

FICTION

Geoffrey Chaucer

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**Complete  
Works Volume  
1**

A PUBLIC DOMAIN BOOK

A PUBLIC DOMAIN BOOK



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FICTION

How he þ̄ swaunt was mayden marie  
And hit his loue floure and fructifie

**A**ll yowh his lyfe be queyut ye resemblaunce  
Of him hat in me so fressh hyffynesse  
Yat to yunte othir men in remembraunce  
Of his p̄fone ⁊ haue heere his h̄tynesse  
Do make to vs ende in othfastnesse  
Yat yei ȳt haue of him lest yowght ⁊ mynde  
By vs perytur may ayeyn him fynde

**T**he ymages ȳt in ȳ churche been  
Waken folk yente on god ⁊ on his seyntes  
Whan ye ymages yei be holden ⁊ seen  
Were oft w̄sp̄re of hem canstich restreyntes  
Of yowghtes gode Whan a ying deperut is  
Or curules if men take of it heere  
Thoght of ye h̄tynesse ⁊ wil in hym brede



Vol. I. Frontispiece.

GEOFFREY CHAUCER: FROM MS. HARL. 4866

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## THE COMPLETE WORKS

OF

# GEOFFREY CHAUCER

EDITED, FROM NUMEROUS MANUSCRIPTS

BY THE

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\*

### ROMAUNT OF THE ROSE

#### MINOR POEMS

---'blanda sonantibus

Chordis carmina temperans.'

BOETHIUS, *De Cons. Phil.* Lib. III. Met. 12.

'He temprede hise blaudisshinge songes by resowninge strenges.'

*Chaucer's Translation.*

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## CONTENTS.

[v]

\* \* The Portrait of Chaucer in the frontispiece is noticed at p. lix.

	PAGE
GENERAL INTRODUCTION	vii
LIFE OF CHAUCER	ix
LIST OF CHAUCER'S WORKS	lxii
ERRATA AND ADDENDA	lxiv
INTRODUCTION TO THE ROMAUNT OF THE ROSE.--SS 1. Why (the chief part of) the Romaunt of the Rose is not Chaucer's. SS 2. The English Version of the Romaunt. SS 3. Internal evidence. SS 4. Dr. Lidner's opinion. SS 5. Dr. Kaluza's opinion. The three Fragments. SS 6. Discussion of Fragment B. Test. I.--Proportion of English to French. SS 7. Test II.--Dialect. SS 8. Test III.--The Riming of -y with -ye. SS 9. Test IV.--Assonant Rimes. SS 10. Result: Fragment B is not by Chaucer. SS 11. Discussion of Fragment C. SS 12. Rime-tests. SS 13. Further considerations. SS 14. Result: Fragment C is not by the author of Fragment B, and perhaps not by Chaucer. SS 15. Discussion of Fragment A. (1) Rimes in -y; (2) Rimes in -ye SS 16. No false rimes. SS 17. The three Fragments seem to be all distinct. SS 18. Fragment A is probably Chaucer's. SS 19. Summary. SS 20. Probability of the results. SS 21. The external evidence. SS 22. The Glasgow MS. SS 23. Th.--Thynne's Edition; 1532. SS 24. Reprints. SS 25. The Present Edition. SS 26. Some corrections. SS 27. The French Text. SSSS 28, 29. Brief Analysis of the French Poem: G. de Lorris. SS 30. Jean de Meun; to the end of Fragment B. SS 31. Gap in the Translation. SS 32. Fragment C. SS 33. Chaucer's use of 'Le Roman.' SS 34. Meon's French text	1
INTRODUCTION TO THE MINOR POEMS.--SS 1. Principles of selection. SS 2. Testimony of Chaucer regarding his Works. SS 3. Lydgate's List. SS 4. Testimony of Shirley. SS 5. Testimony of Scribes. SS 6. Testimony of Caxton. SS 7. Early Editions of Chaucer. SS 8. Contents of Stowe's Edition (1561): Part I.--Reprinted Matter. SS 9. Part II.--Additions by Stowe. SS 10. Part I. discussed. SS 11. Part II. discussed. SS 12. Poems added by Speght. SS 13. Poems added by Morris. SS 14. Description of the MSS. List of the MSS. SS 15. Remarks on the MSS. at Oxford. SS 16. MSS. at Cambridge. SS 17. London MSS. SS 18. I.--A. B. C. SS 19. II.--The Complaynt unto Pite. SS 20. III.--The Book of the Duchesse. SS 21. IV.--The Complaynt of Mars. SS 22. V.--The Parlement of Foules. SS 23. VI.--A Complaynt to his Lady. SS 24. VII.--Anelida and Arcite. SS 25. VIII. Chaucers Wordes unto Adam. SS 26. IX.--The Former Age. SS 27. X.--Fortune. SS 28. XI.--Merciless Beauty. SS 29. XII.--To Rosemounde. SS 30. XIII.--Truth. SS 31. XIV.--Gentilesse. SS 32. XV.--Lak of Stedfastnesse. SS 33. XVI.--Lenvoy to Scogan. SS 34. XVII.--Lenvoy to Bukton. SS 35. XVIII.--Complaynt of Venus. SS 36. XIX.--The Complaynt to his Purse. SS 37. XX.--Proverbs. SS 38. XXI.--Against Women Unconstaunt. SS 39. XXII.--An Amorous Complaint. SS 40. XXIII.--Balade of Complaynt. SS 41. Concluding Remarks	20
THE ROMAUNT OF THE ROSE.	
FRAGMENT A. (with the French Text)	93
FRAGMENT B. (containing Northern forms)	164
FRAGMENT C.	229
THE MINOR POEMS.	
I. An A. B. C. (with the French original)	261
II. The Complaynte unto Pite	272
III. The Book of the Duchesse	277

IV. The Complaynt of Mars	323
V. The Parlement of Foules	335
VI. A Compleint to his Lady	360
VII. Anelida and Arcite	365
VIII. Chaucers Wordes unto Adam	379
IX. The Former Age	380
X. Fortune	383
XI. Merciles Beaute	387
XII. Balade to Rosemounde	389
XIII. Truth	390
XIV. Gentillesse	392
XV. Lak of Stedfastnesse	394
XVI. Lenvoy to Scogan	396
XVII. Lenvoy to Bukton	398
XVIII. The Complaynt of Venus (with the French original)	400
XIX. The Compleint of Chaucer to his empty Purse	405
XX. Proverbs of Chaucer	407
XXI. APPENDIX: Against Women Unconstaunt	409
XXII. An Amorous Complaint	411
XXIII. A Balade of Complaynt	415
NOTES TO THE ROMAUNT OF THE ROSE	417
NOTES TO THE MINOR POEMS	452

## GENERAL INTRODUCTION.

The present edition of Chaucer contains an entirely new Text, founded solely on the manuscripts and on the earliest accessible printed editions. For correct copies of the manuscripts, I am indebted, except in a few rare instances, to the admirable texts published by the Chaucer Society.

In each case, the best copy has been selected as the basis of the text, and has only been departed from where other copies afforded a better reading. All such variations, as regards the wording of the text, are invariably recorded in the footnotes at the bottom of each page; or, in the case of the Treatise on the Astrolabe, in Critical Notes immediately following the text. Variations in the spelling are also recorded, wherever they can be said to be of consequence. But I have purposely abstained from recording variations of reading that are certainly inferior to the reading given in the text.

The requirements of metre and grammar have been carefully considered throughout. Beside these, the phonology and spelling of every word have received particular attention. With the exception of reasonable and intelligible variations, the spelling is uniform throughout, and consistent with the highly phonetic system employed by the scribe of the very valuable Ellesmere MS. of the Canterbury Tales. The old reproach, that Chaucer's works are chiefly remarkable for bad spelling, can no longer be fairly made; since the spelling here given is a fair guide to the old pronunciation of nearly every word. For further particulars, see the Introduction to vol. iv. and the remarks on Chaucer's language in vol. v.

The present edition comprises the whole of Chaucer's Works, whether in verse or prose, together with a commentary (contained in the Notes) upon every passage which seems to present any difficulty or to require illustration. It is arranged in six volumes, as follows.

Vol. I. commences with a Life of Chaucer, containing all the known facts and incidents that have been recorded, with authorities for the same, and dates. It also contains the Romaunt of the Rose and the Minor Poems, with a special Introduction and illustrative Notes. The Introduction discusses the genuineness of the poems here given, and explains why certain poems, formerly ascribed to Chaucer with more rashness than knowledge, are here omitted.

The attempt to construct a reasonably good text of the Romaunt has involved great labour; all previous texts abound with corruptions, many of which have now for the first time been amended, partly by help of diligent collation of the two authorities, and partly by help of the French original.

Vol. II. contains Boethius and Troilus, each with a special Introduction. The text of Boethius is much more correct than in any previous edition, and appears for the first time with modern punctuation. The Notes are nearly all new, at any rate as regards the English version.

The text of Troilus is also a new one. The valuable 'Corpus MS.' has been collated for the first time; and several curious words, which have been hitherto suppressed because they were not understood, have been restored to the text, as

explained in the Introduction. Most of the explanatory Notes are new; others have appeared in Bell's edition.

Vol. III. contains The House of Fame, the Legend of Good Women, and the Treatise on the Astrolabe; with special Introductions. All these have been previously edited by myself, with Notes. Both the text and the Notes have been carefully revised, and contain several corrections and additions. The latter part of the volume contains a discussion of the Sources of the Canterbury Tales.

Vol. IV. contains the Canterbury Tales, with the Tale of Gamelyn appended. The MSS. of the Canterbury Tales, and the mode of printing them, are discussed in the Introduction.

Vol. V. contains a full Commentary on the Canterbury Tales, in the form of Notes. Such as have appeared before have been carefully revised; whilst many of them appear for the first time. The volume further includes all necessary helps for the study of Chaucer, such as remarks on the pronunciation, grammar, and scansion.

Vol. VI. contains a Glossarial Index and an Index of Names.

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## LIFE OF GEOFFREY CHAUCER.

\* \* Many of the documents referred to in the foot-notes are printed *at length* in Godwin's Life of Chaucer, 2nd ed. 1804 (vol. iv), or in the Life by Sir H. Nicolas. The former set are marked (G.); the latter set are denoted by a reference to 'Note A,' or 'Note B'; &c.

SS 1. The name CHAUCER, like many others in England in olden times, was originally significant of an occupation. The Old French *chaucier* (for which see Godefroy's Old French Dictionary) signified rather 'a hosier' than 'a shoemaker,' though it was also sometimes used in the latter sense. The modern French *chausse* represents a Low Latin *calcia*, fem. sb., a kind of hose, closely allied to the Latin *calceus*, a shoe. See *Chausses*, *Chaussure*, in the New English Dictionary.

It is probable that the Chaucer family came originally from East Anglia. Henry le Chaucier is mentioned as a citizen of Norfolk in 1275; and Walter le Chaucer as the same, in 1292<sup>[1]</sup>. But Gerard le Chaucer, in 1296, and Bartholomew le Chaucer, in 1312-3, seem to have lived near Colchester<sup>[2]</sup>.

In several early instances, the name occurs in connexion with Cordwainer Street, or with the small Ward of the City of London bearing the same name. Thus, Baldwin le Chaucer dwelt in 'Cordwanerstrete' in 1307; Elyas le Chaucer in the same, in 1318-9; Nicholas Chaucer in the same, in 1356; and Henry Chaucer was a man-at-arms provided for the king's service by Cordwanerstrete Ward<sup>[3]</sup>. This is worthy of remark, because, as we shall see presently, both Chaucer's father and his grandmother once resided in the same street, the northern end of which is now called Bow Lane, the southern end extending to Garlick Hithe. (See the article on Cordwainer Street Ward in Stowe's Survey of London.)

SS 2. ROBERT LE CHAUCER. The earliest relative with whom we can certainly connect the poet is his grandfather Robert, who is first mentioned, together with Mary his wife, in 1307, when they sold ten acres of land in Edmonton to Ralph le Clerk, for 100s.<sup>[4]</sup> On Aug. 2, 1310, Robert le Chaucer was appointed 'one of the collectors in the port of London of the new customs upon wines granted by the merchants of Aquitaine<sup>[5]</sup>.' It is also recorded that he was possessed of one messuage, with its appurtenances, in Ipswich<sup>[6]</sup>; and it was alleged, in the course of some law-proceedings (of which I have more to say below), that the said estate was only worth 20 shillings a year. He is probably the Robert Chaucer who is mentioned under the date 1310, in the Early Letter-books of the City of London<sup>[7]</sup>.

Robert Chaucer was married, in or before 1307 (see above), to a widow named Maria or Mary Heyroun<sup>[8]</sup>, whose maiden name was probably Stace<sup>[9]</sup>; and the only child of whom we find any mention was his son and heir, named John, who was the poet's father. At the same time, it is necessary to observe that Maria had a son still living, named Thomas Heyroun, who died in 1349<sup>[10]</sup>.

John Chaucer was born, as will be shewn, in 1312; and his father Robert died before 1316 (Close Rolls, 9 Edw. II., p. 318).

SS 3. RICHARD LE CHAUCER. Some years after Robert's death, namely in 1323<sup>[11]</sup>, his widow married for the third time. Her third husband was probably a relative (perhaps a cousin) of her second, his name being Richard le Chaucer, a vintner residing in the Ward of Cordwainer Street; respecting whom several particulars are known.

Richard le Chaucer was 'one of the vintners sworn at St. Martin's, Vintry, in 1320, to make proper scrutiny of wines<sup>[12]</sup>'; so that he was necessarily brought into business relations with Robert, whose widow he married in 1323, as already stated.

A plea held at Norwich in 1326, and entered on mem. 13 of the Coram Rege Roll of Hilary 19 Edw. II.<sup>[13]</sup>, is, for the present purpose, so important that I here quote Mr. Rye's translation of the more material portions of it from the Life-Records of Chaucer (Chaucer Soc.), p. 125:--

'London.--Agnes, the widow of Walter de Westhale, Thomas Stace, Geoffrey Stace, and Laurence 'Geffreyesman Stace<sup>[14]</sup>, were attached to answer *Richard le Chaucer of London and Mary his wife* on a plea that whereas the custody of the heir and land of *Robert le Chaucer*, until the same heir became of full age, belonged to the said Richard and Mary (because the said Robert held his land in socage, and *the said Mary is nearer in relationship to the heir of the said Robert*,) and whereas the said Richard and Mary long remained in full and peaceful seizin of such wardship, the said Agnes, Thomas, Geoffrey, and Laurence by force and arms took away *John, the son and heir of the said Robert*, who was *under age* and in the custody of the said Richard and Mary, and married him<sup>[15]</sup> against the will of the said R. and M. and of the said heir, and also did other unlawful acts against the said R. and M., to the grave injury of the said R. and M., and against the peace.

'And therefore the said R. and M. complain that, whereas the custody of the land and heir of the said Robert, viz. of *one messuage with its appurtenances in Ipswich*, until the full age of, &c., belonged, &c., ... because the said Robert held the said messuage in socage, and the said Mary *is nearer in relationship to the said Robert*, viz. *mother of the said heir, and formerly the wife of the said Robert*, and (whereas) the said R. and M. remained in full and peaceful seizin of *the said wardship* for a long while, viz. *for one year*; they, the said Agnes, T., G., and L., on the *Monday* [Dec. 3] *before the feast of St. Nicholas, in the eighteenth year of the present king* [1324], ... stole and took away by force and arms ... the said John, *son and heir of the said Robert*, who was under age, viz. *under the age of fourteen years*, and then in the wardship of the said R. and M. *at London*, viz. *in the Ward of Cordwanerstrete*, and married him to one *Joan, the daughter of Walter de Esthale* [error for *Westhale*], and committed other unlawful acts, &c.

'Wherefore they say they are injured, and have suffered damage to the extent of 300l.'

The defence put in was--

'That, *according to the customs of the borough of Ipswich* ... any heir under age when his heirship shall descend to him shall remain in the charge of the nearest of his blood, but that his inheritance shall not descend to him *till he has completed the age of twelve years* ... and they say that the said heir of the said Robert *completed the age of twelve years* before the suing out of the said writ<sup>[16]</sup>.'

And it was further alleged that the said Agnes, T., G., and L. *did not cause the said heir to be married*.

'Most of the rest of the membrane,' adds Mr. Rye, 'is taken up with a long technical dispute as to jurisdiction, of which the mayor and citizens of London apparently got the best; for the trial came on before R. Baynard and Hamo de Chikewell [Chigwell] and Nicholas de Farnon (the two latter sitting on behalf of the City) at St. Martin's the Great (le Grand), London, on the Sunday [Sept. 7, 1326] next before the Nativity of the B.V.M. [Sept. 8]; when, the defendants making default, a verdict was entered for the plaintiffs for 250l. damages.'

Further information as to this affair is given in the *Liber Albus*, ed. Riley, 1859, vol. i. pp. 437-444. A translation of this passage is given at pp. 376-381 of the English edition of the same work, published by the same editor in 1861. We hence learn that the Staces, being much dissatisfied with the heavy damages which they were thus called upon to pay, attainted Richard le Chaucer and his wife, in November, 1328, of committing perjury in the above-mentioned trial. But it was decided that attaint does not lie as to the verdict of a jury in London; a decision so important that the full particulars of the trial and of this appeal were carefully preserved among the city records.

Mr. Rye goes on to give some information as to a third document relating to the same affair. It appears that Geoffrey Stace next 'presented a petition to parliament (2 Edw. III., 1328, no. 6), praying for relief against the damages of 250l., which he alleged were excessive, on the ground that the heir's estate was only worth 20s. a year<sup>[17]</sup>. This petition sets out all the proceedings, referring to John as "fuiz [fiz] et heire Robert le Chaucier," but puts the finding of the jury thus: "et trove fu qu'ils avoient ravi le dit heire, *mes ne mie mariee*," and alleges that "le dit heire est al large et ove [*with*] les avantditz Richard et Marie demourant et *unkore dismarie*.'" The result of this petition is unknown.

From the above particulars I draw the following inferences.

The fact that Mary le Chaucer claimed to be *nearer in relationship* to the heir (being, in fact, his mother) than the Staces, clearly shews that they also were very near relations. We can hardly doubt that the maiden name of Mary le Chaucer was Stace, and that she was sister to Thomas and Geoffrey Stace.

In Dec. 1324, John le Chaucer was, according to his mother's statement, 'under age'; i. e. less than fourteen years old. According to the Staces, he had 'completed the age of twelve before the suing out, &c.' We may safely infer that John was still under twelve when the Staces carried him off, on Dec. 3, 1324. Hence he was born in 1312, and we have seen that his father Robert married the widow Maria Heyroun not later than 1307 (SS 2). She was married to Richard in 1323 (*one year* before 1324), and she died before 1349, as Richard was then a widower.

The attempt to marry John to Joan de Westhale (probably his cousin) was unsuccessful. He was still unmarried in Nov.

1328, and still only sixteen years old. This disposes at once of an old tradition, for which no authority has ever been discovered, that the poet was born in 1328. The *earliest* date that can fairly be postulated for the birth of Geoffrey is 1330; and even then his father was only eighteen years old.

We further learn from Riley's Memorials of London (Pref. p. xxxiii), that Richard Chaucer was a man of some wealth. He was assessed, in 1340, to lend 10*l.* towards the expenses of the French war; and again, in 1346, for 6*l.* and 1 mark towards the 3,000*l.* given to the king. In 1345, he was witness to a conveyance of a shop situated next his own tenement and tavern in La Reole or Royal Street, near Upper Thames Street.

The last extant document relative to Richard Chaucer is his will. Sir H. Nicolas (Life of Chaucer, Note A) says that the will of Richard Chaucer, vintner, of London, dated on Easter-day (Apr. 12), 1349, was proved in the Hustings Court of the City of London by Simon Chamberlain and Richard Litlebury, on the feast of St. Margaret (July 20), in the same year. He bequeathed his tenement and tavern, &c., in the street called La Reole, to the Church of St. Aldermary in Bow Lane, where he was buried; and left other property to pious uses. The will mentions only his deceased wife Mary and her son Thomas Heyroun; and appointed Henry at Strete and Richard Mallyns his executors<sup>[18]</sup>. From this we may infer that his stepson John was, by this time, a prosperous citizen, and already provided for.

The will of Thomas Heyroun (see the same Note A) was dated just five days earlier, April 7, 1349, and was also proved in the Hustings Court. He appointed his half-brother, John Chaucer, his executor; and on Monday after the Feast of St. Thomas the Martyr<sup>[19]</sup> in the same year, John Chaucer, by the description of 'citizen and vintner, executor of the will of my brother Thomas Heyroun,' executed a deed relating to some lands. (Records of the Hustings Court, 23 Edw. III.)

It thus appears that Richard Chaucer and Thomas Heyroun both died in 1349, the year of the first and the most fatal pestilence.

SS 4. JOHN CHAUCER. Of John Chaucer, the poet's father, not many particulars are known. He was born, as we have seen, about 1312, and was not married till 1329, or somewhat later. His wife's name was Agnes, described in 1369 as the kinswoman (consanguinea) and heiress of the city moneyer, Hamo de Copton, who is known to have owned property in Aldgate<sup>[20]</sup>. He was a citizen and vintner of London, and owned a house in Thames Street<sup>[21]</sup>, close to Walbrook, a stream now flowing underground beneath Walbrook Street<sup>[22]</sup>; so that it must have been near the spot where the arrival platform of the South-Eastern railway (at Cannon Street) now crosses Thames Street. In this house, in all probability, Chaucer was born; at any rate, it became his own property, as he parted with it in 1380. It is further known that John and Agnes Chaucer were possessed of a certain annual quit-rent of 40*d.* sterling, arising out of a tenement in the parish of St. Botolph-without-Aldgate<sup>[23]</sup>.

In 1338 (on June 12), John Chaucer obtained letters of protection, being then on an expedition to Flanders, in attendance on the king<sup>[24]</sup>. Ten years later, in the months of February and November, 1348, he is referred to as being deputy to the king's butler in the port of Southampton<sup>[25]</sup>. In 1349, as we have seen, he was executor to the will of his half-brother, Thomas Heyroun. There is a mention of him in 1352<sup>[26]</sup>. His name appears, together with that of his wife Agnes, in a conveyance of property dated Jan. 16, 1366<sup>[27]</sup>; but he died shortly afterwards, aged about fifty-four. His widow married again in the course of a few months; for she is described in a deed dated May 6, 1367, as being then the wife of Bartholomew atte Chapel, citizen and vintner of London, and lately wife of John Chaucer, citizen and vintner<sup>[28]</sup>. The date of her death is not known.

SS 5. CHAUCER'S EARLY YEARS. The exact date of Geoffrey's birth is not known, and will probably always remain a subject of dispute. It cannot, as we have seen, have been earlier than 1330; and it can hardly have been later than 1340. That it was nearer to 1340 than 1330, is the solution which best suits all the circumstances of the case. Those who argue for an early date do so solely because the poet sometimes refers to his 'old age'; as for example in the Envoy to Scogan, 35-42, written probably in 1393; and still earlier, probably in 1385, Gower speaks, in the epilogue to the former edition of his *Confessio Amantis*, of the 'later age' of Chaucer, and of his 'dayes olde'; whereas, if Chaucer was born in 1340, he was, at that time, only forty-five years old. But it is essential to observe that Gower is speaking comparatively; he contrasts Chaucer's 'later age' with 'the floures of his youth,' when he 'fulfild the land,' in sundry wise, 'of ditees and of songes glade.' And, in spite of all the needless stress that has been laid upon such references as the above, we must, if we really wish to ascertain the truth without prejudice, try to bear in mind the fact that, in the fourteenth century, men were deemed old at an age which we should now esteem as almost young. Chaucer's pupil, Hoccleve, describes himself as worn out with old age, and ready to die, at the age of *fifty-three*; all that he can look forward to is making a translation of a treatise on 'learning to die.'

'Of age am I fifty winter and thre;  
Ripeness of dethe fast vpon me hasteth.'

Hoccleve's Poems, ed. Furnivall, p. 119<sup>[29]</sup>.

And further, if, in order to make out that Chaucer died at the age of nearly 70, we place his birth near the year 1330, we are at once confronted with the extraordinary difficulty, that the poet was already nearly 39 when he wrote 'The Book of the Duchesse,' certainly one of the earliest of his poems that have been preserved, and hardly to be esteemed as a highly satisfactory performance. But as the exact date still remains uncertain, I can only say that we must place it between 1330 and 1340. The reader can incline to whichever end of the decade best pleases him. I merely record my opinion, for what it is worth, that 'shortly before 1340' fits in best with *all* the facts.

The earliest notice of Geoffrey Chaucer, on which we can rely, refers to the year 1357. This discovery is due to Mr. (now Dr.) E. A. Bond, who, in 1851, found some fragments of an old household account which had been used to line the covers of a MS. containing Lydgate's *Storie of Thebes* and Hoccleve's *De Regimine Principum*, and now known as MS. Addit. 18,632 in the British Museum. They proved to form a part of the Household Accounts of Elizabeth, Countess of Ulster, wife of Lionel, Duke of Clarence, the third son of King Edward III., for the years 1356-9<sup>[30]</sup>. These Accounts shew that, in April, 1357, when the Countess was in London, an entire suit of clothes, consisting of a paltock or short cloak, a pair of red and black breeches, and shoes, was provided for Geoffrey Chaucer at a cost of 7*s.*, equal to about 5*l.* of our present money. On the 20th of May another article of dress was purchased for him in London. In December of the same year (1357), when the Countess was at Hatfield (near Doncaster) in Yorkshire, her principal place of residence, we find a note of a donation of 2*s.* 6*d.* to Geoffrey Chaucer for necessaries at Christmas. It further appears that John of Gaunt, the Countess's brother-in-law, was a visitor at Hatfield at the same period; which indicates the probable origin of the interest in the poet's fortunes which that illustrious prince so frequently manifested, during a long period of years.

It is further worthy of remark that, on several occasions, a female attendant on the Countess is designated as 'Philippa Pan', which is supposed to be the contracted form of Panetaria, i. e. mistress of the pantry. 'Speculations suggest themselves,' says Dr. Bond, 'that the Countess's attendant Philippa may have been Chaucer's future wife.... The Countess died in 1363, ... and nothing would be more likely than that the principal lady of her household should have found shelter after her death in the family of her husband's mother,' i. e. Queen Philippa. It is quite possible; it is even probable.

Perhaps it was at Hatfield that Chaucer picked up some knowledge of the Northern dialect, as employed by him in the *Reves Tale*. The fact that the non-Chaucerian Fragment B of the *Romaunt of the Rose* exhibits traces of a Northern dialect is quite a different matter; for Fragment A, which is certainly Chaucer's, shews no trace of anything of the kind. What was Chaucer's exact position in the Countess of Ulster's household, we are not informed. If he was born about 1340, we may suppose that he was a page; if several years earlier, he would, in 1357, have been too old for such service. We only know that he was attached to the service of Lionel, duke of Clarence, and of the Countess of Ulster his wife, as early as the beginning of 1357, and was at that time at Hatfield, in Yorkshire. 'He was present,' says Dr. Bond, 'at the celebration of the feast of St. George, at Edward III's court, in attendance on the Countess, in April of that year; he followed the court to Woodstock; and he was again at Hatfield, probably from September, 1357, to the end of March, 1358, and would have witnessed there the reception of John of Ghent, then Earl of Richmond.' We may well believe that he accompanied the Countess when she attended the funeral of Queen Isabella (king Edward's mother), which took place at the Church of the Friars Minors, in Newgate Street, on Nov. 27, 1358.

SS 6. CHAUCER'S FIRST EXPEDITION. 1359-60. A year later, in November, 1359, Chaucer joined the great expedition of Edward III. to France. 'There was not knight, squire, or man of honour, from the age of twenty to sixty years, that did not go<sup>[31]</sup>.' The king of England was 'attended by the prince of Wales and three other sons,' including 'Lionel, earl of Ulster<sup>[32]</sup>'; and we may be sure that Chaucer accompanied his master prince Lionel. The march of the troops lay through Artois, past Arras to Bapaume; then through Picardy, past Peronne and St. Quentin, to Rheims, which Edward, with his whole army, ineffectually besieged for seven weeks. It is interesting to note that the army must, on this occasion, have crossed the Oise, somewhere near Chauny and La-Fere, which easily accounts for the mention of that river in the *House of Fame* (l. 1928); and shews the uselessness of Warton's suggestion, that Chaucer learnt the name of that river by studying Provençal poetry! In one of the numerous skirmishes that took place, Chaucer had the misfortune to be taken prisoner. This appears from his own evidence, in the 'Scrope and Grosvenor' trial, referred to below under the date of 1386; he then testified that he had seen Sir Richard Scrope wearing arms described as 'azure, a bend or,' before the town of 'Retters,' an obvious error for Rethel<sup>[33]</sup>, not far from Rheims; and he added that he 'had seen him so armed during the whole expedition, until he (the said Geoffrey) was taken.' See the evidence as quoted at length at p. xxxvi. But he was soon ransomed, viz. on March 1, 1360; and the King himself contributed to his ransom the sum of 16*l.*<sup>[34]</sup> According to Froissart, Edward was at this time in the neighbourhood of Auxerre<sup>[35]</sup>.

After a short and ineffectual siege of Paris, the English army suffered severely from thunder-storms during a retreat towards Chartres, and Edward was glad to make peace; articles of peace were accordingly concluded, on May 8, 1360, at Bretigny, near Chartres. King John of France was set at liberty, leaving Eltham on Wednesday, July 1; and after stopping for three nights on the road, viz. at Dartford, Rochester, and Ospringe, he arrived at Canterbury on the Saturday<sup>[36]</sup>. On the Monday he came to Dover, and thence proceeded to Calais. And surely Chaucer must have been

present during the fifteen days of October which the two kings spent at Calais in each other's company; the Prince of Wales and his two brothers, *Lionel* and Edmund, being also present<sup>[37]</sup>. On leaving Calais, King John and the English princes 'went on foot to the church of our Lady of Boulogne, where they made their offerings most devoutly, and afterward returned to the abbey at Boulogne, which had been prepared for the reception of the King of France and the princes of England<sup>[38]</sup>.'

On July 1, 1361, prince Lionel was appointed lieutenant of Ireland, probably because he already bore the title of Earl of Ulster. It does not appear that Chaucer remained in his service much longer; for he must have been attached to the royal household not long after the return of the English army from France. In the Schedule of names of those employed in the Royal Household, for whom robes for Christmas were to be provided, Chaucer's name occurs as seventeenth in the list of thirty-seven esquires. The list is not dated, but is marked by the Record Office '? 40 Edw. III, i. e. 1366<sup>[39]</sup>. However, Mr. Selby thinks the right date of this document is 1368.

SS 7. CHAUCER'S MARRIAGE: PHILIPPA CHAUCER. In 1366, we find Chaucer already married. On Sept. 12, in that year, Philippa Chaucer received from the queen, after whom she was doubtless named, a pension of ten marks (or 6*l.* 13*s.* 4*d.*) annually for life, perhaps on the occasion of her marriage; and we find her described as 'una domicellarum camerare Philippae Reginae Angliae<sup>[40]</sup>.' The first known payment on behalf of this pension is dated Feb. 19, 1368<sup>[41]</sup>. Nicolas tells us that her pension 'was confirmed by Richard the Second; and she apparently received it (except between 1370<sup>[42]</sup> and 1373, in 1378, and in 1385, the reason of which omissions does not appear) from 1366 until June 18, 1387. The money was usually paid to her through her husband; but in November, 1374, by the hands of John de Hermesthorpe, and in June, 1377 (the Poet being then on his mission in France), by Sir Roger de Trumpington, whose wife, Lady Blanche de Trumpington, was [then], like herself<sup>[43]</sup>, in the service of the Duchess of Lancaster.' As no payment appears after June, 1387, we may conclude that she died towards the end of that year<sup>[44]</sup>.

Philippa's maiden name is not known. She cannot be identified with Philippa Picard, because both names, viz. Philippa Chaucer and Philippa Picard, occur in the same document<sup>[45]</sup>. Another supposition identifies her with Philippa Roet, on the assumption that Thomas Chaucer, on whose tomb appear the arms of Roet, was her son. This, as will be shewn hereafter, is highly probable, though not quite certain.

It is possible that she was the same person as Philippa, the 'lady of the pantry,' who has been already mentioned as belonging to the household of the Countess of Ulster. If so, she doubtless entered the royal household on the Countess's death in 1363, and was married in 1366, or earlier. After the death of the queen in 1369 (Aug. 15), we find that (on Sept. 1) the king gave Chaucer, as being one of his squires of lesser degree, three ells of cloth for mourning; and, at the same time, six ells of cloth, for the same, to Philippa Chaucer<sup>[46]</sup>.

In 1372, John of Gaunt married (as his second wife) Constance, elder daughter of Pedro, king of Castile; and in the same year (Aug. 30), he granted Philippa Chaucer a pension of 10*l.* per annum, in consideration of her past and future services to his dearest wife, the queen of Castile<sup>[47]</sup>. Under the name of Philippa Chaucy (as the name is also written in this volume), the duke presented her with a 'botoner,' apparently a button-hook, and six silver-gilt buttons as a New Year's gift for the year 1373<sup>[48]</sup>. In 1374, on June 13, he granted 10*l.* per annum to his well-loved Geoffrey Chaucer and his well-beloved Philippa, for their service to Queen Philippa and to his wife the queen [i. e. of Castile], to be received at the duke's manor of the Savoy<sup>[49]</sup>. In 1377, on May 31, payments were made to Geoffrey Chaucer, varlet, of an annuity of 20 marks that day granted, and of 10 marks to Philippa Chaucer (granted to her for life) as being one of the damsels of the chamber to the late queen, by the hands of Geoffrey Chaucer, her husband<sup>[50]</sup>. In 1380, the duke gave Philippa a silver hanap (or cup) with its cover, as his New Year's gift; and a similar gift in 1381 and 1382<sup>[51]</sup>. A payment of 5*l.* to Geoffrey 'Chaucy' is recorded soon after the first of these gifts. In 1384, the sum of 13*l.* 6*s.* 8*d.* (20 marks) is transmitted to Philippa Chaucer by John Hinesthorp, chamberlain<sup>[52]</sup>. The last recorded payment of a pension to Philippa Chaucer is on June 18, 1387; and it is probable, as said above, that she died very shortly afterwards.

Sir H. Nicolas mentions that, in 1380-2, Philippa Chaucer was one of the three ladies in attendance on the Duchess of Lancaster, the two others being Lady Senche Blount and Lady Blanche de Trompington; and that in June, 1377, as mentioned above, her pension was paid to Sir Roger de Trumpington, who was Lady Blanche's husband. This is worth a passing notice; for it clearly shews that the poet was familiar with the name of Trumpington, and must have known of its situation near Cambridge. And this may account for his laying the scene of the *Reves Tale* in that village, without necessitating the inference that he must have visited Cambridge himself. For indeed, it is not easy to see why the two 'clerks' should have been benighted there; the distance from Cambridge is so slight that, even in those days of bad roads, they could soon have returned home after dark without any insuperable difficulty.

SS 8. 1367. To return to Chaucer. In 1367, we find him 'a valet of the king's household'; and by the title of 'dilectus valettus noster,' the king, in consideration of his *former* and his future services, granted him, on June 20, an annual salary of 20 marks (13*l.* 6*s.* 8*d.*) for life, or until he should be otherwise provided for<sup>[53]</sup>. Memoranda are found of the

payment of this pension, in half-yearly instalments, on November 6, 1367, and May 25, 1368<sup>[54]</sup>, but not in November, 1368, or May, 1369. The next entry as to its payment is dated October, 1369<sup>[55]</sup>. As to the duties of a valet in the royal household, see Life-Records of Chaucer, part ii. p. xi. Amongst other things, he was expected to make beds, hold torches, set boards (i. e. lay the tables for dinner), and perform various menial offices.

SS 9. **1368.** The note that he received his pension, in 1368, on May 25, is of some importance. It renders improbable a suggestion of Speght, that he accompanied his former master, Lionel, Duke of Clarence, to Italy in this year. Lionel set off with an unusually large retinue, about the 10th of May<sup>[56]</sup>, and passed through France on his way to Italy, where he was shortly afterwards married, for the second time, to Violante, daughter of Galeazzo Visconti. But his married life was of short duration; he died on Oct. 17 of the same year, not without suspicion of poison. His will, dated Oct. 3, 1368, is given in Testamenta Vetus, ed. Nicolas, p. 70. It does not appear that Chaucer went to Italy before 1372-3; but it is interesting to observe that, on his second journey there in 1378, he was sent to treat with Barnabo Visconti, Galeazzo's brother, as noted at p. xxxii.

SS 10. **1369.** In this year, Chaucer was again campaigning in France. An advance of 10*l.* is recorded as having been made to him by Henry de Wakefeld, the Keeper of the King's Wardrobe; and he is described as 'equitanti de guerre (*sic*) in partibus Francie<sup>[57]</sup>.' In the same year, there is a note that Chaucer was to have 20*s.* for summer clothes<sup>[58]</sup>.

This year is memorable for the last of the three great pestilences which afflicted England, as well as other countries, in the fourteenth century. Queen Philippa died at Windsor on Aug. 15; and we find an entry, dated Sept. 1, that Geoffrey Chaucer, a squire of less estate, and his wife Philippa, were to have an allowance for mourning<sup>[59]</sup>, as stated above. Less than a month later, the Duchess Blanche died, on Sept. 12; and her death was commemorated by the poet in one of the earliest of his extant poems, the Book of the Duchesse (see p. 277).

SS 11. **1370-1372.** In the course of the next ten years (1370-80), the poet was attached to the court, and employed in no less than seven diplomatic services. The first of these occasions was during the summer of 1370, when he obtained the usual letters of protection, dated June 10, to remain in force till the ensuing Michaelmas<sup>[60]</sup>. That he returned immediately afterwards, appears from the fact that he received his half-yearly pension in person on Tuesday, the 8th of October<sup>[61]</sup>; though on the preceding occasion (Thursday, April 25), it was paid to Walter Walssh instead of to himself<sup>[62]</sup>.

In 1371 and 1372, he received his pension himself<sup>[63]</sup>. In 1372 and 1373 he received 2*l.* for his clothes each year. This was probably a customary annual allowance to squires<sup>[64]</sup>. A like payment is again recorded in 1377.

Towards the end of the latter year, on Nov. 12, 1372, Chaucer, being then 'scutifer,' or one of the king's esquires, was joined in a commission with James Provan and John de Mari, the latter of whom is described as a citizen of Genoa, to treat with the duke, citizens, and merchants of Genoa, for the purpose of choosing an English port where the Genoese might form a commercial establishment<sup>[65]</sup>. On Dec. 1, he received an advance of 66*l.* 13*s.* 4*d.* towards his expenses<sup>[66]</sup>; and probably left England before the close of the year.

SS 12. **1373.** CHAUCER'S FIRST VISIT TO ITALY. All that is known of this mission is that he visited Florence as well as Genoa, and that he returned before Nov. 22, 1373, on which day he received his pension in person<sup>[67]</sup>. It further appears that his expenses finally exceeded the money advanced to him; for on Feb. 4, 1374, a further sum was paid to him, on this account, of 25*l.* 6*s.* 8*d.*<sup>[68]</sup> It was probably on this occasion that Chaucer met Petrarch at Padua, and learnt from him the story of Griselda, reproduced in the Clerkes Tale. Some critics prefer to think that Chaucer's assertions on this point are to be taken as imaginative, and that it was the Clerk, and not himself, who went to Padua; but it is clear that in writing the Clerkes Tale, Chaucer actually had a copy of Petrarch's Latin version before him; and it is difficult to see how he came by it unless he obtained it from Petrarch himself or by Petrarch's assistance. For further discussion of this point, see remarks on the Sources of the Clerkes Tale, in vol. iii., and the notes in vol. v.<sup>[69]</sup> We must, in any case, bear in mind the important influence which this mission to Italy, and a later one in 1378-9 to the same country, produced upon the development of his poetical writings.

It may be convenient to note here that Petrarch resided chiefly at Arquà, within easy reach of Padua, in 1370-4. His death took place there on July 18, 1374, soon after Chaucer had returned home.

SS 13. **1374.** We may fairly infer that Chaucer's execution of this important mission was satisfactorily performed; for we find that on the 23rd of April, 1374, on the celebration at Windsor of the festival of St. George, the king made him a grant of a pitcher of wine daily, to be received in the port of London from the king's butler<sup>[70]</sup>. This was, doubtless, found to be rather a troublesome gift; accordingly, it was commuted, in 1378 (April 18), for the annual sum of 20 marks (13*l.* 6*s.* 8*d.*)<sup>[71]</sup>. The original grant was made 'dilecto Armigero nostro, Galfrido Chaucer.'

On May 10, in the same year, the corporation of London granted Chaucer a lease for his life of the dwelling-house situate above the city-gate of Aldgate, on condition that he kept the same in good repair; he seems to have made this

his usual residence till 1385, and we know that he retained possession of it till October, 1386<sup>[72]</sup>.

Four weeks later, on June 8, 1374, he was appointed Comptroller of the Customs and Subsidy of wools, skins, and tanned hides in the Port of London, with the usual fees. Like his predecessors, he was to write the rolls of his office with his own hand, to be continually present, and to perform his duties personally (except, of course, when employed on the King's service elsewhere); and the other part of the seal called the 'coket' (quod dicitur *coket*) was to remain in his custody<sup>[73]</sup>. The warrant by which, on June 13, 1374, the Duke of Lancaster granted him 10*l.* for life, in consideration of the services of himself and his wife, has been mentioned at p. xxi. In the same year, he received his half-yearly pension of 10 marks as usual; and again in 1375.

SS 14. **1375.** On Nov. 8, 1375, his income was, for a time, considerably increased. He received from the crown a grant of the custody of the lands and person of Edmond, son and heir of Edmond Staplegate of Kent<sup>[74]</sup>, who had died in 1372<sup>[75]</sup>; this he retained for three years, during which he received in all, for his wardship and on Edmond's marriage, the sum of 104*l.* This is ascertained from the petition presented by Edmond de Staplegate to Richard II. at his coronation, in which he laid claim to be permitted to exercise the office of chief butler to the king<sup>[76]</sup>. And further, on Dec. 28, 1375, he received a grant from the king of the custody of five 'solidates' of rent for land at Soles, in Kent, during the minority of William de Solys, then an infant aged 1 year, son and heir of John Solys, deceased; together with a fee due on the marriage of the said heir<sup>[77]</sup>. But the value of this grant cannot have been large.

SS15. **1376.** In 1376, on May 31, he received at the exchequer his own half-yearly pension of ten marks and his wife's of five marks, or 10*l.* in all (see Notes and Queries, 3rd Ser. viii. 63); and in October he received an advance from the exchequer of 50*s.* on account of his pension<sup>[78]</sup>. He also duly received his annuity of 10*l.* from the duke of Lancaster (Oct. 18, 1376, and June 12, 1377)<sup>[79]</sup>.

In the same year, we also meet with the only known record connected with Chaucer's exercise of the Office of Comptroller of the Customs. On July 12, 1376, the King granted him the sum of 7*l.* 4*s.* 6*d.*, being the value of a fine paid by John Kent, of London, for shipping wool to Dordrecht without having paid the duty thereon<sup>[80]</sup>.

Towards the end of this year, Sir John Burley and Geoffrey Chaucer were employed together on some secret service (in secretis negociis domini Regis), the nature of which is unknown; for on Dec. 23, 1376, Sir John 'de Burlee' received 13*l.* 6*s.* 8*d.*, and Chaucer half that sum, for the business upon which they had been employed<sup>[81]</sup>.

SS16. **1377.** On Feb. 12, 1377, Chaucer was associated with Sir Thomas Percy (afterwards Earl of Worcester) in a secret mission to Flanders, the nature of which remains unknown; and on this occasion Chaucer received letters of protection during his mission, to be in force till Michaelmas in the same year<sup>[82]</sup>. Five days later, on Feb. 17, the sum of 33*l.* 6*s.* 8*d.* was advanced to Sir Thomas, and 10*l.* to Chaucer, for their expenses<sup>[83]</sup>. They started immediately, and the business was transacted by March 25; and on April 11 Chaucer himself received at the exchequer the sum of 20*l.* as a reward from the king for the various journeys which he had made abroad upon the king's service (pro regardo suo causa diuersorum viagiorum per ipsum Galfridum factorum, eundo ad diuersas partes transmarinas ex precepto domini Regis in obsequio ipsius domini Regis)<sup>[84]</sup>.

While Sir Thomas Percy and Chaucer were absent in Flanders, viz. on Feb. 20, 1377, the Bishop of Hereford, Lord Cobham, Sir John Montacu (i. e. Montague), and Dr. Shepeye were empowered to treat for peace with the French King<sup>[85]</sup>. Their endeavours must have been ineffectual; for soon after Chaucer's return, viz. on April 26, 1377, Sir Guichard d'Angle and several others were also appointed to negotiate a peace with France<sup>[86]</sup>. Though Chaucer's name does not expressly appear in this commission, he was clearly in some way associated with it; for only six days previously (Apr. 20), letters of protection were issued to him, to continue till Aug. 1, whilst he was on the king's service abroad<sup>[87]</sup>; and on April 30, he was paid the sum of 26*l.* 13*s.* 4*d.* for his wages on this occasion<sup>[88]</sup>. We further find, from an entry in the Issue Roll for March 6, 1381 (noticed again at p. xxix), that he was sent to Moustrell (Montreuil) and Paris, and that he was instructed to treat for peace.

This is clearly the occasion to which Froissart refers in the following passage. 'About Shrovetide<sup>[89]</sup>, a secret treaty was formed between the two kings for their ambassadors to meet at Montreuil-sur-Mer; and the king of England sent to Calais sir Guiscard d'Angle, Sir Richard Sturey, and sir Geoffrey Chaucer. On the part of the French were the lords de Coucy and de la Rivieres, sir Nicholas Bragues and Nicholas Bracier. They for a long time discussed the subject of the above marriage [the marriage of the French princess with Richard, prince of Wales]; and the French, *as I was informed*, made some offers, but the others demanded different terms, or refused treating. These lords returned therefore, with their treaties, to their sovereigns; and the truces were prolonged to the first of May.'--Johnes, tr. of Froissart, bk. i. c. 326.

I think Sir H. Nicolas has not given Froissart's meaning correctly. According to him, 'Froissart states that, in Feb. 1377, Chaucer was joined with Sir Guichard d'Angle, &c., to negotiate a secret treaty for the marriage of Richard, prince of

Wales, with Mary, daughter of the king of France,' &c.; and that the truce was prolonged till the first of May. And he concludes that Froissart has confused two occasions, because there really was an attempt at a treaty about this marriage in 1378 (see below). It does not appear that Froissart is wrong. He merely gives the date of about Shrovetide (Feb. 10) as the time when 'a secret treaty was formed'; and this must refer to the ineffectual commission of Feb. 20, 1377. After this 'the king of England' really sent 'Sir Guiscard d'Angle' in April; and Chaucer either went with the rest or joined them at Montreuil. Neither does it appear that discussion of the subject of the marriage arose on the English side; it was the French who proposed it, but the English who declined it, for the reason that they had received no instructions to that effect. On the other hand, the English ambassadors, having been instructed to treat for peace, procured, at any rate, a short truce. This explanation seems to me sufficient, especially as Froissart merely wrote what he had been informed; he was not present himself. The very fact that the marriage was proposed by the French on this occasion explains how the English came to consider this proposal seriously in the following year.

Fortunately, the matter is entirely cleared up by the express language employed in the Issue Roll of 4 Ric. II., under the date Mar. 6, as printed in Nicolas, Note R; where the object of the deliberations at Montreuil is definitely restricted to a treaty for peace, whilst the proposal of marriage (from the *English* side) is definitely dated as having been made in the reign of Richard, not of Edward III. The words are: 'tam tempore regis Edwardi ... in nuncium eiusdem ... versus Moustrell' et Parys ... causa tractatus pacis ... quam tempore domini regis nunc, causa locutionis habite de maritagio inter ipsum dominum regem nunc et filiam eiusdem aduersarii sui Francie.'

The princess Marie, fifth daughter of Charles V., was born in 1370 (N. and Q., 3 S. vii. 470), and was therefore only seven years old in 1377; and died in the same year. It is remarkable that Richard married Isabella, daughter of Charles VI., in 1396, when she was only eight.

It is worth notice that Stowe, in his *Annales*, p. 437, alludes to the same mission. He mentions, as being among the ambassadors, 'the Earle of Salisbury and Sir Richard Anglisson a Poyton [can this be Sir Guiscard D'Angle?], the Bishop of Saint Dauids, the Bishop of Hereford, [and] Geoffrey Chaucer, the famous Poet of England.' See *Life-Records of Chaucer*, p. 133, note 3.

The payments made to Chaucer by John of Gaunt on May 31 of this year have been noticed above in SS 7, at p. xxi.

The long reign of Edward III. terminated on June 21, 1377, during which Chaucer had received many favours from the king and the Duke of Lancaster, and some, doubtless, from Lionel, Duke of Clarence. At the same time, his wife was in favour with the queen, till her death in August, 1369; and afterwards, with the second duchess of Lancaster. The poet was evidently, at this time, in easy circumstances; and it is not unlikely that he was somewhat lavish in his expenditure. The accession of Richard, at the early age of eleven, made no difference to his position for some nine years; but in 1386, the adverse supremacy of Thomas, Duke of Gloucester, caused him much pecuniary loss and embarrassment for some time, and he frequently suffered from distress during the later period of his life.

SS 17. CHAUCER'S EARLIER POEMS: TILL THE DEATH OF EDWARD III. It is probable that not much of Chaucer's extant poetry can be referred to the reign of Edward III. At the same time, it is likely that he wrote many short pieces, in the form of ballads, complaints, virelayes, and roundels, which have not been preserved; perhaps some of them were occasional pieces, and chiefly of interest at the time of writing them. Amongst the lost works we may certainly include his translation of 'Origenes upon the Maudelayne,' 'The Book of the Lion,' all but a few stanzas (preserved in the *Man of Lawes Tale*) of his translation of Pope Innocent's 'Wrecched Engending of Mankinde,' and all but the first 1705 lines of his translation of *Le Roman de la Rose*. His early work entitled 'Ceyx and Alcioun' is partly preserved in the *Book of the Duchesse*, written in 1369-70. His A. B. C. is, perhaps, his earliest extant complete poem.

It seems reasonable to date the poems which show a strong Italian influence after Chaucer's visit to Italy in 1373. The *Compliment to his Lady* is, perhaps, one of the earliest of these; and the *Amorous Complaint* bears so strong a resemblance to it that it may have been composed nearly at the same time. The *Complaint to Pity* seems to belong to the same period, rather than, as assumed in the text, to a time preceding the *Book of the Duchesse*. The original form of the *Life of St. Cecily* (afterwards the *Second Nonnes Tale*) is also somewhat early, as well as the original *Palamon and Arcite*, and *Anelida*. I should also include, amongst the earlier works, the original form of the *Man of Lawes Tale* (from Anglo-French), of the *Clerkes Tale* (from Petrarch's Latin), and some parts of the *Monkes Tale*. But the great bulk of his poetry almost certainly belongs to the reign of Richard II. See the *List of Works* at p. lxii.

SS 18. **1377.** (CONTINUED). In the commencement of the new reign, Chaucer was twice paid 40s. by the keeper of the king's Wardrobe, for his half-yearly allowance for robes as one of the (late) king's esquires<sup>[90]</sup>. He also received 7l. 2s. 6d. on account of his daily allowance of a pitcher of wine, calculated from October 27, 1376, to June 21, 1377, the day of king Edward's death<sup>[91]</sup>.

SS 19. **1378.** In 1378, on Jan. 16, Chaucer was again associated with Sir Guichard d'Angle (created Earl of Huntingdon at the coronation of the new king), with Sir Hugh Segrave, and Dr. Skirlawe, in a mission to France to negotiate for the king's marriage with a daughter of the king of France<sup>[92]</sup>; this is in accordance with a suggestion which, as noted at p.

xxix, originated with the French. The negotiations came, however, to no result.

On Mar. 9, 1378, Geoffrey Chaucer and John Beauchamp are mentioned as sureties for William de Beauchamp, Knight, in a business having respect to Pembroke Castle<sup>[93]</sup>.

On Mar. 23, 1378, Chaucer's previous annuity of 20 marks was confirmed to him by letters patent<sup>[94]</sup>; on April 18, his previous grant of a pitcher of wine was commuted for an annual sum of twenty marks<sup>[95]</sup>; and, on May 14, he received 20*l.* for the arrears of his pension, and 26*s.* 8*d.* in advance, for the current half-year<sup>[96]</sup>.

CHAUCER'S SECOND VISIT TO ITALY: BARNABO VISCONTI. On May 10, 1378, he received letters of protection, till Christmas<sup>[97]</sup>; on May 21, he procured letters of general attorney, allowing John Gower (the poet) and Richard Forrester to act for him during his absence from England<sup>[98]</sup>; and on May 28, he received 66*l.* 13*s.* 4*d.* for his wages and the expenses of his journey, which lasted till the 19th of September<sup>[99]</sup>. All these entries refer to the same matter, viz. his second visit to Italy. On this occasion, he was sent to Lombardy with Sir Edward Berkeley, to treat with Barnabo Visconti, lord of Milan, and the famous free-lance Sir John Hawkwood, on certain matters touching the king's expedition of war (*pro certis negociis expeditionem guerre regis tangentibus*); a phrase of uncertain import. This is the Barnabo Visconti, whose death, in 1385, is commemorated by a stanza in the *Monkes Tale*, B 3589-3596. Of Sir John Hawkwood, a soldier of fortune, and the most skilful general of his age, a memoir is given in the *Bibliotheca Topographica Britannica*, vol. vi. pp. 1-35. The appointment of Gower as Chaucer's attorney during his absence is of interest, and shews the amicable relations between the two poets at this time. For a discussion of their subsequent relations, see *Sources of the Canterbury Tales*, vol. iii. SS 38, p. 413.

SS 20. **1379-80.** In 1379 and 1380, the notices of Chaucer refer chiefly to the payment of his pensions. In 1379, he received 12*l.* 13*s.* 4*d.* *with his own hands* on Feb. 3<sup>[100]</sup>; on May 24, he received the sums of 26*s.* 4*d.* and 13*l.* 6*s.* 4*d.* (the latter on account of the original grant of a pitcher of wine), both *by assignment*<sup>[101]</sup>, which indicates his absence from London at the time; and on Dec. 9 he received, *with his own hands*, two sums of 6*l.* 13*s.* 4*d.* each on account of his two pensions<sup>[102]</sup>. In 1380, on July 3, he received the same *by assignment*<sup>[103]</sup>; and on Nov. 28, he received the same *with his own hands*<sup>[104]</sup>, together with a sum of 14*l.* for wages and expenses in connexion with his mission to Lombardy in 1378<sup>[104]</sup>, in addition to the 66*l.* 13*s.* 4*d.* paid to him on May 28 of that year. He also received 5*l.* from the Duke of Lancaster on May 11 (N. and Q., 7 S. v. 290).

By a deed dated May 1, 1380, a certain Cecilia Chaumpaigne, daughter of the late William Chaumpaigne and Agnes his wife, released to Chaucer all her rights of action against him 'de raptu meo'<sup>[105]</sup>. We have no means of ascertaining either the meaning of the phrase, or the circumstances referred to. It may mean that Chaucer was accessory to her abduction, much as Geoffrey Stace and others were concerned in the abduction of the poet's father; or it may be connected with the fact that his 'little son Lewis' was ten years old in 1391, as we learn from the Prologue to the *Treatise on the Astrolabe*.

SS 21. **1381.** On March 6, Chaucer received 22*l.* for his services in going to Montreuil and Paris in the time of the late king, i. e. in 1377, in order to treat for peace; as well as for his journey to France in 1378 to treat for a marriage between king Richard and the daughter of his adversary (*adversarii sui*)<sup>[106]</sup>. The Treasury must, at this time, have been slack in paying its just debts. On May 24, he and his wife received their usual half-yearly pensions<sup>[107]</sup>.

By a deed dated June 19, 1380, but preserved in the Hustings Roll, no. 110, at the Guildhall, and there dated 5 Ric. II. (1381-2), Chaucer released his interest in his father's house to Henry Herbury, vintner, in whose occupation it then was; and it is here that he describes himself as 'me Galfridum Chaucer, filium Johannis Chaucer, Vinetarii Londonie'<sup>[108]</sup>. This is the best authority for ascertaining his father's name, occupation, and abode. Towards the close of the year we find the following payments to him; viz. on Nov. 16, sums of 6*l.* 13*s.* 4*d.* and 6*s.* 8*d.*; on Nov. 28, the large sum of 46*l.* 13*s.* 4*d.*, paid to Nicholas Brembre and John Philipot, Collectors of Customs, and to Geoffrey Chaucer, Comptroller of the Customs; and on Dec. 31, certain sums to himself and his wife<sup>[109]</sup>.

SS 22. **1382.** We have seen that, in 1378, an ineffectual attempt was made to bring about a marriage between the king and a French princess. In 1382, the matter was settled by his marriage with Anne of Bohemia, who exerted herself to calm the animosities which were continually arising in the court, and thus earned the title of the 'good queen Anne.' It was to her that Chaucer was doubtless indebted for some relaxation of his official duties in February, 1385, as noted below.

On May 8, 1382, Chaucer's income was further increased. Whilst retaining his office of Comptroller of the Customs of Wools, the duties of which he discharged personally, he was further appointed Comptroller of the Petty Customs in the Port of London, and was allowed to discharge the duties of the office by a sufficient deputy<sup>[110]</sup>. The usual payments of his own and his wife's pensions were made, in this year, on July 22 and Nov. 11. On Dec. 10, a payment to him is

recorded, in respect of his office as Comptroller of the Customs <sup>[111]</sup>.

SS 23. **1383.** In 1383, the recorded payments are: on Feb. 27, 6s. 8d.; on May 5, his own and his wife's pensions; and on Oct. 24, 6l. 13s. 4d. for his own pension<sup>[112]</sup>. Besides these, is the following entry for Nov. 23: 'To Nicholas Brembre and John Philipot, Collectors of Customs, and Geoffrey Chaucer, Comptroller; money delivered to them this day in regard of the assiduity, labour, and diligence brought to bear by them on the duties of their office, for the year late elapsed, 46l. 13s. 4d.'; being the same amount as in 1381<sup>[113]</sup>. It is possible that the date Dec. 10, on which he tells us that he began his House of Fame, refers to this year.

SS 24. **1384.** In 1384, on Apr. 30, he received his own and his wife's pensions<sup>[114]</sup>. On Nov. 25, he was allowed to absent himself from his duties for one month, on account of his own urgent affairs; and the Collectors of the Customs were commanded to swear in his deputy<sup>[115]</sup>. On Dec. 9, one *Philip* Chaucer is referred to as Comptroller of the Customs, but Philip is here an error for Geoffrey, as shewn by Mr. Selby<sup>[116]</sup>.

SS 25. **1385.** In 1385, a stroke of good fortune befell him, which evidently gave him much relief and pleasure. It appears that Chaucer had asked the king to allow him to have a sufficient deputy in his office as Comptroller at the Wool Quay (in French, *Wolkee*) of London<sup>[117]</sup>. And on Feb. 17, he was released from the somewhat severe pressure of his official duties (of which he complains feelingly in the House of Fame, 652-660) by being allowed to appoint a permanent deputy<sup>[118]</sup>. He seems to have revelled in his newly-found leisure; and we may fairly infer from the Prologue to the Legend of Good Women, which seems to have been begun shortly afterwards, that he was chiefly indebted for this favour to the good queen Anne. (See the Introduction to vol. iii. p. xix.) On April 24, he received his own pensions as usual, in two sums of 6l. 13s. 4d. each; and, on account of his wife's pension, 3l. 6s. 8d.<sup>[119]</sup>

SS 26. **1386.** In 1386, as shewn by the Issue Rolls, he received his pensions as usual. In other respects, the year was eventful. Chaucer was elected a knight of the shire<sup>[120]</sup> for the county of Kent, with which he would therefore seem to have had some connexion, perhaps by the circumstance of residing at Greenwich (see SS 32). He sat accordingly in the parliament which met at Westminster on Oct. 1, and continued its sittings till Nov. 1. He and his colleague, William Betenham, were allowed 24l. 8s. for their expenses in coming to and returning from the parliament, and for attendance at the same; at the rate of 8s. a day for 61 days<sup>[121]</sup>. The poet was thus an unwilling contributor to his own misfortunes; for the proceedings of this parliament were chiefly directed against the party of the duke of Lancaster, his patron, and on Nov. 19 the king was obliged to grant a patent by which he was practically deprived of all power. A council of regency of eleven persons was formed, with the duke of Gloucester at their head; and the partisans of John of Gaunt found themselves in an unenviable position. Among the very few persons who still adhered to the king was Sir Nicholas Brembre<sup>[122]</sup>, Chaucer's associate in the Customs (see note above, Nov. 23, 1383); and we may feel confident that Chaucer's sympathies were on the same side. We shall presently see that, when the king regained his power in 1389, Chaucer almost immediately received a valuable appointment.

It was during the sitting of this parliament, viz. on Oct. 15, that Chaucer was examined at Westminster in the case of Richard, lord Scrope, against the claim of Sir Robert Grosvenor, as to the right of bearing the coat of arms described as 'azure, a bend or.' The account of Chaucer's evidence is given in French<sup>[123]</sup>; the following is a translation of it, chiefly in the words of Sir H. Nicolas:--

'Geoffrey Chaucer, Esquire, of the age of 40 years and upwards, armed for 27 years, produced on behalf of Sir Richard Scrope, sworn and examined.

'Asked, whether the arms, "azure, a bend or," belonged or ought to belong to the said Sir Richard of right and heritage? Said--Yes, for he had seen them armed in France before the town of Retters<sup>[124]</sup>, and Sir Henry Scrope armed in the same arms with a white label, and with a banner, and the said Sir Richard armed in the entire arms, Azure, a bend Or, and he had so seen them armed during the whole expedition, till the said Geoffrey was taken.

'Asked, how he knew that the said arms appertained to the said Sir Richard? Said--by hearsay from old knights and squires, and that they had always continued their possession of the said arms; and that they had always been reputed to be their arms, as the common fame and the public voice testifies and had testified; and he also said, that when he had seen the said arms in banners, glass, paintings, and vestments, they were commonly called the arms of Scrope.

'Asked, if he had ever heard say who was the first ancestor of the said Sir Richard who first bore the said arms? Said--No; nor had he ever heard otherwise than that they were come of old ancestry and of old gentry, and that they had used the said arms.

'Asked, if he had ever heard say how long a time the ancestors of the said Sir Richard had used the said arms? Said--No; but he had heard say that it passed the memory of man.

'Asked, if he had ever heard of any interruption or claim made by Sir Robert Grosvenor or by his ancestors or by any one in his name, against the said Sir Richard or any of his ancestors? Said--No; but said, that he was once in Friday Street, London, and, as he was walking in the street, he saw a new sign, made of the said arms, hanging out; and he asked what inn it was that had hung out these arms of Scrope? And one answered him and said--No, sir; they are not hung out as the arms of Scrope, nor painted for those arms; but they are painted and put there by a knight of the county of Chester, whom men call Sir Robert Grosvenor; and that was the first time that he had ever heard speak of Sir Robert Grosvenor, or of his ancestors, or of any one bearing the name of Grosvenor.'

The statement that Chaucer was, at this time, of the age of 'forty and upwards' (xl. ans et plus) ought to be of assistance in determining the date of his birth; but it has been frequently discredited on the ground that similar statements made, in the same account, respecting other persons, can easily be shewn to be incorrect. It can hardly be regarded as more than a mere phrase, expressing that the witness was old enough to give material evidence. But the testimony that the witness had borne arms for twenty-seven years (xxvii. ans) is more explicit, and happens to tally exactly with the evidence actually given concerning the campaign of 1359; a campaign which we may at once admit, on his own shewing, to have been his first. Taken in connexion with his service in the household of the Countess of Ulster, where his position was probably that of page, we should expect that, in 1359, he was somewhere near 20 years of age, and born not long before 1340. It is needless to discuss the point further, as nothing will convince those who are determined to make much of Chaucer's allusions to his 'old age' (which is, after all, a personal affair), and who cannot understand why Hoccleve should speak of himself as 'ripe for death' when he was only fifty-three.

It was during the session of this same parliament (Oct. 1386) that Chaucer gave up the house in Aldgate which he had occupied since May, 1374; and the premises were granted by the corporation to one Richard Forster, possibly the same person as the Richard Forrester who had been his proxy in 1378<sup>[125]</sup>. In this house he must have composed several of his poems; and, in particular, *The Parlement of Foules*, *The House of Fame*, and *Troilus*, besides making his translation of *Boethius*. The remarks about 'my house' in the Prologue to the *Legend of Good Women*, 282, are inconsistent with the position of a house above a city-gate. If, as is probable, they have reference to facts, we may suppose that he had already practically resigned his house to his friend in 1385, when he was no longer expected to perform his official duties personally.

Meanwhile, the duke of Gloucester was daily gaining ascendancy; and Chaucer was soon to feel the resentment of his party. On Dec. 4, 1386, he was deprived of his more important office, that of Comptroller of the Customs of Wool, and Adam Yerdeley was appointed in his stead. Only ten days later, on Dec. 14, he lost his other office likewise, and Henry Gisors became Comptroller of the Petty Customs<sup>[126]</sup>. This must have been a heavy loss to one who had previously been in good circumstances, and who seems to have spent his money rather freely<sup>[127]</sup>. He was suffered, however, to retain his own and his wife's pensions, as there was no pretence for depriving him of them.

SS 27. **1387.** In 1387, the payment of his wife's pension, on June 18, appears for the last time<sup>[128]</sup>. It cannot be doubted that she died during the latter part of this year. In the same year, and in the spring of 1388, he received his own pensions, as usual<sup>[129]</sup>; but his wife's pension ceased at her death, at a time when his own income was seriously reduced.

SS 28. **1388.** In 1388, on May 1, the grants of his two annual pensions, of 20 marks each, were cancelled at his own request, and assigned, in his stead, to John Scalby<sup>[130]</sup>. The only probable interpretation of this act is that he was then hard pressed for money, and adopted this ready but rather rash method for obtaining a considerable sum at once. He retained, however, the pension of 10*l.* per annum, granted him by the duke of Lancaster in 1374. Chaucer was evidently a hard worker and a practical man. We have every reason for believing that he performed his duties assiduously, as he himself asserts; and the loss of his offices in Dec. 1386 must have occasioned a good deal of enforced leisure. This explains at once why the years 1387 and 1388 were, as appears from other considerations, the most active time of his poetical career; he was then hard at work on his *Canterbury Tales*. And though the loss of his wife, at the close of 1387, must have caused a sad interruption in his congenial task, we can hardly wonder if, after a reasonable interval, he resumed it; it was perhaps the best thing that he could do.

SS 29. **1389.** This period of almost complete leisure came to an end in July, 1389; owing, probably, to the fact that the king, on May 3 in that year, suddenly took the government into his own hands. The influence of the duke of Gloucester was on the wane; the duke of Lancaster returned to England; and the cloud that had lain over Chaucer's fortunes was once more dispersed. His public work required some attention, though he was allowed to have a deputy, and the time devoted to the *Canterbury Tales* was diminished. It is doubtful whether, with the exception of a few occasional pieces, Chaucer wrote much new poetry during the last ten years of his life.

On July 12, Chaucer received the valuable appointment of Clerk of the King's Works at the palace of Westminster, the Tower of London, the Mews at Charing Cross, and other places. Among them are mentioned the Castle of Berkhemsted

(Berkhamstead, Herts.), the King's manors of Kennington (now in London), Eltham (Kent), Clarendon (near Salisbury), Sheen (now Richmond, Surrey)<sup>[131]</sup>, Byfleet (Surrey), Childern Langley (i. e. King's Langley, Hertfordshire), and Feckenham (Worcestershire); also the Royal lodge of Hatherbergh in the New Forest, and the lodges in the parks of Clarendon, Childern Langley, and Feckenham. He was permitted to execute his duties by deputy, and his salary was 2s. per day, or 36l. 10s. annually, a considerable sum<sup>[132]</sup>. A payment to Chaucer, as Clerk of the Works, is recorded only ten days later (July 22); and we find that, about this time, he issued a commission to one Hugh Swayn to provide materials for the king's works at Westminster, Sheen, and elsewhere<sup>[133]</sup>.

SS 30. **1390.** In 1390, on March 13, Chaucer was appointed on a commission, with five others, to repair the banks of the Thames between Woolwich and Greenwich (at that time, probably, his place of residence); but was superseded in 1391<sup>[134]</sup>.

In the same year, Chaucer was entrusted with the task of putting up scaffolds in Smithfield for the king and queen to see the jousts which took place there in the month of May; this notice is particularly interesting in connexion with the *Knights Tale* (A 1881-92). The cost of doing this, amounting to 8l. 12s. 6d., was allowed him in a writ dated July 1, 1390; and he received further payment at the rate of 2s. a day<sup>[135]</sup>.

About this time, in the 14th year of king Richard (June 22, 1390-June 21, 1391), he was appointed joint forester, with Richard Brittle, of North Petherton Park, in Somersetshire, by the earl of March, the grandson of his first patron, Prince Lionel. Perhaps in consequence of the death of Richard Brittle, he was made sole forester in 21 Ric. II. (1397-8) by the countess of March; and he probably held the appointment till his death in 1400. No appointment, however, is known to have been then made, and we find that the next forester, appointed in 4 Hen. V. (1416-17), was no other than Thomas Chaucer, who may have been his son<sup>[136]</sup>. It is perhaps worthy of remark that some of the land in North Petherton, as shewn by Collinson, descended to Emma, third daughter of William de Placetis, which William had the same office of 'forester of North Petherton' till his death in 1274; and this Emma married John Heyron, who died in 1326-7, seised of lands at Enfield, Middlesex, and at Newton, Exton, and North Petherton, in the county of Somerset (Calend. Inquis. post Mortem, 1806, vol. i. p. 333; col. 1). If this John Heyron was related to the Maria Heyron who was Chaucer's grandmother, there was perhaps a special reason for appointing Chaucer to this particular office.

On July 12, 1390, he was ordered to procure workmen and materials for the repair of St. George's Chapel, Windsor, then in a ruinous condition; this furnishes a very interesting association<sup>[137]</sup>.

On Sept. 6, 1390, a curious misfortune befell the poet. He was robbed twice on the same day, by the same gang of robbers; once of 10l. of the king's money, at Westminster, and again of 9l. 3s. 2d., of his horse, and of other property, near the 'foul oak' (*foule ok*) at Hatcham, Surrey (now a part of London, approached by the Old Kent Road, and not far from Deptford and Greenwich). One of the gang confessed the robberies; and Chaucer was forgiven the repayment of the money<sup>[138]</sup>.

SS 31. **1391.** In 1391, on Jan. 22, Chaucer appointed John Elmhurst as his deputy, for superintending repairs at the palace of Westminster and the tower of London; this appointment was confirmed by the king<sup>[139]</sup>. It was in this year that he wrote his *Treatise on the Astrolabe*, for the use of his son Lowis. By this time, the *Canterbury Tales* had ceased to make much progress. For some unknown reason, Chaucer lost his appointment in the summer; for on June 17, a writ was issued, commanding him to give up to John Gedney<sup>[140]</sup> all his rolls, &c. connected with his office<sup>[141]</sup>; and on Sept. 16, we find, accordingly, that the office was held by John Gedney<sup>[142]</sup>; nevertheless, payments to Chaucer as 'late Clerk of the Works' occur on Dec. 16, 1391, Mar. 4 and July 13, 1392, and even as late as in 1393<sup>[143]</sup>.

SS 32. **1392-3.** Chaucer was now once more without public employment. No doubt the *Canterbury Tales* received some attention, and perhaps we may assign to this period various alterations in the original plan of the poem. The author must by this time have seen the necessity of limiting each of his characters to the telling of *one* Tale only. The *Envoy to Scogan* and the *Complaint of Venus* were probably written in 1393. According to a note written opposite l. 45 of the former poem, Chaucer was then residing at Greenwich, a most convenient position for frequent observation of pilgrims on the road to Canterbury. See SSSS 26 and 30.

SS 33. **1394.** Chaucer was once more a poor man, although, as a widower, his expenses may have been less. Probably he endeavoured to draw attention to his reduced circumstances, or Henry Scogan may have done so for him, in accordance with the poet's suggestion in l. 48 of the *Envoy* just mentioned. In 1394, on Feb. 28, he obtained from the king a grant of 20l. per annum for life, payable half-yearly at Easter and Michaelmas, being 6l. 13s. 8d. less than the pensions which he had disposed of in 1388<sup>[144]</sup>; but the first payment was not made till Dec. 20, when he received 10l. for the half-year from Easter to Michaelmas, and the proportional sum of 1l. 16s. 7d. for the month of March<sup>[145]</sup>.

SS 34. **1395.** The difficulties which Chaucer experienced at this time, as to money matters, are clearly illustrated during the year 1395. In this year he applied for a loan from the exchequer, in advance of his pension, no less than four times.

In this way he borrowed 10*l.* on April 1; 10*l.* on June 25; 1*l.* 6*s.* 8*d.* on Sept. 9; and 8*l.* 6*s.* 8*d.* on Nov. 27. He repaid the first of these loans on May 28; and the second was covered by his allowance at Michaelmas. He must also have repaid the small third loan, as the account was squared by his receipt of the balance of 1*l.* 13*s.* 4*d.* (instead of 10*l.*) on March 1, 1396<sup>[146]</sup>. All the sums were paid into his own hands, so that he was not far from home in 1395. The fact that he borrowed so small a sum as 1*l.* 6*s.* 8*d.* is significant and saddening.

In 19 Ric. II. (June, 1395-June, 1396), Chaucer was one of the attorneys of Gregory Ballard, to receive seizin of the manor of Spitalcombe, and of other lands in Kent<sup>[147]</sup>.

SS 35. **1396.** In 1396, as noted above, he received the balance of his first half-year's pension on March 1. The second half-year's pension was not paid till Dec. 25<sup>[148]</sup>. The Balades of Truth, Gentillesse, and Lak of Stedfastnesse possibly belong to this period, but some critics would place the last of these somewhat earlier.

SS 36. **1397.** In 1397, the payment of the pension was again behindhand; there seems to have been some difficulty in obtaining it, due, probably, to the lavish extravagance of the king. Instead of receiving his half-yearly pension at Easter, Chaucer received it much later, and in two instalments; viz. 5*l.* on July 2, and 5*l.* on Aug. 9. But after this, things mended; for his Michaelmas pension was paid in full, viz. 10*l.*, on Oct 26<sup>[149]</sup>. It was received for him by John Walden, and it is probable that at this time he was in infirm health.

SS 37. **1398.** We may certainly infer that, at this time, Chaucer was once more in great distress for money, and considerably in debt. It is also probable that he was becoming infirm; for indeed, his death was now approaching. In the Easter term of 1398 (Apr. 24-May 20), one Isabella Buckholt sued him for the sum of 14*l.* 1*s.* 11*d.* He did not, however, put in an appearance; for the sheriff's return, in the Michaelmas term (Oct. 9-Nov. 28), was--'non est inventus'; and a similar return was again made in the Trinity term of 1399 (June 4-25)<sup>[150]</sup>.

We are tempted to suspect that the sheriff was not particularly diligent in his search after the debtor. That Chaucer was well aware of the awkwardness of his position, is shewn by the fact that on May 4, 1398, just at the very time when the suit was brought, he applied for, and obtained, letters of protection from the king against his enemies, forbidding any one to sue or arrest him on any plea, except it were connected with land, for the term of two years<sup>[151]</sup>. This furnishes an additional reason why the sheriff did not 'find' him. When the two years terminated, in May, 1400, he had not half a year to live.

On June 3, 1398, Chaucer was again unable to receive his pension himself, but it was conveyed to him by William Waxcombe<sup>[152]</sup>. At the close of the next month, he was reduced to such pitiable straits that we find him applying *personally* to the exchequer, for such a trifling advance as 6*s.* 8*d.*, on July 24; and for the same sum only a week later, on July 31<sup>[152]</sup>.

On Aug. 23, he personally received a further advance of 5*l.* 6*s.* 8*d.*<sup>[152]</sup>

In his distress, he determined to send in a petition to the king. A copy of this, in French, is still preserved. On Oct. 13, 1398, he prayed to be allowed a hogshead of wine (tonel de vin), to be given him by the king's butler<sup>[153]</sup>; he even asked this favour 'for God's sake and as a work of charity' (pur Dieu et en oeuvre de charitee). It is satisfactory to find that his request met with a prompt response; for only two days afterwards, on Oct. 15, the king made him a grant of a tun of wine annually for life, from the king's butler or his deputy; Sir H. Nicolas computes the value of this grant at about 5*l.* a year. Moreover, the grant was made to date as from Dec. 1, 1397; so that he necessarily received from it some immediate benefit<sup>[154]</sup>. He also received from the exchequer, with his own hands, the sum of 10*l.* on Oct. 28<sup>[155]</sup>.

SS 38. **1399.** In 1399, the great change in political affairs practically brought his distress to an end; and it is pleasant to think that, as far as money matters were concerned, he ended his days in comparative ease. Henry of Lancaster was declared king on Sept. 30; and Chaucer lost no time in laying his case before him. This he did by sending in a copy of his 'Complaint to his Empty Purse,' a poem which seems to have been originally written on some other occasion. He added to it, however, an Envoy of five lines, which, like a postscript to some letters, contained the pith of the matter:--

'O conquerour of Brutes Albioun,  
Which that by lyne and free eleccioun  
Ben verray king, this song to you I sende;  
And ye, that mowen al our harm amende,  
Have mind upon my supplicacioun!

The king was prompt to reply; it must have given him real satisfaction to be able to assist the old poet, with whom he must have been on familiar terms. On Oct. 3, only the fourth day after the king's accession, the answer came. He was to receive 40 marks yearly (26*l.* 13*s.* 4*d.*), in addition to the annuity of 20*l.* which king Richard had granted him; so that his income was more than doubled. Even then, he met with a slight misfortune, in losing his letters patent; but, having

made oath in Chancery, that the letters patent of Feb. 28, 1394 (referring to king Richard's grant of 20*l.*), and the new letters patent of Oct. 3, 1399, had been accidentally lost, he procured, on Oct. 13, exemplifications of these records<sup>[156]</sup>. These grants were finally confirmed by the king on Oct. 21<sup>[157]</sup>.

On Christmas eve, 1399, he covenanted for a lease of 53 years (a long term for one at his age to contemplate) of a house situate in the garden of the Chapel of St. Mary, Westminster, near Westminster Abbey, at the annual rent of 2*l.* 13*s.* 4*d.* This lease, from the Custos Capellae Beatae Mariae to Geoffrey Chaucer, dated Dec. 24, 1399, is in the Muniment Room of Westminster Abbey. The house stood on or near the spot now occupied by Henry the Seventh's Chapel<sup>[158]</sup>. We find, however, that he had only a life-interest in the lease, as the premises were to revert to the Custos Capellae if the tenant died within the term.

SS 39. 1400. In 1400, payments to him are recorded on Feb. 21, of the pension of 20*l.* granted by king Richard<sup>[159]</sup>, in respect of the half-year ending at Michaelmas, 1399; and on June 5, the sum of 5*l.*, being part of a sum of 8*l.* 13*s.* 5*d.* due for a portion of the next half-year, calculated as commencing on Oct. 21, 1399, and terminating on the last day of March, 1400, was sent him by the hands of Henry Somere<sup>[160]</sup>.

We should notice that this Henry Somere was, at the time, the Clerk of the Receipt of the Exchequer; he was afterwards Under Treasurer, at which time Hoccleve addressed to him a Balade, printed in Furnivall's edition of Hoccleve's Works, at p. 59, followed by a Roundel containing a pun upon his name; as well as a second Balade, addressed to him after he had been made a Baron, and promoted to be Chancellor (see the same, p. 64). Perhaps he was related to John Somere, the Frere, mentioned in the Treatise on the Astrolabe (Prol. 62).

Chaucer died on Oct. 25, 1400, and was buried in Westminster Abbey. The date of his death is only known from an inscription on the tomb of gray marble erected near his grave, in 1556, by Nicholas Brigham, a man of letters, and an admirer of the poet's writings; but it is probably correct, and may have rested on tradition<sup>[161]</sup>. We have no note of him after June 5, and no record of a payment of the pension in October. According to Stowe, Chaucer's grave is in the cloister, where also lies the body of 'Henrie Scogan, a learned poet,' i. e. the Scogan who was Chaucer's friend.

SS 40. CHAUCER'S ARMS AND TOMB. 'In front of the tomb,' says Sir. H. Nicolas, 'are three panelled divisions of starred quarterfoils (*sic*), containing shields with the Arms of Chaucer, viz. Per pale argent and gules, a bend counterchanged; and the same Arms also occur in an oblong compartment at the back of the recess, where the following inscription was placed, but which is now almost obliterated, from the partial decomposition and crumbling state of the marble. A small whole-length portrait of Chaucer was delineated *in plano* on the north side of the inscription, but not a vestige of it is left; and the whole of the recess and canopy has recently been coloured black.

M.S.

Qui fuit Anglorum Vates ter maximus olim,  
Galfridus Chaucer conditur hoc tumulo:  
Annum si quaeras domini, si tempora vitae,  
Ecce notae subsunt, quae tibi cuncta notant.  
25 Octobris 1400.  
A Erumnarum requies mors.  
N. Brigham hos fecit musarum nomine sumptus  
1556.

On the ledge of the tomb the following verses were engraved:--

'Si rogites quis eram, forsan te fama docebit:  
Quod si fama negat, mundi quia gloria transit,  
Haec monumenta lege.'

We learn from an interesting note at the end of Caxton's edition of Boethius, that the good printer was not satisfied with printing some of Chaucer's works, but further endeavoured to perpetuate the poet's memory by raising a pillar near his tomb, to support a tablet containing an epitaph consisting of 34 Latin verses. This epitaph was composed by Stephanus Surigonus of Milan, licentiate in decrees, and is reprinted in Stowe's edition of Chaucer's Works (1561), at fol. 355, back. The last four lines refer to Caxton's pious care:--

'Post obitum Caxton voluit te viuere cura  
Willelmi, Chaucer, clare poeta, tui.  
Nam tua non solum compressit opuscula formis,  
Has quoque sed laudes iussit hic esse tuas.'

A description, by Dean Stanley, of the Chaucer window in Westminster Abbey, completed in 1868, is given in Furnivall's *Temporary Preface* (Ch. Soc.), p. 133. Some of the subjects in the window are taken from the poem entitled 'The Flower and the Leaf,' which he did not write.

It will be observed that Sir H. Nicolas speaks, just above, of 'the arms of Chaucer,' which he describes. But it should be remembered that this is, practically, an assumption, which at once launches us into an uncertain and debateable position. These arms certainly belonged to *Thomas* Chaucer, for they occur on a seal of his of which a drawing is given in MS. Julius C 7, fol. 153; an accurate copy of which is given by Sir H. Nicolas. It is therefore quite possible that the same arms were assigned to the poet in 1556, only because it was then assumed that Thomas was Geoffrey's son; the fact being that the relationship of Thomas to Geoffrey is open to doubt, and the case requires to be stated with great care.

SS 41. THOMAS CHAUCER. Few things are more remarkable than the utter absence of unequivocal early evidence as to the above-mentioned point. That Geoffrey Chaucer was a famous man, even in his own day, cannot be doubted; and it is equally certain that Thomas Chaucer was a man of great wealth and of some consequence. Sir H. Nicolas has collected the principal facts relating to him, the most important being the following. On Oct. 26, 1399, Henry IV. granted him the offices of Constable of Wallingford Castle and Steward of the Honours of Wallingford and St. Valery and of the Chiltern Hundreds for life, receiving therefrom 40*l.* a year, with 10*l.* additional for his deputy<sup>[162]</sup>. On Nov. 5, 1402, he was appointed Chief Butler for life to King Henry IV.<sup>[163]</sup>; and there is a note that he had previously been Chief Butler to Richard II.<sup>[164]</sup>, but the date of that appointment has not been ascertained. He was also Chief Butler to Henry V. until March, 1418, when he was superseded<sup>[165]</sup>; but was again appointed Chief Butler to Henry VI. after his accession. He represented Oxfordshire in Parliament in 1402, 1408, 1409, 1412, 1414, 1423, 1427, and 1429; and was Speaker of the House of Commons in 1414<sup>[166]</sup>, and in other years. 'He was employed on many occasions of trust and importance during the reigns of Henry IV., Henry V., and Henry VI.:' to which Sir H. Nicolas adds, that he 'never attained a higher rank than that of esquire.'

His wealth, at his death in 1434, was unusually great, as shewn by the long list of his landed possessions in the *Inquisitiones post Mortem*. This wealth he doubtless acquired by his marriage with an heiress, viz. Matilda, second daughter and co-heiress of Sir John Burghersh, who died Sept. 21, 1391, when Matilda was 12 years old. Unfortunately, the date of this marriage is uncertain, though Sir H. Nicolas shews that it was probably earlier than 1403. The exact date would be very useful; for if it took place before 1399, it becomes difficult to understand why the poet was left so poor, whilst his son had vast possessions.

It should be noticed that there is but little to connect even Thomas Chaucer (still less Geoffrey) with Woodstock, until 1411; when the Queen (Joan of Navarre) granted Thomas the farm of the manors of Woodstock, Hanburgh, Wotton, and Stonfield, which, by the king's assignment, he enjoyed for life<sup>[167]</sup>. That the poet visited Woodstock in 1357, when in the service of Prince Lionel, is almost certain; but beyond this, we have no sure information on the matter. It is true that 'Wodestok' is mentioned in the last line of the *Cuckow and the Nightingale*, but this supposed connecting link is at once broken, when we find that the said poem was certainly not of his writing<sup>[168]</sup>. The suggested reference to Woodstock in the *Parliament of Foules*, l. 122, is discussed below, at p. 510.

The only child of Thomas and Matilda Chaucer was Alice, whose third husband was no less a person than William de la Pole, then Earl and afterwards Duke of Suffolk, who was beheaded in 1450. Their eldest son was John de la Pole, Duke of Suffolk, who married Elizabeth, sister of King Edward IV. Their eldest son bore the same name, and was not only created Earl of Lincoln, but was actually declared heir-apparent to the throne by Richard III; so that there was, at one time, a probability that Thomas Chaucer's great-grandson would succeed to the throne. But the battle of Bosworth, in 1485, set this arrangement aside; and the Earl of Lincoln was himself killed two years later, in the battle of Stoke.

SS 42. THE RELATIONSHIP OF THOMAS TO GEOFFREY CHAUCER. Considering the great eminence of these two men, the almost total silence of early evidence, establishing a connexion between them, is in a high degree remarkable.

The earliest connecting link is the fact that a deed by Thomas Chaucer still exists, written (in English) at Ewelme, and dated May 20, 1409, to which a seal is appended. This seal exhibits the arms which were certainly borne by Thomas Chaucer (viz. party per pale, argent and gules, a bend counterchanged); but the legend, though somewhat indistinct, can only be read as: 'S' Ghofrai Chaucier<sup>[169]</sup>; where S' signifies 'Sigillum.'

The spelling 'Ghofrai' is hardly satisfactory; but if Geoffrey be really meant, we gain a piece of evidence of high importance. It proves that Geoffrey bore the same arms as Thomas, and *not* the same arms as his father John; whose seal displays a shield ermine, on a chief, three birds' heads issuant (*The Academy*, Oct. 13, 1877, p. 364). Moreover, the use of Geoffrey's seal by Thomas goes far to establish that the latter was the son of the former.

