questioned whether this was the result of deliberate purpose.

The date of the *Prologues*, either or both, does not determine the time of composition of the individual legends and on this subject there is also a wide diversity of opinion. Professor Lowes (PMLA, XX, 802 ff) showed reason for holding most of the legends to be earlier than the *Prologue*, see also Tatlock, *Dev and Chron*, pp 122-31. Professor Root, basing his discussion particularly on the *Medea* argued for a later date (PMLA, XXIV, 124 ff, XXV, 228 ff), against his view, see Kittredge, PMLA, XXIV, 343 ff.

The sources of the *Prologue* have been most fully exhibited in Professor Lowes's articles. For the first part — the panegyric of the daisy (F, 1-196) — the principal suggestion came apparently from Deschamps's *Lay de Franchise*, but there are also reminiscences of a number of other French poems on the "marguerite." The second part — the vision of Love, with the accusation and defense of the offender against his law (F, 197-200) — is indebted for its framework and many details to the *Paradys d'Amours* of Froissart. The more important parallels in these various sources are pointed out in the notes that follow. Other literary influences on the *Prologue*, less important structurally, have been observed by several scholars. Professor Kittredge in MP, VII, 471 ff,

noted a possible relation to Machaut's Jugement dou Roy de Navarre. The striking parallelism of the general situation between the *Prologue* and the woodland fight of Palamon and Arcite in the *K_nT* has been noted by Professor Tatlock (*Stud Phil.*, XVIII, 419 ff.) Dr Fansler (pp 69 ff.) calls attention to a few resemblances to Machaut's *Dit du Vergier*. He also compares with Alceste's defense of the poet the defense of the lover by *Fals-Semblant* in *R.R.*, 12277 ff. But on the whole the influence of the *Roman de la Rose* was slight (cf Fansler, p 256). For the underlying fiction of Chaucer's heresy against Love there are various literary parallels. See Brusendorff, p 140, citing, besides Machaut's two Jugement poems, Jean de Meun's excuses (*R.R.*, 15135 ff.) and Brantôme's story of Jean in the *Vies des Dames Galantes*. Cf F. Guillon, Jean Cloupinel, Paris, 1903, pp 169 f.

For the general conception of the legends Chaucer was indebted on the one hand to the lives of the saints, and on the other to Ovid's *Heroides* and Boccaccio's *De Claris Mulieribus* and *De Casibus Virorum et Feminarum Illustrium*. The nine individual stories seem to have been based on various authorities, chiefly Ovid and Virgil. Those sources which can be recognized with some probability are indicated in the notes. Cf Bech, *Angl.*, V, 313 ff., and Skeat's introduction and notes, and especially E. F. Shannon, *Chaucer and the Roman Poets*, Harv Univ Press, 1929, pp 169 ff. Professor Shannon makes detailed comparison of Chaucer's text with the Latin texts, in particular with Ovid. Here, as in the case of several of Chaucer's other works, the question arises as to his use of vernacular translations of his Latin sources. Professor Lowes has shown (*PMLA*, XXXIII, 302 ff.), in an examination of the *Philomela*, that in that legend Chaucer utilized the French *Ovide Moralisé* alongside of Ovid's Latin, and Mr S. B. Meech (*PMLA*, XLV, 117, XLVI, 182 ff.) has pointed out the influence of the same French work in the *Legend of Aradne*. Mr Meech has found no trace of the *Ovide Moralisé* in the other *Legends* or in the *Canterbury Tales*. But in the first article cited he shows that in a number of passages, noted below, Chaucer probably utilized the Italian translation of the *Heroides*, ascribed to Filippo Ceffi. On the general question of Chaucer's use of vernacular versions of Latin texts see the introductions to the Explanatory Notes on the *Clerk's Tale* and on *Boece*. Professor Shannon (*Ch* and the *Roman Poets*, pp 282-83) dismisses the subject a little too summarily.

Professor H. C. Goddard's articles (*JEGP*, VII, no 4, 87, VIII, no 1, 47) should be mentioned, in support of the theory that the *Legend* was really a satire upon women, to be understood in a sense opposite to its apparent meaning. Against this opinion see the cogent argument of Lowes (*JEGP*, VIII, 513 ff.)

Professor R. M. Garrett, in *JEGP*, XXII, 64 ff. has restated the satirical interpretation in a less extreme form, but he also appears to the editor to carry it too far.

Special acknowledgment should be made here, as in the case of all Chaucer's writings, of the editor's indebtedness to Skeat's notes. The two later editions, by Pollard (in the *Globe Chaucer*) and by Koch (in [*Chaucer's*] *Kleinere Dichtungen*), are sparsely annotated, though Koch gives extensive lists of variant readings.

Prologue

(References are to the line-numbers of *Prologue F*, unless the G-version is specially designated. Corresponding passages in the two versions will be found in the parallel columns of the text, except where the order was changed in revision.)

1 On the rhetorical character of the beginning — a combination of the methods of "sententia" and "exemplum" — see Manly, *Chaucer and the Rhetoricians*, *Brit Acad.*, 1926, p 8. There is a striking parallel to the opening lines in Froissart's *Johi Buisson de Jonece*, ll 786-92 (*Œuvres*, ed Scheler, Bruxelles, 1870-72, II, 24, see Kittredge, *Est*, XXVI, 336, n.)

11 *Wel more thing, many more things*
16 Evidently a proverb, the Latin form of which is noted in the margins of some MSS "Bernardus monachus non uidit omnia." It is by Tyrwhitt and most later commentators taken to refer to St Bernard of Clairvaux (1091-1153). Skeat (following Tyrwhitt) cites J. J. Hoffmann, *Lexicon Universale* (Leyden, 1698), s v S Bernardus, Burgundus "Nullo habuit praeceptores praeter quercus & fagos. Hinc proverb. Neque enim Bernardus vidit omnia." A writer signing himself E. S. A. in *N & Q*, 8th Ser., III, 433, argues that the reference was rather to Bernard of Morlaix, whose *De Contemptu Mundi* describes heaven and hell. Professor Tatlock (*MLN*, XLVI, 21 ff.) has proposed a third identification, with Bernard the traveler (sometimes called "Bernardus Sapiens"), who with two other monks made a journey to the Holy Land about the year 870, and left an account in his brief *Itinerarium* (T. Tobler, *Descriptiones Terrae Sanctae*, Leipzig, 1874, pp 85-99, 393 ff. Migne, *Pat. Lat.*, CXXI, 569-74). Mr Tatlock cites several references to him as "Bernardus Monachus." Professor G. L. Hamilton, who is preparing an argument in favor of the traditional identification with Bernard of Clairvaux, has called the editor's attention to a variant of the proverb — "Multa sunt quae bonus Bernardus nec vidit, nec audivit" — used by Cowper in a letter written July 25, 1792 (Correspondence, ed Johnson, London, 1824, II, 294). Mr Hamilton would connect the saying with a treatise attributed to St Bernard and entitled *Meditationes*, or *De*

Interiori Homine See Migne, Pat Lat, CLXXXIV, 485 ff

40-65 These lines, as Lowes has pointed out, contain numerous echoes of the French "marguerite" poems. Cf in particular ll 40-43 with Froissart's *Paradys d'Amours* (Œuvres I, 1 ff) ll 1633-35, 1621-22 and his *Prison Amoureuse* (Œuvres I 211 ff), ll 898-99, ll 44-49 with Deschamps's *Lay de Franchise* (Œuvres, SATF, II, 203 ff), ll 14, 27-30, and Froissart's *Ditié de la Fleur de la Margherite* (Œuvres, II, 209 ff), ll 162-66, ll 50-52 with Machaut's *Dit de la Marguerite*, ed Tarbé Rheims 1849, p 124, ll 53-55 with Froissart's *Le Joh Mois de May* (Œuvres II, 194 ff) ll 289-90, and Deschamps's *balade no 532* (Œuvres SATF, III, 368 ff) ll 15-16, ll 56-59 with Froissart's *Ditie*, ll 81-82, 159-62 and ll 60-65 with Deschamps's *Lay de Franchise*, ll 44-50. Line 43 may reflect Chaucer's consciousness that he was substituting the English name of the daisy for the French "marguerite" of his sources. Cf also ll 182-85, below. The phrase *flower of flowers* in l 53 and again in l 185 is a commonplace. Cf *A B C*, 4.

43 With this use of *our* cf l 1689, below also *ShpT* VII 69 and *n* (The reading *her*, which is peculiar to MS F, is clearly an error).

45 ff Closely similar to *KnT*, I, 1675 ff. As Professor Tatlock has noted the resemblances between the *Prologue* to *LGW* and the *KnT*, are not merely verbal. There is also a parallel between the situation here and that where Duke Theseus separates Palamon and Arcite, and then pardons them at the queen's request. See *Stud Phil*, XVIII 419 ff.

G 58 With this line, which is true to actual fact, Professor Lowes compares, among other passages, Froissart's *Ditié*, ll 96 ff, and his *Paradys d'Amours* ll 1636-38.

68-77 This is addressed to contemporary poets such as Machaut, Froissart, and Deschamps and may be regarded as an acknowledgment on Chaucer's part of his debt to their poems on the "marguerite."

72 Court society in both England and France was apparently divided into two parties or amorous orders devoted respectively to the Flower and to the Leaf. Cf Gower, *Conf Am*, viii 2462 ff, and Deschamps, nos 764-67 (Œuvres, SATF, IV, 257 ff). In England Philippa of Lancaster was the great patroness of the Flower. The English poem, *The Flower and the Leaf*, formerly attributed to Chaucer, is now held to be of the 15th century. On the literature of the Flower and the Leaf see Kittredge, *MP*, I, 1 ff, G L Marsh, *MP*, IV, 121 ff, 281 ff.

74 *making*, poetry, 'ye have reaped the field of poetry, and carried away the grain.' The figure of gleaming after the reapers may be an echo of *Ruth* ii (if any literary suggestion was necessary), which was used in the Introduction to Higden's *Polychronicon*.

The reference to reaping in Usk's Testament of Love (*Prol*, 97 ff), generally associated with Chaucer's lines, has more resemblance to the passage in Higden (See *MP*, XXVI, 19 ff).

G 71-80 These lines correspond to F 188-96. Professor Lowes has shown (*Kittredge Anniv Papers* pp 96 ff) that the verbal changes are best explained on the theory that G is the revised form. He argues similarly with regard to two other shifted passages G, 93-106 (= F, 197-211) and G 179-202 (= F, 276-99).

G 76 "I am not retained by either party." With the use of *withholde(n)* here (and in F, 192) cf *Gen Prol*, I, 511.

84-96 Chaucer here follows closely the opening stanzas of the *Filostrato*, a passage which he did not use in the *Troilus*. At the same time several phrases still echo the French "marguerite" poetry. With ll 86-87, for example, may be compared Machaut's *Dit de la Marguerite* pp 126-27 with the phrase *erthly god* (l 95) of "la déesse mondaine" in Deschamps's *Lay de Franchise* l 52 and the simile of the harp suggests the title of Machaut's lost *Dit de la Harpe*. Indeed Professor Lowes conjectures that Chaucer's transition to the *Filostrato* was itself due to certain lines near the close of the *Dit de la Marguerite* (p 128) which are similar in language and sentiment to the passage in Boccaccio.

100 *seen at eye*, see clearly before the eyes.

103 *besy gost* active spirit.

108 Note the change of date from the first of May, in the F-version to the end of the month in the G-version (l 89).

113-14 These lines contain an echo of *Tes*, in 5. Europa is there called by her own name in calling her *Agenores doghtre*. Chaucer may have recalled "Agenore nata." Met ii 858 (where her story is told) or the *Filocolo* (ed Moutier, II, 149). The sun, as the passage indicates, was in the middle of Taurus on the first of May.

G 96 The G-version introduces at this point the poet's return to the house and his dream, which do not occur in F until l 200. Professor Lowes argues that G has thus more unity and avoids verbal repetitions and is therefore the revised form. — The remark about the house with the arbor (which occurs in both texts) perhaps furnishes an indication of the date of composition. It seems hardly applicable to Chaucer's house over the city gate, and he is known to have surrendered his lease in October, 1386, perhaps for the purpose of attending to new duties either as Member of Parliament, or as Justice of the Peace in Kent.

G 113 ff. From *RR*, 57 ff. The Fr has "povreté," rendered *pore estat* here and in *Rom*, 61. Brusendorff (p 398) suggested that Chaucer recalled his own translation. In *BD*, 410 he rendered the same passage more literally.

115 ff There is here a complex interweaving of Machaut (Dit, ll 17-23), Guillaume de Lorris, Baudouin de Condé, and perhaps Boccaccio (Tes, n, 6-7)

123 In the attribution of fragrance to the daisy (against the truth of fact) Chaucer again follows the tradition of the "marguerite" poets Cf, for example, Machaut's Dit de la Marguerite, pp 123, 125, Froissart's Pastourelle, xvii (Œuvres, II, 341 ff), l 66, and Deschamps's Marguerite ballade, no 539 (Œuvres, SATF, III, 379 f), l 16 It is probable that in this particular the poets simply transferred to the daisy a quality which they were continually celebrating in the rose

127 For the figure of the cold sword of winter of *SqT* V, 57 Chaucer may have got it from Machaut, Roy de Navarre (Œuvres, SATF, I, ll 34-36, or from R.R., 5942 ff, or from the Anticlaudianus of Alanus de Insulis, vii, 8 (Migne, Pat Lat, CCX, 557) With the passage as a whole cf also (as noted above) *BD*, 410 ff and *RR*, 55 ff, 124-25

137 *sophistrye*, cf "sofime" in R.R., 21498, and the De Placitu Naturae of Alanus, "perdit nunc venatorum sophismata abhorrebat (Migne, CCX, 436, pointed out by E S A, N & Q, 8th Ser, III, 249-50)

139-40 Cf R.R., 703-04

145 Cf *PF*, 683

153-74 This paragraph on the birds is replaced in G by the five lines (139-43) in which the lark heralds the approach of the God of Love The passage in F is in the manner of the Roman de la Rose, and contains a number or verbal parallels of more or less uncertain significance (See Miss Capriani, PMLA, XXII, 594-95) With ll 139-40 of G Professor Lowes compares *SqT*, V, 399-400, on which he suggests Chaucer may have been occupied at about the same time See also note to l 127, above

160 On *Daunger*, here used in the sense of the fastidiousness, offishness, of the Lady, see *Gen Prol*, I, 517, n

163 The reference here is to the Christian doctrine of grace On the application of this and other theological ideas to the affairs of love, see *Knt*, I, 3089, n., and *Tr*, I, 15 ff, n

166 *Etik* (or *Etike*) here might refer either to a book or to a person The term is several times applied to Horace by John of Salisbury, who, in Polycraticus, viii, 13 (ed, Webb, Oxford, 1909, II, 317), introduces a quotation from the Satires (I, 2, 24) and a paraphrase from the Epistles (I, 18, 9) with "ut enim at ethicus" Chaucer's quotation doubtless comes, directly or indirectly, from the latter passage The version in Dante's Convivio, Canz, m, 81 ff, may also have been in his mind See further Lowes, MLN, XXV, 87-89

G 141 ff Mr Praz compares *Purg*, u, 26 ff See Monthly Criterion, VI, 22

171 ff For the association of Flora and Zephyrus of R.R., 8411 ff

184 Chaucer's etymology of "daisy," from "day's eye," is entirely correct The Anglo-Saxon is "degeesege" ("degeesege") The flower was probably so called because of its resemblance to the sun, to which the term primarily applied

213 Cupid leads in Alceste, clothed in the likeness of a daisy Her name is disclosed in F, 432, but through apparent inadvertence in composition Chaucer represents himself later (until l 518) as failing to recognize her This slip is common to both texts of the *Prologue* In the G-version Alceste is named in l 422, but the passage may possibly be regarded as an aside to the reader, and hence not inconsistent with what follows On her story see the note to l 510, below

215 *fret*, a caul of gold wire, below l 228, it means rather an ornamental border The origin of the word is uncertain, cf OF "frete," trellis-work, and AS "frætwæ," adornment

217, 220 The rare word *flouroun*, here used in the sense of "petal," must have been taken by Chaucer from Froissart's Dittie, where it is twice employed in the same sense (ll 166, 187) Professor Lowes argues that its use in the F-version, over against the more familiar *floures* in the G-version, is evidence of the priority of the former But it is not quite certain that we are dealing here with an alteration by the poet *Floures* (as Mr Lowes himself notes) is the reading of part of the MSS of the F-version, and its appearance in G may simply perpetuate a scribal blunder *Flouroun* seems anyhow to have been Chaucer's first form

221 *o perle*, a single stone *Oriental*, eastern, means (as commonly, when applied to gems) of superior quality For an allegorical interpretation of the crown see the note to l 504, below

227 *grees*, sprays, boughs, explained by some commentators as referring to the branches of the broom ("planta genesta"), worn by Richard as a badge See the next note *Rose-leves*, rose petals

G 161 The *lylye floures* in G replace a sun-crown in F Those commentators who hold the *Prologue* to be allegorical understand both, as they do the *grene greves* above, to refer to Richard On his monument there is a representation of the sun ascending behind clouds, and the lilies, it is pointed out, may betoken his claim to the French throne Professor Bilderbeck, on the theory that F is the revised version, held that the lily crown was appropriate in 1385, when the war with France broke out, but that in 1390, in time of peace, the sun was substituted Professor Lange, holding F to be the earlier version, argued that the sun was appropriate in 1385-86, and that the lilies were substituted in 1396 to symbolize Richard's marriage to the young French princess Isabella But Lange also

recognized Christian symbolism in the sun-crown, and compared the title *sol justitiae* given to Christ by Albertus Magnus. And again changing the symbol, he suggested that the sun, serving as a crown of gold, represents pure, heavenly love as opposed to the earthly passion celebrated in the *Troilus*. See Bilderbeck, Chaucer's Legend of Good Women, pp 85 ff., Lange, Angl., XLIV, 72 ff., XLIX, 173 ff., 267 ff., and for critical comment Langhans, Untersuchungen, pp 216 ff., and Angl. L, 97 ff., Koch, Angl. L 64. The presence of any of this allegory in the passage is dubious, and the particular interpretations suggested are arbitrary and more or less inconsistent.

231 for *hevy nesse*, to avoid heaviness. With this use of *for of Tr*, I, 928, and n 232 ff. Cf. Dante, *Purg.*, II, 34, 37-39, and (more doubtfully) *Inf.*, III, 52-54. See M. Praz, *Monthly Criterion*, VI, 22 f.

G 179-202 These lines correspond to F, 276-99. If the former was the revised version the shift had the advantage of bringing closely together the sternness of the God of Love and the comfort of Alceste. The new order may also have suggested the transfer of the ballade from the dreamer to the Ladies.

247 In the F-version the ballade is sung by the poet, like the corresponding song in the *Paradys d'Amours*. The change in G makes it form a distinct part of the action. Froissart's ballade sings the praises of the daisy, and agrees in substance and language with other parts of the *Prologue*. Both pieces, with their lists of proper names, belong to a type of poetry common in the period. Cf. for example, Machaut's *Voir-Dit* (*Soc des Bibl. Fr.*, Paris, 1875), II 6753 ff. (also II 6045 ff.), Deschamps, nos 313 (*Œuvres*, SATF, II, 335 ff.), 546 (III, 389 f.), 651 (IV, 110), 778 (IV, 279 f.), 1274 (VII, 13 ff.) and no 42 of the *Pieces attribuables à Deschamps* (X, xlix f.).

249 ff. Though Absalom's beauty was proverbial, the line about him seems to be derived from RR, 13870. *Marcia Caloun*, Marcia, the wife of Cato Uticensis. Chaucer may have had in mind Dante's references to her (*Inf.*, IV, 128, *Purg.*, I, 78 ff.). "Martia Catonis" is mentioned, however, also by Geoffroi de Vinsauf, *Poetria Nova*, l 1780 (ed. E. Faral, *Les Arts Poétiques*, etc., Paris, 1924 p 251), cf. also Lucan, *Pharsalia*, II, 326 ff. (which gives some account of her), and note Dante's comment on this passage in *Convivio*, IV, 28. See Kittredge, *MP*, VII, 482 f.

The other characters in the ballade are easily recognizable, and the stories of several are told in the Legends that follow. Probably Chaucer intended to include all the women in the series (see F, 554), though the variation between the list here and those names in *ML Prol* suggests that his purpose was never exactly defined.

255, 262, 269 *My lady*, of version F, corresponds to "ma dame," in Froissart and

ballade no 42, attributed to Deschamps, cited in the note to l 247, above, and is probably the original reading, for which G substituted *Alceste*.

265 *espied by thy chere* whose condition is disclosed by thy appearance.

285 Such a multitude that not even the third or fourth part of it had ever been in this world of all mankind, that is, simply, three or four times the whole population of the world since the time of Adam. The passage is probably an echo of *Inf.*, III, 55-57. See M. Praz, *Monthly Criterion*, VI, 21.

298 *in figurynge*, in emblem, symbol.

307 *furlong wey of space*, the time required to walk a furlong. See *MLT*, II, 557, and n.

308 ff. With the general situation here — the accusation by the king, the queen's intercession, her reminder to her lord of his duty to be merciful, the pardon of the offender and the imposition of a task — of the scene in *KnT*, I, 1696 ff., where Duke Theseus comes upon Palamon and Arcite fighting in the woods. It is likely that Chaucer carried over some or all of these features from his earlier work. In both cases too, they are largely his invention, or at least not derived from his recognized sources.

314 *ut am I* for the idiom of *KnT*, I, 1736. *Ner*, nearer (the comparative of *neigh*).

321 *relyke*, treasure, precious possession, applied primarily to the relics of a saint. The use of the word as a term of endearment is striking, but not unnatural. It occurs in both English and French (see *Rom.*, 2673, 2907), and the Welsh word, "craur," is commonly used in the same sense. Cf. Bardonaeth Dafydd ab Gwilym, London, 1789, XI, 43, xxxi, 12, xxxii, 11.

329 Chaucer here testifies clearly that he translated the Roman de la Rose. Whether he ever completed it, or left it unfinished like so many of his works, is unknown, and it is also a matter of dispute whether he made any part of the existing Middle English translation. On this question see the Introduction and Explanatory Notes to that work. It happens that none of the three fragments contains such passages as would have given most offense to the God of Love.

G 260 *paramours*, doubtless adverbial here, "by way of romantic love." See *KnT*, I, 1155, and n.

332 The reference is of course to Chaucer's *Troilus*.

G 268-312 This passage on books occurs only in the G-version. By some commentators it is condemned as a digression and its omission from the F-version deemed an evidence of revision in that text. By others (who take G to be the later version) it is defended as germane to the argument and held to have been added in revision. In support of this latter opinion is the fact that some of the authors cited are those whom Chaucer used in his later writings.

The identity of *Valerye* is doubtful Skeat (following Tyrwhitt) took the name to refer to the *Epistola Valeri ad Rufinum ne uxorem ducat*, printed among the works of Jerome, but now ascribed to Walter Map (See Migne Pat Lat, XXX, 254 ff, also Thomas Wright's edition of Map's *De Nigis Curialium*, Camden Soc, London, 1850, pp 142 ff, the edition by M R James, in *Anecdota Oxoniensia*, XIV, 1914, pp 143 ff and the translation by Tupper and Ogle, *Courtiars' Trifles*, London, 1924, pp 183 ff) The mention of Jerome just below supports this identification, and although the work is primarily denunciatory, it does speak in praise of Penelope, Lucretia, and the Sabine women Lounsbury and others take *Valerye* to be Valerius Maximus, who praises Portia, Julia, Lucretia, and the wives of Scipio, Q Lucretius, and Lentulus (See Tatlock, *Dev and Chron*, p 100, for a brief defence of this view) A third possibility (in spite of Tatlock's flat denial) is Valerius Flaccus, whose *Argonautica* tells the stories of Hypsipyle and Medea (Bks II and VII) It is quoted by name in the Legend of Hypsipyle (l 1457) But since Valerius is mentioned there quite incidentally, and only as authority for the names of the Argonauts rather than for the story of Hypsipyle, he hardly seems to belong in the present list

The other names are easily identified *Titus* is Titus Livius — cited below (l 1633) as an authority for the Legend of Lucretia, and *Claudyan* is the late Roman poet, author of the *De Raptu Proserpinae* *Jerome agayns Jovnyan* refers to a celebrated attack on marriage by St Jerome (Migne, Pat Lat, XXIII, 211 ff) By the *epistel of Ouyde* is meant the *Heroides*, one of the chief sources of the individual legends that follow The *Estorial Myrour* is the *Speculum Historiale*, part of the encyclopaedic work of Vincent of Beauvais (first printed in Strassburg, 1469-73, there is no modern edition, but the *Histoire Littéraire de la France*, XVIII, contains a good synopsis)

Chaucer makes extensive use of the anti-feminist satire of Jerome in the *Wife of Bath's Prologue* and the *Merchant's Tale* The God of Love cites him here, and (probably) Valerius ad Rufinum, because they both give some testimony about good women Cf the *Franklin's Tale*, which derives from Jerome a long list of examples of chastity (V, 1364-1456) Valerius Maximus also is used in the *Wife of Bath's Prologue* (III, 642) and *Tale* (III, 1165)

Besides the preceding authorities, acknowledged by name, Chaucer may have remembered in writing the present passage Deschamps's *Miroir de Marriage* (*Oeuvres*, SATF, IX), which, like Jerome, influenced the works of his last period With G, 268-69 of *Mirror*, 9081 ff with ll 276-77, *Mirror* 9097-9100, and with ll 301-04, *Mirror*, 9063-67 Furthermore, ll 261-63 recall *WB Prol*, III, 707-

10 a passage which was very likely written first

G 277 There is possibly an echo of this line (and hence of the G-version) in Lydgate's *Troy-Book*, III, 4362 (See C Brown, *EST*, XLVII, 59)

G 315 Possibly there is to be recognized here a friendly fing at Gower, who suggested at the end of the *Confessio Amantis*, (viii, 2941* ff, ed G C Macaulay, III, 466), that Chaucer, like himself was too old for the service of Love This might explain the substitution for *wrecches* of the F-version, of the more vivacious *olde folos* of the G-version Cf the probable reference to Gower in the *Introduction to the Man of Law's Tale* (II, 77-89) and the introduction to the Explanatory Notes on that passage For the theory that the old age lines were removed in revision, also because of the passage in Gower, see Bilderbeck, pp 105-06 (Professor Bilderbeck reasons, of course, on the assumption that F was the revised version) The whole matter of a literary quarrel and perhaps personal estrangement, between Chaucer and Gower is very dubious The passages cited in evidence should not be taken too seriously

338 With *Seynt Venus* of RR, 10827, 21086 The use of the term here was probably traditional rather than the result of deliberate adaptation to the device of the *Legend* Cf *WB Prol* III 604

341 ff A number of commentators have seen in this speech a serious lecture on the duties of a king addressed to Richard II by Anne in the person of Alceste Cf particularly Bilderbeck, *Legend of Good Women*, pp 94 ff, S Moore, *MLR*, VII, 488 ff, and Lowes's criticism of the view in *PMLA*, XX, 773 ff For the objections to regarding Alceste as a symbol of the Queen see the introduction to the Explanatory Notes on *LGW* The speech itself, it may be readily granted, can easily be applied to the circumstances of Richard's reign In fact such an application is supported by a passage of similar import in *Lak of Steedfastnesse*, and Chaucer's sympathy with the sentiment expressed may perhaps be inferred from the *Parson's Tale* (X, 761 ff) But this interpretation by no means carries with it the allegorical identification of Love with Richard The political counsel, if intended, is quite incidental Alceste's advice is intelligible and consistent throughout if understood to be addressed, as on its face it appears to be, to the God of Love Even such incongruity as may be felt in the reference to *trauntz of Lumbardye* serves a humorous purpose The first suggestion for the whole exhortation may have come from the account of Theseus in the *KnT*, I, 1773 ff

G 326 For the phraseology, which was doubtless proverbial, of RR, 12277 f

352 Cf RR, 1034

353 *totelere*, tattler, properly a substan-

tive, here used as a modifier in apposition
 381 *the philosophre*, probably Aristotle
 See his advice to Alexander on the subject of
 kings, cited at length by Gower in *Conf*
Am, vii, 2149 ff The treatment of the
 matter in the *Nicomachean Ethics*, Bk v,
 may have been indirectly known to Chaucer
 Cf also Seneca, *De Clementia*, 1, 3, 3 and 5
 4 For a repetition of the language and the
 rime, see *Intro* to *MLT*, II, 25 f

411 Cf RR 10923 f

412-13 With the plea here made of the
 close of Deschamps's *Lay Amoureux*, ll 275-
 end (*Euvres*, SATF, II, 202) and Ovid's
 defense of himself at the beginning of the
Remedia Amoris (except that Ovid declares
 himself to have been always a lover, whereas
 Chaucer usually maintained the attitude of
 an outsider in the service of lovers)

417 ff The references to *HF*, *BD*, *PF*
 and *RR* are clear enough In the case of
 Palamon and Arcite it is a matter of dispute
 whether the poem so named was substantially
 identical with the *KnT* or a quite different
 earlier version of the *Teseide*, probably in
 stanzas On this matter see the introduction
 to the Explanatory Notes on the *KnT* The
 remark (l 421) that the story is little known
 refers to the Palamon and Arcite tale in
 general, not to Chaucer's English poem It
 simply echoes a statement in *Tes*, 1, 2 Most
 of the *balades*, *roundels*, and *virelays* men-
 tioned in l 423 are lost Indeed Professor
 Brusendorff (pp 432 f) argued that the refer-
 ence here is too conventional to prove that
 Chaucer ever composed any considerable
 number But Chaucer's testimony is con-
 firmed by Lydgate (Prologue to Bk 1 of the
Fall of Princes), though perhaps only on
 the authority of this passage (which his
 statement resembles in phraseology), and by
 Gower (*Conf Am*, viii, 2943 * ff) Songs
 and lays are also included in the list of sinful
 works repudiated in the *Retractation* But
 only a few of Chaucer's lyrical compositions
 seem to be preserved No real virelay of his
 is known, and only two roundels (*Merciles*
Beaute, and *PF*, 680 ff), and of the twelve
 ballades or ballade-groups attributed to him
 only three or four could properly be described
 as hymns for the God of Love Professor
 Manly (*Cant Tales*, p 503) suggests that
 Chaucer, who was working in the technique
 of Machaut, probably composed the music
 as well as the words of his songs

The *luf* of *Seynt Cecile* (l 426) is doubt-
 less the *Second Nun's Tale*, which bears every
 mark of being an early work *Origenes upon*
the Maudeleyne (l 428), which is lost, is sup-
 posed to have been a translation of the
 homily *De Maria Magdalena*, commonly
 attributed to Origen This identification
 was suggested by Tyrwhitt, *Glossary*, s v
Origenes, with a reference to *Opera Origenis*,
 (Paris, 1604, II, 291 f)

The term *other holynesse* (l 424) apparently
 means "another religion", the works that

follow belong rather to Christianity than to
 the religion of the God of Love

G 414 *the Wretched Engendrynge of Man-
 kynde*, apparently a lost translation, complete
 or partial, of the Latin prose treatise of Pope
 Innocent III, *De Contemptu Mundi sive De*
Miseria Conditionis Humanae (Migne, *Pat*
Lat, CCXVII, 701 ff) The form and ext-
 ent of Chaucer's version are unknown From
 the fact that passages from Innocent appear
 in *ML Prol* and *Tale*, Skeat inferred that
 Chaucer made a translation in seven-line
 stanzas, but the citations would have been
 adapted in any case to the form of the work
 in which they were used Professor Lowes
 suggested that the rendering was in prose,
 and that Chaucer at one time meant to assign
 it to the Man of Law, who protests that he
 cannot tell his tale in verse (See II, 96, and
 the introductory note to *ML Headdrunk*) This
 is possible, though entirely uncertain On
 the date of the translation positive proof is
 also lacking But the use of the material in
ML Prol and *Tale* favors the supposition that
 Chaucer was occupied with Innocent about
 1390, and this would also explain the mention
 of the work in the revised version of the
LGW Prol

452 A common proverb "Bis dat qui
 cito dat" Cf *Mel*, VII, 1794 ff, Skeat,
EE Prov, p 88, no 210, Haeckel, p 25, nos
 81, 82

464-65 That is, an honest man has no
 participation in the deed of a thief Cf
 Haeckel, p 37, no 126

490 Chaucer takes here his habitual atti-
 tude of an outsider in love

496-97 *Eltham*, seven miles from London
Sheene, now Richmond These lines are
 found in the F-version only Their addition
 there, if F is the later version, is hard to
 explain Both Koch and Langhans, holding
 that opinion, explain away the couplet as an
 interpolation, which Langhans ascribes to
 Lydgate (See *EST* LV, 178, *Angl*, L, 74)
 If, however, G is the revised form, the exci-
 sion of the passage is natural After the
 death of Anne, in 1394, Richard at once for-
 sook the royal residence of Shene and ordered
 its destruction Chaucer might well have
 preferred not to keep lines which would per-
 petuate the association of the poem with the
 place (References to Shene in chronicles
 later than the time of the supposed destruc-
 tion of the manor house appear to show that
 the King's command was not fully carried
 out For such passages, see Lowes, *MP*,
 VIII, 331, n and 334, n)

503 On this line, which Chaucer repeats
 in five places in nearly identical form, see
KnT, I, 1761, n

504 Professor Lange finds in this line an
 allusion to the allegorical character of Al-
 ceste According to his general theory she
 stands for the Queen, whose name "Anna"
 signifies (in Hebrew) "gratia," grace, mercy
 So she discloses by her action *what* she is

She wears a crown of pearl (l 221, above) because in the symbolism of precious stones the pearl stands for "gratia," mercy. See Angl., XLIV, 213 ff., and for objections, Langhans, *ibid.*, pp 337 ff and L, 87 ff, Koch, L, 62

510 Alcestis was the wife of Admetus, king of Phœræ in Thessaly. To prolong her husband's life she consented to die in his stead. Afterwards she was brought back to him from the lower world by Hercules. As an ancient type of wifely devotion she was a natural choice for the chief heroine of the *Legend*, but the work was broken off before her separate story was reached. The source from which Chaucer derived the brief account of her given here is unknown, it might have been from Hyginus Fable li, or from Boccaccio, *De Gen Deor*, xii, 1, though the statements of neither correspond precisely to his. The story of the transformation into a daisy (l 512) seems to have been Chaucer's own invention. Ovid's *Metamorphoses*, in which Clytæ, Daphne, Narcissus, Crocus, and Hyacinthus were all changed into flowers, perhaps furnished a suggestion, and a further hint may have come from Froissart's *Dittæ*, ll 69 ff., which tells how the tears of Hērès for her husband Cepheï were turned into daisies.

518 The discrepancy between this line and l 432, where Alceste has already told her name, cannot be quite explained away. It is probably due to the fact that Chaucer was following Froissart (*Paradys d'Amours*, ll 358-60) so closely that he overlooked for the moment what had gone before in his own poem. The blunder was not corrected in revision. Professor Langhans would adjust matters by omitting the comma after *Alceste* and interpreting, "Is this good Alceste the daisy, etc?" But this is hardly consistent with the rest of the speech.

526 *Agaton*, apparently Agatho, an Athenian tragic poet and friend of Plato. The reason for his association with Alcestis may be that Plato's *Symposium*, which tells her story, was known as Agatho's Feast. (It is called *Agathon's Convivium* by Macrobius, *Saturnalia*, ii, 1. See Hales, *MLQ* I, 5 ff.) The direct source of Chaucer's information is unknown. His spelling, *Agaton*, suggests an Italian original, and instances of the occurrence of the name in Dante (*Purg*, xxi, 107) and Boccaccio (*Amorosa Visione*, v, 50) have been pointed out, yet neither of these passages would have led Chaucer to associate Agatho with Alcestis.

531 *Cybella*, Cybela or Cybele, a Phrygian goddess of fertility, possibly suggested to Chaucer by the mention of Ceres in Froissart's *Dittæ*, ll 105 ff.

533 "And Mars gave redness to her crown," with reference to the red tips of the petals. For the association of Mars with the color red see *KnT*, I, 1747, n.

540 In the F-version of the ballade (B.

249 ff.) Alceste is not mentioned by name. In the G-text she appears in the refrain, and thus reproach of the God of Love was there fore canceled.

542 *kalendar*, almanac, hence gude, example, model.

562 In putting these words into the mouth of the God of Love Chaucer may have had in mind, and have expected his readers to recall, the similar situation in Machaut's *Jugement dou Roy de Navarre* and the *Trésor Amoureux* (ascribed to Froissart, *Œuvres*, III, 52 ff. but of doubtful authority), where very special meters are prescribed (see Kittredge, *MP*, VII, 471 ff.)

The Legend of Cleopatra

Chaucer apparently used the account of Cleopatra in Boccaccio's *De Casibus*, vi, 15, or that in the *De Claris Mulieribus*, cap lxxxvi, or both. Whether he had other literary sources is uncertain. Bech (*Angl*, V, 314 ff.) thought he followed Florus (*Eptome Rerum Romanorum*, iv, 11, modern editions ii, 21) for certain details, but the only striking parallel is that of the "purple sails," and these are mentioned, as Professor Shannon has pointed out (pp 186 f.), in both of Boccaccio's accounts. Skeat noted other parallel features in Plutarch, and suggested that Chaucer might possibly have known him in a Latin translation. In any case Chaucer appears to have handled his sources freely, and the description of the battle of Actium is thoroughly mediæval. Perhaps also the serpent-pit, in the account of Cleopatra's death, may have been taken by Chaucer from contemporary life or story. Gower's reference to Cleopatra, in *Conf Am*, viii, 2573 ff., is probably based upon Chaucer.

580 *Tholome*, Ptolemy, the name of Cleopatra's father and two brothers. The reference here is probably to the elder brother, in conjunction with whom she was appointed queen after her father's death (B c 51). He perished in the Alexandrine War, and she then reigned in conjunction, nominally, with her younger brother, a mere child. In less than four years she procured his murder, and became sole ruler.

583 *on a tyme*, soon after the battle of Philippi (B c 42).

589 For this commonplace doctrine about Fortune of *MkT*, especially VII, 2136 ff., 2763 ff.

592 After the death of his first wife, Fulvia, Antony married Octavia, the sister of Augustus, whom he deserted for Cleopatra.

600 Cf. *KnT*, I, 1817, and n.

614 ff. The general idea here, for to make shortly as the bestie, is of course common in Chaucer. The particular figure in l 621, a variation on more familiar phrases, may have been suggested by a description of Cleopatra's barge in the source of the story.

624 *Octovyan*, Octavianus, better known as the Emperor Augustus

629 ff Nearly all the features of this account of the battle of Actium were apparently taken by Chaucer from descriptions of sea battles of his own time In 1901 Professor W P Ker, in his introduction to Berners's translation of Froissart (Tudor Translations, London, 1901-03, I, lxxvii), pointed to Froissart's account of the battle of La Rochelle (1372) as possibly the original of this passage Schofield (Kittredge Anniversary Papers, pp 139 ff) collected excellent illustrations from Froissart's description of the battles of Sluys (1340) and Espagnois-sur-Mer (1350) and from the English romance of Richard Coeur de Lion (ed Brunner, Wiener Beilage, XLII, ll 2639 ff) The relevant passages in Froissart are bk 1, chaps 50 and 303-05 of Johnes's translation, London, 1839 (Berners, ch 50, 297-99), and the addition, printed in Johnes, I 197 ff Schofield supposing the *Legend* to have been written between 1385 and 1387, showed that there was an intense interest in naval affairs in England during those years But nothing in his argument stands in the way of the theory that the Cleopatra was written at an earlier date Froissart's first book was finished about 1373 And in any case it need not be assumed that Chaucer used him as a literary source

The employment of alliteration is noteworthy through a large part of this description The same device is used with similar effect in the account of the tournament in *KnT* (I, 2601 ff)

634 With the general situation here of that when Edward III set out to meet the Spaniards in the battle of Espagnois-sur-Mer (Froissart, tr Johnes, I, 197 ff, not in Berners's version)

636 "And try to attack with the sun at their back" The English followed precisely this method in the battle of Sluys (Froissart, chap 50, Johnes, I, 72)

637 The *gonne* certainly means "cannon," and not (as Skeat held) the "missile" hurled therefrom With *out gooth*, in the sense "goes off as discharged," Professor Webster (MP, XXV 292) compares "russe out" in Skelton's *Garland of Laurel*, l 623

639 For the use of great stones in attempts to sink the enemy of the battle of Espagnois and La Rochelle (Johnes, I, 197 ff, 472 f)

640 The grapnels (hooks for laying hold of vessels) and the shearm-hooks (used to cut their ropes) are mentioned in the description of Sluys, Espagnois, and La Rochelle

642 For a similar boarding exploit of Espagnois (Johnes, I, 199), and also an account of a battle between the French and English in 1217 (Nicolas, *History of the Royal Navy*, London, 1847, I, 177-81)

645 For the use of spears in sea-fights of a battle off Guernsey (Johnes, bk 1, chap 91), and La Rochelle (chap 305)

648 The *pesen* are explained by Sheat as "peas" poured on the hatches to make them too slippery for the boarding party Because of the lack of evidence of this practice, Schofield took the passage to refer rather to the use of pitch, which, according to Jean de Meun's *Art de Chevalerie* (a translation of Vegetus's *De Re Militari*), ed Robert SATF 1897 p 174, was poured on the decks of enemies' ships for the purpose of spreading wild fire (or "Greek fire") Such use of burning oil is mentioned in an account of a sea fight with the Saracens in 1190 (*Itinerarium Regis Ricardi*, ed Stubbs, Rolls Series, 1864, p 81) Cf also the romance of Richard Coeur de Lion, ll 2643 ff A more remote example, in which "Greek fire" figures, is afforded by the description of a battle between Greeks and Russes (c 940) in the *Russian Primary Chronicle*, tr S H Cross, [Harv.] Stud and Notes, XII, 158 This explanation implies a misunderstanding by Chaucer of some written source, for *pesen* can hardly have been an English word for pitch The French "pois" (pitch) on the other hand could easily have been mistaken for "pois" (peas) But Professor Webster (MP, XXV, 291) has recently found two passages which he presents in support of the older interpretation that peas were poured on the decks to make them slippery In both cases, to be sure, soap or grease is the substance employed or recommended His first citation is from an account of a sea-fight off Naples in 1283, given in Saba Malaspina's chronicle (Rosario Gregorio, *Bibl Scriptorum qui Res in Sicilia Gestas sub Aragonum Imperio Retulere*, Panormi 1791-92, II, 407) The second is from Aegidius Romanus *De Regimine Principum*, bk iii, part 3, ch 23 Mr Webster notes that the grease was poured on the enemy's deck, not on one's own

649 The quicklime was carried to be thrown into the enemies' eyes See N & Q, 5th Ser., X, 188, Strutt, *Manners and Customs*, London, 1774-76, II, 11, and Aegidius Romanus, in the chapter cited

651 Proverbial, cf *Tr*, iii, 615, n

653 It is not certain whether *to-go* is to be regarded as a third plural present indicative of a compound with *to-*, meaning "scatter," or as the infinitive of the simple verb On the whole the compound makes the best sense here, and the historical or narrative use of the infinitive has slight support in Chaucer Cf *to laughre*, *Tr*, ii, 1108, and see J S Kenyon, *The Syntax of the Infinitive in Chaucer*, Ch Soc., 1909, pp 82 f

654 With the *purpre sayl* of Boccaccio's *De Claris Mulieribus*, "ornata purpureis velis et aurea classe," and his *De Casibus*, "cum aurata nau, velisque purpureis", and also the Epitome of Florus, "cum aurea puppe veloque purpureo"

655 For the comparison, which was a commonplace, see RR, 15621-22

662 Antony really stabbed himself a year

later at Alexandria. In hastening the action Chaucer perhaps followed Florus.

672 The description of the shrine again shows a resemblance to Florus.

678-80, 696-702 This account of Cleopatra's death in a pit of snakes seems to be peculiar to Chaucer and Gower (Conf Am, viii 2573-75). The earlier authorities ancient and mediæval, usually say that she died from the bite of an asp or serpent in the mausoleum of Antony (in case they mention any place at all), and some of them record an alternative tradition that she died by poison. According to the Old French *Histoire de Jules Cesar* (of Jehan de Tump), she went naked into a pit to meet her death, but there is no mention of the serpents. References to confinement in a serpent-pit are by no means uncommon, however, in mediæval literature. There is a familiar instance in the romance of Bevis of Hampton, and other examples in considerable number have been collected by Tatlock (MLN, XXIX, 99 f), C Brown (ibid., pp 198-99), and Griffith (Manly Anniversary Studies, p 38). Dr F E Faverty, in an unpublished Harvard dissertation (1930) on Legends of Joseph adds references to the *Gesta Romanorum*, ed Oesterley, Berlin, 1872, pp 556, 739, G H Gerould, North-English Homily Collection, Oxford diss, 1902, pp 41-42, E Hull, *The Cuchullin Saga*, London, 1898, p 283. Many of these instances occur in the lives of saints, and Chaucer, as Dr Griffith suggests, may have been led to think of them by his representation of Cleopatra as a martyr. Or, as Professor Tatlock observes, he may have devised this horrible form of death simply because he knew serpent-pits to be common in Africa. This would be one of the most striking cases of his use of local color.

The Legend of Thisbe

Chaucer's version is based on Ovid's *Met*, iv, 55-166. His rendering is at once close in substance and free and natural in form. The omission of all mention of the mulberry-tree is noteworthy. See Shannon, pp 190 ff. Gower has the same story in the *Conf Am*, in 1231 ff. For a comparison of his version with Chaucer's see Macaulay, *Works of Gower*, Oxford, 1899-1902, II, 497 f, and Meech, *PMLA*, XLVI, 201, n. Professor Meech includes the *Ovide Moralisé* in a triangular comparison but finds it impossible to determine whether either English version was influenced by the French. The versions of Chaucer and Gower appear to be related, but it is hard to say which poet was the borrower.

707 *Semyramis*, Semiramis, the mythical queen who was said to have built the walls of Babylon.

719-20 The gossip of the matchmaking women is an addition of Chaucer's.

725 *Naso*, Publius Ovidius Naso.

735 "Cover [imperative] the coal, and the fire becomes hotter." Cf *Tr*, ii, 538 f, n.

736 *ten so wod*, ten times as mad. Cf l 2291, below.

741 *deere ymogh a myte*, to the slightest extent, see Glossary, s.v. *myte*. With the phrase, which is rather strangely employed, cf *CYT*, VIII, 795.

745 The comparison to the confessional is Chaucer's. Ovid has simply "murmure mimmio" (l 70).

762 *covered*, recovered. *Colde* destructive, fatal, for this use of *NPT*, VII, 3256, and n.

785 *Nymus*, the husband of Semiramis and founder of Niveveh.

797 *Yuympled*, wearing a covering over her neck and about her face, like the wimple of a nun.

811 *with dredful fot*, "tumid pede" (l 100). The phrase occurs again in *Knt*, I, 1479.

917-18 Cf RR, 14145 (not closely parallel).

The Legend of Dido

The main source is Virgil's *Aeneid*, with incidental use of the Heroides, vii. In the treatment of the character of Dido the influence of Ovid is especially to be recognized. See Shannon, pp 196 ff. The Old French *Roman d'Eneas*, which combines Virgil and Ovid in a somewhat similar fashion, was probably known to Chaucer and may have been utilized in the legend.

For an earlier rendering by Chaucer of the story of Dido see *HF*, 151-382.

924 Mantua was Virgil's birthplace.

926 With the figure of the lantern of Dante, *Purg*, i, 43.

931 For Sinon's stratagem of the wooden horse see *Aen*, ii, 57-267.

934 Hector's ghost advised Aeneas to take flight (*Aen*, ii, 270 ff).

936 *Ylaoun*, Ilum, properly only another name for Troy, but taken by mediæval writers to mean the royal palace or citadel. Cf *MLT*, II, 289.

939 The death of Priam at the hands of Pyrrhus is related in *Aen*, ii, 533 ff.

940 Cf *Aen*, ii, 594 ff.

941 Cf *Aen*, ii, 723.

945 Cf *Aen*, ii, 738.

947 He had gone back to seek Creusa. (But Chaucer omits the incident of Creusa's ghost.)

950 ff Chaucer passed rapidly over the contents of Bk iii of the *Aeneid*.

959 *Libie*, Libya, on the northern coast of Africa.

958-1102 These lines correspond in general to *Aen*, i, 305-642.

971 an *hunteresse*, Venus in the disguise of an huntress.

978-82 From *Aen*, i, 321-24.

982 *Yiukked up*, with robe tucked up, "succinctam"

983-93 From Aen , 1, 325-40

994-1014 Cf Aen , 1, 341-414

1005 *Sytheo*, Sicheus The confusion of *c* and *t* is common in MSS The ending in *-o* is perhaps due to Italian influence of Inf v, 62 "Sicheo"

1022 Cf Aen , 1, 412, 516

1039 The audacity of this comparison is not to be explained away on the ground that Jupiter was in Chaucer's mind or that Virgil compares Dido to Diana Mediæval taste differed from modern in speaking of sacred persons and things Cf *SqT*, V, 555, and n

1047-60 Cf Aen , 1, 509-612

1048 *wende han loren*, supposed he had lost

1061-65 From Aen , 1, 613-14

1066-74 From Aen , 1, 588-91

1072 *after Venus*, taking after Venus, his mother

1086-1102 From Aen , 1, 617-42

1103-27 Chaucer here departs from Virgil and gives the description a decidedly mediæval cast

1104 *swolow*, probably "whirlpool" though the "mouth" of hell would make good sense

1110 Cf *SqT*, V, 294

1122 *with floreyms newe ybete*, together with florins newly struck

1128-49 From Aen , 1, 643-722

1153 With this brief remark Chaucer passes over Virgil's second book

1162-1351 These lines cover the ground of the fourth book of the Aeneid

1170-81 From Aen iv 9-29

1182 *coude here good*, see *ML Epl*, II, 1169, n, and Glossary under *can*

1183 In the Aeneid Anna does not definitely advise against marriage But, as Professor Shannon observes, her long series of rhetorical questions might be taken as indicating opposition

1187 Proverbial, see Haeckel, p 1, no 1

1188-1211 From Aen iv, 129 ff

1191 *An huntynng*, on hunting, a-hunting (as also in l 1211) The omission of the verb of motion after *wol* is idiomatic

1198 The comparison to paper was unusual Dafydd ap Gwilym applies it once to the fair skin of a lady ("llw papir," London, 1789, p 298)

1204 This line is nearly the same as *KnT*, I, 1502

1205 *A htel wyr*, a small bit

1212-31 From Aen , iv, 154-70

1213 Terms of stimulation and encouragement *Go bet*, go faster, hurry up, *pryke thow*, use the spurs, *lat gon*, let (the dogs) go

1218 ff Chaucer ignores the fact that according to the Aeneid the storm was prearranged by Juno and Venus

1231 *gladnesse*, perhaps Chaucer mistook Virgil's "letu" (iv, 169) for "letatie" or some form of the adj "laetus" ("letus")

1232-37 Chaucer adds this scene He emphasizes the falseness and fickleness of Æneas, and again ignores, or minimizes the importance of, the intervention of the gods

1242 Virgil's description of Fame, which Chaucer used in *HF*, 1360 ff is here omitted

1244 On the omission of the subject implied in what precedes see *Gen Prol*, I, 33, n

1245 *Yarbas*, Iarbas (Aen , iv, 196)

1254-84 Original with Chaucer

1272 *devyses*, heraldic decorations

1295-99 Cf Aen , iv, 351-59

1305 *what woman*, what sort of woman

1310 The sacrifice is in Virgil (iv, 452 ff), the saints' shrines (*halwes*) are Chaucer's mediæval addition

1311-24 There is little of all this in Virgil

1323 The appeal of pregnancy is suggested by Ovid, though Virgil intimates that there was no child

1331 *Lavinie*, Lavinia, (Aen , vii, 359) For the form, cf *HF*, 458, and n

1332 On the *cloth* and the *sword* see Aen , iv, 648 and 646

1338-40 From Aen , iv, 651-53

1346 *hure norce*, Barce, the nurse of Sicheus (Aen , iv, 632)

1352 *myn auctour*, Ovid The *lettre* is based upon *Heroides*, vii 1-8 Ll 1357 and 1360 are so closely paralleled in Filippo's translation of Ovid that it appears probable that Chaucer consulted the Italian version See *PMLA*, XLV, 114-15

1355 f Proverbial, cf *PF*, 342, n

The Legend of Hypsipyle and Medea

For the stories of Hypsipyle and Medea Chaucer went to Ovid's *Metamorphoses*, vii and his *Heroides*, vi and xi and to Guido Delle Colonne's *Historia Trojana*, Bk 1 He made most use of Guido He seems incidentally to have consulted the *Argonautica* of Valerius Flaccus, which he cites by name and he may also have used Statius *Thebaid*, v, and Hyginus, *Fables*, xiv and xv For detailed comparisons see Shannon, pp 208 ff The character of Medea, which (as Professor Shannon observes) bears some resemblance to that of Criseyde, was particularly influenced by Ovid's portrayal of her in the *Heroides*

1368-95 The introductory lines on Jason are not in the sources With ll 1371-72 may be compared Dante's Inf , xviii, 85, 91 ff

1371 *releymyng*, enticement, used primarily of calling back a hawk

1383 The figure of the horn possibly comes from Inf , xix, 5, where it refers to the public crying of the misdeeds of condemned criminals But the phrase *Have at thee* suggests that Chaucer had in mind rather the hunter's horn, sounded to start the pursuit of the game

1389 *et, esteth* (contr pres)

1396 *Guido* is clearly the right reading here, and not *Ovyde*. The *Historia Trojana* begins with the story of Jason, and Chaucer follows it, at least as far as l 1455

1397 *Pelleus*, Guido's spelling ("Peleus"), properly Pelias

1398 *Eson*, Aeson, the father of Jason

1416 "Without incurring blame in the accomplishment of his purpose"

1425 *Colcos*, Colchis. Though not really an island it is so called ("insula") by Guido

1438 *Oetes*, Guido's form for Aetes, king of Colchis and father of Medea

1453 *Argus*, the builder of the Argo

1457 The *Argonautica* of Valerius Flaccus, Bk 1, contains a long list of the Argonauts. Possibly Chaucer took this reference at second hand from Dares (*De Exeicido Trojae Historia*, 1) "sed qui vult eos cognoscere, Argonautas legat". But the accurate citation of the title supports the theory that he knew Valerius Flaccus at first hand, and the influence of the *Argonautica* is perhaps to be recognized also in *HF*, 1572 and *Tr*, v, 8. On the whole question see Shannon, pp 340 ff

1459 *Philotetes*, Guido's spelling for Philoctetes

1463 *Lemnon*, Lemnos. Cf Heroides, vi, 50, 117, 136

1467 *Ysyphele*, Hypsipyle, daughter of Thoas and queen of Lemnos. The account of her which follows contains circumstances not derived from Ovid and not in agreement with the narratives of Statius, Valerius Flaccus, or Lygnius. Chaucer may have invented them. He characteristically develops the rôle of Hercules

1479 In the ancient tradition the messenger was a woman (Iphinoe, according to Valerius Flaccus, ii, 327). The Lemnian women had killed all the men on the island except Thoas, whom Hypsipyle saved

1509 Cf *Argonautica*, ii, 351

1524 With Chaucer's use of Hercules as an ally and messenger of Jason, which is not paralleled in the authorities, Professor Shannon compares the part played by Achates in the story of Dido in the *Aeneid*. The substitution of a male messenger in ll 1479 ff, above, he suggests may be due to the fact that Chaucer had the same incident in mind

1526 ff This is a conventional description of a courtly lover. Cf, for closely similar phraseology, *NPT*, VII, 2913 ff

1529 The "three points" follow in ll 1530-33

1538 "Would God that I had given my blood and flesh, provided that I might still live, if only he had a worthy wife". This seems to mean "I would gladly give my flesh and blood to get him a worthy wife, if only I could live to see the outcome"

1546 *To come to hous upon*, to become familiar with

1558 *Th'origynal*, probably Heroides, vi, which is the letter referred to in l 1564. But

it remains uncertain how much knowledge Chaucer had of the other accounts mentioned above

1580-1555 The account here is mainly based upon Guido's *Historia*, Bk ii

1582 Cf Guido, "scut appetit materia semper formam". But in Guido the application is made to the dissoluteness of woman

1590 *Jacontos*, Iaconites

1603-06 The description of Jason may be reminiscent of Dante's *Inf*, xviii, 85 ff

1609 as seems here to be employed in the unusual causal sense, "inasmuch as," "since", perhaps, however, it means "as if". For the reference to *Fortune*, or fate, cf Her, xii, 35

1661 Creon's daughter was named Creusa. See Her, xii, 53-54

1667 *vassellage*, prowess (here used ironically)

1670 Cf Her, xii, particularly ll 11 ff. Here again certain of Chaucer's phrases (ll 1673, 1675) point to the use of Filippo's Italian translation

The Legend of Lucretia

Chaucer refers both to Lavy (i, 57-59) and to Ovid (*Fasti*, ii, 685-852), but seems to have made use of the latter only. He probably cited Lavy merely for the authority of his name, as in the *Physician's Tale*, where the actual source was the Roman de la Rose. For a detailed comparison of the authorities see Shannon, pp 220 ff

1680-93 These lines form Chaucer's introduction to the story

1682 *the laste kyng Tarquinius*, Tarquinius Superbus

1690 *The grete Austyn*, St Augustine, who comments on the story in his *De Civitate Dei*, i, 19. *Oure legende* (l 1689) is doubtless the *Legenda Aurea*, which because of its familiar use would be not unnaturally accompanied by the "domestic our". The reference is wholly in keeping with the treatment of St Augustine by Jacobus Januensis

1694 From this point Chaucer closely follows Ovid, *Fasti*, ii, 721. *Ardea*, capital of the Rutuli, in Latium

1696 *and lytel wroughten*, and accomplished little

1698 "Tarquinius iuuenis", Tarquinius Sextus, son of Tarquinius Superbus. He did not occupy the throne

1705 *Colatyn*, not directly named in Ovid's account. Chaucer may have taken the name from Lavy or Augustine

1710 The location at Rome instead of Collatia may be due to a misunderstanding of Ovid, who is not very clear. Lavy is explicit about Collatia

1721 *oure bok*, Ovid, who mentions the wool at l 742

1725 *how shal it be*, apparently in the sense, "How is it said to be?". Cf the use of "soll" in German, and see *HF*, 2053, n.

1729 This line (as Skeat noted) is possibly due to a misunderstanding of Ovid's ll 751-52 "sed enim temerarius ille Est meus et stricto quolibet ense ruit"

1771 "Or an evil inclination, with malice"

1773 For this proverbial expression, which is in the source (l 782), and occurs in numerous forms, cf *Tr*, iv, 600-01, and *Thop*, VII 830-32 n

1778 ff The statement that Tarquin came secretly into the house of Lucrece is not consistent with either Ovid or Livy Professor Shannon suggests that Chaucer may have wished to emphasize her innocence

1781 *stalke*, move stealthily cf *KnT* I, 1479, *CIT*, V, 525, and Shakespeare's Lucrece l 365

1812-26 These lines are Chaucer's, Ovid says simply "Succubunt famae victa puella metu" (l 810)

1839-49 This also does not exactly correspond to anything in Ovid Ll 1847-49 are rather closely paralleled in Livy (i, 58), and perhaps afford the strongest argument for the view that Chaucer made use of that version of the story

1841 f Proverbial, cf *Tr*, iii, 114, n

1871 Lucretia's canonization here is not simply part of the device of the Legend As Skeat observes, it was probably suggested to Chaucer by the fact that Ovid tells her tale in the *Fasti* under the date (Feb 24) which was commemorated as "Fuga Tarquini Superbi" Thus she appeared to have a place on the calendar, like a Christian saint Professor Shannon notes further, as affording a kind of suggestion of the veneration of saints, that Brutus took oath by Lucretia's spirit, which would become a divinity to him ("perque tuos manes, qui mihi numen erunt") to drive out the Tarquins

1881 The reference is to the Syro-Phoenician woman (Matt xv, 28), unless Chaucer confused her story with that of the centurion (Matt viii, 10, Luke vii, 9)

The Legend of Ariadne

The sources have been pretty definitely ascertained The beginning is from Ovid, *Met*, vii, 456-58, viii 6 ff, and the conclusion from his *Heroides*, x For the main narrative Bech (*Angl*, V, 337 ff) and Skeat long ago noted parallels in Plutarch's *Theseus*, of which Chaucer might have known a Latin version, in Boccaccio's *De Gen Deor*, xi, 27, 29, 30, in *Aen*, vi, 20-30, and in *Hyginus*, *Fables*, xli-xliii (Cf also C G Child, *MLN*, XI, 482 ff, and Shannon, pp 228 ff) But Mr Meech (*PMLA*, XLV, 116 ff, and especially, XLVI, 182 ff, both cited here below by pages) has shown that most of Chaucer's modifications and expansions of Ovid's narrative can be explained by the Ovide *Moralisé* or Filippo's Italian translation of the *Heroides* (the introduction to the Epistle of

Phaedra) To the former source he ascribes, besides various details, the account of the Athenian tribute and of Theseus' adventures in Crete, the introduction of *Phaedra*, and "the general content of some of the speeches of Theseus and the daughters of Minos" From the latter he would derive the reference to *Daedalus*, the betrothal of *Phaedra* to *Hippolytus*, and the drowning of *Aegeus* Various details, as Mr Meech suggests, may have come from glosses on Ovid He is perhaps too positive in excluding all influence of Boccaccio's *De Gen Deor* A contemporary source for the prison scene was recognized by Lowes in the *Teseide* (*PMLA*, XX, 503 ff) See the note to ll 1960 ff On the use of *Catullus*, suggested by Professor Shannon but highly improbable, see the note to ll 1891 f

1886 The confusion of Minos, the judge of the lower world, with Minos, the king of Crete, who was usually regarded as his grandson, has been traced to the *De Gen Deor*, xi, 26 Mr Meech (p 185) notes that the identification is made in numerous glosses on the *Metamorphoses*, and suggests that Chaucer found it in his copy

1887 The mention of the lot was perhaps due to *Aen*, vi, 431

1891 f Professor Shannon (pp 368 f) suggests that the idea of retribution sent upon Theseus by the gods (which is not clearly expressed by Ovid), may have come from *Catullus*, *Carmen* lxxv, 188-248, a poem which he thinks also influenced *HF*, 269-85 But it is Minos, not Theseus, upon whom the gods are here said to take vengeance and Chaucer does not develop at all *Catullus*'s idea of poetic justice in the fate of Theseus See J A S McPeck *MLN*, XLVI, 299 ff (quoting G L Kittredge) Mr McPeck shows also (pp 295 ff) that the passage in the *House of Fame* is sufficiently explained by other parallels in Ovid and the *Roman de la Rose* Chaucer's knowledge of *Catullus* must be regarded as doubtful

1895 For the hundred cities of Crete cf *Her*, x, 67 and *Aen*, iii, 106 Possibly Chaucer had in mind the mention of them in the *Filocolo* (I, 297), where they are immediately associated with Minos

1896 ff Cf Ovid, *Met*, vii, 456 ff According to the ancient authorities *Androgeus* was killed because of envy of his victory in the Pan-Athenaic games Chaucer implies that it was from jealousy of his attainments in philosophy, an idea which he may have derived either from glosses or from the *Ovide Moralisé* The statement in the *De Gen Deor*, xi, 26 f, cited by Child (*MLN*, XI, 484) and Shannon (p 231), is not so explicit See Meech, pp 186 f, where reference is made to another account of the same tradition by Geoffroi de Vinsauf in his *Documentum de Modo et Arte Dictandi et Versificandi* (ed Faral, *Les Arts Poétiques*, etc., Paris, 1924, p 269)

1900-21 Here Chaucer abbreviates Met., viii, 6-151. As Mr Meech observes (p 187), he reshapes the story to make Scylla a good woman.

1902 *Alcatheo*, the citadel of Megara, from Alcatous, founder of the city. The name occurs in Met., vii, 443.

1904 *Nysus*, king of Megara, had a daughter, Scylla, who became enamored of Minos and in order to gain his love cut off the purple lock of her father's hair, on which the safety of his kingdom depended. Chaucer omits the details of the transformation of Nysus and Scylla.

1919-20 Perhaps due to the Ovide Moralisé (quoted by Meech, p 188).

1922-47 At this point Chaucer departs from Ovid. Many of the deviations can be explained by the De Gen Deorum. But they are also paralleled in Machaut's version of the story in his Jugement dou Roy de Navarre, ll 2707 ff., and the Ovide Moralisé which has been shown to be Machaut's source, and was probably Chaucer's. On the French version see de Boer, Rom., XLIII, 342 f., Lowes, PMLA, XXXIII, 320 ff., Meech, pp 189 ff. The full text of the Ovide Moralisé is not yet available in print for comparison, but Mr Meech gives extensive citations.

1928 The monster was the Minotaur, half bull and half man, that dwelt in the Labyrinth. Cf Met., viii, 155 ff.

1932 *every thridde yeer*, the usual statement is that seven children were sent yearly, and thus perhaps underlies l 1926. Chaucer may have got his idea of the three-year period from a misunderstanding of Ovid ('*tertia sors annis domut repetita novenis*,' Met., viii, 171), or of Servius on Aen., vi, 14. The Jugement dou Roy de Navarre makes the tribute annual, in the Ovide Moralisé the period is left indefinite.

1935 The statement about casting lots also appears to rest ultimately upon a misunderstanding of the line of Ovid just cited. The word "sors" there means "tribute," but it was misunderstood as "lot" in some of the glosses, and this conception reappears in various mediæval writings, including the Ovide Moralisé. See Meech, pp 190-194, f.

1944 *Egeus*, Aegæus, king of Athens.

1960 ff. In this device of Theseus's imprisonment, the entrance of Ariadne into the action, and the proposal that Theseus shall enter her service in disguise, Chaucer seems clearly to have been following the account of Palamon and Arcite in Tes., iii, 11 ff. (Lowes, PMLA, XX, 803 ff.) Cf also *KnT*, I, 1056 ff.

1962 *foreyne*, probably "privy," the ordinary sense of *chambre foreyne*. Skeat argues for the sense of "outer chamber" but this lacks support. Theseus was apparently imprisoned "in an oubliette that may have served also as the pit for the garderobe tower, the upper part of which belonged to

the princesses' suite." See J W Draper, *Est*, LX, 250 f.

1966 All but two MSS here read *Of Athenes*, for which Skeat, on the basis of MSS Addit 9832 and R 3 19 only, reads *In mochel murthe*. It is likely that the ship was Chaucer's own, and that it was due, as Lowes has suggested, to the fact that the description here is really based upon the *Teseide*.

1969 *Adryane*, Ariadne. For the spelling cf *HF*, 407 and *ML Prol*, II, 87.

1985 Note the mixture of the two constructions *I am woe* and *Woe is me*.

2004 The device of the ball of wax or pitch which occurs also in *Conf Am*, v 5349, is derived from the commentators on Ovid (Meech, p 118, n). Bell compared the story of Daniel and the dragon (*Dan xiv*, 26, in the Vulgate, or Bel and the Dragon, 27, in the Apocrypha).

2010 ff. The *gayler* does not appear in the *Metamorphoses* or the *Ovide Moralisé*. Mr Meech (pp 117 f.) suggests that he was Daedalus, the builder of the Labyrinth, who according to a tradition not recorded in Ovid, gave Theseus "instruments for conquering the beast and the intricacies of its dwelling." The reference to the matter in Filippo's preface is not explicit, and Chaucer must have had some other source. The escape by ship may have been his invention, for according to the ancient tradition Daedalus fled from Crete on wings. See Met., viii, 183 ff.

2012 *the hous*, the labyrinth.

2064 *shames deth*, shameful death. Cf *KnT*, I, 1912, and n., and *Tr*, ii, 13.

2066 ff. This punishment was particularly associated with traitors. See the striking passage about Donegild in *MLT*, II, 784, and n.

2070 *other degre*, higher rank than that of page.

2075 *a twenty*, cf *a ten or twelve*, *SqT*, V, 383, *A certeyn frankes*, *ShpT*, VII, 334, and n. The idiom does not seem to be restricted to indefinite round numbers.

2099 *youre sone*, Hippolytus. This suggestion seems hardly consistent with the statement in l 2075 that Theseus was only twenty-three. Skeat thought Ariadne was jesting. But there is mediæval authority for the betrothal. Cf *De Gen Deor* xi, 29. Mr Meech (p 117, n.) cites also Giovanni dei Bonisgnori's paraphrase of the *Metamorphoses* (viii, 11), and Filippo's double preface to the *Epistles of Ariadne and Phaedra*. The incident is not found in the *Ovide Moralisé*.

2122 *of Athenes duchesse*, Theseus is called by Chaucer *duc Of Athenes* (*KnT*, I, 860 f.).

2130 *And saved*, and (have) saved. The construction changes.

2145 *geth*, goeth, the archaic form corresponding to AS "gæp."

2146-49 Cf *Her*, x, 71-72, 103, *Met*, viii, 172-73.

2155 *Ennopyge*, Oenopia, another name for Aegina Aeacus, the king was an old ally of the Athenians Cf Met vii, 472-89

2163 *yle* usually said to be Naxos But by Chaucer's account Theseus had passed Aegina For the description see Ovid Her, x, 59 ff, 83 ff The end of the legend is taken mainly from that epistle

2171-74 Cf De Gen Deor, x 49, xi, 29

2178 The reference to Aegeus's death might come from De Gen Deor (x 48) or from Filippo's preface See Meech pp 118-19 Chaucer does not tell the familiar incident of the black sail

2185-2217 Chaucer here follows rather closely Her, x The exact correspondences are noted by Shannon, pp 255 ff and Meech p 116 n

2186 From Her, x 12 Cf also Tr v, 223-24, where Chaucer follows Fil, v 20

2208-09 A mistranslation of Her, x, 53-54

2223-24 "In the sign of Taurus" clearly means when the sun is in that sign for the constellation Corone Borealis is almost opposite Taurus and comes to the meridian with Scorpio Similar instances of roughly locating a constellation are given by Tatlock (MLN, XXIX, 100-01) For the story that Bacchus out of pity placed the crown of Ariadne in the heavens see Ovid, Fasti iii, 461-516, and Met, viii, 176-82

The Legend of Philomela

The primary source is Ovid's Met, vi 424 ff Alongside of this Chaucer probably used the Ovide Moralisé (See Lowes, PMLA, XXXIII, 302 ff many of whose parallels are questioned by Shannon, pp 259 ff) The French story in question was identified by Gaston Paris (Rom, x, XIII, 399) as the Muance de la hupe et de l'aronde et del rossignol of Chrétien de Troyes, incorporated by the author of the Ovide Moralisé It has been separately edited under the title Philomena by de Boer, Paris, 1909 Chaucer used Ovid's Latin as the basis of his narrative supplementing it at many points by vivid details introduced from the French, some of the more significant of these additions are noted below The psychological discussion and elaboration peculiar to Chrétien Chaucer did not take over

Gower's version (Conf Am v 5551 ff) shows no use of the French text

The form of the name with *n* — *Philomena* for *Philomela* — is common to Chaucer and Chrétien, but it was also found in mediæval MSS of Ovid

2228 In MS B the words 'Deus dator formarum' follow the title They may come from some unidentified source which Chaucer was translating in the opening lines The general Platonic doctrine of the passage he might have derived from Boethius in met, 9, or from RR, 15995 ff, cf also

RR, 16729-34 (which Langlois traces to the De Planctu of Alanus de Insulis)

2236 From this world, regarded as the center of the universe, up to the outermost heaven (the Primum Mobile)

2244 At this point begins the account based on Ovid

2247 *Pandion*, king of Athens

2250 For the spelling *Imeneus* cf RR, 22004 (ed Michel)

2252 The reference to the Furies is in Ovid (l 430)

2261 *say nat longe*, had not seen for a long time

2291 For *Beaute*, the better supported reading, which corresponds to Ovid's "Divivitor forma" MSS FB have *bounte* (*bounde*), with which Professor Lowes compares Chrétien, 'Ne fu pas mauns sage que bele' (l 172) *Tuo so ryche* twice as rich Cf l 736 above

2307 In saying that Pandion suspected no malice Chaucer follows Chrétien's account (ll 544 ff) Ovid says "timutque suae praesagia mentis" (l 510)

2350 This statement that Philomela had learned to embroider in her youth is derived or inferred, from Chrétien It appears, at an earlier point in the French poem (ll 188 ff) in a long description of which Chaucer used only this significant detail

2352 *radevore* is uncertain both in meaning and in derivation Skeat's explanation that it comes from "ras de Vaur," stuff of Vaur is open to the twofold objection that "ras" is not known before the sixteenth century and that the proper form of the place-name seems to have been Lavaur The final *-e*, required by the rime with *gore* is also unexplained Lowes, who discusses the word in PMLA, XXXIII, 314, n, is even doubtful whether it refers to a stuff or to a design He also expresses uncertainty about the meaning of *stol* usually interpreted as "frame"

2360 *a stamyn large* (Ovid l 576, has "stamma") a large piece of stamyn or woollen cloth such as was used for shirts Cf *Parst*, X, 1051

2361 ff The description of the embroidery was probably added from Chrétien (ll 1120 ff), but his version is much fuller

2366 In Chrétien the messenger is a woman and in some MSS Ovid has the feminine pronoun 'illa' (Met, vi, 579) But, as Professor Shannon (pp 279 f) points out "ille" has the better authority and was doubtless the reading followed by Chaucer

2362 ff Chaucer omits the account of the vengeance taken on Tereus and of the transformation of Progne and Philomela

The Legend of Phyllis

Most of the material comes from the Heroides, ii But apparently both Chaucer and Gower, who tells the story in Conf Am iv

731 ff., used some other source. Certain features thought by Professors Child and Shannon to have been derived from Boccaccio's *De Gen Deorum* are held by Mr Meech (pp 119 ff) to be due rather to Filippò's translation.

2395 Cf Matt vii, 17, also *Mh. Prol.*, VII, 1956, and n

2398 *Demophon*, usually known as Demophoon, son of Theseus and Phaedra

2400 The reference here and in ll 2446 ff to the treachery of Theseus is due to Ovid's allusion to the desertion of Ariadne (*Her.* ii, 75-76), which is made more explicit in Filippò's translation

2404 ff. The statement that Demophoon came to Rhodope on his return from the siege of Troy may have been derived from Filippò's introduction to the Letter. It is recorded also in introductions to the Latin Epistle and in the *De Gen Deorum*. For references see Meech, pp 119-20

2420 *For wod*, for mad, "like mad." On this use of *for* with an adjective see *KnT*, I, 2142, n

2422 Neither *Thorus* (the MS reading) nor *Chorus* (Thynne's reading) is known as a sea-god. Skeat suggested, very plausibly, that Chaucer was writing from misunderstanding or confused recollection of *Aen.* v, 823 ff.

Et senior Glauci chorus Inousque Palaeomon

Tritonesque cita Phorcique exercitus omnis,
Laeva tenent Thetus et Melite Panopeaque
virgo

2423 *Phyllis's lond* was Thrace, the ancient authorities disagree as to the name of her father. Both Chaucer and Gower make her the daughter of *Lagurgus* (*Lycurgus*), perhaps on the authority of Boccaccio, *De Gen Deor.* xi, 25. But Mr Meech (pp 119 f) shows that the same account appears in glosses on Ovid and in Filippò's preface to his Italian version of the letter. The idea may have originally arisen by inference from *Her.* i, 111

2434 *chevisaunce*, apparently here in the sense of "provision, substance"

2438 *Rodopeya*, the country near Rhodope, a mountain range in Thrace

2448 "As doth Reynard the fox, so doth the fox's son." For the general idea that animals stick to the nature of their kind cf *ManCT*, IX, 160 ff, and *RR*, 14027 ff

2496 From this point onward Chaucer follows *Her.* ii. Mr Meech shows (pp 120 ff) that there are verbal correspondences with Filippò's Italian translation in ll 2511, 2522, 2524, 2528, 2544 ff

2536 Ovid represents the ancestors as sculptured but Mr Meech cites two glosses which refer rather to painting. Ovid's "Aegidas," descendants of Aegaeus, Chaucer renders *thyme olde auncestres*, which corresponds to Filippò's translation ("tuoi antich")

The Legend of Hypermnestra

The main source is again Ovid's *Heroides*, xiv. But Chaucer confines his story to Hypermnestra and Lynceus disregarding the murder of the other brothers. He also departs from his original in a number of details. Some of these have parallels in Boccaccio's *De Gen Deor.* ii, 22, but Mr Meech (pp 123 ff) argues that they are all derived rather from Filippò's translation of Ovid.

2563 ff. Danaus and Aegyptus were twin brothers. The former had fifty daughters, the latter fifty sons. Fearing his nephews, Danaus fled with his daughters to Argos, but the sons of Aegyptus followed and asked for the girls in marriage. Danaus consented, but gave each daughter a dagger with which to kill her husband. Hypermnestra, however, spared her husband, who killed Danaus. In Chaucer's version Aegyptus and Danaus change places. The forms *Danao* and *Lyno* seem to be due to Filippò's Italian, though "Lino," for "Lynceus" also occurs in *Lat. MSS* of Ovid, and both forms are given in the *De Gen Deor. Egyste* (*Egistes*, l 2600) and *Thypermystre* may well enough come from either the Italian or the Latin.

The opening lines correspond closely to Filippò's translation.

2575 Filippò also says that Hypermnestra was the youngest of many daughters.

2576 ff. The nativity here described seems to have been introduced by Chaucer. For a detailed discussion of it, with citation of authorities, see Curry, pp 164 ff. To summarize briefly, the influence of Venus accounts for Hypermnestra's beauty and for the partial suppression of the malice of Mars, the conjunction with Jupiter caused her gentleness and fidelity, and the unfavorable position of Saturn was ultimately the influence that brought about her death.

2580 *Wurdes*, the AS "wyrd" meant "fate", the Middle English plural *wurdes* was occasionally used to translate *Lat* "Parcae"

2582 The forms of these adjectives are puzzling. Skeat's text, following some of the MSS, reads *Pitouse, sadde, wise and trewe*. *Trewe* is properly entitled to its final -e from AS, and *wise* (properly *wis* from AS "wis") seems to have acquired a Mid Eng -e (perhaps from the weak form), which accounts for the modern pronunciation of *wise*. But *pitous* and *sad* regularly had no -e in the strong nominative singular. Skeat's suggestion that the -e here is due to the treatment of the adjectives like French feminine forms is very dubious. The trisyllabic form *pyetous* (or *piteous*) keeps the rhythm without requiring any irregular -e's.

2584 Venus, Jupiter, Mars, and Saturna are here the planets rather than the gods.

2593 *Mars his venum*. This form of the possessive is familiar in Elizabethan English. On its development see L. Kellner, *His*.

Outlines of Engl Syntax, London 1892 §308

2597 For the association of Saturn with imprisonment see *KnT* I, 2457

2602 *was spared no lynage*, no consanguinity was a bar to marriage Chaucer seems to have had no authority for saying that the union was within the prohibited degrees

2603 Ovid tells of the marriage of the fifty pairs of cousins

2610 Verbal resemblances between Chaucer's poem and Filippo's Italian are noted by Mr Meech (pp 124 ff) in ll 2610-12, 2616, 2682 2706

2629 "Since my first shirt was made for me" a familiar formula, cf *KnT*, I, 1566, and n

2634 *after thy wiser*, according to thy superior in wisdom Cf l 2645

2638 This line has been held to come from Dante *Inf* vii, 64, but the parallelism is not striking unless *good* be emended to *good*

2648 Cf *Tr*, iii, 1200

2649 Ovid reads, in modern texts "mentemque calor corpusque relinquat" Chaucer's translation renders the variant "color," as does also Filippo's

2654 The *knif* corresponds to Filippo's "coltello" rather than to Ovid's "ensis" Here Chaucer is also in agreement with Boccaccio in both the *De Gen Deor* (ii, 22) and the *De Clar Mul* (ch xiii)

2656 ff The dream is not mentioned by Ovid Professor Shannon (p 294) holds Chaucer to have followed the *De Gen Deor*, but Mr Meech (p 126) shows that the information is supplied by Filippo's prefatory note

2668 ff Ovid (*Her*, xiv 42) makes only general mention of soporific wines With Chaucer's lines of *KnT*, I, 1472 Professor Emerson (*MP*, XVII, 288) suggested that he used the plural *opies*, because he knew of the two kinds of opium, meconum (*μηκωνιον*) and opium proper (*opos, οπιον*)

2694 *devel*, this idiomatic expletive has no correspondent in Ovid

2697 *nedes-cost*, necessarily (lit, "by a choice of necessity") Cf *KnT*, I, 1477

2705 The details of the escape seem to be Chaucer's addition

2723 It is a little surprising that the legend should have been left incomplete, when the story was finished and a very few lines would have sufficed to make the application Possibly the ending was written and lost More probably Chaucer left it to be added when he should continue the series

Short Poems

The poems here brought together are miscellaneous in character and have little in common except that they are short They also belong obviously to different periods of Chaucer's life But very few can be exactly

dated and the order in which they are printed is only approximately chronological Information about the MS copies and early prints of each piece will be found in the Textual Notes A convenient table of the MSS and early editions showing which of the short poems (and also which of the longer works of Chaucer) are contained in each is given by Professor Koch, Chaucer's *Kleinere Dichtungen* pp 17 ff Most of the authorities for the texts have been made accessible in the Chaucer Society's prints of the *Minor Poems* (Series 1, Nos 21-24, 37-61, 77) Of modern editions of the poems (or of selections) the following deserve special mention J Koch *A Critical Edition of some of Chaucer's Minor Poems*, Berlin, 1883 Skeat, *Minor Poems*, Oxford, 1888, afterwards included in the Oxford Chaucer, the Globe edition, London, 1898, in which the short pieces were edited by Mr Heath, J B Bilderbeck, *Selections from Chaucer's Minor Poems*, London, 1895, O F Emerson, *Poems of Chaucer* New York, 1911, H N MacCracken, *The College Chaucer*, New Haven, 1913, M Kaluza, *Chaucer-Handbuch für Studierende*, Leipzig, 1919, and J Koch, *Chaucers Kleinere Dichtungen* Heidelberg, 1928 There is also an important discussion of the short poems in Brunsdorff's *Chaucer Tradition* The present editor has made use of all of these works, but he is especially indebted, both in his textual notes and his commentary, to the editions of Skeat, Heath, and Koch, and to Professor Brunsdorff's volume

An A B C

The *A B C* is translated from *Le Pelerinage de la Vie Humaine* by Guillaume Deguileville It is ascribed to Chaucer in four copies Lydgate also testified in his version of Deguileville, that Chaucer made such a translation, and left a space for it in his own text But the gap was never filled The piece has various titles in the MSS (See the Textual Notes) It is called *Chaucer's A B C* in the Fairfax MS (*A b c*) and by Speght, who has the following heading in his 1602 edition (fol 347) "Chaucers A B C called *La Priere de nostre Dame* made as some say, at the request of Blanch, Duchesse of Lancaster, as a praier for her priuat vse, being a woman in her religion very deuout" For the statement with regard to the Duchess Blanche no confirmation has been found If it is true, the poem must be dated between 1359 and 1369 In any case it is probably to be regarded as one of the earliest poems of Chaucer that are preserved It is thus noteworthy as a very early specimen of the English decasyllabic line See the comments of Sir G Young, *An English Prosody* on *Inductive Lines*, Cambridge, Eng., 1928, p 16 The French original, which was written about 1330, was published in the *One-Text*

Print of the Chaucer Society, pp 84 ff., and again in Skeat's Oxford Chaucer, I, 261 ff

4 For the familiar phrase "flower of flowers," which is not in Degulleville, cf *LGW ProlF*, 185

14 Cf *MLT* II, 852

15 *theesene*, the seven deadly sins

20 *accoun*, legal action, accusation For the idea of the stanza comparison has been suggested with I John in 20-21

24 *Nere merci.*, were it not for mercy (lit if mercy were not, did not exist) Cf I 180, below

26 *n'art* on the use of *ne* after words indicating doubt, fear etc., see *Tr*, II 716 ff n

29 "Were the bow of justice and of wrath now bent" — as it was before the Incarnation For the figure, cf Ps vii, 12

38 The biblical figure of fruit is added by Chaucer Cf Rom vi, 4

50 *bitter*, Fr. "amere" There is here an allusion to the association of the name "Mara" with the Hebrew "mārāh," bitterness

54-56 The conception of hell as a place of stench recurs in *HF*, 1654 Cf Dante, *Inf.*, vi, 12, vii, 127, xi, 5 The idea was common in mediæval literature See the examples cited by T Spencer in *Speculum*, II, 191 f.

59-61 Not closely paralleled in De Gulleville Cf *Col.*, II 14

73 The high festivals of the Church are written in the Calendar with illuminated letters

81 De Gulleville, "La douceur de toy pourtraire Je ne pus" Perhaps Chaucer's MS read "douleur"

84-86 "Let not the foe of us all make his boast that he has, by his wiles of misfortune, convicted [the soul] that you have so dearly purchased"

89-91 For this familiar symbol of the virgin birth of *PrT*, VII, 468 The construction here appears to be confused

100 *melodye* or *glee* Chaucer took the Fr "arelire" in the sense of "melody," though in the original it means "money-box"

109 Cf Luke I, 38 (Vulg, "ancilla Domini")

110 "To offer our petition"

116 *to uerre* Fr "pour guerre" it was not in hostility that he wrought such a miracle for us

132 Reading and interpretation uncertain. See the textual note

149-50 Cf Gen III, 18

159 Chaucer introduces the English term, as in King's Bench, Common Bench

161 *Xrustus* The initial here, as in the French, is of course really the Greek Chi and not X

163 *Longnus*, more commonly called Longinus, the blind centurion who was supposed to have pierced the side of Christ Cf the *Legenda Aurea*, ch xlvi (ed Graesse,

p 202) There is no reference to Longinus in De Gulleville

169 Cf Gen xxi Heb xi 19

177 Zech xiii, 1

The Complaint unto Pity

Entitled *A Complaint of Pitee* by Shirley in *MS Harley 78*, and attributed by him to Chaucer There is no conclusive evidence of date, but all the indications point to early composition perhaps at the beginning of Chaucer's Italian period See the introduction to the Explanatory Notes to the *Complaint to his Lady*, immediately following

The source if Chaucer had one is unknown Skeat suggested that the notion of personifying Pity came from Statius and he compared the struggle between Pity and Cruelty in the *Thebaid* xi But the parallel is remote In Statius *Pietas* checks the Furies in their attempt to bring on war and in Chaucer Pity is concerned with the affairs of love And a lady's Pity or Mercy toward her lover was commonly personified in the allegorical verse of Chaucer's age For instances where it is represented as destroyed or dead see Flügel in *Angl.* XXIII, 196 Professor Brusendorff (p 270), on the evidence of rather dubious parallel passages, argued for the influence of Dante and Petrarch

The *Complaint unto Pity*, like the *Book of the Duchess*, is held by some to refer to Chaucer's personal experience in love On this interpretation see the introduction and Explanatory Notes to the *Book of the Duchess*

The meter is the familiar rime royal, a seven-line stanza riming *ababbcc* The *Pity* may be the earliest example of this verse-form in English The general structure of the poem a narrative introduction followed by the *Bulle* (or complaint proper), resembles that of the *Mars* and the *Aeneida and Arcite*

14 For the figure of Pity "buried in an herte" Professor Brusendorff compared Petrarch's *Canzoniere*, Sonn, cxx But the conception of the death of Pity was not unfamiliar See the article of Flügel cited above

15 *the herse*, the bier The body is conceived as lying in state

37 ff The figures named are personifications of various qualities of the lady It is of no use to appeal to them since Pity is dead within her

54 *put up*, put by

57 The *Bulle* is divided into three terns or groups of three stanzas, each group ending with the same rime (*seyne*, l 77 *peyne*, l 98 *peyne*, l 119)

In this reference to the humble and reverential character of Pity Skeat finds a hint of the *Thebaid*, xi, 493, 467 But, as already remarked, the whole comparison with Statius's *Pietas* seems far-fetched

59 *Sheweth*, the word regularly employed

in petitions. For illustrations from documents in Chancery and rolls of Parliament see Angl., XXIII, 204 Cf also *PhysT*, VI, 179

60 *servant*, apart from its general suitability as applied to a petitioner, the term is especially appropriate here in the sense of "lover"

64 ff The allegory here is not quite clear. The conception seems to be that Cruelty, under color of Womanly Beauty (i.e., in the lady's guise), has made alliance with Bounty, Gentleness, and Courtesy and usurped the place of Pity, which ought rightly to dwell in Gracious Beauty

76 "If Beauty and Bounty are not accompanied by Pity the world is lost"

92 *Herenus quene* For the variant readings see the textual note *Herenus*, which has the best MS support is usually taken to be an error or corruption for *Hernes*, the Erinyes, the three Furies (cf *Tr*, iv, 22). Chaucer's reason for calling Pity the queen of the Furies is uncertain. Skeat took it to mean that she alone was supposed to be able to control them, and he referred again to the struggle between Pietas and Tisiphone in Statius. Professor Lowes (*MP*, XIV, 723) has sought an explanation in the *Inferno*, ix, 44 ff, where Proserpine is represented as the "queen of everlasting lamentation," and the Furies ("le feroci Erine") as her handmaids. In *Tr*, iv, 789, he points out, the Elysian Fields are called the *feld of pite* and Chaucer may thus have connected the figure of Pity with the queen of Elysium. The association of ideas is possible, though by no means obvious. Flugel (*Angl*, XXIII, 205) rejected *Herenus* altogether and favored the emendation *my heries quene*. The Globe edition reads *serenous*, Professor Liddell's emendation. Koch adopts the reading *vertuous* (*MSS* Harl 78 and 7578, Add 34360)

110 Cf *Anel*, 182

119 This repeats l 2 Cf *Anel* 211, 350, also *Wom Nob*, 1 f, 31 f

A Complainnt to his Lady

In Shurley's MS Harley 78 and in MS Add 34360, which is apparently derived from it, this poem is entitled *The Balade of Pytee* and treated as a continuation of the *Complainnt unto Pity*. The two complaints are similar in thought and spirit. The second certainly, and perhaps the first, shows Italian influence, and both may be dated with probability very early in Chaucer's Italian period. Cf Lowes, *MP*, XIV, 724

The *Complainnt to his Lady* is a series of metrical experiments. Indeed it may be regarded as three distinct poems (or drafts of poems), and Professor Brusendorff (p 273) would have the parts printed separately, entitled simply *Complainnts*, and numbered I-III. But since there is a certain continuity in the thought, the traditional arrangement

and Skeat's title have been here retained. The first two stanzas are in rime royal. These are followed by a passage (really two fragments) in *terza rima*, the earliest known example of that meter in English. Then the last division is in ten-line stanzas (also apparently the first instances in the language) resembling in structure the nine-line stanza of the *Complaint in Aeneas*, the poems are also occasionally similar in language and thought.

The subject of all the fragments, like that of the *Complainnt unto Pity* is unrequited love.

A number of emendations and conjectural restorations sometimes of whole lines, have been made by previous editors. For references to them see the Textual Notes.

18 The construction is doubtful. Apparently the sentence means, "And yet, though I were to die, I cannot tear it (i.e., love) out of my sorrowful heart." Skeat's emendation *fro for yrt* (or *and*) may be right.

31 Cf *Anel*, 222

37 *my swete fo*, cf l 58 below, *Anel*, 272, *Tr*, v, 228 and for the use of oxymoron in general, *Tr* i 411, n.

40 Cf *KnT*, I, 1565

43-45 For this commonplace reflection of *Pity* 99 ff, *PF*, 90-91, *Bo*, m, pr 3

I mis, Chaucer very seldom apocopes the verbal inflection in rime. To avoid the irregularity Koch would emend *is mis*

46 Cf *Anel*, 237

51 Cf *Anel*, 214

112 The conception of the lover as slain by his lady's cruelty was familiar. Cf *Compl d'Am*, 30 ff. Examples from various literatures are cited by T. Chotzen, *Recherches sur la Poésie de Dafydd ab Gwilym*, Amsterdam, 1927, pp 327 ff.

118 ff The last stanza is found only in MS Add 34360. Its authenticity is questioned by the Globe editor.

124 Cf *KnT*, I, 2392, and *FrkT*, V, 974

The Complainnt of Mars

Chaucer's authorship of the *Complainnt of Mars* is attested by Shurley in MS R 320, Trinity College, Cambridge, and also by Lydgate (Prologue to Bk i of *The Falls of Princes*), who refers to it as "the broche which that Vulcanus At Thebes wrouhte." In MS Harl 7333 it is entitled "The Broche of Thebes."

Shurley's heading further testifies that the poem was written at the command of John of Gaunt, and in a note at the close he adds that some men say the complaint "was made by [that is, with respect to] my lady of York daughter to the kyng of Spaygne and my lord of Huntynghoun some tyme Duc of Excestre." Then follows the *Complainnt of Venus*, at the end of which Shurley records the tradition that Granson made this ballade (that is, the French original) "for Venus resembled to

my lady of York, answering the complaint of Mars" In five other copies (two in Pepys 2006, and one each in Fairfax 16, Tanner 346, and Selden B 24) the *Venus* follows the *Mars*, and the two are treated as a connected whole But each piece is also preserved separately, *Mars* in MSS Harl 7333 and Longleat 258, and *Venus* in MSS Ashmole 59 and Camb Univ Lib Ff 1 6 The printed editions from Thynne down combined the poems, until Furnivall argued for their separation in his *Trial-Forewards* (Ch Soc, 1871), and published them apart from each other in the Chaucer Society reprints Later editors have followed Furnivall's example Neither the English *Venus* nor the series of French ballades of Granson of which it is an adaptation appears to have any connection with the *Mars* or with the Lady Isabel of York

It is very doubtful whether even the *Mars* should be brought into association with the personal affairs of Isabel, though there can be little doubt about her character, for we have, besides Shirley's rubric, the almost contemporary report in Thomas of Walsingham's *Ypodigma Neustriae* (written about 1420) that she was "mulier mollis et delicata, sed in fine, prout fertur, satus poenitens et conversa" (ed Riley, *Rolls Series*, 1876, p 366) The association is accepted, somewhat hesitatingly, by Furnivall (*Trial-Forewards*, p 80) and Skeat (*Oxf Chau*, I, 65) and more confidently by Ten Brink (*Litteraturgeschichte*, II, 76) For argument against it, see Manly, [Harv] *Stud and Notes*, V, 124 ff, and Langhans, *Untersuchungen*, pp 237 ff It was recently reasserted, for both the *Mars* and the *Venus*, by Professor Brusendorf, who found in Holland's seduction of Elizabeth, the daughter of John of Gaunt, an explanation of the Duke's hostility Though he showed several passages in the description of Mars to be conceivably applicable to Holland, the whole theory remains very doubtful Mr Cowling (*Chaucer*, pp 60 ff), who rejects Shirley's application to Holland and Isabella of York, would explain both poems as referring to the affair with Elizabeth of Lancaster

Of course no secure evidence as to the date of the *Mars* is furnished by the allegorical interpretations, and other indications are hardly more decisive Professor Koch (*Angl*, IX, 582-84), on the basis of Turen's calculations of the conjunctions of Mars and Venus, decided upon 1379 as the year of composition But Professor Manly (pp 107 ff) proved the astronomical conclusions to be erroneous, and showed further that the exact conditions demanded by the poem were not fulfilled at any time between 1369 and 1400 The nearest approach to the situation described he found in the year 1385, but he concluded that it would be hazardous to draw any inferences from the astronomical data

For the mythological story of Mars and

Venus, see Ovid, *Met*, iv, 171-89 The astronomical data which underlie Chaucer's narrative have been carefully worked out by Skeat and Manly, to whose commentaries the following notes are largely indebted The story of the Brooch of Thebes (ll 245 ff) comes from the Thebad of Statius (ll 265 ff) Skeat conjectured that Chaucer introduced it into his poem by way of allusion to a tablet of jasper which the king of Armonie (Armenia) gave to Isabel and which she, in a will dated Dec 6, 1382, bequeathed to John of Gaunt The name Armonie, he remarked, is suggestive of Harmonia, the first possessor of the brooch In view of the doubt about the connection of the poem with Isabel, the identification of the brooch with a tablet in her possession is doubly difficult

The poem and the story (ll 1-154) are in Chaucer's customary seven-line stanza The complaint consists of sixteen nine-line stanzas, one introductory stanza and five terns, or sets of three stanzas, on different subjects

1 Proverbial "As fain as fowl of a fair morrow", of *KnT*, I, 2437

Professor Baskervill (*PMLA*, XXXVI, 594) has pointed out that the opening stanzas contain elements characteristic of the "aube" or "Tagehd, cf further *Tr*, iii, 1422 ff, and n"

2 *Venus*, the planet, regarded as a morning star *Rowes rede*, streaks or rays of light

7 The epithet, *candel of jelosye* is especially appropriate here, since it was Phoebus who discovered the amount of Mars and Venus and reported it to Vulcan

8 *blewe*, livid, pale This seems to be the only instance in Chaucer of the common Middle English confusing of *blew* (OF "bleu"), "blue," and *blo* (ON "blá[r]"), "gray," "livid"

9 "With St John for a surety", of *SqT*, V, 596

12 Proverbial, cf Haeckel, p 52

13 With the reference here to St Valentine's Day and the choosing of mates of *PF*, 309, and n

29 The third heaven is the sphere of Mars, the outermost sphere (that of Saturn) being reckoned first In *Tr*, iii, 2 Chaucer counts from the earth outward, and the third heaven is that of Venus

30-31 These lines appear to mean that Mars had approached Venus, perhaps that he had come into a trine or sextile aspect with her (a friendly relation) From the mention of *hevenysh revolucoun* rather than planetary motion Professor Manly (p 114) draws the possible inference that mundane rather than zodiacal aspects are here referred to This supposition might explain how the nature of Mars is changed by Venus (ll 32-42) And the phrase *as in hevene* (l 50) might be intended to direct the reader's attention, from that point onward, to the zodiacal or celestial aspects or relations

51 *lokynq*, aspect probably used with reference to the favorable aspects trine and sextile

54 *hur nexte paleys* the nearer of her two houses, Taurus and Libra Mars was to pass out of Aries into Taurus, the nocturnal mansion of Venus

55 The apparent motion of Venus is about twice as swift as that of Mars Cf ll 69-70 and 129

58 Cf ll 107-08 The situation of Mars is bad because he is in a detrimental house and in solitude Taurus was in particular an unfortunate sign for Mars, and according to ll 66-67 no other planet welcomed him, that is, no planet in one of whose dignities he stood was in trine or sextile aspect with him

61 The same line occurs in *NPT* VII, 3160 — Chaucetelear addressing Dame Perletole!

66-67 Professor Brusendorff (pp 265-66) argued that these lines fit the situation of Holland in 1385, when he was in disgrace for having killed the son of the Earl of Stafford

72 *When they be mette*, that is when Venus enters Taurus

79 The *chambre* mentioned here and in l 85 may refer to some subdivision of the sign regarded as a house Manly (p 118) suggests very doubtfully that it means the second dodecatemoron ($17\frac{1}{2}$ - 20°) of Venus in Taurus For the rays of the sun are said to strike the chamber lightly as he enters the palace gate, and according to some authorities a planet is under the sun's beam when within seventeen degrees of that body

81 The sun enters the sign of Taurus In Chaucer's time the sun entered Taurus on April 12, the date mentioned below, in l 139

86 The colors of Taurus are red and citron The bulls were probably white because that is one of the colors of Venus

89 Venus, *dreynt in teres*, was a cold and wet planet, whereas Mars was hot and dry Cf ll 94-96

97 ff The description of Mars is traditional in astrological works Professor Manly (p 119) compares the armed figure given by Schoner, *Isagogae Astrologiae Iudicariae*, Nurnberg, 1551 p xxxiv

111 Venus had passed half the rays of Mars, that is, according to Manly's calculation (p 119), she had separated from Mars by about four degrees

113 *Celenos*, Mercury Venus was in the first two degrees of Gemini, which is the mansion of Mercury The meaning of *tour* is uncertain It does not seem to be a mere synonym for "mansion" (as Skeat suggests), and Manly (p 119) explains it as perhaps equivalent to "chariot" or "throne," as in the following passage from Ptolemy "Each planet is also said to be in its proper chariot, or throne, or otherwise triumphantly situated when it holds familiarity with the place which it occupies by two, or more,

of the prescribed modes of connection" Gemini is Mercury's mansion and the first six degrees form a term which belongs to Mercury, thus these degrees are his by a twofold right

114 *With voids cours*, that is, Venus passed through the sign without coming into familiarity with any planet Emerson (PQ, II, 83) argues for the meaning "cunning, artful" a recognized sense of Fr '*voide*.' The astrological explanation is the safer, but a play upon the double meaning of the word is possible

117 Venus is said to have *livel myght* because in her situation in Gemini she has few "dignities" and many "debilities" In technical language, she is peregrine (i e, in a place where she has no essential dignities) as well as solitary Consequently she flees into a cave (Lat "puteus") Skeat notes that the "putei" in Gemini are the degrees numbered 2, 12 17, 26, 30

120 *Derk* and *smokynq* seem to correspond to the terms "gradus tenebrosi" and "gradus fumosi" But Professor Manly (p 121), finding no such degrees assigned to Gemini, concludes that either Chaucer forgot the astrological details or allowed himself a poetic license Skeat took *derk* to mean merely "inauspicious" In any case there seems to be no implication that the light of Venus was diminished, the first four degrees of Gemini were all light ("lucidi")

Darkness is a characteristic common to hell and the classical Hades Smoke seems to belong more particularly to mediæval tradition References to both conceptions are collected by Dr T Spencer, *Speculum*, II, 189 ff

122 Venus is said to remain "a natural day" in the cave because her mean daily motion is $59' 08''$ — just a little less than a degree

127-28 The feebleness of Mars is due to the approach of the sun

129 *steyre* degree

144 *chevache*, journey by horse ride Here it may refer simply to the swift course of Mercury, or (as Manly suggests, p 122) it may have carried the meaning of "knightly expedition" Mercury is returning home after a year's absence, and welcomes the distressed lady to his castle

145 *valqunse*, explained by Skeat as an error for *falance* (*fallance*), more usually spelled *fallance* The word is found in Old French, but is not known to occur elsewhere in English It is apparently a translation of the astrological term "detrimentum" The "detrimenta" of Venus (the signs opposite to her mansions) were Scorpio and Aries, and the latter is probably here intended From that sign Mercury could see his mansion, Gemini

164 ff These rather obscure lines are probably to be understood in the light of two passages in Dante's *Convivio* ii, 5, 8, 9 The

"Intelligences" are there compared variously with the angels, the heathen gods, and the Platonic ideas, and their effects ("effetti") are explained as love ("amore"). Their lord ("sire") is declared to be God. Thus Chaucer's lines would mean that Mars was created by his lord (*the God that sit so hye* 1 218) to fulfill the end of love. See Lowes, MP, XIII, 30 ff.

185 *hette*, promised (instead of the usual form *heet*, perhaps by confusion with the passive, AS "hätte")

190 "Unless I receive favor, I shall never look upon her."

205 "They could readily give their head (their life) as a pledge"

219 *other*, or

245 The *broche* of Thebes, in the ancient account, is really a bracelet, made by Vulcan for Harmonia a daughter of Mars and Venus. It brought misfortune upon all women who wore it or coveted it.

273 *of my devisoun*, subject to my influence. For the phrase cf. *KnT*, I, 2024.

Rosamounde

The single known copy of *Rosamounde* follows the *Troilus* in MS Rawl Poet 163. At the end of both poems stand the names Tregentil and Chaucer, the former being apparently the signature of the scribe, and the latter his ascription to the poet. Professor Brusendorff (p. 439) questioned the value of the testimony, which he regarded as a mere imitation of the colophon of the *Troilus*. The title, *Rosamounde*, was adopted by Skeat, who first printed the ballade in Athen, 1891, I, 440. There are no definite indications of date, but the general temper of the poem is recognized as suitable to the period of the *Troilus* (1380-88). No source is known.

20 *Tristram*, Tristram, the ideal lover. Professor Lowes (*Rom Rev*, II, 128) compares Froissart, *Cuevres*, ed. Scheler, Brussels, 1870-72, II, 367 "Nom a Amans, et en surnom Tristrans."

Womanly Noblesse

The single copy, in MS Add 34360 (perhaps derived from Shirley), is headed *Balade that Chaucer made*, and there is no strong reason for doubting his authorship. The title, *Womanly Noblesse*, was given by Skeat. Professor Brusendorff (p. 277) expressed a preference for "Envoy to a Lady." In thought and sentiment the poem is conventional, and it contains no particular indication of date. The skillful handling of a difficult meter suggests Chaucer's middle period, probably after 1380.

12 After this line, to supply the missing rime and complete the stanza, Furnivall composed, *Takeh me, lady, in your ober-saunce* (*Oxf Chau*, IV, xxvi).

31-32 For the repetition of an opening line at the end of a poem cf. *Pety*, 119, and n.

Adam Scraweyn

In Shirley's MS R 3 20 this poem bears the superscription *Chaucers wordes a Geffrey unto Adame his owen scraweyn*. The lines themselves show clearly enough that Chaucer is addressing his own copyist. But further information about Adam seems to be lacking. Professor Brusendorff (p. 57), having found a record that a certain Adam Chaucer held the lease of a tenement in Smithfield conjectured that the scribe was a relative of the poet, which would explain, in his opinion, "the familiar strength of the curse!" It has also been suggested (MP, XI, 223) that *Scraweyn* was a proper name, but this is unlikely. Nor does the marginal entry "lechares" in Shirley's MS, seem to indicate Adam's surname, as suggested by Miss Hammond (See her Manual, p. 405, and MLN, XIX, 36). Professor Brusendorff observed that the word is added in a late hand (about 1500). In the absence of definite knowledge of his family name several scholars have sought to identify Adam with one or another of the scribes known to have lived in London at the period. Miss Ramona Bressie (*TLS*, 1929, p. 383) cites one Adam Stedeman, who was practicing as a law scrivener in 1384, but is not known to have been a copyist of MSS. Professor Manly (*TLS*, 1929, p. 403) mentions Adam Acton, but points out that he was apparently a limner. And Mr. B. M. Wagner (*TLS*, 1929, p. 474) adds a third possibility in the person of Adam Pinckhurst, mentioned in the records of the *Scriveners' Company* among some forty men who appear to have been of the Brotherhood of Writers of the Court Letter of the city of London between 1392 and 1404. If Pinckhurst was a member of the Brotherhood in 1392, Mr. Wagner observes, he would have been working as an apprentice as early as 1385, which was about the time of Chaucer's occupation with the *Troilus*.