The next link is that Geoffrey Chaucer was succeeded by Thomas Chaucer in the office of forester of North Petherton in Somersetshire; but even here there is a gap in the succession, as Thomas was not appointed till 1416-7, the fourth year

of Henry V.<sup>[170]</sup>

It is not till the reign of Henry VI. that we at last obtain an unequivocal statement. Thomas Gascoigne, who died in 1458, wrote a Theological Dictionary, which still exists, in MS., in the Library of Lincoln College, Oxford. He tells us that Chaucer, in his last hours, frequently lamented the wickedness of his writings, though it is transparent that he here merely repeats, in a varied form, the general tenour of the well-known final paragraph of the *Persones Tale*. But he adds this important sentence: 'Fuit idem Chawserus pater Thomae Chawserus, armigeri, qui Thomas sepelitur in Nuhelm iuxta Oxoniam<sup>[171]</sup>.' The statement is the more important because Gascoigne ought to have known the exact truth. He was Chancellor of Oxford, and Thomas Chaucer held the manor of Ewelme, at no great distance, at the same date. As he mentions Thomas's sepulture, he wrote later than 1434, yet before 1458. Even in the case of this decisive statement, it were to be wished that he had shewn greater accuracy in the context; surely he gives a quite unfair turn to the poet's own words.

On the whole, I can only admit at present, that there is a high probability that Thomas was really Geoffrey's son. Perhaps we shall some day know the certainty of the matter.

SS 43. THOMAS'S MOTHER. The chief reason why it is so desirable to know the exact truth as to the relationship of Thomas to Geoffrey, is that a good deal depends upon it. If such was the case, it follows that Philippa Chaucer was Thomas's mother; in which case, we may feel tolerably confident that her maiden name was Roet or Rouet. This has been inferred from the fact that the arms (apparently) of Roet 'occur repeatedly on Thomas Chaucer's tomb, as his paternal coat, instead of the arms usually attributed to him and to the poet.' These arms bore 'three wheels, evidently in allusion to the name<sup>[172]</sup>.' Having thus assigned to Philippa Chaucer the name of Roet, the next step (usually accepted, yet not absolutely proved) is to assume that she was the sister of the Katherine de Roet of Hainault<sup>[173]</sup>, who married Sir Hugh Swynford, and afterwards became the mistress, and, in 1396, the third wife of John of Gaunt. Her father is supposed to have been Sir Payne Roet, of Hainault, upon the evidence of his epitaph, which (in Weever's *Funeral Monuments*, p. 413) is thus given:--'Hic jacet Paganus Roet, Miles, Guyenne Rex Armorum, Pater Catherine Ducisse Lancastriae<sup>[174]</sup>.' It is obvious that, if all the inferences are correct, they clearly establish an important and close connexion between the poet and John of Gaunt. Further arguments, whether in favour of or against this connexion, need hardly be repeated here. They may be found in Nicolas's *Life of Chaucer*, and in Lounsbury's *Studies in Chaucer*, vol. i.

Thynne has the following remark in his *Animadversions, &c.* (ed. Furnivall, p. 22): 'Althoughe I fynde a recorde of the *pellis exitus*, in the tyme of Edwarde the thirde, of a yerely stypende to Elizabeth Chawcer, *Domicelle regine Philippe*, whiche *Domicella* dothe signifye one of her weytinge gentlewomen: yet I cannott ... thinke this was his wyfe, but rather his sister or kinneswoman, who, after the deathe of her mystresse Quene Philippe, did forsake the worlde and became a nonne at Seinte Heleins in London.' And we find, accordingly (as Nicolas shews), that 'on July 27, 1377, the King exercised his right to nominate a Nun in the Priory of St. Helen's, London, after the coronation, in favour of Elizabeth Chausier.' Another Elizabeth Chaucy (who may have been the poet's daughter) is also noticed by Nicolas, for whose noviciate, in the Abbey of Berking in Essex, John of Gaunt paid 5*l.* 8*s.* 2*d.*, on May 12, 1381. But these are mere matters for conjecture.

SS 44. The preceding sections include all the most material facts that have been ascertained with respect to Geoffrey Chaucer, and it is fortunate that, owing to his connexion with public business, they are so numerous and so authentic. At the same time, it will doubtless be considered that such dry details, however useful, tell us very little about the man himself, though they clearly shew the versatility of his talents, and exhibit him as a page, a soldier, a valet and esquire of the royal household, an envoy, a comptroller of customs, a clerk of works, and a member of Parliament. In the truest sense, his own works best exhibit his thoughts and character; though we must not always accept all his expressions as if they were all his own. We have to deal with a writer in whom the dramatic faculty was highly developed, and I prefer to leave the reader to draw his own inferences, even from those passages which are most relied upon to support the theory that his domestic life may have been unhappy, and others of the like kind. We can hardly doubt, for example, that he refers to his wife as 'oon that I coude nevene,' i. e. one that I could name, in the *Hous of Fame*, 562; and he plainly says that the eagle spoke something to him in a kindly tone, such as he never heard from his wife. But when we notice that the something said was the word 'awake,' in order that he should 'the bet abrayde,' i. e. the sooner recover from his dazed state, it is possible that a sentence which at first seems decidedly spiteful is no more than a mild and gentle jest.

SS 45. PERSONAL ALLUSIONS IN CHAUCER'S WORKS. Instead of drawing my own inferences, which may easily be wrong, from various passages in Chaucer's Works, I prefer the humbler task of giving the more important references, from which the reader may perform the task for himself, to his greater satisfaction. I will only say that when a poet complains of hopeless love, or expresses his despair, or tells us (on the other hand) that he has no idea as to what love means, we are surely free to believe, in each case, just as little or as much as we please. It is a very sandy foundation on which to build up a serious autobiographical structure.

The only remark which I feel justified in making is, that I believe his wife's death to have been a serious loss to him in one respect at least. Most of his early works are reasonably free from coarseness; whereas such Tales as those of the Miller, the Reeve, the Shipman, the Merchant, and the Prologue to the Wife's Tale, can hardly be defended. All these may confidently be dated after the year 1387.

I have also to add one caution. We must not draw inferences as to Chaucer's life from poems or works with which he had nothing to do. Even Sir H. Nicolas, with all his carefulness, has not avoided this. He quotes the 'Cuckoo and Nightingale' as mentioning Woodstock; and he only distrusts the 'Testament of Love' because it is 'an allegorical composition'<sup>[175]</sup>. As to the numerous fables that have been imported into the early Lives of Chaucer, see the excellent chapter in Lounsbury's *Studies in Chaucer*, entitled 'The Chaucer Legend.'

SS 46. REFERENCES. I here use the following abbreviations. Ast. (Treatise on the Astrolabe); B. D. (Book of the Duchesse); C. T. (Canterbury Tales); H. F. (Hous of Fame); L. G. W. (Legend of Good Women); T. (Troilus and Criseyde).

1. PERSONAL ALLUSIONS. The poet's name is Geoffrey, H. F. 729; and his surname, Chaucer, C. T., B 47. He describes himself, C. T., B 1886; Envoy to Scogan, 31. His poverty, H. F. 1349; Envoy to Scogan, 45; Compl. to his Purse. Refers to the sale of wine (his father being a vintner), C. T., C 564. Is despondent in love, Compl. unto Pity; B. D. 1-43; T. i. 15-18. His Complaints, viz. unto Pity; to his Lady; and an Amorous Complaint. Has long served Cupid and Vénus; H. F. 616. Is no longer a lover, P. F. 158-166; H. F. 639; T. ii. 19-21; L. G. W. 490. Is love's clerk, T. iii. 41. Is love's foe, L. G. W. 323. His misery, H. F. 2012-8. His religious feeling, A. B. C., Second Nun's Tale, Prioress's Tale, &c. Refers to his work when Comptroller of the Customs, H. F. 652. Is unambitious of fame, H. F. 1870-900; and has but little in his head, ib. 621. Is sometimes a mere compiler, Ast. prol. 43. Addresses his little son Lowis, Ast. prol. 1-45<sup>[176]</sup>. Expresses his gratitude to the queen, L. G. W. 84-96, 445-461, 496. His old age, L. G. W., A 262, A 315; Envoy to Scogan, 31-42; Compl. of Vénus, 76<sup>[177]</sup>. He will not marry a second time, Envoy to Bukton, 8. He exhibits his knowledge of the Northern dialect in the Reeve's Tale. The whole of the Prologue to the Legend of Good Women deserves particular attention.

Chaucer mentions several friends, viz. Gower the poet, T. v. 1856; Strode, T. v. 1857 (cf. the colophon to Ast. pt. ii. SS 40); and a lady named Rosemounde, in the Balade addressed to her. He also addresses Envoys to Henry Scogan and to Bukton. The Envoy to the Compleint to his Purse is addressed to king Henry IV.

He is fond of books and of reading, P. F. 15; H. F. 657; L. G. W. 17-35; and even reads in bed, B. D. 50, 274, 1326. For a full account of the books which he quotes, see vol. vi. I may just notice here the lists in C. T., B 2088; L. G. W., A 272-307; and his references to his own works in L. G. W. 329, 332, 417-28; C. T., B 57-76; C. T., I 1086<sup>[178]</sup>. His love of nature appears in several excellent descriptions; we may particularly notice his lines upon the sunrise, C. T., A 1491, F 385; on the golden-tressed Phoebus, T. v. 8; on the daisy, L. G. W. 41; his description of the birds, P. F. 330; of a blooming garden, P. F. 182; of the golden age, The Former Age; of fine weather for hunting, B. D. 336, and of the chase itself, B. D. 360, L. G. W. 1188. He frequently mentions the fair month of May, L. G. W. 36, 45, 108, 176, T. ii. 50, C. T. A 1500, 1510; and St. Valentine's day, Compl. of Mars, 13; P. F. 309, 322, 386, 683; Amorous Compleint, 85.

He was our first great metrist, and has frequent references to his poetical art. He never slept on Parnassus, C. T., F 721; and the Host (in the C. T.) even accused him of writing 'dogerel,' B 2115. He cannot write alliterative verse, C. T., I 43. He admits that his rime is 'light and lewed,' and that some lines fail in a syllable, H. F., 1096-8. Yet he hopes that none will 'mismetre' him, T. v. 1796. He writes books, songs, and ditties in rime or 'cadence,' H. F. 622; also hymns, balades, roundels, and virelays, L. G. W. 422; and complaints, such as the Complaint to Pity, to his Lady, to his Purse, the Complaints of Mars, Anelida, and Vénus, and the Complaint D'amours (or Amorous Complaint). Specimens of his graphic and dramatic power, of his skill in story and metre, of his tenderness and his humour, need not be here specified. He is fond of astronomy, as shewn by his Treatise on the Astrolabe; and, though he has but little faith in astrology (Ast. ii. 4. 37), he frequently refers to it as well as to astronomy; see B. D. 1206; Compl. Mars, 29, 54, 69, 79, 86, 113, 120, 129, 139, 145; P. F., 56, 59, 67, 117; Envoy to Scogan, 3, 9; H. F. 932, 936, 965, 993-1017; T. ii. 50, iii. 2, 618, 625, 716, iv. 1592, v. 1809; L. G. W. 113, 2223, 2585-99; C. T., A 7, 1087, 1328, 1463, 1537, 1566, 1850, 2021, 2035, 2059, 2217, 2271, 2367, 2454-69, 3192, 3209, 3516; B 1-14, 191, 308, 312, 4045-8, 4378-89; D 613, 704; E 1795, 1969, 2132, 2222; F 47-51, 263-5, 386, 906, 1032-5, 1045-59, 1130, 1245-9, 1261-6, 1273-96; I 2-12. Even his alchemy has some reference to astrology; C. T., G 826-9; cf. H. F. 1430-1512.

He refers to optics, C. T., F 228-235; to Boethius on music, C. T., B 4484, H. F. 788-818; and to magical arts, H. F. 1259-81, C. T., F 115, 132, 146, 156, 219, 250, 1142-51, 1157-62, 1189-1208.

2. HISTORICAL ALLUSIONS. The references to contemporary history are but few. The death of the Lady Blanche is commemorated in the Book of the Duchesse. He refers to good queen Anne, L. G. W. 255, 275, 496; to the archbishop of Canterbury, C. T., B 4635; to 'this pestilence,' C 679; to Tyler's rebellion, A 2459; and Jack Straw, B 4584. Perhaps the Complaints of Mars and Vénus refer to real personages; see the Notes to those poems. He mentions Dante, H. F. 450, L. G. W. 360, C. T. B 3651, D 1126; Petrarch, C. T., E 31, 1147; Pedro the Cruel, king of Spain, C. T., B 3565, Bertrand du

Gueschlin, 3573, and Sir Oliver Mauny, 3576; Peter, king of Cyprus, 3581; Bernabo Visconti, duke of Milan, 3589, and the 'tyrants' of Lombardy, L. G. W. 374; Ugolino of Pisa and the archbishop Ruggieri, C. T., B 3597, 3606. There are several allusions to recent events in the Prologue, A 51-66, 86, 276, 399; and perhaps in C. T., E 995-1001.

His literary allusions are too numerous to be here recited. The reader can consult the Index in vol. vi.

SS 47. ALLUSIONS TO CHAUCER. One of the earliest allusions to Chaucer as a poet occurs in the works of Eustache Deschamps, a contemporary poet of France. It is remarkable that he chiefly praises him as being 'a great translator.' Perhaps this was before his longest poems were written; there is express reference to his translation of *Le Roman de la Rose*, and, possibly, to Boethius. The poem tells us that Deschamps had sent Chaucer a copy of some of his poems by a friend named Clifford, and he hopes to receive something of Chaucer's in return. The poem is here quoted entire, from the edition of Deschamps by le Marquis de Queux de Saint-Hilaire, published for the Societe des Anciens Textes Francais, t. ii. p. 138:--

'O Socrates plains de philosophie,  
Seneque en meurs et Anglax en pratique,  
Ovides grans en ta poeterie,  
Bries en parler, saiges en rethorique,  
Aigles treshaulz, qui par ta theorique  
Enlumines le regne d'Eneas,  
L'Isle aux Geans, ceuls de Bruth, et qui as  
Seme les fleurs et plante le rosier,  
Aux ignorans de la langue pandras,  
Grant translateur, noble Geffroy Chaucier.

Tu es d'amours mondains Dieux en Albie:  
Et de la Rose, en la terre Angelique,  
Qui d'Angela saxonne, est puis flourie  
Angleterre, d'elle ce nom s'applique  
Le derrenier en l'ethimologique;  
En bon angles le livre translatas;  
Et un vergier ou du plant demandas  
De ceuls qui font pour eulx autorisier,  
A ja longtemps que tu edifias,  
Grant translateur, noble Geffroy Chaucier.

A toy pour ce de la fontaine Helye  
Requier avoir un buvraige autentique,  
Dont la doys est du tout en ta baillie,  
Pour rafrener d'elle ma soif ethique,  
Qui en Gaule seray paralitique  
Jusques a ce que tu m'abuveras.  
Eustaces sui, qui de mon plant aras:  
Mais pran en gre les euvres d'escolier  
Que par Clifford de moy avoir pourras,  
Grant translateur, noble Geffroy Chaucier.

#### LENVOY.

Poete hault, loenge destruye,  
En ton jardin ne seroye qu'ortie:  
Considere ce que j'ay dit premier  
Ton noble plant, ta douce melodie,  
Mais pour scavoir, de rescripre te prie,  
Grant translateur, noble Geffroy Chaucier.'

Gower alludes to Chaucer in the first edition of the *Confessio Amantis*; see the passage discussed in vol. iii. p. 414.

Henry Scogan wrote 'a moral balade' in twenty-one 8-line stanzas, in which he not only refers to Chaucer's poetical skill, but quotes the whole of his *Balade on Gentillesse*; see vol. i. p. 83.

Hoccleve frequently refers to Chaucer as his 'maister,' i. e. his teacher, with great affection; and, if he learnt but little more, he certainly learnt the true method of scansion of his master's lines, and imitates his metres and rimes with great

exactness. The passages relating to Chaucer are as follows<sup>[179]</sup>.

(1) From the Governail of Princes, or De Regimine Principum (ed. Wright, p. 67, st. 267):--

'Thou were acqueynted with Chaucer, pardee--  
God save his soule--best of any wight.'

(2) From the same, p. 75, stanzas 280, 281-283, 297-299, 301:--

'But weylawey! so is myn herte wo  
That the honour of English tonge is deed,  
Of which I wont was han conseil and reed.

O maister dere and fader reverent,  
My maister Chaucer, flour of eloquence,  
Mirour of fructuous entendement,  
O universel fader in science,  
Allas! that thou thyn excellent prudence  
In thy bed mortel mightest not bequethe!  
What eyed Deeth? Allas! why wolde he slee thee?

O Deeth! thou didest not harm singuler  
In slaghre of him, but al this land it smerteth!  
But nathelees, yit hast thou no power  
His name slee; his hy vertu asterteth  
Unslayn fro thee, which ay us lyfly herteth  
With bokes of his ornat endyting,  
That is to al this land enlumining....

My dere maister--God his soule quyte--  
and fader, Chaucer, fayn wolde han me taught;  
But I was dul, and lerede right naught<sup>[180]</sup>.

Allas! my worthy maister honorable,  
This landes verray tresor and richesse!  
Deeth, by thy deeth, hath harm irreparable  
Unto us doon; hir vengeable duresse  
Despoiled hath this land of the swetnesse  
Of rethoryk; for unto<sup>[181]</sup> Tullius  
Was never man so lyk amonges us.

Also who was heyr<sup>[182]</sup> in philosophye  
To Aristotle, in our tonge, but thou?  
The steppes of Virgyle in poesye  
Thou folwedest eek, men wot wel y-now.  
That combre-world, that thee (my maister) slow--  
Wolde I slayn were--Deeth, was to hastyf  
To renne on thee, and reve thee thy lyf...

She mighte han taried hir vengeance a whyle  
Til that som man had egal to thee be;  
Nay, lat be that! she knew wel that this yle  
May never man forth bringe lyk to thee,  
And hir offyce nedes do mot she:  
God bad hir so, I truste as for the beste;  
O maister, maister, God thy soule reste!

(3) From the same, p. 179, stanzas 712-4:--

The firste finder of our fair langage  
Hath seyde in caas semblable, and othere mo,

So hyly wel, that it is my dotage  
For to expresse or touche any of tho.  
Allas! my fader fro the worlde is go,  
My worthy maister Chaucer, him I mene:  
Be thou advoket for him, hevenes quene?

As thou wel knowest, O blessed virgyne,  
With loving herte and hy devocioun  
In thyn honour he wroot ful many a lyne.  
O, now thy help and thy promocioun!  
To God, thy Sone, mak a mocion  
How he thy servaunt was, mayden Marie,  
And lat his love floure and fructifye.

Al-though his lyf be queynt, the resemblaunce  
Of him hath in me so fresh lyflinesse  
That, to putte othere men in remembraunce  
Of his persone, I have heer his lyknesse  
Do make, to this ende, in sothfastnesse,  
That they, that have of him lest thought and minde,  
By this peynture may ageyn him finde.'

Here is given, in the margin of the MS., the famous portrait of Chaucer which is believed to be the best, and probably the only one that can be accepted as authentic. A copy of it is prefixed to the present volume, and to Furnivall's Trial-Forewords, Chaucer Soc., 1871; and an enlarged copy accompanies the Life-Records of Chaucer, part 2. It is thus described by Sir H. Nicolas:--'The figure, which is half-length, has a back-ground of green tapestry. He is represented with grey hair and beard, which is biforked; he wears a dark-coloured dress and hood; his right hand is extended, and in his left he holds a string of beads. From his vest a black case is suspended, which appears to contain a knife, or possibly a 'penner,' or pen-case<sup>[183]</sup>. The expression of the countenance is intelligent; but the fire of the eye seems quenched, and evident marks of advanced age appear on the countenance.' Hoccleve did not paint this portrait himself, as is often erroneously said; he 'leet do make it,' i. e. had it made. It thus became the business of the scribe, and the portraits in different copies of Hoccleve's works vary accordingly. There is a full-length portrait in MS. Reg. 17 D. vi, marked as 'Chaucers ymage'; and another in a MS. copy once in the possession of Mr. Tyson, which was engraved in the Gentleman's Magazine for 1792, vol. lxii. p. 614; perhaps the latter is the copy which is now MS. Phillipp's 1099. A representation of Chaucer on horseback, as one of the pilgrims, occurs in the Ellesmere MS.; an engraving of it appears as a frontispiece to Todd's Illustrations of Chaucer. A small full-length picture of Chaucer occurs in the initial letter of the Canterbury Tales, in MS. Lansdowne 851. Other portraits, such as that in MS. Addit. (or Sloane) 5141, the painting upon wood in the Bodleian Library, and the like, are of much later date, and cannot pretend to any authenticity.

Lydgate has frequent references to his 'maister Chaucer.' The most important is that in the Prologue to his Fall of Princes, which begins thus:--

'My maister Chaucer, with his fresh comedies,  
Is deed, allas! cheef poete of Bretayne,  
That somtym made ful pitous tragedies;  
The "fall of princes" he dide also compleyne,  
As he that was of making soverayne,  
Whom al this land of right[e] ought preferre,  
Sith of our langage he was the loodsterre.'

The 'fall of princes' refers to the Monkes Tale, as explained in vol. iii. p. 431. He next refers to 'Troilus' as being a translation of a book 'which called is Trophe' (see vol. ii. p. liv.); and to the Translation of Boethius and the Treatise of the Astrolabe. He then mentions many of the Minor Poems (in the stanzas quoted below, p. 23), the Legend of Good Women (see vol. iii. p. xx), and the Canterbury Tales; and concludes thus:--

'This sayd poete, my maister, in his dayes  
Made and composed ful many a fresh ditee,  
Complaintes, balades, roundels, virelayes,  
Ful delectable to heren and to see;  
For which men shulde, of right and equitee,

Sith he of English in making was the beste,  
Praye unto God to yeve his soule reste.'

So also, in his Siege of Troye, fol. K 2:--

'Noble Galfryde, chefe Poete of Brytayne,  
Among our English that caused first to rayne  
The golden droppes of Rethorike so fyne,  
Our rude language onely t'enlumine,' &c.

And again, in the same, fol. R 2, back:--

'For he our English gilt[e] with his layes,  
Rude and boystous first, by olde dayes,  
That was ful fer from al perfeccioun  
And but of lytel reputacioun,  
Til that he cam, and with his poetrye  
Gan our tunge first to magnifye,  
And adourme it with his eloquence'; &c.

And yet again, at fol. Ee 2:--

'And, if I shal shortly him discryve,  
Was never noon [un]to this day alyve,  
To reken all[e], bothe of yonge and olde,  
That worthy was his inkhorn for to holde.'

Similar passages occur in some of his other works, and shew that he regarded Chaucer with affectionate reverence.

Allusions in later authors have only a literary value, and need not be cited in a Life of Chaucer.

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I subjoin (on p. lxii.) a List of Chaucer's genuine works, arranged, as nearly as I can conjecture, in their chronological order. Of his poetical excellence it is superfluous to speak; Lowell's essay on 'Chaucer' in My Study Windows gives a just estimate of his powers.

## LIST OF CHAUCER'S WORKS.

The following list is arranged, *conjecturally*, in chronological order. It will be understood that much of the arrangement and some of the dates are due to guesswork; on a few points scholars are agreed. See further in pp. 20-91 below, &c. Of the Poems marked (*a*), there seem to have been *two* editions, (*a*) being the earlier. The letters and numbers appended at the end denote the *metres*, according to the following scheme.

**A** = octosyllabic metre; **B** = ballad metre, in Sir Thopas; **C** = 4-line stanza, in the Proverbes; **P** = Prose.

The following sixteen metres are original (i. e. in *English*); viz. **1** = 8-line stanza, *ababbcbc*; **1 b** = the same, thrice, with refrain. **2** = 7-line stanza, *ababbcc*; **2 b** = the same, thrice, with refrain; **2 c** = 7-line stanza, *ababbab*. **3** = terza rima. **4** = 10-line stanza, *abaabcdcc*. **5** = 9-line stanza, *abaabbab*; **5 b** = the same, with internal rimes. **6** = virelai of 16 lines. **7** = 9-line stanza, *abaabbcc*. **8** = roundel. **9** = heroic couplet. **10** = 6-line stanza, *ababcb*, repeated six times. **11** = 10-line stanza, *abaabbaab*. **12** = 5-line stanza, *aabba*.

\* \* C. T. = Canterbury Tales; L. G. W. = Legend of Good Women; M. P. = Minor Poems.

Origenes upon the Maudeleyne (*See* L. G. W., A 418; *lost*.)

Book of the Leoun (C. T., I. 1087; *lost*).

(*a*) Ceys and Alcion (C. T., B. 57; Bk. Duch. 62-214)--**A**.

Romaunt of the Rose, ll. 1-1705; *rest lost*--**A**.

A. B. C.; *in* M. P. I.--**1**.

1369. Book of the Duchesse; M. P. III.--**A**.

(*a*) Lyf of Seynt Cecyle (L. G. W., B 426; C. T., G. 1-553)--**2**<sup>[184]</sup>.

(*a*) Monkes Tale (parts of); *except* B. 3565-3652.--**1**.

ab. 1372-3. (*a*) Clerkes Tale; *except* E. 995-1008, and the Envoy.--**2**.

(*a*) Palamon and Arcite (*scraps preserved*)--**2**.

Complaint to his Lady; M. P. VI.--**2**. **3**. **4**.

- An Amorous Compleint, made at Windsor; M. P. XXII.--2.  
 Compleint unto Pite; M. P. II.--2.  
 Anelida and Arcite (10 stt. *from* Palamon); M. P. VII.--2. 5. 6. 5 b.  
 (a) The Tale of Melibeus.--P.  
 (a) The Persones Tale.--P.  
 (a) Of the Wreched Engending of Mankinde (L. G. W., A. 414; cf. C. T., B. 99-121, &c.)--2.  
 (a) Man of Lawes Tale; *amplified in* C. T.--2.
- 1377-81. Translation of Boethius.--P.  
 1379? Compleint of Mars; M. P. IV.--2. 7.  
 1379-83. Troilus and Criseyde (3 stt. *from* Palamon)--2.  
 Wordes to Adam (*concerning* Boece *and* Troilus); M. P. VIII.--2.  
 The Former Age (*from* Boece); M. P. IX.--1.  
 Fortune (*hints from* Boece); M. P. X.--1 b. 2 c.
1382. Parlement of Foules (16 stt. *from* Palamon); M. P. V.--2. 8.  
 1383-4. House of Fame.--A.  
 1385-6. Legend of Good Women.--9.  
 1386. Canterbury Tales begun.  
 1387-8. Central period of the Canterbury Tales.  
 1389, &c. The Tales continued.--B. 1. 2. 9. 10. P.  
 1391. Treatise on the Astrolabe.--P.  
 1393? Compleint of Venus; M. P. XVIII.--1 b. 11.  
 1393. Lenvoy to Scogan; M. P. XVI.--2.  
 1396. Lenvoy to Bukton; M. P. XVII.--1.  
 1399. *Envoy to* Compleint to his Purse; M. P. XIX.--12.

The following occasional triple roundel and balades *may* have been composed between 1380 and 1396:--

- Merciless Beaute; M. P. XI--8.  
 Balade to Rosamonde; M. P. XII.--1 b.  
 Against Women Unconstaunt; M. P. XXI--2 b.  
 (a) Compleint to his Purse; M. P. XIX.--2 b.  
 Lak of Stedfastnesse; M. P. XV.--2 b.  
 Gentillesse; M. P. XIV.--2 b.  
 Truth; M. P. XIII.--2 b.  
 Proverbes of Chaucer; M. P. XX.--C.

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## ERRATA AND ADDENDA.

P. 95: l. 47. Insert a comma after 'oughte'

P. 98: l. 114. Omit the comma at the end of the line.

P. 123: l. 705. It would be better to read 'Withoute.' The scansion then is:

Without | e fabl' | I wol | descryve.

P. 126: l. 793. Delete the comma at the end of the line.

P. 127: l. 806. Delete the comma at the end of the line.

P. 135: l. 997. *For* shall *read* shal

P. 136: ll. 1015-6. Improve the punctuation thus:--

As whyt as lilie or rose in rys  
 Hir face, gentil and tretys.

P. 136: l. 1021. Delete the comma after 'yelowe'

P. 141: l. 1154. Delete the comma after 'seide'

P. 168: l. 1962. *For* Bu -if *read* But-if

P. 176: l. 2456. *For* joy *read* Ioy

- P. 201: l. 4035. For the comma substitute a semicolon.
- P. 249: l. 7087. *For echerye read trecherye*
- P. 253: l. 7324. *For weary read wery*
- P. 255: l. 7437. Supply a comma at the end of the line.
- P. 258: l. 7665. Insert a comma after 'helle'
- P. 269: l. 145. The stop at the end should be a comma.
- P. 278: l. 49. *For aud read and*
- P. 282: l. 145. *For Aud read And*
- P. 301: l. 716. The comma should perhaps be a semicolon or a full stop.
- P. 313: l. 1069. For 'Antilegius,' a better form would be 'Antilogus,' a French form of Antilochus.
- P. 326: l. 74. Perhaps 'let' should be 'lete'
- P. 330: l. 206. *For folke read folk*
- P. 338: l. 91. *For Aud read And*
- P. 340: l. 133. *For the read thee*
- P. 362: l. 76. The final stop should be a comma.
- P. 374: ll. 243, 248. *For desteny and ful better forms are destinee and fulle*
- P. 377: l. 328. *For furlong wey read furlong-wey*

## INTRODUCTION.

### THE ROMAUNT OF THE ROSE.

SS 1. In the Third Edition of my volume of Chaucer Selections, containing the Prioress's Tale, &c., published by the Clarendon Press in 1880, I included an essay to shew 'why the Romaunt of the Rose is not Chaucer's,' meaning thereby the particular English version of *Le Roman de la Rose* which happens to be preserved. I have since seen reason to modify this opinion as regards a comparatively short portion of it at the beginning (here printed in large type), but the arguments then put forward remain as valid as ever as regards the main part of it (here printed in smaller type, and in double columns). Some of these arguments had been previously put forward by me in a letter to the Academy, Aug. 10, 1878, p. 143. I ought to add that the chief of them are not original, but borrowed from Mr. Henry Bradshaw, whose profound knowledge of all matters relating to Chaucer has been acknowledged by all students.

SS 2. That Chaucer translated the French poem called *Le Roman de la Rose*, or at least some part of it<sup>[185]</sup>, no one doubts; for he tells us so himself in the Prologue of his *Legend of Good Women* (A 255, B 329), and the very frequent references to it, in many of his poems, shew that many parts of it were familiarly known to him. Nevertheless, it does not follow that the particular version of it which happens to be preserved, is the very one which he made; for it was a poem familiar to many others besides him, and it is extremely probable that Middle English versions of it were numerous. In fact, it will presently appear that the English version printed in this volume actually consists of *three* separate fragments, *all by different hands*.

The English version, which I shall here, for brevity, call 'the translation,' has far less claim to be considered as Chaucer's than unthinking people imagine. Modern readers find it included in many editions of his Works, and fancy that such a fact is conclusive; but it is the merest prudence to enquire how it came there. The answer is, that it first appeared in Thynne's edition of 1532, a collection of Chaucer's (supposed) works made more than *a hundred and thirty years* after his death. Such an attribution is obviously valueless; we must examine the matter for ourselves, and on independent grounds.

SS 3. A critical examination of the internal evidence at once shews that by far the larger part of 'the translation' cannot possibly be Chaucer's; for the language of it contradicts most of his habits, and presents peculiarities such as we never find in his genuine poems. I shewed this in my 'Essay' by the use of several unfailing tests, the nature of which I shall explain presently. The only weak point in my argument was, that I then considered 'the translation' as being the production of *one* author, and thought it sufficient to draw my examples (as I unconsciously, for the most part, did) from the central portion of the whole.

SS 4. The next step in this investigation was made by Dr. Lindner. In a painstaking article printed in *Englische Studien*, xi. 163, he made it appear highly probable that at least *two* fragments of 'the translation' are *by different hands*. That there are two fragments, *at least*, is easily discerned; for after l. 5810 there is a great gap, equivalent to an omission of

more than 5000 lines.

SS 5. Still more recently, Dr. Max Kaluza has pointed out that there is another distinct break in the poem near l. 1700. The style of translation, not to speak of its accuracy, is much better in the first 1700 lines than in the subsequent portions. We may notice, in particular, that the French word *boutons* is translated by *knoppes* in ll. 1675, 1683, 1685, 1691, 1702, whilst, in l. 1721 and subsequent passages, the same word is merely Englished by *botoun* or *botouns*. A closer study of the passage extending from l. 1702 to l. 1721 shews that there is a very marked break at the end of l. 1705. Here the French text has (ed. Meon, l. 1676):--

'L'odor de lui entor s'espent;  
La soatime qui en ist  
Toute la place replenist.'

The English version has:--

'The swote smelle sprong so wyde  
That it dide al the place aboute'--

followed by:--

'Whan I had smelled the savour swote,  
No wille hadde I fro thens yit go'; &c.

It will be observed that the sentence in the two former lines is incomplete; *dide* is a mere auxiliary verb, and the real verb of the sentence is lost; whilst the two latter lines lead off with a new sentence altogether. It is still more interesting to observe that, at this very point, we come upon a false rime. The word *aboute* was then pronounced (abuu\*t@), where (uu) denotes the sound of *ou* in *soup*, and (@) denotes an obscure vowel, like the *a* in *China*. But the vowel *o* in *swote* was then pronounced like the German *o* in G. *so* (nearly E. *o* in *so*), so that it was quite unlike the M.E. *ou*; and the rime is no better than if we were to rime the mod. E. *boot* with the mod. E. *goat*. It is clear that there has been a *join* here, and a rather clumsy one. The supply of 'copy' of the first translation ran short, perhaps because the rest of it had been torn away and lost, and the missing matter was supplied from some other source. We thus obtain, as the result to be tested, the following arrangement:--

Fragment A.--Lines 1-1705. French text, 1-1678.

Fragment B.--Lines 1706-5810. French text, 1679-5169.

Fragment C.--Lines 5811-7698. French text, 10716-12564.

It should be noted, further, that l. 7698 by no means reaches to the *end*. It merely corresponds to l. 12564 of the French text, leaving 9510 lines untouched towards the end, besides the gap of 5547 lines between Fragments B and C. In fact, the three fragments, conjointly, only represent 7018 lines of the original, leaving 15056 lines (more than double that number) wholly untranslated.

#### SS 6. DISCUSSION OF FRAGMENT B.

TEST I.--PROPORTION OF ENGLISH TO FRENCH.--As regards these fragments, one thing strikes us at once, viz. the much greater *diffuseness* of the translation in fragment B, as may be seen from the following table:--

A.--English, 1705 lines; French, 1678; as 101.6 to 100.

B.--English, 4105 lines; French, 3491; as 117.5 to 100.

C.--English, 1888 lines; French, 1849; as 102.1 to 100.

Thus, in A and C, the translation runs nearly line for line; but in B, the translator employs, on an average, 11 lines and three-quarters for every 10 of the original.

SS 7. TEST II.--DIALECT.--But the striking characteristic of Fragment B is the use in it of a Northern dialect. That this is due to the author, and not merely to the scribe, is obvious from the employment of Northern forms in rimes, where any change would destroy the rime altogether. This may be called the Dialect-test. Examples abound, and I only mention some of the most striking.

1. Use of the Northern pres. part. in *-and*. In l. 2263, we have *wel sittand* (for *wel sitting*), riming with *hand*. In l. 2708, we have *wel doand* (for *wel doing*), riming with *fand*. Even *fand* is a Northern form. Chaucer uses *fond*, riming with *hond* (Cant. Ta. A 4116, 4221, &c.), *lond* (A 702, &c.); cf. the subj. form *fond-e*, riming with *hond-e*, *lond-e*, *bond-e* (B 3521).

2. In l. 1853, we have the rimes *thar, mar* (though miswritten *thore, more* in MS. G.), where the Chaucerian forms *there,*

*more*, would not rime at all. These are well-known Northern forms, as in Barbour's Bruce. So again, in l. 2215, we find *mar, ar* (though *mar* is written as *more* in MS. G.). In l. 2397, we find *stat, hat*; where *hat* is the Northern form of Chaucer's *hoot*, adj., 'hot.' So also, in 5399, we have North. *wat* instead of Ch. *wot* or *woot*, riming with *estat*. In l. 5542, we find the Northern *certis* (in place of Chaucer's *certes*), riming with *is*.

3. Chaucer (or his scribes) admit the use of the Northern *til*, in place of the Southern *to*, very sparingly; it occurs, e.g. in Cant. Ta. A 1478, before a vowel. But it never occurs after its case, nor at the end of a line. Yet, in fragment B, we twice find *him til* used finally, 4594, 4852.

4. The use of *ado* (for *at do*), in the sense of 'to do,' is also Northern; see the New E. Dict. It occurs in l. 5080, riming with *go*.

5. The dropping of the inflexional *e*, in the infin. mood or gerund, is also Northern. In fragment B, this is very common; as examples, take the rimes *lyf, dryf*, 1873; *feet, lete* (= *leet*), 1981; *sit, flit*, 2371; *may, convey*, 2427; *may, assay*, 2453; *set, get*, 2615; *spring, thing*, 2627; *ly, by*, 2629; *ly, erly*, 2645; &c. The Chaucerian forms are *dryv-e, let-e, flit-te, convey-e, assay-e, get-e, spring-e, ly-e*. That the Northern forms are not due to the scribe, is obvious; for he usually avoids them where he can. Thus in l. 2309, he writes *sitting* instead of *sittand*; but in l. 2263, he could not avoid the form *sittand*, because of the rime.

SS 8. TEST III.--THE RIMING OF -y WITH -y-e.--With two intentional exceptions (both in the ballad metre of Sir Thopas, see note to Cant. Ta. B 2092), Chaucer *never* allows such a word as *trewely* (which etymologically ends in -y) to rime with French substantives in -y-e, such as *fol-y-e, Ielos-y-e* (Ital. *folliā, gelosia*). But in fragment B, examples abound; e. g. *I, malady(e)*<sup>[186]</sup>, 1849; *hastily, company(e)*, 1861; *generally, vilany(e)*, 2179; *worthy, curtesy(e)*, 2209; *folly(e), by*, 2493, 2521; *curtesy(e), gladly*, 2985; *folly(e), utterly*, 3171; *folly(e), hastily*, 3241; and many more.

This famous test, first proposed by Mr. Bradshaw, is a very simple but effective one; it separates the spurious from the genuine works of Chaucer with ease and certainty in all but a few cases, viz. cases wherein a spurious poem happens to satisfy the test; and these are rare indeed.

SS 9. TEST IV.--ASSONANT RIMES. Those who know nothing about the pronunciation of Middle English, and require an easy test, appreciable by any child who has a good ear, may observe this. Chaucer does not employ mere assonances, i. e. rimes in which only the vowel-sounds correspond. He does not rime *take* with *shape*, nor *fame* with *lane*. But the author of fragment B had no ear for this. He actually has such rimes as these: *kepe, eke*, 2125; *shape, make*, 2259; *escape, make*, 2753; *take, scape*, 3165; *storm, corn*, 4343; *doun, tourn*, 5469.

OTHER STRANGE RIMES.--Other rimes which occur here, but not in Chaucer, are these and others like them: *aboutē, swotē*, 1705 (already noticed); *desyre, nere*, 1785, 2441; *thar* (Ch. *there*), *to-shar*, 1857; *loynt, queynt*<sup>[187]</sup>, 2037; *soon* (Ch. *son-e*), *doon*, 2377; *abrede, forweried*, 2563; *anney* (Ch. *annoy*), *away*, 2675; *desyre, manere*, 2779; *loye, convoe* (Ch. *conveye*), 2915, &c. It is needless to multiply instances.

SS 10. It would be easy to employ further tests; we might, for example, make a minute critical examination of the method in which the final -e is grammatically employed. But the results are always the same. We shall always find irrefragable proof that fragment B exhibits usages far different from those which occur in the undoubted works of Chaucer, and cannot possibly have proceeded from his pen. Repeated investigations, made by me during the past thirteen years, have always come round to this result, and it is not possible for future criticism to alter it.

Hence our first result is this. Fragment B, consisting of ll. 1706-5810 (4105 lines), containing more than fragments A and C together, and therefore more than half of 'the translation,' is *not Chaucer's, but was composed by an author who, to say the least, frequently employed Northern English forms and phrases. Moreover, his translation is too diffuse; and, though spirited, it is not always accurate.*

#### SS 11. DISCUSSION OF FRAGMENT C.

I shall now speak of fragment C. The first noticeable point about it is, that it does *not* exhibit many of the peculiarities of B. There is nothing to indicate, with any certainty, a Northern origin, nor to connect it with B. In fact, we may readily conclude that B and C are by different authors. The sole question that remains, as far as we are now concerned, is this. Can we attribute it to Chaucer?

The answer, in this case, is not quite so easily given, because the differences between it and Chaucer's genuine works are less glaring and obvious than in the case above. Nevertheless, we at once find some good reasons for refraining to attribute it to our author.

SS 12. RIME-TESTS.--If, for instance, we apply the simple but effective test of the rimes of words ending in -y with those ending in -y-e, we at once find that this fragment fails to satisfy the text.

Examples: *covertly, Ipocrisy(e)*, 6112; *company(e), outerly*, 6301; *loteby, company(e)*, 6339; *why, tregetry(e)*, 6373; *company(e), I*, 6875; *mekely, trechery(e)*, 7319. These six instances, in less than 1900 lines, ought to make us hesitate.

If we look a little more closely, we find other indications which should make us hesitate still more. At l. 5919, we find

*hors* (horse) riming with *wors* (worse); but Chaucer rimes *wors* with *curs* (Cant. Ta. A 4349), and with *pervers* (Book Duch. 813). At l. 6045, we find *fare, are*; but Chaucer never uses *are* at the end of a line; he always uses *been*. At l. 6105, we find *atte last, agast*; but Chaucer only has *atte last-e* (which is never monosyllabic). At l. 6429, we find *paci-ence, venge-aunce*, a false rime which it would be libellous to attribute to Chaucer; and, at l. 6469, we find *force, croce*, which is still worse, and makes it doubtful whether it is worth while to go on. However, if we go a little further, we find the pl. form *wrought* riming with *nought*, 6565; but Chaucer usually has *wrought-e*, which would destroy the rime. This, however, is not decisive, since Chaucer has *bisought* for *bisoughte*, Cant. Ta. A. 4117, and *brought* for *broughte*, id. F. 1273. But when, at l. 6679, we find *preched* riming with *teched*, we feel at once that this is nothing in which Chaucer had a hand, for he certainly uses the form *taughte* (Prologue, 497), and as certainly does *not* invent such a form as *praughte* to rime with it. Another unpleasant feature is the use of the form *Abstinaunce* in l. 7483, to gain a rime to *penaunce*, whilst in l. 7505, only 22 lines lower down, we find *Abstinence*, to rime with *sentence*; but the original has similar variations.

SS 13. I will just mention, in conclusion, one more peculiarity to be found in fragment C. In the Cant. Tales, B 480 (and elsewhere), Chaucer uses such rimes as *clerkes, derk is*, and the like; but not very frequently. The author of fragment C was evidently much taken with this peculiarity, and gives us plenty of examples of it. Such are: *requestis, honest is*, 6039; *places, place is*, 6119; *nede is, dedis*, 6659; *apert is, certis*, 6799; *chaieris, dere is*, 6915; *enquestes, honest is*, 6977; *prophetis, prophete is*, 7093; *ypocritis, spite is*, 7253. Here are eight instances in less than 1900 lines. However, there are five examples (at ll. 19, 75, 387, 621, 1349) in the Hous of Fame, which contains 2158 lines in the same metre as our 'translation'; and there are 19 instances in the Cant. Tales.

We should also notice that the character called *Bialacoil* throughout Fragment B is invariably called *Fair-Welcoming* in C.

We should also remark how Dr. Lindner (*Engl. Studien*, xi. 172) came to the conclusion that Chaucer certainly never wrote fragment C. As to the rest he doubted, and with some reason; for he had not before him the idea of splitting lines 1-5810 into two fragments.

SS 14. A consideration of the above-mentioned facts, and of others similar to them, leads us to our second result, which is this. Fragment C, containing 1888 lines, and corresponding to ll. 12564 of the French original, is *neither by the author of fragment B, nor by Chaucer; but is not so glaringly unlike Chaucer's work as in the case of fragment B.*

#### SS 15. DISCUSSION OF FRAGMENT A.

It remains to consider fragment A. The first test to apply is that of rimes in *-y* and *-y-e*; and, when we remember how indiscriminately these are used in fragments B and C, it is at least instructive to observe the perfect regularity with which they are employed in fragment A. The student who is unacquainted with the subtle distinctions which this test introduces, and who probably is, on that account, predisposed to ignore it, may learn something new by the mere perusal of the examples here given.

1. Words that should, etymologically, end in *-y* (and not in *-y-e*) are here found riming together, and never rime with a word of the other class.

Examples: *covertly, openly*, 19; *redily, erly*, 93; *by, I*, 111; *bisily, redily*, 143; *by, I*, 163; *I, by*, 207; *povrely, courtepy*<sup>[188]</sup>, 219; *beggarly, by*, 223; *enemy, hardily*, 269; *awry*<sup>[189]</sup>, *baggingly*, 291; *certainly, tenderly*, 331; *prively, sikerly*, 371; *redily, by*, 379; *Pope-holy, prively*, 415; *I, openly*, 501; *queyntely, fetisly*, 569; *fetisly, richely*, 577; *only, uncouthly*, 583; *I, namely*, 595; *sikerly, erthely*, 647; *lustily, semely*, 747; *parfitly, sotilly*, 771; *queyntely, prively*, 783; *fetisly, richely*, 837; *sotilly, I*, 1119; *enemy*<sup>[190]</sup>, *tristely*, 1165; *sotilly, therby*, 1183; *newely, by*, 1205; *fetisly, trewely*, 1235; *I, by*, 1273; *trewely, comunly*, 1307; *lustily, sikerly*, 1319; *merily, hastely*, 1329; *I, sikerly*, 1549; *I, craftely*, 1567; *openly, therby*, 1585; *diversely, verily*, 1629; *openly, by*, 1637. Thirty-eight examples.

We here notice how frequently words in *-ly* rime together; but this peculiarity is Chaucerian; cf. *semely, fetisly*, C. T. prol. A 123, &c.

2. Words that, etymologically, should end in *-y-e*, rime together. These are of two sorts: (a) French substantives; and (b) words in *-y*, with an inflexional *-e* added.

Examples: (a) *felony-e, vilany-e*, 165; *envy-e, masonry-e*, 301; *company-e, curtesy-e*, 639; *melody-e, reverdy-e*, 719; *curtesy-e, company-e*, 957; *vilany-e, felony-e*, 977; *envy-e, company-e*, 1069; *chivalry-e, maistry-e*, 1207; *villany-e, sukkeny-e*, 1231; *envye, Pavie*, 1653.

(b) *dy-e*, infin. mood, *dry-e*, dissyllabic adj. (A. S. *dryge*), 1565.

(a) and (b) mixed: *melody-e*, F. sb., *dy-e*, infin. mood, 675; *espy-e*, gerund, *curtesy-e*, F. sb., 795; *hy-e*, dat. adj., *maistry-e*, 841; *dy-e*, gerund, *flatery-e*, F. sb., 1063; *curtesy-e*, F. sb., *hy-e*, dat. case, pl. adj., 1251; *dy-e*, infin. mood, *remedy-e*, F. sb., 1479. Seventeen examples. (In all, fifty-five examples.)

Thus, in more than fifty cases, the Chaucerian habit is maintained, and there is *no* instance to the contrary. Even the

least trained reader may now fairly begin to believe that there is some value in this proposed test, and may see one reason for supposing that fragment A may be genuine.

SS 16. A still closer examination of other rimes tends to confirm this. There are no Northern forms (as in B), no merely assonant rimes (as in B), nor any false or bad or un-Chaucerian rimes (as in both B and C), except such as can be accounted for. The last remark refers to the fact that the scribe or the printer of Thynne's edition frequently misspells words so as to obscure the rime, whereas they rime perfectly when properly spelt; a fact which tells remarkably in favour of the possible genuineness of the fragment. Thus, at l. 29, Thynne prints *befal*, and at l. 30, *al*. Both forms are wrong; read *befalle*, *alle*. Here Thynne has, however, preserved the rime by making a *double* mistake; as in several other places. A more important instance is at l. 249, where the Glasgow MS. has *farede*, *herede*, a bad rime; but Thynne correctly has *ferde*, *herde*, as in Chaucer, Cant. Ta. A 1371. So again, at ll. 499, 673, where the Glasgow MS. is right (except in putting *herd* for *herde* in l. 673).

At l. 505, there is a false rime; but it is clearly due to a misreading, as explained in the notes. A similar difficulty, at l. 1341, is explicable in the same way.

SS 17. So far, there is no reason why fragment A may not be Chaucer's; and the more closely we examine it, the more probable does this supposition become. Dr. Kaluza has noticed, for instance, that the style of translation in fragment A is distinctly better, clearer, and more accurate than in fragment B. I find also another significant fact, viz. that in my essay written to shew that 'the translation' is not Chaucer's (written at a time when I unfortunately regarded the whole translation as being the work of *one* writer, a position which is no longer tenable), nearly all my arguments were drawn from certain peculiarities contained in fragments B and C, especially the former. I have therefore nothing, of any consequence, to retract; nor do I even now find that I made any serious mistake.

SS 18. The third result may, accordingly, be arrived at thus. Seeing that Chaucer really translated the 'Roman de la Rose,' and that three fragments of English translations have come down to us, of which two cannot be his, whilst the third may be, *we may provisionally accept fragment A as genuine; and we find that, the more closely we examine it, the more probable does its genuineness become.*

SS 19. SUMMARY.--Having now discussed the three fragments A, B, C, successively and separately (though in a different order), we may conveniently sum up the three results as follows.

1. Fragment A appears to be a real portion of Chaucer's own translation. Its occurrence, at the *beginning*, is, after all, just what we should expect. The scribe or editor would naturally follow it as far as it was extant; and when it failed, would as naturally piece it out with any other translation or translations to which he could gain access. This fragment ceases suddenly, at the end of l. 1705, in the middle of an incomplete sentence. The junction with the succeeding portion is clumsily managed, for it falsely assumes that the previous sentence is complete, and leads off with a false rime.

2. Fragment B is obviously from some other source, and is at once dissociated from both the other fragments by the facts (*a*) that it was *originally* written in a Northumbrian dialect, though this is somewhat concealed by the manipulation of the spelling by a later scribe; (*b*) that it was written in a more *diffuse* style, the matter being expanded to the extent, on an average, of nearly twelve lines to ten; (*c*) that many licences appear in the rimes, which sometimes degenerate into mere assonances; and (*d*) that it is less exact and less correct in its method of rendering the original.

3. After fragment B, there is a large gap in the story, more than 5000 lines of the original being missing. Hence Fragment C is from yet a third source, not much of which seems to have been accessible. It neither joins on to Fragment B, nor carries the story much further; and it comes to an end somewhat suddenly, at a point more than 9000 lines from the end of the original. It is, however, both more correct than Fragment B, and more in Chaucer's style; though, at the same time, I cannot accept it as his.

SS 20. There is little that is surprising in this result. That translations of this then famous and popular French poem should have been attempted by many hands, is just what we should expect. At the same time, the enormous length of the original may very well have deterred even the most persevering of the translators from ever arriving at the far end of it. Chaucer's translation was evidently the work of his younger years, and the frequent use which he made of the French poem in his later works may have made him careless of his own version, if indeed he ever finished it, which may be doubted. All this, however, is mere speculation, and all that concerns us now is the net result. It is clear, that, in the 1705 lines here printed in the larger type, we have recovered all of Chaucer's work that we can ever hope to recover. With this we must needs rest satisfied, and it is a great gain to have even so much of it; the more so, when we remember how much reason there was to fear that the whole of Chaucer's work was lost. It was not until Dr. Kaluza happily hit upon the resolution of lines 1-5810 into two fragments, that Chaucer's portion was at last discovered.

#### SS 21. THE EXTERNAL EVIDENCE.

In what has preceded, we have drawn our conclusions from the most helpful form of evidence--the internal evidence. It remains to look at the external form of the poem, and to enquire how it has come down to us.

The apparent sources are *two*, viz. Thynne's edition of 1532 (reprinted in 1542, 1550, 1561, and at later dates), and a MS. in the Hunterian collection at Glasgow. But a very slight examination shews that these are nearly duplicate copies, both borrowed from one and the same original, which is now no longer extant. I shall denote these sources, for convenience, by the symbols Th., G., and O., meaning, respectively, Thynne, Glasgow MS., and the (lost) Original.

The resemblance of Th. and G. is very close; however, each sometimes corrects *small* faults in the other, and the collation of them is, on this account, frequently helpful. Both are remarkable for an extraordinary misarrangement of the material, in which respect they closely agree; and we are enabled, from this circumstance, to say, definitely, that the C-portion of O. (i. e. their common original) was written (doubtless on vellum) in quires containing 8 leaves (or 16 pages) each, there being, on an average, 24 lines upon every page. Of these quires, the fourth had its leaves transposed, by mistake, when the MS. was bound, in such a manner that the *middle* pair of leaves of this quire was displaced, so as to come next the two *outer* pair of leaves; and this displacement was never suspected till of late years, nor ever (so far as I am aware<sup>[191]</sup>) fully appreciated and explained till now<sup>[192]</sup>. This displacement of the material was first noticed in Bell's edition, where the editor found it out by the simple process of comparing the English 'translation' with the French 'Roman'; but he gives no account of how it came about. But a closer investigation is useful as showing how exactly 'Th.' and 'G.' agree in following an original displacement in 'O.', or rather in the still older MS. from which the C-portion of O. was copied.

In the fourth sheet (as said above), the pair of middle leaves, containing its 7th, 8th, 9th, and 10th pages (G, H, I, K, with the contents recorded in note 2 below) was subtracted from the middle of the quire, and placed so that the 7th page (G) followed the 2nd (B), whilst at the same time, the 10th page (K) came to precede the 15th page (P). The resulting order of pages was, necessarily, A, B, G, H, C, D, E, F, L, M, N, O, I, K, P, Q; as is easily seen by help of a small paper model. And the resulting order of the lines was, accordingly, 6965-6988, 6989-7012, 7109-7133, 7134-7158, 7013-7036, 7037-60, 7061-84, 7085-7108, 7209-7232, 7233-7256, 7257-7280, 7281-7304, 7159-7183, 7184-7208, 7305-7328, 7329-7352; or, collecting the successive numbers, ... -7012, 7109-7158, 7013-7108, 7209-7304, 7159-7208, 7305, &c. And this is precisely the order found, both in Th. and G.

We see further that the fourth and last quire of this C-portion of O. consisted of 7 leaves only, the rest being torn away. For 7 leaves containing 48 lines apiece give a total of 336 lines, which, added to 7352, make up 7688 lines; and, as 10 of the pages seem to have had 25 lines, we thus obtain 7698 lines as the number found in O.

The A-portion of O. was probably copied from a MS. containing usually 25 lines on a page, and occasionally 26. Four quires at 50 lines to the leaf give 32 x 50, or 1600 lines; and 2 leaves more give 100 lines, or 1700 lines in all. If 5 of the pages had 26 lines, we should thus make up the number, viz. 1705. Of the B-portion we can tell nothing, as we do not know how it was made to join on.

As O. was necessarily older than G., and G. is judged by experts<sup>[193]</sup> to be hardly later than 1440, it is probable that O. was written out not much later than 1430; we cannot say how much earlier, if earlier it was.

SS 22. G. (the Glasgow MS.) is a well-written MS., on vellum; the size of each page being about 11 inches by 7½, with wide margins, especially at the bottom. Each page contains about 24 lines, and each quire contains 8 leaves. The first quire is imperfect, the 1st leaf (ll. 1-44) and the 8th (ll. 333-380) being lost. Nine other leaves are also lost, containing ll. 1387-1482, 2395-2442, 3595-3690, and 7385-7576; for the contents of which (as of the former two) Th. remains the sole authority. The date of the MS. is about 1440; and its class-mark is V. 3. 7.

It begins at l. 45--'So mochel pris,' &c. At the top of the first extant leaf is the name of Thomas Griggs, a former owner. On a slip of parchment at the beginning is a note by A. Askew (from whom Hunter bought the MS.) to this effect:--'Tho. Martinus. Ex dono dom' Jacobi Sturgeon de Bury sci Edmundi in agro Suffolc: Artis Chirurgicae Periti. Nov. 9, 1720.' It ends very abruptly in the following manner:--

'Ne half so lettred as am I  
I am licenced boldely  
To Reden in diuinite  
And longe haue red  
Explicit.'

The third of these lines is incorrect, and the fourth is corrupt and imperfect; moreover, Thynne's copy gives four more lines after them. It would thus appear that G. was copied from O. at a later period than the MS. used by Thynne and now lost, viz. at a period when O. was somewhat damaged or torn at the end of its last page. A careful and exact copy of this MS. is now (in 1891) being printed for the Chaucer Society, edited by Dr. Kaluza.

SS 23. TH.--The version printed in Thynne's edition, 1532, and reprinted in 1542, 1550, 1561, &c. The first four editions, at least, are very much alike. The particular edition at first used by me for constructing the present text is that which I call the edition of 1550. (It is really undated, but that is about the date of it.) Its variations from the earlier editions are

trifling, and I afterwards reduced all the readings to the standard of the *first* edition (1532). The MS. used by Thynne was obviously a copy of 'O.', as explained above; and it shews indications of being copied at an earlier date than 'G.', i. e. before 1440. On the whole, 'Th.' appears to me more correct than 'G.', and I have found it very serviceable. We learn from it, for example, that the scribe of 'G.' frequently dropped the prefix *y-* in past participles, giving l. 890 in the form 'For nought *clad* in silk was he,' instead of *y-clad*. Cf. ll. 892, 897, 900, &c.; see the foot-notes.

'Th.' supplies the deficiencies in G., viz. ll. 1-44, 333-380, &c., as well as four lines at the end; and suggests numerous corrections.

SS 24. The various later reprints of the 'Romaunt,' as in Speght (1598) and other editions, are merely less correct copies of 'Th.', and are not worth consulting. The only exceptions are the editions by Bell and Morris. Bell's text was the first for which 'G.' was consulted, and he follows the MS. as his general guide, filling up the deficiencies from Speght's edition, which he describes as 'corrupt and half-modernised.' Why he chose Speght in preference to Thynne, he does not tell us. In consequence, he has left lines incomplete in a large number of instances, owing to putting too much faith in the MS., and neglecting the better printed sources. Thus, in l. 890, he gives us 'clad' instead of 'y-clad'; where any of the printed texts would have set him right.

Morris's edition is 'printed from the unique MS. in the Hunterian Museum, Glasgow'; but contains numerous corrections, apparently from Thynne. Thus, in l. 890, he reads 'y-clad'; the *y-* being printed in italics to shew that it is not in the MS.

#### SS 25. THE PRESENT EDITION.

The present edition principally follows 'G.', but it has been collated with 'Th.' throughout. Besides this, a large number of spellings in Fragment A. have been slightly amended on definite principles, the rejected spellings being given in the footnotes, whenever they are of the slightest interest or importance. Silent alterations are changes such as *i* for *y* in *king* for *kyng* (l. 10), and *whylom* for *whilom* (in the same line), to distinguish vowel-length; the use of *v* for consonantal *u* in *avisioun* for *auisioun* (l. 9); the use of *ee* for (long) *e* in *lolitee* for *lolite* (l. 52) for the sake of clearness; and a few other alterations of the like kind, which make the text easier to read without at all affecting its accuracy. I have also altered the suffix *-is* into *-es* in such words as *hertes* for *hertis* (l. 76); and changed the suffixes *-id* and *-ith* into the more usual *-ed* and *-eth*, both of which are common in the MS., usually giving notice; and in other similar minute ways have made the text more like the usual texts of Chaucer in appearance. But in Fragments B and C such changes have been made more sparingly.

I have also corrected numerous absolute blunders, especially in the use of the final *e*. For example, in l. 125, I have no hesitation in printing *wissh* for *wysshe*, because the use of final *e* at the end of a strong past tense, in the first person singular, is obviously absurd. Owing to the care with which the two authorities, 'G.' and 'Th.', have been collated, and my constant reference to the French original, I have no hesitation in saying that the present edition, if fairly judged, will be found to be more correct than its predecessors. For Dr. Kaluza's help I am most grateful.

SS 26. For example, in l. 1188, all the editions have *sarlynysh*, there being no such word. It is an obvious error for *Sarsinesshe* (riming with *fresshe*); for the F. text has *Sarrazinesche*, i. e. Saracenic.

In l. 1201, the authorities and Bell have *gousfaucoun*, which Morris alters to *gounfaucoun* in his text, and to *gownfaucoun* in his glossary. But all of these are 'ghost-words,' i. e. non-existent. Seeing that the original has *gonfanon*, it is clear that Chaucer wrote *gonfanoun*, riming with *renoun*.

In l. 1379, late editions have *lore*; in l. 1313, Bell has *loreryes*, which Morris alters to *lore*. There is no such word as *lore*. Thynne has *laurer*, *laurelles*. Considering that *loreres* rimes with *oliveres*, it is obvious that the right forms are *lorer* and *loreres* (French, *loriers*); see *laurer* in Stratmann.

In l. 1420, where the authorities have *veluet*, the modern editions have *velvet*. But the *u* (also written *ou*) was at that time a vowel, and *velu-et* (or *velou-et*) was trisyllabic, as the rhythm shews. The modern *velvet* seems to have arisen from a mistake.

Several other restorations of the text are pointed out in the notes, and I need not say more about them here.

N.B. After l. 4658, the lines in Morris's edition are misnumbered. His l. 4670 is really l. 4667; and so on. Also, 5700 is printed in the wrong place; and so is 6010; but without throwing out the numbering. Also, 6210 is only *nine* lines after 6200, throwing out the subsequent numbering, so that his l. 6220 is really 6216. At his l. 6232, 6231 is printed, and so counted; thus, his 6240 is really 6237. His 6380 is *eleven* lines after 6370, and is really 6378. After l. 7172, I insert two lines by translation, to fill up a slight gap. This makes his l. 7180 agree with my l. 7180, and brings his numbering right again.

For a few of the Notes, I am indebted to Bell's edition; but most of the work in them is my own.

#### SS 27. THE FRENCH TEXT.

For some account of the famous French poem entitled 'Le Roman de la Rose,' see Morley's English Writers, 1889, iv. 1. It was commenced by Guillaume de Lorris, born at Lorris, in the valley of the Loire, who wrote it at the age of five-and-twenty, probably between the years 1200 and 1230<sup>[194]</sup>. He must have died young, as he left the poem incomplete, though it then extended to 4070 lines. It was continued, a little more than 40 years after Guillaume's death, by Jean de Meun (or Meung), born (as he tells us) at Meung-sur-Loire, and surnamed *le Clopinel* (i. e. the hobbler, the lame). See, for these facts, the French text, ll. 10601, 10603, 10626. He added 18004 lines, so that the whole poem finally extended to the enormous length of 22074 lines.

Jean de Meun was a man of a very different temperament from his predecessor. Guillaume de Lorris merely planned a fanciful allegorical love-poem, in which the loved one was represented as a Rose in a beautiful garden, and the lover as one who desired to pluck it, but was hindered by various allegorical personages, such as Danger, Shame, Jealousy, and Fear, though assisted by others, such as *Bel Accueil* (Fair Reception), Frankness, Pity, and the like. But Jean de Meun took up the subject in a keener and more earnest spirit, inserting some powerful pieces of satire against the degraded state of many women of the day and against various corruptions of the church. This infused a newer life into the poem, and made it extremely popular and successful. We may look upon the former part, down to l. 4432 of the translation, as a pretty and courtly description of a fanciful dream, whilst the remaining portion intersperses with the general description many forcible remarks, of a satirical nature, on the manners of the time, and affords numerous specimens of the author's erudition. Jean de Meun was the author of several other pieces, including a poem which he called his 'Testament.' He probably lived into the beginning of the fourteenth century, and died about 1318.

SS 28. Professor Morley gives a brief analysis of the whole poem, which will be found to be a useful guide through the labyrinth of this rambling poem. The chief points in it are the following.

The poet's dream begins, after a brief introduction, with a description of allegorical personages, as seen painted on the outside of the walls of a garden, viz. Hate and Felony, Covetousness, &c.; ll. 147-474 of the translation.

We may next note a description of Idleness, the young girl who opens the door of the garden (531-599); of Sir Mirth (600-644); of the garden itself (645-732); again, of Sir Mirth, the lady Gladness, Cupid, or the God of Love, with his two bows and ten arrows, and his bachelor, named Sweet-looking (733-998). Next comes a company of dancers, such as Beauty, Riches, Largesse (Bounty), Frankness, Courtesy, and Idleness again (999-1308). The poet next describes the trees in the garden (1349-1408), and the wells in the same (1409-1454); especially the well of Narcissus, whose story is duly told (1455-1648). THE ROSE-TREE (1649-1690). THE ROSE-BUD (1691-1714).

At l. 1705, Fragment A ends.

SS 29. Just at this point, the descriptions cease for a while, and the action, so to speak, begins. The God of Love seeks to wound the poet, or lover, with his arrows, and succeeds in doing so; after which he calls upon the lover to yield himself up as a prisoner, which he does (1715-2086). Love locks up the lover's heart, and gives him full instructions for his behaviour (2087-2950); after which Love vanishes (2951-2966). The Rose-tree is defended by a hedge; the lover seeks the assistance of Bialacoil or Belacoil (i. e. Fair-Reception), but is warned off by Danger, Wicked-Tongue, and Shame (2967-3166); and at last, Fair-Reception flees away (3167-3188). At this juncture, Reason comes to the lover, and gives him good advice; but he rejects it, and she leaves him to himself (3189-3334).

He now seeks the help of a Friend, and Danger allows him to come a little nearer, but tells him he must not pass within the hedge (3335-3498). Frankness and Pity now assist him, and he enters the garden, rejoined by Fair-Reception (3499-3626). THE ROSE appears more beautiful than ever, and the lover, aided by Venus, kisses it (3627-3772). This leads to trouble; Wicked-tongue and Jealousy raise opposition, Danger is reproved, and becomes more watchful than before (3773-4144). Jealousy builds a strong tower of stone, to guard the Rose-tree; the gates of the tower are guarded by Danger, Shame, Dread, and Wicked-tongue (4145-4276); and Fair-Reception is imprisoned within it (4277-4314). The lover mourns, and is inclined to despair (4315-4432).

SS 30. At this point, the work of G. de Lorris ceases, and Jean de Meun begins by echoing the word 'despair,' and declaring that he will have none of it. The lover reconsiders his position (4433-4614). Reason (in somewhat of a new character) revisits the lover, and again instructs him, declaring how love is made up of contrarities, and discussing the folly of youth and the self-restraint of old-age (4615-5134). The lover again rejects Reason's advice, who continues her argument, gives a definition of Friendship, and discusses the variability of Fortune (5135-5560), the value of Poverty (5561-5696), and the vanity of Covetousness (5697-5810).

SS 31. Here ends Fragment B, and a large gap occurs in the translation. The omitted portion of the French text continues the discourse of Reason, with examples from the stories of Virginia, Nero, and Croesus, and references to the fall of Manfred (conquered by Charles of Anjou) and the fate of Conradin. But all this is wasted on the lover, whom Reason quits once more. The lover applies a second time to his Friend, who recommends bounty or bribery. Here Jean de Meun discourses on prodigality, on women who take presents, on the Age of Gold, and on jealous husbands, with much satire interspersed, and many allusions, as for example, to Penelope, Lucretia, Abelard, Hercules, and others.

At last Love pities the lover, and descends to help him; and, with the further assistance of Bounty, Honour, and other barons of Love's court, proceeds to lay siege to the castle in which Jealousy has imprisoned Fair-Reception.

SS 32. Here begins Fragment C; in which the ranks of the besiegers are joined by other assistants of a doubtful and treacherous character, viz. False-Semblant and Constrained-Abstinence (5811-5876). Love discusses buying and selling, and the use of bounty and riches (5877-6016). Love's Barons ask Love to take False-Semblant and Constrained-Abstinence into his service (6017-6057). Love consents, but bids False-Semblant confess his true character (6058-6081). False-Semblant replies by truly exposing his own hypocrisy, with keen attacks upon religious hypocrites (6082-7334). Love now begins the assault upon the castle of Jealousy (7335-7352). A digression follows, regarding the outward appearance of False-Semblant and Constrained-Abstinence (7353-7420). The assailants advance to the gate guarded by Wicked-Tongue, who is harangued by Constrained-Abstinence (7421-7605), and by False-Semblant (7606-7696). And here the English version ends.

The above sketch gives a sufficient notion of the general contents of the poem. Of course the lover is ultimately successful, and carries off the Rose in triumph.

SS 33. It deserves to be noted, in conclusion, that, as the three Fragments of the English version, all taken together, represent less than a third of the French poem, we must not be surprised to find, as we do, that Chaucer's numerous allusions to, and citations from, the French poem, usually lie outside that part of it that happens to be translated. Still more often, they lie outside the part of it translated in Fragment A. Hence it seldom happens that we can compare his quotations with his own translation. In the chief instances where we can do so, we find that he has not repeated his own version *verbatim*, but has somewhat varied his expressions. I refer, in particular, to the Book of the Duchesse, 284-6, as compared with Rom. Rose, 7-10; the same, 340-1, beside R.R., 130-1; the same, 410-2, beside R.R., 61-2; and the same, 419-426, 429-432, beside R.R., 1391-1403.

SS 34. In the present edition I have supplied the original French text, in the lower part of each page, as far as the end of Fragment A, where Chaucer's work ends. This text is exactly copied from the edition by M. Meon, published at Paris in four volumes in 1813<sup>[195]</sup>. I omit, however, the occasional versified headings, which appear as summaries and are of no consequence. Throughout the notes I refer to the lines as numbered in this edition. The later edition by M. Michel is practically useless for the purpose of reference, as the numbering of the lines in it is strangely incorrect. For example, line 3408 is called 4008, and the whole number of lines is made out to be 22817, which is largely in excess of the truth.

Fragments B and C are printed in smaller type, to mark their distinction from Fragment A; and the corresponding French text is omitted, to save space.

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## THE MINOR POEMS.

SS 1. It has been usual, in editions of Chaucer's Works, to mingle with those which he is known to have written, a heterogeneous jumble of poems by Gower, Lydgate, Hoccleve, Henrysoun, and various anonymous writers (some of quite late date), and then to accept a quotation from any one of them as being a quotation 'from Chaucer.' Some principle of selection is obviously desirable; and the first question that arises is, naturally, this: which of the Minor Poems are genuine? The list here given partly coincides with that adopted by Dr. Furnivall in the publications of the Chaucer Society. I have, however, added six, here numbered VI, XI, XII, XXI, XXII, and XXIII; my reasons for doing so are given below, where each poem is discussed separately. At the same time, I have omitted the poem entitled 'The Mother of God,' which is known to have been written by Hoccleve. The only known copy of it is in a MS. now in the library of the late Sir Thomas Phillipps, which contains sixteen poems, all of which are by the same hand, viz. that of Hoccleve. After all, it is only a translation; still, it is well and carefully written, and the imitation of Chaucer's style is good. In determining which poems have the best right to be reckoned as Chaucer's, we have to consider both the external and the internal evidence.

We will therefore consider, in the first place, the external evidence generally.

### SS 2. TESTIMONY OF CHAUCER REGARDING HIS WORKS.

The most important evidence is that afforded by the poet himself. In an Introduction prefixed to the Man of Law's Prologue (Cant. Tales, B 57), he says--

'In youth he made of *Ceys and Alcion*'--

a story which is preserved at the beginning of the Book of the Duchesse.

In the Prologue to the Legend of Good Women (see vol. iii.), he refers to his translation of the Romaunce of the Rose, and to his Troilus; and, according to MS. Fairfax 16, ll. 417-423, he says--

'He made the book that hight the *Hous of Fame*,

And eke 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 story ys knowen lyte,  
And many an ympne for your halydayes  
That highten Balades, Roundels, Virelayes,' &c.

The rest of the passage does not immediately concern us, excepting ll. 427, 428, where we find--

'He made also, goon ys a grete while,  
*Origenes vpon the Maudeleyne.*'

In the copy of the same Prologue, as extant in MS. Gg. 4. 27, in the Cambridge University Library, there are two additional lines, doubtless genuine, to this effect--

'And of the *wrechede engendrynge of mankynde*,  
As man may in pope Innocent I-fynde.'

There is also a remarkable passage at the end of his *Persones Tale*, the genuineness of which has been doubted by some, but it appears in the MSS., and I do not know of any sound reason for rejecting it. According to the Ellesmere MS., he here mentions--'the book of Troilus, the book also of Fame, the book of the xxv. Ladies<sup>[196]</sup>, the book of the Duchesse, the book of seint Valentyne's day of the parlement of briddes ... the book of the Leoun ... and many a song,' &c.

Besides this, in the *House of Fame*, l. 729, he mentions his own name, viz. 'Geffrey.' We thus may be quite certain as to the genuineness of this poem, the longest and most important of all the *Minor Poems*<sup>[197]</sup>, and we may at once add to the list the *Book of the Duchesse*, the next in order of length, and the *Parliament of Foules*, which is the third in the same order.

We also learn that he composed some poems which have not come down to us, concerning which a few words may be useful.

1. '*Origenes vpon the Maudeleyne*' must have been a translation from a piece attributed to Origen. In consequence, probably, of this remark of the poet, the old editions insert a piece called the '*Lamentacion of Marie Magdaleine*,' which has no pretence to be considered Chaucer's, and may be summarily dismissed. It is sufficient to notice that it contains a considerable number of rimes such as are never found in his genuine works, as, for example, the dissyllabic *dy-e*<sup>[198]</sup> riming with *why* (st. 13); the plural adjective *ken-e* riming with *y-en*, i. e. eyes, which would, with this Chaucerian pronunciation, be no rime at all (st. 19); and thirdly, *disgised* riming with *rived*, which is a mere assonance, and saves us from the trouble of further investigation (st. 25). See below, p. 37.

2. '*The wrechede engendrynge of mankynde*' is obviously meant to describe a translation or imitation of the treatise by Pope Innocent III, entitled *De Miseria Conditionis Humanae*. The same treatise is referred to by Richard Rolle de Hampole, in his *Pricke of Conscience*, l. 498. It should be noted, however, that a few stanzas of this work have been preserved, by being incorporated (as quotations) in the *Canterbury Tales*, viz. in B 99-121, 421-7, 771-7, 925-31, 1135-8; cf. C 537-40, 551-2. See notes to these passages.

3. '*The book of the Leoun*,' i. e. of the lion, was probably a translation of the poem called *Le Dit du Lion* by Machault; see the note to l. 1024 of the *Book of the Duchesse* in the present volume.

### SS 3. LYDGATE'S LIST OF CHAUCER'S POEMS.

The next piece of evidence is that given in what is known as 'Lydgate's list.' This is contained in a long passage in the prologue to his poem known as the '*Fall of Princes*,' translated from the French version (by Laurens de Premierfait) of the Latin book by Boccaccio, entitled '*De Casibus Virorum Illustrium*'<sup>[199]</sup>. In this Lydgate commends his '*maister Chaucer*,' and mentions many of his works, as, e. g. *Troilus and Creseide*, the translation of Boethius' *De Consolatione Philosophiae*, the treatise on the *Astrolabe* addressed to his '*sonne that called was Lowys*,' the *Legend of Good Women*, and the *Canterbury Tales*. The whole passage is given in Morris's edition of Chaucer, vol. i. pp. 79-81; but I shall only cite so much of it as refers to the *Minor Poems*, and I take the opportunity of doing so directly, from an undated black-letter edition published by John Wayland.

'He wrote also full many a day agone  
*Dant in English*, him-selfe doth so expresse,  
The piteous story of *Ceix and Alcion*:  
And the death also of *Blaunche the duches*:

And notably [he] did his businesse  
By great auise his wittes to dispose,  
To translate the *Romaynt of the Rose*.

'Thus in vertue he set all his entent,  
Idelnes and vyces for to fle:  
Of *fowles* also he wrote *the parliament*,  
Therein remembring of royall Eagles thre,  
Howe in their choyse they felt aduersitye,  
To-fore nature profered the battayle,  
Eche for his partye, if it woulde auayle.

'He did also his diligence and payne  
In our vulgare to translate and endite  
*Orygene upon the Maudelayn*:  
And of *the Lyon a boke* he did write.  
*Of Annelida and of false Arcite*  
He made a *complaynt* dolefull and piteous;  
And of *the broche which that Uulcanus*

'*At Thebes* wrought, ful diuers of nature.  
Ouide<sup>[200]</sup> writeth: who-so thereof had a syght,  
For high desire, he shoulde not endure  
But he it had, neuer be glad ne light:  
And if he had it once in his myght,  
Like as my master sayth & writeth in dede,  
It to conserue he shoulde euer liue in dred.'

It is clear to me that Lydgate is, *at first*, simply repeating the information which we have already had upon Chaucer's own authority; he begins by merely following Chaucer's own language in the extracts above cited. Possibly he knew no more than we do of 'Orygene vpon the Maudelayn,' and of the 'boke of the Lyon.' At any rate, he tells us no more about them. Naturally, in speaking of the Minor Poems, we should expect to find him following, as regards the three chief poems, the order of length; that is, we should expect to find here a notice of (1) the House of Fame; (2) the Book of the Duchesse; and (3) the Parliament of Foules. We are naturally disposed to exclaim with Ten Brink (*Studien*, p. 152)--'Why did he leave out the House of Fame?' But we need not say with him, that 'to this question I know of no answer.' For it is perfectly clear to me, though I cannot find that any one else seems to have thought of it, that 'Dant in English' and 'The House of Fame' are one and the same poem, described in the same position and connexion. If anything about the House of Fame is clear at all, it is that (as Ten Brink so clearly points out, in his *Studien*, p. 89) the influence of Dante is more obvious in this poem than in any other. I would even go further and say that it is the *only* poem which owes its chief inspiration to Dante in the whole of English literature during, at least, the Middle-English period. There is absolutely nothing else to which such a name as 'Dante in English' can with any fitness be applied. The phrase 'himselſe doth so expresse' is rather dubious; but I take it to mean: '(I give it that name, for) he, i. e. Chaucer, expresses himself like Dante (therein).' In any case, I refuse to take any other view until some competent critic will undertake to tell me, what poem of Chaucer's, other than the House of Fame, can possibly be intended.

To which argument I have to add a second, viz. that Lydgate mentions the House of Fame in yet another way; for he refers to it at least three times, in clear terms, in other passages of the same poem, i. e. of the Fall of Princes.

'Fame in her palice hath trumpes mo than one,  
Some of golde, that geueth a freshe soun'; &c.--Book I. cap. 14.

'Within my house called the house of Fame  
The golden trumpet *with* blastes of good name  
Enhaunceth on to ful hie parties,  
Wher Iupiter sytteth among the heuenly skies.

'Another trumpet of sownes ful vengeable  
Which bloweth vp at feastes funerall,  
Nothing bright, but of colour sable'; &c.--Prol. to Book VI.

'The golden trumpe of the house of Fame<sup>[201]</sup>

Through the world blew abrode his name.'--Book VI. cap. 15.

Lydgate describes the Parliament of Foules in terms which clearly shew that he had read it. He also enables us to add to our list the Complaint of Anelida and the Complaint of Mars; for it is the latter poem which contains the story of the *broche* of Thebes. We have, accordingly, complete authority for the genuineness of the House of Fame and the four longest of the Minor Poems, which, as arranged in order of length, are these: The House of Fame (2158 lines); Book of the Duchesse (1334 lines); Parliament of Foules (699 lines); Anelida and Arcite (357 lines); and Complaint of Mars (298 lines). This gives us a total of 4846 lines, furnishing a very fair standard of comparison whereby to consider the claims to genuineness of other poems. Lydgate further tells us that Chaucer

'Made and compiled many a freshe dittie,  
Complaynts, ballades, roundels, vyrelaies.'

#### SS 4. TESTIMONY OF JOHN SHIRLEY.

The next best evidence is that afforded by notes in the existing MSS.; and here, in particular, we should first consider the remarks by Chaucer's great admirer, John Shirley, who took considerable pains to copy out and preserve his poems, and is said by Stowe to have died Oct. 21, 1456, at the great age of ninety, so that he was born more than 30 years before Chaucer died. On his authority, we may attribute to Chaucer the A. B. C.; the Complaint to Pity; the Complaint of Mars (according to a heading in MS. T.); the Complaint of Anelida (according to a heading in MS. Addit. 16165); the Lines to Adam, called in MS. T. 'Chauciers Wordes a. Geffrey vn-to Adam his owen scryveyne'; Fortune; Truth; Gentillesse; Lak of Stedfastnesse; the Compleint of Venus; and the Compleint to his Empty Purse. The MSS. due to Shirley are the Sion College MS., Trin. Coll. Cam. R. 3. 20, Addit. 16165, Ashmole 59, Harl. 78, Harl. 2251, and Harl. 7333. See also SS 23, p. 75.

#### SS 5. TESTIMONY OF SCRIBES OF THE MSS.

The Fairfax MS. 16, a very fair MS. of the fifteenth century, contains several of the Minor Poems; and in this the name of Chaucer is written at the end of the poem on Truth and of the Compleint to his Purse; it also appears in the title of Lenvoy de *Chaucer* a Scogan; in that of Lenvoy de *Chaucer* a Bukton; in that of the Compleint of *Chaucer* to his empty Purse, and in that of 'Proverbe of *Chaucer*.'

Again, the Pepys MS. no. 2006 attributes to Chaucer the A. B. C., the title there given being 'Pryer a nostre Dame, per Chaucer'; as well as the Compleint to his Purse, the title being 'La Compleint de Chaucer a sa Bourse Voide.' It also has the title 'Lenvoy de Chaucer a Scogan.' See also p. 80, note 2.

The 'Former Age' is entitled 'Chawcer vp-on this fyfte metur of the second book' in the Cambridge MS. li. 3. 21; and at the end of the same poem is written 'Finit etas prima. Chaucers' in the Cambridge MS. Hh. 4. 12. The poem on Fortune is also marked 'Causer' in the former of these MSS.; indeed, these two poems practically belong to Chaucer's translation of Boethius, though probably written at a somewhat later period. After all, the most striking testimony to their authenticity is the fact that, in MS. li. 3. 21, these two poems are inserted in the very midst of the prose text of 'Boethius,' between the fifth metre and the sixth prose of Book II.

The Cambridge MS. Gg. 4. 27, which contains an excellent copy of the Canterbury Tales, attributes to Chaucer the Parliament of Foules; and gives us the title 'Litera directa de Scogan per G. C.' Of course 'G. C.' is Geoffrey Chaucer.

From Furnivall's *Trial Forewords*, p. 13, we learn that there is a verse translation of De Deguileville's *Pelerinage do la Vie Humaine*, attributed to Lydgate, in MS. Cotton, Vitellius C. XIII. (leaf 256), in which the 'A. B. C.' is distinctly attributed to Chaucer<sup>[2021]</sup>.

The Balade 'To Rosamonde' is assigned to Chaucer in the unique copy of it in the Rawlinson MS. 'A Compleint to his Lady' is assigned to Chaucer in the only *complete* copy of it.

We ought also to assign *some* value to the manner in which the poems appear in the MS. copies. This can only be appreciated by inspection of the MSS. themselves. Any one who will *look for himself* at the copies of Gentillesse, Lak of Stedfastnesse, Truth, and Against Women Inconstaunt in MS. Cotton, Cleop. D. 7, will see that the scribe clearly regarded the last of these as genuine, as well as the rest. And the same may be said of some other poems which are not absolutely marked with Chaucer's name. This important argument is easily derided by those who cannot read MSS., but it remains valuable all the same.

#### SS 6. TESTIMONY OF CAXTON.

At p. 116 of the same *Trial Forewords* is a description by Mr. Bradshaw of a very rare edition by Caxton of some of Chaucer's Minor Poems. It contains: (1) Parliament of Foules; (2) a treatise by Scogan, in which Chaucer's 'Gentillesse' is introduced; (3) a single stanza of 7 lines, beginning--'Wyth empty honde men may no hawkes lure'; (4) Chaucer's 'Truth,' entitled--'The good counceyl of Chawcer'; (5) the poem on 'Fortune'; and (6) part of Lenvoy to Scogan, viz. the first three stanzas. The volume is imperfect at the end. As to the article No. 3, it was probably included because the first line

of it is quoted from l. 415 of the Wyf of Bathes Prologue (Cant. Ta. 5997, vol. iv. p. 332).

At p. 118 of the same is another description, also by Mr. Bradshaw, of a small quarto volume printed by Caxton, consisting of only ten leaves. It contains, according to him: (1) Anelida and Arcite, ll. 1-210; (2) The Compleint of Anelida, being the continuation of the former, ll. 211-350, where the poem ends; (3) The Compleint of Chaucer vnto his empty purse, with an Envoy headed--'Thenuoye of Chaucer vnto the kynge'; (4) Three<sup>[203]</sup> couplets, beginning--'Whan feyth failleth in prestes sawes,' and ending--'Be brought to grete confusioun'; (5) Two couplets, beginning--'Hit falleth for euery gentilman,' and ending--'And the soth in his presence'; (6) Two couplets, beginning--'Hit cometh by kynde of gentil blode,' and ending--'The werk of wisdom berith witnes'; followed by--'Et sic est finis.' The last three articles only make fourteen lines in all, and are of little importance<sup>[204]</sup>.

#### SS 7. EARLY EDITIONS OF CHAUCER'S WORKS.

The first collected edition of Chaucer's Works is that edited by W. Thynne in 1532, but there were earlier editions of his separate poems. The best account of these is that which I here copy from a note on p. 70 of Furnivall's edition of F. Thynne's 'Animaduersions vpon the Annotacions and Corrections of some imperfections of impressiones of Chaucer's Workes'; published for the Chaucer Society in 1875.

Only one edition of Chaucer's *Works* had been published before the date of Thynne's, 1532, and that was Pynson's in 1526, without a general title, but containing three parts, with separate signatures, and seemingly intended to sell separately; 1. the boke of Caunterbury tales; 2. the boke of Fame ... with dyuers other of his workes [i. e. Assemble of Foules<sup>[205]</sup>, La Belle Dame<sup>[206]</sup>, Morall Prouerbes]; 3. the boke of Troylus and Cryseyde. But of separate works of Chaucer before 1532, the following had been published:--

*Canterbury Tales*. **1.** Caxton, about 1477-8, from a poor MS.; **2.** Caxton, ab. 1483, from a better MS.; **3.** Pynson, ab. 1493; **4.** Wynkyn de Worde, 1498; **5.** Pynson, 1526.

*Book of Fame*. **1.** Caxton, ab. 1483; **2.** Pynson, 1526.

*Troylus*. **1.** Caxton, ab. 1483; **2.** Wynkyn de Worde, 1517; **3.** Pynson, 1526.

*Parliament of Foules*<sup>[207]</sup>. **1.** Caxton, ab. 1477-8; **2.** Pynson, 1526; **3.** Wynkyn de Worde, 1530.

*Gentilnesse*<sup>[207]</sup> (in Scogan's poem). **1.** Caxton, ab. 1477-8.

*Truth*<sup>[207]</sup> (The good counceyl of chawcer.) **1.** Caxton, ab. 1477-8.

*Fortune*<sup>[207]</sup> (Balade of the vilage (*sic*) without peynting.) **1.** Caxton, ab. 1477-8.

*Envoy to Skogan*<sup>[207]</sup>. **1.** Caxton, ab. 1477-8 (all lost, after the third stanza).

*Anelida and Arcyte*<sup>[208]</sup>. **1.** Caxton, ab. 1477-8.

*Purse*<sup>[208]</sup> (The compleynt of Chaucer vnto his empty purse.) **1.** Caxton, ab. 1477-8.

*Mars; Venus; Marriage* (Lenvoy to Bukton). **1.** Julian Notary, 1499-1502.

After Thynne's first edition of the *Works* in 1532 (printed by Thomas Godfray), came his second in 1542 (for John Reynes and Wyllyam Bonham), to which he added 'The Plowman's Tale' *after* the Parson's Tale, i. e. at the end.