The mention of the *Troilus* fixes the probable date of the poem about the middle of the eighties.

2 *Boece*, Chaucer's translation of Boethius, *Troilus*, his *Troilus* and *Criseyde*.

2-4 Skeat, following in part Dr. Koch's first edition, omits for (1 2), long (1 3), more (1 4), as overloading the meter.

The Former Age

The Former Age and the four poems which follow it are all ascribed to Chaucer in the MSS, and his authorship is generally accepted. They have been assigned to various dates between 1380 and the end of his life. They are all show indebtedness to Boethius, and it is probable that they were written after Chaucer's translation of the *Consolation*, and while he was still very much under its influence. But that influence persisted for many years. A few references, all rather in-

definite to contemporary events are perhaps to be recognized in the poems, and some of these indicate a date considerably later than that usually assumed for the *Boece*. See the notes to *The Former Age* (l. 58 ff.), *Fortune* (l. 73), *Truth* (l. 22), and *Lak of Stedfastnesse* (introductory references).

The Former Age was first printed by Morris in the Aldine Chaucer (revised edition), 1870, under the title *Aetas Prima* (which is found in MS Hh 4 12). The present title, usually adopted in later editions, was taken from the second line of the poem.

The tradition of the Golden Age has been familiar in literature from antiquity. A thorough study of it has recently been undertaken as part of an investigation of primitivism in literature, by Professor A. O. Lovejoy and a group of associated scholars. However many expressions of the doctrine Chaucer knew his actual sources for the *Former Age* were apparently few. He drew chiefly upon Boethius, *u*, m 5, and made use also of Ovid's *Met*, 1 89-112, of R.R., 8355 ff., and possibly of Virgil's Fourth Eclogue, 32 f. For detailed comparisons see Skeat's notes and B. L. Jefferson, Chaucer and the Consolation of Boethius, Princeton, 1917, p. 134. References to the passages in Boethius, which can easily be compared either in the Latin or in Chaucer's *Boece* are not given below.

5 *forpampred with outrage, spoilt by pampering with excess*

6 ff. Cf R.R., 8364-78

9-10 Cf *Met*, 1, 101-02 and R.R., 8381-84

11 Cf R.R., 8373

12, 23 f. These lines, which are not exactly paralleled in the corresponding passages of Boethius or R.R., may contain reminiscences of Virgil's Fourth Eclogue, 32-33. But the ideas are expressed also in *Met*, 1, 97-109, 109, and it is not certain that Chaucer knew any work of Virgil except the *Aeneid*.

15-18 Cf R.R., 8379-80, 8388 f.

23-24 Cf *Met*, 1, 97-100

27-29 Cf *Met*, 1, 137-40

30 Cf Boethius, *u*, m 10 9 f.

33 ff. From John of Salisbury's *Polycraticus*, viii, 6 (ed. Webb, II, 255), or Jerome, *Adv. Jov*, n, 11 (Migne, *Pat. Lat.*, XXIII, 300).

42-46 Cf R.R., 8393 ff.

48-63 Expanded in part from Ovid Cf particularly *Met*, 1, 128-31 (lack of faith), 113-15 (Jupiter), 151-53 (giants). For the characterization of Jupiter see also R.R., 20095 ff.

52 f. Cf R.R., 9522-34

54 Cf R.R., 8445-48

55 To follow l. 55 Skeat skillfully composed a concluding line to this stanza: *Fulfilled erthe of olde curtesye*. Other proposals are *Yi hadden in this worlde the manstree* (Koch), *Of alle yfere, wolde hem lede and gye* (Brusendorff, p. 293, n. 4).

58 f. According to medieval tradition Nimrod built the tower of Babel. Cf the *Cursor Mundi*, ll. 2212 ff. It has been suggested that he introduced here as a type of the ambitious Gloucester whose ascendancy in the years 1386 to 1389 was disastrous to many friends of the King. See Balderbek's edition of the *Minor Poems*, pp. 118-120.

61-63 Cf R.R., 9561-68

Fortune

Several MSS use the title *Balades de vylage* (doubtless an error for *visage*) *sanz peinture*.

The primary source of the poem is again Boethius, with incidental use of the Roman de la Rose and probably of Dante. For detailed analysis, with citations from Boethius, see Jefferson, pp. 57-60, 134-35, cf. also Loves, MP, XIII, 27, who has noted borrowings from Deschamps, to be discussed in a later publication. A double ballade of Deschamps, as Professor Brusendorff has observed (p. 242) presents a dialogue between Franche Volonte and Fortune, and may have afforded Chaucer a model. (See his *Œuvres*, II, 140 ff., nos. cclxxxvi-vii.) The use of Machaut's *Remède de Fortune*, mentioned by Dr. Jefferson, is more doubtful, as is also that of the dialogue between "Auctor" and "Fortune" in the prologue to Book vi of Boccaccio's *De Casibus*. On Chaucer's possible indebtedness to the latter passage, and also to a "Complaint against Fortune" (perhaps by Usk) see Brusendorff, pp. 244, n. 439. On the general idea of Fortune in Chaucer and Dante see H. R. Patch in the *Thirty-Third Report of the [Cambridge] Dante Society*, Boston, 1916, and in *MLR*, XXII, 377 ff., also his *Goddess Fortune*, pp. 18 ff., 30 ff.

The parts of the Consolation used in the poem are Book *u* pr. 1-4 and 8. Only the closer parallels are listed below.

On the date of the poem see the note to l. 73, below.

1-4 On the variability of Fortune Skeat compares Boethius, *u*, m 1, and *Rom.*, 5479-82 (R.R. 4901-04).

7 The same line is quoted, as a *newe Frenshe song*, in *Pars T.*, X, 248.

9 ff. Cf Boethius *u* pr. 8, 18-23. R.R., 4949-52, 5045-46, 4975-78, *Rom.*, 5551-52, 5671-72, 5579-81.

13 f. Cf Boethius, *u*, pr. 4 70-72

17 ff. Socrates was familiarly regarded as a champion against Fortune. Cf R.R., 5845-50, 6887-90.

25 ff. Fortune is similarly represented as defending herself in Boethius, *u*, pr. 2. With ll. 25-26 cf. particularly Boethius, *u*, pr. 4, 57 f.

29-31 Cf Boethius, *u*, pr. 2, 11-15, 42 f.

32 On *Thy beste frend* see the note to l. 73, below. For the idea, cf. R.R., 8019-22.

33 Cf Boethius, *n*, pr 8, 18-22, RR, 4905-07 ff (*Rom*, 5486 ff and 5549 ff)

38 Cf Boethius, *n*, pr 4, 29 f

43 f Cf Boethius, *n*, pr 1 48-52

45 f Cf Boethius, *n*, pr 2, 43-45

47 "My teaching benefits you more than your affliction mures you"

51 Cf Boethius, *n*, pr 8, 18-22

56 Cf RR, 18979 f

57-63 Cf Boethius, *n*, pr 2, 3-25

65 ff Cf Boethius *iv*, pr 6, 30-32, *v*, m 1, 11 f It is to be observed that the Christian (and Dantesque) conception of Fortune appears here as in *Tr*, m, 617 ff, *v*, 1541 ff, Destiny is described in similar terms in *KnT*, I 1663 ff For further information see the note to that passage

71 Cf Boethius, *n*, pr 3, 45-47

73 The three princes are most naturally understood as the Dukes of Lancaster, York, and Gloucester In an ordinance of the Privy Council, passed on March 8, 1390, it was provided that no gift or grant at the cost of the King should be authorized without the consent of the three dukes, or of two of them In l 76 allusion seems to be made to the exact terms of the order *The beste friend*, in ll 32, 40, 48, 78, therefore appears to be the King himself If these allusions are correctly interpreted, the date of the poem can hardly be before 1390 Professor Brusendorff (p 439) put it as late as 1393-94 when he believed Clifford to have brought Chaucer the ballades of Deschamps If it were not for the evidence of the *Envoy*, Professor Patch, in view of the combined use of Boethius and Deschamps would date the *Fortune* shortly after the *Boece* and near the *Prologue to the Legend* He appears to harbor the suspicion that the *Envoy* was a late addition See his discussion in MLR, XXII, 381 ff If the poem refers to the earlier period, and is interpreted without the *Envoy*, the *beste friend* might of course be John of Gaunt (as argued by Koch, *Kleinere Dichtungen*, p 15)

Truth

The poem here called *Truth* bears the title "Balade de bon Conseil" (or some similar designation) in most MSS and early prints According to Shirley's statement (in MS R 3 20) it was made by Chaucer on his death-bed, and although the value of this testimony has been questioned, the ballade has usually been assigned to Chaucer's last years But there are considerations in favor of its earlier composition The puzzling word *Vache* in the *envoy*, as Miss Rickert has acutely observed (MP, XI, 209 ff) may be a proper name or a punning reference to one *Li*, as she suggests, the poem was addressed to Sir Philip (de) la Vache, a date between 1386 and 1390 appears probable (See the note on l 22) It should be added, however, that the *envoy*, which is preserved in

only one MS (Addit, 10340), is held by some to be spurious and by others to have been written later than the rest of the ballade See the observations of H R Patch, MP, XXII 33, also Brusendorff, pp 246 ff

In its general thought *Truth* shows the influence of Boethius, though it does not follow closely any particular passages and Dr Jefferson goes rather too far in calling it an epitome of the *Consolation* In his careful comparison of the poem with the Latin treatise (Chaucer and the *Consolation*, pp 104 ff, 136) he designates as passages which had most influence on the ideas Bk *ii*, pr 4, 96-101 and m 4 in pr 11, 161-70, and m 11, and *iv*, pr 6 and m 6 But in some of these cases the resemblances are too general to be surely significant Other parallels, which illustrate particular passages in the poem, are mentioned below Biblical influence, direct or indirect, is also to be noted in both language and thought Professor Brusendorff (pp 251-52) prints two other specimens of ballades "de bon(e) conseil(e)," one in English and one in French The latter (from Shirley's MS R 3 20) contains a few phrases which resemble Chaucer's

Valuable explanatory notes on the text were published by E Flugel in *Angl*, XXIII, 209 ff

1 *pres*, apparently used here with special reference to the ambitious throng of the Court Flugel cites similar applications of Fr "la presse," which he equates with MHG "gedranc" Cf also the French ballade printed by Brusendorff (p 252)

2 The unusual personal use of *Suffyce* is probably due to the following Latin "Si res tue tibi non sufficient, fac ut rebus tuis sufficient" (quoted by Gower, *Conf Am*, v, 7735 ff, marginal gloss, as from Seneca, but actually from Caecilius Balbus, *De Nugis Philosophorum*, xi, 3, ed Woefflin, Basel, 1855, p 22) See Flugel, pp 212 ff He suggests further that the variant reading of three MSS, which gives *suffyce* its ordinary meaning, is due to Chaucer's own revision But this is unlikely The passage in Gower, which affords parallels to two or three of Chaucer's lines, was held by Professor Brusendorff (p 205) to have given the primary suggestion for the ballade

For the general doctrine of contentment, cf Boethius, *n*, pr 5, 42-44, *m*, pr 3, 51 f

3 Cf Boethius, *n*, pr 5, 9 f

7 John vii, 32 Professor Brusendorff (p 252, *n*) cites a number of mediæval works which celebrate the supremacy of Truth

8-9 Cf *Bo*, *ii*, pr 4, 74-76, and for the familiar figure of the wheel of Fortune Boethius, *n*, pr 2 27-29

11 Cf Acts ix, 5, Skeat, *EE Prov*, pp 59 f, no 143, Haekel, p 18, no 59

12 Apparently a variant of the fable of the earthen and brazen pots, see *Fables of*

Aesop, ed Jacobs, London, 1889, I, 260, II 227

15 Cf Boethius u pr 1, 46-48

17 ff Cf Boethius, i pr 5, 5-12, u pr 12, 26 f iv, pr 1, m 1, and pr 4, v, pr 1 and 2, m 4 and 5

The conception of life as a pilgrimage is of course a commonplace of biblical and Christian literature cf, e g, Ps cxix, 54, Heb xi, 13, I Pet u, 11

18 *beste*, perhaps an anticipation of *Vache* in the Envoy The comparison of man's lower nature with the beasts is altogether natural It occurs several times in Boethius, see iv, pr 3 54-66, iv m 3, v, m 5 Cf also similar expressions of Chaucer's in *Tr*, iii, 620 *Fort*, 68, *KnT* I, 1309

20 *the heye way* the main, sure road to the destination Cf Boethius i m 7, 23 f, iv, pr 1 32 f *Lat thy gost thee lede*, cf Rom viii, 4, Gal vi, 16

22 *thou Vache* The word *vache*, if taken as a common noun seems strange and unnatural Miss Edith Rickert in MP, XI 209 ff, made the convincing suggestion that it is a proper name and that the envoy is addressed to Chaucer's contemporary, Sir Philip (de) la Vache (1346-1408) She cites from official records many facts of his personal and family history His association with Chaucer is sufficiently established by his marriage to the daughter of Chaucer's intimate friend Sir Lewis Clifford During most of his life he enjoyed prosperity and preferment but from 1386 till 1389 (perhaps because of Gloucester's control of the government) he was apparently in disfavor He surrendered his office of Keeper of the King's manor and park of Chiltern Langley and accepted some foreign post From 1390 onward he was again prosperous He received lucrative appointments from the King, recovered the keepership of Chiltern Langley in 1396 and in 1399 was made Knight of the Garter If the ballade was written to bring him encouragement or consolation in misfortune the most probable date is shortly before 1390

Gentillesse

The entire text of *Gentillesse* is quoted as Chaucer's by Henry Scogan in his *Moral Balade* (MS Ashmole 59), and the ascription is repeated by Shirley in MSS Ashmole 59 and R 3 20 and by MS Harley 7333 (probably derived from Shirley) Even in the absence of such testimony the genuineness of the poem could hardly be doubted It is thoroughly Chaucerian in style and meter and the doctrine it sets forth is expounded in closely similar terms in *WBT*, III, 1109-64 See the note to that passage

The ultimate source of both passages is Boethius, m, pr 6 and m 6 But, just as in the case of *Fortune*, Chaucer was also influenced by Dante and the Roman de la Rose,

and it is hardly possible to determine what he took from each authority See Loves, MP XIII, 19-27, and Jefferson, pp 94 ff It is noteworthy that for the discussion of *gentillesse* Chaucer drew on the *Convivio* of Dante, as well as on the *Divine Comedy* The chief treatment of the subject in the *Roman de la Rose* is ll 18607-896, it is more briefly discussed in ll 6579-92 Passages parallel to Chaucer (some of them not very close) are listed by Fansler Chaucer and the *Roman de la Rose*, p 221

1 *The firste sok*, surely to be taken (as by Scogan) as referring to Christ or God Cf *WBT* III, 1117 ff Professor Brusendorff (p 257), on the evidence of a passage in Lydgate's *Thoroughfare of Woe*, applied the term to Adam and Eve

5-7 Cf Boethius, u pr 6 11-13, m pr 4 17-19 Dante's *Convivio* iv, Canz 3 101-04, and perhaps the *Filostrato*, vii, 99 (noted by Brusendorff p 256)

15 ff *old richesse*, probably from Dante's "*antea ricchezza*" several times repeated in the *Convivio* (e g, iv, 3, 45 50, 54 iv 14 5) though "*richeces ancienes*" in RR 20313 is closely similar The phrase also occurs in *WBT*, III 1110 1118 The idea of riches is prominent in Dante's discussion For the general argument that gentility cannot be bequeathed of Boethius u pr 6 18-27 *Purg*, vii 121-23 (quoted in *WBT* III 1128 ff), *Convivio*, iv, chaps 13 14 RR 18619 ff

19-20 Cf *WBT* III, 1162-64 The idea is common to Boethius (u, m 6) and Dante (*Convivio* iv Canz 3, 112-19 and the commentary, iv, 20 47-57)

Lak of Stedfastnesse

In Shirley's MS R 3 20 *Lak of Stedfastnesse* is entitled '*Balade Royal made by oure laurale poete of Albyon in hees laste yeeres*,' and the envoy is headed "*Lenvoye to Kyng Richard*" This is defended by Professor Brusendorff (pp 274 f) as the best title but *Lak of Stedfastnesse*, long ago adopted by Furnivall, has become current and is conveniently descriptive of the ballade According to MS Harley 7333 Chaucer sent the poem to Richard, "*thane being in his Castell of Wndesore*" On the basis of this statement and Shirley's heading most scholars have assigned the ballade to the last years of Richard's reign (1397-99) But the immediate occasion is quite uncertain and both the characterization of the age and the admonition to the sovereign would have been equally appropriate between 1386 and 1390 In fact there is a familiar passage of similar import in the *Prologue to the Legend* (F 373 ff G, 353 ff) The association of *Lak of Stedfastnesse* with the Boethius group also counts somewhat in favor of the earlier date The relation to the *Consolation* is not close, however, as in the case of the preceding pieces

Boethius's description of the "bond of love" which establishes faith and order in the universe (u, m 8) serves as a mere starting-point for Chaucer's denunciation of his unsteadfast age. The contrasted picture of the Former Age (Boethius, u, m 5) seems also to have been in his mind. The parallel passages are discussed in detail by Jefferson, pp 106 f, 136.

Professor Brusendorff (p 487) calls attention to several ballades of Deschamps (31, Œuvres, SATF, I, 113, 209 II, 31 234, II, 53) that have some similarity to Chaucer's poem.

4 Cf perhaps Boethius, u, pr 12 104

5 Cf Boethius, u, pr 5, 69

7 *al us lost* the words recur (with variations) in *Tr*, m, 1266, 1764, passages which go back, like this ballade, to Boethius, u, m 8. This is a more probable source than the refrain of Deschamps's ballade 234 ("Tout se destrunt et par default de garde," Œuvres, II, 63), suggested by Brusendorff (p 487).

21 For a spurious fourth stanza, from the Bannatyne MS, see Oxf Chau, I, 556.

The Complaint of Venus

The *Complaint of Venus* is a free translation or adaptation of three French ballades by Otes de Granson. The title is wholly inappropriate, and originated, perhaps with Shirley, in the belief that the piece was a pendant to the *Complaint of Mars*. According to the tradition which Shirley records, the *Mars* was written with reference to an intrigue of Isabel, Duchess of York, and the Duke of Exeter, and the French ballades of Granson were composed for Isabel in the character of Venus. This interpretation of the *Mars* has already been shown to be very dubious, see the introduction to the Explanatory Notes on that poem. As for the *Venus*, two of the original French ballades are explicitly written about a lady and do not at all fit the supposed situation. The whole theory should therefore probably be rejected. Yet Skeat, who denied the connection of the *Venus* with the *Mars*, still argued in the Oxford Chaucer (I, 87) for the possibility that Chaucer made the translation from Granson for Isabel. The title *Princesse* in the first line of the envoy, he pointed out, would have been appropriate to her as daughter of Pedro, King of Castile. But the variant reading *Princes* introduces a new element of uncertainty. It is possible that the *Venus*, like the *Fortune*, was addressed to a group of princes, perhaps to the Dukes of Lancaster, York, and Gloucester. The subject matter, however, it must be granted is not particularly fitted for this destination.

The date of the *Venus* is unknown. If it was intended for Isabel of York, it must have been written before her death in 1392. On November 17, 1393, Granson received from Richard II an annuity of £ 126, 13 s 4 d, and

about this time he and Chaucer may have been in personal contact. Chaucer's reference to his own advancing years (II 75 ff), though not to be interpreted too precisely, would have been most natural in the nineties. In the lack of decisive evidence these indications have led to the classification of the *Venus* with the later minor poems.

The ballades of Granson were printed by Piaget in Rom, XIX, 411-16, and again by Skeat in the Oxford Chaucer, I, 400 ff (below the English text). The date of their composition is unknown, but Piaget shows reason for assigning them to Granson's early years. Chaucer's version of the first is hardly a translation at all. Only five or six lines are adapted and those very freely. The second and third ballades are followed more closely.

Skeat inserted the following titles to indicate the subject of each part: 1 The Lover's worthiness. 2 Disquietude caused by Jealousy, 3 Satisfaction in Constancy.

22-23 The rime *aventure honoure* is not in accord with Chaucer's regular usage.

27 ff With the "symptoms" of love here mentioned of *KnT*, I, 1372 ff, and n.

32 "Granson, flower of the poets of France." The use of *make, maker* (like *ποιητής, ποιητής*) with reference to poetry was apparently not current until late in the Middle English period.

Otes (or Oton) de Granson was a knight of Savoy who had sworn allegiance to the King of England. According to Froissart he fought on the side of the English on several occasions. In 1391 he was charged with complicity in the death of Amadeus VII, Count of Savoy. In 1393 his estates in Savoy were confiscated, and he received a pension from Richard II. Then to prove his innocence he fought a judicial duel in France, in 1397, and was killed. For an account of him see Piaget, Rom, XIX, 237 ff.

Lenvoy de Chaucer a Scogan

The *Envoy* is attributed to Chaucer in all three MSS, Gg 4 27, Fairfax 16 and Pepsy 2006, and generally accepted as authentic.

Scogan is generally held to have been Henry Scogan (1361?-1407), lord of the manor of Haviles after the death of his brother, John Scogan, in 1391. He became tutor to the sons of Henry IV, and his only literary work is the "Moral Balade" addressed to them and written after the death of Chaucer. In that poem he quotes the entire text of *Gentlesse*, and refers to Chaucer several times as his "maistre."

Chaucer's *Envoy* is supposed to have been written in 1393 toward the end of the year (after Michaelmas 1 19). The *deluge of pestilence* (l 14) may well refer to the great floods of rain which fell in September and October. See Stowe's *Annals*, London, 1631, p 308 (quoted in Skeat's notes), and Walsingham, *Historia Anglicana*, ed Riley,

London, 1863-64, II, 213 At that time Scogan was only thirty-two years of age, and Chaucer's association of him with those that are too old for love must not be taken very seriously On this matter, and on the (erroneous) attribution of the Court of Love to Scogan, see Kittredge, [Harv] Stud and Notes, I, 109 ff

Both the identity of Scogan and the date of the *Envoy*, it should be added, have been called in question by Professor Brusendorff (pp 289 ff) He proposed to explain the deluge as a reference to a prolonged period of dampness and pestilence recorded by Walsingham (II 202 f) for the summer of 1391 Scogan, he held, was not Henry but his elder brother John, who died in 1391, perhaps a victim of the pestilence But there is no strong reason for applying the poem to the conditions of 1391 rather than 1393 and the argument that John Scogan's age fits the description (ll 31-32) better than Henry's counts for little in view of the manifestly humorous tone of the passage Moreover there is no such evidence of John Scogan's association with Chaucer as is furnished in Henry's case by his Moral Balade

1-2 With these lines have been compared two passages in Dante's *Purgatorio* (l. 46 and 76) But it may be questioned whether the broken statutes here were suggested by the "legga rotte" of the pt

3 *the bryghte goddis sevene* the planets On their relation to the floods see R. K. Root, PMLA, XXXIX, 59

7 *error*, probably the aberration or abnormality of the weather rather than the ignorance of the poet (as suggested by Skeat)

9 *the fyfte sercle*, the sphere of Venus
14 *deluge of pestilence*, pestilential deluge For the construction of *KnT*, I, 1912, n

15 *the goddess*, Skeat reads *this goddess*, "this goddess," i.e., Venus But the form *goddess* for *goddesse* in rime is hardly Chaucerian

21 *erst*, before For this idiomatic use of the superlative see *KnT*, I, 1566, n

28 Cf RR, 1876 ff

35 *Grisel*, "the old gray-haired man", or, if the reading *renne* be adopted for *ryme*, "the gray horse"

38-39 The figure is perhaps from the Anticlaudianus of Alanus de Insulis, close of the prose preface and l 3 of the verse preface (Migne, Pat Lat, CCX, 487-88) Alanus, Professor Kittredge has pointed out to the editor, may in turn have been echoing Ovid's *Tristia*, v, 12, 21 f

43 *the stremes hed*, marked "Windsore" in the MSS Similarly, against l 45 is written "Grenewich" (Chaucer's residence) But Professor Manly (New Light, pp 40 f) argues that Chaucer was probably living at North Petherton in 1393 The marginal reference to Windsor, he suggests, may date from the time of Henry VI, who spent much time there

47 It is uncertain what is meant by the reference to Cicero The editors have referred to *Epist vi, ad Caecum* and to the *De Amicitia* But it is possible as Professor R. C. Goffin has pointed out (MLR, XX, 318 ff) that Chaucer was quoting "Tullius" at second hand and really had in mind the citations on love of friendship" in RR, 4747 ff (*Rom*, 5285 ff)

Lenvoy de Chaucer a Bukton

The *Envoy to Bukton* is preserved in one MS, Fairfax 16, and there ascribed to Chaucer It was printed by Notary, 1499-1501 In the early editions of the collected works it was placed after the *Bool of the Duchess* and the name Bukton omitted in the heading and the first line Urry inferred that the poem was addressed to John of Gaunt But Tyrwhitt corrected the error (V, xiv), and most later editions have placed the *Envoy* among the minor poems (For details on this matter see Miss Hammond, pp 366-67)

Of the various Buktons whose names are preserved in records of Chaucer's time, two have been identified by scholars with the friend to whom Chaucer addressed the *Envoy* Sir Peter Bukton, of Holderness, in Yorkshire, and Sir Robert Bukton, of Goosewold, in Suffolk The former was suggested by Tyrwhitt, and his claims have been fully presented by Professor E. P. Kuhl in PMLA, XXXVIII, 115 ff, see also A. S. Cook, *Trans Conn Acad*, XX, 191 The case for Sir Robert has been stated by Professor Tatlock, *Dev and Chron*, pp 210 f and Professor J. R. Hulbert, *Chaucer's Official Life*, Menasha, Wis, 1912, pp 54 f From the fact that on March 14, 1397, indults were granted in Rome to "Robert Bukton, donsel, nobleman, and Anne his wife, noble woman, of the diocese of Norwich," to have a portable altar and mass before daybreak, Mr Tatlock reasonably infers that the young man cannot have been married later than Jan, 1397 And since the *Envoy* was written not earlier than October, 1396, he conjectures that the marriage was after that date But the second inference of course rests upon the assumption that the poem was addressed to Sir Robert No external evidence has been found of the date of his marriage, or, for that matter, of Sir Peter's, and the identification must consequently rest on other grounds Both men were prominent at court and may well have been known to Chaucer

Robert Bukton (d 1403) was an esquire of Queen Anne in 1391, and later an esquire of the King also an "armiger" and "scutifer" of Thomas de Percy He received royal grants of land in Suffolk and in 1394 was made constable (for life) of the castle of Eye He may have been one of the four King's justices of South Wales in 1390 He was

several times member of Parliament from Suffolk between 1390 and 1401. In 1402-03 he was given a commission of array in Suffolk. In 1405 he became deputy in Ipswich and Colchester to Thomas Chaucer, the King's chief butler.

Peter Bukton (1350-1414) was a native and resident of Holderness in Yorkshire. He served in John of Gaunt's army in 1369, and in that of the earl of Buckingham in 1380 and 1384. By 1381 he was a knight of King Richard. In 1386 he testified, as did Chaucer and several friends, in the famous Scrope-Grosvenor suit. He accompanied the Earl of Derby to Prussia on his two expeditions in 1390-91 and 1392-93. During Henry's exile in 1398-99 he was one of the two managers of the Earl's estate, and upon Henry's accession he received various favors and honors. He was a guardian of the King's son, Thomas de Lancastre, member of the King's council (1401 and 1404), escort of the Queen on a visit to Denmark (1406), and twice mayor of Bordeaux (1411 and 1412). His long and close contact with the Lancasters brings him into association with Chaucer and it may not be without significance, as Professor Kuhl has had the keenness to observe, that his native region of Holderness is the scene of the *Summoner's Tale*.

The evidence as to the date of Chaucer's *Envoy* would permit its association with either Peter or Robert Bukton. The reference to the *Wife of Bath's Prologue* (l. 29) points at once to Chaucer's last years. And the mention, in l. 23, of capture in *Frisse* is very probably to be connected with the expedition against Friesland between August 24 and the end of September 1396. The ballade can therefore be dated with considerable confidence in that year. Although the exact date of Robert Bukton's marriage is unknown and no evidence has been found concerning Peter's, the approaching marriage of one of them — probably of Peter — was doubtless the occasion of the *Envoy*.

The allegations against marriage in the poem were, of course, familiar and traditional, and are not to be taken too seriously. For references to poems of Deschamps in the same vein, with comments on their lack of biographical significance, see Kittredge, *MLN*, XXIV, 14 f. He notes especially Balades 271 (*Œuvres*, SATF, II, 116), 340 (III, 54), 823 (IV, 343), and 977 (V, 217), to which Brusendorff (p. 487) adds 888 (V, 73). The passages cited are not necessarily to be regarded as having actually suggested Chaucer's *Envoy*, though no. 823, "Contre ceux qui se remariant," affords striking parallels.

1 Bukton is possibly addressed as *marster* because he was a lawyer. See Miss E. Rickert, *Manly Anniv. Stud.*, p. 31.

2 John xviii, 38. With this use of a passage of Scripture in a humorous poem of *SqT*, V, 555, n.

8 *eft*, again. Chaucer's wife Philippa is supposed to have died in 1387.

10 On the bound Satan see *MLT*, II, 361, n. For the figure of gnawing one's chain of *Tr*, 1 509.

14 The comparison of marriage with prison occurs also in *MercB*, 28. For the particular figure of returning to fetters after release of John of Salisbury Polycratius, viii, 11 (ed. Webb II, 299, ll. 5-6). See Tatlock, *MLN*, XXIX, 98.

18 I Cor vii, 9.

19 Cf *WB Prol* III, 154-60. Brusendorff (p. 487) calls especial attention also to Deschamps's Balade no. 823, st. 2 (*Œuvres*, SATF, IV, 343 f.).

23 On the expedition against Friesland in 1396 see Froissart, *Chronicles*, tr. Johnes, Hafod, 1803-05, IV ch. 98-99. According to him the Frieslanders refused to ransom their countrymen when captured and put their own prisoners to death.

Chaucer's *Envoy*, on the evidence of this allusion to Friesland, has usually been dated after August, 1396, when the expedition began. But Professor Lowes (in *MLN* XXVII, 45 ff.) produces evidence that capture in *Frisse* was a commonplace comparison, and argues that it was "the state of mind which accompanied the preparations for the expedition which gave the allusion point." He would therefore put the poem before rather than after, the month of August.

25 *proverbes*, series of proverbs. The use of the plural is peculiar.

27 Proverbial, see Haecel, p. 51, no. 187.

28 Proverbial, see Skeat, *EE Prov.*, p. 60, no. 144, Haecel, p. 26, no. 86.

29 Cf *WB Prol*. There is a similar reference to the Wife's discourse in *MerchT*, IV 1685.

The Complaint of Chaucer to his Purse

The *Envoy* to Chaucer's *Complaint to his Purse* can be very precisely dated. It must have been written between September 30, 1399, when Henry was received as king by the parliament, and October 3, when Chaucer received the royal grant of an additional stipend of forty marks. The poem itself, which is preserved without the *Envoy* in several MSS., was probably written earlier and may have been originally intended for Richard II.

The *Complaint* belongs to a familiar type of begging poems. Skeat cited an example by Machaut, addressed to John II of France (ed. Tarbé, Paris, 1849, p. 78), and another by Deschamps, written to Charles VI in 1381 (no. 247, *Œuvres*, SATF, II, 81). The latter somewhat resembles Chaucer's poem in thought and structure, though Skeat goes too far in calling it his model. Other

examples of the type will be found in Miss Hammond's English Verse between Chaucer and Surrey, see especially pp 68, 149 f 174 ff Professor A S Cook (Trans Conn Acad, XXIII, 33 ff) noted several poems of Deschamps in a similar vein, and called attention in particular to a well known poem of the Chatelain de Coucy, 'A vos, amant, plus k'a nule autre gent Est bien raisons ke ma dolor complaigne" (ed Fath, Heidelberg 1883, pp 36 ff) — a genuine love-lyric, and not a begging missive — to which he held Chaucer's *Complaint* to allude But the parallels he notes are not convincing By whatever poem or poems it was suggested, Chaucer's complaint, with its humorous adaptation of the language of a lover's appeal

to his mistress is certainly one of the happiest variations on the well-worn theme

10 colour, the yellow of gold coms

12 stere rudder

17 As Skeat and others have observed, this line implies that Chaucer wished to get away from London, perhaps to some cheaper place

19 *shave as nye as any frere*, "as bare of money as the tonsure of a friar is of hair" (Bell)

22 *Brutes Albyon*, the Albion of Brutus, the descendant of Aeneas who, according to the old chronicles, was the eponymous hero of the Britons See Geoffrey of Monmouth, i 16, (ed Griscom, London, 1929, p 249), Layamon's Brut, ii, 1243 ff

MINOR POEMS OF DOUBTFUL AUTHORSHIP

The pieces here classified as doubtful are, with the exception of the *Proverbs* not ascribed to Chaucer in the MSS, and the *Proverbs*, in Shurley's copy, have no ascription The different poems vary in excellence and in conformity to Chaucerian usage But none of them can be positively excluded from the canon on grounds of language or meter

A considerable number of other short poems are ascribed to Chaucer in MSS or have been printed among his works They are included in the lists of doubtful or rejected writings in Skeat's Oxford Chaucer, I, pp 27-48, and in Miss Hammond's Manual, pp 406-63 and a number of them are published in Skeat's supplementary volume of Chaucerian and Other Pieces The question of their authenticity is treated by Skeat in both the volumes cited, and Miss Hammond gives references to other discussions, of also Professor Brusendorff's section on Spurious Poems in his Chaucer Tradition, pp 433 ff The present edition includes all the pieces not rejected by the common consent of recent scholarship except two which should have special mention out of respect to the distinguished Chaucerians who have defended their authenticity These are the "Balade of a Reeve" and the "Balade of the Plough" They are both preserved in Shurley's MS Add 16165, and there is a second copy of the former in MS Harl 7578 In the Shurley MS the page which contains the end of the "Reeve" and the beginning of the "Plough" bears the superscription "Balade by Chaucer" Miss Hammond takes this to refer to the second ballade and argues in favor of Chaucer's authorship See MLN, XIX, 37 f, where she prints both poems Professor Brusendorff (p 279) has shown that the heading is more likely to refer to the "Reeve," which he regards as authentic He prints both texts of the poem, with a facsimile of Shurley's page which bears the superscrip-

tion Both ballades were published in 1871 by Furnivall, who thought they might be Chaucer's See his edition of Jyl of Brentford's Testament, Ballad Soc, London, 1871, pp 34 ff The language of neither poem is positively incompatible with the theory that Chaucer was the author But both are so unlike his acknowledged works in tone and subject, and (as Professor Brusendorff admitted in the case of the "Reve") so inferior in style and technique, that the present editor has not even admitted them to the limbo of 'Doubtful Poems'

Against Women Unconstant

The ballade *Against Women Unconstant* (entitled by Koch *Neue Fangelnesse*) is ascribed to Chaucer on unknown authority in Stowe's edition (1561) In the three MS copies no author is named, but in two of them (Cotton Cleopatra D vii and Harley 7578) the ballade is closely associated with several genuine poems Professor Brusendorff (pp 203, 225, 441) declared it to be spurious But the language, meter, and subject-matter are all consistent with the theory of Chaucer's authorship Skeat notes particularly the resemblance of mood between *Women Unconstant* and *Lak of Steadfastnesse*

The general idea of the poem is similar to that of a ballade of Machaut (Voir-Dit, Soc des Bibliophiles Fr, Paris, 1875, p 309) The French refrain, "Qu'en lieu de bleu, Dame, vous vestez vert," is almost identical with Chaucer's, but beyond this the two poems have little verbal resemblance Moreover, the line of the refrain, in a close variant, occurs elsewhere in Machaut (Voir-Dit, I 4929), and may have been proverbial

7 Blue is the symbol of constancy and green of fickleness

8 Skeat compares James 1, 23-24, which is hardly parallel

12 Proverbial see Skeat, *EE Prov*, p 61, no 147

15 *shryned*, enshrined (like a saint)

16 *Dalyda*, Delilah *Creseyde*, Cressida *Candace*, Queen Candace of the Alexander romances See *PF*, 283 ff, n

20 *Al light for somer*, apparently with the implication of fickleness or wantonness The phrase occurs, in a wholly different context, in *CY Prol*, VIII, 568

Complaynt d'Amours

The *Complaynt d'Amours* or *Amorous Complaynt* was discovered by Skeat and first described and printed in part by him in *Acad*, XXXIII, 307 It is preserved in three MSS (Harl, 7333, Fairfax, 16, and Bodley, 638), all of which contain Chaucerian material, and the language is in general consistent with Chaucer's usage Occasional defects of meter might be due either to scribal mistakes (the copies are not very good) or to early composition Chaucerian turns of thought and expression (pointed out by Skeat and noted below) of course prove nothing as to authorship Professor Brunsdorff (p 437) declares the piece spurious

If genuine, the poem was probably early An unintelligible heading in MS H declares that it was made "at wyndesore in the laste May tofore Novembre" Nothing can be made of this date, but the reference to Windesore falls in very well with the fact that Chaucer became valet of the King's Chamber in 1367 The last stanza indicates that the immediate occasion of the poem was St Valentine's Day

The piece is a typical complaint for unrequited love Skeat notes a general resemblance to the complaint of Aurelius in *FranklIT*, V, 1311 ff, and to various complaints in the *Troilus* ll 85-86 are closely similar to ll 309-10 of the *Parlament of Foules* If either of these passages is derived from the other, the chances are that the *Parlament* is the later

1 Cf *Tr*, iv, 516

6 Cf *Lady*, 49

7 Cf *Lady*, 29, *FranklIT*, V, 1322

12 *thilke spytous yle*, the island of Naxos, where Ariadne was deserted by Theseus, here used as a symbol of despair Cf *ML Prol*, II, 68, *HF*, 416, *LGW*, 2163

17 ff Cf *Lady*, 88 ff

24 Cf *Fort*, 5-7

31 Cf *Lady*, 113

57 For the idea of *Mars*, 264 ff

70 Cf *FranklIT*, V, 1313

72 The formula is similar to that in *Tr*, iii, 1501, *LGW*, 1806, and *Bal Compl*, 4

81 "Sun of the bright star," etc., that is, source of light to Venus, the lover's star

85 ff See the introductory note, above, and cf further *PF*, 419, *KnT*, I, 1143-44

Merciles Beaute

In view of the Chaucerian contents of MS Pepys 2006, and of the thoroughly Chaucerian style and meter of the poem, *Merciles Beaute* may be accepted as authentic The title, used by Skeat and earlier by Todd (Illustrations of Chaucer, London, 1810, p 117), is found in the index to the MS

No definite source is known, though parallels to several passages have been pointed out in French Skeat remarks that the suggestion may have come from a roundel of Guillaume d'Amiens, printed in Bartsch-Wiese *Chrestomathie de l'Ancien Français*, no 67 a (Leipzig, 1920, pp 224 f) The similarity, however does not extend beyond the opening lines, and consists in a commonplace sentiment A more significant parallel to the first section is furnished by a virelay or chanson baladée of Deschamps (no 541, *Œuvres*, SATF, III, 382) For a detailed comparison see Lowes, *MLR*, V, 33 ff, where it is further suggested that Chaucer may have caught the word *sodenly* in l 1 from a marguerite balade immediately preceding (no 540) The third section of the roundel Mr Lowes regards as a humorous paraphrase of another poem of Deschamps, the rondeau which begins "Puis qu'Amour ay servi trestout mon temps" (no 570, *Œuvres*, IV, 29) But though the general theme of the two poems is the same, they differ totally in figures and phraseology Moreover, as several commentators have observed, the striking line, *Sin I fro Love escaped am so fat* (l 27), is exactly matched in another French ballade The response of the Duc de Berry to the Cent Balades begins "Puz qu'a Amours sus si gras eschape" His poem is otherwise quite unlike Chaucer's, but the resemblance between the two lines can hardly be accidental Either one poet is echoing the other, or both are quoting a common source De Berry's ballade is definitely dated by the editor between Oct 31 and Nov 6, 1389 (See *Les Cent Ballades*, ed G Raynaud, SATF, 1905, p 213)

On the structure of the roundel see *PF*, 675, n The first refrain of each part is printed here with two lines, as by Skeat and the Globe editor

1 For the idea, which was a familiar conceit in love poetry, cf *KnT*, I, 1096, and n

16 *Daunger*, disdain, fastidiousness

23 Cf Deschamps's Balade no 540, l 15 (*Œuvres*, III, 382)

27 On this line see the introductory note, above For the proverbial leanness of lovers Skeat cites *Rom*, 2681 ff (*RR*, 2543 ff)

28 It is possible, as Skeat suggests (*MLR*, V, 194) to omit *in* and take *prison* as "prisoner" For the recurring figure of imprisonment cf *Buk*, also Machaut, ed Tarbé, Rheims, 1849, p 133

Balade of Complaint

The authorship of the *Balade of Complaint* must be regarded as very doubtful. Skeat, who discovered the poem and printed it as Chaucer's in Acad XXXIII, 292, afterwards denied its authenticity (Canon, pp 63-64, 147). It was rejected by Professor Brusendorff (p 437) and not included in Koch's *Kleinere Dichtungen*. Though smooth and correct in language and meter it is loose in structure and wholly without distinction. Skeat notes a few resemblances in phraseology between it and some of the genuine poems but they are not particularly significant.

²⁰ *here*, if retained, means "to hear." The emendation *dere* may be right.

Proverbs

The *Proverbs* are ascribed to Chaucer in MSS Fairfax 16 and Harley 7578, though not in Shirley's copy (Add 16165). They may be his, though the rime *compas* (sbst) *embrace* (inf) is suspicious. For discussion on the question see Bradshaw, cited by Furnivall in *Temp Pref* to *Six-Text* edn, p 108, Koch, *Chronology*, Ch Soc, 1890,

p 78. Skeat Canon Oxford 1900 pp 145 f and Brusendorff pp 284 ff (citing a proverbial quatrain of similar structure from Deschamps).

To the eight lines which may be Chaucer's are appended in MS Harley 7578 and in some modern editions two additional seven-line stanzas, which are certainly spurious. See Bell's edn, London, 1854-56, VIII 149 Morris's (Aldine) edn London, 1872, VI 303, and cf Angl, XXVIII, 16 f, 21.

⁴ Probably a saying of wide currency. Cf Li Proverbe au Vilain, ed Tobler Leipzig, 1895 p 20 no 44. On other parallels see Kittredge MP VII 479 Brusendorff, p 286, Langhans, Angl, LIV, 25 ff. Brusendorff's suggestion that Chaucer may have known a Bohemian version preserved among the sayings ascribed to Smil of Pardubic is interesting in view of the Bohemian relations of Queen Anne. But of course in the case of proverbs such a connection is hard to establish.

⁷ Cf the familiar French proverb "Qui trop embrasse, mal étirent." Skeat notes its occurrence at the head of a ballade of Deschamps (ed Tarbé, Rheims 1849 I 132 of SATF V, 383, with a similar proverb), and also its use by Chaucer in *Mel*, VII, 1215.

A TREATISE ON THE ASTROLABE

Among the works ascribed to Chaucer by Lydgate in the Prologue to Bk 1 of *The Fall of Princes* is "e tretas, full noble & off gret pris, upon thastlabre," which he made "to his sone, that callid was Lewis." The exact title is not given, but the subject is indicated as astronomy and astrology. The *Treatise on the Astrolabe*, which is assigned to Chaucer in at least four MSS (Dd 3 53, in a late hand, E Museo 54, Corpus Christi Coll, Camb, 424, and Ashmole 393), is by general consent identified as the work in question. "Little Lewis" is commonly supposed to have been Chaucer's own son. According to the colophon in MS Dd, 3 53, he was under the instruction of N (or R) Strode at Oxford, and this statement has some support in the facts that the problems are adapted to the latitude of Oxford, and that one MS (Bod 619) was apparently written by an astronomer of Merton College.

But "Little Lewis's" relation to Chaucer is not completely established. Apart from the testimony of Lydgate and the MSS of the *Astrolabe* no conclusive evidence has been found that Chaucer had a child of that name. The word *some* ("filium" in the Latin colophon) might apply to a godson or pupil, or even to a younger friend. So Professor Kittredge has suggested that the *Astrolabe* was written for the son and namesake of Chaucer's intimate friend, Sir Lewis Clifford. The date of the younger Lewis Clifford's

birth is uncertain, but he is known to have died on October 22, 1391 — a fact which may explain why the *Astrolabe* was left unfinished. (For further support of this conjecture see Professor Kittredge's article MP XIV, 513 ff, also, on Sir Lewis Clifford and his family, an earlier article by the same scholar in MP, I, 6 ff, and W T Waugh's account of the "Lollard Knights," *Scottish Hist Rev*, XI, 55 ff.) Very recently a record has been discovered which includes the names of Lewis Chaucer and Thomas Chaucer scutifer, among the garrison of the royal castle of Carmarthen in 1403. Professor Manly draws the plausible inference that Lewis was the younger brother of Thomas, and the poet's son, and conjectures further that he was a godson and namesake of Sir Lewis Clifford. (The document has been printed in the *West Wales Hist Rec* IV 4 ff. For further discussion see Manly's article in TLS, 1928, p 430. In TLS 1928 p 486 Mr Walker Rye argues against the identification of either Lewis or Thomas as Geoffrey Chaucer's son. But his suppositions are quite as conjectural.)

The composition of the *Astrolabe* may safely be put in 1391 the year referred to in Part II, § 1. (Against Professor Samuel Moore, who argues for 1392 in MP, X, 203 ff, see Kittredge, MP XIV 513.)

Chaucer's exact source has not been determined. Most of the "conclusions" go

back, directly or indirectly, to the Compositio et Operatio Astrolabu of Messahala, an Arabian astronomer of the 8th century. The description of the instrument is also little more than an amplification of Messahala's Chaucer's indebtedness to the Arabian was recognized long ago by John Selden (Preface to Drayton's Polyolbion, Drayton's Works London, 1876, I, xliii) and clearly established by Skeat. For the definitions and descriptive astronomy Professor Laddell holds Chaucer to have drawn on the De Sphaera of John de Sacrobosco where a good deal of the material, at least in substance is to be found. But there is little correspondence in language or arrangement between Chaucer's treatise and Sacrobosco's, and it seems probable that Chaucer worked with some other compilation. The second part of Messahala's work (the portion which is parallel to Chaucer's) is printed in Skeat's edition of the *Astrolabe*, Ch Soc, 1872 pp 88 ff., to which references are made. A colotype facsimile of Camb Univ MS I 3 3 of Messahala's Latin text accompanied by an English translation may be found in Gunther, Chaucer and Messahala on the Astrolabe, Oxford, 1929 (Early Science in Oxford, V). There are numerous editions of the De Sphaera. References are made here to that printed in Venice in 1478. Numerous works on the astrolabe are extant in MS, among them one ascribed to Sacrobosco and one to Nicholas Lynne. For a list see Houzeau et Lancaster, Bibliographie Générale de l'Astronomie I, Brussels, 1887, nos 3069-3320. Cf also R. T. Gunther, Early Science in Oxford, II Oxford, 1923, 202 ff (with photographic plates of various instruments).

In the notes which follow the editor has made free use of the valuable commentaries in the editions of Brae (London, 1870) and Skeat.

Prologue

1 *some* On the ambiguity of this word see the introductory note just preceding. For examples of its use by a tutor or adviser Professor Kittredge (MP, XIV, 515) cites The Babees Book, ed Furnivall, EETS, 1868, pp 27, 34, Henry Scogan's Moral Balade, Oxf Chau, VII, 237.

7 *the philosofre* Skeat quotes Cicero's Laelius c. xiii "Haec igitur prima lex amicitiae sancitur, ut amicorum causa honesta faciamus." But the sense is not very close to Chaucer's.

8 Professor Kittredge (p 516) argues that the use of *friend* here favors the supposition that Chaucer was not addressing his own son. *Condescendith, accedes*.

27 *ten year* The younger Lewis Clifford may have been anywhere from four to seventeen years of age in 1391. Skeat, on the assumption that Lewis was Chaucer's own son, conjectures that his mother was the Cecelia

de Chaumpaigne who, on May 1 1380 released Chaucer from all liability "de raptu meo." But this involves an interpretation of "raptus" which is not now generally adopted. See the Biographical Introduction. 45 f Proverbial "All roads lead to Rome."

48 *redith or herith* The occurrence of this formula here, as well as in Chaucer's tales, is noteworthy. It implies, unless its use is purely formal, that even an educational treatise may have been read aloud. Cf also the *Retractation X*, 1051.

52 Cf HF, 861 ff.

65 This reference to "the King's English" is interesting as coming so soon after English supplanted French as the language of the sovereign and the court.

73 *And with this swerd shal I sleen envie* In thus deprecating envy in his Prologue Chaucer follows a long established literary convention. See Tr, v, 1786, n.

75 ff *The firste partie*, etc. Of the five parts here described Chaucer wrote only the first and a portion of the second. The third was intended to contain tables of latitude, longitude, and declination, the fourth was to treat the motions of the heavenly bodies, especially the moon, and the fifth was to teach general astronomical theory, apparently including matter which would now be called astrology.

84 *portatif aboute*, which can be carried about.

85 *smalst*, very small, perhaps a Latinism. Cf *thebest*, 1, 3, 2.

98 f On John Somer and Nicholas Lynne (or of Lynne) see, besides the articles in the DNB, A G Little, The Greyfriars in Oxford, Oxford, 1892, pp 245 f, M R James, A Descriptive Catalogue of the MSS in the Library of St John's College, Cambridge, 1913, p 269, R T Gunther, Early Science in Oxford, II, 60 ff.

Somer, who was a minorite of the Franciscan house at Bridgewater, made for Joan mother of Richard II, a calendar dated 1380 in certain MSS. At that time he was probably at Oxford. Other astronomical and astrological writings ascribed to him are cited by Little, pp 245 f. He is also credited with the authorship of a short chronicle of the Bridgewater house (*Chronica quaedam brevis de conventu Ville Briggewater*). A versification of parts of the Bible (*Compendium Bibliae metricum*) in the same MS as the chronicle and sometimes attributed to him, is said by Montfaucon to be anonymous. See *Bibliotheca Bibliothecarum Manuscriptorum Nova*, Paris, 1739, I, 46, no 1423.

Nicholas of Lynne was a Carmelite friar and lecturer in theology at Oxford. His calendar, which was composed for John of Gaunt in 1386, is preserved in the Arundel MSS 207 and 347. He was an astronomer of considerable reputation in the reign of Edward III. According to Houzeau and

Lancaster (I, 641, no 3218), a treatise on the astrolabe, ascribed to him exists in MS There is also a tradition, without sufficient support, that Lynne made voyages to the far north and presented charts to Edward III. See Hakluyt's *Voyages* Edinburgh, 1885-90, I, 93 ff., and Little's comments, p 245

Part I

§ 5, 12 *principales* On the French form of the plural see the Grammatical Introduction Cf *sterras fixas*, I, 21, 6, *lettres capitals*, II, 3, 57

§ 7, 7 *nombres of augrym*, Arabic numerals Cf *MullT*, I, 3210, n

§ 8, 14 *Alkabucius* Alchabitius (Al-Qabisi), 10th century The reference is to his *Introductionum ad scientiam iudicalem astronomiae Differentia Prima*

§ 10 The statements here are confused and partly erroneous In the first place the names of the months are Roman, not Arabic Secondly, Julius Caesar did not make the changes which Chaucer attributes to him He did give July 31 days but took none from February's 29, to which on the contrary, he added a 30th in the bis-sextile year It was Augustus Caesar who took 1 day (not 2) from February, to give August as many days as July It was only after this and other changes made in his reign that the calendar assumed the form in which Chaucer gives it

§ 11, 3 *the A B C* the so-called Sunday letters used in reckoning the ecclesiastical calendar

§ 12 Cf Messahala II 444 ff

§ 14, 6 *the hors*, Lat "equus," Arabic "Al-Faras" Messahala (I, 6 in Gunther II, 147, 201 f) says that the wedge was so called because it was sometimes made in the shape of a horse But the name may refer rather to its function For other applications of the term see NED s v Horse 3

§ 17 With this account of the Tropic of Cancer, which is not in Messahala, cf Sacrobosco, *De Sphaera* II 5 (fol b 4 verso)

9 *Pitolome* (St John's MS *Ptolomeys almagest*) On the *Almagest*, see *MullT*, I, 3208, n The reference here is to lib 1, table following cap 12 where the exact declination is given as 23° 51' 20" Skeat notes that the true value in Chaucer's time was about 23° 31'

12 *tropos* Gr *τροπος*, a turning ('converso," Sacrobosco, fol b 3 verso)

15 ff With this description of the equinoctial circle of Sacrobosco, II, 1 (fol a 7 recto)

21 *the speer solide* Chaucer had apparently used a globe to illustrate to Lewis the motions of the heavenly bodies See also, II 26, I, n

40 Sacrobosco II, 1 (fol a 7 verso) "Et dicitur anulus primi motus Unde sciendum quod primus motus dicitur motus primi mobilis hoc est nonae sphaerae, sive coeli

ultimi," etc The Primum Mobile was sometimes reckoned as part of the eighth sphere, outside of the "firmamentum" of the fixed stars, and sometimes as the ninth sphere Chaucer, unless 8 is an error for 9 here, follows the former system, Sacrobosco, the latter In *FranklT*, V, 1283 Chaucer makes the Primum Mobile the ninth

50 ff With the description of the Tropic of Capricorn again of Sacrobosco, II, 5 (fol b 4 recto)

§ 18, 2 *certeyn cercles that highten almycanteras* Messahala (I 8), "circulus almuqantarath", Arabic 'Almuqantarāt' (pl, with article, of 'muqantarah") They are circles to indicate altitude On the best astrolabes they were marked for every degree of latitude, on Chaucer's only for every other degree

12 *compounded by 2 and 2* The instrument was engraved with 45 circles for alternate degrees of latitude, instead of with the whole 90 The Arabians termed this smaller type of astrolabe "nisfi" as distinguished from one that was "tamm" complete

§ 19, 6 *azimuth*, vertical circles passing from the zenith through the horizon and indicating the position of any heavenly body in azimuth" (Arabic "as-sumūt" pl, with article, of "samt" way, direction)

11 *cenyth of the sonne* the point of the horizon denoting the sun's position in azimuth

§ 20, 5 On *hours of planetes* or "unequal hours," see, II 12 n

§ 21 In Skeat's note are the names of the stars marked in the diagram in MS Dd 3 53 which is reproduced as fig 2 Oxf Ch III For further information see Gunther, *Early Science in Oxford*, II 192 201 205 222 ff

14 The stars of the North are so called with reference to the zodiac, not to the equator Aldebaran and Algomeira are south of the ecliptic, but being north of the equator they rise north of the *est lyne*

22 *arsen rather than the degre of her longitude* rise earlier than the point where their meridian crosses the ecliptic

32 Chaucer does not reach this explanation of eclipses There is a brief statement of it in Sacrobosco, II, 2 (fol b 1 recto) IV 2 is entitled "De eclipsi Lunae" (fol d 5 recto)

41 The heavenly zodiac is 12° in breadth, with the ecliptic in the center But Chaucer's astrolabe shows only the northern half

59 The "zodiac" (Gr *ζωδιον*, diminutive of *ζωον* living creature) is so named because of the fancied resemblance of many of the constellations to various animals

63 ff The doctrines here referred to belong to what would now be called astrology and illustrations will be found in any standard treatise on the subject Skeat gives a general reference to Porphyrus Philosophus *Introductio in Claudi Ptolemaei opus de affectibus astrorum*, and cites extracts from a tract in MS, R 15 18, Trin Coll, Camb

101 *almury* (Arabic "al-mur'i," indicator), called also "denticulus" and "ostensor." The edge of the rete, near the head of Capricornus is cut down to a small projecting tongue or pointer

Part II

§ 1 Cf Messahala, ll 33 ff

Rubric *his cours*, Skeat *her cours* In Germanic grammar the sun is feminine, in Lat and Fr, masculine Usage varied in Mid Eng

7 In Chaucer's time the Sun entered Aries on March 12th Reckoned by the new style, the date is March 20-21st

8 *I uolde knowe*, I wished to know The past tense is appropriate from the point of view of readers who are afterwards to use the treatise Chaucer was probably writing in the year 1391, to which he refers

§ 2 Cf Messahala, ll 41 ff

2 *the left syde*, the left side of the body which would correspond to the right or eastern edge of the astrolabe

§ 3 Cf Messahala, ll 47 ff

42 For a long note inserted after *ascendent* in MS B¹ see the textual note

47 *Alhabor* (Arabic "al-abūr"), Sirius, the Dog-star

§ 4 This section, which deals with astrology, is not from Messahala

18 ff A "house" in astrology covers a space of 30° and corresponds to a sign of the zodiac Each planet has its "house" in a certain sign where its influence is held to be especially powerful Every house is divided into three "faces" of 10°, and the faces are also assigned to the various planets

34 ff An ascendant is fortunate when the so-called "lord of the ascendant," the planet to which the house belongs, is in the rising sign, or else in the succeeding one, with other planets in friendly aspect, where he may see the ascendant It is unfortunate if he is retrograde (that is, moving in a direction contrary to that of the sun in the ecliptic), or combust (that is, too near the sun), or joined with an evil planet in the same sign, or himself descending, or if other planets are in unfriendly aspect For an example of unfortunate conditions see *MLT*, II 295, and n Cf further *Gen Prol* I, 417, n

40 "the point where a planet (especially the moon) passed from the northern to the southern side of the ecliptic" (Skeat)

63 On Chaucer's own altitude toward astrology, cf *FranklT*, V, 1133, n

75 *eleccion*, choice of a favorable time for an undertaking See *MLT*, II, 312, and n

§ 5 Cf Messahala, ll 55 ff

§ 6 Cf Messahala, ll 72 ff This conclusion depends upon the fact that light of the sun reaches us when the sun is 18° below the horizon *Nadr* (Arabic, "nazir," opposite), a point in the heavens, or degree of

the zodiac that is directly opposite to some other given point

§ 7 Cf Messahala ll 81 ff

§ 8 Cf Messahala, ll 96 ff

§ 9 Not in Messahala

2 *the 2 chaptre before*, really in § 6

5 *day vulgar*, the whole period of daylight, from the beginning of the morning twilight till the end of the evening twilight

§ 10 Cf Messahala, ll 91 ff

2 The term *hours of planetes* (not used here by Messahala) refers to an astrological supposition which is explained in ll 12 n

8 *contenen 30 degrees of the bordure* i.e. taken together, they equal two hours or one-twelfth of the equinoctial circle

§ 11 Cf Messahala, ll 104 ff

13 ff Chaucer never reached the fourth part of the treatise in which this explanation was to be made

§ 12 This section again deals with astrology and is not taken from Messahala According to the theory of "hours of planets" the first unequal hour of each day belongs to the planet for which the day is named Thus the first hour of Saturday belongs to Saturn The successive hours are then assigned to the various planets according to the order Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars The 22nd hour of Saturday will fall to Saturn, the 23rd to Jupiter, the 24th to Mars, and the first hour of Sunday to the Sun Chaucer makes rather elaborate use of the scheme for narrative purposes in the *KntT* See I 2217 ff, and n

3 The nadir of the sun is said to show the hour of the planet in the morning because that hour is conceived as "entering upon the west horizon" (ll 14 ff) In the evening the sun itself marks the hour and continues to do so all the night

§ 13 Cf Messahala, ll 122 ff

§ 14 Cf Messahala, ll 149 ff The procedure here is the reverse of that described in § 13

§ 15 Cf Messahala, ll 156 ff

§ 16 Cf Messahala ll 142 ff Logically this might be expected to precede § 14, as it does in Messahala

§ 17 Cf Messahala, ll 341 ff (which deal however, merely with finding the degree of a planet) The method is as follows Determine the altitude of the star before it souths and find the ascending degree of the zodiac Then find the ascending degree at an equal interval after it souths, when the star has the same altitude as before The mean between them will be the degree that ascends when the star is on the meridian Set this degree upon the eastern part of the horizon obliquus, and the degree which souths with the star will then be on the meridian line Skeat notes that this method is liable to considerable error because it does not distinguish between right ascension (reckoned from the equator) and longitude (reckoned from the ecliptic) The error is slight when the ob-

servations are taken very close to the meridian

3 *take an assendent*, as in u, 3

9 *eny thyng the south westward*, a little west of the south line

§ 18 Cf Messahala, ll 160 ff

1 *the centre*, the end of the metal tongue representing the star on the rete of the astrolabe

§ 19 Not in Messahala

10 *north or south from the equinoxall*, rather, from the ecliptic, as the rest of the discussion implies

§ 20 Cf Messahala ll 203 ff The declination of a given degree of the zodiac is the difference between its meridian altitude and that of the 1st point of Aries

§ 21 Cf Messahala, ll 236 ff The latitude of a given place equals the number of degrees between the zenith and the south point of the equinoctial circle The number of degrees from the pole to the northern point of the "horizon obliquus" is the same

§§ 22-23 Not in Messahala

§ 23, 30 ff Some MSS have here a set of observations calculated nearly for the latitude of Rome

§ 24 Cf Messahala, ll 232 ff

4 *make a nombre*, add together

§ 25 Cf Messahala, ll 215 ff

24 Several MSS give the more accurate reckoning $38^{\circ} 25'$, with its (inexact) complement $51^{\circ} 50'$ But Chaucer's own statement just below makes it probable that he used only the rough reckoning The true latitude of Oxford, Skeat notes, is between $51^{\circ} 45'$ and $51^{\circ} 46'$

§ 26 Not in Messahala It corresponds in substance to Sacrobosco's *De Sphaera*, iii, 1, 2

1 *the spere solide* is taken by Professor Liddell to refer to Sacrobosco's work But both here and in i, 17, 21 it is more likely to mean a globe such as Chaucer had used in some of his demonstrations to Lewis

5 *These auctours*, i.e. authorities (in general) On the generalizing use of *these* see *KnT*, I, 1531, and n

6 *right ascension*, to be carefully distinguished from "right ascension" as used in modern astronomy for longitude reckoned from the equator The reference here is to those signs which ascend more directly, that is, at a greater angle to the horizon than the rest See the further explanation in § 28, below

12-18 *Ferther-over right orisonte* these lines, which are essential to the thought, are omitted in nearly all the MSS

26 *ascensions*, "in the right circle, in modern terminology "right ascensions"

§ 27 Cf Messahala, ll 284 ff The problem is to determine how many degrees of the equinoctial pass the meridian with a given sign

§ 28 Cf Messahala, ll 292 ff The problem is to determine how many degrees of

the equinoctial ascend while a given sign is crossing the horizon Cf § 26, above

32 The oblique, or tortuous, signs are said to obey the direct signs

§ 29 Cf Messahala, ll 152 ff

§ 30 Cf Messahala, ll 352 ff

Rubric by *the way of the sonne* is meant here the sun's apparent motion on any given day

§ 31 Cf Messahala, ll 176 ff

Rubric *cenyth*, zenith, not in the usual sense, but with reference to a point on the horizon

9 Seamen divided the horizon into thirty-two parts, as in the modern mariners' compass This information is not in Messahala

§ 32 Not in Messahala The problem is simply to find the sun's azimuth at a given time

§ 33 Cf Messahala ll 165 ff

Rubric *cenyth*, azimuth (as in § 31)

§ 34 Cf Messahala, ll 323 ff

5 *upon the mones syde*, i.e. in nearly the same azimuth as the moon

15 ff The moon's latitude is never more than $5\frac{1}{2}^{\circ}$ from the ecliptic, and this distance is commonly neglected in treatises or the astrolabe

§ 35 Cf Messahala, ll 361 ff A planet is said to have "direct" motion when it follows the succession of the signs of the zodiac, "retrograde" when it moves in the opposite direction

27 *as in hir epicycle* The moon was held to revolve in an epicycle about a center which itself revolved about the earth The motion of the center was supposed to be direct, that of the moon in the epicycle, retrograde See the *Almagest* iv 5, and ix, 5

§ 36 Cf Messahala, ll 372 ff For the definition of a "house" see u, 4, 18, n The present section and the following deal with the method of dividing the sphere correctly into the twelve houses

§ 37 Cf Messahala, ll 388 ff

§§ 38-40 Not in Messahala Mr R. T. Gunther (*Early Science in Oxford*, II, 203) has pointed out the similarity of § 38 to a section *Ad meridian inveniendum* in the *De Mensura Horologii* ascribed to the Venerable Bede

§ 38, 1 *for werpyng*, to provide against warping Cf *For Percyng*, *Thop*, VII, 862, n

§ 39 With the definition of the meridian line of Sacrobosco, u, 4 (fol b 2 verso)

25 *ther chaungen her almykanteras*, they differ in latitude

28 ff By *longitude* and *latitude* of a climat Chaucer means "length" and "breadth" respectively His treatment of "climates," or zones, is very brief Seven were regularly reckoned in his time, and they are discussed fully by Sacrobosco, iii, 9 (fol d 1 verso et seq) See further Gunther, II, 211 f

§ 40 The problem is to find with what degree of the zodiac a planet ascends, its latitude and longitude being known

21 upward, i e, inward, or northward, on the astrolabe

91 *thou shalt do wel ynow* may have been added by a scribe to finish the sentence See the textual note

Colophon — In MS Dd 3 53, according to Skeat, after *houre after houre*, the rest of the page is blank except for the following colophon "Explicit tractatus de Conclusionibus Astrolabu complatus per Galfridum Chauciers ad Filium suum Lodewicum, scolare tunc temporis Oxonie ac sub tutela illius nobilissimi philosophi Magistri N Strode, &c" The authority of this statement has been questioned by Gollancz, who suggested that the initial N should perhaps be read R, and that the whole note was a late and unauthorized explanation of Chaucer's dedication of the *Troilus* to Ralph Strode See *DNB*, s v, Strode, Ralph

§§ 41-46 The conclusions or propositions which follow are of doubtful authenticity They are preserved only in late MSS, the style is rather different from that of the body of the work, and they follow what appears to be the unfinished sentence in § 40 But they have been included here because their genuineness is not absolutely disproved and some of them illustrate certain points in Chaucer's writings They do not correspond exactly to the text of Messahala, though the substance of § 41 is similar to Messahala ll 483 ff, and that of §§ 42-43 to ll 497 ff

It may be further noted that §§ 44-45 refer to tables which showed the position of the planets on Dec 31, 1397 If these were real tables, and the date was not merely set down for purpose of illustration, it is unlikely that Chaucer would have been using them in 1391 The sections in question, then, if by Chaucer at all, were probably added several

years after the main part of the *Astrolabe* was composed

§§ 41-43 By *umbra recta*, or "extensa" is meant the shadow cast on a horizontal plane by an upright object, *umbra versa* is the shadow cast on a perpendicular plane by a style which projects from it at right angles It is generally understood that for calculations by *umbra recta* the sun's altitude shall be greater than 45°, and by *umbra versa*, less than 45°

§ 41, 5 The *reule* here used is represented (in Skeat's drawing, Fig 1) on the back of the astrolabe It is divided into twelve parts Hence the calculations in the text are based upon twelve

§ 44 This conclusion and the following explain the use of tables calculated to show the position of a planet at any given date In those to which the author refers the basis of calculation was Dec 31 1397 The positions of the planets were shown for that date, and their changes of position indicated by the so-called tables of *anni collecti et expansi* The *anni collecti* showed the motion for collective periods of years (from 20 to 3000, according to the text), the *anni expansi*, for the shorter periods from 1 to 20

For an interesting reference to the use of such tables see *Frankf V*, 1275 ff

2 *rote*, root, the data used as a basis of calculation

§ 45, 2 *Arsecheles tables*, doubtless the Astronomical Tables of Arzachel (Ibn al-Zarqālī) There is a copy in Merton College MS 259, formerly the property of William Rede, Bishop of Chichester (d 1385) (Gunter, II, 384)

§ 46 This follows § 40 in MS B¹ Skeat prints five additional sections (numbered 41^a, 41^b, 42^a, 43^a, 42^b) which are generally conceded to be spurious

THE ROMAUNT OF THE ROSE

The belief that Chaucer translated the Roman de la Rose rests upon his own testimony in the *Prologue* to the *Legend of Good Women*, confirmed — if confirmation were necessary — by Lydgate's Prologue to Bk 1 of *The Fall of Princes* and a ballade of Deschamps (no 285, *Euvres*, SATF, II, 138) The only Middle English translation known to exist is the fragmentary poem here printed It is preserved in a single Glasgow MS, which lacks the beginning and has no ascription to any author Thynne included the work in his Chaucer of 1532 and it was long afterwards regarded as Chaucerian But modern criticism has questioned its authenticity It was rejected in whole or in part by Bradshaw, Furnivall, Ten Brink, and Skeat, whose changes of opinion are registered by Miss Hammond, pp 451-52 In 1890 Kaluza

(Acad, XXXVIII, 11) argued that the translation is really in three fragments (1-1705, 1706-5810, 5811-7696), and this conclusion has been generally agreed upon as a basis of later discussion But judgments have continued to differ on the question of authorship Kaluza assigned fragments A and C to Chaucer, and held B to be by another poet Skeat's final opinion was that fragment A alone was Chaucer's The authenticity of the entire poem was defended by Lounsbury, whose arguments were answered in detail by Professor Kitzredge At the opposite extreme from Lounsbury stands Professor Koch, who would deny Chaucer any part of the work

Most recently a new examination of the evidence was made by A Brusendorff in *The Chaucer Tradition* (London and Copen-

hagen, 1925, pp 308 ff) Rejecting Kaluza's division of the poem at line 1705 Professor Brusendorff recognized only two fragments (lines 1-5810 and 5811-end) Both of them in their original form, he held to have been written by Chaucer But he thought the text was handed down by a "transmitter" who depended on his memory and was able to produce only a fragmentary and mutilated copy Dialectal forms not proper to Chaucer he explained on the theory that the transmitter was from a northerly locality He believed Chaucer's translation of the Roman to have been complete, and pointed out passages in both Chaucer and Lydgate which he thought to be based upon portions of the work not represented in the existing fragments Holding that the transmitter, when his memory failed, resorted freely to composition, Professor Brusendorff undertook by the boldest sort of emendation to restore this supposed Chaucerian original

Such is the variety of opinion about Chaucer's authorship of the *Romaunt*, and the question can perhaps never be positively decided on the internal evidence which appears to be alone available Fragment A — to revert to the subdivision of Kaluza, which is still valid in spite of Brusendorff's criticism — accords well enough with Chaucer's usage in language and meter If there is no definite evidence in favor of Chaucer's authorship there is also no conclusive reason for rejecting it But fragment B, on the testimony of the dialect alone, can hardly be Chaucer's and the non-Chaucerian forms in fragment C, though fewer than in B, would probably be held evidence enough for the rejection of an independent poem It seems more reasonable to assign B and C to a second translator, perhaps a Northern Chaucerian, than to explain them as works of Chaucer corrupted in transmission In fact Professor Brusendorff's hypothesis of a transmitter by memory is a rather desperate measure to save the Chaucerian authorship of the whole poem

Full references on the question of authorship are given by Brusendorff, see also Miss Hammond, pp 451 ff, and Wells, pp 649 ff Of preceding discussions of the subject the following are representative T R Lounsbury, *Studies in Chaucer*, New York, 1892, II, Chap iv, G L Kittredge [Harv] *Stud and Notes*, I 1 ff, Kaluza, *Chaucer und der Rosenroman*, Berlin, 1893, and later articles in *Est*, XXIII, 336, XXIV, 343, Skeat, *The Chaucer Canon*, Oxford, 1900, pp 65 ff, J Koch, *Est*, XXVII, 61-73, 227-34, XXX, 451-56, A D Schoob, *MP*, III, 339 ff (a survey of the evidence)

Authors other than Chaucer to whom the translation has been ascribed are the writer of the Testament of Love, King James I of Scotland (for fragment B), and Lydgate (for fragments B and A) See Lindner, *Est*, XI, 172, Skeat, *Canon*, pp 84 ff, Lange, *Est*,

XXIX, 397 ff, Koch *Est*, XXVII, 61 ff, 227 ff

The English poem covers about one-third of the French Roman de la Rose, specifically lines 1-5154, 10679-12360 It is to be noted that the English fragment A does not contain the heresy against Love with which Chaucer is charged in the *Legend of Good Women* The passages in condemnation of women to which the God or Love might have objected are all in Jean de Meun's part of the French poem (i.e., after line 4058) Some of them are included in fragment B of the English, and some do not appear at all in the translation

The date of Chaucer's translation is not definitely known It must have preceded the *Prologue to the Legend* (circa 1386) and is usually assigned to the earliest years of his literary production Professor Brusendorff, because of the association of the work with the *Troilus* in the *Prologue to the Legend*, would date it near 1380 But he himself recognizes that the metrical form of the existing fragments is more like that of the *Book of the Duchess* than that of the *House of Fame* The influence of the French Roman is apparent in every period of Chaucer's work See Fansler, *Chaucer and the Roman de la Rose*, New York, 1914, Miss L Cipriani *Studies in the influence of the Romance of the Rose on Chaucer*, PMLA, XXII, 552 ff

Editions of the French poem have been numerous since it was first printed about 1480 The earliest to be based upon a comparison of MSS is that of Meon, 4 v, Paris, 1814 The editions of F Michel, 2 v, Paris, 1864, and P Marteau, 5 v, Orléans, 1878-80, rest upon Meon's A new critical text by E Langlois has recently been published by the SATF, 5 v, Paris, 1914-24 The parts of the poem which correspond to the English *Romaunt* were printed by Kaluza, mainly from Michel's text, parallel with his edition of the Glasgow MS (Ch Soc, 1891) Skeat (*Oxf Ch*, I, 93 ff) printed from Meon's text the portion which corresponds to fragment A References to the Roman made by recent editors and other investigators of Chaucer are usually to the edition by Méon (as in Skeat's notes) or to that of Michel (as in Fansler's study) Fansler (pp 240 ff) gives a table of correspondences in the line-numbers of Méon, Michel, and Marteau In the present edition references are to the text of Langlois

In the following notes as in the case of the *Boece* and other translations, no attempt is made at a detailed collation of Chaucer's text with his original The French version is cited only for the elucidation of the English References to the sources of the Roman are added for the convenience of readers who wish to trace further the history of the ideas Fuller information on the subject will be found in Langlois's notes and in his treatise, *Origines et Sources du Roman de la Rose*,

Paris, 1891 On illustrations in the MSS, which are of exceptional interest see A Kuhn, *Jahrbuch der Kunsthistorischen Sammlungen des allerhochsten Kaiserhauses* XXXI, 1-66, and E Winkler, *Guillaume de Lorris der Roman von der Rose*, Vienna, 1921

On the principles followed in the present edition of the English text, see the introduction to the Textual Notes on the *Romaunt*

1 With this whole discussion of dreams cf *NPT*, VII, 2922 ff., and n., *HF*, 1-52, and n.

7 *Macrobes*, Macrobius, the commentator on Cicero's *Somnium Scipionis*

9 *undoth* can mean either "expounds" or "relates" (Fr "escrist") In *BD*, 284 and *NPT*, VII, 3123, Chaucer speaks of Macrobius as if he were the author of the *Somnium*, an impression he might have derived from this line of *Lorris* But in *PF*, 31, he names *Tullyus* as the author

22 *carriage*, Liddell's emendation (*Globe edn*) of *corage*, Fr "pagee," toll

42 In this and later allusions to the lady for whom the poem was written the English simply follows the French The person intended by *Guillaume de Lorris* is unknown

61-62 Cf *LGW Prose*, 125-26, *G*, 113-14

63 Cf *Alain de Lille*, *De Planctu Naturae* (*Migne*, Pat Lat., CCX, 447 ff.)

71 The description which follows has many parallels in mediæval poetry For illustrations and possible sources see Langlois's note, which refers to O M Johnston, *ZRPB*, XXXII, 705 ff

98 *aguler*, needle-case (Fr "aguillier"), seems not to be recorded elsewhere in English

104 The sleeves were tightly laced or sewn with a thread Cf l 570, below Langlois notes several other examples from French poems See also his article in *Rom*, XXXIII, 405

118 *Seyne* the river Seine

119 *strayghter wel away*, much broader, Fr "plus espandue"

129 *Beet*, struck, bordered, Fr "batoit"

140 The images described were painted on the wall Langlois compares the garden wall in *Floire et Blanceflor*, ed Du Ménil, Paris, 1856, I, 71

149 For *moveresse* *Globe* reads *meveresse* Fr "moverresse" The *Glasgow MS* and *Thynne* have *mymoresse*, which may be due to the reading "meneresse" in certain Fr MSS (See *Brusendorf*, p 308)

191 *smale harlotes*, petty criminals For the generalizing use of *these* of l 411, below (Fr "ces"), see also *KnT*, I, 1531, n

235 *perche*, a horizontal pole, such as was put up in bedrooms for hanging clothes

233-34 Fr "Car sachez que mout li pesast Se cele robe point usast" The English does not quite correspond

247 ff The portrait of *Envy* is based upon *Ovid*, *Met*, II, 775 ff

276 for pure wood, from sheer madness Cf for *hor*, line 356, *For mouste*, line 1564, for *wod*, *HF*, 1747, for pure ashamed, *Tr*, II, 656 and see *KnT*, I, 2142, n

292 *baggingly*, askant, Fr "borgneiant"

325 *tere hir swire*, tear her throat This is not in the Fr

356 for *hor* "because (of being) hoary", possibly to be read for-*hor*, "very hoary" See *KnT*, I, 2142, n

358 *synne*, pity, Fr "pechiez"

363 Here again the English departs from the original Fr "Les oreilles avoit mosues," var "velues," (wrinkled? hairy?)

366 *her hondes lorne* Fr "E toutes lez denz si perdues" But some MSS read "maans," hands, for "denz," teeth

369 ff Cf *ML P. ol*, II, 20 ff

387 Cf "Tempus edax rerum," *Met* xv, 234 ff

413 *don there write*, cause to be written Fr "escrite" here used of portrayal in painting

415 *Poope-holy*, hypocritical, Fr "Pape-lardie" The original meaning of "papelard" appears to have been "glutton" (from Fr "paper," eat and "lard" bacon) The English form "pope-holy" is due to popular etymology

442 *ay*, ever (rather than the verb *agh*, ought, from AS "ah," as Skeat suggested)

446 *Mat* vi, 16

468 *Job* iii, 3

490 *dawngerous*, stingy, Fr "dangereus ne chuches" Langlois has "desdeigneus"

544 *The opening of her yen clere*, Fr "Li entriaux" i e, the space between her eyes Langlois in his note cites other instances where a "large entruel" is mentioned as a beautiful trait

564 *werede upon*, wore (upon her) For the construction of *WB Prose*, III, 559 n

579 *journe*, day's work, Fr "jornee"

593 With the allegory of Idleness as the porter of Love's garden Langlois compares *Ovid*, *Rem Am*, 139 "Otia si tollas, perere Cupidinis arcus"

611 The pictures were "full of sorrow and woe" to repel visitors

624 For this proverbial use of *India* cf *ParT*, VI, 722, and n

648 The comparison with the Earthly Paradise was familiar For other examples see Langlois's note

668 *That other*, used with a pl noun Cf line 991, below

676 *of man that myghte dye*, i e, of mortal man

684 *sereyns*, Sirens In *Bo*, I, pr 1, 75, Chaucer has *mermaydenes* for the Lat "Sirenes"

692 *erst* For the idiom of *KnT*, I 1566, n

720 *reverdye*, rejoicing, Fr "reverdie" The *NED* records no other case of *reverdye*, and perhaps the MS reading, *reverye*, should be retained (as in *Globe*)

766 Langlois cites another reference to songs of Lorraine in the Galerent, li 1171-72

768 *tha contre*, Orleans

791 *Ne bede I*, I would never ask

868 *lakyng agreeable*, Fr "plaisant" (Kaluza) Langlois reads "Que vos iroie je disant?"

892 *amorettes*, Fr "par fines amorettes," which may mean "by beautiful girls" The English fragment B (line 4755) has *amourettes* in this sense In the present passage Skeat interprets it with love-knots and argues that *with* cannot mean 'by' in this phrase and "with" in the rest of the sentence Langlois cites in this connection li 155-57 from the Jugement d'Amour "Cotes orent de roses pures, Et de violetes caintures Que par soulaiz firent amors" (Barbazan and Meon, Fabliaux et Contes, IV, 359)

915 *archaungell* titmouse? (Fr "messengers") The word is not known elsewhere in this sense

923 ff With the idea of the two bows and two set of arrows of Ovid Met, 1, 468 ff Langlois cites parallels from mediæval literature

997 The explanation here promised was never written

1007 Cf line 952, above

1014 *byrde*, bride (though the words may be of different origin), Fr "esposée"

1018 *wyndred*, trimmed? painted?, Fr "gugniee" Liddell cites "winrede brues" from the O E Homilies, 2nd Ser (ed Morris, EETS, 1873, p 213), where the meaning is apparently "ogling glances" That interpretation seems less likely here, though the Fr "gugnier" is ambiguous Cotgrave gives "gugner," to wink, and Godefroy has "gugn(ier)," meaning "parer," "farder"

1031 *Sore plesaunt*, etc, a difficult line The Fr has "Sade, plaisant, sperte e counte" Skeat emends *Wys* for *Sore*, and Kaluza suggests *Sade* Probably *Sore* is the correct reading and is used merely for emphasis Cf line 4305, below

1089 *durst*, needed The verbs *dar* and *tharf* were often confused Cf line 1324, below

1093 *Frise*, Friesland, added in the English Explained by A S Cook (MLN, XXXI, 442) as Phrygia rather than Friesland, which did not abound in gold He compares Rom de Thebes, 6630, but an English parallel would make his case stronger

1106 *besaunt*, a gold coin, named for Byzantium, where it was struck The weight was less than that of an English sovereign

1117 *yagounces*, jacinths or hyacinths Lydgate (Chorl and Eird, st 34, Mimor Poems, Percy Soc 1840, p 188) describes the *yagounce* as "Cyttryne of colour, lyke garnettes of entayle"

1152 Alexander is here a type of liberality,

as King Arthur, in line 1199 below, is of chivalry

1158 *sende*, sent, Chaucer's usual preterite is *sente*

1182 *adamauri*, lodestone On its meanings see *Knt I*, 1990, n

1232 *sukhenye* Fr "sorqueme," a frock It was not made of hempen hards, but probably of fine linen

1235 *rdled*, gathered, or pleaded, like a curtain (OF "ridel") The Fr here has "cullie e jointe" and Langlois renders "cullie" by "ajustee"

1240 *roket*, here synonymous with *sukhenye*, now used of the short surplice or a bishop

1250 The lord of Windsor, when Guillaume de Lorris wrote, was Henry III His son Edward (afterwards Edward I) was born in 1239 Perhaps however the reference was not to contemporary history but to Arthurian romance Langlois cites Chgès, 1237 ff, and Rigomer, 13188 for the association of Windsor with King Arthur For the order of words in *The lordis sone of Wyndesora* of *CIT IV*, 1170 n

1314 *olmeris*, elms Fr "morners" (perhaps misread as "ormiers")

1324 See l 1089, n

1341 Skeat's emendation, *wol shete* (inf) *meie* (pres ind) provides correct rimes, but breaks the sequence of tenses Possibly *shette* is for a past participle *shete(n)*, instead of the more regular *sho e(n)*

1353 Fr "Il n'est nus arbres qui fruit charge Se n'est aucuns arbres hisdeus, Don il n'ai ou un ou deus Ou verger, ou plus, se devient" That is to say, all kinds of fruit trees, except a few which would have been too hideous, were represented in the orchard The English misses the point

1369 *greyn de parys*, Fr "Graine de parevis" Skeat emends *parys* to *paradys*, but "greyn(s) de Parys" is recorded several times in Middle English It is a corruption of "graine(s) de parais (pareys pareis)," the popular form which existed in Old French alongside of the learned formation "graine de paradis" See *Angl Berbl*, XXIX, 46

1374 *coynes*, quins (whence, by misunderstanding of the plural, "quince")

1377 *aleyx*, the fruit of the wild service tree Fr "ales" No other case has been noted of the occurrence of the word in English

1383 With the tree list here of those in *PF*, 176 ff, and *Knt I*, 2921 ff

1414 *condys*, conduits Fr "conduiz" For the loss of the *t* in the English plural comparison may be made with *avocas*, the reading of several MSS, in *PardT*, VI, 291

1426 *myster*, need

1436 *poudered*, Fr "pipolee" (var "piclee")

1453 *at good mes*, from a favorable point, Fr "en bon leu" Cf line 3462 The figure is that of a good range, or shot, in hunting

1458 *Peppyn*, Pepin, king of the Franks, father of Charlemagne One French MS reads "Mais puis Karles le fils Pepin" (Langlois reads "Mais puis Charle ne puis Pepin")

1469 The source of the story of Narcissus is Ovid, *Met.*, III, 356 ff

1537 *warisoun*, reward? By confusion of Fr "guerredon," with "guerison?"

1591 *accuseth*, discloses, Fr "accusent" (Kaluzs), Langlois has "encusent"

1604 *to lgge upright*, to be flat, i.e., to die

1610 *Yblent*, blinded? deceived? Fr "mis en rage" (Kaluzs), Langlois has "mis a glaiue"

1652 *enclos*, enclosed, a French form

1674 *ron*, bush? Fr "soz ciaux"

1705 According to the usual view, there is a break here in both rime and sense which marks the end of the first fragment Kaluzs put the division after line 1704, but it comes better, as Skeat showed, after line 1705 Various proposals have been made to complete the sentence Skeat suggested that a line had been lost, such as, *Fulfil of barme, withouten doute*, Liddell (Globe edn) that an original couplet with the rimes *swete*, adj *swete*, vb ("sweat"), or *swete replete* (for Fr "replenist"), had been corrupted in copying Professor W P Reeves (MLN XXXVIII, 124) would avoid the necessity of any emendation by taking *dide* (Th *dyed*) as *dyed* and giving it an unusual application to fragrance In the opinion of Professor Liddell the work of the second poet, if there is a change of authors, does not begin until line 1715 Professor Brusendorff (pp 320-21) argued that it is not necessary to assume any new fragment at all In a case of such complete uncertainty it is best to let the MS reading stand unaltered

Lists of imperfect rimes and other forms in fragment B which do not accord with Chaucerian usage will be found in Skeat's introduction, Oxf Ch., I, 4 ff Examples of the various irregularities are pointed out in the following notes

1721 *botoun* (misspelt *bothom* or *bothum*) is used in fragment B to translate Fr "bouton," which was rendered *knoppe* in fragment A

1728 On this conception of love entering the heart by way of the eye see *KnT*, I, 1096, n

1733 *n* [a] *stounde*, Fr "tantost"

1776 *withouten were*, without warning, Fr "senz menacer" Skeat notes that similar tags, like *withouten doute*, *withouten were*, are common in fragment B But in this instance the phrase has appropriateness and force

1785-86 *desir ner*, an imperfect rime Other examples are ll 2037-38, *joynt queynt*, 2441-42, *desyr ner*, 2779-80, *desyr maner*, 4181-82, *ademant foundement*, 4685-86, *ler desir*

1794-95 Not in the Fr Apparently a

proverb or quotation Cf lines 2084 ff, below

1802 The third arrow is here named *Curtesie* In ll 955 ff, it was called *Fraunchise fethred* *With valour and with curtesye*

1811-12 The rime *hit* (pp) *hit* (inf) is un-Chaucerian For other cases of the disregard of the final -e of the infinitive see lines 1873-74, 1939-40 1981-82, 2615-16, 2627-28, 2629-30, 2645-46, 2755-56, 3099-3100

1813-14 Another irregular rime, in which the final -e of the weak preterite, *wroughte*, is clipped

1818 *ner*, positive, as in line 1848 It is usually comparative in Chaucer But cf *KnT* I, 1439, n

1820 Fr "Qu'eschaudez doit eve doter" The translation gives the proverb in the form more familiar in English Cf *CYT*, VIII 1407, also Proverbs of Hendyng l 184 (in Morris and Skeat Specimens of Early English, II, Oxford 1872 p 40) See further Herrg's Arch., LXXXVIII, 376, Haechel, p 21 no 68

1847 Loose translation Fr "E durement n'abelssoit Ce que jou veote a bandon"

1849-50 *I malady* (for *maladye*) an example of the un-Chaucerian *y ye* rime Other instances are in lines 1861, 2179, 2209, 2493, 2737, 3241, 4145

1853-54 *thore more*, for *thar mar*, a Northern rime Chaucer's forms would be *there* and *more*

1906 *Rokyn*, apparently the same word as *rouken*, "crouch," "cower" in *KnT*, I, 1308 The line is not in the French

1928 *lepande*, a Northern participle

1965 "The healing of love must be found where they [the lovers] got their wound" Professor Liddell suggests that *love* is personal (= "lover") and should perhaps be plural The general idea that only the weapon that gives a wound can cure it — as in the Greek story of Achilles and Telephus — is familiar, and its application to love is not unusual

2002 *sauff vouchs*, vouchsafe

2028 The figure of the prison may be due, as Professor Liddell suggests, to the misunderstanding of Fr "aprison," instruction "Dedenz lu ne puet demorer Vilanie ne mesprison Ne nule mauvaie aprison"

2037 This was the regular posture of the vassal in doing homage

2038 *made it queynt*, bore myself with due ceremony, Fr "mout me fis comtes" For the idiom of line 3863, *Gen Prol*, I, 785, n

2044 *taken*, perhaps to be emended to *tan* (Northern), as Skeat suggests

2051 *And*, if

2076 *disseise*, dispossess

2077-78 *justice*, government? control? (punishment? Liddell) The translation is obscure and not quite parallel to Kaluzs

Fr text "Tel garnison i aves mise, Qui le guerroye a vostre guise" Langlois reads "Tel garnison i avez mise Qui le garde bien e jostise"

2088 For this conception of the key Langlois refers to Chretien de Troyes, Ivain, 4632 ff., Perceval 3810 ff

2092 *loke and knette*, locked and fast bound

2149-52 These lines, in the French, follow line 2144 and form part of a speech of the god of Love

2157-62 Not in the French

2161 *poynth*, punctuates, i e , in reading The MSS were not punctuated

2170 *Romance*, the French language

2181 f Cf *WBT*, III, 1158

2185-2202 Not in the Fr For the ideas of *WBT*, III, 1109 ff., which Skeat remarked may have suggested the passage to the translator of fragment B Brusendorff (pp 392 ff.) insisted that the parallels here and elsewhere strongly support Chaucer's authorship of the whole translation

2203 Cf Ovid, *Ars Amat*, II, 604

2206 References might be multiplied to passages in which Kay appears as the type of *vilanye*, or Gawain, of courtesy Langlois, in his note gives instances from Old French. On Gawain, cf *SqT*, V, 95 An example of Kay's rudeness may be found in Malory's *Morte d'Arthur*, vii, ch 1

2230 *to thy power*, to the extent of thy power

2255-84 With this counsel of Ovid, *Ars Amat*, I, 513-24

2263 *sittand*, the Northern form of the participle is here established by the rime

2269 *sute so pleyrn*, fit so closely smoothly

2271 The MS spelling *awmere* (*awmere*, Th) here is probably only a scribal error

2293 f Fr "C'est maladie moult courtoise, Ou l'en jeue e rit e envoise"

2301-04 Not in the Fr

2311-12 "If you are accomplished in any art, do not be distant and offish about performance" For the following counsel of Ovid *Ars Amat*, I, 595 ff

2323 Kaluza, in a foot-note proposed to emend *foote* to *floyte* (Fr "fleuter") Brusendorff (p 418) suggested also changing the third person to the second, for consistency

2326-28 Not in the Fr *Among*, adverbial, "from time to time"

2326 *that thou make*, apparently an independent hortatory subjunctive See the textual note

2329 *scarce*, miserly Fr "aver"

2349 ff Cf Horace, *Ars Poet*, 335 ff

2355 *joyne*, enjoin, Fr "enjoing"

2362 ff Fr "Vuel je e comant que tu aies En un seul leu tot ton cuer miers, Si qu'il n'i soit mie demis, Mais toz entiers, senz trichier" The reading and sense are both doubtful in the translation Skeat, keeping *For trecherie*, explains it "Against treachery, in all security" Liddell emends, *Of trecherie*,

and interprets "half treacherous, half faithful"

The phrase *halfen dool* preserves an archaic form of the adjective in *-n* (from AS 'healfne dæl')

2367 For the ellipsis of the subject here cf line 2416, below

2386 *maugre his*, in spite of himself

2421 For this conceit of the separation of the lover's heart from his body Langlois cites Chigès, lines 5180 ff

2427 Cf the proverb "Ubi amor, ibi oculus," of which Langlois notes several versions

2463 *lete*, cease

2478 Proverbial, cf *Tr*, I, 449, n.

2497 ff Obscure and only partly paralleled in the Fr See the textual note

2522 The observance of secrecy was one of the fundamental principles of courtly love See *NPT*, VII, 2914 ff, n

2564 "Like a man defeated in war" The Fr differs "Come ome qui a mal as denz"

2573 "Castles in Spain" are still proverbial On the history of the expression see Morel-Fatio in the *Melanges Proct*, Paris, 1913, I, 335, cf also Haeckel, p 19, no 60

2592 *Fro joye*, MS *The joye* Skeat keeps *The* and makes *joye* the object c. *langoure*—a difficult construction

2604 *warned*, refused

2621 *of hur*, Liddell's suggestion, the MS reads on *hur*, Skeat and Globe on *me*

2628 *luggen*, a Northern form, which should perhaps be corrected since *ly(e)* occurs in rime below in lines 2629, 2645

2631 Fr "Gesurs est enuiseuse chose"

2641 *contene*, contain thyself? (Skeat), continue? (Liddell) Perhaps a mistake for *contende*, Fr "te contendas"

2643 This departs from the Fr "Se j'onques mal d'amer conu" (in the first person)

2660 *score*, crack, Fr "fendêtre"

2673 ff This departs from the Fr and is perhaps corrupt See the textual note to l 2676

With the use of *relyk* here and in l 2907 as a term of endearment cf *LGW Prol F*, 321, and n

2684 Cf Ovid, *Ars Amat*, I, 729, 733

2695 Cf *Ars Amat*, I, 251 ff

2709 *mare* (*fare*), a Northern form

2710 Cf *Ars Amat*, I, 357 ff, also the proverb "Out of sight, out of mind," to which Langlois cites numerous parallels

2738 ff The ideas are proverbial Langlois cites the Latin line quoted by Rabelais (*Pantagruel*, II, 41) "Dulcor est fructus post multa pericula ductus"

2755 Cf Ovid, *Pont*, I, 6, 37

2775 Fr "Esperance par sofrir vaint"

The French is nearer than the English to the proverb, "Qui patitur vincit"

2833-36 Not in the Fr The negative in line 2836 seems necessary to the sense

2840 Gaston Paris (Hist Litt de la France, XXVIII 373, n) took this to be an allusion to the lady of Fayel. But the identification is uncertain. Guillaume de Lorris appears, as Langlois notes, to be quoting the words of a song. The English version is free and considerably expanded. The lady's words, in the original, refer only to hearing speech about her lover. In the English, they include speaking herself about him, and thus of course is involved, in both versions, in the advice which follows about selecting a confidant.

2881 "Then shall he [go] further"

2884 With this allusion to the institution of "sworn brotherhood" of the story of Palamon and Arcite. See *KnT*, I, 1132, n

2951 "When the god of Love had taught," etc. The inversion is unusual

3043 ff Fr "Chasteé, qui dame doit estre E des roses e des boutons, Iert assaillie des gloutons Si que'le avoit mestier d'aie" The English translation departs from the original, perhaps through some confusion

3088 *but it rises, unless it happen (?)* Cf line 3115, where *arise* translates Fr "aveuir"

3130 The description of *Dawnger* is characteristic of the "villain," or peasant, as he appears in mediæval literature. Many features are also matched in the accounts of giants in the romances and chansons de geste. For illustrations see Langlois's note, also J M Vogt, *The Peasant in Mid Eng Lit*, unpublished Harv diss., 1923

3137 *kraked, crooked?* Form unexplained. Fr "le nés froncé"

3146 Proverbial, cf Haeckel, pp 40 f, no 139

3185 "I could not hold out against the pain" Not in the Fr

3205 ff Langlois compares, for the idea, Ivain, 1492 ff, and P Meyer, *Recueil d'Antiens Textes*, Paris, 1874-77, p 372. See also the remarks about Nature in *PhysT*, VI, 9 ff, and n

3233 *Ne hadde*, etc., if Idleness had not led thee

3253-54 Fr "E de Dangier neient ne monte Envers que de ma fille Honte"

3256 "Like one who is no sluggard" Fr "Con cele qui n'est pas musarde" For the idiom cf line 4235, below, also *MLT*, II, 1090, n

3269 ff Such references to the folly of love were commonplace in mediæval literature. Cf, for example, the speech of Theseus, *KnT*, I, 1785 ff, and n

3294 "And to leave off is a masterly course" Fr "Mes au lessier a grant mestrise" (Kaluza), "Mais a l'issir a grant maistrise" (Langlois)

3303 *leve, believe*, Fr "croit"

3326 *in the payne*, by torture Cf *KnT*, I, 1133

3386 *Ferwery, very weary?* Cf *KnT*, I,

3342, n.

3346 *a Freend*, a proper name in the Fr "Amis or non" It is apparently not to be so taken in the English

3373 The rime *manace* (with silent -e) *caas* is un-Chaucerian

3377 This departs from the French, which has the comparison (still proverbial)

"Je le conois come un denier"

3401 *burdown*, Fr "baston d'espine"

3422 *That*, perhaps to be emended to *And*, Fr "e"

3432 ff A commonplace sentiment Cf *KnT*, I, 1806, and n

3437 Obscure Fr "Mout trova Dangier dur e lent De pardonner son maualent" Skeat interprets *fil*, "condescended", Liddell, "failed"

3454 *tall*, unusual spelling for *tale*, which here rimes with *all*

3462 *at good mes*, at a favorable opportunity, Fr "en bon point" See the note to line 1453 above

3463 Cf Prov xv, 1, also passages cited by Langlois in his note to l 2627 (= *Rom*, 2775)

3489 ff Fr "E tant qu'il a certainement Veu a mon contenment Qu' Amors m'alement me jostise," etc

3502 *bothen*, Liddell's emendation of *bothom*, which Skeat refers to the *botoun*. But of the Fr, "Car l'une e l'autre me voudroit Aidier, s'eus pueent, volentiers"

3539 Cf Ovid, *Ex Ponto*, n, 9, 11

3548 *Thus*, this is

3604 *dar, for thar*, need See the note to line 1089, above

3674 Langlois compares Robert de Blois, *Chast des Dames*, ll 124 ff (Barbazan and Méon, *Fabliaux et Contes*, II, 188)

3687 f Proverbial. Langlois cites parallels from Latin and French. Cf Haeckel, pp 13 f, no 44

3715 *of religiom*, of a religious order

3733 Here and in line 3796 Liddell would give *beaute* three syllables. But this seems unlikely. The same question arises in the *KnT*, I, 2385

3774 The emendation *mille*, for MS *wille*, may be unnecessary. Cf *Intro* to *MLT* II, 49, n

3779 ff The vicissitudes of love made a common topic. Cf *KnT*, I, 1785 ff, and n

3784 *The*, emended to *That* by Brunsendorff, p 376

3795 Cf l 42, and n

3811 *an Irish woman*, Fr "Irese" (or "raise"), interpreted by some as "Irish," by others as the common adjective "iriose," "angry, a virago" Langlois (I, 192, n) suggests that the French poet intended a pun on the two words. The scornful mention of an Irishwoman is in keeping with the character often ascribed to the Irish in mediæval literature. For an extended account of the "Wild Irish" tradition see Professor E D Snyder *MP*, XVII, 687 ff

3826 *Reymes*, Rennes, in Brittany *Am-*

gas is apparently only a mistake for Meaux
Fr *Estre a Estampes ou a Miauz*

3832 *reward, regard*

3851 *hadde* (that he) had as to have
(?) A difficult ellipsis, but not impossible
Cf *MLT*, II 1091, n Other editors supply
[Ne] [Nor], perhaps correctly

3863 *made it symple*, behaved with simplicity
Cf the note to line 2038, above
3878 Langlois compares Pamphilus de
Amore l 417 "Sepius immeritas incusata fama
puellas" (ed Baudouin, Paris, 1874)

3912 For the idiom to *blere the eye*, "be-
gule, deceive," cf *RoT*, I, 4049, *CYT*, VIII,
730

3928 "I must (have) new counsel"

3931 f Proverbial Cf *Tr*, v, 1266 f

3978 A proverbial expression in French,
of which Langlois cites examples

3995 f Possibly the *-e* of the inf *with-*
stonde should be kept and *londe* allowed an
(irregular) dat *-e*, so also in the case of
stonde hond, ll 4091 f

4012-13 For very free emendation see
Brusendorff p 331

4021 Fr "Estiez vos ore couchiez? Levez
tost sus" etc

4030 "A churl changes his nature, ceases
to play his part, when he is courteous" Fr
"Vilains qui est cortois enrage"

4032 A proverb in Fr Cf Li Proverbe
au Vilain, 41 (ed Tobler, Leipzig, 1895, p
19) Other parallels are cited in Langlois's
note See also Haekkel p 35, no 117

4096 *me*, one Skeat emends to *men*,
which is perhaps more natural under the
accent

4123 *allas face* (with silent *e*), an un-
Chaucerian rime

4137-40 Not in the Fr The familiar
sentiment might have been suggested by *Tr*,
ii 1625 ff, or *Boece*, ii, pr 4, 7-10, or Dante,
Inf, v 121 ff

4145-300 The English translation here
shows a number of omissions and insertions,
as compared with the Fr (ll 3797-936)

4176 *skaffaut* scaffold a shed on wheels
which covered the approach of besiegers

4180 Langlois cites, for mediæval recipes
for mortar, G Aneher, *Hist de la Guerre de*
Navarre, ed F Michel in *Collection de*
Documents Inédits sur l'Hist de France,
Paris, 1856 p 602, n In none of them, he
adds is vinegar mentioned

4181-82 *adament foundement*, an im-
perfect rime

4191 *Spryngoldes catapults* (from OF
"espringale") The Fr here has "perrieres"

4194 *who i e*, the men "who might be
close at hand" Skeat emends, [whiche]

4199 *maad brad*, a Northern rime

4218 *conestablierye*, ward of the castle,
Fr "conestable," troop

4229 *for stelyng*, to prevent stealing

4235 "As being the one that causes all
the strife" Cf l 3256

4247 *Discordavanti*, apparently due to a

misunderstanding of the Fr "descorz" a
type of *chanson*

4249 *faulle* make mistakes The reading
fall (*Cornevall*) suggested by Liddell, is un-
likely

4250 *hornepipes* pipes made of horn,
Fr *estives* pipes of straw *Corneuaile*,
probably Cornouaille a town in Brittany

4254 Since the abuse of women is here
ascribed to *Wikked Tunge* it is not probable
that the blame of Chaucer in *LGW Prol F*
322 ff, G, 248 ff rests especially on this
passage

4279 *garsoun*, a mistaken rendering of
Fr "garnison"

4286 ff With the description of La Vieille
Langlois compares Pamphilus, ll 281-82,
425

4300 The phrase which became prover-
bial, is used by Chaucer *Gen Prol*, I, 476
See the note

4305 Cf l 1031, n

4322 *I wende a bought*, I supposed (my-
self) to have bought, Fr "Jes cuidoie avoir
achetez"

4328 Fr "Que s'onques ne l'eusse eue"
There is an ellipsis of *if after Thanne*

4335 Langlois compares Ovid, *Met*, I,
269 ff Virgil *Georg*, I, 226

4353 A typical account of Fortune, and
doubtless the source of various references to
her in Chaucer See *KnT*, I, 925 f, n

4358 The reading *turne* (MS G and
Globe) would have to be taken as a prothesis
in the subjunctive

4389 Cf the proverb "Qu plus castgat,
plus amore ligat"

4429 This ends Guillaume de Lorris's part
of the poem Fr "Que je n'ai mais ailleurs
fiance" Jean de Meun begins "E si l'ai
je perdue, espair"

4441 *what and*, what if

4443 ff Cf Ovid, *Her*, xvi (xvii), 234,
Langlois notes also the beginning, "Spes
fallax," of the *Elegia* de Spe, *Anthologia*
veterum Latinorum Poematum, ed Meyer,
Leipzig, 1835, no 932

4475 Thus sounds proverbial Langlois
compares Huon de Mery's *Torneiement*
Antecrit, 1662 ff (ed Wimmer, *Ausgaben*
und Abhandlungen, LXXVI)

4493 *And yet moreover*, Fr "Enseurque-
tout", of *KnT*, I, 2801, n

4495 *ronne in age*, advanced in age Cf
NPT, VII, 2821, and n

4499 *enforced*, enhanced, Fr "enforcera"
4527 *my*, MS *faire*, probably copied
from next line, Fr "ma priere"

4532 *love*, appraise, Fr "De la value
d'une pome" Liddell reads *love*, with rime
of *v* and *w*

4559 *cunne hym mangre*, Fr "mal gré
saver" Cf *Kan hem thank*, *KnT*, I,
1808 and n

4568 *wynke*, close the eyes (in sleep)

Cf *NPT*, VII, 3431

4634 *grieved*, or some similar word, must

be supplied. Skeat has *pyred*, Liddell suggests *harméd*.