Then came a reprint for the booksellers (Wm. Bonham, R. Kele, T. Petit, Robert Toye), about 1550, which put the Plowman's Tale *before* the Parson's. This was followed by an edition in 1561 for the booksellers (Ihon Kyngston, Henry Bradsha, citizen and grocer of London, &c.), to which, when more than half printed, Stowe contributed some fresh pieces, the spurious *Court of Love*, Lydgate's *Sege of Thebes*, and other poems. Next came Speght's edition of 1598--on which William Thynne comments in his *Animadversions*--which added the spurious 'Dreme,' and 'Flower and Leaf.' This was followed by Speght's second edition, in 1602, in which Francis Thynne helped him, and to which were added Chaucer's 'A. B. C.', and the spurious 'Jack Upland'<sup>[209]</sup>. Jack Upland had been before printed, with Chaucer's name on the title-page, about 1536-40 (London, J. Gough, no date, 8vo.).

In an Appendix to the Preface to Tyrwhitt's edition of the *Canterbury Tales*, there is a similar account of the early editions of Chaucer, to which the reader may refer. He quotes the whole of Caxton's preface to his second edition of the *Canterbury Tales*, shewing how Caxton reprinted the book because he had meanwhile come upon a more correct MS. than that which he had first followed.

If we now briefly consider all the earlier editions, we find that they may be thus tabulated.

SEPARATE WORKS. Various editions before 1532; see the list above, on p. 28.

COLLECTED WORKS. Pynson's edition of 1526, containing only a portion, as above; *La Belle Dame* being spurious. Also the following:--

1. Ed. by Wm. Thynne; London, 1532. Folio. Pr. by Godfray.

2. Reprinted, with additional matter; London, 1542. Folio.

The chief addition is the spurious Plowman's Tale.

3. Reprinted, with the matter rearranged; London, no date, about 1550. Folio. (Of this edition I possess a copy.)

Here the Plowman's Tale is put before the Parson's. Moreover, the three pieces numbered 66-68 below (p. 45), are inserted at the end of the Table of Contents.

4. Reprinted, with large additions by John Stowe. London, 1561. Folio. (See further below, p. 31). I possess a copy.

5. Reprinted, with additions and alterations by Thomas Speght; London, 1598. Folio.

Here, for the first time, appear 'Chaucer's Dream' and 'The Flower and the Leaf'; both are spurious.

6. Reprinted, with further additions and alterations by Thomas Speght; London, 1602. Folio.

Here, for the first time, appear the spurious Jack Upland<sup>[210]</sup> and the genuine A. B. C.

7. Reprinted, with slight additions; London, 1687. Folio.

8. Reprinted, with additions and great alterations in spelling, by John Urry; London, 1721. Folio.

This edition is the worst that has appeared. It is not necessary for our purpose to enumerate the numerous later editions. An entirely new edition of the Canterbury Tales was produced by Thomas Tyrwhitt in 1775-8, in 5 vols., 8vo.; to which all later editions have been much indebted<sup>[211]</sup>.

The manner in which these editions were copied one from the other renders it no very difficult task to describe the whole contents of them accurately. The only important addition in the editions of 1542 and 1550 is the spurious Plowman's Tale, which in no way concerns us. Again, the only important additional poems after 1561 are the spurious *Chaucer's Dream*, *The Flower and the Leaf*, and the genuine *A. B. C.* The two representative editions are really those of 1532 and 1561. Now the edition of 1561 consists of two parts; the former consists of a reprint from former editions, and so differs but little from the edition of 1532; whilst the latter part consists of additional matter furnished by John Stowe. Hence a careful examination of the edition of 1561 is, practically, nearly sufficient to give us all the information which we need. I shall therefore give a complete table of the contents of this edition.

#### SS 8. TABLE OF CONTENTS OF STOWE'S EDITION (1561)<sup>[212]</sup>.

##### PART I. REPRINTED MATTER.

1. Caunterburie Tales. (The Prologue begins on a page with the signature A 2, the first quire of six leaves not being numbered; the Knightes Tale begins on a page with the signature B ii., and marked Fol. i. The spurious Plowman's Tale precedes the Parson's Tale.)

2. *The Romaunt of the Rose*<sup>[213]</sup>. Fol. cxvi.

3. Troilus and Creseide. Fol. cli., back.

4. *The testament of Creseide*. [By Robert Henryson.] Fol. cxci. Followed by its continuation, called *The Complaint of Creseide*; by the same.

5. The Legende of Good Women. Fol. cxcvij.

6. *A goodlie balade of Chaucer*; beginning--'Mother of norture, best beloued of all.' Fol. ccx.

7. Boecius de Consolatione Philosophie. Fol. ccx., back.

8. The dreame of Chaucer. [The Book of the Duchesse.] Fol. ccxliij.

9. Begins--'My master. &c. When of Christ our kyng.' [Lenvoy to Buckton.] Fol. ccxliii<sup>[214]</sup>.

10. The assemble of Foules. [Parlement of Foules.] Fol. ccxliiii., back.

11. *The Floure of Curtesie, made by Ihon lidgate*. Fol. ccxlvij. Followed by a Balade, which forms part of it.

12. How pyte is deed, etc. [Complaint unto Pite.] Fol. ccxlix., back.

13. *La belle Dame sans Mercy*. [By Sir R. Ros.] Fol. ccl.

14. Of Quene Annelida and false Arcite. Fol. cclv.

15. *The assemble of ladies*. Fol. ccxlvij.

16. The conclusions of the Astrolabie. Fol. cclxi.

17. *The complaint of the blacke Knight*. [By Lydgate; see p. 35, note 3.] Fol. cclxx.

18. *A praise of Women*. Begins--'Al tho the lyst of women euill to speke.' Fol. cclxxiii.<sup>[215]</sup>, back.

19. The House of Fame. Fol. cclxxiiij., back.
20. *The Testament of Loue* (in prose). Fol. cclxxxiiij., back.
21. *The lamentacion of Marie Magdaleine*. Fol. cccxviiij.
22. *The remedie of Loue*. Fol. cccxxj., back.
- 23, 24. The complaint of Mars and Venus. Fol. cccxxiiij., back. (Printed as *one* poem; but there is a new title--The complaint of Venus--at the beginning of the latter.)
25. *The letter of Cupide*. [By Hoccleve; dated 1402.] Fol. cccxxvj., back.
26. *A Ballade in commendacion of our Ladie*. Fol. cccxxix. [By Lydgate; see p. 38.]
27. *Ihon Gower vnto the noble King Henry the .iiij.* Fol. cccxxx., back. [By Gower.]
28. *A saiying of dan Ihon*. [By Lydgate.] Fol. cccxxxii., back<sup>[216]</sup>.
29. *Yet of the same*. [By Lydgate.] On the same page.
30. *Balade de bon consail*. Begins--If it be fall that God the list visite. (Only 7 lines.) On the same page.
31. *Of the Cuckowe and the Nightingale*. Fol. cccxxxiiij. [By Hoccleve?]
32. *Balade with Envoy* (no title). Begins--'O leude booke with thy foule rudenesse.' Fol. cccxxxiiij., back.
33. *Scogan, vnto the Lordes and Gentilmen of the Kinges house*. (This poem, by H. Scogan, quotes Chaucer's 'Gentillesse' in full.) Fol. cccxxxiiij., back.
34. Begins--'Somtyme the worlde so stedfast was and stable.' [Lak of Stedfastnesse.] Fol. cccxxxv., back.
35. Good counsail of Chaucer. [Truth.] Same page.
36. Balade of the village (*sic*) without paintyng. [Fortune.] Fol. cccxxxvj.
37. Begins--'Tobroken been the statutes hie in heauen'; headed *Lenuoye*. [Lenvoy to Scogan.] Fol. cccxxxvj., back.
38. *Poem in two stanzas of seven lines each*. Begins--'Go foorth the kyng, rule thee by Sapience.' Same page.
39. Chaucer to his empty purse. Same page.
40. *A balade of good counseile translated out of Latin verses in-to Englishe, by Dan Ihon lidgat cleped the monke of Buri*. Begins--'CONsyder well euery circumstaunce.' Fol. cccxxxvij.
41. *A balade in the Praise and commendacion of master Geffray Chauser for his golden eloquence*. (Only 7 lines.) Same leaf, back. [See p. 56.]

SS 9. PART II. ADDITIONS BY JOHN STOWE.

At the top of fol. cccxl. is the following remark:--

P Here foloweth certaine woorkes of Geffray Chauser, whiche hath not heretofore been printed, and are gathered and added to this booke by Ihon Stowe.

42. A balade made by Chaucer, teching what is gentilnes<sup>[217]</sup>. [Gentillesse.] Fol. cccxl.
43. A Prouerbe [*read* Prouerbs] agaynst couitise and negligence. [Proverbs.] Same page.
44. A balade which Chaucer made agaynst women vnconstaunt. Same page. [Certainly genuine, in my opinion; but here relegated to an Appendix, to appease such as cannot readily apprehend my reasons. Cf. p. 26.]
45. *A balade which Chaucer made in the praise or rather dispraise, of women for their doublenes*. [By Lydgate.] Begins--'This world is full of variaunce.' Same page.
46. *This werke folowinge was compiled by Chaucer, and is caled the craft of louers*. Fol. cccxli. [Written in 1448.]
47. *A Balade*. Begins--'Of their nature they greatly them delite.' Fol. cccxli., back. [Quotes from no. 56.]
48. *The .x. Commaundementes of Loue*. Fol. cccxlj.
49. *The .ix. Ladies worthie*. Fol. cccxlj., back.
50. [*Virelai; no title.*] Begins--'Alone walkyng.' Fol. cccxliij.
51. *A Ballade*. Begins--'In the season of Feuerere when it was full colde.' Same page.
52. *A Ballade*. Begins--'O Mercifull and o merciabile.' Fol. cccxliij., back. [Made up of scraps from late poems; see p. 57.]
53. *Here foloweth how Mercurie with Pallas, Venus and Minarua, appered to Paris of Troie, he slepyng by a fountain*. Fol. cccxliij.
54. *A balade pleasaunte*. Begins--'I haue a Ladie where so she bee.' Same page. At the end--'Explicit the discriuyng of a faire Ladie.'

55. *An other Balade*. Begins--'O Mossie Quince, hangyng by your stalke.' Fol. cccxliij., back.
56. *A balade, warnyng men to beware of deceitpfull women (sic)*. Begins--'LOke well aboute ye that louers bee.' Same page. [By Lydgate.]
57. These verses next folowing were compiled by Geffray Chauser, and in the writen copies foloweth at the ende of the complainte of petee. Begins--'The long nyghtes when euery [c]reature.' [This is the 'Compleint to his Lady,' as I venture to call it.] Fol. cccxlv.<sup>[218]</sup>
58. *A balade declaring that wemens chastite Doeth moche excel all treasure worldly*. Begins--'IN womanhede as auctours al write.' Back of same leaf.
59. *The Court of Loue*. Begins--'With temerous herte, and trembling hand of drede.' Fol. cccxlvij.
60. Chaucers woordes vnto his owne Scriuener.<sup>[219]</sup> Fol. ccclv., back. *At the end*--Thus endeth the workes of Geffray Chaucer. (This is followed by 34 Latin verses, entitled *Epitaphium Galfridi Chaucer, &c.*)
61. *The Storie of Thebes*. [By Lydgate.] Fol. ccclvj.

SS 10. DISCUSSION OF THE POEMS IN PART I. OF ED. 1561.

Of the 41 pieces in Part I. of the above, we must of course accept as Chaucer's the four poems entitled Canterbury Tales, Troilus, Legend of Good Women, and House of Fame; also the prose translation of Boethius, and the prose treatise on the Astrolabie. The remaining number of Minor Poems (excluding the Romaunt of the Rose) is 34; out of which number I accept the 13 numbered above with the numbers 8, 9, 10, 12, 14, 23, 24, 33 (so far as it quotes Chaucer), 34, 35, 36, 37, and 39. Every one of these has already been shewn to be genuine on sufficient external evidence, and it is not likely that their genuineness will be doubted. In the present volume they appear, respectively, as nos. III, XVII, V, II, VII, IV, XVIII, XIV, XV, XIII, X, XVI, XIX. Of the remaining 21, several may be dismissed in a few words. No. 4 is well known to have been written by Robert Henryson. Nos. 11, 28, 29, and 40 are distinctly claimed for Lydgate in all the editions; and no. 27 is similarly claimed for Gower. No. 25 was written by Hoccleve<sup>[220]</sup>, and the last line gives the date--'A thousande, foure hundred and seconde,' i. e. 1402, or two years after Chaucer's death. No. 13 is translated from Alain Chartier, who was only four years old when Chaucer died; see p. 28, note 2. Tyrwhitt remarks that, in MS. Harl. 372, this poem is expressly attributed to a Sir Richard Ros<sup>[221]</sup>. No one can suppose that no. 41 is by Chaucer, seeing that the first line is--'Maister Geffray Chaucer, that now lithe in graue.' Mr. Bradshaw once assured me that no. 17 is ascribed, on MS. authority, to Lydgate; and no one who reads it with care can doubt that this is correct<sup>[222]</sup>. It is, in a measure, an imitation of the Book of the Duchesse; and it contains some interesting references to Chaucer, as in the lines--'Of Arcite, or of him Palemoun,' and 'Of Thebes eke the false Arcite.' No. 20, i. e. the Testament of Love, is *in prose*, and does not here concern us; still it is worth pointing out that it contains a passage (near the end) such as we cannot suppose that Chaucer would have written concerning himself<sup>[223]</sup>.

After thus removing from consideration nos. 4, 11, 13, 17, 20, 25, 27, 28, 29, 40, and 41, half of the remaining 21 pieces have been considered. The only ones left over for consideration are nos. 6, 15, 18, 21, 22, 26, 30, 31, 32, 38. As to no. 6, there is some external evidence in its favour, which will be duly considered; but as to the rest, there is absolutely nothing to connect them with Chaucer beyond their almost accidental appearance in an edition by Wm. Thynne, published in 1532, i. e. *one hundred and thirty-two years after Chaucer's death*; and it has just been demonstrated that Thynne is obviously wrong in at least *eleven* instances, and that he wittingly and purposely chose to throw into his edition poems which he *knew* to have been written by Lydgate or by Gower! It is ridiculous to attach much importance to such testimony as this. And now let me discuss, as briefly as I can, the above-named poems separately.

6. *A goodlie balade of Chaucer*; begins--'Mother of norture, best beloued of all'; printed in Morris's edition, vi. 275; and in Bell's edition, iii. 413. I have little to say against this poem; yet the rime of *supposeth* with *riseth* (st. 8) is somewhat startling. It is clearly addressed to a lady named *Margaret*<sup>[224]</sup>, as appears from her being likened to the daisy, and called the sun's daughter. I suspect it was merely attributed to Chaucer by association with the opening lines of the Legend of Good Women. The suggestion, in Bell's Chaucer, that it possibly refers to the Countess of Pembroke, is one of those bad guesses which are discreditable. Tyrwhitt shews, in note *n* to his 'Appendix to the Preface,' that she must have died not later than 1370, whereas this Balade must be much later than that date; and I agree with him in supposing that *le Dit de la fleur de lis et de la Marguerite*, by Guillaume de Machault (printed in Tarbe's edition, 1849, p. 123), and the *Dittie de la flour de la Margherite*, by Froissart, may furnish us with the true key to those mystical compliments which Chaucer and others were accustomed to pay to the daisy.

I wish to add that I am convinced that one stanza, probably the sixth is missing. It ought to form a triple Balade, i. e. three Balades of 21 lines each, each with its own refrain; but the second is imperfect. There seems to be some affectation about the letters beginning the stanzas which I cannot solve; these are *M, M, M* (probably for Margaret) in the first Balade; *D, D* in the second; and *J, C, Q* in the third. The poet goes out of his way to bring in these letters. The result looks like *Margaret de Jacques*; but this guess does not help us.

The poem is rather artificial, especially in such inversions as *It receyve, Cauteles whoso useth*, and *Quaketh my penne*; these things are not in Chaucer's manner. In the second stanza there is a faulty rime; for we there find *shal, smal*, answering to the dissyllabic rimes *alle, calle, appalle, befalle*, in stanzas 1 and 3. Lydgate has: 'My pen quake,' &c.; Troy Book, ch. x., fol. F2, back.

15. *The assemble of Ladies*. This poem Tyrwhitt decisively rejects. There is absolutely *nothing* to connect it with Chaucer. It purports to have been written by 'a gentlewoman'; and perhaps it was. It ends with the rime of *done*, pp., with *sonne* (soon); which in Chaucer are spelt *doon* and *son-e* respectively, and never rime. Most of the later editions omit this poem. It is conveniently printed in Chalmers' English Poets, vol. i. p. 526; and consists of 108 7-line stanzas. For further remarks, see notes on *The Flower and the Leaf* (p. 44).

At p. 203 of the Ryme-Index to Chaucer's Minor Poems (Chaucer Society), I have printed a Ryme-Index to this poem, shewing that the number of non-Chaucerian rimes in it is about 60.

18. *A praise of Women*. In no way connected with Chaucer. Rejected by Tyrwhitt. Printed in Bell's edition, iv. 416, and in Chalmers' English Poets, vol. i. p. 344; also in Morris's Aldine edition, vol. vi. p. 278. In twenty-five 7-line stanzas. The rime of *lie* (to tell a lie) with *sie* (I saw), in st. 20, is suspicious; Chaucer has *ly-e, sy*. The rime of *queen-e* (usually dissyllabic in Chaucer) with *beene* (miswritten for *been*, they be, st. 23) is also suspicious. It contains the adjective *sere*, i. e. various (st. 11), which Chaucer never uses.

21. *The lamentacion of Marie Magdaleine*. Printed in Bell's Chaucer, iv. 395; and in Chalmers, i. 532. Tyrwhitt's remarks are admirable. He says, in his Glossary, s. v. *Origenes*:--'In the list of Chaucer's Works, in Legend of Good Women, l. 427, he says of himself:--

"He made also, gon is a grete while,  
*Origenes upon the Maudeleine*"--

meaning, I suppose, a translation, into prose or verse, of the Homily *de Maria Magdalena*, which has been commonly, though falsely, attributed to Origen; v. Opp. Origenis, T. ii. p. 291, ed. Paris, 1604. I cannot believe that the poem entitled *The Lamentation of Marie Magdaleine*, which is in all the [older] editions of Chaucer, is really that work of his. It can hardly be considered as a translation, or even as an imitation, of the Homily; and the composition, in every respect, is infinitely meaner than the worst of his genuine pieces.' To those who are interested in Chaucer's rimes I will merely point out the following: *die, why* (Ch. *dy-e, why*); *kene, iyen* (Ch. *ken-e, y-en*); *disguised, to-rived*, a mere assonance; *crie, incessauntly* (Ch. *cry-e, incessauntly*); *slaine, paine* (Ch. *slein, pein-e*); *y-fet, let* (Ch. *y-fet, let-te*); *accept, bewept* (Ch. *accept-e, bewept*); *die, mihi* (Ch. *dy-e, mihi*). To those interested in Chaucer's language, let me point out 'dogges rabiate'--'embesile his presence'--'my woful herte is inflamed so huge'--'my souveraine and very gentilman.' See st. 34, 39, 54, 99.

22. *The remedie of Loue*. Printed in Chalmers' British Poets, i. 539. In sixty-two 7-line stanzas. Rejected by Tyrwhitt. The language is extremely late; it seems to have been written in the 16th century. It contains such words as *incongruities, deduction, alleective, can't* (for *cannot*), *scribable* (fit for writing on), *olibane, pant, babe* (baby), *cokold* (which Chaucer spells *cokewold*), *ortographie, ethimologie, ethimologise* (verb). The provincial word *lait*, to search for, is well known to belong to the Northern dialect. Dr. Murray, s. v. *alleective*, dates this piece about A.D. 1560; but it must be somewhat earlier than this, as it was printed in 1532. I should date it about 1530.

26. *A Ballade in commendacion of our Ladie*. Tyrwhitt remarks that 'a poem with the same beginning is ascribed to Lydgate, under the title of *Invocation to our Lady*; see Tanner, s. v. Lydgate.' The poem consists of thirty-five 7-line stanzas. It has all the marks of Lydgate's style, and imitates Chaucer's language. Thus the line--'I have none English conuenient and digne' is an echo of the Man of Law's Tale, l. 778--'O Donegild, I ne haue noon English digne.' Some of the lines imitate Chaucer's A. B. C. But the most remarkable thing is his quotation of the first line of Chaucer's Merciless Beauty, which he applies to the Virgin Mary! See note to that poem, l. 1.

A poem called an 'Invocation to our Lady' is ascribed to Lydgate in MS. Ashmole 59, fol. 39, back. It agrees with the present Ballade; which settles the question.

30. *Balade de bon consail*. Not in previous editions. Printed in Chalmers, i. 552. Only 7 lines, and here they are, duly edited:--

'If it befall that God thee list visite  
With any tourment or aduersitee,  
Thank first the Lord, and [fond] thy-self to quite;  
Upon suffraunce and humilitee  
Found thou thy quarel, what ever that it be;  
Mak thy defence, and thou shalt have no losse,  
The remembraunce of Christ and of his crosse.'

In l. 1, ed. 1561 has *the*; 2. *aduersite*; 3. *Thanke*; *lorde*; I supply *fond*, i. e. endeavour; *thy-selfe*; 4. (scans ill); 5. *Founde*; 6. *Make*.

31. *Of the Cuckowe and the Nightingale*. Printed in Bell's Chaucer, iv. 334; and in Morris's Chaucer, iv. 75. Not uncommon in MSS.; there is a copy in MS. Ff. 1. 6 in the Cambridge University Library; another in MS. Fairfax 16; another in MS. Bodley 638; another in MS. Tanner 346; and a fifth (imperfect) in MS. Arch. Selden B. 24, in the Bodleian Library. A sixth is in MS. Harl. 7333, in the British Museum. From some of these, Morris's better text was constructed; see his edition, pref. p. ix.

It is worth a note, by the way, that it is *not* the same poem as one entitled *The Nightingale*, extant in MS. no. 203 in Corpus Christi College, Oxford, and in MS. Cotton, Calig. A. ii., fol. 59, and attributed to Lydgate.

That the first two lines are by Chaucer, we cannot doubt, for they are quoted from the *Knichtes Tale*, ll. 927, 928. Chaucer often quotes his own lines, but it is not likely that he would take them as the subject of a new poem. On the other hand, this is just what we should expect one of his imitators to do. The present poem is a very fair imitation of Chaucer's style, and follows his peculiarities of metre far more closely than is usually the case with Lydgate. The notion, near the end, of holding a parliament of birds, with the Eagle for lord, is evidently borrowed from Chaucer's *Parliament of Foules*. Whilst admitting that the present poem is more worthy of Chaucer than most of the others with which it has been proposed to burden his reputation, I can see no sufficient reason for connecting him with it; and the external evidence connects it, in fact, with Hoccleve. For the copy in MS. Bodley 638 calls it 'The boke of Cupide god of loue,' at fol. 11, back; whilst Hoccleve's *Letter of Cupid* is called 'The lettre of Cupide god of loue' in the same, fol. 38, back. The copy in the Fairfax MS. ends with the colophon--*Explicit liber Cupidinis*. The rimes are mostly Chaucerian; but the rime of *day* with the gerund *to assay-e* in st. 11 is suspicious; so also is that of *now* with the gerund *to rescow-e* in st. 46. In st. 13, *grene* rimes with *been*, whereas *gren-e*, in Chaucer, is always dissyllabic. Chaucer's biographers have been anxious to father this poem upon him, merely because it mentions Woodstock in l. 285.

One point about this poem is its very peculiar metre; the 5-line stanza, riming *a a b b a*, is certainly rare. If the question arises, whence is it copied, the answer is clear, viz. from Chaucer's *Envoy* to his *Compleint to his Purse*. This is a further reason for dating it later than 1399.

32. *Balade with envoy*; 'O leude book,' &c. Printed in Bell's Chaucer, iv. 347, and in Morris's Chaucer, iv. 85, as if it were part of *The Cuckoo and the Nightingale*; but obviously unconnected with it. A *Balade* in the usual form, viz. three 7-line stanzas, with a refrain; the refrain is--'For of all good she is the best living.' The envoy consists of only six lines, instead of seven, rimed *a b a b c c*, and that for a sufficient reason, which has not been hitherto observed. The initial letters of the lines form, in fact, an anagram on the name ALISON; which is therefore the name of the lady to whom the *Balade* is addressed. There is a copy of this poem in MS. Fairfax 16, and another in MS. Tanner 346. It is therefore as old as the 15th century. But to attribute to Chaucer the fourth line of the *Envoy* seems hazardous. It runs thus--'Suspiries whiche I effunde in silence.' Perhaps it is Hoccleve's.

38. *Poem in two 7-line stanzas*. There is nothing to connect this with Chaucer; and it is utterly unworthy of him. I now quote the whole poem, just as it stands in the edition of 1561:--

'Go foorthe king, rule thee by Sapience,  
Bishoppe, be able to minister doctrine,  
Lorde, to true counsale yeue audience,  
Womanhode, to chastitie euer encline;  
Knight, let thy deedes worship determine;  
Be righteous, Iudge, in sauynge thy name;  
Rich, do almose, lest thou lese blisse *with* shame.

'People, obeie your kyng and the lawe;  
Age, be ruled by good religion;  
True seruaunt, be dredfull & kepe the vnder awe;  
And, thou poore, fie on presumpcion;  
Inobedience to youth is vtter destruccion;  
Remembre you, how God hath set you, lo!  
And doe your parte, as ye be ordained to.'

In l. 7, ed. 1532 has *almesse* instead of *almose*. Surely it must be Lydgate's. Many of his poems exhibit similar catalogues, if I may so term them.

I have now gone through all the poems published in 1532 and copied into the later editions (with the exception of nos. 66-68, for which see p. 45); and I see no way of augmenting the list of Chaucer's *Minor Poems* any further from this source.

It is hardly worth while to discuss at length all the poems which it pleased John Stowe to fling together into the edition of 1561. But a few remarks may be useful.

Nos. 42, 43, and 60 are admittedly genuine; and are printed below, nos. XIV, XX., and VIII. I believe nos. 44 and 57 to be so also<sup>[225]</sup>; they are discussed below, and are printed as nos. XXI. and VI. No. 61 is, of course, Lydgate's. Besides this, no. 45 is correctly ascribed to Lydgate in the MSS.; there are copies of it in MS. Fairfax 16 and in MS. Ashmole 59. No. 56 is also Lydgate's, and is so marked in MS. Harl. 2251. As to no. 46, called the *Craft of Lovers*, it is dated by help of two lines in the last stanza, which are thus printed by Stowe:--

'In the yere of our lorde .M. by rekeninge  
CCCXL. .&. UIII. yere folowing.'

This *seems* to give the date as 1348; whereas the language is palpably that of the fifteenth century. Whether Stowe or his printer thought fit to alter the date intentionally, I cannot say. Still, the fact is, that in the MS. marked R. 3. 19 in Trinity College Library, at fol. 156, the reading is 'CCCCXL & VIII yere,' so that the true date is rather 1448, or nearly half a century after Chaucer's death<sup>[226]</sup>. The same MS., which I suppose belonged to Stowe, contains several other of these pieces, viz. nos. 48, 49, 50, 51, 53, 54, 55, 56, and perhaps others. The language and, in some cases, the ruggedness of the metre, forbid us to suppose that Chaucer can have had anything to do with them, and some are palpably of a much later date; one or more of these considerations at once exclude all the rest of Stowe's additions. It may, however, be noted that no. 47 quotes the line 'Beware alwaye, the blind eats many a fly,' which occurs as a refrain in no. 56, and it is therefore later than the time of Lydgate. The author of no. 48 says he is 'a man vnknowne.' Many lines in no. 49 are of abnormal length; it begins with--'Profulgent in preciousnes, O Sinope the queen.' The same is true of no. 51, which is addressed to a Margaret, and begins with--'In the season of Feuerere when it was full colde.' Of no. 52, Tyrwhitt says that the four first stanzas are found in different parts of an imperfect poem upon the *Fall of Man*, in MS. Harl. 2251; whilst the 11th stanza makes part of an *Envoy*, which in the same MS. is annexed to the poem entitled the *Craft of Lovers*. No. 53 is a poor affair. No. 54, called a *Balade Pleasaunte*, is very unpleasant and scurrilous, and alludes to the wedding of 'queene Iane<sup>[227]</sup>' as a circumstance that happened many years ago. No. 55 is scurrilous, odious, and stupid. I doubt if no. 58 is good enough for Lydgate. No. 59 belongs to the sixteenth century.

All the poems here rejected were rejected by Tyrwhitt, with two strange exceptions, viz. nos. 50 and 59, the *Virelai* and the *Court of Love*. Of both of these, the language is quite late. The *Virelai* is interesting from a metrical point of view, because such poems are scarce; the only similar poem that I can call to mind is the *Balet* (or rather *Virelai*) composed by Lord Rivers during his imprisonment in 1483, and printed by Percy in his *Reliques of Ancient English Poetry*. Percy says that Lord Rivers copies the *Virelai* mentioned above, which he assumes to be Chaucer's; but it is quite as likely that the copying was in the other direction, and that Lord Rivers copied some genuine *Virelai* (either Chaucer's or in French) that is now lost<sup>[228]</sup>. The final rime of *end* with *find*, is bad enough; but the supposition that the language is of the 14th century is ridiculous. Still the *Virelai* is good in its way, though it can hardly be older than 1500, and may be still later.

Of all poems that have been falsely ascribed to Chaucer, I know of none more amazing than *The Court of Love*. The language is palpably that of the 16th century, and there are absolutely *no* examples of the occurrence in it of a final *-e* that is fully pronounced, and forms a syllable! Yet there are critics who lose their heads over it, and will not give it up. Tyrwhitt says--'I am induced by the internal evidence (!) to consider it as one of Chaucer's genuine productions.' As if the 'internal evidence' of a poem containing no sonant final *-e* is not enough to condemn it at once. The original MS. copy exists in MS. R. 3. 19 in Trinity College, and the writing is later than 1500. The poem itself has all the smoothness of the Tudor period<sup>[229]</sup>; it excels the style of Hawes, and would do credit to Sackville. One reference is too interesting to be passed over. In the second stanza, the poet regrets that he has neither the eloquence of Tully, the power of Virgil, nor the 'craft of *Galfride*.' Tyrwhitt explains *Galfride* as 'Geoffrey of Monmouth,' though it is difficult to understand on what ground he could have been here thought of. Bell's 'Chaucer' explains *Galfride* as 'Geoffrey of Vinsauf,' which is still more curious; for Geoffrey of Vinsauf is the very *Gaufride* whom Chaucer holds up to eternal ridicule in the *Nonne Prestes Tale* (l. 526).

I have no doubt at all that the *Galfrid* here referred to is no other than Geoffrey Chaucer, who was called, indifferently, *Galfrid* or *Geoffrey*. This appears from the testimony of Lydgate, who speaks, in his 'Troy-book,' of 'Noble Galfryde, chefe Poete of Brytayne,' and again, of 'My mayster Galfride'; see Lydgate's *Siege of Troye*, bk. ii. ch. 15, and bk. iii. ch. 25; ed. 1557, fol. K 2, col. 1, and fol. R 2, back, col. 2. Hence we are not surprised to find that the author makes frequent reference to Chaucer's Works, viz. to *Anelida* (l. 235), the *Death of Pity* (701), *Troilus* (872), the *Legend of Good Women* (104, 873), and the *Parl. of Foules* (near the end). The two allusions to the *Legend of Good Women* at once make the poem later than 1385; and in fact, it must be quite a century later than that date. There are more than 70 rimes that differ from those employed by Chaucer. The Poet introduces to our notice personages named *Philogenet*, *Philobone*, and

Rosial. Of these, at least the two former savour of the time of the Renaissance; for, although Chaucer uses the name Philostrate in the *Knights Tale* (A 1428, 1558, 1728), he merely *copies* this name from Boccaccio; and it is amusing to find that Boccaccio himself did not understand it.<sup>[230]</sup>

SS 12. POEMS ADDED IN SPEGHT'S EDITIONS OF 1598 AND 1602.

We have now to consider the additions made by Speght in 1598. These were only two, viz. *Chaucer's Dream* and *The Flower and the Leaf*.

62. *Chaucer's Dream*. A long poem of 2206 short lines, in metre similar to that of *The House of Fame*; accepted by Tyrwhitt, and in all the editions. But there is no early trace of it; and we are not bound to accept as Chaucer's a poem first ascribed to him in 1598, and of which the MS. (at Longleat) was written about 1550. The language is of late date, and the sonant final *-e* is decidedly scarce. The poem is badly named, and may have been so named by Speght; the proper title is 'The Isle of Ladies.' We find such rimes as *be, companie* (Ch. *be, company-e*); *know, low*, i. e. law (Ch. *know-e, law-e*); *grene, yene*, i. e. eyes (Ch. *gren-e, y-en*); *plesaunce, fesaunce* (Ch. *plesaunc-e, fesaunts*); *ywis, kisse* (Ch. *ywis, kis-se*); and when we come to *destroied* riming with *conclude*, it is time to stop. The tediousness of this poem is appalling<sup>[231]</sup>.

63. *The Flower and the Leaf*. This is rather a pretty poem, in 7-line stanzas. The language is that of the fifteenth century. It professes to be written by a gentlewoman, like the *Assemble of Ladies*; and perhaps it was<sup>[232]</sup>. Very likely, the same 'gentlewoman' wrote both these poems. If so, the *Flower and the Leaf* is the better finished, and probably the later of the two. It contains the word *henchman*, for which the earliest dated quotation which I have yet found is 1415 (Royal Wills, ed. Nichols, p. 220). An interesting reference is given in the lines--

'Eke there be knightes old of the garter  
That in hir time did right worthily.'

The order of the Garter was established in 1349; and we should expect that more than half a century would elapse before it would be natural to refer to the Knights as *old knights*, who did worthily *in their time*. Of course the poem cannot be Chaucer's, and it is hardly necessary to look for rimes such as he never uses; yet such may easily be found, such as *grew*, pt. t. sing., riming with the dissyllabic *hew-e, new-e*; *sid-e* with *espide*, pp. (Ch. *espy-ed*); *eie, eye* (Ch. *y-e*) with *sie, saw* (Ch. *sy*); and *plesure*<sup>[233]</sup> with *desire*; after which we may stop.

In 1602, Speght issued another edition, in which, according to Bonn's edition of Lowndes' *Bibliographer's Manual*, two more pieces were added, viz. the prose treatise against Friars called *Jack Upland*, and the genuine poem entitled 'A. B. C.' But this is not all; for I find, in a still later edition, that of 1687, which is said to be a 'reimpression of Speght's edition of 1602,' that, at the very end of all the prefatory matter, on what was probably a spare blank leaf, three more poems appear, which might as well have been consigned to oblivion. But the editors of Chaucer evidently thought that a thing once added must be added for ever, and so these three productions are retained in Bell's Chaucer, and must therefore be noticed with the rest. I find, however, that they had been printed previously, viz. at the end of the Table of Contents in ed. 1542 and ed. 1550, where they are introduced quite casually, without a word of explanation. Moreover, they are copied from MS. Trin. Coll. Cam. R. 3. 15, a MS. which also contains the *Canterbury Tales*; and no doubt, this fact suggested their insertion. See Todd's *Illustrations of Chaucer*, p. 120.

64. *Jack Upland*. An invective against friars, in prose, worth printing, but obviously not Chaucer's.

65. Chaucer's A. B. C. Genuine; here printed as poem no. I.

66. *Eight goodly questions with their answers*; printed in Bell's Chaucer, vol. iv. p. 421; nine 7-line stanzas. In st. 3, *tree* rimes with *profer*; but *tree* is an obvious misprint for *cofer*! In st. 5, the gerund *to lie* (Ch. *ly-e*) rimes with *honestie* (Ch. *honestee*). This is quite enough to condemn it. But it may be Lydgate's.

67. *To the Kings most noble Grace, and to the Lords and Knights of the Garter*; pr. as above, p. 424; eight 8-line stanzas. In MS. Phillipps 8151, and written by Hoccleve; it much resembles his poem printed in *Anglia*, v. 23. The date may be 1416. The 'King' is Henry V.

68. *Sayings*. Really three separate pieces. They are all found on the fly-leaf of the small quarto edition of Caxton, described above, p. 27. When Caxton printed Chaucer's *Anelida* and *Purse* on a quire of ten leaves, it so happened that he only filled up nine of them. But, after adding *explicit* at the bottom of the ninth leaf, to shew that he had come to the end of his Chaucer, he thought it a pity to waste space, and so added three popular sayings on the front of leaf 10, leaving the back of it still blank. Here is what he printed:--

'Whan feyth failleth in prestes sawes  
And lordes hestes ar holden for lawes  
And robbery is holden purchas

And lechery is holden solas  
Than shal the lond of albyon  
Be brought to grete confusioun.

Hit falleth for euery gentilman  
To saye the best that he can  
In mannes absence  
And the soth in his presence.

'Hit cometh by kynde of gentil blode  
To cast away al heuynes  
And gadre to-gidre wordes good  
The werk of wisdom berith witnes  
Et sic est finis \* \* \*.'

The first of these sayings was probably a bit of popular rime, of the character quoted in Shakespeare's *King Lear*, iii. 2. 81. Shakespeare calls his lines *Merlin's* prophecy; and it has pleased the editors of Chaucer to call the first six lines *Chaucer's Prophecy*<sup>[234]</sup>. They appear in Bell's Chaucer, vol. iii. p. 427, in an 'improved' form, not worth discussing; and the last eight lines are also printed in the same, vol. iv. p. 426. Why they are separated, is mysterious. Those who think them genuine may thank me for giving them Caxton's spelling instead of Speght's.

SS 13. PIECES ADDED IN MORRIS'S EDITION, 1866.

In Morris's edition are some pieces which either do not appear in previous editions, or were first printed later than 1700.

69. Roundel; pr. in vol. vi. p. 304. The same as Merciless Beaute; here printed as no. XI. It first appeared, however, in Percy's *Reliques of English Poetry*. See p. 80 below.

70. The Former Age; pr. in vol. vi. p. 300, for the first time. Here printed as no. IX. See p. 78.

71. *Prosperity*; pr. in vol. vi. p. 296, for the first time. This is taken from MS. Arch. Selden B. 24, fol. 119, where it follows Chaucer's Poem on 'Truth.' It has but one stanza of eight lines, and I here give it precisely as it stands in this Scottish MS.:-

'Richt as pouert causith sobirnes,  
And febilnes enforcith contenance,  
Rycht so prosperitee and grete riches  
The moder is of vice and negligence;  
And powere also causith Insolence;  
And honour oftsiss changith gude thewis;  
Thare is no more perilouss pestilence  
Than hie estate geven vnto schrewis.  
Quod Chaucere.'

I have no belief in the genuineness of this piece, though it is not ill written. In general, the ascription of a piece to Chaucer in a MS. is valuable. But the scribe of this particular MS. was reckless. It is he who made the mistake of marking Hoccleve's 'Mother of God' with the misleading remark--'Explicit oracio Galfridi Chaucere.' At fol. 119, back, he gives us a poem beginning 'Deuse prowes and eke humylitee' in seven 7-line stanzas, and here again at the end is the absurd remark--'Quod Chaucer quhen he was rycht ausit.' But he was himself quite 'wrongly advised'; for it is plainly not Chaucer's at all. His next feat is to mark Lydgate's *Complaynt of the Black Knight* by saying--'Here endith the Maying and disporte of Chaucere'; which shews how the editors were misled as to this poem. Nor is this all; for he gives us, at fol. 137, back, another poem in six 8-line stanzas, beginning 'O hie Emperice and quene celestial'; and here again at the end is his stupid--'Quod Chaucere.' The date of this MS. appears to be 1472; so it is of no high authority; and, unless we make some verbal alteration, we shall have to explain how Chaucer came to write *oftsiss* in two syllables instead of *ofte sythe* in four; see his *Can. Yem. Tale*, Group G, l. 1031.

72. *Leaulte vault Richesse*; pr. in vol. vi. p. 302, for the first time. This is from the same MS., fol. 138, and is as follows:-

'This worldly Ioy is onely fantasy,  
Of quich non erdly wicht can be content;  
Quho most has wit, leste suld In It affy,  
Quho taistis It most, most sall him repent;  
Quhat valis all this richness and this rent,  
Sen no man wate quho sall his tresour haue?

Presume *nocht* gevin that god has done but lent,  
Within schort tyme the quhiche he thinkis to craue.  
*Leaulte vault richness.'*

On this poem, I have three remarks to make. The first is that not even the reckless Scottish scribe attributes it to Chaucer. The second is that Chaucer's forms are *content* and *lent* without a final *e*, and *repent-e* and *rent-e* with a final *-e*, so that the poem cannot be his; although *content*, *repent*, *rent*, and *lent* rime well enough in the Northern dialect. The third is that if I could be sure that the above lines were by a well-known author, I should at once ascribe them to King James I., who might very well have written these and the lines called *Prosperity* above. It is somewhat of a coincidence that the very MS. here discussed is that in which the unique copy of the *Kingis Quair* is preserved.

73. *Proverbs of Chaucer*; printed in vol. vi. p. 303. The first eight lines are genuine; here printed as no. XX. But two 7-line stanzas are added, which are spurious. In MS. Addit. 16165, Shirley tells us that they were 'made by Halsham Esquyer'; but they seem to be Lydgate's, unless he *added* to them. See Lydgate's *Minor Poems* (Percy Soc. 1840), pp. 193 and 74. And see pp. 52, 57.

It thus appears that, of the 73 pieces formerly attributed to Chaucer, not more than 26, and a part of a 27th, can be genuine. These are: *Canterbury Tales*, *Troilus*, *Legend of Good Women*, *House of Fame*, about a quarter of *The Romaunt of the Rose*, the *Minor Poems* printed in the present volume and numbered I-XI, XIII-XXI, and two pieces in prose.

#### SS 14. DESCRIPTION OF THE MSS.

After the preceding somewhat tedious, but necessary discussion of the contents of the black-letter and other editions (in many of which poems were as recklessly attributed to Chaucer as medieval proverbs used to be to King Solomon), it is some relief to turn to the manuscripts, which usually afford much better texts, and are altogether more trustworthy.

The following is a list of the MSS. which have been followed. I must here acknowledge my great debt to Dr. Furnivall, whose excellent, careful, and exact reproduction in print of the various MSS. leaves nothing to be desired, and is a great boon to all Chaucer scholars. They are nearly all<sup>[235]</sup> printed among the Chaucer Society's publications. At the same time, I desire to say that I have myself consulted most of the MSS., and have thus gleaned a few hints which could hardly have been otherwise acquired; it was by this process that I became acquainted with the poems numbered XXII. and XXIII., which are probably genuine, and with the poem numbered XII., which is certainly so. An editor should always look at the MSS. for himself, if he can possibly contrive to do so.

#### LIST OF THE MSS.; WITH ABBREVIATIONS.

N.B. The roman numbers following the name of each MS. denote the numbers of the poems in the present edition.

A.--Ashmole 59, Bodleian Library (Shirley's).--X. XIV. XVIII.

Ad.--Addit. 16165, British Museum.--VII. XX. XXIII.

Add.--Addit. 22139, British Museum.--XIII. XIV. XV. XIX.

Ar.--Arch. Selden B. 24, Bodleian Library.--IV. V. XIII. XVIII.

Arch.--Arch. Selden B. 10, Bodleian Library.--X. XIII.

At.--Addit. 10340, British Museum.--XIII.

B.--Bodley 638 (Oxford).--I. II. III. V. VII. X. XXII.

Bannatyne MS. 1568, Hunterian Museum, Glasgow.--XV.

Bedford MS. (Bedford Library).--I.

C.--Cambridge Univ. Library, Ff. 5. 30.--I.

Corpus.--Corpus Chr. Coll., Oxford, 203.--XIII.

Ct.--Cotton, Cleopatra D. 7; Brit. Mus.--XIII. XIV. XV. XXI.

Cx.--Caxton's editions; see above (p. 27).--V. VII. X. XIII. XIV. XVI. (part); XIX.

D.--Digby 181, Bodleian Library.--V. VII.

E.--Ellesmere MS. (also has the Cant. Tales).--XIII.

ed. 1561.--Stowe's edition, 1561.--VI. VIII. XX. XXI., &c.

F.--Fairfax 16, Bodleian Library.--I. II. III. IV. V. VII. X. XIII. (two copies); XV. XVI. XVII. XVIII. XIX. XX. XXI. XXII.

Ff.--Cambridge Univ. Library, Ff. 1. 6.--II. V. VII. (part); XVIII. XIX.

Gg.<sup>[236]</sup>--Cambridge Univ. Library, Gg. 4. 27.--I. V. XIII. XVI.

Gl.--Glasgow, Hunterian Museum, Q. 2. 25.--I.  
 H.--Harleian 2251, Brit. Mus.--I. X. XIV. XIX.  
 Ha.--Harleian 7578, Brit. Mus.--I. II. XIV. XV. XX. XXI.  
 Harl.--Harleian 7333, Brit. Mus.--IV. V. VII. XIII. XIV. XV. XIX. XXII.  
 Harleian 78, Brit. Mus. (Shirley's). *See Sh. below.*  
 Harleian 372, Brit. Mus.--VII.  
 Hat.--Hatton 73, Bodleian Library.--XIII. XV.  
 Hh.--Cambridge Univ. Library, Hh. 4. 12.--V (part); IX.  
 I.--Cambridge Univ. Library, Ii. 3. 21.--IX. X.  
 Jo.--St. John's College, Cambridge, G. 21.--I.  
 Ju.--Julian Notary's edition (see p. 28).--IV. XVII. XVIII.  
 Kk.--Cambridge Univ. Library, Kk. 1. 5.--XIII.  
 L.--Laud 740, Bodleian Library.--I.  
 Lansdowne 699, Brit. Mus.--X. XIII.  
 Laud.--Laud 416, Bodleian Library.--V (part).  
 Lt.--Longleat MS. 258 (Marquis of Bath).--II. IV. V. VII.  
 O.--St. John's College, Oxford (no. lvii.); fol. 22, bk.--V.  
 P.--Pepys 2006, Magd. Coll., Cambridge.--I. (two copies); IV. V. VII (part); X. XI. XIII. XVI. XVIII. (two copies); XIX.  
 Ph.--Phillipps 9053 (Cheltenham).--II. VI. VII. (part); XIX.  
 Phil.--Phillipps 8299 (Cheltenham).--XIII.  
 R.--Rawlinson Poet. 163, Bodleian Library.--XII.  
 Sh.--Shirley's MS. Harl. 78, Brit. Mus.--II. VI.  
 Sion College MS. (Shirley's).--I.  
 T.--Trinity College, Cambridge, R. 3. 20.--IV. VII (part); VIII. X. XIII. (two copies); XIV. XV. XVIII.  
 Th.--W. Thynne's edition, 1532.--III. XV. XVII., &c.  
 Tn.--Tanner 346, Bodleian Library.--II. III. IV. V. VII. XVIII.  
 Trin.--Trinity College, Cambridge, R. 3. 19.--II. V.  
 Trinity College, Cambridge, R. 14. 51.--XIV. XV.

Conversely, I here give a list of the Poems in the present volume, shewing from which MSS. each one is derived. I mention first the MSS. of most importance. I also note the number of lines in each piece.

I. *A. B. C.* (184 lines).--C. Jo. Gl. L. Gg. F.; *other copies in* H. P.<sup>[237]</sup> Bedford. Ha. Sion. B.<sup>[238]</sup>  
 II. *Pite* (119).--Tn. F. B. Sh. Ff. Trin.; *also* Ha. Lt. Ph.  
 III. *Duchess* (1334).--F. Tn. B. Th.  
 IV. *Mars* (298).--F. Tn. Ju. Harl. T. Ar.; *also* P.<sup>[237]</sup> Lt.  
 V. *Parl. Foules* (699).--F. Gg. Trin. Cx. Harl. O. Ff. Tn. D.; *also* Ar. B. Lt. P.; Hh. (365 lines); Laud (142 lines).  
 VI. *Complaint to his Lady* (133).--Ph. Sh.; ed. 1561.  
 VII. *Anelida* (357).--Harl. F. Tn. D. Cx.; *also* B. Lt. Ad.; Harl. 372; *partly in* T. Ff. P. Ph.  
 VIII. *Lines to Adam* (7).--T.; ed. 1561.  
 IX. *Former Age* (64).--I. Hh.  
 X. *Fortune* (79).--I. A. T. F. B. H.; *also* P. Cx.; Arch.; Lansd. 699.  
 XI. *Merciless Beaute* (39).--P.  
 XII. *To Rosemounde* (24).--R.  
 XIII. *Truth* (28).--At. Gg. E. Ct. T.<sup>[239]</sup>; *also* Arch. Harl. Hat. P. F.<sup>[240]</sup> Add. Cx.; Ar. Kk. Corpus; Lansd. 699; Phil.  
 XIV. *Gentillesse* (21).--A. T. Harl. Ct. Ha. Add. Cx; *also* H. and Trinity.

XV. *Lak of Stedfastnesse* (28).--Harl. T. Ct. F. Add.; also Th. Ha.; Hat., Trinity, and Bannatyne.

XVI. *To Scogan* (49).--Gg. F. P.; also Cx. (21 lines).

XVII. *To Bukton* (32).--F. Th.; also Ju.

XVIII. *Venus* (82).--T. A. Tn. F. Ff.; also Ar. Ju. P.<sup>[241]</sup>

XIX. *Purse* (26).--F. Harl. Ff. P. Add.; also H. Cx. Ph.

XX. *Proverbs* (8).--F. Ha. Ad.; ed. 1561.

XXI. *Against Women Unconstaunt* (21).--Ct. F. Ha.; ed. 1561.

XXII. *An Amorous Complaint* (91).--Harl. F. B.

XXIII. *Balade of Complaint* (21).--Ad.

#### SS 15. REMARKS ON SOME OF THE MSS.

Some of these MSS. deserve a few special remarks.

Shirley's MSS. are--A. Ad. H. Harl. Sh. Sion, and T.

MSS. in Scottish spelling are--Ar. Bannatyne. Kk.; L. shews Northern tendencies.

#### MSS. AT OXFORD.

F. (Fairfax 16) is a valuable MS.; not only does it contain as many as sixteen of these Minor Poems, but it is a fairly written MS. of the fifteenth century. The spelling does not very materially differ from that of such an excellent MS. as the Ellesmere MS. of the *Canterbury Tales*, excepting in the fact that a great number of final *e*'s are added in wrong places, and are dropped where they are required. This is a matter that can be to a large extent rectified, and I have endeavoured to do so, taking it in many instances as the standard text. Next to this misuse of final *e*'s, which is merely due to the fact that it was written out at a time when the true use of them was already lost, its most remarkable characteristic is the scribe's excessive love of the letter *y* in place of *i*; he writes *hyt ys* instead of *hit is*, and the like. In a great number of instances I have restored *i*, where the vowel is short. When the text of the Fairfax MS. is thus restored, it is by no means a bad one. It also contains fair copies of many poems by Hoccleve and Lydgate, such as the former's *Letter of Cupide*<sup>[242]</sup>, and the latter's *Complaint of the Black Knight*, *Temple of Glass*, and *Balade against Women's Doubleness*, being the very piece which is introduced into Stowe's edition, and is numbered 45 above (see p. 33). We are also enabled, by comparing this MS. with MS. Harl. 7578, to solve another riddle, viz. why it is that Chaucer's *Proverbs*, as printed in Morris's and Bell's editions, are followed by two 7-line stanzas which have nothing whatever to do with them. In MS. Harl. 7578 these two stanzas immediately follow, and MS. F. immediately precede Chaucer's *Proverbs*, and therefore were near enough to them to give an excuse for throwing them in together. However, both these stanzas are by Lydgate, and are mere fragments<sup>[243]</sup>. The former of them, beginning 'The worlde so wide, thaire so remuable,' really belongs to a poem of 18 stanzas, printed in Halliwell's edition of Lydgate's Minor Poems (Percy Soc.), p. 193. The latter of them, beginning 'The more I goo, the ferther I am behinde,' belongs to a poem of 11 stanzas, printed in the same, p. 74. Perhaps this will serve as a hint to future editors of Chaucer, from whose works it is high time to exclude poems known to be by some other hand.

In this MS. there is also a curious and rather long poem upon the game of chess; the board is called the *cheker*, and the pieces are the *kyng*, the *quene or the fers* (described on fol. 294), the *rokys (duo Roci)*, the *knyghtys*, the *Awfyns (duo alfini)*, and the *povnyys (pedini)*. This is interesting in connection with the *Book of the Duchess*; see note to l. 654 of that poem. The author tells us how 'he plaid at the chesse,' and 'was mated of a Ferse.'

B. (Bodley 638) is very closely related to MS. F.; in the case of some of the poems, both must have been drawn from a common source. MS. B. is not a mere copy of F., for it sometimes has the correct reading where F. is wrong; as, e.g. in the case of the reading *Bret* in the *House of Fame*, l. 1208. It contains seven of these Minor Poems, as well as *The boke of Cupide god of loue (Cuckoo and Nightingale)*, Hoccleve's *Lettre of Cupide god of loue*, Lydgate's *Temple of Glass* (oddly called *Temple of Bras* (!), a mistake which occurs in MS. F. also), his *Ordre of Folys*, printed in Halliwell's Minor Poems of Lydgate, p. 164, and his *Complaint of the Black Knight*, imperfect at the beginning.

A. (Shirley's MS. Ashmole 59) is remarkable for containing a large number of pieces by Lydgate, most of which are marked as his. It corroborates the statement in MS. F. that he wrote the *Balade against Women's Doubleness*. It contains the whole of Scogan's poem in which Chaucer's *Gentillesse* is quoted: see the complete print of it, from this MS., in the Chaucer Society's publications.

Another poem in this MS. requires a few words. At the back of leaf 38 is a poem entitled 'The Cronycle made by Chaucier,' with a second title to this effect:--'Here nowe folowe the names of the nyene worshipfullest Ladyes that in alle cronycles and storyal bokes haue beo founden of trouthe of constaunce and vertuuous or reproched (*sic*) womanhode by Chaucier.' The poem consists of nine stanzas of eight lines (in the ordinary heroic metre), and is printed

in Furnivall's *Odd Text of Chaucer's Minor Poems, Part I*. It would be a gross libel to ascribe this poem to Chaucer, as it is very poor, and contains execrable rimes (such as *prysoun, bycome; apply-e, pyte; thee, dy-e*). But we may easily see that the title is likely to give rise to a misconception. It does not really mean that the *poem itself* is by Chaucer, but that it gives a brief epitome of the 'Cronicle made by Chaucier' of 'the nyene worshipfullest Ladies.' And, in fact, it does this. Each stanza briefly describes one of the nine women celebrated in Chaucer's Legend of Good Women. It is sufficient to add that the author makes a ludicrous mistake, which is quite enough to acquit Chaucer of having had any hand in this wholly valueless production; for he actually addresses 'quene Alceste' as sorrowing for 'Seyse her husbunde.' *Seyse* is Chaucer's *Ceyx*, and *Alceste* is the author's comic substitution for *Alcyone*; see Book of the Duchess, l. 220. This is not a fault of the scribe; for *Alceste* rimes with *byheste*, whereas *Alcione* does not. I much suspect that Shirley wrote this poem *himself*. His verses, in MS. Addit. 16165, are very poor.

**Tn.** (Tanner 346) is a fair MS. of the 15th century, and contains, besides six of the Minor Poems, the *Legend of Good Women*, Hoccleve's *Letter of Cupid* (called *litera Cupidinis dei Amoris directa subditis suis Amatoribus*), the *Cuckoo and Nightingale* (called the *god of loue*), Lydgate's *Temple of Glas* and *Black Knight*, &c. One of them is the Ballad no. 32 discussed above (p. 40). At fol. 73 is a poem in thirteen 8-line stanzas, beginning 'As ofte as syghes ben in herte trewe.' One stanza begins with these lines:--

'As ofte tymes as Penelapye  
Renewed her werk in the *raduore*,' &c.

I quote this for the sake of the extremely rare Chaucerian word spelt *radevore* in the Legend of Good Women. The same line occurs in another copy of the same poem in MS. Ff., fol. 12, back.

**Ar.** (Arch. Seld. B. 24) is a Scottish MS., apparently written in 1472, and contains, amongst other things, the unique copy of the *Kingis Quair*, by James I. of Scotland. This is the MS. wherein the scribe attributes pieces to Chaucer quite recklessly: see p. 47. It is also the authority for the pieces called *Prosperity* and *Leaulte vault Richesse*. Here, once more, we find the *Letter of Cupid* and the *Cuckoo and Nightingale*; it is remarkable how often these poems occur in the same MS. It also contains *Troilus* and the *Legend of Good Women*.

**D.** (Digby 181) contains, besides two of the Minor Poems, an imperfect copy of *Troilus*; also the *Letter of Cupid* and *Complaint of the Black Knight*. At fol. 52 is a piece entitled 'Here Bochas repreuyth hem that yeue hasti credence to euery reporte or tale'; and it begins--'All-though so be in euery maner age'; in nineteen 7-line stanzas. This is doubtless a part of chapter 13 of Book I. of Lydgate's *Fall of Princes*.

**R.** (Rawlinson, Poet. 163) contains a copy of Chaucer's *Troilus*, followed by the *Balade to Rosemounde*. Both pieces are marked 'Tregentyll' or 'Tregentil' to the left hand, and 'Chaucer' to the right.

#### SS 16. CAMBRIDGE MSS.

**Ff.** (Ff. 1. 6) contains, besides five of the Minor Poems, many other pieces. One is a copy of *Pyramus and Thisbe*, being part of the Legend of Good Women. There are four extracts from various parts of Gower's *Confessio Amantis*; the *Cuckoo and Nightingale* and *Letter of Cupid*; the Romance of *Sir Degrevaunt*; *La Belle Dame sans Merci*. Some pieces from this MS. are printed in *Reliquiae Antiquae*, i. 23, 169, 202; and two more, called *The Parliament of Love* and *The Seven Deadly Sins*, are printed in *Political, Religious, and Love Poems*, ed. Furnivall (E. E. T. S.), pp. 48, 215. We also find here a copy of Lydgate's *Ballad of Good Counsail*, printed in the old editions of Chaucer (piece no. 40; see above, p. 33).

**Gg.** (Gg. 4. 27) is the MS. which contains so excellent a copy of the *Canterbury Tales*, printed as the 'Cambridge MS.' in the Chaucer Society's publications. Four leaves are lost at the beginning. On leaf 5 is Chaucer's *A. B. C.*; on leaf 7, back, the *Envoy to Scogan*; and on leaf 8, back, Chaucer's *Truth*, entitled *Balade de bone conseyl*. This is followed by a rather pretty poem, in 15 8-line stanzas, which is interesting as quoting from Chaucer's *Parliament of Foules*. Examples are: '*Qui bien ayme tard oublye*' (l. 32; cf. P. F. 679): 'The fesaunt, scornere of the cok Be nihter-tyme in frostis colde' (ll. 49, 50; cf. P. F. 357); 'Than spak the frosty feldefare' (l. 89; cf. P. F. 364). Line 41 runs--'Robert redbrest and the wrenne'; which throws some light on the etymology of *robin*. This valuable MS. also contains *Troilus* and the *Legend of Good Women*, with the unique earlier form of the Prologue; *The Parlement of Foules*; and Lydgate's *Temple of Glas*. At fol. 467 is a *Supplicacio amantis*, a long piece of no great value, but the first four lines give pretty clear evidence that the author was well acquainted with Chaucer's *Anelida*, and aspired to imitate it.

'Redresse of sorweful, O Cytherea,  
That *with* the stremys of thy plesaunt hete  
Gladist the cuntreis of al Cirrea,  
Wher thou hast chosyn thy paleys and thy sete.'

It seems to be a continuation of the *Temple of Glas*, and is probably Lydgate's own.

**Hh.** (Camb. Univ. Lib. Hh. 4. 12) contains much of Lydgate, and is fully described in the Catalogue.

**P.** (Pepys 2006) consists of 391 pages, and contains Lydgate's *Complaint of the Black Knight*, and *Temple of Glass*, part of the *Legend of Good Women*, the *A. B. C.*, *House of Fame*, *Mars and Venus* (two copies), *Fortune*, *Parlement of Foules*, *The Legend of the Three Kings of Cologne*, *The War between Caesar and Pompey*, a *Translation of parts of Cato*, *the Tale of Melibeus* and *Parson's Tale*, *Anelida*, *Envoy to Scogan*, *A. B. C.* (again), *Purse*, *Truth*, and *Merciless Beauty*.

**Trin.** (Trin. Coll. Camb. R. 3. 19) not only contains two of the Minor Poems, but a large number of other pieces, including the *Legend of Good Women* and many of Lydgate's Poems. In particular, it is the source of most of Stowe's additions to Chaucer: I may mention *The Craft of Lovers*, dated 1448 in the MS. (fol. 156), but 1348 in Stowe; the *Ten Commandments of Love*, *Nine Ladies worthy*, *Virelai* (fol. 160), *Balade* beginning *In the seson of Feuerer* (fol. 160), *Goddesses and Paris* (fol. 161, back), *A balade plesaunte* (fol. 205), *O Mossie Quince* (fol. 205), *Balade* beginning *Loke well aboute* (fol. 207); and *The Court of Love*; see the pieces numbered 46, 48, 49, 50, 51, 53, 54, 55, 56, 59, (p. 33). The piece numbered 41 also occurs here, at the end of the *Parliament of Foules*, and is headed 'Verba translatoris.' One poem, by G. Ashby, is dated 1463, and I suppose most of the pieces are in a handwriting of a later date, not far from 1500. It is clear that Stowe had no better reason for inserting pieces in his edition of Chaucer than their occurrence in this MS. to which he had access. If he had had access to any other MS. of the same character, the additions in his book would have been different, and *The Court of Love* would never have been 'Chaucer's.' Yet this is the sort of evidence which some accept as being quite sufficient to prove that Chaucer learnt the language of a century after his own date, in order to qualify himself for writing that poem.

#### SS 17. LONDON MSS.

**Ad.** (MS. Addit. 16165). One of Shirley's MSS., marked with his name in large letters. It contains a copy of Chaucer's *Boethius*; Trevisa's translation of the gospel of *Nichodemus*; the *Maistre of the game* (on hunting); the *Complaint of the Black Knight* and the *Dreme of a Lover*, both by Lydgate. The latter is the same poem, I suppose, as *The Temple of Glas*. It is here we learn from Shirley that the *Complaint of the Black Knight* is Lydgate's. Not only is it headed, on some pages, as 'The complaynte of a knight made by Lidegate,' but on fol. 3 he refers to the same poem, speaking of it as being a complaint--

'al in balade<sup>[244]</sup>,  
That daun Iohan of Bury made,  
Lydgate the Munk clothed in blakke.'

Here also we find two separate fragments of *Anelida*<sup>[245]</sup>; the two stanzas mentioned above (p. 52, l. 20), called by Shirley 'two verses made in wyse of balade by Halsham, Esquyer'; Chaucer's *Proverbs*; the poem no. 45 above (p. 33), attributed in this MS. to Lydgate; &c. At fol. 256, back, is the *Balade of compleynte* printed in this volume as poem no. XXIII.

**Add.** (MS. Addit. 22139). This is a fine folio MS., containing Gower's *Confessio Amantis*. At fol. 138 are Chaucer's *Purse*, *Gentillesse*, *Lak of Stedfastnesse*, and *Truth*.

**At.** (MS. Addit. 10340). Contains Chaucer's *Boethius* (foll. 1-40); also *Truth*, with the unique *envoy*, and the description of the 'Persone,' from the *Canterbury Tales*, on fol. 41, recto<sup>[246]</sup>.

**Ct.** (MS. Cotton, Cleopatra, D. 7). The Chaucer poems are all on leaves 188, 189. They are all ballads, viz. *Gentillesse*, *Lak of Stedfastnesse*, *Truth*, and *Against Women Unconstaunt*. All four are in the same hand; and we may remark that the last of the four is thus, in a manner, linked with the rest; see p. 58, l. 5, p. 26, l. 29.

**H.** (MS. Harl. 2251). Shirley's MS. contains a large number of pieces, chiefly by Lydgate. Also Chaucer's *Prioresses Tale*, *Fortune* (fol. 46), *Gentillesse* (fol. 48, back), *A. B. C.* (fol. 49), and *Purse* (fol. 271). The *Craft of Lovers* also occurs, and is dated 1459 in this copy. Poem no. 56 (p. 34) also occurs here, and is marked as Lydgate's. We also see from this MS. that the first four stanzas of no. 52 (p. 33) form part of a poem on the *Fall of Man*, in which *Truth*, *Mercy*, *Righteousness*, and *Peace* are introduced as allegorical personages. The four stanzas form part of *Mercy's* plea, and this is why the word *mercy* occurs ten times. At fol. 153, back (formerly 158, back), we actually find a copy of Henry Scogan's poem in which Chaucer's *Gentillesse* is *not* quoted, the requisite stanzas being entirely omitted. At fol. 249, back, Lydgate quotes the line 'this world is a thurghfare ful of woo,' and says it is from Chaucer's 'tragedyes.' It is from the *Knights Tale*, l. 1989 (A 2847).

**Ha.** (Harl. 7578). Contains Lydgate's *Proverbs*; Chaucer's *Pite* (fol. 13, back), *Gentillesse* and *Lak of Stedfastnesse* (fol. 17), immediately followed by the *Balade against Women unconstaunt*, precisely in the place where we should expect to find it; also Chaucer's *Proverbs*, immediately followed by the wholly unconnected stanzas discussed above; p. 52, l. 20. At fol. 20, back, are six stanzas of Chaucer's *A. B. C.*

**Harl.** (MS. Harl. 7333). This is a fine folio MS., and contains numerous pieces. At fol. 37, recto, begins a copy of the Canterbury Tales, with a short prose Proem by Shirley; this page has been reproduced in facsimile for the Chaucer Society. At fol. 129, back, begins the *Parliament of Foules*, at the end of which is the stanza which appears as poem no. 41 in Stowe's edition (see p. 33). Then follow the *Broche of Thebes*, i. e. the *Complaint of Mars*, and *Anelida*. It also contains some of the *Gesta Romanorum* and of Hoccleve's *De Regimine Principum*. But the most remarkable thing in this MS. is the occurrence, at fol. 136, of a poem hitherto (as I believe) unprinted, yet obviously (in my opinion) written by Chaucer; see no. XXII. in the present volume. Other copies occur in F. and B.

**Sh.** (MS. Harl. 78; one of Shirley's MSS.). At fol. 80 begins the *Complaint to Pity*; on fol. 82 the last stanza of this poem is immediately followed by the poem here printed as no. VI; the only mark of separation is a star-like mark placed upon the line which is drawn to separate one stanza from another. At the end of fol. 83, back, l. 123 of the poem occurs at the bottom of the page, and fol. 84 is gone; so that the last stanza of 10 lines and the ascription to Chaucer in the colophon do not appear in this MS.

MS. Harl. 372. This MS. contains many poems by Lydgate. Also a copy of *Anelida*; followed by *La Belle Dame sans mercy*, 'translatid out of Frenche by Sir Richard Ros,' &c.

MS. Lansdowne 699. This MS. contains numerous poems by Lydgate, such as *Guy of Warwick*, the *Dance of Macabre*, the *Horse, Sheep, and Goose*, &c.; and copies of Chaucer's *Fortune and Truth*.

#### SS 18. I. A. B. C.

This piece was first printed in Speght's edition of 1602, with this title: 'Chaucer's 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.' This is probably a mere guess, founded on the fact that Chaucer wrote the Book of the Duchess. It cannot be literally true, because it is not strictly 'made,' or composed, but only translated. Still, it is just possible that it was *translated* for her pleasure (rather than use); and if so, must have been written between 1359 and 1369. A probable date is about 1366. In any case, it may well stand first in chronological order, being a translation just of that unambitious character which requires no great experience. Indeed, the translation shews one mark of want of skill; each stanza begins by following the original for a line or two, after which the stanza is completed rather according to the requirements of rime than with an endeavour to render the original at all closely. There are no less than thirteen MS. copies of it; and its genuineness is attested both by Lydgate and Shirley.<sup>[247]</sup> The latter marks it with Chaucer's name in the Sion College MS. Lydgate's testimony is curious, and requires a few words of explanation.

Guillaume De Deguilleville, a Cistercian monk in the royal abbey of Chalis<sup>[248]</sup>, in the year 1330 or 1331<sup>[249]</sup>, wrote a poem entitled *Pelerinage de la Vie humaine*. Of this there are two extant English translations, one in prose and one in verse, the latter being attributed to Lydgate. Of the prose translation<sup>[250]</sup> four copies exist, viz. in the MSS. which I call C., Gl., Jo., and L. In all of these, Chaucer's A. B. C. is inserted, in order to give a verse rendering of a similar prayer in verse in the original. Of Lydgate's verse translation there is a copy in MS. Cotton, Vitell. C. xiii. (see foll. 255, 256); and when he comes to the place where the verse prayer occurs in his original, he says that, instead of translating the prayer himself, he will quote Chaucer's translation, observing:--

'My mayster Chaucer, in hys tyme,  
Affer the Frenchs he dyde yt ryme.'

Curiously enough, he does not do so; a blank space was left in the MS. for the scribe to copy it out, but it was never filled in<sup>[251]</sup>. However, it places the genuineness of the poem beyond doubt; and the internal evidence confirms it; though it was probably, as was said, quite an early work.

In order to illustrate the poem fully, I print beneath it the French original, which I copy from the print of it in Furnivall's *One-text Print of Chaucer's Minor Poems*, Part I. p. 84.

It is taken from Guillaume De Deguilleville's *Pelerinage de l'Ame*, Part I, *Le Pelerinage de la Vie humaine*. Edited from the MS. 1645, Fonds Francais, in the National Library, Paris (A), and collated with the MSS. 1649 (B), 376 (C), and 377 (D), in the same collection, by Paul Meyer. I omit, however, the collations; the reader only wants a good text.

Chaucer did not translate the last two stanzas. I therefore give them *here*.

'Ethiques<sup>[252]</sup> s'avoie leu,  
Tout recorde et tout sceu,  
Et apres riens n'en ouvrasse  
Du tout seroie deceu.  
Aussi con cil qui est cheu,  
En sa rois et en sa nasse.  
Verge, m'ame je claim lasse,

Quar en toy priant se lasse  
 Et si ne fait point son deu.  
 Pou vault chose que je amasse;  
 Ma priere n'est que quasse  
 S'a bien je ne sui esmeu.

'Contre<sup>[253]</sup> moy doubt que ne prie  
 Ou que en vain merci ne crie. 290  
 Je te promet amandement;  
 Et pour ce que je ne nie  
 Ma promesse, je t'en lie  
 L'ame de moy en gaigement;  
 Puis si te pri finalement  
 Que quant sera mon finement  
 Tu ne me defailles mie:  
 Pour moy soies au jugement  
 A fin que hereditablement  
 J'aie pardurable vie. AMEN.' 300

MS. C. affords, on the whole, the best text, and is therefore followed, all variations from it being duly noted in the footnotes, except (occasionally) when *i* is put for *y*, or *y* for *i*. The scribes are very capricious in the use of these letters, using them indifferently; but it is best to use *i* when the vowel is short (as a general rule), and *y* when it is long. Thus, *it is* is better than *yt ys*, and *wyse* than *wise*, in order to shew that the vowel is long in the latter case. I also use *y* at the end of a word, as usual; as in *lady*, *my*. When the spelling of the MS. is thus slightly amended, it gives a fair text, which can easily be read with the old and true pronunciation.

We may roughly divide the better MSS. into two sets, thus: (a) C. Gl. L. Jo.; (b) F. B. Gg. The rest I have not collated. See Koch, in *Anglia*, iv. b. 100.

The metre of this poem is worthy of notice. Chaucer uses it again, in the *Former Age* (IX), *Lenvoy to Bukton* (XVII), and in the *Monkes Tale*. More complex examples of it, with repeated rimes, are seen in the *Balade to Rosemounde* (XII), *Fortune* (X), and *Venus* (XVIII). See also the two stanzas on p. 47.

#### SS 19. II. THE COMPLEYNT UNTO PITE.

The word *compleynt* answers to the O. F. *complaint*, sb. masc., as distinguished from O. F. *complainte*, sb. fem., and was the technical name, as it were, for a love-poem of a mournful tone, usually addressed to the un pitying loved one. See Godefroy's *Old French Dictionary*<sup>[254]</sup>. Dr. Furnivall's account of this poem begins as follows: 'In seventeen 7-line stanzas: 1 of Proem, 7 of Story, and 9 of Complaint, arranged in three Terns [sets of three] of stanzas; first printed by Thynne in 1532.... The poem looks not easy to construe; but it is clearly a Complaint to Pity, as 5 MSS. read, and not of Pity, as Shirley reads in MS. Harl. 78. This Pity once lived in the heart of the loved-one of the poet.... But in his mistress's heart dwells also Pity's rival, Cruelty; and when the poet, after waiting many years<sup>[255]</sup>, seeks to declare his love, even before he can do so, he finds that Pity for him is dead in his mistress's heart, Cruelty has prevailed, and deprived him of her.' His theory is, that this poem is Chaucer's earliest original work, and relates to his own feelings of hopeless love; also, that Chaucer was not married till 1374, when he married his namesake Philippa Chaucer<sup>[256]</sup>. If this be so, a probable conjectural date for this poem is about 1367. I have remarked, in the note to l. 14, that the allegory of the poem is somewhat confused; and this implies a certain want of skill and clearness, which makes the supposition of its being an early work the more probable<sup>[257]</sup>. It is extremely difficult to determine to what extent the sentiments are artificial. If a French poem of a similar character should one day be found, it would not be very surprising. Meanwhile, it is worth observing that the notion of personifying *Pity* is taken from Chaucer's favourite author Statius; see the *Thebaid*, bk. xi. 458-496, and compare the context, ll. 1-457. It is this which enables us to explain the word *Herenus* in l. 92, which is an error for *Herines*, the form used by Chaucer to denote the *Erinnyes* or Furies<sup>[258]</sup>. The *Erinnyes* are mentioned in Statius, *Theb.* xi. 345 (cf. ll. 58, 60, 383); and Statius leads up to the point of the story where it is an even chance whether there will be peace or war. The Furies urge on the combatants to war; and at this crisis, the only power who can overrule them is *Pietas*, personified by Statius for this express purpose (ll. 458, 465, 466). The struggle between Pity and Cruelty in Chaucer's poem is parallel to the struggle between *Pietas* and the fury *Tisiphone* as told in Statius. Pity is called *Herines quene*, or queen of the Furies, because she alone is supposed to be able to control them. See my notes to ll. 57, 64, and 92.

The poem is extant in nine MSS. It is attributed to Chaucer by Shirley in MS. 'Sh.,' and the internal evidence confirms this. There is a fairly good copy in MS. F., on which my edition of it is based. There is, further, an excellent *critical*

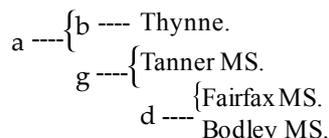
edition of this poem by Prof. Ten Brink, in *Essays on Chaucer*, Part II, p. 170 (Chaucer Soc.); this I carefully consulted after making my own copy, and I found that the differences were very slight. The least valuable MSS. seem to be Ff., Ph., and Lt. Omitting these, the MSS. may be divided into three sets, viz. A, Ba, and Bb, the two last going back to a common source B. These are: (A.)--Sh. Ha.; (Ba.)--F. B.; (Bb.)--Tn. Trin. See Koch, in *Anglia*, iv. b. 96.

In this poem we have the earliest example, in English, of the famous 7-line stanza.

#### SS 20. III. THE BOOK OF THE DUCHESS.

Here we are on firm ground. The genuineness of this poem has never been doubted. It is agreed that the word *Whyte* in l. 948, which is given as the name of the lady lately dead, is a translation of *Blanche*, and that the reference is to the wife of the Duke of Lancaster (John of Gaunt), who died Sept. 12, 1369, at the age of twenty-nine, her husband being then of the same age. As the poem would naturally be written soon after this event, the date must be near the end of 1369. In fact, John of Gaunt married again in 1372, whereas he is represented in the poem as being inconsolable. Chaucer's own testimony, in the Legend of Good Women, l. 418, is that he made 'the deeth of Blaunche the Duchesse'; and again, in the Introduction to the Man of Law's Prologue, l. 57, that 'In youthe he made of Ceys and Alcion.' In 1369, Chaucer was already twenty-nine years of age (taking the year of his birth to be 1340, not 1328), which is rather past the period of youth; and the fact that he thus mentions 'Ceys and Alcion' as if it were the name of an independent poem, renders it almost certain that such was once the case. He clearly thought it too good to be lost, and so took the opportunity of inserting it in a more ambitious effort. The original 'Ceys and Alcion' evidently ended at l. 220; where it began, we cannot say, for the poem was doubtless revised and somewhat altered. Ll. 215, 216 hint that a part of it was suppressed. The two subjects were easily connected, the sorrow of Alcyone for the sudden and unexpected loss of her husband being the counterpart of the sorrow of the duke for the loss of his wife. The poem of 'Ceys and Alcion' shews Chaucer under the influence of Ovid, just as part of his Complaint to Pity was suggested by Statius; but in the later part of the poem of the Book of the Duchesse we see him strongly influenced by French authors, chiefly Guillaume de Machault and the authors of *Le Roman de la Rose*. His familiarity with the latter poem (as pointed out in the notes) is such as to prove that he had already been previously employed in making his translation of that extremely lengthy work, and possibly quotes lines from his own translation<sup>[259]</sup>.

The relationship between the MSS. and Thynne's edition has been investigated by Koch, in *Anglia*, vol. iv. Anzeiger, p. 95, and by Max Lange, in his excellent dissertation entitled *Untersuchungen uber Chaucer's Boke of the Duchesse*, Halle, 1883. They both agree in representing the scheme of relationship so as to give the following result:



Here a represents a lost original MS., and b and g are lost MSS. derived from it. Thynne follows b; whilst g is followed by the Tanner MS. and a lost MS. d. The Fairfax and Bodley MSS., which are much alike, are copies of d. The MS. g had lost a leaf, containing ll. 31-96; hence the same omission occurs in the three MSS. derived from it. However, a much later hand has filled in the gap in MS. F, though it remains blank in the other two MSS. On the whole, the authorities for this poem are almost unusually poor; I have, in general, followed MS. F, but have carefully amended it where the other copies seemed to give a better result. Lange gives a useful set of 'Konjekturen,' many of which I have adopted. I have also adopted, thankfully, some suggestions made by Koch and Ten Brink; others I decline, with thanks.

This poem is written in the common metre of four accents, which was already in use before Chaucer's time, as in the poem of Havelok the Dane, Robert of Brunne's Handling Synne, Hampole's Pricke of Conscience, &c. Chaucer only used it once afterwards, viz. in his House of Fame. It is the metre employed also in his translation (as far as we have it) of the French *Roman de la Rose*.

#### SS 21. IV. THE COMPLEYNT OF MARS.

Lydgate tells us that this poem is Chaucer's, referring to it as containing the story of 'the broche which that Vulcanus At Thebes wrought,' &c. Internal evidence clearly shews that it was written by the author of the *Treatise on the Astrolabie*. In MS. Harl. 7333, Shirley gives it the title 'The broche of Thebes, as of the love of Mars and Venus.' Bale oddly refers to this poem as *De Vulcani veru*, but *broche* is here an ornament, not a spit. With the exception of two lines and a half (ll. 13-15), the whole poem is supposed to be sung by a bird, and upon St. Valentine's day. Such a contrivance shews a certain lack of skill, and is an indication of a comparatively early date. The poem begins in the ordinary 7-line stanza, rimed *a b a b b c c*; but the Complaint itself is in 9-line stanzas, rimed *a a b a a b b c c*, and exhibits a considerable advance in rhythmical skill. This stanza, unique in Chaucer, was copied by Douglas (*Palace of Honour*, part 3), and by Sir D. Lyndesay (*Prolog. to Testament of Papyngo*).

At the end of the copy of this poem in MS. T., Shirley appends the following note:--'Thus eondethe here this complaint, whiche some men sayne was made by [i. e. with respect to] my lady of York, doughter to the kyng of Spaygne, and my

lord huntingdon, some tyme Duc of Excestre.' This tradition may be correct, but the intrigue between them was discreditable enough, and would have been better passed over in silence than celebrated in a poem, in which Mars and Venus fitly represent them. In the heading to the poem in the same MS., Shirley tells us further, that it was written to please John of Gaunt. The heading is:--'Loo, yee louers, gladethe and comfortethe you of thallyance etrayted<sup>[260]</sup> bytwene the hardy and furyous Mars the god of armes and Venus the double [i. e. fickle] goddesse of loue; made by Geffrey Chaucier, at the comandement of the renommed and excellent Prynce my lord the Duc Iohn of Lancastre.' The lady was John of Gaunt's sister-in-law. John of Gaunt married, as his second wife, in 1372, Constance, elder daughter of Pedro, king of Castile; whilst his brother Edmund, afterwards duke of York, married Isabel, her sister. In Dugdale's *Baronage*, ii. 154, we read that this Isabel, 'having been somewhat wanton in her younger years, at length became a hearty penitent; and departing this life in 1394, was buried in the Friars Preachers at Langele,' i. e. King's Langley in Hertfordshire; cf. Chauncy's *Hertfordshire*, p. 455; Camden's *Anglica*, p. 350. It is possible that Chaucer addressed his Envoy to the Complaint of Venus to the same lady, as he calls her 'Princess.'

Mars is, accordingly, intended to represent John Holande, half-brother to Richard II, Earl of Huntingdon, and afterwards Duke of Exeter. He actually married John of Gaunt's daughter, Elizabeth, whose mother was the Blanche celebrated in the Book of the Duchess.

If this tradition be true, the date of the poem must be not very many years after 1372, when the Princess Isabel came to England. We may date it, conjecturally, about 1374. See further in Furnivall's *Trial Forewords*, pp. 78-90. I may add that an attempt has been made to solve the problem of the date of this poem by astronomy (see *Anglia*, ix. 582). It is said that Mars and Venus were in conjunction on April 14, 1379. This is not wholly satisfactory; for Chaucer seems to refer to the 12th of April as the time of conjunction. If we accept this result, then the year was 1379. The date 1373-9 is near enough.

The poem is remarkable for its astronomical allusions, which are fully explained in the notes. The story of Mars and Venus was doubtless taken from Ovid, *Metam.* iv. 170-189. The story of the brooch of Thebes is from Statius, ii. 265, &c.; see note to l. 245.

I shall here add a guess of mine which possibly throws some light on Chaucer's reason for referring to the brooch of Thebes. It is somewhat curious that the Princess Isabel, in a will made twelve years before her death, and dated Dec. 6, 1382, left, amongst other legacies, 'to the Duke of Lancaster, a *Tablet of Jasper which the King of Armonie gave her*'; see Furnivall's *Trial Forewords*, p. 82. Here *Armonie* means, of course, Armenia; but it is also suggestive of *Harmonia*, the name of the first owner of the brooch of Thebes. It seems just possible that the brooch of Thebes was intended to refer to this tablet of jasper, which was doubtless of considerable value and may have been talked about as being a curiosity.

MSS. F. Tn. and Lt. are much alike; the rest vary. I follow F. mainly, in constructing the text.

#### SS 22. V. THE PARLEMENT OF FOULES.

This poem is undoubtedly genuine; both Chaucer and Lydgate mention it. It is remarkable as being the first of the Minor Poems which exhibits the influence upon Chaucer of Italian literature, and was therefore probably written somewhat later than the Complaint of Mars. It is also the first of the Minor Poems in which touches of true humour occur; see ll. 498-500, 508, 514-6, 563-575, 589-616. Dr. Furnivall (*Trial Forewords*, p. 53) notes that the MSS. fall into two principal groups; in the first he places Gg., Trin., Cx., Harl., O., the former part of Ff., (part of) Ar., and the fragments in Hh. and Laud 416; in the second he places F., Tn., D., and the latter part of Ff. Lt. also belongs to the second group. See further in *Anglia*, vol. iv. Anzeiger, p. 97. The whole poem, except the Roundel in ll. 680-692, is in Chaucer's favourite 7-line stanza, often called the ballad-stanza, or simply *balade* in the MSS.

The poem itself may be roughly divided into four parts. The first part, ll. 1-84, is mainly occupied with an epitome of the general contents of Cicero's *Somnium Scipionis*. The second part, ll. 85-175, shews several instances of the influence of Dante, though the stanza containing ll. 99-105 is translated from Claudian. The third part, ll. 176-294, is almost wholly translated or imitated from Boccaccio's *Teseide*. And the fourth part, ll. 295 to the end, is occupied with the real subject of the poem, the main idea being taken, as Chaucer himself tells us, from Alanus de Insulis. The passages relating to the *Somnium Scipionis* are duly pointed out in the notes; and so are the references to Dante and Claudian. The history of the third and fourth parts requires further explanation.

We have already seen that Chaucer himself tells us, in the Prol. to the Legend, 420, that he made--'al the love of Palamon and Arcyte Of Thebes, thogh the story is knowen lyte.' (N.B. This does not mean that *Chaucer's* version of the story was 'little known,' but that *Boccaccio* speaks of the story as being little known--'che Latino autor non par ne dica'; see note to *Anelida*, l. 8.) Now, in the first note on *Anelida and Arcite*, it is explained how this story of Palamon and Arcite was necessarily translated, more or less closely, from Boccaccio's *Teseide*, and was doubtless written in the 7-line stanza; also that fragments of it are preserved to us (1) in sixteen stanzas of the Parliament of Foules, (2) in the first ten stanzas of *Anelida*, and (3) in three stanzas of *Troilus*. At a later period, the whole poem was re-written in a different metre, and now forms the *Knights Tale*. The sixteen stanzas here referred to begin at l. 183 (the previous

stanza being also imitated from a different part of the *Teseide*, bk. xi. st. 24), and end at l. 294. Chaucer has somewhat altered the order; see note to l. 183. I here quote, from Furnivall's *Trial Forewords*, pp. 60-66, a translation by Mr. W. M. Rossetti, of Boccaccio's *Teseide*, bk. vii. stanzas 51-66; and I give, beneath it, the Italian text, from an edition published at Milan in 1819. This passage can be compared with Chaucer's imitation of it at the reader's leisure.

I note, beforehand, that, in the first line of this translation, the word *whom* refers to *Vaghezza*, i. e. Grace, Allurement; whilst *she* is the prayer of Palemo, personified.

*Tes.* vii. stanzas 51-60; cf. *Parl. Foules*, ll. 183-259.

<p>hom going forward, she saw that [i. e. Mount Cithaeron] y view suave and charming; e of a garden bosky and beautiful, eenest, full of plants, 1 grass, and every new flower; erein rose fountains living and clear; nong the other plants it abounded in, seemed to her more than other.</p>		<p>Colla quale oltre andando vide quello Per ogni vista soave ed ameno, A guisa d'un giardin fronzuto e bello E di piante verdissimo ripieno, D'erbetta fresca e d'ogni fior novello; E fonti vive e chiare vi surgieno, E in fra l'altre piante, onde abbondava, Mortine piu che altro le sembrava.</p>
<p>he heard amid the branches sweetly inging of almost all kinds: hich [branches] also in like wise v them with delight making their nests. ong the fresh shadows quickly v rabbits go hither and thither, nid deer and fawns, ny other dearest little beasts.</p>	P. F. 190.	<p>Quivi senti pe' rami dolcemente Quasi d'ogni maniera ucce' cantare, Sopra de' quali ancor similmente Gli vide con diletto i nidi a fare: Poscia fra l'ombre fresche prestamente Vidi conigli in qua e in la andare, E timidenti cervi e cavrioli, E molti altri carissimi bestiuoli.</p>
<p>wise here every instrument med to hear, and delightful chaunt: òre passing with pace not slow, oking about, somewhat within herself suspended lofty place and beautiful adornment v it replete in almost every corner irirlings which, flying here and there, o their bourne. Which she looking at,</p>	P. F. 197.	<p>Similmente quivi ogni stromento Le parve udire e diletto canto; Onde passando con passo non lento, E rimirando, in se sospesa alquanto Dell' alto loco e del bell' ornamento; Ripieno il vide quasi in ogni canto Di spirite', che qua e la volando Gieno a lor posta; a' quali essa guardando,</p>
<p>the bushes beside a fountain pid forging arrows-- ing the bow set down by his feet; [arrows when] selected his daughter Voluptas ed in the waves. And settled down em was Ease [<i>Ozio</i>, Otium]; whom she saw , with Memory, steeled his darts e steel that she [Voluptas] first tempered.</p>	P. F. 211.	<p>Tra gli albuscelli ad una fonta allato Vide Cupido a fabbricar saette, Avendo egli a' suoi pie l'arco posato, Le qua' sua figlia Voluttade elette Nell' onde temperava, ed assettato Con lor s'era Ozio, il quale ella vedette, Che con Memoria l'aste sue ferrava De' ferri ch' ella prima temperava.</p>
<p>en she saw in that pass Grace [<i>Leggiadria</i>], dorning [<i>Adornezza</i>] and Affability, e wholly estrayed Courtesy; e saw the Arts that have power e others perforce do folly, aspect much disfigured. n Delight of our form v standing alone with Gentillesse.</p>	P. F. 218.	<p>E poi vide in quel passo Leggiadria Con Adornezza ed Affabilitate, E la ismarrita in tutto Cortesia, E vide l'Arti ch' hanno potestate Di fare altrui a forza far follia, Nel loro aspetto molto isfigurate: Delia immagine nostra il van Diletto Con Gentilezza vide star soletto.</p>
<p>he saw Beauty pass her by, t any ornament, gazing on herself; th her she saw Attraction [<i>Piacevolezza</i>] go,-- e prayer] commending to herself both one and other. em she saw standing Youth, nd adorned, making great feast: i the other side she saw madcap Audacity long with Glozings and Pimps.</p>	P. F. 225.	<p>Poi vide appresso a se passar Bellezza Sanz' ornamento alcun se riguardando, E vide gir con lei Piacevolezza, E l'una e l'altra seco commendando, Vide con loro starsi Giovinezza Destra ed adorna, molto festeggiando: E d'altra parte vide il folle Ardire Con Lusinghe e Ruffiani insieme gire.</p>

he place, on lofty columns,  
v a temple of copper; round which  
v youths dancing and women--  
ie of them beautiful, and that one in fine raiment,  
led, barefoot, only in their hair and gowns,  
went the day in this alone.  
ver the temple she saw doves hover  
ttle and coo.

ar to the entry of the temple  
v that there sat quietly  
y Peace, who a curtain  
lightly before the door.  
r, very subdued in aspect,  
ience discreetly,  
i look; and on all sides  
l her she saw artful Promises.

ntering the temple, of Sighs  
: there an earthquake, which whirled  
/ with hot desires.  
up all the altars  
:w flames born of pangs;  
: which dripped with tears  
ed by a woman cruel and fell  
she there saw, called Jealousy

that [temple] she saw Priapus hold  
;hest place--in habit just such as  
er would at night see him  
do] when, braying, the animal  
of all awoke Vesta, who to his mind  
t a little--towards whom he in like guise  
nd likewise throughout the great temple  
v many garlands of diverse flowers.'

P. F. 232.

In mezzo il loco sur alte colonne  
Di rame vide un tempio, al qual d'intorno  
Danzanti giovinetti vide e donne,  
Qual d'esse bella, e qual d'abito adomo,  
Iscinte, iscalze, in capei soli e'n gonne,  
Che in questo solo disponeano il giorno:  
Poi sopra il tempio vide volitare  
E posarsi colombe e mormorare.

P. F. 239.

E all'entrata del tempio vicina  
Vide che si sedava pianamente  
Monna Pace, la quale una cortina  
Movea innanzi alla porta lievemente;  
Appresso a lei in vista assai tapina  
Pacienza sedea discretamente;  
Pallida nell' aspetto, e d'ogni parte  
Intorno a lei vide Promesse ad arte.

P. F. 246.

Poi dentro al tempio entrata, di sospiri  
Vi senti un terremoto, che girava  
Focoso tutto di caldi disiri:  
Questi gli altari tutti alluminava  
Di nuove fiamme nate di martiri,  
De' qua' ciascun di lagrime grondava,  
Mosse da una donna cruda e ria,  
Che vide li, chiamata Gelosia:

P. F. 253.

Ed in quel vide Priapo tenere  
Piu sommo loco, in abito tal quale  
Chiunque il volle la notte vedere  
Pote, quando ragghiando l'animale  
Piu pigro desto Vesta, che in calere  
Non poco gli era, in ver di cui cotale  
Andava; e simil per lo tempio grande  
Di fior diversi assai vide grillande.

*Tes. vii. 61, 62; cf. P. F. 281-294.*

ny bows of the Chorus of Diana  
v hung up and broken; among which was  
`Callisto, become the Arctic  
he apples were there of haughty  
a, who was sovereign in racing;  
:o the arms of that other proud one  
rought forth Parthenopaeus,  
on to the Calydonian King Oeneus.

v there histories painted all about;  
which with finer work  
;pouse of Ninus she there  
the doings distinguished; and at foot of the mulberry-tree  
s and Thisbe, and the mulberries already distained;  
e saw among these the great Hercules  
ap of Iole, and woeful Biblis  
iteous, soliciting Caunus.'

P. F. 281.

Quivi molti archi a' Cori di Diana  
Vide appiccati e rotti, in tra quali era  
Quel di Callisto fatta tramontana  
Orsa; le pome v'eran della fiera  
Atalanta che 'n correr fu sovrana;  
Ed ancor l'armi di quell' altra altiera  
Che partori il bel Partenopeo  
Nipote al calidonio Re Eneo.

P. F. 288.

Videvi storie per tutto dipinte,  
In tra le qua' con piu alto lavoro  
Della sposa di Nino ivi distinte  
L'opere tutte vide; e a pie del moro  
Piramo e Tisbe, e gia le gelse tinte:  
E'l grand' Ercole vide tra costoro  
In grembo a Jole, e Bibli dolorosa  
Andar pregando Cauno pietosa.

*Tes. vii. 63-66; cf. P. F. 260-280.*

she saw not Vēnus, it was told her  
ew she by whom)--"In secreter  
the temple stays she delighting.  
wantest her, through that door quietly  
Wherefore she, without further demur,  
f manner as she was,

P. F. 260.

Ma non vedendo Vēner, le fu detto,  
Ne conobbe da cui: 'In piu sagreta  
Parte del tempio stassi ella a diletto:  
Se tu la vuoi, per quella porta, cheta  
Te n'entra': ond' essa, senza altro rispetto,  
In abito qual era mansueta,

ched thither to enter within,  
the embassy to her committed.

re she, at her first coming,  
Riches guarding the portal--  
emed to her much to be revered:  
eing by her allowed to enter there,  
ce was dark to her at first going.  
rwards, by staying, a little light  
ned there; and saw her lying naked  
eat bed very fair to see.

had hair of gold, and shining  
her head without any tress.  
e was such that most people  
comparison no beauty at all.  
ns, breast, and outstanding apples,  
ll seen; and every other part with a  
so thin was covered  
shewed forth almost as [if] naked.

ork was fragrant with full a thousand odours.  
of her sides Bacchus was seated,  
other Ceres with her savours.  
e in her hands held the apple,  
ing herself, which, to her sisters  
ord, she won in the Idean vale.  
aving seen all this, she [the prayer] made her request,  
was conceded without denial.'

P. F. 261.

P. F. 267.

P. F. 274.

La si appresso per entrar dentro ad essa,  
E l'ambasciata fare a lei commessa.

Ma essa li nel primo suo venire  
Trovo Richezza la porta guardare;  
La qual le parve assai da riverire;  
E lasciata da lei quiv'entro entrare,  
Oscuro le fu il loco al primo gire;  
Ma poca luce poscia nello stare  
Li prese, e vide lei nuda giacere  
Sopra un gran letto assai bella a vedere.

Ma avie d'oro i crini e rilucenti  
Intorno al capo senza treccia alcuna:  
Il suo viso era tal che le piu genti  
Hanno a rispetto bellezza nissuna:  
Le braccia, il petto e le poma eminenti  
Si vedien tutte, e ogni altra parte d'una  
Testa tanto sottile si ricopria,  
Che quasimente nuda comparia.

Oliva il collo ben di mille odori:  
Dall' un de' lati Bacco le sedea,  
Dall' altro Ceres cogli suoi savori:  
Ed essa il pomo per le man tenea,  
Se diletando, il quale alle sorori  
Prelata vinse nella valle Idea:  
E tutto cio veduto posse il prego,  
Il qual fu concesso senza niego.

At l. 298 we are introduced to a queen, who in l. 303 is said to be the noble goddess Nature. The general idea is taken from Aley's *Pleynt of Kynde* (l. 316), i. e. from the *Planctus Naturae* of Alanus de Insulis; see note to l. 298 of the poem. I here quote the most essential passage from the Anglo-Latin Satirical Poets, ed. T. Wright, ii. 437. It describes the garment worn by the goddess Nature, on which various birds were represented. The phrase *animalium concilium* may have suggested the name given by Chaucer to our poem. But see the remark on p. 75, l. 21.

'Haec autem [vestis] nimis subtilizata, subterfugiens oculorum indaginem, ad tantam materiae tenuitatem advenerat, ut ejus aerisque eandem crederes esse naturam, in qua, prout oculis pictura imaginabatur, *animalium* celebratur *concilium*. Illic *aquila*, primo juvenem, secundo senem, induens, tertio iterum reciprocata priorem, in Adonidem revertebatur a Nestore. Illic *ancipiter* (*sic*), civitatis praefectus aerae, violenta tyrannide a subditis redditus exposcebat. Illic *milvus*, venatoris induens personam, venatione furtiva larvam gerebat ancipitris. Illic *falco* in *ardeam* bellum excitabat civile, non tamen aequali lance divisum. Non enim illud pugnae debet appellatione censer, ubi tu pulsas, ego vapulo tantum. Illic *struthio*, vita seculari postposita, vitam solitariam agens, quasi heremita factus, desertarum solitudines incolebat. Illic *olor*, sui funeris praeco, mellitae citharizationis organo vitae prophetabat apocopam. Illic in *pavone* tantum pulcritudinis compluit Natura thesaurum, ut eam postea crederes mendicasse. Illic *phoenix*, in se mortuus, redivivus in alio, quodam Naturae miraculo, se sua morte a mortuis suscitabat. Illic *avis concordiae* (*ciconia*) prolem decimando Naturae persolvebat tributum. Illic *passeres* in atomum pygmae humilitatis relegati degebant, *grus* ex opposito in giganteae quantitatis evadebat excessum.

'Illic *phasianus*, natalis insulae peressus angustias, principum futurus deliciae, nostros evolabat in orbem. Illic *gallus*, tanquam vulgaris astrologus, suae vocis horologio horarum loquebatur discrimina. Illic *gallus silvestris*, privatoris galli deridens desidiam, peregre proficiscens, nemorales peragrabat provincias. Illic *bubo*, propheta miseriae, psalmodias funerae lamentationis praecinebat. Illic *noctua* tantae deformitatis sterquilinio sordescibat, ut in ejus formatione Naturam crederes fuisse somnolentam. Illic *cornix*, ventura prognosticans, nugatorio concitabatur garritu. Illic *pica*, dubio picturata colore, curam logices perennebat insomnem. Illic *monedula*, latrocinio laudabili reculas thesaurizans, innatae avaritiae argumenta monstrabat. Illic *columba*, dulci malo inebriata Diones, laborabat Cypridis in palaestra. Illic *corvus*, zelotypiae abhorrens dedecus, suos foetus non sua esse pignora fatebatur, usque dum comperto nigri argumento coloris, hoc quasi secum disputans comprobatur. Illic *perdix* nunc aerae potestatis insultus, nunc venatorum sophismata, nunc canum latratu propheticos abhorrebat. Illic *anas* cum *ansere*, sub eodem jure vivendi, hiemabat in patria fluviali. Illic *turtur*, suo viduata consorte, amorem epilogare dedignans, in altero bigamiae refutabat solatia. Illic *psittacus* cum sui

gutturis incude vocis monetam fabricabat humanae. Illic *coturnicem*, figurae draconis ignorantem fallaciam, imaginariae vocis decipiebant sophismata. Illic *picus*, propriae architectus domunculae, sui rostri dolabro clausulam fabricabat in ilice. Illic *curruca*, novercam exuens, materno pietatis ubere alienam cuculi prolem adoptabat in filium; quae tamen capitali praemiata stipendio, privignum agnoscens, filium ignorabat. Illic *hirundo*, a sua peregrinatione reversa, sub trabe nidi lutabat hospitium. Illic *philomena*, deflorationis querelam reintegrans, harmoniaca tympanizans dulcedine, puritatis dedecus excusabat. Illic *alauda*, quasi nobilis citharista, non studii artificio, sed Naturae magisterio, musicae praedocta scientiam, citharam praesentabat in ore.... Haec animalia, quamvis illic quasi allegorice viverent, ibi tamen esse videbantur ad litteram.'

As to the date of this poem, Ten Brink (*Studien*, p. 127) shews that it must have been written later than 1373; and further, that it was probably written earlier than Troilus, which seems to have been finished in 1383. It may therefore have been written in 1382, in which case it may very well refer to the betrothal (in 1381) of King Richard II to Queen Anne of Bohemia. See, on this subject, Dr. Koch's discussion of the question in *Essays on Chaucer*, p. 407, published by the Chaucer Society. Prof. Ward (who follows Koch) in his *Life of Chaucer*, p. 86, says:--'Anne of Bohemia, daughter of the great Emperor Charles IV., and sister of King Wenceslas, had been successively betrothed to a Bavarian prince and to a Margrave of Meissen, before--after negotiations which, according to Froissart, lasted a year<sup>[261]</sup>--her hand was given to young King Richard II. of England. This sufficiently explains the general scope of the *Assembly of Fowls*, an allegorical poem written on or about St. Valentine's Day, 1381<sup>[262]</sup>--eleven months or nearly a year after which date the marriage took place<sup>[263]</sup>.'

I here note that Lydgate's *Flour of Curtesie* is a palpable imitation of the *Parliament of Foules*; so also is the earlier part of his *Complaint of the Black Knight*.

On the other hand, it is interesting to find, in the *Poesies de Marie de France*, ed. Roquefort, Paris, 1820, that Fable 22 (vol. i. p. 130) is entitled:--'Li parlemens des Oiseax por faire Roi.' In this fable, the Birds reject the Cuckoo, and choose the Eagle as king.

#### SS 23. VI. A COMPLAINT TO HIS LADY.

We may fairly say that this poem is attributed to Chaucer by Shirley, since in MS. Harl. 78 it is copied out by him as if it were a continuation of the *Complaint to Pity*, and the pages are, throughout, headed with the words--'The Balade of Pytee. By Chauciers.' Stowe implies that he had seen more than one MS. copy of this poem, and says that 'these verses were compiled by Geffray Chaucer,' for which he may have found authority in the MSS.<sup>[264]</sup> Moreover, the internal evidence settles the matter. It is evident that we have here a succession of metrical experiments, the last of which exhibits a ten-line stanza resembling the nine-line stanza of his *Anelida*; in fact, we here have that *Complaint* in a crude form, which was afterwards elaborated; see the references, in the Notes, to the corresponding passages in that poem. But a very great and unique interest is attached to lines 16 to 43. For here we have the *sole* example, in English literature of that period, of the use of *terza rima*, obviously copied from Dante; and Chaucer was the only writer who then had a real acquaintance with that author. I know of no other example of the use of this metre before the time of Lord Surrey and Sir Thomas Wyatt, when Englishmen once more sought acquaintance with Italian poetry. Consequently, we have here the pleasure of seeing how Chaucer handled Dante's metre; and the two fragments here preserved shew that he might have handled it quite successfully if he had persevered in doing so.

It is to be regretted that Shirley's spelling is so indifferent; he was rather an amateur than a professional scribe. Some of his peculiarities may be noticed, as they occur not only here, but also in the two last pieces, nos. XXII. and XXIII. He constantly adds a final *e* in the wrong place, producing such forms *fallethe*, *howe*, *frome*, and the like, and drops it where it is necessary, as in *hert* (for *herte*). He is fond of *eo* for *ee* or long *e*, as in *beo*, *neodethe*. He writes *ellas* for *allas*; also *e* in place of the prefix *y-*, as in *eknytte* for *y-knit*. This last peculiarity is extremely uncommon. I have removed the odd effect which these vagaries produce, and I adopt the ordinary spelling of MSS. that resemble in type the Ellesmere MS. of the *Canterbury Tales*.

This piece exhibits three distinct metres, viz. the 7-line stanza, *terza rima*, and the 10-line stanza. Of the last, which is extremely rare, we have here the earliest example. Lines 56 and 59 are lost, and some others are imperfect.

#### SS 24. VII. ANELIDA AND ARCITE.

The genuineness of this poem is obvious enough, and is vouched for both by Lydgate and Shirley, as shewn above. It is further discussed in the Notes. I may add that Lydgate incidentally refers to it in his *Complaint of the Black Knight*, l. 379:--'Of Thebes eke the false Arcite.' Much later allusions are the following:--

'There was also Annelida the queene,  
Upon Arcite how sore she did complaine';  
*Assembly of Ladies*, l. 465.

..... 'and the weimenting  
Of her Annelida, true as turtle-dove  
To Arcite fals.'

*Court of Love*, l. 233.

The first three stanzas are from Boccaccio's *Teseide*, as shewn in the Notes; so also are stanzas 8, 9, and 10. Stanzas 4-7 are partly from Statius. The origin of ll. 71-210 is at present unknown. It is difficult to date this poem, but it must be placed after 1373, because of its quotations from the *Teseide*, or rather from Chaucer's own *Palamon and Arcite*. The mention of 'the quene of Ermony' in l. 72 suggests that Chaucer's thoughts may have been turned towards Armenia by the curious fact that, in 1384, the King of Armenia came to England about Christmas time, stayed two months, and was hospitably entertained by King Richard at Eltham; see Fabyan's *Chronicles*, ed. Ellis, p. 532. At an earlier time, viz. in 1362, Walsingham says that some knights of Armenia appeared at a tournament in Smithfield. In the Transactions of the Cambridge Philological Society, May 13, 1886, there is a short paper by Prof. Cowell, from which we learn that Mr. Bradshaw believed the name of *Anelida* to be identical 'with Anahita (AnaItis), the ancient goddess of Persia and Armenia.... He supposed that Chaucer got the name *Anelida* from a misreading of the name *Anaetidem* or *Anaetida* in some Latin MS., the *t* being mistaken for *l*.' We must remember that *Creseide* represents a Greek *accusative* form *KhruseIda*, of which the gen. *KhruseIdos* occurs in Homer, *Il.* i. 111; and perhaps the form *Dalida* (for Dalilah) in the Septuagint is also due to association with Greek accusatives in *-ida*. The genitive *Anaetidos* occurs in Pliny, xxxiii. 4; in Holland's translation of Pliny, ii. 470, she appears as 'the goddesse *Diana* syrnamed *Anaitis*.' It may be as well to explain to those who are unaccustomed to MSS. of the fourteenth century, that it was then usual to write *e* in place of *ae* or *ae*, so that the name would usually be written, in the accusative case, *Anetida*. This suggests that *Anelida* should be spelt with but one *n*; and such is the practice of all the better MSS.

It remains to be added that one source of the part of the poem called the *Complaint* (ll. 211-350) is the piece printed in this volume as no. VI. That piece is, in fact, a kind of exercise in metrical experiments, and exhibits specimens of a 10-line stanza, resembling the nine-line stanza of this *Complaint*. Chaucer seems to have elaborated this into a longer *Complaint*, with additional varieties in the metre; and then to have written the preceding story by way of introduction. One line (vi. 50) is repeated without alteration (vii. 237); another (vi. 35) is only altered in the first and last words (vii. 222). Other resemblances are pointed out in the Notes.

It is also worth while to notice how the character of the speaking falcon in the second part of the Squire's Tale is precisely that of *Anelida*. The parallel lines are pointed out in the Notes. The principal MSS. may be thus grouped: Aa.-F. B. Ab.--Tn. D. Lt. B.--Harl. Cx. Here A and B are two groups, of which the former is subdivided into Aa and Ab. See Koch, in *Anglia*, iv. b. 102.

#### SS 25. VIII. CHAUCER'S WORDES UNTO ADAM.

This is evidently a genuine poem, written by the author of the translation of Boethius and of the story of Troilus.

#### SS 26. IX. THE FORMER AGE.

First printed in 1866, in Morris's Chaucer, from a transcript made by Mr. Bradshaw, who pointed out its genuineness. It is ascribed to Chaucer in both MSS., and belongs, in fact, to his translation of Boethius, though probably written at a later date. In MS. I. the poem is headed:--'Chawcer vp-on this fyfte metur of the second book.' In MS. Hh., the colophon is: 'Finit Etas prima: Chaucers.' Dr. Koch thinks that the five poems here numbered IX. X. XIII-XV. 'form a cyclus, as it were, being free transcriptions of different passages in Boethius' *Consolatio Philosophiae*.' There is, in fact, a probability that these were all written at about the same period, and that rather a late one, some years after the prose translation of Boethius had been completed; and a probable date for this completion is somewhere about 1380.

Both MS. copies are from the same source, as both of them omit the same line, viz. l. 56; which I have had to supply by conjecture. Neither of the MSS. are well spelt, nor are they very satisfactory. The mistake in riming l. 47 with l. 43 instead of l. 45 may very well have been due to an oversight on the part of the poet himself. But the poem is a beautiful one, and admirably expressed; and its inclusion among the Minor Poems is a considerable gain.

Dr. Furnivall has printed the Latin text of Boethius, lib. ii. met. 5, from MS. I., as well as Chaucer's prose version of the same, for the sake of comparison with the text of the poem. The likeness hardly extends beyond the first four stanzas. I here transcribe that part of the prose version which is parallel to the poem, omitting a few sentences which do not appear there at all; for the complete text, see vol. ii.

'Blisful was the first age of men. They helden hem apayed with the metes that the trewe feldes broughten furthe. They ne distroyede nor deceivede not hem-self with outrage. They weren wont lightly to slaken hir hunger at even with acomes of okes. [Stanza 2.] They ne coude nat medly<sup>[265]</sup> the yifte of Bachus to the clere hony; that is to seyn, they coude make no piment nor clarree. [Stanza 3.] ... they coude nat deyen whyte fleeses<sup>[266]</sup> of Serien contree with the blode of a maner shellfisse that men finden in Tyrie, with whiche blode men deyen purpur. [Stanza 6.] They slegen

hoolsum slepes upon the gras, and dronken of the renninge wateres [cf. l. 8]; and layen under the shadwes of the heye pyn-trees. [*Stanza 3, continued.*] Ne no gest ne no straungere ne carf yit the heye see with ores or with shippes; ne they ne hadde seyn yit none newe strondes, to leden marchaundyse in-to dyverse contrees. Tho weren the cruel clariouns ful hust<sup>[267]</sup> and ful stille.... [*Stanza 4.*] For wherto or whiche woodnesse of enemys wolde first moeven armes, whan they seyen cruel woundes, ne none medes<sup>[268]</sup> be of blood y-shad<sup>[269]</sup>?... Allas! what was he that first dalf<sup>[270]</sup> up the gobetes<sup>[271]</sup> or the weightes of gold covered under erthe, and the precious stones that wolden han ben hid? He dalf up precious perils; ... for the preciousnesse of swiche thinge, hath many man ben in peril.'

The metre is the same as that of the ABC.

#### SS 27. X. FORTUNE.

Attributed to Chaucer by Shirley in MSS. A. and T.; also marked as Chaucer's in MSS. F. and I. In MS. I., this poem and the preceding are actually introduced into Chaucer's translation of Boethius, between the fifth metre and the sixth prose of the second book, as has been already said. The metre is the same as that of the ABC and The Former Age, but the same rimes run through three stanzas. The Envoy forms a 7-line stanza, but has only two rimes; the formula is *ababbab*. For further remarks, see the Notes.

#### SS 28. XI. MERCILES BEAUTE.

The unique copy of this poem is in MS. P<sup>[272]</sup>. It is the last poem in the MS., and is in excellent company, as it immediately follows several other of Chaucer's genuine poems<sup>[273]</sup>. This is probably why Bp. Percy attributed it to Chaucer, who himself tells us that he wrote 'balades, *roundels*, *virelayes*.' It is significant that Matzner, in his *Altenglische Sprachproben*, i. 347, chose this poem alone as a specimen of the Minor Poems. It is, in fact, most happily expressed, and the internal evidence places its authenticity beyond question. The three roundels express three 'movements,' in the poet's usual manner; and his mastery of metre is shewn in the use of the same rime in *-en-e* in the first and third roundels, requiring no less than *ten* different words for the purpose; whilst in the second roundel the corresponding lines end in *-eyn-e*, producing much the same effect, if (as is probable) the old sounds of *e* and *ey* were not very different. We at once recognise the Chaucerian phrases *I do no fors* (see Cant. Ta. D 1234, 1512), and *I counte him not a bene* (see Troil. v. 363).

Very characteristic is the use of the dissyllabic word *sen-e* (l. 10), which is an adjective, and means 'manifest,' from the A. S. *gesene*, (*gesyne*), and not the past participle, which is *y-seen*. Chaucer rimes it with *clen-e* (Prol. to C. T. 134), and with *gren-e* (Kn. Tale, A 2298). The phrase *though he sterve for the peyne* (l. 23) reminds us of *for to dyen in the peyne* (Kn. Ta. A 1133).

But the most curious thing about this poem is the incidental testimony of Lydgate, in his Ballade in Commendacion of our Ladie; see poem no. 26 above, discussed at p. 38. I here quote st. 22 in full, from ed. 1561, fol. 330:

'Where might I loue euer better beset  
Then in this Lilie, likyng to beholde?  
That lace of loue, the bonde so well thou knit,  
That I maie see thee, or myne harte colde,  
And or I passe out of my daies olde,  
Tofore [thee] syngyng euermore vtterly--  
*Your iyen twoo woll slea me sodainly!*

I ought to add that this poem is the only one which I have admitted into the set of Minor Poems (nos. I-XX) with incomplete external evidence. If it is not Chaucer's, it is by some one who contrived to surpass him in his own style. And this is sufficient excuse for its appearance here.

Moreover, Lydgate's testimony *is* external evidence, in a high degree. Even the allusion in l. 27 to the Roman de la Rose points in the same direction; and so does Chaucer's statement that he wrote roundels. Excepting that in the Parl. of Foules, ll. 680-692, and the three here given, no roundels of his have ever been found<sup>[274]</sup>.

#### SS 29. XII. TO ROSEMOUNDE.

This poem was discovered by me in the Bodleian Library on the 2nd of April, 1891. It is written on a fly-leaf at the end of MS. Rawlinson Poet. 163, which also contains a copy of Chaucer's Troilus. At the end of the 'Troilus' is the colophon: 'Here endith the book of Troylus and of Cresseyde.' This colophon is preceded by 'Tregentyll,' and followed by 'Chaucer.' On the next leaf (no. 114) is the Balade, without any title, at the foot of which is 'Tregentil'----'Chaucer,' the two names being written at a considerable distance apart. I believe 'Tregentil' to represent the name of the scribe<sup>[275]</sup>. In any case, 'Chaucer' represents the name of the author. It is a happy specimen of his humour.

#### SS 30. XIII. TRUTH.

This famous poem is attributed to Chaucer in MS. F., also (thrice) by Shirley, who in one of the copies in MS. T. (in which it occurs *twice*) calls it a 'Balade that Chaucier made on his deeth-bedde'; which is probably a mere bad guess<sup>[276]</sup>. The MSS. may be divided into two groups; the four best are in the first group, viz. At., E., Gg., Ct., and the rest (mostly) in the second group. Those of the first group have the readings *Tempest* (8), *Know thy contree* (19), and *Hold the hye way* (20); whilst the rest have, in the same places, *Peyne* (8), *Look up on hy* (19), and *Weyve thy lust* (20). It is remarkable that the Envoy occurs in MS. At. *only*. It may have been suppressed owing to a misunderstanding of the word *vache* (cow), the true sense of which is a little obscure. The reference is to Boethius, bk. v. met. 5, where it is explained that quadrupeds *look down* upon the earth, whilst man alone *looks up* towards heaven; cf. *lok up* in l. 19 of the poem. The sense is therefore, that we should cease to look down, and learn to look up like true men; 'only the lineage of man,' says Chaucer, in his translation of Boethius, 'heveth heyeste his heye heved<sup>[277]</sup> ... this figure amonesteth<sup>[278]</sup> thee, that axest the hevене with thy righte visage, and hast areysed thy fore-heved to beren up a-heigh thy corage, so that thy thoght ne be nat y-hevied<sup>[279]</sup> ne put lowe under fote.'

SS 31. XIV. GENTILESSE.

It is curious that this Balade not only occurs as an independent poem, as in MSS. T., Harl., Ct., and others, but is also quoted bodily in a poem by Henry Scogan in MS. A. It is attributed to Chaucer by Shirley in MSS. T. and Harl.; and still more satisfactory is the account given of it by Scogan. The title of Scogan's poem is:--'A moral balade made by Henry Scogan squyer. Here folowethe nextt a moral balade to my lorde the Prince, to my lord of Clarence, to my lord of Bedford, and to my lorde of Gloucestre; by Henry Scogan, at a souper of feorthe merchande (*sic*) in the vyntre in London, at the hous of Lowys Iohan.' It is printed in all the old editions of Chaucer; see poem no. 33, p. 32. Scogan tells us that he was 'fader,' i. e. tutor, to the four sons of Henry IV. above-mentioned<sup>[280]</sup>. His ballad is in twenty-one 8-line stanzas, and he inserts Chaucer's *Gentilesse*, distinguished by being in 7-line stanzas, between the 13th and 14th stanzas of his own work. He refers to Chaucer in the 9th stanza thus (in MS. A.):--

'My maistre Chaucier, God his soule have,  
That in his langage was so curyous,  
He saide that the fader, nowe dede and grave,  
Beqwathe no-thing his vertue with his hous  
Un-to his sone.'

This is a reference to ll. 16, 17 of Chaucer's poem. Again, in his 13th stanza, he says:--

'By auncetrye thus may yee no-thing clayme,  
As that my maistre Chaucier dothe expresse,  
But temporell thing, that man may hurte and mayme;  
Thane is gode stocke of vertuouse noblesse;  
And, sithe that he is lord of blessednesse  
That made us alle, and for mankynde that dyed,  
Folowe his vertue with full besynesse;  
And of this thinge herke howe my maistre seyde.'

He here refers to lines 15-17, and lines 1-4 of Chaucer's poem; and then proceeds to quote it in full. Having done so, he adds:--

'Loo, here this noble poete of Brettayne  
Howe hyely he, in vertuose sentence,  
The losse [MS. lesse] in youthe of vertue can compleyne.'

Scogan's advice is all good; and, though he accuses himself of having misspent his youth, this may very well mean no more than such an expression means in the mouth of a good man. He is doubtless the very person to whom Chaucer's 'Lenvoy a Scogan' was addressed, and Chaucer (l. 21) there gives him an excellent character for wisdom of speech. Accordingly, he is not to be confused with the Thomas Scogan or Scogin to whom is attributed an idle book called 'Scoggins Iests,' which were said to have been 'gathered' by Andrew Boord or Borde, author of the Introduction of Knowledge<sup>[281]</sup>. When Shakespeare, in 2 Hen. IV. iii. 2. 33, says that Sir John Falstaff broke Scogan's head, he was no doubt thinking of the supposed author of the jest-book, and may have been led, by observation of the name in a black-letter edition of Chaucer, to suppose that he lived in the time of Henry IV. This was quite enough for his purpose, though it is probable that the jester lived in the time of Edward IV.; see Tyrwhitt's note on the Envoy to Scogan. On the other hand, we find Ben Jonson taking his ideas about Scogan solely from Henry Scogan's poem and Chaucer's Envoy, without any reference to the jester. See his Masque of the Fortunate Isles, in which Scogan is first described and

afterwards introduced. The description tells us nothing more than we know already.

As for Lewis John (p. 82), Tyrwhitt says he was a Welshman, 'who was naturalised by Act of Parliament, 2 Hen. V., and who was concerned with Thomas Chaucer in the execution of the office of chief butler; *Rot. Parl.* 2 Hen. V. n. 18.'

Caxton's printed edition of this poem seems to follow a better source than any of the MSS.

#### SS 32. XV. LAK OF STEDFASTNESSE.

Attributed to Chaucer by Shirley in MSS. Harl. and T., and sent to King Richard at Windsor, according to the same authority. The general idea of it is from Boethius; see the Notes. Shirley refers it to the last years of Richard II., say 1397-9. We find something very like it in *Piers Plowman*, C. iv. 203-210, where Richard is told that bribery and wicked connivance at extortion have almost brought it about--

'That no lond loveth the, and yut leest thyn owene.'

In any case, the date can hardly vary between wider limits than between 1393 and 1399. Richard held a tournament at Windsor in 1399<sup>[282]</sup>, which was but thinly attended; 'the greater part of the knights and squires of England were disgusted with the king.'

Of this poem, MS. Ct. seems to give the best text.

#### SS 33. XVI. LENVOY A SCOGAN.

This piece is attributed to Chaucer in all three MSS., viz. F., P., and Gg.; and is obviously genuine. The probable date of it is towards the end of 1393; see the Notes.

For some account of Scogan, see above (p. 83).

#### SS 34. XVII. LENVOY A BUKTON.

This piece is certainly genuine. In MS. F., the title is--'Lenvoy de Chaucer a Bukton.' In Julian Notary's edition it is--'Here foloweth the counceyll of Chaucer touching Maryag, &c. whiche was sente te (*sic*) Bucketon, &c.' In all the other early printed editions it is inserted *without any title* immediately after the Book of the Duchess.

The poem is one of Chaucer's latest productions, and may safely be dated about the end of the year 1396. This appears from the reference, in l. 23, to the great misfortune it would be to any Englishmen 'to be take in Fryse,' i. e. to be taken prisoner in Friesland. There is but one occasion on which this reference could have had any point, viz. during or just after the expedition of William of Hainault to Friesland, as narrated by Froissart in his *Chronicles*, bk. iv. capp. 78, 79. He tells that William of Hainault applied to Richard II. for assistance, who sent him 'some men-at-arms and two hundred archers, under the command of three English lords<sup>[283]</sup>.' The expedition set out in August, 1396, and stayed in Friesland about five weeks, till the beginning of October, when 'the weather began to be very cold and to rain almost daily.' The great danger of being taken prisoner in Friesland was because the Frieslanders fought so desperately that they were seldom taken prisoners themselves. Then 'the Frieslanders offered their prisoners in exchange, man for man; but, when their enemies had none to give in return, they put them to death.' Besides this, the prisoners had to endure all the miseries of a bad and cold season, in an inclement climate. Hence the propriety of Chaucer's allusion fully appears. From l. 8, we learn that Chaucer was now a widower; for the word *eft* means 'again.' His wife is presumed to have died in the latter part of 1387. We should also observe the allusion to the Wife of Bath's Tale in l. 29.

#### SS 35. XVIII. THE COMPLEYNT OF VENUS.

This poem is usually printed as if it formed part of the Complaint of Mars; but it is really distinct. It is attributed to Chaucer by Shirley both in MS. T. and in MS. A. It is not original, but translated from the French, as appears from l. 82. Shirley tells us that the author of the French poem was Sir Otes de Graunson, a worthy knight of Savoy. He is mentioned as receiving from King Richard the grant of an annuity of 12*l.* 13*s.* 4*d.* on 17 Nov. 1393; see Furnivall's *Trial Forewords*, p. 123. The association of this poem with the Complaint of Mars renders it probable that the Venus of this poem is the same as the Venus of the other, i. e. the Princess Isabel of Spain, and Duchess of York. This fits well with the word *Princess* at the beginning of the Envoy; and as she died in 1394, whilst Chaucer, on the other hand, complains of his advancing years, we must date the poem about 1393, i. e. just about the time when Graunson received his annuity. Chaucer, if born about 1340, was not really more than 53, but we must remember that, in those days, men often aged quickly. John of Gaunt, who is represented by Shakespeare as a very old man, only lived to the age of 59; and the Black Prince died quite worn out, at the age of 46. Compare the notes to ll. 73, 76, 79, and 82.

Much new light has lately been thrown upon this poem by Dr. A. Piaget, who contributed an article to *Romania*, tome xix., on 'Oton de Granson et ses Poesies,' in 1890. The author succeeded in discovering a large number of Granson's poems, including, to our great gain, the three Balades of which Chaucer's 'Compleynt of Venus' is a translation. I am thus enabled to give the original French beneath the English version, for the sake of comparison.

He has also given us an interesting account of Granson himself, for which I must refer my readers to his article. It

appears that Froissart mentions Granson at least four times (twice in bk. i. c. 303, A.D. 1372, once in c. 305, and once in c. 331, A.D. 1379), as fighting on the side of the English; see Johnes' translation. He was in Savoy from 1389 to 1391; but, in the latter year, was accused of being concerned in the death of Amadeus VII., count of Savoy, in consequence of which he returned to England, and in 1393 his estates in Savoy were confiscated. It was on this occasion that Richard II. assigned to him the pension above mentioned. With the hope of clearing himself from the serious charge laid against him, Granson fought a judicial duel, at Bourg-en-Bresse, on Aug. 7, 1397, in which, however, he was slain.

Now that we have the original before us, we can see clearly, as Dr. Piaget says, that Chaucer has certainly not translated the original Balades 'word for word' throughout. He does so sometimes, as in ll. 27, 28, 30, 31, in which the closeness of the translation is marvellous; but, usually, he paraphrases the original to a considerable extent. In the first Balade, he has even altered the general motive; in the original, Granson sings the praises of his lady; in Chaucer, it is a lady who praises the worthiness of her lover.

It also becomes probable that the title 'The Complaynt of Vénus,' which seems to have been suggested by Shirley, is by no means a fitting one. It is not suitable for Vénus, unless the 'Vénus' be a mortal; neither is it a continuous 'Complaynt,' being simply a linking together of three separate and distinct Balades.

It is clear to me that, when Chaucer added his Envoy, he made the difficulties of following the original 'word by word' and of preserving the original metre his excuse; and that what really troubled him was the difficulty of adapting the French, especially Balade I., so as to be acceptable to the 'Princess' who enjoined him to translate these Balades. In particular, he evidently aimed at giving them a sort of connection, so that one should follow the other naturally; which accounts for the changes in the first of them. It is significant, perhaps, that the allusion to 'youth' (F. *jeunesce*) in l. 70 is entirely dropped.

On the whole, I think we may still accept the theory that this poem was written at the request (practically, the command) of Isabel, duchess of York, the probable 'Vénus' of the 'Complaynt of Mars.' Chaucer seems to have thrown the three Balades together, linking them so as to express a lady's constancy in love, and choosing such language as he deemed would be most acceptable to the princess. He then ingeniously, and not without some humour, protests that any apparent alterations are due to his own dulness and the difficulties of translating 'word for word,' and of preserving the rimes.

In l. 31, the F. text shews us that we must read *Pleyne*, not *Pleye* (as in the MSS.). This was pointed out by Mr. Paget Toynbee.

#### SS 36. XIX. THE COMPLEINT TO HIS PURSE.

Attributed to Chaucer by Shirley, in MS. Harl. 7333; by Caxton; by the scribes of MSS. F., P., and Ff.; and by early editors. I do not know on what grounds Speght removed Chaucer's name, and substituted that of T. Occleve; there seems to be no authority for this change. I think it highly probable that the poem itself is older than the Envoy; see note to l. 17. In any case, the Envoy is almost certainly Chaucer's latest extant composition.

#### SS 37. XX. PROVERBS.

Attributed to Chaucer in MSS. F. and Ha.; see further in the Notes. From the nature of the case, we cannot assign any probable date to this composition. Yet it was, perhaps, written after, rather than before, the Tale of Melibeus.

#### SS 38. XXI. AGAINST WOMEN UNCONSTAUNT.

For the genuineness of this Balade, we have chiefly the internal evidence to trust to; but this seems to me to be sufficiently strong. The Balade is perfect in construction, having but three rimes (*-esse*, *-ace*, *-ene*), and a refrain. The 'mood' of it strongly resembles that of Lak of Stedfastnesse; the lines run with perfect smoothness, and the rimes are all Chaucerian. It is difficult to suppose that Lydgate, or even Hoccleve, who was a better metrician, could have produced so good an imitation of Chaucer's style. But we are not without strong external evidence; for the general idea of the poem, and what is more important, the whole of the refrain, are taken from Chaucer's favourite author Machault (ed. Tarbe, p. 56); whose refrain is--'En lieu de bleu, Dame, vous vestez vert.' Again, the poem is only found in company with other poems by Chaucer. Such collocation frequently means nothing, but those who actually consult<sup>[284]</sup> MSS. Ct. and Ha. will see how close is its association with the Chaucerian poems in those MSS. I have said that it occurs in MSS. F., Ct., and Ha. Now in MS. Ct. we find, on the back of fol. 188 and on fol. 189, just four poems in the same hand. These are (1) Gentilesse; (2) Lak of Stedfastnesse; (3) Truth; and (4) Against Women Unconstaunt. As three of these are admittedly genuine, there is evidence that the fourth is the same. We may also notice that, in this MS., the poems on Lak of Stedfastnesse and Against Women Unconstaunt are not far apart. On searching MS. Ha. (Harl. 7578), I again found three of these poems in company, viz. (1) Gentilesse; (2) Lak of Stedfastnesse; and (3) Against Women Unconstaunt; the last being, in my view, precisely in its right place. (This copy of the poem was unknown to me in 1887.)

#### SS 39. XXII. AN AMOROUS COMPLAINT.

Whilst searching through the various MSS. containing Minor Poems by Chaucer in the British Museum, my attention was arrested by this piece, which, as far as I know, has never before been printed. It is in Shirley's handwriting, but he does not claim it for Chaucer. However, the internal evidence seems to me irresistible; the melody is Chaucer's, and his peculiar touches appear in it over and over again. There is, moreover, in the last stanza, a direct reference to the Parliament of Foules<sup>[285]</sup>.

I cannot explain the oracular notice of time in the heading; even if we alter *May* to *day*, it contradicts l. 85, which mentions 'seint Valentines day.' The heading is--'And next folowyng begynnith an amerowse compleynte made at wyndesore in the laste May tofore Nouembre' (*sic*). The date is inexplicable<sup>[286]</sup>, but the mention of locality is interesting. Chaucer became a 'valet of the king's chamber' in 1367, and must frequently have been at Windsor, where the institution of the Order of the Garter was annually celebrated on St. George's Day (April 23). Some of the parallelisms in expression between the present poem and other passages in Chaucer's Works are pointed out in the Notes.

This Complaint should be compared with the complaint uttered by Dorigen in the Cant. Tales, F. 1311-1325, which is little else than the same thing in a compressed form. There is also much resemblance to the 'complaints' in Troilus; see the references in the Notes.

Since first printing the text in 1888, I found that it is precisely the same poem as one extant in MSS. F. and B., with the title 'Complaynt Damours.' I had noticed the latter some time previously, and had made a note that it ought to be closely examined; but unfortunately I forgot to do so, or I should have seen at once that it had strong claims to being considered genuine. These claims are considerably strengthened by the fact of the appearance of the poem in these two Chaucerian MSS., the former of which contains no less than *sixteen*, and the latter *seven* of the Minor Poems, besides the Legend and the Hous of Fame.

In reprinting the text in the present volume, I take occasion to give all the more important results of a collation of the text with these MSS. In most places, their readings are inferior to those in the text; but in other places they suggest corrections.

In MS. F. the fourth stanza is mutilated; the latter half of lines 24-28 is missing.

In B., below the word *Explicit*, another and later hand has scrawled 'be me Humfrey Flemyng.' 'Be me' merely means--'this signature is mine.' It is a mere scribble, and does not necessarily relate to the poem at all.

The readings of F. and B. do not help us much; for the text in Harl., on the whole, is better.

It is not at all improbable that a better copy of this poem may yet be found.

#### SS 40. XXIII. BALADE OF COMPLEYNT.

This poem, which has not been printed before, as far as I am aware, occurs in Shirley's MS. Addit. 16165, at fol. 256, back. It is merely headed 'Balade of compleynte,' without any note of its being Chaucer's. But I had not read more than four lines of it before I at once recognised the well-known melodious flow which Chaucer's imitators (except sometimes Hoccleve) so seldom succeed in reproducing. And when I had only finished reading the first stanza, I decided at once to copy it out, not doubting that it would fulfil all the usual tests of metre, rime, and language; which it certainly does. It is far more correct in wording than the preceding poem, and does not require that we should either omit or supply a single word. But in l. 20 the last word should surely be *dere* rather than *here*; and the last word in l. 11 is indistinct. I read it as *reewe* afterwards altered to *newe*; and *newe* makes very good sense. I may notice that Shirley's *n*'s are very peculiar: the first upstroke is very long, commencing below the line; and this peculiarity renders the reading tolerably certain. Some lines resemble lines in no. VI., as is pointed out in the Notes. Altogether, it is a beautiful poem, and its recovery is a clear gain.

#### SS 41. CONCLUDING REMARKS.

I regret that this Introduction has run to so great a length; but it was incumbent on me to shew reasons for the rejection or acceptance of the very large number of pieces which have hitherto been included in editions of Chaucer's Works. I have now only to add that I have, of course, been greatly indebted to the works of others; so much so indeed that I can hardly particularise them. I must, however, mention very gratefully the names of Dr. Furnivall, Professor Ten Brink, Dr. Koch, Dr. Willert, Max Lange, Rambeau, and various contributors to the publications of the Chaucer Society; and though I have consulted for myself such books as *Le Roman de la Rose*, the *Teseide*, the *Thebaid* of Statius, the poems of Machault, and a great many more, and have inserted in the Notes a large number of references which I discovered, or re-discovered, for myself, I beg leave distinctly to disclaim any merit, not doubting that most of what I have said may very likely have been said by others, and said better. Want of leisure renders it impossible for me to give to others their due meed of recognition in many instances; for I have often found it less troublesome to consult original authorities for myself than to hunt up what others have said relative to the passage under consideration.

I have relegated Poems no. XXI., XXII., and XXIII. to an Appendix, because they are not expressly attributed to

Chaucer in the MSS. Such evidence has its value, but it is possible to make too much of it; and I agree with Dr. Koch, that, despite the MSS., the genuineness of no XX. is doubtful; for the rime of *compas* with *embrace* is suspicious. It is constantly the case that poems, well known to be Chaucer's, are not marked as his in the MS. copies; and we must really depend upon a prolonged and intelligent study of the internal evidence. This is why I admit poems nos. XXI-XXIII into the collection; and I hope it will be conceded that I am free from recklessness in this matter. Certainly my methods differ from those of John Stowe, and I believe them to be more worthy of respect.

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## THE ROMAUNT OF THE ROSE.

### FRAGMENT A.

nen seyn that in sweveninges  
 s but fables and lesinges;  
 n may somme swevenes seen,  
 hardely ne false been,  
 rward ben apparaunte.  
 y I drawe to waraunte  
 hour, that hight Macrobes,  
 ilt not dremes false ne lees,  
 loth us the avisoun  
 hylom mette king Cipion.  
 who-so sayth, or weneth it be  
 or elles [a] nycetee  
 e that dremes after falle,  
 o-so liste a fool me calle.  
 i trowe I, and say for me,  
 emes signifaunce be  
 d and harme to many wightes,  
 emen in her slepe a-nightes  
 y thinges covertly,  
 llen after al openly.  
 in my twenty yere of age,  
 hat Love taketh his corage  
 ge folk, I wente sone  
 de, as I was wont to done,  
 st I sleep; and in sleping,  
 te swiche a swevening,  
 kede me wonders wel;  
 hat sweven is never a del  
 nis afterward befalle,  
 s this dreem wol telle us alle.  
 is dreem wol I ryme aright,  
 e your hertes gaye and light;  
 ve it prayeth, and also  
 undeth me that it be so  
 her any aske me,  
 r that it be he or she,  
 at] this book [the] which is here  
 te, that I rede you here;  
 Romance of the Rose,  
 h al the art of love I close.  
 mater fair is of to make;  
 unte in gree that she it take  
 om that it begonnen is!  
 at is she that hath, y-wis,  
 hel prys; and ther-to she  
 hy is biloved be,  
 e wel oughte of prys and right,  
 ed Rose of every wight.  
 i it was May me thoughte tho,

### LE ROMAN DE LA ROSE.

Maintes gens dient que en songes  
 N'a se fables non et menconges;  
 Mais l'en puet tiex songes songier  
 Qui ne sunt mie mencongier,  
 Ains sunt apres bien apparant.  
 Si en puis bien trere a garant  
 Ung acteur qui ot non Macrobes,  
 Qui ne tint pas songes a lobes;  
 Aincois escrist la vision  
**Q**ui avint au roi Cipion. 10  
 Quiconques cuide ne qui die  
 Que soit folor ou musardie  
 De croire que songes aviengne,  
 Qui ce voldra, pour fol m'en tiengne;  
**C**ar endroit moi ai-je fiance  
 Que songe soit senefiance  
 Des biens as gens et des anuiz,  
 Car li plusors songent de nuitz  
 Maintes choses couvèrement  
**Q**ue l'en voit puis apertement. 20  
**The Dream.** Ou vintiesme an de mon aage,  
 Ou point qu'Amors prend le paage  
 Des jones gens, couchiez estoie  
 Une nuit, si cum je souloie,  
**E** me dormoie moult forment,  
 Si vi ung songe en mon dormant,  
 Qui moult fut biax, et moult me plot,  
 Mes onques riens ou songe n'ot  
 Qui avenu trestout ne soit,  
**S**o cum li songes recontoit. 30  
 Or veil cel songe rimaier,  
 Por vos cuers plus fere esgaier,  
 Qu'Amors le me prie et commande;  
 Et se nus ne nule demande  
**C**omment ge voil que cilz Rommanz  
 Soit apelez, que ge commanz:  
  
 Ce est li Rommanz de la Rose,  
**Q**u l'art d'Amors est tote enclose.  
 La matire en est bone et noeve:  
 Or doint Diez qu'en gre le recoeve 40  
 Cele por qui ge l'ai empris.  
 C'est cele qui tant a de pris,  
**E** tant est digne d'estre amee,  
 Qu'el doit estre Rose clamee.  
 Avis m'iere qu'il estoit mains,  
 Il a ja bien cinq ans, au mains,  
 En Mai estoie, ce songoie,

e yere or more ago;  
 was May, thus dremed me,  
 of love and Iolitee,  
 thing ginneth waxen gay,  
 r is neither busk nor hay  
 , that it nil shrouded been,  
 with newe leves wreen.  
 vodes eek recoveren grene,  
 ye in winter been to sene;  
 e erthe wexeth proud withalle,  
 ste dewes that on it falle,  
 ] the pore estat forget  
 h that winter hadde it set,  
 an bicometh the ground so proud  
 wol have a newe shroud,  
 iketh so queynt his robe and fayr  
 hath hewes an hundred payr  
 and floures, inde and pers,  
 ny hewes ful dyvers:  
 the robe I mene, y-wis,  
 h which the ground to preisen is.  
 briddes, that han left hir song,  
 hey han suffred cold so strong  
 es grille, and derk to sighte,  
 May, for the sonne brighte,  
 e, that they shewe in singing,  
 hir herte is swich lyking,  
 ey mote singen and be light.  
 oth the nightingale hir might  
 e noyse, and singen blythe.  
 blisful, many a sythe,  
 laundre and the papingay.  
 onge folk entenden ay  
 en gay and amorous,  
 ne is than so savorous.  
 his herte that loveth nought  
 , whan al this mirth is wrought;  
 ie may on these braunches here  
 ale briddes singen clere  
 ful swete song pitous;  
 this sesoun delytous,  
 ove affrayeth alle thing,  
 ughte a-night, in my sleping,  
 i my bed, ful redily,  
 was by the morowe erly,  
 o I roos, and gan me clothe;  
 I wissh myn hondes bothe;  
 e nedle forth I drogh  
 an aguiler queynt y-nogh,  
 n this nedle threde anon;  
 of toun me list to gon  
 wne of briddes for to here,  
 i these bussches singen clere.  
 the swete sesoun that leef is,  
 threde basting my slevis,  
 l wente in my playing,  
 ale foules song harkning;  
 yned hem ful many a payre  
 e on bowes blosmed fayre.

50 tems amoureux plain de joie,  
 El tens ou tote riens s'esgaie,  
 Que l'en ne voit boisson ne haie 50  
 Qui en Mai parer ne se voille,  
 Et covrir de novele foille;  
 55 bois recovrent lor verdure,  
 Qui sunt sec tant cum yver dure,  
 La terre meisme s'orgoille  
 Por la rousee qui la moille,  
 Et oblie la poverte  
 60 u ele a tot l'yver este.

Lors devient la terre si gobe,  
 Qu'ele volt avoir novele robe; 60  
 65 scet si cointe robe faire,  
 Que de colors i a cent paire,  
 D'erbes, de flors indes et perses,  
 Et de maintes colors diverses.  
 C'est la robe que ge devise,  
 70 r quoi la terre miex se prise.

Li oisel, qui se sunt teu  
 Tant cum il ont le froit eu,  
 Et le tens divers et frarin,  
 Sunt en Mai, por le tens serin, 70  
 75 lie qu'il monstrent en chantant  
 Qu'en lor cuer a de joie tant,  
 Qu'il lor estuet chanter par force.  
 Li rossignos lores s'efforce  
 De chanter et de faire noise;  
 80 rs s'esvertue, et lors s'envoise  
 Li papegaus et la kalandre:  
 Lors estuet jones gens entendre  
 A estre gais et amoureux  
 Por le tens bel et doucereus. 80  
 85 oult a dur cuer qui en Mai n'aime,

Quant il ot chanter sus la raime  
 As oisiaus les dous chans piteus.  
 En iceli tens deliteus,  
 90 ue tote riens d'amer s'effroie,  
 Sonjai une nuit que j'estoie,  
 Ce m'iert avis en mon dormant,  
 Qu'il estoit matin durement;  
 De mon lit tantost me levai,  
 95 haucai moi et mes mains lavai. 90  
 Lors trais une aiguille d'argent  
 D'un aguiller mignot et gent,  
 Si pris l'aiguille a enfiler.  
 Hors de vile oi talent d'aler,  
 100 r oir des oisiaus les sons  
 Qui chantoient par ces boissons.  
 En icele saison novele,  
 Cousant mes manches a videle,  
 M'en alai tot seus esbatant,  
 105 les oiseles escoutant, 100  
 Qui de chanter moult s'engoissoient  
 Par ces vergiers qui florissoient.  
 Jolis, gais et plains de leesce,

I gay, ful of gladnesse,  
 a river I gan me dresse,  
 erde renne faste by;  
 er playing non saugh I  
 layen me by that riveer,  
 n an hille that stood ther neer,  
 un the strem ful stif and bold.  
 as the water, and as cold  
 welle is, sooth to seyne;  
 mdel lasse it was than Seine,  
 as straighter wel away.  
 ver saugh I, er that day,  
 ter that so wel lyked me;  
 nder glad was I to see  
 sty place, and that riveer;  
 th that water that ran so cleer  
 e I wissh. Tho saugh I wel  
 tme paved everydel  
 avel, ful of stones shene.  
 dewe softe, swote, and grene,  
 ;ht on the water-syde.  
 r was than the morow-tyde,  
 l attempre, out of drede.  
 n I walke through the mede,  
 ard ay in my pleying,  
 er-syde costeying.  
 . whan I had a whyle goon,  
 a GARDIN right anoon,  
 g and brood, and everydel  
 it was, and walled wel,  
 e walles enbatailled,  
 ed without, and wel entailed  
 any riche portraitures;  
 the images and peyntures  
 iholde bisily.  
 vol telle you, redily,  
 e images the semblaunce,  
 as I have remembraunce.  
 idde saugh I HATE stonde,  
 r hir wrathe, ire, and onde,  
 to been a moveresse,  
 ry wight, a chideresse;  
 l of gyle, and fel corage,  
 blaunt was that ilke image.  
 e was no-thing wel arrayed,  
 a wood womman afrayed;  
 ced foule was hir visage,  
 enning for dispitous rage;  
 e snorted up for tene.  
 ous was she for to sene,  
 land rusty was she, this.  
 d y-writhen was, y-wis,  
 nly with a greet towayle.  
 mage of another entayle,  
 lff, was hir faste by;  
 e above hir heed saugh I,  
 e was called FELONYE.  
 ther image, that VILANYE

100rs une riviere m'adresce.  
 Que j'oi pres d'ilecques bruire;  
 Car ne me soi aillors deduire  
 Plus bel que sus cele riviere.  
 D'ung terre qui pres d'iluec iere  
 110 Descendoit l'iaue grant et roide,  
 Clere, bruiant, et aussi froide  
 Comme puiz, ou comme fontaine,  
 Et estoit poi mendre de Saine,  
 Mes qu'ele iere plus expandue.  
 120ques mes n'avoie veue  
 Cele iaue qui si bien coroit:  
 Moul't m'abelissoit et seoit  
 A regarder le leu plaisant.  
 De l'iaue clere et reluisant  
 130on vis rafreschi et lave.  
 Si vi tot covert et pave  
 Le fons de l'iaue de gravele;  
 La praerie grant et bele  
 Tres au pie de l'iaue batoit.  
 140ere et serie et bele estoit  
 La matinee et atrempee;  
 Lors m'en alai parmi la pree  
 Contre val l'iaue esbanoiant,  
 Tot le rivage costoiant.  
 155 Quant j'oi ung poi avant ale,  
 si vi ung vergier grant et le,  
 Tot clos d'ung haut mur bataillie,  
 Portrait defors et entaillie  
 A maintes riches escritures.  
 160s ymages et les paintures  
 Ai moul't volentiers remire:  
 Si vous contere et dire  
 De ces ymages la semblance,  
 Si cum moi vient a remembrance.  
 170s ou milieu je vi HAINE  
 Qui de corrous et d'ataine  
 sembloit bien estre moverresse,  
 Et correceuse et tencerresse,  
 Et plaine de grant cuvertage  
 180toit par semblant cele ymage.  
 Si n'estoit pas bien atornee,  
 Ains sembloit estre forcenee,  
 Rechignie avoit et fronicie  
 Le vis, et le nes secorcie.  
 155

Par grant hideur fu soutilliee,  
 Et si estoit entortilliee  
 160deusement d'une toaille.  
 Une autre ymage d'autel taille  
 Felonye senestre vi delez lui;  
 Son non desus sa teste lui;  
 Apellee estoit FELONNIE.  
 165ne ymage qui VILONIE  
 Vilanye avoit non, revi devers destre,

110

120

130

Haine.

140

Felonnie.

Vilennie.

150

d was, saugh I and fond  
 he walle on hir right hond.  
 was lyk somdel  
 her image; and, trusteth wel,  
 ned a wikked creature.  
 ntenaunce, in portrayture,  
 ned be ful despitous,  
 k ful proud and outrageous.  
 ide he peynte, I undertake,  
 viche image coude make.  
 land cherlish semed she,  
 k vilaynous for to be,  
 el coude of norture,  
 shipe any creature.  
 next was peynted COVEITYSE,  
 ;geth folk, in many gyse,  
 and yeve right nought ageyn,  
 ete tresours up to leyn.  
 at is she that for usure  
 to many a creature  
 se for the more winning,  
 itous is her brenning.  
 at is she, for penyes fele,  
 cheth for to robbe and stele  
 heves, and these smale harlotes;  
 at is routhe, for by hir throtes  
 yoon hangeth at the laste.  
 keth folk compasse and caste  
 n other folkes thing,  
 h roberrie, or miscounting.  
 at is she that maketh trechoures;  
 e [that] maketh false pledoures,  
 ith hir termes and hir domes  
 aydens, children, and eek gromes  
 tage to forgo.  
 ked were hir hondes two;  
 veityse is ever wood  
 en other folkes good.  
 use, for hir winning,  
 hath other mennes thing.  
 ther image set saugh I  
 veityse faste by,  
 e was cleped AVARICE.  
 l in peynting was that vice;  
 and caytif was she eek,  
 so grene as any leek.  
 l hewed was hir colour,  
 ed have lived in langour.  
 s lyk thing for hungre deed,  
 lde hir lyf only by breed  
 i with eisel strong and egre;  
 erto she was lene and megre.  
 e was clad ful povrely,  
 i old torn courtepy,  
 were al with dogges torn;  
 the bihinde and eek biforn  
 l was she beggarly.  
 el heng hir faste by,  
 perche, weyke and smalle;

Qui estoit auques d'autel estre  
 Cum ces deus et d'autel feture;  
 Bien sembloit male creature,  
 170 despitouse et orgueilleuse,  
 Et mesdisant et ramponeuse.  
 Moult sot bien paindre et bien portraire  
 Cil qui tiex ymages sot faire:  
 Car bien sembloit chose vilaine,  
 175 e dolor et de despit plaine;  
 Et fame qui petit seust  
 D'honorer ceus qu'ele deust.

160

180

**Coveityse.** pres fu painte COVEITISE:  
 C'est cele qui les gens atise  
 De prendre et de noient donner,  
 Et les grans avoirs auner.  
 185 est cele qui fait a usure  
 Prester mains por la grant ardire  
 D'avoir conquerre et assembler.  
 C'est cele qui semont d'emblor  
 Les larrons et les ribaudiaus;  
 190 est grans pechies et grans diaus  
 Qu'en la fin en estuet mains pendre.  
 C'est cele qui fait l'autrui prendre,  
 Rober, tolir et bareter,  
 Et bescochier et mesconter;  
 195 est cele qui les tricheors  
 Fait tous et les faus pledeors,  
 Qui maintes fois par lor faveles  
 Ont as vales et as puceles  
 Lor droites herites tolues.  
 200 corbillies et crocues  
 Avoit les mains icele ymage;  
 Ce fu drois: car toz jors esrage  
 Coveitise de l'autrui prendre.  
 Coveitise ne set entendre  
 205 riens qu'a l'autrui acrochier;  
 Coveitise a l'autrui trop chier.

**Couvoitise.**

170

180

190

**Avarice.**

**Avarice.**

C'est une autre ymage y ot assise  
 Coste a coste de Coveitise,  
 A VARICE estoit apelee:  
 210 de estoit et sale et foulee  
 Cele ymage, et megre et chetive,  
 Et aussi vert cum une cive.  
 215 tant par estoit descoloree  
 Qu'el sembloit estre enlangoree;  
 220 chose sembloit morte de fain,  
 Qui ne vesquit fors que de pain  
 Petri a lessu fort et aigre;  
 Et avec ce qu'ele iere maigre,  
 Iert-ele povrement vestue,  
 225 te avoit vies et desrumpue,  
 Comme s'el fust as chiens remese;  
 Povre iert moult la cote et esrese,  
 Et plaine de vies palestiaus.  
 Delez li pendoit ung mantiaus  
 230 une perche moult greslete,

200

210

et cote heng therwithalle,  
 with no menivere,  
 h a furre rough of here,  
 e-skinnes hevye and blake;  
 uld, I undertake.  
 arice to clothe hir wel  
 eth hir, never a del;  
 eynly it were hir loth;  
 n ofte that ilke cloth;  
 it were forwered, she  
 have ful greet necessitee  
 ing, er she boughte hir newe,  
 it bad of wolle and hewe.  
 arice held in hir hande  
 that heng [doun] by a bande;  
 at she hidde and bond so stronge,  
 ast abyde wonder longe  
 hat purs er ther come ought,  
 t ne cometh not in hir thought;  
 ot, certein, hir entente  
 o that purs a peny wente.  
 by that image, nygh y-nough,  
 ynt ENVYE, that never lough,  
 er wel in herte ferde  
 he outhur saugh or herde  
 et mischaunce, or greet disese.  
 ig may so moch hir plese  
 chef and misaventure;  
 n she seeth discomfiture  
 ny worthy man falle,  
 'keth hir [ful] wel withalle.  
 ul glad in hir corage,  
 ee any greet linage  
 ight to nought in shamful wyse.  
 a man in honour ryse,  
 is witte, or by prowessse,  
 hath she gret hevinessse;  
 steth wel, she goth nigh wood  
 ny chaunce happeth good.  
 is of swich crueltee,  
 ith ne trouthe holdeth she  
 nd ne felawe, bad or good.  
 hath kin noon of hir blood,  
 ie nis ful hir enemy;  
 lde, I dar seyn hardely,  
 ie fader ferde wel.  
 re abyeth she everydel  
 ice, and hir maltalent:  
 is in so greet turment  
 th such [wo], whan folk doth good,  
 gh she melteth for pure wood;  
 e kerveth and to-breketh  
 d the peple wel awreketh.  
 y-wis, shal never lette  
 me upon the folk to sette.  
 that if Envye, y-wis,  
 the beste man that is  
 syde or biyond the see,  
 what lakken him wolde she.

Et une cote de brunete;  
 Ou mantiau n'ot pas penne vaire,  
 Mes moult vies et de povre affaire,  
 D'agniaus noirs velus et pesans.  
 230 Men avoit la robe vingt ans;  
 Mes Avarice du vestir  
 Se sot moult a tart aatir: 220  
 Car sachiez que moult li pesast  
 Se cele robe point usast;  
 235 Car s'el fust usee et mauvese,  
 Avarice eust grant mesese  
 De noeve robe et grant disete,  
 Avant qu'ele eust autre fete.  
 Avarice en sa main tenoit  
 240 Une borse qu'el reponnoit,  
 Et la nooit si durement,  
 Que demorast moult longuement 230  
 Aincois qu'el en peust riens traire,  
 Mes el n'avoit de ce que faire.  
 245 N'aloit pas a ce beant  
 Que de la borse ostat neant.  
**Envye.** pres refu portrete ENVIE, **Envie.**  
 Qui ne rist oncques en sa vie,  
 N'oncques de riens ne s'esjoi,  
 250 Ele ne vit, ou s'el n'oi  
 Aucun grant damage retrere.  
 Nule riens ne li puet tant plere 240  
 Cum mefet et mesaventure;  
 Quant el voit grant desconfiture  
 255 Or aucun prodomme cheoir,  
 Ice li plest moult a veoir.  
 Ele est trop lie en son corage  
 Quant el voit aucun grant lignage  
 Decheoir et aler a honte;  
 260 Quant aucuns a honor monte  
 Par son sens ou par sa proece,  
 C'est la chose qui plus la blece. 250  
 Car sachiez que moult la convient  
 Estre iree quant biens avient.  
 265 Envie est de tel cruaute,  
 Qu'ele ne porte leaute  
 A compaignon, ne a compaigne;  
 N'ele n'a parent, tant li tiengne,  
 A cui el ne soit anemie:  
 270 Car certes el ne vorroit mie  
 Que biens venist, neis a son pere.  
 Mes bien sachiez qu'ele compere 260  
 Sa malice trop ledement:  
 Car ele est en si grant torment,  
 275 A tel duel quant gens bien font,  
 Par ung petit qu'ele ne font.  
 Ses felons cuers l'art et detrenche,  
 Qui de li Diex et la gent venche.  
 Envie ne fine nule hore  
 280 Aucun blasme as gens metre sore;  
 Je cuit que s'ele cognoissoit  
 Tot le plus prodome qui soit 270  
 Ne deca mer, ne dela mer,  
 Si le vorroit-ele blasmer;

he were so hende and wys,  
 he ne mighte al abate his prys,  
 he she blame his worthinesse,  
 hir wordes make it lesse.  
 Envye, in that peynting,  
 a wonderful loking;  
 he ne loked but awry,  
 thwart, al baggingly.  
 he hadde [eek] a foul usage;  
 he mighte loke in no visage  
 for womman forth-right pleyn,  
 for that he oon ye for disdeyn;

envye brenned she  
 she mighte any man [y]-see,  
 for he, or worthy were, or wys,  
 he stood in folkes prys.  
 he was peynted next Envye  
 at that walle of masonrye.  
 he was seen in hir colour  
 he hadde lived in langour;  
 he had have the launyece.  
 he half so pale was Avaryce,  
 for nothing lyk, [as] of lenesse;  
 for he, thought, and greet distresse,  
 he hadde suffred day and night  
 for hir ful yelwe, and no-thing bright,  
 he was pale, and megre also.  
 he never wight yit half so wo  
 for he, hir semed for to be,  
 fulfilled of ire as she.  
 that no wight mighte hir plese,  
 that thing that mighte hir ese;  
 he ne wolde hir sorowe slake,  
 for that he, nfort noon unto hir take;

he was hir wo bigonnen,  
 for he, k hir herte in angre ronnen,  
 for he, vful thing wel semed she.  
 he hadde no-thing slowe be  
 for he, orcracchen al hir face,  
 for he, r to rende in many place  
 for he, hes, and for to tere hir swire,  
 that was fulfilled of ire;  
 for he, to-torn lay eek hir here  
 for he, r hir shuldres, here and there,  
 that hadde it al to-rent  
 for he, rre and for maltalent.  
 for he, k I telle you certeynly  
 for he, at she weep ful tenderly.  
 for he, d nis wight so hard of herte  
 for he, hadde seen hir sorowes smerte,  
 for he, olde have had of hir pitee,  
 for he, o bigoon a thing was she.  
 for he, o-dasshte hir-self for wo,  
 for he, oot to gider her handes two.

283 s'il iere si bien apris  
 Qu'el ne peust de tot son pris  
 Rien abatre ne deprisier,  
 Si vorroit-ele apetisier  
 Sa proece au mains, et s'onor  
 290 ar parole faire menor.

Lors vi qu'Envie en la peinture  
 Avoit trop lede esgardeure; 280  
 Ele ne regardast noient  
 Fors de travers en borgnoiant;  
 295 e avoit ung mauves usage,  
 Qu'ele ne pooit ou visage  
 Regarder reins de plain en plain,  
 Ains clooit ung oel par desdaing,

Qu'ele fondoit d'ire et ardoit,  
 Quant aucuns qu'ele regardoit,  
 Estoit ou preus, ou biaux, ou gens,  
 300 u ames, ou loes de gens.

**Sorow** Delez Envie auques pres iere **Tristesse.** 290

TRISTECE painte en la maisiere;  
 Mes bien paroit a sa color  
 Qu'ele avoit au cuer grant dolor,  
 305 sembloit avoir la jaunice.

Si n'i feist riens Avarice  
 Ne de paleur, ne de megrece,  
 Car li soucis et la destrece,  
 Et la pesance et les ennuis

310 u'el soffroit de jors et de nuis, 300  
 L'avoient moult fete jaunir,  
 Et megre et pale devenir.

Oncques mes nus en tel martire  
 Ne fu, ne n'ot ausinc grant ire  
 315 um il sembloit que ele eust:

Je cuit que nus ne li seust  
 Faire riens qui li peust plaire:  
 N'el ne se vosist pas retraire,  
 Ne reconforter a nul fuer  
 Du duel qu'ele avoit a son cuer. 310

Trop avoit son cuer correcie,  
 320 son duel parfont commencie.  
 Moult sembloit bien qu'el fust dolente,

Qu'ele n'avoit mie este lente  
 D'esgratiner tote sa chiere;  
 N'ele n'avoit pas sa robe chiere,

325 ins l'ot en mains leus desciree  
 Cum cele qui moult iert iree.  
 Si cheveul tuit destrecie furent,  
 Et espandu par son col jurent, 320

Que les avoit trestous desrous  
 330 e maltalent et de corrous.

Et sachies bien veritelment  
 Qu'ele ploroit profondement:  
 Nus, tant fust durs, ne la veist,  
 A cui grant pitie n'en preist,

335 u'el se desrompoit et batoit,  
 Et ses poins ensemble hurtoit.  
 Moult iert a duel fere ententive  
 La dolereuse, la chetive; 330

ve was she ful ententyf,  
of ful recchelees caityf;  
ghete litel of pleying,  
kissing or [of] kissing;  
so-so sorweful is in herte

ne not to pleye ne sterte,  
to daunsen, ne to singe,  
his herte in temper bringe  
e loye on even or morowe;  
e is contraire unto sorowe.  
e was peynted after this,  
porter was a foot, ywis,  
he was wont in her yonghede.  
e hir-self she mighte fede;  
e and eek so old was she  
ded was al hir beautee.  
owe was waxen hir colour,  
d for-hoor was, whyt as flour.  
ret qualm ne were it noon,  
ie, although hir lyf were gon.  
en was hir body unwelde,  
ye, and dwyned al for elde.  
orwelked thing was she  
nylom round and softe had be.  
shoken fast withalle,  
n her heed they wolde falle.  
frowned and forpynded,  
the hir hondes lom, fordwyned.

she was that she ne wente  
but it were by potente.  
TYME, that passeth night and day,  
stelees travayleth ay,  
leth from us so prively,  
us seemeth sikerly  
in oon point dwelleth ever,  
retes, it ne resteth never,  
h so faste, and passeth ay,  
er nis man that thinke may  
yme that now present is:  
at these clerkes this;  
men thinke it redily,  
ymes been y-passed by.  
ne, that may not sojourne,  
h, and never may retourne,  
er that doun renneth ay,  
er drope retourne may;  
ay no-thing as tyme endure,  
nor erthely creature;  
thing it fret and shal:  
ne eek, that chaungeth al,  
doth waxe and fostred be,  
e thing distroyeth he:  
ne, that eldeth our auncessours  
leth kinges and emperours,  
at us alle shal overcomen  
deeth us shal have nomen:

Il ne li tenoit d'envoisier,  
d'acoler, ne de baisier:  
Car cil qui a le cuer dolent,

Sachies de voir, il n'a talent  
dancier, ne de karoler,  
Ne nus ne se porroit moller  
Qui duel eust, a joie faire,  
Car duel et joie sont contraire.

**Elde.** pres fu VIELLECE portraite,  
qui estoit bien ung pie retraite  
De tele cum el soloit estre;  
A paine se pooit-el pestre,  
Tant estoit vielle et radotee.  
Bien estoit si biaute gastee,  
moult ert lede devenue.  
Toute sa teste estoit chenue,  
Et blanche cum s'el fust florie.  
Ce ne fut mie grant morie  
S'ele morust, ne grans pechies,  
car tous ses cors estoit sechies  
De vellece et anoiantis:  
Moult estoit ja ses vis fletris,  
Qui jadis fut soef et plains;  
Mes or est tous de fronces plains,  
ses oreilles avoit mossues,  
Et trestotes les dents perdues,  
Si qu'ele n'en avoit neis une.  
Tant par estoit de grant viellune,  
Qu'el n'alast mie la montance  
De quatre toises sans potance.

**Time.** Li tens qui s'en va nuit et jor,  
sans repos prendre et sans sejour,  
Et qui de nous se part et emble  
Si celement, qu'il nous semble  
Qu'il s'arreste ades en ung point,  
Et il ne s'i arreste point,  
sans ne fine de trepasser,  
Que nus ne puet neis penser  
Qu'ex tens ce est qui est presens;  
Sel' demandes as clers lisans,  
Aincois que l'en l'eust pense,  
croit-il ja trois tens passe.  
Li tens qui ne puet sejourner,  
Ains vait tous jors sans retourner,  
Cum l'iaue qui s'avale toute,  
N'il n'en retorne arriere goute:  
tens vers qui noient ne dure,  
Ne fer ne chose tant soit dure,  
Car il gaste tout et menjue;  
Li tens qui tote chose mue,  
Qui tout fait croistre et tout norist,  
qui tout use et tout porrist;  
Li tens qui enviellist nos peres,  
Et viellist roys et emperieres,  
Et qui tous nous enviellira,  
Ou mort nous desavancera;

**Veillesse.**  
340

350

360

370

380

ne, that hath al in welde  
 n folk, had maad hir elde  
 that, to my witing,  
 ighte helpe hir-self no-thing,  
 ned ageyn unto childhede;  
 l no-thing hir-self to lede,  
 ne pith in[with] hir holde  
 an a child of two yeer olde.  
 heles, I trowe that she  
 ir sumtyme, and fresh to see,  
 she was in hir rightful age:  
 was past al that passage  
 as a doted thing bicommen.  
 d cope on had she nomen;  
 d she clad hir-self and warm,  
 d mighte elles doon hir harm.  
 olde folk have alwey colde,  
 le is swiche, whan they ben olde.  
 ther thing was doon ther write,  
 mede lyk an ipocrite,

was cleped POPE-HOLY.  
 e is she that prively  
 reth never a wikked dede,  
 nen of hir taken non hede;  
 iketh hir outward precious,  
 ile visage and pitous,  
 meth a simple creature;  
 r nis no misaventure  
 ie ne thenketh in hir corage.  
 to hir was that image,  
 aked was lyk hir semblance.  
 s ful simple of countenance,  
 e was clothed and eek shod,  
 were, for the love of god,  
 to religioun,  
 emed hir devocioun.  
 r held she faste in honde,  
 sily she gan to fonde  
 e many a feynt prayere  
 , and to his seyntes dere.  
 was gay, fresh, ne lolyf,  
 ned be ful ententyf  
 e werkes, and to faire,  
 erto she had on an haire.  
 es, she was fat no-thing,  
 ned wery for fasting;  
 ur pale and deed was she.  
 ir the gate [shal] werned be  
 dys, that blisful place;  
 ch folk maketh lene hir face,  
 t seith in his evangyle,  
 hem prys in toun a whyle;  
 r a litel glorie veine  
 sen god and eek his reine.  
 alderlast of everichoon,  
 ynted POVERT al aloon,

395 tens qui toute a la baillie  
 Des gens viellir, l'avoit viellie  
 Si durement, qu'au mien cuidier  
 El ne se pooit mes aidier, 390  
 Ains retornoit ja en enfance,  
 400 ar certes el n'avoit poissance,  
 Ce cuit-je, ne force, ne sens  
 Ne plus c'un enfes de deus ans.  
 Ne porquant, au mien escient,  
 Ele avoit este sage et gent,  
 405 quant ele iert en son droit aage;  
 Mais ge cuit qu'el n'iere mes sage,  
 Ains iert trestote rassotee.  
 Si ot d'une chape forree 400  
 Moulz bien, si cum je me recors,  
 410 brie et vestu son corps:  
 Bien fu vestue et chaudement,  
 Car el eust froit autrement.

**Pope-holy**es vielles gens ont tost froidure;  
 Bien saves que c'est lor nature.  
 Une ymage ot empres escrite,  
 Qui sembloit bien estre ypocrite;

**Papelardie.**

415 PELARDIE ert apelee.  
 C'est cele qui en recelee, 410  
 Quant nus ne s'en puet prendre garde,  
 De nul mal faire ne se tarde.  
 El fait dehors le marmiteus,  
 420 a le vis simple et piteus,  
 Et semble sainte creature;  
 Mais sous ciel n'a male aventure  
 Qu'ele ne pense en son corage.  
 Moulz la ressembloit bien l'ymage  
 425 ui faite fu a sa semblance,  
 Qu'el fu de simple contenance; 420  
 Et si fu chaucie et vestue  
 Tout ainsinc cum fame rendue.  
 En sa main ung sautier tenoit,  
 430 sachies que moult se penoit  
 De faire a Dieu prieres faintes,  
 Et d'appeler et sains et saintes.  
 El ne fu gaie, ne jolive,  
 Ains fu par semblant ententive  
 435 u tout a bonnes ovres faire;  
 Et si avoit vestu la haire. 430  
 Et sachies que n'iere pas grasse,

440 e jeuner sembloit estre lasse,  
 S'avoit la color pale et morte.  
 A li et as siens ert la porte  
 Deveee de Paradis;  
 Car icel gent si font lor vis  
 445 megrrir, ce dit l'Evangile,  
 Por avoir loz parmi la ville,  
 Et por un poi de gloire vaine  
 Qui lor toldra Dieu et son raine. 440

**Pover**traite fu au darrenier

**Povrete.**

450 VRETE, qui ung seul denier

ot a peny hadde in wolde,  
 igh [that] she hir clothes solde,  
 ough she shulde anhonged be;  
 ed as a worm was she.  
 he weder stormy were,  
 de she shulde have deyed there.  
 lde on but a streit old sak,  
 ny a clout on it ther stak;  
 is hir cote and hir mantel,  
 e was there, never a del,  
 he her with; I undertake,  
 'ser hadde she to quake.  
 e was put, that I of talke,  
 these other, up in an halke;  
 rked and there coured she,  
 /re thing, wher-so it be,  
 ffast, and despysed ay.  
 d may wel be that day,  
 vvre man conceyved is;  
 l wot, al to selde, y-wis,  
 ovre man wel fed,  
 rayed or y-cled,  
 oloved, in swich wyse  
 ur that he may aryse.  
 these thinges, wel avysed,  
 ve you er this devysed,  
 old and asure over alle  
 ited were upon the walle.  
 vas the wal, and high somdel;  
 ed, and y-barred wel,  
 e of hegge, was that gardin;  
 ver shepherde therin.  
 it gardyn, wel [y-]wrought,  
 o that me coude have brought,  
 lre, or elles by degree,  
 e wel have lyked me.  
 ch solace, swich loye, and play,  
 that never man ne say,  
 rat place delitous.  
 rdin was not daungerous  
 erwe briddes many oon.  
 e a yerd was never noon  
 des songe, and braunches grene.  
 were briddes mo, I wene,  
 een in alle the rewme of Fraunce.  
 ful was the accordaunce  
 ie and pitous songe they made,  
 his world it oughte glade.  
 ny-self so mery ferde,  
 hir blisful songes herde,  
 r an hundred pound nolde I,--  
 he passage openly  
 been unto me free--  
 iolde entren for to see  
 mblee, god [it kepe and were!]--  
 des, whiche therinne were,  
 ngen, through hir mery throtes,  
 s of love, and mery notes.  
 in I thus herde foules singe,

N'eust pas, s'el se deust pendre,  
 Tant seust bien sa robe vendre;  
 Qu'ele iere nue comme vers:  
 Se li tens fust un poi divers,  
 435 cuit qu'ele acorast de froit,  
 Qu'el n'avoit c'ung vie sac estroit  
 Tout plain de maves palestiaus;  
 Ce iert sa robe et ses mantiaus. 450  
 El n'avoit plus que afubler,  
 460 tant loisir avoit de trembler.

Des autres fu un poi loignet;  
 Cum chien honteus en un coignet  
 465 cropoit et s'atapissoit,  
 Car povre chose, ou qu'ele soit,  
 Est ades boutee et despote.  
 L'eure soit ore la maudite,  
 Que povres homs fu conceus!  
 470 Qu'il ne sera ja bien peus, 460  
 Ne bien vestus, ne bien chaucies,  
 Neis ames, ne essaucies.

Ces ymages bien avise,  
 Qui, si comme j'ai devise,  
 475 rent a or et a asur  
 De toutes pars paintes ou mur.  
 Haut fu li mur et tous quarres,  
 Si en fu bien clos et barres,  
 En leu de haies, uns vergiers,  
 480 ou onc n'avoit entre bergiers. 470  
 Cis vergiers en trop bel leu sist:  
 Qui dedens mener me vousist  
 Ou par echiele ou par degre,  
 Je l'en seusse moult bon gre;  
 485

Car tel joie ne tel deduit  
 Ne vit nus hons, si cum ge cuit,  
 Cum il avoit en ce vergier:  
 490 ar li leus d'oisiaus herbergier  
 N'estoit ne dangereus ne chiches. 480  
 Onc mes ne fu nus leus si riches  
 D'arbres, ne d'oisillons chantans:  
 Qu'il i avoit d'oisiaus trois tans  
 495 u'en tout le remanant de France.  
 Moult estoit bele l'acordance  
 De lor piteus chant a oir:  
 Tous li mons s'en dust esjoir.  
 Je endroit moi m'en esjoir  
 500 durement, quant les oi,  
 Que n'en preisse pas cent livres,  
 Se li passages fust delivres, 490  
 Que ge n'entrasse ens et veisse  
 L'assemblee (que Diex garisse!)  
 505 es oisiaus qui leens estoient,  
 Qui envoisiement chantoient  
 Les dances d'amors et les notes  
 Plesans, cortoisies et mignotes.  
 Quant j'oi les oisiaus chanter,

te in a weymentinge,  
 ch art, or by what engyn  
 e come in that gardyn;  
 y I couthe finde noon  
 it gardin for to goon.  
 ght wiste I if that ther were  
 hole or place [o]-where,  
 ch I mighte have entree;  
 was noon to teche me;  
 as al aloon, y-wis,  
 and anguisous of this.  
 laste bithoughte I me,  
 / no weye ne mighte it be;  
 er nas laddre or wey to passe,  
 , into so fair a place.  
 gan I go a ful gret pas  
 ning even in compas  
 sing of the square wal,  
 I fond a wiket smal  
 ; that I ne mighte in goon,  
 her entree was ther noon.  
 n this dore I gan to smyte,  
 as [so] fetys and so lyte;  
 er wey coude I not seke.  
 g I shoof, and knocked eke,  
  
 ood ful long and off[t] herkning  
 herde a wight coming;  
 the dore of thilke entree  
 len curteys opened me.  
 r was as yelowe of hewe  
 basin scoured newe.  
 h [as] tendre as is a chike,  
 nte browes, smothe and slike;  
 r mesure large were  
 ening of hir yen clere.  
 e of good proporcioun,  
 greye as a faucoun,  
 vete breeth and wel savoured.  
 : whyt and wel coloured,  
 el mouth, and round to see;  
 : chin eek hadde she.  
 ke was of good fasoun  
 :he and gretnesse, by resoun,  
 te bleyne, scabbe, or royne.  
 isalem unto Burgoyne  
 s a fairer nekke, y-wis,  
 how smothe and softe it is.  
 te, al-so whyt of hewe  
 w on braunche snowed newe.  
 y ful wel wrought was she  
 ded not, in no cuntree,  
 body for to seke.  
 fyn orfrays had she eke  
 elet: so semly oon  
 ed never mayde upon;....  
 ire above that chapelet  
 gerland had she set.  
 lde [in honde] a gay mirour,

510 ~~Por~~ment me pris a dementer  
 Par quel art ne par quel engin  
 Je porroie entrer ou jardin;  
 Mes ge ne poi onques trouver  
 Leu par ou g'i peusse entrer.  
 515 ~~E~~sachies que ge ne savioie  
 S'il i avoit partuis ne voie,  
 Ne leu par ou l'en i entrast,  
 Ne hons nes qui le me monstrast  
 N'iert illec, que g'iere tot seus,  
 520 ~~M~~oult destroit et moult angoisseus;  
 Tant qu'au darrenier me sovint  
 C'oncques a nul jor ce n'avint  
 Qu'en si biau vergier n'eust huis,  
 Ou eschiele ou aucun partuis.  
 525 Lors m'en alai grant aleure  
 Acaignant la compasseure  
 Et la cloison du mur quarre,  
 Tant que ung guichet bien barre  
 Trovai petitet et estroit;  
 530 ~~P~~ar autre leu l'en n'i entroit.  
**The Dook.** l'uis commencai a ferir,  
 Autre entree n'i soi querir.  
 Assez i feri et boutai,  
 Et par maintes fois escoutai  
 535 ~~J~~'orroie venir nulle arme.  
 Le guichet, qui estoit de charme,  
 M'ovrit une noble pucele  
**Ydelness** Qui moult estoit et gente et bele.  
 Cheveus ot blons cum uns bacins,  
 540 ~~C~~har plus tendre qu'uns pocins,  
 Front reluisant, sorcis votis.  
 Son entr'oil ne fu pas petis,  
 Ains iert assez grans par mesure;  
 Le nes ot bien fait a droiture,  
 545 ~~L~~es yex ot plus vairs c'uns faucons,  
 Por faire envie a ces bricons.  
 Douce alene ot et savoree,  
 La face blanche et coloree,  
 La bouche petite et grocete,  
 550 ~~O~~t ou menton une fossete.  
 Le col fu de bonne moison,  
 Gros assez et lons par raison,  
 Si n'i ot bube ne malen.  
 N'avoit jusqu'en Jherusalen  
 555 ~~F~~ame qui plus biau col portast,  
 Polis iert et soef au tast.  
 La gorgete ot autresi blanche  
 Cumest la noif desus la branche  
 Quant il a freschement negie.  
 560 ~~C~~ors ot bien fait et dougie,  
 L'en ne seust en nule terre  
 Nul plus bel cors de fame querre.  
 D'orffrois ot un chapel mignot;  
 Onques nule pucele n'ot  
 565 ~~S~~us cointe ne plus desguisie,  
 Ne l'aroie adroit devisie  
 En trestous les jors de ma vie.