4651 Cf line 2037, above

4655 ff This description of Love is based upon Alanus de Insula, De Planctu Naturae, (Migne, Pat Lat., CCX, 455 f., quoted by Langlois)

4693-94 Not in the Fr

4705 *fret full*, fully furnished Cf *LGW*, 1117 Skeat mentions and rejects the emendation *bret ful* (= brum full)

4718 So MS and Th, doubtless to be emended by interchanging *wisdom* and *kunning* (Brusendorff, p 318) Fr "C'est sapience sans science, C'est science sans sapience" (Langlois var)

4732 *without*, on the outside, Globe, *oute*

4751 f *slowe*, moth (?) So Skeat But no other occurrence of the word in this sense seems to be known. He takes *were* to mean "wear away" But this does not suit the context. The Fr reads "C'est teigne qui rentz se refuse, Les pourpres e les bureaux use" Liddell conjectures that the Engl version followed a reading "caigne," which it rendered by *slowe*, vagabond

4755-56 Proverbial. See Cotgrave, s v, Amourette, also Rom., XIII, 533 Langlois cites several literary parallels

4764 Previous editors have either supplied *ne* or changed *That* to *But*. But for a similarly inconsequent construction see l 3774, above, and cf *Intro* to *MLT*, II, 49, n

4768 A reference to another passage in the De Planctu Naturae. Genus excommunicates every man who "legitimum Veneris obliquat necessum," or who "a regula Veneris exceptionem facit anormalam" (Migne, 482 A, cf 432 A). On the history of Genus as an allegorical figure see E C Knowlton, *MLN*, XXXIX, 89. In his character as priest of Nature he appears later in the Fr R.R. (ll 16285 ff) In Gower's Conf Am, he is the priest of Venus

4783 f Proverbial, see Haecckel, pp 3 f, no 12

4790 *avouunt*, ahead, advanced

4796 *par cuer*, by heart

4809 Langlois notes the similarity of this definition to that in Andreas Capellanus, De Amore, bk 1, caps 1, 2 (ed E Trojel, Copenhagen, 1892, pp 3-7)

4821-24 Not in the Fr Cf *NPT*, VII, 3344 ff

4831 *paramours*, adverbial, "with passionate love" Fr "Mais par amour amer ne deignent" Cf *KnT*, I, 1155, and n

4838 *ernes*, passion, desire Cf *LGW*, 1287

4840 ff Proverbial, cf Haecckel, p 54

4856 Proverbial, cf Haecckel, p 43, no 146

4859 *Oure sectus*, of our species, race

4875 *fortened crece*, destroyed increase, i e, abortion? So Skeat Liddell reads *for iene crece*. The couplet is not in the Fr

4884 The reference is to Cicero's De Senectute. See particularly chap xii

4917 *doth*, here apparently not causative, but used as in modern English

4943 *Demande*, on readings and interpretation see the textual note

5022 The translator seems to have forgotten the conclusion — "E qu'ele a sa vie perdue Se dou futur n'est secourue" Liddell suggests supplying *Al her lyf she hath forlorn*

5123-24 Not in the Fr Perhaps from *HF*, 1257 f (see n), cf also *Intro* to *MLT*, II, 20 ff and n

5136 "Love that was so grafted in my thought, destroyed Reason's teaching"

5151 f Stall proverbial, cf *Tr*, iv, 432 ff, n

5169-71 Obscure Fr "Mais esper que je comparrai Plus la haine au darenier, Tout ne vaille amour un denier" (Michel Reads "me" for "ne")

5201 *Love of frendshipp* friendly love Cf *Tr*, n, 371, 962, and, for the same construction, cf *KnT*, I, 1912 and n. With the definition of friendship Langlois compares Cicero, De Amicitia, chaps v, vi, xii, xvii

5223-24 Fr "Teus meurs aver deivent e seulent Qui parfaitement amer veulent"

5234-35 Proverbial "Satus erit qui petri" Langlois cites parallels from Latin and French

5259-60 A commonplace sentiment, if not exactly proverbial. Not in the Fr

5266 Another proverb, and not in the Fr: cf Haecckel, p 19, no 61

5274 *moiste*, used reflexively, unless *Hc* should be emended to *It* or *That*

5278 *fered*, fired, properly a Kentish form, though used by Chaucer and other writers for convenience in rhyme

5281 Cf De Amicitia, ch vi

5286 Here the reference to Cicero is explicit. The passages immediately involved are chaps xii, xiii, xvii

5290 Obscure. Perhaps "Unless it were too unreasonable" See the textual note

5311 ff Cf De Amicitia, chap xiv

5330 *but*, abides

5351 *take*, Fr "afuble"

5379 *vce*, with silent *-s*, making an un-Chaucerian rhyme with *ways*

5384 *goot*, goat, Fr "cers"

5399-400 *wat* (MS *uote*) *estat*, a Northern rhyme

5409 ff The argument here is based upon Boethius, n, pr 8

5417 *cherish* (mf) *norrys*, an irregular rhyme

5419 *deles*, Northern form of the third person singular

5443 *maken it hool*, perform it wholly (?) So Skeat

5445-46 Fr "Jusqu'au despendre les chemises"

5473-74 Perhaps *And* should be shifted from line 5474. Cf the Fr "E leur asset' come marrastre, Au cueur un douloureux emplastre"

5467 ff The sentence is not completed

5484 *arn*, the Northern form, for which Chaucer almost invariably has *ben*.

5486 Not in the Fr Cf *Fort*, 34, for the distinction between *freend of effect* and *freend of chere* (*countenance*). This supports the emendation to *effect* (MS *Th affecte*). See also ll 5549-50 below For full discussion of the *Fortune* passages see Brusendorf, pp 404 f

5493 "Misfortune leaves not one (remaining)" Or perhaps emend *lat* to *leveih*? Fr "remant"

5507 "In the voice in which they had flattered" (?) Skeat suggests that *japerye*, "mockery," would be more appropriate than *flaterie* Fr "a voix jolie"

5510 For this proverb which is not in the Fr, cf *Tr*, iii, 861 and n

5513 Cf *Prov*, xvii, 17

5520 Proverbial cf Haeckel, p 4, no 13

5523 ff Cf *Ecdl* s xxii, 22

5534 Cf *Ecdl* vii, 28

5535-36 "For there is no wealth which may be compared to friendship in respect to worthness"

5538 *valoure* value, Fr "valeur"

5540 Proverbial "Verus amicus omni praestantior auro" Langlois cites a number of variants See also Haeckel, pp 4 f, no 15

5552 Cf *Fort*, 10

5573 *And* if

5583 f Proverbial, cf Haeckel, p 11, no

36 5590 *mours* (MS *mavis*), bushels, Fr "maus"

5649 Cf *BD*, 1167 The works of Pythagoras are lost Hierocles of Alexandria (5th cent) wrote a commentary on the Golden Verses Langlois suggests that the source of Jean de Meun's information was the commentary of Chalcoidius on the Timaues ch cxxxvi which says "Pythagoras etiam in suis aureis versibus Corpore deposito cum liber ad aethera perges, Eusades hominem factus deus aetheris alm" (ed Wrobel, Leipzig, 1876, p 198)

5659 ff From Boethius, i, pr 5, 5-19, v, pr 1, 7-12 Cf also *Truth*, 17, 19

5666 Both Jean de Meun and Chaucer translated Boethius

5672 Cf *Fort*, 25

5681 *dispendiuh*, a Southern plural form used here for the rime

5706 Cf Boethius, ii, m 2

5710 "To drink up the river Seine" Proverbial, cf Haeckel, p 18, no 58

5739 ff Not in the Fr Lounsbury (*Studies*, II, 222) traced the pun on *fy* ("fier") to La Bible of Guot de Provins (in *Fabliaux et Contes*, ed Barbazan and Méon, II, 390) The rest of the word-play may turn on English *syen* or *syken* The point seems to be that *fyuc* goes from *fyung*, "trusting," to *syung*, "sighing" Skeat's interpretation of *fy* as "fie" and *sy* as "si" ("if") is less probable

5759 Proverbial Cf *RvT*, I, 4320 f, and n

5763-64 Cf the *Pard Prol*, passim (especially, VI, 407 ff)

5781 ff Langlois compares the Latin couplet 'Dives divitias non congregat absque labore, Non tenet absque metu nec desent absque dolore' J Werner, *Lateinische Sprichworte und Sinnsprüche des Mittelalters*, Heidelberg, 1912 p 22, no 117

5810 Here ends fragment B There is no break in the MS, but the translation passes from line 5154 to line 10679 of the French original In the omitted passage Reason continues her discourse, but fails to persuade the Lover to abandon the service of the god of Love The Lover then consults L'Ami, who advises him to approach Belacueil's prison by a road called Trop-Donner, constructed by Largesse L'Ami also instructs the Lover at length about the Golden Age, the corruption of society and his proper course of conduct toward his mistress and wife The Lover then approaches the castle, but Richesse bars his entrance The god of Love comes to his assistance, first convoking a council of his barons Fragment C begins with the account of the assembly

On the authorship of the fragment see the introduction to these notes Skeat gives in his introduction (*Oxf Ch* I, pp 3-11) lists of the departures from Chaucerian usage In the following notes examples are cited, but no complete collection is attempted

5837 *To-Moche-Yevyng*, Fr "Trop Donner"

5856 *Farr-Welcomyng*, called *Bralacoul* in fragment B

5857 *Wel-Heelynge*, Fr "Bien Celer"

5869 The rime *entent* present departs from Chaucer's usage He regularly has *entente* Other cases of the dropping of final *e* in rime are ll 6105-06 (*atte last(e) agast*), ll 6565-66 (*urought*, pl *nought*), and six instances of *I* or words ending in *-y* riming with words in which Chaucer regularly has a final *-e*, at ll 6111 f, 6301 f, 6339 f, 6373 f, 6875 f, 7317 f

5883 *nedes*, the translator has confused "besoignes," affairs, with "besonges," needs See also the textual note

5894 *iam*, a Northern form

5919 the rime *hors wors* departs from Chaucer's usage He rimes *wors* with *curs* (*Ct Prol*, I, 4349) and *persors* (*BD*, 813)

Other irregular cases in fragment C are *force croce*, ll 6469-70, *pacience vengeance*, ll 6429-30, *Abstynance penaunce*, ll 7481-82 (Chaucer's form being *Abstynence*), *science ignorance*, ll 6717-18 The last three instances, however, are exactly paralleled in the Fr

5954 Aphrodite, according to one account, was the daughter of Cronos and Euonyme The wife of Cronos was Rhea In the Roman religion Aphrodite was identified with Venus, and Cronos with Saturn

5966 *pol*, pool, Fr "La palu d'enfer"
 5988 "Unless they spring up, increase (Fr 'sourdent') in his garner"
 6028-30 Cf *KnT*, I, 1951 f
 6041 f For *thankynges* Kaluza proposes *thwackkynges* (Fr "coles"), and Liddell would emend *talkynges* to *wakynges* (Fr "acoles")
 6044 *leve*, remain? Fr "demourra"
 6068 *kyng of harlates*, king of rascals, Fr "reis des ribaux" This was the actual title of an officer of the court, a kind of provost-marshal See Meon's edition for references Skeat notes that the name was also jocularly conferred on any conspicuous vagabond
 6083 *lepe*, desire, so in line 6093
 6111 *lei*, leads
 6135 ff Langlois suggests that the description of Fals-Semblant may owe something to John of Salisbury, Polieraticus vii, ch 21 It served in turn as a model for Chaucer's portraiture of the Pardoner
 6141 *worldly folk*, Fr "au siecle," which apparently means the secular clergy as opposed to the regular orders
 6174 *nedes*, Fr "besoignes", of line 5883, above
 6191 *a croled brere* one of the numerous figures of worthlessness See *Gen Prol*, I, 177, n The Fr has "un coutel troune"
 6192 A familiar proverb "Cucculus non facit monachum" Cf Haeckel, p 39, no 133
 6198 *kut*, contraction of *cutteth*, Fr "trenché" Skeat suggests that Guile is said to cut them into thirteen branches because thirteen was the regular number of a convent
 6204 *Gibbe*, a common English name for a tomcat, Fr "dans Tiberz," also the name of the cat in the Roman de Renard
 6226 The reference here, as ll 6234 ff show, is to the laity, not to the secular clergy
 6259 f For *a wether* the Fr has "dam Beln" and for *a wolf*, "Sire Isengrin," both names from the Roman de Renard
 6264 *wery*, worry
 6281-83 A mistranslation of the Fr "E se d'aus ne la veaux resourre, Anceis les lasses par tout courre, Lasses! mais se tu leur comandas," etc The translator misread "d'aus" (var "d'eus") as "deus," and failed to see that the Church (in the second person) is subject of the whole passage
 6282 *in this colour*, in this manner
 6290 *stuffen*, garrison, Fr "garnir"
 6319 Proteus, the sea god, whose power of transformation has given its meaning to the adjective "Protean"
 6337 *Robert*, a gentleman, *Robyn*, a common man Langlois notes that in *Le Jeu de Robin et Marion* the knight is called Robert, and the shepherd, Robin
 6338 *Frere Menour*, Franciscan, *Jacoby*, Dominican
 6339 *lotey*, wench, Fr "compaigne"
 6341 *Abstynence-Streynd*, Fr "Astynance Contrainte."

6352 *alle religounes*, all religious orders
 6354 "I take the worthless and leave the good" Fr "J'en lais le gram e preing la paille" (but some MSS transpose lais' and 'preing") Langlois notes that the expression occurs frequently in mediæval French
 6355 [*blynde*], infinitive, Fr 'avugler' (Kaluza), "embraier" (Langlois)
 6371 f Liddell reads *But where my sleight is aperceyved, Of hem I am nomore resceyved* Fr 'Mais mes traiz ont aperceuz Si n'en sui mais si receuz' (Langlois does not include these lines in his text Kaluza includes 110 lines, corresponding to *Rom*, 6361-6472, which Langlois prints in his notes at line 11222 of the RR)
 6385 *Onys a year*, namely, at Easter See *Parst*, X 1027
 6424 "Whose name is not Friar Wolf" Fr "frere Louvel" This is said, of course, in irony
 6434 *yele me my Savoyour*, admit me to Holy Communion
 6440 *kepe not dele*, care not to deal
 6452 *this*, this is See *Prov xxvii*, 23, John 1, 14
 6502 Proverbial Langlois (citing *Recreuil Rawlinson*, II, 191) compares "Mal done a sun vassal qui son coutel leche"
 6528 A reference to the Aristotelian doctrine of the mean Cf *LGW Prol* f, 165
 6532 *Prov xxx* 8, 9
 6541 *mycher*, thief, Fr "herres"
 6552 Langlois cites Guillaume de Saint-Amour, *De Periculis* xi, pp 50 f He is mentioned by name in l 6763, below The references to Saint-Amour in the following notes are taken from Langlois
 6571 An allusion, doubtless, to the fine houses built by the mendicant orders
 6573 ff Cf *De Periculis*, xi, p 48
 6583 The reference is to St Augustine's work, *De Opere Monachorum* The six lines of Kaluza's Fr corresponding to ll 6583-88 occur in only a few MSS and are held by Langlois to be an interpolation
 6595 ff Cf *Matt xix*, 20 f, see also l 6653, below
 6604 "Use his praying as a pretext for idleness"
 6613 Fr "Car l'escriture s'i acorde Qui la verité nous recorde"
 6615 Justinian the famous emperor of the Eastern Empire and compiler of the Code See bk xi, tit 25 (26), *De Mendicantibus Valdis* (cited in *De Periculis* ii, p 52)
 6631 Langlois notes that Guillaume de Saint-Amour uses similar caution about discussing the power of popes and bishops (*De Periculis*, ii, p 25)
 6636 Probably a reference to *Matt xxii* 14 But see also *De Periculis*, xi, p 52, and *Collectiones Catholice Canonice Scripture*, p 218 (ascribed to Saint-Amour)
 6653 *Matt xix*, 20-21 Cf also *De Periculis*, xi, p 49
 6654 *the good-man*, Fr "li preudon"

6661 ff See I Thess iv, 11-12 (quoted in De Periculis, xu, p 48)

6665 *honden* is a strange archaism for the period and dialect, perhaps to be emended to *honde*

6671 ff Cf De Periculis, xiv, p 67

6679 See Acts xx, 33 ff

6685 ff Cf De Periculis xu, pp 49-51

6691 St Augustine is mentioned here in only a few Fr MSS The correct text has "selonc le comant De l'escriture" Jean de Meun as Langlois notes, got both the quotation and the name of the author from Saint-Amour's De Periculis, xu p 48 and Responsiones pp 90-91 The instances that follow are of course not to be attributed to the ancient authority, but are Jean de Meun's own illustrations

6693 ff The Knights Templars were founded in 1119 the Hospitaliers circa 1087 *Chanouns Regulars*, as distinguished from secular canons are members of certain orders who follow a rule The White Monks were Cistercians, a reformed order of the Benedictines, the Black the unreformed

6712 Proverbial, cf Haecckel, p 36, no 119

6749 "In the rescue of our faith"

6763 *William Seynt Amour* a doctor of the Sorbonne in the middle of the 13th century, and a strong partisan of the secular clergy in their controversy with the friars Jean de Meun's debt to his *Tractatus Brevis De Periculis Novissimorum Temporum* has been indicated in preceding notes The book was condemned by Pope Alexander IV in 1256 and Guillaume was banished from France But the statement in ll 6769 ff as to the sympathies of the university and community of Paris seems to be substantially true For a fuller account of the episode see Langlois's notes (to ll 11506-13)

6782 *The noble*, Fr "Le vaillant ome"

6795 *jozerie* Fr "renardie"

6797 *What devel*, what the devil etc

6804 *on her owne*, Fr "dou leur"

6820 They do not scald them before skinning, as a butcher does a hog

6823 f Langlois compares Rustebeuf, *Etat du Monde*, lmes 43-46 (Œuvres, ed Jubinal, Paris 1874-75, II, 18)

6835 *It cometh right*, i e, it is replenished Cf *Gen Prol*, I, 705

6837 Cf *Pard Prol*, VI, 403

6838 See *Gen Prol*, I, 256, and n

6845 f Cf *Pard Prol*, VI, 443 ff

6861 *byggys*, Begunes, members of a lay sisterhood in the Netherlands Cf l 7254, n

6862 Fr "dames palatines," ladies of the court

6867 *clad or naked*, i e, under all circumstances See *Gen Prol*, I, 534, n

6871 ff On the prying inquisitiveness of the friars Langlois cites De Periculis v, p 32

6875 *Ayens*, in comparison with For the idea of the passage see De Periculis iv,

p 12

6888 Matt xxiii, 1-8, 13-15

6907 *sadde*, heavy (in physical sense)

6911 *bordurs*, phylacteries, Fr "phylacteres"

6923 ff Langlois compares De Periculis, xiv p 69

6926 *as oon*, Fr "par acort"

6948 *oure alder*, of js all Cf *Gen Prol*, I 586, and n

6971 *brokages*, match-making

6973 *executour* executor of wills Langlois cites Rustebeuf, *Vie dou Monde*, ll 144-45 (Œuvres II, 42)

6993-94 Cf De Periculis i p 21

6998 John the Baptist because of his austere life in the wilderness was regarded as the founder of asceticism

7010 Matt vii, 15

7013 *lambren*, an interesting archaic form from AS "lombriu" (Cf "children" from "cildru") Chaucer's plural was apparently *lambes*

7017 Cf Matt xxiii 15

7022 *bouger*, Fr "bougre" sodomite (Th *bourgerons* MS *begger*) For the association of heretics with Milan Langlois cites Li *Tornoiement Antecrist* ll 2772 ff, and the *Chrorique Métrique* of G Guart, ll 255-56 (in Buchon *Collection des Chroniques Nationales Françaises*, VII, Paris, 1828, p 35)

7037 *me* (Th *we*) *pragy*, Fr "Par trestouz les sanz que l'en preie"

7043 *calevers*, pears named (probably) from Cailloux in Burgundy See Langlois's note to l 11746, also Barbazan et Meon *Fabliaux et Contes*, Paris, 1808, II 279, n 2

7057 *smerten*, smart for, Fr "Ou sera puniz dou mesfait"

7059 ff "But if a man owns a castle, even of inferior construction, and gives the friars acceptable gifts, they will quickly release him"

7063 *vounde ston*, Fr "Ne li chaust ja de quel pierre" For *vounde* Skeat suggests *founde* or *founded* If *vounde* is right, it is probably a form of *founde(n)*, preterite participle of *find* perhaps used here for building-material "found" or "provided" in the neighborhood

7064 "Wrought by the mason's square and according to pattern" Fr "Fust senz compas ou senz esquerre"

7076 *equivolences*, Fr "equivolances" (Kaluza) — a form which seems also required by the rime in English (Langlois "equivolences") Skeat interprets it "equivocations", Langlois, "des arguments équivolents",

7096 Cf De Periculis viii, p 38, and see Langlois's note to RR 11796 The true date is 1254 (not 1255, as given in both t.e Fr and the Eng texts) In that year the Minorite Gérard de Borgo San Donnino published under the title *Evangelium Eternum sive Spiritus Sancti*, the *Concordia Novi et Veteris Testamenti* of the Abbot Joachim He prefixed to Joachim's work a *Liber Introductor-*

ius in Evangelium Eternum This gospel of the Holy Spirit, it was claimed, was to supersede the gospel of the Son, as preserved in the New Testament The Liber Introductorius was condemned by Alexander IV upon representations made by the theologians of the Sorbonne

7108 "In the parvis, or porch, before the Cathedral of Notre-Dame"

7118 Fr "Ne cuidiez pas que je vous moque"

7134 False-semblant means that the book has been suppressed for a time by the friars, to be brought forward again when Antichrist, their leader, shall appear Langlois notes that the Introductorius was actually lost

7172 The English lacks a couplet, necessary to the sense, which would translate the Fr "Par Pierre veaut le pape entendre"

7215 *my moder*, i e., Hypocrisy

7254 *beggers*, Fr "beguns" The Beguns (or Beguards) were members of lay brotherhoods which arose in the Low Countries They got their name from Lambert Begue Skeat suggests that the description here really applies to the Franciscans, or Gray Friars

7259 *quale pipe*, inaccurately translated, Fr "Houseaus froncz e larges botes, Qui ressemblent bourse a caillier" (a net for snails?)

7286 Prov xxvi, 11, cf also II Pet ii, 22

7287 Cf the Pardoner's remark, *PardT*, VI, 918

7300 See I 6068, above, and n

7312 ff Proverbial Cf "Le loup mourra en sa peau, qui ne l'escorchera vii" (cited with other parallels by Langlois)

7323 *Streynd-Abstynance*, Fr "Contrainte Astenance"

7346 *batels*, battalions

7386 Cf *Rustebeuf*, Diz des Règles, II 168 f (Œuvres, I, 231), La Romans de Baudun de Sebourg, vii, 351 (ed Boca, Valenciennes, 1841), Triumphe des Carmes, II 94-100 (Langlois)

7391 Rev vi, 8

7401 *burdown*, staff, Fr "bourdon"

7406 *sayni*, for *ceyni*, girt (like a Francis-

can)? Or to be emended to *saynt*, pale? Fr "qui bien se ratourne"

7413 *squerly*, like a squire? Fr "Après s'en va son escuier" (Kaluza) (Langlois "Emprés s'en va senz escuier")

7420 *Coupe-Gorge*, Cut-Throat

7453 On Jolly Robin, the dancer, see *Tr*, v, 1174, and n

7454 *Jacoby*, a Dominican Cf *Freres preachours*, I 7456

7457 *beren*, would sustain Fr "Mauvaisement l'ordre tendraient, Se tel menestrel estaient"

7459 ff The Augustinians, Franciscans (*Coraileres*), and Carmelites (*Carmes*), together with the Dominicans, were usually reckoned as the four orders The *Sacked Freres* were the Friars De Penitencia, also called di Sacco from the form of their robe

7465 ff Cf *HF*, 265-66

7490 ff Matt iv, 19, Luke v, 10 For its use by friars cf *SumT* III, 1820

7505 Cf *Manct*, IX, 332 ff

7511 f Proverbial, cf Haeckel, p 16, no 51

7517 Cf II 3815 ff, above

7544 Proverbial, cf Haeckel, p 39, no 132

7576 Fr "cul (var "puis") d'enfer," meaning, doubtless, with either reading, "the pit of hell" The Fr "cul" may have led the English translator to introduce the idea which appears in the *Sum Prol*, III, 1665 ff For further information on the matter see the introduction to the Explanatory Notes to *Sum Prol*

7579 *with myschaunce*, here, as frequently, a curse

7607 f This sounds proverbial Langlois compares Gautier de Coincy, Les Miracles de la Sainte Vierge, ed Poquet, Paris, 1857, col 662, ll 594 f Cf Haeckel, p 39, no 134

7634 "Though one pierced him with a spear" (reading *me* for Thynne's *he*) Fr "S'en le deust tout vii larder"

7643 *The maugre*, the blame

7662 *jolyly*, apparently an adverb of emphasis, Fr "bien"

7677 ff With the friar's claim here cf *Gen Prol*, I, 218 ff, and n

TEXTUAL NOTES

THE CANTERBURY TALES

Authorities — At least eighty-three (or, if the Morgan fragment of the *Pardoner's Tale* be counted, eighty-four) MSS of the *Canterbury Tales*, either complete or fragmentary, are known. With them may be reckoned also six early prints—two by Caxton (Cx¹ Cx²), two by Pynson (Pyn¹ Pyn²), one by Wynkyn de Worde (Ww), and Thynne's (Th) — though they are of little value for the establishment of the text. The relations of the prints to each other and to the MSS have been examined by Professor W. W. Greg, PMLA, XXXIX, 737 ff. From the collation of a short passage of the *Knight's Tale* he concludes that Cx¹ alone ranks with the MSS as an authority. Its text is poor, having been derived from an inferior copy resembling Trinity College, Cambridge, MS R 3 15. In Cx² alterations were made by comparison with a MS of uncertain affinities, and the four succeeding prints were all derived, directly or indirectly, from Cx², with supplementary use of unidentified MSS. Miss M. Kilgour, PMLA, XLIV, 186 ff., tries to show that the authority used was British Museum MS Additional 35286, or one closely related to it. Wynkyn de Worde's edition, according to information furnished by Professor Manly, was derived partly from Cx², and partly from a different source, probably a MS.

The list of MSS follows. The editor is indebted to Professor Manly for information about several, which have either been recently discovered or are imperfectly described in previous lists. Photographic reproductions of all the MSS have been brought together by Mr Manly at the University of Chicago for use in the preparation of his critical edition. This will contain an account of the authorities, as well as a full registration of variant readings. Until this complete information is available, descriptions of most of the MSS may be found in Miss Hammond's Manual, pp 163 ff. Another list, not quite complete, is given by Koch in his edition of the *Pardoner's Prologue* and *Tale*, Chaucer Society, 1902, and another, not including fragmentary copies, will be found in Manly's edition of the *Canterbury Tales*. The names by which certain copies are known have varied from time to time with changes of ownership. Those here adopted are the same as those to be employed in Mr Manly's critical edition. He very kindly supplied the editor with the list, and it is hoped that this uniformity of names

and abbreviations may be a convenience to the users of both texts. The eight of the more extensive and important MSS from which the *Canterbury Tales* have been printed in full by the Chaucer Society, the text of each, wherever defective, being pieced out from other sources, are designated by stars

- Ad¹ Additional 5140, British Museum
- Ad² Additional 25713, British Museum
- Ad³ Additional 35286, British Museum (formerly Ashburnham 125)
- Ad⁴ Additional 10340, British Museum (a fragment quoted from memory)
- Ar Arundel 140, British Museum (*Melbeec* only)
- Bo¹ Bodley 414, Bodleian
- Bo² Bodley 686, Bodleian
- Bw Barlow 20, Bodleian
- Ch Christ Church 152, Oxford
- Cn Cardigan MS, now the property of the Brudenell estate
- *Cp Corpus 193, Corpus Christi College Oxford
- Ct Chetham 6709, Chetham's Library, Manchester
- *Dd Dd 4 24, University Library, Cambridge (perhaps formerly Hodley or Hoadley)
- Dl Delamere MS, property of Boies Penrose III, Esq
- Do Douce d 4, Bodleian (a single leaf, containing *General Prologue*, I, 298-368)
- Ds¹ Devonshire MS, property of the Duke of Devonshire
- Ds² Devonshire fragment, property of the Duke of Devonshire
- Ee Ee 2 15, University Library, Cambridge (*Man of Law's Tale* only)
- *El Ellesmere 26 c 12, formerly Lord Ellesmere's, now in the Huntington Library, California
- En¹ Egerton 2726, British Museum (formerly Haistwell, and probably a Chandos MS)
- En² Egerton 2863 British Museum (formerly the Norton, later a Hodson MS)
- En³ Egerton 2864, British Museum (formerly the Ingilby, later a Hodson MS)
- Ft Fitzwilliam (McClellan, 181), Fitzwilliam Museum, Cambridge (formerly Ashburnham 127)
- *Gg Gg 4 27, University Library, Cambridge

- Gl Glasgow MS, Hunterian Museum
V 1 1
- Ha¹ Harley 1239, British Museum
Ha² Harley, 1758, British Museum
Ha³ Harley 7333, British Museum
*Ha⁴ Harley 7334, British Museum
Ha⁵ Harley 7335, British Museum
Ha⁶ Harley 1704, British Museum (*Pro-
cess's Tale* only)
Ha⁷ Harley 2251, British Museum (*Pro-
cess's Tale* only)
Ha⁸ Harley 2382, British Museum (*Pro-
cess's Tale* and *Second Nun's Tale*)
Ha⁹ Harley 5908 British Museum (a frag-
ment)
- He Helmingham MS, property of the
Tollemache estate
- *Hg Hengwrt 154 (or Penarth 392) National
Library of Wales, Aberys-
twyth
- Hk Holkham MS, property of the Earl of
Leicester
- Hn Huntington (H M 144), Huntington
Library, California (formerly Hurth,
Melbee and *Monk's Tale* only)
- Ht Hatton Donat 1, Bodleian
- I I 3 26, University Library, Cam-
bridge
- Kk Kk 1 3, University Library, Cam-
bridge (a fragment)
- *La Lansdowne 851, British Museum
- Lc Lichfield 2, property of Lichfield
Cathedral
- Ld¹ Laud 600, Bodleian
Ld² Laud 739, Bodleian
- Ll¹ Longleat 257, property of the Marquess
of Bath
- Ll² Longleat 29, property of the Marquess
of Bath (fragments of the *Parson's
Tale*)
- Ln Lincoln 110, property of Lincoln
Cathedral
- Ma Manchester English 113, John Ry-
lands Library (formerly Hodson 39)
- Mc Professor McCormick's MS, now prop-
erty of the University of Chicago
(formerly Ashburnham 126)
- Me Merthyr, property of the Rev L C
Simons Merthyr Mawr, Wales
(part of the *Nun's Priest's Tale*)
- Mg Morgan 249, Morgan Library, New
York (formerly Ashburnham 124)
The last leaf contains an additional
fragment of the *Pardoner's Tale*
- Mm Mm 2 5, University Library, Cam-
bridge (formerly Ely)
- Ne New College, Oxford, D 314, de-
posited in Bodleian
- Nl Northumberland MS, property of the
Duke of Northumberland
- Np XIII B 29, Royal Library, Naples
(*Clerk's Tale* only)
- Ox¹ Manchester English 63, John Rylands
Library (part of Oxford)
- Ox² Oxford, property of A S W Rosen-
bach Co., New York (part of Man-
chester English 63)
- Ph¹ Phillips 6570, formerly owned by Mrs
Fenwick, Cheltenham, now prop-
erty of A S W Rosenbach Co.,
New York
- Ph² Phillips 8136, also a Cheltenham MS,
formerly Canby, property of A S W
Rosenbach Co., New York
- Ph³ Phillips 8137, also a Cheltenham MS,
property of A S W Rosenbach
Co., New York
- Ph⁴ Phillips 8299, also a Cheltenham MS,
now H M 140, Huntington Library,
California (*Clerk's Tale* only)
- Pl Plumpton MS, property of G A
Plumpton Esq., New York (formerly
Phillips 9970, a single sheet con-
taining fragments of the *Merchant's
Epilogue*, the *Squire's Prologue*, and
the *Franklin's Tale*)
- Pp Pepys 2006 Magdalene College, Cam-
bridge (*Melbee* and *Parson's Tale*)
- Ps Paris MS, fonds anglais 39, Biblio-
theque Nationale
- *Pw Petworth MS, property of Lord
Leconfield
- Py College of Physicians, London
- Ra¹ Rawlinson Poetry 141, Bodleian
Ra² Rawlinson Poetry 149, Bodleian
Ra³ Rawlinson Poetry 223, Bodleian
Ra⁴ Rawlinson C 86 Bodleian (parts of
the *Proress's Tale* and the *Clerk's
Tale*)
- Ry¹ Royal 17 D xv British Museum
Ry² Royal 18 C ii, British Museum
- Se Arch Seiden B 14, Bodleian
- Si Sion College, London, Arch L 40 2
E
- Sl¹ Sloane 1685, British Museum
Sl² Sloane 1686, British Museum
Sl³ Sloane 1009, British Museum
- St Stoneyhurst B XXIII, Stoneyhurst
College, Lancashire
- To¹ R 3 3, Trinity College, Cambridge
To² R 3 15, Trinity College, Cambridge
To³ R 3 19, Trinity College, Cambridge
(*Monk's Tale* only)
- To Trinity 49, Trinity College, Oxford

In the foregoing list are included all the MSS that have been discovered by the diligent search of Professor Manly, Miss Edith Rickert, and their associates. Still other names appear in early lists, but it is often impossible to determine whether they represent lost copies or are identical with some of those mentioned above. Thus Miss Hammond (p. 165) cites from Bernard's Catalogi references to Clarendon, Hodley (or Hoadley), Worseley, and Gresham College MSS, and Urry mentioned Chandos and Ely copies which he used for his edition. Several of these have been identified more or less positively with known MSS, and some account of them will be found in Miss Rickert's communication to TLS, 1931, p. 1028. In the same article Miss Rickert makes inquiry about a number of MSS, possibly still in

existence, the identity of which is entirely unknown

Of the MSS enumerated above several have not been described with any fulness, a few contain short fragments not exceeding one or two tales, and others are decidedly incomplete. Eight of the more important as already indicated, have been printed in full by the Chaucer Society. The Ellesmere copy and the edition of Thynne (1532) have been published in facsimile. Thus nine of the authorities are accessible as a whole. From forty-four of the remaining MSS, together with the two editions of Caxton and that of Thynne, specimen passages covering the Doctor-Pardoner link and the *Pardoner's Prologue* and *Tale* have been printed by the Chaucer Society. From eight other MSS, which lack the *Pardoner's Tale* — namely, S¹ Ra¹ Mc Ha¹ (completed by Ha²) Np Hk Ph¹ (completed by Ha²) and Ll¹ (completed by Ma¹) — specimen passages have been printed covering the *Clerk's Prologue* and *Tale*.

Full information as to the readings and classification of all copies will be supplied for the first time by Professor Manly's edition. But valuable tentative studies, based upon the published materials, have long been available, and served for the guidance of the present editor. On the basis of the specimens and the complete reprints named above fifty-five authorities have been classified by Zupitza and Koch in the following groups. The abbreviations and designations of groups are those employed in the present edition.

- α — El Hg Pγ
 β — Dd En¹ Ma¹ Ds¹ En² N¹ Ch Ad¹
 γ — Gg Ph¹ Bo¹
 δ — Ha¹ Ha² Ad² Ps
 ε — Se Ht, and the original of the Pw-group, which includes Pw En² Bw Ln Ha² Lc Mg F¹ Ry¹ Ry² Ld¹ Ld² Bo¹ Ph² Ph³ Mm Sl¹ Dl Ra² To
 ζ — Tc¹ Ra² Gl Ad², and the original of the Cp-group which includes Cp La Sl² Tc² Ne Ha² He Ii Cx¹ Cx² Th

The relations of the MSS within the several groups are fully discussed in Zupitza's and Koch's prefaces to the specimens, and their conclusions are further exhibited in a chart drawn up by Professor Liddell, *Specimens*, Pt iv, p. xlvii. The results of their investigations have been criticized by various scholars. See, for some of these comments, Miss Hammond's *Manual*, p. 169, and for an extensive re-examination of the whole question, *The Chaucer Tradition*, by Aage Brusendorf, Oxford 1925. Professor Brusendorf's treatise is especially valuable for the information it supplies about unpublished MSS. A very acute criticism of the Zupitza-Koch classification, laying stress upon evidences of contamination in various MSS, was privately printed by the late Sir William

McCormick, and the editor is indebted for copies to Lady McCormick and Miss Janet Heselune.

It is by no means certain that the Zupitza-Koch classification is valid in all particulars even for the *Pardoner's Tale*, and how far the same classification holds for other tales will be made clear by Professor Manly's collations. Zupitza and Koch gave too much weight, in the data they used for evidence to trivial variations in spelling, and, as McCormick argued, they made too little allowance for contamination of which Koch takes more account in his later work on the eight published MSS (Chaucer Society, 1913). But there is general agreement, for the *Pardoner's Tale*, about the primary division of authorities into the six groups mentioned above, and so far as the published MSS are concerned, the same grouping seems to hold in the main throughout the work. A few instances where MSS depart from their usual class will be noted in the list of variant readings. It is further clear that classes α and ζ, which include the great majority of authorities belong to an inferior type (B), and they have so many common errors that they can be safely traced to a single source. Classes α, β, and γ, on the other hand, which usually agree in superior readings (type A), are not definitely united by errors in the *Pardoner's Tale*. In the other tales the printed representatives of these groups — MSS El Hg Dd Gg — agree in a fair number of inferior readings, but the evidence hardly proves that there was a single archetype. Professor Brusendorf, who examined a dozen unpublished copies of the *Num's Priest's Tale*, left the point undecided. The relation of α, β, and γ to one another is also a matter of dispute. Koch, from the evidence of the *Pardoner's Tale*, argued for a combination of α and β, as against γ, Brusendorf, on the basis of his collation combined α and γ. But in both Hg and Gg there is evidence of contamination with type B. Class δ (Brusendorf's "London group") occupies a curiously intermediate position between types A and B. Koch includes it with B, but allows for extensive contamination with A (perhaps especially with γ). Brusendorf, on the contrary, classed it with the superior type (his "all-England tradition"). Since in the tales as a whole the errors common to Ha¹ Cp Pw La are too numerous to be satisfactorily accounted for by contamination, Koch's classification of δ with type B is here adopted. On all these disputed questions new light may be expected from Professor Manly's edition.

In addition to the readings of the nine published authorities, there are recorded in the following notes many variants from two unpublished copies to which the editor has had access the Cardigan MS, which he was generously allowed to collate while it was

temporarily in the possession of President MacCracken of Vassar College, and the Morgan MS, which was very kindly placed at his disposal by Miss Belle da Costa Greene of the Morgan Library. The Morgan copy, as shown by the *Pardoner's Tale* specimen, belongs to the Petworth group (class ϵ). The Cardigan MS, which was long inaccessible to scholars, has recently been described by Miss Clara Marburg in PMLA, XLI, 229 ff. She prints the text of the *Pardoner's Prologue and Tale*, and shows that the MS belongs to Class β , being most closely related to Ma¹. The common ancestor of the two MSS was apparently contaminated with type B.

In accordance with the opinion and practice of all recent editors, the Ellesmere MS has been made the basis of the text, and preference has ordinarily been given to the readings of type A. B has been followed only where it corrected errors in A or offered readings so superior intrinsically that they demanded adoption. The editor's practice with regard to unique readings of Ellesmere or of Harleian 7334, which often present difficult problems, is discussed in the section on textual method in the General Introduction. It may merely be added here that independent authority, that is to say, access to a good copy in addition to its own archetype, might be assumed not unreasonably in the case of several individual MSS or groups. Thus Brusendorff argued that groups β and δ both derive some readings from a source superior to the common ancestor of all the MSS. He does not make this claim for the peculiar unique readings of Harleian 7334, which are discussed in the General Introduction. But in the case of Ellesmere he admits the possibility of independent authority for readings peculiar to that MS alone. They may have been derived from Chaucer's own MS, or from an excellent copy now lost. Ellesmere as a whole, however, cannot be held to be a direct copy of the ultimate original. For the existence of a few errors common to all or nearly all MSS suggests that one or more copies intervened between the author's original and the source of A and B.

There is great variation in the MSS with respect to the order of the tales and the presence or absence of connecting links, and a tentative classification based upon these data was made by Miss Hammond, Manual, pp 169 ff. It does not correspond altogether with the genealogy constructed by Zupitza and Koch from the study of the text. For MSS which are classified together for their textual readings do not always agree in arrangement. Thus Hengwrt, which is closely related to Ellesmere in Koch's group α , has the tales in a disordered and inconsistent sequence partly resembling that of the Petworth group. And the arrangement of most of the best MSS (classes α , β , and γ) is shared

by members of groups δ and ϵ . The conditions are very complicated and do not admit of a simple explanation. They point to contamination, to the exercise of scribal independence, and possibly to a limited circulation of separate tales. An ingenious attempt to reconstruct the successive stages in the arrangement was made by Skeat in *The Evolution of the Canterbury Tales*, Chaucer Society, 1907. His conclusions are re-stated, with modifications, in his monograph on the Eight-Text Edition of the *Canterbury Tales*, Chaucer Society, 1909. For additional information see R. L. Campbell, *Extra-Textual Data for a Classification of the MSS of the Canterbury Tales*, Univ of Chicago Abstracts of Theses, Humanistic Series, V, 453 ff., also Professor Manly's introduction to his edition, pp 77 ff. A study by C. Robert Kase, *Observations on the Shifting Positions of Groups G and DE in the Manuscripts of the Canterbury Tales* (in *Three Chaucer Studies*, New York, 1932) came to hand too late to be used by the present editor. The complete solution of the problems connected with the arrangement of the tales may be expected when Professor Manly's investigation is finished. Until that is done, it will not be possible to write a satisfactory history of the text of the *Canterbury Tales*, and in the present edition nothing of the sort has been attempted. The matters in question have been discussed only when they relate to practical decisions about the inclusion or exclusion of doubtful passages or the order of the tales.

Questions concerning the genuineness of the various links will be taken up in the notes. One general problem of arrangement — and perhaps the only one of serious interest to the reader — may be mentioned here in conclusion. The order of tales which has the overwhelming support of the best MSS is the following: Fragments I (Group A), II (B¹ = Man of Law), III (D), IV (E), V (F), VI (C), VII (B² = Shipman-Nun's Priest), VIII (G), IX (H), X (I). But by this arrangement a reference to *Sittingbourne* (forty miles from London) in the *Wife of Bath's Prologue* is made to precede a reference to *Rochester* (thirty miles from London) in the *Monk's Prologue*. To correct this obvious inconsistency the editor of the Six-Text reprint, on the authority of a single inferior MS (Arch Selden B 14) combined II (B¹) and VII (B²) and assigned the *Man of Law's Epilogue* to the Shipman, printing it as the *Shipman's Prologue*. He also moved up Fragment VI (the tales of the Physician and the Pardoner), which comes after V in all MSS (even following VIII in some copies), and placed it after II-VII (his B) to fill out the tales of the second day. Now there is no real support for this order in the MSS, and no reason for supposing that Chaucer adopted it. The Selden MS, which is the sole authority for combining II and VII,

puts II-VII (B) between V and VIII, and VI between VIII and IX. If Chaucer had ever reached the final revision of the tales he might himself have made the shifts of the Six-Text editor, but there is no evidence that he intended to do so. And there are so many small discrepancies in the work that the misplacing of Rochester and Sittingbourne may be regarded as a slip of Chaucer's own which he left uncorrected. He not only failed to complete the tales, but he never made a final arrangement of what he had written, or worked out a consistent scheme for the pilgrimage. Under the circumstances an editor must now choose between keeping the arrangement of the best MSS with all its imperfections, or of making the unauthorized adjustment adopted in the Six-Text and several succeeding editions. The former is undoubtedly the sounder procedure. It was in fact recommended by Skeat in his *Evolution of the Canterbury Tales*, pp. 27 ff. (although he afterwards defended the superior authority of the Harleian arrangement), and it has been recently adopted in Koch's edition and in Manly's selections. It reverts, moreover to the venerable tradition of Tyrwhitt. In spite, therefore, of certain inconveniences in departing from the system of groups used in references in the prolific Chaucer "literature" of the past fifty years, the Ellesmere order has been followed in the present edition.

The position of Fragment VI (C) is of course largely independent of the question just discussed. In the MSS it always occurs late — in the superior Ellesmere class after V — and it was shifted by the Six-Text edition to follow II-VII (B¹-B²) in order to fill out a programme of tales for the second day. But it is now recognized that in view of the incompleteness of the work it is not worth while to try to make a consistent time-table for the pilgrimage. On other grounds it has been proposed to put VI before II (against the consistent testimony of the MSS) or to put VI-VII immediately after II (thus preserving the combination VI-VII which appears in every MS except Selden). See Shipley, *MLN*, X, 130, XI, 145, and S. Moore, *PMLA*, XXX, 116. There are reasons for both these suggestions which would deserve the consideration of an editor who thought it justifiable to make a new editorial arrangement. But they are not decisive enough to warrant a departure from the Ellesmere order.

In the citations below references are simply to the nine authorities followed unless special mention is made of others. Thus Type A will refer to MSS El Hg Dd (or En¹) Gg, Type B to MSS Ha (i. e., Ha²) Cp Pw La and Thynne's edition (Th), a will be used for El Hg, and ζ for Cp La Th. Specific references will be made in each case to Cn and Mg, for which the editor's collations are incomplete. The former belongs to Type A, the latter to

Type B. The references to Tatlock are (unless otherwise specified) to the Harleian MS 7334, Chaucer Society, 1909, references to Manly are to his selections from the *Canterbury Tales*. No attempt will be made to record minor variations in spelling among MSS which show verbal agreement.

FRAGMENT I

The General Prologue

8 *halve* | *halfe* Ha Pw Th, rest (incl Mg) *half*. Final -e is metrically necessary, and the pronunciation with υ is probable.

40 *weren* Ha (also Ha²), rest (incl Mg) *were*.

60 *armee* (*armeye*, etc) El Pw ζ (also Se Cx²), *arwe* Hg (Sheat Eight-Text Edition, p. 55) En¹ Gg Ha (also Cx¹), Mg ambiguous (*arme* or *arwe*).

120 *semitte* Pw Ha (flourish?) Cp (?), rest (incl Mg) *semt*.

179 *reccheles* | *Cloysterles* Ha.

252^a b This couplet occurs only in Hg among the printed MSS. It is also in Th, and (Tatlock, p. 23) in Ld² Tc¹ Ch Ha² Py. Probably genuine, though perhaps canceled by Chaucer.

338 *verranly* Ha, rest (incl Cn Mg) *verray*, *verrey*, etc.

363 Ha *Weren with uss ecke clothed in oo lyvere*.

396 *I-drawe* Gg, rest (incl Cn Mg) *drawe*.

430 *Rufys* Cn Pw Mg (?), *Rufys* Gg, *Rusus* Hg Dd Ha Cp La, *Russus* Th (?), *Rusus* El.

435 *ypreved* | *I-proved* Ha, *preysed* Cn, rest (incl Mg) *proved* (*provod*).

509 *semitte* Cn Ha Cp, rest (incl Mg) *semt*.

510 *chauntere* B (exc Mg Th), *chauntre* a Gg Cn (*chauntry*) En¹ Mg Th.

514 *noght a* | no Ha (perhaps correctly).

516 *to senful man nougth* Ha, rest (incl Mg) *nat* (*nought*) *to* (*with*) *sinful man* (*men*) (Cn nat *with symple men*, Ld¹ (Tatlock, p. 9) *nat to dispoules*).

559 *greet* | *wyde* Ha.

607 *I-shadewed* Gg Ha, rest (incl Cn Mg) *shad* (*o*) *wed*.

697 *semitte* Cn, rest (incl Mg) *semt* (sometimes with final flourish).

714 *the murverly* a Gg, *so mery and so loude* En¹ Cn, *ful meryly* Ha, *so meryly* Pw Mg ζ .

715 *shortly* El Ha, rest (incl Cn Mg) *soothly* (perhaps correctly, but cf *MLT*, II, 428).

741 *that* Ha, rest (incl Cn Mg) *om*.

752 *han been* Ha, rest (incl Cn Mg) *been*.

764 *saugh nat* | *ne saugh* Ha.

782 *I wol yeve you* | *smyteth* of Ha.

791 *oure* a Pw Mg La Sl¹, *youre* Dd Cn Ha Cp, *others* Th.

803 *myselven* Ha Cp Pw La S¹, *myself* a
Dd Cn Mg *Goodyl gladly* Ha
829 *I* Ha Cp Pw La S¹ Mg, a om, *if ye it*
Dd Cn

The Knight's Tale

943 *yslawe* Cn Ha, rest (incl Mg) *slawe*
992 *housbondes El* En¹ Ha Th, *freendes*
Hg Gg Cp Pw La, *lordes* Mg
1031 *This Palamon and his felawe Arcite*
El Cn Gg Ha, *Dwellen this P and eek Arcite*
Hg Cp Pw Mg La (perhaps correctly),
Dwellen thise P and his felawe Arcite En¹,
Dwelleth P & his felowe Arcite Th
1039 *fynere* El Cn Gg Ha, *fairer* Hg En¹
Pw Mg Cp Th, *ferresle* La
1212 o Dd, rest (incl Cn Mg) or
1248 *helpe* Hg Gg Ha Cp Pw Mg La,
heele El Dd Cn Th
1323 *lete* I I *lete* Ha
1376 *Buforen* Buforen(e) all MSS Th,
in Ha, rest om, *his* *has ouen(e)* El Dd
Cn Gg
1424 *long* El Dd Cn Gg Ha, *strong* Hg
Pw Mg S
1573 *after he* El, *afterward he* Hg En¹
Gg Cp Pw Th, *he afterward* La, *afterward*
Ha Mg
1595 *for* Cn Ha, rest (incl Mg) or
1614 *le(e)f* Hg Gg Ha Cp, rest (incl Cn
Mg) *leve* (pl or sbj)
1637 *Tho* Cn Ha, rest (incl Mg) *To*
(*They gan to chaunge colour* En¹)
1906 *And on the gate west(e)ward in*
memorie Cn and (Tatlock, p 30) Ad³ To,
On the Weste gate in memorie I (Tatlock)
And westward in memorie En², *And a estuward*
also in memorie Mg, *And westward in the*
mynde and in memory Ha, rest *And on (of, in)*
the west(ward) (side) in memorie
1986 *gate* A (incl Cn), *gates* B (incl Mg)
2030 *twynes a, twyned(e)* Dd Cn Gg Cp
Pw Mg Th, *twyne* Ha La
2037 *sterres* Cn Ha and (Tatlock, p 30)
Ch Bo¹ Ad³ Ha³, rest *serres, certres* (Mg),
cercles, septres, storyes, etc
2049 *depeynted was* Ha, rest (incl Cn
Mg) *was depeynted* (Th *paynted*), *Skeat em*
was depeynt
2060 *peynted* all authorities (Gg corrupt)
Skeat em *peynt* Ha⁴ Ha³ (Tatlock, p 10,
n 1) om *yow* (perhaps correctly)
2142, 2144 *for old(e), for blak*, written
separately in all eight MSS, also in Cn Mg
Th
2202 *And a*, rest (incl Mg) or *The* Cn
reading, *pley best and synge*, suggests that
dauncen in the other MSS may have been
incorrectly repeated from the line before
2385 *the beautee* the *gret beute* Ha I
(Tatlock, p 30), *the fayre beaute* Th
2488 *But* El B (incl Mg), *And* Hg Dd Gg
Cn
2681-82 Om El Hg Gg, here printed
from Cp
2683 *was* El Cp Pw La Mg, *she was*

Hg Dd and (Brusendorff, p 112) En¹ Py
(*As she was*), Cn *Therefore she was all his*
in chere and herte, Ha³ *And was al his as by*
chere of herte (Brusendorff), Tyrwhitt em
And was all his in chere, as his in herte,
Koch em *And was al his in chere as in hir*
herte

2684 *furie* a Gg Mg, *fyr(e)* Dd Cn Ha
Cp Pw La
2725 O El Dd, On Gg, One Th, rest (incl
Cn Mg) A
2770 Metrically suspicious Possibly a
headless line, perhaps to be em to [ne] may,
may [now] or [no longer] may endure
2801 Ha om for
2834 *renunge(e)* Cn Gg Pw Mg Th,
reundung(e) Dd Ha Cp La
2840 *chaunge(n) bothe* Hg Dd Cn, *torne*
Ha, rest (incl Mg) om
2892 *that weren* Ha, rest (incl Mg) om,
Cn *stedes grete and lilye white* (perhaps cor-
rectly)
3015 *And nat eterne be withoute lye* Ha
3036 *The which* Ha, rest (incl Cn Mg)
That
3059 *the* Dd Cn B (incl Mg), rest om
3090 *the Knight* Hg Dd S and (Bru-
sendorff, p 98, n 1) Ha⁵ Ad³, *ful right*
El Gg Ha
3104 *also* Ha Ch (Tatlock), rest (incl
Mg) so, Cn *And he here ageyme so gently*

The Miller's Prologue and Tale

3170 *me (m')* *athynketh* a Dd Cn Cp La
Ha, *me thynkyth* Gg, *me for-thenketh* Pw Mg
Th
3176 *yeere* a, rest (incl Cn Mg) (*to*) *here*
3236 *eek* Ha, rest (incl Cn Mg) om
3238 *broyden* a, rest (incl Cn Mg)
(*y*) *bruded, embrouded, enbrauded*
3322 *Schapen with goores in the newe get*
Ha (conceivably Chaucer's revision, as Tat-
lock remarks, p 20)
3451, 3457 *astromye* a Cn, *arstromye* La,
rest (incl Mg) have full form (also La Cn,
l 3457)
3483 *seynte* Cn Ha, rest (incl Mg) *seint*
(some with final flourish)
3485 *verye* a Gg Cp Pw Mg La, *verray*
Ha, *mare* Dd Cn Th
3486 *wentestow(e), wentest* thou a Cp
Pw Mg La, *wonestow, wonest* thou,
etc Gg Dd Ha Th, Cn uncertain *Seinte* Hg
Gg Ha Cp La, *seynt* El Dd Pw Mg Th
3571 *broke* El Pw Mg Cp, rest (incl Cn)
breke
3624 *His owne hand he made* Hg Dd Pw
Mg S, El om *he, With his owene hand he made*
Cn Gg, *His owne hand than made* Ha
3643 *wery* of Pw Mg, *verray* Cn Gg Dd
Ha (perhaps correctly)
3709 *pa* a Dd Gg Cp Pw Mg (*compayne*
Ha La), *ba* Cn and (Skeat) Ha⁵ I Tc¹ Ra¹
Ra² Bo¹ Ld², *As helpe me God and swete*
seynte Jame Th
3721-22 In El Th, rest om

3770 *viratoot(e)* a Cp Pw Mg, *veritot(e)*
Dd Cn La Th, *verytrot* Ha, *merytoi* Gg

The Reeve's Prologue and Tale

3906 *half-wey(e)* A ζ, *passed* Ha Ii (Tatlock, p 5, n), *almost* Pw and (Tatlock) Ra¹ Lc

3941, 3959 *Symkyn*] *Symekyn* (Ha only) would give relief from awkwardly short lines Cf *Janekeyn* (El only) in *WB Prol*, III, 303 Skeat's *deynous* seems impossible

3953 (y) *bounde(n)* El Gg Ha Pw, *wournde(n)* Hg Dd Cn Mg ζ

4027 *boes* El *bihoves* Hg Dd Cp Mg, *bihoveith* Cn ζ *falles* Ha, *muste* Gg

4028 *fool*] *fon* Ha In the following dialogue some MSS have more dialect forms than El It is hard to determine how many were intended by Chaucer

4064 *laus* a Cp La, *lo(o)s* Dd Gg Ha Mg, *loce* Th *louse* Cn Pw

4085 *Lay*] *Leg* Ha

4089 f *fon speeden hem anon* Ha (possibly Chaucerian?)

4111 *fooles*] *fonnes* Dd En¹ (Brusendorff, p 90) Cn

4118 Koch em [han] *hym bresoght* (omitting *they*) to avoid rare weak pret ind without -e He makes a similar correction in *FranklT*, V, 1273

4134 *na(ne)* Dd Ha Cp Mg *no(ne)* a Gg Cn Th, *no(wh)it(e)* Pw La

4166 *two* El Gg, a Hg Dd B (copied from line above?)

4171 *comphne* La, rest (incl Cn Mg) *complyng*, *complyng(e)*, *cowplyng*, *copl*

4254 *makes* Dd Ha, rest (incl Cn Mg) *maketh* Ga Ha

4255 *wat mysgaa* Dd and (Brusendorff, p 91, n 1) Ad¹ (dialectally more consistent)

4256 *lyes alsua* Dd and (Brusendorff, p 91, n 1) Ad¹

FRAGMENT II

The Introduction to the Man of Law's Tale

4 *ystert* a Dd Cn, *expert* Ha² ζ Pw Mg, om Ha

5 *eightetethe*] *xviiith* Hg, *eyenthe* Mg, *eyghte* (xviii^e) ζ Ha² Pw, *eight* and *twentithe* El, *xviii* Cn, *eight* and *twenty* Dd, *threthenthe* Ha

37 *now of*] *and holdeth* Ha only

47 *But* Dd Cn En² Ad¹, *That* a Gg Pw ζ Mg

The Man of Law's Tale

185 *cerously* a Dd Cp Pw Mg Th, *ceretynly* Gg, *so ryally* Ha, *curously* La, *so curously* Cn

497 *wook*] *avok* Ha Skeat inserts [*thai*] for the meter

621 Skeat inserts [*ful*] for the meter

791 *til*] *unto* Ha, *to* Dd Pw, Skeat em *until*

882 *eeh*], inserted by Skeat for the meter, is supported by Cn

1060 *alle* Ha, rest om

The Man of Law's Epilogue

Lines 1163-90, which constitute the so-called *Shipman's Prologue*, are not found in the published MSS of Type A They have been printed by the Chaucer Society (Six-Text Edition, pp 11* ff, 167) from 23 MSS and additional copies have been reported as occurring in MSS Ln Py En² Fi Gl Ne Dl Ph² Mc and in Cr¹ Cx² See Tatlock, *Harl MS* 7334, p 22, n 2, Brusendorff, p 70, n 2, Manly, *CT*, pp 570 ff, and C R Kase pp 32 ff, in *Three Chaucer Studies*, N Y, 1932 (not fully utilized by the editor) On the authenticity of the passage and its assignment to the Shipman see the introduction to the Explanatory Notes on the *ML Epil* The present text is based upon Cp, compared with the other printed MSS

1174 *Now* Ha Ha² Th Ra¹ Ra² Ra³ Ht Tc¹ Tc² Ha Ry¹, rest *How*

1179 *Shipman* Se, *Som(p)nour* Ha and (Tatlock, Manly) Ra² Ry¹ Ln Py Mc, rest *Squer*, *Swyere*, etc

1189 *phislyas*] so most MSS (var *philias*, *fisleas*, etc), (of) *phisik* (var sp) Ra¹ Ra² Tc² Ht Th, *phiscians* Mm

FRAGMENT III

The Wife of Bath's Prologue

For spurious links connecting the Wife's Tale with the Merchant's and the Squire's see the Textual Notes on the *Merch Epil* and the *SqT*

44^{a-c} These lines occur in Dd Cn and (Manly, p 576) Ch Cx² Ds¹ En¹ He Ma Ne Ry¹ Se Si Tc², and (Tatlock, p 23, n) Ii They are probably genuine, but whether Chaucer added them late and meant to keep them, or wrote them early and meant to reject them, is uncertain They are here printed from Dd

44^f *scoleryng* Dd, *scolyng* Cn, *scoleryng* Ch (Tatlock p 23, n), Skeat, following Tyrwhitt, has *scoleryng* (incorrectly)

59 *Wher(e) can ye seye* (seen) Hg Dd Cn Pw Mg ζ *Whanne saugh ye evere* El, *Whan sawe ye* Ha

75 *up* for Hg Dd Gg La Pw, *up* of El (perhaps correctly, cf "bravium virgin-tatis"), *uppe* fro Cp, *upon* Ha

260 For this line Cp Pw La Mg have *Thus sawtow, Wernard, God yave thee meschaunce*

303, 383 *Janekeyn* El, rest (incl Cn Mg) *Jankyn, Jenkyn*

361 *so moot I thee] though queynte he be*
Ha

368 *maner Cp Pw La, of thy Ha, of these*
Gg, om a Dd Cn Mg Th

575-84 Om in many MSS

595 For *Janekyn*, in all authorities, perhaps we should read *Janekyn*, since *oure* is very improbable

604 *seinte] seint* all MSS, *dame* Th

609-12 Om in many MSS Brusendorff (p 56) suggests transposing the passage to a position after l 618

619-26 Om in many MSS

660 *sawe a Cn Gg Ha Mg Th, lawe Dd*
Cp Pw La

717-20 Om in many MSS

The Wife of Bath's Tale

881 *but a Dd Ha Cp Pw La Mg and*
(Manly, p 584) 26 others, *no(n)* Gg Cn Th
and (Manly) 13 others

941 *like El Dd Gg Th, like Hg Cn Ha,*
like Cp Pw La Mg

1112 *us] nis* Cp Pw (perhaps correctly, to
avoid hiatus)

The Friar's Prologue and Tale

1295-96 In Ha this couplet stands between
ll 1308 and 1309

1324 *wete Dd*, Skeat adopts *wher that*,
from Cp Pw (also Mg) Perhaps we should
insert *best*, with Ad¹ En² (Brusendorff,
p 110, n 3), or *ought*, with Ha⁵ Ad² (Brusendorff)

1329 *hys a Cn Gg Th, her(e) Dd Ha Cp*
Pw La Mg

1377 *Ro(o)d(e) for Dd Cp Pw La Mg*
Ha Th, etc (27 in all, acc to Manly), *Wente*
for Gg Ps (Manly), *Redy for Gi Ni Ra² Ry¹*
(Manly), *For El Hg Cn En¹* (Brusendorff,
p 79, n 3, 21 in all, acc to Manly)

1406 *and pleye(n) Hg Dd Cn En¹ Gg Ha*
Ha¹ Ha⁵ Ad², *hwe wey(e) El Pw ζ Mg*

1426 *eke Dd Ha* (avoids hiatus)

1428 *laborious Dd Cp, rest (incl Cn Mg)*
laborous (with hiatus)

1445 *and Gg, rest (incl Cn Mg) om*
(right Dd)

1647 *and* is supplied after *Crist* by some
editors for the meter Ha reads *Povel*
But Chaucer may have permitted a pause or
rest in such a list Cf *Prol Mel*, VII, 951

1663 *these somonours hem a Dd, this (oure)*
Ha *Somonour hum B* (incl Mg) Gg

The Summoner's Prologue and Tale

1692 *that] than* Ha Pw (perhaps correctly,
but of l 1856)

1887 *mountayne Hg, rest (incl Cn Mg)*
mount(e)

2004 Ha inserts spurious couplets after
ll 2004, 2012, 2037, 2048

2015 *e(e)k(e) El Cn Gg Pw Mg Th,*
certes Hg Dd Cp La; also Ha

2201 *what] all what Pw* (perhaps correctly,
since it improves the meter) Or
read *hered?* or *what [that]?*

2224 *Certes it was a shrewed conclusoun*
El

2289 *dyd or Th, or elles Ha Skeat em*
or [as] *Pi(h)olome La Ha² Mg Th, rest*
(incl Cn) *Protholome(e)*, the corrupt form,
which would make the extra word metrically
unnecessary

FRAGMENT IV

The Clerk's Prologue and Tale

For the *Clerk's Prologue and Tale* use has
been made of the eight additional MSS
printed in the Chaucer Society Specimens,
namely Si Ra¹ Mc Ha¹ (and for the *Prologue*,
Ha⁵) Np (supplemented by Ad³) Hk Ph⁴ (and
for the *Prologue*, Ha²) and Li¹ (completed,
where defective, from Ma)

31 *Petrak(e) El (Perak) Hg Si¹ Dd Cn*
Cp Pw La Ha² (Patrak) Ma Mg, *Petrark(e)*
Ha Si Mc Ra¹ (Petark) Ha⁵ Ad² Hk Th The
division of authorities is almost identical in
l 1147, below

137 *lynage Dd Cn Ha Cp Pw La Si Mg*
Ra¹ Mc Ha¹ Ph⁴ Li¹ Th *lyne El Hg (hgne),*
lyf Gg Np, Hk corrupt

199 *sute El Hg Np, cite Cp La, syth Mc*
sight(e) Cn Pw Gg Dd Ha Si Ra¹ Ph⁴ Li¹
Ha¹ Th, *sigh Mg*

266 *last El Hg Cn Gg Cp Np La, laste*
Mg, *lasteth Dd Ha Pw Th Si Ra¹ Hk Ph⁴,*
lasted Mc

429 *homlynesse Cp La Ha¹ Hk* (Lat
"domestica"), *humblinesse Ph⁴, rest (incl*
Cn Mg) *humblinesse, humblesse, etc*

508 *ye(e) El Hg* (in margin) *Dd Cn Ha*
Pw Mg Th Si Ra¹ Mc Np Ph⁴ Ma, *the(e) El*
Hg (in text) *Gg Cp La Ha¹, you quod shee Hk*

537 *Second al om El Cn Cp La Th Np*
Ma Ra¹ Mg

552-53 *kisse blisse El Cn Ma, rest (incl*
Mg) *blisse kisse* (Lat "exosculans benedixit")

590 *Panyk Ha Cp Ha¹, Paynyk Mc,*
Panyyd Ra¹, rest (incl Cn Mg) Panyk(e),
Panye (Lat "Panico")

667 *youre] oure Cp La Mg only, Lat*
"nostro", perhaps a deliberate change by
Chaucer

764, 939 *Panyk(e) Ha Cn Cp Ra¹ Mc*
Ha¹, rest (incl Mg) *Panyk(e), Pany(e)*

867 *your] my Si Np El Hg Dd Ha Gg*
(*my*)

868 *your] so Ra¹ Mc Ph⁴ Cp La, rest*
(incl Mg) *my(n)*

915 *he] she Ra¹ Mc, om Gg*

996 *jane Dd Cn Gg Pw Cp La Th Ha Si*
Ha¹ Np Ma Hk Mg, *vane El Hg Ra¹ Mc,*
vane Ph⁴

1067 *disposed Dd Cn Pw Th Ra¹ Mc Ma*
Hk Mg, *purposed Ha Si Cp La Np Ph⁴*
supposed El Hg Gg Ha¹

1088 *God thanke yt you* Hg Cn (*thanked*)
Dd Ha Th Np Ma, *God thanke you* Gg Ph¹
Mg, *God I thanke yt you* Si Cp Ra¹ Mc, *God I
thanked (thank)* you La Fw, *good Lord I
thanke you* Hk, *I thank yt you* Ha¹, *that thank
I you* El

1181 *trust* Hg Dd Cn Gg Np Pw Ll¹ Mg
Ha³ Ph⁴ Th, *hope* El Ha Si Ra¹ Mc Ha¹ Cp
La

The Host's Stanza

Lines 1212^{a-f} are preserved in El Hg Py
Dd Cn Gg Se Bo² Bw Ne Ch Te² Ln
Ha² Ha³ Ry² Ad¹ En¹ Ma Np En² Th. (See
Miss Hammond, p 303 and Tatlock, p
23, n.) They are probably part of a can-
celed link, originally intended to follow
l 1169. But since they are without doubt
genuine, it seems best to leave them standing
in the text. Brusendorff (p 76) argued that
it was Chaucer's final plan to retain the
stanza, for humorous relief, between the
Envoy and the *Merchant's Prologue*.

In a number of MSS CIT is followed by
FrankIT, and eight of them (Bw Ha² Ld² Lc
Mg Ry² Sl¹ Nl) contain the following spurious
link (printed by Manly, p 84)

*I have a wyf quod oure Ost though she pore be
Yt hath she an heap of vices lo
For of hir tonge a moche shrewre is she
For to my wille the contrary wol she do
Therof no force lat alle suche thinges go
But write ye what in counsaill be it said
Me reweth sore that I am to hir taid*

*Sure Frankeleyn cometh nere zif yt youre wil be
And say ys a tale as ye are a gentilmn
It shal be don trevely host quod he
I wol you telle as hertely as I can
Holdeth me excused though I unworthy am
To telle you a tale for I wol Not rebell
Azenst youre wille a tale now wol I telle*

Pw has a longer form, and the link also
occurs in various forms in several MSS in
which *FrankIT* follows *Mercht*

The Merchant's Prologue and Tale

1228 *lven* Se, rest (incl Cn) *lyve* (metri-
cally less satisfactory)

1306-06 Om Cp La and (Brusendorff, p
66) Ra³ Ne Te¹ Te² Sl² Ha³ Ad¹ En², also, as
Professor Tatlock has informed the editor
by letter, Ln, in other MSS the couplet ap-
pears in various forms, nearly all manifestly
spurious. Tatlock suggests that Chaucer
wrote only *And if thou take a wyf*, the re-
mainder having been pieced out by scribes.
The version in the text is that of El Gg.
Other forms are given below, as noted by
Skeat, Oxf Chau, V, 354, Brusendorff, pp
65 f, and Tatlock's letter. Professor
Brusendorff made the variants in this pas-
sage a basis for classifying the MSS

*And if thou take a wyf in thyn age coold
Ful lightly maist thou be a cokewoold* (Se)

*And if thou take a wyf [she wole destroye
Thy good substance, and thy body annoy]* (Hg
bracketed words written on a blank in
lighter ink. Tatlock thinks the hand is
different, but contemporary)

*And of that thou take a wyf be (wel) (v)-uar
Of oon peril which declare I ne dar* (Ha Ps
Ha³ Bo²)

*And if thou take a wyf (that) to the (is)
untrew*

Ful ofte tyme it shal the (sore) r[e]we (Pw En²
Mg Ha³ Ha² Ld² Lc Ld¹ To Ii Mm Ry²
Sl¹ Th, also editions of 1550 and 1561)

*And of thou take a wyf of heye lynage
She shal be hauteyn and of gret costage* (Dd
Cn En¹ Ry¹ Ch)

*And if thou take a wyf
And lye in disese and langour al thr lif* (Ht
Ra²)

*And of thou take a wyf and she be faire
By-uar the thanne of the repaire* (Bw, obvi-
ously mended by WBT, III, 1224)

*And if thou take a wyf in dede
In sorow and care thr lif shallow leede* (Py)

1307 *things* A (exc Cn, om Gg) s
sithe(s) B (incl Mg) Cn

1358-61 Om El

1417 *twenty* (xx) a Gg, *sixtene* (xvi) Dd
Cn Ha Cp Pw La Mg, *fyffene* Th

1421 *thirty* (xxx) a Dd Cn Gg Pw Mg
Th, *twenty* (xx) Ha Cp La

1514 *stopen* a, *schapyn* Gg, *stopen* Dd
Ha Th Cp Mg, *stowyn* La Cn, *stowpeth* Pw

1686 *ye* [we] Hg Dd Cn, adopted by Skeat,
who puts ll 1684-87 in parentheses, taking
them out of Justinus's speech. Tatlock (Dev
and Chron, p 204) defends the reading of
the majority of the MSS

1780 *as* Ha, rest om

1824 *thakke* Dd Cn Ha Cp Th, *thilke* a Gg
Pw La Mg

1888 *abyden* Hg Dd Gg Ha Cp Mg,
byden Cn Pw La Th

2127 *love* Dd Cn En¹ (adopted by Tyr-
whitt), rest (incl Mg) *he*

2194 *my lord* that *ben my lord* Dd Cn
(perhaps correctly)

2230 So (with var, acc to Brusendorff,
p 99) Ha² Ad² (*ethena*) Ps (*Sithe*) Sl² (*Ethea*),
Cn (*Citha*) Mg (*Cecura*), Cp Pw La and
(Brusendorff) Ld¹ Ld² Bw Ra³ Se Mm Te¹ En²
Ry¹ Ry² Sl¹ read *Proserpyna* El Dd Gg Ha
Th and (Brusendorff) Bo² En¹ En² Ad¹ Ch read
Ech after other right as any (a) lyne, apparently
a scribal substitute for the lost line Hg has
Whos answere hath doon many a man pyne,
Py *Walking to and fro in the gardyne* (Brus-
endorff) — both manifestly corrupt. For an
argument in support of the reading in the
text see Brusendorff, pp 99 f, citing Clau-

dian, De Raptu Proserpinae, ii, 72 (variant)
Koch reads *Sacra*

2240 [tales] in no MS, inserted by Globe,
Skeat inserts [stories]

2405 (y) sailed a Dd, (y) stabled Sl¹ Se
Pw La Mg Th

The Merchant's Epilogue

2420 Now swich a wyf! Alle evel wyres Pw
and others, referring to the Clerk's Envoy,
which preceded in the Petworth arrangement

2424 the soothe] the soth Pw Cn La, a soth
a Dd Ha Se a sothe Ha^s

2425 Pw and other MSS read *By mony*
ensamples it proveth well, removing the reference
to the Merchant

2440 In a considerable number of MSS
Mercht is followed by *WBT*. Three of
them (Bw Ld² Ry²) contain the following
spurious link (as printed by Manly, p 84)

*Oure Ost gan tho to loke vp anon
Gode men quod he herkenyih euerychon
As euer I mote drynke wyn or ale
This marchant hath itole a mery tale
How Ianuarie hade a lether Iape
Hys wif put in hys hooode an ape
But here of I wil leue of as noue
Dame wif of bath quod he I pray you
Telle vs a tale now next aftir this
Ser ost quod she so god my soule blis
As I fully therto wil consente
And fully it is mayn holly entente
To don you alle disport that I can
But holdith me excused I am a woman
I can not rehersen as thuse clerkes can
And right a non she hath hir tale bygune*

FRAGMENT V

The Squire's Tale

12 ff Here and elsewhere throughout
the *Tale* the name is spelled *Cambyuscan* in
a (apparently) Dd, *Cambuscan* in Cn Th,
Cambynskan B (exc Th) Gg

20 pitous] pitous Hg (*Pretous and just*
and euere moore yliche), pitous Cn

201 of B (incl Mg), a A (incl Cn, Gg
as *fayr* as)

265 Aldran Hg Dd Cn (apparently), rest
(incl Mg) A(V) Adrian

266 Second this Ha, rest om

330 by Ha, rest om

346^s Between Part 1 and Part 2 MSS
Cp Pw and (Manly, p 83) Gl Ha² Lc Mg
Mm Ry² have the unexplained inscription
The Stag of an Hert, possibly an enigmatic
reference to the name of the scribe of the
MS in which it originally appeared

455 love El Gg, rest (incl Cn Mg) we

517 sounnen Hg Gg, rest (incl Cn Mg)

522 here A (incl Cn), ham B (incl Mg)

523 Lackang in Ha

650 Pyes! And pyes a Dd Tyrwhitt,
with this reading, transposed ll 649-50,
perhaps correctly. But Manly notes that
most MSS do not have *And*

In Cp La Sl² (Manly, p 83) *WBT* im-
mediately follows *SqT*, and La contains the
following spurious conclusion

*Bot I wil here noue maake a knotte
To the tyme it come next to my lotte
For here be felawes behinde an hepe treulye
That wolden talke ful busilye
And have her sporte as welle as I
And the dare passeth fast certailye
Therefore oste taketh noue goode heede
Who schall next tell and late him speede
Than schortly ansewarde the wife of Bathe
And swore a wonder grete hothe
Be goddes bones I wil tel next
I will nouht gloue bot saye the text*

The Franklin's Prologue and Tale

For a spurious Clerk-Franklin link see the
Textual Notes on the *Host's Stanza*, IV,
1212^{a-5}

726 to me En¹ Cn Pw Th, me to Cp La
Sl¹ Mg, a om me

801 Pennmark(e) Cn La, Denmarke Th,
rest (incl Mg) Pedmark(e)

999 f This couplet is moved down to
follow l 1006 in Ha² Ps Bw Ha³. That order
is preferred by Brusendorff (pp 103 f) and
Manly, and may represent a genuine tradit-
ion

1161 wouke El, day Hg Dd Gg, yeer 5
Pw Mg

1273 Koch inserts *hath*, to avoid the un-
Chaucerian rime of a weak pret with a form
in -t

1430 a Cp La Mg Th, rest om Skeat
reads *henseiuen*, but all MSS have (t) *henself*.
The Cn reading, *slowen*, would also mend
the meter

1455-56, 1493-98 Only in El Ad³ (Tat-
lock, p 23, n) and (1455-56) Th, but ap-
parently genuine

The following short spurious link, connect-
ing the *Franklin's Tale* with the *Physician's*
Tale, was printed by Tyrwhitt

*Ye let that passen, goud our Hoste, as now
Sire Doctour of Physike, I prey you,
Tell us a tale of som honest matere
It shal be don, if that ye wol at here,
Said this doctour, and has tale began anon
Now, good men, quod he, herkeneth everich on.*

FRAGMENT VI

The Physician's Tale

On MSS in which the *Physician's Tale* is
preceded by the *Canon's Yeoman's Tale*, and
for two spurious links connecting the two
see the Textual Notes on the *CYT*

16 A(p) pelles a Dd Th, Ap(p)ollus Cn

Ha. Sl¹ Cp Pw La, Appollo Mg Zanzus (or perhaps Zanzus) a Dd Cn, Zeusis Th, rest (incl Mg) *Zephrus*

49 as Sl¹ Pw Mg ζ rest om (Possibly to be read *wise Pallas*, as in a Cn)

59 *dooth a* Dd Cn, *do(o)n(e)* B (incl Mg)

Gg 92 *bitrayseth a* Dd *bitray(e)th* B (incl Mg)

Gg Cn Cf MhT, VII, 2380

94 *moj two* El Ad¹ Pw Sl¹

103-04 Om El

238 *leyser a* Dd Cn, *leve* Gg B (incl Mg)

The Words of the Host

For the *Pardoner's Tale* and the introductory passages the forty-six additional authorities published in the Chaucer Society's Specimens have been available, also Koch's (critical edition, Ch Soc, 1902, which was based upon them

291 *advocat]* *advocas(s)e* Sl¹ Pw and 15 other B authorities (perhaps correctly), *So falle upon his body and his bones* Ha Cp La and 12 other B authorities

292 *The devel I bekenne hrm al at ones* Ha Cp La and 10 other B authorities

297-98 In Cn Ha Cp La and 16 other B authorities They are regarded as spurious by Koch and Manly. If genuine, they may belong between ll 293-94. Several MSS insert them after l 300. Brusendorff (pp 101 f) suggested that Chaucer meant to cancel them and composed later ll 299-300 (not found in Ha Ps Lc Mg) to take their place

299 Cp La and 4 other ζ MSS, also Cx¹ Cx² Th, have this spurious line *But herof wol I nat procede as now*

300 for nearly all A MSS, om B MSS (also Ma Ds¹ Cn)

305-06 *yurdones Galones* most A MSS, *so(u)rdenes Galanes* Pw and most B MSS

313 *cardynacle* El Hg Dd and 4 others, rest (incl Cn) *cardiacle* (some corrupt)

319-20 Ha Ha⁵ Ps Ad³ read

*Tel(le) us a tale (for) thou canst many oon
Hit s(c)hal be don quod he and that ano(o)n*

326-27 Ha Ha⁵ Ps Ad³ read

*Gladly quod he and sayde as ye s(c)hal heer(e)
But in the cuppe wil I me bethynke*

Both these couplets were held by Brusendorff (pp 102 f) to be genuine but rejected readings

The Pardoner's Tale

492 *Senec]* *Seneca* Ha, *Senekes* Tc² Mm Pg³ Th. The nine-syllable line may be emended by adopting either of these readings or by following a number of B MSS which read *eek good(e) wordes*

522 *That they Cx¹ Cx², They* Ha and 9 others, *That Py Tc¹ Ra³ Gl*, rest (incl Cn) (*That*) *ther Cf ParsT, X, 820 that (thei) ben*

598 *yholden* Cp La and 3 other B MSS

This avoids the hiatus, unusual with Chaucer but here occurring in two successive lines

636 *suere]* *seye* El Ha

659 *lete (Late)* most A MSS (incl Cn), *Leveth* Gg Ha Cp Pw La and most B MSS

736 in Py Dd Ha Cn Th and 17 others rest om

747 *if]* *yf* Gg Cn and 11 others (perhaps correctly, to avoid hiatus)

777 *kep]* *hede* En¹ Ds¹ En³ Ad¹ Nl Tc¹ and ε (exc Se) *what that* Hg Dd Ch Ad² Mm, rest (incl Cn) *what* (perhaps correctly)

826 *that right* El Hg Dd Cn Gg and 4 others *thou right* Cx² *right* 5 MSS. Most authorities read *and that* or *and thanne*. The best MSS show a broken construction, with the *imv aris(e)* after *that*. Possibly *Looke-whan* means "whenever" (MLN, XXXI 442), in which case *and that anoon* ("and no delay") might follow, and the *imv* would be regular

871 *botelles]* *botels* El Hg Py Ha La and at least 15 others. Skeat keeps the shorter form and inserts of without MS support

928 *miles]* *townes* B (exc Se Cx²) Ma Cn

944 *the]* *my* El Gg and 4 others

In sixteen MSS (Pw Bw En² F¹ Ha² L¹ Ld² Lc Mg Ra² Ry² Sl¹ Bo¹ Mm Gl Ht) there is a spurious link connecting *PardT* with *ShrpT*. See Manly, p 85. The passage is printed from nine MSS in the Six-Text Edition, x² f (Specimen u of Moveable Prologues). In Pw the text is as follows

*Nowe frendes sende our hoost so dere
How liketh you by John the pardonere
For he hath unboleded wel the male
He hath vs tolde right a thrifty tale
As touching of mys-gouvernaunce
I prey to god yewe hym good chaunce
As ye han herd of these retourres thre
Now gentil Marynere hertely I preyre the
Telle vs a good tale and that right anon
It shal be done by god & by seint John
Sende this marinere as wel as euer I can
And right anoon his tale he bygan*

MS La alone has the following, also spurious

*Bot than spak oure Oste unto Maister schipman
Maister quod he to vs summe tale tel ye can
Where-unthe ye myht glad that this company
If it were youre plesereng I wote vele sekurlye
Sertes quod this Schipman a tale I can tell
And the[r]-fore herkeneth hyderward how that
I wil spell*

FRAGMENT VII

The Shipman's Tale

131 *here* Gg, rest om

262 *shankes* A (incl Cn) Th, *shankes* Ha Cp Pw Mg La

214 *Quy (est) la* B (incl Mg), *Who (us) there* A (incl Cn) (apparently from a gloss)

228 *tweye (tweyme, two)* B (incl Mg, exc.

Th), *ten* A, Th *Scarsly amonge twenty twelve shal thrive*

331 *sheeld* a Gg, *she(e)ldes* Dd B (incl Mg), *scutes* Cn

350 *ar* A (incl Cn) Ha, *be(n)* Pw Mg ζ

359 *yow* A (incl Cn), *har(e)* B (incl Mg)

432 *my* B (incl Mg), *thy* Hg En¹ Cn, *oure* El

434 *Tarlynge* a En¹ Pw Mg, *Tarlyng* Cn, *Toylng* Cp La, *Talyng* Ha Sl¹ Th

The Proress's Tale

564 *your(e)* Ha Pw La Mg Th, *oure* A (incl Cn) Cp (perhaps correctly)

636 *masse* Cp Pw La Mg, *the masse* A (incl Cn) Ha Th

676 *ben* B (incl Mg), *leyn* A (incl Cn)

The Prologue and Tale of Sir Thopas

691 *al* a Gg, rest om

805 In Dd only among the published MSS, also in Cn and (Skeat) Ry¹

835 *For now* Pw ζ Mg, rest (incl Cn) om (perhaps correctly) Manly cites Sir Bevis, l 3, for such a short verse

881 *was* | *it was* El (perhaps correctly)

The Prologue and Tale of Melibee

951 *Marke* Th Cn (and possibly El Ha Ry² Cp Pw, which have a flourish after -k) The ending is of doubtful support in grammar Either insert *and* or leave the line with one syllable lacking Chaucer may have found such a rest or pause unobjectionable in a list Cf *FrT*, III, 1647, *PF*, 380 The lack of an unaccented syllable within a line is not uncommon in Lydgate

1062-63 Not in MSS The passage, which is necessary to the sense, was supplied by Tyrwhitt and the Six-Text edition from the French *Melibée* Cf Le Ménager de Paris, ed Pichon, Soc de Bib Fr, Paris, 1846 I, 193

1070 *and he book* om El, the text follows Hg

1223 *conseillours* | *conseil* Ha Th (perhaps correctly), Fr "conseil" (Ménager, I 203)

1276 *encreesceden* A (incl Cn) Pw Cp La and (Tatlock, p 5, n 1) 22 other MSS *entrededen* Th Mg and (Tatlock) Lc *Han shewede you* Ha and (Tatlock) Ld¹, *proposid* Bo¹ (Tatlock), *hadden* Ii (Tatlock), Fr "adjousterent" (Ménager, I, 206)

1324 From Hg El om

1335-36 *apertymeth toures* Cp La, rest om *And grete edyfyces* supplied from the Fr (Ménager, I, 209)

1433-34 Missing in all MSS and Th, supplied by Tyrwhitt and the Six-Text edn from the Fr (Ménager, I, 214)

1445 *strong* A (incl Cn) Pw Th, *straunge* Cp La, *strayt* Ha, Fr "fors" (Ménager, I, 215)

1497 *Gregorie* | *Poul* Ha, Fr "Gregore" (Ménager, I, 218)

1556 *which housbonde* om El Gg Cp Pw La

1560 *al(l)o(o)ne* Gg Cn B, *al alloone* a Dd

1576 *sokyngly* Gg Cn B, *sekyngly* a Dd

1643 *ark* a Dd Cn, *are* Pw, rest *ben*

1664 *if he be* El, rest (incl Cn) *if it be*

The French words are from Le Ménager I, 226, they are not represented in any of the published MSS of the English or in Th

1678 *thyng* | *thynges* Dd Ha

1777 *And he seuth remissoun* om El Dd Cn Gg Th wholly, Hg Ha Cp in part, from Pw Fr "et dit autre part cellui est presque innocent qui a honte de son péchié et le reconnoist" (Ménager, I, 231)

The Monk's Prologue and Tale

1889 *my* | *the* Cp La Th and (Brusendorff p 69, n 4) Sl¹ Ha² Te¹ Mm Fl Ch Py, *this* Sl¹ and (Brusendorff) Ad¹ En² Ha² Miss Hammond (p 258) takes *the* to be the original reading and *my* to be Chaucer's own revision

1895 *For* B, om a Dd Cn

1957-58 El om

2055 *Cuser* a, *suser* Ha, *Sythur* Gg Pw La, *cyder* Cp, *sydur* Cn, *suder* Mg

2272 ff *Odenak(e)* B (Th *Odenat*, Mg *Odonake*), *Onedake* A (incl Cn)

2325 *Petrak* El Hg Dd Gg Cn La Mg and (Brusendorff, p 119, n 2) En¹ En² Ad¹ Ad² *Petrarke* Cp Pw Th, *Perark* Ha See textual note on *Cl Proh*, IV, 31

2333 *maden* Mg, rest (incl Cn) *made*, *maad*

2340 *fe(e)ldes* A (incl Cn), *fe(e)ld(e)* B (incl Mg)

2363 *Bjforen* | all MSS have *Bjfore*, *Bjform(e)*

2380 *bitrayed* a Gg, *bitrayed* B (incl Mg) Cn Cf *PhysT*, VI, 92

2426 *spak(e)* a Dd Cn Th, *saugh*, *sawe* *segh*, etc Ha Cp Pw La Sl¹ Mg Line deficient, Globe inserts *ne*

2438 *but* a Dd Cn Th, *save (sauif)* Ha² Ha Cp Pw La Mg

2467 [south] *north* A (incl Cn), om B (incl Mg) The emendation seems necessary to the sense Koch suggests, however that Chaucer wrote *Noth* (for *Noithus*, which is mentioned along with "septem triones" in the passage in Boethius which lies behind the English text)

2544 *ful* B (incl Mg, exc Th), om A (incl Cn) Th (perhaps correctly, with the reading *fyre*, as in Cn Pw La Th)

2563 Globe inserts *ne* to avoid hiatus

2720 *Valere* Th (*Valery*), *Valarren* Ha, rest (incl Cn Mg) *Valerius* (metrically difficult) Koch objects to *Valere* here on the ground that it seems to mean in Chaucer the author of the *Epistola ad Rufinum* See

the introduction to the Explanatory Notes on the *WBT*

2721 *word and ende* all MSS and Th doubtless a corruption of *ord and ende* See the explanatory note on this line

The Nun's Priest's Prologue

A shorter form of this link, omitting ll 2771-90, is found in Hg Cp Pw Mg and several other MSS (See Miss Hammond, p 241 f Cn has the full form) In l 2767 Ad¹ En² Tc² Cx² read *Hoste* for *Knyght*, possibly representing Chaucer's first intention

2783 *als Ry¹ Dd Ha, also El Cn Ry² Sl¹ Ad¹ La Mg Th*

2786 *als El Dd Sl¹ Ry¹ La Mg Th, also Ha Ry² Ad¹, eke Cn*

2792 *or Pw, o Hg Dd Cn, rest (incl Mg) om*

The Nun's Priest's Tale

2821 *stape a stope(n)* En¹ Sl¹ Cn Ha Cp Pw, *stoupe* La Mg, *ystep* Th

2870 En¹ Th insert a couplet

*He fethered her an hundred tyme a day
And she hym pleseth all that ever she may*

2896 *recche* A (exc Cn) Th, *rede* Ha Cp Pw Mg La, *dressyn* Cn

2925 *drede(n)* A (exc Cn) Th, *dreme(n)* Cn B (incl Mg, exc Th)

2984 *aucour* a Dd Cp Pw La Mg, *aul(c)tour(y)s* Gg Cn Th, *aucourte* Ha

3036 *went(e)* as *at were* Hg Gg Ha, as *it were* El Th, *went* for *Dd, went* to Cn, as *he went(e)* Cp Pw La Mg

3042 *he lith* Dd Pw Cn ζ (incl Mg), *heere he lith* a Gg, *he lith heer* Ha

3076 *But Dd Cn, rest (incl Mg) But herken(e)(th)* (Alexandrine?)

3155 *venymous* B (incl Mg) Dd Cn, *venymes* a Gg

3189 *passed* i-passed Dd Cn

3386 *So fered for the Dd, So fered for a, So aferde for Cn, So were they fered for Ha, For they so sore a ferde were of the dogges Th, For fered for Gg, Sore afer(e)d(e) for Cp Pw La Mg*

3395 *shrulle* | *shull(e)* El Dd La Cn (per-haps correctly)

3418 *the cok* Dd Cn, rest (incl Mg) *he* (Ha reading *yggon* to fill out the meter)

The Nun's Priest's Epilogue

This occurs in Dd Cn Ad¹ Ry¹ Ch Th and (Tatlock, p 23, n) Ds¹ En¹ En² Ma It is printed by the Chaucer Society from Dd Ad¹ Ry¹ Ch, the present text is based on Dd, collated with the Six-Text print and with Th The passage is doubtless genuine, but seems likely to have been canceled to avoid repetition of material in the *Monk's Prologue* Six more lines (surely spurious) are added in several MSS to join the *NPT* to

the *SecNT* They are found in Cn and (Miss Hammond, p 170) En² Ad¹ Ma and are here printed from Cn

*Madame and y durst y wold you pray
To telle us a tale y furthering of our way
Then myght ye do unio us gret ease
Gladly q^d she so that y myght you please
You and this wurthy company
And began her tale ryght thus full sobyrlly*

3462 *another*] the *Nunne* Cn Ad¹, *another man* Th

FRAGMENT VIII

The Second Nun's Prologue and Tale

18 *encrees* B (exc Mg) Cn, *n'encrees* a, *ne encrees* Dd, *noon encrees* Mg, Gg corrupt

139 or B (incl Mg Sl¹), and a Dd Cn

277 *Valerians* | *Cecches* MSS (incl Cn Mg) Th, Lat "Valerian"

363 *ap(p)osed* Ha Cn Mg Th, rest *op-posed* (also good mediæval usage)

The Canon's Yeoman's Prologue and Tale

The *Canon's Yeoman's Prologue and Tale* are not in Hg, they are supplied in the Six-Text edition by Lc (of the Pw group, according to Zupitza's classification)

562 *hors* B (incl Lc Sl¹ Mg), *hakemey(e)* El Dd Cn

564-65 Om El

Prima Pars inserted to correspond to the later headings found in El

803 *purpos* of El Dd Cn, *craft of that Gg* B (incl Lc Mg)

855 End of Dd, supplemented in Ch Soc edition by En¹

881 *brat(e)* El En¹ Cn Th, *bal(he)* Gg B (exc Th, incl Mg)

1100 Metrically harsh, perhaps to be emended, *Consumed han and wasted or Consumed and wastid have(n)*

1171 *terued* En² Cn, rest (incl Mg) *terned(e), torned, turned*, etc Cf l 1274

1238-39 Om El En¹ Cn Ry¹

1274 *terve* El, *ter(e)* Cn, rest (incl Mg) *terne, torne*, etc (as in l 1171)

1283-84 *The prest supposede nothing but wel, But busned him faste and was wonder fayn* B (exc Ha, incl Mg Lc) Ha has the A (incl Cn) reading in a later hand

1303 *werk* | *hert(e)* El En¹ Cn

1427 *What* | *What that the all* MSS and Th (which would make an Alexandrine verse)

In many MSS *CYT* precedes *PhysT*, and 17 of them (Bw Bo¹ En² F1 Ht I Ld² Lc Mm Mg Ra² Ry¹ Ry² Sl² Bo² Py Se, acc to Manly) contain the following spurious link (printed by him, p 86)

Whan that this yoman his tale ended hadde
Of this fals Chanon whiche that was so badde
Oure host gan seye trewely and certain
This preest was bagiled sothly forto sayn
He uenyng forto be a philosophre
Tel he right no gold lefte in his cofre
And sothly this preest hadde a luder rape
This cursed Chanon putte in his hood an ape
But al this passe I ouer as now
Svr doctour of physik I pray you
Tell vs a tale of som honest matere
It shal be don yif that ye wole it here
Sarde this doctoure and has tale began anon
Now goode men quod he herkeneth everychon

MS La alone has the following link, also spurious

Nowe trewly quod oure Oste this is a pratt tale
For latel mervelle it is that thou lokest so pale
Seithen thou hast medeled with so many thinges
With bloweing at the cole to mette bothe
brochez and ranges

And others many Jewels dar I undertake
And that thn lorde couthe vs tel of we myht hm
oueretake

Bot lat hm go a deuel waye the compangny is
newer the wers

And al suche fals hal lotes I sette not be hem a
kers

Bot latt pas ouere roue al thes subtiltees
And vme worthi man tel us summe veritees

As ye worschepful Manster of Phisike
Telleth vs somme tale that is a cronkye
That we may of yowe leren sum write
Quod the Manster of Phisik a tale that I finde
write

In cronkye passed of olde tyme
Herkeneth for I wil tel it yow in ryme

FRAGMENT IX

The Manciple's Tale

147 in ydel El Gg, rest (incl Cn Mg) for
nocht

173 yif Gg, if a Cn Pw, if that En¹, whan
Ha Cp La Mg Th

FRAGMENT X

The Parson's Prologue and Tale

5 Foure] so (Tatlock, p 20, n 3) Ch Ad¹,
ten (x) all published MSS (La corrupt) Th
Cn Mg and (Tatlock) 19 others, thre I
(Tatlock)

11 I me(e)ne A (incl Cn) Pw Mg ç,
equivalent in 20 other MSS (Tatlock, p 20,
n 3), in mena Ha Ld¹ (Tatlock), in menes Ry²
(Tatlock)

73-74 In the MSS this couplet — ap-
parently through scribal error — follows l 68

190 ther dignitee om El, printed from
Hg.

232 lost Ha² Cp Pw Mg La, left a En¹
Th

254 in so much Th, rest (incl Cn Mg)
nocht (nat) so much (which is harder)

273 And therfore manere Gg Th, rest
om

281 for oure felonies El Th, by oure
felonies Hg En¹ Cn Gg Ha Pw Mg (vlenyes)
Cp La, Vulg "propter scelera nostra"

290 End of Cp, supplemented in the
Six-Text edition by Se

365 Koch would supply the love of before
thalke worldly thinges, thus improving both
grammar and sense

387 spryng(e) of Hg Th, spryng(e) of El
En¹ Ha² Pw La, spryngers of Ha, of hem
spryng(e) Se

390 De Superbia here Hg before l 387 El
La, part of longer title in Ha² Pw, rest om

443 Laban and Pharao interchanged in
all MSS Th The error may possibly be
Chaucer's

475 Remedium etc after spryng(e) El
En¹ Se, in margin Gg rest om

511 End of Hg, supplemented in Six-Text
edition by Ch

616 be-traysyn Gg, betray Th, betrayeth
En¹, rest (incl Cn) betray(s)ed Tyrwhitt
(followed by Skeat), apparently without
MS support reads betrayed [God, and this,
flaterers betrayen] man, etc The Latin sup-
ports the shorter reading "Sub spe enur
oculu ad modum Jude hominem tradit hosti
bus suis" (K O Petersen, Sources of the
Parson's Tale, Boston 1901 p 55)

630 A Mg, rest (incl Cn) I

649 sygne synne El Gg

670 broghte] and broght(e) all MSS Th
Scourge Ch, scoure with El, rest (incl Mg
scoure (perhaps correctly), beate Th

698 that seeth receraint om El

748 is the thraldom El Ch En¹ Cn Hg
Th, is thral to Se La, hath more (his) hope in
(his) thraldom Pw Ha² Mg Perhaps to be
read (with Skeat) is in the thraldom, but Eph
v, 5 reads "aut avarus, quod est idolorum
seruitus" (so Peraldus, Petersen, p 67)

858 bussches eds em for beautees all MSS
benches Th

869 centesimus fructus secundum Ieroni
num contra Iovinianum Ha

955 David] Daniel El Gg Th, Lat
"David" (Petersen, p 78)

965 til byshap om El Gg En¹

983 Ezechiel all authorities, but Ezechias
is meant (Is xxxviii, 15) Of course the
error may have been Chaucer's, and may
even have stood in his source

1000 and no El Gg Th, and in no Ch
and at no En¹, and is in no Se Pw Mg La
and not Ha

1051 etc by mesure, Ha alone repeats etc,
making two items instead of one, Lat "lar-
gitas, laetitia, hora, et mensura" (Petersen,
p 29)

Chaucer's Retraction

Printed by the Chaucer Society from El Ad¹ Ha² Se (supplemented by Ht) Pw La Ha En¹ (completed in a modern hand) also found in Cn and (Tatlock, PMLA, XXVIII 525, n) Ry² Bo¹ Ra² Ra³ Ne I Mm Tc² Lc that is, in all MSS thus far described which have the immediately preceding part of the *Parson's Tale* unmutated. But it is not in Th

Rubric So (with slight variations) El Ha² Se Pw En¹, *Hic capit Autor licenciam Ad¹, Composito huius libri hic capit licenciam suam La, Preces de Chauceres Ha*

1086 *xx* Cn, *xxv* (25) El En¹ (late hand) Ad¹ Ha² Se Pw, *xv* La 29 Ha

1092 *Qui cum patre &c* El, written out fully in Ad¹

THE BOOK OF THE DUCHESS

Authorities three MSS and Thynne's edition

F Fairfax 16 Bodleian
B Bodley 638, Bodleian
T Tanner 346, Bodleian
Th Thynne's edition, 1532

All these copies have been printed by the Chaucer Society. On their relations see J Koch, *Angl.*, IV, Anz., 95, M Lange, *Untersuchungen über Chaucer's Boke of the Duchesse*, Halle, 1883, and Mr Heath's introduction in the Globe edition, p xxxii. F and B are, as usual, closely related, and in the case of this poem offer the best text. T belongs to the same group with the source of F and B. Th apparently stands by itself.

The present edition is based upon F, corrected by comparison with the other authorities. Numerous ungrammatical forms (chiefly bad final -e's) have had to be corrected and the spelling has been normalized to bring it into general conformity with that of the Ellesmere MS of the *Canterbury Tales*. With regard to certain special problems see the Introduction on the Text. The authorities agree in supporting many readings which are either unsatisfactory in sense or metrically inferior to most of Chaucer's verse, and such readings have been sparingly corrected. Perhaps the editor has erred on the side of conservatism, but it appeared unsafe to indulge in wholesale emendation to improve the text of an early poem in a meter of rather rough and free traditions. Skeat's text is much more freely corrected. The important emendations of the various editors are recorded below.

23 *thus* em Skeat, Koch, MSS, Globe

73 *founden* em Skeat, Koch to avoid hiatus, MSS, Globe *founde*

76 *of* of *Alcyone* F Th, probably a gloss taken into the text

80 *erme* *yerne* F Th, emendation for rime

82 [*he dwelleth*] Skeat, Globe, *he taried* Koch, *her thoughte* F Th (apparently repeated from l 81)

91-94 Globe transposes these couplets

120 [*knowen*] *knowe*(s) MSS, om Skeat, Globe, Koch to avoid hiatus.

128 *tooke, read took?* But the form may be subjunctive

158 *no thing* em Skeat Globe, Koch *noht* MSS (which looks like corrupt repetition)

185 *axed*] MSS and *axed* (*asked*)

204 *nam*] MSS *am*, followed by Globe, Skeat Koch em *nam*, restoring the usual idiom

206 Skeat supplied [*look*] to mend an unusual construction. But the independent subjunctive (retained by Koch) is a possible idiom. Cf *MerchT*, IV, 1942. Globe transfers for from l 207 (metri gratia)

334 *Of* Skeat, Koch, MSS, Globe *And*

338 *gilde* F, Koch, *gyldy(e)* B Th, *gyltr* T, Skeat, Globe em *gilden*

383 *over shot* Th, *ovyrshotte* B, *overshet*(te) F T (perhaps correctly)

391 *crepte*] so Globe, Koch, Skeat em *creep* (Chaucer's more usual form)

437 *relehened*] Skeat em for *rehene*, MSS, Globe, Koch

480 After l 479 Th inserts *And thus in sorowe lefte me alone*. To preserve the customary numbering the next line is called l 481. Thynne's linc, with its un-Chaucerian rime (*aloon* for *alone*), is held by Skeat, Globe to be spurious. If it is genuine, possibly (as Professor Koch suggests) l 478 should follow it. This would give the rime sequence aab, but the order seems unnatural.