500

510

520

530

540

550

th a riche gold tressour  
 d was tressed queyntely;  
 res sewed fetisly.  
 r to kepe hir hondes faire  
 es whyte she hadde a paire.  
 e hadde on a cote of grene  
 1 of Gaunt; withouten wene,  
 ned by hir apparayle  
 s not wont to greet travayle.  
 an she kempt was fetisly,  
 arayed and richely,  
 had she doon al hir Iournee;  
 y and wel bigoon was she.

de a lusty lyf in May,  
 lde no thought, by night ne day,  
 hing, but it were oonly  
 the hit wel and uncouthly.  
 in that this dore hadde opened me  
 yden, semely for to see,  
 ed hir as I best mighte,  
 ede hir how that she highte,  
 at she was, I axede eke.  
 e to me was nought unmeke,  
 ir answer daungerous,  
 e answerde, and seide thus:--  
 my name is YDELNESSE;  
 e men me, more and lesse.  
 hty and ful riche am I,  
 at of oon thing, namely;  
 itende to no-thing  
 ny loye, and my pleyng,  
 r to kembe and tresse me.  
 nted am I, and privee  
 irthe, lord of this gardyn,  
 y the lande of Alexandryn  
 he trees be hider fet,  
 this gardin been y-set.

an the trees were woxen on highte,  
 il, that slant here in thy sighte,  
 irthe enclosen al aboute;  
 ese images, al withoute,  
 hem bothe entaile and peynte,  
 ither ben Iolyf ne queynte,  
 y ben ful of sorowe and wo,  
 i hast seen a whyle ago.  
 ofte tyme, him to solace,  
 he cometh into this place,  
 k with him cometh his meynee,  
 en in lust and Iolitee.  
 w is Mirthe therin, to here  
 ddes, how they singen clere,  
 vis and the nightingale,  
 her Ioly briddes smale.

Robe avoit moult bien entaillie;  
 Ung chapel de roses tout frais  
 570 dessus le chapel d'orfrais:  
 En sa main tint ung miroer,  
 Si ot d'ung riche trecoer  
 580 Son chief trecie moult richement,  
 Bien et bel et estroitement  
 590 ambdeus cousues ses manches;  
 Et por garder que ses mains blanches  
 Ne halaissent, ot uns blans gans.  
 Cote ot d'ung riche vert de gans,  
 Cousue a lignel tout entour.  
 600 paroit bien a son atour  
 Qu'ele iere poi embesoignie.  
 Quant ele s'iere bien pignie,  
 Et bien paree et atomee,  
 Ele avoit faite sa jornee.  
 Moult avoit bon tems et bon May,  
 Qu'el n'avoit soussi ne esmay  
 De nule riens, fors solement  
 De soi atomer noblement.  
 615 Quant ainsinc m'ot l'uis defferme  
 La pucele au cors acesme,  
 Je l'en merciai doucement,  
 Et si li demandai comment  
 620 Ele avoit non, et qui ele iere.  
 630 ne fu pas envers moi fiere,  
 Ne de respondre desdaigneuse:  
 Je me fais apeler Oiseuse,  
 Dist-elle, 'a tous mes congnoissans;  
 Si sui riche fame et poissans.  
 640 ai d'une chose moult bon tens,  
 Car a nule riens je ne pens  
 Qu'a moi joer et solacier,  
 Et mon chief pignier et trecier:  
 650 Quant sui pignee et atomee,  
 660 donc est fete ma jornee.  
 Privee sui moult et acointe  
 De Deduit le mignot, le cointe;  
 C'est cil cui est cest biax jardins,  
 Qui de la terre as Sarradins  
 Fist ca ces arbres apoter,  
 Qu'il fist par ce vergier planter.  
 670 Quant li arbres furent creu,  
 Le mur que vous avez veu,  
 680 Fist lors Deduit tout entor faire,  
 Et si fist au dehors portraire  
 Les ymages qui i sunt paintes,  
 690 Que ne sunt mignotes ne cointes;  
 Ains sunt dolereuses et tristes,  
 Si cum vous orendroit veistes.  
 Maintes fois por esbanoier  
 Se vient en cest leu umbroier  
 700 Deduit et les gens qui le sivent,  
 Qui en joie et en solas vivent.  
 710 Encores est leens, sans doute,  
 Deduit orendroit qui escoute  
 A chanter gais rossignoles,  
 720 auvis et autres oiseles.

us he walketh to solace  
d his folk; for swetter place  
en in he may not finde,  
gh he soughte oon in-til Inde.  
her-fairest folk to see  
this world may founde be  
irthe with him in his route,  
lowen him alwayes aboute.'

en Ydelnesse had told al this,  
hadde herkned wel, y-wis,  
side I to dame Ydelnesse,  
-so wisly god me blesse,  
rthe, that is so fair and free,  
is yerde with his meynee,  
ke assemblee, if I may,  
man weme me to-day,  
his night ne mote it see.  
I wene I, ther with him be  
nd Ioly companye  
l of alle curtesye.'

rth, withoute wordes mo,  
e wiket wente I tho,  
delnesse hadde opened me,  
at gardin fair to see.

whan I was [ther]in, y-wis,  
erte was ful glad of this.

wende I ful sikerly  
een in paradys erth[e]ly;  
it was, that, trusteth wel,  
d a place espirituel.

es, as at my devys,  
no place in paradys  
d in for to dwelle or be

at GARDIN, thoughte me;  
re was many a brid singing,  
hout the yerde al thringing.

7 places were nightingales,  
finches, and wodewales,  
her swete song delyten  
e place as they habytyn.

ighte men see many flokkes  
es and [of] laverokkes.

ndres fele saw I there,  
ery, nigh forsongen were.  
rustles, terins, and mavys,  
ngen for to winne hem prys,  
k to sormounte in hir song  
other briddes hem among.

e made fair servyse  
riddes, that I you devyse;  
onge hir song as faire and wel  
els doon espirituel.

usteth wel, whan I hem herde,  
tily and wel I ferde;  
er yit swich melodye  
rd of man that mighte dye.

Il s'esbat iluec et solace  
O ses gens, car plus bele place  
Ne plus biau leu por soi joer  
Ne porroit-il mie trover;  
625 plus beles gens, ce sachiez,  
Que vous james nul leu truissiez,  
Si sunt li compaignon Deduit  
Qu'il maine avec li et conduit.'

620

Quant Oiseuse m'ot ce conte,  
630 j'oi moult bien tout escoute,  
Je li dis lores: 'Dame Oiseuse,  
Ja de ce ne soyez douteuse,  
Puis que Deduit li biaux, li gens  
Est orendroit avec ses gens

635 cest vergier, ceste assemblee  
Ne m'iert pas, se je puis, emblee,  
Que ne la voie encore ennuit;  
Véoir la m'estuet, car ge cuit  
Que bele est cele compaignie,  
640 cortoise et bien enseignie.'

630

Lors m'en entrai, ne dis puis mot,  
Par l'uis que Oiseuse overt m'ot,  
Ou vergier; et quant je fui ens  
Je fui lies et baus et joiens.

645 sachiez que je cuidai estre

**The Garden** Por voir en Paradis terrestre,

640

Tant estoit li leu delitables,  
Qu'il sembloit estre esperitables:  
Car si cum il m'iert lors avis,  
650 feist en nul Paradis  
Si bon estre, cum il faisoit  
Ou vergier qui tant me plaisoit.

655 oisiaus chantans avoit asses

Par tout le vergier amasses;  
En ung leu avoit rossigniaus,  
En l'autre gais et estorniaus;  
Si r'avoit aillors grans escoles

650

660 roietiaus et torteroles,  
De chardonneriaus, d'arondeles,  
D'aloes et de lardereles;  
Calendres i ot amassees  
En ung autre leu, qui lassees

665 chanter furent a envis:  
Melles y avoit et mauvis  
Qui baoient a sormonter  
Ces autres oisiaus par chanter.

660

Il r'avoit aillors papegaus,  
670 mains oisiaus qui par ces gaus  
Et par ces bois ou il habitent,  
En lor biau chanter se delitent.

Trop parfesoient bel servise  
Cil oisel que je vous devise;  
675 chantoient ung chant itel  
Cum s'il fussent esperitel.

De voir sachiez, quant les oi,  
Moult durement m'en esjoi:

670

swete song was hem among,  
 þe thoughte it no briddes song,  
 was wonder lyk to be  
 of mermaydens of the see;  
 for her singing is so clere,  
 þat we mermaydens clepe hem here  
 ish, as in our usaunce,  
 open hem sereyns in Fraunce.  
 þat if weren for to singe  
 þat briddes, that nought unknynge  
 of hir craft, and apprentys,  
 [of hir] song sotyl and wys.  
 whan I herde hir song,  
 with the grene place among,  
 þat I wex so wonder gay,  
 was never erst, er that day,  
 of, nor so wel bigo,  
 þat y in herte, as I was tho.  
 whan I wiste I, and saw ful wel,  
 þat helnesse me served wel,  
 þat putte in swich lolitee.  
 and wel oughthe I for to be,  
 þat the dore of that gardyn  
 opened, and me leten in.  
 whan hennesforth how that I wroughte,  
 how thou tellen, as me thoughte.  
 hereof Mirthe served there,  
 to know what folk ther with him were,  
 that fable I wol descryve.  
 that gardyn eek as blyve  
 how thou tellen after this.  
 þat þe fasoun al, y-wis,  
 þat [y-]wrought was for the nones,  
 that of telle you al at ones:  
 that I may and can, I shal  
 how þe tellen you it al.  
 þat þe air servyse and eek ful swete  
 of briddes maden as they sete.  
 of love, ful wel sowning  
 þat ongen in hir largoning;  
 þat þe highe and summe eek lowe songe  
 of þe braunches grene y-spronge.  
 þat þe eetnesse of hir melodye  
 that I myn herte in reverdye.  
 whan that I hadde herd, I trowe,  
 of briddes singing on a rowe,  
 that oughthe I not withholde me  
 that þe wente in for to see  
 that þe he; for my desiring  
 that I am to seen, over alle thing,  
 that I intenaunce and his manere:  
 that oughthe was to me ful dere.  
 that I wente I forth on my right hond  
 that I y a litel path I fond  
 that I of tes ful, and fenel grene;  
 that I ste by, withoute wene,  
 that I THE I fond; and right anoon

Que mes si douce melodie  
 Ne fu d'omme mortel oie.  
 Tant estoit cil chans dous et biaux,  
 Qu'il ne sombloit pas chans d'oisiaus,  
 Ains le peust l'en aesmer  
 680 chant de seraines de mer,  
 Qui par lor vois, qu'elles ont saines  
 Et series, ont non seraines.  
 A chanter furent ententis  
 Li oisillon qui apreuti  
 685 furent pas ne non sachant;  
 Et sachiez quant j'oi lor chant,  
 Et je vi le leu verdaier,  
 Je me pris moult a esgaier;  
 Que n'avoie encor este onques  
 690 jolif cum je fui adonques;  
 Por la grant delitablete  
 Fui plains de grant joliete.  
 Et lores soi-je bien et vi  
 Que Oiseuse m'ot bien servi,  
 695 qui m'avoit en tel deduit mis:  
 Bien deusse estre ses amis,  
 Quant ele m'avoit defferme  
 Le guichet du vergier rame.  
 700  
 Des ore si cum je saure,  
 Vous conterai comment j'ovre.  
 Primes de quoi Deduit servoit,  
 Et quel compaignie il avoit  
 705 sans longue fable vous veil dire,  
 Et du vergier tretout a tire  
 La facon vous redirai puis.  
 Tout ensemble dire ne puis,  
 Mes tout vous contere par ordre,  
 710 Que l'en n'i sache que remordre.  
 Grant servise et dous et plaisant  
 Aloient cil oisel faisant;  
 Lais d'amors et sonnes cortois  
 Chantoit chascun en son patois,  
 715 uns en haut, li autre en bas;  
 De lor chant n'estoit mie gas.  
 La doucor et la melodie  
 Me mist ou cuer grant reverdie;  
 Mes quant j'oi escoute ung poi  
 720 des oisiaus, tenir ne me poi  
 Que dant Deduit veoir n'alasse;  
 Car a savoir moult desirasse  
 725 son contenment et son estre.  
 Lors m'en alai tout droit a destre,  
 Par une petitete sente  
 Plaine de fenoi et de mente;  
 730 Mes auques pres trove Deduit,  
 Car maintenant en ung reduit  
 M'en entre ou Deduit estoit.  
 Deduit ilueques s'esbatoit;  
 Deduit il avoit si bele gent o soi,

r Mirthe gan I goon,  
 he was, him to solace.  
 th him, in that lusty place,  
 folk and so fresh hadde he,  
 nan I saw, I wondred me  
 ennes swich folk mighte come,  
 they weren, alle and some;  
 y were lyk, as to my sighte,  
 els, that ben fethered brighte.  
 folk, of which I telle you so,  
 carole wenten tho.  
 caroled hem, that highte  
 is, [the] blisful and the lighte;  
 ide she singe and lustily,  
 If so wel and semely,  
 ke in song swich refreininge,  
 ir wonder wel to singe.  
 ful cleer was and ful swete.  
 s nought rude ne unmete,  
 ithe y-now of swich doing  
 zeth unto caroling:  
 was wont in every place  
 en first, folk to solace;  
 ging most she gaf hir to;  
 t had she so leef to do.  
 mightest thou caroles seen,  
 lk [ther] daunce and mery been,  
 ke many a fair tourning  
 he grene gras springing.  
 ightest thou see these floutours,  
 iles, and eek logelours,  
 el to singe dide hir peyne.  
 songe songes of Loreyne;  
 oreyne hir notes be  
 tter than in this contree.  
 as many a timbestere,  
 ylours, that I dar wel swere  
 hir craft ful parfitly.  
 bres up ful sotilly  
 aste, and henten [hem] ful ofte  
 finger faire and softe,  
 ey [ne] fayled never-mo.  
 s damiselles two,  
 onge, and fulle of semlihede,  
 s, and non other wede,  
 ire tressed every tresse,  
 Mirthe doon, for his noblesse,  
 he the carole for to daunce;  
 -of lyth no remembraunce,  
 at they daunced queyntely.  
 n wolde come al prively  
 that other: and whan they were  
 almost, they threwe y-fere  
 ithes so, that through hir play  
 d as they kiste alway;  
 ncen wel coude they the gyse;  
 hulde I more to you devyse?  
 e I never thennes go,

Que quant je les vi, je ne soi  
 730 ont si tres beles gens pooient  
 Estre venu; car il sembloient  
 Tout por voir anges empennes,  
 Si beles gens ne vit homs nes. 730  
 Ceste gent dont je vous parole,  
 740 estoient pris a la carole,  
 Et une dame lor chantoit,  
 Qui Leesce apelee estoit:  
 Bien sot chanter et plesamment,  
 Ne nule plus avenaument,  
 745 e plus bel ses refrains ne fist,  
**Gladness** a chanter merveilles li sist;  
 750  
 Qu'ele avoit la vois clere et saine;  
 Et si n'estoit mie vilaine; 740  
 Ains se savoit bien desbrisier,  
 Ferir du pie et renvoisier.  
 755 e estoit ades coustumiere  
 De chanter en tous leus premiere:  
 Car chanter estoit li mestiers  
 Qu'ele faisoit plus volentiers.  
 Lors veissies carole aler,  
 760 gens mignotement baler,  
 Et faire mainte bele tresche,  
 Et maint biau tor sor l'erbe fresche. 750  
 La veissies fleuteurs,  
 Menesterez et jougleors;  
 765 chantent li uns rotruenges,  
 Li autres notes Loherenges,  
 Por ce qu'en set en Loheregne  
 Plus cointes notes qu'en nul regne.  
 Assez i ot tableterresses  
 770 c entor, et tymberresses  
 Qui moult savoient bien joer,  
 Et ne finoient de ruer 760  
 Le tymbre en haut, si recuilloient  
 Sor ung doi, c'onques n'i failloient.  
 775 eus damoiseles moult mignotes,  
 Qui estoient en pures cotes,  
 Et trecies a une tresce,  
 Faisoient Deduit par noblesce  
 Enmi la karole baler;  
 780 es de ce ne fait a parler  
 Comme el baloient cointement.  
 L'une venoit tout belement 770  
 Contre l'autre; et quant el estoient  
 Pres a pres, si s'entregetoient  
 785 s bouches, qu'il vous fust avis  
 Que s'entrebaisassent ou vis:  
 Bien se savoient desbrisier.  
 Ne vous en sai que devisier;  
 Mes a nul jor ne me queisse  
 790 emuer, tant que ge veisse  
 Ceste gent ainsine efforcier

; that I saw hem daunce so.  
 n the carole wonder faste,  
 holde; til atte laste  
 gan me for to espye,  
 e was cleped CURTESYE,  
 rshipful, the debonaire;  
 ;od ever falle hir faire!  
 eisly she called me,  
 o ye there, beau sire?' quod she,  
 eer], and if it lyke yow  
 nce, daunceth with us now.'  
 withoute taryng,  
 into the caroling.  
 asshed never a del,  
 e lykede right wel,  
 rtesye me cleped so,  
 d me on the daunce go.  
 hadde durst, certeyn  
 have caroled right fayn,  
 i that was to daunce blythe.  
 an I loken ofte sythe  
 ap, the bodies, and the cheres,  
 antenance and the maneres  
 he folk that daunced there,  
 hal telle what they were.  
 air was MIRTHE, ful long and high;  
 man I never sigh.  
 nd as appel was his face,  
 y and whyt in every place.  
 e was and wel beseye,  
 etely mouth and yen greye;

e by mesure wrought ful right;  
 as his heer, and eek ful bright.  
 ildres of a large brede,  
 alish in the girdilstede.  
 ed lyk a portreiture,  
 le he was of his stature,  
 so Ioly, and so fetys,  
 nes wrought at poynt devys,  
 , smert, and of gret might;  
 e thou never man so light.  
 e unnethe hadde he no-thing,  
 as in the firste spring.  
 g he was, and mery of thought,  
 samyt, with briddes wrought,  
 th gold beten fetisly,  
 ly was clad ful richely.  
 nt was his robe in straunge gyse,  
 to-slitered for queyntyse  
 / a place, lowe and hye.  
 od he was with greet maistrye,  
 oon decoped, and with laas.  
 rye, and by solas,  
 a rosen chapelet  
 ad, and on his heed it set.  
 wite ye who was his leef?  
 LADNES ther was him so leef,  
 ngeth so wel with glad corage,

De caroler et de dancier. 780  
 La karole tout en estant  
 Regardai iluec jusqu'a tant  
 795 Une dame bien enseigne  
**Curtesye** Me tres vit: ce fu Cortoisie  
 La vaillant et la debonnaire,  
 Que Diex deffende de contraire.  
 Cortoisie lors m'apela:  
 800 Mais amis, que faites-vous la?'  
 Fait Cortoisie, 'ca venez,  
 Et avecque nous vous prenez 790  
 A la karole, s'il vous plect.'  
 Sans demorance et sans arrest  
 805 la karole me sui pris,  
 Si n'en fui pas trop entrepris,  
 Et sachiez que moult m'agrea  
 Quant Cortoisie m'en pria,  
 Et me dist que je karolasse;  
 810 Car de karoler, se j'osasse,  
 Estoie envieus et surpris.  
 A regarder lores me pris 800  
 Les cors, les facons et les chieres,  
 Les semblances et les manieres  
 815 Des gens qui ilec karoloient:  
 Si vous dirai quex il estoient.  
**Mirthe.** Deduit fu biaux et lons et drois,  
 James en terre ne venrois  
 Ou vous truissies nul plus bel homme:  
 820 La face avoit cum une pomme,  
 Vermoille et blanche tout entour,  
 Cointes fu et de bel atour. 810  
 Les yex ot vairs, la bouche gente,  
 Et le nez fait par grant entente;  
 825 Cheveus ot blons, recerceles,  
 Par espauls fu auques les,  
 Et gresles parmi la ceinture:  
 Il ressembloit une peinture,  
 Tant ere biaux et acesmes,  
 830 de tous membres bien formes.  
 Remuans fu, et preus, et vistes,  
 Plus legier homme ne veistes; 820  
 Si n'avoit barbe, ne grenon,  
 Se petiz peus folages non,  
 835 Car il ert jones damoisiaus.  
 D'un samit portret a oysiaus,  
 Qui ere tout a or batus,  
 Fu ses cors richement vestus.  
 Moult iert sa robe desguisee,  
 840 fu moult riche et encisee,  
 Et decopee par cointise;  
 Chaucies refu par grant mestrise 830  
 D'uns solers decopes a las;  
 Par druerie et par solas  
 845 ot s'amie fet chapel  
 De roses qui moult li sist bel.  
 Saves-vous qui estoit s'amie?  
**Gladnes** Leesce qui nel' haoit mie,  
 L'envoisie, la bien chantans,

om she was twelve yeer of age,  
 hir love graunt him made.  
 he hir by the finger hadde  
 insing, and she him also;  
 re was atwixe hem two.  
 vere they faire and brighte of hewe;  
 nede lyk a rose newe  
 ur, and hir flesh so tendre,  
 ith a brere smale and slendre  
 ighte it cleve, I dar wel sayn.  
 eed, frounceles al playn.  
 vere hir browes two,  
 greye, and gladde also,  
 ighede ay in hir semblaunt,  
 the mouth, by covenaunt.  
 hat of hir nose descryve;  
 hath no womman alyve...  
 r was yelowe, and cleer shyning,  
 o lady so lyking.

wys fresh was hir gerland;  
 he seen have a thousand,  
 never, y-wis, no gerlond yit,  
 [y]-wrought of silk as it.  
 an over-gilt samyt  
 e was, by gret delyt,  
 h hir leef a robe werde,  
 rier she in herte ferde.  
 next hir wente, on hir other syde,  
 d of Love, that can devyde  
 s him lyketh it [to] be.  
 can cherles daunten, he,  
 iken folkes pryde fallen.  
 can wel these lordes thrallen,  
 lies putte at lowe degree,  
 e may hem to proude see.  
 God of Love of his fasoun  
 k no knave, ne quistroun;  
 utee gretly was to pryse.  
 is robe to devyse  
 encombred for to be.  
 ight y-clad in silk was he,  
 n floures and flourettes,  
 ed al with amorettes;  
 th losenges and scochouns,  
 iddes, libardes, and lyouns,  
 her beestes wrought ful wel.  
 nement was everydel  
 yd and y-wrought with floures,  
 ers medling of coloures.  
 ther were of many gyse  
 / compas in assyse;  
 kked no flour, to my dome,

860 Qui des lors qu'el n'ot que sept ans  
 De s'amor li donna l'otroi;  
 Deduit la tint parmi le doi 840  
 A la karole, et ele lui,  
 Bien s'entr'amoient ambedui:  
 865 Car il iert biaux, et ele bele,  
 Bien ressembloit rose novele  
 De sa color. S'ot la char tendre,  
 Qu'en la li peust toute fendre  
 A une petitete ronce.  
 866 front ot blanc, poli, sans fronce,  
 Les sorcis bruns et enarchies,  
 Les yex gros et si envoisies, 850  
 Qu'il rioient tousjors avant  
 Que la bouchete par convant.  
 866 ne vous sai du nes que dire,  
 L'en nel' feist pas miex de cire.  
 Ele ot la bouche petitete,  
 Et por baisier son ami, preste;  
 Le chief ot blons et reluisant.  
 Que vous iroie-je disant?  
 Bele fu et bien atomee;  
 D'ung fil d'or ere galonnee, 860  
 S'ot ung chapel d'orffois tout neuf,  
 Je qu'en oi veu vint et neuf,  
 A nul jor mes veu n'avoie  
 870 Chapel si bien ouvre de soie.  
 D'un samit qui ert tous dores  
 Fu ses cors richement pares,  
 De quoi son ami avoit robe,  
 Si en estoit asses plus gobe.  
 875 A li se tint de l'autre part  
 Li Diex d'Amors, cil qui depart 870  
 Li Diex d'Amors, cil qui depart  
**Cupidus** amoretes a sa devise.  
 C'est cil qui les amans justise,  
 Et qui abat l'orguel des gens,  
 880 si fait des seignors sergens,  
 Et des dames refait bajesses,  
 Quant il les trove trop engresses.  
 Li Diex d'Amors, de la facon,  
 Ne ressembloit mie garçon:  
 885 beaulte fist moult a prisier,  
 Mes de sa robe devisier 880  
 Criens durement qu'encombre soie.  
 Il n'avoit pas robe de soie,  
 Ains avoit robe de floretes,  
 890 e par fines amoretes  
 A losenges, a escuciaus,  
 A oiseles, a lionciaus,  
 895 a bestes et a liepars;  
 Fu la robe de toutes pars  
 Portraite, et ovree de flors  
 Par diversete de colors. 890  
 Flors i avoit de maintes guises  
 900 qui furent par grant sens assises;  
 Nulle flor en este ne nest

ght so muche as flour of brome,  
 ete, ne eck pervenke,  
 r non, that man can on thenke,  
 ny a rose-leef ful long  
 termedled ther-among:  
 so on his heed was set  
 s rede a chapelet.  
 htingales, a ful gret route,  
 ren over his heed aboute,  
 es felden as they flyen;  
 was al with briddes wryen,  
 piniay, with nightingale,  
 alaundre, and with wodewale,  
 ch, with lark, and with archaungel.  
 ede as he were an aungel  
 un were comen fro hevene clere.  
 e hadde with him a bachelere,  
 e made alweyes with him be;  
 LOKING cleped was he.  
 chelere stood biholding  
 ance, and in his honde holding  
 owes two hadde he.  
 n of hem was of a tree  
 reth a fruyt of savour wikke;  
 ked was that foule stikke,  
 otty here and there also,  
 ak as bery, or any slo.  
 her bowe was of a plante  
 te wem, I dar warante,  
 n, and by proporcioun  
 and long, of good fasoun.  
 was peynted wel and thwiten,  
 er-al diapred and writen  
 dies and with bacheleres,  
 tsom and [ful] glad of cheres.  
 owes two held Swete-Loking,  
 med lyk no gadeling.  
 n brode arowes held he there,  
 h five in his right hond were.  
 y were shaven wel and dight,  
 l and fethered a-right;  
 they were with gold bigoon,  
 onge poynted everichoon,  
 arpe for to kerven weel.  
 i was ther noon ne steel;  
 was gold, men mighte it see,  
 e the fetheres and the tree.  
 swiftest of these arowes fyve  
 a bowe for to dryve,  
 st [y]-fethered for to flee,  
 irst eek, was cleped BEAUTE.  
 her arowe, that hurteth lesse,  
 yped, as I trowe, SIMPLESSE.  
 idde cleped was FRAUNCHYSE,  
 thered was, in noble wyse,  
 lour and with curtesye.  
 irth was cleped COMPANYE  
 yv for to sheten is;  
 o-so sheteth right, y-wis,

Qui n'i soit, neis flor de genest,  
 Ne violete, ne parvanche,  
 Ne fleur inde, jaune ne blanche;  
 905 ot par leus entremeslees  
 Foilles de roses grans et lees.  
 Il ot ou chief ung chapelet  
 De roses; mes rossignolet  
 Qui entor son chief voletoient,  
 910 es foilles jus en abatoient:  
 Car il iert tout covers d'oisiaus,  
 De papegaus, de rossignaus,  
 De calandres et de mesanges;  
 Il sembloit que ce fust uns anges  
 915

900

Qui fust tantost venus du ciau.  
 Amors avoit ung jovenciau  
 Qu'il faisoit estre iluec deles;  
 920 Douz-Regard estoit apeles.  
 Swete-Loking; i bachelers regardoit  
 Les caroles, et si gardoit  
 Au Diex d'Amors deux ars turquois.  
 Li uns des ars si fu d'un bois  
 925 ont li fruit iert mal savores;  
 Tous plains de nouz et boceres  
 Fu li ars dessous et dessore,  
 Et si estoit plus noirs que mores.  
 Li autres ars fu d'un plancon  
 930 onguet et de gente facon;  
 Si fu bien fait et bien doles,  
 Et si fu moult bien pipeles.  
 Dames i ot de tous sens pointes,  
 Et vales envoisies et cointes.  
 935 es deux ars tint Dous-Regars  
 Qui ne sembloit mie estre gars,  
 Avec dix des floiches son mestre.  
 Il en tint cinq en sa main destre;

910

920

940  
 Mes moult orent ices cinq floiches  
 Les penons bien fais, et les coiches:  
 Si furent toutes a or pointes,  
 Fors et tranchans orent les pointes,  
 945 agues por bien percier,  
 Et si n'i ot fer ne acier;  
 Onc n'i ot riens qui d'or ne fust,  
 Fors que les penons et le fust:  
 Car el furent encarrelees  
 950 e sajetes d'or barbelees.

930

La meillore et la plus isnele  
 955 e ces floiches, et la plus bele,  
 Et cele ou li meillor penon  
 960 eurent entes, Biautes ot non.  
 Simplese  
 965 ne d'eles qui le mains blece,  
 Fraunchyse  
 ot non, ce m'est avis, Simplece.  
 Une autre en i ot apelee  
 970 e franchise; cele iert empenee  
 De Valor et de Cortoisie.  
 975 a quartre avoit non Compaignie:

940

erwith doon gret harm and wo.  
e of these, and laste also,

MBLAUNT men that arowe calle,  
ste grevous of hem alle;  
it make a ful gret wounde,  
may hope his sores sounde,  
irt is with that arowe, y-wis;  
the bet bistowed is.  
may soner have gladnesse,  
gour oughte be the lesse.  
e arowes were of other gyse,  
:en ful foule to devyse;  
ft and ende, sooth to telle,  
l-so blak as feend in helle.  
first of hem is called PRYDE;  
her arowe next him bisyde,  
y]-cleped VILANYE;  
owe was as with felonye  
med, and with spitous blame.  
idde of hem was cleped SHAME.  
irthe, WANHOPE cleped is,  
e, the NEWE-THOUGHT, y-wis.  
se arowes that I speke of here,  
lle fyve of oon manere,  
e were they resemblable.  
i was wel sitting and able

ile croked bowe hidous,  
lotty was, and al roynous.  
owe semede wel to shete  
rowes fyve, that been unmete,  
ie to that other fyve.  
ugh I telle not as blyve  
ower, ne of hir might,  
er shal I tellen right  
he, and eek signifiante,  
is I have remembraunce:  
I be seid, I undertake,  
is boke an ende I make.  
/ come I to my tale ageyn.  
erfirst, I wol you seyn  
oun and the countenaunces  
e folk that on the daunce is.  
d of Love, Iolyf and light,  
on his honde a lady bright,  
prys, and of greet degree.  
ly called was BEAUTEY,  
s] an arowe, of which I tolde.  
[y]-thewed was she holde;  
was derk ne broun, but bright,  
er as [is] the mone-light,  
whom alle the sterres semen  
ale candels, as we demen.  
h was tendre as dewe of flour,  
re was simple as byrde in bour;  
rt as lillie or rose in rys,  
: gentil and tretys.

En cele ot moult pesant sajete.  
Ele n'iert pas d'aler loing preste;  
Mes qui de pres en vosist traire,  
Il en peust assez mal faire.

**Faire** quinte avoit non Biau-Semblant,  
**Semblant** fut toute la mains grevant.  
965e porquant el fait moult grant plaie;  
Mes cis atent bonne menaie,  
Qui de cele floiche est plaies,  
Ses maus en est miex emplaies;  
Car il puet tost sante attendre,  
980en doit estre sa dolor mendre.

Cinq floiches i ot d'autre guise,  
Qui furent ledes a devise:  
Li fust estoient et li fer  
Plus noirs que deables d'enfer.  
**Pryde.** 975a premiere avoit non Orguex,  
L'autre qui ne valoit pas miex,

**Vilanye** apelee Vilenie;  
Icele fu de felonie  
Toute tainte et envenimee.  
**Shame.** 980a tierce fu Honte clamee,  
**Wanhope** et la quarte Desesperance:  
**Newe** Penser fu sans doutance  
**Thought** apelee la darreniere.

Ces cinq floiches d'une maniere  
985urent, et moult bien resemblables;  
Moult par lor estoit convenables  
Li uns des arcs qui fu hideus,  
Et plains de neus, et eschardeus;  
Il devoit bien tiex floiches traire,

990ar el erent force et contraire  
As autres cinq floiches sans doute.  
Mes ne dire pas ore toute  
Lor forces, ne lor poestes.  
Bien vous sera la verites  
995ontee, et la senefiance  
Nel'metre mie en oblance;  
Ains vous dirai que tout ce monte,  
Aincois que je fine mon conte.

Or revendrai a ma parole:  
1000es nobles gens de la karole  
M'estuet dire les contences,  
Et les facons et les semblances.  
Li Diex d'Amors se fu bien pris  
A une dame de haut pris,  
1005delez lui iert ajoustes:

**Beautee** le dame ot non Biautes,  
Ainsinc cum une des cinq fleches.  
En li ot maintes bonnes teches:  
El ne fu obscure, ne brune,  
1010ins fu clere comme la lune,  
Envers qui les autres estoiles  
Resemblent petites chandoiles.  
Tendre ot la char comme rousee,  
Simple fu cum une espousee,  
1015E blanche comme flor de lis;  
Si ot le vis cler et alis,

he was, and smal to see;  
 dred browes hadde she,  
 ped hir, for it neded nought  
 Ire hir, or to peynte hir ought.  
 ses yelowe, and longe straughten,  
 ir heles doun they raughten:  
 e, hir mouth, and eye and cheke  
 ought, and al the remenaunt eke.  
 et savour and a swote  
 iketh in myn herte rote,  
 e me god, whan I remembre  
 asoun of every membre!  
 d is noon so fair a wight;  
 ig she was, and hewed bright,  
 plesaunt, and fetys withalle,  
 and in hir middel smalle.  
 de Beaute yede RICHESSE,  
 h lady of greet noblesse,  
 eet of prys in every place.  
 o-so durste to hir trespace,  
 r folk, in worde or dede,  
 e ful hardy, out of drede;  
 he she helpe and hindre may:  
 at is nought of yisterday  
 he folk have ful gret might  
 e, and eek to greve a wight.  
 ste and grettest of valour  
 Richeesse ful gret honour,  
 sy weren hir to serve;  
 t they wolde hir love deserve,  
 leped hir 'Lady,' grete and smalle;  
 /de world hir dredeth alle;  
 orld is al in hir daungere.  
 rt hath many a losengere,  
 ny a traytour envious,  
 :en ful besy and curious  
 lispreisen, and to blame  
 :st deserven love and name.  
 he folk, hem to bigylen,  
 osengeres hem preyse, and smylen,  
 us the world with word anynten;  
 :rward they [prikke] and poynten  
 k right to the bare boon,  
 : her bak whan they ben goon,  
 ule abate the folkes prys.  
 y a worthy man and wys,  
 dred, have [they] don to dye,  
 osengeres, through flaterye;  
 iketh folk ful straunge be,  
 : hem oughte be prive.  
 el mote they thryve and thee,  
 :el aryved mote they be,  
 osengeres, ful of envye!  
 d man loveth hir companye.  
 esse a robe of purple on hadde,  
 :e not that I lye or madde;  
 his world is noon itliche,  
 i thousand deel so riche,  
 n so fair; for it ful wel

Et fu greslete et alignie;  
 Ne fu fardee ne guignie:  
 Car el n'avoit mie mestier  
 1020 ~~De~~ soi tifer ne d'afetier. 1010  
 Les cheveus ot blons et si lons  
 Qu'il li batoient as talons;  
 Nez ot bien fait, et yelx et bouche.  
 Moult grant doucor au cuer me touche,  
 1025 ~~De~~ maist Diex, quant il me membre  
 De la facon de chascun membre  
 Qu'il n'ot si bele fame ou monde.  
 Briement el fu jonete et blonde,  
 Sade, plaisant, aperte et cointe,  
 1030 ~~De~~ rassete et grele, gente et jointe. 1020  
 Pres de Biaute se tint Richece,  
 Une dame de grant hautece,  
**Richesse.**  
 1035 ~~De~~ grant pris et de grant affaire.  
 Qui a li ne as siens meffaire  
 Osast riens par fais, ou par dis,  
 Il fust moult fiers et moult hardis;  
 Qu'ele puet moult nuire et aidier.  
 1040 ~~De~~ n'est mie ne d'ui ne d'ier  
 Que riches gens out grant poissance  
 De faire ou aide, ou grevance. 1030  
 Tuit li greignor et li menor  
 Portoient a Richece honor:  
 1045 ~~De~~ tuit baoient a li servir,  
 Por l'amor de li deservir;  
 Chascuns sa dame la clamoit,  
 Car tous li mondes la cremoit;  
 Tous li mons iert en son dangier.  
 1050 ~~De~~ sa cort ot maint losengier,  
 Maint traitor, maint envieus:  
 Ce sunt cil qui sunt curieus 1040  
 De desprisier et de blasmer  
 Tous ceus qui font miex a amer.  
 1055 ~~De~~ ar devant, por eus losengier,  
 Loent les gens li losengier;  
 Tout le monde par parole oignent,  
 Mes lor losenges les gens poignent  
 Par derriere dusques as os,  
 1060 ~~De~~ 'il abaissent des bons les los,  
 Et desloent les aloes,  
 Et si loent les desloes. 1050  
 Maint prodombres ont encuses,  
 Et de lor honor recules  
 1065 ~~De~~ losengier par lor losenges;  
 Car il font ceus des cors estranges  
 Qui deussent estre prives:  
 Mal puissent-il estre arives  
 Icil losengier plain d'envie!  
 1070 ~~De~~ ar nus prodons n'aime lor vie.  
 Richece ot une porpre robe,  
 Ice ne tenes mie a lobe, 1060  
 Que je vous di bien et afiche  
 Qu'il n'ot si bele, ne si riche  
 1075 ~~De~~ u monde, ne si envoisie.

frays leyd was everydel,  
 rtrayed in the ribaninges  
 s stories, and of kinges.  
 th a bend of gold tasseled,  
 oppes fyne of gold a medel.  
 : hir nekke of gentil entaile  
 et the riche chevesaile,  
 h ther was ful gret plentee  
 es clere and bright to see.  
 esse a girdel hadde upon,  
 kel of it was of a stoon  
 a greet, and mochel of might;  
 o-so bar the stoon so bright,  
 m [thurte] him no-thing doute,  
 ie the stoon hadde him aboute.  
 oon was greetly for to love,  
 a riche mannes bihove  
 al the gold in Rome and Fryse.  
 urdaunt, wrought in noble wyse,  
 'a stoon ful precious,  
 as so fyn and vertuouse,  
 ol a man it coude make  
 sye, and of tooth-ake.  
 i the stoon hadde suche a grace,  
 : was siker in every place,  
 e day, not blind to been,  
 sting mighte that stoon seen.  
 res were of gold ful fyne,  
 tissu of satyne,  
 y, greet, and no-thing light,  
 ich was a besaunt-wight.  
 n the tresses of Richesse  
 t a cercle, for noblesse,

d gold, that ful lighte shoon;  
 trowe I, was never noon.  
 were cunning, for the nones,  
 ude devysen alle the stones  
 that cercle shewen clere;  
 onder thing to here.  
 man coude preyse or gesse  
 the valewe or richesse.  
 : there were, saphyres, iagounces,  
 eraudes, more than two ounces.  
 ifore, ful sotilly,  
 arboucle set saugh I.  
 on so cleer was and so bright,  
 l-so sone as it was night,  
 ighte seen to go, for nede,  
 or two, in lengthe and brede.  
 ight [tho] sprang out of the stoon,  
 chesse wonder brighte shoon,  
 ir heed, and al hir face,  
 e aboute hir al the place.  
 ie Richesse on hir hond gan lede  
 . man ful of semelihede,  
 ie best loved of any thing;  
 : was muche in housholding.  
 ing was he ful fetys,

La porpre fu toute orfroisie;  
 Si ot portraites a orfrois  
 Estoires de dus et de rois.  
 Si estoit au col bien orlee  
 1080 Une bende d'or neelee  
 Moult richement, sachiez sans faille.  
 Si i avoit tretout a taille 1070  
 De riches pierres grant plente  
 Qui moult rendoient grant clarte.  
 1085 Richece ot ung moult riche ceint  
 Par desus cele porpre ceint;  
 La boucle d'une pierre fu  
 Qui ot grant force et grant vertu:  
 Car cis qui sor soi la portoit,  
 1090 Ces uns venins ne redotoit:  
 Nus nel pooit envenimer,  
 Moult faisoit la pierre a aimer. 1080  
 Ele vausist a ung prodomme  
 Miex que trestous li ors de Romme.  
 1095 Une pierre fu li mordens,  
 Qui garissoit du mal des dens;  
 Et si avoit ung tel eur,  
 Que cis pooit estre assureur  
 Tretous les jors de sa veue,  
 1100 Qui a geun l'avoit veue.  
 Li clou furent d'or esmere,  
 Qui erent el tissu dore; 1090  
 Si estoient gros et pesant,  
 En chascun ot bien ung besant.  
 1105 Richece ot sus ses treces sores  
 Ung cercle d'or; onques encores

Ne fu si biaux veus, ce cuit,  
 1100 Car il fu tout d'or fin recuit;  
 Mes cis seroit bons devisierres  
 Qui vous sauroit toutes les pierres,  
 Qui i estoient, devisier,  
 Car l'en ne porroit pas prisier 1100  
 1115 Savoir que les pierres valoient,  
 Qui en l'or assises estoient.  
 Rubis i ot, saphirs, jagonces,  
 Esmeraudes plus de dix onces.  
 Mais devant ot, par grant mestrise,  
 1120 Une escharboucle ou cercle assise,  
 Et la pierre si clere estoit,  
 Que maintenant qu'il anuïtoit,  
 L'en s'en veist bien au besoing  
 Conduire d'une liue loing. 1110  
 1125 El clarte de la pierre yssoit,  
 Que Richece en resplendissoit  
 Durement le vis et la face,  
 Et entor li toute la place.  
 Richece tint parmi la main  
 1130 Ung valet de grant biaute plain,  
 Qui fu ses amis veritez.  
 C'est uns hons qui en biaux ostiez  
 Maintenir moult se delitoit.

vede wel have hors of prys.  
de to have reprovéd be  
re or mordre, if that he  
in his stable an hakeney.  
erfore he desyred ay  
aqueynted with Richesse;  
is purpos, as I gesse,  
r to make greet dispense,  
te werning or defence.  
chesse mighte it wel sustene,  
r dispenses wel mayntene,  
n alwey swich plentee sende  
and silver for to spende  
te lakking or daungere,  
ere poured in a garnere.  
after on the daunce wente  
se, that sette al hir entente  
e honourable and free;  
andres kin was she;  
ite loye was, y-wis,  
hat she yaf, and seide, 'have this.'  
arice, the foule caytyf,  
lf to grype so ententyf,  
gesse is to yeve and spende.  
d y-nough alwey hir sende,  
the more she yaf away,  
re, y-wis, she hadde alwey.  
s hath Largesse, and gret prys;  
he wys folk and unwys  
oolly to hir baundon brought,  
with yiftes hath she wrought.  
she hadde an enemy,  
, that she coude craftily  
im ful sone hir freend to be,  
e of yift and free was she;  
e she stood in love and grace  
e and povre in every place.  
et fool is he, y-wis,  
the riche and nigard is.  
may have no maner vice  
eveth more than avarice.  
ard never with strengthe of hond  
inne him greet lordship or lond.  
ndes al to fewe hath he  
n his wil perfourmed be.  
o-so wol have freendes here,  
not holde his tresour dere.  
ensample I telle this,  
s an adamaunt, y-wis,  
wen to him sotilly  
n, that is leyd therby,  
veth folkes hertes, y-wis,  
nd gold that yeven is.  
esse hadde on a robe fresshe  
e purpur Sarsinesshe.  
rmed was hir face and clere,  
ened had she hir colere;  
right there hadde in present  
lady maad present

Cis se chaucoit bien et vestoit,  
1135 avoit les chevaus de pris;  
Cis cuidast bien estre repris  
Ou de murtre, ou de larrecin,  
S'en s'estable eust ung roucin.  
Por ce amoit-il moult l'acointance  
1140 Richece et la bien-voillance,  
Qu'il avoit tous jors en porpens  
De demener les grans despens,  
Et el les pooit bien soffrir,  
Et tous ses despens maintenir;  
1145 li donnoit autant deniers  
Cum s'el les puisast en greniers.  
Après refu Largece assise,  
Qui fu bien duite et bien prise  
**Largesse** faire honor, et de despendre:  
1150 fu du linage Alexandre;  
Si n'avoit-el joie de rien  
Cum quant el pooit dire, 'tien.'  
Neis Avarice la chetive  
N'ert pas si a prendre ententive  
1155  
Cum Largece ere de donner;  
Et Diex li fesoit foisonner  
Ses biens si qu'ele ne savoit  
1160 ant donner, cum el plus avoit.  
Moult a Largece pris et los;  
Ele a les sages et les fos  
Outrement a son bandon,  
Car ele savoit fere biau don;  
1165 ainsinc fust qu'aucuns la haist,  
Si cuit-ge que de ceus feist  
1170 Ses amis par son biau servise;  
Et por ce ot-ele a devise  
L'amor des povres et des riches.  
1175 moult est fos haus homs qui est chiches!  
Haus homs ne puet avoir nul vice,  
Qui tant li griet cum avarice:  
Car hons avers ne puet conquerre  
Ne seignorie ne grant terre;  
1180 ar il n'a pas d'amis plente,  
Dont il face sa volente.  
1185 Mes qui amis vodra avoir  
Si n'ait mie chier son avoir,  
Ains par biaux dons amis acquiere:  
1190 ar tout en autretel maniere  
Cum la pierre de l'aiment  
Trait a soi le fer soutilment,  
1195 ainsinc atrait les cuers des gens  
Li ors qu'en donne et li argens.  
Largece ot robe toute fresche  
D'une porpre Sarrazinesche;  
S'ot le vis bel et bien forme;  
1200 es el ot son col defforme,  
Qu'el avoit iluec en present  
A une dame fet present,

ld broche, ful wel wrought.  
 rtes, it missat hir nought;  
 ough hir smokke, wrought with silk,  
 sh was seen, as whyt as milk.  
 se, that worthy was and wys,  
 / the honde a knight of prys,  
 ) to Arthour of Bretaigne.  
 at was he that bar the enseigne  
 ship, and the gonfanoun.  
 i he is of swich renoun,  
 en of him seye faire thinges  
 arouns, erles, and kinges.  
 ight was comen al newly  
 meyinge faste by;

idde he doon gret chivalrye  
 h his vertu and his maistrye;  
 r the love of his lemman  
 ast doun many a doghty man.  
 next him daunced dame FRAUNCHYSE,  
 d in ful noble gyse.  
 s not broun ne dun of hewe,  
 yt as snowe y-fallen newe.  
 e was wrought at poynt devys,  
 as gentil and tretys;  
 ren gladde, and browes bente;  
 r doun to hir heles wente.  
 e was simple as dowve on tree,  
 onaire of herte was she.  
 rste never seyn ne do  
 t [thing] that hir longed to.  
 a man were in distresse,  
 r hir love in hevinesse,  
 e wolde have ful greet pitee,  
 s so amiable and free.  
 e a man for hir bistad,  
 lde ben right sore adrad  
 ie dide over greet outrage,  
 : him holpe his harm to aswage;

ighte it elles a vilanye.  
 e hadde on a sukkenye,  
 ot of hempen herdes was;  
 was noon in alle Arras.  
 was rideled fetysly!  
 is nat oo poynt, trewely,  
 nas in his right assyse.  
 y-clothed was Fraunchyse;  
 r is no cloth sitteth bet  
 iselle, than doth roket.  
 man wel more fetys is  
 i than in cote, y-wis.  
 yte roket, rideled faire,  
 ied, that ful debonaire  
 rete was she that it bere.  
 ir daunced a bachelere;

N'avoit gueres, de son fermal,  
 Et ce ne li seoit pas mal,  
 1195 Que sa chevecaille iert overte,  
 Et sa gorge si descuberte,  
 Que parmi outre la chemise  
 Li blanchioit sa char alise. 1180

Largece la vaillant, la sage,  
 1200 Ont ung chevalier du linage  
 Au bon roy Artus de Bretaigne;  
 Ce fu cil qui porta l'enseigne  
 De Valor et le gonfanon.  
 Encor est-il de tel renom,  
 1205 Que l'en conte de li les contes  
 Et devant rois et devant contes.  
 Cil chevalier novelement

Fu venus d'ung tornoiement, 1190  
 Ou il ot faite por s'amie  
 Mainte jouste et mainte envaie,  
 Et percie maint escu boucle,  
 1210 Maint hiaume i avoit desserle,  
 Et maint chevalier abatu,  
 Et pris par force et par vertu.

### Fraunchyse

Après tous ceus se tint Franchise,  
 Qui ne fu ne brune ne bise,

1215 Sins ere blanche comme nois;  
 Et si n'ot pas nes d'Orlenois, 1200  
 Aincois l'avoit lonc et traitis,  
 Iex vairs rians, sorcis votis:  
 S'ot les chevous et blons, et lons,  
 1220 Qu'ele fu simple comme uns coulons.

Le cuer ot dous et debonaire:  
 Ele n'osast dire ne faire  
 A nuli riens qu'el ne deust;  
 Et s'ele ung homme cogneust  
 1225 Qui fust destrois por s'amitie, 1210  
 Tantost eust de li pitie,  
 Qu'ele ot le cuer si piteable,  
 Et si dous et si amiable,  
 Que se nus por li mal traisist,  
 1230 El ne li aidast, el crainsist  
 Qu'el feist trop grant vilonnie.  
 Vestue ot une sorquanie,

Qui ne fu mie de borras:  
 N'ot si bele jusqu'a Arras;  
 Car el fu si coillie et jointe,  
 Qu'il n'i ot une seule pointe 1220

1235 Qui a son droit ne fust assise.  
 Moult fu bien vestue Franchise;  
 Car nule robe n'est si bele  
 Que sorquanie a damoisele.  
 Fame est plus cointe et plus mignote

1240 sorquanie que en cote:  
 La sorquanie qui fu blanche,  
 Senefioit que douce et franche  
 Estoit cele qui la vestoit.  
 Uns bachelers jones s'estoit 1230  
 1245 Is a Franchise lez a lez,  
 Ne soi comment ert apele,

et telle you what he highte,  
 he was, and of good highte,  
 le he be, I sey no more,  
 des sone of Windesore.  
 next that daunced CURTESYE,  
 eised was of lowe and hye,  
 her proud ne fool was she.  
 to daunce called me,  
 god yeve hir right good grace!)  
 com first into the place.  
 s not nyce, ne outrageous,  
 s and war, and vertuous,  
 speche, and faire answer;  
 ver wight misseid of here;  
 no rancour to no wight.  
 roun she was, and therto bright  
 , of body avenaunt;  
 o lady so plesaunt.  
 re worthy for to bene  
 ervesse or crowned quene.  
 by hir wente a knight dauncing  
 orthy was and wel speking,  
 l wel coude he doon honour.  
 ight was fair and stif in stour,  
 armure a semely man,  
 :l biloved of his lemman.  
 YDELNESSE than saugh I,  
 wey was me faste by.  
 ave I, withouten fayle,  
 w the shap and apparayle  
 I seide) lo, that was she  
 de me so greet bountee,

ie the gate of the gardin  
 , and leet me passen in.  
 after daunced, as I gesse,  
 E], fulfilde of lustinesse,  
 is not yit twelve yeer of age,  
 rte wilde, and thought volage;  
 he was, but she ne mente  
 arm ne slight in hir entente,  
 y lust and Iolitee.  
 ige folk, wel witen ye,  
 el thought but on hir play.  
 man was bisyde alway,  
 h a gyse, that he hir kiste  
 tymes that him liste,  
 the daunce mighte it see;  
 ake no force of privetee;  
 o spak of hem yvel or wel,  
 ere ashamed never-a-del,  
 n mighte seen hem kisse there,  
 o yonge douves were.  
 ig was thilke bachelere,  
 ite wot I noon his pere;  
 was right of swich an age  
 the his leef, and swich corage.

Mes biaux estoit, se il fust ores  
 Fiex au seignor de Gundesores.  
 Apres se tenoit Courtoisie,  
 1250 Qui moult estoit de tous prisie,  
**Curtesye** si n'ere orgueilleuse ne fole.  
 C'est cele qui a la karole

1255 soe merci m'apela  
 Ains que nule, quant je vins la.  
 El ne fu ne nice, n'umbrage,  
 Mes sages auques sans outrage,  
 De biaux respons et de biaux dis,  
 1260 Enc nus ne fu par li laidis,  
 Ne ne porta nului rancune.  
 El fu clere comme la lune  
 Est avers les autres estoiles  
 Qui ne ressemblent que chandoiles.

1265 itisse estoit et avenant,  
 Je ne sai fame plus plaisant.  
 Ele ere entoutes cors bien digne  
 D'estre emperieris, ou roine.  
 A li se tint uns chevaliers  
 1270 cointables et biaux parliers,  
 Qui sot bien faire honor as gens.  
 Li chevaliers fu biaux et gens,  
**Ydelnesse** et as armes bien acesmes,  
 Et de s'amie bien ames.

1275 La bele Oiseuse vint apres,  
 Qui se tint de moi asses pres.  
 De cele vous ai dit sans faille  
 Toute la facon et la taille;  
 Ja plus ne vous en iert conte,  
 Car c'est cele qui la bonte

Me fist si grant qu'ele m'ovri  
 1280 guichet del vergier flori.  
**Youthe**. Apres se tint mien esciant,  
 Jonesce, au vis cler et luisant,  
 Qui n'avoit encores passes,  
 Si cum je cuist, douze ans d'asses.

1285 icete fu, si ne pensoit  
 Nul mal, ne nul engin qui soit;  
 Mes moult iert envoisie et gaie,  
 Car jone chose ne s'esmaie  
 Fors de joer, bien le saves.  
 1290 s amis iert de li prives  
 En tel guise, qu'il la besoit  
 Toutes les fois que li plesoit,  
 Voians tous ceus de la karole:  
 Car qui d'aus deus tenist parole,  
 1295 n'en fussent ja vergondeus,  
 Ains les veissies entre aus deus  
 Baisier comme deus columbiaus.  
 Le vales fu jones et biaux,  
 Si estoit bien d'autel aage  
 1300 m s'amie, et d'autel corage.  
 Ainsi karoloient ilecques,  
 Ceste gens, et autres avecques,

1240

1250

1260

1270

1280

lusty folk thus daunced there,  
 so other that with hem were,  
 weren alle of hir meynee;  
 de folk, and wys, and free,  
 lke of fair port, trewely,  
 weren alle comunly.  
 In I hadde seen the countenaunces  
 that ladden thus these daunces,  
 hadde I wil to goon and see  
 within that so lyked me,  
 taken on these faire loreris,  
 -trees, cedres, and oliveres.  
 Daunces than y-ended were;  
 many of hem that daunced there  
 with hir loves went away  
 to the trees to have hir pley.  
 Word! they lived lustily!  
 Good were he, sikerly,  
 Wolde, his thankes, swich lyf lede!  
 For dar I seyn, out of drede,  
 no-so mighte so wel fare,  
 to ter lyf [thurte] him not care;  
 For nis so good paradys  
 as a love at his devys.  
 Of that place wente I tho,  
 that gardin gan I go,

along ful merily.  
 And of Love ful hastely  
 in Swete-Loking clepte,  
 for yer wolde he that he kepte  
 the ve of golde, that shoon so bright.  
 [L] him [bende it] anon-right;  
 For ful sone [it] sette on ende,  
 a braid he gan it bende,  
 took him of his arowes fyve,  
 rpe and redy for to dryve.  
 And that sit in magestee  
 dly woundes kepe me,  
 For that he [wol] me shete;  
 with his arowe mete,  
 me greven] sore, y-wis!  
 That no-thing wiste of this,  
 up and doun ful many a wey,  
 For me folwed faste alwey;  
 whether wolde I reste me,  
 Ande al the [yerde in] be.  
 The gardin was, by mesuring,  
 ven and squar in compassing;  
 as long as it was large.  
 That hadde every tree his charge,  
 were any hidous tree  
 whether ther were two or three.  
 ere, and that wot I ful wel,  
 gamettes a ful gret del;  
 a fruyt ful wel to lyke,  
 to folk whan they ben syke.  
 es ther were, greet foisoun,  
 weren notes in hir sesoun,

1300 Qui estoient de lor mesnies,  
 Franches gens et bien enseignies,  
 Et gens de bel afetement  
 Estoient tuit communement.

Quant j'oi veues les semblances  
 1310 De ceus qui menoient les dances,  
 J'oi lors talent que le vergier  
 A lasse veoir et cerchier,  
 Et remirer ces biaux moriers,  
 Ces pins, ces codres, ces loriers.

1315 Les karoles ja remanoient,  
 Car tuit li plusors s'en aloient  
 O lor amies umbroier  
 Sous ces arbres por dosnoier.  
 Diex, cum menoient bonne vie!

1320 C'est qui n'a de tel envie;  
 Qui autel vie avoir porroit,  
 De mieudre bien se sofferroit,  
 Qu'il n'est nul greignor paradis  
 Qu'avoir amie a son devis.

1325 D'ilecques me parti atant,  
 Si m'en alai seus esbatant

Par le vergier de ca en la;  
 1330 Li Diex d'Amors apela  
 Tretout maintenant Dous-Regart:  
 N'a or plus cure qu'il li gart  
 Son arc: donques sans plus atendre  
 L'arc li a commande a tendre,  
 1335 Cis gaires n'i atendi,  
 Tout maintenant l'arc li tendi,  
 Si li bailla et cinq sajetes  
 Fors et poissans, d'aler loing prestes.

Li Diex d'Amors tantost de loing  
 1340 Me prist a suivre, l'arc ou poing.  
 Or me gart Diex de mortel plaie!  
 Se il fait tant que a moi traie,  
 Il me grevera moult forment.  
 Je qui de ce ne soi noient,  
 1345 Cis par la vergier a delivre,  
 Et cil pensa bien de moi sivre;  
 Mes en nul leu ne m'arreste,  
 Devant que j'oi par tout este.

Li vergiers par compasseure  
 1350 fu de droite quarreure,  
 S'ot de lonc autant cum de large;  
**The Trees** S'uns arbres qui soit qui fruit charge,  
 Se n'est aucuns arbres hideus,  
 Dont il n'i ait ou ung, ou deus  
 1355 Au vergier, ou plus, s'il avient.  
 Pomiers i ot, bien m'en sovient,  
 Qui chargoient pomes grenades,  
 C'est uns fruis moult bons a malades;  
 De noiers i ot grant foison,  
 1360 Qui chargoient en la saison

; men notemigges calle,  
 vote of savour been withalle.  
 ; mandres greet plentee,  
 and many a date-tree  
 ; ren, if men hadde nede,  
 h the gardin in length and brede.  
 as eek wexing many a spyce,  
 v-gelofre, and licoryce,  
 ;, and greyn de paradys,  
 , and setewale of prys,  
 ny a spyce delitable,  
 . when men ryse fro table.  
 ny hoonly trees ther were,  
 :ches, coynes, and apples bere,  
 s, ploumes, peres, chesteynes,  
 e, of whiche many on fayn is,  
 aleys, and bolas,  
 r to seen it was solas;  
 ny high lorer and pyn  
 nged clene al that gardyn;  
 pres, and with oliveres,  
 :h that nigh no plente here is.  
 ere elmes grete and stronge,  
 , asshe, ook, asp, planes longe,  
 , popler, and lindes faire,  
 here trees ful many a payre.  
 it sholde I telle you more of it?  
 ere so many trees yit,  
 .holde al encombred be  
 l rekened every tree.  
 se trees were set, that I devyse,  
 m another, in assyse,  
 lome or sixe, I trowe so,  
 y were hye and grete also:  
 r to kepe out wel the sonne,  
 ppes were so thikke y-ronne,  
 ery braunch in other knet,  
 l of grene leves set,  
 nne mighte noon descende,  
 | the tendre grasses shende.  
 ighte men does and roes y-see,  
 'squirels ful greet plentee,  
 ough to bough alwey leping.  
 ther were also playing,  
 men out of hir claperes  
 lry colours and maneres,  
 iden many a turneyng  
 he fresshe gras springing.  
 laces saw I WELLES there,  
 he ther no frogges were,  
 ir in shadwe was every welle;  
 ; can the nombre telle  
 nes smale, that by devys  
 had don come through condys,  
 :h the water, in renning,  
 ke a noyse ful lyking.  
 ut the brinkes of these welles,  
 ' the stremes over-al elles  
 up the gras, as thikke y-set

Itel fruit cum sunt nois mugades,  
 Qui ne sunt ameres, ne fades;  
 Alemandiers y ot plante,  
 Et si ot ou vergier plante  
 1360 Maint figuier, et maint biau datier;  
 Si trovast qu'en eust mestier,  
 Ou vergier mainte bone espice,  
 Cloz de girofle et requelice, 1350  
 Graine de paradis novele,  
 1370 Citoal, anis, et canele,  
 Et mainte espice delitable,  
 Que bon mengier fait apres table.  
 Ou vergier ot arbres domesches,  
 Qui chargoient et coins et pesches,  
 1375 Chataignes, nois, pommes et poires,  
 Nefles, prunes blanches et noires,  
 Cerises fresches vermeilletes,  
 Cormes, alies et noisetes; 1360  
 De haus loriers et de haus pins  
 1380 fu tous pueples li jardin,  
 Et d'oliviers et de cipres,  
 Dont il n'a gaires ici pres;  
 Ormes y ot branchus et gros,  
 Et avec ce charmes et fos,  
 1385 dres droites, trembles et chesnes,  
 Erables haus, sapins et fresnes.  
 Que vous iroie-je notant?  
 De divers arbres i ot tant, 1370  
 Que moult en seroie encombres,  
 1390 ins que les eusse nombres.  
 Sachies por voir, li arbres furent  
 Si loing a loing cum estre durent.  
 Li ung fu loing de l'autre assis  
 Plus de cinq toises, ou de sis:  
 1395 Mes li rain furent lonc et haut,  
 Et por le leu garder de chaut,  
 Furent si espes par deseure,  
 Que li solaus en nesune eure 1380  
 Ne pooit a terre descendre,  
 1400 e faire mal a l'erbe tendre.  
 Ou vergier ot daims et chevrions,  
 Et moult grant plente d'escoirions,  
 Qui par ces arbres gravissoient;  
 Connins i avoit qui issoient  
 1405oute jor hors de lor tesnieres,  
 Et en plus de trente manieres  
 Aloient entr'eus tomoiant  
 Sor l'erbe fresche verdoiant. 1390  
**The Welles.** Il ot par leus cleres fontaines,  
 1410ans barbelotes et sans raines,  
 Cui li arbres fesoient ombre;  
 Mes n'en sai pas dire le nombre.  
 Par petis tuiaus que Deduis  
 Yot fet fere, et par conduis  
 1415En aloit l'iaue aval, fesant  
 Une noise douce et plesant.  
 Entor les ruissiaus et les rives  
 Des fontaines cleres et vives, 1400  
 Poignoit l'erbe freschete et drue;

fte as any veluet,  
 ch men mighte his lemman leye,  
 i fetherbed, to pleye,  
 rthe was ful softe and swete.  
 h moisture of the welle wete  
 up the sote grene gras,  
 as thikke, as mister was.  
 che amended it the place,  
 erthe was of swich a grace  
 of floures had plente,  
 yth in somer and winter be.  
 r sprang the violete al newe,  
 :sshe pervinke, riche of hewe,  
 ures yelowe, whyte, and rede;  
 plentee grew ther never in mede.  
 was al the ground, and queynt,  
 udred, as men had it peynt,  
 any a fresh and sondry flour,  
 sten up ful good savour.  
 l not longe holde you in fable  
 is gardin delitable.  
 my tonge stinten nede,  
 : may, withouten drede,  
 : tellen you the beautee al,  
 'the bountee therewithal.  
 nte on right honde and on left  
 : the place; it was not left,  
 lde al the [yerde in] been,  
 stres that men mighte seen.

us whyle I wente in my pley,  
 d of Love me folowed ay,  
 s an hunter can abyde  
 ste, til he seeth his tyde  
 e, at good mes, to the dere,  
 hat him nedeth go no nere.  
 so befil, I rested me  
 : a welle, under a tree,  
 tree in Fraunce men calle a pyn.  
 h the tyme of king Pepyn,  
 vther tree in mannes sighte  
 ne so wel woxe in highte;  
 at yerde so high was noon.  
 ringing in a marble-stoon  
 ture set, the sothe to telle,  
 hat pyn-tree a welle.  
 i the border, al withoute,  
 iten, in the stone aboute,  
 smale, that seyden thus,  
 arf the faire Narcisus.'  
 CISUS was a bachelere,  
 ove had caught in his daungere,  
 his net gan him so streyne,  
 de him so to wepe and pleyne,  
 de him muste his lyf forgo.  
 ir lady, hight Echo,  
 red over any creature,  
 n for him swich peyne endure,  
 i a tyme she him tolde,

1420 usinc y poist-len sa drue  
 Couchier comme sur une coite,  
 Car la terre estoit douce et moite  
 Por la fontaine, et i venoit  
 Tant d'erbe cum il convenoit.  
 1425 es moult embelissoit l'afaire  
 Li leus qui ere de tel aire,  
 Qu'il i avoit tous jours plente  
 De flors et yver et este. 1410

Violete y avoit trop bele,  
 1430 parvenche fresche et novele;  
 Flors y ot blanches et vermeilles,  
 De jaunes en i ot merveilles.  
 Trop par estoit la terre cointe,  
 Qu'ele ere piolee et pointe  
 1435 e flors de diverses colors,  
 Dont moult sunt bonnes les odors.  
 Ne vous tenrai ja longue fable  
 Du leu plesant et delitable; 1420  
 Orendroit m'en convenra taire,

1440 ue ge ne porroie retraire  
 Du vergier toute la biaute,  
 Ne la grant delitablete.  
 Tant fui a destre et a senestre,  
 Que j'oi tout l'afere et tout l'estre  
 1445 u vergier cerchie et veu;  
 Et li Diex d'Amors m'a seu

Endementiers en agaitant,  
 1450 m li venieres qui atant 1430  
 Que la beste en bel leu se mete  
 Por lessier aler la sajete.  
 En ung trop biau leu arrive,  
 Au darrenier, ou je trouve  
 1455 e fontaine sous ung pin;  
 Mais puis Karles le fils Pepin,  
 Ne fu ausinc biau pin veus,  
 Et si estoit si haut creus,  
 Qu'ou vergier n'ot nul si bel arbre.

1460 edens une pierre de marbre 1440  
 Ot nature par grant mestrise  
 Sous le pin la fontaine assise:  
 Si ot dedens la pierre escrites  
 Ou bort amont letres petites  
 1465 ui disoient: 'ici desus  
 Se mori li biaux Narcisus.'  
 Narcisus fu uns damoisiaus  
 Que Amors tint en ses roisiaus,

**Narcisus** tant le sot Amors destraindre,  
 1470 tant le fist plorer et plaindre, 1450  
 Que li estuet a rendre l'ame:  
 Car Equo, une haute dame,

1475 avoit ame plus que riens nee.  
 El fu par lui si mal menee  
 Qu'ele li dist qu'il li donroit

he hir loven nolde,  
 r behoved nedes dye,  
 y non other remedye.  
 heles, for his beautee,  
 and daungerous was he,  
 : nolde graunten hir asking,  
 1480 :ing, ne for fair praying.  
 an she herde him werne hir so,  
 lde in herte so gret wo,  
 ok it in so gret dispyt,  
 ie, withoute more respyt,  
 ed anoon. But, er she deyde,  
 usly to god she preyde,  
 oude-herted Narcisus,  
 as in love so daungerous,  
 on a day ben hampred so  
 e, and been so hoot for wo,  
 :ver he mighte loye atteyne;  
 hulde he fele in every veyne  
 orowe trewe lovers maken,  
 :en so vilaynsly forsaken.  
 prayer was but resonable,  
 r god held it ferme and stable:  
 :cirus, shortly to telle,  
 nature com to that welle  
 e him in that shadowing  
 when he com fro hunting.  
 :rcirus had suffred paynes  
 ning alday in the playnes,  
 as for thurst in gret distresse  
 , and of his werinesse  
 idde his breeth almost binomen.  
 ie was to that welle y-comen,  
 adwed was with braunches grene,  
 ighthe of thilke water shene  
 ke and fresshe him wel withalle;  
 un on knees he gan to falle,  
 rth his heed and nekke out-straughte  
 ken of that welle a draughte  
 the water anoon was sene  
 ie, his mouth, his yen shene,  
 :ther-of was al abashed;  
 ne shadowe had him bitrashed.  
 wende he the forme see  
 ild of greet beautee.

:the Love him wreke tho  
 rger and of pryde also,  
 :rcirus somtyme him bere.  
 te him wel his guerdon there;  
 so musede in the welle,  
 hortly al the sothe to telle,  
 :de his owne shadowe so,  
 te laste he starf for wo.  
 an he saugh that he his wille  
 in no maner wey fulfille,  
 at he was so faste caught  
 : him couthe comfort naught,  
 e his wit right in that place,

S'amor, ou ele se morroit.  
 Mes cis fu por sa grant biaute  
 1480 :ains de desdaing et de fierte,  
 Si ne la li volt otroier,  
 Ne por chuer, ne por proier. 1460  
 Quant ele s'oi escondire,  
 Si en ot tel duel et tel ire,  
 1485 le tint en si grant despit,  
 Que morte en fu sans lonc respit;  
 Mes aincois qu'ele se morist,  
 Ele pria Diex et requist  
 Que Narcisus au cuer ferasche,  
 1490 :e ot trove d'amors si flasche,  
 Fust asproies encore ung jor,  
 Et eschaufes d'autel amor 1470  
 Dont il ne peust joie atendre;  
 Si porroit savoir et entendre  
 1495 :uel duel ont li loial amant  
 Que l'en refuse si vilment.

Cele proiere fu resnable,  
 1500 :or ce la fist Diex estable,  
 Que Narcisus, par aventure,  
 A la fontaine clere et pure  
 Se vint sous le pin umbroier,  
 Ung jour qu'il venoit d'archoier, 1480  
 1505 :avoit soffert grant travail  
 De corre et amont et aval,  
 Tant qu'il ot soif por l'asprete  
 Du chault, et por la lassete  
 Qui li ot tolue l'alaine.  
 1510 :quant il vint a la fontaine  
 Que li pins de ses rains covroit,  
 Il se pensa que il bevroit:  
 Sus la fontaine, tout adens  
 Se mist lors por boire dedans. 1490  
 1515 :vit en l'iaue clere et nete  
 Son vis, son nes et sa bouchete,  
 Et cis maintenant s'esbahi;  
 Car ses umbres l'ot si trahi,  
 Que cuida veoir la figure  
 1520 :ung enfant bel a desmesure.

Lors se sot bien Amors vengier  
 Du grant orguel et du dangier  
 1525 :e Narcisus li ot mene.  
 Lors li fu bien guerredone, 1500  
 Qu'il musa tant a la fontaine,  
 Qu'il ama son ombre demaine,  
 Si en fu mors a la parclose.  
 1530 :est la somme de la chose:  
 Car quant il vit qu'il ne porroit  
 Acomplir ce qu'il desirroit,  
 Et qu'il i fu si pris par sort,  
 Qu'il n'en pooit avoir confort  
 1535 :nule guise, n'en nul sens,

yde within a litel space.  
us his warisoun he took  
lady that he forsook.  
wes, I preye ensample taketh,  
ayeins your love mistaketh:  
ir deeth be yow to wyte,  
n ful wel your whyle quyte.  
in that this lettre, of whiche I telle,  
ight me that it was the welle  
:isus in his beautee,  
oon withdrawe me,

t fel in my remembraunce,  
mbitidde swich mischaunce.  
he laste than thoughte I,  
atheles, ful sikerly,  
e unto THE WELLE go.  
f shulde I abasshen so?  
ie welle than wente I me,  
un I louted for to see  
re water in the stoon,  
k the gravel, which that shoon  
n the botme, as silver fyn;  
he welle, this is the fyn,  
d is noon so cleer of hewe.  
ter is ever fresh and newe  
elmeth up with wawes brighte  
untance of two finger highte.  
n it is gras springing,  
iste so thikke and wel lyking,  
ne may in winter dye,  
e than may the see be drye.  
n at the botme set saw I  
stal stones craftely  
e fresshe and faire welle.  
ing soothly dar I telle,

: wol holde a greet mervayle  
t is told, withouten fayle.  
an the sonne, cleer in sighte,  
that welle his bemes brighte,  
at the heet descended is,  
keth the cristal stoon, y-wis,  
the sonne an hundred hewes,  
yelowes, and rede, that fresh and newe is.  
i the merveilous cristal  
:trengthe, that the place overal,  
owl and tree, and leves grene,  
the yerd in it is sene.  
r to doon you understonde,  
e ensample wol I fonde;  
s a mirour openly  
h al thing that stant therby,  
the colour as the figure,  
ten any couverture;  
o the cristal stoon, shyning,

Il perdi d'ire tout le sens,  
Et fu mors en poi de termine.  
Ainsinc si ot de la meschine  
Qu'il avoit d'amors escondite,  
1540 n guerredon et sa merite.

Dames, cest exemple aprenes,  
Qui vers vos amis mesprenes;  
Car se vous les lessies morir,  
Diex le vous sara bien merir.  
1545 Quant li escriis m'ot fait savoir  
Que ce estoit tretout por voir  
La fontaine au biau Narcisus,  
Je m'en trais lors ung poi en sus,  
Que dedens n'osai regarder,  
Ains commencai a coarder,  
Quant de Narcisus me sovint,

**The Welle**

1550 i malement en mesavint;  
Mes ge me pensai qu'asseur,  
Sans paor de maves eur,  
A la fontaine aler pooie,  
Por folie m'en esmaioie.  
1530

1555 e la fontaine m'apressai,  
Quant ge fui pres, si m'abessai  
Por veoir l'iaue qui coroit,  
Et la gravele qui paroit  
Au fons plus clere qu'argens fins,  
1560 e la fontaine c'est la fins.

En tout le monde n'ot si bele,  
L'iaue est tousdis fresche et novele,  
Qui nuit et jor sourt a grans ondes  
Par deux doz creuses et profondes.  
1540

1565 out entour point l'erbe menue,  
Qui vient por l'iaue espesse et drue,  
Et en iver ne puet morir  
Ne que l'iaue ne puet tarir.

Ou fons de la fontaine aval  
1570 voit deux pierres de cristal  
Qu'a grande entente remirai,  
Et une chose vous dirai,

Qu'a merveilles, ce cuit, tenres  
Tout maintenant que vous l'orres.  
1550  
Quant li solaus qui tout aguete,  
Ses rais en la fontaine giete,

1575 la clartes aval descent,  
Lors perent colors plus de cent  
Ou cristal, qui por le soleil  
Devient ynde, jaune et vermeil:  
Si ot le cristal merveilous

1580 el force que tous li leus,  
Arbres et flors et quanqu'aorme  
Li vergiers, i pert tout aorme;  
Et por faire la chose entendre,  
Un essample vous veil aprendre.  
1585

Sinsinc cum li mireors montre  
Les choses qui li sunt encontre,  
Et y voit-l'en sans couverture  
Et lor color, et lor figure;  
Tretout ausinc vous dis por voir,

ten any disceyving,  
 res of the yerde accuseth  
 that in the water museth;  
 r, in which half that he be,  
 wel half the gardin see;  
 he turne, he may right wel  
 e remenaunt everydel.  
 r is noon so litel thing  
 ne closed with shitting,  
 ne is sene, as though it were  
 d in the cristal there.  
 is the mirour perilous,  
 h the proude Narcisus  
 his face fair and bright,  
 ade him sith to lye upright.  
 o-so loke in that mirour,  
 ay no-thing ben his socour  
 : ne shal ther seen som thing  
 ial him lede into [loving].  
 y a worthy man hath it  
 ; for folk of grettest wit  
 ne caught here and awayted;  
 ten respyt been they bayted.  
 nth to folk of-newe rage,  
 aungeth many wight corage;  
 th no reed ne wit therto;  
 us sone, daun Cupido,  
 wen there of love the seed,  
 :lp ne lyth ther noon, ne reed,  
 leth it the welle aboute.  
 nes hath he set withoute  
 r to cacche in his panteres  
 lamoyseles and bacheleres.  
 il noon other bridde cacche,  
 i he sette either net or lacche.  
 r the seed that heer was sowen,  
 :lle is cleped, as wel is knowen,  
 :lle of Love, of verray right,  
 :h ther hath ful many a wight  
 n bokes dyversely.  
 y shulle never so verily  
 :cioun of the welle here,  
 the sothe of this matere,  
 :hulle, whan I have undo  
 ft that hir bilongeth to.  
 ay me lyked for to dwelle,  
 i the cristal in the welle,  
 ewed me ful openly  
 sand thinges faste by.  
 ay saye, in sory houre  
 to loken or to poure;  
 ien [have] I sore syked,  
 iour hath me now entryked.  
 lde I first knowen in my wit  
 :tue and [the] strengthe of it,  
 not have mused there;  
 lde bet ben elles-where;  
 he snare I fel anon,  
 ith bitraissed many oon.

1590 Que li cristal, sans decevoir,  
 Tout l'estre du vergier accusent  
 A ceus qui dedens l'iaue musent: 1570  
 Car tous jours quelque part qu'il soient,  
 L'une moitie du vergier voient;  
 1595 s'il se torment maintenant,  
 Pueent veoir le remenant.  
 Si n'i a si petite chose,  
 Tant reposte, ne tant enclose,  
 Dont demonstrance n'i soit faite,  
 1600 m's'ele iert es cristaus portraite.  
 C'est li mireoirs perilleus,  
 Ou Narcisus li orguilleus 1580  
 Mira sa face et ses yex vers,  
 Dont il jut puis mors tout envers.  
 1605 Qui en cel mireor se mire,  
 Ne puet avoir garant de mire,  
 Que tel chose a ses yex ne voie,  
 Qui d'amer l'a tost mis en voie.  
 Maint vaillant homme a mis a glaive  
 1610 s mireors, car li plus saive,  
 Li plus preus, li miex afetie  
 I sunt tost pris et aguetie. 1590  
 Ci sourt as gens novele rage,  
 Ici se changent li corage;  
 1615 n'a mestier sens, ne mesure,  
 Ci est d'amer volente pure;  
 Ci ne se set conseiller nus;  
 Car Cupido, li fils Venus,  
 Sema ici d'Amors la graine  
 1620 Qui toute a cainte la fontaine;  
 Et fist ses las environ tendre,  
 Et ses engins i mist por prendre 1600  
 Damoiseles et Damoisiaus;  
 Qu'Amors ne velt autres oisiaus.  
 1625 Or la graine qui fu semee,  
 Fu cele fontaine clamee  
 La Fontaine d'Amors par droit,  
 Dont plusors ont en maint endroit  
 Parle, en romans et en livre;  
 1630 Mais james n'orrez miex descrivre  
 La verite de la matere,  
 Cum ge la vous vodre retrere. 1610  
 A des me plot a demorer  
 A la fontaine, et remirer  
 1635 s deus cristaus qui me monstroient  
 Mil choses qui ilec estoient.  
 Mes de fort hore m'i mire:  
 Las! tant en ai puis souspire!  
 Cis mireors m'a deceu;  
 1640 j'eusse avant cogneu  
 Qu'ex sa force ert et sa vertu,  
 Ne m'i fusse ja embatu: 1620  
 1645 ar maintenant ou las chai  
 Qui meint homme ont pris et trai.  
 Ou miroer entre mil choses,  
 Choisi rosiers chargies de roses,

ilke mirour saw I tho,  
 a thousand thinges mo,  
 R charged ful of roses,  
 ith an hegge aboute enclos is.  
 d I swich lust and envye,  
 or Parys ne for Pavye,  
 have left to goon and see  
 ettest hepe of roses be.  
 was with this rage hent,  
 ught hath many a man and shent,  
 the roser gan I go.  
 an I was not fer therfro,  
 our of the roses swote  
 ot right to the herte rote,  
 dde al embawmed [be.]  
 I ne hadde endouted me  
 e ben hated or assailed,  
 nkes, wolde I not have failed  
 e a rose of al that route  
 n in myn honde aboute,  
 ællen to it wher I wente;  
 or I dredde me to repente,  
 it it greved or for-thoughte  
 d that thilke gardyn wroughte.  
 s were ther gret woon,  
 : wexe never in roon.  
 ppes clos, some saw I there,  
 me wel beter woxen were;  
 me ther been of other moysoun,  
 owe nigh to hir sesoun,  
 edde hem faste for to sprede;  
 /el swiche roses rede;  
 de roses, and open also,  
 ssed in a day or two;  
 ppes wilen fresshe be  
 yes atte leest, or three.  
 ppes gretly lyked me,  
 er may ther no man see.  
 o mighte haven oon of alle,  
 te him been ful leef withalle.  
 I [a] gerlond of hem geten,  
 richesse I wolde it leten.

yng THE KNOPPES I chees oon  
 that of the remenaunt noon  
 /se I half so wel as it,  
 .avyse it in my wit.  
 o wel was enlumyned  
 lour reed, as wel [y]-fyned  
 ire couthe it make faire.  
 had leves wel foure paire,  
 inde had set through his knowing  
 : the rede rose springing.  
 lke was as risshe right,  
 eron stood the knoppe upright,  
 ne bowed upon no syde.  
 ote smelle sprong so wyde  
 dide al the place aboute--

Qui estoient en ung detor  
 1630 Une haie clos tout entor:  
**The Rose** dont m'en prist si grant envie,  
 Que ne laissasse por Pavie,  
 Ne por Paris, que ge n'alasse  
 La ou ge vi la greignor masse. 1630  
 1655 Quant cele rage m'ot si pris,  
 Dont maint ont este entrepris,  
 Vers les rosiers tantost me tres;  
 Et sachiez que quant g'en fui pres,  
 L'oudor des roses savorees  
 1660 Entra ens jusques es corees,  
 Que por noient fusse embasmes:  
 Se assailli ou mesames

1665  
 Ne cremisse estre, g'en cuillisse,  
 Au mains une que ge tenisse 1640  
 En ma main, por l'odor sentir;  
 1670 Des paor oi du repentir:  
 Car il en peust de legier  
 Peser au signor du vergier.  
 Des roses i ot grans monciaus,  
 Si beles ne vit homs sous ciaus;  
 1675 Boutons i ot petit et clos,  
 Et tiex qui sunt ung poi plus gros.  
 Si en i ot d'autre moison  
 Qui se traient a lor soison, 1650  
 Et s'aprestoient d'espanir,  
 1680 cil ne font pas a hair.  
 Les roses overtes et lees  
 Sunt en ung jor toutes alees;  
 Mes li bouton durent trois fois  
 A tout le mains deux jors ou trois.  
 1685 cil bouton forment me plurent,  
 Oncques plus bel nul leu ne crurent.  
 Qui en porroit ung acroichier,  
 Il le devoit avoir moult chier; 1660  
 S'ung chapel en peusse avoir,  
 1690 n'en preisse nul avoir.

**The Knoppes**  
 Entre ces boutons en eslui  
 Ung si tres-bel, qu'envers celui  
 Nus des autres riens ne prisie,  
 Puis que ge l'oi bien avisie:  
 1695 ar une color l'enlumine,  
 Qui est si vermeille et si fine,  
 Com Nature la pot plus faire.  
 Des foilles i ot quatre paire 1670  
 Que Nature par grant mestire  
 1700 ot assises tire a tire.  
 La coe ot droite comme jons,  
 Et par dessus siet li boutons,  
 Si qu'il ne cline, ne ne pent.  
 L'odor de lui entor s'espent;  
 1705 a soatime qui en ist  
 Toute la place replenist. 1678

G. = Glasgow MS.; Th. = Thynne's ed. (1532).

1-44. *Lost in G; from Th.* 3. Th. some sweuen; *but the pl. is required.* 4. Th. that false ne bene. 5. Th. apparaunt. 6. Th. warraunt. 12. Th. els; *om. a.* 13, 14. Th. fal, cal; fole.

23. Th. folke; went. 25. Th. slepte. 26. Th. suche. 27. Th. lyked; wele. 28. Th. dele. 29. Th. afterwarde befal. 30. Th. dreme; tel; al. 31. Th. Nowe; dreme. 35. Th. there. 37. Th. Howe; *om. that and the.* 38. Th. hatte; *read hote.*

39. Ed. 1550, Romaunte. 40. Th. arte. 42. Th. graunt me in; *omit me.* 45. *Here begins G.* 46. Th. to be; G. *torn.* 47. Th. G. ought. 49. G. Th. thought. 55. G. Th. bene. 56. G. Th. wrene. 59. G. erth. G. Th. proude. 61. G. Th. forgette. 62. G. Th. had; sette.

66. G. Th. had. 69-72. *Imperfect in G.* 72. G. so; Th. ful. 73. Th. grylle; G. gryl. 73, 74. G. Th. sight, bright. 76. Th. herte; G. hertis. G. sich. 80. G. *om. a.* 81. G. *om. the.* 82. Th. yonge; G. yong. 84. Th. sauorous; G. sauerous. 85. Th. his herte; G. the hert.

89. G. blesful; Th. blysfyl. 91. G. affraieth; Th. affirmeth. G. Th. al. 96. G. wisshe; hondis. 97. Th. nedyl. G. droughe; Th. drowe. 98. Th. aguyler; G. Aguler. G. ynoughe; Th. ynowe. 101. Th. sowne; G. song. 102. Th. on; G. in. *Both buskes.* 103. G. *om. the.* G. swete; Th. lefe. 107. Th. That; G. They. G. *om. a.* 109. Th. Iolyfe; G. Ioly.

110. *Both gan I.* 111. G. herd; fast. 113. *Both ryuere.* 114. *Both nere.* 117-120. *Imperfect in G.* 121. *Perhaps om. that.* 123, 4. G. Th. ryuere, clere. 126. Th. botome ypaued. 132. G. walk thorough.

138. G. Th. Enclosed was; *see l.* 1652. 139. Th. hye; G. high. 142. G. the ymages and the peyntures; Th. the ymages and peyntures. 146. G. haue in; Th. *om. in.* 147. Th. Amydde; G. Amyd. 149. *Both mynoresse; French, moverresse.* 154. *Both wode.* 155. G. *om. Y.*

160. Th. ywrithen; G. writhen. 163. G. *om. faste.* 165, 6. *Both Felony, Vil(l)any.* 167. Th. Ycleped; G. Clepid. *Both fonde.* 168. G. wal; Th. wall. *Both honde.* 174. *Both outragious.* 176. Th. suche an ymage.

184. G. gret tresouris; Th. gret treasours. G. leyne; Th. layne. 185. G. *om. she.* 188. Th. couetous; G. coueitise. 189. G. *om. she.* Th. for; G. that. 196. *Both myscoueing.* 198. *Both om. that.* 203. *Both wode.*

204. *Both gode.* 208. *Both fast.* 212. Th. any; G. ony. 214. *Both semed to haue.* 219. G. porely; Th. poorely. 220. *Both courtpy.* 224. Th. mantel; G. mantyl. *Both fast.*

234. Th. ilke; G. ilk. 239. Th. helde; G. hilde. 240. *Both om. doun.* 241, 2. Th. stronge, long; G. strong, long. 245, 6. *Both entent, went.* 248. *Both peynted.* 249, 250. *Both in hir herte.* G. farede, herede; Th. ferde, herde.