495 *was* Skeat, Globe *is* MSS, Koch

584 *That*] so Globe, Koch Skeat *Thogh*

586 *hym*] so Globe, Koch, Skeat *hit*, to avoid unnatural change of gender

599 *song* Skeat, Globe, Koch *sorowe* MSS

660 *the mad(de)* MSS, which makes the line suspiciously long

681 *she my fers* MSS, Skeat, Globe, Koch *my fers she*, for the meter

721 *syn*] *good sive* MSS, Koch, *ys* om Skeat, *good om* Globe

734 Skeat inserts *a'* after *fals*. Read *false* Th T (with morganic -e)?

802 So Koch, Skeat *And* al my *thoughtes varynye*, Globe *That tyme, and thoughtes varynye*

829 *so*] *and so* MSS

832 *as T*, al B F Th

855 *on*] so Globe, *upon* Skeat, Koch

905 Skeat, Globe om *whit*, Koch trans-

poses *fresh* and *rody* — both changes being made to improve the meter Here and at ll 942, 948 there is a marginal note "blanche" in Stowe's hand

932 *ther* supplied by Skeat, Globe, Koch
942 So Koch, *whit* (Globe om) again overloads the verse and may be wrong, Skeat om *pure*

943 or MSS, Koch, and Skeat, nor Globe
948 *White*, the *-e* is clipped in the verse, but may be correctly written as the weak ending of the adjective

959 *pure sewynge* pure om Skeat, *nere pursewynge* (e) Globe, Koch

1020 *wolde not* so Globe, Skeat, Koch *noide*

1028 to Skeat Koch, into MSS, Globe
1029-30 *Carrenar war* Carrenare ware MSS but the singular form of the adjective seems to be required

1039-40 *blesse* Th, rest *blusse* The rare form *blesse* (accepted by Koch) rimes prop-

erly with *goddesse* Skeat em *goddesse* to *lusse*, Globe *goode lusse*, to rime with *blisse*
1041 and *everdel(e)* MSS, Globe Skeat
And I hrs hoolly, everydel (so Koch, retaining *and*)

1075 *treuly* om Skeat
1126 Skeat supplies [*right*] before *tho*
1133 *lnewe* F T Th, supported by the meter, though *knew* (as in B) is the regular strong preterite indicative Possibly this is subjunctive in indirect question

1147 *not never* MSS
1173 *the om* MSS, editors supply
1188 *nam* am MSS, emendation to conform to the usual idiom

1234 *to om* Skeat
1266 *And* MSS, Lange, p 20, *That* (to follow so)

1285 *al* (2nd) Skeat, Globe, Koch em *alle*
1315 *homwardes* Globe em, *hom(e)wardes* MSS, Skeat supplies [*quikly*] after *gan*, Koch *faste*

THE HOUSE OF FAME

Authorities three MSS and the editions of Caxton and Thynne, grouped as follows

- a* { B Bodley 638, Bodleian
F Fairfax 16, Bodleian
b { P Pepys 2006, hand B, Magdelene College, Cambridge (ends at l 1483)
Cx Caxton's edition, 1483
Th Thynne's edition 1532

All the texts are accessible in the Chaucer Society reprints Th derived from Cx but made use of other authorities

Mr Heath held *b* to be superior and based the Globe text on P as far as it reaches (See his introduction, p xiv) Brusendorff (p 153 n) also expressed a preference for *b*

The present editor finds the readings of *a* preferable in the majority of cases, and has consequently made F the basis of his text The same choice was made by Willert (ed *HF*, Berlin, 1883) Skeat and Koch, and is supported by Miss Hammond in MLN, XXIII, 20 But as a matter of fact, whichever group is adopted a good many readings of the other have to be substituted In this text, too, as in the *Book of the Duchess*, the readings of all MSS are unsatisfactory and considerable emendation is necessary Though the spelling of F does not conform altogether to that of the best MSS of the *Canterbury Tales* and the *Troilus*, most of its peculiarities (such as the double vowels in *too*, *froo*, *loo*, *mee*, etc) have been allowed to stand Forms that appear inconsistent with Chaucer's usage have been corrected, and inflectional endings have been made regular In several instances *-n* has been silently added to infinitives to break a hiatus or mend the rhythm

Professor Koch's readings are cited from Chaucers Kleinere Dichtungen

Book I

Title *The House of Fame* F B P Th,
The book of Fame made by Gefferey Chaucer,
Cx

40 (to) *have visions b, avisions a*
63 *now* F B P Th, Koch, Cx om, Skeat,
Globe *vide*

75 *me(n) clepeth a, that men clepe(n) b*
115 *forgo*, possibly to be read as two words *for go*, "because of having gone"

119 *sleep* so Koch, Skeat, Globe *sleep*
127 *olde a, gold(e) b*
143 *sunge b, say a*

153 Skeat, Globe, Koch supply *That* before *with* The ellipsis of the subject relative here is certainly difficult though perhaps not impossible

160 *Polytes* Th, *Polite* F B, *Plite* P, *Plyto* Cx

184 *not* Skeat [*but*] *noot*, Globe, Koch *ne wot*

237 Globe, Koch transpose *his folk he shulde*

244 *Al(le) that b, That that a*
285 or (before *double*) om *a* P (perhaps correctly *pryvy double*, "secretly double"?), *fals pryvyd* or Cx

329 [*I*] supplied by Skeat, Globe
347 *myn b, your(e) a*

362 *Al*, Skeat, Globe, MSS *But al*, *But* perhaps repeated from l 361

370 *him* Th, rest om
397 *lo a, loke b*

399 *Enone a, Oenone b*
428 *grete b, a om*

478 *any sturyng* so Globe, Koch, *steryng* any Th, Skeat

Book II

- 536 smote a, smyte β (Machaut "mist", see expl n tol 534) To β, of a
 543 in a, at β
 603 To do] so Koch, Skeat, Globe to done
 618 Venus [goddesse] Skeat, [dame] Venus
 Globe The line may be headless, but it is suspiciously short Koch retains it
 675 And of β, Of a The β reading makes the unusual dative folke unnecessary
 718 way β, care a
 756 Ther as β, As ther a
 786 nede a, nedes β
 797 Wydder a, Brod(d)er β
 817 another em Willert, Koch in other β, other a
 827 same place Globe, sum place stude F, som stude B, some stede Th, Skeat the man-srown, Koch every stede P Cx om ll 827-64
 872 [Quod he] supplied by Skeat, Globe, Koch supplies right after A
 896 gan Skeat, Globe, gan to Cx Th, to F B P, Koch (conceivably an historical infinitive, but unlikely)
 911-12 And seide seyst thou eny token Or ought thou knowest yonder down P, And seyde seest thou eny token Or ought that in the (this) world is of spoken Cx Th, a om
 919 wreche F B Th, wryght Cx P
 946 gonne] goome P, rest gan Lounce a, daunce P Cx, prauuce Th
 950 ferde a, fer(e) β
 957 grete β, mochul a
 961 alwey upper β, upper alwey for a
 1044 byten B Th, beten F P, greve Cx
 1066 Seynte] seynt MSS
 1079 verrey P, very Cx Th, were a

Book III

- 1114 site] cye P, cye Cx Th B, citee F
 1124 alum de] almyde F, a lymed Cx Th a thynge of a, Skeat, Globe em almyed, "aligned", but Bradley (Athen, 1902, I, 563 f) argued that the original reading was probably *alum de* (Fr "alum de glace," crystallized alum). This is accepted by Brusendorff (p 163, n) and Koch
 1161-62 Lines transposed in a Th
 1170 no a Th, the P Cx Reading doubtful, *compas* (noun) ought not to have final -e Either emend the rime-word to *plas*, or take no as "nor" and *compas* as infinitive
 1177 All MSS om craft in l 1177, β inserts in l 1178, from which the editors have transferred it
 1189 Babewynnes Skeat, Globe, Koch em, Rabewynnes B, Rabewyures F, Babe-wyures P, As babewyures Cx, As babeurines Th
 1227-28 Lines transposed in a Ateris a, Cytherus β, Koch Cytharis ("Name eines Spielmanns?")
 1228 Pseustus a, Presentus P, Proserus Cx Th

- 1303 they hatte a the hackyng(e) β
 1304 full of B, om F, and β
 1351 Ful P Cx, rest Fyne
 1355 lusty and riche a Th riche lusty P Cx
 1372 So β, This was gret marvaylle to me a Perhaps originally This was gret marcaylle to me, she (Globe footnote)
 1390 on bestes a, on a(n)best(e) ben β
 1415 Thus] And thus MSS, And om Skeat, Globe, Koch
 1425 hy and all om, supplied by Globe from Th, l 1426, Koch inserts ful, greef [and hy] Skeat
 1483 Skeat supplies [dan] before Virgile, comparing l 1499
 1515 olde β, al of the olde F, of the olde B
 1551 yet β, ryght a
 1568 messenger(e) B Cx, messangere F, messenger Th, masynger P, spellings vary throughout HF, the older form (without n) has been adopted
 1595 forih a, fast(e) β
 1623 And thou dan Eolus quod she β, Have do(o)n Eolus let se(e) a, cf l 1765, below
 1686 pot] pot(te)ful a Th, pyt ful Cx, pitteful P To avoid over-long line editors om of or ful (perhaps repeated from l 1687)
 1702 clew a, turned β
 1717 lyven em Skeat, Globe, lyen a Th, Koch, be P, om Cx
 1725 Al so a Th, Koch, And so P Cx, Globe, Skeat So keneley a, kynd(e)ly β
 1726 so a, That their fame was blowe a lofte Cx Th, P om
 1735 a β, a om
 1738 achieved a Th eschewyd P Cx Lestes a, bestes P Cx, questes Th
 1761 gwwe a Th, blowe P Cx
 1765 let se a, quod she β, cf l 1623, above
 1779 wher(e) β, or a
 1781 rought(e) a thought β
 1783 sweynt(e) a, slepy β
 1803 beloweth a, belleth β
 1812 traytery(e) a, trechery(e) β
 1813 grettest Willert, Skeat, Globe, gret(e) MSS, Koch (Perhaps to be emended The grettest harm and unlikkednesse)
 1823 lepyng(e) a Th, crepyng(e) P Cx
 1824 choppen a, clappa(n) β
 1843 End of P
 1895 mene of a, ment of Th, mente Cx
 1897 wiste Skeat, Globe, Koch, wote MSS
 1908 [thus] supplied by Skeat, Globe, Koch om line
 1926 et styl Th, rest still(e) (h) et
 1940 hottes Skeat, Globe, Koch, hattes a Cx, hutches Th
 1944 So β, B om, F starts the line As ful this lo (perhaps preserving a correct but uncompleted text)
 1948 roof Cx, rofe Th, rove F, rone B perhaps a real dative
 1962 reste Skeat, Globe, Koch, restes MSS
 1967 wyndes a, wether β and] and eke MSS

2004 *gynne a, the gyn(ne) ß* (Possibly the *gyn*, "the device," riming with *therin*)

2009 *these* MSS, Globe, Koch, but *these* is not regular, Skeat em *surche*

2017 *frut* Skeat, Koch (very doubtful), *frot* F, *foot* B, *swote* Cx Th, Globe *Rote*, "root," is another possible emendation

2018 *languysshe* Cx Th, *laugh a*

2026 *here anoon a, anoon om ß, anoon here* Skeat, Globe, Koch transpose (for the meter)

2036 From ß, *a* Koch regards the line as spurious and suggests *Many a thousand in t route*

2049 Metrically suspicious, Skeat em the other for *he*, Koch supplies *sure* before *quod*

2076 *tydyng* Cx Th, *mouth a*, Skeat *uord*, Globe, Koch *thyng* Read ech *tydyng*?

2079 *spärke a, sparcke ß*

2081 *ysprong(e) a, up spronge ß*

2083 [*tri*] and MSS

2090 *drauwe ß*, Skeat, Globe, *thraue a* (so Koch, who interprets it "eilen," hasten)

2094 Rest missing in Cx, which adds, however, 12 lines apparently spurious See below

2104 *oon* [of us] two Koch, that *oon* [of] two Skeat, Globe, *on(e) two* F Th, that *oon* B

2152 *nose and yen* B, Globe, *noyse an hyghen F, noyse on hyghen* Th, Skeat, Koch *nose on hye* (perhaps correctly)

2156 [*nevene*] Skeat, Koch, *Whiche that y nat* (*naught*) *ne kan* MSS, *ne wot, ne kan*, Globe

2157 Cx adds at end

*And wyth the noyse of them wo
I sodeynly awoke anon tho
And remembryd what I had seen
And how hye and ferre I had been
In my ghoost and had grete wonder
Of that the god of thonder
Had lete me knowen and began to wryte
Lyke as ye have herd me endyte
W hefor to studye and rede alway
I purpose to doo day by day
Thus in dremyng and in game
Endeth thys lytyl book of Fame*

Th alters the first three lines

*And therwithal I abraide
Out of my slepe halfe a frayde
Remembrng wel what I had seen*

ANELIDA AND ARCITE

Authorities eight MSS of the whole poem and four of the *Complaint* alone, all of which together with Caxton's edition, are printed by the Chaucer Society

1	F	Fairfax 16, Bodleian	}	both written by Shrieley	
		B			Bodley 638, Bodleian
		HI ¹			Harley 372, British Museum
2	T	Tanner 346, Bodleian	}	both written by Shrieley	
		Ff			Cambridge University Library, Ff 1 6
3	L	Longleat 258, in the possession of the Marquis of Bath	}	both written by Shrieley	
		D			Digby 181, Bodleian
1	HI ²	Harley 7333, British Museum (copied from Shrieley)	}	both written by Shrieley	
		R			Trinity College, Cambridge, R 3 20,
ß	Add	Additional 16165,	}	both written by Shrieley	
		P			British Museum
2	Ph	Pepys 2006, Magdalene College, Cambridge	}	both written by Shrieley	
		Ph			Phillipps 8299, Cheltenham (contaminated with a MS of the <i>a</i> ² type, perhaps with L)
	Cx	Caxton's edition 1477-8? (perhaps contaminated with HI ²)			

Ll 290-98 are omitted in ß Ll 351-57 are in MSS T D L F only, this portion of the text is based upon T MSS Ff R P Ph contain only the *Complaint*

A thorough investigation of the MSS of the *Anelida* will be found in Mr Joseph Butterworth's uncompleted dissertation on the Textual Tradition of Chaucer's Minor

Poems The editor has had the advantage of consulting this study It confirms the accepted view as to the classification of the authorities, but shows that in group ß¹ MSS R and Add have a common source as opposed to MS HI² It also adduces evidence, not previously noted, that Caxton's text is a contamination of ß¹ and ß²

Neither of the archetypes *a* or *ß* affords a clearly superior text Perhaps there is a slightly larger number of good readings in ß But, for orthographical reasons, MS F has been taken as the basis of the present text and ß readings have been substituted where they appear more probable The spellings in F have occasionally been corrected when they depart from the prevailing usage of the best Chaucer MSS, and a number of final -*e*'s have been supplied for grammatical regularity A few variants peculiar to F, B, and HI¹ (*a*¹) present a special problem They are sometimes accepted as representing a version due to Chaucer himself Several of them are tempting and one or two are manifestly superior to the critical text But taken all together they are hardly sure enough or important enough to prove the author's revision of the poem, though some of them may represent corrections that stood in his original manuscript See ll 223, 229, 236, 257, 269, 278-79, 318, 331, 334, 349

31 *token a, tokenyng ß*

53 *eeruch other to* eche other to Cx, *yche other for to* HI¹ (perhaps correctly)

59 *slayn* MSS Read *slawen?* or *slaym*

[was]? But *proude* (weak) is regular with the proper name *Campaneus* *Carpaneus* L T For *Capaneus*, conceivably Chaucer's error

- 63 *care* α , *fare* β
 68 *dwell(en)* α , *wonnen* (women Cx) β
 76 *is ther*, read *ther is* (L, Globe) or *nis ther* (Koch em) to avoid hiatus?
 77 *worlde*, final -e doubtful, though possible as dat Perhaps to be read *worold* (disyllable)
 82 *hath*] *bothe* α^1
 85 Arcute all MSS om
 91 *trusted*] *trusteth* HI² T Read *trust* (Skeat, Globe), or *truste* (Koch)?
 98 *As* α , *Al* β
 112 *hit dud her ese* β , *hit dud her herte* an *ese* (var) α
 119 *heste* β , *herte* α
 132 *So* β , *For so* α
 143 *of* β for α
 149 *kende* β , the *kende* α
 171 *Craumpyssheth*] *Al craumpisshed* HI², *Craumpysed alle* Add
 174 *Noon* β , *Ne noon* α
 182 *never* α , *not* (nought) β
 183 *hum* HI² Cx, rest *hum up* (T om *hum*)
 185 *dredeth* B D L Add, *dred hit* F T HI², *drad* HI² Cx
 193 *fee* α *mete* β
 198 *Arcute*] *fals Arcute* T D L (and HI¹ later in margin)
 199 *dere herte* β , *her dere herte* α
 209 *with* α , *of* β
 223 *called*] *cleped* α^1 only
 229 *Now is he fals, alas!* and *causeles*] *Alas now hath he left me causeles* α^2
 236 *For to*] *That I ne* α^1
 241 *ferther wol I never be founde* α , (for)

ther shal (I) *never be founde* β Both apparently mistake *founde* (infinitive) for *founde* (past partic of *finde*)

- 250 *And* α^1 Ph
 257 *cause!* *causer* α^1
 264-65 *But for I was so pleyn*, Arcute, *In al my werkes, much and lyte* β
 268 *thas!* the α^1
 269 *Alas!* *ye!* *And als ye* HI² P Cx (also), *of me* α^1 , *Of my wo ye* Add, *And of my sorowe* Ph
 278 *come* α^1 β (exc Ph) *turne* T D Ph L Ff *And yt be pleyn* T D L P Ph HI², and *be al pleyn* α^1 , and *be pleyn* R Ff, and *be thou playn* Cx and *me pleyn* Add
 279 *And than shal this, that now is mis, be game!* *And turne al this that hath be mys to game* α^1
 286 *be* (n) α Ph, *lye lym lyth* β (exc Ph)
 300 *deth* α , *dye* β *foul* α Ph, *cruel* (α) β (exc Ph)
 301 *qu(e)les* α , *causeles* β
 303 *Yow rekketh not* α , *Than wol ye larughe* β
 309 *hold!* *kepe* HI² Add R Ph *Aper!*? *Averyll* HI² Add R P, rest *Appryll(e)* (var sp)
 316 *renne* α , *fle(e)(n)* β
 318 *seyd oght amys, I prey* α^1 , rest *oght seyde out of the way* (var sp) α^1 avoid identical contains author's correction to avoid identical rime
 319 *al aweye* α , *half aweye* β
 331 *proffen!* *swere yet* α^1
 332 and *merc* *me to preye* α , and *love me til I* (he, ye) *deye* β
 334 *thinke* β , *this* α^1 , *such* α^2 α^2
 346 *seyd* α^1 α^2 , *telle* R, rest *say*
 349 *so!* to α^1

THE PARLIAMENT OF FOWLS

Authorities fourteen MSS and Caxton's early print, all accessible in the Chaucer Society reprints

- B Bodley 638, Bodleian
 D Digby 181, Bodleian
 F Fairfax 16, Bodleian
 Ff Cambridge University Library Ff 1 6
 Gg Cambridge University Library Gg 4 27
 H Harley 7333, British Museum
 Hh Cambridge University Library Hh 4 12
 J St Johns College, Oxford, LVII
 L Laud 416, Bodleian
 Lt Longleat 258, in the possession of the Marquis of Bath
 P Pepys 2006, Magdalene College, Cambridge
 R Trinity College, Cambridge, R 3 19
 S Arch Selden B 24, Bodleian
 T Tanner 346, Bodleian
 Cx Caxton's edition, 1477-78

Koch, Angl., IV, Anz., 97, and afterwards completely by Miss Hammond, University of Chicago Decennial Publications, First Series, VII, 3-25 According to Miss Hammond the authorities fall into the following groups (with changes of lettering)

Type A $\left\{ \begin{array}{l} \alpha \text{ Gg Ff} \\ \beta \text{ H R S Hh Cx} \\ \gamma \text{ P J L} \end{array} \right.$

Type B $\left\{ \begin{array}{l} \delta \text{ F B} \\ \epsilon \text{ T Lt D} \end{array} \right.$

Groups α , β , and γ belong to a type A, of which Gg is the best representative verbally, though its spellings, here as in the *Canterbury Tales*, the *Legend of Good Women*, and the *Troilus*, depart considerably from prevailing Chaucerian usage. Groups δ and ϵ belong to a second general type B.

Miss Hammond's results were criticized in turn by Koch in Herrig's Arch., CXI-CXII, 64 ff., 299 ff., 46 ff. See also his Versuch einer kritischen Textausgabe von

These were partially classified by Professor

Chaucers Parlement of Foules, Berlin, 1904 Koch's classification, which puts P with Hh, Cx, and S, and separates them all from H and R, assumes a double source for Ff, and in general makes extensive allowance for contamination

Skeat used F (of Type B) as the basis of his edition. But Koch, and the Globe editor, Mr Heath, have agreed in regarding the A type as slightly superior. Miss Hammond finds the authority of the two groups to be about equal. Professor Root's suggestion (JEGP, V, 189-93) that Type B contains the results of Chaucer's revision lacks adequate support (See Tatlock, Dev and Chron., p 44, n 2). The present text is based upon MS Gg with occasional normalization of its peculiar spellings. The special problem which is raised by the unique readings of Gg is discussed in the Introduction on the Text. In the notes which follow are recorded the most important departures from Gg and retentions of Gg readings as against a "critical" text. Extended lists of variant readings are given by Professor Koch in his critical edition and in his Chaucers Kleinere Dichtungen

Title So Gg, *The Parliament of Foules* H P B Lt D, *The Parliament of Briddes* FT, *Here foloweth the parlement of Byrdes reducyd to love, etc* R, *Of the assemble of the byrds on Senn Volantins day* L

2 so hard, so sharp] so sharp so hard Gg Ff L J

5 has wonderful Type A, has (or a) dreadful Type B (which inserts so before with)

26 (as) of this Type A, of my first Type B

35 sey(n) Type A, telle Type B

39 u] he all MSS al Cx H Hh P S T D F B Lt om R, rest of

54 Nas [Gg Cx, Meneth Ff H R, and Type B (mornyth D), Ment Hh L P, In J, Was S

65 So Cx Hh P S H R J L, Skeat, Globe, And was sumdel dissevable and ful of harde grace Gg, And was sumdel ful of harde grace Type B Ff (but om ful). Koch em And sumdel fals and ful of harde grace. Possibly Chaucer intended *And dissevable and ful of harde grace*

82 And that foryevyn is his weked dede Gg (possibly a case of the use of that to repeat *th*)

117 north-north-west] north nor west Gg, north(e)west R Ff. See explanatory note

133 sped] hy Ff and Type B

170 wente in] that as Gg

214 Wille] wel Gg S, whill H, whele Ff (Boccaccio says "Voluttade," which may have been corruptly written "Voluntade," or mistaken for that word by Chaucer)

215 file] wile Gg Cx J Ff Hh P S, vyle R, wyl H

216 touchede R Cx B, ordanyt S, rest couched(e)

221 don (1st)] go(n) Type B By force]

before Gg Ff and Type B Compare Teseide, vii, 55 "Di fare altrua a forza far folia"

305 cast(e) Gg Ff, tast Cx, rest craft

313 eyr Gg Ff, rest see

353 foules] fyles R, bryddis Ff

356 clothes Gg, rest fetheles

364 old all MSS Koch em cold

379 the vicarel] vicarye Gg

380 Skeat, Globe, Koch insert and before *moyst, metri gratia*. But the "Lydgatian" movement, with the missing unstressed syllable, should perhaps be allowed. See the textual note to *Prolog Mel*, VII, 951

381 numbers Gg, *membris Ff, mesure S, rest noubre* (sing) (*Bo*, iii, m 9, 21 has *nombrs proporcionables*)

389 All MSS exc Gg Ff prefix *With*. The Gg reading is better metrically, and the broken construction is not without parallel

391 late] breke Gg

455 fullonge Gg, al hole S, rest alone

490 drow Gg, rest wente

507 spede] profit Gg J Take R, rest take on (me)

511 sayr] good P and Type B (T om)

551 sityngest Gg, best sityng S, rest sityng

567 love another] take a nothr Gg

573 wit] mygh (=myght) Gg

594 doke] goos H R J P S (perhaps correctly, since the remark agrees perfectly with the former speech of the goose)

613 rewtheles em Skeat, Globe, *reufuller* Gg, *routhfull P, rest reufull(e)*, some with a weak -e, which is metrically possible but makes unsatisfactory sense

632 I (1st)] ut R H Cx Ff J Certis Gg, rest om

637 hit om Gg (which improves the meter), *That it ought to be to you a suffisaunce* B (perhaps correctly)

641 everch other H R Ff P and Type B, a nothr lyvs Gg, *eny othir J* (with *like* before as)

647 gon Gg, rest don

659 terceletis] tersellis Cx Koch reads *tersels* because eagles, not falcons, are meant. But the distinction is doubtful

672 goddesse] queen Gg

680-92 The roudel is complete only in Gg, in a later fifteenth-century hand. It is partly preserved in J and D. The title *Qui bien aime (a) tard oubble*, which takes its place in Cx R F B, seems to refer to a tune (the note that was made in France). On the French song see further the explanatory note to l 677

697 I] In Gg (perhaps correctly, compare *KnT*, I, 1512, *In hope that I som grene gete may*)

Colophon. The title *Parlamentum Avium* is found in Gg Ff T F B read *Explicit tractatus de congregacione volucrum die Sancti Valentini, etc.* D Lt Here endith the Parlement of Foules, Cx *Explicit the temple of bras*. See Schick, ed Lydgate's Temple of Glas, EETS, 1891, p xvii

BOECE

Authorities ten MSS and the early prints of Caxton and Thynne, classified (with one exception) by the Globe editor as follows

α	C ¹	Cambridge University Library Ii 1 38
	A ²	Additional 16165, British Museum
	H	Harley 2421, British Museum
	B	Bodley 797, Bodleian
	Cx	Caxton's edition, 1477-78
	Th	Thynne's edition, 1532
β	C ²	Cambridge University Library Ii 3 21
	Hn	Hengwrt 393, Peniarth
	A ¹	Additional 10340, British Museum
	Sal	Salisbury 13, Salisbury Cathedral
	Auct	Auct F 3 5, Bodleian (Bk 1 only, somewhat altered)

On the "revamped" text of Auct see Liddell, Acad., XLIX, 199, and Miss Hammond, English Verse between Chaucer and Surrey, Durham, N.C., 1927, p. 393. The tenth MS, Phillips 9472, is cited by Skeat (Oxf Chau., II, xlv), but no account is given of it. C² and A¹ have been published by the Chaucer Society. A collation of Cx, which belongs to Group α but shows contamination with Group β, was printed by Kellner in ES² XIV, i ff. Bk 1, m 1 of Sal was printed in Engl., II, 373, it resembles A¹. Th seems to follow Cx closely.

Groups α and β differ very little in their text. C¹, which was followed by Liddell (Globe), seems also to the present editor slightly the best, and this edition is based upon a photograph of that MS. Comparison has been made with A¹ C² Cx (Kellner's collation) and Th, and account taken of such other variants from other MSS as are recorded by Liddell. Readings of Cx are cited only when explicitly noted by Kellner or Liddell though it is fair to assume that in many passages not listed by Kellner Cx agrees with A¹ and C². Readings from the French translation (ascribed to Jean de Meun) are from Liddell. Citations of the Latin original are from the edition of Peiper, Leipzig, 1871.

Although the orthographic system of C¹ differs considerably from that of the MSS followed in the *Canterbury Tales* and the *Troilus*, its spellings have been kept except when they might be regarded as downright errors. Final -e's and inflectional endings have been corrected when necessary.

Book I

m 1, 17 *arn* C¹ C² Cx Th, *ben* A¹
 19 *of myn emþrð* C¹ C² Cx Th, *upon myn emþy* A¹
 pr 1, 62 *corn(e)* C² Th, *cornes* C¹ A¹ A²,
 Lat "segetem"

63 *heres* C¹ C² Cx Th, *the heres* A¹ (perhaps correctly)

m 2, 1 *man* C² A¹, *this man* C¹ Cx Th (perhaps correctly, though the reference is general in the Lat)

15 *nombrs* C¹, *nombre* C² A¹ Th, Lat "numerus"

35 *fool* C² Th, *foul(e)* C¹ A¹ A² H B Cx, Lat "stohdam", Fr "fole"

m 3, 2 *forlete(n)* C¹ Th, *forlefte(n)* C² A¹ Cx

14 *kave* Cx Th, *kaves* C¹ C² A¹, Lat "antro"

pr 3, 6 *byholde* C² A¹, *byhelde* C¹ Th, Lat "respicio"

7 *house* Cx Th, *houses* C¹ C² A¹, Lat "laribus"

63 *Soronas* C¹, *Soranos* Cx Th, *Sorans* C² Sorancus A¹

73 *tempestes* C², *tempeste* A¹, om C¹ Cx Th

87 *pales* C², *paleys* C¹ Th, *palays* A¹, Lat "vallo" Cf Bk 1, m 4, 19

m 4, 10 *wrihth* C¹ Cx Th, *writth* C², *wircheth* A¹, Lat "torquet"

12 *thonder leit* C¹ Cx Th, *thonder ly(g)ht* C² A¹

pr 4, 16 *sege* C¹ A¹ Th, *sete* C², Lat "sedem"

22 Gloss *q(uasi) d(iceret) non* C¹ A¹

26 *gerdouns* C¹ C², *guerdon* A¹ Th, Lat "praemia"

29 *confermedest* C¹, *conformedest* C², *emfo(u)rmedest* A¹ Th, Lat "sanxisti"

73 *tourmentid* A¹, *turmentyden* C¹ C² B Cx Th (perhaps a grammatical slip of Chaucer's, though the Lat has "verabat")

201 *by* C² A¹, *of* Cx Th, *byfore* C¹, Lat "a G. Caesare"

268 *studie* C² A¹, *studies* C¹ Th, Lat "studium"

289 *was* A¹ Th vs C¹ A² H B, om C²

307 *but (y)of (that)* C² A¹ Cx Th, *but that* C¹, Lat "nisi"

pr 5, 22 *f* vs *lord* he vs *lord* B, *that is lord* C¹ C² A¹ Th (and apparently the rest of the MSS, possibly the superfluous *that* is Chaucer's)

pr 6, 14 [*folhe*] Liddell's conjecture, MSS *fortune*, Lat "fortuna temeritate", Fr "fortunele folhe"

40 *f* [*thoru*] supplied by Liddell, *chymynge* s(c) *hymyn* A¹ Th, [*and*] Liddell's conjecture for *is* of the MSS, Lat "velut hiant valli robore"

85 *felonus* *felouns* (possibly *felonus*?) C¹, and so in several other instances

95 *norissung* Cx Th, *norysynges* C¹ C² A¹, *trust* B, Lat "fomitem" (Peiper, Obbarius, edn, Jena, 1843), Liddell cites "fomentum," apparently from a MS

100 *but to the resoun* *shone* om C¹

110 *f* *that derknesse* and *that derknesse* MSS

m 7, 20 *four(e)* C² A¹ Th Hn om C¹

Book II

pr 1, 30 *and desprisen* C² Hn Cx Th, om A¹ C¹

m 1, 13 *laugheth* A¹ Th, *leygheth* C¹, *lys-sheith* C², Lat "ridet"

pr 2, 37 [*hem*] supplied by Liddell from Fr, perhaps unnecessary B om *of* and reads *to have for that thou hast*

64 *After azeth* *vi* [Wystestow nat thanne my maneris?] is supplied by Liddell from Lat and Fr

pr 3, 25 *and ajust(e)* B (*avuse*) Cx Th, om C¹ C² Hn A¹, Fr "austerai"

65 *fulfildest* and *fulfildest* C¹ C² A¹ Th (Both Skeat and Liddell om *and*, doubtless correctly)

70 *feffedest* C² A¹ Th, *feddestow* C¹

93 *seld(e)* Cx Th, *yelde* MSS, Lat "rara" Similar confusion of *s* and *y* (*z*) in m, n 3, 18 pr 6, 24

94 *fortunous* A¹ Th, *fortunes* C¹, *fortune* C² Lat "fortutus"

98 *thar* A¹, *ther* B, *dar* C¹ C², *dare* Cx Th Possibly [*thee*] should be inserted, as Liddell suggests

pr 4, 50 *eldefader* *eldyrfadyr* C² (two words? So printed by Th and Skeat)

78 *delices* *delites* C², Lat "delicias"

110 *as* A² Cx Th om A¹ C¹ C²

122 [*is*] supplied by Skeat and Liddell from Lat "nihil est miserum"

m 4, 15 *sie* C¹ C² A¹, *sete* Hn Cx, *seate* Th, *cite(e)* A² H B; Lat "sortem sedis amoense"

pr 5, 166 *desert* *desertes* C²

193-94 So C¹ (and Liddell), C² A¹ A² Hn om *is* (also Skeat), *is* for *his* *wikkednesse* *the more* Cx Th, of *his* *wikkednesse* *the more* B

pr 6, 112 *as of wil* C² A¹, of *wil* C¹, *oft times* A², *and* *contrare* om Cx Th

m 6, 17 *hude* C² Th, *hude* C¹ A¹

pr 7, 3 *haddē* *hadden* C¹ C² A¹ Th (The grammatical slip may have been Chaucer's or the scribe's)

8 *hst* that C² A¹, *hst* *it* C¹, *leste* Cx Th, A² om *that* (Skeat supplies [*him*]), taking *leste* as a verb, Liddell follows MSS, and interprets *hst* as the conjunction "lest")

53 *conteneth* *coveyeth* C² (and Skeat), Lat "habeat"

181 *of noon othir thyng, ne* of *no glorye* C² Hn Cx Th, A¹ om whole sentence

m 7, 5 *se(e)te* C¹ A¹ Th, *cyte* C² Lat "situm" Perhaps read *sie* (with Skeat)? So also in m, pr 2, 3

m 8, 17 *heven(e)* C¹ Cx Th, *hevenes* A¹ C², Lat "caelo"

Book III

pr 1, 17 *that* (after *herbyform*) om A¹ C², perhaps correctly But *that weren* may be for *that* (*they*) *were*.

pr 2, 3 *seete*] *cyte* C², Lat "sedem" C¹ n m 7, 5

126 [*ne*] Liddell, [*nat*] Skeat, Lat "nam non esse anxiam," &c

pr 4, 49 ff C¹ A² B H Cx om *wykked* and *the foulere* and A² B H om *so much more*, Hn C² om *in* before *so mochel* C² Hn A² B place *the uhuch* folk after *reverence*, A¹ alters the passage

m 5, 2 *corages* C¹ Cx Th, *corage* A¹ C², Lat "animos"

m 6, 11 *thow* C¹ C² A¹, *ye* Hn H B Cx Th, Lat "spectes"

pr 7, 23 *Eurypides* Th, *Eurypides* H, *Euridyppus* C¹, *Euridyppus* A¹, *Eurydyppus* C², Lat "Euripidis" (gen)

pr 8, 54 of (*the*), before *feblesse*, A¹ Cx Th, or C¹ C² (corrupt)

pr 9, 66 After *thynge*s C¹ inserts *so that there ne be amonges hem no difference* (probably miscopied from the sentence below)

126 *honours* C² A¹, *honour* C¹ Cx Th, Lat "honoribus"

187 *lyknesses* C², *lyknesse* A¹ C¹ Th, Lat "imagnes"

213 *founded* C¹ Th, *founden* C² A¹, Lat "fundatur"

m 9, 1 *soovere* and] *sovereigne* and H Cx Th, om C² A¹ Hn, Lat "sator"

31 [*and*] supplied by Liddell, Lat "Quae cum secta duos motum glomeravit in orbis, In semet reditura meat mentemque profundam Circut," &c

pr 10, 79 *the fader* Cx Th, *the prince* C¹, *this prince* C² A¹, Lat "hunc patrem"

82 Liddell, following the Lat and Fr, suggests the insertion, after *ful*, of *or wenestow* *that he hath* *at naturely* *in himself*

110 *hvr* C¹ A² H Cx Th, *hvs* A¹ C² Perhaps Chaucer used the singular, following the Lat construction

161-62 [*men ben maked just*] supplied from Lat and Fr

200 [*of*] supplied by Liddell from Fr

pr 11, 237 *hyen* to C¹ Cx Th, *hyen* C¹ A¹

m 11, 36 *wyndes* C¹ Cx Th, *wynde* C²

41 *depe* C¹ Th, *depte* C²

pr 12, 147 *disposid(e)* C¹ C² A¹ Th, Skeat *disposede* (perhaps correctly), Lat "disposit"

Book IV

pr 1, 43 *abayschynge* C¹ Th, *an embassynge* A¹ C²

75 *arysen* A¹ Th, *areisen* C¹ C²

m 1, 1 *I have for thy* C¹, *I have forsothe* C² A¹, *Than for thy* Cx Th, Lat "Sunt etenim"

10 *areiseth* C² A¹, *arysith* C¹ Th

pr 2, 187 *awey* om C¹ A² H B, *awey* C²

242 *undvrstonde* C¹ C² A¹, *understonde(s)* A² B H Cx Th

m 2, 12 *floodes* C^o A¹, *flood* C¹ A² H B
Cx Th, Lat "fuctus"
18 *tyranys*] A¹ *tyrauntis*, perhaps correctly, Lat "tyrannos"
pr 3, 30 *rejoyse(e)* C¹ Cx Th, *rejoyse* C², *rejoyseth* A¹, Lat "laetaretur"
pr 4, 33 *power* C¹, *mowynge* C² Th, *mowynge* A¹
34 *thre* C¹ A¹ *the* C² H Cx, *theyr* A², *her* Th, Lat "triplici infortunio"
49 *shrewednesse* A¹ Th, *shrewednesses* C¹ C²
pr 5, 30 *confusoun* C¹ A¹, *conclusion* C² Th Lat "confusionis"
pr 6, 172 *fro* C² A¹ Th of C¹
389 *to men* C¹ H A² B *for men* Th, *for man* Cx, *to man* C², *to no man* A¹, Lat "hominum"
414 *or thinges* C¹ Cx Th, *om* C² A¹, of *thinges* A² H

Book V

pr 3, 46 *ytrawayled* C^o A¹ Th (C¹ *ytrawaled*, unjoined), *trawaled* H Cx Liddell takes *y* as "I" Lat "quasi vero laboretur", Fr "nous travaillons"
186 [iher] supplied by Liddell from Fr
m 4, 57 *hur(e)lith* C² A¹, *hurieth* C¹ A¹ *hurieth* H Cx Th
pr 6, 33 *discrestith* C¹, *disencrestith* C² A¹ H Cx Th A² B Fr "descaist"
130 *previdence* C¹ (Th¹ indistinct), *previdence* C², *providence* A¹
298 *quod she* C¹ Cx Th, *quod I* C^o om A¹ Lat "(B) Mimime (P) Omne namque," &c Liddell is perhaps right in reading *No, quod I No, forsothe, quod sche*, but there is nothing in the Lat which strictly corresponds to the second part

TROILUS AND CRESSIDA

Authorities Twenty manuscripts (four containing only brief fragments) and three early prints

A British Museum, Additional 12044 (incomplete)
Cm Campsall, Doncaster
Cp Corpus Christi College, Cambridge, 61
Cx Caxton's edition, c 1483
D Durham V n 13 (Bishop Cosm's Library)
Dg Dugby 181, Bodleian
Gg Cambridge University Library, Gg 4 27
Hl¹ Harley 2280, British Museum
Hl² Harley 3943, British Museum
Hl³ Harley 1239, British Museum
Hl⁴ Harley 2392, British Museum
Hl⁵ Harley 4912, British Museum (incomplete)
J St John's College, Cambridge, L 1
Ph Philipps 8250, Cheltenham
R Rawlson Poet 163, Bodleian
S¹ Arch Selden B 24, Bodleian
S² Arch Selden Supra 56, Bodleian
Th Thynne's edition, 1532
W Wynkyn de Worde's edition, 1517

Short fragments are preserved in Trinity College MS R 3 20 (Bk 1, 631-37) and Cambridge University Library Ff 1 6 (Bk ii, 302-22), (both printed in the Ch Soc Odd Texts, Appendix, pp ix-xii) and in R 4 20 and the Ellesmere Lydgate MS (printed by MacCracken in MLN, XXV, 126 f). Two other fragments (v, 1443-98), preserved on strips of vellum in a book-binding, are described in the Report of the Cambridge Antiquarian Society, VI, 331-35. Two unidentified MSS, apparently of the *Troilus*, which belonged to the library of the Duke of Burgundy in 1467 and 1487, are cited by

Miss Hammond in MLN, XXVI 32 from Barrois, Bibliothéque Protogographique, Paris, 1830. There is an early print by Pynson (1526), but it is derived from Caxton and has no independent value.

Of the complete, or nearly complete, texts the following seven have been printed in full by the Chaucer Society: Cm Hl¹ Gg J Cp Hl³ Hl² (the last named in parallel columns with Rossetti's translation of the Italian original). From the remaining nine MSS and the editions of Caxton and Thynne Specimen Extracts have been edited by McCormick and Root, and Thynne's text is also accessible in Skeat's photographic facsimile of his edition. In addition to this printed material, the present editor has made use of a complete copy of A, which was presented to the Harvard Library by Dr Furnvall. And he has also taken account of the variant readings from unpublished MSS printed by Sir William McCormick in the Globe Chaucer and by Professor Root both in his edition and in his volume on the Textual Tradition of Chaucer's *Troilus* (Chau Soc, 1916). Root's appendix contains a valuable list of corrections of the Chaucer Society reprints.

The relations of the *Troilus* MSS are very puzzling, and the problem of editing has been discussed above in the Introduction on the Text. According to the investigations of McCormick and Root there are three discernible states of the text, α , β and γ , which represent either two or three distinct versions. The three types are distributed as follows among the different MSS and editions

a	{	Ph	(partly β)
		Hl ²	
		Hl ⁴	
		W	

β	{	Gg	(partly α)
		Hi ¹	(partly α)
		J	(partly α)
		R	(partly γ and α)
		Hi ²	(partly γ)
γ	{	S ¹	(occasionally contaminated with α or β) (corrupt and marked by Northern dialect)
		Cx	
		A	
		D	
		S ²	
		Dg	
		Cp	
Cm			
Hi ¹	(partly α and β)		
Th			

For reasons stated in the Introduction on the Text, Type γ has been adopted as authoritative by the present editor. Of the three best MSS, Cp, Cm, and Hi¹, the first has been made the basis of the text. Variations between it and Cm or Hi¹ are on the whole unimportant. Such readings of Types α and β as seem of literary interest or editorial significance are recorded in the notes that follow. It was the editor's original intention to give a much longer list of variant readings. But for such detailed information scholars can now consult the complete apparatus in Professor Root's admirable edition. It should be observed that the letters α, β, and γ, as here employed, do not stand regularly for the same MSS, but designate the readings of the supposed three versions as restored by McCormick and Root. The classification of the MSS, as indicated above, varies in different parts of the poem. After iv, 430, for example MS J changes from β to α. It is even questioned whether the β readings represent a single version or revision of the text. On the general character of the revision see, besides Root's discussion, Tatlock, *Dev and Chron*, Ch Soc, 1907, pp 1 ff, Kittredge, *The Date of Chaucer's Troilus*, Ch Soc, 1909, pp 30 ff, Brunsdorf, pp 167 ff.

In the matter of orthography the editor's method has been similar to that pursued in the *Canterbury Tales*. Since the Corpus MS, like the Ellesmere, represents a good scribal tradition, its spellings have been generally preserved. Grammatical errors have been corrected, especially incorrect final -e's, as have also a few forms which appear not to be consistent with Chaucer's usage. Inflectional endings have occasionally been supplied when necessary for the meter or for clearness of meaning. But no attempt has been made at the regular restoration of unpronounced final -e's, which are omitted rather more freely in the Corpus MS than in the Ellesmere. The present text of the *Troilus*, then, like that of the *Canterbury Tales*, gives on the whole a faithful reproduction of the practice of a good Chaucerian scribe.

Book I

- 9 *Furie] wight α*
 13 *A woful wight to han] Unto a wofull wrighte α*
 19 *if this may don] myght I do ynt α, ynt myhte I do Hi¹*
 24-28 α
Remembre you of olde passid hevynesse
For goddis love and on adversitee
That other suffren thynke how somtyme that ye
Fownde how love durst you displese
Or ellis ye wonne hym with to grete ease
 33 *That I have] He yeve me α*
 44 *That God hem graunte ay good] On (In Hi²) love that God hem (them Hi²) graunte α*
 46 *Love] hem α, them Hi² Hi¹*
 57 *It is wel wai] knowe(n) thyng is α (exc Hi²)*
 63 *By Paris don] Ful besily α (exc Ph) Wroughten] didn α Hi⁵*
 78 *For which for to departen] Wherefor to departe α α*
 83 *In trust that he hath] Hoping in hym α, (Ital "Da lui sperando")*
 85 *The norse] Gret rumour α (Ital "Fu romor grande")*
 88-91 α
With her foos and wined to be wrokyng
On hym that falsly had his trouthe brokyn
And sworn that he and al his lxn at onys
Were worthy (to be) brent bothe fell and bonys
 93 *Al unwist] Unknowyng α*
 96 *Ne in al this world she nyst (not) what to rede α*
 101 *So fair was none for over every wight α*
 104 *doth γ, is β Hevenyssh perfil] perfil hevenly α*
 108 *for sorwe and fere] for pure fere α*
 111 *With chere and voys ful pytous and wepyng α (Ital "E con voce e con vista assai piotosa")*
 118 *Forth with meschaunce] To sory hap α (Ital "con la ria ventura")*
 137 *no thyng softe] al (as Hi⁴) unsoft α*
 150-51 α
The old usage (For al Hi⁴) nold they of Troy lettyn
As for to honour her goddis and (to) loute
 157 *lusty] joly α*
 159 *sondry] meny α*
 163-67 α
In general went every manere wight
That thyrffy was to heryn her servise
And that so meny a thousand lusty knyght
So meny a fressh mayde and lady bryght
Ful wel byseyen the meste meyne and leeste
 167 *both(e) moeste meyne Cp, both most meyne Hi¹, bothe meene meste Cm, men bothe mest A, bothe moste menne D, bothe most mene S¹, the meste meyne Ph, the meste mene Hi⁴, the most and eke Hi², bothe (the or tho) meste (moeste) J Gg Hi³ Th Root (Text Trad p 44) holds that meyne, which stood in the*

a text, meant *meynes* "retinue," and was deleted in revision. But it may be the adjective *meene*, mean "intermediate between *messe* and *leste*, and the revision is by no means certain.

169 Among these other folk] Among the which(e) a (Ital 'tra' quali')

176 As was Criseyde, as folk seyde] As she was as the seydyn a

183, 215 Thus] Dawn a

195 God woot] O (a) lord a

202-03 a

O verrey folys may ye no thing se
Kan none of yow yware by other be

206-09 a

But troue ye not that love tho lokyd row
For that despit and shop to bene ywrokyn
Yes certen loves how was not ywrokyn
For be myn heed he hit hym atte fulle

255 Refuseih] Ne grucchiuh a

257 Behr is the wand (bond) a

259 hym] love β

274 And sodenly for wondyr he wez
astogyned (with variants) a Th

276 mercy] verrey a

324 has γ S¹ Th Cx, the J Gg H¹ Ph H¹
H¹ H¹ (Ital "al palazzo")

342 But told y which were the worst y
leve a

345 Or elles] For good or a

363 a (before temple) Cm and Cp H¹
A J Gg H¹ Th, at R, in the H¹ Ph H¹ S² Dg,
om Cx

395 a (corrupt) perhaps read But eke save
(that) in our spech is difference

403 If he be a

442 day by day γ, day fro day a β (Ital "di
giorno in giorno")

458 and Cm A Gg H¹ Th W, in S² Dg,
rest om Perhaps to be read whom to serven
I labour (to whom to serven D)

466 Thus Cm H¹ D H¹ S¹ Ph W, has Cp
A J H¹ Gg Th (perhaps correctly)

483 the Grekes] al the Grekes a

540 to] mo a H¹ R Th

563 wo (to) γ R, rest sorwe

640 may ben only glad] wot(e) what gladnes
is a J Gg H¹ Th

682 final a R Cx Th H¹, finally Cp Cm
H¹ A J Gg H¹ (probably wrong)

747 H¹ Ph H¹ H¹ Cx Th om a (perhaps
correctly)

755 But lete me myn unfortune waylyn (my
fortune bewaylen H¹) a

773 No, certes brother] Why no parde svr a
Th

786 a has *Sisyphus* (in various spellings)
for *Tityus* (*Ticius*)

796 a resoun] o word, (ye) a Th

904 Cm D J R H¹ Th om second that
(perhaps correctly)

914 mucche] monche(n) a

949 The lile useth white smoth and soft a

976 wyse γ Th S¹ J, old(e) a R, rest om

1001 moost] mostie H¹ Cx, to grewe (or
to-grewe?) γ (exc D S¹), ay grewe J R S¹, grewe

H¹ Gg H¹ D Cx Th Root's reading, *moste*
(vb) has *foos grewe*, is very difficult

1002 wise γ (om A), grete a β

1074 the J Dg D H¹ H¹ H¹ A Th, tho
Cp Cm H¹ S¹ H¹

1075 a-day Cp H¹ S¹ J, rest that day

Book II

40 doyn] delyn a

46 seid] don a

69 Tereus H¹ R Cx, Treux Cp Cm D Dg
S¹ S², Tereuz J, Tryeux H¹, Terous H¹,
Thereus Ph H¹ Th, Treux A, Tereus H¹
The rime *Tereus* thus in *LGW*, 2315 shows
that Chaucer knew the correct form

86 γ S¹ read *With al youre faire bok* and
(al) the *companye*, Cp adds *faire* before
companye, rest om *faire* Possibly Chaucer
meant to revise, as in text *With al youre fayre*
bok, and *companye*

110 barbe γ S¹ a, rest *wympe*

115 *By God!* by *Joves* Ph H¹ H¹ Gg H¹
The latter reading may be right, Tatlock,
p 5, n 3, defends it on the ground that
Chaucer's revision elsewhere does not destroy
local color

128 I (interjection) so spelled in Cp Cm
H¹ A J Gg, *eghe* Cx Th, om H¹, *y leve* it
not *yurs* H¹

248 *fremde* A D, *fremed* Th, rest *frende*,
frende, etc

253 *eghen down* γ a, *look down* for β

339 *ye* Cp Cm H¹ A Gg, rest *we*

403 *grow(en)* γ J R Th, rest *wax(en)*, *wox*

406 *Nece* γ S¹ Th, rest om

434 *is a* γ were β

478-79 *Ne love a (no) man that can no*
wright ne may
Aye(?)ns has wv(le) a

482 *drede]* *dredde* (pret ?) Cp Th A
(possibly right)

516 *af(f)er* J R, after A D Gg H¹ H¹ H¹
Cx Th, thereafter Cp Cm H¹ S¹ S² Dg, *yn a*
fere Ph H¹ (Ital "Io non gli era vicin")

603 *wax* (*wex*, *woxe*) a Gg H¹ Th, rest *was*

615 *yates*] *lats* H¹ only

636 *weldy* γ a, *worthy* β

675 *frist*] *tho* a Th

677 *hur(e) hert(e)* Ph H¹ H¹ S¹ Dg Cx,
rest om *herie* (R Th var)

734-35 *Men lovyn wymmen al this town(e)*
about(e) Be they the wors (whi) nay without (yn)
dout(e) H¹ Ph Gg H¹ Th A (late hand over
erasure)

736-38 *Ek (Yt) wot I wel he worthy is to*
have Of women in this world the thurstyeste A S
ferforth as she may hr honour save J R H¹

738 *That woman is no (x) she* H¹ Ph Gg
H¹ Th

745 *noon* γ rest *no man*

777 *why* A Gg, *wex* J, rest *wey(e)*, *way* (H¹
corrupt)

800 *dremen]* *dsmen* A S¹ Gg H¹ Ph H¹ Th
Either reading makes good sense, but *dremen*
is supported by m. 585, below

860 *hym (hem)* J R HI² Ph HI⁵ Th, *it* Cp Cm A HI¹ HI³ Gg The next line favors the personification

884 *sike* all MSS Th Sheat would emend to *site*, to avoid the assonant rime

922 *Of love which that made his (her HI² Ph) herte gay* J R Gg HI³ HI⁴

956 *trou(en) γ Th, rest trust(en) in (on, to) (trostyn Gg)*

1083-85 *But that was wfenel (endles) for ay and o And how he wolde in trowth alwey hym holde And his adieu made and gan it folde* J R HI² HI⁴ Ph Gg HI⁵ Gg (*enfeyned*)

1093 *This Pandare up therwith and that bytyme a* J R Gg HI⁵

1095-97 *And seide sepe ye (ynl) and it is pryme And gan to jape and seide thus myn herte So fresh it is though love do it smerte a* J R Gg HI⁵

1108 *it thoughte* as *thogh* HI² Ph HI⁵ R S¹

1196 *that ye wool* that he wrote HI² Ph (possibly the first form of the line)

1202 *sat γ Th HI³ S¹, rest fel (HI⁵ knelud lowe)*

1225 *γ HI³ om ay*

1240 *lue om γ (exc A) S¹* (For the omission of the, possibly correct compare the variant *playde tho leoun, 1, 10⁷⁴*)

1291 *shame γ S¹ HI¹ Th, rest speche* (perhaps correctly)

1333 *encrees of* *encreseth* J Gg HI⁵ D McCormick suggests the very likely emendation *enresse* (subj 3 sing)

1347 *thuse γ (exc A D) HI³, rest, his(e)* (perhaps correctly)

1429-30 *So γ (exc D) S¹ HI³, rest But tel me how (for) thou woost of this matere* *I myghte best awailen now lat se (A corrupt)*

1624 *helpe γ HI³, rest frend(es)*

1663 *yow* me Cp Cm HI¹ S² Dg, *it* Gg R HI⁴ Th

1665 *his* *thus γ S¹ Cx* (perhaps correctly)

1669 *alwenes γ HI³ rest algate*

1749 *Lest(e) HI² HI⁵ R Th, Last HI³ D Alias, HI⁴, Thus Cx, rest Las(se)*

Between ll 1750 and 1751 a single MS, R, inserts the following

Complened ek heleme of his siknes

And feithfully that pitee was to heere

For ye must outhur chaungen your face

That is so ful of mercy and bountee

Or elles must ye do this man sum grace

For this thyng foloweth of necessytee

As sothe as god ys in his mageste

That crueltee with so benygne a chier

Ne may not last in o persone yfere

The first two lines are 1576-77 repeated. The word *vacat*, written against them in the margin, may indicate that the lines are to be canceled, or that the rest of the stanza is missing. The unique stanza which follows has every appearance of being genuine. But it is uncertain where Chaucer wished it to stand, or whether he meant to preserve it. McCormick, who first printed it (in the Furni-

vall Miscellany, Oxford, 1901, p 297), suggested that it represents Chaucer's first intention, for which he afterward substituted ll 1737-50. It does not seem to be in place after l 1750, and still less so near l 1576

Book III

17 *hym* *hem* all MSS (incorrectly)

28 *hym HI² Cx, hyt Ph, om HI⁴ rest it* Perhaps we should keep *it* and read *joye*

56 *kan* *gan* Cm HI¹ HI² Ph HI⁴ Cx

58 *shorte* *sor(e)* J R Cx

90 *resons γ HI³ Th, werkes Gg HI⁵ R, rest wordes*

101 *ferforthly* *seythfully γ Th HI³*

110 *wrethlike* *herte γ HI³ S¹ HI⁴ Cx* (probably carried over from l 109, but cf, in S87)

158 *softely γ HI³ Th, rest sobrelly (Gg sekyrly)*

189 *merveille* Cm Cp HI¹ S² Dg, *rest miracle*

230 *mery γ Th HI³, rest blisful*

256 *So γ HI³ Th S¹, rest (var sp) Thow woost ths selven what I wolde meene* (R combines the two)

269 *For that man is unbore γ HI³ Th HI² Ph R, rest For nevere was ther wight*

282 *So γ HI³ HI⁵ S¹ Gg Th, The preye ich eft (al)though thou sholdest deye a* J R Cx (Root, Text Trad, p 178, suggests that the "return to the original reading" was deliberate)

303 *Hawh mad* *Hastow mad(e) γ HI³ S¹ Th Gg HI⁵*

354 *lyketh γ S¹, rest listeth (var sp)*

371 *wright* *man* J R Cx

427 *good(e) γ HI³ S¹ Th, rest wyse*

442 *I nyl nat seyn that though he lay(e) (ful) softe β*

455 *So as they durste* *In every thing* J HI⁴ R S¹

461 *grace* *space a* Gg HI⁵ J

489 *man a γ HI³ Th, wright β*

490 *than, he, withouten drede* *to don his frend to spede β*

503 *Neigh half this book* *An hundred vers β*

518 *out of doute* *as hym thought β S¹*

525 *wrste* *thoughte β S¹*

528 *Now* *Thus β S¹*

529 *fremed* *wild(e) β HI³ S¹*

535 *gret γ HI³ S¹ Th, rest his*

546 *helpen in this nede ra, that he wolde hym spede β*

554 *come ra HI³, there β*

568 *And she agayne gan to hym for to roune β*

572 *Most* MSS and Th have *thurste, thorste, durste, etc*, S¹ HI³ *thurst*, Skeat *thurfte* (with acc pron)

573 *myghte* *sholde β HI⁴ S¹, men om HI³*

588 *and do now* *for I do β*

589 *ys γ S¹ HI³, Cx tho, HI² Ph HI⁴ om rest this*

591 *soule* *fel β*

- 598 *And of her wymmen wel a nyne or ten* a
- 601 *Thurgh out an hole with yn a litil steve* a
- 604 *But to the point now] But now to purpos* β *But to the poynt whan that Gg*
- 626 *That made(n) such a reyn fro heve(n)* avale a
- 635 *For-whi] For Nece* β
- 636 *For γ Th, rest Now (And HI³ S¹)*
- 668 *And there I seyde] And al withinne* β
- 672 *That is it tyme for to gon to reste* (with var) β
- 677 *And alweye in this meene while it ron* β
- 702 *werk] th ng* β
- 705 *blasful] seint(e)* β
- 712 *blisful γs, seynt*
- 759 *secre] lute(l)* β
- 773 *holde in love] holde(n) longe* β
- 800-01 *Gan therwith al aboute hir herte colde*
- And with a sik she sodeymly answerde* β S¹
- 882 *bounte] wisdom J HI⁴ R, wysely* Cx
- 937 *and that we han] and this matere β, and that ye han* Gg Th HI³
- 945 *al] as* β
- 958 *kouthe] myghte* β
- 971 *fynde] wol J HI⁴ R, rede* Cx
- 1096 *certeyn] alwey* β
- 1101-02 *Allas Iwys] Iwys Allas* β
- 1115 *wete] ek(e)* β
- 1136 *This light, nor I, ne] I nor this candel* HI⁴ *Me thynk this candel* R
- 1163, 1177 *And she] Crusede* β
- 1165 *bought γ HI³ Th, rest wroght(e)*
- 1203 *blisful γ S¹ Th, rest bryghte*
- 1214 *ofte] al day* β
- 1218 *al] now* β
- 1225 *of] when β, of HI¹*
- 1239 *hym] al* β
- 1245 *Was] Is* β
- 1258 *that] you β, the* Cm
- 1260 *which] that β, As I that J, Than I* that HI³, *As I which* Cp HI² Cm Th
- 1264 *For] And* β
- 1280 *which] whom* β
- 1283 *that] thus* β
- 1284 *to so swete a wight] to you (my) lady* bryght β
- 1295 *you be] do you β, thou be* Gg (over erasure), *be to you* HI³
- 1307 *at suffiseth, thus] thus suffiseth which* β
- 1316 *Fellen] They felle* J HI⁴ HI³ Cx
- 1323 *al ne kan I] no man kan it* β
- 1324-37 *These stanzas come after l 1414 in J HI³ R S¹ Cx, and stand in both places in HI⁴ Root (Text Trad, pp 157, 167) argues that the β position is the revised one because of the echo of telle in ll 1323 and 1324, and because of the change in the β reading of l 1415*
- 1324 *soth us] how al* β
- 1327 *al holy has] the gret* of β
- 1329 *any word] any thing β, my world* Gg
- 1334 *at al] hem hool* β

- 1348 *it] this* β
- 1354 *swich] this β al the* A
- 1360 *an hundred] a thousand* β (Ital "Mille")
- 1362 *wo] sorwe* β
- 1375 *Creche HI³ Gg (crache)* adopted by Root as variant of "cratch" to scrape together Other readings are *keche J Cm Cx Th techte Cp A D HI³ HI⁴, theche HI¹ S¹ R Ph*
- 1392-93 *To techen hem that covetise is vice And love is vertu thogh men holde it nyce* β
- 1395 *wel] ful* β (Cx fully)
- 1399 *swich] that* β
- 1402 *thing γ (exc A) Th, rest uo*
- 1415 *But whan] whan that* β, Ital "Ma poth'e' galli udrio Cantar" Root (Text Trad, p 169) notes that the change may have been made to avoid the repetition of *But* after the shifing of ll 1324-37
- 1418 *bemes] stremes* β
- 1420 *that anoon, Skeat would emend to than anoon, to avoid the difficult ellipsis*
- 1441 *For thurgh thy rakel hyng out of Troye* β
- 1451 *nyght and love] love and nyght* β
- 1455 *why sekestow] what sekestow (m)* β
- 1464 *sonne, Titan] same tyme than* HI³
- Gan he] wolde* he β
- 1473 *The welle and roote] The verray rote* β
- 1482 *biteth Cp A D S² Th, bulleth HI³, brenneth Cm, rest streyneth (Ital "strigne")* Syn] so HI² and om so before *streyneth*
- 1492 *rght] thus* β
- 1496 *douves] hawkes* β (defended by Root, Text Trad, p 171)
- 1524 *wordes as γ Th, rest roys as thogh* (thogh)
- 1561 *I trowe, hve hedes ake] for god our* (h's) (hrr) *hed may ake* β
- 1563 *mury] bryght(e)* β
- 1576 *chargeth] nedeth* β D
- 1582 *fully] hoolly* β
- 1595 *An hundred] A thousand* β
- 1600 *Flegeloun] Contour HI³, Conchyton R Cochta Cx, Concion HI³* (all corruptions of "Coeytus," an inappropriate substitution in β, not likely to be due to Chaucer)
- 1622 *That I shal seyn] For love of god* β
- 1643 *this matere ofte] al day this thng* HI² Ph Gg HI³ A Stere HI³ R S¹ Cx, rest *tere*
- 1645 *God woot] By god* β
- 1703 *Prouis (Pyrous) HI³ Ph A Th, others Prous, Purus, Pwora, Prwors, Pureys, Ovid "Pyros"*
- 1720 *alwey, out of drede] ay without(en)* drede β
- 1744-71 *Troilus' Song om HI² Ph (inserted later in Ph)*
- 1745 *heven(e) a γ (exc A) HI³ Th, hevenes* β
- 1748 *knetteth γ S¹ Th (HI³ kennyth), rest endytyth (endueth, enduh), Boethius "dictat"* But *knetteth* translates "nectat," which is in the immediately preceding clause in Boethius Both verbs occur in Chaucer's translation of the passage (Bo, ii, m 8, 25 ff) *Endyeth*, which represents the more literal rendering,

may have been Chaucer's first version, afterwards revised in γ

1754 *Holden* *Hold(en) in*, J R Cx Gg Hl^s Ph, Hl^s corrupt, Boethius "Foedus perpetuum tenent"

1820 The γ MSS show confusion as to the point at which Book III ends. In Cp Cm Hl^s the colophon is wrongly placed after IV, 28 D S², on the other hand, end Bk III, at l 1806

Book IV

7 *the moue*] *a moue* β , Hl^s om *a*
25 *Mars*] *god* Hl^s Hl^s Ph Hl^s (the first reading?)

37 *fighten*] *issen* J, *issu* Ph, perhaps Chaucer's first version from Ital "uscii"

39-40 This is the order of γ S¹ Th Hl^s, rest *trape*

57-59 So (with variants) Cp Cm Hl^s A D S² Hl^s Ph Th, *To Pryamus at his requeste* Hl^s Hl^s (*a grei request*), J Hl^s R S¹ Cx (= β) read (with var)

But natheles a trewe was ther take
At grekys (or grei) requeste and tho they gonnen trete

Of prisoners a change for to make

Ital

"Chiese Priamo triegua, e fughi daga,
E cominciassi a trattare infra loro
Di permutar prigioni quella fiata"

The reading of Hl^s or Hl^s is closest to the Italian and may well represent Chaucer's first version, which seems (as Root argues) to have been twice revised. The β version looks like the latest, but it is not clearly due to the author. The change of the request from Priamo to the Greeks may have been made under the influence of Benoit and Guido

87 *leste* A D Hl^s S¹ S² J Cx Th, *le(e)ste* Cp Hl^s, rest *lost(e)*

102 *right soone, douteles*] *for that is douteless* α

105 *have al this hevynesse*] *am broght in wrecchidnes* α

114 *feithfully*] *sikerly* α

123 *That they wol bryngel*] *They wol eft bryngel* β

126 *of Trewe shal ben set on-fre*] *shal ynt be set (up) on a fire* β

131 *socour*] *mercy* α

132 *sorwes*] *sikes* β

139 *save-guarde*] *sauf conduyt* α , *some gan sende* Hl^s

143 *Let*] *Gan* α (is to holde after let due to the fact that *gan* was the original auxiliary?)

156 *lordes wolde unto us*] *other lordes wolde* β

160 *th'eschaunge of here*] *(the) grauntinge* α

197 *trewe* γ , S¹ Th, rest *soth*

212 *To ylde anon for Antenor Crisseyde* α

222 *bad*] *dede* α

238 *woodnesse*] *distresse* α

247 *So wepyn that they semyn welles tweye* α
Ital "Forte piangesno, e parean due fon-

tane", ed Paris, 1789, Piangono si che paion due fontane")

258 *wonder is*] *wel onethe* α (Ital "ap-pena")

261 *the* (pron) A D S¹ S², *ye* Th, rest *thus* (Ital "t ho io fatto")

280 *ever(e)* γ Th, rest *alwey*

282 *whider* *me*] *whiderward* β

286 *gerful*] *gery* α

290 *What*] *How* α (Ital "come")

295 *What shal I don*] *What I may don* γ Th (Ital "Che farò io")

296 *On lye*] *In wo* α

300-01 *Ne hevynys lyght and thus (I) in derknesse*

My(n) woful lyf wel enden for (yn) distresse α ,
Ne see no lyght and thus in derknesse

My sorowful lyfe wyl enden in distresse Hl^s

306 *out of myn herte, and lat us anon and do myn herte* α

326 *yowre luf*] *ye* α

341 *peynes*] *sorwes* α

347 *yelden*] *chawngen* α

359 *For sorwe of this*] *Ny dede for wo* α

365 *woful*] *sorweful* α

373 *Neugh ded for smert*] *For crewel smert* α

386 *For*] *O* α

388 *Strawnger*] *Strenger(e)* Hl^s Gg Hl^s Ph Cx α (exc Hl^s)

397 *falte*] *fond* α

398 *lokyn*] *castyn* α

404 *on or two*] *two or thre* α , *one or twey*

Th

409 *If*] *What* α

418 *shal*] *moot* β

430 *don*] *make* α

445 *What Pandarus syn I have hir be-lyght* α

464 *wyght*] *man* α

491-532 Om Cp, here printed from Cm

498 *Nay god wot* γ Th, *Nay nay god wot* β , *Nay Pandarus* α . Perhaps the headless line in γ is due to corruption

499 *But douteles for aught that may bifalle* α

506-07 *Or deth me slowe I wolde han ywen here* *But now his comyn* α J Hl^s (om Hs) Gg Ph Hl^s (Ital "Morte, tu mi sarai tanto soave")

532 *fare* γ Cx Th Ph S¹, rest *care*

537 *wepyn*] *sorwe* α

560 *lette*] *honour* α

581 *For why in love is ltel hertes reste* α

590 *cortensly*] *precously* α , *preciently* R, *curyously* Cx (with some support from Ital "sottalmente")

594 *in blame a lte(l) yfounde* γ Th, (*a*) *lte(l) in blame yfounde* α , *in blame a ltel stounde* β

596 *shame unto yow*] *rape in my dom* α

602 *weyneth*] *fleeth fro(m)* α Cx (Ital "e' timidi rifiuta")

630 *spede*] *have* α

644 *if that Jove*] *any aungel* α

647 *why thow art thus gon* α

674 *set*] *bset* α

680 *in towne, and] in townes a*
 696-98 *For al this while her herte (tyme here thouzt Gg) on oother thyng is God wot her advertence is elliswhere a*

706 *So that she wende anon right for to dye a*
 708-14 *Om γ doubtles by mere oversight here printed from J*

724 *tales] wordes a (Ital "parole")*
 747 *Wo worth that day and namely that nyght a*

750-56 *In a this stanza follows l 735 (a position which corresponds to the order of the Filostrato), and begins*

*The salte teeres from her eyen tweyne
 Out ronne as shoure in apryl ful swithe
 Her white drest she bet and for the peyne*

757 *What shal he don what shal I do also a*
 762-63 *And corsed be that day which that Argyve Me of her body bar to ben on lyeve a*

767 *lyves] oother a*
 770 *rooteles] ertheles a*
 781 *setten] holden a*
 790 *That highte Elisos] Ther Pluto regneith a*

793 *chaunged] yolden a*
 794 *sorwful] woful a*
 819 *hure herte gan] for wo she gan a*
 820 *sorwe] shame a (Ital "vergogna")*
 823 *hous] chambre a*

828-29 *Myn em Pandare of joyes mo than two Was cause causyng first to me Craseyde a*

835 *alle worldly blisse] every worldly joye a*
 843 *woful] sorwful a*
 854 *Thus] This message Cp HI¹ S² D HI⁴*

The Root (Text Trad, p 187) suggests that Chaucer may have written This message which thi Troilus the sente

867 *ek hure] other a*
 868 *lith now Craseyde] for hem she lith a*
 876 *wel a R S¹, rest om*
 881 *ertheith] worldly a*
 882 *So γ S¹ Th, rest (with variants) As he that shortly shapeth him to deye (Ital "Il qual del tutto in duol ne vuol morire", ed Paris, 1789 "Che cerca disperato di morire") The γ reading repeats l 357, above, — whether erroneously or by Chaucer's intention is uncertain*

891 *And ek the beste as my wot kan comrehende a*
 903 *this] has a Cx*
 906 *To sen hym in that wo that he is vnne a (Ital "di veder Troilo affitto")*

910 *beteth Gg HI³ Ph HI⁴ Cx Th, rest he beteth (so Root interpreting, "that [vital] spurt which he is assailing in my heart")*

915 *hastily] softly a, shortly Ph*
 924 *So lef] Lat be a*
 950-52 *So all but Ph HI³, which read*

*He fast made hys compleynt and his moon
 Besykyng hem to sende hym other grace
 Or fro thys worlde to doon hym some pace*

Root suggests (Text Trad, p 218) that the change was made when stanza 155 (ll 1079-85) was added

953-1085 *The whole soliloquy is omitted in HI³ Ph HI⁴, and all but the last stanza is omitted in Gg J. The passage is added later in Ph and J (in J by the original scribe). For a detailed account of the MSS at this point see Root, Text Trad, pp 216 ff. They indicate pretty clearly that the soliloquy was inserted after the main body of the narrative was composed*

1038 *his om Ph S² (making a better line metrically)*

1093 *many a yer] al (of, often in) thy lyf a*
 1097 *Lat be, and thynk right thus] Kanstow nat thinke thus a*
 1099 *Right so in love] In love also a (etc Gg)*

1113 *Destourbe al this] Stymt al this thing a*
 1129 *peyne] sorwe a*
 1131 *toke, and after] hente and softe a*
 1133 *Wher that he was] What for to don a*

Cx
 1138-39 *So butre teris wep(te) nat thurgh the rynde The woful Murra wrien as I fynde a*

1165 *in nothyng] in no cas a*
 1183 *hem] folk a J HI³*
 1199 *low or hye] forth in hye J a*
 1214 *Lady] herte J a*
 1218 *to glade] conforte J a (Ital "la confortò"), to gladder HI²*

1222-23 *Ayem into her herte al softe wente So at the laste a*

1250 *al here blisse ylorn] her joyes alle lorn a*

1251 *Seyng allas that evere they were born a*

1294 *in effect] fynal(Dy a*
 1301 *As in thys cas lat dryve it oute of mynde HI³ only (In this and several other unique HI³ readings which follow Root (Text Trad, p 216) suggests that we have a record of the text in its most primitive form)*

1304 *Ful cruelly oure hertis wolde anoye HI³ only*

1312-13 *Considereth now that tyme it is of treue*

Ye may not faulle of myn estat to here HI³ only
 1321 *erste Cp HI³, rest erst. Perhaps the form in -e is used here and in HF, 512*

1322 *That we shul (wyl Ph) everemo togeddre dwelle a, That I may have a liberte to dwelle HI³*

1325 *That for the beste] Of pournaunce HI³ only*

1336 *as wyd] as muche a, as brode HI³*
 1363-65 *In hoste amonge the Grekys ever in fere*

*Hat nyl not bee and gode soo wysly rede
 My soule as ye have cause noon to drede HI³ only (Ital "Ed a che far tra' Greci mi terrebbe Che come vedi son sempre nell' arm")*

1388 (second half) — 1409 (first half)
 Om Cp, here printed from Cm

1392-93 *To doo the wrathe of pyramus to passe*

Towards hym and don hym stonde in grace HI³ only

- 1402 *If that I lye| Yf thys be les* HI³ only
 1404 *In myddys hys werk* HI² only
 1411 *Whan he f-om Delphos to the Grelys*
sterie HI¹ only
 1442 *Shal I never as in thys worlde have*
joye HI¹ only
 1654 *no cause| no thought a, No thing* HI³

Book V

- 8 *gold-ytressed*, an emendation, most MSS *gold(e) tressed, golde dressed* A, *gold tresses* S¹, *Auricomus tressed* HI², Gg lacks leaf
 9 *shene* HI² HI⁴ R S¹, *cleene* J Ph, *clere* γ HI² Cx Th
 60-61 α β transpose
 67 *valeyē| wallys* R only, HI³ *wey*, Ital "vallo" (mustranslation by Chaucer?)
 107 *Whan this was don* γ Th, rest *Whan tyme was*
 181 *fader fer| fadres tent* HI³
 202 *nothyng| no wight a, non man* Gg (over erasure)
 211 *walwrth* Gg HI⁴ Cx, *waltryth* R *whyleth* J, *swellith* Ph, rest *wayleth* or *waleth*
 245 *langour|* γ S¹ Th, rest *longyng(e)*
 412 *wene* γ S¹ Th, rest *sey(n)* (Ital "diria")
 436 *largesse| prowesse* γ S¹ Th (apparently wrong in this context)
 565 γ S¹ Th *Lo yonder saugh ich myn owene lady daunce* (probably an error in γ)
 594 o (= one) A J HI⁴, on Gg, a Cp Cm HI¹ HI³ HI² Th
 655 *Lat(h)ona* so all MSS, Cx Th read *Lucyna*
 726 *nedede* Cm, rest *neded, nedeth* No| *none* Cp Gg A Read either *nedede* no or *neded none*
 924 *lord* γ S¹ Th, rest *king* (Ital "re")
 992 *nevere yti* I Ph HI⁴ Cx, *nevere yti ne* Gg, *I never yti J, I never* HI² HI³ R, *I never(e) er(e)* γ Th (possible, but metrically harder)
 1095 *punysshed| published* HI² R Ph Cx Th
 1213 *the* Cp Cm HI³ Ph D, rest om

1233-74 Om Cp printed here from Cm
 1413 *As ye* γ S¹ Cx Th, rest *As she*
 1498 The following Latin argument of the twelve books of the Thebaid is inserted in the MSS (exc HI⁴ R) after l 1499, where it breaks the continuity of the text Skeat shifted it to a position after l 1484 HI² contains an additional line "Fervidus ypomedon timidique in gurgite mersus" The text is that of Cp, with a few corrections

"Associat profugum Tideo primus Poly-mytem,
 Tidea legatum docet insidiisque secundus,
 Tercius Hemoniden canit et vates latitantes,
 Quartus habet reges ineuntes prelia septem,
 Mox furie Lenne quinto narratur et angus,
 Archymon bustum sexto ludique leguntur,
 Dat Grayos Thebes et vatem septimus um-bris,
 Octavo cecidit Tideoe spes vita Pelasgis,
 Ypomedon nono moritur cum Part(h)onopea,
 Fulmine percussus, decimo Capaneus super-
 peratur,
 Undecimo sese permunt per vulnera fratres,
 Argivam flentem narrat duodenus et ignem"

1502-04 *And how Ypomedon with bloody wounde*
And ek (om Gg) *Parthonope in litel stownde*
Ben slayn and how Cappaneus the proude
 J Gg only This (as Root, Text Trad, p 239, observes) is either corrupt, or it is the original version corrected later on reference to Statius

1618 *Come| comen* R, so also Skeat and Globe, with avoidance of headless line

1631 *La vostre C* added by HI¹ D S² and editors

1807-27 These three stanzas are omitted in HI² HI⁴ and inserted later, on an inset leaf in Ph For a discussion of the reasons, with the conclusion that the passage was not present in Chaucer's earliest draft of the poem, see Root, Text Trad, pp 245 ff

1809 *eghth(e)* J (vz) R (vz²) Cx (sygl t), rest *seenthe* (Ital "ottava")

1866 *Trine unite us from oure cruel foone* HI² R only

THE LEGEND OF GOOD WOMEN

Authorities twelve MSS and one early edition, as follows

- A¹ Additional 9832, British Museum
 A² Additional 12524, British Museum
 A³ Additional 28617, British Museum
 B Bodley 638, Bodleian
 F Fairfax 18, Bodleian
 Ff Cambridge University Library Ff 1 6
 Gg Cambridge University Library Gg 4 27
 P Pepys 2006, Magdalene College, Cambridge (hands B and C)

- R Rawlinson C 86, Bodleian
 S Arch Selden B 24, Bodleian
 T Tanner 246 Bodleian
 Th Thynne's edition, 1532
 Tr Trinity College, Cambridge, R 3 19

Several of these MSS are fragmentary R contains only the Dido, and Ff only the Thisbe P has ll 1-1377, A¹ has ll 1-1985, A² ll 1640-end, A³ nine fragmentary passages All the texts have been printed by the Chaucer Society

Incomplete and tentative classification of the MSS was made by Skeat and by Pollard in the preparation of their editions. More detailed studies have been published by Kunz *Das Verhaltis der Handschriften von Chaucers Legend of Good Women*, Berlin, 1889, by Bilderbeck, *Chaucer's Legend of Good Women*, London, 1902, by Amy, *The Text of Chaucer's Legend of Good Women*, Princeton 1918, and by Koch, in *Angl* XLIII, 197-244, XLIV, 23-71. See also his edition of the text, in *Chaucers Kleinere Dichtungen*, Heidelberg, 1928. Differences in the conclusions of Amy and Koch are set forth in detail by Amy, in *JEGP*, XXI, 107 ff. Their most important disagreement is in the estimate of MS Gg, which Koch regards as the earlier version. In the opinion of the present editor Dr Amy's conclusions are substantially correct. They were also approved by Professor Brunsdorff, *Chaucer Tradition*, p 137, n 5. For a few corrections of the Chaucer Society reprints see Amy, p 103.

MS Gg stands by itself, since it contains the sole copy of the revised version of the Prologue. The other MSS fall into two groups

- α
 $\left\{ \begin{array}{l} 1 \text{ Tr A}^1 \\ 2 \text{ S A}^2 \\ 3 \text{ Ff P R A}^3 \end{array} \right.$
 β
 $\left\{ \begin{array}{l} 1 \text{ F B} \\ 2 \text{ T} \end{array} \right.$

Thynne's edition runs mainly with Group β (standing closest to T), but shows contamination with Group α . Group α^3 seems to be composite, deriving in part from β and in part from Gg or a lost MS. The relation of Gg to the two main Groups is not certain, but on the whole it stands nearer to Group α . Throughout the Legends, and particularly in the first six it offers unique readings which have been held to indicate that Chaucer's revision went beyond the Prologue. See Bilderbeck, pp 36 ff. The matter is by no means clear. But in the opinion of the present editor the readings in question are probably scribal variants. Compare also Amy, p 101, n.

In the present edition the text of the earlier (F) version of the Prologue is based upon the Fairfax MS because of its superior orthography, but the readings of Group α are given the preference. The text of the Legends is based upon MS Gg, corrected by critical comparison of Groups α and β . Readings of Gg, even when unsupported, have been given serious consideration and sometimes accepted. For although Chaucer's revision seems not to have gone further than the Prologue the MS has special authority because of its independent derivation from his working copy. For the revised (G) Prologue, Gg is naturally the sole authority, and is made the basis of the text. But it is

often difficult to determine whether variations between its readings and those of the other MSS represent deliberate changes or merely scribal variants. Some unique readings of Gg are manifestly errors, and some readings which it shares with one or more MSS of Version F seem so clearly inferior that they have been corrected by the editor. But many other variants, whether peculiar to Gg or shared with other MSS are of a doubtful character. They may be scribal errors in Gg, or inferior readings of the first version inadvertently kept in revision, or variants in the first version which Chaucer deliberately approved and retained. In view of the peculiar authority of Gg, it has seemed safest to preserve such readings, and to call attention to the more important of them in the notes. The spelling of Gg, which departs widely from the usage of most Chaucer MSS, has been normalized throughout, that of MS F has required very slight correction.

Prologue, Version F

(Variants which are clearly due to the revision will not be listed here)

1 *tymes* α F T, (*sythes* β Gg, (apparently not a case of revision) *Have I* Tr Gg S A¹, *I have* T F B Th

50 *sightie*] all *sight*

67 *Suffisa(u)nt* β Th, *Sufficient* Tr S, *Suffica(u)nt* A¹ P

196 *stryf* Tr S A¹ (also Gg), rest *thing*

221 *fyne* β Tr S P, *fyn* (ϵ) and A¹ (also Gg). Perhaps *fyne* is a mere spelling, though the form with final *-e* occurs in Chaucer. This seems unlikely to be a case of revision.

261 *for love* Tr A¹ S (also Gg), *of love* β P Th

338 *seynt* all MSS, possibly to be emended to *seynte*, though the headless line is equally probable.

387 *half-goddes*] Langhans, *Untersuchungen*, p 209, emends unnecessarily, to a *goddes half*.

404 *sorwefull*] *drededeful* β P

427 *sithen* S only, rest *is* (which is metrically suspicious)

493 *shal charge his servants*] *his servants charge* Tr A¹ only. A tempting reading for both versions, but perhaps due to scribe's mending of meter.

529 *flourous* F Th only (probably the first reading), rest *floures* (which was retained in Gg)

Prologue, Version G

6 *helle* or *hevene* Gg (also Tr), *hevyn* or *helle* S rest *hevne* or *yn helle* (Perhaps a mere scribal variant retained in Gg)

16 *say* Gg (also Tr), perhaps we should read *saugh* with S P β ? Both forms are com-

mon in Chaucer MSS, but *say* (*sey*) seems best established in rime

34 *make* Gg, rest *maketh* The Gg reading may be an error, but is retained as being possibly an intentional subjunctive from *mayne* Gg only mere spelling

51 *gynneth* *begynnys* Gg (dialectic and probably scribal)

111 *surmountede* Gg, Version F has *surmounteth* (not a certain case of revision)

116 *th' atempre* *the tempre* Gg only (*a tempre* Tr A¹)

127 Meter suspicious, read *somē*, or insert *layes* (Skeat)? The next twelve lines in Gg are very defective. It looks as if Chaucer's revision had been either left incomplete, or had been badly corrupted by a scribe

128 Meter defective in Gg, insert *Moy* (Skeat) or adopt reading of Version F (Globe) It is not certain that there is any revision here

131 [*They*] *That* Gg, Skeat, with awkward construction Globe [And]

132 *For on* *At* Gg only, probably an error, rather than a deliberate variant

135 *The honour and the humble obeysaunce* Gg only This makes no sense, and the reading of Version F has been adopted (so Globe). Very likely a real alteration is concealed in Gg, Skeat em *They dide honour and humble obeysaunces*

137 *Ryght on to love and to natures* Gg only Metrically defective, *longing* (so Globe) is supplied by comparison with Version F (*that longeth*), Skeat supplies *plesing*, Langhans, Untersuchungen, p 104, would read *Ryght as yt longeth to love and to nature, Dide eche of hem as othir creature*

138 Defective in Gg and not paralleled in Version F Skeat supplies *doth wel cryaturys and natures* (l 137) are hardly possible, Version F has *nature cure* The whole passage is corrupt

144 *loken* Gg *loke*

149, 152 *flourys* Gg (also Tr A¹ S P), *flourys* β Hence not a deliberate revision Chaucer simply used a MS of the type which had substituted *floures*

153 *fyn and* Gg (also A¹), rest *fyne*

157 *the* Gg, *her* Version F, perhaps revision

159 *Of* Gg, *In* Version F, probably error in Gg

192 *world* Gg, *wyde world* Version F Perhaps a scribal omission in Gg

213, 218 *Eek* Gg only, *And* Version F Perhaps not revision

317 *worthyeste* Skeat em for *worthyere* Gg

412 *besynesse* *holynes*(se) Version F Apparently revision

440 *And* Gg, *I* Version F Perhaps deliberate revision

451 *put* *put me* Gg F T only

472 *tyme* *lyf* Gg F only, probably a mistake allowed to stand in revision

Legend of Cleopatra

Heading *Martiris* appears in F B T only, but is probably due to the author, though neglected in revision

641 *rennyth* Gg, *ran* Th, and F B T, *raf* Tr, *rase* A¹, *than* S, *ihenn* P There is MS support for *renneth* or *ran* The former is favored by the authority of Gg and the sequence of tenses, and the grammatical difficulty is removed by the emendation *renne*

Explicit, etc, from F throughout the poem

Legend of Thisbe

Headings from F throughout the poem

718 *That tho was in that lond Estward dwellynge* Gg only, most other MSS *That est(e)ward in the world was tho dwellynge* (Possibly revision?)

724 *called* Gg α, *cleped* β

794 *hast(e)* Gg Ff P, rest *lykunge*

882 *she* he Gg A¹ P

890 *my* Gg (*myn*, corrected) Ff only, rest *thy* (which is wrong unless something has fallen out, as Globe suggests)

Legend of Dido

928 *In Naso and Eneydos* Gg only, rest *In thyn Eneyde* (Ovide S R) and *Naso* (Possibly revision)

944 *olde* *ouene* Gg

964 *called* *clepud* Gg

1107 *ornementes* Gg Tr A¹, rest *pavement(e)s*

1126 *Thus can this honorable quene hre gestis calle* Th Gg F B T (*his gistes*) Tr S (*gan*) A¹ (*ganne* to *calle*) P (*gyftes*) R (*gafe gyftes alle*) No MS reading can be right

Skeat em *Thus can this noble quene her gestes calle*, but *noble* is unsupported and *calle* is strangely employed

Globe *Thus gan this queene honoure hvr gestes talle*, also suggesting *Thus gaf this noble queene hvr gistes talle*

Talle for *calle* is a likely restoration on palaeological grounds, but it introduces a word which occurs only once elsewhere in Chaucer, and which is there used in a doubtful sense

Dr Amy (p 63) suggests the reading in the text, meaning "Thus, her guests have every reason to call this queen honorable"

But the order is unusual

1145 *take* Gg α, *make* β Th

1160 2nd to *comyth* Gg only (Possibly revision)

1166 *waketh*, *walweth* *waylith* and *sche* Gg only (Possibly revision)

1170 *dere* *leve* Gg (Possibly revision)

1171 *drem* *slep* Gg only

1175 *therwithal* *ek thereto* Gg, *withal* F B T, *therwith* Th R

1187 *thng* Gg P R, rest *wyght*

1217 *These bestys wilde* Gg only, *The*

wild(e) hertes β Th *The wild(e) bestes* P R,
These wild(e) bestes Tr S A¹

1238 Metrically suspicious Skeat em
to *been his wyf* Koch om the first *And*

1269 *And wastyng* Gg only *And plesen*
Tr A¹, *And T S*, rest *To* (defective)

1283 *land than of] landes than* Gg (om a
before *quene*) Possibly revision

1338 Globe em *Jone for Jupiter*, which is
the reading of all MSS In Tr S A¹ the line
is mended by the omission of *swete* but this
translates the Latin "dulces" (Aen iv, 651),
and is not likely to have been inserted by a
scribe It looks as if Chaucer wrote the
alexandrine

1339 *unbynd me] and brynge it* Gg

1360 *contraure] contrar* S, rest *contrary(e)*,
contrarious(e)

Legend of Hypsipyle and Medea

1382 *sehte* Gg A¹, *s'aight(e)* F B only,
seeyte A³, *seite* F *set(t)* Tr S *duseyte* Th

1396 *as (and) Gundo* Gg a, *and (as)*
Ovyde β

1404 *gentlesse* F B T S Th A², rest *gentil-*
nes(se)

1538 *almycht* S only, perhaps a scribe's
emendation, but the short line seems im-
possible

1545 *was] was mad* Tr only

1605 *a leoun] lyo(w)n* F T S

1607 *the art and craft* Tr S A¹, *craft and art*
 β , *the craft and art* Gg Th (extra syllable?), *the*
Craffte A³

1647 *stynten* β , *stynted* *stymt* a Gg

1659 *chefe traitour* F B T S Th, rest *theef*
(*and*) *traitour* with variations

Legend of Lucrece

1682 *And* A² only (*And especially*), rest
om The short line is metrically possible,
but does not follow l 1681 naturally unless
here is there emended to *the*

1716 *pryvely* Tr A¹, rest *ful prvely* (per-
haps correctly)

1725 *to] sore* Gg (possibly revision)

1764 *new(e)* F T Th B A², *now* Gg S A²,
om A¹ Tr

1836-1907 Om Gg, printed from F, but
with corrected readings

1879 *himselwe]* all MSS *himself(e)*, met-
rically difficult

1881 *that* a, *the lond* β

Legend of Ariadne

From F as far as l 1907

1936 *Unto Minos* Tr A¹, *To Minos* β
S A² A, *To Theseus* Gg only Possibly

Chaucer wrote the wrong name here and in
l 1964, compare the slip in l 1966

1964 *Mynos]* King *Mynos* S only, *Thesius*
Gg only (cf l 1936)

1966 *Of Athenes]* In *moche(II) myrth(e)*
Tr A¹, *Of the towne* Th Lowes suggests that
the slip was Chaucer's and was due to the
Teseide See the explanatory note

1967 *happede]* *happd* (*happed*) Gg and
all MSS (exc S *happmit*) Either the full
form *happede* or *happed ther* (Tr A¹) would
mend the meter

1971 *compleynnyng(e)* Gg Tr A¹ A² S, *com-*
pleynt F T B A³ Th

1995 *he dar his lyf (to) kepe* Gg a, *his lyf*
(*he*) *dar kepe* β

2020 *drede]* *stede* β

2053 *men]* *man* Gg (which is grammati-
cally possible, see *CIT*, IV 212, n)

2069 *go* S, *goth* Gg Tr A² A³, *mot go* β
(Reading very doubtful)

2075 *a* Gg, rest om

2083 *lene* Gg β A³, *leve* A² S, *let* Tr

2086 *leve* Gg A² F B, *lyve* S, *lene* T A³ Th,
gramt Tr

2094 *no profre* Gg a, *no(t) profyt* β

2138 *was performed]* so all MSS, Skeat,
Koch em *performed* was, for the meter

2160 *newe]* *noble* β

2186 *gropeth]* *graspeth* Gg Tr, *gaspeth*
A²

2215 *shyp* or *boot* Tr only, *any bove* S A²,
bot(e) noon β , *boote* A³, *boot* ne Gg (clearly
wrong)

Legend of Philomela

Heading from F (which reads *formatorum*,
corruptly)

2261 *say* Gg Tr rest *saugh* (*saw*)

2286 *she loveth* (*loved*) Gg a, *har longeth* β -

2291 *beaute]* *bownte* B, *bounde* F

2324 *he* Gg, rest om *that* Gg only, rest a

2359 *2nd that]* Tr S, rest om (a possible
reading, taking *by* as conjunction in the sense
of "by the time that")

Legend of Phyllis

2422 *Chorus* Th, *Thorus*, *Thora* MSS.

See the explanatory note

2470 A^{3]} *And* F T B

2506-07 Om Gg, here printed from F

Legend of Hypermnestra

2606 *utterly]* *witery* F B T

2612 *fyre]* *fyry* out Gg (perhaps correctly)

2666 *costrat(e)* Gg a, *costral(e)* β

SHORT POEMS

The textual authorities for the Short Poems have nearly all been published by the Chaucer Society. References to them and other reprints, and to previous discussions of the relations of the MSS, are given below for each poem. Readings from the Leyden MS (Vossius 9) are taken from a copy made by the present editor in 1896 and never published. The editor has made free use of the editions of Skeat, Heath, and Koch, and of the textual observations of Professor Brusendorff in his *Chaucer Tradition*. He would also express grateful acknowledgments to Mr. Joseph Butterworth for having communicated to him some of the results of an exhaustive study, which is not yet completed, of the MSS of the minor poems.

Since the authorities used for the text of the Short Poems often depart from the orthographical practice of the best Chaucer MSS, it has seemed best to the editor to normalize the spelling of these pieces.

An A B C

Authorities thirteen copies in MS and Speght's edition, all printed by the Chaucer Society

1	F	Fairfax 16 Bodleian
		B Bodley 638, Bodleian
		H ¹ Harley 7578, British Museum (fragmentary)
2	P	Pepys 2006, Magdalene College, Cambridge (two copies, both fragmentary)
		Gg Cambridge University Library Gg 4 27
3	Sp	Speght's second edition, 1602
		Ff Cambridge University Library Ff 5 30
1	G	Hunterian Museum, Glasgow, U 3 12
		J St John's College, Cambridge, G 21
		L Laud Misc 740, Bodleian
		S Sion College, London, Arc L 40 2
2	A	Additional 36983, British Museum (formerly Bedford)
		E 44

MS Harley 2251 (H²), British Museum, appears to belong to Group α , but shows signs of contamination. The copies in Ff J G L S occur in a prose translation of Deguillville's *Pelerinage de la Vie Humaine*.

Group β offers the better text, Ff, with corrected spellings, is made the basis of the present edition.

35 *Unto mercy hastow receyved me* H² α
 39 *me wel chastyse* S only, *me chastyse* Ff A, rest (destroying the rime) *That but thou er that day correcte me (my folse* J)

- 45 *wille* β , *wit* H² α
 83 *bothes* Ff G Gg, *bather* J, *both(e)* F L
Youre bothes, though supported by good MSS, is a strange construction. Perhaps the reading should be *youre bother* (supported by J), as in *Tr*, iv 168
 86 *Convict* Convicted H², *Committee* J
 132 *is his* H² α , *it is* (hys Ff margin) β
 Koch em (perhaps correctly) *hat his* ('hits, strikes his') and compares Fr "Son chastoy si fiert a hie"
 146 *deprived* all but J L (*privied*)
 163 All MSS insert *suff(e)red* apparently repeated from l 162 *Pughte* eds em *prughte* (perhaps correctly)
 181 *bryght* Gg Sp only

The Complainnt unto Pity

Authorities nine MSS, all published by the Chaucer Society, and Thynne's edition, 1532 (Th) available in Skeat's facsimile. The MSS are classified as follows

α	A	H ¹ Harley 78, British Museum (by Shurley)
		Additional 34360, British Museum (formerly Philipps 9053, copied from a Shurley MS)
		H ² Harley 7578, British Museum
β	Ff	Fairfax 16, Bodleian
		B Bodley 638, Bodleian
		T Tanner 346 Bodleian
		Cambridge University Library Ff 1 6
L	Longleat 258, in the possession of the Marquis of Bath	
		R Trinity College, Cambridge, R 3 19

Th apparently belongs to Group β . According to the Globe editor, Ff is derived from T, and R shows contamination of the sources of L and of T and Ff. But both these opinions are questioned by Mr. Butterworth in his unpublished study of the MSS. Group β has a somewhat better text, though frequent corrections have to be made with the aid of Group α . F is taken as the basis of the present edition. References to Ten Brink are to his critical edition of the poem in the Chaucer Society's *Essays*, Part II, (n d), pp 165 ff.

- 9 *a tyme sought* α , *sought a tyme* β Th
 21 *nas* was MSS Th, but Chaucer's usual idiom seems to have demanded a negative Cf l 105
 24 *hold* β Th, *have* α
 41 Ten Brink, Skeat, Koch, and Globe insert and before *drede*
 50 *Then leve (we) alle vertues save only* Pite β Th
 52 So A H¹, *alle om* H², *Confedered by bonde and (by) cruelte* β (*Unto Cruelle* Th)

- 61 *yfalle*] Th only (*yfal*), rest *fall(e)*
 67 *lo*] A H¹ only Koch, following Ten
 Brink, reads [*ne*] *shulde*
 70 *hight(e) a us hgh (hy) β Th (us hys Ff)*,
Grace your *grace β Th*
 76 *wanien*] *want(e)* all MSS
 79 *With you benigne and faire creature a*
 80 *your(e) β Th, now cure a*
 83 *that perulous β Th, these (of thoo)*
persones a
 89 *than a (exc H²), also β Th H²*
 92 *herenus (heremus, herenius?) β Th,*
vertuous(e) a, serenous Globe em
 93 *tenderly β Th trow(e)ly a*
 96 *the H¹, the hevy H¹ A, so β Th*
 105 [*ne*] supplied by Ten Brink Cf 1
 21
 117 *ye] β (ye) yet, Now pte that I have*
sought so yore a 300 a

A Complaint to Hrs Lady

Authorities two MSS, Harley 78 (H) and Additional 34360 (A), formerly Philipps 9053, both of the British Museum, and both printed by the Chaucer Society under Shurley's title, *The Balade of Pte*, and Stowe's edition (St), 1561 The copy in H was written by Shurley, that in A seems to be derived from it but contains an additional stanza at the end St closely resembles H The spelling of all is very bad, and is normalized in the present text A number of verbal corrections have also been accepted, though fewer than in Skeat's edition On the MSS see Koch *Est*, XXVII, 41 ff (with textual notes), and *Kleinere Dichtungen* p 22, Miss Hammond, *Angl*, XXVIII, 25 f, and *Brusendorff*, pp 272 ff

- 1 *nighes*] so all copies, Skeat *nicht*
 14 This line is repeated by Skeat at the beginning of the terza rima, to get a rime for *fulfille* (l 16) The sense is also incomplete in the sentence beginning with l 15
 16 [*he*] *never wol* Skeat, *wol never he* Globe, MSS *wol (wil) never* all copies
 18 *yul*] so all copies, Skeat [*fro*]
 22 After this line Skeat supplies *For this day in hir servise shal I dye, from Mars* 189
 23 Before this series in terza rima Skeat supplies, from *Pity*, 22, 17, and *Anel*, 307
Thus am I slawn, with sorwes ful dyverse,
Ful longe agoon I oghte have taken hede
 25 *youthel*] so all copies, Koch *em thought*
 32 Skeat suggests *Than al this worldes richest (or riche) creature*
 41 [*ee*] supplied by eds
 43 *I mis*] so all copies, Koch would *em us* *ms*, for the grammar
 50-57 In all copies this stanza has but eight lines Skeat supplies after l 51 *Yow rekkeht never wher I flete or sunke, and after l 53 For on my wo you deyneth not to thanke Cf Anel, 181-82*
 71 *fayner noon*] all copies *no(o)n fayner*

- 72 *you*] all copies *your(e)*
 73 *io [you distresse]* Skeat, *to your (e) hyennesse* all copies, Koch *em hevynesse*
 92 *nil*] all copies *ne wil*
 114 *verrayly*] so *verrayly* MSS, *verely* St, Skeat, Koch [*man than me*], to avoid the false rime
 117 *to be*] so H St, *trawly* A (which removes the false rime)
 118-27 The last stanza is found in A only
 120 [*is*] Supplied by Skeat
 123 *you myghte*] so A, Skeat, Koch *myghte youw*

The Complaint of Mars

Authorities eight MSS, all printed by the Chaucer Society, and two early editions that of Julian Notary (1499-1501), printed by the Chaucer Society and that of Thynne (1532), available in Skeat's facsimile edition The classification is as follows

- | | | |
|---|----|--|
| a | F | Fairfax 16, Bodleian |
| | L | Longleat 258, in the possession of the Marquis of Bath |
| | T | Tanner 346, Bodleian |
| | Th | Thynne's edition |
- | | | |
|---|-----------------------------|---|
| β | Pb | Pepys 2006 (Hand B, complete) Magdalene College Cambridge |
| | S | Arch Selden B 24 Bodleian |
| | N | Julian Notary's edition |
| | Pe | Pepys 2006 (Hand E, fragmentary) |
| | R | Trinity College, Cambridge, R 3 20 |
| H | Harley 7333, British Museum | |

S appears to be contaminated with an a MS resembling L The readings of the archetype β are in most cases superior to those of a But no single MS of this group is very satisfactory F therefore, because of its general conformity to the spelling of the best MSS of other pieces, has been used as the basis of the present edition, but the readings of Group β have ordinarily been given the preference

- 1 *foules β (exc fooles R, floures H), lovers a, of Pb N R S On F H, in T Th, at Pe*
 17 *you your*] so S, *you a R, ye your N*, rest *om youw*
 19 This line stands before l 17 in F, before l 18 in Th
 54 *and ther abyde Pb N R S, and abide Pe, ther abide H, (for) to abyde a*
 67 *ther β, a om*
 68 *wo β, sorowe a*
 141 *al alone Pb N (metrically easier)*
 146 *doth (dud) β, maketh a*
 191 *than pleyne R, rest om than, com-pleyne S, pleyen Pb*
 207 *depraven β (exc depaynen S) Th, departen a (exc Th)*
 227 *made a N S, make R maketh Pb*

To Rosemounde

Authority a single copy in MS Rawlinson Poet 163, Bodleian, reproduced in facsimile in Skeat's Twelve Facsimiles of Old English Manuscripts, Oxford, 1892 The spelling is here normalized

11 *semly*] Skeat em, MS *semy sma*] em Skeat, MS *fynall*

21 *refreyd be*] MS *be refreyde* (with *be* above the line), Skeat transposed

Womanly Noblesse

Authority a single copy in MS Additional 34360, British Museum first printed by Skeat in Athen, 1894, I, 742 The title is Skeat's The spelling is here somewhat normalized The readings from MacCracken are taken from his College Chaucer, pp 565-66

Subheading Chaucer] Chaucer MS (See Miss Hammond, Angl, XXVIII, 4)

5 *womanly*] Skeat suggests em *wyfly*
10 [you] suppi by Skeat, probably correctly

12 After this line the editors insert a line as follows [I pray yow, do to me som da-
haunce] Skeat (Athen), [Tatheth me, lady, in
your obseauce] Furnivall (adopted by Skeat,
Oxf Chau, IV, xxvi), [Take my seruce in
gre, and nat greuaunce] MacCracken

15 [loke] Skeat [lo] MacCracken *humb-*
[ely] Skeat em, MS *humbly*, And [hoveth
humblely] Globe

17 *peynes for* MS, *for* om Skeat
21 *don*] Skeat em (Oxf Chau, IV, xxvi),
MS *do*

24 *And thynkth be raison that* MS, Globe
(which suggests em *Me thynkth*), *And*
thynk resoum Skeat (Stud Chau)

25 *for til do the* MS, *the* om Skeat

29 *myr*] Skeat em, MS *my*

Adam Scraweyn

Authorities only one MS Shurley's R 3 20, in the library of Trinity College Cambridge Stowe's edition (1561) also has the piece in a text essentially identical with Shurley's, though different in spelling Both copies are printed by the Chaucer Society Shurley's MSS are often untrustworthy in verbal detail, and in the present poem some previous editors have omitted *long* in l 3 and *more* in l 4, which on metrical grounds are open to suspicion Skeat, for the same reason, omits *for* in l 2 The spelling here is normalized

The Former Age

Authorities two MSS, I 3 21 and Hh 4 12, both in the Cambridge University Library,

and both printed by the Chaucer Society The former is superior, and is made with normalization of the spelling, the basis of the present text

3 *the frutes* MSS Skeat, Globe om *the*
42 MSS om second *in*
44 *parfyt joye reste and quete* I, *parfite*
joy and quete Hh

55 After this line there is a line missing Skeat proposes [Fulfulled erthe of olde cur-
tesye], Koch [Yr hadden in this worlde the
mastris], MacCracken [And Charite, thise
houde hem beter gye]

Fynt &c from Hh

Fortune

Authorities ten MSS and the editions of Caxton and Thynne (Th), classified as follows

α	I	Cambridge University Library I 3 21
β	{	A Ashmole 59, Bodleian
	{	H Harley 2251, British Museum
	{	R Trinity College, Cambridge, R 3 20
γ	{	F Fairfax 16, Bodleian
	{	B Bodley 638 Bodleian
	{	P Pepys 2006, Magdalen College, Cambridge
	{	Ld Lansdowne 699, British Museum
	{	Leyd Leyden University Library Vossius 9
	S	Arch Selden B 10, Bodleian
	Cx	Caxton's edition, c 1477-78

Th, which apparently belongs to Group γ, is available in Skeat's facsimile edition All the rest except the Leyden copy which most nearly resembles Ld and S are printed by the Chaucer Society The Leyden readings from a copy made by the editor, are included in the following citations MS I is decidedly the best and contains a number of superior unique readings It is therefore made the basis of the present text

8, 16, 24 *thee* I only, rest om
9 *light* I only, rest *si(σ)ht*
11 *mochel* I only, rest *moche, mych,*
muche whirlyng I rest *t(o)urnyny(e)*
30 *why wolt thou* I, rest *thou shalt nat*
36 *derkyd* I, rest *derh(e), dark,* etc
64 After l 64 all copies have a wrong
rubric (*Le plentyf in I*)
72 Ld S Leyd om *Lenvoy*
76 I only, rest om *hne*
77 *And*] *That* I R

Truth

Authorities twenty-two MS copies and the editions of Caxton and Thynne (Th) The

classification (on which see Koch, *EST* XXVII, 13 ff and *Kleinere Dichtungen* p 33, and *Brusendorff*, p 245) is as follows

- a { A¹ Additional 10340, British Museum
Ph Philipps 8299, property of T F Fenwick, Esq, Cheltenham
- { Gg Cambridge University Library Gg 4 27
C Cotton Cleopatra D vii, British Museum
E Ellesmere MS, Huntington Library, San Marino, Calif
A² Additional 22139, British Museum
- { F Fairfax 16, Bodleian (two copies designated F₁, F₂)
R Trinity College, Cambridge, R 3 20 (two copies, designated R₁, R₂)
Ld Lansdowne 699, British Museum
S¹ Arch Selden B 10, Bodleian
H Harley 7333, British Museum
S² Arch Selden B 24, Bodleian
Kk Cambridge University Library Kk 1 5
Hat Hatton 73, Bodleian
Lam Lambeth Palace Library 344 (a copy of Hat)
Cp Corpus Christi College, Oxford, 203
Cx Caxton's edition, ca 1477-78

Unpublished

- A³ Additional 36983, British Museum (formerly Bedford)
Pep Peyps 2006, Magdalene College, Cambridge
Leyd Leyden University Library Vossius 9

C Brown (*Register of Mid Eng Relg Verse*, II, Oxford, 1920, No 515) adds, with a query MS Philipps 11409 (unpublished) this MS and Pep are unclassified Th, which apparently belongs to Group γ is available in Skeat's facsimile edition. Eighteen copies are printed by the Chaucer Society. Lam was published by H N MacCracken in *MLN*, XXIII, 212 ff. A³ resembles F, Leyd resembles Ld and S¹. The Leyd readings here cited are from a copy made by the editor. Groups α and β have a similar text, superior in general to that of γ . The present edition is based upon A¹, the only MS which contains the *Envoy*. For an argument against the authority of A¹ see *Brusendorff*, pp 246 ff

2 *the thy good* F₁, *the thyme owne* Ph, *thun oven thung* A¹, *unto thy(n) thung* Gg C, (*un*)to thy good(e) E γ (exc F₁ Cx), (*un*)to the good Leyd Cx Th, *unto thy luyngne* A²

6 *Reule* a Ld Leyd Kk (line shifted) S¹, *Rede* Cp Cx Th, *Werke* β , *Do* R₁ R₂ Hat S² H F₁ F₂ Lam

7 *thee* Ph A² γ Leyd Th, om A¹ Gg E C

8 *Tempest* a Gg E C, *Restreyne* A², *Ne study* Cp, rest *Peigne*

10 *Gret(e) reste* Gg A² γ (exc Cp Kk) Leyd Th, *Meche rest* Cp *For gret reste* E C Kk *Muche uele* a

11 *Bewar also* γ (exc Cp, which has a different line) Leyd Th, *Bewar therefore* a *And eek bewar β* (exc A², which has a different line)

19 *Knowe thy contre* a β , *Lyft up thyne ene* Kk, *Lyfte up thy hert* Cp, *rest Looke up on hys and*

20 *Holde the heye wey* a β *Weyne (Weyne) thy lust* γ Leyd Th

Gentillesse

Authorities nine MSS and the editions of Caxton and Thynne (Th). The nine copies published by the Chaucer Society are classified as follows

- { C Cotton Cleopatra D vii, British Museum
Add Additional 22139, British Museum
H¹ Harley 7578, British Museum
H² Harley 2251, British Museum
R¹ Trinity College, Cambridge, R 14 51 (first stanza only)
Cx Caxton's edition, ca 1477-78
- { R² Trinity College, Cambridge, R 3 20
 β H³ Harley 7333, British Museum
A Ashmole 59, Bodleian

Th (which belongs to α) is available in Skeat's facsimile edition. Cambridge University Library MS Gg 4 27 1 (b), listed by C Brown, *Register of Mid Eng Relg Verse* II, No 2143, is unpublished and unclassified. Group α is superior, MS C, which is one of the earliest and best, is taken as the basis of the present text. The β MSS are by Shirley or derived from his copy

1 *gentyllesse* A R², rest *gentylmes(se)*

2 (*that*) *claymeth* A R¹ H² Cx Th *that covoyteth* Add, *desireth* C R² H¹ H³

6 *saufly* H² Cx (apparently Chaucer's regular form), rest *savely*

20 *heyre him* A, *Eyre suche* H², rest have plural Skeat, *metri gratia*, transposes *him his heir*

Lak of Stedfastnesse

Authorities twelve MSS and Thynne's edition (1532). Eight of the MSS fall into the following groups

- { R² Trinity College, Cambridge, R 3 20
 α { H² Harley 7333, British Museum

- { F Fairfax 16, Bodleian
H² Harley 7578, British Museum
 β { A Additional 22139, British Museum (lacking the *Envoy*)
C Cotton Cleopatra D vii, British Museum

- { R¹ Trinity College, Cambridge, R 14 51
 } B Bannatyne MS, Advocates Library,
 Edinburgh, 1 1 6

MS Hatton 73 (Hat), Bodleian, apparently belongs to Group *a*, but has certain readings which may be due to contamination with γ . These nine MSS and Thynne's print are published by the Chaucer Society MS Lambeth Palace Library 344 (L) agrees closely with Hat. For its text see H N MacCracken, MLN, XXIII, 214. A copy in the Mariland Folio MS (Pepys 2553) Magdalene College, Cambridge (M), printed in Ancient Scottish Poems, ed J Pinkerton London, 1786, pp 271 f, is related to B both show Scottish dialect features. The last three stanzas occur in MS 432 Trinity College, Dublin, but are unpublished. See C Brown, Register of Mid Eng Relig Verse II, No 2059. The *Envoy* alone occurs, in identical form, at the conclusion of two copies of Lydgate's Prayer for King, Queen, and People, in MS R 3 21, Trinity College, Cambridge (R³), from which it is printed by MacCracken, loc cit. The Dublin copy and R³ have not been classified. Thynne's edition (Th) shows use of both β and γ . See the analysis by L H Holt, JEGP, VI, 419 ff, with the comments of Brusendorff, pp 275 f, and Koch, Kleinere Dichtungen, p 35. The γ text is inferior to the other two. Of *a* and β neither is consistently superior, but in most cases β readings are given the preference in the present text.

- 4 *dede* β γ Hat L M Th, *werke* *a*
 5 *lyk(e)* β B M Th, *oon* *a* Hat L, *els* R¹
 10 *For among us (now)* β R¹ Th, *Among us*
now B M, *For now a dayes* *a* Hat L
 Rubric *Envoye to Kyng Richard* R², rest
 (L) *envoy(e)*
 28 *wed* β R¹ Th, *drive* *a* Hat L R³, *brvng* B,
leid M

The Complaint of Venus

Authorities eight MS copies (one fragmentary) and the editions of Julian Notary and Thynne (Th). The nine copies available in the Chaucer Society prints are classified as follows

- { A Ashmole 59, Bodleian
 } R Trinity College, Cambridge, R 3 20
 } F Fairfax 16, Bodleian
 } T Tanner 346, Bodleian
 { Ff Cambridge University Library Ff
 } 1 6
 N Julian Notary's edition, 1499-1501
 Pb Pepys 2006 (Hand B), Magdalene
 } College, Cambridge
 Pe Pepys 2006 (Hand E), Magdalene
 } College, Cambridge (II 45-82 only)
 S Arch Selden B 24, Bodleian

Th (which often agrees with β) is available in Skeat's facsimile. Group β offers the best text, and F is adopted as the basis of the present edition. Group *a*, which is preferred by Heath, appears to the present editor to be inferior both verbally and orthographically to the Fairfax MS.

- 5 *on* F Ff S only, but it prevents hiatus
 8 *For (Sith) he is croppe and roote of*
gentyllesse *a*
 15 *assure* F Ff S N, *ensure* *a* T Pb
 22 *oght(e)* I *blesse wel* β , *oght I wel (to)*
blesse Ff S N, *ought I blesse* Pb, *ought me wel*
to blesse *a*
 27 *fasten* β , rest *fastyng* (perhaps cor-
 rectly)
 30 *often* β Ff N Pb, *ofttymes* R, *oft tyme* S
ofti sythes A *hev(e)* *a* S Pb, rest *vsage*
 31 *Play(e)* all copies, but Fr "Plandre"
 (see explanatory notes)
 63 *wil I not* β , *wold(e)* (I) *not* γ , *ne shal*
never *a*
 71 *lay* this *lay* all exc N
 73 *Prynccesse* *a* *Pryncces* β
 81 Skeat proposes for the meter *To*
folowe in word the *curiosities*

Lenvoy de Chaucer a Scogan

Authorities three MSS Gg 4 27 (Gg) of the Cambridge University Library, Fairfax 16 (F) of the Bodleian, and Pepys 2006 (P) of Magdalene College, Cambridge, and the editions of Caxton, 1477-78 (Cx), first three stanzas only, and of Thynne, 1532 (Th). The first four copies have been printed by the Chaucer Society, Th is available in Skeat's facsimile edition. There is no clear evidence for a classification of the MSS. Cx and Th correspond most nearly to P. The three MSS are of about equal value, F is taken as the basis of the present text.

- 15 *the goddess* this *goddis* F only
 16 *rekelnesse* F Th, *rek(e)lesnes(se)* Gg P
 Cx probably for *rakelnesse*
 28 *hem* F Gg Th, *hem* P (possibly cor-
 rectly, referring to the arrows)

Lenvoy de Chaucer a Bukton

Authorities MS Fairfax 16 (F), Bodleian, Julian Notary's edition, 1499-1501 (N) and Thynne's edition, 1532 (Th), all printed by the Chaucer Society. The text is practically the same in all three. MS F is the basis of the present edition.

In N the poem has the following superscription: *Here foloweth the counceyll of Chaucer touchyng Maryag &c whiche was sente to Bucketon &c*

- 20 *wives*] *wifes* F these F Th, the N
 27 *Unwys*] *Unwysse* all copies. The final
 -e is perhaps correct, cf the Mod Eng pro-
 nunciation

*The Complaint of Chaucer to
his Purse*

Authorities eight MSS and the editions of Caxton and Thynne (Th) The variations are slight and the classification of the texts is therefore uncertain The following seven copies, printed by the Chaucer Society, appear to fall into two groups

- α { F Fairfax 16, Bodleian
 Ff Cambridge University Library Ff 1 6
 H¹ Harley 7333, British Museum
 H² Harley 2251, British Museum
 β { A¹ Additional 22139, British Museum
 P Pepys 2006 (Hand E), Magdalene
 College Cambridge
 Cx Caxton's edition, 1477-78

MS Additional 34360 (A²), British Mu-

seum, formerly Philipps 9053, also printed by the Chaucer Society, is closely associated with H², but not derived from it MS 176, Carus College, Cambridge (C), contains the first two stanzas only, which were printed by MacCracken in MLN, XXVII, 223 f It apparently belongs with Group α Th (unclassified) is available in Skeat's facsimile Mr Butterworth, in his unpublished study, expressed doubt whether H¹ H² and A² belong in Group α or in Group β H² A² and A¹ agree in lacking the *Envoy*

In the present edition, as in the Globe, the text is based upon MS F Brusendorff (pp 253 f) gave the preference to A¹ He also preferred the French title, *La Complainte de Chaucer à sa Bourse Voide*, which occurs in P

7, 14, 21 *Be(e)th α , Be β Th*
 25 *oure harmes H¹ Ff, harmes P Cx Th*
myn harme F

POEMS OF DOUBTFUL AUTHORSHIP

Against Women Unconstant

Authorities three MSS and Stowe's edition, 1561 They are apparently related as follows

- α F Fairfax 16, Bodleian
 β { H Harley 7578, British Museum
 γ { C Cotton Cleopatra D vii, British
 Museum
 St Stowe's edition, 1561

The copy in C is printed by the Chaucer Society, variants from the other copies are registered by Skeat (Oxf Chau, I, pp 409 f) and the Globe editor Type α is superior, the C text has here been corrected by comparison with it

Title From St A *Balade which Chaucer made agaynst woman unconstaunt*

4 *have lynes F, to lyne have C St, have lyne and H*

6 *ay so F, ay St, ever so H C*

8 *nothang F, rest that nothang*

16 *Bet eds em for MSS Better*

17 *stant] MSS stondesth*

Complaynt d'Amours

Authorities three MSS, Harley 7333, British Museum (H), Fairfax 16, Bodleian (F), and Bodley 638, Bodleian (B) None of these copies has been printed exactly, but Skeat (Oxf Chau, I, 411 f) gives a text based upon H and records numerous variants of F and B The Globe edition also used H as a basis F and B are, as usual, in close agreement Their readings appear to be on the whole inferior to those of H, but occasionally deserve

the preference The spelling of H (probably written by Shirley or copied from him) is bad and has been normalized here, as also by Skeat and the Globe editor

4 *right thus] so F B, right om H, Skeat*
 Globe

9 *Nay em Koch, Ne MSS, [For] Skeat*

14 *best] so H, om F B*

24 *sing(e) F B, say H*

25-28 F is incomplete and B corrupt

45 *oon H, a F B*

47 *But MSS, But [why] Skeat*

55 *so H, all(e) F B*

66 *sorwes F B, shoures H*

69 *unkonnyng F B, unknowynge H*

70 *word] Skeat, Globe words, an unlikely*

form Read [un]to? Without some emenda-

tion the line is defective

76 *So H, on you have playmed F B*

82 *Alwey in on F B, And I ay om H*

86 *foughel H foule B, soule F, Skeat foul*

(monosyllabic, as regularly in Chaucer),

supplying [ther]

90 *evermore MSS, [for] evermore Skeat,*

Koch

Mercules Beaute

Authority a single copy in MS Pepys 2006, Magdalene College, Cambridge, printed by the Chaucer Society The repeated lines are not written out in full in the MS

1 *Youre yen two] Youre two yen MS* But in ll 6 and 11 it reads *Youre yen &c*, and the line is quoted in the form *Your eyen two* in the poem *To my Sovrain Lady*, attributed to Lydgate (See Skeat, Oxf Chau, VII, 281)

28 Skeat suggested (MLQ, II, no 5, p 38) the omission of *in* for the sake of the

meter Then he interpreted *prison* as "prisoner," an established Mid Eng meaning of the word, but one for which authority is lacking in Chaucer

30 *this and that* MS, Skeat, Globe read *this or that* (without comment)

36 [*ther*] Skeat em, *this* MS

A Ballade of Complaint

Authority a single MS, British Museum Additional 16165, written by Shirley It was first printed by Skeat in Academy, XXXIII, 292 Except for the spelling,

which is regulated here, as by previous editors, the copy appears to be correct

Proverbs

Authorities three MSS, printed by the Chaucer Society, which fall into two groups, as follows

- α { F Fairfax 16, Bodleian
 α H Harley 7578, British Museum
 β A Additional 16165, British Museum (written by Shirley)

F is taken as the basis of the present text

A TREATISE ON THE ASTROLABE

Authorities twenty-two MSS, complete or fragmentary, are listed by Skeat, and on the basis of the order of the sections the majority are classified by him in two main groups, as follows

- | | |
|-----------------------------|--|
| Dd ¹ | Cambridge University Library Dd 3 53 |
| | Cambridge University Library Dd 12 51 |
| Cp | Corpus Christa College, Cambridge, 424 |
| R | Trinity College, Cambridge, R 15 18 |
| M ¹ | E Museo 54, Bodleian |
| A ¹ | Ashmole 391, Bodleian |
| B ¹ | Bodley 619, Bodleian |
| R ¹ | Rawlinson Misc 1262, Bodleian |
| J | St John's College, Cambridge, E 2 |
| A ² | Ashmole 360, Bodleian |
| Dg | Digby 72, Bodleian |
| R ¹ ² | Rawlinson Misc 3, Bodleian |
| β | Additional 23002, British Museum |
| Eg | Egerton 2622, British Museum |
| Sl ¹ | Sloane 261, British Museum |
| Sl ² | Sloane 314, British Museum |

Skeat left unclassified

- | | |
|------------------|----------------------------------|
| M ² | E Museo 116, Bodleian |
| A ³ | Ashmole 393, Bodleian |
| B ² | Bodley 68, Bodleian |
| Add ² | Additional 29250, British Museum |
| Ph | Phillipps 11955, Cheltenham |
| Brus | Brussels 1591 |

Miss Hammond (p 359) notes that Bernard's Catalogue mentions a Hatton MS which does not appear in Skeat's list Still another MS (Pl), apparently not to be identified with any of the preceding, was in the library of the Earl of Ashburnham (Appendix no CXXIII) It was once the property of Sir Kenelm Digby, and now belongs to Mr G A Plumpton of New York It contains diagrams of eclipses for 1417-33,

and is probably to be dated in that period The editio princeps of Thynne (Th) falls with Group β, Brae's edition (Br, London, 1870) followed three MSS of the same group (Add¹ Sl¹ Sl²)

Skeat's edition (Chau Soc, 1872, Oxf Chau, III) is based upon Dd¹, with which M¹ is in close agreement Professor Liddell, in the Globe edition, made a further classification of five MSS of Group α According to him B¹ has the best text and stands apart, Dd¹ and M¹ form a sub-group, Dd² and R¹ form still another, more closely related to the second main group, β Since most of the MSS are still unpublished, the present editor has not undertaken to verify this classification in detail But he has based his text upon a photograph of B¹, which he has compared throughout with readings of Dd¹ as recorded by Skeat and with the β readings as represented in the editions of Thynne and Brae For the introduction comparison has also been made with Mone's print of the *Prohemie* from the Brussels MS (QF, I 550 f), and for § 39 of Part u use has been made of the version of R¹ printed by Skeat (Ch Soc, pp 68 f, Oxf Chau, III, 237 f) Through the kindness of Mr Plumpton his MS has also been collated by the editor, and many of its readings are noted below Account has also been taken of the numerous variant readings recorded by Brae, Skeat, and Liddell

It should be added that in some MSS of both Chaucer and Messahala the text is accompanied by valuable illustrative drawings MS Dd¹ has a particularly fine series of over sixty, which may well correspond to illustrations in Chaucer's original copy For reproductions see R C Gunther, Chaucer and Messahalla on the Astrolabe, Oxford, 1929 (Vol V of Early Science at Oxford) Mr Gunther also gives colotype facsimiles of the Latin text of Messahala's treatise, with the accompanying drawings

Title *Tractatus de Conclusionibus Astro-
labii* Dd¹ (colophon), *Tractatus Astrolabii* Cp.
The conclusions of the Astrolabe Th, *The
Conclusions of the Astrolabe compiled by
Geoffrey Chaucer newly amended* Sl¹ Pl has
none but at the end *Explicit tractatus Astro-
labii*. A distinct title *Brede and milke for
childeren* is found in Bl¹ Bl² M¹

Part I

§ 1, 5 *the rewle* Bl¹ Pl¹ Th Br, *thy rewle* Dd¹
§ 3, 2 *thakkest* Bl¹ Dd¹ M¹, *the thakkest(e)*
J Pl¹ (and Rl¹ margin) Th Here, and fre-
quently afterwards, Dd¹ adds *And for the
more declaracion, lo here thy (or the) figure*

The following spurious sentence precedes
§ 3 in A² Add¹ Sl¹ Sl² Th, and is substituted
for § 3 in Br *The moder of thyng Astrolabye is
threkyt by the brunkes, that is the utmost ryng
with degrees and al the myddle within the
rynges shal be thinner, to receyve the plates for
dyners chymates, and also for the rethe, that is
shape in maner of a nette, or els after the
webbe of a loppe*

§ 5, 8 *centre* Rl¹ Rl² Pl, *hool* Bl¹, *oriental*
A¹ Bl² Brae's MSS Th, + M¹ Dd¹, (*centre*
was conjectured by Br)

§ 10, 7 *were clepid thus* Bl¹ Pl, *were cleped*
in Arabiens Dd¹, *were yeven* Rl¹ Pl, *ben con-
sideryd* A¹ Rl², *taken (o)her names* Th Br

8 *lordes Arabiens* Bl¹, *clerkys Arabiens*
Rl² A¹ (var), *Arabiens* Bl² A², *Emperours*
Pl Th Br, *lordes* Dd¹

25 Bl¹ contains a Latin note correcting
Chaucer's statement

§ 12, 8 ff *Umbra Recta* and *Umbra Versa*
are erroneously interchanged here in the
MSS (ex Sl¹), either by Chaucer or by an
early scribe Sl² has the error corrected in
the margin

§ 17, 2 3 *principal* Rl¹ pl, 3 *tropical* M¹
Dd¹, *tropik* Bl¹, *threes* J Th Br

40 *gurdel of the first moeving, or ellis of
the first moevable* Bl¹, *gurdel of the firste moeving,
or ellis of the angulus prami motus vel prami
mobilis* Dd¹ *gurdal of the first Pl, midway of the
firste mevyng or els of the sonne* Th Br

43 The figure 3 here seems to be an error
for 9 Perhaps [unth] should be inserted
before *spere* in l 47 Sacrobosco supports
both corrections

§ 21, 19 Bl¹ inserts after *Aldeberan* the
words *Menkar Algezze (Algense?) cor Leonis*
and notes that they are found on the Merton
College astrolabe

87 8 *speer* here, as in § 17, 43 above, ap-
parently a mistake for 9 *speer*

95 *streught* Bl¹ Th Br, *strait* Pl *stret* Dd¹

Part II

Skeat prints from J Latin headings to
the propositions

§ 1, 11 *knowe* Bl¹ Dd¹ Pl, *knew* A² Bl²
Th Br

16 *knowe* Bl¹ Dd¹ Pl *knew* Bl² Rl² Th Br
Between § 2 and § 3 a spurious short sec-
tion which merely repeats § 1 is inserted in
late MSS and in Th Br

§ 3, 42 Bl¹ inserts after *ascender* the fol-
lowing long note, which corresponds to Mes-
sahala's paragraph 'De noticia stellarum in-
cognitarum positarum in astrolabio' (Skeat
Chau Soc edn, p 98) *Nota That by this
conclusion thou may knowe also where ben at
that same tyme alle othir sterres fixed that ben
sette in thyng Astrelabie, and in what place of
the firmament and also her arising in thy or-
zonte, and how longe that thes wol ben above the
erthe with the Arke of the nyght And loke
evermore how many degrees thou fynde emy
sterre at that tyme sitting upon thyng Almy-
canteras, and upon as many degrees sette thou
the rewle upon the altitude vt the bordere and by
the mediacion of thy eye through the 2 smale
holes shall thou se the same sterre by the same
altitude ajorseid And so by this conclusoun
may thou redely knowe which is oo sterre from
a nother in the firmament, for as many as ben in
the Astrelabie For by that same altitude shal
thou se that same sterre, & non othir, for there
ne wol non othir altitude accorde theto (Skeat,
Chau Soc edn, p 81, Oxf Chau, III, 360 f)*

49, 52 12 degrees Bl¹ M¹ Dd¹ (corrected to
18), 18 degrees Pl A² Th Br Rl¹ (added in a
later hand in l 52, Luddell)

60 9 of the clokke Bl¹ M¹, 8 (altered from
9) Dd¹ Pl Sl¹ 5 Rl¹, 7 A² Bl² Rl² Th Br

61 10 degrees Bl¹ M¹, 2 degrees Dd¹
(altered from 10) Rl¹ Pl, 11 degrees A² Bl²
Rl² Th Br

63 10 degrees of *Scorpius* Bl¹, 23 degrees of
Libra (corrected from 10 degrees of *Taurus*)
Dd¹, 20 degrees of *Libra* Rl¹ Th Br, 10 degrees of
Taurus M¹

§ 4, 13-16 *degre than hath which that is
the Bl¹ only*

28 25 degrees all MSS 15 degrees (Pl om
figures entirely), but Brae cites Ptolemy's
Tetrabiblos in, 12 "vignit quinque"

§ 5, 5 by 3 and 31 so Dd¹ Pl, by 2 and 2
Bl¹ Rl¹ Rl² Dd¹ R, by 2 A² Th Br, left blank
in M¹

§ 10, 8 30 Bl¹ Dd¹ Pl Br, 360 degrees A²
Bl² Rl² Rl¹ Sl¹ Th

§ 11, 17 *ariste* arysing Th Br, *rysunge* Pl,
arise Bl¹ Dd¹ (difficult to construe, perhaps
subj For the emendation *arist* of § 12, 16)

§ 13-18 follow § 21 in many authorities
(namely in those of Luddell's Group 7
A² Eg M² Add¹ Bl² Rl² Th Br)

§ 17, Rubric Add¹ Sl¹ Sl² A² Th read *latitude,
J has latitudinem, Br em altitude But
longitude, as in Bl¹ Dd¹ Pl, is clearly right*

10 *cacche* Bl¹ Th Br *hath* Dd¹ M¹, *take* A²
Pl, *sett* Bl²

40 (the) *sute* Bl¹ Dd¹, *the syght* Rl² Pl Th
Br, *that it syteth* A² Bl²

45 *sute* Bl¹ Dd¹, *syght* Rl² Pl Th Br
sythyng A²

§ 19 Rubric *his dwelling* Bl¹ Dd¹ Pl, *his
orizonte* Rl², *the orizonte* Th Br, *ejus orizon* J

§ 22 Rubric *oure countre* B¹ Dd¹, *the countre* M¹, *oure centre* Rl² Pl Th Br, *nostru centru* J

20 *place* B¹ Dd¹ S¹ Br, *planete* M¹ A¹ B¹ S¹ Add¹ Rl¹ Rl² Th, *planete place* Pl

§ 23, 30 ff This example is adapted to the latitude of Oxford in B¹ Dd¹. The rest (Liddell's Group β Rl¹ Dd² γ) have a set of observations yielding a latitude about that of Rome 56 48] 62 21 Pl Th 32 21 Br

§ 25, 24 ff B¹ A² B¹ insert and 25 minutes after 38 degrees and read (with minor variants) *so leweth there 51 degrees and 50 minutes that is the latitude*. This is an evident attempt, says Liddell, to make the problem fit the latitude of Oxford exactly, but the following sentence implies that the calculation was only rough

29 *as thou might preve* om A¹ A¹ Rl¹ Rl¹ Dd² Th Br *as y might prove* Dd¹ *thow might preve* the same B¹ *thow might preve* the M¹

41 ff The text follows B¹ (which, however, reads 17 for 10) M¹ Dd¹. Acc to Liddell the remaining MSS (his Group β, including also Pl), except for some contamination read 10 degrees of Leo almost 56 of height at noon declinacoun 18, abate 18 than leweth 38

§ 26, 12-18 *Ferther-over right orizonte* om Dd¹ Pl Th Br, and "nearly all the MSS" (Skeat)

§ 28, 36 *end* B¹ and (apparently) Brae's MSS *others heved, heed, &c*

§ 30 Rubric *altitude* latitude B¹
18 Liddell's Group β (including Pl) adds *for on the morowe wyl the sonne be on another degre etc*

§ 33, 3 *Azumut(e)* B¹ Dd¹ M¹ Rl¹, *manute(s)* Dd¹ Pl Th Br

After § 36 the MSS vary. The text follows B¹ Dd¹, with which M¹ Rl¹ agree. Rl² ends with § 35, B¹ with § 36. Other (late) MSS insert a number of spurious conclusions either between § 35 and § 36 or after § 40

§ 37, 16 *by thy label lith in the zodiak* B¹, *by thy label in which degree of the zodiak* Dd¹ (Sk adds *is*), *by ths (the) label in the zodiaks* Pl Th Br

§ 38, 12 *fro the centre amiddes* B¹ *fro the centre* Dd¹, *fro the yvn* Pl, *fro the pyn* Rl¹ Add¹ S¹ Th, om S¹ Br

34 f *than the nadir of the south lyne is the north lyne* Dd¹, *than is the south lyne the north B¹, the oppositise that is southe and northe* Th Br

After § 36 B¹, which closely resembles Dd¹ M¹, becomes very inaccurate. § 39 is corrected in the text by the aid of Rl¹, which Skeat prints in full

§ 39, 29 f *I-like distant from the equinozial* Rl¹, *like distant from the lyne meridional* B¹, *y-like distant by-tyene them alle* Dd¹, whole sentence om Pl Th Br. Sacrobosco reads 'Longitudo autem climatis potest

appellari linea ducta ab oriente in occidentem aequae distans ab aequinoctiali" (Venice, 1478, fol d 4 recto)

34 *evene direct ageyns the pool artyke* Rl¹ Dd² Pl Th Br *evene directe ageyns from north to south* B¹ Dd¹ M¹, Sacrobosco "versus polum arcticum" (fol d 3 verso)

§ 40, 10 ff The figures in the text follow Dd¹. B¹ makes the longitude of Venus 1° of Capricorn and its latitude 4° north and then concludes that it ascends with 8° of Capricorn — an impossible result. In Pl Rl¹ Th Br the figures are not filled in, but Brae gives them (from S¹) in footnotes

46 2 degrees the number, om in MSS, is supplied by Skeat

47 6 degree in Dd¹, 8 degree fro B¹, figure om Pl Th Br

57 ff B¹ makes the latitude of Jupiter 2° south and its ascendant the 8° of Pisces, Dd¹, 3° south and 14° of Pisces. Either of these computations works out roughly with the globe. S¹ inserts 3 for the latitude and 6 for the ascendant

88 *her longitude* Pl Th Br, *hs* B¹ Dd¹ M¹ Rl¹

91 *thou shalt do wel ynow (e)* Pl Dd² J Th Br, om most of the best MSS, which stop short with *houre* — In B¹ § 46 follows in the next line

Supplementary Propositions

The sections which follow are lacking in the best MSS (exc § 46, found in B¹), and are of doubtful authenticity. The text of §§ 41-43 follows J (as printed by Skeat) compared with Th Br. P¹ has §§ 41-43, but with figures corrupt. A few variants from other MSS are recorded by Skeat, §§ 44, 45 follow Dg (as printed by Skeat), § 46 follows B¹, corrected by the aid of such variants as Skeat notes. The spelling in all six propositions has been somewhat normalized. Five other sections, generally recognized as spurious, are printed by Brae (pp 60 ff) and by Skeat (Chau Soc edn, pp 57 ff, Oxf Chau, III, 230 ff) and numbered 41a, 41b, 42a, 43a, 42b

§ 42, 20 f 10 is 10 feet so Th (corrupt) Br, om J, supplied by Skeat from Add¹ Dg Dd² Eg

23 ff The figures are badly confused in the MSS. Thus, in ll 23 f J has 6 for 2 and 4 for 3, and in ll 25 f interchanges 2 and 6 and omits and 2 is 4 partes of 12. Several modes of emendation might be adopted, but the reading of the text, proposed by Skeat, is simplest and best

§ 44 17 f or what or om Dg J, supplied by Skeat from A¹ Add¹

19 *wryt* Skeat's em (*wryte*) for *wreten* Dg
35 *lasse* Skeat's em for *passid* Add¹ Dg A², om J

THE ROMAUNT OF THE ROSE

Authorities MS V 3 7 in the Hunterian Museum, Glasgow (G) edited by Kaluza, Chaucer Society, 1891, and Thynne's edition of 1532 (Th), accessible in Skeat's facsimile edition and in the Chaucer Society reprint (1911). The two authorities are independent but closely similar. The present text is based upon G, completed and corrected by Th. Some eleven leaves appear to have been lost from G. The spelling in the text is corrected to conform to grammatical standards. In particular the numerous ungrammatical final -e's have been removed. But in view of the doubtful authorship of the poem strict Chaucerian usage has not been restored. Although final -e's may not have been pronounced in rime in Fragments B and C, they have not been removed if they are etymologically justified in both rime-words of a couplet. Apart from inflectional adjustments the orthography of G has been allowed to stand, even where Thynne's edition has spellings more nearly in accord with those of most Chaucer MSS. For the same reason the editor has very sparingly adopted emendations to improve the meter. Many lines are easy to mend, as Skeat and other editors have done, by supplying words or changing their order. But in verse that is either non-Chaucerian or the work of Chaucer's youth it is hardly justifiable to introduce the smoothness of his later technique.

No record will ordinarily be made here of cases where missing words are supplied from Th, or of obvious corrections of the text. Instances of the latter (such as *falle calle* for *fal cal*, ll 13 14) are numerous and most of them have been made in earlier editions. Attention will be called, however, to doubtful readings and noteworthy emendations, whether adopted or rejected. Many readings common to several modern editions are simply credited to "eds," without any attempt to trace the history of the emendations.

Citations of the French original are made from Langlois's edition (SATF, 1914-24), except where other readings seem better to explain the English. The English text, as Langlois remarks, for the most part follows the French so closely that it ought to be possible to identify the translator's French MS, if it is still in existence. But Langlois himself does not furnish, either in his treatise on *Les Manuscrits du Roman de la Rose* (Lille, 1910) or in his edition, enough data to fix with certainty even the place of the MS in his classification. Kaluza printed Michel's French text in parallel columns with the English, substituting for many of Michel's readings variants which corresponded more closely to the translation. Of the readings in which the English is there shown to depart from Michel a large number are not registered at all by Langlois, others have been adopted

in his critical text, and many others occur in more than a single group of MSS. The group most often concerned especially in the earlier part of the translation is that designated by Langlois as L. In Fragment C, group F is frequently a possible source. Of the variants recorded by Kaluza, it may be further noted, the proportionate number differs considerably in the different fragments. These facts suggest that the fragments were based upon different MSS, and to that extent support the prevalent opinion that they were the work of different translators. But it is of course possible that a single MS, like many of those examined by Langlois, was the product of contamination.

For textual notes and emendations by Professor Lange, see Angl XXXV, 338 ff, XXXVI, 479 ff, XXXVII, 146 ff.

1-44 From Th, om G

4 *that false ne bene* Th, *ne false been* Skeat. Globe suggests to *falseen ben*, Fr "mençonger."

6 *warraunt* [Skeat *waraunte* (*appaunte*) perhaps correctly]

22 *carage* Globe, *corage* Th, Fr "paage" (= "toll")

37 [*the*] inserted for meter, Globe [*wil I*], Fr "je vueil"

66 *hath* had G Th

103 *leve* Th, *swete* G, Globe suggests *neve*, Fr "novele". The reading *leve* would make the best rime (*stevens*). But the weak adjective is not natural.

138 *enclosed was* G Th, Skeat *enclos it was* (cf l 1652)

149 *moveresse* eds, *Mynoresse* G Th Fr "moverresse"

196 *myscounting* eds, *myscoverting* G Th Fr "mesconter"

211 *fade* Globe, Fr "maigre", *sad(d)e* G Th

240 [*down*] supplied by eds, Gl suggests *hengde*

248 *peynted* G Th Skeat *peynt*

256 Skeat inserts [*ful*] and Urry right for meter. Than] Globe *That*, Fr "Ice"

275 [*wo*] om G Th, supplied from Fr "duel"

277 *so breketh* Skeat *to-breketh*

298 *se* eds *yse*, perhaps correctly Cf 1 1401

299 *fawr or worthi* *fawrer* or *worther* G

307 Skeat [*as*] of *lenesse*

333-380 From Th, om G

379 [*er*] eds, Fr "anz", Th om

401 *in* [*with*] Skeat, *withan* Urry

442 *ay(e)* G Th, Skeat [*sha*] (to correspond with Fr)

444 *face* grace G Th, Fr "vis"

451 *wolde* G, *holde* Th, perhaps correctly

483 [*ywrought*] *wrought* G Th

485 *laddre* *ladders* G, *ladders* Th, Fr "eschiel"

501 *woide* *woide* G Th, but the correction seems necessary

505 *god kepe it fro care* G Th, Skeat *god [it kepe and were]*, Lange *God [it kepe fro were]*, to obtain a Chaucerian rime

516 [o]-where Skeat, where G Th, Globe suggests *there* Kaluza suggests *any where*

520 *Ful* For G Th, Fr "mout", Globe *For-wo*, "very weary" On *for-* as a prefix see *KnT*, I, 2142, n

532 [so] *felys* eds, perhaps correctly

535 *and oft* al Th, and of G, Fr "par maintes foiz escoutat"

567 [in *honde*] supplied by eds, Fr 'en sa main"

586 *mayde(n)* eds *may* G Th

602 *Alexandrym* of *Alexandryne* G Th, perhaps the English translator's mistake Fr 'terre Alxandrins," var 'terre as Sar-radins"

603 *be* possibly to be omitted, Fr "Fist aporter"

645 *inne* [ther]inne eds, perhaps rightly

657 *places* G Th, Lange *place* (Angl., XXXVII, 161)

662 *and* and [of] eds

673 *wel* G me Th, Fr "bisan" *whan* Th, *that* G, Globe *than*, Fr "quant"

684 *clepe* G Th, Skeat *clepen*, perhaps correctly

716 *vargonyng* Th *yarlonyng* G

720 *reverdye* *reerye* G, *revelrye* Th, Fr 'reverdie"

749 *make* *couthe* *make* G Th (*couthe* repeated from l 747?), Globe om *And*

761 *made* G Th, eds *make* (Fr "faire"), perhaps correctly

773 Skeat *henten* [hem], Globe suggests *casten* and [hem] *hente*

791 *bode* Skeat, *bode* G Th (apparently corrupt)

798 *to God* G Th, Skeat, Kaluza om *to* for meter

801 Globe *Come* [here], Fr "ça venez", Skeat *Come* [near]

861 Kaluza [Brown and] *bent*, Globe *her* [broune] *brouns*, Fr "bruns et enarchiez"

865 *wot not* I shal *descrye* G Th

879 *and* G Th, Skeat om and supplies [o] before *be*

923 After *two* G Th have *full wel devyseed*, which is not in Fr and overloads the meter

932 Eds om *ful*, Fr "de bone (var 'gente') facon"

959 *sheten*] *shoten* G Th, but of l 989

960 *right* G Th, Kaluza conjectures *ngh*, Fr "de près"

978 *al* Globe, as G Th, Fr "toute"

984 *on* G Th Skeat of

1007 *As*] *And* G Th, Fr "Aun come", Skeat *As* [was]

1010 Skeat as [as]

1018 *wyndred*] so Skeat to correspond with l 1020, *wyntred* G Th

1026 Kaluza *toucheth*, thought G Th, Skeat *thinketh* Fr "ouche"

1031 *Sore* G Th, Fr "Sade," var "Sage",

reading doubtful Skeat reads [Wys] and conjectures also *Quent* or *Fine* Kaluza says "perhaps read *Sade*"

1037 *word*] *wert* G Th, Fr "par faiz ne par diz"

1043 *leste* Globe, *best(e)* G Th, Fr "li gaignor e li menor"

1058 *pruk(h)e* Skeat, Kaluza, *prile* G, *prill* Th, Globe suggests *thrill* perhaps correctly

1063 *Han hyndred and ydon* Th, *An hundrid have do* G The reading of the couplet is doubtful Fr "Manz prodomes ont encuzez Li losengier par lor losenges"

1065 *And make*] *And maketh* Th, *Have maad* G

1080 *ameled*] *amyled* Th, *enameled* G

1089 *durst*] Skeat [thurte] But for confusion of *dar* and *tharf* of ll 1324, 3604

1166 *craftely* Th, *trustely* G

1188 *Sarsynesh*] *Sarlynys(s)h(e)* G Th, Fr "sarrazinesche," var "sarradinesche"

1231 *elles* ell G, al Th

1236 *a* G Th, Skeat *oo* perhaps correctly

1232 [Youthe] Ten Brink (Chaucer Studien, p 30), *And she* G Th, Fr "Jonece"

1303 *thus*] *that* G Th, Fr "ensu"

1313 *loreres*] *loreys* G, *laurelles* Th, Fr "loriers"

1314 *olmeris* Th, *olmeris* G, Fr "mori-ers", Globe suggests that *olmeris* was due to "mori-ers" being read as "ormers"

1315 *ended* Th *ended* G, which Skeat prints *y-ended*, perhaps correctly

1324 *durst* G Th Skeat [thurte]

1334 *had* *hym* *bende* *et* eds, *had(de)* *hym bent* G Th

1341-42 *hadde* *me shette* *mette* G *had* *me shete* *mete* Th, Skeat [wol] *shete*, and in l 1343 [wol *me greven*] It is barely possible that *shete* is a strong past part from *sheten*, though the normal form is *shote(n)*

1348 *in al(l) the gardyn* G Th, Kaluza proposes *al the yorde* *in*, which Skeat adopts Cf l 1447

1363 *almanders* Skeat, *almandres* G Th, *almanderes* Globe, Fr "alemandiers"

1365 *uxen* G Th, *weren* Th

1369 *parys* G Th, Fr "Graine de paradis," var "parevis"

1387-1422 From Th, om G

1447 [w] supplied for the sense, Skeat, Kaluza read [yerde *in*], as in l 1343

1453 *shoten* Th, Skeat *shete*, perhaps correctly

1534 *comfoti*] *comforte* G Th (possibly infinitive, though more probably the noun)

1538 *For* G Th, Globe *Fro*, Fr "de la meschine" Globe suggests further that the translator confused Fr "guerredon" with "guerson" (*varisoun*)

1581 *flour*] *foule* G Th, Fr "flors"

1593-94 *he* Skeat, Kaluza, *ye* G Th, Fr "il"

1608 *lovyn* eds, *laughyn* G Th, Fr "d'amer"

1623 *brddes*] *brdde* G, *byrde* Th

- 1644 *The vertu and [the] strengthe] The vertue(s) and strengthes* G Th
 1663 *be] me* G Th, Fr "fusse"
 1683 *[a]* supplied by Kaluza, Fr *tut*"
 1705 Sentence incomplete and rime (with l 1706) imperfect Various emendations are possible (*filde* for *dude*, *replete* (*swete*) for *aboute*), but the usual view is that a second translator begins at this point See the introduction to Explanatory Notes
 1713 *mych* G, perhaps (here and elsewhere) to be read *moch(e)*, as in Th
 1733 *[a]* Globe, Kaluza [*that*]
 1750 [*that*] Globe, *it* G, om Th
 1766 *certainly* Skeat, Kaluza, *certis evenly* G Th, perhaps correctly (= "certainly in equal measure")
 1771 *a* Skeat, *thus* Globe, *hus* G Th
 1797-98 *seyne peyne* G, *fyne pyne* Th Perhaps an imperfect rime (*fyne peyne*)
 1814 *felt(e)* Skeat, Globe, *lefte* G Th
 1848 *it mighte* Skeat, perhaps correctly, Globe suggests *ner* or *nerwe*
 1892 So Th, *That he hadde the body hole made* G (in later hand)
 1913-14 Transposed in G Th
 1924 *softenyng]* *softyng* G Th
 1965 *love]* Skeat *lovers*, perhaps correctly
 1984 Written by a later hand on a line originally left blank
 2002 *of]* Skeat suggests to
 2006 *kyss* probably to be read *kese* (Kentish) for the rime
 2024 *And also]* Globe em *Nede is*, to complete the sense
 2038 Skeat suggests *quont* for rime
 2067 *susprised* G Th, Globe, Skeat em *sursprised*, but the other form occurs, though rarely
 2074 Skeat supplies [*it*] before *turne*, perhaps correctly
 2076 *dissense]* *desese* G, *dise* Th, Fr "dessaism"
 2092 *jowelles]* *jowel(l)* G Th
 2116 *degre(e)* G Th eds *gree*
 2141 [*erre]* supplied by Urry, om G Th, Skeat [*sunne*], Fr "assis hors de voie"
 2261 Eds supply [*hem*], perhaps correctly
 2285 *Fard]* *Farce* G Th, Fr "farde"
 2294 *laughth]* *knowth* G Th, Fr "rit"
 2302 *pleyeth* Skeat, Globe, *pleymeth* G Th
 2326 *that]* Globe [*set*] *that* But the hortatory *that*, like Fr "que," is used in Middle English Cf *BD*, 206 and the textual note
 2333 *kan* Globe, *ben* G Th Fr "sot"
 2336 *lones* eds, *londes* G Th
 2341 *swich gift* eds, *thus swyf(f)te* G Th, Gl suggests *After so riche gift*, Fr "apres si riche don"
 2365 *Of* Globe, *For* G Th, Skeat *For trecherie*, [*in*] *sikernesse*
 2395-2442 From Th, om G
 2413 *As]* A Th, Fr "Ausu come"
 2427 *sende]* *sene* Th, Fr "enveier"
 2473 *Thou* Kaluza, *Thought* G Th

- 2497-99 Text apparently corrupt Gloe suggests [*though*] *thou* But [*that*] (for *But yll*) which corresponds pretty well with Fr "Car se tu n'en peusses traire Fors solement un bel salu Si t'eust il cent mars valu"
 Skeat *But yll*
 2532 [*thy*] om G Th, Fr "ta"
 2563 *a-bred]* *a bred* Th, *abrode* G
 2564 *forwerreyd]* *forwerede* G, *forwerede* Th
 2569 *sene* eds, *se* G Th
 2592 *Fro* Globe, *The* G Th Globe punctuates *why nyl ye me socoure Fro joye?*
 2617 *not* eds, *woie not* G Th
 2621 *of]* om G Th, Fr "de h uns regarz"
 Skeat *A loke on [me]*, perhaps correctly
 2623 *lyggen* G Th, eds *lye*, which is supported by rimes in ll 2629, 2645
 2650 *weder* eds *whrder* G Th
 2675 *whom* Skeat, Kaluza, *whan(ne)* G Th, Fr "De qui," var "De quoi"
 2676 This departs from Fr, Kaluza suggests *Thou kisse the dove er thou go away* Fr "Au departir (var 'Au revenir') la porte baise"
 2682 *walyng* Globe, *walkyng* G Th, Fr "veillers"
 2752 *yet* eds, *that* G Th, Fr "toutes-voies"
 2775 *caccheth]* em for *cacche* G Th, Skeat [*to*] *cacche* Globe *hath*
 2783 *bonde* Globe, *londe* G Th, Fr "Iceste te garantira, Ne ja de toi ne partira"
 2796 *Thenkyng* G Th, Skeat, Kaluza *Thought*
 2824 *ben]* *not ben* G Th, Fr "seroies"
 2833 [*hem]* me G Th, apparently an error anticipating l 2845
 2917 *they* eds, *thou* G Th
 2921 [*he]* supplied by Skeat
 2934 *the eyen* Globe, *they* G Th, Fr "u uel" Skeat *they* *that [that]*
 2968 *hegge* G Th, Globe em *haye* because this form occurs later See ll 2971, 2987 3007
 2992 [*I be]* supplied by eds, Globe *I ou warrante may [I]*, which is closer to Fr "Je vos i pus bien garantir"
 3029 [*no]* *good* Skeat, *good [ne]* Globe
 3035 Line apparently defective Skeat supplies [*On lyve]*, perhaps read *Y-brought forth* (Urry)
 3125 Before *growe* G Th have *late it*, eds om (probably repeated from l 3124)
 3127-28 The rime is doubtless to be read *wer ber*, though a subjunctive *bere* is possible
 3136 From Th, but doubtless corrupt, om G
 3137 *kerked* G Th, meaning doubtful, perhaps "crooked" (*keroked*) as Morris and Skeat suggest, Fr "Le nes froncié, le vis hieus"
 3150 [*it*] G, *he* Th, Fr "je"
 3175 *haye* Globe, *hayes* G Th, Fr "la hae"
 3179 [*wof]* Skeat, Globe [*not*], Morris [*wiste*]

3264 *seyne*] Skeat *feyne*, perhaps correctly

3274 *a clerk*] eds om *a*, Fr "s'il est clers"

3294 Kaluza em G Th *And to love of his great maistr(e)*, Fr "Mes au lessier (var a l'issir) a grant mestrise"

3319 *taughte* eds *thought* G Th

3331 *chastith* Globe, Skeat om *that*

3429 *al your wil*, suggested by Bell, *elles well G al wel* Th, Fr "Toutes voz autres volonteiz"

3433 *sith(en)* eds, *sichen* G *suche* Th, Fr "pus qu'il me siet"

3450 So Globe, *I ony tyme to passe* G, Fr "Se tu passes jamais", Th, Skeat *In any tyme to passe*, perhaps correctly

3454 *tall = tale*, with final *-e* apocopated for rime

3482 Something omitted? Morris, Skeat [*haral*] Globe [*rad*]

3489 *demyng* G Th Globe *demyng*, perhaps correctly, Fr "E tant qu'il a certamenement Veu a mon contenten Qu'Amors malement me justise"

3490 *That*] *That* G Th In G the line is added in a later hand

3491 *That*] *Than(ne)* G Th

3502 *bothen*] so Globe, *bothom* G Th Skeat *botoun* But there is no mention of the Rosebud here in the Fr

3522 *he*] *ye* G Th, Fr "il"

3525 *is*] *is* G Th

3566 *hym*] Globe *hem*, Fr "ses enuiz"

3595-3690 From Th, om G

3604 *dare* Th, Skeat [*har*]

3643 *God ut olesse*] *the god of blesse* Th, Fr "Deus la beneje"

3694 *Thought* Skeat, *Though* G Th

3697 *renyng*, eds em for *rennyng* G Th

3698 *to me* Skeat, *come* G Th

3710 *hertes* eds, *heri(e)* is G Th

3751 *to* eds, *ye* G Th

3774 *nille*] *wille (wyl)*, G Th (perhaps correctly)

3851 *In* G Th, eds [*Ne*] *in*, perhaps correctly

3895 *trecherous*] *trechours* G Th, but the rime word is *enyous* Globe *trechours envy, ou[r]s*

3907 *lowde* eds, *lowe* G Th

3923 *Counsel I* [*not take*] *newe, y-wis* Skeat

3942 *To* eds, *Do* G Th

3943 *T'enclose* eds, *Than(ne)* *close* G Th

3979 *ashamed* eds, *shamed* G Th

3998 Fr "S'ele le cuillot en haine," which Globe suggests may have been misread as "Se belacuel l'art en haine"

4137 *wel the more* Globe, *welthe, the more* G Th

4177 Skeat, Kaluza supply [*For*], Fr "car"

4188 *Rosers*] *Roses* G Th, Fr "rosier[s]"

4194 *who* G Th, Skeat [*whiche*]

4214 *parti*] *e*, Globe em for *parte* G Th

4272 *waketh* eds, *walketh* G Th Cf 1 2682

4285 *Ther* eds, *Which(e)* G Th

4291 *expert* eds, *except* G Th

4293 Skeat [*lovers*] *wyle*

4322 *wende* a *bought* eds, *went aboute* G Th, Fr "Jes cudioe avour achetez"

4339 *tylyer*] *tylyers* G, *tyllers* Th, Fr "au vilain"

4366 *change* eds, *charge* G Th

4372 *ual(le)* eds, *wol(e)* G Th

4416 *corajous (coragious)* G Th and Skeat, Kaluza, Globe em *curious*

4472 *stounde* G Th, Globe suggests *wounde*

4478 [*me have*] supplied by Skeat, Kaluza from Fr "A ver me lat"

4510 *symply* G Th Globe *symplely*

4527 *my* Globe, *favre* G Th, Fr "par ma priere"

4532 *love* G Th (= "value"), Globe reads *love* (in same sense), taking *w* as Northern way of writing *v*

4550 *lord* eds, *love* G Th, Fr "mon seigneur"

4561 (*y*) of *God wille* eds, *yeve good will(e)* G Th Fr "se Deu plaist"

4617 *not* G Th, perhaps to be emended to *niste* (pret)

4634 *grevid* supplied by Urry, Skeat *pynd*, Globe *harmd* (note) Some such word appears necessary

4689 [*wite*] Globe, Skeat [*here lerne*], Fr "savras"

4705 *A trouthe* eds, *And thurgh the* G Th

4712 *away to we(a)re* G Th, Globe *alwey to ware*, "always to be avoided"

4721 *sike* eds, *like* G Th

4722 *thurst* or *thrust* (= "thrust") eds *trust(e)* G Th, Fr "seif"

4723 Eds em *An* for *And* here and in 1

4725 perhaps correctly

4725 *hunger* eds, *angre* G Th, Fr "fain"

4736 [*stat*] Skeat, Globe, *stedefastnesse* Kaluza, Fr "estaz"

4755 *be(n)* eds (= Fr "sont"?), *by* G Th

4764 *That*] *But* Skeat, Globe inserts [*ne*], but neither change may be necessary See the explanatory note

4793 [*I*] supplied by eds, *er ever* G Th, but Fr has "devant," and rime word is *fer*

4796 *par cuer*, from Fr, *by partuere* G Th

4807 *diffyne* *ut ere(e)* eds, *diffyned* *he(e)re* G Th, Fr "defenur onques"

4812 *which* eds, *with* G Th

4846 *What man* Kaluza, *That what* G Th, *That* [*who*] Skeat, *What wight* Globe

4871 *This hath sotilled* Globe, *This hadde sotille* G, *This had subtil* Th, Fr "Ainsinc soutiva"

4892 *tyme* Skeat, *perell* G, *parel* Th

4935 *youthe, his chamberere* eds, *youthes chamb(e)re* G Th, Fr "Jennece sa chamberere"

4943 *Demand(e)* eds, *And mo(o)* G Th Fr "demant" Globe suggests that *mo*

may mean "ask," or be a corruption of a word with that meaning Cf I 5290

- 4955 *can eds*, *gan* G Th
 4960 *neither* G Th, eds *ne*, perhaps correctly
 5004 *stont* eds, *stondith* G Th
 5051 *she* eds, so G Th, perhaps we should read *sho* (a Northern form)
 5068 *But* Skeat, Kaluza *That* G Th
 5085 *they* eds *to* G Th But the anacoluthon is possible
 5107 *herberedest than* eds, *herberest hem* G, *herborest* Th, Fr "reuces"
 5117 *thy youth(e)* eds, *by thought* G Th, Fr "ta jouvente"
 5144 *alway* Skeat, *ay(e)* G Th, *al day* Globe
 5165-66 Bracketed words, supplied by Skeat, seem necessary
 Rubric (following 5200) *Amustre* eds, *Aunstet* G Th
 5223 Bracketed words supplied by Skeat
 5283 *his* eds, *this* G Th
 5284 *wel* Globe, *wol(e)* G Th, Fr "a dret"
 5287 *Man* Globe, *And* G Th, Skeat, Kaluza [*A man*]
 5290 So G Th and Skeat, Globe em *But of the more*, "Unless the request," etc (comparing *moo*, I 4943)
 5292 *causes* Th, *cause* G, Skeat [*cases*]
 5353 *Hidith* G Th, Skeat *It hit* (or *hidith*)
 5360 *greweth* eds, *greueth* G Th both times (which may represent *greweth* or *greweth*)
 5389 Doubtful line, Skeat *To kepe [it ay is] his purpose*, Globe *To kepen alway has purpos*
 5401 *For* G Th, Globe (note) *Full*, Fr "Mout"
 5408 *all* Th, *it all* G, Skeat [*is*] *al*, Globe *at all*
 5451 Skeat supplies [*greet*] before *spekyng*
 5452 *ther-of* eds, *che(e)r(e)* of G Th
 5452 Eds insert [*is*] or [*his*], perhaps correctly
 5544 *fallyng* eds, *fablyng* G Th, Fr "cheanz"
 5556 *doth* eds, *depe* G Th
 5569 *yove* Globe, *yow* G Th, Skeat [*ywev*]
 5577 *receyeth* eds, *perceyeth* G Th, Fr "receit"
 5585-86 So Globe, G Th read *For (Lor G) he that hath mycches tweyne Ne value in his demerque*, Fr "Car teus n'a pas vaillant deus miches", Skeat *hath [but] Ne [more] value*
 5598 [*is*] Skeat, *that* G Th
 5611 *nought* Skeat, *not* G *nat* Th
 5620 Globe supplies *Or*, Fr "Ou esper qu'il ne pense point," etc
 5627 [*is*] Skeat, [*that*] Globe
 5638 *nought* eds *not* G, *nat* Th, Globe suggests *But suffrit frost as hot ne ware*, Fr "Amz vrient li freit e li chaut"
 5641 *taketh* eds, *take* G Th
 5643 Skeat, Globe [*the*] *deth*, perhaps correctly

- 5649 *Pythagoras* Th, *Pictgoras* G
 5700 *more* eds om G Th Fr 'plus
 5701 *ymogh have* eds, *though he hath* G Th, Fr "assez aqus"
 5755 *shewen* Skeat, Kaluza *shewing* G Th Globe An for *And*
 5855 *kepeth* G Th, Skeat, Kaluza *kepeth*, perhaps correctly
 5879 [*at*] *al* eds, *al(l)* G Th, Fr "dou tout"
 5883 *Al my nedis* eds, *As my nede is* G Th, Fr "A mes besoignes achever"
 5942 *fully* eds, *jolyly* G Th
 5958 *sikerere* Kaluza, Globe, *s(e)urere* G Th
 5959, 6006 *leaute* eds, *beaute* G Th
 5976 Eds om *ful*, perhaps correctly
 6002 *guede* eds, *grede* G Th
 6041 *thankynges* G Th, Kaluza *thwakkynges*, Fr "colees"
 6042 *talkynges* G Th, Globe suggests *wakynges*, Fr "acolees"
 6165 *surch* Skeat Kaluza, *which(e)* G Th, Fr "teus"
 6174 *nedes* eds, *nede* G Th, Fr "besoignes"
 6264 *the* G Th, *ther* Globe, Fr "leur sanc"
 6281 Fr "E se d'aus (var "d'eus" translated as "deus") ne la veauz rescurre"
 6317-18 Bracketed words supplied by eds following Fr *Mais tant est fort la decevance Que trop est grief l'aparevance* "But so slugh(e) is the aperceyving G Th, I 6318 om G, *That al to late cometh knowynge* Th (which appears spurious)
 6341 *Streymed* eds, and *reymed* G Th, Fr "Contrainte"
 6342 Skeat [*y-lyeyned*], perhaps correctly
 6354 *lete* eds, *be(a)te* G Th, Fr "J'en lais"
 6355 [*blynde*] *folk [ther]* Skeat, *To joly(e) folk I inhabit* G Th, Fr "Por gens avugler (var 'embacler') i abat, Je n'en quer, senz plus, que l'abat"
 6359 *wre* Globe, *were* G, *beare* Th *bers* Skeat, Urry, Fr "Mout est en mei muez li vers"
 6372 Om G Th, supplied by Morris, Skeat, etc from Fr, Globe *But where my sleight is aperceyved, Of hem I am nomore resceyved*
 6425 *cheveys* G, *chuse* Th, Fr "chevir" (Kaluza)
 6469 *with force* G Th, Skeat *with [the] force*, Kaluza suggests "by seint Joce" and compares *WB ProL*, III, 483
 6515 *mot* eds, *not* G Th
 6532 *thritithe*, eds em for *thrititene* G Th, the reference is to chap xxx
 6541 Globe supplies [*is*] after *Unnethe*
 6565 *hvr* eds, *the(v)r* G Th (a Northern form)
 6606 *Blyme* Globe, *Ben somtyme in* G Th, Fr "Entrelaissier", Skeat, Kaluza *Somtyme [even]*
 6653 *ther* Globe (note), om G Th, Skeat *wher*, Kaluza *though*, Fr "la ou"

6688 From Th, Globe reads *nede is*, G has, in later hand over a blank space, *And wote but only done that*

6711 *his* G Th, read *this* (= "these," Fr "les") as in Globe

6786 From Th, G has in late hand *Of thyngs that he beste myghte* Perhaps *endute* should be substituted for *write*

6810 [*hur*] eds, om G Th, Fr "leur"

6823-24 *robbed gyled* eds, *robbyng, gylng* G Th, Fr "lobez," *robez*

6911 *bordurs* Globe, *burdons* G Th, Fr "philateres"

7013 ff In G Th ll 7110-58 are misplaced before ll 7018-109, and ll 7159-208 after ll 7209-304

7022 *bouger* Kaluza *begger* G, Th Skeat *bougerons*, Globe *bougerons* Fr "bougre"

7029 [*these, or*] Skeat *these that* G Th Fr "Ou herres ou symoniaus"

7056 *our* Skeat, *his* G Th, Globe, Fr "S'il ne nous a bien procurez" Possibly *his* is right, *his frendship* meaning "friendship or favor for him"

7063 *wounde* G Th is of uncertain meaning Skeat suggests *founde* or *founded* See explanatory note

7076 Read *equipolaunces*? Fr "equipolences" ("pitances")

7092 From Th, om G, which has in later hand *Of al that here axe juste their dome*

7109 Om G *That they ne myght the booke by The sentence pleased hem uel trewly To the cople if ham talent toke Of the Evangelystes booke* Th, the second and fourth lines of which seem to be spurious L 7109 is printed as emended by Skeat, Globe Fr "Qui lors aveir ne le peust, A transcrivre s'il l'i pleust"

7116 *troubler(e)* G Th, Globe *trouble*, Fr "plus trouble"

7137 *never* Kaluza, *no more* Th, *more* G

7145 *ne* eds, *no* G Th, possibly correct (= "nor")

7172-73 Apparently lines are lost here corresponding to Fr "Par Pierre veaut le pape entendre" Skeat inserts two lines thus changing his numbering for the remainder of the poem

7197 *ynowe]* *ynough* G Th (metrically suspicious)

7219 *maistres* eds, *mymystres* G Th, Fr "nous reions"

7235 *comunably* G Th, Kaluza suggests *comunly*

7252 Skeat, Globe supply *it*, Kaluza suggests *despit*

7315 *al defyle* Th, *alto defyle* G, possibly to be emended *al tofyle* (Kaluza)

7316 *nal* Kaluza, *wol(e)* G Th, Fr "ne triche e lobe"

7334 *Thankyng* Th, *Thankyth* G, Kaluza *and on his knees gan loute*

7366 *grathe* eds, *gracche* G Th, Fr "s'atourne"

7383-7574 From Th, om G

7387 *deyse* eds, *deysed* Th, Fr "devis"

7442 *thanne* Th, eds [*as*] *than(ne)*, perhaps correctly

7486 *dusty* eds, *doughty* Th, Fr "poud-reus"

7546 Eds [*for*] *to reprove*, perhaps correctly

7634 *me* (the impersonal *me(n)*?) he G Th, Globe, *ye* eds

7660 *doth* eds, *wote* G Th, Fr "fait"

GLOSSARY

GLOSSARY

THE following glossary is not a complete Chaucer dictionary. Limitations of space have made it impossible to record Chaucer's entire vocabulary, or to register any considerable number of the occurrences of words and phrases. But it has been the editor's intention to include all words which, by reason of changes of form or meaning, need to be explained, and references are given in many places to notes in the body of the book which supply additional information. The glossary in Skeat's Oxford Chaucer gives a fuller list of words and many citations, and the Concordance of Professors Tatlock and Kennedy records every occurrence of all but a few of the commonest words.

Grammatical forms, except the regular endings that are easily recognized, are fully registered here. Thus the principal parts of strong verbs and of irregular weak verbs, and exceptional forms like the contracted third singular of the present indicative, are all noted, also the more common of the stereotyped phrases in which the dative ending of nouns is preserved. Nouns and adjectives of which Chaucer used two forms in the nominative — one with *-e*, and one without — are entered with an *-e* in parentheses (*bliss(e)*, *cler(e)*).

It has not been possible to register the very numerous varieties of spelling that occur in the text. In the case of common words the orthography has been normalized in accordance with the system long familiar to readers of Skeat's text. Long *e* and *o* are doubled in monosyllables (*meed*, *good*) and written single in longer words (*meten*, *gode*). The sound of long *i* is usually represented by *y*, and that of short *i* by *ɪ*. The diphthong *ou* is written with *u* rather than *w*, and *sh* (or *ssh*) is used instead of the frequent *sch* of the MSS. But no attempt has been made to regularize the spelling of the diphthong *ai*, *er* (*saint*, *seint*, *saynt*, *seynt*), and if the reader fails to find a word entered under one form he should look under the others. The same procedure may sometimes be necessary, for example, in the case of the variation between *an* and *aun* (*dance* and *daunce*), *ɪ* and *y* (*ycleped* and *ycleped*, *royally* and *royally*, *ken* and *lyen*), *ou* and *ow* (*toun* and *town*), or *sh* and *sch* (*shal* and *schal*). Cross references have been given for spellings that present real difficulty, and words of rare occurrence are entered in the glossary in the forms in which they appear in the text. This method makes the orthography of the glossary inconsistent, but has been adopted as a practical compromise for the convenience of the reader.

To aid the reader in pronunciation, long open *e* and *o* have been printed with a hook (*ē*, *ō*). The difference between the open and close sounds of these letters is explained in the grammatical introduction.

Parentheses are used here, as in the grammatical introduction, to indicate letters or syllables that may or may not be written.

A

A, prep, on, in, by

A, int, ah!

A, vb, have (shortened form)

A, An, the indefinite article, sometimes meaning "one" (of which it is in origin an unemphatic form), *al a*, the whole of a. On idiomatic use with numerals, etc., *an eighte*, *a certein*, see *ShipT*, VII, 334, n.

Abassen, abash, disconcert. See Abasshen.

Abak, aback, backwards

Abandoun, sbst, lack of control, freedom, *vn* *abandoun*, fully, without check or restraint

Abasshen, abash, make afraid. See Abais-sen.

Abaten, abate, lower, put down, reduce

Abaundonen, abandon, devote

Abawed, Abawed, confounded, disconcerted, amazed

Abaysschinge, amazement, bewilderment

Abaysshed, pp, cast down

Abayst, see Abais-sen

Abbey(e), abbey

Abc, alphabet

A-begged, a-begging. See *Pard Prol*, VI, 406, n.

Abeggen, Kentish form of Abyen

Abet, abetting, aid
 Abeyen, see Abyen
 Abhominable, abominable, hateful
 Abit, see Habit
 Able, capable, fit adapted deserving
 Abylyng, enabling lifting, fitting
 Aboght(e), see Abyen
 Abogd, delay, abiding, continuance
 Abogd, see Abyden
 Aboute, adv , about, around, in turn, *been aboute*, go about, set out, undertake
 Aboven, adv , above, hence, in good plight or fortune
 A-bred, adv , abroad
 Abreggen, abridge, shorten
 Abreyden, pt *abreyd* (str) and *abreyde* (wk) , awake, start up, break out
 Abrochen, broach
 Abroqd, abroad, wide open
 Absenten, abstain, refrain
 Abusound, abuse, deceit, witchcraft, shame, scandal
 Abyden, pt sg *abogd*, pl *abiden*, pp *abiden*, abide, dwell, await, expect, watch for, endure, stop, be still
 Abydinge, expectation, delay
 Abyen, pt *aboghte* pp *aboght*, pay for, atone for, buy dearly, suffer, undergo See Abeggen, Abeyen
 Accesse, attack of fever
 Accident, occurrence, incident, especially, an unusual occurrence or appearance, in philosophy, a property, attribute, or outward appearance as opposed to essential nature or substance (See *PardT*, VI, 537, n)
 Accidie, sloth (one of the Deadly Sins)
 Accioun, action, accusation
 Accomplisen, Accomplishen, accomplish, comprehend
 Accord, concord, agreement peace
 Accordance, concord, harmony
 Ac(c)orden, reconcile, compose agree, sut, befit, concern (?), grant, allow, consent
 Accusement, accusation
 Accusen, accuse, blame, reveal, disclose
 Achat, purchase
 Achatours, purchasers, caterers
 A-checked, checked, hindered
 Acheven, achieve
 Achoken, choke
 Acloyen, overburden
 A-compas, round about in a circle
 A-cquld, adj (probably from pp), cold, chilly
 Acord, Acorden; see Accord, etc
 Acordable, harmonious
 Acorn(e)s, acorns, fruits
 Acorsen, see Acursen
 Accounten, reckon, consider, take account of, value
 Acoyen, quiet, allay, coax, caress
 Acquittance, release, deed of release
 Act, act, deed, pl , records
 Actif, active
 Acursen, Acorsen, curse
 Acustumaunce, custom, habitual mode of life

Adama(u)nt, Athhamaunt, adamant, loadstone
 Adawen, awake, recover
 A-day, in the day, by day
 Adjeccioun, addition
 A(d)minystren, administer
 Ado, to do (lit *at do*)
 A-down, downwards, down, below, at the bottom
 Adowryng, adoration
 Adrad (pp of *adreden*), afraid
 Adressynge, directing
 Adversaire, adversary
 Adversarie, sbst and adj , adversary, hostile
 Advertence, attention, heed
 Advocacies, pleas
 Afer, afar
 A-ferre, Kentish form of A-fyre, afire
 Aferen, pp *afere*(e)d frighten
 Affect, desire, feeling
 Affecciou, affection, devotion
 Affermen, affirm, agree upon, establish
 Affiance, trust
 Affilen, file, make smooth
 Afforced, forced
 Affounden, founder, perish
 Affray, terror, fright, quarrel, fray
 Affrayen, terrify, arouse, pp *affrayed*, terrified afraid, roused, excited
 Affyen, trust
 Afore, Aform, adv , before, formerly
 Aforeyyn, opposite, over against
 Afright (pp of *afrighten*), frightened
 After, adv , afterwards
 After, prep , after (of time or place), according to, for, in expectation of, towards, for (i e , to obtain)
 Afyn, adv utterly, completely
 A-fyre, see Fyr
 A-game, in sport, in mockery
 Agasten, pt *agaste*, pp *agast*, terrify, deter, take fright
 Agayn, Ageyn, adv , again, in reply, in return
 Agayn(es), Ageyn, prep , against, opposite to or contrary to, towards so as to meet, before, in the presence of, towards (of time), just before, in comparison with
 Agayn-ward, backward, back again
 Ageyn, see Agayn
 Ageyn-coming, return
 Agilten, pt *agilte*, pp *agilt*, offend, be guilty, sin
 Agon, pp *agon*, *agg*, go away, depart, die
 Agreeblely, complacently pleasantly
 Agreeblete, agreeableness, equability
 A-gree (lit *in gree*), in favor in good part
 A-greef, in grief, sadly, amiss, in vexation
 Agreggen, aggravate
 Agreven, aggrieve, vex
 A-grief, see A-greef
 Agropps, pt of Agrysen
 Agroted, surfeited, cloyed
 Agrysen, pt *agrops*, pp *agrysen*, shudder, tremble, dread, feel terror
 Agu, ague
 Aguler, needle-case
 A-heigh, on high, aloft

Aiel, grandfather
Ajournen, adjourn
Ajugen, pp *ajuged*, judge
Aken, ache
Aketoun, acton, a short sleeveless tunic, worn under the hauberk
Aknownen (pp of *aknqwen*, acknowledge), conscious, *I am acknowledge*, I acknowledge
Akornes, see Acorn(e)s
Akyngge, aching, pain
Al, awl See also Oules
Al (occasionally *Alle*), adj, all, every, gen sg *alles-*, in *alles kinnes*, of every sort, gen pl *aller*, *alder*, *alther oure aller*, of us all, used also in composition with superlatives, as in *alder-best*, best of all, *al a*, the whole of a, *at al* wholly, *at all*, *in al*, entirely *al and som*, the whole and every part, *al and somme*, one and all
Al, adv, wholly, quite, altogether, *al only*, merely, simply, *al thus*, just so
Al, concessive conj, as in *al be (it)*, *al were (it)*, etc
Alambik, Lambic, alembic
Alaunt, large dog, wolf-hound
Alayes, alloys
Albificacioun, albefaction, whitening
Al-day, always, continually, at any time
Alder, Alder-best, Alder-firste, etc, see **Al**
Alderman, alderman (either the municipal officer or the officer of a guild)
Allegement, alleviation
Aleggen, see **Alleggen**
Alemandres, almona trees
Alembyk, see **Alambik**
Alenge, see **Elenge**
Aley, alley
Aleys, service-berries
Algate(s), in every way, wholly, by all means, at all hazards, anyhow, nevertheless
Alienen, alienate
Alighten, pt *alighte*, pp *alight*, alight
Alkaly, alkali
Alkamystre, alchemist
Alleggeaunce, alleviation See **Alleggen** (2)
Alleggen (1), allege, adduce
Alleggen (2), allay, alleviate
Aller, see **Al**
Alliaunce, **Alyaunce**, alliance, marriage, kindred
Allowen (1), allow, admit
Allowen (2), applaud, praise
Allye, ally
Allyen, vb, ally one's self, supply with aid
Almesse, alms
Almest, almost
Almury, the denticle or point on the rete of an astrolabe
Almykanteras, small circles of declination in the celestial sphere, parallels of altitude
Aloes, aloes, the resin or wood of the agalloch, *lignea loes*, lignum aloes
Alofte, aloft, on high
A-londe, on land, ashore
Along on, along of, because of, owing to
Al-only, see **Alqonly**
Alqon(e), alone, alone of, without

Alqonly, solely, only, alone
Alqsen, praise, commend
Al-out, outright altogether
Al-outerly, all utterly wholly, absolutely
Alpes, pl bull-finches
Alsç, **Als**, adv, all so, also, besides
Alsç, **Als**, **As**, conj, as
Alswa, Northern form of **Alsç**
Alther, see **Al**
Altitude, in astronomy, the elevation of a celestial body above the horizon
Alum glas, crystallized alum
Al-utterly, see **Al-outerly**
Alwey, always, continually, all the while, anyhow (= *algate(s)*)
Alyaunce, see **Alliaunce**
Alyne, in a line
Alyve, alive (from *on lyve*)
Amadrides, hamadryads
Amalgamyng, forming an amalgam
Amanusen, see **Amenusen**
Amasen, amaze
Amayen, pp *amayed*, dismay
Ambages, circumlocutions equivocations, ambiguities
Ambel, amble, a walking pace, *an ambel*, in an ambling pace
Ambes as, double aces
Ambiere, an ambling horse
Amelen, pp *ameled* enamel
Amendment, amends
Amenden, make amends, improve, succeed, surpass
Amenusen, diminish, lessen, grow less
Amercimentz, exactions, fines
Ameven, **Amo(e)ven**, move, change
A-ruddes, adv, in the midst
Amidde(s), prep, amid, in the midst of
Ammonicioun, designation, pointing out
Amoeven, see **Ameven**
Amonesten, admonish, advise, recommend
Among, adv, therewith, meanwhile, all the while, *ever among*, every now and then
Amonges, adv, sometimes, variously
Amonten, see **Amounten**
Amoretes, sweethearts, love-knots
Amorwe, on the morrow, in the morning
Amo(unt)en, amount amount to, mean
Amoven, see **Ameven**
Amphibologies, ambiguities
Amy, friend
An, prep, on *an heigh*, *an hye*, on high
Ancille, handmaiden
Ancre, anchor
And, conj and, if
Anes, once (Northern dial)
Anexen, see **Annexen**
Angerly, cruelly
Angle, geometrical angle, corner, cogn, in astronomy, angular distance from the meridian in astrology the four "houses" at the cardinal points of the compass
Angle-hok, fish-hook
Angre, anguish, anger
Angren, enanger, vex
Angry, wrathful, irritable, cruel
Angussh, anguish, anxiety

Anguss(h)ous, anxious, sorry, causing or feeling distress
 Angwisschen, wound, cause pain
 Anhangen, pp *unhanged, unhanged*, hang
 Anientissen, annihilate
 A-night, in the night
 A-nightes, by night
 Anker, anchoress
 Anlaas, anlace, a short, two-edged knife or dagger
 An(n)eren, annex, attach
 Annueleer, a priest who celebrates anniversary masses, known as "annuals"
 Annunciat, pre-announced, foretold
 Anqon, adv , at once, forthwith
 Anqon-right(es), immediately
 Anoy, annoyance, vexation, trouble, torture, sadness
 Anoyful, annoying, tiresome
 Anoyng, injurious
 Anoynt, Enoynt, pp , anointed
 Anoyous, annoying, tiresome, disagreeable, harmful
 Anslet, short jacket See *Hainselin*
 Answer, answer
 Answeren, answer, correspond to, be suitable for, be responsible for
 Antartik, antarctic, southern
 Antphoner, antiphony, anthem-book
 Antony, fyr of seint, erysipelas
 Anvelt, anvil
 Any, Eny, Ony, any
 Any-thing, used adverbially, at all, in any degree, *for anything*, on all accounts, at all hazards
 Aornement, adornment
 Apallen, make pale, pallid, weaken, pp *ap(p)alled*, pale, weakened, languid
 Aparailen, vb , apparel, prepare, adorn, clothe (one's self)
 Aparaille, apparel, ornament
 Aparceyven, see *Aperceyven*
 Apas, see *Pas*
 Apassen, pass, pass away
 Apayen, satisfy, please, *yvel apayd* ill pleased
 Apayren, impair, injure, grow worse, perish
 Apaysen, see *Ape(i)sen*
 Ape, ape, *putte in the mannes hood an ape*, made a fool of him See *Intro to PrT*, VII, 440, n
 Apeiren, see *Apayren*
 Ape(i)sen, appease, pacify, mitigate, settle
 Aperceyven, perceive, conceive
 Aperceyving, perception, observation
 Apert, open, manifest, also adv
 Apertena(u)nt, appertaining, belonging to, suitable
 Apertenen, appertain, belong
 Apetuten, vb , seek, desire
 Apiken, trim, adorn
 Apocalyps, apocalypse
 Apouten, appoint, determine, resolve, settle (one's self)
 Apossen, see *A(p)psen*
 Apotecarie, apothecary
 Apparaunt clear distinct

Apparence, appearance, seeming, apparition, false show
 Apperen, appear
 Appert, see *Apert*
 Appetyt, appetite, desire
 Appieren, see *Apperen*
 Applien, apply, be attached to
 Ap(p)osen, appose, question
 Apprentys, adj , unskilled, like an apprentice
 Appreven, Approven, approve, confirm as true
 Appropren, vb , appropriate
 Approver (var reading), approver, informer
 Approwour, steward, bailiff, hence, agent
 Apreynten, imprint
 Aprouch, approach
 Aqueytable, approachable, affable
 Aqueynten, pt *aqueinte*, pp *aqueint(ed)*, acquaint
 Aquyten, requite
 Aracen, eradicate, uproot, tear away
 Araisen, see *Areisen*
 Aray, array, dress, arrangement, order, state, condition
 Arayen, array, dress, adorn, order, appoint
 Arbitr(i)e, will, choice
 Arblasters, men with crossbows
 Arch, see *Ark*
 Archangell, titmouse
 Archewyves, arch-wives, strong, assertive, dominating wives (or women)
 Ardaunt, ardent
 Areden, counsel, advise, explain, interpret, divine
 Areisen, raise, exalt, praise
 Aresonen, engage in reasoning or argument
 Arest, arrest, detention, delay, restraint, rest (for a spear)
 Aresten, arrest, stop
 Aretten, impute, ascribe
 Arewe, in a row, one after another
 Argolle, crude tartar
 Argument, argument, astronomical term for a mathematical quantity from which an other may be deduced
 Aright, aright, well, properly, exactly, certainly
 Arist, rising
 Ark, Arch, arc, with various uses in astronomy, as for the arc of the horizon from sunrise to sunset, or the apparent distance traversed by the sun in a given period
 Arm, arm, dat phr *by arme*
 Arme, army, armed expedition, "armada"
 Armonyak, ammoniac
 Armony, harmony
 Armure, armour
 Armurers, armourers
 Armpotent, powerful in arms
 Arn, are, see *Ben*
 Arqqs, see *Arysen*
 A-roume, at large, in an open space
 A-rowe, in (on) a row, in succession.
 Arowe, see *Arwe*
 Arracen, see *Aracen*
 Arrerage, arrears
 Arretten, see *Aretten*.

- Arryfrage, coming to shore
 Ars-metrike, arithmetic (from Lat "ars metrica," due to misunderstanding of arismetica," from αριθμητική)
 Arst, see Erst
 Art, art, skill
 Artelries, engines for discharging missiles
 Arten, urge, constrain
 Artificial, artificial, *day artificial*, in astronomy, the length of the day from sunrise to sunset
 Artik, arctic, northern
 Artow, art thou
 Arwe, Arowe, arrow
 Arysen, pt sg *arqqs*, pl *arisen*, pp *arisen*, arise, stand up
 As, as, also in combination, *as that*, *as (as though, as that)* used in place of modern construction with "as if", frequently employed as an expletive with imperatives or subjunctives *as lat*, *as keep*, *as go we*, also with advs and adv phrases *as nowthe*, *as in her tyme* On these last uses (now felt to be pleonastic) see *KnT*, I, 2302, n, and *Gen Prol*, I, 462, n
 As, ace See also Ambes as
 Asay, see Assay
 Ascapen, Escapen, escape
 Ascaupe(s), as if, as if to say, perhaps See *SumT*, III, 1745, n
 Ascencioun, ascension, ascending degree (in astronomy), ascent, rising (in alchemy)
 Ascenden, ascend, rise from the horizon (astronomical term)
 Ascendent, ascendant, the degree of the ecliptic that is rising at a given time
 Ascry, outcry, alarm
 Aseurance, assurance
 Ashamed (pp of *ashamen*), ashamed, put to shame, humiliated
 Aslaken, diminish, assuage
 Aslepe, asleep See Sleep
 A-slope, aside, awry
 Asonder, A-sundir, asunder, hence, diversely
 Aspe, aspen tree
 Aspect, aspect, in astronomy, the angular distance between two planets
 Aspen, adj, of an aspen tree, also sbst
 Aspre, harsh, sharp, bitter, vexatious, angry, fierce, irritated
 Aspye, sbst, spy
 Aspyen, vb, spy, see
 Assaut, assault
 As(s)ay, trial, attempt, test, quality, temper
 Assayen, try, endeavor test, prove
 Assse, ass
 Assege, sbst, siege
 Assegen, besiege
 Assessee, assembly
 Assesbling, union
 Assent, assent, consent, agreement, opinion
 Asseth, enough, sufficiency, satisfaction
 Asshe (1), ash-tree
 Asshe (2), pl *asshen*, *ashes*, ash (of a burnt substance)
 Asshy, sprinkled with ashes
 Assoilen, absolve, pardon, pay, discharge (a debt), loosen resolve, explain
 Assouling, absolution
 Assuren, feel sure, trust, rely, assure (another or one's self), make sure or secure, pp *assured*, assured, self-possessed etc
 Assyse, assize, session, judgment, order, position
 Astat, state
 Asterten, escape (trans or intrans), withdraw (?), desist (?)
 Astonien, pp *astomed*, *astoned*, astonish, confound
 Astoren, pp *astored*, store, provide
 Astrelabie, Astrolabie, astrolabe
 Astrologien, astrologer, astronomer
 Astronomie, also perhaps Astromye, astronomy, astrology
 A-sundir, see Asonder
 Asure, sbst, assurance, protestation
 Asure, azure
 Aswagen, assuage, mitigate, reduce, diminish
 Asweved (pp of *asweven*), dazed, put to sleep
 A-swone, see Aswown
 Aswown, fainted, in a swoon (from AS pp "aswogen") Also a form *a-swowne* (and *a-swone*), as if from dat phr *on swowne* But the sbst is not recorded early
 At, at, by, with, with respect to, from (*a^s at*) In numerous phrases *at erste*, *at first*, *at on*, *at one*, *at shorte wordes*, briefly, *at regard* with regard, *at ye*, at the eye, hence, visibly
 Ataken, pp *atake(n)*, overtake
 Atasten, taste
 Ataynt, see Attenen
 Atazir, influence See *MLT*, II, 305, n
 Atemprounce, temperament, temperance, moderation, adjustment
 Atempren, temper, regulate, control (refl)
 Athinken, displease, impersonal, cause to regret or repent
 At-ones, at once, at the same time
 Atqon, at one
 Atreden, outwrit, surpass in counsel
 Atrennen, outrun
 Attamen, pp *attamed*, broach
 Atte, at the, used in adv phrases, *atte fulle*, *beste*, *leste*, etc
 At(t)ainen, attain, reach, achieve, pp *at(t)ain*, apprehended, experienced
 At(t)empre(e), temperate, moderate, mild, modest discreet
 Attendaunce, attendance, attention
 Attenden, attend, belong, pertain, attach itself See also Entenden
 Athamaunt, see Adama(unt)
 Attour, array
 Attricioun, attrition, in theology, a state of imperfect sorrow for sin (less complete than contrition)
 Attry, poisonous, venomous
 A-tweyn, in twain, in two
 A-twinne, apart
 Atwixen, betwixt
 A-two, in two, in twain
 Atyr, attire, dress

Aucto(u)r, author, maker, creator
Auctoritee, authority, text (of scripture, etc.), authoritative statement
Audience, audience, assembly, hearing
Aughte, see **Owen**
Augrym, algorism Arabic numerals See *Mult*, I 3210, n
Augurye, augury
Auncessour, ancestor
Auncestre, ancestor
Auncetrye, ancestry
Angel, angel
Aunten, adventure, risk (sometimes refl)
Auntrous, adventurous
Autentyk, authentic
Auter, altar
Autoritee, see **Auctoritee**
Autour, see **Aucto(u)r**
Autumpne, autumn
Availen, avail, be of avail, aid, prevail
Avalen, fall down, sink, doff, take off
Avantage, advantage
Avarous, avaricious
Avancen, advance, promote, aid, benefit, be profitable
Avault, vaunt boast
Avault, adv, forward, in advance
Avauten, vb refl, vaunt, boast one's self, extol
Avautour, boaster
Avenaunt, graceful, comely, pleasant, friendly, convenient
Aventaille, ventail, front or mouthpiece of a helmet
Adventure, adventure, chance luck, fortune, circumstance, accident, misfortune danger, of *aventure*, *per aventure*, by chance, *on aventure*, in case of accident or misfortune, *in aventure*, in the hands of fortune
Avisee, see **Avyse**
Avisioun, vision, dream
Avout(e)rye, adultery
Avow, vow
Avowen, vow, acknowledge, declare
Avowther, adulterer
Avoy, fie
Avys, advice, counsel, opinion, consideration
Avyse, adj, deliberate
Avysement, consideration, deliberation, counsel determination observation, attention
Avysen, consider, deliberate observe, often refl, *avysed*, considered, deliberate, forewarned
Awat, watch, observation, watchfulness, waiting, ambush, plot
Awaiten, await, watch, observe, lie in wait (for)
Awaken, pt *awook*, pp *awaked*, awake, wake, rouse one's self, resume speech or action
Awaytour, her in wait
Awen, own (Northern dial)
A-wepe, a-weeping, in or into tears
A-werke, at work See **Werk**
Aweye, away, out of the way, from home See **Wey(e)**
Aweyward, backwards

Awhapen, amaze, confound
Awmener(e), purse for alms
Awook, see **Awaken**
Awreken, pp *awreken*, *awroken*, avenge
Awrie, awry, on one side
Awroken, see **Awreken**
Axen, ask, seek, require
Axes, see **Accesse**
Axing, asking, question
Ay, aye, ever, *ay whyl that*, all the time that
Ay-dwellinge, everlasting, perpetual
Ayein, agamst, over against, opposite to
Ayein, agam, back, in reply
Ayein-ledinge, returning, leading back
Ayeinward, again, back again, on the other hand
Aylen, ail
Ayr, heir, see **Eyr**
Azmut, azimuth

B

Ba, kiss, see **Pa**
Baas, base
Babeunes, see **Babewynnes**
Babewynnes, baboons, grotesque figures, gargoyles
Bachelor, bachelor, young knight or aspirant to knighthood, bachelor of law, arts, etc
Bachelrye, bachelor-hood, collective young men, candidates for knighthood
Bacoun, bacon
Bacyn, basin
Bad, see **Bidden**
Badde, bad
Badder, worse
Baden, see **Beden**, **Bidden**
Bagge, purse
Baggen, look askew, squint
Baggepye, bagpipe
Baggingly, squintingly
Bailye (1), castle wall, enclosure
Bailye (2), jurisdiction, custody
Bak, back, clothing for the back, coarse cloak or mantle
Bake-metes, baked meats, pasties
Baken, pp *ybaken*, bake
Bakhalf, back side (of the astrolabe)
Bak-side, back side (of the astrolabe)
Balade, ballade See *LGW Prol F*, 417, n
Balauce, balance, suspense, uncertainty
Bale, bale, sorrow, misfortune
Balke, balk, beam
Balled, bald
Band, see **Binden**
Bane, slayer (orig personal), destruction
Banes, bones (Northern dial)
Bar, see **Beren**
Barbe, barb, a piece of plaited linen reaching from the chin to the waist
Barbre, barbarian
Bare, bare, desolate, insufficient, barren of results, useless
Baren, see **Beren**
Bareyne, barren
Barge, barge, ship
Barm, bosom

- Barm-cloth**, apron
Barre, bar, transverse metal strips on a girdle, buckle or saddle
Barred, furnished with bars
Barringe, adorning with bars (in heraldry)
Basilicok, basilisk
Bataile, battle fight battalion troop
Batailed, battlemented, notched with indentations
Batailen, vb, battle, fight
Bate, strife
Bateren, batter
Bathe, both (Northern dial)
Bathen, bathe, bask (refl)
Baud, adj lively, joyous, gay
Baude, bawd
Bauderye (1), jollity, mirth
Bauderye (2), bawdry
Baudy, dirty
Baume, balm
Baundon, power, control
Bawdryk, baldric, belt
Bay, bay-colored
Bayard, a horse's name (from the color)
Be-, for words with this prefix see also **Bi-** and **By-**
Beau, fair (Fr)
Beautee, beauty
Bebled, covered with blood
Beblotten, blot
Bed, bed, dat phr *on (to) bedde*
Bedel, beadle, officer
Beden, pt sg *bed*, pl *beden, baden*, pp *beden*, offer, direct, tell, command See also **Bidden**
Bedes, beads
Bedoten, make a fool of
Bedrede, bedridden
Bee, pl *bees, been*, bee
Beechen, made of beech
Beek, beak
Beem, balk, beam
Beer, see **Beren**
Beest, beast, animal, *beest royal*, Leo (the zodiacal sign)
Beet, see **Beten**
Begger, beggar, Beguun, hence mendicant
Beggester, beggar (properly feminine) See *Gen Prol*, I, 241, n
Behewen, pp *behewen*, hew, carve
Bekken, nod, beckon
Bel, fem *bele*, fair (Fr), *bel amy*, fair friend (formula of address)
Belle, bell
Belwen, bellow
Bely (1), belly
Bely (2), bellows
Beme, trumpet
Ben, to be, for inflection see the Grammatical Introduction
Benched, provided with benches
Bend, band, in heraldry, a horizontal band across a shield
Bendinge, providing with heraldic bends
Bendiste, contr of **Benedicite**
Beene, bean
Benedicite, bless ye (the lord), apparently contracted into both *ben'cite* and *ben'diste*
Beene-straw, bean-straw
Benigne, benign, gracious
Benison, benison, blessing
Bent slope, hillside
Beraft, see **Birgven**
Berd, beard, *make a (his) berd*, deceive, delude, *in the berd*, face to face
Bere (1) sbst, bear
Bere, (2), sbst, bier
Ber(e) (3), sbst, pillow-case, also *pillwe-beer*
Beren, pt sg *bar, beer*, pl *baren beren* pp *(y)bpren*, bear, carry, possess, etc, pierce, conduct (one's self), *bore down*, overcome by testimony, *beren on honde*, assure (him), assert (to him), accuse, bear witness against See *MLT*, II, 620, n
Berie, berry
Berien, bury
Berken, bark, pp *borken*, shrieked, screamed
Berne, barm, yeast
Bern(e), barn
Beryle, beryl
Besaunt, bezant (gold coin of Byzantium), cf also *besaunt-wright*
Bespreynt, see **Bisprengen**
Bestial, like a beast, stupid
Bestialtee, nature or condition as a beast
Besy, see **Bisy**
Bet, adj and adv, better
Beten, pt sg *bet*, pl *bet(t)en*, pp *beten*, *bet*, beat, smite, hammer, flap, scourge, ornament, decorate, embroider
Beten, remedy, heal, mend, improve, kindle
Beth, are, see **Ben**
Betraysynge, betrayal See **Bitraisen**
Bever, made of beaver
Bewar, beware
Beyen, buy, dial var of **Byen**
Bibben, imbibe
Bicched, cursed (lit "bitched"), *bicched bones dice* See *PardT*, VI, 656, n
Biclappen, clasp, enclose, catch
Bicomen, pt sg *bicom*, pl *bicomen*, pp *bocomen*, become, go, depart
Bidaffed, fooled
Bidden, pt sg *bad* pl *baden, beden*, pp *bidden, beden* (from AS "buddan"), sometimes confused with **Beden** (q v), offer, from AS "beodan"), ask, request, pray, command, direct
Bidding, request
Bidelven, pp *bidolven*, bury
Biden, see **Byden**
Bidewen, bedew
Bifallen, pt sg *bifal, bifal*, pp *bifallen*, befall, happen
Bifallinge, befalling, coming to pass
Bifor(e)n, adv, before, in front, in a favorable position, first, of old
Bifor(e)n, prep, before
Bifornseyd, aforesaid
Bigamy, bigamy, marrying twice See *WB Prol*, III, 33, n
Bigeten, pt sg *bigat*, pp *bigeten*, beget

Biginnen, pt sg *bigan*, pl *bigonnen*, pp *bigonnen*, begun
Bigoon (pp of *bigoon*, lit "gone about," "surrounded"), provided ornamented established, etc, *wel bigoon* well provided contented, happy, fortunate, *uo bigon*, wretched, distressed, cf also *sorowfully bigon*, *wers bigon*
Bigylen, beguile, deceive
Bihalve, behalf
Bihaten, hate, detest
Bihelden, see *Biholden*
Biheste, behest promise, command
Biheten, **Bihöten**, pt sg *bihette*, *bihöghte* pp *bihöght* promise
Bihöghte, see *Biheten*
Bihunde(n), behind
Biholden, **Bihelden**, pt sg *bihield* pp *bihölden* behold look upon
Bihoof, behoof, profit, advantage, dat phr *til behove*
Bihöten, see *Biheten*
Bihove, see *Bihoof*
Bihovely, helpful, necessary
Bihoven, befit, suit, be necessary (Used both personally and impersonally)
Bijapen, jest at, play trick upon
Biker, quarrel
Biknöwen, pt sg *biknew*, pl *biknewen*, pp *biknöwen*, acknowledge, confess, *I am biknöwen* I acknowledge
Bilafte, see *Bilöven*
Bilden, build
Bilder, builder, hence, as adj, used for building
Bile, bill (of a bird)
Bilefte, see *Bilöven*
Bilieve, belief, faith, creed
Bilöven, believe
Bilöven, **Bilöven**, pt *bilefte*, *bilafte*, remain, stay
Blinnen, **Blinnen**, cease, stop
Bille, bill, petition, writ, letter
Bimönen, bemoan, used reflexively
Binden, contr pr 3 sg *bint*, pt sg *band*, *band*, pl *bounden*, pp *bounden*, *bonden*, bind, fasten
Binding, constraint
Binimen, pp *binömen*, take away
Bint, see *Binden*
Biquethen, pp *bequethen*, bequeath
Bisraft, see *Biröven*
Biröven, pt *birafte*, *birafte*, pp *biraft*, *biröft*, bereave, take away, rob, deprive, prevent, restrain
Biscorned, scorned
Bisechen, **Biseken**, pt *biso(u)ghte*, pp *biso(u)ght*, beseech, implore
Bisemare, shame mockery, scorn
Bisetten, employ, bestow, apply, establish, fix
Biseye, **Biseyn** (pp of *biseen*), beseen, provided, in *goodly*, *richely* *biseye*, in good plight, of good (splendid) appearance, etc, *yvel biseye*, ill-looking
Bishenden, injure, ruin
Bishetten, shut up

Bishrewen, beshrew, curse (usually in a mild imprecation)
Bisien, busy (one's self), employ, trouble, disturb
Bisily, busily, attentively, eagerly, completely, well
Bisinesse, business diligence, industry, labor, work, occupation, careful attention care, anxiety
Bismokede, soiled with smoke
Bismotered, besmattered, marked with spots of dirt etc
Biso(u)ght(e), see *Bisechen*
Bispet, pp, spit upon
Bispotten, bespot, smirch
Bisprengen, pp *bispreynt*, sprinkle, bedew
Bisted, pp, placed, bestead beset, hard pressed, endangered
Bistowen, bestow, place dispose, spend
Bistryden, pt sg *bistrogd*, bestride
Bisy, **Besy**, busy, industrious, active attentive, careful, anxious
Bisyde, beside, near, *bisyde his leve*, without his leave
Bisydes, besides on one side
Bit, contr of *biddeth*
Bitaken, pt sg *bitook*, pp *bitaken*, betake, commit entrust, deliver
Bitöchen, commit (to), give over (to)
Biternesse, see *Bitternesse*
Bithinken, pt *biho(u)ghte*, pp *biho(u)ght*, bethink (often refl), think of, imagine, consider
Bitit, contr of *bitydeh*
Bitook, see *Bitaken*
Bitor, bitter
Bitraisen, **Bitraissen**, betray
Bitrenden, contr pr 3 sg *bytrend*, encircle, twine around
Bitternesse, bitterness, pl *-es*, bitter things
Bitwix(e)(n), between
Bityden, betide, happen
Bitymes, betimes, early
Biwaren, spend, expend lay out
Biwepen, pt *biwepie*, pp *biwopen*, bewep, bemoan
Biwreyen, **Bewrayen**, **Biwryen**, reveal, make known, betray
Blake, black writing, ink (probably the wk adj used as a subst)
Blakeberyed, blackberrying See *Parö Proö*, VI, 406, n
Blaked, pp, blackened
Blamen, blame to *blame*, to be blamed See *Gen Proö*, I, 375, n
Blandisen, fawn, flatter
Blankmanger (lit "white food"), creamed fowl or other meat stewed with eggs, rice, almonds, and sugar
Blase, blaze
Blasen, blow
Blasten, blow (a trumpet blast)
Blaunche, white (Fr) See *Fevere*
Blechen, bleach
Blenchen, pt *bleynite* pp *bleynt*, blench, start back, turn aside

Blenden, contr pr 3 sg *blent*, pt *blente* pp *blent*, blind, deceive
Blent, contr of *blendeth*
Blęren, blear, dim, *blere hur ye*, deceive ca-jole, hoodwink See *RvT*, I, 3865, n
Blęring, dmmung, hoodwinking
Blessen, blissen, bless used refl, cross one's self
Blęven, see *Blęven*
Blew, blue, as sbst, blue clothing
Bleyne, blaun, blemish
Bleynt(e), see *Blenchen*
Blinnen, see *Bihnnen*
Bliss(e), bliss happiness,
Blissed, happy
Blissen, see *Blessen*
Blundren, see *Blundren*
Blüg, blue, livid, smoke-colored
Blosmen, blossom, bud
Blosmy, blossoming, budding
Blotte, blot, blemish
Blöwen, pt *blew*, pp *blöwen*, blow, fill with wind
Blundren, flounder, rush heedlessly, fall into confusion
Blynden, blind See also *Blenden*
Blythe, blithe, glad happy
Blyve, Bylyve (lit "by life"), quickly, soon, forthwith
Boba(u)nce, boast, presumption
Boce, Bos, boss, protuberance
Bocler, Bokeler, buckler
Böde (1), omen
Böde (2), abiding, delay
Böden, proclaim
Böden, see *Beden*
Body, body, person, corpse, *my body* myself
Boef, beef
Boes, (it) behoves (Northern dial)
Bokel, buckle
Bokeler, see *Bocler*
Boket, bucket
Boias, pl, bullaces
Bolden, grow bold
Bole, bull
Bolle, bowl
Bolt, bolt (of a crossbow)
Bolt-upright, flat on the back See *Upright*
Bomblen, bumble, boom
Bon, good (Fr)
Bond, bond, obligation, band, fetter
Bond, *Bonden*, see *Binden*
Bonde, bondman
Bonde-folk, -men, bondmen
Bone, boon, prayer, request
Bontee, see *Bountee*
Böqd, see *Byden*
Boole armonyak, "an astringent earth brought from Armenia, and formerly used as an antidote and styptic" (NED)
Böqn, bone, ivory
Böqr, boar
Böqt, noise, outcry, boast, loud talk
Böqt, boat
Boot, see *Bote*
Böqt, see *Byten*
Booteles, without remedy

Boras, borax
Bord, board, plank, table, meals dat phr *to borde over borde(?)*, into shuppes bord on board
Bordel, brothel
Bordillers, brothel-keepers
Bordure, border, rim (of astrolabe)
Bore, sbst, bore, hole
Borel, Burel, coarse, lay, unlearned, as sbst, coarse woolen clothes
Böre(n), see *Bęren*
Borken, see *Berken*
Bornen, Burnen, burnish, smoothe
Borw, Borugh, pledge surety, uat phr *to borue*
Borwen, borrow
Bos, see *Boce*
Bosard, buzzard
Bosses, bushes
Bösten, boast
Bote, good, profit, advantage (cf Mod Eng "to boot") help, healing, salvation, *doth bote*, gives the remedy
Botel, bottle (of hay)
Boterflye, butterfly
Böthe, both, *your bothes*, *your bother*, of you both
Bothon, *Bothun*, see *Botoun*
Botiler, butler
Botme, bottom
Botoun, *Bothon*, *Bothun*, bud
Bougeron, sodomite
Bough, pl *bowes*, bough
Bouk, belly, trunk (of the body)
Boun, prepared, ready
Bounde, bound, limit
Bounden, see *Binden*
Bountee, *Bontee*, goodness, kindness, virtue, excellence
Bountevous, bounteous
Bour, bower, bed-chamber, inner room, ladies' apartments
Bourde, sbst, jest
Bourden, jest
Bowe, bow
Bowen, pt *bowed*, bow, bend, yield
Bowes, see *Bough* and *Bowe*
Box (1), box-tree
Box (2), blow
Box (3), box
Boy, knave, rascal
Boydekun, dagger (cf Shak "bodkun")
Boyste, box
Boystous, rude, rough
Bracer, arm-guard (in archery)
Bragot, bragget, a drink made of honey and ale
Braid, start, quick movement
Brak, see *Břęken*
Brasil, the red dye-stuff obtained from brazil-wood
Brast(en), see *Bresten*
Brat, cloak of cloth
Braun, brawn, muscle, flesh (of the boar)
Branche, branch
Branched, adj, having many branches
Brayd, see *Breyden*
Břęde, breadth, space, *on břęde*, abroad

- Breden**, breed, grow, increase, arise, originate
Breech, breeches (orig pl of AS "bróc," but usually sg in Mid Eng)
Breëd, bread
Breëm, bream, a fish with high arched back
Breëth, breath
Breken, pt sg *brak*, pl *breken*, *broken*, pp *broken*, break, break off, wreck, *broken his day*, to fail to pay on the appointed day
Brekers, transgressors
Brekke, break, breach, flaw
Bremble-flour, bramble-flower, dog-rose
Breme, furious, also adv
Bren, bran
Brennen, burn, be burnt, take fire, pp *brend* *brent*, burnt, forged, bright (as in *brend gold*), perhaps confused with *burned*, burnished
Brere, briar, *breres*, underwood
Bresten, contr pr 3 sg *brast* pt sg *brast*, pl *brasten*, *brosten*, *brusten*, *bresten* (?) pp *brasten*, burst, break, burst out, afflict
Bretful, brimful
Bretherhede, brotherhood, fraternity, guild
Breve, adj, brief, short
Brewen, pt sg *brew*, brew, contrive
Breyden, pt sg *breyde*, pp *brayd*, *browded*, but also in str form *broyden* start, awake, bestir one's self, snatch, embroider
Briberye, methods of stealing or cheating
Brd, bird, young of birds
Brigge, bridge
Brighte, adv, brightly
Brike, trap, snare
Brim, brim, water's edge, dat phr *to the brimme* (?)
Brimme, fierce, cruel See **Breme**
Bringen, pt *broghte*, pp *brought*, bring, lead, conduct, introduce
Brennen, burn See **Brennen**
Bnstiled, bristly
Brochage, mediation, contract
Broche, brooch, bracelet
Bröde, adv, broadly, plainly, far and wide, wide awake
Broiden, pp *broyded*, braid See **Breyden**
Brokkinge, of uncertain meaning, perhaps, using a quavering or broken voice
Brond(e), torch, firebrand
Brod, brood
Brogd, broad, thick, large, enlarged
Broom, broom (the plant), pl *bromes*, bushes
Brosten, see **Bresten**
Brotel, **Brutel**, brittle, fragile, frail, fickle, insecure, transitory
Brouded, embroidered, braided, plaited from Fr "brouder," confused with the native str pp *browden* (AS "brogden")
Brouken, enjoy, use, profit by
Browded, see **Breyden**
Browdyng, embroidery
Browe, brow, eye-brow
Broyden, see **Breyden**
Brusten, see **Bresten**
Brutel, see **Brotel**
Bryben (Mod Eng "bribe"), steal, rob
Bryge, strife, contention
Buffet, blow
Bugle-horn, drinking-horn made from the horn of the "bugle" or wild ox
Buk, buck
Bulden, build
Bulle, papal bull
Bulten, bolt, sift
Burdoun, ground melody
Burel, see **Borel**
Burgeys, burgess, citizen
Burgh, borough
Burlees, burial places, the Catacombs
Burnen, see **Bornen**
Burnet, made of coarse brown cloth, also sbst, dress of such material
Burthe, birth
Busk, bush
But, used as sbst, a but, an exception
But and, but if
Butiller, see **Botler**
Buxom, submissive, obedient
By-, for words with this prefix see also **Bi-**
By, prep, by, with respect to, concerning, *by me*, near, beside me, *by proces*, in process, *by this*, by now, already, *by the morwe*, by morning, *by that*, by the time that
By and by, one after another, in order, side by side, precisely
Byden, pt sg *boqd*, pp *brden*, wait, stay
Byen, pt *boghte*, pp *boght*, buy, pay for, redeem
Bygn, **Begun**
Bylyve, see **Blyve**
Bynne, bin, chest
Bynt, **Bunt**, contr of *brndeth*
Byrde, maiden, lady
Byreynen, rain upon
Byten, pt sg *boqt*, pp *biten*, bite, cut, sting, burn
Bytunge, sbst, wound

C (see also K and S)

- Caas**, see **Cas**
Cacchen, **Kecchen**, pt *caughte*, pp *caught*, catch, take, obtain, pull, draw, perceive, conceive
Cadence, cadence, rhythmic prose (?) See *HF*, 623, n
Catuf, captive, wretch
Cake, loaf (of bread)
Calcenynge, calcination
Calcinacioun, calcination
Calculen, calculate
Calculus, calculator or pointer (of an astro-labe)
Caleweis, pears (from *Cailloux* in Burgundy)
Calie, caul, hair-net, head-dress, *maken hum an howe above a calie*, make a fool of him
Calme, calm
Cam, see **Comen**
Camaille, camel
Camelyne, camel's hair stuff
Camus, **Kamus**, low flat, concave
Can, **Con**, pl *connen*, pt *coude*, inf *connen*,