255. *Perhaps read On ... to falle.* 256. *Both om. ful.* 259. Th. shamful; G. shynful. 261. *Both or by his prowess.* 264. Th. chaunce; G. chaunge. 266. G. trouth. 271. G. farede; Th. fared. 273. *Both male talent; see 330.*

275. G. hath; Th. hate. *I supply wo.* 276. *Read melt'th or melt.* 277. *Both so (for to-).* 278. Th. people; G. puple. 282. *Both best.* 291. G. Th. awrie. 292. G. -thart; Th. -twharte, *misprint for -thwart.* 293. *I supply eek.* G. *om. a fowl.* 296. G. hir eien; Th. her one eye.

298. *Both se.* 299. *So Th.;* G. fairer or worthier. 303. G. seyn; Th. sene. 305. *Both to haue; read hav-e.* Th. iaundice. 307. *I supply as.* 310. Th. yelowe; G. yolare.

324. *Both rent.* 333-380. *Lost in G; from Th.* 334. Th. had sene. 340. Th. rechelesse. 341. Th. rought. 342. *I supply of.*

344. Th. luste; play. 349. Th. contrarie. 352. Th. might. 356. Th. for hore.

367, 368. Th. went, potent. 370. Th. restlesse. 379. *Supply er (Kaluz).* 381. G. *begins again.* 382. *Both may neuer.* 387. *Both frette.* Th. shal; G. shalle. 388. Th. al; G. alle. 389. Th. al; G. alle. 390. *Both al.*

398. *Both myght.* 401. *Both witte; pithe; in.* 404. *Both faire.* 408. Th. cappe.

421. Th. symple; G. semely. 435. G. ne fresh; Th. *om. ne.* 436. *Both to be.*

442. *Both ay (giving no sense); read shal.* 444. *Both grace (for face).* 446. G. *om. hem.* 448. G. *om. eek.* 452. *I supply that.* 455. G. wedir; Th. wether. 456. G. deyde; Th. dyed. 462. *Both had.*

466. G. pouer. 467. G. shamefast; dispised. 471. G. ony pouere; fedde. Th. yfedde. 472. G. cledde; Th. yclodde. 478. Th. were; G. newe. 479. *Both Square.* 480. Th. ybarred; G. barred. 483. *Both wrought.* 485. G. laddris; Th. ladders; *read laddre; see 523.*

489. *Both As was in.* 492. G. yeer; Th. yere; *read yerd; see 656.* 494. Th. Therin; G. Therynne. 498. *Both ought.* 501. Th. hundred; G. hundreth. *Both wolde (by confusion).* 503. *Both be.* 505. *Both kepe it fro care; a false rime.* 506. *Both ware; a false spelling.* 510. *Both weymentyng.*

512. *Both into.* 516. *Both where; read o-where.* 517. *Both myght.* 520. *Both For; read Ful.* G. angwishis; *see F. text.* 532. *I supply Ist so.*

535. G. and of herknyng; Th. al herkenyng. 536. G. ony; Th. any; *read a.* 537. G. *om. the.* 540. G. ony; Th. any. 541. *I*

*supply* 1st as. 542. *Both* bent. 546. *Both* as is a; *omit* is or a. 558. G. snawe; Th. snowe. G. snawed; Th. snowed.  
 560. G. neded; Th. neden. 564. *Some lines lost?* 567. *I supply* in honde. 568. Th. tressour; G. tresour; (*cf.* Gawain, 1739).  
 569. *Both* queyntly; *see* l. 783. 570. *Both* fetously; *see* l. 577.  
 583. *Both* but if; *om.* if. 586. *Both* may; *see* l. 538. 587, 588. *Both* myght, hyght. 592. G. answeride; Th. answerde. 603. G.  
 hidre be; Th. hyther be. *Both* fette. 604. G. sette; Th. ysette.  
 605. *Both* hight. 606. *Both* sight. 617. Th. therin; G. therynne. 623. Th. playen in; G. pleyn ynne.  
 631. Th. Than; G. Thanne. 645, 653. Th. in; G. Inne. 654. *Both* thought.  
 655. Th. byrde; G. bridde; *read* brid. 660. *Both* places (*badly*). 661. *Both* might. 668. *Both* That (*for* These). 673. Th.  
 whan; G. that. Th. herde; G. herd. 676. *Both* myght.  
 684. *Both* clepe. 688. Th. But; G. For. *Both om.* hir. 699. Th. gardyn; G. gardyne. 700. G. inne; Th. in.  
 701. G. hens-; wrought. 702. *Both* thought. 709. *Both* wrought. 716. Th. her; G. their. Th. iargonyng; G. yarkonyng. 718.  
 Th. ispronge; G. spronge. 720. Th. reuelrye; G. reuerye; *see* French. 724. Th. in; G. inne.  
 728. *Both* sight (*wrongly*). 732. Th. faste; G. fast. *Both* without. 739. Th. whence; G. whenne. *Both* might. 741, 2. *Both*  
 sight, bright. 743. Th. These; G. This. 745. *Both* hyght. 746. *Both* blisfull. Th. and lyght; G. and the light; *see* 797. 749.  
*Both add* couthe *before* make.  
 760. *I supply* ther. 761. *Both* made (*for* make). 770. Th. saylours; G. sailouris. 773. *Both*, hente; *I supply* hem.  
 776. G. damysels; Th. damosels. 782. *Both* lieth. 783. *Both* queyntly; *see* l. 569. 791. *Both* bode; *read* bede; *see* note. 798.  
*Both* pray to God.  
 801. *I supply* neer. 806. *Both* it to me liked. 811. *Both* right blythe; *om.* right. 812. Th. Than; G. Thanne. 819. Th. appel; G.  
 appille.  
 834. *Both* first. 836. *Both* samette. 837. *Both* beten ful; *om.* ful. 844. *Both* drury. 845. Th. rosen; G. rosyn.  
 848. *Both* gladnesse. 859. G. seye; Th. sey (*for* sayn). 860. G. pleye; Th. pley (*for* pleyn). 861. *Both* Bent. 863. *Both*  
 laugheden. 865. *Both* I wot not what of hir nose I shal descryve (*eleven syllables*). 866. *Two lines lost*.  
 869. Th. orfrayes. 870. Th. whiche; G. which. Th. sene; G. seyen. 873. Th. samyte; G. samet. 875, 6. Th. werde, ferde; G.  
 werede, ferede. *Both ins.* hir *bef.* herte. 877. Th. on; G. in. 879. *Both* Love, and as hym likith it be. 887. Th. prise; G.  
 preyse. 890. Th. ycladde; G. clad. 891. G. and in; Th. *om.* in. 892. *From* Th.; G. *om.*  
 893. Th. losenges; G. losynges. 897. Th. Ypurtrayed; G. Portreied. Th. ywrought; G. wrought. 900. Th. Yset; G. Sett. 902.  
 Th. moche; G. mych. 903, 4. *Both* peruynke, thynke. 906. G. -melled; Th. -medled; *see* l. 898.  
 923. *Both* Turke bowes two, full wel deuysed had he (*too long*). 928. Th. any; G. ony. 929, 930. Th. plante, warante; G.  
 plant, warrant. *Both* Without. 932. G. Treitys; Th. Trectes. *Both ins.* ful *after* of. 933. G. twythen; Th. thwitten (*printed*  
 twhitten). 936. *I supply* ful. 939. Th. helde; G. hilde.  
 942. Th. aryght; G. right. 944. G. peynted (!). 945. Th. sharpe; G. sharp. Th. wele; G. welle. 946. Th. stele; G. steelle. 948.  
 Th. Out take; G. Outake. 953. G. lasse; Th. lesse. 958. Th. companye; G. compaigny. 959. *Both* shoten; *see* l. 989. 960.  
*For* right *read* nigh (K.).  
 964. *Both* leest. 969. Th. soner; G. sonner. 970. Th. Hys; G. Hir. Th. ought be; G. ought to be. 973. *Both* for to telle. 984.  
*Both* on; *read* of (K.).  
 991. *Both* And contrarye. 998. Th. booke; G. book. 1007. G. Th. And; *read* As was; F. *Ainsinc cum*. 1010. *I supply* is.  
 1015. *For* As *read* And (K.). 1017. *Both* smale. 1018. *Both* wyntred; *see* l. 1020. 1026. *Both* thought; *read* thinketh (K.).  
 1031. *Both* Sore (!); *read* Wys (?). 1034. *Both* And hight (!).  
 1037. *Both* in werk (!). 1043. G. and the; Th. *om.* the. 1045. Th. weren; G. were. 1058. Th. But; G. And. Th. prill; G. prile;  
*prob. error for* prike, or prikke.  
 1062. Th. and wyse; G. ywys. 1063. G. haue do; Th. and ydon. 1065. Th. And maketh; G. Haue maad. 1066. G. *om.* as.  
*Both* ought. 1068. Th. aryued; G. achyued. 1071. G. purpur; Th. purple. 1073. Th. it; G. hir. 1080. Th. amyled; Speght,  
 ameled; G. enameled. 1082. G. shete; Th. shette.  
 1089. *Both* durst (!); *read* thurte or thurfte. 1092. Th. mannes; G. man. 1098. G. *om.* of. *Both* tothe. 1101. Th. thylke; G.  
 thilk. 1102. *Both* myght.  
 1109. *Both* light. 1111. Th. he; G. she. 1112. *Both* deuyse. 1116. Th. the; G. that. 1117. *Both* ragounces (!). 1125. Morris  
*supplies* tho. 1132. G. mych.  
 1134. Th. loued wel to haue; G. loued to haue well. 1137. Th. an; G. ony. 1139. Th. ben; G. be. 1141. Th. Was; G. And.  
 1142. Th. or defence; G. of diffense. 1144. Th. dispences; G. dispence. 1146. Th. for to spende; G. for to dispende; *see*  
 1157. 1147. Th. lackynge; G. lakke. 1150. Th. sette; G. settith.

1162. G. *om.* wys. 1166. Th. craftely; G. tristely. 1172. Th. nygarde; G. nygart. 1176. G. *om.* him. 1178. Th. wyl; G. wille. 1182. Th. adamant; G. adamaund.

1187. Th. fresshe; G. fresh. 1188. G. sarlynysch; Th. Sarlynysche. 1199. *Both* sibbe. Th. Arthour; G. Artour. Th. Breteigne; G. Britaigne. 1200. Th. enseigne; G. ensaigne. 1201. *Both* gousfaucoun. 1205. *Both* newly. 1206. Th. tourneyeng; G. tourneryng.

1207. Th. There; G. The. 1210. *Both* He caste. 1214. Th. yfallen; G. falle. 1219. Th. on; G. of. 1221. *Both* durst. 1227, 8. *Both* bistadde, adradde. 1230. Th. taswage.

1233. Th. hempe; G. hempe ne (*for* hempene). 1235. G. ridled; Th. ryddeled. 1236. G. *om.* nat. *Both* a; *read* oo. 1238. Th. yclothed; G. clothed. 1243; *see* 1235. 1244. *Both* Bitokeneth. 1247, 8. *Both* hight.

1255. Th. *om.* right. 1259. G. and of; Th. *om.* of. 1261. G. *om.* *Ist* no. 1263. G. wenaunt (!). 1265. G. *om.* were. 1274. *Both* fast. 1275. *Both* without.

1282. *Both* And she; *read* Youthe; *see* 1302. 1288. Th. yonge; G. yong. Th. wel; G. wole. 1303. *Both* that; *read* thus; *see* 1310.

1307. *Both* faire; truly (truely). 1308. *Both* were. 1313. G. loreyes; Th. Laureles. 1315. Th. ended; G. eended (=y-ended?). 1323. *Both* myght. 1324. *Both* durst (*for* thurte). 1326. *Both* As to haue.

1332. *Both* she (*for* 2nd he). 1334. *Both* hadde (*for* bad); bent; *om.* it. 1335. *I supply* it. *Both* an (*for* on). 1339. *Both* sittith. 1340. *Both* he kepe me; (*om.* he). 1341. G. hadde me shette; Th. had me shete. 1342. G. mette; Th. mete. 1343. *Both* had me greued. 1348. *Both* hadde in all the gardyn be.

1359. G. of gret; Th. *om.* of. 1360. Th. nuttes. 1363. *Both* almandres. 1365. Th. weren; G. wexen. 1366. *Read* Throughout the yerd? 1369. Th. Gyngere; G. Gyngevre. *Both* Parys (!). 1375. Th. plommes. Th. chesteynis; G. chesteyns. 1376. G. Cherys; Th. Cheryse. G. which.

1379. Th. laurer; G. lorey (!). 1381. G. olyuers; Th. olyueris. 1384. *Both* oke. 1386-1482. *Lost in* G. 1397, 8. Th. knytte, sytte; *see* Parl. Fo. 628. 1399. Th. myght there noon. 1400. *I supply* it.

1403. Th. bowe; Spoght, bough (*twice*). 1404. Th. Connes. 1405, 6. Th. clapers, maners. 1411, 2. Th. wel, tel. 1413, 4. Th. deuyse, condyse 1423. Th. the erthe; *see* 1428. 1424. Th. wel.

1425. Th. Spronge; *see* l. 1419. 1428. Th. suche. 1429. Th. hath. 1431. Th. vyolet. 1440. Th. dilectable. 1445, 6. Th. lefte. 1447. Th. garden; *read* yerde in (K.); cf. 1366 (note). 1448. Th. efters (!).

1452. Th. beest. 1453. Th. shoten; *read* shete. 1453. Th. goodmesse; *see* 3462. 1456. Th. Besydes. 1474. Th. that hight; (*om.* that).

1482. Th. feirs. 1483. G. *begins again*. 1485. G. *om.* hir. 1486. Th. hert. 1488. Th. without. 1489. Th. deyde; G. dide. 1495. *Both* might to; *I omit* to. 1496. Th. Than; G. And that. Th. shulde he; G. he shulde. 1498. G. velaynesly; Th. vilaynously.

1500. Th. ferme; G. forme. 1503. G. resten; Th. rest. G. that; Th. the. 1508. G. heet; Th. herte (*for* heete). 1510. *Both* wel. Th. y-comen; G. comen. 1515. G. he straught; Th. out-straught. 1516. *Both* draught. 1517, 8. G. seen, sheen; Th. sene, shene. 1520. Th. had; G. was.

1527. *Both* musede so. 1528. Th. *om.* al. 1534: *Both* comforte.

1550. G. scathles; Th. scathlesse. 1552. Th. abasshen; G. abaisshen. 1553. *From* Th.; *not in* G. 1561, 2. *Both* bright, hight. 1563. *Both* Aboute.

1573, 4. *Both* sight, bright. 1581. *Both* foule. 1583. *Both* you to; *I omit* to. 1585. *Both* mirrou. 1586. G. stonidith; Th. stonideth. 1591. *Both* entrees. 1593, 4. *Both* ye (*for* he).

1601, 1605. *Both* mirrou. 1604. *So* Th.; G. swithe to ligge. 1605. Th. loke; G. loketh. 1608. *Both* laughyng (!); *read* loving. 1609. G. *om.* a. 1610. Th. Y-blent; G. Blent. 1617. Th. sowen; G. sowne.

1621, 2. *Both* panter, bachelers. 1638. G. fast; Th. faste. 1641. *I supply* have. *Both* sighed (*for* syked). 1642, 9. *Both* mirrou.

1644. Th. vertue; G. vertues. *I supply* the. *Both* strengthes; *read* strengthe. 1646. *Both* had. 1648. G. bitrissched; Th. bytresshed. 1649. Th. thylke; G. thilk. 1652. Th. enclos; G. enclosid. 1655. G. att (*for* and). 1663. Th. G. me; *read* be (F. *fusse*). 1666. *So* Th.; G. Me thankis. G. wole; Th. wol; *read* wolde.

1668. *Both* bere. 1671, 2. *Both* -thought, wrought. 1673. *Both* ther were; *both* wone. 1674. Th. ware; G. waxe; *both* Rone. 1679. Th. faste; G. fast. 1683. G. wille; Th. wyl. Th. fresshe; G. fresh. 1687. *Both* myght haue. 1688. G. lief; Th. lefe. 1689. *I supply* a.

1694. G. it in; Th. *om.* it. 1695. G. enlomyned. 1698. *Both* hath; *om.* wel? 1700. *Both* roses. 1701. Th. rysshe; G. rish. 1705. Th. dyed (*for* dide; *wrongly*). 1705, 6. *A false rime*; l. 1705 is incomplete in sense, as the sentence has no verb. Here the genuine portion ends. L. 1706 is by another hand.

## FRAGMENT B.

Whan I had smelled the savour swote,  
No wille hadde I fro thens yit go,  
But somdel neer it wente I tho,  
To take it; but myn hond, for drede,  
Ne dorste I to the rose bede, 1710  
For thistels sharpe, of many maneres,  
Netles, thornes, and hoked breres;  
[Ful] muche they distourbled me,  
For sore I dradde to harmed be.  
The God of Love, with bowe bent, 1715  
That al day set hadde his talent  
To pursuen and to spyen me,  
Was standing by a fige-tree.  
And whan he sawe how that I  
Had chosen so ententifly 1720  
The botoun, more unto my pay  
Than any other that I say,  
He took an arowe ful sharply whet,  
And in his bowe whan it was set,  
He streight up to his ere drough 1725  
The stronge bowe, that was so tough,  
And shet at me so wonder smerte,  
That through myn eye unto myn herte  
The takel smoot, and depe it wente.  
And ther-with-al such cold me hente, 1730  
That, under clothes warme and softe,  
Sith that day I have chevered ofte.  
Whan I was hurt thus in [that] stounde,  
I fel doun plat unto the grounde.  
Myn herte failed and feynted ay, 1735  
And long tyme [ther] a-swone I lay.  
But whan I com out of swoning,  
And hadde wit, and my feling,  
I was al maat, and wende ful wel  
Of blood have loren a ful gret del. 1740  
But certes, the arowe that in me stood  
Of me ne drew no drope of blood,  
For-why I found my wounde al dreye.  
Than took I with myn hondis tweye  
The arowe, and ful fast out it plight, 1745  
And in the pulling sore I sight.  
So at the last the shaft of tree  
I drough out, with the fethers three.  
But yet the hoked heed, y-wis,  
The whiche Beautee callid is, 1750  
Gan so depe in myn herte passe,  
That I it mighte nought arace;  
But in myn herte stille it stood,  
Al bledde I not a drope of blood.  
I was bothe anguissous and trouble 1755  
For the peril that I saw double;  
I niste what to seye or do,  
Ne gete a leche my woundis to;  
For neithir thurgh gras ne rote,  
Ne hadde I help of hope ne bote. 1760  
But to the botoun ever-mo  
Myn herte drew; for al my wo,

My thought was in non other thing.  
 For hadde it been in my keping,  
 It wolde have brought my lyf agayn. 1765  
 For certainly, I dar wel seyn,  
 The sight only, and the savour,  
 A legged muche of my langour.  
 Than gan I for to drawe me  
 Toward the botoun fair to see; 1770  
 And Love hadde gete him, in [a] throwe,  
 Another arowe into his bowe,  
 And for to shete gan him dresse;  
 The arowis name was Simplese.  
 And whan that Love gan nyghe me nere, 1775  
 He drew it up, withouten were,  
 And shet at me with al his might,  
 So that this arowe anon-right  
 Thourghout [myn] eigh, as it was founde,  
 Into myn herte hath maad a wounde. 1780  
 Thanne I anon dide al my crafte  
 For to drawn out the shafte,  
 And ther-with-al I sighed eft.  
 But in myn herte the heed was left,  
 Which ay encresid my desyre, 1785  
 Unto the botoun drawe nere;  
 And ever, mo that me was wo,  
 The more desyr hadde I to go  
 Unto the roser, where that grew  
 The fresshe botoun so bright of hewe. 1790  
 Betir me were have leten be;  
 But it bihoved nedes me  
 To don right as myn herte bad.  
 For ever the body must be lad  
 Aftir the herte; in wele and wo, 1795  
 Of force togidre they must go.  
 But never this archer wolde fyne  
 To shete at me with alle his pyne,  
 And for to make me to him mete.  
 The thridde arowe he gan to shete, 1800  
 Whan best his tyme he mighte espye,  
 The which was named Curtesye;  
 Into myn herte it dide avale.  
 A-swone I fel, bothe deed and pale;  
 Long tyme I lay, and stired nought, 1805  
 Til I abraid out of my thought.  
 And faste than I avysed me  
 To drawn out the shafte of tree;  
 But ever the heed was left bihinde  
 For ought I couthe pulle or winde. 1810  
 So sore it stikid whan I was hit,  
 That by no craft I might it flit;  
 But anguissous and ful of thought,  
 I felte such wo, my wounde ay wrought,  
 That somoned me alway to go 1815  
 Toward the rose, that plesed me so;  
 But I ne durste in no manere,  
 Bicause the archer was so nere.  
 For evermore gladly, as I rede,  
 Brent child of fyr hath muche drede. 1820  
 And, certis yit, for al my peyne,

Though that I sigh yit arwis reyne,  
 And grounde quarels sharpe of stele,  
 Ne for no payne that I might fele,  
 Yit might I not my-silf withholde 1825  
 The faire roser to biholde;  
 For Love me yaf sich hardement  
 For to fulfille his comaundement.  
 Upon my feet I roos up than  
 Feble, as a forwoundid man; 1830  
 And forth to gon [my] might I sette,  
 And for the archer nolde I lette.  
 Toward the roser fast I drow;  
 But thornes sharpe mo than y-now  
 Ther were, and also thistels thikke, 1835  
 And breres, brimme for to prikke,  
 That I ne mighte gete grace  
 The rowe thornes for to passe,  
 To sene the roses fresshe of hewe.  
 I must abide, though it me rewe, 1840  
 The hegge aboute so thikke was,  
 That closid the roses in compas.  
 But o thing lyked me right wele;  
 I was so nygh, I mighte fele  
 Of the botoun the swote odour, 1845  
 And also see the fresshe colour;  
 And that right gretly lyked me,  
 That I so neer it mighte see.  
 Sich loye anoon therof hadde I,  
 That I forgat my malady. 1850  
 To sene [it] hadde I sich delyt,  
 Of sorwe and angre I was al quit,  
 And of my woundes that I had thar;  
 For no-thing lyken me might mar  
 Than dwellen by the roser ay, 1855  
 And thennes never to passe away.  
 But whan a whyle I had be thar,  
 The God of Love, which al to-shar  
 Myn herte with his arwis kene,  
 Caste him to yeve me woundis grene. 1860  
 He shet at me ful hastily  
 An arwe named Company,  
 The whiche takel is ful able  
 To make these ladies merciabile.  
 Than I anoon gan chaungen hewe 1865  
 For grevaunce of my wounde newe,  
 That I agayn fel in swoning,  
 And sighed sore in compleyning.  
 Sore I compleyned that my sore  
 On me gan greven more and more. 1870  
 I had non hope of allegeaunce;  
 So nigh I drow to desperaunce,  
 I rought of dethe ne of lyf,  
 Whither that love wolde me dryf.  
 If me a martir wolde he make, 1875  
 I might his power nought forsake.  
 And whyl for anger thus I wook,  
 The God of Love an arowe took;  
 Ful sharp it was and [ful] pugnaunt,  
 And it was callid Fair-Semblaunt, 1880

The which in no wys wol consente,  
 That any lover him repente  
 To serve his love with herte and alle,  
 For any peril that may bifalle.  
 But though this arwe was kene grounde 1885  
 As any rasour that is founde,  
 To cutte and kerve, at the poynt,  
 The God of Love it hadde anynt  
 With a precious oynement,  
 Somdel to yeve aleggement 1890  
 Upon the woundes that he had  
 Through the body in my herte maad,  
 To helpe hir 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 ful gret peyne I abood.  
 But ay the oynement wente abrood;  
 Throughout my woundes large and wyde  
 It spredde aboute in every syde; 1900  
 Through whos vertu and whos might  
 Myn herte loyful was and light.  
 I had ben deed and al to-shent  
 But for the precious oynement.  
 The shaft I drow out of the arwe, 1905  
 Roking for wo right wondir narwe;  
 But the heed, which made me smerte,  
 Lefte bihinde in myn herte  
 With other foure, I dar wel say,  
 That never wol be take away; 1910  
 But the oynement halp me wele.  
 And yit sich sorwe dide I fele,  
 That al-day I chaunged hewe,  
 Of my woundes fresshe and newe,  
 As men might see in my visage. 1915  
 The arwis were so fulle of rage,  
 So variaunt of diversitee,  
 That men in everich mighte see  
 Bothe gret any and eek swetnesse,  
 And loye meynt with bittirnesse. 1920  
 Now were they esy, now were they wood,  
 In hem I felte bothe harm and good;  
 Now sore without aleggement,  
 Now softening with oynement;  
 It softned here, and prikked there, 1925  
 Thus ese and anger togider were.  
 The God of Love deliverly  
 Com lepard to me hastily,  
 And seide to me, in gret rape,  
 Yeld thee, for thou may not escape! 1930  
 May no defence availe thee here;  
 Therefore I rede mak no daungere.  
 If thou wolt yelde thee hastily,  
 Thou shalt [the] rather have mercy.  
 He is a fool in sikernesse, 1935  
 That with daunger or stoutnesse  
 Rebellith ther that he shulde plese;  
 In such folye is litel ese.  
 Be meek, wher thou must nedis bowe;



And sithen kisse thou shalt my mouth,  
 Which to no vilayn was never couth 2000  
 For to aproche it, ne for to touche;  
 For sauf of cherlis I ne vouche  
 That they shulle never neigh it nere.  
 For curteys, and of fair manere,  
 Wel taught, and ful of gentilnesse 2005  
 He muste ben, that shal me kisse,  
 And also of ful high fraunchyse,  
 That shal atteyne to that empryse.  
 And first of o thing wame I thee,  
 That peyne and gret adversitee 2010  
 He mot endure, and eek travaile,  
 That shal me serve, withoute faile.  
 But ther-ageyns, thee to comferte,  
 And with thy servise to desporte,  
 Thou mayst ful glad and loyful be 2015  
 So good a maister to have as me,  
 And lord of so high renoun.  
 I bere of Love the gonfanoun,  
 Of Curtesye the banere;  
 For I am of the silf manere, 2020  
 Gentil, curteys, meek and free;  
 That who [so] ever ententif be  
 Me to honoure, doute, and serve,  
 And also that he him observe 2025  
 Fro trespas and fro vilanye,  
 And him governe in curtesye  
 With wil and with entencioun;  
 For whan he first in my prisoun  
 Is caught, than muste he uttirly,  
 Fro thennes-forth ful bisily, 2030  
 Caste him gentil for to be,  
 If he desyre helpe of me.'  
 Anoon withouten more delay,  
 Withouten daunger or affray,  
 I bicom his man anoon, 2035  
 And gave him thanks many a oon,  
 And kneled down with hondis loynt,  
 And made it in my port ful queynt;  
 The loye wente to myn herte rote.  
 Whan I had kissed his mouth so swote, 2040  
 I had sich mirthe and sich lyking,  
 It cured me of languisshing.  
 He askid of me than hostages:--  
 I have,' he seide, 'taken fele homages  
 Of oon and other, where I have been 2045  
 Disceyved ofte, withouten wene.  
 These felouns, fulle of falsitee,  
 Have many sythes bigyled me,  
 And through falshede hir lust acheved,  
 Wherof I repente and am agreved. 2050  
 And I hem gete in my daungere,  
 Hir falshed shulie they bye ful dere.  
 But for I love thee, I seye thee pleyn,  
 I wol of thee be more certeyn;  
 For thee so sore I wol now binde, 2055  
 That thou away ne shalt not winde  
 For to denyen the covenaut,

Or doon that is not avenaunt.  
 That thou were fals it were gret reuthe,  
 Sith thou semest so ful of treuthe.' 2060  
 'Sire, if thee list to undirstande,  
 I merveile thee asking this demande.  
 For-why or wherfore shulde ye  
 Ostages or borwis aske of me,  
 Or any other sikirnesse, 2065  
 Sith ye wote, in sothfastnesse,  
 That ye have me surprysed so,  
 And hool myn herte taken me fro,  
 That it wol do for me no-thing  
 But-if it be at your bidding? 2070  
 Myn herte is yours, and myn right nought,  
 As it bihoveth, in dede and thought,  
 Redy in alle to worche your wille,  
 Whether so [it] turme to good or ille.  
 So sore it lustith you to plese, 2075  
 No man therof may you disseise.  
 Ye have theron set sich lustise,  
 That it is werreyd 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,'  
 Quoth Love, 'and fully I accord;  
 For of the body he is ful lord  
 That hath the herte in his tresor; 2085  
 Outrage it were to asken more.'  
 Than of his aumener he drough  
 A litel keye, fetys y-nough,  
 Which was of gold polissed clere,  
 And seide to me, 'With this keye here 2090  
 Thyn herte to me now wol I shette;  
 For al my Iowellis loke and knette  
 I binde under this litel keye,  
 That no wight may carye aweye;  
 This keye is ful of gret poeste.' 2095  
 With which anoon he touchid me  
 Undir the syde ful softly,  
 That he myn herte sodeynly  
 Without [al] any had spered,  
 That yit right nought it hath me dered. 2100  
 Whan he had doon his wil al-out,  
 And I had put him out of dout,  
 Sire,' I seide, 'I have right gret wille  
 Your lust and plesaunce to fulfille.  
 Loke ye my servise take at gree, 2105  
 By thilke feith ye owe to me.  
 I seye nought for recreaundyse,  
 For I nought doute of your servyse.  
 But the servaunt traveileth in vayne,  
 That for to serven doth his payne 2110  
 Unto that lord, which in no wyse  
 Can him no thank for his servyse.'  
 Love seide, 'Dismaye thee nought,  
 Sin thou for sucour hast me sought,  
 In thank thy servise wol I take, 2115  
 And high of degree I wol thee make,

If wikkidnesse ne hindre thee;  
 But, as I hope, it shal nought be.  
 To worship no wight by aventure  
 May come, but-if he peyne endure. 2120  
 Abyde and suffre thy distresse;  
 That hurtith now, it shal be lesse;  
 I wot my-silf what may thee save,  
 What medicyne thou woldist have.  
 And if thy trouthe to me thou kepe, 2125  
 I shal unto thyn helping eke,  
 To cure thy woundes and make hem clene,  
 Wher-so they be olde or grene;  
 Thou shalt be holpen, at wordis fewe.  
 For certeynly thou shalt wel shewe 2130  
 Wher that thou servest with good wille,  
 For to complisshen and fulfille  
 My comaundementis, day and night,  
 Whiche I to lovers yeve of right.'  
 'Ah, sire, for goddis love,' seide I, 2135  
 Er ye passe hens, ententifly  
 Your comaundementis to me ye say,  
 And I shal kepe hem, if I may;  
 For hem to kepen is al my thought.  
 And if so be I wot hem nought, 2140  
 Than may I [sinne] unwitingly.  
 Wherfore I pray you enterely,  
 With al myn herte, me to lere,  
 That I trespasse in no manere.'  
 The god of love than chargid me 2145  
 Anoon, as ye shal here and see,  
 Word by word, by right emprise,  
 So as the Romance shal devyse.  
 The maister lesith his tyme to lere,  
 Whan the disciple wol not here. 2150  
 It is but veyn on him to swinke,  
 That on his lerning wol not thinke.  
 Who-so lust love, let him entende,  
 For now the Romance ginneth amende.  
 Now is good to here, in fay, 2155  
 If any be that can it say,  
 And poynte it as the resoun is  
 Set; for other-gate, y-wis,  
 It shal nought wel in alle thing  
 Be brought to good undirstonding: 2160  
 For a reder that poyntith ille  
 A good sentence may ofte spille.  
 The book is good at the ending,  
 Maad of newe and lusty thing;  
 For who-so wol the ending here, 2165  
 The crafte of love he shal now lere,  
 If that he wol so long abyde,  
 Til I this Romance may unhyde,  
 And undo the signiffaunce  
 Of this dreme into Romaunce. 2170  
 The sothfastnesse that now is hid,  
 Without coverture shal be kid,  
 Whan I undon have this dreeming,  
 Wherin no word is of lesing.  
 'Vilany, at the biginning, 2175

I wol,' sayd Love, 'over alle thing,  
 Thou leve, if thou wolt [not] be  
 Fals, and trespasse ageynes me.  
 I curse and blame generally  
 Alle hem that loven vilany; 2180  
 For vilany makith vilayn,  
 And by his dedis a cherle is seyn.  
 Thise vilayns arn without pitee,  
 Frenshipe, love, and al bounte.  
 I nil receyve to my servyse 2185  
 Hem that ben vilayns of empryse.  
 'But undirstonde in thyn entent,  
 That this is not myn entendement,  
 To clepe no wight in no ages  
 Only gentil for his linages. 2190  
 But who-so [that] is vertuous,  
 And in his port nought outrageous,  
 Whan sich oon thou seest thee biforn,  
 Though he be not gentil bom,  
 Thou mayst wel seyn, this is a soth, 2195  
 That he is gentil, bicause he doth  
 As longeth to a gentilman;  
 Of hem non other deme I can.  
 For certeynly, withouten drede,  
 A cherl is demed by his dede, 2200  
 Of hye or lowe, as ye may see,  
 Or of what kinrede that he be.  
 Ne say nought, for noon yvel wille,  
 Thing that is to holden stille;  
 It is no worship to misseye. 2205  
 Thou mayst ensample take of Keye,  
 That was somtyme, for misseying,  
 Hated bothe of olde and ying;  
 As fer as Gaweyn, the worthy,  
 Was preyed for his curtesy, 2210  
 Keye was hated, for he was fel,  
 Of word dispitous and cruel.  
 Wherfore be wyse and aqueyntable,  
 Goodly of word, and resonable  
 Bothe to lesse and eek to mar. 2215  
 And whan thou comest ther men ar,  
 Loke that thou have in custom ay  
 First to salue hem, if thou may:  
 And if it falle, that of hem som  
 Salue thee first, be not dom, 2220  
 But quyte him curteisly anoon  
 Without abiding, er they goon.  
 'For no-thing eek thy tunge applye  
 To speke wordis of ribaudye.  
 To vilayn speche in no degree 2225  
 Lat never thy lippe unbounden be.  
 For I nought holde him, in good feith,  
 Curteys, that foule wordis seith.  
 And alle wimmen serve and preyse,  
 And to thy power hir honour reyse. 2230  
 And if that any missayere  
 Dispysse wimmen, that thou mayst here,  
 Blame him, and bidde him holde him stille.  
 And set thy might and al thy wille

Wimmen and ladies for to plese, 2235  
 And to do thing that may hem ese,  
 That they ever speke good of thee,  
 For so thou mayst best preysed be.  
 'Loke fro pryde thou kepe thee wele;  
 For thou mayst bothe perceyve and fele, 2240  
 That pryde is bothe foly and sinne;  
 And he that pryde hath, him withinne,  
 Ne may his herte, in no wyse,  
 Meken ne souplen to servyse.  
 For pryde is founde, in every part, 2245  
 Contrarie unto Loves art.  
 And he that loveth trewely  
 Shulde him contene Iolily,  
 Withouten pryde in sondry wyse,  
 And him disgysen in queyntyse. 2250  
 For queynt array, withouten drede,  
 Is no-thing proud, who takith hede;  
 For fresh array, as men may see,  
 Withouten pryde may ofte be.  
 'Mayntene thy-silf aftir thy rent, 2255  
 Of robe and eek of garnement;  
 For many sythe fair clothing  
 A man amendith in mich thing.  
 And loke alwey that they be shape,  
 What garnement that thou shalt make, 2260  
 Of him that can [hem] beste do,  
 With al that perteyneth therto.  
 Poyntis and sleeves be wel sittand,  
 Right and streight upon the hand.  
 Of shoon and botes, 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 of ageyn. 2270  
 Were streite gloves, with aumenere  
 Of silk; and alwey with good chere  
 Thou yeve, if thou have richesse;  
 And if thou have nought, spend the lesse.  
 Alwey be mery, if thou may, 2275  
 But waste not thy good alway.  
 Have hat of floures fresh as May,  
 Chapelet of roses of Whitsunday;  
 For sich array ne cost but lyte.  
 Thyn hondis wasshe, thy teeth make whyte, 2280  
 And let no filthe upon thee be.  
 Thy nailes blak if thou mayst see,  
 Voide it away deliverly,  
 And kembe thyn heed right Iolily.  
 [Fard] not thy visage in no wyse, 2285  
 For that of love is not thempryse;  
 For love doth haten, as I finde,  
 A beaute that cometh not of kinde.  
 Alwey in herte I rede thee  
 Glad and mery for to be, 2290  
 And be as loyful as thou can;  
 Love hath no loye of sorowful man.  
 That yvel is ful of curtesye

That [lauhwith] in his maladye;  
 For ever of love the siknesse 2295  
 Is meynd with swete and bitternesse.  
 The sore of love is merveilous;  
 For now the lover [is] loyous,  
 Now can he pleyne, now can he grone,  
 Now can he singen, now maken mone. 2300  
 To-day he pleyneth for hevinesse,  
 To-morowe he pleyeth for Iolynesse.  
 The lyf of love is ful contrarie,  
 Which stoundemele can ofte varie.  
 But if thou canst [som] mirthis make, 2305  
 That men in gree wole gladly take,  
 Do it goodly, I comaunde thee;  
 For men sholde, wher-so-ever they be,  
 Do thing that hem [best] sitting is,  
 For therof cometh good loos and pris. 2310  
 Wher-of that thou be vertuous,  
 Ne be not straunge ne daungerous.  
 For if that thou good rider be,  
 Prike gladly, that men may se.  
 In armes also if thou conne, 2315  
 Pursue, til thou a name hast wonne.  
 And if thy voice be fair and clere,  
 Thou shalt maken no gret daungere  
 Whan to singe they goodly preye;  
 It is thy worship for to obeye. 2320  
 Also to you it longith ay  
 To harpe and giterne, daunce and play;  
 For if he can wel foote and daunce,  
 It may him greetly do avaunce.  
 Among eek, for thy lady sake, 2325  
 Songes and complayntes that thou make;  
 For that wol meve [hem] in hir herte,  
 Whan they reden of thy smerte.  
 Loke that no man for scarce thee holde,  
 For that may greve thee manyfolde. 2330  
 Resoun wol that a lover be  
 In his yiftes more large and free  
 Than cherles that been not of loving.  
 For who ther-of can any thing,  
 He shal be leef ay for to yeve, 2335  
 In [Loves] lore who so wolde leve;  
 For he that, through a sodeyn sight,  
 Or for a kissing, anon-right  
 Yaf hool his herte in wille and thought,  
 And to him-silf kepith right nought, 2340  
 Aftir [swich yift], is good resoun,  
 He yeve his good in abandoun.  
 'Now wol I shortly here reherce,  
 Of that [that] I have seid in verse,  
 Al the sentence by and by, 2345  
 In wordis fewe compendiously,  
 That thou the bet mayst on hem thinke,  
 Whether-so it be thou wake or winke;  
 For [that] the wordis litel greve  
 A man to kepe, whanne it is breve. 2350  
 'Who-so with Love wol goon or ryde  
 He mot be curteys, and void of pryde,

Mery and fulle of Iolite,  
 And of largesse alosed be.

'First I loyne thee, here in penaunce, 2355  
 That ever, withoute repentaunce,  
 Thou set thy thought in thy loving,  
 To laste withoute repenting;  
 And thenke upon thy mirthis swete,  
 That shal folowe aftir whan ye mete. 2360

'And for thou trewe to love shalt be,  
 I wol, and [eek] comaunde thee,  
 That in oo place thou sette, al hool,  
 Thyn herte, withouten halfen dool,  
 For trecherie, [in] sikemesse; 2365  
 For I lovede never doublenesse.  
 To many his herte that wol depart,  
 Everiche shal have but litel part.  
 But of him drede I me right nought,  
 That in oo place settith his thought. 2370  
 Therfore in oo place it sette,  
 And lat it never thennes flette.  
 For if thou yevest it in lening,  
 I holde it but a wrecchid thing:  
 Therfore yeve it hool and quyte, 2375  
 And thou shalt have the more merite.  
 If it be lent, than aftir soon,  
 The bountee and the thank is doon;  
 But, in love, free yeven thing  
 Requyrith a gret guerdoning. 2380  
 Yeve it in yift al quit fully,  
 And make thy yift debonairly;  
 For men that yift [wol] holde more dere  
 That yeven is with gladsome chere.  
 That yift nought to preisen is 2385  
 That man yeveth, maugre his.  
 Whan thou hast yeven thyn herte, as I  
 Have seid thee here [al] openly,  
 Than adventures shulle thee falle,  
 Which harde and hevy been withalle. 2390  
 For ofte whan thou bithenkist thee  
 Of thy loving, wher-so thou be,  
 Fro folk thou must depart in hy,  
 That noon perceyve thy malady,  
 But hyde thyn harm thou must alone, 2395  
 And go forth sole, and make thy mone.  
 Thou shalt no whyl be in oo stat,  
 But whylom cold and whylom hat;  
 Now reed as rose, now yelow and fade.  
 Such sorowe, I trowe, thou never hade; 2400  
 Cotidien, ne [yit] quarteyne,  
 It is nat so ful of peyne.  
 For ofte tymes it shal falle  
 In love, among thy peynes alle,  
 That thou thy-self, al hoolly, 2405  
 Foryeten shalt so utterly,  
 That many tymes thou shalt be  
 Stille as an image of tree,  
 Dom as a stoon, without stering  
 Of foot or hond, without speking. 2410  
 Than, sone after al thy peyne,

To memorie shalt thou come ageyn,  
 As man abashed wondre sore,  
 And after sighen more and more.  
 For wit thou wel, withouten wene, 2415  
 In swich astat ful oft have been  
 That have the yvel of love assayd,  
 Wher-through thou art so dismayd.  
 'After, a thought shal take thee so,  
 That thy love is to fer thee fro: 2420  
 Thou shalt say, "God, what may this be,  
 That I ne may my lady see?  
 Myne herte aloon is to her go,  
 And I abyde al sole in wo,  
 Departed fro myn owne thought, 2425  
 And with myne eyen see right nought.  
 "Alas, myn eyen sende I ne may,  
 My careful herte to convay!  
 Myn hertes gyde but they be,  
 I praise no-thing what ever they see. 2430  
 Shul they abyde thanne? nay;  
 But goon visyte without delay  
 That myn herte desyreth so.  
 For certeynly, but-if they go,  
 A fool my-self I may wel holde, 2435  
 Whan I ne see what myn herte wolde.  
 Wherfore I wol gon her to seen,  
 Or esed shal I never been,  
 But I have som tokening."  
 Then gost thou forth without dwelling; 2440  
 But ofte thou faylest of thy desyre,  
 Er thou mayst come hir any nere,  
 And wastest in vayn thy passage.  
 Than fallest thou in a newe rage;  
 For want of sight thou ginnest mome, 2445  
 And homward pensif dost retorne.  
 In greet mischeef than shall thou be,  
 For than agayn shal come to thee  
 Sighes and pleyntes, with newe wo,  
 That no icching prikketh so. 2450  
 Who wot it nought, he may go lere  
 Of hem that byen love so dere.  
 'No-thing thyn herte appesen may,  
 That oft thou wolt goon and assay,  
 If thou mayst seen, by aventure, 2455  
 Thy lyves joy, thyn hertis cure;  
 So that, by grace if thou might  
 Atteyne of hir to have a sight,  
 Than shall thou doon non other dede  
 But with that sight thyn eyen fede. 2460  
 That faire fresh whan thou mayst see,  
 Thyn herte shal so ravished be,  
 That never thou woldest, thy thankis, lete,  
 Ne remove, for to see that swete.  
 The more thou seest in sothfastnesse, 2465  
 The more thou covyetest of that swetnesse;  
 The more thyn herte brenneth in fyr,  
 The more thyn herte is in desyr.  
 For who considreth every del,  
 It may be lykned wondir wel, 2470

The peyne of love, unto a fere;  
 For ever [the] more thou neigest nere  
 Thought, or who-so that it be,  
 For verray sothe I telle it thee,  
 The hatter ever shal thou brenne, 2475  
 As experience shal thee kenne.  
 Wher-so [thou] comest in any cost,  
 Who is next fyr, he brenneth most.  
 And yit forsothe, for al thyn hete,  
 Though thou for love swelte and swete, 2480  
 Ne for no-thing thou felen may,  
 Thou shalt not willen to passe away.  
 And though thou go, yet must thee nede  
 Thenke al-day on hir fairhede,  
 Whom thou bihelde with so good wille; 2485  
 And holde thysilf bigyled ille,  
 That thou ne haddest non hardement  
 To shewe hir ought of thyn entent.  
 Thyn herte ful sore thou wolt dispyse,  
 And eek repreve of cowardyse, 2490  
 That thou, so dulle in every thing,  
 Were dom for drede, without speking.  
 Thou shalt eek thenke thou didest foly,  
 That thou were hir so faste by,  
 And durst not auntre thee to say 2495  
 Som-thing, er thou cam away;  
 For thou haddist no more wonne,  
 To speke of hir whan 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 greet plentee.  
 Thus shalt thou mome and eek compleyn,  
 And gete enchesoun to goon ageyn  
 Unto thy walk, or to thy place, 2505  
 Where thou biheld hir fleshly face.  
 And never, for fals suspeccioun,  
 Thou woldest finde occasioun  
 For to gon unto hir hous.  
 So art thou thanne desirous 2510  
 A sight of hir for to have,  
 If thou thine honour mightest save,  
 Or any erand mightist make  
 Thider, for thy loves sake;  
 Ful fayn thou woldist, but for drede 2515  
 Thou gost not, lest that men take hede.  
 Wherfore I rede, in thy going,  
 And also in thyn ageyn-coming,  
 Thou be wel war that men ne wit;  
 Feyne thee other cause than it 2520  
 To go that weye, or faste by;  
 To hele wel is no folye.  
 And if so be it happe thee  
 That thou thy love ther mayst see,  
 In siker wyse thou hir salewe, 2525  
 Wherwith thy colour wol transmewe,  
 And eke thy blood shal al to-quake,  
 Thyn hewe eek chaungen for hir sake.  
 But word and wit, with chere ful pale,

Shul wante for to telle thy tale. 2530  
 And if thou mayst so fer-forth winne,  
 That thou [thy] resoun durst biginne,  
 And woldist seyn three thingis or mo,  
 Thou shalt ful scarsly seyn the two.  
 Though thou bithenke thee never so wel, 2535  
 Thou shalt foryete yit somdel,  
 But-if thou dele with trecherye.  
 For fals lovers mowe al folye  
 Seyn, what hem lust, withouten drede,  
 They be so double in hir falskede; 2540  
 For they in herte kunne thenke a thing  
 And seyn another, in hir speking.  
 And whan thy speche is endid al,  
 Right thus to thee it shal bifal;  
 If any word than come to minde, 2545  
 That thou to seye hast left bihinde,  
 Than thou shalt brenne in greet martyr;  
 For thou shalt brenne as any fyr.  
 This is the stryf and eke the affray,  
 And the batail that lastith ay. 2550  
 This bargeyn ende may never take,  
 But-if that she thy pees wil make.  
 'And whan the night is comen, anon  
 A thousand angres shal come upon.  
 To bedde as fast thou wolt thee dight, 2555  
 Where thou shalt have but smal delyt;  
 For whan thou wenest for to slepe,  
 So ful of peyne shalt thou crepe,  
 Sterte in thy bedde aboute ful wyde,  
 And tume ful ofte on every syde; 2560  
 Now downward groffe, and now upright,  
 And walowe in wo the longe night,  
 Thyne armis shalt thou sprede a-brede,  
 As man in werre were forwerreyd.  
 Than shal thee come a remembraunce 2565  
 Of hir shape and hir semblaunce,  
 Wherto non other may be pere.  
 And wite thou wel, withoute were,  
 That thee shal [seme], somtyme that night,  
 That thou hast hir, that is so bright, 2570  
 Naked bitwene thyn armes there,  
 Al sothfastnesse as though it were.  
 Thou shalt make castels than in Spayne,  
 And dreme of Ioye, al but in vayne,  
 And thee delyten of right nought, 2575  
 Whyl thou so slomrest in that thought,  
 That is so swete and delitable,  
 The which, in soth, nis but a fable,  
 For it ne shal no whyle laste.  
 Than shalt thou sighe and wepe faste, 2580  
 And say, "Dere god, what thing is this?  
 My dreme is turned al amis,  
 Which was ful 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 alleggith wel my peyn.

It makith me ful of loyful thought,  
 It sleeth me, that it lastith noight. 2590  
 A, lord! why nil ye me socoure,  
 The loye, I trowe, that I langoure?  
 The deth I wolde me shulde slo  
 Whyl I lye in hir armes two.  
 Myn harm is hard, withouten wene, 2595  
 My greet unese ful ofte I mene.  
 But wolde Love do so I might  
 Have fully loye of hir so bright,  
 My peyne were quit me richely.  
 Allas, to greet a thing aske I! 2600  
 It is but foly, and wrong wening,  
 To aske so outrageous a thing.  
 And who-so askith folily,  
 He moot be warned hastily;  
 And I ne wot what I may say, 2605  
 I am so fer out of the way;  
 For I wolde have ful gret lyking  
 And ful gret loye of lasse thing.  
 For wolde she, of hir gentilnesse,  
 Withouten more, me onis kesse, 2610  
 It were to me a greet guerdoun,  
 Relees of al my passioun.  
 But it is hard to come therto;  
 Al is but foly that I do,  
 So high I have myn herte set, 2615  
 Where I may no comfort get.  
 I noot wher I sey wel or nought;  
 But this I wot wel in my thought,  
 That it were bet of hir aloon,  
 For to stinte my wo and moon, 2620  
 A loke on [me] y-cast goodly,  
 [Than] for to have, al utterly,  
 Of another al hool the pley.  
 A! lord! wher I shal byde the day  
 That ever she shal my lady be? 2625  
 He is ful cured that may hir see.  
 A! god! whan shal the dawning spring?  
 To ly thus is an angry thing;  
 I have no loye thus here to ly  
 Whan that my love is not me by. 2630  
 A man to lyen hath gret disease,  
 Which may not slepe ne reste in ese.  
 I wolde it dawed, and were now day,  
 And that the night were went away;  
 For were it day, I wolde upryse. 2635  
 A! slowe sonne, shew thyn enpryse!  
 Speed thee to sprede thy bemis bright,  
 And chace the derknesse of the night,  
 To putte away the stoundes stronge,  
 Which in me lasten al to longe." 2640  
 "The night shalt thou contene so,  
 Withoute rest, in peyne and wo;  
 If ever 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 hameys thee

Er ever dawning thou mayst see.  
 Al privily than shalt thou goon,  
 What [weder] it be, thy-silf aloon, 2650  
 For reyn, or hayl, for snow, for slete,  
 Thider she dwellith that is so swete,  
 The which may falle aslepe be,  
 And thenkith but litel upon thee.  
 Than shalt thou goon, ful foule aferd; 2655  
 Loke if the gate be unsperd,  
 And waite without in wo and peyn,  
 Ful yvel a-cold in winde and reyn.  
 Than shal thou go the dore bifore,  
 If thou maist fynde any score, 2660  
 Or hole, or reft, what ever it were;  
 Than shalt thou stoupe, and lay to ere,  
 If they within a-slepe be;  
 I mene, alle save thy lady free.  
 Whom waking if thou mayst aspye, 2665  
 Go put thy-silf in Iupartye,  
 To aske grace, and thee bimene,  
 That she may wite, withouten wene,  
 That thou [a]night no rest hast had,  
 So sore for hir thou were bistad. 2670  
 Wommen wel ought pite to take  
 Of hem that sorwen for hir sake.  
 And loke, for love of that relyke,  
 That thou thenke non other lyke,  
 For [whom] thou hast so greet annoy, 2675  
 Shal kisse thee er thou go away,  
 And hold that in ful gret deyntee.  
 And, for that no man shal thee see  
 Bifore the hous, ne in the way,  
 Loke thou be goon ageyn er day. 2680  
 Suche coming, and such going,  
 Such hevynesse, and such walking,  
 Makith lovers, withouten wene,  
 Under hir clothes pale and lene,  
 For Love leveth colour ne cleemesse; 2685  
 Who loveth trewe hath no fatnesse.  
 Thou shalt wel by thy-selfe see  
 That thou must nedis assayed be.  
 For men that shape hem other wey  
 Falsly her ladies to bitray, 2690  
 It is no wonder though they be fat;  
 With false othes hir loves they gat;  
 For oft I see suche losengeours  
 Fatter than abbatis or priours.  
 'Yet with o thing I thee charge, 2695  
 That is to seye, that thou be large  
 Unto the mayd that hir doth serve,  
 So best hir thank thou shalt deserve.  
 Yeve hir yiftes, and get hir grace,  
 For so thou may [hir] thank purchase, 2700  
 That she thee worthy holde and free,  
 Thy lady, and alle that may thee see.  
 Also hir servauntes worshipe ay,  
 And plese as muche as thou may;  
 Gret good through hem may come to thee, 2705  
 Bicause with hir they been prive.

They shal hir telle how they thee fand  
 Curteis and wys, and wel doand,  
 And she shal preyse [thee] wel the mare.

Loke out of londe thou be not fare; 2710  
 And if such cause thou have, that thee  
 Bihoveth to gon out of contree,  
 Leve hool thyn herte in hostage,  
 Til thou ageyn make thy passage.  
 Think long to see the swete thing 2715  
 That hath thyn herte in hir keping.

'Now have I told thee, in what wyse  
 A lover shal do me servyse.  
 Do it than, if thou wolt have  
 The mede that thou aftir crave.' 2720

Whan Love al this had boden me,  
 I seide him:--'Sire, how may it be  
 That lovers may in such manere  
 Endure the peyne ye have seid here?  
 I merveyle me wonder faste, 2725  
 How any man may live or laste  
 In such peyne, and such brenning,  
 In sorwe and thought, and such sighing,  
 Ay unrelesed wo to make,  
 Whether so it be they slepe or wake. 2730  
 In such annoy continuely,  
 As helpe me god, this merveile I,  
 How man, but he were maad of stele,  
 Might live a month, such peynes to fele.'

The God of Love than seide me, 2735  
 Freend, by the feith I owe to thee,  
 May no man have good, but he it by.  
 A man loveth more tendirly  
 The thing that he hath bought most dere.  
 For wite thou wel, withouten were, 2740  
 In thank that thing is taken more,  
 For which a man hath suffred sore.  
 Certis, no wo ne may atteyne  
 Unto the sore of loves peyne. 2745  
 Non yvel therto ne may amounte,  
 No more than a man [may] counte  
 The dropes that of the water be.  
 For drye as wel the grete see  
 Thou mightist, as the harmes telle  
 Of hem that with Love dwelle 2750  
 In servyse; for peyne hem sleeth,  
 And that ech man wolde flee the deeth,  
 And trowe they shulde never escape,  
 Nere that hope couthe hem make  
 Glad as man in prisoun set, 2755  
 And may not geten for to et  
 But barly-breed, and watir pure,  
 And lyeth in vermin and in ordure;  
 With alle this, yit can he live,  
 Good hope such comfort hath him yive, 2760  
 Which maketh wene that he shal be  
 Delivered and come to liberte;  
 In fortune is [his] fulle trust.  
 Though he lye in strawe or dust,  
 In hope is al his susteyning. 2765

And so for lovers, in hir wening,  
 Whiche Love hath shit in his prisoun;  
 Good-Hope is hir salvacioun.  
 Good-Hope, how sore that they smerte,  
 Yeveth hem bothe wille and herte 2770  
 To profre hir body to martyre;  
 For Hope so sore doth hem desyre  
 To suffre ech harm that men devyse,  
 For loye that aftir shal aryse.  
 Hope, in desire [to] cacche victorie; 2775  
 In Hope, of love is al the glorie,  
 For Hope is al that love may yive;  
 Nere Hope, ther shulde no lover live.  
 Blessid be Hope, which with desyre  
 Avaunceth lovers in such manere. 2780  
 Good-Hope is curteis for to plese,  
 To kepe lovers from al disese.  
 Hope kepith his lond, and wol abyde,  
 For any peril that may betyde;  
 For Hope to lovers, as most cheef, 2785  
 Doth hem enduren al mischeef;  
 Hope is her help, whan mister is.  
 And I shal yeve thee eek, y-wis,  
 Three other thingis, that greet solas  
 Doth to hem that be in my las. 2790  
 The firste good that may be founde,  
 To hem that in my lace be bounde,  
 Is Swete-Thought, for to recorde  
 Thing wherwith thou canst accorde  
 Best in thyn herte, wher she be; 2795  
 Thought in absence is good to thee.  
 Whan any lover doth compleyne,  
 And liveth in distresse and peyne,  
 Than Swete-Thought shal come, as blyve,  
 Awey his angre for to dryve. 2800  
 It makith lovers have remembraunce  
 Of comfort, and of high plesaunce,  
 That Hope hath hight him for to winne.  
 For Thought anoon than shal biginne,  
 As fer, god wot, as he can finde, 2805  
 To make a mirroure of his minde;  
 For to biholde he wol not lette.  
 Hir person he shal afore him sette,  
 Hir laughing eyen, persaunt and clere,  
 Hir shape, hir fourme, hir goodly chere, 2810  
 Hir mouth that is so gracious,  
 So swete, and eek so saverous;  
 Of alle hir fetures he shal take heede,  
 His eyen with alle hir limes fede.  
 Thus Swete-Thenking shal aswage 2815  
 The peyne of lovers, and hir rage.  
 Thy loye shal double, withoute gesse,  
 Whan thou thenkist on hir semlinesse,  
 Or of hir laughing, or of hir chere,  
 That to thee made thy lady dere. 2820  
 This comfort wol I that thou take;  
 And if the next thou wolt forsake  
 Which is not lesse saverous,  
 Thou shuldist been to daungerous.

<p> The secounde shal be Swete-Speche,  That hath to many oon be leche,  To bringe hem out of wo and were,  And helpe many a bachilere;  And many a lady sent socoure,  That have loved par-amour,  Through speking, whan they mighten here  Of hir lovers, to hem so dere.  To [hem] it voidith al hir smerte,  The which is closed in hir herte.  In herte it makith hem glad and light,  Speche, whan they mowe have sight.  And therefore now it cometh to minde,  In olde dawes, as I finde,  That clerkis writen that hir knewe  Ther was a lady fresh of hewe,  Which of hir love made a song  On him for to remembre among,  In which she seide, "Whan that I here  Speken of him that is so dere,  To me it voidith al [my] smerte,  Y-wis, he sit so nere myn herte.  To speke of him, at eve or morwe,  It cureth me of al my sorwe.  To me is noon so high plesaunce  As of his persone daliaunce."  She wist ful wel that Swete-Speking  Comfortith in ful muche thing.  Hir love she had ful wel assayed,  Of him she was ful wel apayed;  To speke of him hir loye was set.  Therefore I rede thee that thou get  A felowe that can wel concele  And kepe thy counsel, and wel hele,  To whom go shewe hoolly thyn herte,  Bothe wele and wo, loye and smerte:  To gete comfort to him thou go,  And privily, bitween yow two,  Ye shal speke of that goodly thing,  That hath thyn herte in hir keping;  Of hir beaute and hir semblaunce,  And of hir goodly countenaunce.  Of al thy state thou shalt him sey,  And aske him conseil how thou may  Do any thing that may hir plese;  For it to thee shal do gret ese,  That he may wite thou trust him so,  Bothe of thy wele and of thy wo.  And if his herte to love be set,  His companye is muche the bet,  For resoun wol, he shewe to thee  Al uttirly his privite;  And what she is he loveth so,  To thee pleynly he shal undo,  Withoute drede of any shame,  Bothe telle hir renoun and hir name.  Than shal he forther, ferre and nere,  And namely to thy lady dere,  In siker wyse; ye, every other </p>	<p> 2825      2830      2835      2840      2845      2850      2855      2860      2865      2870      2875      2880 </p>
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Shal helpen as his owne brother,  
 In trouthe withoute doublenesse, 2885  
 And kepen cloos in sikemesse.  
 For it is noble thing, in fay,  
 To have a man thou darst say  
 Thy prive counsel every del;  
 For that wol comfort thee right wel, 2890  
 And thou shall holde thee wel apayed,  
 Whan such a freend thou hast assayed.  
 'The thridde good of greet comfort  
 That yeveth to lovers most disport,  
 Comith of sight and biholding, 2895  
 That clepid is Swete-Loking,  
 The whiche may noon ese do,  
 Whan thou art fer thy lady fro;  
 Wherfore thou prese alwey to be  
 In place, where thou mayst hir se. 2900  
 For it is thing most amerous,  
 Most delitable and saverous,  
 For to aswage a mannes sorowe,  
 To sene his lady by the morowe.  
 For it is a ful noble thing 2905  
 Whan thyn eyen have meting  
 With that relyke precious,  
 Wherof they be so desirous.  
 But al day after, soth it is,  
 They have no drede to faren amis, 2910  
 They dreden neither wind ne reyn,  
 Ne [yit] non other maner peyn.  
 For whan thyn eyen were thus in blis,  
 Yit of hir curtesye, y-wis, 2915  
 Aloon they can not have hir loye,  
 But to the herte they [it] convoye;  
 Part of hir blis to him [they] sende,  
 Of al this harm to make an ende.  
 The eye is a good messangere,  
 Which can to the herte in such manere 2920  
 Tidynge sende, that [he] hath seen,  
 To voide him of his peynes cleen.  
 Wherof the herte reioyseth so  
 That a gret party of his wo  
 Is voided, and put away to flight. 2925  
 Right as the derknesse of the night  
 Is chased with clerenesse of the mone,  
 Right so is al his wo ful sone  
 Devoided clene, whan that the sight  
 Biholden may that fresshe wight 2930  
 That the herte desyreth so,  
 That al his derknesse is ago;  
 For than the herte is al at ese,  
 Whan they seen that [that] may hemplese.  
 'Now have I thee declared aloud, 2935  
 Of that thou were in drede and dout;  
 For I have told thee feithfully  
 What thee may curen utterly,  
 And alle lovers that wole be  
 Feithful, and ful of stabilite. 2940  
 Good-Hope alwey kepe by thy syde,  
 And Swete-Thought make eek abyde,

Swete-Loking and Swete-Speche;  
 Of alle thyn harmes they shal be leche.  
 Of every thou shalt have greet plesaunce; 2945  
 If thou canst byde in sufferaunce,  
 And serve wel without feyntyse,  
 Thou shalt be quit of thyn emprise,  
 With more guerdoun, if that thou live;  
 But al this tyme this I thee yive.' 2950  
     The God of Love whan al the day  
 Had taught me, as ye have herd say,  
 And enfourmed compendiously,  
 He vanished away al sodeynly,  
 And I alone lefte, al sole, 2955  
 So ful of compleynt and of dole,  
 For I saw no man ther me by.  
 My woundes me greved wondirly;  
 Me for to curen no-thing I knew,  
 Save the botoun bright of hew, 2960  
 Wheron was set hoolly my thought;  
 Of other comfort knew I nought,  
 But it were through the God of Love;  
 I knew nat elles to my bihove  
 That might me ese or comfort gete, 2965  
 But-if he wolde him entermete.  
     The roser was, withoute doute,  
 Closed with an hegge withoute,  
 As ye to-for have herd me seyn;  
 And fast I bisied, and wolde fayn 2970  
 Have passed the haye, if I might  
 Have geten in by any slight  
 Unto the botoun so fair to see.  
 But ever I dradde blamed to be,  
 If men wolde have suspeccioun 2975  
 That I wolde of entencioun  
 Have stole the roses that ther were;  
 Therefore to entre I was in fere.  
 But at the last, as I bithought  
 Whether I sholde passe or nought, 2980  
 I saw come with a gladde chere  
 To me, a lusty bachelere,  
 Of good stature, and of good hight,  
 And Bialacoil forsothe he hight.  
 Sone he was to Curtesy, 2985  
 And he me graunted ful gladly  
 The passage of the outer hay,  
 And seide:--'Sir, how that ye may  
 Passe, if [it] your wille be,  
 The fresshe roser for to see, 2990  
 And ye the swete savour fele.  
 Your warrant may [I be] right wele;  
 So thou thee kepe fro folye,  
 Shal no man do thee vilanye.  
 If I may helpe you in ought, 2995  
 I shal not feyne, dredeth nought;  
 For I am bounde to your servyse,  
 Fully devoide of feyntyse.'  
 Than unto Bialacoil saide I,  
 'I thank you, sir, ful hertely, 3000  
 And your biheest [I] take at gree,

That ye so goodly prefer me;  
 To you it cometh of greet fraunchyse,  
 That ye me prefer your servyse.'  
 Than afir, ful deliverly, 3005  
 Through the breres anoon wente I,  
 Wherof encombred was the hay.  
 I was wel plesed, the soth to say,  
 To see the botoun fair and swote,  
 So fresshe spronge out of the rote. 3010  
 And Bialacoil me served wel,  
 Whan I so nygh me mighte fele  
 Of the botoun the swete odour,  
 And so lusty hewed of colour.  
 But than a cherl (foule him bityde!) 3015  
 Bisyde the roses gan him hyde,  
 To kepe the roses of that roser,  
 Of whom the name was Daunger.  
 This cherl was hid there in the greves,  
 Covered with grasse and with leves, 3020  
 To spye and take whom that he fond  
 Unto that roser putte an hond.  
 He was not sole, for ther was mo;  
 For with him were other two  
 Of wikkid maners, and yvel fame. 3025  
 That oon was clepid, by his name,  
 Wikked-Tonge, god yeve him sorwe!  
 For neither at eve, ne at morwe,  
 He can of no man [no] good speke;  
 On many a lust man doth he wreke. 3030  
 Ther was a womman eek, that hight  
 Shame, that, who can reken right,  
 Trespas was hir fadir name,  
 Hir moder Resoun; and thus was Shame  
 [On lyve] brought of these ilk two. 3035  
 And yit had Trespas never ado  
 With Resoun, ne never ley hir by,  
 He was so hidous and ugly,  
 I mene, this that Trespas hight;  
 But Resoun conceyveth, of a sight, 3040  
 Shame, of that I spak afor.  
 And whan that Shame was thus born,  
 It was ordeyned, that Chastitee  
 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 do.  
 For Venus hir assailith so,  
 That night and day from hir she stal  
 Botouns and roses over-al. 3050  
 To Resoun than prayeth Chastitee,  
 Whom Venus flemed over the see,  
 That she hir doughter wolde hir lene,  
 To kepe the roser fresh and grene.  
 Anoon Resoun to Chastitee 3055  
 Is fully assented that it be,  
 And grauntid hir, at hir request,  
 That Shame, bicause she is honest,  
 Shal keper of the roser be.  
 And thus to kepe it ther were three, 3060

That noon shulde hardy be ne bold  
 (Were he yong, or were he old)  
 Ageyn hir wille away to bere  
 Botouns ne roses, that ther were.  
 I had wel sped, had I not been 3065  
 Awayted with these three, and seen.  
 For Bialacoil, that was so fair,  
 So gracious and debonair,  
 Quitte him to me ful curteisly,  
 And, me to plesse, bad that I 3070  
 Shuld drawe me to the botoun nere;  
 Prese in, to touche the rosere  
 Which bar the roses, he yaf me leve;  
 This graunt ne might but litel greve.  
 And for he saw it lyked me, 3075  
 Right nygh the botoun pullede he  
 A leef al grene, and yaf me that,  
 The which ful nygh the botoun sat;  
 I made [me] of that leef ful queynt.  
 And when I felte I was aqueynt 3080  
 With Bialacoil, and so prive,  
 I wende al at my wille had be.  
 Than wex I hardy for to tel  
 To Bialacoil how me bifel  
 Of Love, that took and wounded me, 3085  
 And seide: 'Sir, so mote I thee,  
 I may no loye have in no wyse,  
 Upon no syde, but it ryse;  
 For sithe (if I shal not feyne)  
 In herte I have had so gret peyne, 3090  
 So gret annoy, and such affray,  
 That I ne wot what I shal say;  
 I drede your wrath to disserve.  
 Lever me were, that knyves kerve  
 My body shulde in pecis smalle, 3095  
 Than in any wyse it shulde falle  
 That ye wratthed shulde been with me.'  
 Sey boldely thy wille,' quod he,  
 I nil be wroth, if that I may,  
 For nought that thou shalt to me say.' 3100  
 Thanne seide I, 'Sir, not you displese  
 To knowen of my greet unese,  
 In which only love hath me brought;  
 For peynes greet, disese and thought,  
 Fro day to day he doth me drye; 3105  
 Supposeth not, sir, that I lye.  
 In me fyve woundes dide he make,  
 The sore of whiche shal never slake  
 But ye the botoun graunte me,  
 Which is most passaunt of beautee, 3110  
 My lyf, my deth, and my martyre,  
 And tresour that I most desyre.'  
 Than Bialacoil, affrayed all,  
 Seyde, 'Sir, it may not fall;  
 That ye desire, it may not ryse. 3115  
 What? wolde ye shende me in this wyse?  
 A mochel foole than I were,  
 If I suffrid you away to bere  
 The fresh botoun, so fair of sight.

For it were neither skile ne right 3120  
 Of the roser ye broke the rind,  
 Or take the rose afrom his kind;  
 Ye ar not courteys to aske it.  
 Lat it stil on the roser sit,  
 And growe til it amended be, 3125  
 And parfitly come to beaute.  
 I nolde not that it pulled wer  
 Fro the roser that it ber,  
 To me it is so leef and dere!  
 With that sterte out anoon Daungere, 3130  
 Out of the place where he was hid.  
 His malice in his chere was kid;  
 Ful greet he was, and blak of hewe,  
 Sturdy and hidous, who-so him knewe;  
 Like sharp urchouns his here was growe, 3135  
 His eyes rede as the fire-glow;  
 His nose frounced ful kirked stood,  
 He com criand as he were wood,  
 And seide, 'Bialacoil, tel me why  
 Thou bringest hider so boldly 3140  
 Him that so nygh [is] the roser?  
 Thou worchist in a wrong maner;  
 He thenkith to dishonour thee,  
 Thou art wel worthy to have maugree  
 To late him of the roser wit; 3145  
 Who serveth a feloun is yvel quit.  
 Thou woldist have doon greet bountee,  
 And he with shame wolde quyte thee.  
 Flee hennes, felowe! I rede thee go!  
 It wanteth litel I wol thee slo; 3150  
 For Bialacoil ne knew thee nought,  
 Whan thee to serve he sette his thought;  
 For thou wolt shame him, if thou might,  
 Bothe ageyn resoun and right.  
 I wol no more in thee affye, 3155  
 That comest so slyghly for tespye;  
 For it preveth wonder wel,  
 Thy slight and tresoun every del.'  
 I durst no more ther make abode,  
 For the cherl, he was so wode; 3160  
 So gan he threten and manace,  
 And thurgh the haye he did me chace.  
 For feer of him I tremblid and quook,  
 So cherlishly his heed he shook;  
 And seide, if eft he might me take, 3165  
 I schulde not from his hondis scape.  
 Than Bialacoil is fled and mate,  
 And I al sole, disconsolate,  
 Was left aloon in peyne and thought;  
 For shame, to deth I was nygh brought. 3170  
 Than thought I on myn high foly,  
 How that my body, utterly,  
 Was yeve to peyne and to martyre;  
 And therto hadde I so gret yre,  
 That I ne durst the hayes passe; 3175  
 There was non hope, there was no grace.  
 I trowe never 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 wele,  
 Whan peyne he seide I shulde fele.  
 Non herte may thenke, ne tunge seyne,  
 A quarter of my wo and peyne.  
 I might not with the anger laste; 3185  
 Myn herte in poynt was for to braste,  
 Whan I thought on the rose, that so  
 Was through Daunger cast me froo.  
 A long whyl stood I in that state,  
 Til that me saugh so mad and mate 3190  
 The lady of the highe ward,  
 Which from hir tour lokid thiderward.  
 Resoun men clepe that lady,  
 Which from hir tour deliverly  
 Come down to me withouten more. 3195  
 But she was neither yong, ne hore,  
 Ne high ne low, ne fat ne lene,  
 But best, as it were in a mene.  
 Hir eyen two were cleer and light  
 As any candel that brenneth bright; 3200  
 And on hir heed she hadde a crown.  
 Hir semede wel an high persoun;  
 For rounde enviroun, hir crownet  
 Was ful of riche stonis fret.  
 Hir goodly semblaunt, by devys, 3205  
 I trowe were maad in paradys;  
 Nature had never such a grace,  
 To forge a werk of such compace.  
 For certeyn, but the letter lye,  
 God him-silf, that is so high, 3210  
 Made hir aftir his image,  
 And yaf hir sith sich avauntage,  
 That she hath might and seignorye  
 To kepe men from al folye;  
 Who-so wole trowe hir lore, 3215  
 Ne may offenden nevermore.  
 And whyl I stood thus derk and pale,  
 Resoun bigan to me hir tale;  
 She seide: 'Al hayl, my swete frend!  
 Foly and childhood wol thee shend, 3220  
 Which thee have put in greet affray;  
 Thou hast bought dere the tyme of May,  
 That made thyn herte mery to be.  
 In yvel tyme thou wentist to see  
 The gardin, wherof Ydilnesse 3225  
 Bar the keye, and was maistresse  
 Whan thou yedest in the daunce  
 With hir, and haddest aqueyntaunce:  
 Hir aqueyntaunce is perilous,  
 First softe, and aftir[ward] noyous; 3230  
 She hath [thee] trashed, withoute ween;  
 The God of Love had thee not seen,  
 Ne hadde Ydilnesse thee conveyed  
 In the verger where Mirthe him pleyed.  
 If Foly have supprised thee, 3235  
 Do so that it recovered be;  
 And be wel war to take no more

Counsel, that greveth affir sore;  
 He is wys that wol himsilf chastyse.  
 And though a young man in any wyse 3240  
 Trespace among, and do foly,  
 Lat him not tarye, but hastily  
 Lat him amende what so be mis.  
 And eek I counseile thee, y-wis,  
 The God of Love hoolly foryet, 3245  
 That hath thee in sich peyne set,  
 And thee in herte tormented so.  
 I can nat seen how thou mayst go  
 Other weyes to garisoun;  
 For Daunger, that is so feloun, 3250  
 Felly purposith thee to werrey,  
 Which is ful cruel, the soth to sey.  
 'And yit of Daunger cometh no blame,  
 In reward of my doughter Shame,  
 Which hath the roses in hir warde, 3255  
 As she that may be no musarde.  
 And Wikked-Tunge is with these two,  
 That suffriþ no man thider go;  
 For er a thing be do, he shal,  
 Where that he cometh, over-al, 3260  
 In fourty places, if it be sought,  
 Seye thing that never was doon ne wrought;  
 So moche tresoun is in his male,  
 Of falsnesse for to [feyne] a tale.  
 Thou delest with angry folk, y-wis; 3265  
 Wherfor to thee [it] bettir is  
 From these folk away to fare,  
 For they wol make thee live in care.  
 This is the yvel that Love they calle,  
 Wherin ther is but foly alle, 3270  
 For love is foly everydel;  
 Who loveth, in no wyse may do wel,  
 Ne sette his thought on no good werk.  
 His scole he lesith, if he be clerk;  
 Of other craft eek if he be, 3275  
 He shal not thryve therin; for he  
 In love shal have more passioun  
 Than monke, hermyte, or chanoun.  
 The peyne is hard, out of mesure,  
 The loye may eek no whyl endure; 3280  
 And in the possessioun  
 Is mucche tribulacioun;  
 The loye it is so short-lasting,  
 And but in happe is the geting;  
 For I see ther many in travaille, 3285  
 That atte laste foule fayle.  
 I was no-thing thy counseler,  
 Whan thou were maad the homager  
 Of God of Love to hastily;  
 Ther was no wisdom, but foly. 3290  
 Thyn herte was loly, but not sage,  
 Whan thou were brought in sich a rage,  
 To yelde thee so redily,  
 And to Love, of his gret maistry.  
 'I rede thee Love away to dryve, 3295  
 That makith thee recche not of thy lyve.

The foly more fro day to day  
 Shal growe, but thou it putte away.  
 Take with thy teeth the bridel faste,  
 To daunte thyn herte; and eek thee caste, 3300  
 If that thou mayst, to gete defence  
 For to redresse thy first offence.  
 Who-so his herte alwey wol leve,  
 Shal finde among that shal him greve'  
 Whan I hir herd thus me chastyse, 3305  
 I answerd in ful angry wyse.  
 I prayed hir cessen of hir speche,  
 Outher to chastyse me or teche,  
 To bidde me my thought refreyne,  
 Which Love hath caught in his demeyne:-- 3310  
 What? wene ye Love wol consent,  
 That me assailith with bowe bent,  
 To draw myn herte out of his honde,  
 Which is so quikly in his bonde?  
 That ye counsayle, may never be; 3315  
 For whan he first arested me,  
 He took myn herte so hool him til,  
 That it is no-thing at my wil;  
 He [taughte] it so him for to obey,  
 That he it sparred with a key. 3320  
 I pray yow lat me be al stille.  
 For ye may wel, if that ye wille,  
 Your wordis waste in idilnesse;  
 For utterly, withouten gesse,  
 Al that ye seyn is but in veyne. 3325  
 Me were lever dye in the peyne,  
 Than Love to me-ward shulde arette  
 Falsheed, or tresoun on me sette.  
 I wol me gete prys or blame,  
 And love trewe, to save my name; 3330  
 Who me chastysith, I him hate.'  
 With that word Resoun wente hir gate,  
 Whan she saugh for no sermoning  
 She might me fro my foly bring.  
 Than dismayed, I lefte al sool, 3335  
 Forwery, forwandred as a fool,  
 For I ne knew no chevisaunce.  
 Than fel into my remembraunce,  
 How Love bade me to purveye  
 A felowe, to whom I mighte seye 3340  
 My counsel and my privete,  
 For that shulde mucche availe me.  
 With that bithought I me, that I  
 Hadde a felowe faste by,  
 Trewe and siker, curteys, and hend, 3345  
 And he was called by name a Freend;  
 A trewer felowe was no-wher noon.  
 In haste to him I wente anoon,  
 And to him al my wo I tolde,  
 Fro him right nought I wold withholde. 3350  
 I tolde him al withoute were,  
 And made my compleynt on Daungere,  
 How for to see he was hidous,  
 And to-me-ward contrarious;  
 The whiche through his cruelte 3355

Was in poynt to have meyned me;  
 With Bialacoil whan he me sey  
 Within the gardyn walke and pley,  
 Fro me he made him for to go,  
 And I bilefte aloon in wo; 3360  
 I durst no lenger with him speke,  
 For Daunger seide he wolde be wreke,  
 Whan that he sawe how I wente  
 The fresshe botoun for to hente,  
 If I were hardy to come neer 3365  
 Bitwene the hay and the roser.  
 This Freend, whan he wiste of my thought,  
 He discomforted me right nought,  
 But seide, 'Felow, be not so mad,  
 Ne so abaysshed nor bistad. 3370  
 My-silf I knowe ful wel Daungere,  
 And how he is feers of his chere,  
 At prime temps, Love to manace;  
 Ful ofte I have ben in his caas.  
 A feloun first though that he be, 3375  
 Aftir thou shalt him souple see.  
 Of long passed I knew him wele;  
 Ungoodly first though men him fele,  
 He wol meek aftir, in his bering,  
 Been, for service and obeysshing. 3380  
 I shal thee telle what thou shalt do.--  
 Mekely I rede thou go him to,  
 Of herte pray him specialy  
 Of thy trespace to have mercy,  
 And hote him wel, [him] here to plese, 3385  
 That thou shalt nevermore him displese.  
 Who can best serve of flaterie,  
 Shal plese Daunger most uttirly.'  
 My Freend hath seid to me so wel,  
 That he me esid hath somdel, 3390  
 And eek allegged of my torment;  
 For through him had I hardement  
 Agayn to Daunger for to go,  
 To preve if I might meke him so.  
 To Daunger cam I, al ashamed, 3395  
 The which aform me hadde blamed,  
 Desyring for to pese my wo;  
 But over hegge durst I not go,  
 For he forbad me the passage.  
 I fond him cruel in his rage, 3400  
 And in his hond a gret burdoun.  
 To him I knelid lowe adoun,  
 Ful meke of port, and simple of chere,  
 And seide, 'Sir, I am comen here  
 Only to aske of you mercy. 3405  
 That greveth me, [sir], ful gretly  
 That ever my lyf I wratthed you,  
 But for to amende I am come now,  
 With al my might, bothe loude and stille,  
 To doon right at your owne wille; 3410  
 For Love made me for to do  
 That I have trespassed hidirto;  
 Fro whom I ne may withdrawe myn herte;  
 Yit shal I never, for loy ne smerte,

What so bifalle, good or ille, 3415  
 Offende more ageyn your wille.  
 Lever I have endure disease  
 Than do that shulde you displese.  
 'I you require and pray, that ye  
 Of me have mercy and pitee, 3420  
 To stinte your yre that greveth so,  
 That I wol were for evermo  
 To be redressid at your lyking,  
 If I trespasse in any thing;  
 Save that I pray thee graunte me 3425  
 A thing that may nat warned be,  
 That I may love, al only;  
 Non other thing of you aske I.  
 I shal doon elles wel, y-wis,  
 If of your grace ye graunte me this. 3430  
 And ye [ne] may not letten me,  
 For wel wot ye that love is free,  
 And I shal loven, [sith] that I wil,  
 Who-ever lyke it wel or il;  
 And yit ne wold I, for al Fraunce, 3435  
 Do thing to do you displesaunce.'  
 Than Daunger fil in his entent  
 For to foryeve his maltalent;  
 But al his wratthe yit at laste  
 He hath relese, I preyde so faste: 3440  
 Shortly he seide, 'Thy request  
 Is not to mochel dishonest;  
 Ne I wol not werne it thee,  
 For yit no-thing engreveth me.  
 For though thou love thus evermore, 3445  
 To me is neither softe ne sore.  
 Love wher thee list; what recchith me,  
 So [thou] fer fro my roses be?  
 Trust not on me, for noon assay,  
 In any tyme to passe the hay.' 3450  
 Thus hath he graunted my prayere.  
 Than wente I forth, withouten were,  
 Unto my Freend, and tolde him al,  
 Which was right Ioyful of my tale.  
 He seide, 'Now goth wel thyn affaire, 3455  
 He shal to thee be debonaire.  
 Though he afor was dispitous,  
 He shal heeraftir be gracious.  
 If he were touchid on som good veyne,  
 He shuld yit rewen on thy peyne. 3460  
 Suffire, I rede, and no boost make,  
 Til thou at good mes mayst him take.  
 By suffraunce, and [by] wordis softe,  
 A man may overcomen ofte  
 Him that afor he hadde in drede, 3465  
 In bookis sothly as I rede.'  
 Thus hath my Freend with gret comfort  
 Avaunced me with high disport,  
 Which wolde me good as mich as I.  
 And thanne anoon ful sodeynly 3470  
 I took my leve, and streight I went  
 Unto the hay; for gret talent  
 I had to seen the fresh botoun,

Wherin lay my salvacioun;  
 And Daunger took kepe, if that I 3475  
 Kepe him covenant trewly.  
 So sore I dradde his manasing,  
 I durst not breke[n] his bidding;  
 For, lest that I were of him shent,  
 I brak not his comaundement, 3480  
 For to purchase his good wil.  
 It was [hard] for to come ther-til,  
 His mercy was to fer bihinde;  
 I wepte, for I ne might it finde.  
 I compleyned and sighed sore, 3485  
 And languisshed evermore,  
 For I durst not over go  
 Unto the rose I loved so.  
 Thurghout my deming outerly,  
 [Than] had he knowlege certainly, 3490  
 [That] Love me ladde in sich a wyse,  
 That in me ther was no feyntyse,  
 Falsheed, ne no trecherye.  
 And yit he, ful of vilanye,  
 Of disdeyne, and cruelte, 3495  
 On me ne wolde have pite,  
 His cruel wil for to refreyne,  
 Though I wepe alwey, and compleyne.  
 And while I was in this torment,  
 Were come of grace, by god sent, 3500  
 Fraunchyse, and with hir Pite  
 Fulfild the botoun of bountee.  
 They go to Daunger anon-right  
 To forther me with al hir might,  
 And helpe in worde and in dede, 3505  
 For wel they saugh that it was nede.  
 First, of hir grace, dame Fraunchyse  
 Hath taken [word] of this empryse:  
 She seide, 'Daunger, gret wrong ye do  
 To worche this man so muche wo, 3510  
 Or pynen him so angerly;  
 It is to you gret vilany.  
 I can not see why, ne how,  
 That he hath trespassed ageyn you,  
 Save that he loveth; wherfore ye shulde 3515  
 The more in cherete of him holde.  
 The force of love makith him do this;  
 Who wolde him blame he dide amis?  
 He leseth more than ye may do;  
 His payne is hard, ye may see, lo! 3520  
 And Love in no wyse wolde consente  
 That [he] have power to repente;  
 For though that quik ye wolde him sloo,  
 Fro Love his herte may not go.  
 Now, swete sir, is it your ese 3525  
 Him for to angre or disese?  
 Allas, what may it you avaunce  
 To doon to him so greet grevaunce?  
 What worship is it agayn him take,  
 Or on your man a werre make, 3530  
 Sith he so lowly every wyse  
 Is redy, as ye lust devyse?