- understand, learn, know, know how be able, have skill or experience, *can on governaunce*, knows of government, conduct, *can hir good* knows her advantage (see *ML Epil*, II, 1169 n), *can than!*, owes or feels thanks, *conne him maugree*, show him ill-will
- Cancre**, cancer
- Candle**, candle, torch, star
- Canel-bögn** (lit 'channel-bone'), collar-bone
- Canelle**, cinnamon
- Canevas**, canvas
- Cankerdort**, see **Kankedort**
- Canon**, canon, rule, table (of a calendar)
On "The Canon" of Avicenna see *Pard T*, VI, 889, n
- Cantel**, portion
- Capel**, horse, cart-horse, nag
- Capen**, see **Gapen**
- Cappe**, cap, *sette hir aller cappe*, made fools of them all
- Cardinacle**, probably intentional blunder for *cardiacle*, disease or pain of the heart
- Careful**, full of care, trouble, or sorrow
- Caren**, vb, care, be anxious or troubled
- Carayne**, carrion, dead body
- Carf**, see **Kerven**
- Carriage**, carrying off, *upon carriage*, in the way of carrying off, feudal *carriages*, feudal tolls imposed in place of service as carrier, hence, taxes
- Carl**, man fellow, boor, rustic
- Carmes**, Carmelites, White Friars
- Carole**, carol, a dance, accompanied by song
- Carolen**, dance or sing a carol
- Carpen**, talk
- Carrik**, barge, ship
- Cart(e)**, cart, chariot
- Cartere**, carter, charioteer
- Cas** (1), **Caas**, case, affair, condition, accident, chance, mischance, adventure, *upon cas* by chance, *in no mannes cas*, in no respect, *set a cas*, assume, suppose, *to deyen in the cas*, though death were to result
- Cas** (2), case, quiver (for arrows)
- Cast**, casting, throwing, turn, occasion, contrivance, device
- Castellad**, castellated
- Casten**, pt *caste*, pp *cast*, and once *casten* (as if str vb), throw, vomit, cast (accounts), conjecture, contrive, consider, plan, plot, refl, apply one's self, *cast bi-forn*, forecasted, premeditated, foreordained, *cast out*, overcome
- Casting**, vomit
- Casually**, accidentally
- Catapuce**, caper-spurge (Lat "Euphorbia Lathyrus")
- Catel**, property, goods
- Caterwawed**, caterwauling See *Pard Prol*, VI, 406, n
- Cause**, cause, reason, sake, benefit, plea (at law), *in cause*, to blame *Cause causinge*, philosophical term for First Cause (Lat "Causa Causans")
- Causer**, causer, creator
- Cave**, cave, technical for the astrological "puteus" See *Mars*, 117, n
- Cavillacioun**, caviling
- Cedir**, cedar
- Celebrable**, worthy to be celebrated, honorable
- Celerer**, cellarer, keeper of a cellar
- Celle** (1), cell
- Celle** (2), boarding, sill (Kentish form of *syll*)
- Centre**, center, point on the rete of an astro-labe
- Cenyth**, Senith, zenith point of intersection of an azimuth line with the horizon, the point of sunrise, the point of the sky directly overhead
- Cepre**, seapter
- Cered**, waxed
- Cenal** (var **Serial**), of evergreen oak (Lat "Quercus cernis")
- Ceriously**, minutely, in detail
- Certain**, adj, certain, sure, a certain number or amount of (*certain gold*, *a certain yeres*, *a certain holes*), also used as sbst, a certain number, certainty
- Certain**, adv, certainly, indeed
- Ceruce**, white lead (compounded of carbonate and hydrate of lead)
- Ces(s)en**, cease, cause to cease, stop
- Cetewale**, zedoary, a plant of the ginger tribe
- Ceynt**, cincture, girdle
- Ceynt**, Saynt, adj from pp, girded, girdled
- Ceruce**, white lead (compounded of carbonate and hydrate of lead)
- Chafen**, irritate
- Chaffare**, sbst, trafficking, trading, merchandise, wares, matter subject
- Chaffaren**, vb, trade, traffic, barter
- Chair**, see **Chayer**
- Chalangen**, challenge, claim, arrogate
- Chalandre**, calander lark
- Chalk-stoon**, piece of chalk
- Chalons**, blankets
- Chamberere**, chambermaid, lady's maid
- Champartie**, partnership in power, used by Lydgate and some later writers to denote rivalry, see **NED**
- Champioun**, champion, fighting man, defender in judicial lists
- Chano(u)n**, canon
- Chaped**, mounted (with silver)
- Chapriet**, chaplet, fillet, circlet for the head
- Chapeleyn**, chaplain *nonne chapeleyne*, secretary and assistant to the Prioress See *Gen Prol*, I, 164, n
- Chapman**, merchant, trader
- Chapmanhede**, bargaining, trading
- Char**, chariot
- Charbo(n)cle**, carbuncle (the precious stone)
- Charge**, load, burden, weight, care, responsibility, tax, importance, *no charge*, no matter, *in his charge*, if he be responsible
- Chargeant**, heavy, burdensome.
- Chargen**, load, weigh down, oppress, command, implore
- Char-hors**, pl chariot-horses

- Charme, charm**
Charmeresses, female charmers, workers with charms, witches
Chartre, charter, document, agreement deed
Chasteleyn, castellan, governor of a castle
Chasteleyn, wife of a chasteleyn
Chasten, Chastien, chasten, teach, reprove, chastise
Chasteyn, chestnut
Chastysen, chastise, rebuke, restrain
Chance, chance, luck, destiny, incident, technical term in the game of hazard See *ML Prol*, II, 124, n
Chaunten, chant, sing
Chauntepleure, sing and weep, a song upon grief following joy, then, a proverbial term See *Anel*, 320 n
Chauterie, chantry, endowment to provide masses for the souls of the founders or others
Chayer, chair, professor's chair, throne
Cheeke, cheek, cheekbone
Cheep, market bargain, cheapness time of cheapness, *greet cheep, good cheep, good bargain low price*
Chees, see Chesen
Cheeste, quarreling, wrangling
Cheeven, thrive, succeed, finish, bring to an end
Chek, check (at chess)
Chekkere, chess-board
Chekmat, checkmate
Chelaundra, see Chalaundra
Chepen, vb, trade, bargain
Chere, face, appearance, look, glance, behavior, good cheer, friendly greeting
Cherete, see Chiertee
Cherissen, Cherien, cherish
Cherl, churl, fellow, rough fellow, slave
Cherubin, one of the cherubim
Cherys, coll, cherries
Ches, chess
Chesen, pt sg *chees*, pl *chqsen*, pp *chqsen*, choose
Cheste, Chiste, chest, box, trunk, coffin
Chesteyn, see Chasteyn
Chevache, see Chyvachie
Cheveren, see Shyveren
Chevesaile, ornamented collar
Chevisaunce, accomplishing, bringing to an end, resource, remedy, device, borrowing or lending money, dealing for profit
Chevisen, Cheveysen, achieve, accomplish one's desire, succeed, manage (on one's behalf), settle one's cause
Cheveys, see Chevisen
Chiche, see Chunche
Chidde, see Chyden
Chideresse, female scold See Chyden
Chidestere, female scold
Chieftayn (var Cheventeyn) chieftain
Chiertee, Cherete, fondness, affection
Chike, chicken
Child, child, young man, fighting man, dat phr *with childe*
Childly, childlike
Chilyndre, cylinder, sun-dial
- Chunche, Chiche, adj, miserly, mean, avaricious, also sbst**
Chuncherye, miserliness
Chunchy, niggardly, miserly See also Chunche
Chunche, church
Chirchehawe, churchyard
Chirche-reve, church robbery
Chirken, make a harsh or strident noise, chirp (like a bird)
Chisel, chisel, perhaps also scissors
Chiste, see Cheste
Chit, see Chyden
Chiteren, chatter twitter
Chivalrye, chivalry, knighthood, valor, knightly deed or accomplishment, coll, a body of knights
Chogh, Cow, chough
Choppen, chop, knock, strike
Chuk, chuck, noise made by a cock
Chukken, cluck, make a clucking noise
Chyden, contr pr 3 sg *chit*, pt *chidde*, chide, scold, reproach, reprove, complain
Chymbe, rim (of a cask)
Chymben, chime
Chymenee, chimney, fireplace
Chynyng, yawning, gaping
Chyvachie, Chevache, cavalry raid or expedition, feat of horsemanship, ride, course
Cierge, wax-taper
Cypre(e)ss, cypress also collective
Circumscriven, enclose, comprehend
Circumstaunces, circumstances, accessory matters, accompaniments
Ciser, strong drink
Citole, stringed instrument, somewhat like a zither
Citrinacioun, citronising (in alchemy)
Citryn, citron-colored
Clad, Cladde, see Clothen
Clamb(en), see Chmben
Clapers, burrows (for rabbits)
Clappe, noise, stroke, thunderclap, noisy talk, chatter
Clappen, clap, chatter, talk, knock, shut
Clapping, chatter
Clarion, clarion, trumpet
Clarioning, music of the clarion
Clarre(e), drunk of wine, honey, and spices
Claspen, clasp, tie
Clause, clause, sentence, agreement, in a clause, briefly
Claw, pl *claves, clowes*, claw
Clawen, pt sg *clew*, *clawed*, rub, scratch
Cled(de), see Clothen
Cleer, Clere, clear, bright, well-sounding, free, noble, splendid (Lat "clarus")
Cleerly, entirely
Cleernesse, brightness, glory
Clefte, see Cleven (1)
Clene, clean, pure, unmixed, also adv, clean, entirely
Cleynesse, purity
Clepen, call, name, mention, *clepen ayen*, recall
Clere, see Cleer
Clere, adv, clearly

- Cleren, grow clear, shine brightly
 Clergeoun, pupil, choir-boy See *PrT*, VII, 495 n
 Clergial, clerkly learned
 Clerk, cleric, one admitted to a religious order, ecclesiastic, scholar
 Cleven (1), pt *clefte* pp *cloven*, cleave, split, cut, *clowe*, cimped
 Cleven (2), Clyven, cleave, adhere
 Clew, see Clawen
 Clewe, clew
 Cley, clay
 Cleymen, claim
 Clifte, cleft chink
 Cliket, latch-key
 Climben, pt sg *clamb*, *clomb*, pl *clamben*, *clomben* pp *clo(u)mben*, *clumb*
 Clippen (1) embrace
 Clippen (2), clip, cut
 Clips, eclipsed, dim
 Clotted, club-shaped
 Cloisterer, member or resident of a cloister
 Cloke, cloak
 Clom, interj., mum, be still
 Clomb(en), see Climben
 Cloqs, close secret, closed
 Cloqth, cloth garment, covering
 Cloqthlees, naked
 Cloq, sbst, close, yard
 Cloqen, enclose
 Closing, enclosure, boundary
 Closure, enclosure
 Clote-leaf, burdock-leaf
 Cloth, see Cloqth
 Clothen, pt *cladde* *cladde*, pp *clad*, *clad*, clothe
 Clotered, clotted, coagulated
 Cloude, cloud, sky
 Cloumben, see Climben
 Clout, piece of cloth, clout rag
 Clouted, clothed in patched garments
 Clouted up
 Clove(n), see Cleven (1)
 Clowes, see Claw
 Clow-gelofre, clove-gillyflower, clove (the spice)
 Clustred, pp covered with clouds
 Clyf, pl *clayes* *clayfes*, cliff
 Clymat, belt or zone of the earth *climates*
 sets of almicanteras calculated for different latitudes
 Clyven, see Cleven (2)
 Clyves, see Clyf
 Coagulat, pp coagulated, clotted
 Cod, bag stomach
 Coempcioun, coemption joint purchase, the buying up of the whole supply of a commodity
 Coeterne, coeternal
 Cofre, coffer, chest, money-box coffin
 Cogge, cock-boat
 Coghhen, Coughhen, cough
 Collions, testicles
 Cok (1), cock, used to designate time, *the firste the thurdde cok*
 Cok (2), corruption of God See *Manc Prol*, IX 9, n
 Cokenay, cockney, effeminate fellow milksop
 Cokewold, cuckold
 Cokkel, cockle, used to translate 'zizania' Lat 'lolia' in Matt xiii ('tares' in the King James Bible)
 Cokkow, cuckoo
 Cold, cold, chilling, disastrous fatal See *NPT*, VII, 3256, n
 Colde, sbst, cold chill
 Colden, grow cold
 Cole, coal
 Coler, collar
 Colera, cholera, the humor (Lat)
 Colere, cholera
 Colerik, choleric, hence, hot-tempered
 Col-fox, coal fox, fox with black tips
 Collacioun, comparison, conference
 Collateral, subordinate lying aside from the main purpose
 Collect, pp, collected (in groups)
 Colour, color appearance, complexion excuse pretence way, manner figures of speech, fine phrases (technical term in rhetoric)
 Colpon, cutting strip, slice, hence, gathering, shred billet
 Columbyn, like a dove
 Com, see Comen
 Combren, pp *combred* *encumber* *combred-world*, one who encumbers the world
 Combust, pp burnt quenched (used technically of a planet which is too near the sun)
 Come, coming
 Comen, pt sg *cam*, *com* pl *comen* pp *comen* come *come* *therby* come by it obtain it, *com* of come off come along
 Comeven, Comm(o)even, move, instigate, induce
 Comlily, in a comely way
 Comm(o)even, see Comeven
 Com(m)une, common general, ordinary, *in commune* commonly generally used as sbst for "the Commons" commoners, commonwealth, common property technical term in law for common right
 Com(m)unely, publicly
 Com(p)aignable, companionable
 Compaignye, Companye, company companionship
 Comparysoned, compared
 Compas, compass, circuit circle circumference zone, circlet wreath, contriving, *compasses* circles or compasses *tryne compas* the threefold world (earth, sea, and heaven)
 Compassement, plotting contriving
 Compassen, plan, contrive draw with compasses, surround, enclose, study, observe closely comprehend
 Compassing, dimension, contrivance
 Compeer, fellow godfather, familiar friend comrade
 Compellen, compel bribe
 Compilatour, compiler
 Compleccioun, also *-plex-*, complexion temperament (mixture of humors in the system)

- Compleynen**, complain, lament
Compleynt(e), complaint, technical term for ballad of complaint or lament
Complisshen, accomplish
Complyn, comply evening service
Comporten, bear, endure
Composicioun, agreement, arrangement
Compotent, master of itself (translates Lat "su compos")
Compounen, compound, compose, mix, temper, construct draw, mark
Comprehenden, comprehend, consider, comprise, include in an explanation or description
Comprenden, contr of **Comprehenden**
Compte, account
Comunabietes, communities
Comunably, commonly, usually
Comunalte, **Comynalte**, empire, dominion, community, commonwealth
Comune, see **Commune**
Comunte, community, common possession
Comyn, cummin
Comynalte, see **Comunalite**
Con, see **Can**
Conceite, conception, idea, thought, fancy, notion
Concluden, conclude, include, summarize, succeed
Conclusioun, conclusion, decision, judgment, summary, result (of an experiment), plan, purpose, end, fate, theorem, proposition (in mathematics)
Concorden, concord, agree
Concours, course result
Condescenden, condescend, stoop to agree upon, settle or fix upon settle down to, come to particulars, yield, accede
Condiccioun, proviso stipulation, state of being (inner character as well as external circumstances), conduct state, circumstances, nature, sort, kind
Condit, pl *condys*, conduit
Conestablierye, ward of a castle (under a constable)
Confederacye, conspiracy
Confed(e)red, confederate, joined together
Confermen, confirm, strengthen, decree
Confiteor, I confess (Lat)
Confiture, confection, mixture, preserve
Confort, comfort, pleasure
Conforten, comfort, strengthen, fortify, encourage
Confounden, confound, destroy, run, confuse, perturb, subdue
Confus, adj (from pp), confused, abashed, confusedly mixed, disorderly
Congeled, congealed
Congeyen, grant leave (Fr "congé"), dismiss
Congregacioun, congregation, assemblage, gathering together
Consaunce, cognizance, understanding, acquaintance
Conjecten, conjecture, suppose, plot, conspire
Conjoynen, pp *conjoyni*, compose, make up
Conjunctioun, conjunction, technical in astrology for the apparent proximity of two heavenly bodies
Conjuracioun, conjuring (in necromancy), conspiracy
Conjuren, conjure, adjure, pray, beseech
Connen, see **Can**
Conning, adj, cunning skilful
Conscience, feeling, sensibility, pity, sympathy
Consecrat, contr pp, consecrated
Conseil, council, counsel, advice, purpose, intention, secret, confidential adviser
Conseilere, councillor, Roman consul
Conseilour, counsellor, senator
Consentant, consenting, agreeing
Consentement, consenting
Consentrik, concentric, having the same center or altitude
Consequent, consequence, sequel
Conservatyf, preserving See *HF*, 847, n
Consevyte, see **Conceite**
Consistory, consistory, council, court
Constable, governor
Constablesse, governor's wife
Constaunce, constancy
Constellacioun, constellation, cluster of stars, combination of heavenly bodies or influences
Constreynance, constraint
Constreynen, constrain, compel, refl, contract (one's self)
Constreynthe, constraint, distress
Construen, understand, interpret, divine, explain
Consulers, consuls
Consumpt, pp, consumed
Contagious, contiguous
Contek, strife, conflict
Contemplaunce, contemplation
Contentance, countenance, appearance, demeanor, gesture, expression of feeling, self-possession pretence, *fond his contentance*, composed himself
Contenen, contain hold together, remain, refl, bear, contain, maintain one's self
Continued, pp, followed, completed
Contract, pp, contracted
Contrare, adj, contrary, opposed, also subst, opponent, opposition
Contrane, contrary
Contranen, oppose
Contrarious, contrary, adverse
Contre, country, fatherland, *contre-folk*, people of his country, *contre-houses*, homes See *Anel*, 25, n
Controven, invent, compose
Contubernyal, familiar, intimate
Contunen, contain
Convenient, suitable, fitting
Convers, converse, reverse
Conversacioun, conversation, way of living
Converten, change (both trans and intrans), alter habit or opinion, swerve
Conveyen, accompany, conduct, introduce
Convict, contr pp overcome
Conyng, cony, rabbit

- Cop**, top, summit
Cope, cope, cape, cloak, canopy (of heaven)
Coper, copper
Copie, copy
Coppe, Cuppe, cup
Corage, heart, mind, nature disposition, desire, will ardor, courage encouragement
Corbetz, corbels
Corden, accord, agree
Cordewane, Cordovan leather
Cordyler, Franciscan (so named from his girdle of rope)
Corfew, curfew
Cormeraunt, cormorant
Corn, grain, crop, a grain (of corn), a corn-stalk, fig, the best portion
Cornemuse, bagpipe
Corniculer, clerk, registrar
Corny, strong of corn or malt
Corone, Coroun(e), Crown, crown, garland, crown of the head, tonsure, in astronomy, the Northern Crown
Correccioun, penalty fine
Cor(r)igen, correct
Corruptable, corruptible
Corruppen, corrupt
Corrupcioun, corruption destruction
Cors, body, corpse
Corsednesse, abomination
Corseint (lit "holy body"), saint, shrine
Corsen, curse
Corven, see *Kerven*
Cos, kiss
Cosin, cousin, also adj, akin, related, suitable
Cosinage, kinship
Cost (1), cost expense
Cost (2) way, manner, course, quality, *nedes* cost, of necessity
Costage, cost
Coſte, coast, region (of earth or sky)
Coſteyng, coasting
Costlewe, costly See *PardT*, VI, 495, n
Costret (var *Coſtreſ*), flask, bottle
Cote (1), cot, cote, room in a prison or dungeon
Cote (2), coat, jacket, coat-of-arms, skirt, outer garment
Cote-armure, coat-armor, coat-of-arms
Cotidien, quotidian, daily
Couchen, place, lay down, lay flat, impose, lie low, cower, pp *couched*, set, laid, set with jewels
Coude, see *Can*
Counseil, see *Conseil*
Counten, count, reckon, account
Countenance, see *Contenance*
Counting-board, table in counting-house
Countour (1), arithmetician auditor (or perhaps pleader?) See *Gen Prol*, I, 359 n
Countour (2), abacus, counting-board, counting-house
Countour-hous, counting-house
Countrepeisen, counterbalance, countervail, render equivalent
Countrepleten, counterplead, argue against
Countretaille, countertally correspondence (of sound), hence, reply, retort
Countrewaiten, watch over or against
Coupable, culpable
Coupe, cup
Couren, cower
Cours, course, course of life, in astronomy, orbit, in hunting, a run at the game
Courser, courser, steed
Courtepy, upper short coat
Court-man, courtier
Couth, Kouth, known familiar manifest
Couths, see *Can*
Couthe, adv, manifestly, familiarly
Covetyse, covetousness bodily lust desire
Covenable, suitable, fitting, convenient
Covent, convent
Coverchief, head-covering, kerchief
Covercle, pot-lid
Coveren, cover, recover
Covert, secret, hidden
Coverture, covering, concealment, disguise
Covetour, one who covets
Covyne, deceitful agreement, deceitfulness
Cow (1), pl *keen*, *kyn*, cow
Cow (2), see *Chogh*
Coward, cowardly
Cowardye, Cowardyse, cowardice
Coy, quiet, modest, shy
Coyen, make quiet, calm, cajole
Coynes, quinces
Crabbed, crabbed, cross, bitter
Cracching, scratching
Craft, skill, cunning trade, art, secret, might, power, contrivance
Crafty, skilful, clever, intelligent
Craken, utter loudly or boldly, sing harshly (like a corn-crake)
Crampsshenn, cramp, contract convulsively
Crased, cracked, broken
Creant (contr of *recreant*?), *seith creant*, acknowledges defeat
Creat, created
Creauce, credence, belief, object of belief
Creauuncen, borrow on credit
Crece, increase, progeny
Creep, see *Crepen*
Crekes, tricks, wiles
Crepel, cripple
Crepen, pt *crepp*, *crepte*, pp *creppen*, *crept*, *creep*
Crevace, crevice, crack
Crew, see *Crown*
Crinkled, full of turns and twists
Crips, crisp, curly
Cristen, Christian
Cristendom, Christianity, the Christian faith
Cristantie, Christian people
Croce, cross, crozier, staff, stuck
Crois, cross
Croked, crooked, tortuous
Crokes, crooks, hooks
Crokke, crock, pot
Crommes, crumbs
Crop, top, sprout new shoot, *crop and rote*, top and root, hence, altogether
Cropen, see *Crepen*

Croper, crupper
 Cros, cross
 Croslet, crucible
 Crouchen, mark with the sign of the cross
 Crouden, push press
 Crouke, jug pitcher
 Crown, see Corone
 Crowned, crowned, hence, surpassing, supreme
 Croupe(r), see Croper
 Crowen, pt *crew*, pp *crowen*, crow
 Crownet, coronet
 Croys, see Crois
 Crul, curly
 Crydestow, contr of *criedest thou*
 Cryke, creek
 Cucurbites, chemical vessels for distillation
 Cuer, heart (Fr), *par cuer* by heart
 Culpe, guilt, culpability
 Culter, coulter (of a plough)
 Culver, dove
 Cunnen, see Can
 Cunning, Konning, cunning, skill, knowledge, learning, experience
 Cuppe, see Coppe
 Curacoun, cure, method of cure
 Curat, one entrusted with the cure of souls, parish-priest
 Cure, care, heed, charge attention supervision, diligence, cure, remedy, *I do no cure*, I do not care, *busy cure*, occupation busy employment or occupation, *his lynes cure*, his constant thought or care, *honest cure*, care for honor, self-respect, *in cure*, in one's power
 Curiositee, elaborate workmanship intricacy
 Curious, careful, diligent, skilful, eager, carefully or skilfully made, of strange or erudite interest (applied to magic)
 Currou, courier runner
 Cursednesse, wickedness, malice, shrewishness
 Cursen, curse, excommunicate
 Curtesye, courtesy
 Curteys, courteous, gentle compassionate
 Customere, adj, accustomed
 Custome, custom, pl, payments, customs duties
 Cut, lot
 Cutten, contr pr 3 sg *cut*, pt *lulle*, pp *cutted cut*, cut
 Cynk, cinque, five

D

Daf, fool
 Dag tag, shred of cloth, hanging point of a garment slashed at the lower margin, tag of a lace or shoe-latchet
 Daged, cut into tags or hanging peaks, slashed
 Dagginge, cutting into tags
 Dagoun, piece
 Dale, dale
 Dalf, see Delven
 Dabounce, social conversation, chat, gossip,

playfulness, mirth, carressing, wanton toying
 Damageous, damaging, injurious
 Dame, dame, madame, mother, dam, good wife
 Damselle, damsel
 Dampnacoun, damnation, condemnation
 Dampnen, damn, condemn
 Dan, Daun, sr, lord (from Lat "dominus")
 Dar, pt pr vb, pt *dorste*, inf *dorren durren*, dare
 Daren, lie in torpor or terror, crouch
 Darreynen, settle a right or a claim to decide
 Dart, dart, given as a prize
 Daswen, daze, be dazzled
 Daun, see Dan
 Daunger, lordship, power, control, ungraciousness, disdain hesitation, offishness, the quality of being "difficile" See *Gen Profl*, I, 517, n
 Daungerous, imperious, disdainful, offish, "difficile," fastidiousiggardly sparing, grudging hard to please
 Daunten, daunt, terrify, tame, overcome
 Dawn, dawn
 Daweninge, dawn
 Dawing, dawn
 Dayerye, dairy
 Dayesye (lit "day's eye"), daisy
 Debaat, strife, conflict, war, debate
 Debaten, fight, make war, contend, quarrel
 Debonaire (lit "of good disposition"), gentle, gracious, courteous, meek, calm
 Deceivable, deceitful
 Declamen, declaim discuss
 Declinacoun, declination in astronomy, the angular distance from the equator
 Declynen, decline turn aside, in astronomy, possess declination
 Declyning, sloping
 Decoped, slashed, cut in openwork patterns
 Dede, pl *dedes*, *dede*, deed, act, dat phr *in dede*
 Dede, see Doon
 Deden, grow dead, torpid, stupefied
 Deucat, contr pp, dedicated
 Deduyt, delight, pleasure
 Deed, dead, torpid, sluggish
 Deedly, deadly, mortal, dying, deathly
 Deef, pl *deve*, deaf
 Deel, part, portion, share, bit, wht
 Deep, comp Depper, deep
 Deer, pl *deer*, animal
 Deereyng, darling
 Dees (1), see Deys
 Dees (2), Dys, dice
 Deeth, death, plague, pestilence, dat phr *to deithe*
 Defamen, dishonor
 Defaute, fault, defect, lack, in hunting, the check or *stunt* of the pursuit when the scent is lost
 Defence, defence resistance, covering, hindrance, prohibition, denial
 Defenced, defended
 Defendaunt, defence, *in his defendaunt*, in his defence (Fr "en son defendant")

- Defenden**, defend, forbid
Defensible, helping to defend
Defet (lit. 'undone'), injured, marred, dis-
 figured
Defoulen, trample down, defile, disgrace
Defylen, bruise, maul
Defynen, define, pronounce, declare
Degist, elaborate
Degisyne, elaborateness
Degree, step or tier (of a theater), rank,
 status, condition, horizontal stripe, degree
 of an angle or arc
Daignous, see **Deynous**
Dekne, deacon
Delen, deal, apportion, distribute, deal with,
 argue
Deliberen, deliberate
Delicase, luxuriousness, voluptuousness,
 pleasure, delight
Delicat, delicate dainty, delicious
Deliciously, delightfully, luxuriously
Delitable, delightful
Delituous, delightful, delicious
Deliver(e), adj., active, agile, quick
Deliveren, deliver, set free, do away with
Delvernesse, activity
Delven, pt. sg. *dalf*, pl. *dolven*, *dulven*, pp.
dolven, delve dig
Delyces, delights delicate feelings, loose
 pleasures, favorites
Delye, delicate, dainty, fine
Delyten, give or take pleasure, sometimes
 refl.
Demaunde, question
Demeigne, see **Demeynen**
Demem, deem, decide, suppose, judge, give
 a verdict, condemn
Demeyne, domain, dominion, possession,
 ownership
Deme(y)nen, manage, conduct, handle,
 manipulate, express, exhibit
Demonstratif, demonstrable
Denticle, pointer (on an astrolabe)
Depardieux, in God's name or authority, by
 God (an oath, Fr. "de par Dieu")
Departen, part, separate, divide, distinguish
Departinge, separation, dividing, departure
Depeynted, painted, depicted, stained
Depper, see **Deep**
Depraven, calumniate
Depressioun, angular distance below the
 horizon
Dere, comp. *derre*, dear, also adv.
Deren, hurt, injure
Derk, dark, inauspicious
Derke, darkness
Derken, **Durken**, become dark, make dark,
 be hidden, lurk
Derne, secret
Derre, see **Dere**
Derthe, dearth
Des-, see also **Dis-**
Descensioun, descension, in astronomy, the
 degree of the celestial equator which sets
 with a given heavenly body in astrology,
 the part of the zodiac in which a planet has
 least influence
Descensories, in alchemy vessels used for
 distillation by descent
Descernen, discern
Desceyvaunce, deception
Deschangen, discharge, disburden
Descryven, **Discreven**, describe
Desert, adj., deserted, lonely
Desert, **Dissert**, merit, deserving
Desesper, despair
Desesperaunce, despair
Deseveraunce, see **Disseveraunce**
Desherten, disinherit
Deshonestee, dishonor unseemliness
Desirous, desirous, eager, ardent, ambitious
Deslavee, immoderate inordinate dissolute
Desordeyne, inordinate, disorderly
Desordinat, inordinate
Desperren, despair, pp. *desperred*, filled with
 despair
Despenden, spend, waste
Despense, expense, money for expenditure
Desperaunce, desperation
Despitous, spiteful scornful, angry, cruel
Desponen, see **Disponen**
Desport, amusement, diversion, sport merriment,
 mirth
Desporten, rejoice, cheer, entertain
Despoyle, despoil, rob
Despyt, scorn, contempt, spite malice, ill-
 humor
Desray, disorder, confusion
Destempered, distempered
Destnal, pertaining to destiny, destined,
 fatal
Destourben, disturb, hinder, interrupt
Destract, distract
Destroubled, **Distourbled**, disturbed
Destroyen, demolish, ruin, dissolve consume,
 kill, lay waste, ravage, disturb,
 harass
Determinat, determinate, fixed, properly
 placed (on the astrolabe)
Determinen, terminate, come to an end,
 determine, settle
Dette, debt
Deus hic, a blessing "God (be) here" (Lat.)
Deve, see **Deef**
Dever, see **Devoir**
Devil, devil, used as a curse or expletive in
 various expressions *how devil*, *what devil*,
a devil weye
Devocioun, devotion, devoted application
Devoid, free (from), destitute (of)
Devoiden, remove
Devoir, **Dever**, duty, endeavor
Devyaunt, divergent turned aside
Devyn, **Divyn**, diviner, astrologer
Devynen, see **Divynen**
Devynessee, female diviner
Devys, device, contrivance, supposition,
 disposal, will, direction, heraldic device *at*
point devys, with exactitude
Devysen, devise, contrive, ordain plan, ar-
 range, imagine, relate, describe, discourse.
Dewe, **Duwe**, due
Dextrer, war-horse
Deye, dairy-woman

- Deyen**, see **Dyen**
Deynen, deign
Deynous, **Deignous**, disdainful, scornful
Deyntee, sbst (Fr *dainté*, L "dignitatem"), estimation, value, worth, delight, pleasure, a dainty, a delicacy
Deyntee, adj, dainty, rare fine, superior
Deyntvous, dainty
Deys, dais, platform, high table
Diapred, decorated with a small uniform pattern or fret-work
Dich, ditch
Dichen, see **Dyken**
Diete, diet
Diffame, evil report
Diffamen, defame
Diffinicion, definition, exposition
Diffinitif, definitive, final
Diffusoun, diffuseness
Diffyen, renounce, repudiate, challenge, defy
Diffynen, define, conclude
Diffyniss(h)en, define
Dighten, pt *dighte*, pp *dight*, prepare, make ready, equip, array, place ordain he with, also refl, prepare, betake one's self, hasten
Digne, worthy, honorable, suitable, disdainful, scornful
Dignitee, dignity, worth, rank, in astrology, the situation of a planet in which its influence is heightened or the advantages it enjoys when in such a favorable situation
Dilatacion, dilating, diffuseness
Diluge, deluge
Dint, stroke
Direct (really a contr pp), directed, addressed, direct, in astrology, motion in the same direction as that of the sun in the zodiac
Dirken, see **Derken**
Dis-, for words with this prefix see also **Disavauncen**, set back, defeat
Disaventure, misadventure, misfortune
Disblamen, exonerate, free from blame
Disceyven, deceive
Dischevele, disheveled, with loose or disordered hair
Discipline, discipline, mortification of the flesh
Disclaundenen, slander, reproach
Discomfit, discomfited, disconcerted
Disconfiture, disconfiture
Disconfort, discomfort, grief, discouragement
Disconforten, discourage
Discorden, disagree
Discoveren, pp *discovered*, *discovert*, uncover, reveal, at *discovert*, unprotected
Discreven, see **Descryven**
Discuren, discover, reveal
Discussen, discuss, dispel
Disdeinous, disdainful
Disencresen, decrease
Disee, discomfort, inconvenience, uneasiness, displeasure, disease, misery, sorrow, grief
Dissen, trouble, vex, distress
Disperat, desperate, without hope
Disfigurat, disguised
Disgyesen, dress in new fashion, decorate, adorn, disguise, conceal
Dishonest, dishonorable, shameful, unfair
Unreasonable, unfaithful, immodest
Disjoynt, difficult or perilous position, evil plight
Dismal, unlucky day
Disobeysaunt, disobedient
Disordenaunce, violation of rules
Disparage, disparagement, disgrace
Disparagen, dishonor, misally
Dispeired, see **Despeiren**
Displayen, display, spread
Displeasance, displeasure, offence
Displeasunt, displeasing
Disposen, dispose, regulate
Disposen, arrange, plan, purpose, pp *disposed*, prepared, ready, *wel disposed*, in good health
Disposicion, disposition, state of mind, disposal
Dispreisen, dispraise, blame, disparage
Disputoun, argument, debate dispute
Disrewely, irregularly, without rule
Dissert, see **Desert**
Disserven, deserve
Disseverance, dissevering, separation
Disshewe, see **Dischevele**
Dissh-mettes, food cooked in dishes, pies, pastry
Dissimulen, dissimulate, dissemble
Disslaundenen, see **Disclaundenen**
Dissolucitonen, dissoluteness
Dissolven, cause the death of, cause to disappear, undo, destroy
Distant, distant, *evens distantz* (Fr pl in -s), equidistant
Distemperance, inclemency
Distempre, distempered, enraged
Distempren, vex, be vexed
Disteynen, stain, bedim
Distincten, distinguish
Distoned, out of tune
Distourbled, see **Destroubled**
Distreynen, seize, grasp, constrain, afflict, assess, tax
Disturnen, turn aside
Distyngwed, distinguished
Ditee, ditty, discourse
Durne, diurnal
Divinistre, divine, theologian
Divisioun, act of dividing, distinction, difference, dividing line, detachment, company
Divyn, divine, theologian
Divynales, divinations
Divyne, sbst, divinity, theology
Divynen, guess, declare
Divynour, diviner, soothsayer
Doand, Northern form of pr p, see **Doon**
Dogere, doggerel, bad or trivial verse
Dogge, dog
Doghter, pl *doghtren*, daughter
Doke, duck
Dokke, dock (herb)
Dokken, dock, cut short

Dolven, see **Delven**
Dom, **Do(u)mb**, dumb
Domesday, doomsday
Domesman, judge
Dominauon, domination, control, ascendancy, used technically in astronomy and physiology
Don, contr of *do on*, put on
Dong, dung
Dongeoun, dungeon, keep-tower
Don(n), see **Dun**
Dool, grief, lamentation
Dool, portion share *halfen dool*, half portion
Doom, judgment, opinion, sentence, decision
Doon, pt *dade*, pp (y)*doon*, inflected inf to *done*, force, commit, fulfil do, act, cause, frequently used as a causal auxiliary with infinitives, *do fecche*, *do come*, *dade don steen*, also with participles, *hath don you kept*, *don*, put on, *dade off*, doffed
Dore, door, *out at dore*, out of doors
Dormant, permanent See *Gen Prol*, I, 353, n
Dorren, see **Dar**
Dorste, see **Dar**
Dortour, dormitory
Doseyn, dozen
Dosser, basket to carry on the back
Dotard, imbecile, fool, also adj
Doten, dote, become foolish, behave foolishly
Double, two-fold, deceitful
Doublenesse, duplicity
Doucet, dulcet, sweet-sounding, sbst, dulcet (pipe)
Doumb, see **Dom**
Doun, down, feathers
Doun, hill, dat phr *by dount*
Doun-right, adv straightway
Doutable, doubtful unstable uncertain
Doutance, doubt, perplexity
Doute, doubt, fear, peril, lack, *out of doute*, doubtless
Douten, doubt, fear
Doutous, doubtful
Doutremer, from beyond the sea
Dowaire, dower
Down, bequeath give (as an endowment)
Downer, more downward farther down
Dowve, dove
Drad(de), see **Dreden**
Draff, draft, chaff
Draf-sak, sack full of draff
Dragoun, dragon, *tail of the Dragoun*, the Dragon's tail See *Astr*, II, 4, 40, n
Drasty, filthy, worthless
Drat, see **Dreden**
Draught, drink, move at chess
Drawen, pt sg *dro(u)gh*, *drow*, *drew*, pl *drownen*, pp *drawen*, carry haul draw, incline, attract, bring forward or back recall move draw near, withdraw
Drecchen, delay, tarry, be slow or tedious vex annoy
Drecchinge, delaying prolonging
Drede, dread fear, doubt, *withouten*, or *out of*, *drede*, without doubt

Dredeless, adj, fearless adv without doubt
Dreden, contr pr 3 sg *drat*, pt *dredde*
dradde, pp *drad*, dread, fear, sometimes refl
Dredful, dreadful terrible timid
Drenchen, pt *dreynte*, *drenite* pp *dreynt*
drenched, drown, be drowned, be overwhelmed
Drenching, drowning
Drenhed, dreariness, sorrow
Dressen, address, direct, prepare, make ready, dress, array, set in order, often refl
Drew, see **Drawen**
Dreye, **Drye**, dry
Dreyen, vb, dry
Dreynt(e), see **Drenchen**
Drogges, drugs
Dronkelawe, drunken, addicted to drink See *PardT*, VI, 495, n
Dro(u)gh, see **Drawen**
Dro(u)ghte, drought, thirst
Droupen, droop, hang low, be dragged
Drovy, dirty, muddy
Drow(en), see **Drawen**
Druerye, love, love-making, sometimes, wanton love
Druggen, drudge
Dryen, dree, endure suffer
Dryven, pt sg *droof*, pl *drwen*, pp *drwen*, drive hasten, incite, continue, complete, include pass (time)
Duete, duty, debt
Dulcarnoun, puzzle, dilemma See *Tr*, III, 931 n
Dullen, feel or make dull, stupefy, make of no effect
Dulven, see **Delven**
Dun, dun-colored, dusty swarthy
Duren, endure, last, remain continue, survive
Duresse, hardship
Durren, see **Dar**
Dusken, grow dark or dim, darken (trans)
Duwe, see **Dewe**
Dwale, sleeping potion, narcotic drink
Dwellen, pt *dwelled*, *dwelte* pp *dwelled*, *dwelt* dwell, remain, tarry, survive
Dwelling, habitation, delay
Dwyned, pp, dwindled, wasted away
Dy, say (Fr)
Dyamaunt, diamond, adamant
Dyen, **Deyen**, die
Dyere, dyer
Dyete, see **Diete**
Dyken, **Dichen**, make dikes or ditches
Dys, see **Dees** (2)
Dyte, see **Ditee**
Dyversen, diversify vary
Dyversitee, diversity, variety

E

Ebbe, ebb-tide, low water
Ecclesiaste, divine, minister
Ech, **Ich**, **Ych**, each
Echen, eke out, increase, enlarge, add, help, aid

- Echqon**, each one
Echynns, sea-urchins
Edifien, edify, build up
Eek, Eke, eke, also, moreover
Eem, uncle
Est, see **Eten**
Effect, result, effect, deed, cause, reality, *in effect*, in fact, in result
Eft, again later
Eft-son(e)s, immediately afterwards, very soon, hereafter again
Egal, equal, also adv
Egahtee, equality, equanimity
Egaly, equably, impartially
Edge, edge, sword
Eggement, instigation
Eggen, egg on, incite, instigate
Egging, instigation
Egle, eagle, used by Chaucer as a generic term covering the goshawk, falcon, sparrowhawk, and merlin
Egre, sharp, bitter fierce, acid, sour, keen also adv
Egremoyne, agrimony a plant
Egren, make eager, incite
Eighe, see **Eye**
Eighte, eight, also ordinal
Eighteteene, eighteen
Eightetethe, eighteenth
Eyr, Eyr, Air, air
Eisel, vinegar
Eke, see **Eek**
Ekko, echo
Elaat, adj., elate
Elacion, elation
Elbowe, elbow
Elde, age old age, lapse of time
Eldefader (var **Eldefather**), grandfather
Elden, grow old, make old
Eldres, Eldren, ancestors
Eleccioun, election, choice, in astrology, choice of a favorable time See *MLT*, II, 312, n
Element, one of the four elements (fire, air, earth, and water), in astronomy, one of the celestial spheres
Elenge, wretched, miserable
Elengenesse, sadness
Elevacioun, elevation, in astronomy, the altitude of the pole, or of any heavenly body, above the horizon
Elevat, elevated
Elf-queen, fairy queen
Ellebor, hellebore
Elles, else, otherwise, in other respects
Elongacioun, angular distance
Elvish, elvish, mysterious, elf-like, absent in demeanor, not of this world
Em-, for words beginning with this prefix see also **En-**
Embassadour, ambassador
Embassadrye, embassy, negotiation
Embelif, oblique, acute, also adv
Embelis(sh)en, embellish
Embossed, **Embossed**, embossed, raised, in *knitting*, covered with flecks or bosses of *foam*, hence, exhausted
Embracen, **Enbracen**, embrace, surround, hold fast
Embrouden, **Enbrouden**, embroider
Embusshementz, ambushes, ambuscades
Emeraude, emerald
Emforth, to the extent or measure of, according to, in proportion to
Emisperre, see **Hemisper**(i)e
Empeiren, **Enpeiren**, impair, injure
Emperesse, **Emperyce**, empress
Emplastren, plaster over, bedaub
Emplien, enwrap
Empoysonen, poison
Emprenten, **Enprienten**, imprint, impress
Empressen, press, impress See also **Impressen**
Emprise, **Enprise**, enterprise, undertaking, purpose, design, difficulty, value, estimation, renew, conduct privilege, rule
Empten, empty, exhaust wear out
En-, for words beginning with this prefix see also **Em-**
Enbatailled, embattled
Enbaumen, embalm, cover with balm
Enbyng, imbibition, absorption
Embosed, see **Embossed**
Enbracen, see **Embracen**
Enbrouden, see **Embrouden**
Encens, incense
Encensen, offer incense, cense
Enchantours, enchanters wizards
Encharged, imposed, laid upon
Enchaunten, enchant
Enchesoun, occasion, reason, cause
Enclqs, pp., enclosed
Enclynen, incline (before), bow down (to), respect
Enclyning, inclination
Encomb(e)rous, cumbrous, burdensome
Encombrun, encumber, make weary, endanger, hinder, hamper, importune, vex, annoy
Encorporing, incorporation
Encrees, increase, assistance
Encresen, increase, enlarge, enrich
Endamagen, damage, harm, imperil, discredit, compromise
Ende, end, limit, point, purpose
Ended, finite
End(e)long, adv., all along, lengthwise
Endelong, prep., along all along, down along
Endentunge, indentation, in heraldry, notching with regular indentations
Endere, ender, he who, or that which, ends
Endetted, indebted
Ending-day, death-day
Enditement, indictment
Endlong, see **End(e)long**
Endouted, feared
Endyten, indict, write, compose, dictate, relate
Enfamyned, starved
Enfaunce, infancy, youth
Enfecten, infect
Enforcen, enforce, strengthen, fortify, compel gain strength, endeavor
Enformen, inform, instruct.

Enfortuned, endowed with a power or a quality
Engendrure, engendering, procreation, progeny, fraternity
Engreggen, weigh down, burden
Engreven, displease
Engyn, Engun, skill, contrivance, device, machine
Engyned, tortured, racked
Enhabit, pp, inhabited, hence, possessed devoted
Enhansed, exalted, elevated (above the horizon)
Enhaunce, Enhaunsen, exalt, raise promote
Enhorten, exhort
Enlacen, entangle involve
Enlangoured, made weak or pale with langour
Enlumenen, illumine
Enlutng, daubing with "lute," clay, etc
Enoynten, pp *e ioynt(ed)*, anoint
Enpeiren, see **Empeiren**
Enprienten, see **Emprienten**
Enpryse, see **Empryse**
Enqueren, enquire
Enqueste, inquest legal inquiry
Ensaigne, ensign, standard
Ensa(um)ple, example, pattern warning, instance, illustrative story
Ensaumpler, exemplar, prototype
Enseled, sealed, confirmed by seal
Enspyren, see **Inspiren**
Ensuren, assure
Entaile, carving, intaglio-work, figure, description
Entailen, carve
Entalenten, stimulate, excite
Entamen, cut, hence, open (a conversation, etc)
Entecchen, stam, infect, endue with qualities good or bad
Entencoun, intention, purpose, design, meaning understanding, endeavor, diligence occupation, of *entencoun*, intentionally
Entendement, perception, intention
Entenden, Ententen, attend, give attention (to), aim, apply one's self, look intently, perceive belong, pertain
Entente, intent, intention attention, design, purpose, plan, endeavor, meaning
Ententyf, attentive, careful, devoted
Enter-, for words beginning with this prefix see **Entre-**
Entraille, entrails inward parts
Entrechaungen, interchange exchange, confuse, mingle
Entrecomunen, intercommunicate
Entredited, interdicted
Entree, entry, entrance, access
Entrelaced, interlaced, intricate
Entremedien, intermingle, mix
Entremes, entremets, intermediate course (at table)
Entremet(t)en, often *raff*, interfere, meddle
Entren, enter

Entreparten, share
Entryken, ensnare, entrap, hold fast.
Entunen, intone
Entunes, pl, tunes
Entysing, enticing allurements
Envenymen, envenom poison infect
Environn, roundabout
Environnen, surround, encompass, include, go round about
Envrounge, circumference surface
Envoluped, enveloped, wrapped up
Envoy, epilogue or postscript of a poem (Fr "envoi")
Envye, envy, desire, longing
Envyen (1), envy
Envyen (2), vie, strive
Envyned, stocked with wine
Eny, see **Any**
Episcle, epicycle, in astronomy, a small sphere or circle the center of which moves along the circumference of a larger one
Equacioun, equation, calculation, equal division
Equinoxial, equinoxial circle
Equipolence, in logic, an equivalence between two or more propositions
Er, adv, formerly
Er, conj, ere, before
Er, prep, before, as in *er now*, *er that*, *er tho*
Erant(e), errand
Erbe, herb, *erbe yve* ground ivy
Erber, see **Herber**
Erche-, arch-, as in *erchebisshop*, *erchedeken*
Ere (1), ear, *at ere* in (one's) ear
Ere (2), ear (of corn), spike
Eren, plough
Erk, weary, wearied
Erl, earl
Ermen, grieve be sad
Ernest (1), Ernes, ardor (of love)
Ernest (2), earnest, pledge
Ernestful, serious
Erratik, wandering
Erraunt, errant stray, wandering
Erren, err, transgress wander
Erroure, error, wandering, doubt, perplexity
Ers, buttocks
Erst, first at first, before, *erst than*, before, dat phr *at erste*
Erthe, earth, land, country
Eschaufen, burn heat, grow warm
Eschaunge, exchange, interchange
Eschew, Eschu, averse
Eschewen, Eschu(w)en, escape, avoid, shun
Ese, Eyse, ease, pleasure, delight
Esement, easement, benefit
Esen, ease, relieve, entertain, set at ease
Espace, space (of time)
Especies, species, kinds varieties
Espaille, coil spies, espionage system
Espirituel, spiritual
Espieten, perform, carry out
Espye, spy

Espyen, espy, observe, see, inquire
 Essoyne, excuse
 Est, sbst and adj, east, also adv
 Estable, stable
 Establen, establish, settle
 Establiszen, establish
 Establisshing, decree
 Estat, estate, state, rank, condition
 Estatlich, Estatly, stately, dignified, in accordance with rank
 Estatuts, statutes, ordinances
 Estoryal, see Historical
 Estraunge, strange
 Estres, inward parts, interior
 Esy, easy, moderate, slow, gentle
 Eten, pt sg *etē*, et, pl *eten*, pp *eten*, eat
 Eterne, eternal, also sbst
 Ethe, Eythe, easy
 Evangyle, Evangelhe, gospel
 Evel, see Yvel
 Eve(n), evening
 Even, even, equal, exact, moderate, tranquil, also adv, *evene joynant*, just adjoining
 Evene-Cristen, fellow Christian
 Even(e)-lyk, similar
 Even-tyde, evening
 Ever(e), ever, always, *evere in oon*, always alike, continually, consistently
 Everich, each, every one, every, *everich a*, each
 Everichoon, every one
 Every-dayes, daily
 Every-deel, every bit, altogether
 Evidently, by observation
 Ew, yew-tree, also coll
 Exaltacioun, exaltation, in astrology, the position in which a planet exerts its strongest influence
 Exaltat, exalted
 Exametron, hexameter
 Exces, excess, extravagance of feeling
 Excusa(s)cioun, excuse, plea
 Executour, executor
 Executrice, executrix, causer
 Exercen, exercise
 Exercitacioun, exercise
 Existence, actuality, reality
 Exorsisacions, exorcisms
 Expans, calculated separately See *FranklT*, V, 1275, n
 Experience, experience, experiment
 Expert, expert, skilled, experienced
 Expoun(d)en, expound, explain
 Expres, expressed, made clear, also adv
 Expressen, express, declare, relate
 Extre, axle-tree
 Ey, egg
 Eye, Eighē, Ye, pl *eyen yēn* eye, at *ye*, to sight manifestly
 Eyed, furnished with eyes
 Eylen, ail
 Eyr (1), see Eir
 Eyr (2) heir
 Eyrish, aerial
 Eyse; see Ese
 Eythe; see Ethe

F

Fable, fable, tale, falsehood, deceit
 Face, face, in astrology, the third part (ten degrees) of a sign of the zodiac
 Facound, eloquent
 Facoude, eloquence, fluency
 Faculte(e), capacity, power, branch of study, profession, official position
 Fade, faded
 Fader, Feder, gen sg *fader*, *fadres*, father, parent, ancestor, origination, pl *fadres*, Roman senators (Lat "patres conscripti")
 Fad(o)me, fathom
 Faille, failure
 Fail(l)en, fail, grow dim, cease pp *failed*, a adj, lacking, defective
 Famen, pt *famie*, see Feynen
 Fair, fair good, lovely, excellent, specious
 Faire, fairly, well, clearly, courteously, suitably, successfully
 Faire, fair market
 Fair-Semblaunt, Fair-Semblance
 Fairye, see Fayerye
 Falding, coarse woolen cloth, frieze, a garment of that material
 Fallaces, deceits
 Fallen, pt sg *fel*, *fil*, pl *fellen*, *fillen*, pp *fallen*, fall, befall, happen suit, befit, belong, pass into (some condition), prosper, *fil of has accord*, agreed with him
 Falsen, falsify, deceive, betray
 Falshede, falsehood
 Falwe, fallow, yellow, sbst pl *falwes*, fallow-ground
 Fame, fame, renown, rumor, report, good report
 Famil(i)er, Famul(i)er, adj, familiar, intimate, affable, also sbst
 Fane (var Vane), Fan, vane, weather-cock, apparently used of the revolving vane or bar in the game of quintain
 Fanne, fan
 Fantasyk, pertaining to the fancy
 Fantasye, fancy, imagination, delight, desire
 Fantome, phantom, illusion, dream
 Farcen, Farsen, stuff
 Fardel, load, bundle
 Farden, pant
 Fare, fare, procedure, business, stir ado, behavior, conduct, fortune, condition, welfare
 Fare-cart, traveling-cart
 Faren, pt *ferde*, pp *faren*, *ferd*, fare, go, walk, travel, proceed, depart, vanish, behave, succeed, take place, happen, be *vel-farynge*, well conditioned, well appearing, handsome See *FranklT*, V, 932, n
 Farsen, see Farcen
 Fascoun, fashion, shape, construction
 Faste, adv, closely, tight, near, close by quickly, hard, eagerly
 Fastnen, Festnen, fasten, fix, plant
 Fatten, fatten
 Fattush, plump

Faucon, falcon
 Faught, see Fighten
 Faunen, fawn (on)
 Faute, fault, defect
 Fawe(n), see Fayn
 Fawnes, fauns Roman deities of fields and herds
 Fay, see Fey
 Fayerye, Faurye, company of faires, land of faires, a fairy, magic, enchantment, a magical contrivance
 Fayn, Feyn, Fawe(n), glad, willing, fond, also adv
 Faynt, see Feynt
 Feble, Fieble, feeble, weak
 Feblesse, weakness
 Fecche, vetch
 Fecchen, pt *Jette*, pp *fet*, fetch, bring, reach, get
 Feden, pt *fedde*, feed
 Feder, see Fader
 Fee, reward, pay, possession, property,ief, *fee simple*, unrestricted possession
 Feeld, field plain
 Feend, fiend, devil, foe
 Feendly, fiendish
 Feer, fear, see Feze
 Feere, company See Fere (1)
 Feeste, see Feste
 Feet, feat, performance
 Feffen, enfeoff endow, put in possession
 Fers, see Fers, adj
 Faithful, faithful, believing (Christian)
 Fel, skun
 Fel, adj, comp *feller*, terrible, cruel, deadly, fierce
 Fel, see Fallen
 Fellow, fellow, companion, comrade, *good fellow*, boon companion, hence (sometimes), rascal
 Fellow(e)s, fellowship, company, partnership
 Felawschipsen, accompany
 Feidefare, fieldfare
 Fele, much, many
 Felefolde, manifold
 Felen, feel, perceive (by other senses, as well as by touch), experience, became aware, understand by experiment, investigate
 Felenous, see Felonous
 Fellen, fell, cause to fall, cut down
 Fellen, see Fallen
 Felliche, Felly, severely, bitingly
 Felnesse, fierceness, cruelty
 Felonous, Felenous, wicked, fierce, violent criminal, impious
 Felonye, crime, wickedness, injustice, impiety, treachery
 Feloun, adj, fierce, cruel, evil, wicked
 Felthe, see Filthe
 Femele, female
 Fen, chapter, subdivision See *Par&T*, VI, 889, n
 Fenel, fennel
 Fenix, phoenix
 Fer, adj, comp *ferre*, *ferrer*, *ferther*, sup *ferrest(e)*, *ferthest*, far, also adv

Ferd(e), see Faren
 Ferd(e) (perhaps pp of *feren* used as sbst), fear, dat phr *for ferde*
 Fere, Feer, fear, terror, panic
 Fere (1), companion mate wife
 Fere (2), dat of *feer*, Kentish form of *fyre*, fire
 Fered, Kentish for *fyred*, fired, enflamed
 Feren, frighten, terrify
 Ferforth, far, as *ferforth as* as far as, as long as, exactly as if, to such a degree
 Ferforthly, completely, thoroughly, to such an extent
 Ferly, strange
 Fermacies, medicines
 Ferme, sbst, rent
 Ferme, firm, durable
 Ferren, confirm, make firm
 Fermerer, friar in charge of an infirmary
 Fermour, farmer of taxes
 Fern, adj, remote, distant, past, of *ferne yere*, of last year
 Fern, adv, long ago
 Ferre, Ferrer, Ferrest(e), see Fer
 Fers, queen (at chess), pl *ferses*, the chessmen
 Fers, Ferss, Fiers, adj, fierce
 Ferste, see Furste
 Ferthe, fourth
 Ferther, Ferthest, see Fer
 Ferther-over, moreover
 Ferthing, farthing, bit, small gift
 Fery, fiery
 Fesaunt, pheasant
 Fest, Kentish for *fist*
 Feste, feast, merriment; *feeste maketh*, pays court honors shows favor, *have feeste of*, delight in
 Festen, feast
 Festeynge, feasting, entertaining
 Festlich, festive, convivial
 Festnen, see Fastnen
 Fet, see Fecchen
 Fether, feather, wing
 Fethered, provided with feathers or wings
 Fetheren, tread (as a cock)
 Fette, see Fecchen
 Fetys, well-made, neat graceful, handsome
 Fevere, fever *fevere terciane*, intermittent fever, *blanchche fevere*, white fever
 Fewe, sbst and adj, few, not many, used, as in Mod Eng, with the article, a *fewe welles*, a *wordes fewe*
 Fey, Fay, faith, *par ma fay*, by my faith
 Feyn, see Fayn
 Feynen, Feignen, Faynen, pt *feyned*, *feymte*, feign, pretend dissimulate, sometimes refl
 Feynt, Faynt, adj, feigned
 Feynten, faint, weaken, enfeeble
 Feyntyse, deceit, guile
 Fiance, trust, confidence
 Ficchen, fix
 Fieble, see Feble
 Fiers, see Fers, adj
 Fifte, fifth
 Fige, fig fig-tree
 Fighten contr pr 3 sg *fight*, pt. sg *faught*, pp *fo(u)ghuen*, fight

- Figure, figure, shape, form, marking, appearance, figure of speech
 Figures, signify, symbolize
 Figuringe, form, similitude, figure
 Fikelnesse, fickleness
 Fil, see Fallen
 Filet, fillet, headband
 Fille, fill, sufficiency
 Fillen, see Fallen
 Filthe, Feithe, filth, shame, disgrace
 Finden, contr pr 3 sg *find*, pt sg *found*, pl, pp *founden*, find, discover, invent, provide provide for, in hunting, discover the game after it has begun to run
 Finding, provision
 Fined, refined, delicately made
 Fint, see Finden
 Firre, fir-tree
 Firste, Ferste, adj , first, with the *firste*, very soon
 Fit (1), canto, "passus"
 Fit (2), dangerous or exciting situation or experience, mood, feeling, bout, turn, spell
 Firthele, fiddle
 Fix, adj from pp, fixed, solidified, pl *fixe*, *fixes* (*sterres*)
 Flatour, flatterer
 Flaugh, see Fleen (1)
 Fla(um)be, Flawme, flame
 Flawnes, flaws, "a dish composed of new cheese, eggs, powdered sugar, colored with saffron and baked in small tins called 'coffins'" (Skeat)
 Flayn, see Fleen (3)
 Fled(de), see Fleen (2)
 Flee, pl *fleen*, flea
 Fleen (1), pt sg *flaugh*, *fleugh*, *fley*, *fy*, pl *flouwen flyen*, pp *flou(e)n*, *fy*
 Fleen (2), pt sg *fleugh*, *fledde* pp *fled*, flee, escape
 Fleen (3), pp *flayn*, *flay*
 Flees, fleece
 Fleet, see Fleten
 Fleigh, see Fleen (1) and (2)
 Flekked, flecked, spotted
 Flemen, banish
 Flemere, banisher, one who puts to flight
 Fleshly, adv, carnally
 Fleten, contr pr 3 sg *fleet*, float, bathe, flow, spread abroad, abound
 Flex, flex
 Fley, see Fleen (1)
 Fight, fight, dat phr to *floghie*
 Flikeren, flutter
 Flitten, flit, shift, pass away, *flittinge*, *fleeing*
 Flig, arrow
 Flokmele, in a flock or troop, in crowds
 Flood, flood-tide
 Floor, floor domain
 Floron, floret, petal
 Floteren, flutter, waver, fluctuate
 Flotery, waving, fluttering
 Flour, flower, choice part, supreme beauty or excellence, flourishing time, flour
 Flouren, flourish, bloom
 Flourette, floweret, bud
 Floury, flowery
 Flow(e)n, see Fleen (1)
 Flowte, Floyte, flute
 Flowtour, flute-player
 Floytyng, playing on the flute (?), whistling (?)
 Fly, see Fleen (1)
 Flye, fly
 Flyen, see Fleen (1)
 Fnesen, puff, snort
 Fo, pl *foen*, *fees*, foe
 Fode, food
 Foghten, see Fighten
 Foisoun, plenty, abundance
 Folde, fold, sheepfold
 Foled, foaled
 Folly, foolishly, idly
 Fol(o)wen, follow, imitate
 Foly, foolish, also adv
 Folye, folly, foolishness, silly thing, wantonness, dissipation
 Folyen, act foolishly
 Fomen, foe-men
 Fomy, foamy
 Fond, foolish
 Fond, see Finden
 Fonden, try, endeavor, attempt to persuade
 Fongen, receive
 Fonne, fool (Northern dial)
 Fool, fool, jester also adj
 Fool-large, foolishly generous
 Foom, foam
 Foon, see Fo
 Foore, path, track, trace of steps
 Foot, Fote, pl *feet*, foot, dat phrases to *rote*, to *fete* (pl), etc, extended use *half a fote thikke*
 Footen, dance
 Foot-hoet, "hot-foot" instantly
 Foot-mantel, foot-cloth, to wear over the skirt in riding
 For, for, in regard to, because of, for the sake of, against, to prevent, in spite of, *knew for subtil* knew to be subtle, *for old mad*, etc, because of age, madness, etc See *Kn T*, I, 2142, n
 Forage, fodder, food, winter-food
 Forbeden, contr pr 3 sg *forbet*, pt *forbad*, *forbed*, pp *forbøden*, forbid
 Forberen, pt sg *forbar*, bear, endure, forbear, forgive, disregard, spare, abstain, let alone
 Forbisen, instruct by examples
 Forblak (?), extremely black (?) See *Kn T*, I, 2142, n
 Forbøde, prohibition
 Forbøden, see Forbeden
 Forbrøken, pt sg *forbrak*, break off, interrupt
 Forbrused, badly bruised
 Forby, by, past
 Forcracchen, scratch severely
 Forcuten, cut to pieces
 Fordoon, pt *fordide*, pp *fordoon*, destroy, kill overcome
 Fordriven, driven about, scattered
 Fordronken (?), very drunken (?), in some

- places doubtless to be read *for drunken*.
See *Mull Prol*, I, 3120, n
- Fordrye (?), very dry (?) See *SqT*, V, 409, n
- Fordwyned, shrunken
- Forehed, Fornehed, Foreheved, forehead
- For(e)ward, promise, agreement
- For(e)wards, adv, forwards
- Foreyn, outer, exterior, extraneous
- Foreyne, sbst, "chambre foreyne," privy
- Forfare, perish
- Forfered, pp of *forferen*, afraid, terrified
Sometimes hard to distinguish from *forfered*, because afraid, or *forferde* from fear
See *SqT*, V, 527, n, also *Ferd(e)*, sbst
- Forfeten, forfeit, do wrong
- For-fyn (?), very ingenious (?) See *Tr*, I, 477, n
- Forgaf, see *Foryeven*
- Forgat, see *Foryeten*
- Forge, pp, exhausted with walking (?) See *HF*, 115, n
- Forgon, pt *foryede*, pp *forgon*, forego, give up, lose
- Forgyft, forgiveness
- Fornehed, see *Forhed*
- For-hoor, very hoar (?) But see *Rom*, 356, n
- Forkerven, cut in pieces See *Kerven*
- Forlaft, see *Forleven*
- Forlesen, pp, *forloren*, lose
- Iorleten, pp *forleten*, leave, abandon, forsake, yield up, cease
- Forleven, pp *forlaft*, abandon, forsake
- Forliven, vb, degenerate, pp, *forlived*, ignoble, degenerate
- Forlong, see *Furlong*
- Forlor, see *Forlesen*
- Forlost, utterly lost
- Forloyn, signal that the dogs are far off from the game hence, a recall from the hunt
- Forme, Fourme, form, formality, lair (of a hare)
- Forme-fader, first father, forefather
- Formel, companion, mate (of a bird)
- Former, Maker Creator
- Formest, first, foremost
- Forn-cast, premeditated foreordained
- Forneys, Fournes, furnace
- For-ofte, very often
- For-old (?), very old (?) See *KnT* I, 2142, n
- Forpampred, exceedingly pampered
- Forpeyned, distressed
- Forpynd, tormented, wasted by torture or suffering
- Fors, Force, force, importance consequence
no fors, no matter, *do no fors*, care not
what fors, what matter
- Forsaken, pt sg *forsook*, pp *forsaken*, forsake, leave, deny, refuse, withstand
- Forseid, aforesaid
- Forshapen, transformed
- Forshrigt, exhausted with shrieking (but possibly to be read *for shrught*)
- Forslewten, waste idly
- Forslewthen, waste by sloth
- Forsluggen, spoil, allow to spoil
- Forsongen, exhausted by singing
- Forsothe, dat phr, forsooth, verily
- Forster, forester, game-keeper
- Forstraught, distracted
- Forswæren, pt sg *forswor* pp *forsworen*, forswear, swear falsely, sometimes refl
- Fortened, destroyed (?) obstructed (?)
- Forth, Furth, forth, further, forward out, still, continually *tho forth*, henceforth
- Forthinken, see *Forthinken*
- Forther, Further, further, more forward
- Forth(e)ren, Furth(e)ren, further advance, help, assist
- Forther-moor, furthermore, moreover
- Forther-over, furthermore, moreover
- Forthinken, pt *forihoghle*, displease, seem wrong or unfortunate, regret
- Forthright, straightforwardly
- Forthward, forwards
- Forthwith, also, therewith
- Forthy, therefore, for that reason, *no(gh)t forthy*, nevertheless
- For to, prep, with inf, to in order to, *for to dye*, though one were to die See *KnT*, I, 1133, n
- Fortræden, pp, *fortroden*, tread down, trample upon
- Fortut, fortuitous
- Fortunel, accidental
- Fortunen, happen befall, render fortunate, interpret favorably, in astrology, to choose a fortunate combination of influences See *Gen Prol* I, 417, n
- Fortunous, fortuitous
- Forwaked exhausted with watching
- Forwandred, spent with wandering
- Forward, foremost
- Forward, sbst see *For(e)ward*
- Forwelked, withered, wrinkled
- Forweped, exhausted with weeping
- Forwered, worn out
- Forwerreyd, put down in battle, defeated
- Forwery (?), very weary (?) See *PF*, 93, n
- Forwe, see *Furwe*
- Forwhy, therefore, why because
- Forwiten, pt pr *forwo(gh)t* foreknow
- Forwiting, foreknowledge
- Forwo(gh)t, see *Forwiten*
- Forwounded, severely wounded
- Forwrapped, wrapped up, covered
- Foryaf, see *Foryeven*
- Foryat, see *Foryeten*
- Foryede, see *Forgon*
- Foryelden, yield in return repay, reward
- Foryeteinesse, forgetfulness
- Foryeten, Forgeten, contr pr 3 sg *foryet*, *forjet*, pt *foryat*, *fogat*, pp *foryeten*, *forjeten*, forget
- Foryeven, pt sg *foryaf*, *forgaf* pl *foryeten*, pp *forywen*, forgive
- Fostren, foster, bring up, nourish, feed, cherish
- Fote, see *Foot*
- Fote-bræde, foot-breadth
- Fother, load, large quantity
- Foudre, thunder-bolt
- Foul, Fow(e)l, sbst bird
- Foul, adj, foul, vile, filthy, wretched, ugly, disgraceful

Foule, dav, foully, wickedly, disgracefully, meanly, hideously
 Foun, young deer of first year, for metaphorical use, see *Tr*, i 465, n
 Fondement, foundation
 Founden (1), see Fonden
 Founden (2), found, establish
 Foure, four
 Fourmed, formed, shaped
 Fournays, see Forneys
 Fow(e)l, see Foul
 Foynen, thrust, parry
 Fraknes, freckles
 Franchise, liberty, privilege, nobleness, bounty, generosity, frankness
 Frank, franc (French coin)
 Frankeleyn, franklin
 Frape, troop company, pack
 Fraten, see Freten
 Fraught, pp, freighted
 Fraynen, see Freynen
 Free, free, noble, generous, liberal, lavish, gracious
 Freedom, freedom, liberahy
 Freÿle, frail, fragile, transitory
 Freund, pl *friends* and (perhaps) *friend*, friend
 Freÿlete, frailty
 Frem(e)de, strange, foreign, wild
 Fren-des, see Freund
 Frenesy, frenzy madness
 Frenetik, frantic
 Frenge, fringe, border
 Frere, friar
 Fresen, freeze
 Fressh (and perhaps *fresshe*), fresh, bright, lively, bold
 Fresshe, adv, freshly, newly
 Fresshen, refresh
 Fret, ornament
 Freten, contr pr 3 sg *frēt*, pt pl *frēten*, *fraten*, pp *frēten*, eat, devour, consume, swallow up
 Fretted, Fret(t), decorated set
 Freynen, Fraynen, ask, inquire
 Fro, from
 From, conj, from the time when
 Fröten, rub
 Fröthen, froth, become covered with foam
 Frounce, wrinkle
 Frounces, pp *frouncēd*, wrinkle, show wrinkles
 Frownt, front countenance
 Fructfyen, be fruitful
 Fructuous, fruitful
 Fruit, Frut, fruit essence, result
 Frutestere, fruit-seller (properly fem)
 Fulfillen, fulfill, fill full, satiate, satisfy, complete, perform
 Fulliche, fully
 Fulsomnesse, fulness abundance, excess
 Fume, vapor
 Fumetere, fumitory
 Fumositee, vaporous humor (arising from the stomach)
 Fundement, foundation, fundament
 Fural, furious, tormenting

Furlong, furlong, short distance, race-course, brief period of time
 Furre, fur
 Furred, trimmed with fur
 Furring, trimming of fur
 Furth, see Forth
 Furth(e)ren, see Forth(e)ren
 Further-over, see Forther-over
 Furwe, Forwe, furrow
 Furye, fury (the monster), rage
 Fusible, susceptible of being fused
 Fustian, fustian, thick cotton cloth
 Futures, sbst pl, future events or times
 Fyf, Fyve, five
 Fyle, file
 Fyn, end, aim, result, death
 Fyn, fine, refined, delicate, superior, excellent pure, absolute, of *fyne force*, from sheer need, necessity
 Fynch, finch, *pulle a fynch*, see *Gen Prol*, I, 652, n
 Fyne, adv, finely, closely, excellently
 Fynen, finish, end, cease
 Fynt, see Finden
 Fyr, fire, dat phr *on fyre, a-fyre, fur of Seint Antony*, erysipelas
 Fysicien, physician
 Fyve, see Fyf

G

Gabben, mock, he speak idly, boast
 Gabbyng, lying
 Gadeling, vagabond, idle fellow
 Gad(e)ren, gather
 Gad(e)ring, gathering, accumulation
 Gaillard, Gaylard, gay, joyous, merry
 Galaxye, the Galaxy, Milky Way
 Galen, sing, cry out, exclaim
 Galentyne, galantine, a sauce
 Gahngale, a flavor prepared from sweet cyperus
 Galiones, medicines See *Words of Host*, VI, 306, n
 Galle (1), gall, metaphorically, envy
 Galle (2), sore spot
 Galoche, shoe
 Galon, gallon
 Galpen, gape
 Galwes, gallows
 Game(n), pl *games*, game, sport, fun, amusement, joke, jest, contest
 Gamen, impers vb, please
 Gan, see Ginnen
 Ganen, yawn
 Gapen, Capen, gape, open the mouth, gasp, stare
 Gapinges, greedy desires
 Gappe, gap
 Gargat, throat
 Gansoun, defense, deliverance, healing garrison
 Garleek, garlic
 Garnement, garment
 Garner, Gerner, garner, granary
 Garnisoun, defense, garrison See also Gansoun

- Gas, Northern dial for *gooth*
 Gasty, terrible
 Gastnesse, terror
 Gat, see *Geten*
 Gate (1), gate, door See also *Yate*
 Gate (2), way, wise See also *Algate(s)*,
Othergate
 Gat-tothed, with teeth set wide apart See
Gen Prol, I, 468, n
 Gaudé, trick, prank, pretense, toy, gaud
 Gaudé, dyed with weld
 Gauded, furnished with *gauds*, i e., beads
 See *Gen Prol*, I, 159, n
 Gauren, gaze, stare
 Gay, joyous, merry, wanton, bright, lively,
 showily dressed
 Gaye, gayly, finely
 Gaynen, Geynen, gam, profit, avail
 Gaylard, see *Gaillard*
 Gayler(e), jailer
 Gaytres beryis, berries of the gay-tree or
 gait-tree, or dogwood
 Geaunt, giant
 Gebet, gibbet
 Geen, pp of *goon* (Northern dial)
 Geery, changeable See *Geře* (2)
 Gees, see *Goos*
 Geesten, tell a tale, a *ge te*, used perhaps with
 reference to metrical form in *Pars Prol*, X,
 43, see n
 Geeth, see *Goon*
 Gemme, gem
 Gendres, kinds
 General, general, liberal, broad, *in general*,
 generally, universally, in a company
 Generally, everywhere, as a general prin-
 ciple
 Gent, refined, exquisite, genteel, slender,
 graceful
 Gent(e)rye, gentility, nobility, rank mark of
 good birth
 Gentl, adj, gentle of birth or character
 noble, excellent, worthy, well-bred, charm-
 ing, mild, tender, also sbst
 Gentlesse, gentleness of birth or character
 nobility, courtesy, high breeding, delicacy,
 slenderness
 Geomance, divination by figures made, com-
 monly, on the ground See *KnT*, I, 2045 n
 Geometriens, geometricians
 Gerdonen, see *Guerdonen*
 Gerdoun, guerdon
 Geře, (1) equipment apparel, gear, armor,
 utensils contrivance property
 Geře (2), change, changeful manner, vacilla-
 tion (Perhaps the *e* is close in *Gere*, *Gerful*,
 etc)
 Gerful, changeable
 Gerl, gurl, young person of either sex
 Gerland, Gerlond, garland
 Gerner, see *Garner*
 Gesse, guess, doubt
 Gessen, guess, suppose imagine, judge of
 Gessing, opinion, estimation
 Gest, guest
 Geste, occurrence, exploit history, tale, ro-
 mance, romance-form, perhaps with spe-
 cial reference to alliteration See *Prol Mel*,
 VII, 933, n
 Gestours, Gestours, story-tellers
 Get, see *Jet*
 Geten, contr pr 3 sg *get* pt sg *gat*, pp
geten, get, obtain, beget
 Geven, see *Yeven*
 Geyn, gam, profit
 Geynen, see *Gaynen*
 Gif, if (Northern dial)
 Giggis, quick movements
 Gigginge, fitting the arm-strap (Fr "guge")
 to a shield
 Gilde(n), of gold golden
 Giler, see *Gylour*
 Gilt, guilt, sin
 Gilt, adj, gilt golden
 Gilt(e)legs, guiltless
 Giltif, guilty
 Gin, device, contrivance, engine of war, trap,
 snare
 Gingen, jungle
 Ginnen, pt sg *gan*, pl, pp *gonnen*, *gunnen*,
 begin, undertake, also as mere auxiliary
 for past time (= did)
 Gipsar, purse, pouch, game-bag
 Girdel, girdle, in astronomy, central line or
 great circle
 Girden, contr pr 3 sg *girt*, pp *girt*, strike,
 pierce
 Girdistgde, waist
 Gurl, see *Gerl*
 Gisarme, a weapon battle-ax or halberd
 Giste, stage of a journey See *Tr* II 1349, n
 Giterne, cittern guitar
 Giternen, play on the guitar
 Gladen, gladden, cheer, comfort, console,
 rejoice
 Gladere, gladdener
 Gladly, gladly willingly fain by preference,
 commonly as a general rule See *NPT*,
 VII, 3224, n
 Glaren, glusten, shine stare
 Glasen, glaze, furnish with glass, *glase his*
houwe, give him a glass cap, a useless de-
 fense See *MkT*, VII, 2372, n
 Glede, live coal
 Gledy, glowing, burning (as a coal)
 Glee, music, entertainment, instrument
 Gleem, gleam
 Glenten, glance
 Gleyre, white (of an egg)
 Gliden, see *Glyden*
 Glhwen, glue, fasten
 Glood, see *Glyden*
 Glöse, gloss, marginal explanation, comment,
 exposition
 Glösen, interpret, explain, comment upon,
 flatter, cajole,
 Glotony, gluttony
 Glotoun, glutton
 Glowmben, look glum scowl frown
 Glyden, pt sg *glodd* pp *ghden*, glide, slip;
 pass, rise
 Glymsyng, glimpse, imperfect view
 Gnawen, pt sg *gnaw*, gnaw, eat
 Gnede, stingy person

- Gnodden**, rub
Gnof, churl, lout, thief
Gnow, see **Gnawen**
Gobet, piece, fragment, lump
Godhede, godhead, divinity
Godihede, see **Goodihede**(e)
Godsib, see **Gossib**
Gold-bete, gilt, adorned with beaten gold, embroidered with gold See *KnT*, I, 979, n
Gold-hewen, cut or hewn out of gold
Goldlees, without money
Golee, gabble (lit 'throatful')
Golet, gullet, throat
Golardeys, jester, buffoon See *Gen Prol*, I, 560, n
Gomme, gum
Gonfanoun, gonfanon, gonfalon, banner
Gong, privy
Gonne, gun, cannon
Gonnan, see **Ginnen**
Good, sbst, property, wealth, goods, benefit, advantage, dat phr to *gode*, etc, *can his good*, knows his advantage, how to act or succeed, etc See *ML Epil*, II, 1169, n
Good, adj, good, dat phr for *gode*
Goodlich, kindly, bountiful
Goodihede(e), goodness, seemliness, beauty
Good-man, master, householder
Gooides, marigolds
Goon, pr 3 sg *gooth*, *geeth*, *gas* (Northern), pp *gon*, go, move, proceed, walk, roam, *out gooth*, goes off, is discharged (of a gun) See also **Wenden** and **Yede**
Gopre, gore or piece of a garment also the whole garment
Goos, pl *gees*, goose
Goosish, goose-like, silly
Gooqt, spirit, ghost, soul, mind
Goot, goat
Gorge, throat
Goshawk, goshawk
Gossib, **Godsib**, fellow sponsor in baptism, spiritual relative, intimate friend
Gossomer, gossamer
Gostly, spiritually, mystically, devoutly, truly See *Tr*, v, 1030, n
Goter, gutter
Goune, **Gowne**, gown
Gourde, gourd
Goute, gout
Gouvealle, mastery, control
Gouvernaunce, government, rule, control, subjection, management, care, self-control, demeanor
Governeresse, female governor, ruler, mistress
Grace, rarely **Gras** favor, *grace*, mercy, pardon, honor distinction, *graces*, thanks, *harde grace*, *sory grace*, ill favor, disfavor, severity, misfortune, etc (often in imprecations)
Gracious, gracious, agreeable, acceptable
Grathen, see **Greythen**
Grame, anger, grief, harm
Grange, granary, barn
Granteu, grant, consent, fix, settle upon
Grant mercy, **Gramercy**, much thanks
Grapnel, grapnel
Gras (1), **Gres**, grass
Gras (2), see **Grace**
Graspen, grope
Grauge, **Grault**, etc, see **Grange**, **Grant**, etc
Grave, grave, pit
Gravel, gravel, pl *gravelis*, sands
Graven, pp *graven*, dig, bury, engrave
Grayn, **Greyn**, gram, corn, grain (of paradise), cardamom, pearl, dye (made of the cochineal grain), *in grayn*, of a fast color
Graythen, see **Greythen**
Grece, **Græsse**, grease
Gree (1), favor, good will
Gree (2), degree, rank, supremacy
Greef, grievance
Greæt, comp *gretter*, sup *grettest*, great, chief, principal, *the grete*, the chief or essential part
Grehound, greyhound
Greithen, see **Greythen**
Grene, green, fresh, vigorous, flourishing, palld
Grenehede, greenness, wantonness
Grennyng, grinning
Gres, see **Gras** (1)
Greten (1), greet
Greten (2) lament (Northern dial)
Gretter, **Grættest**, see **Greæt**
Grève, brushwood, pl branches, thicket
Greven, grieve, vex, harm, aggrieve
Greyn, see **Grayn**
Greythen, **Greithen**, **Graythen**, prepare, make ready, dress, clothe, adorn
Grifphon, griffin
Grinden, contr pr 3 sg *grint*, pt sg *grond*, pp *grunden*, grind
Grinding, toll for grinding
Grinten, pt *grynt*(e), gnash (with the teeth)
Grisel, gray-haired old man
Gris(e)ly, terrible, awful, horrible
Gröbben, grub dig
Groff, see **Gruf**
Gronen, grumble, complain
Grome, man
Grond, see **Grinden**
Gropen, grope, try, test, search out
Grot, particle, bit
Grote, groat (Dutch com)
Ground, ground, foundation, texture (of cloth), dat phr to *grounde*
Growen, pt sg *grew*, *growed*, str pp *growen*, grow
Groyn (1), snout (of swine)
Groyn (2), murmur, complaint
Grucchen, grumble, murmur at
Gruf, face downward, groveling
Gruwel, gruel
Gryl, hobble
Grynt(e), see **Grinten**
Gryntyge, gnashing (of teeth)
Grypen, seize, grasp
Grys, sbst, a costly gray fur
Grys, adj, gray
Guerdonen, **Gwerdonen**, **Gerdonen**, reward

Gunnen, see Ginnen
 Gyde, gude
 Gyden, gude, direct, conduct, instruct, govern
 Gyderesse, conductress
 Gyen, gude direct, control, govern
 Gyle, gule decent, trick
 Gylour, Galer, beguiler, deceiver, trickster
 Gyngbreæd, gingerbread
 Gype, frock, smock
 Gypoun, tunic (worn under the hauberk)
 Gyse, guse, manner, way, plan
 Gyser, gizzard, liver
 Gyte, apparently dress, gown, or mantle, whereas OF "guite" meant hat (Godefroi, s v)

H

Ha, contr form of Have
 Haberdasshere, seller of hats and miscellaneous small wares
 Habergeoun, Haubergeoun, hauberk, coat of mail
 Habit, habit, disposition, mood, bodily condition, practice, dress, religious garb
 Habitable, habitable space, niche
 Hab(o)undaunt, abundant, abounding
 Habunden, abound
 Habyten, inhabit
 Hacches, hatches
 Had(d)e, see Haven
 Haf, see Haven
 Hainseln, short jacket
 Hare, see Heyre
 Hakeney, hackney, horse used for ordinary riding or hauling, an old horse
 Halden, Northern form of Hoiden
 Halen, draw, pull, attract
 Half, sbst, pl *halves*, side, part, behalf, a *Goddess half* in God's name (adjuration)
 Half, adj, wk and pl *halfe, halve, half, halve cours, half-course, halvendel, half (part)*
 Half-goddes, Halve goddes, demi-gods
 Halke, corner, nook, hiding-place
 Halle, hall dining-hall, parlor
 Halowen, halloo, set on the dogs with the halloo
 Halp, see Helpen
 Hals, neck, throat
 Halsen, conjure, implore
 Halt, see Halten and Hoiden
 Halten, contr pr 3 sg *hall, halt, lmp, go lame*
 Halve goddes, see Half-goddes
 Halve(s), see Half, sbst and adj
 Halvendel, see Half, adj
 Halwe, saint, *halwes*, shrines or relics
 Halwen, hallow consecrate
 Halyday, holy day, religious feast day, holiday (The combined and uncombined forms were freely confused in early English)
 Ham, Northern dial for Hoqm
 Hameled, mutilated, lamed See *Tr*, II, 964, n
 Hamer, hammer
 Hampred, hampered, burdened

Han, see Haven
 Handbræde, hand's breadth
 Handwerk, handiwork created things
 Hangen, Hongen, pt sg *heng*, pl *hengen*, pp *hanged*, hang, hang down linger
 Hap, chance, luck good fortune, occurrence
 Happen, happen, befall
 Happenen, happen
 Happy, fortunate
 Hard, Herd, hard difficult, callous cruel, of *hard*, with difficulty, *herd-hered*, hard-hearted
 Harde, tightly, firmly
 Hardely, Hardily, boldly, certainly surely, without hesitation
 Hardiment, Hardement, boldness
 Hardinesse, boldness, fool-hardiness, insolence
 Hardnesse, hardship, cruelty, affliction
 Hardy, bold, brave, rash, sturdy
 Hardyng, hardening, tempering
 Harlot (common gender), low fellow, rascal, thief
 Harlotrye, low or evil conduct, wickedness, ribaldry
 Harm, hurt, injury, grief, suffering, misfortune, *broken harm*, petty injury or annoyance (?) See *MerchT*, IV, 1425, n
 Harneised, equipped, armed mounted
 Harneys, Herneys, armor, outfit equipment, provision, privy members, *plough harneys*, plough fittings
 Harpe, harp
 Harpour, harper
 Harre, hinge
 Harrow', help', a cry of distress
 Harwen, harry, despoil
 Haryen, drag, pull violently
 Hasard, hazard, a game of dice
 Hasardour, player at hazard, gamester
 Hasardrye, playing at hazard, gaming
 Hasel, hazel, *haselwodes shaken*, a proverbial phrase for what is obvious, no news See *Tr* II, 890, n
 Haspe, hasp
 Hastif, hasty
 Hastow, hast thou
 Hat, hot (Northern form)
 Hatzen, see Hotten
 Hatrede, hatred
 Hatte, see Hotten
 Hatter, see Hoot
 Haubergeoun, see Habergeoun
 Hauberk, armor for breast and back, mail plates
 Haunche-boon, thigh-bone, haunch-bone
 Haut, abode, 'lmit' practice, skill
 Haunten, practice, be accustomed to, employ, resort to, frequent
 Hauteyn, haughty proud, arrogant loud
 Haven, Han, pt *had(d)e*, pp *had, have, hold*, keep, possess, take, obtain *hath, impers*; there is (Fr "y a"), *hadde lever, had* rather, would rather
 Havinge, possession
 Havor, having, possession
 Hawe (1), haw, hedge, yard.

Hawe (2), perhaps the same word as **Hawe** (1), haw, fruit of the hawthorn, *hawe-bake*, baked haws

Hay, hedge

Hayt, Heyt, get up! (in urging on a horse)

He, gen sg *his*, dat *him*, pl *they*, gen *hwe* dat *hem*, he, *he* *he*, thus one that one, *hwm Arcute*, that *Arcute* See *KnT*, I, 1210, n On *his* as substitute for the genitive ending of a noun (*Mars his venum*) see *LGW*, 2593, n

Hed, see **Hyden**

Hede, heed

-hede, less often **-heed**, abstract suffix, equivalent to **-hood**, as in *wommanhede*, *youthhede*, etc

Heden, head, provide with a head

Hēd, Hēved, head, source, beginning, *maugree hwr hēd*, in spite of all she could do, dat *phr for hwr hede* (?)

Hē(e)f, see **Heven**

Hēld, see **Hōlden**

Hēlp, see **Helpen**

Hēpp, heap, large quantity, crowd, host, dat *phr to-hepe*, all together

Hēer, hair

Heer, Here, here

Heer-agayns, against this

Heer-biforn, before this

Heerdis, 'hards,' coarse flax

Heer-forth, in this direction

Hēer-mele, a hair's breadth

Hēet, see **Hete**

Hēet, see **Hōten**

Hēth, heath, heather

Hegge, hedge

Heigh, Hey, Hy, high, in *heigh and lowe*, in high things and low, in all respects (see *Gen Prol*, I, 817, n), *an heigh*, on high

Heighe, Hye, adv, high, on high, loudly, proudly

Heighly, highly, deeply

Heighte, Highte, height

Heiden, bend, incline

Helden, see **Hōlden**

Helden, see **Hielden**

Hele, heel

Hele, health, recovery, prosperity

Hēleles, out of health

Hēlen (1), pp *heled*, conceal

Hēlen (2), pp *heled*, heal

Helle, hell

Helm, helmet

Helmed, equipped with a helmet

Helpe, helper, assistant

Helpen, pt sg *halp*, *hēlp*, pp, *holpen*, help, aid, heal, cure

Helpy, helpful

Hem, border, phylactery

Hemisper(1)e, hemisphere

Hend(e), ready to hand, convenient, handy, pleasant, courteous, gentle

Heng(en), see **Hangen**

Henne(s), hence

Henten, contr pr 3 sg *hent*, pl *hente*, pp, *hent*, seize, obtain, catch, get

Hentere, filcher

Hepe, hip of the dog-rose

Hepen, heap, accumulate, augment

Heraud, herald

Herauden, proclaim like a herald

Herbe, Erbe, herb

Herber, garden, arbor

Herbergage, abode, lodging

Herbergeour, Herberger, provider of lodgings, host, harbinger

Herberw(e), lodging, dwelling, inn, harbor

Herber(w)en, take shelter or harbor, lodge

Herby, hereby, with respect to this, hence

Herd (1), see **Hard**

Herd (2), haired

Herde (1), herd

Herde (2), **Hierde**, herdsman, shepherd

Herd(e), see **Heren**

Herde-gromes, herdsman

Herdesse, **Hierdesse**, shepherdess, proctress

Her(e) (1), **Hir**(e), her (pers pron)

Her(e) (2), **Hir**(e), her (poss pron)

Her(e) (3), **Hir**(e), their (poss pron)

Here-agayns, **-ayeins**, against this, in reply to this

Here and howne, explanation doubtful See *Tr*, iv, 210, n

Her(e)myte, hermit

Heren (also close ē), pt *herde*, pp *herd*, hear

Heren, praise, honor, worship

Herken, hearken

Herknen, hearken

Herne, corner

Herneys, see **Harneys**

Heroner, falcon for herons, also adj

Heronsew, heron-shaw, young heron

Herse, hearse

Hert, hart

Herte, gen sg *hertes*, *herte*, heart, courage, beloved, *herte roote*, root (bottom) of the heart

Hert(e)ly, heartfelt, hearty, of true heart

Herten, see **Hurten**

Herte-spoon, the spoon-shaped depression at the end of the breast-bone

Herynge, praising, praise

Heste, behest, command, promise

Het, pp, heated

Hete, heat, boiling surge, passion

Hēten, see **Hōten**

Heterly, violently, fiercely

Hēthen, heathen

Hethen, hence (Northern dial)

Hēthenesse, heathendom

Hēthyng, contempt

Hette, see **Hōten**

Hēved, see **Hēd**

Heven, pt sg *haf*, *hē(e)f*, *hēved*, heave, lift

Heven(e), gen sg *hevenes*, *hevene*, heaven, one of the spheres, metaphorically for joy or glory

Hevenys(s)h, heavenly

Hevy, heavy, sad, difficult

Hevyen, weigh down, make heavy

Hevynesse, heaviness, sorrow, slowness, torpor, indolence

Hewe (1), **Huwe**, hue, complexion, appearance, pretense

Hewe (2), domestic servant
Hewed, hued, colored
Hewen, hew, cut
Hey, hay, grass
Hey, comp **Heyer**, etc., see **Heigh**
Heyen, rise
Heyne, wretch
Heyre, Haire, hair-shirt, also adj
Heysoge, hedge-sparrow
Heyt, see **Hayt**
Hid(de), see **Hyden**
Hider, hither
Hidous, hideous, terrible, ugly
Hielden, Helden, pour out, shed
Hierde, see **Herde** (2)
Hierdesse, see **Herdesse**
Hight(e), see **Hoten**
Highte, see **Heights**
Highten, adorn, delight
Hil (perhaps **Hille**), hill
Hindrest, hindmost
Hir(e), see **Her**(e), in various meanings
Hires, hers
Hirnia, hernia
Hirs, theirs
His, his, its sometimes used with gen of proper name, *Mars his*, often pluralized (*huse*) in the MSS
Historal, Estroyal, historical
Hit, it
Hit, see **Hyden**
Ho, interj stop! hold!, also subst
Hochepot, hotchpotch, mixture
Hoked, hooked barbed
Hoker, scorn disdain
Hokerly, scornfully
Hold, hold, grasp, possession, stronghold castle
Holden, contr pr 3 sg *halt*, *holt* pt sg *heed* pl *helden*, pp *holden*, hold, keep, continue, remain firm, restrain, esteem deem account *holden in honde* cajole, put off with promises See *HF*, 692, n
Hole, hole
Holnesse, holness sanctity, religious form or sect
Holly, Hoolly, wholly
Holm, holm-oak, evergreen oak
Holnesse, integrity
Holour, lecher, adulterer, ribald
Holpen, see **Helpen**
Holsom, wholesome, healing
Holsomnesse, health
Holt, see **Holden**
Holt, plantation
Holughnesse, concavity
Holwe, adj hollow, also adv
Homager, vassal
Hommen, hum
Homycide, murderer, murder, manslaughter
Hond, hand, dat phr *on (in) honde beren on honde*, accuse, testify against, assure persuade, *holden in honde*, cajole put off with false promises or hopes See *Beren*, **Holden**
Honest, honorable, worthy, decent respectable, appropriate to persons of standing

Honestee, honor, virtue (of a woman), good or honorable character, rank, dignity
Honestete, honor, modesty, neatness
Hongen, see **Hangen**
Hony, honey, a term of endearment
Hony-comb, honeycomb, used also as a term of endearment
Hook, hook, sickle, crozier
Hoql, adj, whole, sound, in health, unwounded, perfect, entire, also adv
Hoqm, home, also adv, home, homewards
Hoqmnesse, domesticity, familiarity
Hoqmly, belonging to house or home familiar, informal native
Hoqr, hoary white-haired
Hoost, host, army
Hoqt, comp *hotter*, *hatter*, hot, fervent, violent, voracious
Hoopen, hope, expect, suppose, think, sometimes transitive
Hoper, hopper
Hoopen, hop, dance
Hoppesteres, dancing-girls, used as adj, *shyppes hoppesteres* See *KnT*, I, 2017, n
Hoord, hoard, store, store-house, avarice
Horn-pipes, pipes made of horn
Horowe, adj pl, foul filthy scandalous
Hors, pl *hors*, dat phr *on horse*, horse, a name for a wedge on an astrolabe
Hors, adj, hoarse
Horsly, horse-like, with the qualities of an excellent horse
Hose, pl *hosen*, *hoses*, hose, covering for feet and legs
Hospitalers, Knights Hospitaliers
Host(e), **Qst**(e), host, innkeeper
Hostel, hostelry
Hostesse, **Q**(**q**)**stesse**, hostess
Hostiler, innkeeper, servant at an inn
Hote, adv, hotly
Hoten, **Haten**, **Heten**, pt *heet hatte hette*, *hughte*, pp *hoten*, *hught* command, promise, most commonly used in the passive sense of AS "hatte," be called, named
Hotte, basket carried on the back
Hound, dog
Houndfish, dogfish
Hoopen, whoop
Hour (var **Oure**), hour
Hous, house, in astronomy, the "mansion" of a planet (a sign of the zodiac), or a division of the celestial sphere See *MLT*, II, 295 n
Housbonde, husband
Housbondrye, household goods, economy, economical use (of)
Hous(e)**len**, house adminster the eucharist (to)
Hovent, hover, abide linger about wait in readiness
How, adv, how *how that*, however it be that
How, interj, ho!
Howne, unexplained word See *Tr* iv, 210, n
Howve, hood, *sette his howve*, make a fool of him See *Gen Prol*, I 536 n
Hulstred, covered, hidden, concealed
Humb(e)**ly**, **Humblely**, humbly

Humblesse, humility, meekness
Humblynge, humming, low murmur or growl
Hunte, hunter, huntsman
Hunteresse, huntress
Hurt(e)len, push, dash together
Hurten, contr pr 3 sg *hurt*, hurt, harm
Hust, pp hushed, silent, used also as mv
Huwe, see **Hewe** (1)
Hy, see **Heigh**
Hyden, contr pr 3 sg *hst*, pt *hdde*, pp *hd*,
hed hide, conceal, be hidden
Hye, haste, in phr *in hye*, in haste
Hye, adv see **Heighe**
Hyen, hie, hasten, bring quickly, often
 refl
Hyene, hyena
Hynde, hind
Hyne, hind, servant, farm laborer
Hyre, hire, payment, reward, ransom

I (see also Y)

I-, common verbal prefix (AS "ge-") For
 words beginning with this prefix see **Y-**
I, Ich, Ik, pron, I
I, interj, Ey!
Ichchen, itch
Ich, see **I**, **Ech**
Idus, ides
If, Yif, if, commonly *if that*
Ik, see **I**
Il, evil (Northern dial)
Il-hayl, bad luck (Northern dial)
Iike, same See **Thulke**
Ill(e), adv, evilly, ill
Ilyk, see **Yliche**
Immoevabiete, immobility
Impen, graft
Imperie (var **Emperie**), government, rank
Impertinent, irrelevant
Impetren, ask for, impetrate
Importable, intolerable
Impossible, **Inpossible**, impossible, also sbst
Impressen, impress, make an impression,
 imprint
In-, for words beginning with this prefix see
 also **Im-**, **Em-**, **En-**
In, inn, lodging, dwelling
Inche, inch
Inclyned, bent
Inconstance, inconstancy
Inconvement, sbst, inconvenience
Inculus, an evil spirit supposed to be upon
 persons in their sleep, and to have inter-
 course with women
Indeterminat, indeterminate, not marked on
 the astrolabe
Indifferently, impartially
Indignacion, contemptuous behavior or
 treatment, anger (against evil or injustice),
 hence, rebellious wrath
Induracoun, induration, hardening
Inequal, unequal, on *hours ineguales* see
KnT, I, 2271, n, and *Astr*, n, 8 and 10
Inestmable, invaluable, beyond estimate
Infect, not valid, defective (title), dimmed
In-fere, together (lit "in company")

Infermetee, **Infirmite**, infirmity
Infirme, weak insufficient
Informacions, instructions, directions
Infortunat, unfortunate, inauspicious
Infortune, ill fortune
Infortuned, ill-starred
Infortuning, unfortunate condition or situa-
 tion
Ingot, ingot, mould for metal
Inhelden, **Inhelden**, pour in
Injure, injury
Inke, ink
Inly, inwardly, intimately, greatly, com-
 pletely, perfectly
In-mid, into, amid
Inne, adv, in, within
Innen, vb, house, lodge
Innerest, innermost
Inobedience, disobedience
Inordinat, immoderate, excessive
Inset, pp, implanted
Insighte, insight, understanding
Inspiren, quicken, breathe upon
Instance, presence, instance, request, sug-
 gestion
Intercept, pp, intercepted
Intervalle, interval
In-til, unto, as far as
Into, into, unto
Intresse, interest
Introductone, sbst, introduction
In-with, within, in
Ipocryse, hypocrisy
Ipocrite, **Ypocryte**, hypocrite
Ire, ire, anger, irritability
Iren, iron
Irous, angry, wrathful
Irregular, a monk or "regular" who violates
 the rules of his order
Issen, issue
Issue, outlet, result
Iwis, see **Ywis**

J

Jade, jade, cart-horse, draught horse
Jagoune, jacynth or hyacinth (precious
 stone)
Jalous, see **Jelous**
Jambeux, leggings, leg-armor
Jane, small coin (named from Genoa)
Jang(e)ling, idle talk, dispute
Janglen, jangle, chatter, babble
Jangleresse, female prattler, chatterbox
Janglerye, chatter, gossip
Jape, jest, joke, trick, butt, laughing-
 stock
Japen, jest, play a trick
Japerie, joking, buffoonery
Jape-worthy, laughable, ridiculous
Jargon, talk
Jaunyce, jaundice
Jeet, jet
Jelous, **Jalous**, jealous
Jet, **Get**, contrivance, fashion, mode
Jeupardye, see **Jupartye**
Jewel, **Jowel**, **Juwel**, **jewel**.