If Love hath caught him in his lace,  
 You for tobeye in every caas,  
 And been your suget at your wille, 3535  
 Shulde ye therfore willen him ille?  
 Ye shulde him spare more, al-out,  
 Than him that is bothe proud and stout.  
 Curtesye wol that ye socour  
 Hem that ben meke undir your cure. 3540  
 His herte is hard, that wole not meke,  
 Whan men of mekenesse him biseke.'  
 'That is certeyn,' seide Pite;  
 We see ofte that humilitee  
 Bothe ire, and also felonye 3545  
 Venquisheth, and also melancoleye;  
 To stonde forth in such duresse,  
 This crueltee and wikkednesse.  
 Wherfore I pray you, sir Daungere,  
 For to mayntene no lenger here 3550  
 Such cruel werre agayn your man,  
 As hoolly youres as ever he can;  
 Nor that ye worchen no more wo  
 On this caytif that languishhith so,  
 Which wol no more to you trespasse, 3555  
 But put him hoolly in your grace.  
 His offense ne was but lyte;  
 The God of Love it was to wyte,  
 That he your thral so gretly is,  
 And if ye harm him, ye doon amis; 3560  
 For he hath had ful hard penaunce,  
 Sith that ye refte him thaqueyntaunce  
 Of Bialacoil, his moste loye,  
 Which alle his peynes might acoye.  
 He was biforn anoyed sore, 3565  
 But than ye doubled him wel more;  
 For he of blis hath ben ful bare,  
 Sith Bialacoil was fro him fare.  
 Love hath to him do greet distresse,  
 He hath no nede of more duresse. 3570  
 Voideth from him your ire, I rede;  
 Ye may not winnen in this dede.  
 Makith Bialacoil repeire ageyn,  
 And haveth pite upon his peyn;  
 For Fraunchise wol, and I, Pite, 3575  
 That merciful to him ye be;  
 And sith that she and I accorde,  
 Have upon him misericorde;  
 For I you pray, and eek moneste,  
 Nought to refusen our requeste; 3580  
 For he is hard and fel of thought,  
 That for us two wol do right nought.'  
 Daunger ne might no more endure,  
 He meked him unto mesure.  
 'I wol in no wyse,' seith Daungere, 3585  
 Denye that ye have asked here;  
 It were to greet uncurtesye.  
 I wol ye have the companye  
 Of Bialacoil, as ye devyse;  
 I wol him letten in no wyse.' 3590  
 To Bialacoil than wente in hy

Fraunchyse, and seide ful curteisly:--  
 Ye have to longe be deignous  
 Unto this lover, and daungerous,  
 Fro him to withdrawe your presence, 3595  
 Which hath do to him grete offence,  
 That ye not wolde upon him see;  
 Wherfore a sorowful man is he.  
 Shape ye to paye him, and to plese,  
 Of my love if ye wol have ese. 3600  
 Fulfil his wil, sith that ye knowe  
 Daunger is daunted and brought lowe  
 Thurgh help of me and of Pite;  
 You [thar] no more afered be.'  
 'I shal do right as ye wil,' 3605  
 Saith Bialacoil, 'for it is skil,  
 Sith Daunger wol that it so be.'  
 Than Fraunchise hath him sent to me.  
 Bialacoil at the biginning  
 Salued me in his coming. 3610  
 No straungenes was in him seen,  
 No more than he ne had wrathed been.  
 As faire semblaunt than shewed he me,  
 And goodly, as aform did he;  
 And by the honde, withouten doute, 3615  
 Within the haye, right al aboute  
 He ladde me, with right good chere,  
 Al environ the vergere,  
 That Daunger had me chased fro.  
 Now have I leve over-al to go; 3620  
 Now am I raised, at my devys,  
 Fro helle unto paradys.  
 Thus Bialacoil, of gentilnesse,  
 With alle his peyne and besinesse,  
 Hath shewed me, only of grace, 3625  
 The estres of the swote place.  
 I saw the rose, whan I was nigh,  
 Was gretter woxen, and more high,  
 Fresh, rody, and fair of hewe,  
 Of colour ever yliche newe. 3630  
 And whan I had it longe seen,  
 I saugh that through the leves grene  
 The rose spredde to spanishing;  
 To sene it was a goodly thing.  
 But it ne was so spred on brede, 3635  
 That men within might knowe the sede;  
 For it covert was and [en]close  
 Bothe with the leves and with the rose.  
 The stalk was even and grene upright,  
 It was theron a goodly sight; 3640  
 And wel the better, withouten wene,  
 For the seed was not [y]-sene.  
 Ful faire it spradde, [god it] blesse!  
 For suche another, as I gesse,  
 Aform ne was, ne more vermayle. 3645  
 I was abawed for merveyle,  
 For ever, the fairer that it was,  
 The more I am bounden in Loves laas.  
 Longe I abood there, soth to saye,  
 Til Bialacoil I gan to praye, 3650

Whan that I saw him in no wyse  
 To me warnen his servyse,  
 That he me wolde graunte a thing,  
 Which to remembre is wel sitting;  
 This is to sayne, that of his grace 3655  
 He wolde me yeve leyser and space  
 To me that was so desirous  
 To have a kissing precious  
 Of the goodly freshe rose,  
 That swetely smelleth in my nose; 3660  
 For if it you displesed nought,  
 I wolde gladly, as I have sought,  
 Have a cos therof freely  
 Of your yeft; 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 suche drede,  
 Thou shuldest not warned be for me,  
 But I dar not, for Chastite. 3670  
 Agayn hir dar I not misdo,  
 For alwey biddeth she me so  
 To yeve no lover leve to kisse;  
 For who therto may winnen, y-wis,  
 He of the surplus of the pray 3675  
 May live in hope to get som day.  
 For who so kissing may attayne,  
 Of loves peyne hath, soth to sayne,  
 The beste and most avenaunt,  
 And earnest of the remenaunt.' 3680

Of his answeere I syghed sore;  
 I durst assaye him tho no more,  
 I had such drede to greve him ay.  
 A man shulde not to mucche assaye  
 To chafe his frend out of mesure, 3685  
 Nor put his lyf in aventure;  
 For no man at the firste stroke  
 Ne may nat felle down an oke;  
 Nor of the reisins have the wyne,  
 Til grapes rype and wel afyne 3690  
 Be sore empressid, I you ensure,  
 And drawn out of the pressure.  
 But I, forpeyned wonder stronge,  
 [Thought] that I abood right longe  
 Aftir the kis, in peyne and wo, 3695  
 Sith I to kis desyred so:

Til that, [rewing] on my distresse,  
 Ther [to me] Venus the goddessse,  
 Which ay werreyeth Chastite,  
 Came of hir grace, to socoure me, 3700  
 Whos might is knowe fer and wyde,  
 For she is modir of Cupyde,  
 The God of Love, blinde as stoon,  
 That helpith lovers many oon.  
 This lady brought in hir right hond 3705  
 Of brenning fyr a blasing brond;  
 Wherof the flawme and hote fyr  
 Hath many a lady in desyr  
 Of love brought, and sore het,

And in hir servise hir hertes set. 3710  
 This lady was of good entayle,  
 Right wondrous of apparayle;  
 By hir atyre so bright and shene,  
 Men might perceyve wel, and seen,  
 She was not of religioun. 3715  
 Nor I nil make mencion  
 Nor of [hir] robe, nor of tresour,  
 Of broche, [nor] of hir riche attour;  
 Ne of hir girdil aboute hir syde,  
 For that I nil not long abyde. 3720  
 But knowith wel, that certeynly  
 She was arayed richely.  
 Devoyd of pryde certeyn she was;  
 To Bialacoil she wente a pas,  
 And to him shortly, in a clause, 3725  
 She seide: 'Sir, what is the cause  
 Ye been of port so daungerous  
 Unto this lover, and deynous,  
 To graunte him no-thing but a kis?  
 To werne it him ye doon amis; 3730  
 Sith wel ye wote, how that he  
 Is Loves servaunt, as ye may see,  
 And hath beaute, wher-through [he] is  
 Worthy of love to have the blis.  
 How he is semely, biholde and see, 3735  
 How he is fair, how he is free,  
 How he is swote and debonair,  
 Of age yong, lusty, and fair.  
 Ther is no lady so hauteyne,  
 Duchesse, countesse, ne chasteleyne, 3740  
 That I nolde holde hir ungoodly  
 For to refuse him outerly.  
 His breeth is also good and swete,  
 And eke his lippis rody, and mete  
 Only to pleyen, and to kisse. 3745  
 Graunte him a kis, of gentilnesse!  
 His teeth are also whyte and clene;  
 Me thinkith wrong, withouten wene,  
 If ye now werne him, trustith me,  
 To graunte that a kis have he; 3750  
 The lasse [to] helpe him that ye haste,  
 The more tyme shul ye waste.'  
 Whan the flawme of the verry brond,  
 That Venus brought in hir right hond,  
 Had Bialacoil with hete smete, 3755  
 Anoon he bad, withouten lette,  
 Graunte to me the rose kisse.  
 Than of my peyne I gan to lisse,  
 And to the rose anoon wente I,  
 And kissid it ful feithfully. 3760  
 Thar no man aske if I was blythe,  
 Whan the savour soft and lythe  
 Strook to myn herte withoute more,  
 And me alegged of my sore,  
 So was I ful of loye and blisse. 3765  
 It is fair sich a flour to kisse,  
 It was so swote and saverous.  
 I might not be so anguisshous,

That I mote glad and Ioly be,  
 Whan that I remembre me. 3770  
 Yit ever among, sothly to seyn,  
 I suffre noye and moche peyn.  
 The see may never be so stil,  
 That with a litel winde it [nil]  
 Overwhelme and turne also, 3775  
 As it were wood, in wawis go.  
 Aftir the calm the trouble sone  
 Mot folowe, and chaunge as the mone.  
 Right so farith Love, that selde in oon  
 Holdith his anker; for right anoon 3780  
 Whan they in ese wene best to live,  
 They been with tempest al fordrive.  
 They been with tempest al fordrive.  
 Who serveth Love, can telle of wo;  
 The stoundemele Ioye mot overgo.  
 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,  
 Thurgh whom felle angres I have had;  
 And how the stronge wal was maad, 3790  
 And the castell of brede and lengthe,  
 That God of Love wan with his strengthe.  
 Al this in romance wil I sette,  
 And for no-thing ne wil I lette,  
 So that it lyking to hir be, 3795  
 That is the flour of beaute;  
 For she may best my labour quyte,  
 That I for hir love shal endyte.  
 Wikkid-Tunge, that the covyne  
 Of every lover can devyne 3800  
 Worst, and addith more somdel,  
 (For Wikkid-Tunge seith never wel),  
 To me-ward bar he right gret hate,  
 Espying me erly and late,  
 Til he hath seen the grete chere 3805  
 Of Bialacoil and me y-fere.  
 He mighte not his tunge withstonde  
 Worse to reporte than he fonde,  
 He was so ful of cursed rage;  
 It sat him wel of his linage, 3810  
 For him an Irish womman bar.  
 His tunge was fyled sharp, and squar,  
 Poignaunt and right kerving,  
 And wonder bitter in speking.  
 For whan that he me gan espye, 3815  
 He swoor, afferming sikirly,  
 Bitwene Bialacoil and me  
 Was yvel aquayntaunce and privee.  
 He spak therof so folily,  
 That he awakid Ielousy; 3820  
 Which, al afrayed in his rying,  
 Whan that he herde [him] Iangling,  
 He ran anoon, as he were wood,  
 To Bialacoil ther that he stood;  
 Which hadde lever in this caas 3825  
 Have been at Reynes or Amyas;  
 For foot-hoot, in his felonye

To him thus seide Ielousye:--  
 Why hast thou been so necligent,  
 To kepen, whan I was absent, 3830  
 This verger here left in thy ward?  
 To me thou haddist no reward,  
 To truste (to thy confusioun)  
 Him thus, to whom suspeccioun  
 I have right greet, for it is nede; 3835  
 It is wel shewed by the dede.  
 Greet faute in thee now have I founde;  
 By god, anoon thou shalt be bounde,  
 And faste loken in a tour,  
 Withoute refuyt or socour. 3840  
 For Shame to long hath be thee fro;  
 Over sone she was agoo.  
 Whan thou hast lost bothe drede and fere,  
 It semed wel she was not here.  
 She was [not] bisy, in no wyse, 3845  
 To kepe thee and [to] chastyse,  
 And for to helpen Chastitee  
 To kepe the roser, as thinkith me.  
 For than this boy-knave so boldely  
 Ne sholde not have be hardy, 3850  
 [Ne] in this verger had such game,  
 Which now me tumeth to gret shame!  
     Bialacoil nist what to sey;  
 Ful fayn he wolde have fled away,  
 For fere han hid, nere that he 3855  
 Al sodeynly took him with me.  
 And whan I saugh he hadde so,  
 This Ielousye, take us two,  
 I was astoned, and knew no rede,  
 But fledde away for verrey drede. 3860  
     Than Shame cam forth ful simply;  
 She wende have trespaced ful gretly;  
 Humble of hir port, and made it simple,  
 Wering a vayle in stede of wimple,  
 As nonnis doon in hir abbey. 3865  
 Bicause hir herte was in affray,  
 She gan to speke, within a throwe,  
 To Ielousye, right wonder lowe.  
 First of his grace she bisought,  
 And seide:--'Sire, ne levet nought 3870  
 Wikkid-Tunge, that fals espye,  
 Which is so glad to feyne and lye.  
 He hath you maad, thurgh flatering,  
 On Bialacoil a fals lesing.  
 His falsnesse is not now anew, 3875  
 It is to long that he him knew.  
 This is not the firste day;  
 For Wikkid-Tunge hath custom ay  
 Yonge folkis to bewreye,  
 And false lesinges on hem leye. 3880  
     'Yit nevertheles I see among,  
 That the loigne it is so longe  
 Of Bialacoil, hertis to lure,  
 In Loves servise for to endure,  
 Drawing suche folk him to, 3885  
 That he had no-thing with to do;

But in sothnesse I trowe nought,  
 That Bialacoil hadde ever in thought  
 To do trespace or vilanye;  
 But, for his modir Curtesye 3890  
 Hath taught him ever [for] to be  
 Good of aqueyntaunce and privee;  
 For he loveth non hevinesse,  
 But mirthe and pley, and al gladnesse;  
 He hateth alle [trecherous], 3895  
 Soleyn folk and envious;  
 For [wel] ye witen how that he  
 Wol ever glad and Ioyful be  
 Honestly with folk to pley.  
 I have be negligent, in good fey, 3900  
 To chastise him; therfore now I  
 Of herte crye you here mercy,  
 That I have been so recheles  
 To tamen him, withouten lees.  
 Of my foly I me repente; 3905  
 Now wol I hool sette myn entente  
 To kepe, bothe [loude] and stille,  
 Bialacoil to do your wille.  
 'Shame, Shame,' seyde Ielousy,  
 'To be bitrashed gret drede have I. 3910  
 Lecherye hath clombe so hye,  
 That almost blered is myn ye;  
 No wonder is, if that drede have I.  
 Over-al regnith Lechery,  
 Whos might [yit] growith night and day. 3915  
 Bothe in cloistre and in abbey  
 Chastite is werreyed over-al.  
 Therfore I wol with siker wal  
 Close bothe roses and roser.  
 I have to longe in this maner 3920  
 Left hem unclosid wilfully;  
 Wherfore I am right inwardly  
 Sorowful and repente me.  
 But now they shal no lenger be  
 Unclosid; and yit I drede sore, 3925  
 I shal repente ferthermore,  
 For the game goth al amis.  
 Counsel I [mot take] newe, y-wis.  
 I have to longe trusted thee,  
 But now it shal no lenger be; 3930  
 For he may best, in every cost,  
 Disceyve, that men tristen most.  
 I see wel that I am nygh shent,  
 But-if I sette my ful entent  
 Remedye to purveye. 3935  
 Therfore close I shal the weye  
 Fro hem that wol the rose espye,  
 And come to wayte me vilanye,  
 For, in good feith and in trouthe,  
 I wol not lette, for no slouthe, 3940  
 To live the more in sikimesse,  
 [To] make anoon a forteresse,  
 [To enclose] the roses of good savour.  
 In middis shal I make a tour  
 To putte Bialacoil in prisoun, 3945

For ever I drede me of tresoun.  
 I trowe I shal him kepe so,  
 That he shal have no might to go  
 Aboute to make companye  
 To hem that thenke of vilanye; 3950  
 Ne to no such as hath ben here  
 Aform, and founde in him good chere,  
 Which han assailed him to shende,  
 And with hir trowandyse to blende.  
 A fool is eyth [for] to bigyle; 3955  
 But may I lyve a litel while,  
 He shal forthenke his fair semblaunt.'  
 And with that word cam Drede avaunt,  
 Which was abashed, and in gret fere,  
 Whan he wiste Ielousye was there. 3960  
 He was for drede in such affray,  
 That not a word durste he say,  
 But quaking stood ful stille aloon,  
 Til Ielousye his wey was goon,  
 Save Shame, that him not forsook; 3965  
 Bothe Drede and she ful sore quook;  
 [Til] that at laste Drede abreyde,  
 And to his cosin Shame seyde:  
 Shame,' he seide, 'in sothfastnesse,  
 To me it is gret hevinesse, 3970  
 That the noyse so fer is go,  
 And the sclaundre of us two.  
 But sith that it is [so] bifalle,  
 We may it not ageyn [do] calle,  
 Whan onis sprongen is a fame. 3975  
 For many a yeer withouten blame  
 We han been, and many a day;  
 For many an April and many a May  
 We han [y]-passed, not [a]shamed,  
 Til Ielousye hath us blamed 3980  
 Of mistrust and suspeciou  
 Causeles, withouten enchesoun.  
 Go we to Daunger hastily,  
 And late us shewe him openly,  
 That he hath not aright [y]-wrought, 3985  
 Whan that he sette nought his thought  
 To kepe better the purpryse;  
 In his doing he is not wyse.  
 He hath to us [y]-do gret wrong,  
 That hath suffred now so long 3990  
 Bialacoil to have his wille,  
 Alle his lustes to fulfille.  
 He must amende it utterly,  
 Or ellis shal he vilaynsly  
 Exyled be out of this londe; 3995  
 For he the werre may not withstonde  
 Of Ielousye, nor the greef,  
 Sith Bialacoil is at mischeef.'  
 To Daunger, Shame and Drede anoon  
 The righte wey ben [bothe a]-goon. 4000  
 The cherl they founden hem aform  
 Ligging undir an hawethorn.  
 Undir his heed no pilowe was,  
 But in the stede a trusse of gras.

He slombred, and a nappe he took, 4005  
 Til Shame pitously him shook,  
 And greet manace on him gan make.  
 Why slepist thou whan thou shulde wake?'  
 Quod Shame; 'thou dost us vilanye!  
 Who tristith thee, he doth folye, 4010  
 To kepe roses or botouns,  
 Whan they ben faire in hir sesouns.  
 Thou art woꝛe to familiere  
 Where thou shulde be straunge of chere,  
 Stout of thy port, redy to greve. 4015  
 Thou dost gret foly for to leve  
 Bialacoil here-in, to calle  
 The yonder man to shenden us alle.  
 Though that thou slepe, we may here  
 Of Ielousie gret noyse here. 4020  
 Art thou now late? ryse up [in hy],  
 And stoppe sone and deliverly  
 Alle the gappis of the hay;  
 Do no favour, I thee pray.  
 It fallith no-thing to thy name 4025  
 Make fair semblaunt, where thou maist blame.  
 'If Bialacoil be swete and free,  
 Dogged and fel thou shuldist be;  
 Froward and outrageous, y-wis;  
 A cherl chaungeth that curteis is. 4030  
 This have I herd ofte in seying,  
 That man [ne] may, for no daunting,  
 Make a sperhauke of a bosarde.  
 Alle men wole holde thee for musarde,  
 That debonair have founden thee, 4035  
 It sit thee nought curteis to be;  
 To do men plesaunce or servyse,  
 In thee it is recreaundyse.  
 Let thy werkis, fer and nere,  
 Be lyke thy name, which is Daungere.' 4040  
 Than, al abawid in shewing,  
 Anoon spak Dreed, right thus seying,  
 And seide, 'Daunger, I drede me  
 That thou ne wolt [not] bisy be  
 To kepe that thou hast to kepe; 4045  
 Whan thou shuldist wake, thou art aslepe.  
 Thou shalt be greved certeynly,  
 If thee aspye Ielousy,  
 Or if he finde thee in blame.  
 He hath to-day assailed Shame, 4050  
 And chased away, with gret manace,  
 Bialacoil out of this place,  
 And swereth shortly that he shal  
 Enclose him in a sturdy wal;  
 And al is for thy wikkednesse, 4055  
 For that thee failleth straungenesse.  
 Thyn herte, I trowe, be failed al;  
 Thou shalt repente in special,  
 If Ielousye the sothe knewe;  
 Thou shalt forthenke, and sore rewe.' 4060  
 With that the cherl his clubbe gan shake,  
 Frouning his eyen gan to make,  
 And hidous chere; as man in rage,

For ire he brente in his visage.  
 Whan that he herde him blamed so, 4065  
 He seide, 'Out of my wit I go;  
 To be discomfit I have gret wrong.  
 Certis, I have now lived to long,  
 Sith I may not this closer kepe;  
 Al quik I wolde be dolven depe, 4070  
 If any man shal more repeire  
 Into this garden, for foule or faire.  
 Myn herte for ire goth a-fere,  
 That I lete any entre here.  
 I have do foly, now I see, 4075  
 But now it shal amended bee.  
 Who settith foot here any more,  
 Truly, he shal repente it sore;  
 For no man mo into this place  
 Of me to entre shal have grace. 4080  
 Lever I hadde, with swerdis tweyne,  
 Thurgh-out myn herte, in every veyne  
 Perced to be, with many a wounde,  
 Than slouthe shulde in me be founde.  
 From hennesforth, by night or day, 4085  
 I shal defende it, if I may,  
 Withouten any excepcioun  
 Of ech maner condicioun;  
 And if I any man it graunte,  
 Holdeth me for recreaunte.' 4090  
 Than Daunger on his feet gan stonde,  
 And hente a burdoun in his honde.  
 Wroth in his ire, ne lefte he nought,  
 But thurgh the verger he hath sought.  
 If he might finde hole or trace, 4095  
 Wher-thurgh that men mot forth-by pace,  
 Or any gappe, he dide it close,  
 That no man mighte touche a rose  
 Of the roser al aboute;  
 He shitteth every man withoute. 4100  
 Thus day by day Daunger is wers,  
 More wondirful and more divers,  
 And feller eek than ever he was;  
 For him ful oft I singe 'allas!'  
 For I ne may nought, thurgh his ire, 4105  
 Recover that I most desire.  
 Myn herte, alas, wol brest a-two,  
 For Bialacoil I wratthed so.  
 For certeynly, in every membre  
 I quake, whan I me remembre 4110  
 Of the botoun, which [that] I wolde  
 Fulle ofte a day seen and biholde.  
 And whan I thenke upon the kisse,  
 And how mucche Ioye and blisse  
 I hadde thurgh the savour swete, 4115  
 For wante 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 go  
 So fer the fresshe floures fro, 4120  
 To me ful welcome were the deeth;  
 Absens therof, alas, me sleeth!

For whylom with this rose, allas,  
 I touched nose, mouth, and face;  
 But now the deeth I must abyde. 4125  
 But Love consente, another tyde,  
 That onis I touche may and kisse,  
 I trowe my peyne shal never lisse.  
 Theron is al my coveityse,  
 Which brent myn herte in many wyse. 4130  
 Now shal repaire agayn sighinge,  
 Long wacche on nightis, and no slepinge;  
 Thought in wisshing, torment, and wo,  
 With many a turning to and fro,  
 That half my peyne I can not telle. 4135  
 For I am fallen into helle  
 From paradys and welthe, the more  
 My turment greveth; more and more  
 Anoyeth now the bittimesse,  
 That I toform have felt swetnesse. 4140  
 And Wikkid-Tunge, thurgh his falskede,  
 Causeth al my wo and drede.  
 On me he leyeth a pitous charge,  
 Bicause his tunge was to large. 4145  
 Now it is tyme, shortly that I  
 Telle you som-thing of Ielousy,  
 That was in gret suspecioun.  
 Aboute him lefte he no masoun,  
 That stoon coude leye, ne querroure;  
 He hired hem to make a tour. 4150  
 And first, the roses for to kepe,  
 Aboute hem made he a diche depe,  
 Right wondir large, and also brood;  
 Upon the whiche also stood  
 Of squared stoon a sturdy wal, 4155  
 Which on a cragge was founded al,  
 And right gret thikkenesse eek it bar.  
 Abouten, it was founded squar,  
 An hundred fadome on every syde,  
 It was al liche longe and wyde. 4160  
 Lest any tyme it were assayled,  
 Ful wel aboute it was batayled;  
 And rounde enviroon eek were set  
 Ful many a riche and fair touret. 4165  
 At every corner of this wal  
 Was set a tour ful principal;  
 And everich hadde, withoute fable,  
 A porte-colys defensable  
 To kepe of enemies, and to greve,  
 That there hir force wolde preve. 4170  
 And eek amidde this purpryse  
 Was maad a tour of gret maistryse;  
 A fairer saugh no man with sight,  
 Large and wyde, and of gret might. 4175  
 They [ne] dredde noon assaut  
 Of ginne, gunne, nor skaffaut.  
 [For] the temprure of the mortere  
 Was maad of licour wonder dere;  
 Of quikke lyme persant and egre,  
 The which was tempred with vinegre. 4180  
 The stoon was hard [as] ademat,

Wherof they made the foundement.  
 The tour was rounde, maad in compas;  
 In al this world no richer was,  
 Ne better ordeigned therewithal. 4185  
 Aboute the tour was maad a wal,  
 So that, bitwixt that and the tour,  
 Rosers were set of swete savour,  
 With many roses that they bere.  
 And eek within the castel were 4190  
 Springoldes, gunnes, bows, archers;  
 And eek above, atte corners,  
 Men seyn over the walle stonde  
 Grete engynes, [whiche] were nigh honde;  
 And in the kernels, here and there, 4195  
 Of arblasters gret plentee were.  
 Noon armure might hir stroke withstonde,  
 It were foly to prece to honde.  
 Without the diche were listes made,  
 With walles batayled large and brade, 4200  
 For men and hors shulde not atteyne  
 To neigh the diche over the pleyne.  
 Thus Ielousye hath environ  
 Set aboute his garnisoun  
 With walles rounde, and diche depe, 4205  
 Only the roser for to kepe.  
 And Daunger [eek], erly and late  
 The keyes kepte of the utter gate,  
 The which openeth toward the eest.  
 And he hadde with him atte leest 4210  
 Thritty servauntes, echon by name.  
 That other gate kepte Shame,  
 Which openede, as it was couth,  
 Toward the parte of the south.  
 Sergeauntes assigned were hir to 4215  
 Ful many, hir wille for to do.  
 Than Drede hadde in hir baillye  
 The keping of the conestablerye,  
 Toward the north, I undirstonde,  
 That opened upon the left honde, 4220  
 The which for no-thing may be sure,  
 But-if she do [hir] bisy 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, wher-so she be;  
 For with a puff of litel winde  
 Drede is astonied in hir minde.  
 Therefore, for steling of the rose,  
 I rede hir nought the yate uncloze. 4230  
 A foulis flight wol make hir flee,  
 And eek a shadowe, if she it see.  
 Thanne Wikked-Tunge, ful of envye,  
 With soudiours of Normandye,  
 As he that causeth al the bate, 4235  
 Was keper of the fourthe gate,  
 And also to the tother three  
 He went ful ofte, for to see.  
 Whan his lot was to wake a-night,  
 His instrumentis wolde he dight, 4240

For to blowe and make soun,  
 Offer than he hath enchesoun;  
 And walken oft upon the wal,  
 Comers and wikettis over-al  
 Ful narwe serchen and espye; 4245  
 Though he nought fond, yit wolde he lye.  
 Discordaunt ever fro armonye,  
 And distoned from melodye,  
 Controve he wolde, and foule fayle,  
 With hornpypes of Cornewayle. 4250  
 In floytes made he discordaunce,  
 And in his musik, with mischaunce,  
 He wolde seyn, with notes newe,  
 That he [ne] fond no womman trewe, 4255  
 Ne that he saugh never, in his lyf,  
 Unto hir husbonde a trewe wyf;  
 Ne noon so ful of honestee,  
 That she nil laughe and mery be  
 Whan that she hereth, or may espye,  
 A man speken of lecherye. 4260  
 Everich of hem hath somme vyce;  
 Oon is dishonest, another is nyce;  
 If oon be ful of vilanye,  
 Another hath a likerous ye;  
 If oon be ful of wantonesse, 4265  
 Another is a chideresse.  
 Thus Wikked-Tunge (god yeve him shame!)  
 Can putte hem everichone in blame  
 Withoute desert and causeles;  
 He lyeth, though they been gittles. 4270  
 I have pite to seen the sorwe,  
 That waketh bothe eve and morwe,  
 To innocents doth such grevaunce;  
 I pray god yeve him evel chaunce,  
 That he ever so bisy is 4275  
 Of any womman to seyn amis!  
 Eek Ielousye god confounde,  
 That hath [y]-maad a tour so rounde,  
 And made aboute a garisoun  
 To sette Bialacoil in prisoun; 4280  
 The which is shet there in the tour,  
 Ful longe to holde there soiour,  
 There for to liven in penaunce.  
 And for to do him more grevaunce,  
 [Ther] hath ordeyned Ielousye 4285  
 An olde vekke, for to espye  
 The maner of his governaunce;  
 The whiche devel, in hir enfaunce,  
 Had lerned [muche] of Loves art,  
 And of his pleyes took hir part; 4290  
 She was [expert] in his servyse.  
 She knew ech wrenche and every gyse  
 Of love, and every [lovers] wyle,  
 It was [the] harder hir to gyle.  
 Of Bialacoil she took ay hede, 4295  
 That ever he liveth in wo and drede.  
 He kepte him coy and eek privee,  
 Lest in him she hadde see  
 Any foly countenaunce,

For she knew al the olde daunce. 4300  
 And aftir this, whan Ielousye  
 Had Bialacoil in his baillye,  
 And shette him up that was so free,  
 For seure of him he wolde be,  
 He trusteth sore in his castel; 4305  
 The stronge werk him lyketh wel.  
 He dradde nat that no glotouns  
 Shulde stele his roses or botouns.  
 The roses weren assured alle,  
 Defenced with the stronge walle. 4310  
 Now Ielousye ful wel may be  
 Of drede devoid, in libertee,  
 Whether that he slepe or wake;  
 For of his roses may noon be take.  
 But I, allas, now morne shal; 4315  
 Bicause I was without the wal,  
 Ful moche dole and mone I made.  
 Who hadde wist what wo I hadde,  
 I trowe he wolde have had pitee.  
 Love to deere had sold to me 4320  
 The good that of his love hadde I.  
 I [wende a bought] it al queyntly;  
 But now, thurgh doubling of my peyn,  
 I see he wolde it selle ageyn,  
 And me a newe bargeyn lere, 4325  
 The which al-out the more is dere,  
 For the solace that I have lorn,  
 Than I hadde it never aforn.  
 Certayn I am ful lyk, indeed,  
 To him that cast in erthe his seed; 4330  
 And hath loie of the newe spring,  
 Whan it greneth in the ginning,  
 And is also fair and fresh of flour,  
 Lusty to seen, swote of odour;  
 But er he it in sheves shere, 4335  
 May falle a weder that shal it dere,  
 And maken it to fade and falle,  
 The stalk, the greyn, and floures alle;  
 That to the tilier is fordone  
 The hope that he hadde to sone. 4340  
 I drede, certeyn, that so fare I;  
 For hope and travaile sikerly  
 Ben me biraft al with a storm;  
 The floure nil seden of my corn.  
 For Love hath so avaucned me, 4345  
 Whan I bigan my privitee  
 To Bialacoil al for to telle,  
 Whom I ne fond froward ne felle,  
 But took a-gree al hool my play.  
 But Love is of so hard assay, 4350  
 That al at onis he reved me,  
 Whan I wend best aboven have be.  
 It is of Love, as of Fortune,  
 That chaungeth ofte, and nil contune;  
 Which whylom wol on folke smyle, 4355  
 And gloumbe on hem another whyle;  
 Now freend, now foo, [thou] shalt hir fele,  
 For [in] a twinkling tourneth hir wheel.

She can wrythe hir heed away,  
 This is the concours of hir pley; 4360  
 She can areyse that doth morne,  
 And whirle adown, and overturne  
 Who sittith hieghst, [al] as hir list;  
 A fool is he that wol hir trist.  
 For it [am] I that am com down 4365  
 Thurgh change and revolucioun!  
 Sith Bialacoil mot fro me twinne,  
 Shet in the prisoun yond withinne,  
 His absence at myn herte I fele;  
 For al my Ioye and al myn hele 4370  
 Was in him and in the rose,  
 That but yon [wal], which him doth close,  
 Open, that I may him see,  
 Love nil not that I cured be  
 Of the peynes that I endure, 4375  
 Nor of my cruel aventure.  
 A, Bialacoil, myn owne dere!  
 Though thou be now a prisonere,  
 Kepe atte leste thyn herte to me,  
 And suffre not that it daunted be; 4380  
 Ne lat not Ielousye, in his rage,  
 Putten thyn herte in no servage.  
 Although he chastice thee withoute,  
 And make thy body unto him loute,  
 Have herte as hard as dyamaunt, 4385  
 Stedefast, and nought pliaunt;  
 In prisoun though thy body be,  
 At large kepe thyn herte free.  
 A trewe herte wol not plye  
 For no manace that it may drye. 4390  
 If Ielousye doth thee payne,  
 Quyte him his whyle thus agayne,  
 To venge thee, atte leest in thought,  
 If other way thou mayest nought;  
 And in this wyse sotilly 4395  
 Worche, and winne the maistry.  
 But yit I am in gret affray  
 Lest thou do not as I say;  
 I drede thou canst me greet maugree,  
 That thou emprisoned art for me; 4400  
 But that [is] not for my trespas,  
 For thurgh me never discovered was  
 Yit thing that oughte be secree.  
 Wel more any [ther] is in me,  
 Than is in thee, of this mischaunce; 4405  
 For I endure more hard penaunce  
 Than any [man] can seyn or thinke,  
 That for the sorwe almost I sinke.  
 Whan I remembre me of my wo,  
 Ful nygh out of my wit I go. 4410  
 Inward myn herte I fele blede,  
 For comfortles the deeth I drede.  
 Ow I not wel to have distresse,  
 Whan false, thurgh hir wikkednesse,  
 And traitours, that am envious, 4415  
 To noyen me be so coragious?  
 A, Bialacoil! ful wel I see,

That they hem shape to disceyve thee,  
 To make thee buxom to hir lawe,  
 And with hir corde thee to drawe 4420  
 Wher-so hem lust, right at hir wil;  
 I drede they have thee brought thertil.  
 Withoute comfort, thought me sleeth;  
 This game wol bringe me to my deeth.  
 For if your gode wille I lese, 4425  
 I mote be deed; I may not chese.  
 And if that thou foryete me,  
 Myn herte shal never in lyking be;  
 Nor elles-where finde solace,  
 If I be put out of your grace, 4430  
 As it shal never been, I hope;  
 Than shulde I fallen in wanhope.

[Here, at l. 4070 of the French text, ends the work of G. de Lorris; and begins the work of Jean de Meun.]

Allas, in wanhope?--nay, pardee!  
 For I wol never dispeired be.  
 If Hope me faile, than am I 4435  
 Ungracious and unworthy;  
 In Hope I wol comforted be,  
 For Love, whan he bitaught hir me,  
 Seide, that Hope, wher-so I go,  
 Shulde ay be relees to my wo. 4440  
 But what and she my balis bete,  
 And be to me curteis and swete?  
 She is in no-thing ful certeyn.  
 Lovers she put in ful gret peyn,  
 And makith hem with wo to dele. 4445  
 Hir fair biheest disceyveth fele,  
 For she wol bihote, sikirly,  
 And failen aftir outrely.  
 A! that is a ful noyous thing!  
 For many a lover, in loving, 4450  
 Hangeth upon hir, and trusteth fast,  
 Whiche lese hir travel at the last.  
 Of thing to comen she woot right nought;  
 Therefore, if it be wysly sought,  
 Hir counseille, foly is to take. 4455  
 For many tymes, whan she wol make  
 A ful good silogisme, I drede  
 That aftirward ther shal in dede  
 Folwe an evel conclusioun;  
 This put me in confusioun. 4460  
 For many tymes I have it seen,  
 That many have bigyled been,  
 For trust that they have set in Hope,  
 Which fel hem aftirward a-slope.  
 But natheles yit, gladly she wolde, 4465  
 That he, that wol him with hir holde,  
 Hadde alle tymes [his] purpos clere,  
 Withoute deceyte, or any were.  
 That she desireth sikirly;  
 Whan I hir blamed, I did foly. 4470  
 But what avayleth hir good wille,  
 Whan she ne may staunche my stounde ille?  
 That helpith litel, that she may do,

Outake biheest unto my wo.  
 And heeste certeyn, in no wyse, 4475  
 Withoute yift, is not to pryse.  
 Whan heest and deed a-sundir varie,  
 They doon [me have] a gret contrarie.  
 Thus am I possed up and down  
 With dool, thought, and confusioun; 4480  
 Of my disese ther is no noumbre.  
 Daunger and Shame me encumbre,  
 Drede also, and Ielousye,  
 And Wikked-Tunge, ful of envye,  
 Of whiche the sharpe and cruel ire 4485  
 Ful oft me put in gret martire.  
 They han my loye fully let,  
 Sith Bialacoil they have bishet  
 Fro me in prisoun wikkidly,  
 Whom I love so entierly, 4490  
 That it wol my bane be,  
 But I the soner may him see.  
 And yit moreover, wurst of alle,  
 Ther is set to kepe, foule hir bifalle!  
 A rimped vekke, fer ronne in age, 4495  
 Frowning and yelowe in hir visage,  
 Which in awayte lyth day and night,  
 That noon of hem may have a sight.  
 Now moot my sorwe enforced be;  
 Ful soth it is, that Love yaf me 4500  
 Three wonder yiftes of his grace,  
 Which I have lorn now in this place,  
 Sith they ne may, withoute drede  
 Helpen but litel, who taketh hede.  
 For here avaleth no Swete-Thought, 4505  
 And Swete-Speche helpith right nought.  
 The thridde was called Swete-Loking,  
 That now is lorn, without lesing.  
 [The] yiftes were fair, but not forthy  
 They helpe me but simply, 4510  
 But Bialacoil [may] loosed be,  
 To gon at large and to be free.  
 For him my lyf lyth al in dout,  
 But-if he come the rather out.  
 Allas! I trowe it wol not been! 4515  
 For how shuld I evermore him seen?  
 He may not out, and that is wrong,  
 Bicause the tour is so strong.  
 How shulde he out? by whos prowesse,  
 Out of so strong a forteresse? 4520  
 By me, certeyn, it nil be do;  
 God woot, I have no wit therto!  
 But wel I woot I was in rage,  
 Whan I to Love dide homage.  
 Who was in cause, in sothfastnesse, 4525  
 But hir-silf, dame Idelnesse,  
 Which me conveyed, thurgh fair prayere,  
 To entre into that fair vergere?  
 She was to blame me to leve,  
 The which now doth me sore greve. 4530  
 A foolis word is nought to trowe,  
 Ne worth an appel for to lowe;

Men shulde him snibbe bittirly,  
 At pryme temps of his foly.  
 I was a fool, and she me leved, 4535  
 Thurgh whom I am right nought releved.  
 She accomplisshed al my wil,  
 That now me greveth wondir il.  
 Resoun me seide what shulde falle.  
 A fool my-silf I may wel calle, 4540  
 That love asyde I had not leyde,  
 And trowed that dame Resoun seyde.  
 Resoun had bothe skile and right.  
 Whan she me blamed, with al hir might,  
 To medle of love, that hath me shent; 4545  
 But certeyn now I wol repent.  
 'And shulde I repent? Nay, parde!  
 A fals traitour than shulde I be.  
 The develles engins wolde me take,  
 If I my [lorde] wolde forsake, 4550  
 Or Bialacoil falsly bitraye.  
 Shulde I at mischeef hate him? nay,  
 Sith he now, for his curtesye,  
 Is in prisoun of Ielousye.  
 Curtesye certeyn dide he me, 4555  
 So muche, it may not yolden be,  
 Whan he the hay passen me lete,  
 To kisse the rose, faire and swete;  
 Shulde I therfore kunne him maugree?  
 Nay, certeynly, it shal not be; 4560  
 For Love shal never, [if god wil],  
 Here of me, thurgh word or wil,  
 Offence or complaynt, more or lesse,  
 Neither of Hope nor Idilnesse;  
 For certis, it were wrong that I 4565  
 Hated hem for hir curtesye.  
 Ther is not ellis, but suffre and thinke,  
 And waken whan I shulde winke;  
 Abyde in hope, til Love, thurgh chaunce,  
 Sende me socour or allegeaunce, 4570  
 Expectant ay til I may mete  
 To geten mercy of that swete.  
 'Whylom I thinke how Love to me  
 Seyde he wolde taken atte gree  
 My servise, if unpacience 4575  
 Caused me to doon offence.  
 He seyde, "In thank I shal it take,  
 And high maister eek thee make,  
 If wikkednesse ne reve it thee;  
 But sone, I trowe, that shal not be." 4580  
 These were his wordis by and by;  
 It semed he loved me trewly.  
 Now is ther not but serve him wele,  
 If that I thinke his thank to fele.  
 My good, myn harm, lyth hool in me; 4585  
 In Love may no defaute be;  
 For trewe Love ne failid never man.  
 Sothly, the faute mot nedis than  
 (As God forbede!) be founde in me,  
 And how it cometh, I can not see. 4590  
 Now lat it goon as it may go;

Whether Love wol socoure me or slo,  
 He may do hool on me his wil.  
 I am so sore bounde him til,  
 From his servyse I may not fleen; 4595  
 For lyf and deth, withouten wene,  
 Is in his hand; I may not chese;  
 He may me do bothe winne and lese.  
 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 goodlihede,  
 To Bialacoil do gentilnesse, 4605  
 For whom I live in such distresse,  
 That I mote deyen for penaunce.  
 But first, withoute repentaunce,  
 I wol me confesse in good entent,  
 And make in haste my testament, 4610  
 As lovers doon that felen smerte:--  
 To Bialacoil leve I myn herte  
 Al hool, withoute departing,  
 Or doublenesse of repenting.'

**Coment Raisoun vient a L'amant.**

Thus as I made my passage 4615  
 In compleynt, and in cruel rage,  
 And I not wher to finde a leche  
 That couthe unto myn helping eche,  
 Sodeynly agayn comen down  
 Out of hir tour I saugh Resoun, 4620  
 Discrete and wys, and ful plesaunt,  
 And of hir porte ful avenaunt.  
 The righte wey she took to me,  
 Which stood in greet perplexite,  
 That was possed in every side, 4625  
 That I nist where I might abyde,  
 Til she, demurely sad of chere,  
 Seide to me as she com nere:--  
 'Myn owne freend, art thou yit greved?  
 How is this quarel yit acheved 4630  
 Of Loves syde? Anoon me telle;  
 Hast thou not yit of love thy fille?  
 Art thou not wery of thy servyse  
 That thee hath [pyned] in sich wyse?  
 What loye hast thou in thy loving? 4635  
 Is it swete or bitter thing?  
 Canst thou yit chese, lat me see,  
 What best thy socour mighte be?  
 'Thou servest a ful noble lord,  
 That maketh thee thral for thy reward, 4640  
 Which ay renewith thy turment,  
 With foly so he hath thee blent.  
 Thou felle in mischeef thilke day,  
 Whan thou didest, the sothe to say,  
 Obeysaunce and eek homage; 4645  
 Thou wroughtest no-thing as the sage.  
 Whan thou bicam his liege man,

Thou didist a gret foly than;  
 Thou wistest not what fel therto,  
 With what lord thou haddist to do. 4650  
 If thou haddist him wel knowe,  
 Thou haddist nought be brought so lowe;  
 For if thou wistest what it were,  
 Thou noldist serve him half a yeer,  
 Not a weke, nor half a day, 4655  
 Ne yit an hour withoute delay,  
 Ne never [han] loved paramours,  
 His lordship is so ful of shoures.  
 Knowest him ought?'  
*L'Amaunt.* 'Ye, dame, parde!'  
*Raisoun.* 'Nay, nay.'  
*L'Amaunt.* 'Yes, I.'  
*Raisoun.* 'Wherof, lat see?' 4660  
*L'Amaunt.* 'Of that he seyde I shulde be  
 Glad to have sich lord as he,  
 And maister of sich seignory.'  
*Raisoun.* 'Knowist him no more?'  
*L'Amaunt.* 'Nay, certis, I,  
 Save that he yaf me rewles there, 4665  
 And wente his wey, I niste where,  
 And I abood bounde in balaunce.'  
*Raisoun.* 'Lo, there a noble conisaunce!  
 But I wil that thou knowe him now  
 Ginning and ende, sith that thou 4670  
 Art so anguissous and mate,  
 Disfigured out of astate;  
 Ther may no wrecche have more of wo,  
 Ne caitif noon enduren so.  
 It were to every man sitting 4675  
 Of his lord have knowleching.  
 For if thou knewe him, out of dout,  
 Lightly thou shulde escapen out  
 Of the prisoun that marreth thee.'  
*L'Amaunt.* 'Ye, dame! sith my lord is he, 4680  
 And I his man, maad with myn honde,  
 I wolde right fayn undirstonde  
 To knowen of what kinde he be,  
 If any wolde enferme me.'  
*Raisoun.* 'I wolde,' seid Resoun, 'thee lere, 4685  
 Sith thou to lerne hast sich desire,  
 And shewe thee, withouten fable,  
 A thing that is not demonstrable.  
 Thou shalt [here lerne] without science,  
 And knowe, withoute experience, 4690  
 The thing that may not knowen be,  
 Ne wist ne shewid in no degree.  
 Thou mayst the sothe of it not witen,  
 Though in thee it were witen.  
 Thou shalt not knowe therof more 4695  
 Whyle thou art reuled by his lore;  
 But unto him that love wol flee,  
 The knotte may unclosed be,  
 Which hath to thee, as it is founde,  
 So long be knet and not unbounde. 4700  
 Now sette wel thyn entencioun,  
 To here of love discripcioun.

'Love, it is an hateful pees,  
 A free acquitaunce, without relees,  
 [A trouthe], fret full of falshede, 4705  
 A sikemesse, al set in drede;  
 In herte is a dispeiring hope,  
 And fulle of hope, it is wanhope;  
 Wyse woodnesse, and wood resoun,  
 A swete peril, in to droune, 4710  
 An hevy birthen, light to bere,  
 A wikked wawe away to were.  
 It is Caribdis perilous,  
 Disagreable and gracious.  
 It is discordaunce that can accorde, 4715  
 And accordaunce to discorde.  
 It is cunning withoute science,  
 Wisdom withoute sapience,  
 Wit withoute discrecioun,  
 Havoir, withoute possessioun. 4720  
 It is sike hele and hool siknesse,  
 A thrust drowned [in] dronkenesse,  
 An helthe ful of maladye,  
 And charitee ful of envye,  
 An [hunger] ful of habundaunce, 4725  
 And a gredy suffisaunce;  
 Delyt right ful of hevinesse,  
 And drierihed ful of gladnesse;  
 Bitter swetnesse and swete error,  
 Right evel savoured good savour; 4730  
 Sinne that pardoun hath withinne,  
 And pardoun spotted without [with] sinne;  
 A peyne also it is, Ioyous,  
 And felonye right pitous;  
 Also pley that selde is stable, 4735  
 And stedefast [stat], right mevable;  
 A strengthe, weyked to stonde upright,  
 And feblenesse, ful of might;  
 Wit unavysed, sage folye,  
 And Ioye ful of turmentrye; 4740  
 A laughter it is, weping ay,  
 Rest, that traveyleth night and day;  
 Also a swete helle it is,  
 And a sorowful Paradys;  
 A plesaunt gayl and esy prisoun, 4745  
 And, ful of froste, somer sesoun;  
 Pryme temps, ful of frostes whyte,  
 And May, devoide of al delyte,  
 With seer braunches, blossoms ungrene;  
 And newe fruyt, fillid with winter tene. 4750  
 It is a slowe, may not forbere  
 Raggess, ribaned with gold, to were;  
 For al-so wel wol love be set  
 Under raggess as riche rochet;  
 And eek as wel be amourettes 4755  
 In mourning blak, as bright burnettes.  
 For noon is of so mochel prys,  
 Ne no man founden [is] so wys,  
 Ne noon so high is of parage,  
 Ne no man founde of wit so sage, 4760  
 No man so hardy ne so wight,

Ne no man of so mochel might,  
 Noon so fulfilled of bounte,  
 [But] he with love may daunted be. 4765  
 Al the world holdith this way;  
 Love makith alle to goon miswey,  
 But it be they of yvel lyf,  
 Whom Genius cursith, man and wyf,  
 That wrongly werke ageyn nature.  
 Noon suche I love, ne have no cure 4770  
 Of suche as Loves servaunts been,  
 And wol not by my counsel fleen.  
 For I ne preyse that loving,  
 Wher-thurgh man, at the laste ending,  
 Shal calle hem wrecchis fulle of wo, 4775  
 Love greveth hem and shendith so.  
 But if thou wolt wel Love eschewe,  
 For to escape out of his mewe,  
 And make al hool thy sorwe to slake,  
 No bettir counsel mayst thou take, 4780  
 Than thinke to fleen wel, y-wis;  
 May nought helpe elles; for wite thou this:--  
 If thou flee it, it shal flee thee;  
 Folowe it, and folowen shal it thee.'  
*L'Amaunt.* Whan I hadde herd al Resoun seyn, 4785  
 Which hadde spilt hir speche in veyn:  
 Dame,' seyde I, 'I dar wel sey  
 Of this avaunt me wel I may  
 That from your scole so deviaunt  
 I am, that never the more avaunt 4790  
 Right nought am I, thurgh your doctryne;  
 I dulle under your disciplyne;  
 I wot no more than [I] wist [er],  
 To me so contrarie and so fer  
 Is every thing that ye me lere; 4795  
 And yit I can it al parcuere.  
 Myn herte foryetith therof right nought,  
 It is so writen in my thought;  
 And depe graven it is so tendir  
 That al by herte I can it rendre, 4800  
 And rede it over comunely;  
 But to my-silf lewedist am I.  
 'But sith ye love discreven so,  
 And lakke and preise it, bothe two,  
 Defyneth it into this letter, 4805  
 That I may thenke on it the better;  
 For I herde never [diffyne it ere],  
 And wilfully I wolde it lere.'  
*Raisoun.* 'If love be serched wel and sought,  
 It is a sykenesse of the thought 4810  
 Annexed and knet bitwixe tweyne,  
 [Which] male and female, with oo cheyne,  
 So frely byndith, that they nil twinne,  
 Whether so therof they lese or winne.  
 The roote springith, thurgh hoot brenning, 4815  
 Into disordinat desiring  
 For to kissen and embrace,  
 And at her lust them to solace.  
 Of other thing love recchith nought,  
 But setteth hir herte and al hir thought 4820

More for delectacioun  
 Than any procreacioun  
 Of other fruyt by engendring;  
 Which love to god is not plesing;  
 For of hir body fruyt to get 4825  
 They yeve no force, they are so set  
 Upon delyt, to pley in-fere.  
 And somme have also this manere,  
 To feynen hem for love seke;  
 Sich love I preise not at a leke. 4830  
 For paramours they do but feyne;  
 To love truly they disdeyne.  
 They falsen ladies traitoursly,  
 And sweren hem othes utterly,  
 With many a lesing, and many a fable, 4835  
 And al they finden deceyvable.  
 And, whan they her lust han geten,  
 The hoothe ernes they al foryeten.  
 Wimmen, the harm they byen ful sore;  
 But men this thenken evermore, 4840  
 That lasse harm is, so mote I thee,  
 Disceyve them, than disceyved be;  
 And namely, wher they ne may  
 Finde non other mene wey.  
 For I wot wel, in sothfastnesse, 4845  
 That [who] doth now his bisynesse  
 With any womman for to dele,  
 For any lust that he may fele,  
 But-if it be for engendrure,  
 He doth trespasse, I you ensure. 4850  
 For he shulde setten al his wil  
 To geten a likly thing him til,  
 And to sustene[n], if he might,  
 And kepe forth, by kindes right,  
 His owne lyknesse and semblable, 4855  
 For bicause al is corumpable,  
 And faile shulde successioun,  
 Ne were ther generacioun  
 Our sectis strenge for to save.  
 Whan fader or moder am in grave, 4860  
 Hir children shulde, whan they ben deede,  
 Ful diligent ben, in hir steede,  
 To use that werke on such a wyse,  
 That oon may thurgh another ryse.  
 Therefore set Kinde therin delyt, 4865  
 For men therin shulde hem delyte,  
 And of that dede be not erke,  
 But ofte sythes haunt that werke.  
 For noon wolde drawe therof a draught  
 Ne were delyt, which hath him caught. 4870  
 This hadde sotil dame Nature;  
 For noon goth right, I thee ensure,  
 Ne hath entent hool ne parfyt;  
 For hir desir is for delyt,  
 The which fortene crece and eke 4875  
 The pley of love for-ofte seke,  
 And thralle hem-silf, they be so nyce,  
 Unto the prince of every vyce.  
 For of ech sinne it is the rote,

Unlefulle lust, though it be sote,	4880
And of al yvel the racyne,	
As Tullius can determyne,	
Which in his tyme was ful sage,	
In a boke he made of Age,	
Wher that more he preyseth Elde,	4885
Though he be croked and unwelde,	
And more of commendacioun,	
Than Youthe in his discripcioun.	
For Youthe set bothe man and wyf	
In al perel of soule and lyf,	4890
And perel is, but men have grace,	
The [tyme] of youthe for to pace,	
Withoute any deth or distresse,	
It is so ful of wildenesse;	
So ofte it doth shame or damage	4895
To him or to his linage.	
It ledith man now up, now down,	
In mochel dissolucioun,	
And makith him love yvel company,	
And lede his lyf disrewlily,	4900
And halt him payed with noon estate.	
Within him-silf is such debate,	
He chaungith purpos and entent,	
And yalt [him] into som covent,	
To liven afir her empryse,	4905
And lesith fredom and fraunchyse,	
That Nature in him hadde set,	
The which ageyn he may not get,	
If he there make his mansioun	
For to abyde professioun.	4910
Though for a tyme his herte absente,	
It may not fayle, he shal repente,	
And eke abyde thilke day	
To leve his abit, and goon his way,	
And lesith his worship and his name,	4915
And dar not come ageyn for shame;	
But al his lyf he doth so mourne,	
Bicause he dar not hoom retourne.	
Fredom of kinde so lost hath he	
That never may recured be,	4920
But-if that god him graunte grace	
That he may, er he hennes pace,	
Conteyne undir obedience	
Thurgh the vertu of pacience.	
For Youthe set man in al folye,	4925
In unthrift and in ribaudye,	
In leccherye, and in outrage,	
So ofte it chaungith of corage.	
Youthe ginneth ofte sich bargeyn,	
That may not ende withouten peyn.	4930
In gret perel is set youth-hede,	
Delyt so doth his bridil lede.	
Delyt thus hangith, drede thee nought,	
Bothe mannish body and his thought,	
Only thurgh Youthe, his chamberere,	4935
That to don yvel is customere,	
And of nought elles taketh hede	
But only folkes for to lede	

Into disporte and wildenesse,  
 So is [she] froward from sadnesse. 4940  
 'But Elde drawith hem therfro;  
 Who wot it nought, he may wel go  
 [Demand] of hem that now am olde,  
 That whylom Youthe hadde in holde,  
 Which yit remembre of tendir age, 4945  
 How it hem brought in many a rage,  
 And many a foly therin wrought.  
 But now that Elde hath hem thurghsought,  
 They repente hem of her folye,  
 That Youthe hem putte in lupardye, 4950  
 In perel and in muche wo,  
 And made hem ofte amis to do,  
 And suen yvel companye,  
 Riot and avouterye.  
 'But Elde [can] ageyn restreyne 4955  
 From suche foly, and refreyne,  
 And set men, by hir ordinaunce,  
 In good reule and in governaunce.  
 But yvel she spendith hir servyse,  
 For no man wol hir love, ne pryse; 4960  
 She is hated, this wot I wele.  
 Hir acqueyntaunce wolde no man fele,  
 Ne han of Elde companye,  
 Men hate to be of hir alye.  
 For no man wolde bicomem olde, 4965  
 Ne dye, when he is yong and bolde.  
 And Elde merveilith right gretly,  
 When they remembre hem inwardly  
 Of many a perelous emprise,  
 Whiche that they wrought in sondry wyse, 4970  
 How ever they might, withoute blame,  
 Escape away withoute shame,  
 In youthe, withoute[n] damage  
 Or reproof of her linage,  
 Losse of membre, shedding of blode, 4975  
 Perel of deth, or losse of good.  
 'Wost thou nought where Youthe abit,  
 That men so preisen in her wit?  
 With Delyt she halt soiour,  
 For bothe they dwellen in oo tour. 4980  
 As longe as Youthe is in sesoun,  
 They dwellen in oon mansioun.  
 Delyt of Youthe wol have servyse  
 To do what so he wol devyse;  
 And Youthe is redy evermore 4985  
 For to obey, for smerte of sore,  
 Unto Delyt, and him to yive  
 Hir servise, whyl that she may live.  
 'Where Elde abit, I wol thee telle 4990  
 Shortly, and no whyle dwelle,  
 For thider bihoveth thee to go.  
 If Deth in youthe thee not slo,  
 Of this journey thou maist not faile.  
 With hir Labour and Travaile  
 Logged been, with Sorwe and Wo, 4995  
 That never out of hir courte go.  
 Peyne and Distresse, Syknesse and Ire,

And Malencoly, that angry sire,  
 Ben of hir paleys senatours;  
 Groning and Grucching, hir herbergeours, 5000  
 The day and night, hir to turment,  
 With cruel Deth they hir present,  
 And tellen hir, erliche and late,  
 That Deth stant armed at hir gate.  
 Than bringe they to hir remembraunce 5005  
 The foly dedis of hir infaunce,  
 Which causen hir to mourne in wo  
 That Youthe hath hir bigiled so,  
 Which sodeynly away is hasted.  
 She wepeth the tyme that she hath wasted, 5010  
 Complayning of the preterit,  
 And the present, that not abit,  
 And of hir olde vanitee,  
 That, but afor hir she may see  
 In the future som socour, 5015  
 To leggen hir of hir dolour,  
 To graunt hir tyme of repentaunce,  
 For hir sinnes to do penaunce,  
 And at the laste so hir governe  
 To winne the loy that is eterne, 5020  
 Fro which go bakward Youthe [hir] made,  
 In vanitee to droune and wade.  
 For present tyme abidith nought,  
 It is more swift than any thought;  
 So litel whyle it doth endure 5025  
 That ther nis compte ne mesure.  
 'But how that ever the game go,  
 Who list [have] loye and mirth also  
 Of love, be it he or she,  
 High or lowe, who[so] it be, 5030  
 In fruyt they shulde hem delyte;  
 Her part they may not elles quyte,  
 To save hem-silf in honestee.  
 And yit ful many oon I see  
 Of wimmen, sothly for to seyne, 5035  
 That [ay] desire and wolde fayne  
 The pley of love, they be so wilde,  
 And not coveite to go with childe.  
 And if with child they be perchaunce,  
 They wole it holde a gret mischaunce; 5040  
 But what-som-ever wo they fele,  
 They wol not pleyne, but concele;  
 But-if it be any fool or nyce,  
 In whom that shame hath no Iustyce.  
 For to delyt echon they drawe, 5045  
 That haunte this werk, bothe high and lawe,  
 Save sich that ar[e]n worth right nought,  
 That for money wol be bought.  
 Such love I preise in no wyse,  
 Whan it is given for coveitise. 5050  
 I preise no womman, though [she] be wood,  
 That yeveth hir-silf for any good.  
 For litel shulde a man telle  
 Of hir, that wol hir body selle,  
 Be she mayde, be she wyf, 5055  
 That quik wol selle hir, by hir lyf.

How faire chere that ever she make,  
 He is a wrecche, I undirtake,  
 That loveth such one, for swete or sour,  
 Though she him calle hir paramour, 5060  
 And laugheth on him, and makith him feeste.  
 For certeynly no suche [a] beeste  
 To be loved is not worthy,  
 Or bere the name of druery.  
 Noon shulde hir please, but he were wood, 5065  
 That wol dispoile him of his good.  
 Yit nevertheles, I wol not sey  
 [But] she, for solace and for pley,  
 May a Iewel or other thing  
 Take of her loves free yeving; 5070  
 But that she aske it in no wyse,  
 For drede of shame of coveityse.  
 And she of hirs may him, certeyn,  
 Withoute sclaundre, yeven ageyn,  
 And ioyne her hertes togidre so 5075  
 In love, and take and yeve also.  
 Trowe not that I wolde hem twinne,  
 Whan in her love ther is no sinne;  
 I wol that they togedre go,  
 And doon al that they han ado, 5080  
 As curteis shulde and debonaire,  
 And in her love beren hem faire,  
 Withoute vyce, bothe he and she;  
 So that alwey, in honestee,  
 Fro foly love [they] kepe hem clere 5085  
 That brenneth hertis with his fere;  
 And that her love, in any wyse,  
 Be devoid of coveityse.  
 Good love shulde engendrid be  
 Of trewe herte, iust, and secree, 5090  
 And not of such as sette her thought  
 To have her lust, and ellis nought,  
 So are they caught in Loves lace,  
 Truly, for bodily solace.  
 Fleshly delyt is so present 5095  
 With thee, that sette al thyn entent,  
 Withoute more (what shulde I glose?)  
 For to gete and have the Rose;  
 Which makith thee so mate and wood  
 That thou desirest noon other good. 5100  
 But thou art not an inche the nerre,  
 But ever abydest in sorwe and werre,  
 As in thy face it is sene;  
 It makith thee bothe pale and lene;  
 Thy might, thy vertu goth away. 5105  
 A sory gest, in goode fay,  
 Thou [herberedest than] in thyn inne,  
 The God of Love whan thou let inne!  
 Wherfore I rede, thou shette him out,  
 Or he shal greve thee, out of doute; 5110  
 For to thy profit it wol turne,  
 If he nomore with thee soioume.  
 In gret mischeef and sorwe sonken  
 Ben hertis, that of love arn dronken,  
 As thou peraventure knowen shal, 5115

Whan thou hast lost [thy] tyme al,  
 And spent [thy youthe] in ydilnesse,  
 In waste, and woful lustinesse;  
 If thou maist live the tyme to see  
 Of love for to delivered be, 5120  
 Thy tyme thou shall biwepe sore  
 The whiche never thou maist restore.  
 (For tyme lost, as men may see,  
 For no-thing may recured be).  
 And if thou scape yit, atte laste, 5125  
 Fro Love, that hath thee so faste  
 Knit and bounden in his lace,  
 Certeyn, I holde it but a grace.  
 For many oon, as it is seyn,  
 Have lost, and spent also in veyn, 5130  
 In his servyse, withoute socour,  
 Body and soule, good, and tresour,  
 Wit, and strengthe, and eek richesse,  
 Of which they hadde never redresse.'  
 Thus taught and preched hath Resoun, 5135  
 But Love spilte hir sermoun,  
 That was so imped in my thought,  
 That hir doctrine I sette at nought.  
 And yit ne seide she never a dele,  
 That I ne understode it wele, 5140  
 Word by word, the mater al.  
 But unto Love I was so thral,  
 Which callith over-al his pray,  
 He chasith so my thought [alway],  
 And holdith myn herte undir his sele, 5145  
 As trust and trew as any stele;  
 So that no devocioun  
 Ne hadde I in the sermoun  
 Of dame Resoun, ne of hir rede;  
 It toke no soiour in myn hede. 5150  
 For alle 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 your wille algate,  
 That I not love, but that I hate  
 Alle men, as ye me teche?  
 For if I do afir your speche, 5160  
 Sith that ye seyn love is not good,  
 Than must I nedis say with mood,  
 If I it leve, in hatrede ay  
 Liven, and voide love away  
 From me, [and been] a sinful wrecche, 5165  
 Hated of all that [love that] tecche.  
 I may not go noon other gate,  
 For either must I love or hate.  
 And if I hate men of-newe  
 More than love, it wol me rewe, 5170  
 As by your preching semeth me,  
 For Love no-thing ne preisith thee.  
 Ye yeve good counseil, sikirly,  
 That prechith me al-day, 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 your leve, 5180  
 If ye wolde diffyne it me,  
 I wolde gladly here, to see,  
 At the leest, if I may lere  
 Of sondry loves the manere.'  
*Raison.* 'Certis, freend, a fool art thou 5185  
 Whan that thou no-thing wolt allowe  
 That I [thee] for thy profit say.  
 Yit wol I sey thee more, in fay;  
 For I am redy, at the leste,  
 To accomplishe thy requeste, 5190  
 But I not wher it wol avayle;  
 In veyne, perauntre, I shal travayle.  
 Love ther is in sondry wyse,  
 As I shal thee here devyse.  
 For som love leful is and good; 5195  
 I mene not that which makith thee wood,  
 And bringith thee in many a fit,  
 And ravisshith fro thee al thy wit,  
 It is so merveilous and queynt;  
 With such love be no more aqueynt. 5200

**Comment Raisoun diffinist Amistie.**

'Love of Frenshipe also ther is,  
 Which makith no man doon amis,  
 Of wille knit bitwixe two,  
 That wol not breke for wele ne wo;  
 Which long is lykly to contune, 5205  
 Whan wille and goodis ben in comune;  
 Grounded by goddis ordinaunce,  
 Hool, withoute discordaunce;  
 With hem holding comuntee  
 Of al her goode in charitee, 5210  
 That ther be noon excepcioun  
 Thurgh chaunging of entencioun;  
 That ech helpe other at hir neede,  
 And wysly hele bothe word and dede;  
 Trewe of mening, devoid of slouthe, 5215  
 For wit is nought withoute trouthe;  
 So that the ton dar al his thought  
 Seyn to his freend, and spare nought,  
 As to him-silf, without dreding  
 To be discovered by wreying. 5220  
 For glad is that coniunccioun,  
 Whan ther is noon suspecioun  
 [Ne lak in hem], whom they wolde prove  
 That trew and parfit weren in love.  
 For no man may be amiable, 5225  
 But-if he be so ferme and stable,  
 That fortune chaunge him not, ne blinde,  
 But that his freend alwey him finde,  
 Bothe pore and riche, in oon [e]state.  
 For if his freend, thurgh any gate, 5230

Wol compleyne of his povertie,  
 He shulde not byde so long, til he  
 Of his helping him requere;  
 For good deed, done [but] thurgh prayere,  
 Is sold, and bought to dere, y-wis, 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, whan he axeth ought.  
 He hath gret thought, and dredith ay  
 For his disese, whan he shal pray  
 His freend, lest that he warned be, 5245  
 Til that he preve his stabiltee.  
 But whan that he hath founden oon  
 That trusty is and trew as stone,  
 And [hath] assayed him at al,  
 And found him stedefast as a wal, 5250  
 And of his freendship be certeyne,  
 He shal him shewe bothe loye and peyne,  
 And al that [he] dar thinke or sey,  
 Withoute shame, as he wel may.  
 For how shulde he ashamed be 5255  
 Of sich oon as I tolde thee?  
 For whan he woot his secree thought,  
 The thridde shal knowe ther-of right nought;  
 For tweyn in nombre is bet than three  
 In every counsel and secree. 5260  
 Repreve he dredeth never a del,  
 Who that biset his wordis wel;  
 For every wys man, out of drede,  
 Can kepe his tunge til he see nede;  
 And fooles can not holde hir tunge; 5265  
 A fooles belle is sone runge.  
 Yit shal a trewe freend do more  
 To helpe his felowe of his sore,  
 And socoure him, whan he hath nede,  
 In al that he may doon in dede; 5270  
 And gladder [be] that he him plesith  
 Than [is] his felowe that he esith.  
 And if he do not his requeste,  
 He shal as mochel him moleste  
 As his felow, for that he 5275  
 May not fulfille his voluntee  
 [As] fully as he hath requered.  
 If bothe the hertis Love hath fered,  
 Joy and wo they shul depart,  
 And take evenly ech his part. 5280  
 Half his any he shal have ay,  
 And comfort [him] what that he may;  
 And of his blisse parte shal he,  
 If love wol departed be.  
 'And whilom of this [amitee] 5285  
 Spak Tullius in a ditee;  
 ["A man] shulde maken his request  
 Unto his freend, that is honest;  
 And he goodly shulde it fulfille,

But it the more were out of skile, 5290  
 And otherwise not graunt therto,  
 Except only in [cases] two:  
 If men his freend to deth wolde dryve,  
 Lat him be bisy to save his lyve.  
 Also if men wolen him assaile, 5295  
 Of his wurship to make him faile,  
 And hindren him of his renoun,  
 Lat him, with ful entencioun,  
 His dever doon in ech degree  
 That his freend ne shamed be, 5300  
 In this two [cases] with his might,  
 Taking no kepe to skile nor right,  
 As ferre as love may him excuse;  
 This oughthe no man to refuse."  
 This love that I have told to thee 5305  
 Is no-thing contrarie to me;  
 This wol I that thou folowe wel,  
 And leve the tother everydel.  
 This love to vertu al attendith,  
 The tothir fooles blent and shendith. 5310  
 'Another love also there is,  
 That is contrarie unto this,  
 Which desyre is so constreyned  
 That [it] is but wille feyned;  
 Away fro trouthe it doth so varie, 5315  
 That to good love it is contrarie;  
 For it maymeth, in many wyse,  
 Syke hertis with coveityse;  
 Al in winning and in profyt  
 Sich love settith his delyt. 5320  
 This love so hangeth in balaunce  
 That, if it lese his hope, perchaunce,  
 Of lucre, that he is set upon,  
 It wol faile, and quenche anon;  
 For no man may be amorous, 5325  
 Ne in his living vertuous,  
 But-[if] he love more, in mood,  
 Men for hem-silf than for hir good.  
 For love that profit doth abyde  
 Is fals, and bit not in no tyde. 5330  
 [This] love cometh of dame Fortune,  
 That litel whyle wol contune;  
 For it shal chaungen wonder sone,  
 And take eclips right as the mone,  
 Whan she is from us [y]-let 5335  
 Thurgh erthe, that bitwixe is set  
 The sonne and hir, as it may falle,  
 Be it in party, or in alle;  
 The shadowe maketh her bemis merke,  
 And hir hornes to shewe derke, 5340  
 That part where she hath lost hir lyght  
 Of Phebus fully, and the sight;  
 Til, whan the shadowe is overpast,  
 She is enlumined ageyn as faste,  
 Thurgh brightnesse of the sonne bemes 5345  
 That yeveth to hir ageyn hir lemes.  
 That love is right of sich nature;  
 Now is [it] fair, and now obscure.

Now bright, now clipsy of manere,  
 And whylom dim, and whylom clere. 5350  
 As sone as Poverte ginneth take,  
 With mantel and [with] wedis blake  
 [It] hidith of Love the light away,  
 That into night it turneth day;  
 It may not see Richesse shyne 5355  
 Til the blakke shadowes fyne.  
 For, whan Richesse shyneth bright,  
 Love recovereth ageyn his light;  
 And whan it failith, he wol flit,  
 And as she [groweth, so groweth] it. 5360  
 'Of this love, here what I sey:--  
 The riche men are loved ay,  
 And namely tho that sparand bene,  
 That wol not wasshe hir hertes clene  
 Of the filthe, nor of the vyce 5365  
 Of gredy brenning avaryce.  
 The riche man ful fond is, y-wis,  
 That weneth that he loved is.  
 If that his herte it undirstood,  
 It is not he, it is his good; 5370  
 He may wel witen in his thought,  
 His good is loved, and he right nought.  
 For if he be a nigard eke,  
 Men wole not sette by him a leke,  
 But haten him; this is the soth. 5375  
 Lo, what profit his catel doth!  
 Of every man that may him see,  
 It geteth him nought but enmitee.  
 But he amende him of that vyce,  
 And knowe him-silf, he is not wys. 5380  
 'Certis, he shulde ay freendly be,  
 To gete him love also ben free,  
 Or ellis he is not wyse ne sage  
 No more than is a gote ramage.  
 That he not loveth, his dede proveth, 5385  
 Whan he his richesse so wel loveth,  
 That he wol hyde it ay and spare,  
 His pore freendis seen forfare;  
 To kepe [it ay is] his purpose,  
 Til for drede his eyen close, 5390  
 And til a wikked deth him take;  
 Him hadde lever asondre shake,  
 And late his limes a sondre ryve,  
 Than leve his richesse in his lyve.  
 He thenkith parte it with no man; 5395  
 Certayn, no love is in him than.  
 How shulde love within him be,  
 Whan in his herte is no pite?  
 That he trespasseth, wel I wat,  
 For ech man knowith his estat; 5400  
 For wel him oughthe be reprovod  
 That loveth nought, ne is not loved.  
 'But sith we arn to Fortune comen,  
 And [han] our sermoun of hir nomen,  
 A wondir wil I telle thee now, 5405  
 Thou herdist never sich oon, I trow.  
 I not wher thou me leven shal,

Though sothfastnesse it be [in] al,  
 As it is writen, and is sooth,  
 That unto men more profit doth 5410  
 The froward Fortune and contraire,  
 Than the swote and debonaire:  
 And if thee thinke it is doutable,  
 It is thurgh argument provable.  
 For the debonaire and softe 5415  
 Falsith and bigylith ofte;  
 For liche a moder she can cherishe  
 And milken as doth a norys;  
 And of hir goode to hem deles,  
 And yeveth hem part of her loweles, 5420  
 With grete richesse and dignitee;  
 And hem she hoteth stabilitee  
 In a state that is not stable,  
 But chaunging ay and variable;  
 And fedith hem with glorie veyne, 5425  
 And worldly blisse noncerteyne.  
 Whan she hem settith on hir whele,  
 Than wene they to be right wele,  
 And in so stable state withalle,  
 That never they wene for to falle. 5430  
 And whan they set so highe be,  
 They wene to have in certeintee  
 Of hertly frendis [so] gret noubre,  
 That no-thing mighte her stat encombre;  
 They truste hem so on every syde, 5435  
 Wening with hem they wolde abyde  
 In every perel and mischaunce,  
 Withoute chaunge or variaunce,  
 Bothe of catel and of good;  
 And also for to spende hir blood 5440  
 And alle hir membris for to spille,  
 Only to fulfille hir wille.  
 They maken it hole in many wyse,  
 And hoten hem hir ful servyse,  
 How sore that it do hem smerte, 5445  
 Into hir very naked sherte!  
 Herte and al, so hole they yeve,  
 For the tyme that they may live,  
 So that, with her flaterye,  
 They maken foolis glorifye 5450  
 Of hir wordis [greet] speking,  
 And han [there]-of a reioysing,  
 And trowe hem as the Evangyle;  
 And it is al falsheed and gyle,  
 As they shal afterwarde see, 5455  
 Whan they am falle in povertee,  
 And been of good and catel bare;  
 Than shulde they seen who freendis ware.  
 For of an hundred, certeynly,  
 Nor of a thousand ful scarsly, 5460  
 Ne shal they fynde unnethis oon,  
 Whan povertee is comen upon.  
 For [this] Fortune that I of telle,  
 With men whan hir lust to dwelle,  
 Makith hem to lese hir conisaunce, 5465  
 And nourishith hem in ignoraunce.

'But froward Fortune and perverse,  
 Whan high estatis she doth reverse,  
 And maketh hem to tumble down  
 Of hir whele, with sodeyn tourm, 5470  
 And from hir richesse doth hem flee,  
 And plongeth hem in poverttee,  
 As a stepmoder envyous,  
 And leyeth a plastre dolorous  
 Unto her hertis, wounded egre, 5475  
 Which is not tempred with vinegre,  
 But with poverte and indigence,  
 For to shewe, by experience,  
 That she is Fortune verely  
 In whom no man shulde affy, 5480  
 Nor in hir yeftis have fianuce,  
 She is so ful of variaunce.  
 Thus can she maken high and lowe,  
 Whan they from richesse ar[e]n throwe,  
 Fully to knowen, withouten were, 5485  
 Freend of effect, and freend of chere;  
 And which in love weren trew and stable,  
 And whiche also weren variable,  
 After Fortune, hir goddessse,  
 In poverte, outhen in richesse; 5490  
 For al [she] yeveth, out of drede,  
 Unhappe bereveth it in dede;  
 For Infortune lat not oon  
 Of freendis, whan Fortune is goon;  
 I mene tho freendis that wol flee 5495  
 Anoon as entreth poverttee.  
 And yit they wol not leve hem so,  
 But in ech place where they go  
 They calle hem "wrecche," sorne and blame,  
 And of hir mishappe hem diffame, 5500  
 And, namely, siche as in richesse  
 Pretendith most of stablenesse,  
 Whan that they sawe him set onlofte,  
 And weren of him socoured ofte,  
 And most y-holpe in al hir nede: 5505  
 But now they take no maner hede,  
 But seyn, in voice of flaterye,  
 That now apperith hir folye,  
 Over-al where-so they fare,  
 And singe, "Go, farewell feldefare." 5510  
 Alle suche freendis I beshrewe,  
 For of [the] trewe ther be to fewe;  
 But sothfast freendis, what so bityde,  
 In every fortune wolen abyde;  
 They han hir hertis in suche noblesse 5515  
 That they nil love for no richesse;  
 Nor, for that Fortune may hem sende,  
 They wolen hem socoure and defende;  
 And chaunge for softe ne for sore,  
 For who is freend, loveth evermore. 5520  
 Though men drawe swerd his freend to slo,  
 He may not hewe hir love a-two.  
 But, in [the] case that I shal sey,  
 For pride and ire lese it he may,  
 And for reprove by nycetee, 5525

And discovering of privitee,  
 With tonge wounding, as feloun,  
 Thurgh venemous detraccioun.  
 Frend in this case wol gon his way,  
 For no-thing greve him more ne may; 5530  
 And for nought ellis wol he flee,  
 If that he love in stabilitee.  
 And certeyn, he is wel bigoon  
 Among a thousand that fyndith oon.  
 For ther may be no richesse, 5535  
 Ageyns frendship, of worthinesse;  
 For it ne may so high atteigne  
 As may the valoure, sooth to seyne,  
 Of him that loveth trew and wel;  
 Frendship is more than is catel. 5540  
 For freend in court ay better is  
 Than peny in [his] purs, certis;  
 And Fortune, mishapping,  
 Whan upon men she is [falling],  
 Thurgh misturning of hir chaunce, 5545  
 And casteth hem oute of balaunce,  
 She makith, thurgh hir adversitee,  
 Men ful cleerly for to see  
 Him that is freend in existence  
 From him that is by apparence. 5550  
 For Infortune makith anoon  
 To knowe thy freendis fro thy foon,  
 By experience, right as it is;  
 The which is more to preyse, y-wis,  
 Than [is] miche richesse and tresour; 5555  
 For more [doth] profit and valour  
 Poverte, and such adversitee,  
 Bifore than doth prosperitee;  
 For the toon yeveth conisaunce,  
 And the tother ignoraunce. 5560  
 'And thus in poverte is in dede  
 Trouthe declared fro falsehede;  
 For feynte frendis it wol declare,  
 And trewe also, what wey they fare. 5565  
 For whan he was in his richesse,  
 These freendis, ful of doublenesse,  
 Offrid him in many wyse  
 Hert and body, and servyse.  
 What wolde he than ha [yeve] to ha bought  
 To knowen openly her thought, 5570  
 That he now hath so clerly seen?  
 The lasse bigyled he sholde have been  
 And he hadde than perceyved it,  
 But richesse nold not late him wit.  
 Wel more avauntage doth him than, 5575  
 Sith that it makith him a wys man,  
 The greet mischeef that he [receyveth],  
 Than doth richesse that him deceyveth.  
 Richesse riche ne makith nought  
 Him that on tresour set his thought; 5580  
 For richesse stont in suffisaunce  
 And no-thing in habundaunce;  
 For suffisaunce al-only  
 Makith men to live richely.

For he that hath [but] miches tweyne, 5585  
 Ne [more] value in his demeigne,  
 Liveth more at ese, and more is riche,  
 Than doth he that is [so] chiche,  
 And in his bern hath, soth to seyn,  
 An hundred [muwis] of whete greyn, 5590  
 Though he be chapman or marchaunt,  
 And have of golde many besaunt.  
 For in the geting he hath such wo,  
 And in the keping drede also,  
 And set evermore his bisynesse 5595  
 For to encrease, and not to lesse,  
 For to augment and multiply.  
 And though on hepis [it] lye him by,  
 Yit never shal make his richesse  
 Asseth unto his gredinesse. 5600  
 But the povre that recchith nought,  
 Save of his lyflode, in his thought,  
 Which that he getith with his travaile,  
 He dredith nought that it shal faile,  
 Though he have lytel worldis good, 5605  
 Mete and drinke, and esy food,  
 Upon his travel and living,  
 And also suffisaunt clothing.  
 Or if in syknesse that he falle,  
 And lothe mete and drink withalle, 5610  
 Though he have nought, his mete to by,  
 He shal bithinke him hastely,  
 To putte him out of al daunger,  
 That he of mete hath no mister;  
 Or that he may with litel eke 5615  
 Be founden, whyl that he is seke;  
 Or that men shul him bere in hast,  
 To live, til his syknesse be past,  
 To somme maysondewe bisyde;  
 He cast nought what shal him bityde. 5620  
 He thenkith nought that ever he shal  
 Into any syknesse falle.  
 'And though it falle, as it may be,  
 That al betyme spare shal he  
 As mochel as shal to him suffyce, 5625  
 Whyl he is syke in any wyse,  
 He doth [it], for that he wol be  
 Content with his povertie  
 Withoute nede of any man.  
 So miche in litel have he can, 5630  
 He is apayed with his fortune;  
 And for he nil be importune  
 Unto no wight, ne onerous,  
 Nor of hir goodes coveitous;  
 Therefore he spareth, it may wel been, 5635  
 His pore estat for to sustene.  
 'Or if him lust not for to spare,  
 But suffrith forth, as nought ne ware,  
 Atte last it hapneth, as it may,  
 Right unto his laste day, 5640  
 And taketh the world as it wolde be;  
 For ever in herte thenkith he,  
 The soner that [the] deeth him slo,

To paradys the soner go  
 He shal, there for to live in blisse, 5645  
 Where that he shal no good misse.  
 Thider he hopith god shal him sende  
 Aftir his wrecchid lyves ende.  
 Pictagoras himsilf rehearses,  
 In a book that the Golden verses 5650  
 Is clepid, for the nobilitee  
 Of the honourable ditee:--  
 "Than, whan thou gost thy body fro,  
 Free in the eir thou shalt up go,  
 And leven al humanitee, 5655  
 And purely live in deitee."--  
 He is a fool, withoute were,  
 That trowith have his countre here.  
 "In erthe is not our countree,"  
 That may these clerkis seyn and see 5660  
 In Boece of Consolacioun,  
 Where it is maked mencion  
 Of our countree pleyn at the eye,  
 By teching of philosophye,  
 Where lewid men might lere wit, 5665  
 Who-so that wolde translaten it.  
 If he be sich that can wel live  
 Aftir his rente may him yive,  
 And not desyreth more to have,  
 That may fro povertie him save: 5670  
 A wys man seide, as we may seen,  
 Is no man wrecched, but he it wene,  
 Be he king, knight, or ribaud.  
 And many a ribaud is mery and baud,  
 That swinkith, and berith, bothe day and night, 5675  
 Many a burthen of gret might,  
 The whiche doth him lasse offense,  
 For he suffrith in pacience.  
 They laugh and daunce, trippe and singe,  
 And ley not up for her living, 5680  
 But in the tavern al dispendith  
 The winning that god hem sendith.  
 Than goth he, fardels for to bere,  
 With as good chere as he dide ere;  
 To swinke and traveile he not feynith, 5685  
 For for to robben he disdeynith;  
 But right anoon, aftir his swinke,  
 He goth to tavern for to drinke.  
 Alle 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 see,  
 Shal never for richesse riche bee,  
 But evermore pore and indigent, 5695  
 Scarce, and gredy in his entent.  
 'For soth it is, whom it displese,  
 Ther may no marchaunt live at ese,  
 His herte in sich a were is set,  
 That it quik brenneth [more] to get, 5700  
 Ne never shal [enough have] geten;  
 Though he have gold in gemers yeten,

For to be nedey he dredith sore.  
 Wherfore to geten more and more  
 He set his herte and his desire; 5705  
 So hote he brennith in the fire  
 Of coveitise, that makith him wood  
 To purchase other mennes good.  
 He undirfongith a gret peyne,  
 That undirtakith to drinke up Seyne; 5710  
 For the more he drinkith, ay  
 The more he leveth, the soth to say.  
 [This is the] thirst of fals geting,  
 That last ever in coveiting,  
 And the anguisshe and distresse 5715  
 With the fire of gredinesse.  
 She fighteth with him ay, and stryveth,  
 That his herte asondre ryveth;  
 Such gredinesse him assaylith,  
 That whan he most hath, most he faylith. 5720  
     Phisiciens and advocates  
 Gon right by the same yates;  
 They selle hir science for winning,  
 And haunte hir crafte for greet geting.  
 Hir winning is of such swetnesse, 5725  
 That if a man falle in sikenesse,  
 They are ful glad, for hir encrease;  
 For by hir wille, withoute lees,  
 Everiche man schulde be seke,  
 And though they dye, they set not a leke. 5730  
 After, whan they the gold have take,  
 Ful litel care for hem they make.  
 They wolde that forty were seke at onis,  
 Ye, two hundred, in flesh and bonis,  
 And yit two thousand, as I gesse, 5735  
 For to encrenen her richesse.  
 They wol not worchen, in no wyse,  
 But for lucre and coveityse;  
 For fysyk ginneth first by *fj*;  
 The fysycien also sothely; 5740  
 And sithen it goth fro *fj* to *sy*;  
 To truste on hem, it is foly;  
 For they nil, in no maner gree,  
 Do right nought for charitee. 5745  
     'Eke in the same secte are set  
 Alle tho that prechen for to get  
 Worshipes, honour, and richesse.  
 Her hertis arm in greet distresse,  
 That folk [ne] live not holily.  
 But aboven al, 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 fulle of cursidnesse.  
 Not liche to the apostles twelve,  
 They deceyve other and hem-selve;  
 Bigyled is the gyler than.  
 For preching of a cursed man, 5760  
 Though [it] to other may profyte,

Himsilf avaieth not a myte;  
 For oft good predicacioun  
 Cometh of evel entencioun.  
 To him not vailith his preching, 5765  
 Al helpe he other with his teching;  
 For where they good ensaumple take,  
 There is he with veynglorie shake.  
 'But lat us leven these prechoures,  
 And speke of hem that in her toures 5770  
 Hepe up her 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 binde, 5775  
 Out of the sonne, and of the winde;  
 They putte up more than nede ware,  
 Whan they seen pore folk forfare,  
 For hunger dye, and for cold quake;  
 God can wel vengeaunce therof take. 5780  
 [Thre] gret mischeves hem assailith,  
 And thus in gadring ay travaylith;  
 With moche peyne they winne 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 live,  
 That to richesse her hertis yive,  
 And in defaute of love it is,  
 As it shewith ful wel, y-wis. 5790  
 For if these gredy, the sothe to seyn,  
 Loveden, and were loved ageyn,  
 And good love regned over-alle,  
 Such wikkidnesse ne shulde falle;  
 But he shulde yeve that most good had 5795  
 To hem that weren in nede bistad,  
 And live withoute fals usure,  
 For charitee ful clene and pure.  
 If they hem yeve to goodnesse,  
 Defending hem from ydelnesse, 5800  
 In al this world than pore noon  
 We shulde finde, I trowe, not oon.  
 But chaunged is this world unstable;  
 For love is over-al vendable.  
 We see that no man loveth now 5805  
 But for winning and for prow;  
 And love is thrallid in servage  
 Whan it is sold for avauntage;  
 Yit wommen wol hir bodies selle;  
 Suche soules goth to the devel of helle.' 5810

[Here ends l. 5170 of the F. text. A great gap follows. The next line answers to l. 10717 of the same.]

1711. Th. thystels; G. thesteles. 1713. Ful] *Both* For. Th. moche; G. mych.

1721. G. botheum; Th. bothum; *read* botoun. 1727. Th. shotte. 1728. G. me nye (!) 1732. *Both* Sithen; Th. chyuered. 1733. *I supply* that. 1736. *I supply* ther; F. *iluec*. 1743. Th. drey; G. drie. 1749. Th. yet; G. atte. 1750. Th. whiche; G. which it. 1757. G. to do; Th. do. 1758. *Both* two (!). 1761. *Both* bothum. 1766. *Both* certis euenly. 1771. a] *Both* his.

1779. *I supply* myn. 1786. *Both* bothom; *so in* 1790. 1791. *Both* were to haue. 1797, 8. Th. fyne, pyne; G. feyne, peyne. 1806. Th. of; G. on. 1808. *Both* drawe. 1811. Th. stycked; G. stikith. 1814. felte] *both* lefte (!).

1845. *Both* bothom. 1848. *Both* mighte it. 1851. *Both* sene I hadde. 1853, 4. *Both* thore, more; *see* l. 1857. 1856. G. thens; Th. thence. 1860. G. Castith; Th. Casteth. 1863. G. which. 1873. Th. dethe; G. deth. 1874. G. Whader; Th. Whether. 1879. *I supply* ful. 1892. *So* Th.; G. (*in late hand*) That he hadde the body hole made. 1895. *Both* without.

*Transpose* 1913, 4? 1922. Th. hem; G. hym. 1924. *Both* softyng; *see* 1925. 1925. *Both* prikkith. 1929. Th. iape. 1933. Th. hastily; G. hastily. 1934. *I supply* the. 1946. *Both* al. 1965. *Both* loue (!). 1971. *Both* Without.