Jewerye, Jewry
 Jo, come to pass (?), fit (?), suit (?) See *Tr*,
 III, 33, n
 Jogelour, juggler
 Jogelrye, jugglery
 Joignen, see Joynen
 Jolif, Joly, jolly, merry, lively, pretty
 Jolily, in jolly fashion, merrily neatly, em-
 phatically, very well (colloquial)
 Jolitee, jolity, merriment, sport, happiness,
 passion, lust
 Joly, see Jolif
 Jompren, jumble
 Jossa, down here
 Jouken, lie at rest remain
 Journee, day's work or march, journey
 Jewel, see Jewel
 Jowes, jaws
 Joye, joy
 Joynant, adjoining
 Joynen, Joignen, join, enjoin
 Joynure, union
 Jubbe, vessel for ale or wine
 Jugen, Juggen, judge, deem
 Jug(ge), judge, referee
 Juparten, jeopardize, endanger
 Jupartye, jeopardize, jeopardy, peril, problem
 at chess
 Jurdon, chamber-pot
 Jurisdiction, jurisdiction
 Justen, joust, tourney
 Justyse, justice, judgment, administration
 of justice
 Juwel, see Jewel
 Juwise, Juyse, justice, judgment, sentence

K (see also C)

Kalender, calendar, hence, directory, ex-
 ample, model
 Kalendes, Kalends first day of the month,
 hence, beginning, introduction
 Kamus, see Camus
 Kankedort (var Cankerort), an unexplained
 term apparently meaning a state of sus-
 pense, or difficult position See *Tr*, II,
 1752, n
 Karf, see Kerven
 Kaynard, dotard
 Kecchen, see Cacchen
 Kechil, small cake
 Keen, see Cow
 Keep, sbst, care, heed, notice, in phr *taken*
keep
 Kek, see Quek
 Kemben, pt *kembde*, *kempte*, pp *kembd*,
kempt, comb
 Kemp, coarse, stout
 Ken, Kentish for Kin
 Kene, keen, sharp, bold, eager, cruel
 Kene, adv, keenly
 Kennen, perceive, discern teach, show
 Kepen, keep, preserve, take care of, intend,
 care to, regard, reck
 Kernel (1), seed, kernel (of a nut)
 Kernel (2), battlement
 Kers, cress (symbol of worthlessness)

Kerven, pt sg *carf*, *karf* pl *corien korfen*,
 pp *corien korien* carve cut, pierce
 Kervere, carver
 Kessen, Kentish for Kissen
 Keveren, cover, recover
 Keye, key, rudder (Lat "clavus")
 Kid(de), see Kythen
 Kiken, peep gaze
 Kiken, kick
 Kin, kin, kindred race, kind, *som kinnes*
alles kinnes, *nosl unnes*, of some every no
 kind
 Kinde, sbst, nature, race stock species
 sort, natural disposition, of *karde*, by
 nature
 Kinde, adj, kind, natural also adv
 Kindely, natural, also adv
 Kinrede, kindred family relatives birth
 Kirked (?), crooked (?)
 Kirtel, kirtle
 Kissen, Kessen, hiss
 Kitte, see Cutten
 Knakkes, tricks, evil ways
 Knarre, knot in wood, hence, stout, sturdy
 fellow
 Knarry, knotted, gnarled
 Knave, boy, page, servant, peasant, *knave-*
child male child
 Kneden, knead
 Knee, Know, knee, dat phr *on knowe*
 Knelen, kneel
 Knetten, Kentish for Knitten
 Knewe(n), see Knöwen
 Knuten, knit, join, wed, gather together
 Knobbes, knobs, pimples
 Knok, knock
 Knoppe, bud
 Knopped, fastened with a button (*knoppe*)
 Knotte, knot, difficulty, gist or point of a
 story
 Know, see Knee
 Knowleche, Knowliche, knowledge
 Knöwen, pt sg *knew*, pl *knewen*, pp
knöwen, know, make known, disclose
 Knowinge, conscious, aware, *knowinge with*
me, my witnesses
 Knowlechen, acknowledge
 Knowleching, knowing
 Knyf, knife, dagger
 Konning, see Cuning
 Korfen, Korven, see Kerven
 Kukkow!, cuckoo!
 Kyde, kid
 Kymeln, shallow tub
 Kyn, see Cow
 Kynde, see Kinde,
 Kyte, kite (bird)
 Kythen, pt *kythed kydde*, pp *kythed, kyd*,
 make known, show, display, declare

L

Laas, see Las
 Labbe, blab, tell-tale
 Labben, blab tattle, gossip
 Label, rod or rule on the front of an astrolabe.
 Laborous (var Laborous), laborious

- Labouren**, labor, toil, take pains
Lacche, snare, spring
Laced, caught entangled
Lacerte, muscle
Lache, lazy, slack, dull
Lachesse, indolence
Lad(de), see **Leden**
Laddre, ladder
Laden, load cover
Lady, gen sg *lady*, lady
Laft(e), see **Leyen** (1)
Lak, lack, defect, want, fault, blame
Lake (1), lake, pond
Lake (2), fine linen cloth
Lakken, find fault, disparage, fall short, lack (impers)
Lambic, see **Alambik**
Lambren, see **Lomb**
Lame, lame, feeble, halting, afflicted (in mind)
Lampe, thin plate
Lampes, pl lamps
Land, Lond, land, country, dat phr *to (on) lande, upon lond*, in the country
Lang, long (Northern dial)
Langour, languishing, weakness, sickness, slow starvation
Langouren, languish
Lanterne, lantern
Lapidaire, "Lapidarium," treatise on precious stones
Lappe, flap, corner, fold, edge (of cloth), wrapper, lap
Lappen, enfold
Large, large, broad, liberal, generous, lavish, free, *at his large*, free, "at large"
Large, adv, freely
Largely, fully, broadly speaking
Largenesse, liberality
Largesse, liberality, bounty
Larke, lark
Las, Laas, lace, leash, string, snare, entanglement
Lasse, Lesse, adj, less, also adv
Lassehe, lash, stroke
Last, load, burden, hence, a great number
Laste, last, lowest (?), basest (?) See **Bo**, II, pr 5, 54, n
Lasten, contr pr 3 sg *last*, pt *laste(d)*, last, endure, delay, extend
Lat(en), see **Leten**
Late, late, tardy, slow, also adv
Laterede, slow, tardy
Lathe, barn (Northern dial)
Latse, latice
Latitude, breadth, especially the breadth or a climate, the angular distance of a body from the ecliptic, the distance of a place north or south of the equator
Latoun, latten, a mixed metal compounded chiefly of copper and zinc
Latter, adv, later, more slowly
Laude, laud, honor, praise, *laudes*, pl, lauds (the canonical hour)
Laughen, Lauhwen, Leighen, pt sg *lough*, *laughed* pp *laughen*, *laughed*, laugh
Launcegay (*lance* + Arab "zaghāyah"), a slender lance of hard wood
Launcen, **Launchen**, push, throw one's self, rear
Launde, glade clearing in the forest (used for hunting-ground)
Laure, **Laurel**, **Laurel**, **Lorer**, laurel-tree
Lauriol, spurge-laurel
Laus, see **Loos**
Laven, draw up (water), exhaust, i e, answer (a question) perfectly
Lavender(e), laundress
Laverokkes, larks
Lavours, lavers, basins
Lawe, law, custom, a religious system, body of religious faith
Laxatyf, laxative
Lay (1), lay, song
Lay (2), law, belief, creed
Lay, **Lay(e)n**, see **Lyen** (1)
Laynere, strap, thong
Layser, see **Leyser**
Lazar, leper
Lèche, physician
Lêchcraft, leechcraft, medicine, medical skill
Lêcher, healer
Lechour, lecher
Leden, contr pr 3 sg *led*, pt *ledde ladede*, pp, *led, lad*, lead, conduct, draw, carry, guide, govern, continue, pass, spend, bring about
Leden (lit "Latin"), language, speech, talk
Leden, leaden
Lêed, sbst, lead, a caldron
Lêef, see **Leyen** (1)
Lêef, pl *leves*, leaf
Leef, **Lief**, comp *leever, leefer*, sup *leevest*, hef, dear, beloved, pleasant, agreeable, *ful leef were me*, I should like, also sbst
Leefful, see **Leveful**
Leefsel, **Levesel**, the bush used as a sign of a tavern, leafy arbor
Lêek, leek
Leep, see **Leyen**
Leere, flank, loin, properly flesh, muscle (AS "lira," ON "lær")
Lêes (1), leash
Lêes (2), false, untrue, also sbst, deceit, fraud
Lêes, see **Lesen**
Lêesse, pasture
Lêeste, least, *atte leeste, atte leeste weye*, at the very least
Leet, see **Leten**
Leful, see **Leveful**
Legende, life of a saint or martyr, sad tale, story
Leggen (1), see **Leyen**
Leggen (2), see **Alleggen** (2)
Leid(e), **Leyd(e)**, see **Leyen**
Leigh, see **Lyen** (2)
Leigheth, see **Laughen**
Lemaile, see **Lumaille**
Lemes, flames, rays
Lemes, see **Lim**
Lemman (*leaf-man*), lover, sweetheart (of either gender), concubine

Lendes, loins
Lene, lean, slender, weak
Lēnen (1), lend, give, grant, allow, *vn lenning*, as a loan
Lēnen (2), lean, incline
Lēnesse, leanness
Leng, adv, longer
Lenger, Lengest, see Long
Lengthe, length
Lengthing, lengthening, *inf lengthen*
Lente, Lent
Leonesse, honess
Leonyn, leonine
Leopart, Leopard, Lybard, leopard
Leos (Gk *λεος*) people
Leoun, Lyoun, lion
Lēpand, Northern pr p of Lēpen
Lēpen, pt sg leep, leap, spring, run, run about, exercise
Lēred, learned
Lēren, teach, learn
Lerne, learn, teach
Lesen, pt sg lees, pp *lōr(e)n*, lose, destroy, *loren*, forlorn, wretched, wasted
Lēsinge, lie, falsehood, deceit
Lesinge, loss
Lēsse, see Lasse
Lēsse(n), lessen, diminish
Lest, Kentish for *lest*, see Listeth
Lest, Kentish for Lust
Lēste, least
Lesteth, Kentish for Listeth
Let, see Lēden, Leten, Letten
Leten, Laten, contr pr 3 sg *let*, *mv let, lat*, pt sg *leat*, pl *leten* pp *leten, laten* let allow, yield, leave, abandon, forsake, omit desist, deem, consider frequently used in a causative sense with an *infin*, *let calle*, also combined with the causative *don*, *let don cryen*
Lette, hindrance, delay
Lette-game, "let-game," one who spoils or hinders sport
Letten, contr pr 3 sg *let*, pt sg *lette, letted*, pp *let*, hinder, thwart, cut off, conceal, delay, be hindered, wait hesitate, cease, desist
Lett(e)rure, literature learning
Letuare, electuary, remedy
Lēve, leave permission
Lēveful, Lē(e)f(f)ul, permissible, allowable
Lēven, *mv* 2 sg *le(e)f*, pt sg *lefte lafte* pp *left, laft*, leave let alone abandon forsake permit, grant, cease, omit, desist, refrain, remain
Leven, believe
Leven, see Liven
Levene, flash of lightning
Lever(e), comp of Leef, *me were lever, hadde I lever*, etc., I had rather, *had hure levere*, she had rather
Levesel, see Leefsel
Lewest, see Leef
Lēwed, ignorant, unlearned, coarse, rude, wicked, wanton
Lēwednesse, ignorance, coarseness
Ley, see Lven (1)

Leyen, Leggen, pt *leyde*, pp *leyd* lay lay up lay out expend bet pledge
Leyser, Laysler, leisure, opportunity, deliberation
Leyt, flame (of a candle), also in *thonder-leyt* lightning
Label, written statement or accusation
Licenciat, a man licensed by the pope to hear confessions and administer penance
Liche, adj, like also adv
Liche-wake, wake over a corpse
Licoryce, Lycorys, liquorice
Licour, liquor, moisture, juice
Lief, see Leef
Lift, Left, adj, left
Lige, Liege, Leege, hege, subject, vassal
Ligeaunce, allegiance
Liggen, see Lven (1)
Light, light (of weight), light-hearted, joyous, fickle, trifling, active, nimble, lightly clothed, transitory, easy (to do)
Lighte, adv, brightly, brilliantly
Lighten (1), pt *lighte*, make light alleviate, render glad or cheerful, feel light or glad
Lighten (2), pt *lighte*, alight, descend
Lighten (3), pp *light(ed)*, shine, illumine
Lighter, adv, more lightly, more easily
Lightly, lightly, carelessly, joyfully, easily, quickly, equably
Lightnen, lighten, clear, illumine
Lightnesse (1), brightness
Lightnesse (2), levity, agility
Lightsom, lightsome, gay, cheerful
Ligne, line
Ligne-aloes, wood of the aloe
Likeros, lecherous, licentious greedy, gluttonous, eager, desirous, base vile
Lile, lily
Lilting-horn, horn for playing a hit
Lim, pl *lum(m)es, limes*, limb
Limaille, Lemaille, Lymaille, metal filings
Limutacioun, a friar's limit
Limtour, a friar licensed to beg within a definite limit
Linage, lineage, race, descent, birth, family, kinsfolk, consanguinity
Lippe, lip
Lipsen, hsp
Lisse, relief alleviation, comfort solace
Lissen, assuage, relieve, alleviate
List, see Lust
List(e), see Listeth
Listen, listen, hear
Listes (1) lists (for a tournament)
Listes (2), wiles, devices
Listeth, Lesteth, Lusteth, *impers* vb, usually with *dat*, *contr* pr 3 sg *list lest*, *lust*, pt *liste*, etc., it pleases also *pers*, is pleased wishes, *hum liste* it pleased him he wished, *me list right evyl*, I had no desire to
Litarge, litharge protoxide of lead
Litargye, lethargy
Litel, comp *lasse lēsse*, sup *lēgste*, little, *into litel*, within a little, almost
Litestere, dyer
Lith, limb

- Litherly, adv , ill
 Liven, Leven, hve
 Liveres, hvery
 Lxt, see Lyen (2)
 Lode, load
 Lodemenege, pilotage
 Lode-sterre, lodestar, polar star
 Lqdman (var Lqdesman), pilot
 Loft, ar, height, loft, upper room, dat phr
on lafte, aloft on high, in the air, *kepte on lafte*, sustained
 Logge, lodge inn, resting-place
 Logged, lodged
 Lohne, rope, tether
 Loken, look, regard, see, behold, consider, contemplate, take heed, *looke who whan*, what, whoever whenever, etc See WET, III, 1113, n and cf *wayte what*
 Loken, vb wk , lock up
 Loken, str pp of *louken*, lock
 Loking, look, gaze, glance, appearance aspect, countenance, power of sight
 Lollere, loller, Lollard
 Lomb, Lamb, pl *lombren*, *lambren*, lamb
 Lond, see Land
 Long, sbst, lung
 Long, adj, comp *lenger*, sup *lengest*, long, tall, high
 Long, prep , "along of" because of, *long of the fyr-making*, because of the fire
 Longe, adv , long at great length
 Longen (1), long for, desire
 Longen (2), be appropriate to, befit, belong, concern
 Longitude, the distance between two given meridians, the distance on the ecliptic from the vernal equinoctial point to a circle perpendicular to the ecliptic and passing through the heavenly body whose longitude is required, a line parallel to the equator which measures the length of a climate
 Looft, pl *loves*, loaf
 Lohne, loan
 Lqes, praise, fame, report
 Loos, Laus, Lous, loose, free
 Looth, loath, loathsome, hateful, *me were looth*, it would be displeasing to me, I should be loath (to do it), etc , also sbst
 Looth, adv , unwillingly, with dislike
 Loothly, hideous, ugly
 Loppe, spider
 Lopwebbe, cobweb
 Lorden, rule over as lord
 Lordings, srs, gentlemen
 Lordshipe, lordship, rank, rule, control, authority, post of authority, patronage
 Lqre, lore, learning, knowledge, instruction, doctrine, experience
 Lorel, wretch, worthless fellow
 Lor(e)m, see Lesen
 Lqer; see Laure
 Los, loss, runn, cause of perdition
 Los, see Loos
 Losenger, Losengeour, flatterer
 Losengere, flattery
 Losenges, lozenges, small diamond-shaped figures (commonly used as bearings in heraldry)
 Los(i)en, pt *loste*, pp *lost*, lose
 Lost, sbst , loss
 Loteby, paramour
 Lothen, loathe
 Lotunge, lurking
 Loude, adv , loudly
 Lough, adj , low
 Lough, see Laughen
 Louren, lour, frown
 Lous, see Loos
 Louten, bend, bow down, do obeisance
 Love-dayes, days for settling disputes by arbitration
 Love-drury(e), passionate love, affection
 Loveknotte, love-knot (an intertwined device)
 Lqves, see Looft
 Lovyers, lover See *Gen Prol*, I 80, n
 Low(e), Lough, Lawe, low humble, small contemptible, wretched
 Lqwe, adv , low, humbly, in a low tone softly
 Lowen, appraise, value
 Lowke, confederate, accomplice
 Luce, luce, pike
 Lufsom, lovely, amiable
 Lunare, lunary, moon-wort
 Lure, lure or bait for a hawk enticement
 Lurken, lurk, he concealed (not necessarily with the idea of ambush, see NED, s v)
 Lussheburghes, pl , spurious coins
 Lust, Lest, List, pleasure, delight, desire, wish interest, thing which gives delight
 Lust(eth), see Listeth
 Lusthéd(e), Lustnesse, joy, delight, cheerfulness, vigor
 Lusty, lusty, joyous, happy, pleasant, vigorous
 Luxures, pl , lusts
 Luxurie, lust, licentiousness
 Luxurious, lecherous, outrageous, excessive
 Lyard, gray
 Lybard, see Leopart
 Lycorys, see Licoryce
 Lye, lie
 Lyen (1), Ligen, pt sg *lay*, *ley*, pl *layen*, pp , *leyn*, *layn*, lie, recline, remain, lodge, reside, belong or pertain (to)
 Lyen (2), 2 sg pres *lyzt* pt *legh*, tell a lie
 Lyen (3), blaze, flame
 Lyes, pl , lees, dregs, sediment
 Lyf, gen sg *lyves*, dat phr *on (to, of) lyve*, acc *lyf* (also *lyve*, by extension from dat ?), pl *lyves*, life, lifetime, *lyves*, gen sg used as adj, living, alive
 Lyfode, livelihood, means of support
 Lyfly, adj , lively, bright, vivid
 Lyfly, Lyvely, adv , in a lively or lifelike way
 Lyken, please, often impers , *us lyketh yow*, it pleases us with respect to you, rarely personal, like, enjoy, find agreeable
 Lykinge, adj , pleasing, thriving
 Lykhiéd(e), likelihood
 Lykly, similar probable, likely to occur, apparently able or fitted

Lyknen, lken, compare
 Lyknesse, likeness, parable
 Lym, lme, quicklime
 Lymaille, see Limaille
 Lymen, cover with birdlime, hence, ensnare, catch
 Lymere, humber, tracking-hound, which was kept on a lime or leash
 Lymrod, lme-rod
 Lynde, linden-tree
 Lyne, line, lineage
 Lyne-right, exactly in a line with
 Lyonesse, see Leonesse
 Lyoun, see Leoun
 Lystes, see Listes (1) and (2)
 Lyte Lite, little, also adj., little, small, slight, and adv
 Lythe, easy, soft delicate
 Lyve Lyves, see Lyf

M

M', me (before a vowel)
 Ma(a)d, Ma(a)de, see Maken
 Ma(a)t, dead (the lit sense, from Arab 'mât'), checkmated, defeated, subdued, dejected, exhausted
 Madden, go mad, be mad or angry
 Mader, sbst, madder
 Magestee, Majestee, majesty
 Magistrat, magistracy
 Magnificence, great and generous well-doing, magnanimity (see *Pars I*, X, 736), splendor, glory
 Maheym, maim, maiming
 Maille, mail-armor
 Maister, master, lord, doctor (of divinity, law, etc.), *maister-hunte*, master of the game or of the hunt, *maister streite, towr, town, temple*, etc., chief street, tower, etc
 Maistresse, mistress, governess
 Maistrise, strength, power, domination
 Maistrye, mastery, control, superiority, skill, a masterly performance, art, elegance, *for the maistrye*, surpassing all others, hence, extremely
 Majestee, see Magestee
 Make, sbst, mate, match, opponent, husband or wife
 Makeleßes, unmatched, peerless
 Maken, pt *maked(e)* *ma(a)de*, pp *maked*, *ma(a)d*, make, produce, compose, write, pretend, counterfeit, cause
 Makere, maker, composer
 Making, poetry, composition
 Malapert, forward, impudent
 Male (1), bag, wallet
 Male (2), male
 Malefice, maleficent act or device
 Malencohe, black bile, one of the humors
 Malencolyk, melancholy
 Malgre, see Maugre(e)
 Malice, wickedness inclination to evil, ill-will, spite
 Mahsoun, curse
 Malleable, malleable
 Malt, see Meiten

Maltalent, ill-humor, ill-will resentment
 Malvesye, malmsey, a sweet wine named from Monemvasia in the Morea and originally obtained from that place or the neighborhood
 Man, pl *men*, man mankind, hero servant, retainer, used indefinitely (sometimes in the unemphatic form *men*) *men seith*, they say (Germ "man sagt"), *as man that*, like one who
 Manace, menace threat
 Manacen, Manasen, menace, threaten
 Mandement, summons
 Mane, techel, phares, for Heb 'Mene, mene, tekhe, upharsin' (Dan v, 25)
 Maner, manor
 Manère, Mâner, manner, method, way conduct, deportment, courtesy, kind, sort, as in *maner wight*, *maner thinges* (used without *of*), *maners*, pl, manners (Lat "mores")
 Mangonel, engine for casting stones and other missiles
 Manhede, manhood manliness
 Manly, adv, boldly, in manly fashion
 Mannish, like a man, unwomanly, human, also adv
 Mansioun, abiding-place, dwelling, in astrology, the daily positions of the moon, or the sign (or signs) of the zodiac in which a planet exerts especially great influence
 Mansuete, meek, mild, courteous
 Mansuetude, meekness, gentleness
 Mantel, mantle, cloak, *foot-mantel*, riding skirt
 Mantelet, short mantle
 Many, many, often used directly with a sg noun *many knight* many a knight
 Manye, mania
 Mappemounde, map of the world
 Marchal, Marshal, marshal
 Marchandyse, merchandise, trading
 Marcha(unt), merchant
 Marcial, martial, warlike
 Marcien, Martian, having the temperament of one subject to the planet Mars
 Mar(e), adj and adv, more, greater (Northern dial)
 Mareys, marsh
 Marie, interj, 'marry!', by St Mary!
 Mark (1) Merk, mark, point, spot, race, sex, sign, image
 Mark (2), Marc, a monetary unit of the value of 13 s 4 d (two-thirds of a pound)
 Market-betere, loafer or swaggerer in a market
 Markus, marquis
 Markussesse, marchioness
 Marle-pit, marl-pit
 Marren, mar, disfigure
 Martyre, martyrdom
 Martyren, make a martyr of torment
 Mary, marrow, pith
 Mary-bones, marrow-bones
 Mase, maze, labyrinth, state or position of bewilderment
 Masednesse, amazement, bewilderment*

- Maselyn**, mazer or bowl of maple-wood
Masen, be in a state of bewilderment, pp *mased*, stunned
Masse, Messe, mass
Masse-peny, offering for a mass
Mast (1), mast of a ship
Mast (2), mast, fruit of various trees, acorns and beechnuts
Masty, sluggish ("fatted on mast")
Mat, see **Ma(a)t**
Matere, **Matere**, matter, subject, affair, business, material, theme subject-matter, cause
Matins, morning-prayers
Maugre(e), **Maigre**, ill-will, reproach, also as prep, in spite of
Maumet, idol (corruption of "Mahomet")
Maumetrye, Mohammedanism, idolatry
Maunciple, manciple, steward of an inn or college
Mavis, song-thrush
Mawe, maw, stomach
May, see **Mowen**
May, maiden
Mayde(n), maiden, gurl
Maydenhed(e), maidenhood, virginity
Maymen, **Meymen**, maim injure
Mayntenen, maintain, uphold
Maysondeu, hospital (Fr "Maison Dieu")
Meche(l), see **Muche(l)**
Međe, meed, reward, bribe, pl *to medes*, for reward
Mede, **Meeth**, mead, a drink made from honey
Med(e)len, mix mangle, dye, stir up, meddle
Medewe, meadow
Mediatour, messenger, go-between
Medlee, cloth of mixed weave, used as adj
Medler, medlar (the fruit)
Meel, meal
Meelide, meal-time
Meeth, see **Mede**
Meğre, meager, slender
Me(g)nee, see **Meynee**
Meke, meek, also adv
Meken, become meek, have mercy, make meek, mollify, refl, humble one's self
Mele, meal (of flour)
Melk, milk
Melle, **Mille**, mill
Melten, pt *mail*, pp *molten*, melt
Memorial, adj, preserving in memory
Memory, memory, state of consciousness
Men, see **Man**
Menden, mend, gain, profit
Mendience, mendicancy
Mendynant(y)z, mendicants
Meñe, means, course, instrument, mediator, go-between intermediary, middle state or course of action
Meñe, middle, mean, intermediate
Menelich, moderate
Menen, pt *menie*, *menede*, pp *ment*, mean, intend, say, declare, signify
Menour, Minorite
Menstralce, see **Minstralcey**
Ment(e), see **Menen**
Mentes, plants of mint
Menyver, miniver
Mercable, merciful
Mercurie, mercury (quicksilver)
Mercy, mercy, thanks, *graunt mercy*, many thanks
Mere, mare
Meridian, adj, southern, exactly on the meridian
Merdie, midday
Meridional, southern
Meritorie, meritorious
Merk, see **Mark** (1)
Merken, brand
Merhoun (var **Emerlion**), merlin, small falcon
Mermayde(n), mermaid, siren
Mersshy, marshy
Merveille, **Mervaille**, marvel
Mery(e), **Murye**, **Myrne**, merry, glad, gay, pleasant
Meryte, merit, deserving, reward
Mes, range, distance, *at good mes*, at good, favorable range for a shot
Meschaunce, mischance, misfortune, bad conduct, evil condition, *with meschaunce*, ill luck to him (a frequent curse)
Meschief, **Meschief**, **Mischeef**, misfortune
mshap, harm, trouble
Meşel, leper
Meşelrie, leprosy
Message, message, errand, messenger
Messenger, **Messenger**, messenger
Messagere, sending of messages
Messe, see **Masse**
Meste, most, highest, superl of **Muche(l)**
Moche(l), etc
Mester, **Myster**, occupation, office, service, *what myster men*, what sort of men
Mesuage, message, dwelling-house
Mesure, measure, moderation, temperance
Meşuren, measure
Met, measure of capacity
Met, see **Meten** and **Meşen**
Meşe, meat, food
Meşe, meet, fitting suitable, equal
Meşely, well-proportioned
Meşen, pt *mette*, pp *met*, meet (trans and intrans), arrive at the point (of), succeed (n)
Meşen (1), contr pr 3 sg *met*, pt *mette*, pp *met*, dream
Meşen (2), measure
Meşing, meeting
Meşing, dream
Meşte, see **Meşen**, **Meşen**
Meşen, see **Moeven**
Mewe, **Muwe**, mew, coop, pen, hiding-place
Meymen, see **Maymen**
Meynee, **Me(g)nee**, household, retinue
sut, army, crew, company, assembly
Meynt, **Meynd**, pp, mixed, mingled
Meyntenauce, demeanor
Mich(ol), see **Muche(l)**
Midel, adj, of moderate height
Mighte, see **Mowen**
Mikel, see **Muche(l)**

Milde, mild
 Milksop, bread sopped in milk, hence, weakling
 Mille, see Melle
 Milne-stones, mill-stones
 Minde, see Mynde
 Ministre, minister, officer
 Minnresten, admnister
 Minstraiyce, minstrelsy, music, musical instruments
 Miracle, miracle, wonder, legend, *pleyes of miracles*, miracle-plays
 Murre, myrrh
 Murthe, Murthe, mirth, joy, amusement
 Mis, adj, wrong, bad, amiss, also sbst and adv
 Misacounten, miscount
 Misaunter, misadventure
 Misavysen, vb refl, act ill-advisedly
 Misbedden, pp *misbedden*, offer evil, injure, insult
 Misbleve, suspicion of deception
 Misbleved, adj, infidel, also sbst
 Misbedden, see Misbedden
 Misborn, pp, misbehaved
 Miscarien, miscarry, go amiss, come to harm
 Mischeef, see Meschief
 Misdemen, misjudge
 Misdeparten, divide amiss
 Misdrawynge, way of drawing apart
 Misericorde, mercy, pity
 Misese, discomfort, trouble, harm
 Misessed, troubled, disturbed
 Misfallen, pt sbj *mysfalle*, misbefall, happen amiss (for)
 Misforyven, pt *misforyaf*, misgive
 Misgqn, pp, *misgqn*, *miswent*, go amiss or astray
 Misgovernaunce, misconduct
 Misgyed, misguded See Gyen
 Mishappen, happen ill (for), also personal
 Misknqwynge, sbst, ignorance
 Misknqwynge, adj, ignorant
 Misleden, mislead, misconduct
 Misledynge, misdirection
 Mislyen, pt *mislay*, lie in an uncomfortable position
 Mislyken, displease
 Mislyved, of evil life, wicked treacherous
 Mismetren, scan wrongly
 Missen, miss, fail, approach an end, lack, want
 Misset, pp, misplaced, badly timed
 Misseyen, speak amiss, speak evil (of), slander
 Missitten, pt *missat*, be out of place, misbecome
 Misspeken, pt *misspak*, speak amiss
 Mistaken, pp *mistaken*, make a mistake, transgress
 Mister, see Mester
 Mistrye, ministry calling, vocation
 Mistihede, mystery
 Mistornen, turn aside, mislead
 Mistyden, be unlucky
 Miswanderynge, erring, going astray
 Miswent, see Misgqn

Miswey, adv, astray
 Misweyes, by-paths
 Miswryten, miswrite
 Mitayn, Miteyn, mitten glove
 Mixen, dunghill
 Mo, adj comp, more, greater, another, others, *na mo*, no others, none else, also adv
 Mochel, sbst, size
 Moche(1), see Muche(1)
 Mocioun, motion, proposal, feeling, desire
 Moder, mother, the thickest plate of an astrolabe
 Moeble, adj, movable, also sbst, movable possessions
 Moedes, moods, strains (of music)
 Moerdre, see Mordre
 Moevable, movable, impressionable, changeable, *the firste moevable*, the "primum mobile"
 Moeven, Meven, move, stir up, begin, disturb
 Moevere, mover, cause
 Moiste, moist, new (not worn), fresh (not stale)
 Mok(e)ren, hoard up
 Mokerere, miser
 Moleste, molestation, trouble
 Mollificacioun, mollifying, softening
 Molten, see Melten
 Mone, moon, position of the moon
 Mqne, moan, complaint
 Mqnen, bemoan lament
 Monesten, admonish
 Mon(e)th, month
 Monyour, comer
 Mood, state of anger, thought
 Moornen, mourn, yearn for
 Moot (1), note of a horn or bugle
 Moot (2), motion (of a heavenly body)
 Moot, pt pr vb, 2 sg *most*, pt *moste* may, am permitted, must, shall, am obliged (to), frequent in adjurations *so moot I thee* so may I prosper, sometimes impers, *us moste*
 Mo(o)te, mote, atom
 Moraltee, morality, moral writing, the moral (of a fable or tale)
 Mordre, Moerdre, murder
 Mqre, sbst root
 Mqre, adj comp greater, larger, higher (in station), also sbst, and adv
 Mqreover, besides, in addition still further, and yet moreover, translates Lat "ad haec"
 Mormal, sore, gangrene
 Morne, morning
 Morter, mortar, bowl of wax with a wick, later, a thick candle (NED)
 Mortfyen, mortify, deaden in alchemy, produce change by chemical action
 Mortreux, thick soup, stew (properly pl of *mortrel*, but used also as sg)
 Morwe(n), morning, morrow
 Morwenynge, morning
 Morwe-tyde, morning-time
 Mosel, muzzie

Most, Moste, see **Moot**
Mōste, greatest, chief
Motren, mutter
Mottelee, motley, parti-colored cloth
Motyf, motive, suggestion, idea
Mountance, amount, quantity, value
Mourdaunt, chape or tag (of a girdle)
Mous, pl *mys*, mouse
Moustre, pattern
Moveresse, starter up (of quarrels)
Mowe, grunace
Mowen, pt pr vb, sg *may*, pl *mouwen*, wk pt *mighie*, be able, have power, be permitted, sometimes used absolutely, without dependent inf
Mowis, bushels
Mowlen, become mouldy, decay
Mowynge, ability
Moysoun, harvest, crop, growth
Moysty, new (ale)
Muable, mutable; changeable
Mucchen, munch
Muche(1), Moche(1), Meche(1), Mich(el), Mikel, adj, much, great, also adv
Mullok, heap of refuse, confused pile
Multiplicacio(u)n, multiplication, technical for alchemy, the art of transmuting baser substances into silver and gold
Murrierly, more merrily See **Mery(e)**
Murmuracion, murmuring
Murthe, see **Murthe**
Murye, see **Mery(e)**
Musard, musar, hence, sluggard, dolt
Muscie, mussel
Musen, consider, be in a study, gaze intently
Muwe, see **Mewe**
Muwet, mute
Mycche, loaf of bread
Mycher, thief
Myle, mile, *myle wey*, space of a mile, also used as a measure of time (twenty minutes)
My(n), my, mine
Mynde, **Minde**, mind, memory, recollection, sound mind, sanity, reason
Mynen, mine, undermine
Mynnen, remember, mention
Mynour, miner
Mynten, intend
Myne, see **Mery(e)**
Mys-, for words beginning with this prefix see **Mis-**
Mys, see **Mous**
Myster, see **Mester**
Myte (1), mite (small Flemish coin), something without value
Myte (2), mite (the insect)

N

Nʹ, contr for **Ne** before a vowel
Na, no (Northern dial), *na mo*, *na more*, no more, no other
Nacioun, nation, perhaps also birth (Fr "naissance")
Nadde, contr for **Ne hadde**
Naddre, **Neddre**, adder, serpent

Nadir, the point of the ecliptic opposite to the position of the sun
Naillen, **Naylen**, nail, fasten
Naken, pp *naked*, make naked, strip, *naked* bare, plain, destitute, wretched
Naker, kettle-drum
Nale, in *atte nale*, at the ale (-house)
Nam, see **Nimen**
Name, name, title, reputation
Namely, **Namelich(e)**, especially
Namq, **Namqre**, see **Na**
Nappen, take a nap, nod
Nar(o)we, adj, narrow, tight, close, small also adv
Nat, not
Natal, presiding over nativities
Nat forthy, nevertheless, notwithstanding
Naught, nought, nothing
Naught, not
Nave, nave (of a wheel)
Navele, navel
Navye, **Naveye**, navy, fleet
Nay, adv, *may*, no, also subst, denial
Naylen, see **Naillen**
Nayten, refuse, deny
Ne, not, *ne*, neither nor, occasionally used, where it would not be in Mod Eng, after vbs of neg meaning See **Tr**, II, 716, n
Nece, niece, cousin
Necessen, compel
Neddre, see **Naddre**
Nede, need, necessity, extremity, emergency, peril, matter of business, specific need or necessity (esp in pl)
Nede(s), adv, needs, necessarily
Nedeful, needy
Nedeless, needless, unnecessary, also adv
Nedely, necessarily, of necessity
Neden, be needful or necessary, commonly impersonal, *us neded*, we should need
Nedes-cost, of necessity
Neen, no (Northern dial)
Ne(e)r, adv, nearer, comp of **Neigh**, but sometimes used as pos
Neet, pl, neat, cattle
Negardye, see **Nigardye**
Neghen, see **Neighen**
Ne(igh), **Ney**, **Nygh**, **Ny**, adj, comp *ne(e)r*, *ner(r)e* sup *nexte*, near, nigh, also adv
Neighbour(e), neighbor
Ne(ighen), **Nyghen**, draw near, *neigh it nere* approach it more closely
Neither nor **neither**, neither the one nor the other
Nekke, neck
Nel, see **Nil**
Nempnen, name
Ner, see **Ne(e)r**
Nercotikes, narcotics
Nere, contr of **Ne were**
Nerf, nerve (sinew)
Ner(r)e, see **Neigh**
Nether, lower
Net-herd, cow-herd
Netherest, nethermost
Nevenen, *warhe*; mention
Neveradel, never a bit, not at all

Never(e), never
 Newew, nephew
 Newe, new, fresh, of *newe*, anew, also adv
 Newefangel, fond of novelty
 Neweliche, recently
 Newe-thought, Inconstancy (personified)
 Nexte, adj sup, nearest, next, last, easiest, see Neigh
 Ney, see Neigh
 Nigard, miserly, niggardly, also sbst
 Nigardye, niggardliness
 Night, night, dat phr *oy nighte, a nighte*, by night the phr *to-night* may mean the present night (now passing), the night following the present day, or the night just past See *NPT*, VII, 2926, n
 Nighten, become night, grow dark
 Nighter-tale, night-time
 Nigromancier, necromancer
 Nil (Ne wil), Nel, will not
 Nillynge, refusing, not wishing (to be)
 Nimen, pt sg *nam*, pp, *nomen*, take, put
 Niste (Ne wiste), knew not, see Witen
 No, neg adv, no, perhaps also nor See *HF*, 1170, n
 Noble, a com (worth 6 s 8 d)
 Noblen, ennoble
 Noblesse, nobility, nobleness, rank, magnificence, conduct worthy of a nobleman
 Nobleye, nobility, noble rank, splendor, collectively, an assembly of nobles
 Noel, Nowel, birthday, hence, Christmas
 Noght, not, not at all, by no means, *noght but for*, only because
 Nokked, notched
 Nolde, contr of *Ne wolde*, see *Wil(e)*
 Nombre, NOMBRE, number, quantity, sum
 Nomen, see Nimen
 Noncerteyn, see Nouncerteyn
 Nones, nonce, in the phrases *for the nones with the nones*, properly *for (with) then ones*, where *then* is the dat of the demonstrative pron or article, *for the nones*, for the time or occasion, on the spur of the moment, for the special purpose, then (merely for emphasis) very, exceedingly, sometimes only a colorless tag (see *Gen Prol*, I, 379, n), *with the nones* provided only, on condition that See also *Qnes*
 Nonne, gen sg *nonnes*, *nonne*, nun
 Nonnerye, nunnery
 Nonn, none, no
 Noot, contr of *Ne woot*, see *Witen*
 Norice, Norys, nurse
 Norcen, Norssen, Norishen, nourish, raise, bring up, foment
 Noriss(h)inge, nourishing, nutriment, sustenance, up-bringing, growth
 Nonture, see Nourtire
 Nor(r)y, pupil
 Nortelrye, nurture, education
 Nourtire, nourishment, nurture, breeding, good manners
 Norys, see Norice
 Nose-thurles, nostrils
 Noskynnes, from *nones kynnes*, of no kind, see *Kin*

Nost, contr of *Ne wost*, see *Witen*
 Not, closely cropped or shaven, *not heed*, head with hair cut short
 Not, contr of *Ne wot*, see *Witen*
 Notabilitee, notable fact or observation
 Notaries, scribes
 Note (1), note, mark, musical note or tune (on the *kringes note* see *MillT*, I, 3217, n) musical notation, *by note* according to notes, or in concord, all together
 Note (2), business, task
 Note (pronounced *nôte*) nut
 Noteful, useful
 Notemuge, Notemugge, nutmeg
 Nother, neither
 Nothing, adv, not at all, in no degree, *for nothing*, on no account
 Notificacioun, hunt
 Notifyen, indicate, make known, declare, take note of
 Nought, see *Noght*
 Nouncerteyn, uncertainty also adv
 Noun-power, impotence, powerlessness
 Nouthe, now (lit "now then"), *as nouth*, at present
 Novelrye, novelty
 Novys, novice
 Now, now, *now and now*, now and then, from time to time
 Nowche, setting for jewels, clasp, jewelled ornament also *an ouche*
 Nowel, see *Noel*
 Noy, hurt, injury
 Noyen, annoy, vex, injure
 Noyous, annoying, troublesome
 Noyse, outcry, report, evil report
 Noysen, make a noise, cry out
 Ny, see *Neigh*
 Nyce, ignorant, foolish, weak, wanton, careful, scrupulous
 Nycete, ignorance, simphety folly, lust, foolish or trivial conduct, shyness, scrupulousness
 Nyfles, trifles, silly stories
 Nygh, Nyghen, see *Ne(i)gh*, *Ne(i)ghen*
 Nympe, nymph

O

O, see *Oon*
 Obedient, obedient, in astronomy, the eastern signs of the zodiac, regarded as subject to the western signs See *Astr*, II, 28
 Obeisaunce, obedient
 Obeisaunce, obedience, act of obedience, submission, or attention
 Obeysshyng, obedience, submission
 Obeysynge, obedient
 Object, adj, presented
 Obligacioun, bond surety
 Obligen, oblige, compel, *obligen to*, impose an obligation on
 Observaunce, observance, duty, ceremony attention, head, respect, homage
 Observe, observe, pay regard or heed, favor
 Occan, ocean
 Occupyen, take possession of seize upon,

- occupy, inhabit, take up, fill, hold to, follow closely
- Octogamy**, marrying eight times
- Of**, prep., of, from, by, concerning, with regard to, because of, as a result of, during (*of at a tyde, of al my lyf*), sometimes in a partitive sense (*Of smale houndes had she*)
- Of**, adv., off, away
- Offence**, injury, harm, discomfourt, hindrance, guilt
- Offencioun**, **Offensioun**, crime, offence, injury, damage
- Offenden**, offend, injure, attack
- Offertorie**, offertory (said or sung during the collection of the offering in church)
- Office**, office, secular employment, duty, function, natural property, place of office, *houses of office*, storerooms devoted to household service
- Offrynge**, offering of alms at the altar, contribution in church
- Of-newe**, newly, lately, of late anew, again
- Of-showven**, shove off, repel
- Of-taken**, taken off, removed
- Ofte**, adv., often, sometimes also adj. in early English, as perhaps in the phrases *ofte sylhe(s)*, *ofte tyme*, oftentimes
- Ofthowed**, pp., thawed away
- Oght**, **Ought**, **Aught**, **ought**, anything, sometimes used as adv., at all
- Oghte**, see **Owen**
- Oulle**, oil
- Okes**, see **Ook**
- Olifaunt**, elephant
- Olyve**, olive-tree
- Olyver**, olive-tree, olive-yard
- Omehe**, homily
- On**, on, upon, at, in, with regard to, toward, against
- Onde**, envy
- Onen**, unite, complete
- Ones**, once, of one mind, in agreement, *atones* (North *atanes*), at one time See also **Nonnes**
- Onethe**, see **Unethe(s)**
- Onliche**, only
- On-lofte**, see **Loft**
- On-lyve**, see **Lyf**
- Ony**, **Anything**, see **Any**, etc
- Oo**, see **Oon**
- Ook**, oak
- Oon**, **Oo**, **O**, one, one single, one and the same, one continuous and uniform, *that oon*, the one, *ever in oon*, always alike, continually, *after oon*, according to one standard, uniformly good, *oon and oon*, one by one, *at oon*, at one, in agreement, *oon the faireste*, one of the fairest (see **CIT**, IV, 212, n.)
- Oostesse**, see **Hostesse**
- Ooth**, oath
- Op(e)nen**, open
- Open-ers**, fruit of the medlar
- Open-headed** (var **-heveded**), bare-headed
- Ope**, opium, opiate
- Opposen**, oppose, accuse (of), appose, examine
- Opposicion**, opposition, in astronomy, the relation of two planets when they are 180° apart
- Oppressen**, oppress, suppress, violate
- Or**, oar
- Or**, conj., ere, before
- Or**, prep., before
- Or**, conj., or See **Other**, conj.
- Oratorie**, oratory, chapel or closet for private devotions
- Ord**, point, beginning See **Word**
- Ordal**, ordeal
- Ordnaunce**, **Ordinaunce**, arrangement, order, regulation, command, preparation, provision, plan, determination
- Ordenee**, **Ordeyne**, well ordered or regulated, symmetrical
- Ordeynen**, ordain, order, determine, provide, prepare, appoint
- Ordeynly**, in due order, conformably
- Ordeynour**, ruler
- Ordinat**, ordered, regulated, in due order
- Ordre**, order, law, class, set, orderly tabulation, religious (monastic) order, *by ordre*, in order
- Ordred**, ordained, in (clerical) orders
- Ordure**, filth, mire, rubbish
- Ore**, favor, mercy, grace
- Ore**, ore (of metal)
- Orfrays**, orphrey, gold embroidery, braid, or fringe
- Organs**, organ (formerly pl.)
- Orgon**, organ (construed as pl. in **NPT**, VII, 2851.)
- Orisonte**, horizon
- Orisoun**, orison, prayer
- Orlog(ge)**, horologe, clock
- Orphelin**, orphaned
- Orpiment**, orpiment (trisulphide of arsenic)
- Osanne**, **Hosannah**
- Ost**, host, army
- Ostage**, hostage
- Ost(e)**, see **Host(e)**
- Ostelementes**, furniture, household goods
- Ostesse**, see **Hostesse**
- Otes**, oats
- Other**, adj., second, other, different, recent (*thus other night*), *that oon that other*, the one the other
- Other**, **Outher**, conj., either, or
- Othergate**, otherwise See **Gate** (2)
- Other-way(e)s**, otherwise, diversely
- Otherwhyle**, **Outherwhyle**, sometimes **Otherwyse**, on other terms or conditions
- Ouche**, see **Nowche**
- Ought**, see **Oght**
- Oughte**, see **Owen**
- Oule**, owl
- Oules**, pl., awls, spiked irons
- Ounce**, ounce, small bunch or portion
- Ounded**, wavy
- Ounding**, sbst., adornment with wavy lines
- Oundy**, wavy
- Our(e)**, pron., our, *oure(s)*, ours On the special use in phrases of intimacy (the "domestic our") see **ShupT**, VII, 69, n.

Out, adv, out, completely, fully, *out and out*, entirely, *out of*, without, out of
 Out, interj, alas!
 Out-bræken, break out
 Out-bresten, burst out
 Out-bringen, express, utter
 Out-drawe, pp, drawn out
 Oute, away, out, disclosed, made known, uttered
 Outen, put forth, show, utter, offer
 Out(e)reste, see Utt(e)reste
 Outerly, see Utterly
 Outermost(e), uttermost
 Outfleyinge, flying out
 Outhees, outcry, clamor, alarm
 Outher, see Other, conj
 Outlandish, foreign
 Outlawe, outlaw
 Outrage, excess, inordinateness, violence, cruelty, injustice, wrong
 Outrageous, excessive, immoderate, superfluous, violent, over-bold
 Outrance, excess, to (*into*) *outrance*, beyond all limits, to the utmost
 Outrayen, Outreyen, be outrageous, excessive, fall into a passion
 Outrely, utterly, absolutely, entirely
 Outridere, rider abroad, an officer of a monastery who rode about to inspect granges
 Outslyngen, cast out
 Out-springen, pt -*sprung*, spring forth, come to light, spread abroad
 Out-strecchen, pp, -*straught*, stretch out
 Out-take(n), excepted
 Out-twynen, twist out utter
 Out-wenden, come forth, proceed
 Out-yede, went out See Yede
 Over-, prefix to denote excess, cf *overgreet*, *overhaste*, *overlight*, *overlonge* etc
 Over, adj, superl *queresst(e)*, upper
 Over, adv, very, exceedingly
 Over, prep, above, besides, beyond, exceeding
 Overal, everywhere, in every respect, *overalther*, wherever, *over al and al*, beyond every other
 Overblowe, pp, blown over, past
 Overbyden, outlive
 Overcomen, pt sg *quercum* pp *quercomen*, overcome, defeat, come to pass
 Over-gilt, gilded over
 Overgoon, pass away, overspread, trample upon
 Overkerven, cut across, cross
 Overlad, pp, overborne, brow-beaten (lit "over-led")
 Overloken, look over
 Overlyen, overlie, lie upon
 Overmacchen, overmatch
 Over-oid, too old, out of date
 Overpassen, surpass, exceed, overstep
 Overraughte, reached over (horses), urged on
 Overshaken, shake off
 Oversheten, pp *quershoten* (var *quersheten*), overrun the scent (in hunting)

Qversloppe, upper or over-garment, gown cassock
 Qverspreiden, contr pr 3 sg -*spra'* pt -*spradde*, spread over cover
 Qverspringen, overpass
 Qverstrecchen, stretch or extend over
 Qverswimmen, swim or float over or across
 Qvert, over, open
 Qverthrowen, pp *qverthrowen*, be overthrown, ruined
 Qverthrowinge, sbst, overturning destruction
 Qverthrowinge, pr p used as adj headlong, overwhelming, headstrong, revolving
 Qverthwart, across, crosswise, askance, opposite
 Qvertymeliche, adv, untimely
 Qverwhelmen, turn or roll over
 Qverwhelven, overturn, agitate
 Qwen, pt pr vb, pt *o(u)gh'te* *ough'te*, owe, own, possess, be under obligation, ought, often used impersonally, *him* (*her, us*) *ogh'te*, it behoved him, etc
 Qwen, Qw(e)ne, own
 Qwh, interj, alas!
 Qwher, Qwghwhere, anywhere
 Qxe, pl *oxen*, ox
 Qynement, outment
 Qynon, onion

P

Pa, kiss, see also Ba
 Paas, see Pas
 Pacen, see Passen
 Patience, patience
 Page, page, servant attendant in service or in training for knighthood, boy
 Paillet, pallet
 Paire, Peire, Peyre, pair, set, series (not necessarily two in number as a *peure of bedes*)
 Paisible, see Pesible
 Palais, Paleys, palace, mansion (in astrology)
 Palasie, palsy
 Palasyn, belonging to the palace or court
 Pale, perpendicular stripe
 Paleis, Paleys, see Palais, Palis
 Palen, render pale
 Palestal, pertaining to wrestling or athletic games
 Palfrey, palfrey, riding-horse
 Palis, Palays, paling, palsade stockade
 Palled, aphetic form of *ap(p)alled* pale, weak, languid
 Palmere, palmer, originally a pilgrim to the Holy Land, then used for pilgrims more generally
 Palynge, adorning with heraldic pales or stripes
 Pan, bran-pan, skull
 Panade, large knife, cutlass
 Panne, pan
 Panter, fowling net
 Panyer, panner, bread-basket
 Papeer, Papor, pepper

- Papejay, Papingay, Popinjay, popinjay**, parrot or woodpecker
Papelard, hypocrite
Papelardye, hypocrisy
Paper, Papir, paper, account-book
Par, Per, by (Fr "par")
Parage, birth, lineage, rank
Paramentz, Parementz, rich hangings or clothing
Paramour, sbst, paramour, concubine, love-making
Paramour(s), adv, for love (Fr "par amour"), with passionate or romantic devotion, passionately See *KnT*, I, 1155, n
Paraunter, Paraventure, peradventure, perhaps
Par cas, see Percas
Parcel, part, small portion
Parchemyn, Parchemyn, parchment
Parcier, see Cuer
Pardee, Pardieux (lit "by God"), a common oath or asseveration certainly, verily
Pardoner, pardoner, seller of indulgences
Paregal, fully equal
Parementz, see Paramentz
Parentele, relationship, kinship
Parfey, Parfay, by (upon) my faith
Parfit, Perfit, perfect
Parfournen, Perfournen, perform, execute, complete, fulfil, be equivalent to
Parisshe, parish
Parisschen, parishioner
Paritone, pelitory of the wall
Parlement, parley, deliberation, decree, parliament
Parodie, period, duration
Parsener, Parsoner, partner
Part, party side, share
Parten, divide into parts, separate, depart from, take leave, depart, disperse, share, participate (in), *partynge felawes*, sharing partners
Partener, partner, partaker
Partles, without part or share
Partnich, partridge
Party, adj, mixed, variegated (cf "parti-colored")
Partye, part, portion, share, side, partusan, party
Parvys, porch, room above a church-porch
 On other possible meanings see *Gens Prol*, I, 310, n
Pas, Paas, pl pas, pace, step, gate, yard, distance, grade, degree, *goon a paas*, walk at a footpace, *thousand pas* a mile
Passage, passage, way, period (of time)
Passant, excelling, surpassing
Passen, Pacen, surpass, excel, outdo, conquer, pass by, pass away, depart
Passing, surpassing, excellent
Passioun, passion, suffering, passive impression or feeling
Pastee, pasty
Patente, letter patent, papal license
Paternoster, the Lord's prayer
Patren, recite the paternoster
- Patrimoine, patrimony**
Patroun, patron, pattern
Paunche, paunch
Pawmes, palms (of the hand)
Pax, the "osculatorium," used at mass for the "kiss of peace"
Pay, pleasure, satisfaction
Payen, pay, satisfy, please, appease
Payen, adj, pagan
Payndemayn, fine white bread
Payne, see Peyne
Peche, peach
Peçok, peacock, *peçok-arwes*, arrows with peacock's feathers
Pecunial, pecuniary
Peer, see Pere
Pe(e)rie, pearl
Peert (aphetic form of *apert*), forward, saucy, bold
Pees, peace
Peire, see Paire
Peiren, impair, damage
Pekke, peck (measure)
Pel, peel, small castle
Peler, see Pile(e)r
Pelet, pellet, cannon-ball
Penaunt, penitent
Pencil (1), pencil, brush
Pencil (2), Pensel (for *penoncel*), small pennon or streamer, lady's token borne by a knight
Penitancer, confessor who imposes penance
Penitence, penance
Penne, pen
Penner, pen-case
Penoun, pennon, ensign of knight-bachelor
Pensel, see Pencil (2)
Peny, pl *penyes, pens*, penny, money
Penyble, painstaking, inured (to pain)
Pepr, see Papeer
Peple, see Poepel
Percas, Par cas, perchance
Percely, Persly, persley
Percen, pierce, stab
Perchance, perchance, probably, doubtless
Perche, perch, bar, horizontal rod
Parchemyn, see Parchemyn
Pere, peer, equal
Peregryn, pilgrim, foreign
Pere-jonette, early pear
Peres, pears
Perfit, see Parfit
Perfournen, see Parfournen
Perissen, perish, destroy
Perled, studded with drops like pearls
Perree, Perrye, jewelry, precious stones
Pers, adj, Persian blue, blue-gray, also sbst, cloth of that color
Persaunt, piercing, keen, sharp
Perséveren, endure, continue
Persone, Persoun, person, parson
Pertunacie, pertinacity
Pervinke, Pervenke, periwinkle
Peßen, sbst pl, peas
Peßen, vb, appease
Peßible, Paisible, peaceable, gentle, tranquil

- Pestilence, pestilence, plague, harm, disaster
 (common in curses)
 Peter, a common oath, by St Peter!
 Peyne, Payne, pain, grief, distress, trouble,
 care, effort, toil, penalty, pain of torture,
in the peyne, under torture
 Peynen, usually refl, take pains or trouble,
 strive, endeavor
 Peynten, pt *peymte*, *peymted(e)*, pp *peymt(ed)*,
 paint color smear over
 Peyntour, painter
 Peynture, painting
 Peyre, see Paire
 Peytre, poultry, collar for horse (originally
 breast-plate of horse in armor)
 Phares, see Mane
 Phusias, word of uncertain form and mean-
 ing See *ML Epil*, II, 1189, n
 Phutonissa, Phutonesse, pythonesse, witch
 See *FrT*, III, 1510, n
 Pich, pitch
 Pichen, pt *pyghte*, pitch, prick, pierce
 Pietee, Pietous, see Pitee, Pitous
 Piggesnye (lit "pig's eye"), a flower (perhaps
 the trillium), then, a term of endearment
 See *MillT* I, 3268, n
 Pighite, see Pichen
 Piken (1), pick, pick at, adorn, despoil
 Piken (2), peek, peep
 Pikerel, young pike
 Pilche, outer garment with fur
 Pile(e)r, Peler, pillar, column, used as adj,
 supporting, propping up
 Piled, pp used as adj, deprived of hair, bald
 See *Pillen* Possibly, in some passages,
 the adj means covered with pile or hair
 See *RvT*, I, 3935, n
 Pilen, pillage, plunder, rob
 Pillen, rob, plunder, peel
 Pilour, pillager, robber, spoiler
 Pil(o)we, pillow
 Pilwe-beer, pillow-case
 Piment, spiced and sweetened wine
 Pin, pin, brooch, thin wire, *hangeth on a joly*
pin, is in high spirits (original meaning
 uncertain)
 Pinchen, pinch, pleat, *pinchen at*, fig, find
 fault (with), blame
 Piper, piper, used as adj, suitable for making
 pipes
 Pissemyre, pissure ant
 Pistel, epistle, letter, message, communica-
 tion
 Pit, Put (North dial), pit
 Pit, see Putten
 Pitaunce, pittance, allowance of food to in-
 mates of a religious house, gifts
 Pitee, Pietee, pity, a pity
 Pith, strength, vigor, marrow
 Pitous, Pietous, pitiful, merciful sorrowful,
 mournful, piteous sad, pitiable, excusa-
 ble
 Place, Plas, place, manor-house
 Plage, region, quarter, direction
 Plane, plane-tree
 Planete, planet
 Plantayn, plantain
- Plante, Plaunte, plant slip, piece of cut
 wood staff cudgel
 Plas, see Place
 Plat, flat, blunt, downright certain, plain,
 also adv
 Plate, plate (used in armor), the sight on the
 rule of an astrolabe
 Playn, Pleyn, even, smooth, flat, clear, plain
 also adv
 Ple, plea
 Pleadour, pleader, lawyer
 Pleđen, Pleten, plead argue, sue at law
 Plegge, pledge
 Plein, Pleinen, Pleinte, see Pleyn, etc
 Plentee, plenty, plenitude, fulness, abund-
 ance
 Plentevous, plenteous, plentiful
 Plesauce, pleasure, delight, happiness,
 amusement, kindly or pleasant behavior,
 pleasing object or experience
 Pleßen, please
 Pleten, see Pleđen
 Pley, Play, play, sport, game, entertainment,
 delusion, joke, jest, amorous or wanton
 dalliance
 Pleyen, play, be amused or playful, rejoice,
 amuse one's self, take a holiday, play (on an
 instrument)
 Pleyn (1) (Lat "plenus"), full, complete,
 also adv
 Pleyn (2) (Lat "planus"), see Playn
 Pleynen (sometimes refl), complain, lament,
 make complaint (against), whanny (as a
 horse)
 Pleyner, plenary, full
 Pleynte, plaint, complaint, lament
 Plicchen (? var of *plukken*), pt *plughte*, pp
plight, pluck, pull, draw or tear out
 Plight(e), see Plicchen and Plighten
 Plighten, pt *plughte* pp *plight*, plight, pledge
 Plhten, fold, turn backward and forward
 Plough, Plough, plough
 Plomet, plummet, weight
 Plom-rewle, plumb-rule
 Plo(u)ngen, plunge
 Plowman, ploughman
 Plowmes, plumes
 Plungng, stormy, rainy (lit "plungng" or
 "causing plunges")
 Plyt(e), plight, unhappy state or condition
 Pocok, see Pęcok
 Poepie, Peple, People, Puple, people, popu-
 lace
 Poeplish, popular, pertaining to the populace
 Poeste, see Pouste
 Poesye, poetry
 Point, point, position, part, end, tag, object
 state, condition, *in good point*, in good
 condition, *at point devys*, exactly, to per-
 fection, *point for point* in every particular
 Pontel, stylus writing implement
 Pointen, stab, pierce, point, describe.
 Poke, bag
 Poken, poke, nudge, incite
 Poket, small bag
 Pokkes, pocks, pustules
 Pqlax, pole-axe, battle-axe

- Pollut, pp, polluted
 Polyve, pulley
 Pome-garnettys, pomegranates
 Pomel, top
 Pomely, dappled, marked with round spots like an apple
 Pumpe, pomp
 Pool (1), pole, staff
 Pool (2), pole, northern or southern point of the heavens or of the earth's surface
 Pool, pool
 Popelote, doll, pet, darling
 Popet, puppet dainty little person
 Popler, poplar-tree, also collective
 Poplexye, apoplexy
 Poppen, adorn, trick out
 Poppere, small dagger
 Poraille, poor people
 Porche, porch
 Pore, see Povre
 Porfure, porphyry (used as a mortar)
 Porisme, corollary
 Portatif, portable
 Porte-colys, portuculis
 Porter, Portour, porter
 Porthors, portesse, breviary
 Portreytour, portrayer
 Ppse, cold in the head
 Ppsen, suppose, assume for the sake of argument
 Posicoun, thesis, supposition, hypothesis
 Positif, positive, *positif laws*, law of decree or enactment, as opposed to natural law
 Possen, push, toss
 Possessioner, member of an endowed religious order
 Post, post, support, pillar
 Postum, imposthume, abscess
 Potage, soup
 Potente, staff, crutch
 Potestat, potentate
 Pothecharie, see Apotecarie
 Pouches, pouch, bag, pocket
 Poudre, powder, dust, gunpowder, *poudre-marchant*, a flavoring powder
 Poun, pawn (at chess)
 Poupen, puff, blow
 Pouren (1), pore, gaze steadily, pore over, examine closely, peep
 Pouren (2), pour
 Pous, pulse
 Pouste, Poeste, power
 Povre, Pore, Poure, poor, also adv
 Povrelche, Poureliche, Povrely, Pourely, Porely, poorly, in poverty
 Pownage, pannage, food for swine
 Pownsonen, pierce or punch with holes, stamp
 Poynant, Poinant, Pugnaunt, poignant, pungent, hot with spices
 Poynt, Poyntel, Poyuten, see Point, etc
 Praktisour, practitioner
 Prauncen, prance, run about
 Praye, sbst, see Preye
 Preambulacioun, preambing
 Præcen, see Præsen
 Præchen, preach
 Præchour, preacher
 Precious, precicus, valuable, fastidious, over-nice
 Predestinat, pp predestinated
 Predestinee, predestination
 Predicacioun, preaching, sermon
 Pref, Proef, Preve, proof, test, experience, experiment, *with yvel preef*, bad luck to you (a curse)
 Præes, press, crowd, throng, stress of battle, *write in prees*, push one's self, compete, take a risk See also Presse, the relation of which to Præes is not quite clear
 Præesen, see Præsen
 Preest, priest
 Preferren, have preference or precedence over, precede
 Preignant, urgent, pressing
 Preisen, praise, appraise, estimate, prize, esteem
 Prenostik, prognostic
 Prente, print
 Prenten, print, imprint
 Prentis, apprentice
 Præsen, press forward, throng, constrain, hasten
 Present, adv, presently, at once, also adj
 Presentarie, ever-present
 Presently, at present, at the moment
 Presoun, Prison, prison
 Presse, instrument for pressing, cupboard, clothes-press, linen-press, mould, *on presse*, under a press, suppressed, low-spirited
 See also Præes
 Præssen, see Præsen
 Pressure, wine-press
 Prest, adj, ready, prepared, prompt
 Pretenden, aim, tend, seek after
 Preteri', past time
 Pretorie, the Pretorian cohort, the imperial guard
 Preve, see Pref
 Proven, prove, approve, exemplify, test, undergo a test, succeed
 Prevetee, see Privetee
 Prev(e)y, see Privee
 Prev dence, foresight
 Preye, Praye, prey
 Preyen, Prayen, pray, beg, beseech
 Preyere, Prayere, prayer
 Preynen, see Proynen
 Preys, praise
 Preysen, praise
 Priskasour, hunter on horseback
 Prikinge, pricking, spurring (a horse), hard riding, tracking the hare by footprints
 Prikke, prick, point, dot, small mark, pin's point, degree, pitch, critical moment
 sting, omcuture, stab
 Prik(k)en, pt *prighte, priked*, prick, spur incite, rouse, ache
 Prime, prime, the canonical hour (beginning at 6 A.M.), then the period from six till nine (ending at *high prime, prime large*)
 Principal, principal, chief, cardinal.
 Pris, see Prys
 Privee, sbst, privy

Privee, **Privy**, **Prev(e)y**, adj., privy, secret, private, intimate, closely attendant, also adv
Privetee, privacy, private affairs or counsel, secrecy, private apartments, private parts
Probleme, problem
Proces, process, proceeding, matter, argument, story course of time or events
Procuratour, **Procourtour**, proctor, agent, attorney, collector of alms
Proef, see **Preef**
Proeven, see **Preven**
Prohemye (var **Proheme**), proem, prologue
Prolacioun, utterance
Prollen, prowl, search widely
Prologe, prologue, prelude
Pronouncen, pronounce, declare, announce
Prophecye, prophecy
Prophete, prophet
Propre, own, especial, peculiar, complete, perfect, handsome, comely, well formed or grown
Proprely, properly, fitly, appropriately, naturally, exactly, literally
Propretee, peculiar property, individual character or characteristic, quality, possession, property
Prosen, write in prose
Prospectyves, perspective-glasses, lenses, magic glasses to reveal the future
Prospere, prosperous
Provende, provision, stipend, allowance
Proverb, proverb, saying
Proverben, pp *provenbed*, said in proverbs
Provost, prefect, praetor, magistrate
Provostrye, office of provost, praetorship
Prow, profit, benefit, advantage
Prowesse, prowess, valor, excellence, profit
Proynen, **Preynen**, prune, trim, make neat
Pryde, **Pruyde**, pride
Pryen, pry, peer, gaze, spy
Prymerole, primrose
Pryme temps, beginning, the spring
Prys, price, value, worth, excellence, praise, esteem, reputation, prize, reward
Publsshhen, publish proclaim
Publysshchen var **Publsshhen**, refl vb, repopulate themselves be propagated
Pugnaunt, see **Poynaunt**
Pullayle, poultry
Pullen, pull draw, pluck, *pulle a finch*, see *Gen Prol I, 65*, n
Pulpet, **Pulpit**, pulpit
Pultrye, poultry
Puniss(h)en, **Punycen**, punish
Puple, see **People**
Purchacen, **Purchasen**, purchase, buy, procure, acquire obtain, win, contrive, provide, bring about, transfer by conveyancing
Purchas, gain acquisition, proceeds of begging or stealing
Purchasour, conveyancer, or purchaser of land for one's self
Pure, adj. pure, very, utter also adv
Puren, cleanse, pp *pured*, refined, very pure
Purified, trimmed at the edges

Purple, purple
Purprise, enclosure, precinct
Pursevaunt, pursuivant
Pursu(y)t(e), pursuit, perseverance, continuance, prosecution
Purtreyen, **Portreyen**, draw
Purveyable, provident, careful
Purveyaunce, providence, foresight, provision, equipment
Purveyen, provide, foresee
Put, see **Pit**
Put(e)rie, whoredom
Putours, procurers
Putten, contr pr 3 sg *put pt putte*, pp *putt* (North dial *put*) put, lay, suppose, take for granted, impose, set, add, settle, establish
Pye, magpie
Pyk, pike (fish)
Pykepurs, pick-purse
Pyled, see **Piled**
Pyn, pine-tree
Pyne, pain, torment, suffering, place of torment, toil, effort
Pynen, torture, examine by torture, suffer, grieve, pine away
Pypen, pipe, whistle, play on a pipe, make a faint or squeaking noise, hiss, *pypping-hoot*, piping-hot
Pyrie, pear-tree

Q

Qua(a)d, evil, bad
Quaille, **Quayle**, quail
Quaken, pt *quook*, pp *quaked*, quake, tremble, shiver, shake
Quakke, hoarseness
Qualm, plague pestilence, death, loss, damage
Quappen, shake, toss, heave beat, palpitate
Quarel, arrow or square bolt used with the cross-bow
Quarele, **Querele**, quarrel complaint
Quarter-night, nine o'clock, when a quarter of the night is gone
Quarteyne, quartan fever
Queint, see **Queynt**
Quck, **Kek**, **quack** (of a duck or goose)
Quellen, kill smite
Quemen, please subserve
Quenchen, pt *queynte* pp *queynt*, quench extinguish, put an end to
Quene, queen
Queue, quean concubine
Querele, see **Quarele**
Querne, hand-mill
Querrour, quarry-worker
Questmongeres, questmen, jurymen
Quethen, pt *quod*, say, declare, *quethe hm quyte* cry hm quit, commonly restricted in use to pt *quod quoth*
Queynt(e), see **Quenchen**
Queynte, sbst pudendum
Queynt(e), adj. strange, curious, curiously contrived elaborate ornamented, neat artful, sly, graceful, *make it queynt(e)* be

offish or disdainful, make it strange or difficult, also, show pleasure or satisfaction
Queynte, adv, skilfully artfully
Queyntelyche, adv, strangely, curiously, cunningly, skilfully
Queyntyse, finery, ornament, elegance
Quete, quiet rest
Quik, alive, lively, quick ready, intelligent
Quishin, cushion
Quitly, adv, freely, entirely
Quit(te), see **Quyten**
Quod, see **Quethen**
Quoniam, pudendum
Quook, see **Quaken**
Quynnye, "a part in music, one octave above the treble" (NED)
Quyrboilly, boiled skin (leather)
Quystroun, scullion
Quyten, pt *quite*, pp *quit*, reoute repay, reward, recompense, ransom, set free, discharge, *quyte hwr uhyle*, repay her tyme (or trouble)

R

Raa, roe (North dial)
Raby, rabbi
Racyne, root
Rad(de), see **Ređen**
Radevore, tapistry See *LGW*, 2352, n
Raffles, raffles
Raft(e), see **Reven**
Rage, rage, madness folly, passion, violent grief or desire, blast, violent rush
Ragen, indulge in amorous or wanton dalliance
Ragerye, wantonness, passion
Rakel, rash, hasty
Rakelnesse, **Rekelnesse**, rashness
Raken, pp *raked y-reken*, rake
Rake-stele, rake-handle
Raket, the game of rackets
Raklen, behave rashly
Ram, ram, Aries (in the zodiac)
Ramage, wild
Rammush, ramlhke (in odor)
Rampen, romp, rear, behave violently
Rape, haste
Rape, adv, quickly
Rapen, vb in phr *rape and renne*, seize and carry away
Rascaulle, mob
Rasour, razor
Rated, pp, berated scolded (of uncertain etymology)
Rathe, adv, quickly, soon, early
Rather, adj, former, earlier, also adv, sooner, more willingly
Raughte, see **Rechen**
Raunsoun, ransom
Raven, rave, be mad, act or speak madly
Ravishen, **Ravysen**, seize, snatch, appropriate, carry off, take greedily, ravish, violate
Ravyne, ravening, greediness, rapine, plunder, theft prey
Ravynour, **Ravyner**, plunderer

Ravysable, ravishing, eager for prey
Ravysen, see **Ravishen**
Rayed, striped
Real, **Rial**, regal, royal
Realme, **Reaume**, **Re(a)wme**, **Rejme**, realm
Realte, royalty
Rebating, abatement
Rebekke, old woman See *FrT*, III, 1377, n
Rebel, adj, rebellious
Rebounden, rebound, return
Recchelees, reckless, careless, regardless of duty or discipline See *Gen Frol* I, 179 n
Recchen, **Rekken** (1), pt *ro(w)ghie*, rock, care, heed
Recchen (2), interpret expound
Recete, receipt, recipe
Receyven, **Resceiven**, **Resseyven**, pp *received*, receive, in astrology, appued to a planet which is favorably situated with respect to other planets
Rechasen, chase, pursue
Rechen, pt *reghie*, *raughte*, reach touch, stretch out, deliver, hand over
Reclaymen, bring a hawk to the lure entice
Recomaunden, **Recomenden**, recommend, command, commit
Recomforten, **Reconforten**, comfort or encourage again
Recompensacioun, recompense
Reconciled, **Reconsiled**, reconciled, reconsecrated
Reconforten, see **Recomforten**
Reconsien, reconle
Reconysaunce, recognizance
Record, record, report, testimony
Recorden, record witness, bear in mind, remember, call to mind
Recours, recourse, return, resort, orbit
Recoveren, **Rekeveren**, recover, regain, get, heal, retrieve
Recoverer, recovery, remedy
Recreaundise, cowardliness
Recreaunt, recreant, confessing himself defeated, cowardly
Recured, recovered
Red(de), see **Ređen**
Reddour, severity, rigor, harshness
Rede, adj, made of reed (musical instrument)
Ređeless, without counsel
Ređely, **Ređily**, readily, soon, easily, truly
Ređen, contr pr 3 sg *ređ*, pt *redde*, *radde*, pp *red*, *rad*, read, advise, counsel, interpret, study, describe, give an account of
Redouten, fear, respect, revere
Redressen, amend, reform, assert, vindicate, refl, rise again
Reducen, sum up
Ređy, ready, prepared, dressed, at hand
Ređed, advice, counsel, plan, help, remedy, profit; adviser, helper, dat phr *to rede*, *I can no rede*, I am at a loss, without counsel
Ređed, adj, red, also sbst
Reeft, rift
Reęs, haste, rush
Refect, pp, refreshed, restored
Referren, refer, bring back, reduce

Refreynge, refrain, burden
Refreyden, cool down, grow cold
Refreynden, bridle, curb
Reft(e), see **Reven**
Refus, pp as adj , refused, rejected
Refut, **Refuyt**, refuge, safety
Regal, regal, royal, pl as sbst , royal attributes
Regalye, royal rule, authority
Registre, register, list, table of contents
Rehercen, **Rehersen**, rehearse, repeat, enumerate
Rehersaille, rehearsal, enumeration
Reheten, cheer, console, encourage
Reighte, see **Rechen**
Re(i)gne, **Reine**, **Reyne**, kingdom, realm, rule, government
Re(i)gnen, **Reynen**, reign, rule, rule over, prevail in
Reine, see **Re(i)gne**
Rejoyen, rejoice
Rekelnesse, see **Rakeinesse**
Reken, reek, smoke
Rek(e)nen, reckon
Rekeveren, see **Recoveren**
Rekken, see **Rechen** (1)
Relay, set of fresh hounds (or horses) posted to take up the chase
Relees, release, relief, ceasing, *out of relees*, without ceasing
Releevynge, remedy
Relenten, melt
Reles(s)en, release, give up, relieve, remit, forgive
Releven, relieve, revive, recompense, restore (to life, wealth, etc)
Religoun, religion, religious life, a religious order, or the life of the member of one
Religious, pious, belonging or devoted to a religious order, also sbst , a monk or nun
Reime, see **Realme**
Remede, **Remedye**, remedy
Remembren, remember, remind, come to mind, call to mind, sometimes refl
Remena(u)nt, remnant, remainder, rest
Remeven, **Remoeven**, **Remu(w)en**, remove
Remorden, cause remorse, vex, trouble
Remounten, strengthen, comfort
Remuable, changeable, variable, capable of motion
Remu(w)en, see **Remeven**
Ren, run (imv)
Renably, fluently, readily
Renden, **Renten**, pt *rente*, pp *rent*, rend, tear
Rendren, render, recite
Renegat, renegade
Reneyen, deny, renounce
Renge, rank, file
Renged, pp , ranged in rows
Rennen (1), pt sg *ran*, pl and pp *ronnen*, run, go, be current, spread, flow, continue
Rennen (2), see **Rapen**
Renomed, renowned
Renomee, renown
Renoun, renown
Renovelance, renewal

Renovellen, renew be renewed
Rente, rent, tribute revenue, regular income
Rent(e)(n), see **Renden**
Repair, resort
Reparen, **Repeyren**, repair go betake one's self, resort to, return, go home, dwell
Repeled, pp , repealed
Repentaunt, penitent
Repeyren, see **Reparen**
Repleccioun, repletion
Repleet, replete, full
Replenys(h)en, replenish, fill
Reportour, reporter, narrator, judge, referee (?)
Rep(p)licacioun, folding, reply, retort, *with-outen repphaccoun*, without reply being allowed
Rep(p)lyen, reply, object
Repreef, see **Repreve**
Reprehencioun, reprehension, reproof
Reprehenden, reprehend, reproach blame
Reprevable, reprehensible, discreditable
Repreve, **Repreef**, reproof, shame, reproach
Repreven, **Reproeven**, **Reproven**, reprove, reproach, blame, discredit, stultify
Repugnen, be repugnant (to)
Requerable, desirable
Requeren, require, demand, ask, seek, beg, entreat
Requeste, request
Resalgar, realgar, disulphide of arsenic
Resceiven, see **Receyven**
Resc(o)us, rescue, aid, support
Rescowen, rescue, save
Resemblable, similar
Resen, shake, tremble
Resolgen, flow out, melt, dissolve, be held in solution
Resonable, reasonable, ready of speech
Resort, resource
Resoun, reason, right, correct way, argument, speech, opinion, cause, consideration, regard, estimation, order (technical term in rhetoric)
Resounen, resound
Resport, regard, respect
Respyt, respite, delay
Respyten, hesitate, delay, refuse
Resseyven, see **Receyven**
Reste, rest, repose, time of repose
Resteles, adj , restless, also adv
Resten, rest, remain, repose
Restreynen, restrain, cut short
Ret, see **Reden**
Retenue, retinue, suite, troop
Rethor, orator, rhetorician
Rethorien, adj , rhetorical, also sbst
Rethoryke, rhetoric
Reto(u)nen, return, revolve, bring back
Retraccioun, retraction, something withdrawn
Retreten, treat again, reconsider
Retrograd, retrograde "moving in a direction contrary to that of the sun's motion in the ecliptic" (Skeat)
Reule, **Rewle**, rule, revolving plate or rod,

- on the back of an astrolabe, used for measuring and taking altitudes
- Reulen**, Rewien, rule, guide, control
- Reuthe**, Rewthe, *Routhē, ruth, pity, compassion, lamentation, a pitiful sight or occurrence
- Reve**, reeve, baliff
- Revel**, revelry, minstrelsy
- Revelour**, reveller
- Revelous**, given to revelry
- Reven**, pt *refte*, *rafte* pp *refst*, *raft*, rob, plunder, take away, bereave
- Reverdye** (var *Reverye*), joy, delight
- Reverten**, bring back
- Revesten**, clothe agam
- Revøken**, recall
- Reward**, regard consideration
- Rewde**, see **Rude**
- Rewe**, row, order, line, *a-rewe*, by *rewe*, in order, one after another
- Rew(e)ful**, rueful, lamentable sad, also sbst
- Rewel-boon**, ivory (perhaps that of the narwhale)
- Rewen**, rue, be sorry, have pity, do penance (for), sometimes impers
- Rewle**, see **Reule**
- Rewlich**, pitiable
- Rewme**, see **Realme**
- Rewthe**, see **Reuthe**
- Reye**, rye
- Reyes**, pl, round dances
- Reyn**, Rem, ran, ran-storm
- Reyne**, see **Re(i)gne**
- Reyne**, rem, bridle
- Reynen** (1), pt *ron*, *reyned*, ran, rain down
- Reynen** (2), see **Re(i)gnen**
- Reynes**, pl, reins, kidneys, loins
- Reysen** (1), raise, build up, obtain, exact
- Reysen** (2), make a raid or military expedition (with special reference to Prussian campaigns)
- Reysyns**, grapes
- Rial**, see **Real**
- Riban**, ribbon
- Ribaned**, adorned with ribbons or gold-lace
- Ribanynge**, ribbon-work, trimming or border of silk
- Ribaud**, laborer, coarse or ribald person
- Ribaudye**, ribaldry, coarse jesting
- Ribube**, term of contempt for an old woman, probably an application of *ribibe*, *ribible*, fiddle See *FrT*, III, 1377, n
- Ribble**, Rubible, rebeck, lute or fiddle
- Riche**, rich
- Richesse**, riches, wealth
- Riden**, see **Ryden**
- Ridled**, plaited, gathered in folds
- Riet**, rete, or net, of an astrolabe
- Right**, right, justice, pl, rights, true reasons, *at alle rightes*, in all respects, *have right*, be in the right (*Fr* "avoir raison"), *right circle*, circle perpendicular to the equator
- Right**, adv, just, exactly, completely, very, extremely
- Rightful**, rightful, lawful, correct, just, perfect, *rightful age*, best age, prime
- Rightwis**, righteous, just
- Rigour**, rigor, severity
- Rinde**, rind, bark, skin
- Ringen**, pt sg *roug*, pl and pp *rongen* *rungen*, ring, resound
- Riot**, see **Ryot**
- Rioten**, indulge in wanton or riotous living
- Riotour**, riotous liver
- Risshe**, rush
- Rist**, see **Rysen**
- Rit**, see **Ryden**
- Rivelyng**, puckering
- Rivér(e)**, river, river-bank, hawking-ground
- Robbour**, robber
- Roche**, rock
- Rochet**, **Roket**, outer garment, smock-frock, cloak
- Rode**, complexion
- Rode**, rood, cross
- Rody**, ruddy
- Roggen**, shake
- Rogh**, pl *rouve*, rough
- Roghthe**, see **Recchen** (1)
- Rougnous**, **Roynous**, scurvy, rotten
- Roket**, see **Rochet**
- Rok(ke)**, rock
- Rok(k)en**, vb, rock
- Rolle**, roll
- Rollen**, roll, revolve, turn over, talk over, discuss
- Romblen**, see **Rumblen**
- Rømen**, roam, wander, travel, go
- Røn**, rose-bush
- Røn**, see **Reynen** (1)
- Rønd**, round
- Rong(en)**, see **Ringen**
- Rong**, sbst, rung
- Ronnen**, see **Rennen** (1)
- Røp**, roe
- Røpd**, see **Ryden**
- Roodde-beem**, beam which supports a cross
- Røof**, see **Ryven**
- Roof**, dat *rove*, roof
- Røgre**, uproar
- Røgs**, see **Rysen**
- Røgst**, roast meat
- Røpen** (pp, of *ripen*, *repen*), reaped
- Røren**, roar, resound, lament loudly
- Røsen**, rosy, made of roses
- Røser**, rose-bush
- Røse-røed**, red as a rose
- Røsten**, roast
- Røte**, a stringed instrument
- Rote**, root, source, basic principle, in astronomy, a number written opposite a date as a basis for calculation of corresponding quantities for other dates, in astrology, the "epoch" of a nativity
- Roten**, rotten, corrupt
- Roten**, rot, cause to rot
- Roughte**, see **Recchen** (1)
- Rouken**, cower, crouch
- Roulen**, roll, gad about
- Roum**, room, space, dat phr *a-roume*
- Roum**, **Rowm**, spacious, roomy
- Rouncy**, carthorse, nag, strong, powerful horse

Rounde, roundly, easily, freely, with full tone
Roundel, roundel, roundelay, small circle
Roundnesse, roundness, orbit
Rounen, whisper
Route, rout, company, band, number, flock
Routen (1), assemble
Routen (2), roar, make a noise or murmur, snore
Routhes, see **Reuthe**
Rove, see **Roof**
Rowe, row, line, ray
Rowe, roughly, angrily, also adj pl (see **Rogh**)
Rowm, see **Roum**
Royalliche, royally
Roylen, roll, wander, meander
Royne, roughness
Roynous, see **Roignous**
Rubee, rubv
Ruble, see **Ribible**
Rubryfing, rubefaction, making red
Rubriche, rubric
Ruddock, robin
Rude, **Rewde**, rude, rough, poor, humble, boorish, also sbst
Rudehche, rudely, roughly
Ruggy, rough
Rum, ram, ruf, meaningless words used to illustrate alliteration
Rumble, rumbling sound, rumor
Rumblen, rumble, make a murmuring noise
Rungen, see **Ringen**
Rusen, make a detour to escape the hounds
Ryal, see **Real**
Ryden, contr pr 3 sg *rit*, pt sg *roqd* pl and pp *riden*, *ride*, lie at anchor, *ryden out* go on an expedition, go out on a tour of inspection
Ryding, procession, jousting
Rym, rime
Rymen, rime
Rymeyed, rimed
Rympled, wrinkled
Ryot, Riot, riotous or wanton living, debauchery extravagance
Rype, ripe mature seasonable
Rys, twig spray
Rysen, contr pr 3 sg *rust*, pt sg *roqs*, pl and pp *risen*, rise, arise
Ryte, rite, observance
Ryven, pt sg *roaf*, pierce, cut, tear, thrust

S (see also C)

Saaf, see **Sauf**
Sachel, satchel bag
Sacrifyen, sacrifice
Sacnlege, outrage or violence upon sacred persons or things, applied to sorcery in *Bo* 1, pr 4, 279 ff
Sad, heavy, firm, stable, steady, fixed settled, sober, earnest, serious, staid, sorrowful, discreet
Sadel, saddle
Saffronen, color or flavor with saffron, used figuratively in *Pard Prol*, VI, 345

Saffroun, saffron
Sailen, assail, attack
Saillour, dancer
Sak, sack bag
Sakked Freres, Friars of the Sack
Sakken, pp *sakked*, put in a sack
Sai, shall (North dial)
Sal armonyak, sal ammoniac See *CYT*, VIII, 798, n
Salewen, **Salu(w)en**, **Salowen**, salute
Sal peter, saltpeter, rock-salt
Sal preparat, prepared salt
Sa tartre, salt of tartar, carbonate of potash
Sa(l)vacoun, salvation, safety, *without any sa(l)vacoun*, without saving any
Salwes, willow-twigs, osiers
Samit, samite, silk
Samon, salmon
Sang, song (North dial)
Sangwyn, blood-red, also sbst, red cloth
Sanz, **Sa(u)ns**, without
Sapience, wisdom
Sarge, serge
Sarpler, canvas sack
Sarsynesh, Saracen
Sauf, adj, safe, secure
Sauf, **Save**, prep save, except
Saufly, **Savely**, safely, with safety
Saugh, see **Seen**
Sa(u)le, North form of **Soule**
Sa(u)ns, see **Sanz**
Sauter, psalter
Sautrye, psaltery
Savacioun, see **Sa(l)vacoun**
Save, a decoction of herbs (Lat "sapa" = "mustum coctum" Ducange)
Save, prep save, except *save your grace* saving (keeping safe or intact) your grace
Save-garde, safeguard safe-conduct
Savely, see **Saufly**
Saverous, pleasant agreeable
Savoren, see **Savo(u)ren**
Savory, pleasant
Savour, savor, flavor, smell odor, pleasure, interest
Savoured, perfumed
Savo(u)ren (var **Savoren**), impers taste smell pers, enjoy, relish care for
Sawcefleem, having pimples or eruptions (Lat *salsum phlegma*)
Sawe, saw, saying, word, speech
Sawen, **Say**, see **Seen**
Sayen, essay, endeavor
Sayn, see **Seyen**, **Seen**
Saynt, see **Ceynt**
Scabbe, scab, a disease (of animals)
Scaffold, **Scaffaut**, scaffold shed on wheels, used sometimes for a stage, also to cover the approach of a battering-ram
Scalle, a scabby disease
Scalled, having the scall, scabby
Scantlon, pattern
Scanttee, scantiness, scarcity
Scapen, escape
Scarmishyng, skirmishing
Scarmuch(e), skirmish
Scars, scarce, niggardly

Scathe, harm, misfortune, *that was scathe*, that was a pity
 Scatheless, harmlessly
 Sch-, see Sh-
 Science, science, knowledge, wisdom, a branch of learning, learned composition
 Sclat, slate
 S(c)laundre, slander, scandal, disgrace
 Slave, slave
 Sciendre, slender, thin, poor
 Scochoun, escutcheon
 Scoleryng, schooling
 Scole-matere, matter for the schools, scholastic question
 Scole-ward, school-ward, toward school
 Scoleyen, study, attend school
 Scomes, scums, foamings
 Scpre, hole, crack
 Scorkien, scorch shrivel
 Scornen, scorn, deride, jest at
 Scripture, writing, inscription, passage, text, used especially of Holy Scripture
 Scrit, writ, deed
 Scriveyn, scribe
 Scryvenyssh, like a scrivener
 Sechen, Seken, seek
 Secree, sbst, secret
 Secree, secret, trusty, confidential, able to keep secrets, also adv
 Secte, sect, company, religion
 Seculer, layman
 Seden, bear seed
 See (1), sea, *fulle see*, high tide
 See (2), seat, seat of power
 Seed-foul, birds living on seeds
 Seek, see Sik
 Seel (1), bliss, joy
 Seel (2), seal
 Seen, pt sg *s(e)y*, say, seigh, sigh, saugh, pl *seyen*, sawen, syen pp *seyen seyn*, sayn *seen*, inf infin *to sene*, see, behold, look
 Seer, sere, dry
 Se(e)stow, seest thou, see Seen
 Seet, see Sitten
 Seeth, see Sethen
 Sege, seat throne, siege
 Seggen, see Seen
 Seigh, see Seen
 Seignorye, doman, dominion
 Sein, see Seyen
 Seintuarie, sanctuary, holy object, relic
 Seisen, see Sesen
 Seistow, sayest thou, see Seyen
 Seken, Sechen, pt *so(u)ghie*, pp *so(u)ght*, seek, search, *seken to*, resort to, press towards, *return to seke upon*, attack, harass, *to seke*, to be sought, hard to find, at a loss, at fault
 Seker, Sekur, see Siker
 Sekernesse, Sikernesse, security
 Selde(n), seldom
 Seled, sealed
 Seinesse, happiness, bliss
 Sellen, pt *solde*, pp *sold*, sell, barter
 Sely, happy, blessed, innocent, good, kind, poor, wretched, hapless
 Semblable, similar

Semblance, semblance, appearance, resemblance
 Semblaunt, semblance appearance
 Semlihed, seemliness, gracefulness
 Sem(e)ly, seemly, comely, becoming, pleasing, also adv
 Semen, seem, appear, often impers
 Semes, seams
 Semcope, short cope, half-cope
 Seminge, seeming, appearance, *to my seminge*, in my judgment
 Semsound, half-sound
 Sen, since See Sin
 Senatorie, senatorial rank
 Sencer, censor
 Sendal, thin silk
 Senden, contr pr 3 sg *sent*, pt *sente*, pp *sent*, send
 Sene, inflected inf of Seen, see
 Sene, adj, visible, apparent to be seen
 Sengen, pp *seynd*, singe, broil
 Sengle, single
 Senuth, see Cenyth
 Sensibilities, perceptions
 Sensible, perceptible
 Sensyng, censuring (with incense)
 Sent, Sente, see Senden
 Sentement, sentiment, feeling, passion, sensibility, susceptibleness
 Sentence, meaning, significance, contents, subject, theme, opinion, decision, judgment, verdict, sentence
 Septemtrional, northern
 Septemtrion, north
 Serchen, search, visit, haunt
 Sereyns, sirens
 Sergeaunt, sergeant See the description of the Man of Law in the Explanatory Notes to *Gen Pro*
 Serial, see Cerial
 Serie, process, sequence of thought, argument
 Sermonen, preach, harangue
 Sermoning, discourse, argument
 Servage, servitude
 Serva(u)nt, servant, lover
 Serviable, serviceable
 Servisable, serviceable, willing to serve, useful
 Servitude, servitude
 Servyse, service, religious service, musical performance
 Sesen, Seisen, seize, possess (tech legal term), pp *sesed* seized, possessed
 Sesoun, season, prime
 Set, see Setten
 Sete, seat, throne
 Seten, see Sitten
 Setewale, see Cetewale
 Sethen, pt *seeth*, pp *soden*, seethe boil
 Setten, contr, pr 3 sg *set*, pt *sette*, pp *set*, set, put, appoint, suppose, imagine, reckon, count, care, esteem, stake (in a game), *sette her carpe*, made fools of them, *wel set*, seemly, suitable
 Seur, sure, also adv
 Seurly, surely
 Seur(e)tee, see Sur(e)tee

Sewen (1), Su(w)en, pursue, follow, ensue
 Sewen (2), see Sowen (2)
 Sewes, juices graves, broths
 Sewynge, conformable, similar
 Serte, sixth
 Sexteyn, sacristan
 Sexti, sixty
 Sey, Seyen, see Seen
 Seyen, Seggen, say
 Seyl, sail
 Seyn, see Seen
 Seynd, see Sengen
 Seynt, samt, holy
 Shaar, plough-share
 Shad, Shadde, see Sheden
 Shadowing, shadow, shaded spot
 Shadwe, shadow
 Shadwed, shadowed, shaded
 Shaken, pt sg *shook*, pl *shoken*, pp *shaken*, shake
 Shal, pt pr vb, pl *shul(len)*, pt *sholde*, *shulde*, shall, must, is to, ought to, owes
 Shale, shell, husk
 Shalemyes, shawms, reed-pipes
 Sham(e)fast, modest, shy, ashamed
 Shamen, put to shame, make ashamed
 Shap, shape, form, privy member
 Shapen, pt sg *shoop*, pl *shopen*, pp *shapen*, shape, make, devise, contrive, plot, prepare, provide, intend, dispose (used especially of fate)
 Shaply, shapely, suitable, likely
 Shar, see Sheren
 Sharp, sharp, keen
 Sharpe, adv, sharply, shrilly
 Shaven, pp *shaven*, shave
 Shawe, wood
 Sheden, pt *shedde*, *shadde*, pp *shad*, *shed*, pour, diffuse, distribute, divide
 Sheef, sheaf
 Sheild, shield, French coin ("ecu")
 Shelden, Kentish form of Shilden
 Shenden, pt *shente*, pp *shent*, harm, injure, defile, destroy, ruin, spoil, disgrace, reproach, scold, come to harm, be injured
 Shendshipe, shame, disgrace
 Shene, bright, shining, fair, beautiful, also adv
 Shent, Shente, see Shenden
 Shepe, see Shipe
 Shepne, Shipne, stable, shed
 Shere, pair of shears
 Sheren, pt *shar*, pp *shpr(e)n*, shear, cut
 Sherte, shirt
 Sherynge-hokes, shearing-hooks (to cut ropes in a sea-fight)
 Shet, see Shetten
 Shete, sheet
 Sheten, pp *shoten*, shoot
 Sheter (lit "shooter"), fit for shooting
 Shethe, sheath
 Shetten, Shuten, pt *shette*, pp *shet* (Kentish), shut close, fasten, clasp
 Shewen, show, appear, portend, see, behold (*far to shewe*)
 Shewinge, sbst, showing, exhibiting, evidence, demeanor

Shewinge, evident
 Shiften, provide, ordain, distribute, assign
 Shilden, Shelden, shield, defend, forbid
 Shimmering, shimmer, glimmer
 Shine, shin
 Ship, ship, dat phr *to shippe*
 Shipe, Shepe, hire, reward
 Shipne, see Shepne
 Shurreve, sheriff
 Shuten, pp, defiled, foul
 Shuten, see Shetten
 Shutting, shutting
 Shode, parting of the hair, temple
 Shoken, see Shaken
 Sholde, see Shal
 Sholder-boon, bone of the shoulder-blade
 Shonde, shame, harm
 Shoo, pl *shoos*, *shoon*, shoe
 Shooq, see Shouven
 Shook, see Shaken
 Shoon, see Shoo
 Shoon, see Shynen
 Shoop, Shopen, see Shapen
 Shoppe, shop
 Shor(e)n, see Sheren
 Short(e)ly, briefly, in short
 Shot, arrow, dart, missile
 Shoten, see Sheten
 Shot-wyndowe, window with a hinge or bolt
 Shour, shower, attack, onslaught
 Shouven, pt sg *shoof* pl and pp *shoven*, shove, push, advance, bring into notice
 Shredden, shred, cut
 Shrewe, wicked person, scoundrel, wretch, ill-tempered person, shrew, also adj
 Shrewed, wicked, cursed
 Shrewen, beshrew, curse
 Shrifte, shrift, confession
 Shrighte, see Shryken
 Shrill (var Shyll), shrill
 Shrimp, small, puny creature
 Shroqf, see Shryven
 Shryken, Skryken, pt *shrighte*, shriek
 Shryne, shrine
 Shryned, enshrined, canonized
 Shryven, pt sg *shroqf*, pl and pp *shrwen*, shrive, confess
 Shulde, Shul(len), see Shal
 Shyned, see Shynen
 Shynen, pt sg *shoon*, *shymed(e)*, pp *shymed*, shine
 Shynken (var Skyuken) pour out
 Shyvere, thin slice
 Shyveren, Cheveren, shiver, break
 Sib, related, akin
 Sigh, see Seen
 Sight(e), sight, look, foresight
 Sights, see Syken
 Signal, sign, token
 Signe, sign, proof
 Signet, signet-ring
 Signifaunce, significance, signification
 Sik, Seek, Syk, sick, ill
 Siker, sure certain, safe secure, also adv
 Sikeren, assure
 Sikerer, comp of Siker
 Sikuch(e), Sikly, sickly, ill, with ill will,

- sakly berth*, bears with difficulty (Lat 'aegre fert')
- Simulacroun**, simulation, dissimulation
- Similitude**, similitude, comparison, likeness
counterpart, statement, proposition
- Simply**, simply
- Simplesse**, simplicity, unity
- Simplicitee**, simplicity
- Sin**, since
- Singen**, pt sg *sang*, *song*, pl and pp *songen*,
sing, recite
- Singularitees**, singular parts, particulars
- Singular**, single, particular, separate, private,
peculiar, especial
- Singularly**, singly
- Sinken**, pt *sank*, pl and pp *sonken*, sink,
cause to sink
- Sinne**, sin
- Sire**, sire, father, master, *svr* (usually without
final -e) *svr*, a title in address
- Sisoures**, scizzors
- Sit**, see **Sitten**
- Site**, site, situation
- Sith**, adv, afterwards, thereupon
- Sith**, since
- Sithe**, scythe
- Sithen**, conj and adv, since
- Sitten**, contr pr 3 sg *sit*, pt sg *sat*, *segt*, pl
seten, pp *seten*, sit, dwell, remain, be
situated, suit befit, affect
- Sitting(e)**, North dial *sittand*, fitting
- Sixe**, six
- Sixte**, sixth
- Sk-**, see also **Sc-**
- Scaffaut**, see **Scaffold**
- Skale (1)**, scale (for measuring), graduated
line or arc
- Skale (2)**, scale (of a fish or reptile)
- Skant**, sparing niggardly
- Skale**, reason, cause, argument, claim
- Skilful**, reasonable (both pers and impers)
- Skullynge**, reason
- Skrysten**, see **Shryken**
- Skrype**, scrip, bag, wallet
- Skulle**, skull
- Skye**, cloud
- Slaken**, slacken, loosen assuage, appease,
abate, cease, desist omit
- Slak(k)e**, slack, loose, slow, late, soft
- Slaughtre**, slaughter, murder
- Slaundre**, see **S(c)laundre**
- Slawen**, **Slayn**, see **Slæen**
- Sled**, sledge, carriage
- Slæen**, **Slæon**, pt sg *slow(h)*, *slough*, pl
slowen, pp *slayn*, *slawen*, slay, destroy
extinguish
- Sleep**, see **Slepen**
- Sleep**, sleep, dat phr *on-slepe*, *aslepe*, asleep
- Sleere**, slayer
- Sleigh**, **Sley**, **Sly**, **Sligh**, skilful, artful, subtle,
crafty, sly, deceitful, skilfully contrived
- Sleighte**, **Slighte**, sleight, craft, cunning,
skill, dexterity, numbness, trick, device,
plan
- Slepen**, pt sg *sleep*, *slepte*, pl *slepen*, *slepten*,
sleep
- Slepy**, sleepy, sleep-inducing, soporific
- Slewthe**, **Slouthe**, sloth
- Sley**, see **Sleigh**
- Slider**, slippery
- Sligh**, see **Sleigh**
- Slighte**, see **Sleighte**
- Slingen**, pt *slong*, sling, fling (one's self)
- Slt**, see **Slyden**
- Slogardye**, **Slogardrye**, sluggishness, sloth
- Sloggy**, see **Sluggy**
- Slombren**, slumber
- Slombry**, sleepy
- Slong**, see **Slingen**
- Slou**, sloe
- Slouon**, see **Slæen**
- Sloppe**, loose over-garment
- Slough**, **Slow**, slough
- Slough**, adj, see **Slow(e)**
- Slough**, see **Slæen**
- Slouthe**, see **Slewthe**
- Slow**, see **Slough**, sbst, and **Slæen**, vb
- Slowe**, sbst, moth
- Slow(e)**, **Slough**, slow slack, slothful, idle
- Slowen**, **Slowh**, see **Slæen**
- Sluggy**, sluggish
- Sly**, see **Sleigh**
- Slyden**, contr pr 3 sg *sht*, slide, move,
pass away
- Slyding**, sliding, slippery, unstable
- Slyk**, sleek, smooth
- Slyk**, such (North dial)
- Smal**, small, little, high, thin (of the voice),
also sbst, a *smal*, a little, but *smal*, but
little
- Smal**, adv, little
- Smalish**, smallish
- Smatren**, smatter, defile
- Smert**, adj, smart, quick, sharp, painful
- Smert(e)**, sbst smart, pain
- Smerte**, sharply, smartly, sorely
- Smerten**, smart, feel or cause pain or grief,
suffer
- Smeten**, see **Smyten**
- Smit**, see **Smyten**
- Smithed**, forged
- Smitted**, smutted, sullied
- Smok**, smock
- Smokees**, without a smock
- Smoot**, see **Smyten**
- Smoterliche**, besmirched, sullied (in reputa-
tion)
- Smothe**, smooth, also adv
- Smyten**, contr pr 3 sg *smut*, pt *smoot*, pp,
smuten, *smeten*, smute, strike, strike off
- Snare**, snare, noose, trap
- Snawen**, **Snowen**, snow, abound
- Snubben**, chide, rebuke (lit "snub")
- Snorten**, snort, sniff
- Snoute**, snout, nose
- Snow**, snow, argent (in heraldry)
- So**, adv, so, to such a degree
- So (that)**, conj, provided that, whereas
- Sobre**, sober, grave, demure
- Sobrenesse**, sobriety
- Socour**, **Socours**, succor, help
- Socouren**, vb, succor, help
- Soden**, see **Sethen**
- Sodeyn**, sudden, quick, prompt, forward

Softe, soft, also adv
Softly, softly, gently, quietly
Soght(e), see **Seken**
Sojour, sojourn, dwelling
Sojournen, sojourn, dwell, tarry, remain
Soken, toll
Sokyngly, gradually, slowly
Sol, Sol (Lat.), the sun
Solacen, cheer, comfort, amuse, refresh
Solas, comfort, consolation, amusement, entertainment, pleasure, rest
Sold, **Solde**, see **Sellen**
Solempne, formal, ceremonious, pompous, splendid, important of public character, impressive, distinguished, festive merry
Solempnitee, pomp, ceremony
Soleyn, solitary, unmade, sullen
Solsticium, solstice, "the point of the ecliptic most remote from the equator" (Skeat)
Som, pl *som(m)e*, indef pron and pronom adv., some, one, a certain one, *som som* (correlative), one another, *al and som*, *alle and some*, all and each, one and all, *has tenth the som*, one of ten, he and nine others
Somdel, somewhat
Somer, summer the warm season (sometimes including spring)
Som(m)e, see **Som**
Somnour, summoner, apparitor
Somonce, summons
Som(p)nen, summon
Somnolence, somnolence
Somtyme, once, sometime, sometimes
Sond, sand
Sonde, sending message or messenger, vilitation
Sonded, sanded
Sondry, sundry, various
Sone, son
Sone, soon, straightway, at once
Song, **Songen**, see **Singen**
Sonken, see **Sinken**
Sonne, **Sunne**, sun
Sonner, sooner
Sonnish, sun-like, golden
Sool, sole, single
Soor, sore, wounded, sad
Sooth, true, wk form as sbst, *the sothe*, dat phr for *sothe*
Soothfastnesse, truth
Sooty, sooty, soiled with soot
Soper, **Souper**, supper
Sophistrye, wicked cunning
Sophyme, sophism, subtlety, deceit
Sop(p)e, sop (of bread)
Sore, sore, wound, pain, misery
Sore, adv, sorely, ill, badly, strictly, closely, eagerly ardently
Sormounten, **Sour**-**Sur**-, surmount, surpass
Sort (1), lot, chance, destiny, divination
Sort (2), sort, kind, class
Sorted, allotted
Sorwe, sorrow, mourning, sympathy, in imprecation, *with sorwe*
Sorwen, sorrow
Sory, sorry, sorrowful, sad, sore, wretched, ill, unlucky, also adv

Soster, see **Suster**
Sote, see **Swete**
Sotel, see **Sotil**
Soteltee, subtlety, cunning, device
Soth-sawe, true saying proverb
Sotil, subtle, skilful, subtly woven, thin
 See also **Subtil**
Sotted, besotted, foolish
Soudiour, soldier
Soughe, **Sowe**, sow
Sought, **Soughte**, see **Seken**
Soule, **Sowle**, soul
Souffre, sulphur
Soun, sound, boast, vaunt
Sound, unhurt, in good health
Sounden, make sound, heal
Sounen, sound, play upon (an instrument) utter, mean, signify, declare, proclaim, rehearse, sound or speak like, *sounen in (to into)*, tend toward, make for, be consonant with See *Gen Prol*, I, 307, n
Soupen, sup
Souper, see **Soper**
Souple, supple, pliant yielding
Souplen, bend, make supple
Sour, sour, bitter, cruel
Sourden, arise, originate, be derived
Soure, sourly, bitterly
Sourmounten, see **Sormounten**
Sours, source, upward leap or flight
Souter, cobbler
Souvenauce, remembrance
Soveraynetee, **Sovereyntee**, sovereignty, supremacy
Sovereyn, adj., supreme, chief, very high, superior in astrology the western signs of the zodiac, regarded as superior to the eastern, also sbst, sovereign, lord master, lady, superior
Sovereyntee, see **Soveraynetee**
Sowdan, sultan
Sowdanesse, sultanness
Sowded, fastened united, hence, confirmed
Sowe, see **Soughe**
Sowen (1), pp *sowen*, sow
Sowen (2), **Sewen**, pt *sowed* sew
Sowken, suck, cheat, embezzle
Sowle, see **Soule**
Sowled, endowed with a soul
Sownen, see **Sounen**
Sowres, sorrels, bucks
Space, space, room, space of time, opportunity, *the space* meanwhile (?)
Spak, **Spaken**, see **Speken**
Span, see **Spinnen**
Spanne, span
Span-newe, span-new, new as a chip just cut (ON 'span-nyr')
Sparen, spare, leave unhurt, cease, refrain, also reflex, be haughty, reserved offish
Sparhawk, see **Sperhawk**
Sparke, spark
Sparkle, small spark
Sparre, spar, wooden beam
Sparred, **Sper(r)ed**, barred, sparred, fastened
Sparth, battle-axe
Spaunysshung, expanding, extending

- Spaynel, spaniel
 Spece, species kind, sort
 Speche, speech, discourse
 Spectacle, glass, eye-glass
 Speculacioun, contemplation
 Speden, speed, succeed, prosper, cause to prosper, hasten, expedite, accomplish
 Speed, success, help, benefit, advantage dat phr for *commune spede*, for the good of all
 Spēken, pt sg *spak*, pl *speken, spaken*, pp *spoken*, speak
 Spell, story, narrative, incantation (in *night-spell*)
 Spence, buttery
 Spere, spear
 Spere, sphere, orbit, globe
 Spereð, see Spared
 Sperhawk, sparrowhawk
 Sperme, seed
 Sper(r)ed, see Spared
 Speten, see Spitten
 Spewen, spew, vomit
 Spiced, spiced, over-fastidious, scrupulous
 See *Gen Prol*, I, 526, n
 Spicerye, mixture of spices oriental goods (including fruits, cloths, and other products)
 Spie, sbst, spy
 Spillen, spill, waste, destroy, kill, perish
 Spinnen, pt sg *span*, pl *sponnen*, spin
 Spir, spire, stalk stem, shoot sprout
 Spirit, spirit, on the tech use in physiology see *KnT*, I, 2749, n, in alchemy, see *CYT*, VIII, 820, n
 Spitel, hospital
 Spitous, spiteful, malicious, inhospitable
 Spitten, Speten, spit
 Sponnen, see Spinnen
 Spore, spur
 Spornen, Spurnen, spurn, trample on, kick, trip one's self, stumble
 Spousaille, espousal, wedding
 Spouse, spouse, husband, wife
 Spousen, espouse, marry
 Sprang, see Springen (1)
 Spraynd, Spreynd, see Springen (2)
 Spreðen, pt *spradde*, pp *sprad*, spread, open, cover disperse
 Sprengen, see Springen (2)
 Spring (1), beginning, first growth, dawn
 Spring (2), lively dance
 Springen (1), pt *sprang, sprong*, pp *sprongen*, spring, leap, spring up, rise, spread, increase, *sprongen*, advanced
 Springen (2), Sprengen, pp *spreynd, spraynd*, sprinkle, scatter, sow
 Sprong, Sprongen, see Springen (1)
 Spryngoldes, catapults
 Spurnen, see Spornen
 Squames, scales
 Square, square
 Squaymous, squeamish
 Squieren, play the square to, attend
 Squerly, like a square
 Squyer, squire
 Squyre, carpenter's square, rule for measuring
 Stablen, establish
 Stableness, stability
 Stablissen, establish
 Stadie, stadium, race-course
 Staf, g sg *staves*, staff, stick, shaft of a car or wagon (?) See *Anel*, 184, n
 Staf-slyng, sling, attached to a staff or handle
 Stage, place, position
 Staire, see Steyre
 Stak, see Stiken
 Stakeren, stagger
 Stal, see Stelen
 Stalke, stalk, stem, piece of straw, upright of a ladder
 Stalken, stalk, move or walk stealthily or slowly, creep up
 Stall(e), stall
 Stamin, tammie, coarse cloth of woolen or worsted
 Stampen, bray (in a mortar)
 Stanchen, see Staunchen
 Standen, see Stonden
 Stank, pond, pool
 Stant, see Stonden
 Stapen, Stopen, pp, as adj, advanced (lit "stepped")
 Stare, starling
 Starf, see Sterven
 Stark, strong, severe, downright
 Startlynge, Stertlynge, starting, leaping, skit-tish, making a sudden movement
 Staunchen, stanch, satisfy
 Steðe, stead, place
 Stede, stead
 Steðfast, Stid(e)fast, steadfast
 Steel, steel, dat phr of *stele*
 Steep, large, protruding (eyes)
 Steer, bullock
 Steeren, steer, control
 Steked, see Stuken
 Stele, handle, end See *Rake-stele*
 Stelen, pt *stal*, pp *stolen*, steal, steal away
 Stellfyen, transform into a constellation
 Stemen, shine, gleam
 Stenten, see Stanten
 Steppes, foot-tracks
 Stere (1), helm, rudder
 Stere (2), pilot, helmsman
 Stereleçes, without a rudder
 Steren, Stren, stir, move, instigate, excite, provoke
 Steren, steer, control
 Steresman, steersman
 Sterling, sterling (the monetary unit)
 Sterne, Sterne, stern, violent
 Sternely, sternly
 Sterre, star, planet, constellation
 Stert, start, at a stert, in an instant
 Sterten, Sturten, contr pr 3 sg *stert*, pt *sterte, sturte*, pp *stert, sturt*, start leap, move quickly, depart, leave suddenly, *depe ystert in lore*, far advanced in learning
 Stertlynge, see Startlynge
 Sterven, pt sg *starf*, pl and pp *storven*, die, die of hunger
 Stevens (1), voice, sound, talk, fame, report
 Stevens (2), time, occasion, appointment

Stewe (1), Stuwe, fish-pond or tank
 Stewe (2), Stuwe, Styve, stew, heated room, closet, small room, brothel
 Stewe-door, closet-door
 Steyen, see Styen
 Steyre, Staire, stair, staircase, degree
 Stuborn, stubborn
 St(d)e fast, see Stedfast
 Sterne, see Sterne
 Stuf, stuff, strong, hard, bold
 Stuken, pt *stak*, *stiked*, *sleked*, stick, stick fast, stab, pierce, fix, insert
 Stukke, stick, twig, paling
 Stule (1), stile (for climbing a barrier)
 Stule (2), style (in writing)
 Stillatorie, still
 Stulle, adj, still, silent, also adv
 Stungen, pp *stongen*, stung, pierce
 Stunken, pt *stank*, stank
 Stunten, Stenten (originally causative), stunt, cease, leave off, stop, stay, cause to cease, restrain
 Sturen, see Steren
 Stropes, stirrups
 Sturt(e) (n), see Sterten
 Suth, anvil
 Stod(en), see Stonden
 Stok, stock, stump, block, post, race, origin
 Stoken, stab, pierce
 Stokked, pp, put in the stocks
 Stol, stool, chair, frame for making tapestry or embroidery
 Støle, long robe, stole (of a priest)
 Stomak, stomach, appetite, compassion (cf "bowels of mercy")
 Stonden, Standen, contr pr 3 sg *stont*, *stant* pt sg *sto(o)d*, pl *stoden*, pp *stonden*, stand, take a position, stick fast, abide (by), be set up or fixed in place
 Stongen, see Stungen
 Støgn, stone, rock, gem
 Størr, perhaps also Støre, store, stock, possession, live-stock, value estimation
 Stoor, great, strong
 Stopen, see Stapen
 St'orial, historical
 Storie, story tale, history, a narrative portion of the history (Lat "historia")
 Storven, see Sterven
 Stot, stallion, horse, heifer (as term of abuse for old woman)
 Stounde, space of time, season, short time, moment, hard time, pain, fierce attack
 Stoundemele, from hour to hour, from time to time, also adj, momentary
 Stoupen, stoop, droop
 Stour, battle, combat
 Stout, proud, obstinate, strong
 Straight, see Streight
 Straken, move, proceed, *straken forth*, return homeward from the hunt, or sound the horn to announce the return
 Strange, see Straunge
 Strangenesse, strangeness, estrangement
 Stranglen, strangle, choke, kill by strangulation, destroy
 Straught(e), see Strecchen.

Straunge, strange, foreign, external estranged, distant unfriendly unusual difficult, in astronomy a star not represented in the rete of the astrolabe or the degrees in the equator and ecliptic not belonging to a given star
 Strawen, pp *strawed*, strew
 Strayte, strait
 Strecchen, pt *streighte*, *straughte* pp *streight*, *straught*, *strecched*, stretch, extend reach
 Strēe, straw
 Strēm, stream, river, current, beam (of light)
 Streen, stram stock, race
 Streight, Straight adj from pp stretched extended, straight, also adv, see Strecchen
 Stret, strait, narrow, small scanty, mean, strict, with *streite suerd*, with drawn sword (Lat "strictus")
 Streite, strictly, tightly closely
 Strong, strung
 Stronger, Strengest, see Strong
 Strongthe, strength, force, *slee with strongthe*, kill in the chase with horses and hounds (Fr "à force")
 Strepn, strip
 Strete, street, road
 Streynen, stram, press, constrain, force, compress, hold confine
 Streyt, see Stret
 Strike, hank, bunch (of fax)
 Strøk, see Stryken
 Strompet, strumpet
 Stronde, strand shore
 Strong, comp *strenger* sup *strongest*, strong, difficult, hard
 Stronge, strongly, securely
 Strooff, see Strøyven
 Strøok, stroke
 Strouten, spread out
 Stroyer, destroyer
 Stryf, strife, quarrel
 Stryke, stroke, mark
 Stryken, pt *strøok*, *stryked*, pp *straken* strike, stroke, strike out, run
 Strøyven, pt *strøof*, pp *straven*, str ve, fight, oppose, vie
 Stubbes, stubs, stumps
 Stubble-goes, an old goose fed on stubble
 Studie, study, meditation, eager desire, endeavor, library
 Studen, study give heed, deliberate, be in perplexity, wonder muse
 Stuffen, garrison, supply with defenders and munitions
 Sturdy, cruel harsh, stern firm
 Stuwe, see Stewe (1) and (2)
 Sty, pig-sty
 Styen, Steyen, rise mount
 Styve, see Stewe (2)
 Styward, steward
 Suasioun, suasion, persuasiveness
 Subdeķne, subdeacon
 Subgit, subject
 Subjeccion, subjection suggestion
 Sublymatones, vessels used in sublimation
 Sublymed, sublimated

Substance, substance, the essence of a thing (tech., as opposed to *accident*, see *ParāT*, VI 537, n.), the majority

Subtil, subtle, skilful, finely wrought See also *Sotil*

Subtil(i)tee, subtlety, skill, craft, device, trick, specious argument

Succident, in astrology, a succedent house See *Astr*, n, 4, 34, n

Sucre, Sugre, sugar

Suen, see Sewen

Suertee, see Sur(e)tee

Suffisaunce, sufficiency, contentment

Suffysen, suffice, be able, *suffyse unto*, be satisfied with (?)

Suffrable, patient

Suffraunce, patience, endurance, longsuffering, permission, receptivity

Suffraunt, patient, tolerant, also subst

Suffren, suffer, endure, permit, submit

Suggestioun, accusation, suggestion

Sukkenye, short frock, smock

Summitten, submit, subject

Sunne, see Sonne

Superfice, Superficie, surface

Supplyen, supplicate, pray

Supportacioun, support

Supprysen, Susprysen, surprise, take possession of, overcome

Surcoete, surcoat, outer coat

Surement, assurance, pledge

Sur(e)tee, Seur(e)tee, Su(e)rtee, surety, security careless confidence

Surfeet, surfet

Surmounten, see Sormounten

Surplys, surplice, loose robe

Surquadrie, Surqudrye, arrogance, presumption

Sursanure, a wound healed over on the surface

Surtee, see Suretee

Surveiaunce, surveillance

Suspeccioun, suspicion

Suspect, sbst, suspicion

Suspect, adj, suspicious, suspected

Susprysen, see Supprysen

Sustenen, sustain, maintain, preserve, uphold, hold up, endure

Sustening(e), sustenance

Suster, Soster, g sg *suster*, pl *sustren*, *sustres*, sister

Suwen, see Sewen

Suyte, Sute, suit, kind, dress, array

Swa, so (North dial)

Swal, see Swellen

Swalowen, see Swelwen

Swappe, swoop (of a bird of prey)

Swappen, strike, dash, fall

Swar, see Sweren

Swartish, dark, swarthy

Swatte, see Sweten

Swayn, young man, servant

Sweigh, motion, sway

Swellen, pt sg *swal*, pp *swollen*, swell

Sweller, inflater

Swelten, die, faint

Swelwen, Swalowen, Swoiwen, swallow

Swerd, sword

Sweren, pt sg *suor*, *swar*, pl *sworen*, pp *sworen*, *sworn*, swear

Swete, Sote, Swote, sweet, also subst

Sweten, pt *swatte*, sweat

Swetter, comp of Swete

Swety, sweaty

Sweven, dream

Sweynt, pp of *swenchen*, tired out, exhausted, slothful

Swich, such, idiomatic, *swiche seven*, seven times as many See *BD*, 408, n

Swimmen, pt pl *swommen*, swim, be filled with swimming things

Swink, labor, toil

Swinken, pp *swonken*, labor, toil

Swire, neck, throat

Swolow, gulf

Swoiwen, see Swelwen

Swommen, see Swimmen

Swoning(e), Swowninge, swooning

Swonken, see Swinken

Swoot, sweat

Swor, Swor(e)n, see Sweren

Swote, see Swete

Swo(u)gh, Swow, sough, low sound, sigh, groan, noise (of wind, etc.), swoon

Swounen, swoon, faint

Swow, see Swo(u)gh

Swowne, swoon

Swythe, quickly, as *swythe*, immediately

Swyven, copulate, lie with, play the harlot

Sy, see Seen

Sy, if (Fr "si")

Sycamour, sycamore

Syen, sink, descend

Syen, see Seen

Syk, sbst sigh

Syk, see Sik

Syken, pt *syked*, *syghte*, sigh

Sykatoun, a costly cloth See *Thop*, VII, 734, n

Sylvre, silver

Symonyals, simoniacs

Symonye, simony

Symphonye, term used for various musical instruments, commonly for a tabor

Synwes, sinews

Syre, see Sire

Sys, Sis, six, *sys cunk*, six-five (one of the best throws in hazard)

Syten (var of Syken), grievance See *Tr*, II, 884, n

Syth, time, pl *sythes*, *sythe* (orig gen or dat pl, preserved in phrases), *afte sythe*, oftentimes

Syve, sieve

T

T', abbreviation of To, before vowels

Taa(n), North dial for Taken

Taas, heap, pile

Tabard, loose coat of laborer, herald's coat-of-arms See *Gen Prol*, I, 20, n

Tabernacle, tent, shrine

Table, table, tablet, plate (of an astrolabe),

- pl *tables*, the game of backgammon, *table dormant*, see *Gen Prol*, I, 353, n
- Tabour**, tabor, small drum
- Tabouren**, drum
- Tache**, **Tecche**, blemish, defect, quality, characteristic
- Taffata**, taffeta
- Tailleage**, **Taylage**, tax
- Taille**, tally, an account scored upon notched sticks
- Tallyng**, reckoning, credit business dealings
See *Shap T*, VII, 434, n
- Takel**, apparatus, gear, weapons, especially arrows
- Taken**, pt sg *took*, pl *token*, pp *taken*, take, seize, give, offer, hit, ref., betake (one's self), take place, happen, *taken keep*, take heed
- Tal**, meek (?), humble (?), or quack (?), prompt (?)
- Tald**, North dial for *told*, see *Tellen*
- Tale**, tale, story, narration, enumeration
- Talen**, tell a story, talk, converse, discuss
- Talent**, wish, desire, appetite, longing
- Talke**, talk
- Tame**, tame
- Tapinage**, hiding, sneaking
- Tapiten**, cover with tapestry
- Tappe**, tap
- Tappestere**, female tapster, barmaid
- Tapycer**, weaver of tapestry
- Tar**, see *Teren*
- Tare**, tare, weed
- Targe**, shield, protection
- Tarren**, tarry, delay, waste, cause to delay
- Tart**, adj., tart, pungent
- Tarte**, sbst., tart
- Tartre**, tartar, *oille of tartre*, cream of tartar
- Tasseled**, provided with tassels, fringed
- Tast**, taste, relish
- Tasten**, test, try, feel, experience
- Taught**, **Taughte**, see *Tęchen*
- Tatarwagges**, tatters
- Taverne**, tavern
- Taverner**, innkeeper
- Taylage**, see *Tailleage*
- Taylagier**, tax-gatherer
- Tecche**, see *Tache*
- Techel**, see *Mane*
- Tęchen**, pt *taughte*, *teched*, pp *taught*, teach, inform, show tell
- Tellen**, pt *tolde* pp *tolde* tell relate, reckon, compute account, esteem
- Teme**, see *Theme*
- Temen**, bring
- Tempesten**, perturb, refl., distress one's self violently
- Tempestuous**, tempestuous
- Temple**, temple inn of court
- Tempre**, see *At(t)empre(e)*
- Tempren**, temper, moderate, control, in alchemy, adjust the heat for melting
- Temprure**, tempering, mixing
- Temps**, tense, time, *at prime temps*, at first, the first time
- Temptour**, temptor
- Tene**, grief, sorrow, trouble vexation run destruction
- Tenour**, tenor, general purport drift
- Tente**, tent
- Tentify**, attentively
- Tercel**, male eagle
- Tercelet**, **Terslet**, male falcon or hawk
- Terciane**, tertian, recurring every third (i.e., alternate) day
- Tęre**, sbst., tear
- Tęren**, pt *lar*, pp *tor*, tear, scratch treat (a matter), stir up an issue (?) See *Tr*, III, 1643
- Terms**, tarins, siskins (a kind of finch)
- Terme**, term, set time, period, end, goal, boundary, limit, phrase, tech term, jargon *in terme*, with formal accuracy, a portion of the zodiac (see *Frankl T*, V, 1288 n)
- Terme-day**, appointed day
- Termynen**, determine, set down in definite terms
- Terrestre**, terrestrial
- Terslet**, see *Tercelet*
- Terven**, flay strip, skin
- Tery**, teary, tearful
- Tester**, head-armor (of man or horse)
- Testes**, vessels for assaying metals
- Testif**, testy, headstrong, irritable
- Tęte**, teat
- Textuel**, learned in texts, well-read
- Teyd**, tied bound
- Teyne**, thin metal rod or plate
- Th'**, frequent abbreviation of *The* before vowels, less frequently used for *These*
- Thakken**, stroke, pat
- Thank**, sbst., thanks, gratitude, adv gen *his (my) thanks*, of his (my) will, willingly voluntarily, *can thank*, owes (lit 'knows')
- thanks**, feels gratitude
- Thanken**, **Thonken**, thank
- Than(ne)**, then
- Thar**, impers vb, pt *thurte*, *thurte*, it is necessary On confusion with forms of *dar*, *durst*, see *Rom*, 1089, n
- Thar**, adv, there
- That**, rel pron., that, whom, that which
- That**, conj., that, so that as, because, also used to repeat *if*, *when* etc (see *Pars Prol* X, 39, n)
- The**, old instr of the demonstrative, as in *the bet*, the better etc
- Thedam** (var *Thedom*), success
- Theech**, **Theek**, see *Theen*
- Theef**, thief robber criminal
- Theen**, thrive, prosper, *so theech*, *so theek*, as I hope to prosper
- Theffy**, like a thief
- Thefte**, theft
- Theme**, **Teme**, theme, text, thesis
- Then**, than
- Thenken**, **Thenchen**, sometimes **Thunken**, pt *tho(u)ghte* pp *tho(u)ght*, think, consider, intend, sometimes apparently confused with **Thunken**, seem
- Thenne**, **Kentish** for **Thunne**
- Thenne**, then
- Thenne(s)**, thence

- Theorik**, theory, theoretical explanation
Theraboute, thereabout, thereupon, concerned with that matter
Ther-agayns, **Ther-ayeyns**, **Ther-geyn**, against that, in reply to that
Theras, there, where, whereas wherever
Therbefore, **Therbiforn**, before that, beforehand, previously
Therby, thereby, by it, to it, near it
Ther(e), there, where, wherever, whereas wherewith, on the idiomatic use with optative clauses of blessing and cursing see *KnT*, I, 2815, n
Ther-geyn, see **Ther-agayns**
Theroute, out from it thence, outside
Therwhyle(s), while, meanwhile
Thew, habit, custom, quality, virtue *thewes*, morals, manners (used by Chaucer only in pl)
The-ward, to, toward thee
Thewed, possessed of qualities, virtues, etc., *wel thewed* of good character or habits
Thuder, thither
Thucer-ward, thither
Thikke, thick, stout, substantial, frequent, repeated, also adv
Thikke-herd, thick-haired
Thikke-sterred, thickly covered with stars
Thulke, that, that same that very such
Thing, pl *thing*, *things*, thing, wealth property, affair, deed, legal document, religious service or rite, poem or other production, *for any thing*, in spite of everything, at any cost
Thinken, pt *tho(u)ghte*, impers vb, seem, *me (har, him) thinketh*, it seems to me (her, him)
Thinken, occasionally used for **Thenken**
Thinne, **Tenne**, thin, slender, poor, feeble, meager, scanty
Thurien, pp, *thurred*, *thrilled*, pierce
Thus, contr of *this is*
Tho (1), pron, those
Tho (2), adv then
Thogh, though yet, still, however
Thought, **Thoughte**, see **Thenken**, **Thinken**
Thought, thought, anxiety, care
Thoughtful, anxious, moody
Tholen, suffer, endure
Thombe, thumb
Thonder, thunder, *thonder-dvnt*, thunder-clap, stroke of lightning, *thonder-leyt*, thunder-bolt, flash of lightning
Thondren, vb, thunder
Thonken, see **Thanken**
Thorgh, see **Thurgh**
Thorn, thorn, thorn-tree, hawthorn
Thor(o)ugh, see **Thurgh**
Thorp, **Throp**, village
Thought, **Thoughte**, see **Thenken**, **Thinken**
Th(o)urgh-girt, struck through
Thral, thrall, slave, subject, also adv
Thralien, enthrall, subject
Thraste, see **Thresten**
Threden, vb, thread
Thred, sbst, thread
Threpen, assert, affirm positively
Threshfold, threshold
Thresshen, thrash
Thresten, pt *threste*, *thraste*, thrust, push
Threten, threaten
Thretty, **Thritty**, thirty
Threw, **Threwen**, see **Throwen**
Thridde, third
Thrift, success, prosperity, welfare, used in adjuration, *by my thrist!*
Thrift, profitable serviceable, provident
Thrilled, see **Thurien**
Thringen, pt *throng*, pp *thringen*, press thrust, throng
Thrستن, pt *thruste*, pp *thrust*, thrust against, support
Thrittene, thirteen
Thritty, see **Thretty**
Throf, see **Thryven**
Throgh, see **Thurgh**
Throng, see **Thringen**
Throp, see **Thorp**
Throstel, **Thrustel**, throstle, song-thrush
Throte, throat
Throte-boile, Adam's apple
Throwe, tame, while, short time
Throwen, pt sg *threw*, pl *throwen*, pp *throwen*, throw, cast, twist, turn
Throwes, throes, torments
Thringen, see **Thringen**
Thrustel, see **Throstel**
Thrustel-cock, throstlecock, male thrush
Thrye(s), thrice
Thryven, pt *throf*, pp *thriwen*, thrive, prosper, grow, flourish
Thurfte, see **Thar**
Thurgh, **Thorgh**, **Thro(u)gh**, **Thor(o)ugh**, **Thurw**, through, commonly used as prefix
Thurghfare, thoroughfare
Thurghout, throughout, out through, all through
Thurgh-shoten, shot through
Thurgh-soght, searched through, thoroughly examined
Thurrok, sink (in ship's hull)
Thurst, thirst
Thursten, thirst, both pers and impers
Thurte, see **Thar**
Thurw, see **Thurgh**
Thwitel, large knife
Thwyten, pp *thurten*, whittle, carve
Tid, see **Tyden**
Tidif, pl *tidyves*, tidy, a small bird
Tikel, unsteady, unstable
Tikelnesse, instability, unsteadiness
Tiklen, tuckle
Til, prep, to (North form), *til and fra*, to and fro
Til, conj, till, until
Tilien, till, cultivate
Tihere, tiller
Tambre, tambrel, tambourine
Tipet, **Typet**, tippet, cape
Tiptoon, tiptoes
Tissu, **Tissegw**, tussie, a band
Tittering, hesitation, vacillation
Tixted, learned in texts

To- (1), prepositional prefix, as in *to-forn*, before
 To- (2), prefix indicating separation, destruction, or emphasis as in *to-bresten*, *to-hewen*
 To, pl *iqqn*, *iqqs*, toe
 To, contr. of *toon* in *the toon*, that one
 Tobeten, beat severely
 Tobreken, break in pieces See Breken
 Tobresten, burst or break in pieces See Bresten
 Tocleven, cleave in twain See Cleven (1)
 Todasshen, dash in pieces
 Tode, toad
 Todrawen (1), draw toward one, allure
 Todrawen (2) pt pl *todrowen* pp *todrawen*, tear apart, distract
 Todryven, drive apart, scatter See Dryven
 Tofofn, prep and adv., before
 Togeder, Togider, Togedre(s), Togidre(s), together
 Toght, taut (probably pp of *togen*, tow, draw)
 Toqon, disperse But see *LGW*, 653, n
 To-hepe, together, into a heap
 Tohewen, pp, *tohewen*, hew in pieces
 Token, see Taken
 Toknen, mark, designate
 Tojld, Tojde, see Tellen
 Toilen (1), take toll
 Tollen (2), Tullen, attract, allure
 Tombe, Toumbe, tomb
 Tombestere, dancing girl
 Tomelten, melt away
 To-morwe, tomorrow
 Tonge, Tunge, tongue, speech, language
 Tonged, tongued
 Tonges, tongs
 Tonne, tun, cask
 Tonne-gret, as big as a cask
 Toq, see To
 Took, see Taken
 To(o)l, weapon, instrument
 Toqn, see To
 To(q)n, one in *the toon*, that one, the one
 Toquaken, quake, tremble very much
 Toracen, tear into pieces
 Torche, torch
 Tord, turd piece of dung
 Torenden, rend in pieces, distract
 Toret, see Tourette
 Tormenten, Turmenten, torment, torture
 Tormentise, torment
 Tormentour, tormentor, executioner, also adj
 Tormentrye, Turmentrye, pain, torture
 Torn, see Teren
 Torn, turn
 Tornen, Turnen, turn return, shape in a lathe
 Torney, tourney
 Torombelen (?) rumble heavily, crash (*LGW*, 1218, probably to be read to *rombelen*)
 Tortuo(u)s, tortuous in astronomy, the signs of the zodiac which ascend most obliquely See *MLT*, II, 302 n
 Toscatered, scattered dispersed
 Toshaken, pp, shaken to pieces, tossed about

Toshenden, pp *toshent*, destroy utterly
 Toshiheren, pt *toshar*, cut in two
 Toshivered, broken to pieces
 Toshireden, cut into shreds
 Toslitered, slashed with cuts
 Tosprenden, spread apart, open (perhaps to be read to *sprenden*, see *LGW ProI F*, 202)
 Tosterten, start asunder, burst
 Tostoupen, stoop down (? probably to be read to *stoupen*, see *FrT*, III 1560)
 Toswinken, labor hard (probably to be read to *swinken*?, see *PardT*, VI, 519)
 Totar, see Toteren
 Totelere, tatler, also adj
 Toteren, pt *tolar* pp *toir(c)n* tear in pieces
 Tother, in *the tother* (that other) the other
 Totreden, tread down, trample under foot
 Toty, dizzy
 Touchen, touch, reach, touch on, concern
 Touchinge, sbst, touch
 Touchinge, pr p, touching, as *touchinge*, with reference to concerning
 Tough, tough, hard, troublesome, on *make it tough* see *Tr*, u, 1025, n
 Toumbe, see Tombe
 T(o)umblynge, transitory, perishing, unstable
 Toun, town, farm, dat phr in (*at, out of etc*) *toune*
 Tour, tower, citadel, in astronomy, mansion
 Touret, turret
 Tourette, Toret, ring, swivel-ring to attach a dog's leash to the collar
 T(o)urneynge, fighting in a tournament
 Tourneyment, tournament
 Toute, buttocks
 Towayle, towel, cloth
 Towinden, pt *towond*, break in pieces
 To-yere, this year
 Trace, Tra(a)s, trace, trail, procession
 Tracen, trace, follow, go
 Trad, see Traden
 Tragedie, tragedy, tragic story See *Mk ProI* VII, 1973, n
 Traisoun, Tresoun, treason
 Traitorye, Traiterye, treachery
 Transmewen, Transmuwen, transmute transform
 Transporten, transport, extend
 Trappe, trap, snare, trap-door
 Trapped, furnished with trappings
 Trappures, trappings (for horses)
 Trasshen pp *trashed*, betray
 Traunce, trance state of partial insensibility study, fit of musing
 Trauncen, tramp about
 Travaille, Travel, labor work, pains
 Travallen, labor, toil, endeavor, suffer, travel, journey
 Trave, wooden frame for holding horses
 Travel, see Travaille
 Travers, curtain screen
 Trayen, Traysen, betray
 Trays, traces
 Traysen, see Traysen
 Trayteresse, Traytousse, traitress.
 Treble, triple
 Trechour, traitor

Trède-foul, treader of fowls
 Trèden, contr pr 3 sg *trèt*, pt sg *trad* pl and pp *treden*, tread, step, copulate (of male bird)
 Trèdyng, treading, procreation
 Tree, tree, wood, the cross
 Treget, jugglery, trickery, gule, trap, snare
 Tregetour, juggler, magician
 Tregetrye, trickery
 Tremour, tremor
 Trench, trench, alley cut through shrubbery
 Trenden, revolve
 Trentals, series of thirty masses for the dead
 Trepeget, trebuchet, machine for hurling large stones
 Tresor, treasure, wealth
 Tresorerer, treasurer
 Trespoun, see Traisoun
 Trespacen, Trespassen, trespass, transgress, sin
 Trespas, trespass, wrong, fault, sin
 Tresse, tress, braid of hair
 Tressen, dress or plait the hair
 Tressour, head-dress
 Trèt, see Trèden
 Trètable, tractable, yielding, docile, affable
 Trètee, treaty, agreement, discussion
 Trèten, treat, tell of, relate, write, speak, discourse
 Trètys, Trètice, sbst, treatise, story, treaty, contract
 Trètys, adj, well formed, graceful
 Trewe, Truwe, sbst, truce
 Trewe, adj, true, faithful, honest, also adv
 Trew(e)liche, Trew(e)ly, truly, certainly
 Trewe-love, true-love (herb paris)
 Treye, "tray," three
 Triacle, remedy
 Trichour, treacherous
 Trillen, turn, twirl
 Trinitee, the Trinity
 Trippen, dance
 Trist, trust
 Triste (var Tristre), sbst, tryst, hunting station where the Bowman stands to shoot the deer
 Tristen, Trusten, Trosten, trust, trust to
 Troden, see Trèden
 Trogh, trough
 Trompe (1), trumpet
 Trompe (2), trumpeter
 Trompen, sound the trumpet
 Trompou, trumpeter
 Tronchoun, truncheon (of a spear)
 Trone, throne
 Tropik, turning-point, solstitial point
 Trosten, see Tristen
 Troublable, disturbing
 Trouble, adj, troubled, turbid, dim, troublous, tempestuous, anxious, vexed
 Tr(o)ubly, cloudy
 Trouthe, truth, troth, promise, fidelity
 Trowandyse, see Truaundyse
 Trowen, trow, believe, think
 Truauuding, idling, shirking
 Truauundyse, Trowandyse, fraudulent begging, knavery, idleness

Truauunt, vagabond idler, rogue
 Trubly, see Tr(o)ubly
 Truffles, truffles
 Trussed, packed
 Truwe, see Trewe, sbst
 Trycen, draw, drag pull
 Trye, excellent, choice
 Tryne compass, the threefold world (earth, sea, and sky)
 Trype, small piece
 Tubbe, tub
 Tuel, Tuwel, pipe, chimney, hole
 Tullen, see Tollen (2)
 Tumblen, tumble, perform athletic feats
 Tumblynge, see T(o)umblynge
 Tunge, see Tonge
 Turmenten, see Tormenten
 Turmentrye, see Tormentrye
 Turnen, see Tornen
 Turtel, turtle-dove
 Turves, pl of *turf*, turf
 Tuwel, see Tuel
 Tweye, two, twain
 Tweyne, twain
 Twicchen, pt *twighie* pp *twight*, twitch, draw pull, *twight*, distraught
 Twinnen, separate, part in two, set out, depart
 Twiste, twig, tendril
 Twisten, twist, wring, torture
 Twe(s), twice
 Twyn, twine
 Twynen, twine, twist
 Tyde, time, hour, season, tide of the sea
 Tyden, pp *tid*, betide, happen
 Tydif, see Tidif
 Tyle, tile, row of bricks
 Tylynge, tiling, tillage
 Tymbestere, female tumbrel-player
 Tyne, brewing vat, cask
 Typet, see Tipet
 Tyren, tear, rend
 Tythere, payer of tithes
 Tytled, dedicated

U

Unagreeable, disagreeable, miserable
 Unapt, indisposed
 Unaraced, unbroken untorn
 Unarysed, unadvised, unaware, unpremeditated, reckless, foolish
 Unbityden, fail to take place
 Unbodien, leave the body
 Unbokelen, unbuckle
 Unbpre(n), unborn
 Unbounden, pp, unbound, separated, divorced
 Unbrent, Unbrend, unburnt
 Unbroyden, unbraded
 Unbuxumnesse, unobmissiveness
 Uncircumsript, unbound
 Unclosed, unfastened, unenclosed
 Unclosen, become open
 Uncommitted, not entrusted (to one)
 Unconnyng, Unconnyng, ignorant, unskilful foolish

- Uncouplen, let loose (the hounds)
 Uncouth (lit "unknown"), strange, alien,
 foreign, marvelous, curious
 Uncouthly, strangely, strikingly
 Uncovenable, unfit, unseemly
 Uncunninge, see Unconninge
 Under, under, among
 Underfongen, undertake
 Undermeles, undern-times See Undren
 Undernimen, pt *undernomen*, pp *undernomen*,
 understand, perceive, reprove
 Underpicchen, pt *underpighie*, stuff, pack
 full beneath
 Underput, pp, subjected
 Undersporen, thrust under, pry up
 Understonden, pt sg *understood*, pl *under-*
stoden, pp *understonden* understand,
 know
 Undertaken, pt *undertook*, pp *undertaken*,
 undertake, conduct an enterprise, declare,
 warrant, dare say
 Undigne, unworthy
 Undon, pt *undide* pp *undon*, undo, un-
 fasten, come undone, unfold, disclose
 Undren, a designation of time, of shifting
 application, originally, the third hour,
 nine o'clock in the morning also used for
 noon, sometimes, apparently, for mid-
 forenoon, the time of the morning meal,
 and later, for mid-afternoon
 Uneschuable, inevitable
 Unese, lack of ease, discomfort, trouble
 Unethe(s), Unethe(s), hardly (lit
 "uneasily"), scarcely at all, with diffi-
 culty
 Unfestlich, un festive, not in festival times
 Ungiltig, guiltless innocent
 Ungrobbed, not digged around
 Unhap, mishap, misfortune
 Unhardy, cowardly
 Unheele, sickness, misfortune
 Unholsum, sick, weak
 Unhyden, disclose reveal
 Universe, *in universe* universally
 Universitee, universality, the universal
 Unjoignen, Unjoynen, disjoin
 Unkinde, unnatural, cruel, ungrateful
 Unkniten unknit
 Unkonninge, see Unconninge
 Unkorven, uncut
 Unkouth, see Uncouth
 Unkunnings, see Unconninge
 Unlaced, disentangled
 Unleful, Unlefeul, not permissible, illicit
 Unloven, cease to love
 Unlust, disinclination
 Unlykly, displeasing
 Unmanhod, unmanly deed
 Unmeke, not meek, proud
 Unmete, unmeet, unfit displeasing
 Unmighty, unable, impotent
 Unmoevable, immovable
 Unnesten, leave the nest
 Unethe(s), see Unethe(s)
 Unordred, not belonging to a religious
 order
 Unparrygal, unequal
- Unplitable, unreasonable (? Lat 'mexplicat-
 bilis")
 Unplyten, unplat, unfold explain, evolve
 (Lat "explicit")
 Unpurveyed, unprovided
 Unrelsed, unrelieved
 Unremoved, unmoved
 Unright, wrong, injury
 Unsad, unsettled
 Unsavory, displeasing
 Unscience, false knowledge, error
 Unselly, unhappy unfortunate
 Unset, unappointed
 Unshethen, unsheathe remove
 Unshetten, pt *unshette*, pp *unshett*, unlock
 Unshewed, unconfessed
 Unslakked, unslacked (of lime)
 Unsolempne, uncelebrated
 Unso(u)ght, not sought, ready at hand
 Unsome, not sown
 Unsowen, unsew
 Unspeedful, unprofitable
 Unsperd, unspared, unbolted
 Unstaunchable, inexhaustible
 Unstaunchd, insatiate
 Unstraunge, not strange, used of the familiar
 stars represented on the rete of an astro-
 labe
 Unswellen, decrease in fulness
 Unteyen, untie, set free
 Unthank, the opposite of thanks a curse
 Unthrif, lack of profit, wastefulness, non-
 sense
 Unto, prep, unto, conj, until
 Untold, uncounted
 Untressed, unplanted, unarranged, with
 hair loose
 Untratable, inexorable
 Untrue, untrue, also adv
 Untristen, distrust
 Untrust, sbst, distrust
 Untyme, *in untyme* out of season
 Unwar, unaware, unexpected, accidental
 also adv
 Unweelde, Unweeldy, unwieldy, hard to
 move or control, weak
 Unwemmed, unspotted
 Unwened, unexpected
 Unwist, unknown uninformd
 Unwit lack of wit folly
 Unwiting, Unwot, etc, see Witen
 Unwryen, uncover, disclose
 Unyolde i, without having yielded
 Up, adv, up, open *up and down*, in all re-
 spects, in every way
 Up, prep, on, upon
 Upborn, borne up valued
 Upbounde, bound up
 Upbreyden, upbraid, rebuke
 Updressen, set up, make ready
 Updrow, see Drawen
 Uphaf, lifted up, see Heven
 Uphepyng, heaping up
 Upon, prep, on, upon, besides, against, also
 adv
 Uppe, up open
 Upper, adv, higher

Uppereste, adj , uppermost
 Up-plight, pp plucked up, pulled up
 Upright, Upryght, adv , upright, supine
 Uprist, contr of *upryseth*
 Upriste, up-rising
 Up-so-down, upside down
 Upspringen, rise, spring up
 Upsteren, Upstürten, start up, arise
 Up-yaf, see *Yeven*
 Up-yolden, see *Yelden*
 Urchoun, hedgehog
 Urne, urn
 Usaunce, custom, usage
 Usaunt, accustomed, addicted
 Usen, use accustom, be accustomed, wont
 Using, use
 Us-self, Us-selve, ourselves
 Usure, usury
 Utter, outer
 Utt(e)reste, Out(e)reste, outermost, farthest, supreme
 Utterly, Outerly, utterly, entirely

V

Vache, cow, beast
 Valen, avail
 Valaunse, perhaps used for a sign of the zodiac opposite the mansion of a given planet See *Mars*, 145, n
 Valerian, valerian, a medicinal herb
 Valwe, Value, value
 Valey(e), valley
 Valour, worth, valor
 Vanishen, vanish, disappear, shrink up, waste away
 Vapour, vapor, mist, influence
 Variaunce, variation, difference
 Vasselage, Vasselage, prowess
 Vavasour, sub-vassal, substantial landholder
 See *Gen Prol*, I, 360, n
 Veel, veal
 Vekke, hag, old woman
 Veluet, velvet
 Vendable, vendible, venal
 Venerien, influenced by Venus
 Venerye, hunting
 Vengen, revenge
 Vengeresses, avenging goddesses
 Venim, venom, poison, corruption, malice, dye
 Venjaunce, Vengeaunce, vengeance
 Venquissen, Venquissen, vanquish
 Ventusinge, cupping (in surgery)
 Ver, the spring
 Veray, see *Ver(r)ay*
 Verdegrees (var *Vertgrees*), verdigris
 Verdit, Vordit, verdict
 Verger, orchard
 Vermayle, vermillion
 Vernage, a strong, sweet white wine of Italy
 Vernished, varnished, smeared with a glossy substance
 Vernycle, a reproduction of the sacred handkerchief which bore the miraculous impression of Christ's face

Ver(r)ay, Verrey, true, real, exact, just, apparently not used as adv by Chaucer
 Ver(r)ayly, -liche, Verreyly, -liche, verily truly
 Verrayment, verily, truly
 Verre, glass
 Verrey, see *Ver(r)ay*
 Vers, pl *vers*, verse, line
 Versifour, versifier, poet
 Vertu, virtue, power efficacy, efficiency, mental faculty, magical influence, valor
 Vertuous, possessing virtue or power, efficacious, capable, holy
 Veye, a word of uncertain meaning See *MillT* I, 3485, n
 Vessel, vessel, coll , plate (Fr "vaisselle")
 Vestiment, clothing
 Veyne, vein, sap-vessel, *selen every veyne*, try every means, *touchd on som good veyne*, approached in an advantageous way
 Veyne-blood, letting blood at a vein
 Veze, rush, blast
 Viage, voyage, journey, expedition, undertaking
 Vicar(e), Viker, vicar, deputy, deputed ruler
 Vigile, wake
 Vigilyes, vigils, meetings on the eve of a festival
 Viker, see *Vicar(e)*
 Vileins, villainous, rude, sinful
 Vileinye, character or conduct of a *villain* or churl, vile, shameful deed, harm, wrong, coarse or unfitting speech, reproach, disgrace, rudeness, discourtesy
 Vinolent, full of wine, addicted to drinking wine
 Violes, pl , vials, phials
 Virelay, ballad with a return of rime See *LGW Prol F*, 417, n
 Virtoot, swift movement (?)
 Virtrate, hag
 Visagen, put a face (on it), disguise
 Vitaille, coll , victuals, provisions, also pl , *vitailes*
 Vitailen, provide with victuals
 Vitailier, victualler
 Vitremyte, woman's cap or headdress See *MkT*, VII, 2372, n
 Vitriole, vitriol
 Voide, "voidee," light dessert, with wine and spices
 Voide, solitary, void
 Vouden, *Veyden*, make void, frustrate, remove, expel, empty, quit, depart
 Vordit, see *Verdit*
 Vois, Voys, voice
 Volage, volatile, flighty, wanton
 Volatyl, coll , fowls
 Voltor, pl *voltures*, vulture
 Volunte, will, desire
 Volu(e)r, night-cap, woman's cap
 Vouchen, call, declare, used by Chaucer only in the phrase *vouchen sauf*, pt *vouched sauf*, vouchsafe, grant, permit
 Vounde (?), dial form of *founden*, pp, found (?), hence, excellent (?) See *Rom*, 7063, n

Vulgar, *day vulgar*, the "artificial" day with the morning and evening twilight added, cf also *vulgar nyght*
 Vyce, vice, fault, error, defect

W

Waast, waist
 Waat, wot, knows (North dial)
 Wacche, watch, sentinal, also abstr, watching, lying awake
 Waden, wade, advance with difficulty, go, pass, descend, enter
 Waf, see Weyen
 Wafereres, makers of wafer-cakes, confectioners
 Waget, watchet, light blue
 Waiten, wait, watch, seek occasion, expect, observe, attend
 Waken, pt *wokk*, pp *waked*, wake, be, or remain, awake, keep awake, carouse, rouse one's self, resume speech or action
 Wake-pleyes, funeral games
 Waker, watchful, vigilant
 Waking, being awake, watching, vigils, period of wakefulness
 Wallet, wallet
 Walked, sbst, walking, *go walked*, gone a-walking See *Paré Prol*, VI, 406, n
 Walken, pt *welk*, *walked*, pp *walked*, walk, roam, go
 Walowen, see Walwen
 Walsh-note, walnut
 Walwen, wallow, roll, tumble, toss, cause to roll
 Wan, see Winnen
 Wanges, molar teeth
 Wang-tooth, molar tooth (lit "cheek-tooth")
 Wanhope, despair
 Wan(i)en, wane
 Wanten, want, lack, fail, be lacking
 Wantown, wanton (lit "ill-governed"), undisciplined, unruly, lascivious, lewd, sportive, merry See *Gen Prol*, I, 208, n
 Wantownesse, wantonness, affectation
 Wantrust, distrust
 War, ware aware, wary, cautious, discreet, prudent, *ben war*, beware, observe
 Waranten, see Warenten
 Warde, ward (abstr), guard, keeping, care
 Wardecors, body-guard
 Warderere, i.e. *warde rere*, look out behind
 Wardrobe, privy See *Pr T*, VII, 572, n
 Ware, coll, wares goods, merchandise
 Waren, vb, reflex, beware, avoid, make way for
 Warenten, Waranten, warrant protect
 Warangle, shrke, butcher-bird
 Warncen, see Warsshen
 Warren, curse
 Warsoun, payment, requital
 Warsshen, cure, be cured, recover
 Warly, warily
 Warnen (1), Wernen, warn, caution, notify, summon, invite

Warnen (2), Wernen, refuse, deny, forbid
 Warnestoren, fortify, garrison, provision
 Washen, pt *wes(s)h*, *wis(s)h*, pp *wasshen*, wash
 Waste, wasted, partially destroyed
 Wastel-breed, fine white bread See *Gen Prol*, I, 147, n
 Wastour, waster
 Watering, place for watering horses
 Wawe, wave
 Wax, Waxen, see Wexen
 Waxen, pt *waxed*, coat with wax
 Wayk, weak
 Wayken, weaken, diminish, grow weak
 Waymenten, lament
 Wayn, wain, wagon, car
 Wayten (1), lie in wait (for), beset, attend, escort *wayten upon*, observe watch, *wayte what*, whatever
 Wayten (2), show, put upon, inflict
 Webbe, weaver
 Wed, sbst, pledge, dat phr *to wedde*
 Wedden, wed, marry
 Wede, weed, garment, religious habits
 Weder, weather, storm
 Weel, well (cf Scottish "weel")
 We(e)lden, pt *welte*, *weelde(d)*, wield, control, control one's self, move with ease
 Weeldinge, power control (lit "wielding")
 Weep, pt, see Wepen
 Weep, sbst, weeping, dat phr *a-weep(e)*
 Weeply, tearful
 Weerdes, see Wyerdes
 Weet, wet
 We(e)x, see Wexen
 Wegge, wedge
 Wehee, whinnying (of a horse)
 We(i)lawey, Weylawey, alas!
 Wel, well, many, much, used emphatically, as in *wel royal*, fully, completely (with numerals), *wel nyne and twenty*
 Welawey, see We(i)lawey
 Welde (1), power, control
 Welde (2), weld
 Weldy, weldy, active
 Wele, weal, well-being happiness, success
 Weleful, happy, prosperous
 Wel-faring, well-favored See *Frankl T*, V, 932 n
 Wel-Heelynge, Good-concealment
 Welk, see Walken
 Welked, withered
 Welken, sbst, welkin, heaven, sky
 Welken, vb, wither, waste away (Lat "emarcescere")
 Welmen, gush, well forth
 Weite, see We(e)lden
 Wel-willy, well-wishing, beneficent, benevolent
 Wem, blemish, hurt
 Wemmelēcs, without blemish, spotless
 Wenden, pt *wente*, pp (*y*)*went*, wend, go pass, pass away, depart
 Wene, supposition, doubt
 Wenen, ween, suppose, imagine
 Wenged, winged
 Went, Wente, see Wenden.

- Wente**, sbst, path, passage, turn
Wepen, pt *weep*, *uepte*, pp *wepen*, *uopen*, *wept*, weep
Wepen, weapon
Werbul, warble, tune
Werchen, **Werken**, **Wirchen**, **Wirken**, **Worchen**, **Wurchen**, pt *wro(u)ghte*, pp *wro(u)ght*, work, act, ache, make, create, contrive, form, compose, perform its function (give relief)
Were, doubt, state of anxiety or uncertainty, *withouten were*, without doubt
Were, wear
Werren (1), pt *wer(e)de*, *wered*, wear, bear on one's person, *weren upon*, have on
Werren (2), ward off, defend protect
Werk, work, dat phr *a werke*
Werken, see **Werchen**
Wernen, see **Warnen** (1) and (2)
Werning, hindrance, forbidding
Werre, war, hostility, trouble
Werre, adv, worse
Werreyen, make war, oppose
Werreyour, warrior
Wers, worse
Werste, worst
Werte, wart
Wery, weary, exhausted, tired (of doing something)
Weryen, worry, strangle
Wesele, weasel
Wes(s)h, see **Wasshen**
West, west, dat phr *by weste*
Westen, turn toward the west
Westren, go toward the west
Wete, sweat, perspiration
Weven, pt *waf*, pp *woven*, weave
Wex, wax
Wexen, **Waxen**, pt *w(e)z*, *wax*, *wox*, pp *wazen*, *woxen*, wax, grow, increase, become
Wey(e), way, path, used adverbially (like "away") in *go wey*, *do wey*
Weyen, weigh
Weyer, the "weigher," the equator
Weyk, weak
Weyked, pp, weakened, feeble
Weymentunge, **Waymentunge**, lamenting
Weyven, waive, put aside, neglect, abandon, turn aside
What, what, whatever, why, what!, somewhat, something, *what what*, partly partly, *a litel what*, slightly, somewhat
Wheelen, wheel, cause to turn
Whelkes, pumples, blotches
Whelp, pup, cub
Whenne(s), whence
Wher, where, wherever
Wher, contr of **Whether**
Whete, wheat
Whether, which (of two)
Whetten, pt *whette*, whet, sharpen
Which, which, what kind of (Lat "quals")
Whuder, whither
Whuk, which (North dial)
Whuppe, whup
Whuppelre, cornel-tree
Who, who, whoever, one who
Why-er, erewhile, formerly
Whyles (gen sg of *whyle*), whilst
Whylom, whilom, formerly, once
Whynen, whine, whunny
Whyt, white, innocent, specious, flattering, *whyte monkes*, Cistercians
Widwe, widow
Wight, person, man, creature, tung, bit, wht
Wight, adj, active, swift
Wighte, weight
Wiket, wicket-gate
Wikke, **Wikked**, wicked, bad, evil
Wilde, wild, *wilde fyr*, Greek fire, erysipelas, also a burning pudding-sauce
Wil(e), **Wol(e)**, irreg vb, 2 sg pr *wilt*, *wolt*, pl *wollen*, pt *wolde*, will, wish, desire
Wilful, willing, voluntary
Winen, desire
Witow, contr of *wilt thou*
Wimpel, wimple, a garment of women, folded to cover the head, chin, sides of the face, and neck
Wimpen, cover (as with a wimple)
Windas, windlass
Winden, see **Wynden**
Windy, unstable (like wind)
Winken, wink, shut the eyes, nod, sleep, try to sleep
Winnen, pt sg *wan*, pl and pp *wonnen*, win, gain, conquer, get profit
Wingsinge, pr p, wincing, starting aside, skittish
Wirchen, see **Werchen**
Wirdes, see **Wyerdes**
Wirken, see **Werchen**
Wis, see **Ywis**
Wisly, certainly, surely, verily
Wissen, instruct, teach, tell, show, guide, direct
Wis(s)h, see **Wasshen**
Wisshe, wish
Wist(e), see **Witen**
Wit, wit, mind, reason, understanding, knowledge, judgment, wisdom, opinion, *wites*, senses
Witen, pt pr vb, sg *w(e)st*, *w(e)it*, pl *witen*, pt *wiste*, pp *wist*, know, discover
 See also **Npot**, **Niste**, etc
With, with, by
Withdrawen, pt *withdrow(gh)*, withdraw, subtract
Witholden, pp *withholden*, withhold, retain, detain, retain in service See *Gen Prol*, I, 511, n
Withinne-forth, everywhere within, inwardly
Withoute-forth, outwardly
Withouten, without, besides, excepting
Withseyen, gamsay, deny, refuse, renounce
Withstonden, pt *wisthstood* pp *wisthstonden*, withstand, oppose
Witung, knowledge
Witnessfully, publicly
Witterly, plainly, surely, truly
Wivere, wyvern, snake
Wlatsom, abominable, disgusting, heinous

Wō, woe, also adj, *me is as wo For hym as evere I was for any man, LGW, 1985 f*
 Wodebinde, woodbine, honeysuckle
 Wodeowvre, wood-pigeon
 Wodewale, green woodpecker
 Wodnesse, madness
 Wold, possession dat phr *in wolve*
 Wol(d)(e), see Wil(e)
 Wolle, wool
 Wol(le)n, Wolt(ow), see Wil(e)
 Wombe, womb, belly, the depression on an astrolabe
 Wond(en), see Wynden
 Wonden, cease, desist
 Wonder, adj, wonderful, strange, also adv
 Wonderly, -liche, wondrously
 Wondermōst, most wondrously
 Wonders, adv, wondrously
 Wone, wont, custom, abode
 Wonen, Women, dwell, inhabit, pp *woned* dwelt, accustomed, wont
 Wonger, pillow
 Woning, dwelling, habitation
 Wonnen, see Winnen
 Wood, woad
 Wood, mad, angry, *for wood*, because angry, hence, madly, furiously
 Wooden, be mad, rage
 Wook, see Waken
 Woon, resource, number, abundance, plenty, dwelling-place, retreat
 Woost(ow), Woot, see Witen
 Wopen, see Wepen
 Worchen, see Werchen
 Worcher, worker, maker
 Word, word, *at shorte wordes*, briefly, *hadde the wordes*, was spokesman
 Word and ende, corruption of *ord and ende*, beginning and end See *MkT*, VII, 2721, n
 Wort, wort, unfermented beer
 Wortes, herbs
 Worthen, pp *worthen* become, be, dwell get into or upon *wel (wo) worth*, may it be well (ill) with respect to
 Worthy, having worth rank, or standing, deserving, excellent (in a general sense)
 West(ow), Wot, see Witen
 Wouke, Wowke, Wyke, week
 Wounde, wound, plague
 Woven, see Wēven
 Woven, woo
 Wox(en), see Wexen
 Wrak, see Wrēken
 Wrak, sbst, wreck
 Wrang, wrongly (North dial)
 Wrastlen, wrestle
 Wrathen, enanger
 Wraw, angry, fretful
 Wrecche, wretch sorrowful person, also adj
 Wrecchednesse, wretchedness, misery, poverty, poor or miserable act or performance
 Wreche, vengeance, punishment, wretchedness
 Wreen, see Wryen (1)
 Wreigh, see Wryen (1)
 Wrēken, pt *wrak*, pp *wrēken, wrōken*, wreak, avenge

Wrench, trick, fraud
 Wresten, wrest, force, constrain
 Wreyen, Wrien, betray, disclose
 Wrighte, workman
 Wringen, pt *wrong*, wring, pinch, squeeze, drive, compel, force a way
 Wrōken, see Wrēken
 Wrong, wrong, *had wrong*, was wrong
 Wrong, adv wrong, amiss, astray
 Wrōot, see Wryten
 Wrōoth, wroth, angry
 Wroten, tear with the snout, root
 Wro(ugh)t, Wro(ugh)te, see Werchen
 Wryen (1), Wreen, pt *wreigh*, hide, cover, clothe, disguise, conceal
 Wryen (2), see Wreyen
 Wryen (3), turn, bend, turn aside
 Wryten, contr pr 3 sg *writ*, pt sg *wrōot*, pl and pp *writen*, write
 Wrythen, contr pr 3 sg *wryth* writhe wriggle, wreath cast forth wreaths or rings
 Wurchen, see Werchen
 Wurchung, Worchung, machination
 Wyde-where, far and wide
 Wyerdes, Weerdes, Wirdes, weirds, fates, destinies
 Wyf, gen sg and pl *wynes*, woman, wife, housewife, dat phr *to wyve*
 Wyfhōod, womanhood
 Wyke, see Wouke
 Wyld(e)nesse, wildness
 Wyle, wile, stratagem, subtlety
 Wyn, wine, *wyn ape*, see *Manc Prol*, IX, 44, n
 Wynden, contr pr 3 sg *wynt*, pt *wond*, pp *wo(u)nden*, wind turn, revolve, bend, direct, entwine, intertwine, wander about
 Wynd-melle, windmill (Kentish dial)
 Wyndren, trim
 Wyr, wire, bit
 Wys, wise, prudent, *make it wys*, deliberate, hold off etc See *Gen Prol* I, 785, n
 Wyse, wise, way, manner
 Wyte, blame, reproach charge, accusation
 Wyten, blame, reproach, accuse

Y (see also I)

Y, pers pron, I
 Y- I-, a prefix (AS "ge-," Germ "ge-") commonly used with past participles, rare, in Mid Eng, as a general verbal prefix (*yseen*, from AS "geseon") Participles in *y-* are not entered here separately from their verbs unless the forms might not be recognized or the meaning calls for special record
 Ya, see Ye
 Yaf, see Yeven
 Yald, Yalt, see Yelden
 Yare, ready
 Yate, gate
 Yaven, see Yeven
 Ybedded, pp, put to bed
 Ybenched, supplied with benches.
 Yblent, see Blenden
 Ybleynt, see Blenchen
 Ybliw(e)n, blown, rumored

Ybowed, diverted
 Ybrend, Ybrent, burnt
 Ycchyng (var Yecching), itching
 Ych, see Ech
 Ychaped, furnished with chapes or metal caps
 Yclenched, clinched, riveted
 Ycontinued, continuous
 Ycorven, see Kerven
 Ycrased, cracked, crushed, broken
 Ycrowe, see Crowen
 Ydarted, pierced with a dart
 Ydel, idle, vain, empty, *in (on) ydel*, *in vain*
 Ydolastre, idolater
 Ydole, idol
 Ydrad, see Dređen
 Ye, see Eye
 Ye, Ya, yea
 Yedding, song ballad
 Yede, pt sg, pl *yeden*, went, walked
 Yeer, rarely Yere, pl *yeer*, *yeres*, year, dat
 phr *to yere, yeer by yere*
 Yefte, see Yifte
 Yeldehalle, gildhall
 Yelden, Yilden, contr pr 3 sg *yelt*, *yalt*, pt
 sg *yald* pl *yolden*, yield, submit, pay,
 restore, requite, refl, betake one's self
 Yelding, produce
 Yeipen, boast
 Yelt, see Yelden
 Yelwe, yellow
 Yeman, pl *yemen*, yeoman
 Yemanly, in yeomanlike fashion
 Yen, see Eye
 Yerd, yard, garden
 Yerde, rod, stick, correction, yard (measure)
 Yerne, eager, lively, quick, also adv
 Yernen, yearn, long for, desire
 Yerning, yearning, longing, affection
 Yeten, pp *yeten*, pour, shed
 Yeven, Geven, Yiven, pt sg *yaf*, pl *yaven*,
 imv 2 sg *yaf*, pp, *yeten*, give
 Yevere, giver
 Yexen, hiccough
 Yfare, see Faren
 Yfere, see Infere
 Yfet, see Fechen
 Yfinden, pp *yfounden*, find
 Yfit, carried, whirled along
 Yfounded, founded, based, set on a founda-
 tion
 Yfreten, see Freten
 Yfrounced, wrinkled
 Ygerdoned, rewarded
 Ygeten, see Geten
 Yglased, glazed
 Yglewed, glued, fixed fast
 Yglosed, flattered
 Ygrave, cut, graven, engraved, dug up or
 out, buried
 Ygreved, grieved, injured
 Ygrunde, ground, sharpened
 Yharded, hardened
 Yheeren, hear
 Yherd, haired covered with hair
 Yhevied, weighed down
 Yhight, hight called
 Yif, if, see If

Yif, imv, give, see Yeven
 Yifte, Yefte, gift
 Yilden, see Yelden
 Ying, young (North dial)
 Yis, yes, more emphatic than *ye, ya*
 Yiven, see Yeven
 Ykempt, combed
 Yknet, Ykmit, knotted, joined together
 Yknownen, know discern, recognize See
 Knownen
 Ykorven, see Kerven
 Ykoud, known
 Ylad, Yled, see Leđen
 Ylaft, see Leven (1)
 Yliad, see Leyen
 Ylie, isle, island
 Ylet, hindered, obstructed See Letten
 Yleten, allowed, left See Leten
 Yleyd, see Leyen
 Yliche, Ylyk, like alike similar, also adv
 Ylissed, eased, relieved
 Yloren, lost See Lesen
 Ylost, lost
 Ylyk, see Yliche
 Ylyke, adv, alike, equally
 Ylymed, caught (as with bird-hme)
 Ymaad, Ymaked, made, caused
 Ymagerie, carved work
 Ymaginatyf, given to imagining, suspicious
 Ymaged, considered, deliberate
 Ymaked, see Ymaad
 Ymasked, enmeshed
 Ymedled, mixed, mingled, confounded
 Ymel, among (North dial)
 Ymeynd, mingled, mixed
 Ymp, graft scion
 Ympne, hymn, lyric poem
 Ymused, mused, reflected
 Ynde, indigo, blue
 Ynoh, adv, pl *ynowe*, enough, also adv
 Ynome, caught, seized, taken, overcome
 See Nimen
 Yok, yoke
 Yolden, see Yelden
 Yollen, Yellen, yell
 Yomanrye (var Yemanrye), yeomanry
 Yon, adj, yon
 Yond, yonder
 Yong, young
 Yonghede, youth
 Yore, yore, of old, long ago, for a long time
 yore ago(n) long ago
 Youling, howling lamentation
 Your, your, *youre(s)*, yours
 Youthe, youth
 Youthhede, youth See -hede, suffix
 Ypiked, picked over
 Ypleynted, full of complaint
 Ypocras, a cordial drink
 Ypocryte, see Ipocrite
 Yprayed, bidden, invited
 Ypreved, proved
 Ypulled, plucked (of hairs or feathers)
 Ypurveid, foreseen
 Yqueynt, quenched See Quenchen
 Yquiked, quickened, kindled
 Yraft, bereft, snatched away See Reven

Yre, Ire, ire, anger
Yrēke (pp of *rēken*), raked together, covered up
Yren, iron
Yrent, torn, taken
Yronge, see **Ringen**
Yronne, see **Rennen**
Yse, ice
Yseen, pp *yseye, yseyn*, see, behold, look
Ysene, adj, visible manifest
Yseye, seen See **Seen**
Yshad, shed, scattered, spread abroad
Yshaken, shaken, quivering, sparkling
Yshent, injured, ruined, blamed, humiliated
 See **Shenden**
Yshett, shut
Yshore, shorn
Yshove, shoved, borne about
Ysmite, smitten, wounded
Ysounded, sunk
Ysped, sped, advanced, worked out See **Speden**
Yspreynd, sprinkled See **Springen** (2)
Ystalled, set in a seat, installed
Ystonde, stood, been See **Stonden**
Ystorve, dead See **Sterven**
Ystrawed, strewn, bestrewn
Ystrike, struck
Ysweped, swept
Ythen, prosper, thrive

Ythewed, mannered disposed, *wel ythewed*, well-conducted
Ythrogen, confined
Ythringen, see **Thringen**
Ytressed, plaited in tresses
Yve, ivy, *erbe yve*, ground ivy
Yvel, adj evil, ill, also adv
Yvory, **Yvoire**, ivory
Ywar, aware
Ywent (1) gone See **Wenden**
Ywent (2), weened, supposed See **Wenen**
Ywet, wetted
Ywhet, whetted
Ywimpled, covered with a wimple
Ywis, Iwis, Wis, certainly, truly, surely, assuredly
Ywist, known
Yworthe, pp, become
Ywoxen, grown See **Wexen**
Ywrapped, involved
Ywrithen, wreathed, wrapped about
Ywroken, avenged See **Wrēken**
Ywronge, wrung forced See **Wringen**
Ywryen, concealed, hidden See **Wryen** (1)
Yyeve, Yyve, given

Z

Zēles, pl, zeals
Zēdiak, zodiac

PROPER NAMES

PROPER NAMES

A

Abigayl, Abigail, wife of Nabal (I Sam xxv)
Absolon, Absalom, (1) son of David, (2) character in *Mult*
Achademycis, translating Lat "Academicus," the Academic school of philosophy
Achaleous, Acheleous, Acheloys (gen), Achelous, a river in Greece, the river-god who took the form of a bull against Hercules
Achate(s), companion of Aeneas
Achemenye, Persia
Achetofel, Achutofel, Achutophel (Ahitophel) See II Sam xv, 12
Achille(s), Achilles
Adam, (1) first man, (2) Chaucer's scrivener
Adoon, Adoun, Adonis
Adrastus, king of Argos, one of the seven against Thebes
Adriane, Ariadne, daughter of Minos
African, Scipio Africanus Major
Affrike, Aufrike, Africa
Agamennon, Agamemnon, Greek leader against the Trojans
Agaton, Agathon (or Agatho) See *LGW Prof F*, 526, n
Agenor, father of Europa
Aglauros, sister of Herse, turned by Mercury to stone
Alayn, see Aleyn
Albon, Alban
Albyn, probably Decus Albinus, a contemporary of Boethius
Albyon, Albion
Alcathoe, the citadel of Megara
Alcebiades, Alcipyades, Alcibiades
Alceste, Alcestas, wife of Admetus
Alcion(e), Alcyone or Halcyone, wife of Ceyx
Aldebaran, Aldebaran, the star
Alduran, the name of a star See *SqT*, V, 263, n
Alete, Alecto, one of the Furies
Aleyn, Alayn, (1) Alanus de Insulis, Alan de Lille (c 1128-1202), (2) a character in *RdT*
Alfonce, see Piers
Algarsyf, a character in *SqT*
Algein, Algeiras in Spain
Algomeyse, the star α Canis Minoris
Alhabor, Sirius, the dog-star
Ahsa(u)ndre, (1) Alexander the Great (2) Alexandria
Aliso(u)n, Alson, (1) characters in *WBT* and *Mult*, (2) see Alys
Alkabucus, Alchabitus, an Arabian astronomer of the 10th century See *Astr*, I, 8, 14, n

Alkaron, the Koran
Alla, Aella, king of Northumberland
Almachius, Almache, a character in *Se-NT*
Almageste, the Almagest of Ptolemy See *Mult*, I, 3208, n
Almena, Alcmena, mother of Hercules
Alnath, the star α in Aries
Alocen, Alhazen, Arabian mathematician of the 11th century, famous for discoveries in optics
Alys, Alisoun, Alice, the wife of Bath
Ambrose, St Ambrose (c 340-97), bishop of Milan
Amete, Admetus, king of Pherae in Thessaly and husband of Alcestas
Amphurax, Amphiaraus, husband of Eriphyle, and one of the Seven against Thebes
Amphoun, Amphion, king of Thebes and husband of Niobe
Anaxogore, Anaxagoras, the Greek philosopher
Anchuses, father of Aeneas
Androgeus, Androgeos, son of Minos
Andromacha, Andromache, wife of Hector
Aneida See the introduction to the Explanatory Notes to *Anel*
Anne, (1) St Anna, mother of the Virgin, (2) Anna, sister of Dido
Anselm, St Anselm (c 1033-1109), archbishop of Canterbury
Anteclaudian, the Anteclaudianus of Alanus de Insulis, a philosophical poem
Antecrist, Antichrist
Antenor(e), Anthenor, Antenor, Trojan warrior
Antheus, Antaeus, the giant wrestler, killed by Hercules
Ant(h)iochus, Antiochus Epiphanes, king of Syria 175-64 B C
Antigone, a Trojan maiden
Antonius, (1) Mark Antony, (2) Antoninus, or Caracalla, emperor of Rome, A D 211-17
Antony, seint, St Anthony, born in Egypt c 250
Antylegyus, Antiochus See *BD*, 1069, n.
Apia, Via, the Appian Way
Apus, Appius, a character in *PhysT*
Ap(p)elles, Appelles, celebrated Grecian painter, contemporary of Alexander the Great
Ap(p)ollo, Apollo, the Greek divinity
Appollonius, hero of the romance Apollonius of Tyre
Aquarius, Aquarie, a sign of the zodiac
Aquilon, Aquilo, the north wind
Arabik, Arabic
Arab(y)e, Arabia
Aragon, a kingdom of Spain

Arcadye, Arcadia in Peloponnesus
 Archymoris, used as gen of Archemorus, a name applied by the Seven against Thebes to the child Opheltes, killed by a dragon and buried by the Seven
 Arcite, Arcite, a character in *KnT*
 Arcturus, Arctour, the constellation Bootes, also star α in Bootes
 Ardea, a town in Latium
 Arge, Argon, Argos
 Argeyes, Argives
 Argonautycon (g. pl.), the Argonautica, heroic poem of Valerius Flaccus
 Argus, (1) the hundred-eyed, (2) the bulder of the Argo, (3) Argus, see *BD*, 435, n
 Argyve, Argiva, mother of Cressida
 Aries, Ariete, the Ram, a sign of the zodiac
 Arionis harpe, Arion's harp, the constellation Lyra
 Aristochdes, the tyrant of Orchomenos
 Aristotle, Aristotle, Aristotles, the Greek philosopher
 Armoric(e), Armonica, Brittany, Armorican
 Arnold of the Newe Toun, Arnaldus de Villanova, or Arnaud de Villeneuve, 13th century
 Arpies, Arpus, the Harpies
 Arras, a town in France
 Arrus a character in the Epistola Valeri of Walter Map
 Arsehel, Arzachel See *Astr*, n, 45, 2, n
 Arthemise, Artemissa of Caria, who built the Mausoleum to the memory of her husband Mausolus
 Arthour, Artour, Arthur, king of Britan
 Artoys, Artois
 Arveragus, a character in *FranklT*
 Ascanus, Askanus, son of Aeneas
 Assuer(e), Assuerus, Ahasuerus
 Asye, Asia
 Athalantes doughtres, daughters of Atlas, the constellation of the Pleiades
 Athalus, Attalus III Philometor, king of Pergamus 138-33 B.C., father inventor of chess
 Athamante, Athamas, king of Orchomenos in Boeotia
 Ateris See *HF*, 1227, n
 At(t)halante, Atalanta
 At(t)henes (1) Athens, (2) the Athenians
 Attheon, Actaeon
 Attila, Attila the Hun
 Attrides, Atrides, son of Atreus, Agamemnon
 At(t)ropos, Atropos, the Fate
 Augustyn, Austyn, St Augustine (354-430)
 Aurelian, Roman emperor, A.D. 270-75
 Aurelius, Aurelie, a character in *FranklT*
 Aurora, (1) goddess of the dawn, (2) see *BD*, 1169, n
 Auster, the south wind
 Austyn, see Augustyn
 Averros, Averroes, Arabian physician and philosopher (12th cent.)
 Avycen, Avicenna (980-1037), Arabian philosopher, author of the Canon of Medicine

B

Babilan, Babylonian
 Babiloigne, Babiloyne, Babylon
 Bacus, Bacchus, Bacchus, the Greek divinity
 Baldeswelle, Baldeswell (Bawdswell) in Norfolk
 Ballenus See *HF*, 1273, n
 Balhasar, Belshazzar
 Barbarie, barbarian territory
 Barnabo, Bernabo, Viscount of Milan See *MkT*, VII, 2399, n
 Basile, St Basil (329-79), bishop of Cesarea
 Basilius, one of the accusers of Boethius
 Bayard, a name for a horse
 Behal, the devil
 Belle, the Bell, a Southwark inn
 Bellona, goddess of war
 Belmarye, Benmarin, a Moorish kingdom in Africa
 Benedict, Benet, St Benedict (c. 480-544)
 Bernard, (1) St Bernard, (2) see *LGW Prol F*, 16, n, (3) 14th cent physician See *Gen Prol*, I, 429, n
 Berwyk, Berwick-on-Tweed
 Bethulia, Bethulie, city of the Israelites besieged by Holofernes
 Beves, hero of the romance Sir Beves of Hamtoun
 Biblis, Byblis, twin sister of Caunus See Ovid, *Met*, ix, 453 ff
 Bilyea, Bilis See *SqT*, V, 1455 n
 Blanche, the Duchess of Lancaster
 Blee, Blean forest See *CYT*, VIII, 556, n
 Bobbe-up-and-down See *Manc Prol*, IX, 2, n
 Boece, Boethius
 Boetes, Boetes, the constellation
 Boghtoun under Blee See Blee
 Bole, Bull, the sign Taurus in the zodiac
 Boloigne, (1) Boulogne in France, (2) Bologna in Italy
 Boreas, the north wind
 Bradwardyn, Thomas Bradwardine (c. 1290-1349), theologian and archbishop of Canterbury
 Breseyda, Brixseyde, Briseis
 Bret, Briton, Welshman See *HF*, 1208, n on Glascuron
 Britaigne, Britayne, Briteyne, Brittany, Britan
 Brito(u)n, Briton, Breton
 Brixseyde, see Breseyda
 Brok, Brock, a horse's name
 Bromeholm, Bromholm
 Bruges, Bruges
 Brut, Brutus, legendary founder of the Celtic kingdom of Britan
 Brutus, (1) L Junius Brutus, consul in 509 B.C., (2) M Brutus, the so-called tyrannicide
 Brutus Cassius, see *MkT*, VII, 2697, n
 Bukton See the introduction to the Explanatory Notes to *Buk*
 Burdeux, Bordeaux
 Burgoyne, Burgundy

Burnel the Asse, Brunellus the Ass See *NPT*, VII, 3312, n
 Busirus, Busyrdes, Busiris, king of Egypt, slain by Hercules

C (see also K, S)

Cacus, Kacus, a giant slain by Hercules
 Cadme, Cadmus of Thebes, husband of Harmonia
 Calipsa, Calypso, nymph who loved Ulysses
 Calistopee, Calyxta, Callisto, an Arcadian nymph changed by Zeus into a bear and subsequently slain by Artemis
 Calkas, Calchas, the Trojan priest, father of Cressida in *Tr*
 Cal(l)iope, the Muse
 Calydoigne, Calydoigne, Calydon, ruled over by Oeneus, grandfather of Diomedes
 Calyxta, see Calistopee
 Cambalo, Cambalus, son of Cambuskan See *SqT*, V, 29 ff, n
 Cambises, Cambyeses, king of Persia
 Cambyskan, Cambuskan, a character in *SqT* See *SqT*, V, 12, n
 Campaneus, Cap(p)aneus, Capaneus, one of the Seven against Thebes
 Campayne, Campama in Italy
 Canace(e), (1) a character in *SqT*, (2) character referred to in *ML Prol*, II, 78 and *LGW Prol G*, 219
 Cananee, Canaanite
 Cancer, Cancr, a sign of the zodiac
 Candace, an Indian queen
 Cane, Cana
 Cantebregge, Cantebrigge, Cambridge
 Canyos, the Cann, the followers of Canus
 Canyus, Juhus Canus (or Canus) See *Bo*, 1, pr 3, 62, n
 Capricorn(e), Capricorn, a sign of the zodiac
 Caribdis, Charybdis, the whirlpool
 Carrenar, the Kara-Nor See *BD*, 1028, n
 Cartage, Carthage
 Cassandra, Cassandre, the daughter of Priam who had power of prophecy
 Cassidor(i)e, Cassidorus, Magnus Aurelius Cassiodorus
 Castor, twin brother of Pollux, with whom he is associated in the constellation of Gemini
 Catalogne, Catalonia a province of Spain
 Cato(u)n, (1) Cato of Utica, (2) Dionysius Cato, reputed author of the *Disticha de Moribus ad Filium*
 Catullus, the Latin poet
 Caucasus, Kaukasosus, a mountain range in southwestern Asia
 Caunterbury, Canterbury
 Caym, Cam
 Cecil(i)e, St Cecilia, who probably perished in Sicily under Marcus Aurelius between 176 and 180
 Cedasus, Soedasus, of Leuctra in Boeotia
 Cenobia, Cenobie, Zenobia, queen of Palmyra, defeated by Aurelian, A D 273
 Cerberus, the dog who guarded the entrance to the Lower World
 Cerce, Circes, Circe, mythical sorceress who charmed Ulysses

Ceres, the Roman divinity
 Cesar, Caesar
 Cesiphus, Sisypthus, possibly used for Tityus
 Ceys, Seys, Ceyx, husband of Alcyone
 Chaldeye, Chaldea
 Charles, Charlemagne
 Chauntecleer, name of a cock in *NPT*
 Chepe, Cheapside in London
 Chuchevasche, a fabulous cow See *ClT*, IV, 1188, n
 Chiron, the Centaur, tutor of Achilles
 Chorus, (1) Caurus, the northwest wind, a stormy wind in Italy (2) used as name of a sea-god, but see *LGW*, 2422, n
 Cibella, Cybele, the Greek divinity, mother of the gods
 Cienuus, Cyllennus, Mercury, born on Mt Cyllene
 Cinthia, Cynthia, another name for Diana
 Cipionus, see Scipionus
 Cypre, Cyprus
 Cipris, Cypride, Cypris, Venus
 Cirrea, Cirra, a town near Delphi and Mt Parnassus
 Cirus, Cyrus the Elder, founder of the Persian Empire
 Citha, Cithia, Scythia, Scythia
 Citherea, Cytherea, Venus
 Cithero(u)n, Mt Cithaeron, sacred to Bacchus and the Muses apparently confused with the island of Cythera, sacred to Venus
 Clare, St Clara or Clare (1194-1253), founder of the Franciscan nuns
 Claudian, Claudius Claudianus (4th cent), author of *De Raptu Proserpinae*
 Claudius, (1) M Aurelius Claudius, Roman emperor, A D 268-70, (2) a character in *PhysT*
 Clemence, Clemency, Pity
 Cleo, Cho, the Muse
 Cleopat(a)ras, Cleopatre, Cleopatra
 Cliternystra, Clytemnestra, wife of Agamemnon
 Colatyn, L Tarquinius Collatinus, husband of Lucretia
 Colcos, Colchis, country of the Golden Fleece
 Colle, (1) name of a juggler, see *HF*, 1277, n (2) name of a dog
 Cologne, Cologne
 Conigaste, Congastus, adversary of Boethius
 Constantyn, Constantanus Aier See *Gen Prol*, I, 429, n
 Coribantes, Corybantes, priests of Cybele
 Corynne, probably Corinna, a Theban poetess See the introduction to the Explanatory Notes to *Anel*
 Crassus, Marcus, the triumvir
 Creon, tyrant of Thebes
 Creseyde, see Cri(s)seyde
 Cresus, Croesus
 Creusa, wife of Aeneas
 Cris(s)eyde, Creseyde, Cressida, heroine of *Tr*
 Crisippus, Chrysippus See *WB Prol*, III, 670 ff, n
 Crist, Christ

Cristopher, St Christopher
 Cupide, Cupido, Cupid
 Custance, Constance, a character in *MLT*
 Cuthberd, St Cuthbert (d 687)
 Cymerie, Cimmer, a mythical people mentioned by Homer
 Cyprian, an accuser of Boethius

D

Dalida, Dehlah
 Damascien, Damascenus See *Gen Prol*, I, 429, n
 Damascie, saint, Pope Damasus I (336-84)
 Damyan, a character in *MerchT*
 Damysse, Damascene, used for Damascus
 Dane, Daphne
 Danao, Danaus, father of Hypermnestra
 Dant(e), Daunte, the Italian poet
 Dardanus, mythical ancestor of the Trojans
 Dares, D Frygius, Dares the Phrygian, or Trojan, to whom was ascribed a work on the Trojan war
 Darius, king of Persia
 Daunte, see Dant(e)
 David, Davit, king of the Jews
 Decorat, Decoratus, quaestor c 508
 Decrees, Book of, the Decretals of Gratian
 Dedalus, Daedalus, builder of the labyrinth in Crete
 Deiphobus, Deiphobe, Deiphobus, son of Priam, a character in *Tr*
 Delphos, Delphi
 Delphyn, the Dolphin
 Demetrius, king of Parthia
 Democion, Demotion See *FranklT*, V, 1426, n
 Demopho(u)n, Demophon (or Demophoon), the betrothed of Phyllis
 Denys, saint, St Denis (Dionysius), first bishop of Paris and patron saint of France
 Depeford, Deptford
 Dertemouthe, Dartmouth
 Deyscorides, Dioscorides, a Greek physician of the 2nd century
 Dianira, Dianire, Dejanira, wife of Hercules
 Dido, queen of Carthage
 Diogenes, Greek philosopher
 Diomed(e)s, (1) son of Tydeus, (2) Thracian king killed by Hercules
 Dite, Dictys of Crete, the reputed author of a work on the Trojan war
 Dives, the rich man in the parable
 Doneguld, a character in *MLT*
 Dorigen(e), a character in *FranklT*
 Duche, Dutch (German)
 Dunmowe, Dunmow
 Dunstan, saint, St Dunstan, archbishop of Canterbury in 959
 Dyone, Dione, mother of Venus

E

Eacides, Aeacides, grandson of Aeacus, Achilles
 Ebrayk, Hebrayk, Hebraic, Hebrew
 Ebrew, Hebrew

Ecclesiaste, Ecclesiasticus
 Echo, Ecuo, Ekko, the nymph, whose love for Narussus was not returned
 Eclympasteyr, see *BD*, 167, n
 Ector, Hector, son of Priam
 Ecuba, Hecuba, wife of Priam
 Edippus, Edippe, Oedipus, king of Thebes
 Edward, Saint, the Confessor
 Egeus, Aegeus, father of Theseus
 Egipt(e), Egypt
 Egiste(s), Aegyptus, brother of Danaus and father of Lynceus
 Eglentyne, the Prioress
 Ekko, see Echo
 Elcanor; see *HF*, 514 ff, n
 Eleaticus, translating Latin "Eleaticus," of the Eleatic school of philosophy
 Eleyne, (1) Helen of Troy, (2) St Helen
 Ehakum, Ehakum, a priest See *Judith* iv, 7 (*Vulg*)
 Elhcon(e), Mt Helcon in Boeotia
 Elish, Elisha
 Elhsos, Elysium
 Elpheta, wife of Cambuskan See *SqT*, V, 29 ff, n
 Eltham, in Kent
 Elye, Elijah
 Emeleward, to, towards the Aemilian Way
 Emelya, Emelye, Emilia, Emily, a character in *KnT*
 Emetreus See *KnT*, I, 2155-86, n
 Eneas, Enyas, Enee, Aeneas
 Eneydos (ie, "Aeneidos liber"), Aeneid
 Engelson, England
 Ennok, Enoch
 Ennopye, Cenopia, later Aegna
 Enyas, see Eneas
 Eolus, Aeolus, god of winds
 Epicurus, the Greek philosopher
 Epist(e)les, Epistles, used of Ovid's *Heroides*
 Epycureans, Epicureans
 Ercoles, Hercules
 Erphilena, Emphyte, wife of Amphiarus
 Ermony, Armenia
 Ermyr, Armenian
 Erro, see Herro
 Erudice, Eurydice, wife of Orpheus
 Escaphilo, Ascalaphus, changed into an owl by Proserpina
 Esculapius, Aesculapius, god of the medical art
 Eson, Eson, father of Jason
 Esperus, see Hesperus
 Ester, Hester, Esther
 Ethocles, Eteocles, brother of Polynices
 Ethiopean, Ethiopian
 Ethna Aetna
 Eva, Eve, the first woman
 Eufrates, Euphrates
 Euripidis, Euripides, the Greek tragic poet.
 Eurippe, Eurypus, a strait between Euboea and Boeotia
 Europe, Europa
 Eurus, the southeast wind
 Evander, early Trojan settler in Italy
 Ezechas, Ezechue, Hezekiah
 Ezechuel, Ezechel

F

Fabricius, C Fabricius Luscinus, Roman hero
Fawny (Lat "Fauni"), fauns, deities of fields and herds
Femenye, the country of the Amazons
Ferrare, Ferrara
Feverer, February
Flaundres, Flanders
Flaundrysh, Flemish
Flegetoun, Phlegethon, the river of fire in the Lower World
Flexippe, a character in *Tr*
Flora, goddess of flowers
Fraunceys, Francis
Frise, Friesland
Frydeswyde, seinte, St Frideswide
Fynystere, Cape Finisterre
Fysshtrete, Fish Street

G

Gabriel, the archangel
Gaus Cesar, Caligula (in *Bo*, 1, pr 4)
Galathee, Galatea, heroine of the Latin dialogue Pamphilus de Amore See *Mel*, VII, 1556, n
Galgopheye, probably the valley of Gargaphia in Boeotia
Galice, Galicia in Spain
Galen, (1) Galen, the famous physician, (2) Gallienus, Roman emperor, A D 260-68
Galiones, drinks named after Galen
Gallus, Symplicius, Sulpicius Gallus, consul at Rome in 166 b c
Ganymede, Ganymedes, cup-bearer to Jove
Gatesden, John of Gaddesden (or Gateden) of Oxford, physician of the 14th century
Gaudencius, mentioned in *Bo*, 1, pr 4, 126
Gaufred, **Gaufride**, (1) Geoffrey of Monmouth, (2) Geoffroi de Vinsauf See *NPT*, VII, 3347, n
Gaunt, Ghent, in E Flanders
Gawayn, **Gaweyn**, **Gawan**, knight of Arthur's court
Gazan, **Gaza**
Gemini(s), the sign of the zodiac
Genelloun, **Genylo(u)n**, Ganelon the betrayer of Roland
Gerland, **Garland**, a dog
Germanyn, Germanicus
Gernade, **Granada**
Geroude, the river Gironde
Gerveys, a character in *MillT*
Gilbertyn, **Gilbertus** Anghius, 13th century writer on medicine
Gile(s), **Seint**, **St Aegidius**, **St Giles**, 6th or 7th century
Gille, **Jill**
Glascurion, **Glasgerion** See *HF*, 1208, n
Golias, **Goliath**
Go(o)dehuf, the Host's wife (?) See *Mk. Prol VII*, 1894, n
Go(d)ond, **Gottland**, an island in the Baltic Sea
Gower, the poet

Graunson, **Sir Otes** (or **Oton**) **de Granson**, the French poet See *Ven*, 82, n
Grece, **Greece**, See of **Greece**, the Mediterranean
Gregorie, **seint**, **Gregory** the Great (c 540-604) first Pope of that name
Grekiyssch, **Grekyssch**, **Grykyssche**, **Greek**
Greenewych, **Greenwich**
Grete See, the Mediterranean
Grisilde, **Grisildis**, **Griselda**, heroine of *CIT*
Guydo de Columpnis, **Guido delle Colonne**, author of the *Historia Trojana*
Gy, hero of the romance **Guy of Warwick**
Gysen, the river **Gyndes** in **Assyria**

H

Habradate, **Abradates** See *FranklT*, V, 1414, n
Haly, **Hah** See *Gen Prol*, I, 429, n
Hanybal, **Hannibal**
Hasdrubal, king of **Carthage** in 146 b c
Hayles, the **Abbey of Hailes** in **Gloucestershire**
Hebrayk, see **Ebrayk**
Hele, **Eli** (*I Sam* 1-iv)
Helowys, **Heloise**, wife of **Abelard**
Hemonydes the son of **Haemon**
Herenus, **Herynes**, **Erinyes**, the **Furies**, avenging deities
Hereos, **Eros** See *KnT*, I, 1872, n
Hermanno, son of **Zenobia**
Hermengyld, a character in *MLT*
Hermes, **Hermes Trismegistus** See *CYT*, VIII, 1434, n
Hermus, a large river of **Asia Minor**
Hermyon, **Hermione**, daughter of **Menelaus**
Herodes, **Herod**
Herro, **Erro**, **Hero**, priestess of **Venus** in **Sestus**, beloved by **Leander**
Herry Bailly, **Harry Bailly**, or **Bailif**, the **Host**
Hesperus, **Esperus**, the evening star
Hester, see **Ester**
Hierse, **Herse**, sister of **Aglauros** and beloved of **Mercury**
Hogge, **Hodge**, nickname for **Roger**
Holderness, **Holderness**
Homer, **Omer**, **Homer**
Horaste, a character in *Tr*
Horn Childe, hero of the romances **King Horn**, **Horn Childe**, etc
Huberd, **Hubert**, the **Friar Hugelyn**, **Ugolino of Pisa**
Hugh, of **Lincoln**, the child martyr
Huwe, **Hugh**, name of a priest
Hulle, **Hull**

I (see also Y)

Idra, **Idre**, **Hydra**, the monster slain by **Hercules**
Ilyoun, **Ihon**, **Troy**
Imeneus, **Hymenaeus**, god of marriage
Inde, **India**
Indus, the great river of **India**

Innocent, Pope Innocent III
 Ipomede(u)n, Hippomedon, one of the Seven
 against Thebes
 Isaide, Isawde, Isoude, Isolde (or Iseult)
 Isaye, Isaiah
 Isiphule(e), Hypsipyle, daughter of Thoas,
 and deserted by Jason
 Isope, Aesop
 Isoude, see Isaide.
 Itayl(1)e, Italy
 Iulo, Iulus (or Ascanius), son of Aeneas
 Ixon, king of the Lapithae, chained to a
 wheel in the Lower World

J

Jaconitos, Jaconites, in Colchos
 Jakke, Jack
 Jame, Seint, (1) St James, (2) the shrine of
 Santiago at Compostela
 Jankin, Janekyn, Jerkin (dimin of John)
 Janicula, Janicle, a character in *CIT*
 Januarie, January, (1) the name of the
 month, (2) an old man in *MerchT*
 Janus, used for January
 Jason, leader of the Argonauts
 Jepte, Jephthah, son of Gilead (Judges xi-
 xii)
 Jeremye, Jeremiah, the Hebrew prophet
 Jerome, St Jerome (c 340-420)
 Jewerye, Juerie, (1) kingdom of the Jews,
 (2) Jews' quarter, Jewry
 Jhesus Syrak, Jesus, son of Sirach
 Joab, leader in David's army
 Joce, St Joce (Judocus), a Breton saint
 Johan, John
 John, a character in *RiT*
 John, seint, (1) St John, (2) St John the
 Baptist, (3) St John Chrysostom
 Jonas, Jonah
 Jonathas, Jonathan
 Joseph, son of Jacob
 Josephus, author of history of the Jews
 Jove(s), Jove, Jupiter
 Jovinan, St Jerome's adversary
 Jubaltare, Gibraltar
 Judas, (1) J Maccabeus, (2) J Iscariot
 Judith, slayer of Holofernes
 Juerie, see Jewerye
 Julian, St Julian, patron of hospitality, said
 to have lived in early 4th century
 Julius, (1) Julius Caesar, (2) July
 Junc, Roman divinity
 Jup(p)iter, Jupiter, (1) Roman divinity, (2)
 planet
 Justinus, a character in *MerchT*
 Juvenal, the Roman poet
 Juyl, July See also Julius

K (see also C)

Kacus See Cacus
 Kaukasous See Caucasus
 Kayrrud See *SqT*, V, 808, n
 Kenelma, seint, son of Kenulphus
 Kenulphus, king of Mercia See *NPT* VII,
 3110, n.

L

Laban, father of Rachel (Gen xxix-xxx)
 Laboryntus, the labyrinth of Daedalus in Crete
 Lachesis, the Fate
 Lacidomye, Laocedaemon
 Ladomya, Laodomea, Laudoma, Laodamia,
 wife of Protesilaus
 Lameadoun, Lamedon, Laomedon, king of
 Troy
 Lamek, Lameth, Lamech (Gen iv, 19 ff)
 Lamuel, Lemuel (Prov xxxi)
 Laodomea, see Ladomya
 Latumyus See *WB ProI*, III, 757, n
 Latyne, Latinus, king of Latium
 Laudomia, see Ladomya
 Launcelot (de Lake), Lancelot of the Lake,
 knight of Arthur's court
 Lavina, see Lavyne (1)
 Lavyne, (1) Lavinia, Italian wife of Aeneas,
 (2) Lavinium, ancient town of Latium
 Layus, Laus, father of Oedipus
 Lazar, Lazarus
 Leandre, Leander of Abydos
 Lemnoun, Lemnos, a large island in the
 Aegean
 Lenne, see *Astr ProI*, 98 f n
 Leonard, St Leonard, patron saint of cap-
 tives
 Leo, Leon, the sign of the zodiac
 Leouin, (1) see Leo, (2) the Book of the Lion,
 see *Retractation*, X, 1087, n
 Lepe, a town in Spain
 Lete, Lethe, river of oblivion in the Lower
 World
 Lettow, Lathuanna
 Lia, Leah, see *SecNT*, VIII, 85 ff, n
 Libra, a sign of the zodiac
 Libie, Libya
 Limote, probably Elymas See *HF*, 1274, n
 Lollius See *HF*, 1467 ff, n
 Longus, more commonly called Longinus
 See *ABC*, 163, n
 Looth, Lot
 Loreyn(e), Lorraine
 Louys, Lewis, probably Chaucer's son See
 the introduction to the explanatory notes
 on *Astr*
 Loy, Seinte, St Eligius See *Gen ProI*, I
 120 n
 Luc, St Luke
 Lucan, the Latin poet
 Lucifer, (1) Satan, (2) the morning star
 Lucina, a name of Diana
 Lucrece, Lucretia, Lucretia
 Lucye, Lucia, Lucilia, wife of the poet
 Lucretius
 Lumbardes, Lombards
 Lumbardye, Lombardy
 Lybeux, hero of the romance Libeaus Des-
 conus
 Lyde, Lydia
 Lydyens, the Lydians
 Lyeys, Lyas, Ayas, in Armenia
 Lygurge, Lycurgus, king of Thrace
 Lyma, error for Livia, who murdered her hus-
 band, Drusus Caesar (i.e., Drusus Junior)

Lyno, Lynceus, son of Aegyptus, and husband of Hypermnestra
 Lyyan, Giovanni da Lignaco (or Legnano), Italian jurist of the 14th century

M

Mabely, Mabel, a character in *FrT*
 Macedo, the Macedonian
 Macedoyne, Macidonye, Macidoynne, Macedonia
 Machabee, (1) Judas Maccabeus, (2) the books of the Maccabees
 Macrobes, Macrobeus, Macrobye, Macrobius, the Latin author
 Madrian, possibly *St Materne* or *St Mathurin* See *MkT*, VII, 1892, n
 Magdale(y)ne, Magdalene
 Mahoun, Makomete, Mahomet
 Maus, May
 Makomete, see *Mahoun*
 Malkyn, a girl's name
 Malle, Moll (name of a sheep)
 Malyne, Molly
 Manes, departed spirits inhabiting the Lower World See *Tr*, v, 892, n
 Mantoan, of Mantua in Italy
 Marcia, Marsyas (wrongly considered feminine by Chaucer)
 Marcia Catoun, Marcia, daughter of M Cato Utcensis
 Marcian, Marcien, Martianus Minus Felix Capella, a native of Carthage (5th century), author of "De Neystus Philological et Mercurn "

Marcus, March
 Marcus Tullius, Tulyus, Cicero
 Mardochee, Mordecai, in the Book of Esther
 Marie, sainte, (1) the Blessed Virgin, (2) *St Mary the Egyptian*
 Mark, *St Mark*
 Marmoryke, Marmarica or Barca, in northern Africa
 Marrok, Morocco
 Mars, Marte, the god of war
 Martyn, *St Martin* (c 316-400), bishop of Tours
 Massynisse, Masynissa, king of the Numidians
 Mathew, *St Matthew*
 Maudelayne, Maudeleyne, (1) Magdalen the name of a ship, (2) the treatise *De Maria Magdalena*, commonly attributed to Origen
 Maure, *St Maur* (Maurus), d 565
 Maurice, Mauricius, a character in *MLT*
 Maxime, Maximus, a character in *SecNT*
 Mecene, Messene (or Messenia)
 Medea, daughter of Aetes, king of Colchus
 Medes, inhabitants of Media in western Asia
 Megera, Megaera, one of the Furies
 Meian, Milayn Milan
 Meleagre, Meleager, who slew the Calydonian boar
 Melesie, Miletus
 Melibeus, Melibee, hero of *Mel*
 Meneiaus, brother of Agamemnon and husband of Helen of Troy

Mercenrike, the kingdom of Mercia
 Mercurye, Mercury, the Roman divinity
 Messenus, Misenus, Trojan trumpeter
 Metellus, see *WB Prol*, III 460, n
 Methamorphosios, Ovid's *Metamorphoses* See *ML Intro*, II, 93, n
 Michelmesse, Michaelmas
 Michias, Micah, Hebrew prophet
 Mida, Midas, wealthy king of Phrygia
 Middelburgh, Middelburg, in Holland
 M.layn, see *Melan*
 Minerva, the Roman divinity
 Minos, king of Crete
 Minotaur, monstrous offspring of Pasiphae and a bull
 Mirra, Myrrha, mother of Adonis
 Moses, Moses
 Monesteo, Mnestheus, a Trojan hero
 Morpheus, god of sleep

N

Nabal, an enemy of David (I Sam xxv)
 Nabugodonosor, Nebuchadnezzar
 Narcisus, Narcissus
 Narice, used by Chaucer for Ithaca (Boethius, iv, m 3, 1, adj "Neritu," var "Naricu")
 Naso, P Ovidius Naso, Ovid
 Nazarenus, the Nazarene
 Nembrot, Nimrod (Gen x, 8 ff)
 Neptunus, Neptune, the Roman divinity
 Nero, Neroun, the Roman emperor
 Nessus, a Centaur, slain by Hercules
 Newegate, Newgate prison
 Nicerates, Niceratus, put to death by the Thirty Tyrants
 Nichanore, Nicanor, (1) an officer of Alexander the Great at the time of his capture of Thebes, (2) a general defeated and slain by Judas Maccabeus
 Nicholas, a clerk in *MULT*
 Nynus, Ninus, traditional founder of Nineveh
 Noe, Noah
 Nonyus, Nonius, satirized by Catullus
 Northfolk, Norfolk
 Note, *St Neot* (9th cent)
 Nothus, Notus, the south wind
 Nowel, Noel
 Nowelis, humorous for Noes, Noah's
 Nynyvee, Nineveh
 Nyobe, Niobe
 Nysus, Nisus, king of Megara, father of Scylla

O

Octovyan, Octovyn, Octavian, (1) the Roman emperor Augustus, (2) see *BD*, 368, n
 Odenake, Odenathus, ruler of Palmyra, husband of Zenobia
 Oenone, wife of Paris before he carried off Helen
 Oetes, Aetes, father of Medea
 Oloferne, Olofernus, Holofernes, Assyrian king slain by Judith
 Olyver, Oliver friend of Roland

Omer, see Homer
 Ophion, Ophio, adversary of Boethius
 Oreb, Mt Horeb
 Orewelle, the river Orwell
 Origenes, Origen, early Christian writer
 Orion, Arion, an ancient Greek bard
 Orkades, the Orkney and Shetland Islands
 Orleans, Orleans
 Orpheus, mythical bard, husband of Eurydice
 Osenay, Oseneve, Oseney, near Oxford
 Osewold, Oswald, the Reeve
 Ovide, Ovid, the Latin poet
 Oxenford, Oxford
 Oyse, the river Oise

P

Padowe, Padua
 Palamon, a character in *KnT*
 Palatye, Palathia, probably Turkish Balat
 Palnurus, helmsman of Aeneas's ship
 Palladion, the Palladium, a statue of Pallas Athena
 Pallas, the Greek divinity
 Palmyrie, Palmyra, a celebrated city of Syria
 Pamphulus, Pamphiles Hero of the Latin dialogue Pamphulus de Amore See *Mel*, VII, 1556 n
 Pan, the sylvan deity
 Pandarus, Pandare, a character in *Tr*
 Pandion, king of Athens, father of Procne (or Progne) and Philomela
 Panik, name of an unidentified district in Italy
 Papyrian, Aemilius Papinianus, a celebrated Roman jurist, put to death by Caracalla
 Parcas (acc of Lat pl "Parcae"), Fates
 Paris, (1) the son of Priam, (2) the French city
 Parmanydes, Parmenides, Greek philosopher
 Parnaso, Parnaso, Mt Parnassus, the home of the Muses
 Parthes, Parthians
 Parthonope, Parthenopaeus, one of the Seven against Thebes
 Pathmos, the island of Patmos
 Paul, Poul, (1) St Paul, (2) St Paul's Cathedral
 Paulus, (1) Ludus Aemilius Paulus, the Roman consul, (2) St Paul
 Paulyn, Decius Paulinus, consul in 498
 Pavie, Pavia
 Pedmark, see Penmark
 Pegasee, the Pegasean (horse), Pegasus
 Pelleus, Peleus, king of Thessaly and father of Achilles
 Pemon, Piedmont
 Pene, the Punic Land
 Penmark, Pedmark, Penmarch, in Brittany
 Penelope(e), Penelopee, Penelope, wife of Ulysses
 Penneus, Peneus, river-god, father of Daphne
 Pepyn, Pepun, king of the Franks
 Perce, Persia
 Percien, Persien, Persian, pl., the Persians

Percyvell, hero of the romance Sir Percyvell of Gales
 Perkin, Perkin, a character in *ChT*
 Parnaso, see Parnaso
 Perotheus, Pirithous, friend of Theseus
 Perses, Persians
 Persien, see Percien
 Pertelote, Partlet, a hen in *NPT*
 Peter, (1) St Peter, (2) P Alfonse, Petrus Alphonus See Piers
 Petrak, Petrarch
 Petro, Pedro, Peter, (1) king of Spain, (2) king of Cyprus
 Phanye, daughter of Croesus
 Pharoo, Pharo, Pharaoh
 Phasipha, Pasiphae wife of King Minos of Crete and mother of the Minotaur
 Phebus, (1) Apollo, (2) the sun
 Pheuseo, a Trojan hero mentioned in *Tr*
 Phedra, Phaedra, wife of Theseus
 Pheton, Phaethon, son of Helios, the god of the sun
 Phidoun, Phidon, slain by the Thirty Tyrants
 Philustens, Philistines
 Philomene, Philomela, sister of Procne
 Phlostrate, Phlostratus, a character in *KnT*
 Philotetes, Philoctetes
 Phsiologus, Physiologus See *NPT*, VII, 3271, n
 Phtonissa, Pythoness, the witch of Endor
 Phutoun, the Python
 Phyllis, beloved of Demophon
 Pictagoras, Pithagores, Pittagoras, Pythagoras, the Greek philosopher
 Pierdes, the Muses, from Pieria, near Mt Olympus, or, daughters of Pierus
 Piers, Pierce, Peter, P Alfonse (or Alfonse)
 Petrus Alphonus, a Spaniard, author of the *Disciplina Clericalis*
 Pigmahon, Pygmalion
 Piramus, Pyramus, lover of Thisbe
 Pirus, Pyrois, a horse in the sun's chariot
 Pirrus, Pyrrhus, son of Achilles
 Pisces, a sign of the zodiac
 Pithagores, Pittagoras, see Pictagoras
 Pize, Pisa
 Placebo, a character in *MerchT*
 Plato, Platon, the Greek philosopher
 Pleyndamour, see *Thop*, VII, 897, n
 Pleynte of Kynde, the De Planctu Naturae of Alanus de Insulis
 Pluto, god of the Lower World
 Poilleys, Apulian
 Polphemus, Polyphemus, chief of the Cyclopes
 Polphete, Polyphoetes (?) See *Tr*, II, 1467, n
 Polite(s), Polites, son of Priam
 Polixena, Polixene, Polyxena, daughter of Priam, betrothed to Achilles
 Pollux, twin brother of Castor
 Polydamas, a Trojan hero
 Polymestore, Polymestor (or Polymnestor), king of Thracian Chersonesus, who fought at Troy
 Polymya, the Muse Polyhymnia

Polymyte(s), Polynices, son of Oedipus and Jocasta, one of the Seven against Thebes
 Pompe, Pompei, Pompeye, Pompeus, Pompey, the Roman general and triumvir
 Poo, the Po river
 Poperyns, Poperinghe See *Thop*, VII, 720, n
 Porcia, Portia, wife of M Brutus
 Portyngale, Portugal
 Poul, see Paul
 Priam, Priamus, king of Troy
 Priapus, god of fertility
 Proigne, Procne (or Progne), wife of Tereus and sister of Philomela
 Proserpyna, Proserpyne, Proserpina, wife of Pluto
 Protheselaus, Protesilaus, husband of Lacedaemona
 Pruce, Pruyse, Prussia, Prussian
 Prudence, wife of Melibueus
 Pseustus, Presentus (?) See *HF*, 1227, n
 Ptholome(e), Tholome, Ptolemy
 Puella, figure in geomancy
 Pycardie, Picardy

Q

Quyryne, Quirinus, Romulus

R

Rachel, wife of Jacob, and mother of Joseph
 Raphael, the archangel
 Rauf, Ralph, name of a priest
 Ravenne, Ravenna
 Razis, Rhazes, 9th-10th century physician of Baghdad
 Rebekka, Rebekke, Rebekah, wife of Isaac
 Rede See, Red Sea
 Regulus, Marcus, consul in 256 B C
 Remede of Love, Ovid's Remedium Amoris
 Renard, Reynard, common name for a fox
 Rennes, Rennes in Brittany
 Richard, kyng, Richard I
 Ripheo, Ripheus (or Rhipheus), a Trojan hero
 Robert, sir, name of a priest
 Robyn, Robin, a man's name
 Rochele, Rochelle
 Rodogone, Rhodogone, daughter of Darius
 Rodopeya, Rodopeye, Rhodope, a range of mountains in Thrace
 Roger, (1) the Cook, (2) Ruggieri, bishop of Pisa
 Romance of the Rose, French poem by Guillaume de Lorris and Jean de Meun
 Romulus, legendary founder of Rome
 Ronyan See *Words of Host VI* 310 n
 Rosarie, Rosarium Philosphorum, a treatise on alchemy by Arnaldus de Villanova
 Rosemounde, Rosamond
 Rouchestre, Rochester
 Rouncivale, see *Gen Prol I*, 670, n
 Rowland, Roland, hero of the Chanson de Roland
 Rubens, figure in geomancy
 Ruce, Russye, Russia

Rufus, a Greek physician of Ephesus in the time of Trajan (A D 98-117)
 Russell, reddish name of the fox in *NPT*
 Russye, see Ruce

S (see also C)

Sagittarius, Sagittarie, the Archer, a sign of the zodiac
 Salamon, Salomon, Solomon
 Saluce(s), Saluzzo
 Samaritan, the woman of Samaria
 Sampsoun, Samson
 Samuel, the Hebrew prophet
 Santippe, Santippo (Antipus?), a character in *Tr*
 Sapor, Shapur I, king of Persia (3d cent A D)
 Sarpedo(u)n, Sarpedon, a Trojan
 Sarra, Sarah, wife of Abraham
 Sarray, modern Tzarev in southeastern Russia
 Satalye, ancient Attalia, on the southeast coast of Asia Minor
 Sathan(as), Satan
 Satyr (Lat "Satyrus"), satyrs, wood-dieties
 Saturne, Saturnus, Saturn, (1) the Roman divinity, (2) the planet
 Sayne, see Seyne
 Scariot, Iscariot
 Scipoun, Cipouon, Scipio Africanus Minor
 Scithero, Cicero
 Scitha, see Citha
 Scogan, see the introduction to the Explanatory Notes to *Scog*
 Scorpio, Scorpoun, a sign of the zodiac
 Scot, a horse's name
 Semyrame, Semyramus, Semyramus, Semyramis, queen of Assyria
 Seneca, Senec, Senek, the Roman author
 Seneciens, the followers of Seneca
 Senior, the name of a book See *CYT*, VIII, 1450, n
 Septe, Ceuta in Morocco
 Septem Tryones, Lat "septentriones," the seven plough-oxen used of Ursa Major and Ursa Minor hence, the north
 Serapion, a physician See *Gen Prol*, I, 429, n
 Seryen, Syrien, Serian Chinese, a name derived from *orp*, silk-worm
 Seyne, Sayne, the river Seine
 Seynt Amour, William, French writer See *Rom*, 6763 n
 Seys, see Ceys
 Sheene, Sheen, now Richmond
 Sheffield, Sheffield
 Sibil(1)e, Sibyl, (1) the Cumaeen Sibyl, (2) Cassandra
 Sidyngborne, Sittingbourne
 Signifer, the zodiac
 Silla, Scylla daughter of Nisus of Megara
 Simon, Symoun, Symond, (1) St S the Canaanite (apostle) (2) S the Pharisee, (3) S Magus (see Acts vii, 9), (4) a character in *RvT*
 Socrates, the Greek philosopher

Sol, Lat for Sun, a name for gold
Soler Halle, probably King's Hall at Cambridge

Somer, see *Astr Prol* 98 f. n
Sophie, daughter of Melibeus
Soranas, see *Bo*, 1 pr 3, 62, n
Soutwerk, Southwark
Spaigne, Spayne, Spain
Stace, Statius
Stilboun, see *Parat*, VI, 603, n
Stix, Styx, river of the Lower World
Stoyciens, Stoics
Stratford atte Bowe, Stratford at Bow
Strode, Ralph Strode See *Tr*, v, 1856, n
(at end)

Strother, see *RerT*, I, 4014, n
Stymphalides, Stymphalis
Surrien, Syrian
Surye, Syria
Susanna, Susanne, Susannah
Swetonius, Swetoun, Suetonius, the Roman historian
Symacus, Symmachus, father-in-law of Boethius

Symkyn, Smkin (dum of Simon), a character in *RerT*

Symois, Simois a river near Troy
Symond, Symoun, see Simon
Symphicus Gallus, see Gallus
Synay, Mt Sinai
Synoun, Sinon, who betrayed Troy into the hands of the Greeks
Syrien, see Seryen
Syrius, Sirius, the dog-star
Sysile, Sicily
Sytheo, Sichaesus, Dido's husband

T

Tabard, an inn in Southwark
Tagus, the river Tajo in Spain
Talbot, a dog
Tantalus, Tantale, father of Pelops
Tarbe, Tharbe, a female character in *Tr*
Tarquinnus, Tarquyn, Tarquyny, Sextus, son of L Tarquinnus Superbus
Tars, Tartary
Tartarye, Tartary
Tarte, Tartar
Taurus, Taur, Tawr, (1) a sign of the zodiac, (2) the constellation
Tereus, husband of Procne
Termagaunt, Termagant, a supposed heathen idol
Tertulan, probably Tertullian (c 160-240)
Tesbee, see Thisbe
Tessale, see Thessalye
Teuta, queen of Illyria, 231 B C
Tewnes, Tums
Tharbe, see Tarbe
Thebes, (1) in Greece, (2) in Egypt
Thelophus, Telaphus, wounded and healed by Achilles's spear
Theodomas, Thodamas, a Theban augur
Theodora, wife of Algarisf See *SqT*, V, 663, n

Theodoric, the Great, king of the Ostrogoths (A D 474-526), who condemned and executed Boethius

Theofraste, Theophrastus, author of the *Liber Aureolus de Nuptus*
Theseus, duke of Athens
Thesiphone, Tisiphone, one of the Furies
Thessalye, Tessale, Thessaly
Thetis, a Nereid, mother of Achilles
Thisbe, Tesbee, Tisbe, a Babylonian maiden, beloved by Pyramus
Thoas, Toas, father of Hypsipyle
Thobre, (1) Tobit, (2) Tobias, son of Tobit

Tholome, see Ptholome(e)
Tholosan, of Toulouse (wrongly applied to Statius)

Thomas, (1) St T the apostle, (2) St T à Beket, (3) a character in *SumT*

Thopas, hero of *Sir Thopas*
Thymalao, son of Zenobia
Thymeo, the Timaeus of Plato
Thymothee, Timotheus
Tiburce, Tiburtius, a character in *SecNT*
Ticuis, Tityus, tortured by vultures in the Lower World

Tisbe, see Thisbe
Titan, the sun
Titus Livius, Livy, the historian
Toas, see Thoas
Tolletanes (pl), of Toledo
Trace, Thrace
Tramysene, Tremessen (Tlemçen)
Trist(r)am, the lover of Isolde
Triton, a sea god

Troian, Trojan
Troianyshe, Trojan
Troilus, hero of *Tr*
Trophee, see *MkT*, VII, 2117, n
Trotula, person of uncertain identification See *WBT*, III, 670, n

Trumpington, Trumpington, near Cambridge

Trygwille, Trigulla, adversary of Boethius
Tubal, Tubal-cain, son of Lamech (Gen iv 19, 22)

Tullus, (1) M Tullus Cicero, (2) Tullus Hostilius, king of Rome

Turkeys, Turkish
Turkye, Turkey

Turnus, king of the Rutuli who fell by the hand of Aeneas

Tybre, Tiber river
Tydeus, father of Diomedes

Tyle, Thule
Tyrene, Tyrrhenian, Tuscan

Tyresie, Tyresias, the Theban soothsayer
Tyne, Tyre

Tyro, of Tyre
Tytus, (1) see Titus, (2) for Dite (?), Dictys of Crete

U

Ulixes, Ulysses
Urban, Pope Urban I, A D 222
Ursa, Ursa Major

V

Valence, probably Valence near Lyons, France
 Valentyn(e), St Valentine
 Valeria, wife of Servius
 Valerian, a character in *SecNT*
 Valerius, Valerie, (1) Valerius Maximus, Latin author, (2) see *LGW Prol G*, 268 ff, n
 Venus, (1) the goddess, (2) the planet
 Venyse, Venice
 Verone, Verona
 Vesulus, Monte Viso, in the Maritime Alps
 Vincent, of Beauvais, 13th century author of *Speculum Historiale* etc
 Virgile, Virgilius, Virgil, the Latin poet
 Virginia, a character in *PhysT*
 Virginius, a character in *PhysT*
 Virgo, a sign of the zodiac
 Visevus, Vesuvius
 Vitulon, Witelo, Polish physicist of the 13th century
 Vulcano, Vulcanus, Roman divinity

W

Wade, see *MerchT*, IV, 1424, n
 Walakye, Wallachia
 Walter, a character in *ClT*
 Walys, Wales
 Ware, in Hertfordshire
 Watlynge Street, Watling Street, i e, the Milky Way
 Watte, Wat (for Walter)
 Wilkyn, a character in *WB Prol*
 William, (1) the Conqueror, (2) see Seynt Amour
 Wyndesore, Windsor

X

Xantippa, Xantippe, wife of Socrates

Y (see also I)

Yarbas, Iarbas, rejected suitor of Dido
 Ykarus, Icarus, son of Daedalus
 Yole, Iole, beloved by Hercules
 Ypermystra, Ypermystre, Hypermnestra daughter of Danaus
 Ypocras, (1) Hippocrates (5th cent B C), (2) a cordial named after him
 Ypolita, Hippolyte according to one tradition a leader of the Amazons and married to Theseus
 Ypotys, see *Thop*, VII 897, n
 Ypres, a city in Flanders
 Ysaac, Isaac
 Ysidis, Isis, an Egyptian divinity See *HF*, 1844, n
 Ysidre, saint, St Isidore
 Ysoude, see Isaude
 Ytacus, Ithacus, the Ithacan (Ulysses)
 Yve, St Ives See *ShpT*, VII, 227, n.

Z

Zacharie, Zakarie, Zechariah
 Zanzis (or perhaps Zauzis), apparently for Zeusis, the Greek panter
 Zeno, of Elea in Italy, b about 488 B C, may have perished in an attempt to deliver his native country from a tyrant
 Zepherus, Zephrus, Zephyrus (or Zephyr), the west wind