1982. G. *om.* me. 1984. Th. Sens. 1994. *Supply* to; *see* 2126. 1999. Th. sythe; G. sith; *read* sithen. 2002. *For* of *read* to? 2006. G. must. *Both* kysse. 2012. *Both* without. 2018. *Both* gonfenoun. 2022. *I supply* so. 2030. G. thens; Th. thence. 2033. *Both* without. 2038. *Perhaps* quoynt. 2044. *Perhaps* tan (*for* taken).

2046. *Both* Disteyned (F. *deceus*). 2049. *Both* *ins.* her *after* through. 2066. G. wole; Th. wot (F. *savez*). 2067. *Both* susprised. 2068. *Perhaps* tan (*for* taken). 2074. *I supply* it. 2076. G. disese; Th. desese (F. *dessaisir*). 2085. Th. tresore; G. tresour. 2099. *I supply* al. 2105. Th. at; G. atte.

2109. *Om.* But? 2116. *Read* gree? 2132. G. compleysshenn; Th. accomplysshenn. 2141. *I supply* sinne. 2142. Th. entierly. 2150. G. Whanne that; Th. Whan. 2154. *Both* bigynneth to amende. 2167. Th. he; G. ye.

2176. G. say; Th. saye. 2178. G. ageyns; Th. ayenst. 2183. G. withouten; Th. without. 2185. G. resseyue; Th. receyue. *Both* vnto (*for* to). 2191. *I supply* that. 2195. *Both* in (*for* a). 2208. G. yong; Th. yonge. 2215. G. more; Th. mare. 2218. Th. hem; G. him. 2219, 20. *Both* somme, domme. 2224. Th. rybaudye; G. rebaudrye. 2234. Th. sette; G. *om.*

2247. *Both* trewly. 2249, 2251, 2254. *Both* Without. 2261. *I supply* hem; *both* best. 2264. G. streght. *Both* on (*for* upon). 2268. G. ruyde; Th. rude (F. *cil vilain*). 2271. G. streit. Th. aumere; G. awmere; *see* 2087. 2278. Th. Whit-; G. wis-. 2279. *Both* costneth (F. *couste*). 2285. *Both* Farce. 2294. G. knowith (!); *so* Th. 2302. *Both* pleyneth (!).

2305. *I supply* som. 2309. *I supply* best. 2316. Th. tyl; G. to. 2318. G. *om.* no. 2327. *Both* meuen. 2336. *Both* londes; *read* Loues. 2341. G. this swiffte (*so* Th.; F. *si riche don*). *Both* it is; *om.* it. 2344, 9. *I supply* that. 2347. *Both* better. 2355. G. that heere; Th. *om.* that.

2362. *I supply* eek. 2365. *Both* and (*for* in). 2367, 8. *Both* departe, parte. 2371, 2. *So* Th.; G. sitte, flitte. 2383. *I supply* wol. 2384. G. *om.* is. 2388. *I supply* al. 2395-2442. *Not in* G.; *from* Th. 2401. *I supply* yit. 2403, 4. Th. fal, al. 2405. Th. holy. 2413. As] Th. A.

2427. Th. sene (F. *envoier*). 2432. Th. gone and visyten. 2437, 8. Th. sene, bene. 2443. G. *begins again*. 2446. *Both* thou dost; *om.* thou. 2454. *For* wolt *read* nilt? 2466. *Om.* of? 2472. *I supply* the. 2473. *For* Thought *read* That swete? 2477. *I supply* thou.

2492. *Both* domme. 2494, 2521. Th. faste; G. fast. 2499. G. yitt; Th. yet (*for* yif). 2532. *I supply* thy; F. *ta raison*. Th. durste; G. derst. 2541. a] Th. o.

2550. Th. batell; G. batelle. 2563, 4. Th. a-brede, forwerede; G. abrode, forweriede; *see* 3251. 2569. seme] *Both* se. 2576. Th. slombrest. 2578. G. *om.* a.

2610. Th. Withouten; G. Without. Th. kesse; G. kysse. 2617. *Both* I wote not; *read* I noot. 2619. *Both* better. 2621. *Both* on hir I caste. 2622. *Both* That (*for* Than). 2628. *Both* ligen. 2649. Th. shalt; G. shalle. 2650. *Both* whider (!). 2655, 6. Th. aferde, vnsperde; G. afeerd, unspered. 2660. Th. shore. 2664. Th. thy; G. the. 2668. *Both* without. 2669. *Both* *om.* a.

2675. Th. whan; G. whanne; *read* wham or whom; F. *De qui tu ne pues avoir aise*. 2676. *Corrupt*; F. *Au departir la porte baise*. Th. away; G. away. 2683. Th. *ins.* any (G. ony) *bef.* wene. 2687. Th. selfe; G. silf. 2688. Th. assayed; G. assaid. 2690. *Both* for to (*for* to). 2693. Th. ofte; G. of. 2697. Th. dothe; G. doith. 2700. *I supply* hir. 2709, 2710. *Both* more, fore; *read* mare, fare. *I supply* thee. 2712. *Perhaps* omit to. 2729. Th. Aye; G. A-ye.

2746. *I supply* may. 2748. Th. great; G. greet. 2752. *For* that *read* yet? 2755, 6. Th. sete, etc; G. sett, etc. 2760. *Both* yeue. 2763. *I supply* his. Th. trust; G. trist. 2774. *Both* aftirward. 2775. *I supply* to. 2777. *Both* yeue. 2786. *Both* endure. 2789, 90. Th. solace, lace. G. Doith. 2791. *Both* first.

2796. G. Thenkyng; Th. Thynkyng; *see* 2804. 2798. *Both* and in peyne. 2801. *Both* *ins.* to *bef.* have. 2824. *Both* not ben; F. *tu seroies*. 2831. *Both* myght. 2833. *Both* me (*for* hem); *see* 2845. 2845. *I supply* my; *see* 2833. 2846. G. sittith; Th. sytteth. 2854. Th. him; G. hem. Th. apayde; G. apaied; *see* l. 2891.

2895. G. and of; Th. *om.* of. 2897. G. which. 2912. *I supply* yit. 2916. *I supply* it. Th. conuoye G. conueye. 2917. they] *Both* thou.

2921, 2. *Both* sene, clene; *supply* he. 2934. *I supply* that. 2935. *Both* declared thee. 2946. Th. sufferaunce; G. suffraunce. 2950. *Both* yeue. 2954. Th. vanysshed; G. vanyshide. 2960, 2973. *Both* bothom; *read* botoun. 2970. G. bisiede; Th. besyed. 2971. Th. haye; G. hay.

2981. Th. gladde; G. glad. 2984. F. *Bel-Acueil*. 2987. G. outter; Th. vtter. 2990. Th. fressshe; G. fresh. 2992. *Both* warrans; *I supply* I be; F. *Ge vous i puis bien garantir*. 3000. Th. hertely; G. hertly. 3001. *I supply* I. 3009, 3013. *Both* bothom; *read* botoun. 3010. Th. fressshe; G. fresh. Th. spronge; G. sprange. 3012. *Both* myght. 3020. Th. grasse; G. gras. 3029. *I insert*

no. 3035. *Both* Brought; *I supply* On lyve (i. e. to life). Th. ylke; G. ilk.

3038. Th. so vgly; G. so oughlye; *om.* so. 3045. *Both* bothoms; *read* botouns. Th. las; G. lasse. 3046. Th. sondrie; G. sondre. 3047. Th. wyste; G. wist. 3050, 3064. *Both* Bothoms. 3052. *Both* Venus hath flemed. 3058. G. *om.* is. 3071, 6, 8. *Both* bothom. 3079. *I supply* me; F. *me fis.* 3083. G. waxe; Th. west.

3109. *Both* bothom. 3115. *Both* arise; *read* ryse. 3125. *Both* And late (lette) it growe. 3127, 8. *Both* were, bere. 3136. G. *om.* Th. His eyes reed sparclng as the fyre-glowe (*too long*); F. *S'ot les yex rouges comme feus.* 3037. *Both* kirked. 3150. I] G. it; Th. he; F. *ge.* 3154. Th. agayne; G. ageyns.

3164. Th. he; G. it. 3179. *I supply* wot. 3186. Th. brast; G. barste. 3188. G. That was; Th. *m.* That. Th. through; G. thurgh. 3191. Th. highe; G. high. 3195. *Both* without. 3201. on] G. in (!). 3207. *Both* For nature; *I omit* For. 3209. *Both* but if the. 3213. Th. seignorie; G. seignurie.

3219,20. G. freende, sheende; Th. frende, shende. 3221. Th. the; G. ye. 3227. G. didest (!). 3228. Th. had; G. hadde; *read* haddest. 3230. *I supply* ward. 3231,2. *Both* wene, sene; *I supply* thee. 3248. G. *om.* nat. 3251. Th. werrey; G. werye. 3264. *Both* seyne; feyne *seems better.* 3266. *I supply* it. 3274. *Both* he be a; *I omit* a. 3279. G. *om.* of.

3282. Th. moche; G. mych. 3292. G. arrage (!). 3301. *After* gete, Th. *ins.* the, and G. thee. 3315. Th. counsayle; G. counsele. 3320. *Both* thought; *read* taughte. 3331. *Both* Who that; *I omit* that. 3337. *Both* cherisaunce; F. *chevissance.* 3340. *Both* myght. 3344. *Both* fast.

3350. *Both* witholde. 3355. Th. whiche; G. which. 3356. G. *om.* have. Th. meymed. 3364. Th. fresshe; G. fresh. *Both* bothom. 3372. Th. fiers. 3379. Th. meke; G. make. 3385. *I supply* him. 3399. Th. forbode; G. fobede; *read* forbad. 3406. *I supply* sir. 3408. *Both* amenden.

3414. G. *om.* I. 3418. G. you shulde. 3429. G. doon elles welle; Th. done al wel; F. *Toutes vos autres volentes Ferai.* 3433. Th. suche; G. sichen; F. *puis-qu'il me siet.* 3447. *Both* where that the; *I omit* that. 3448. *I supply* thou; F. *tu.* 3454. Th. tale; G. talle. 3455. Th. affayre; G. affere. 3462. *Both* good mes (*sic*); F. *en bon point*; see l. 1453. 3464. *Both* -come. 3468. G. *om.* me.

3473. *Both* bothom. 3482. Morris *supplies* hard. 3490. *Both* That he had. 3491. G. Thanne; Th. Than; *read* That; F. *Qu'Amors.* 3498. G. Thou; Th. Tho. *Both* and me (*for and*). 3502. *Both* bothom. 3508. *I supply* word. 3510. Th. moche; G. mych. 3522. *Both* ye (*for he*); F. *Que il.* 3525. *Both* it is.

3534. G. to beye; Th. to bey. 3548. *Both* This; F. *C'est*; This = This is. 3552. Th. he; G. ye. 3554. *Both* Vpon (*for On*). 3560. *Read* mis (*for amis*). 3563. Th. moste; G. most. 3590. G. lette; Th. let. 3591. Th. hye; G. high.

3595-3690. *Not in G.*; *from* Th. 3599, 3600. Th. please, ease. 3604. Th. dare (*for thar*), *wrongly.* Th. aferde. 3615. Th. without. 3619. Th. hadde. 3620. Th. leaue. 3622. Th. hel. 3626. Th. eftres. 3633. Th. spannysshinge. 3641. Th. without. 3642. Th. sene. 3643. Th. the god of blesse; F. *Diex la beneie.* 3646. Th. marueyle.

3656. Th. leysar. 3660. Th. That so swetely. 3663. Th. cosse. 3667. Th. sayd. 3670, 1. Th. dare. 3674. Th. ywisse. 3676. Th. lyfe; *read* live. 3679. Th. best. 3687. Th. first. 3688. Th. fel downe. 3690. Th. grapes be ripe; *om.* be. 3691. G. *begins again.* 3694. *Both* Though. 3697. *Both* rennyng (*for rewing*). 3698. *Both* come (*absurdly*); see l. 3700; *read* to me. 3699. Th. werryeth; G. werieth; F. *guerroie.* 3707. Th. flame. 3709. *Both* hette. 3710. G. herte is; Th. hert is; *read* hertis = hertes. *Both* sette. 3716. G. nelle; Th. nyl. 3718. *Both* neithir (*for nor*).

3723. G. pruyde. 3730. Th. warne; G. wome. 3742. G. outterly; Th. vtterly. 3745. *Both* pleyne (playne). 3746. *Both* -nyse. 3748. G. thenkith. 3749. Th. warne; G. wome. 3751. *Both* ye helpe; *read* to helpe. 3755. Th. with his hete. 3756. *Both ins.* me *after* bad. 3757. G. Grauntede; Th. Graunt. 3761. Thar] Th. There nede. 3763. *Both* Stroke. 3774. G. it wille; Th. at wyl. 3779. Th. selde; G. yelde.

3790. G. strong; Th. stronge. 3803, 3811. *Both* bare. 3805. G. gret; Th. great. 3807. *Both* myght. 3808. G. report. 3812. *Both* square. 3832. Th. regarde. 3834. Th. thus; G. this. 3845. *I supply* not. 3846. *I supply* to. 3848. G. thenkith.

3852. *I supply* Ne. *Both* verge; see 3234. G. hadde; Th. had. 3862. Th. wende; G. wente. 3864. Th. vayle; G. bayle. Th. stede; G. stide. 3877. *Both* first. 3880. G. fals. *Both* lye. 3885. G. such. 3889. G. vylonye. 3891. M. *supplies* for. 3895. *Both* trechours. 3897. *I supply* wel. 3902. *Both* herte I crye. 3907. *Both* lowe. 3912. G. yhe; Th. eye. 3915. *I supply* yit. 3917. Th. werreyed; G. werried.

3928. Th. Counsayle. *Both* must; *read* mot, and *supply* take. 3942. *Both* Do; *read* To. *Both* fortresse; F. *forteresce.* 3943. *Both* Thanne (Than) close; F. *Qui les Roses clorra entor.* 3954. Th. blende; G. blynde. 3955. *I supply* for. 3967. *I supply* Til. *Both* last. 3971. *Both* ferre. 3973. *I supply* so. 3974. *I supply* do. 3977. Th. haue. 3979. *Both* shamed. 3982. G. withoute; Th. without.

3985, 6. G. *om.* he. 3994. Th. vilanously; G. vilaynesly. 4000. *Both* right. *I supply* bothe a-. 4009, 4016. G. doist. 4011. *Both* bothoms. 4015. *Both* Stoute, porte. 4021. G. an high; Th. an hye; *read* in hy. 4026. *Both* To make. 4036. *Both* sittith (-eth). 4044. *I supply* not.

4059. Th. sothe; G. sooth. G. knowe. 4063. as] G. a. 4065. G. om. he. 4072. G. gardyne. 4073. *a-fere*, i. e. on fire. 4089. *Both put it after* I. 4096. *Both* me (for men). 4098. *Both* myght. 4110. Th. quake; C. quoke. 4111. *Both* bothom. *I supply* that.

4114. Th. moche; G. mych. 4120. Th. fresshe; G. fresh. 4158. G. Aboute; Th. About. 4159. G. fademe. 4175. M. *supplies* ne. 4177. *Supply* For (F. Car). *Both* temprure.

4181. *Both* of; *read* as. 4188. *Both* Roses; *read* Rosers; F. *rosiers*. 4191. G. and bows; Th. bowes and. 4194. whiche] *Both* who. 4207. *I supply* eek. 4208. G. om. kepte. 4220. Th. lefte; G. lyft. 4222. M. *supplies* hir. 4142. Th. Ofter; G. Ofte.

4246. G. wole. 4254. M. *supplies* ne. 4264. Th. eye; G. ighe. 4269. Th. deserte; G. disseit. 4272. *Both* walketh (!). 4283. *Both* lyue. 4285. *Both* Which (for Ther); *giving no sense*. 4288. Th. whiche; G. which. 4289. *I supply* muche. 4291. *Both* except. 4293. *I supply* loveres. 4294. *I supply* the. 4308. *Both* bothoms.

4314. G. om. of. 4322. *Both* wente aboute (a = have). 4337. *Both* make. 4339. G. tiliers; Th. tyllers. 4344. Th. nyl; G. nel. 4352. *Both* wente; aboven to haue. 4355. Th. folke; G. folk. 4356. G. glowmbe; Th. glombe. 4357. M. *supplies* thou. 4358. *I supply* in. Th. tourneth; G. tourne. 4361. Th. areyse; G. arise. 4363. Th. hyst. *Both* but; *read* al. *Both* lust. 4364. *Both* trust. 4365. am] *Both* is. 4366. *Both* charge. 4372. wal] G. wole; Th. wol.

4394. *Both* maist. 4401. *I supply* is. 4403. *Both* ought. 4404. *I supply* ther. 4407. *I supply* man. 4413. *Both* Owe. 4414. Th. false; G. fals 4425. *Both* good. 4432. *Both* falle.

4440. G. reles; Th. relees. 4441. G. baalis; Th. bales. 4448. Th. vtterly. 4452. Th. traueyle. 4460. Th. put; G. putte. 4465. Th. nathelesse; G. neuertheles; *after which G. has yit* (Th. yet). 4467. *Both* her (for his). 4472. G. no; Th. ne. 4476. *Both* preise; *read* pryse. 4477. Th. a-sondre; G. asundry. 4478. *I supply* me have; F. *Avoir me lest tant de contraires*. 4483. G. Dre (!). 4486. G. putte. 4492. G. sonner. 4495. *Both* ferre.

4509. *I supply* The. 4510. *Both* symply; *read* simpilly? 4511. *I supply* may. 4513, 4. Th. dout, out; G. doute, oute. 4528. G. verger. 4537. G. Sheo. 4541. G. assayde; G. om. not. 4549. Th. engyns; G. engynnes. 4550. *Both* Loue; *read* lorde. 4556. Th. moche that it; G. mych that. 4557. *Both* lete = leet. 4561. *Both* yeue good wille; F. *se Diex plaist*.

4567, 4573, 4584. G. thenke. 4574. *Both* take. G. att; Th. at. 4587. *Om. ne?* 4614. G. om. Or. 4615. Rubrie in both. 4617. *For not read nist?* 4621. G. wijs. 4623. *Both* right. 4628. Th. came; G. come.

4634. *Both* the. *I insert* pyned. Th. suche. 4638. *Both* myght. 4647. *Both* liege. 4657. G. I lovede; Th. I loued; *read* han loved. 4659. (*ends at parde*); *misnumbered 4660 in M.* Th. Ye; G. Yhe. 4660. Th. Yes; G. Yhis. 4667. *misnumbered 4670 in M.* 4672. G. a state. 4680. G. Yhe. 4683. *Both* knowe. 4684. G. ony.

4689. *I supply* here lerne; *both* withouten. 4690. *Both* withouten. 4700. G. knette; Th. knytte. 4705. *Both* And through the; *read* A trouthe. *Both* frette. 4709. G. vode (for wood); Th. voyde. 4710. G. perelle. 4712. Th. weare. 4713. G. karibdous; Th. Carybdes; F. *Caribdis*. 4721. Th. lyke; G. like; *read* sike. Th. sickenesse; G. sekenesse. 4722. G. trust; Th. truste; (thrust = thirst). *Both* and (for in). 4723. *Both* And. G. helth. 4725. *Both* And. G. anger; Th. angre (!). 4728. *Both* driered. 4731. *Both* Sen. 4732. *Supply* with. 4736. *Supply* stat; F. *Estat trop fers et trop muable*.

4755. *Both* by (for be). 4758. M. *supplies* is. 4762. G. mychel; *see* 4757. 4764. *Both* That; *read* But. 4771, 2. *Both* bene, flene. 4793. *I supply* I. *Both* euer; *read* er. 4796. *Both* al by partuere. 4799. *Both* greven. 4802. Th. lewdest. 4804. Th. lacke; G. lak. 4807. *Both* diffyned here.

4811. G. kned; Th. knedde. *Both* bitwixt. 4812. *Both* With. 4813. *Both* frely that; *I omit* that. G. nulle. 4823. *Both* engendrure; *see* 6114. 4830. G. om. at. 4834. *Both* swerne. 4837. *Both* han her lust. 4839. Th. *om. they*. 4846. who] *Both* what. 4856. G. *omits*; *from* Th. 4858. *Both* their; *read* ther. 4865. *Both* sette. 4873. G. parfight; T. parfyte.

4875. Th. crease. 4878. Th. vyce; G. wise. 4882. Th. Tullyus; G. Tulus. 4889. *Both* sette. 4892. G. perell; Th. parel; *read* tyme. Th. youthe; G. yougth. 4904. *Both* yalte. *I supply* him. 4921. *Both* But that if. 4926. G. om. in. 4931. Th. youth-hede; G. youthede. 4933. thus] *Both* this. 4935. *Both* youthes chambre (chambere); *read* Youthe his chamberere; F. *Par Ionesce sa chamberiere*. 4936. G. custommere. 4940. *Supply* she.

4943. *Both* And mo of (!). 4945. *Both* remembreth. 4948. *Both* him; *read* hem. 4950. Th. ieopardye. 4951. Th. moche; G. mych. 4954. G. avoutrie; Th. avoutrye. 4955. can] *Both* gan. 4956. Th. suche; G. sich. 4960. *Both* neither preise. 4996. Th. courte; G. court. 5000. Th. herbegeours; G. herbeious. 5004. Th. stondest; G. stondest.

5010. *Both* weped. 5021. *Both* he (for hir). 5028. *Both* list to loue. 5030. *Supply* so. 5036. *Supply* ay. 5050. *Both* gouen. 5051. *Both* so; *read* she (or sho). 5059. *Both* loued. 5062. Th. suche; G. such; *I supply* a. 5064. Th. Drury; G. drurie. 5068. But] *Both* That; *cf.* 4764.

5085. they] *Both* to. 5099. G. om. thee. 5107. G. herberest hem; Th. herborest. 5111. G. profiyt. 5116. thy] *Both* the; F. *ton*. 5117. *Both* by thought; F. *ta Ionesce*. 5124. Th. recouered.

5144. alway] G. ay; Th. aye. 5155. *Both* That; F. *Lors*. 5162. (say = assay?) 5165. *I supply* and been. 5166. *I supply* love that. 5168. Th. eyther; G. other. 5187. *I supply* thee.

5223. *I supply* Ne ... hem. 5229. *Both* oo state; *read* oon estate; *see* 5400. 5234, 49, 53. *Supply* but, hath, he.

5259. Th. in; G. of. 5261. G. dreded. 5271, 72, 82, 5314, 27. *Supply* be, is, him, it, if. 5277, 8. *Supply* As. Th. requyred, fyred. *Perhaps* om. the. 5283. his] *Both* this. 5285. *Both* vnyte. 5286. Th. Tullius; G. Tullius. 5287. A man] *Both* And. 5292. Th. causes; G. cause; *see* 5301, 5523. 5301. G. caas; Th. case. 5304. *Both* ought. 5325. G. amerous.

5330. Th. bydeth; G. bit. 5331, 48, 52, 53. *Supply* This, it, with, It. 5335. *Both* he; *read* she; *see* 5337, 5341. 5345. *Both* Thurgh the; *I omit* the. 5356. Th. blacke; G. blak. 5360. *Both* greueth so greueth. 5367. Th. fonde; G. fonned. 5375. *Both* sothe. 5376. Th. his; G. this. 5379. *Both* him silf (selfe) of. 5389. *Both* kepen ay his; *see* 5387. 5390. Th. eyne; G. iyen. 5393. G. alle hise lymes; Th. al his lymmes; *I omit* alle.

5399. Th. wate; G. wote. 5400, 1. *Both* estate; ought to be. 5403. Th. sithe; G. se. 5404. *Both* hath. 5408. in] G. it; Th. *om.* 5419, 20, 25, 27, 36. *Both* hym (!); F. *les.* 5425. G. glorie and veyne. 5431. *Both* high. 5433. so] *Both* to. 5446. G. *om.* very. 5451. *Supply* greet. 5452. Th. chere (*for* there); G. cheer (!). 5455. G. afirward; Th. afterwarde. 5463. *Both* thus.

5465. Th. hem; G. men. 5470. Th. Of; G. Or with. 5478. *Read* She sheweth, by experience. 5485. *Both* without. 5486. *Both* affect; *see* note. 5489. Th. goddesse; G. goddes. 5491. *Both* For al that yeueth here out of drede. 5493. Th. lette; G. late. 5503. Th. they; G. the. 5505. Th. yholpe; G. I hope. 5510. G. feldfare. 5512. *Supply* the.

5523, 42, 85, 86, 88. *Supply* the, his, but, more, so. 5544. *Both* fablyng; F. *cheans.* 5546. *Both* caste. 5555. *Both* in; *read* is. 5556. *Both* depe (*for* doth). 5569. Th. haue you to haue; G. ha yow to ha. 5577. *Both* perceyueh.

5590. G. mavis; Th. mauys. 5597. G. aument. 5598. it] *Both* that. 5611, 38. G. not; Th. nat. 5612. G. hastily. 5617. *Both* berne. 5627, 43. *Supply* it, the. 5633. Th. wyght; G. witte. G. honerous. 5640. Th. laste; G. last. 5641. *Both* take. 5649. G. Pictigoras; Th. Pythagoras.

5661. G. Boice. 5668. *Both* rent; yeue. 5675. G. wynkith (!). 5683. G. fardeles. 5685. G. feyntith. 5686. G. disdeyntith. 5699. *Both* where; F. *guerre.* 5700. *Supply* more; F. *plus.* 5701. *Both* shal thogh he hath geten (!). 5713. *Both* Thus is thurst.

5727. G. ther; Th. her (=hir). 5734. G. Yhe. 5740. G. phicicien; *read* fysycien. 5741. G. fy; Th. fye (*for* sy); *see* note. 5742. G. *om.* it. 5749, 51. *Supply* ne, for. 5755. *Both* shewing. 5761. *Supply* it, *wh. follows* Himself in 5762. 5763. *Both* ofte. 5771. G. fast. 5781. *Both* The; F. *Trois.*

5783. G. mych. 5788. *Both* vnto. 5791. Th. these; G. this. 5793. G. goode.

#### FRAGMENT C.

Whan Love had told hem his entente,  
The baronage to councel wente;  
In many sentences they fille,  
And dyversly they seide hir wille:  
But aftir discord they accorded, 5815  
And hir accord to Love recorded.  
Sir,' seiden they, 'we been at oon,  
By even accord of everichoon,  
Out-take Richesse al-only,  
That sworn hath ful hauteynly, 5820  
That she the castel nil assaile,  
Ne smyte a stroke in this bataile,  
With dart, ne mace, spere, ne knyf,  
For man that speketh or bereth the lyf,  
And blameth your empyrse, y-wis, 5825  
And from our hoost departed is,  
(AT leeste wey, as in this plyte.)  
So hath she this man in dispyte;  
For she seith he ne loved hir never,  
And therfor she wol hate him ever. 5830  
For he wol gadre no tresore,  
He hath hir wrath for evermore.  
He agilde hir never in other caas,  
Lo, here al hoolly his trespas!  
She seith wel, that this other day 5835  
He asked hir leve to goon the way  
That is clepid To-moche-Yeving,  
And spak ful faire in his praying;  
But whan he prayde hir, pore was he,  
Therefore she warned him the entree. 5840

Ne yit is he not thriven so  
 That he hath geten a peny or two,  
 That quitly is his owne in hold.  
 Thus hath Richesse us alle told;  
 And whan Richesse us this recorded, 5845  
 Withouten hir we been accorded.  
 'And we finde in our accordaunce,  
 That False-Semblant and Abstinaunce,  
 With alle the folk of hir bataile,  
 Shulle at the hinder gate assayle, 5850  
 That Wikkid-Tunge hath in keping,  
 With his Normans, fulle of langling.  
 And with hem Curtesie and Largesse,  
 That shulle shewe hir hardinesse  
 To the olde wyf that [kepeth] so harde 5855  
 Fair-Welcoming within her warde.  
 Than shal Delyte and Wel-Helinge  
 Fonde Shame adoun to bringe;  
 With al hir hoost, erly and late,  
 They shulle assailen [thilke] gate. 5860  
 Agaynes Drede shal Hardinesse  
 Assayle, and also Sikernesse,  
 With al the folk of hir leding,  
 That never wist what was fleing.  
 'Fraunchyse shal fighte, and eek Pitee, 5865  
 With Daunger ful of crueltee.  
 Thus is your hoost ordeyned wel;  
 Doun shal the castel every del,  
 If everiche do his entente,  
 So that Vēnus be presente, 5870  
 Your modir, ful of vassalage,  
 That can y-nough of such usage;  
 Withouten hir may no wight spede  
 This werk, neither for word ne dede.  
 Therefore is good ye for hir sende, 5875  
 For thurgh hir may this werk amende.'  
*Amour:* 'Lordinges, my modir, the goddesse,  
 That is my lady, and my maistresse,  
 Nis not [at] al at my willing,  
 Ne doth not al my desyring. 5880  
 Yit can she som-tyme doon labour,  
 Whan that hir lust, in my socour,  
 [Al my nedis] for to acheve,  
 But now I thenke hir not to greve.  
 My modir is she, and of childhede 5885  
 I bothe worshipe hir, and eek 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 nigh, she comen wolde,  
 I trowe that no-thing might hir holde.  
 'My modir is of greet prowesse;  
 She hath tan many a forteresse,  
 That cost hath many a pound er this, 5895  
 Ther I nas not present, y-wis;  
 And yit men seide it was my dede;  
 But I come never in that stede;  
 Ne me ne lykith, so mote I thee,

Such toures take withoute me. 5900  
 For-why me thenketh that, in no wyse,  
 It may ben cleped but marchandise.  
 'Go bye a courser, blak or whyte,  
 And pay therfor; than art thou quyte.  
 The marchaunt oweth thee right nought, 5905  
 Ne thou him, whan thou [hast] it bought.  
 I wol not selling clepe yeving,  
 For selling axeth no guerdoning;  
 Here lyth no thank, ne no meryte,  
 That oon goth from that other al quyte. 5910  
 But this selling is not semblable;  
 For, whan his hors is in the stable,  
 He may it selle ageyn, pardee,  
 And winne on it, such hap may be;  
 Al may the man not lese, y-wis, 5915  
 For at the leest the skin is his.  
 Or elles, if it so bityde  
 That he wol kepe his hors to ryde,  
 Yit is he lord ay of his hors.  
 But thilke chaffare is wel wors, 5920  
 There Venus entremeteth nought;  
 For who-so such chaffare hath bought,  
 He shal not worchen so wysly,  
 That he ne shal lese al outerly  
 Bothe his money and his chaffare; 5925  
 But the seller of the ware  
 The prys and profit have shal.  
 Certeyn, the byer shal lese al;  
 For he ne can so dere it bye  
 To have lordship and ful maistrye, 5930  
 Ne have power to make letting  
 Neither for yift ne for preching,  
 That of his chaffare, maugre his,  
 Another shal have as moche, y-wis,  
 If he wol yeve as moche as he, 5935  
 Of what contrey so that he be;  
 Or for right nought, so happe may,  
 If he can flater hir to hir pay.  
 Ben than suche marchaunts wyse?  
 No, but fooles in every wyse, 5940  
 Whan they bye such thing wilfully,  
 Ther-as they lese 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  
 To entremete hir of sich vyce.  
 But truste wel, he shal paye al,  
 That repente of his bargeyn shal,  
 Whan Poverte put him in distresse,  
 Al were he scoler to Richesse, 5950  
 That is for me in gret yerning,  
 Whan she assenteth to my willing.  
 'But, [by] my modir seint Venus,  
 And by hir fader Saturnus,  
 That hir engendrid by his lyf, 5955  
 But not upon his weddid wyf!  
 Yit wol I more unto you swere,  
 To make this thing the seurere;

Now by that feith, and that leautee  
 I owe to alle my brethren free, 5960  
 Of which ther nis wight under heven  
 That can her fadris names neven,  
 So dyvers and so many ther be  
 That with my modir have be privee!  
 Yit wolde I swere, for sikirnesse, 5965  
 The pole of helle to my witesse,  
 Now drinke I not this yeer clarree,  
 If that I lye, or forsworn be!  
 (For of the goddes the usage is,  
 That who-so him forswereth amis, 5970  
 Shal that yeer drinke no clarree).  
 Now have I sworn y-nough, pardee;  
 If I forswere me, than am I lorn,  
 But I wol never be forsworn.  
 Sith Richesse hath me failed here, 5975  
 She shal abyte that trespas dere,  
 At leeste wey, but [she] hir arme  
 With swerd, or sparth, or gisarme.  
 For certes, sith she loveth not me,  
 Fro thilke tyme that she may see 5980  
 The castel and the tour to-shake,  
 In sory tyme she shal awake.  
 If I may grype a riche man,  
 I shal so pulle him, if I can,  
 That he shal, in a fewe stoundes, 5985  
 Lese alle his markes and his poundes.  
 I shal him make his pens outslinge,  
 But-[if] they in his gerner springe;  
 Our maydens shal eek plukke him so,  
 That him shal neden fetheres mo, 5990  
 And make him selle his lond to spende,  
 But he the bet kunne him defende.  
 'Pore men han maad hir lord of me;  
 Although they not so mighty be,  
 That they may fede me in delyt, 5995  
 I wol not have hem in despyt.  
 No good man hateth hem, as I gesse,  
 For chinche and feloun is Richesse,  
 That so can chase hem and dispysse,  
 And hem defoule in sondry wyse. 6000  
 They loven ful bet, so god me spede,  
 Than doth the riche, chinchy grede,  
 And been, in good feith, more stable  
 And trewer, and more serviable;  
 And therefore it suffysith me 6005  
 Hir goode herte, and hir leautee.  
 They han on me set al hir thought,  
 And therefore I forgete hem nought.  
 I wolde hem bringe in greet noblesse,  
 If that I were god of Richesse, 6010  
 As I am god of Love, sothly,  
 Such routhe upon hir pleynt have I.  
 Therefore I must his socour be,  
 That peyneth him to serven me;  
 For if he deyde for love of this, 6015  
 Than semeth in me no love ther is.'  
 'Sir,' seide they, 'sooth is, every del,

That ye reherce, and we wot wel  
 Thilk oth to holde is resonable;  
 For it is good and covenable, 6020  
 That ye on riche men han sworn.  
 For, sir, this wot we wel biforn;  
 If riche men doon you homage,  
 That is as fooles doon outrage;  
 But ye shul not forsworen be, 6025  
 Ne let therfore to drinke clarree,  
 Or piment maked fresh and newe.  
 Ladyes shulle hem such pepir brewe,  
 If that they falle into hir laas,  
 That they for we mowe seyn "Allas!" 6030  
 Ladyes shuln ever so curteis be,  
 That they shal quyte your oth al free.  
 Ne seketh never other vicaire,  
 For they shal speke with hem so faire  
 That ye shal holde you payed ful wel, 6035  
 Though ye you medle never a del.  
 Lat ladies worche with hir thinges,  
 They shal hem telle so fele tydinges,  
 And moeve hemeke so many requestis  
 By flatery, that not honest is, 6040  
 And therto yeve hem such thankinges,  
 What with kissing, and with talkinges,  
 That certes, if they trowed be,  
 Shal never leve hem loud ne fee  
 That it nil as the moeble fare, 6045  
 Of which they first delivered are.  
 Now may ye telle us al your wille,  
 And we your hestes shal fulfille.  
 'But Fals-Semblant dar not, for drede  
 Of you, sir, medle him of this dede, 6050  
 For he seith that ye been his fo;  
 He not, if ye wol worche him wo.  
 Wherfore we pray you alle, beausire,  
 That ye forgive him now your ire,  
 And that he may dwelle, as your man, 6055  
 With Abstinence, his dere lemman;  
 This our accord and our wil now.'  
 'Parfay,' seide Love, 'I graunte it yow;  
 I wol wel holde him for my man;  
 Now lat him come:' and he forth ran. 6060  
 Fals-Semblant,' quod Love, 'in this wyse  
 I take thee here to my servyse,  
 That thou our freendis helpe alway,  
 And hindre hem neithir night ne day,  
 But do thy might hem to releve, 6065  
 And eek our enemies that thou greve.  
 Thyn be this might, I graunt it thee,  
 My king of harlotes shalt thou be;  
 We wol that thou have such honour.  
 Certeyn, thou art a fals traitour, 6070  
 And eek a theef; sith thou were born,  
 A thousand tyme thou art forsworn.  
 But, natheles, in our hering,  
 To putte our folk out of douting,  
 I bid thee teche hem, wostow how? 6075  
 By somme general signe now,

In what place thou shalt founden be,  
If that men had mister of thee;  
And how men shal thee best espye,  
For thee to knowe is greet maistrye; 6080  
Tel in what place is thyn haunting.'

*F. Sem.* 'Sir, I have fele dyvers woning,  
That I kepe not rehersed be,  
So that ye wolde respyten me. 6085  
For if that I telle you the sothe,  
I may have harm and shame bothe.

If that my felowes wisten it,  
My tales shulden me be quit;  
For certeyn, they wolde hate me,  
If ever I knewe hir cruelte; 6090

For they wolde over-al holde hem stille  
Of trouthe that is ageyn hir wille;  
Suche tales kepen they not here.  
I might eftsome bye it ful dere,  
If I seide of hem any thing, 6095

That ought displeseth to hir hering.  
For what word that hem prikke or byteth,  
In that word noon of hem delyteth,  
Al were it gospel, the evangyle,  
That wolde reprove hem of hir gyle, 6100

For they are cruel and hauteyn.  
And this thing wot I wel, certeyn,  
If I speke ought to peire hir loos,  
Your court shal not so wel be cloos,  
That they ne shal wite it atte last. 6105

Of good men am I nought agast,  
For they wol taken on hem nothing,  
Whan that they knowe al my mening;  
But he that wol it on him take,  
He wol himself suspicious make, 6110

That he his lyf let covertly,  
In Gyle and in Ipocrisy,  
That me engendred and yaf fostring.'

'They made a ful good engendring,'  
Quod Love, 'for who-so soothly telle,  
They engendred the devel of helle! 6115

'But nedely, how-so-ever it be,'  
Quod Love, 'I wol and charge thee,  
To telle anon thy woning-places,  
Hering ech wight that in this place is: 6120

And what lyf that thou livest also,  
Hyde it no lenger now; wherto?  
Thou most discover al thy wurching,  
How thou servest, and of what thing,  
Though that thou shuldest for thy soth-sawe 6125

Ben al to-beten and to-drawe;  
And yit art thou not wont, pardee.  
But natheles, though thou beten be,  
Thou shalt not be the first, that so  
Hath for soth-sawe suffred wo.' 6130

*F. Sem.* 'Sir, sith that it may lyken you,  
Though that I shulde be slayn right now,  
I shal don your comaundement,  
For therto have I gret talent.' 6135  
Withouten wordes mo, right than,

Fals-Semblant his sermon bigan,  
 And seide hem thus in audience:--  
 Barouns, tak hede of my sentence!  
 That wight that list to have knowing  
 Of Fals-Semblant, ful of flatering, 6140  
 He must in worldly folk him seke,  
 And, certes, in the cloistres eke;  
 I wone no-where but in hem tweye;  
 But not lyk even, sooth to seye;  
 Shortly, I wol herberwe me 6145  
 There I hope best to hulstred be;  
 And certeynly, sikerest hyding  
 Is undirneth humblest clothing.  
 'Religious folk ben ful covert;  
 Seculer folk ben more appert. 6150  
 But natheles, I wol not blame  
 Religious folk, ne hem diffame,  
 In what habit that ever they go:  
 Religioun humble, and trewe also,  
 Wol I not blame, ne dispuse, 6155  
 But I nil love it, in no wyse.  
 I mene of fals religious,  
 That stoute ben, and malicious;  
 That wolen in an abit go,  
 And setten not hir herte therto. 6160  
 'Religious folk ben al pitous;  
 Thou shalt not seen oon dispitous.  
 They loven no pryde, ne no stryf,  
 But humbly they wol lede hir lyf;  
 With swich folk wol I never be. 6165  
 And if I dwelle, I feyne me  
 I may wel in her abit go;  
 But me were lever my nekke atwo,  
 Than lete a purpose that I take,  
 What covebant that ever I make. 6170  
 I dwelle with hem that proude be,  
 And fulle of wyles and subtelte;  
 That worship of this world coveyten,  
 And grete nedes kunne espleyten;  
 And goon and gadren greet pitaunces, 6175  
 And purchace hem the acqueyntaunces  
 Of men that mighty lyf may leden;  
 And feyne hem pore, and hem-self feden  
 With gode morcels delicious,  
 And drinken good wyn precious, 6180  
 And preche us povert and distresse,  
 And fisshen hem-self greet richesse  
 With wyly nettis that they caste:  
 It wol come foul out at the laste.  
 They ben fro clene religioun went; 6185  
 They make the world an argument  
 That hath a foul conclusioun.  
 "I have a robe of religioun,  
 Than am I al religious!" 6190  
 This argument is al roignous;  
 It is not worth a croked brere;  
 Habit ne maketh monk ne frere,  
 But clene lyf and devocioun  
 Maketh gode men of religioun.

Nathelesse, ther can noon answer,  
 How high that ever his heed he shere  
 With rasour whetted never so kene,  
 That Gyle in braunches cut thrittene;  
 Ther can no wight distincte it so,  
 That he dar sey a word therto. 6195  
 'But what herberwe that ever I take,  
 Or what semblant that ever I make,  
 I mene but gyle, and folowe that;  
 For right no mo than Gibbe our cat  
 [Fro myce and rattes went his wyle], 6205  
 Ne entende I [not] but to begyle;  
 Ne no wight may, by my clothing,  
 Wite with what folk is my dwelling;  
 Ne by my wordis yet, pardee,  
 So softe and so plesaunt they be. 6210  
 Bihold the dedis that I do;  
 But thou be blind, thou oughtest so;  
 For, varie hir wordis fro hir dede,  
 They thenke on gyle, withouten drede,  
 What maner clothing that they were, 6215  
 Or what estat that ever they bere,  
 Lered or lewd, lord or lady,  
 Knight, squier, burgeis, or bayly.'  
 Right thus whyl Fals-Semblant sermoneth,  
 Eftsones Love him aresoneth, 6220  
 And brak his tale in the speking  
 As though he had him told lesing;  
 And seide: 'What, devel, is that I here?  
 What folk hast thou us nempned here?  
 May men finde religioun 6225  
 In worldly habitacioun?'  
*F. Sem.* 'Ye, sir; it foloweth not that they  
 Shulde lede a wikked lyf, parfey,  
 Ne not therfore her soules lese,  
 That hem to worldly clothes chese; 6230  
 For, certis, it were gret pitee.  
 Men may in seculer clothes see  
 Florisshen holy religioun.  
 Ful many a seynt in feeld and toun,  
 With many a virgin glorious, 6235  
 Devout, and ful religious,  
 Had deyed, that comun clothe ay beren,  
 Yit seyntes never-the-les they weren.  
 I coude reken you many a ten;  
 Ye, wel nigh alle these holy wimmen, 6240  
 That men in chirchis herie and seke,  
 Bothe maydens, and these wyves eke,  
 That baren many a fair child here,  
 Wered alwey clothis seculere,  
 And in the same dyden they, 6245  
 That seyntes weren, and been alwey.  
 The eleven thousand maydens dere,  
 That beren in heven hir ciergis clere,  
 Of which men rede in chirche, and singe,  
 Were take in seculer clothing, 6250  
 Whan they resseyved martirdom,  
 And wonnen heven unto her hoom.  
 Good herte makith the gode thought;

The clothing yeveth ne reveth nought.  
 The gode thought and the worching, 6255  
 That maketh religioun flowring,  
 Ther lyth the good religioun  
 Aftir the right entencioun.  
 'Who-so toke a wethers skin,  
 And wrapped a gredy wolf therin, 6260  
 For he shulde go with lambis whyte,  
 Wenest thou not he wolde hembyte?  
 Yis! never-the-las, as he were wood,  
 He wolde hem wery, and drinke the blood;  
 And wel the rather hem disceyve, 6265  
 For, sith they coude not perceyve  
 His treget and his crueltee,  
 They wolde him folowe, al wolde he flee.  
 'If ther be wolves of sich hewe  
 Amonges these apostlis newe, 6270  
 Thou, holy chirche, thou mayst be wayled!  
 Sith that thy citee is assayled  
 Thourgh knightis of thyn owne table,  
 God wot thy lordship is doutable!  
 If they enforce [hem] it to winne, 6275  
 That shulde defende it fro withinne,  
 Who might defence ayens hem make?  
 Withouten stroke it mot be take  
 Of trepeget or mangonel;  
 Without displaying of pensel. 6280  
 And if god nil don it socour,  
 But lat [hem] renne in this colour,  
 Thou moost thyn heestis laten be.  
 Than is ther nought, but yelde thee,  
 Or yeve hem tribute, doutelees, 6285  
 And holde it of hem to have pees:  
 But gretter harm bityde thee,  
 That they al maister of it be.  
 Wel conne they scorne thee withal;  
 By day stuffen they the wal, 6290  
 And al the night they mynen there.  
 Nay, thou most planten elles where  
 Thyn impes, if thou wolt fruyt have;  
 Abyd not there thy-self to save.  
 'But now pees! here I tume ageyn; 6295  
 I wol no more of this thing seyn,  
 If I may passen me herby;  
 I mighte maken you wery.  
 But I wol heten you alway  
 To helpe your freendis what I may, 6300  
 So they wollen my company;  
 For they be shent al-outerly  
 But-if so falle, that I be  
 Oft with hem, and they with me.  
 And eek my lemman mot they serve, 6305  
 Or they shul not my love deserve.  
 Forsothe, I am a fals traitour;  
 God iugged me for a theef trichour;  
 Forsworn I am, but wel nygh non  
 Wot of my gyle, til it be don. 6310  
 'Thourgh me hath many oon deth resseyved,  
 That my treget never aperceyved;

And yit resseyveth, and shal resseyve,  
 That my falsnesse never aperceyve:  
 But who-so doth, if he wys be, 6315  
 Him is right good be war of me.  
 But so sligh is the [deceyving  
 That to hard is the] aperceyving.  
 For Protheus, that coude him chaunge  
 In every shap, hoomly and straunge, 6320  
 Coude never sich gyle ne tresoun  
 As I; for I com never in toun  
 Ther-as I mighte knowen be,  
 Though men me bothe might here and see.  
 Ful wel I can my clothis chaunge, 6325  
 Take oon, and make another straunge.  
 Now am I knight, now chasteleyn;  
 Now prelat, and now chapeleyn;  
 Now prest, now clerk, and now forstere;  
 Now am I maister, now scolere; 6330  
 Now monk, now chanoun, now baily;  
 What-ever mister man am I.  
 Now am I prince, now am I page,  
 And can by herte every langage.  
 Som-tyme am I hoor and old; 6335  
 Now am I yong, [and] stout, and bold;  
 Now am I Robert, now Robyn;  
 Now frere Menour, now Iacobyn;  
 And with me folweth my loteby,  
 To don me solas and company, 6340  
 That hight dame Abstinence-Streyned,  
 In many a queynt array [y]-feyned.  
 Right as it cometh to hir lyking,  
 I fulfille al hir desiring.  
 Somtyme a wommans cloth take I; 6345  
 Now am I mayde, now lady.  
 Somtyme I am religious;  
 Now lyk an anker in an hous.  
 Somtyme am I prioresse,  
 And now a nonne, and now abbesse; 6350  
 And go thurgh alle regionis,  
 Seking alle religious.  
 But to what ordre that I am sworn,  
 I take the strawe, and lete the corn;  
 To [blynde] folk [ther] I enhabite, 6355  
 I axe no-more but hir abite.  
 What wol ye more? in every wyse,  
 Right as me list, I me disgyse.  
 Wel can I bere me under weed;  
 Unlyk is my word to my deed. 6360  
 Thus make I in my trappis falle,  
 Thurgh my pryvileges, alle  
 That ben in Cristendom alyve.  
 I may assoile, and I may shryve,  
 That no prelat may lette me, 6365  
 Al folk, wher-ever they founde be:  
 I noot no prelat may don so,  
 But it the pope be, and no mo,  
 That made thilk establisshing.  
 Now is not this a propre thing? 6370  
 But, were my sleightis aperceyved,

[Ne shulde I more been receyved]  
 As I was wont; and wostow why?  
 For I dide hem a tregetry;  
 But therof yeve I litel tale, 6375  
 I have the silver and the male;  
 So have I preched and eek shriven,  
 So have I take, so have [me] yiven,  
 Thurgh hir foly, husbond and wyf,  
 That I lede right a Ioly lyf, 6380  
 Thurgh simplesse of the prelacye;  
 They know not al my tregetrye.  
 'But for as moche as man and wyf  
 Shuld shewe hir parоче-prest hir lyf  
 Ones a yeer, as seith the book, 6385  
 Er any wight his housel took,  
 Than have I pryvilegis large,  
 That may of moche thing discharge;  
 For he may seye right thus, pardee:--  
 "Sir Preest, in shrift I telle it thee, 6390  
 That he, to whom that I am shriven,  
 Hath me assoiled, and me yiven  
 Penaunce soothly, for my sinne,  
 Which that I fond me gilty inne; 6395  
 Ne I ne have never entencioun  
 To make double confessioun,  
 Ne reherce eft my shrift to thee;  
 O shrift is right y-nough to me.  
 This oughte thee suffyce wel,  
 Ne be not rebel never-a-del; 6400  
 For certis, though thou haddest it sworn,  
 I wot no prest ne prelat born  
 That may to shrift eft me constreyne.  
 And if they don, I wol me pleyne;  
 For I wot where to pleyne wel. 6405  
 Thou shall not streyne me a del,  
 Ne enforce me, ne [yit] me trouble,  
 To make my confessioun double.  
 Ne I have none affeccioun  
 To have double absolucioun. 6410  
 The firste is right y-nough to me;  
 This latter assoiling quyte I thee.  
 I am unbounde; what mayst thou finde  
 More of my sinnes me to unbinde?  
 For he, that might hath in his hond, 6415  
 Of alle my sinnes me unbond.  
 And if thou wolt me thus constreyne,  
 That me mot nedis on thee pleyne,  
 There shal no Iugge imperial,  
 Ne bisshop, ne official, 6420  
 Don Iugement on me; for I  
 Shal gon and pleyne me openly  
 Unto my shrift-fadir newe,  
 (That hight not Frere Wolf untrew!)  
 And he shal chevisе him for me, 6425  
 For I trowe he can hampre thee.  
 But, lord! he wolde be wrooth withalle,  
 If men him wolde Frere Wolf calle!  
 For he wolde have no pacience,  
 But don al cruel vengeaunce! 6430

He wolde his might don at the leest,  
 [Ne] no-thing spare for goddis heest.  
 And, god so wis be my socour,  
 But thou yeve me my Saviour  
 At Ester, whan it lyketh me, 6435  
 Withoute presing more on thee,  
 I wol forth, and to him goon,  
 And he shal housel me anoon,  
 For I am out of thy grucching;  
 I kepe not dele with thee nothing." 6440  
 Thus may he shryve him, that forsaketh  
 His paroche-prest, and to me taketh.  
 And if the prest wol him refuse,  
 I am ful redy him to accuse,  
 And him punisshe and hampre so, 6445  
 That he his chirche shal forgo.  
 'But who-so hath in his feling  
 The consequence of such shryving,  
 Shal seen that prest may never have might  
 To knowe the conscience aright 6450  
 Of him that is under his cure.  
 And this ageyns holy scripture,  
 That biddeth every herde honeste  
 Have verry knowing of his beste.  
 But pore folk that goon by strete, 6455  
 That have no gold, ne sommes grete,  
 Hem wolde I lete to her prelates,  
 Or lete hir prestis knowe hir states,  
 For to me right nought yeve they.'  
*Amour:* 'And why is it?'  
*F. Sem.* 'For they ne may. 6460  
 They ben so bare, I take no keep;  
 But I wol have the fatte sheep;--  
 Lat parish prestis have the lene,  
 I yeve not of hir harm a bene!  
 And if that prelats grucchen it, 6465  
 That oughten wroth be in hir wit,  
 To lese her fatte bestes so,  
 I shal yeve hem a stroke or two,  
 That they shal lesen with [the] force,  
 Ye, bothe hir mytre and hir croce. 6470  
 Thus lape I hem, and have do longe,  
 My priveleges been so stronge.'  
 Fals-Semblant wolde have stinted here,  
 But Love ne made him no such chere  
 That he was wery of his sawe; 6475  
 But for to make him glad and fawe,  
 He seide:--'Tel on more specialy,  
 How that thou servest untrewly.  
 Tel forth, and shame thee never a del;  
 For as thyn abit shewith wel, 6480  
 Thou [semest] an holy heremyte.'  
*F. Sem.* 'Soth is, but I am an ypocryte.'  
*Amour:* 'Thou gost and prechest povertee?'  
*F. Sem.* 'Ye, sir; but richesse hath poustee.'  
*Amour:* 'Thou prechest abstinence also?' 6485  
*F. Sem.* 'Sir, I wol fillen, so mote I go,  
 My paunche of gode mete and wyne,  
 As shulde a maister of divyne;

For how that I me pover feyne,  
 Yit alle pore folk I disdeyne. 6490  
 'I love bet the acqueyntaunce  
 Ten tymes, of the king of Fraunce,  
 Than of pore man of mylde mode,  
 Though that his soule be also gode.  
 For whan I see beggers quaking, 6495  
 Naked on mixens al stinking,  
 For hungre crye, and eek for care,  
 I entremete not of hir fare.  
 They been so pore, and ful of pyne,  
 They might not ones yeve me dyne, 6500  
 For they have no-thing but hir lyf;  
 What shulde he yeve that likketh his knyf?  
 It is but foly to entremete,  
 To seke in houndes nest fat mete.  
 Let bere hem to the spitel anoon, 6505  
 But, for me, comfort gete they noon.  
 But a riche sike usurere  
 Wolde I visyte and drawe nere;  
 Him wol I comferte and rehetre,  
 For I hope of his gold to gete. 6510  
 And if that wikked deth him have,  
 I wol go with him to his grave.  
 And if ther any reprove me,  
 Why that I lete the pore be,  
 Wostow how I [mot] ascape? 6515  
 I sey, and swere him ful rape,  
 That riche men han more tecches  
 Of sinne, than han pore wrecches,  
 And han of counseil more mister;  
 And therfore I wol drawe hem ner. 6520  
 But as gret hurt, it may so be,  
 Hath soule in right gret poverte,  
 As soul in gret richesse, forsothe,  
 Al-be-it that they hurten bothe.  
 For richesse and mendicitees 6525  
 Ben cleped two extremittees;  
 The mene is cleped suffisaunce,  
 Ther lyth of vertu the aboundaunce.  
 For Salamon, ful wel I woot,  
 In his Parables us wroot, 6530  
 As it is knowe of many a wight,  
 In his [thrittethe] chapitre right:  
 "God, thou me kepe, for thy poustee,  
 Fro richesse and mendicitee;  
 For if a riche man him dresse 6535  
 To thenke to moche on [his] richesse,  
 His herte on that so fer is set,  
 That he his creatour foryet;  
 And him, that [begging] wol ay greve,  
 How shulde I by his word him leve? 6540  
 Unnethe that he nis a micher,  
 Forsworn, or elles [god is] lyer."  
 Thus seith Salamones sawes;  
 Ne we finde writen in no lawes,  
 And namely in our Cristen lay-- 6545  
 (Who seith "ye," I dar sey "nay")--  
 That Crist, ne his apostlis dere,

Whyl that they walkede in erthe here,  
 Were never seen her bred begging,  
 For they nolde beggen for nothing. 6550  
 And right thus were men wont to teche;  
 And in this wyse wolde it preche  
 The maistres of divinitee  
 Somtyme in Paris the citee.  
 'And if men wolde ther-geyn appose 6555  
 The naked text, and lete the glose,  
 It mighte sone assoiled be;  
 For men may wel the sothe see,  
 That, parde, they mighte axe a thing  
 Pleynty forth, without begging. 6560  
 For they weren goddis herdis dere,  
 And cure of soules hadden here,  
 They nolde no-thing begge hir fode;  
 For aftir Crist was don on rode,  
 With [hir] propre hondis they wrought, 6565  
 And with travel, and elles nought,  
 They wonnen al hir sustenance,  
 And liveden forth in hir penaunce,  
 And the remenaunt [yeve] away  
 To other pore folk alwey. 6570  
 They neither bilden tour ne halle,  
 But [leye] in houses smale withalle.  
 A mighty man, that can and may,  
 Shulde with his honde and body alway  
 Winne him his food in laboring, 6575  
 If he ne have rent or sich a thing,  
 Although he be religious,  
 And god to serven curious.  
 Thus mote he don, or do trespas,  
 But-if it be in certeyn cas, 6580  
 That I can reherce, if mister be,  
 Right wel, whan the tyme I see.  
 'Seke the book of Seynt Austin,  
 Be it in paper or perchemin,  
 There-as he writ of these worchinges, 6585  
 Thou shalt seen that non excusinges  
 A parfit man ne shulde seke  
 By wordis, ne by 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 food in laboring,  
 If he ne have propretee of thing.  
 Yit shulde he selle al his substaunce, 6595  
 And with his swink have sustenance,  
 If he be parfit in bountee.  
 Thus han tho bookes tolde me:  
 For he that wol gon ydilly,  
 And useth it ay besily 6600  
 To haunten other mennes table,  
 He is a trechour, ful of fable;  
 Ne he ne may, by gode resoun,  
 Excuse him by his orisoun.  
 For men bihoveth, in som gyse, 6605  
 Som-tyme [leven] goddes servyse

To gon and purchasen her nede.  
 Men mote eten, that is no drede,  
 And slepe, and eek do other thing;  
 So longe may they leve praying. 6610  
 So may they eek hir prayer blinne,  
 While that they werke, hir mete to winne.  
 Seynt Austin wol therto accorde,  
 In thilke book that I recorde.  
 Justinian eek, that made lawes, 6615  
 Hath thus forboden, by olde dawes,  
 "No man, up peyne to be deed,  
 Mighty of body, to begge his breed,  
 If he may swinke, it for to gete;  
 Men shulde him rather mayme or bete, 6620  
 Or doon of him apert lustice,  
 Than suffren him in such malice."  
 They don not wel, so mote I go,  
 That taken such almesse so,  
 But if they have som privelege, 6625  
 That of the peyne hem wol 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 wol not determyne  
 Of princes power, ne defyne,  
 Ne by my word comprende, y-wis,  
 If it so fer may strecche in this.  
 I wol not entremete a del; 6635  
 But I trowe that the book seith wel,  
 Who that taketh almesses, that be  
 Dewe to folk that men may see  
 Lame, feble, wery, and bare,  
 Pore, or in such maner care, 6640  
 (That conne winne hem nevermo,  
 For they have no power therto),  
 He eteth his owne dampning,  
 But-if he lye, that made al thing.  
 And if ye such a truaunt finde, 6645  
 Chastise him wel, if ye be kinde.  
 But they wolde hate you, percas,  
 And, if ye fillen in hir laas,  
 They wolde eftsones do you scathe,  
 If that they mighte, late or rathe; 6650  
 For they be not ful pacient,  
 That han the world thus foule blent.  
 And witeth wel, [wher] that god bad  
 The good man selle al that he had,  
 And folowe him, and to pore it yive, 6655  
 He wolde not therfore that he live  
 To serven him in mendience,  
 For it was never his sentence;  
 But he bad wirken whan that nede is,  
 And folwe him in goode dedis. 6660  
 Seynt Poule, that loved al holy chirche,  
 He bade thapostles for to wirche,  
 And winnen hir lyflode in that wyse,  
 And hem defended truaundyse,  
 And seide, "Wirketh with your honden;" 6665

Thus shulde the thing be undirstonden.  
 He nolde, y-wis, bidde hem begging,  
 Ne sellen gospel, ne preching,  
 Lest they berafte, with hir asking,  
 Folk of hir catel or of hir thing. 6670  
 For in this world is many a man  
 That yeveth his good, for he ne can  
 Werne it for shame, or elles he  
 Wolde of the asker delivered be;  
 And, for he him encombreth so, 6675  
 He yeveth him good to late him go:  
 But it can him no-thing profyte,  
 They lese the yift and the meryte.  
 The goode folk, that Poule to preched,  
 Profred him ofte, whan he hem teched, 6680  
 Som of hir good in charite;  
 But therof right no-thing took he;  
 But of his hondwerk wolde he gete  
 Clothes to wryen him, and his mete."  
*Amour.* 'Tel me than how a man may liven, 6685  
 That al his good to pore hath yiven,  
 And wol but only bidde his bedis,  
 And never with honde laboure his nedis:  
 May he do so?'  
*F. Sem.* 'Ye, sir.'  
*Amour.* 'And how?'  
*F. Sem.* 'Sir, I wol gladly telle yow:-- 6690  
 Seynt Austin seith, a man may be  
 In houses that han propretee,  
 As templers and hospitelers,  
 And as these chanouns regulers,  
 Or whyte monkes, or these blake-- 6695  
 (I wole no mo ensamplis make)--  
 And take therof his sustening,  
 For therinne lyth no begging;  
 But other-weyes not, y-wis,  
 [If] Austin gabbeth not of this. 6700  
 And yit ful many a monk laboureth,  
 That god in holy chirche honoureth;  
 For whan hir swinking is agoon,  
 They rede and singe in chirche anoon.  
 'And for ther hath ben greet discord, 6705  
 As many a wight may bere record,  
 Upon the estate of mendience,  
 I wol shortly, in your presence,  
 Telle how a man may begge at nede,  
 That hath not wherwith him to fede, 6710  
 Maugre his felones Iangelinges,  
 For sothfastnesse wol non hidinges;  
 And yit, percas, I may abey,  
 That I to yow sothly thus sey.  
 'Lo, here the caas especial: 6715  
 If a man be so bestial  
 That he of no craft hath science,  
 And nought desyreth ignorence,  
 Than may he go a-begging yeme,  
 Til he som maner craft can lerne, 6720  
 Thurgh which, withoute trauanding,  
 He may in trouthe have his living.

Or if he may don no labour,  
 For elde, or syknesse, or langour,  
 Or for his tendre age also, 6725  
 Than may he yit a-begging go.  
 'Or if he have, peraventure,  
 Thurgh usage of his noriture,  
 Lived over deliciously,  
 Than oughten good folk comunly 6730  
 Han of his mischeef som pitee,  
 And suffren him also, that he  
 May gon aboute and begge his breed,  
 That he be not for hungur deed.  
 Or if he have of craft cunning, 6735  
 And strengthe also, and desiring  
 To wirken, as he hadde what,  
 But he finde neither this ne that,  
 Than may he begge, til that he  
 Have geten his necessitee. 6740  
 'Or if his winning be so lyte,  
 That his labour wol not acquyte  
 Sufficiantly al his living,  
 Yit may he go his breed begging;  
 Fro dore to dore he may go trace, 6745  
 Til he the remenaunt may purchase.  
 Or if a man wolde undirtake  
 Any empryse for to make,  
 In the rescous of our 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,  
 Than may he begge, til that he  
 May finde in trouthe for to swinke, 6755  
 And gete him clothes, mete, and drinke.  
 Swinke he with hondis corporel,  
 And not with hondis esprituel.  
 'In al thise caas, and in semblables,  
 If that ther ben mo resonables, 6760  
 He may begge, as I telle you here,  
 And elles nought, in no manere;  
 As William Seynt Amour wolde preche,  
 And ofte wolde dispute and teche  
 Of this matere alle openly 6765  
 At Paris ful solempnely.  
 And al-so god my soule blesse,  
 As he had, in this stedfastnesse,  
 The accord of the universitee,  
 And of the puple, as semeth me. 6770  
 'No good man oughte it to refuse,  
 Ne oughte him therof to excuse,  
 Be wrooth or blythe who-so be;  
 For I wol speke, and telle it thee,  
 Al schulde I dye, and be put down, 6775  
 As was seynt Poul, in derk prisoun;  
 Or be exiled in this caas  
 With wrong, as maister William was,  
 That my moder Ypocrisye  
 Banished for hir greet envye. 6780  
 'My moder flemed him, Seynt Amour:

This noble dide such labour  
 To susteyne ever the loyaltee,  
 That he to moche agilte me.  
 He made a book, and leet it wryte, 6785  
 Wherin his lyf he dide al wryte,  
 And wolde ich reneyed begging,  
 And lived by my traveyling,  
 If I ne had rent ne other good.  
 What? wened he that I were wood? 6790  
 For labour might me never plese,  
 I have more wil to been at ese;  
 And have wel lever, sooth to sey,  
 Bifore the puple patre and prey,  
 And wrye me in my foxerye 6795  
 Under a cope of papelardye.'  
 Quod Love, 'What devel is this I here?  
 What wordis tellest thou me here?'  
*F. Sem.* 'What, sir?'  
*Amour.* 'Falsnesse, that apert is;  
 Than dredist thou not god?'  
*F. Sem.* 'No, certis: 6800  
 For selde in greet thing shal he spede  
 In this world, that god wol drede.  
 For folk that hem to vertu yiven,  
 And truly on her owne liven,  
 And hem in goodnesse ay contene, 6805  
 On hem is litel thrift y-sene;  
 Such folk drinken gret misese;  
 That lyf [ne] may me never plese.  
 But see what gold han usurers,  
 And silver eek in [hir] gamers, 6810  
 Taylagiers, and these monyours,  
 Bailifs, bedels, provost, countours;  
 These liven wel nygh by ravyne;  
 The smale puple hem mote enclyne,  
 And they as wolves wol hem eten. 6815  
 Upon the pore folk they geten  
 Ful moche of that they spende or kepe;  
 Nis none of hem that he nil strepe,  
 And wryen him-self wel atte fulle;  
 Withoute scalding they hem pulle. 6820  
 The stronge the feble overgoth;  
 But I, that were my simple cloth,  
 Robbe bothe robbed and robbours,  
 And gyle gyled and gylours.  
 By my treget, I gadre and threste 6825  
 The greet tresour into my cheste,  
 That lyth with me so faste bounde.  
 Myn highe paleys do I founde,  
 And my delytes I fulfille  
 With wyne at feestes at my wille, 6830  
 And tables fulle of entremees;  
 I wol no lyf, but ese and pees,  
 And winne gold to spende also.  
 For whan the grete bagge is go,  
 It cometh right with my lapes. 6835  
 Make I not wel tumble myn apes?  
 To winne is alwey myn entent;  
 My purchas is better than my rent;

For though I shulde beten be,  
 Over-al I entremete me; 6840  
 Withoute me may no wight dure.  
 I walke soules for to cure.  
 Of al the worlde cure have I  
 In brede and lengthe; boldely  
 I wol bothe preche and eek counceilen; 6845  
 With hondis wille I not traveilen,  
 For of the pope I have the bulle;  
 I ne holde not my wittes dulle.  
 I wol not stinten, in my lyve,  
 These emperouris for to shryve, 6850  
 Or kyngis, dukis, and lordis grete;  
 But pore folk al quyte I lete.  
 I love no such shryving, pardee,  
 But it for other cause be. 6855  
 I rekke not of pore men,  
 Hir astate is not worth an hen.  
 Where fyndest thou a swinker of labour  
 Have me unto his confessour?  
 But emperesses, and duchesses,  
 Thise quenes, and eek [thise] countesses, 6860  
 Thise abbesses, and eek Bigyns,  
 These grete ladyes palasyns,  
 These Ioly knightes, and baillyves,  
 Thise nonnes, and thise burgeis wyves,  
 That riche been, and eek plesing, 6865  
 And thise maidens welfaring,  
 Wher-so they clad or naked be,  
 Uncounceiled goth ther noon fro me.  
 And, for her soules savetee,  
 At lord and lady, and hir meynee, 6870  
 I axe, whan they hem to me shryve,  
 The propretee of al hir lyve,  
 And make hem trowe, bothe meest and leest,  
 Hir paroch-prest nis but a beest 6875  
 Ayens me and my company,  
 That shrewis been as greet as I;  
 For whiche I wol not hyde in hold  
 No privetee that me is told,  
 That I by word or signe, y-wis, 6880  
 [Nil] make hem knowe what it is,  
 And they wolen also tellen me;  
 They hele fro me no privitee.  
 And for to make yow hem perceyven,  
 That usen folk thus to disceyven, 6885  
 I wol you seyn, withouten drede,  
 What men may in the gospel rede  
 Of Seynt Mathew, the gospelere,  
 That seith, as I shal you sey here.  
 '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 ypocritis calle-- 6895  
 Doth that they preche, I rede you alle,  
 But doth not as they don a del,

That been not wery to seye wel,  
 But to do wel, no wille have they;  
 And they wolde binde on folk alwey, 6900  
 That ben to [be] begyled able,  
 Burdens that ben importable;  
 On folkes shuldres thinges they couchen  
 That they nil with her fingres touchen.'  
*Amour:* 'And why wol they not touche it?'  
*F. Sem.* 'Why? 6905  
 For hem ne list not, sikirly;  
 For sadde burdens that men taken  
 Make folkes shuldres aken.  
 And if they do ought that good be,  
 That is for folk it shulde see: 6910  
 Her burdens larger maken they,  
 And make hir hemmes wyde alwey,  
 And loven setes at the table,  
 The firste and most honourable;  
 And for to han the first chaieris 6915  
 In synagoges, to hem ful dere is;  
 And willen that folk hem loute and grete,  
 Whan 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 sheweth wel hir wikkidnesse.  
 'Another custom use we:--  
 Of hem that wol ayens us be,  
 We hate hem deedly everichoon, 6925  
 And we wol werrey hem, as oon.  
 Him that oon hatith, hate we alle,  
 And coniecte how to doon him falle.  
 And if we seen him winne honour,  
 Richesse or preys, thurgh his valour, 6930  
 Provende, rent, or dignitee,  
 Ful fast, y-wis, compassen we  
 By what ladder he is clomben so;  
 And for to maken him down to go,  
 With traisoun we wole him defame, 6935  
 And doon him lese his gode name.  
 Thus from his ladder we him take,  
 And thus his freendis foes we make;  
 But word ne wite shal he noon,  
 Til alle his freendis been his foon. 6940  
 For if we dide it openly,  
 We might have blame redily;  
 For hadde he wist of our malyce,  
 He hadde him kept, but he were nyce.  
 'Another is this, that, if so falle 6945  
 That ther be oon among us alle  
 That doth a good turn, out of drede,  
 We seyn it is our alder dede.  
 Ye, sikerly, though he it feyned,  
 Or that him list, or that him deynd 6950  
 A man thurgh him avaunced be;  
 Therof alle parceners be we,  
 And tellen folk, wher-so we go,  
 That man thurgh us is sprongen so.  
 And for to have of men preysing, 6955

We purchase, thurgh our flatering,  
 Of riche men, of gret poustee,  
 Lettres, to witesse our bountee;  
 So that man weneth, that may us see,  
 That alle vertu in us be. 6960  
 And alwey pore we us feyne;  
 But how so that we begge or pleyne,  
 We ben the folk, without lesing,  
 That al thing have without having.  
 Thus be we dred of the puple, y-wis. 6965  
 And gladly my purpos is this:--  
 I dele with no wight, but he  
 Have gold and tresour gret plentee;  
 Hir acqueyntaunce wel love I;  
 This is moche my desyr, shortly. 6970  
 I entremete me of brocages,  
 I make pees and mariages,  
 I am gladly executour,  
 And many tymes procuratour;  
 I am somtyme messenger; 6975  
 That falleth not to my mister.  
 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 lyking. 6980  
 And if that ye have ought to do  
 In place that I repeire to,  
 I shal it speden thurgh my wit,  
 As sone as ye have told me it.  
 So that ye serve me to pay, 6985  
 My servyse shal be your alway.  
 But who-so wol chastyse me,  
 Anoon my love lost hath he;  
 For I love no man in no gyse,  
 That wol me repreve or chastyse; 6990  
 But I wolde al folk undirtake,  
 And of no wight no teching take;  
 For I, that other folk chastye,  
 Wol not be taught fro my folye. 6995  
 'I love noon hermitage more;  
 Alle desertes, and holtes hore,  
 And grete wodes everichoon,  
 I lete hem to the Baptist Iohan.  
 I quethe him quyte, and him relesse  
 Of Egipt al the wildimesse; 7000  
 To fer were alle my mansiouns  
 Fro alle citees and goode tounes.  
 My paleis and myn hous make I  
 There men may renne in openly,  
 And sey that I the world forsake. 7005  
 But al amidde I bilde and make  
 My hous, and swimme and pley therinne  
 Bet than a fish doth with his finne.  
 'Of Antecristes men am I,  
 Of whiche that Crist seith openly, 7010  
 They have abit of holinesse,  
 And liven in such wikkednesse.  
 Outward, lambren semen we,  
 Fulle of goodnesse and of pitee,

And inward we, withouten fable,	7015
Ben grede wolves ravisable.	
We enviroune bothe londe and see;	
With al the world werreyen we;	
We wol ordeyne of alle thing,	
Of folkes good, and her living.	7020
'If ther be castel or citee	
Wherin that any bougerons be,	
Although that they of Milayne were,	
For ther-of ben they blamed there:	
Or if a wight, out of mesure,	7025
Wolde lene his gold, and take usure,	
For that he is so coveitous:	
Or if he be to leccherous,	
Or [thefe, or] haunte simonye;	
Or provost, ful of trecherye,	7030
Or prelat, living Iolily,	
Or prest that halt his queene him by;	
Or olde hoers hostilers,	
Or other bawdes or bordillers,	
Or elles blamed of any vyce,	7035
Of whiche men shulden doon Iustyce:	
By alle the seyntes that we pray,	
But they defende hem with lamprey,	
With luce, with elis, with samons,	
With tendre gees, and with capons,	7040
With tartes, or with cheses fat,	
With deynte flawnes, brode and flat,	
With caleweys, or with pullaille,	
With coninges, or with fyn vitaille,	
That we, undir our clothes wyde,	7045
Maken thurgh our golet glyde:	
Or but he wol do come in haste	
Roo-venisoun, [y]-bake in paste:	
Whether so that he loure or groine,	
He shal have of a corde a loigne,	7050
With whiche men shal him binde and lede,	
To brenne him for his sinful dede,	
That men shulle here him crye and rore	
A myle-wey aboute, and more.	
Or elles he shal in prisoun dye,	7055
But-if he wol [our] frendship bye,	
Or smerten that that he hath do,	
More than his gilt amounteth to.	
But, and he couthe thurgh his sleight	
Do maken up a tour of height,	7060
Nought roughte I whether of stone or tree,	
Or erthe, or turves though it be,	
Though it were of no vounde stone,	
Wrought with squyre and scantilone,	
So that the tour were stuffed wel	7065
With alle richesse temporel;	
And thanne, that he wolde updresse	
Engyns, bothe more and lesse,	
To caste at us, by every syde--	
To bere his goode name wyde--	7070
Such sleightes [as] I shal yow nevene,	
Barelles of wyne, by sixe or sevene,	
Or gold in sakkis gret plente,	

He shulde sone delivered be.  
 And if he have noon sich pitaunces, 7075  
 Late him study in equipolences,  
 And lete lyes and fallaces,  
 If that he wolde deserve our graces;  
 Or we shal bere him such witsnesse  
 Of sinne, and of his wrecchidnesse, 7080  
 And doon his loos so wyde renne,  
 That al quik we shulde him brenne,  
 Or elles yeve him suche penaunce,  
 That is wel wors than the pitaunce.  
 'For thou shalt never, for nothing, 7085  
 Con knowen aright by her clothing  
 The traitours fulle of trecherye,  
 But thou her werkis can aspye.  
 And ne hadde the good keping be  
 Whylom of the universitee, 7090  
 That kepeth the key of Cristendome,  
 [They] had been turmented, alle and some.  
 Suche been the stinking [fals] prophetis;  
 Nis non of hem, that good prophete is;  
 For they, thurgh wikked entencioun, 7095  
 The yeer of the incarnacioun  
 A thousand and two hundred yeer,  
 Fyve and fifty, ferther ne ner,  
 Broughten a book, with sory grace,  
 To yeven ensample in comune place, 7100  
 That seide thus, though it were fable:--  
 "This is the Gospel Perdurable,  
 That fro the Holy Goost is sent."  
 Wel were it worth to ben [y]-brent.  
 Entitled was in such manere 7105  
 This book, of which I telle here.  
 Ther nas no wight in al Parys,  
 Bifom Our Lady, at parvys,  
 That [he] ne mighte bye the book,  
 To copy, if him talent took. 7110  
 Ther might he see, by greet tresoun,  
 Ful many fais comparisoun:--  
 "As moche as, thurgh his grete might,  
 Be it of hete, or of light,  
 The sunne sourmounteth the mone, 7115  
 That troubler is, and chaungeth sone,  
 And the note-kernel the shelle--  
 (I scome nat that I yow telle)--  
 Right so, withouten any gyle,  
 Sourmounteth this noble Evangyle 7120  
 The word of any evangelist."  
 And to her title they token Christ;  
 And many such comparisoun,  
 Of which I make no mencionioun,  
 Might men in that boke finde, 7125  
 Who-so coude of hem have minde.  
 'The universitee, that tho was aslepe,  
 Gan for to braide, and taken kepe;  
 And at the noys the heed up-caste,  
 Ne never sithen slepte it faste, 7130  
 But up it sterte, and armes took  
 Ayens this fals horrible book,

Al redy bateil for to make,  
 And to the luge the book to take.  
 But they that broughten the book there 7135  
 Hente it anoon away, for fere;  
 They nolde shewe it more a del,  
 But thenne it kepte, and kepen wil,  
 Til such a tyme that they may see  
 That they so stronge woxen be, 7140  
 That no wight may hem wel withstonde;  
 For by that book they durst not stonde.  
 Away they gonne it for to bere,  
 For they ne durste not answeere  
 By exposicioun ne glose 7145  
 To that that clerkis wole appose  
 Ayens the cursednesse, y-wis,  
 That in that boke writen is.  
 Now wot I not, ne I can not see  
 What maner ende that there shal be 7150  
 Of al this [boke] that they hyde;  
 But yit algate they shal abyde  
 Til that they may it bet defende;  
 This trowe I best, wol be hir ende.  
 'Thus Antecrist abyden we, 7155  
 For we ben alle of his meynee;  
 And what man that wol not be so,  
 Right sone he shal his lyf forgo.  
 We wol a puple on him areyse,  
 And thurgh our gyle doon him seise, 7160  
 And him on sharpe speris ryve,  
 Or other-weyes bringe him fro lyve,  
 But-if that he wol folowe, y-wis,  
 That in our boke writen is.  
 Thus moche wol our book signifye, 7165  
 That whyl [that] Peter hath maistrye,  
 May never lohan shewe wel his might.  
 'Now have I you declared right  
 The mening of the bark and rinde  
 That makith the entenciouns blinde. 7170  
 But now at erst I wol biginne  
 To expowne you the pith withinne:--  
 [And first, by Peter, as I wene,  
 The Pope himself we wolden mene]  
 And [eek] the seculers comprehende, 7175  
 That Cristes lawe wol defende,  
 And shulde it kepen and mayntenen  
 Ayeines hem that al sustenen,  
 And falsly to the puple techen.  
 [And] Iohan bitokeneth hem [that] prechen, 7180  
 That ther nis lawe covenable  
 But thilke Gospel Perdurable,  
 That fro the Holy Gost was sent  
 To turne folk that been miswent.  
 The strengthe of Iohan they undirstonde 7185  
 The grace in which, they seye, they stonde,  
 That doth the sinful folk converte,  
 And hem to Iesus Crist reverte.  
 'Ful many another horriblete  
 May men in that boke see, 7190  
 That ben comaunded, douteles,

Ayens the lawe of Rome expres;  
 And alle with Antecrist they holden,  
 As men may in the book biholden.

And than comaunden they to sleen 7195  
 Alle tho that with Peter been;  
 But they shal nevere have that might,  
 And, god toform, for stryf to fight,  
 That they ne shal y-nough [men] finde

That Peters lawe shal have in minde, 7200  
 And ever holde, and so mayntene,  
 That at the last it shal be sene  
 That they shal alle come therto,  
 For ought that they can speke or do.

And thilke lawe shal not stonde, 7205  
 That they by Iohan have undirstonde;  
 But, maugre hem, it shal adoun,  
 And been brought to confusoun.  
 But I wol stinte of this matere,

For it is wonder long to here; 7210  
 But hadde that ilke book endured,  
 Of better estate I were ensured;  
 And freendis have I yit, pardee,  
 That han me set in greet degree.

'Of all this world is emperour 7215  
 Gyle my fader, the trechour,  
 And emperesse my moder is,  
 Maugre the Holy Gost, y-wis.  
 Our mighty linage and our route

Regneth in every regne aboute; 7220  
 And wel is worth we [maistres] be,  
 For al this world governe we,  
 And can the folk so wel disceyve,  
 That noon our gyle can perceyve;

And though they doon, they dar not saye; 7225  
 The sothe dar no wight biwreye.  
 But he in Cristis wrath him ledeth,  
 That more than Crist my bretheren dredeth.  
 He nis no ful good champion,

That dredith such simulacioun; 7230  
 Nor that for peyne wole refusen  
 Us to correcten and accusen.  
 He wol not entremete by right,  
 Ne have god in his eye-sight,

And therefore god shal him punyce; 7235  
 But me ne rekketh of no vyce,  
 Sithen men us loven comunably,  
 And holden us for so worthy,  
 That we may folk repreve echoon,

And we nil have repref of noon. 7240  
 Whom shulden folk worshipen so  
 But us, that stinten never mo  
 To patren whyl that folk us see,  
 Though it not so bihinde hem be?

'And where is more wood folye, 7245  
 Than to enhaunce chivalrye,  
 And love noble men and gay,  
 That Ioly clothis weren alway?  
 If they be sich folk as they semen,

So clene, as men her clothis demen, 7250

And that her wordis folowe her dede,  
 It is gret pite, out of drede,  
 For they wol be noon ypocritis!  
 Of hem, me thinketh [it] gret spiteis;  
 I can not love hem on no syde. 7255  
 But Beggers with these hodes wyde,  
 With sleighe and pale faces lene,  
 And greye clothis not ful clene,  
 But fretted ful of tatarwagges,  
 And highe shoes, knopped with dagges, 7260  
 That frouncen lyke a quaile-pype,  
 Or botes riving as a gype;  
 To such folk as I you devyse  
 Shuld princes and these lordes wyse  
 Take alle her londes and her thinges, 7265  
 Bothe werre and pees, in governinges;  
 To such folk shulde a prince him yive,  
 That wolde his lyf in honour live.  
 And if they be not as they seme,  
 That serven thus the world to queme, 7270  
 There wolde I dwelle, to disceyve  
 The folk, for they shal not perceyve.  
 'But I ne speke in no such wyse,  
 That men shulde humble abit dispyse,  
 So that no pryde ther-under be. 7275  
 No man shulde hate, as thinketh me,  
 The pore man in sich clothing.  
 But god ne preiseth him no-thing,  
 That seith he hath the world forsake,  
 And hath to worldly glorie him take, 7280  
 And wol of siche delycles use;  
 Who may that Begger wel excuse?  
 That papelard, that him yeldeth so,  
 And wol to worldly ese go,  
 And seith that he the world hath left, 7285  
 And gredily it grypeth eft,  
 He is the hound, shame is to seyn,  
 That to his casting goth ageyn.  
 'But unto you dar I not lye:  
 But mighte I felen or aspye, 7290  
 That ye perceyved it no-thing,  
 Ye shulden have a stark lesing  
 Right in your hond thus, to biginne,  
 I nolde it lette for no sinne.'  
 The god lough at the wonder tho, 7295  
 And every wight gan laughe also,  
 And seide:--'Lo here a man aright  
 For to be trusty to every wight!'

'Fals Semblant,' quod Love, 'sey to me,  
 Sith I thus have avaunced thee, 7300  
 That in my court is thy dwelling,  
 And of ribaudes shall be my king,  
 Wolt thou wel holden my forwardis?'

*F. Sem.* 'Ye, sir, from hennes forewardis;  
 Hadde never your fader herebifom 7305  
 Servaunt so trewe, sith he was born.'  
*Amour.* 'That is ayeines al nature.'  
*F. Sem.* 'Sir, put you in that aventure;  
 For though ye borowes take of me,

The sikerer shal ye never be 7310  
 For ostages, ne sikimesse,  
 Or chartres, for to bere witesse.  
 I take your-self to record here,  
 That men ne may, in no manere,  
 Teren the wolf out of his hyde, 7315  
 Til he be [flayn], bak and syde,  
 Though men him bete and al defyle;  
 What? wene ye that I wole bigyle?  
 For I am clothed mekely,  
 Ther-under is al my trechery; 7320  
 Myn herte chaungeth never the mo  
 For noon abit, in which I go.  
 Though I have chere of simplenesse,  
 I am not weary of shrewednesse.  
 My lemman, Streyned-Abstinence, 7325  
 Hath mister of my purveaunce;  
 She hadde ful longe ago be deed,  
 Nere my councel and my reed;  
 Lete hir allone, and you and me.'  
 And Love answerde, 'I truste thee 7330  
 Withoute borowe, for I wol noon.'  
 And Fals-Semblant, the thief, anoon,  
 Right in that ilke same place,  
 That hadde of tresoun al his face  
 Right blak withinne, and whyt withoute, 7335  
 Thanketh him, gan on his knees loute.  
 Than was ther nought, but 'Every man  
 Now to assaut, that sailen can,'  
 Quod Love, 'and that ful hardily.'  
 Than armed they hem comunly 7340  
 Of sich armour as to hem fel.  
 Whan they were armed, fers and fel,  
 They wente hem forth, alle in a route,  
 And set the castel al aboute;  
 They wil nought away, for no drede, 7345  
 Til it so be that they ben dede,  
 Or til they have the castel take.  
 And foure batels they gan make,  
 And parted hem in foure anoon,  
 And toke her way, and forth they goon, 7350  
 The foure gates for to assaile,  
 Of whiche the keepers wol not faile;  
 For they ben neither syke ne dede,  
 But hardy folk, and stronge in dede.  
 Now wole I seyn the countenaunce 7355  
 Of Fals-Semblant, and Abstinaunce,  
 That ben to Wikkid-Tonge went.  
 But first they helde her parlement,  
 Whether it to done were  
 To maken hem be knowen there, 7360  
 Or elles walken forth disgysed.  
 But at the laste they devysed,  
 That they wold goon in tapinage,  
 As it were in a pilgrimage,  
 Lyk good and holy folk unfeyned. 7365  
 And Dame Abstinence-Streyned  
 Took on a robe of camelyne,  
 And gan hir graithe as a Begyne.

A large coverchief of threde  
 She wrapped al aboute hir hede, 7370  
 But she forgat not hir sautere;  
 A peire of bedis eek she here  
 Upon a lace, al of whyt threde,  
 On which that she hir bedes bede;  
 But she ne boughte hem never a del, 7375  
 For they were geven her, I wot wel,  
 God wot, of a ful holy frere,  
 That seide he was hir fader dere,  
 To whom she hadde ofter went  
 Than any frere of his covent. 7380  
 And he visyted hir also,  
 And many a sermoun seide hir to;  
 He nolde lette, for man on lyve,  
 That he ne wolde hir ofte shryve.  
 And with so gret devocion 7385  
 They maden her confession,  
 That they had ofte, for the nones,  
 Two hedes in one hood at ones.  
 Of fair shape I devyse her thee,  
 But pale of face somtyme was she; 7390  
 That false traitouresse untrew  
 Was lyk that salowe hors of hewe,  
 That in the Apocalips is shewed,  
 That signifyeth tho folk beshrewed,  
 That been al ful of trecherye, 7395  
 And pale, thurgh hypocrisy;  
 For on that hors no colour is,  
 But only deed and pale, y-wis.  
 Of suche a colour enlangoured  
 Was Abstinence, y-wis, coloured; 7400  
 Of her estat she her repented,  
 As her visage represented.  
 She had a burdoun al of Thefte,  
 That Gyle had yeve her of his yefte;  
 And a scrippe of Fainte Distresse, 7405  
 That ful was of elengenesse,  
 And forth she walked sobrelly:  
 And False-Semblant saynt, *ie vous die*,  
 [Had], as it were for such mistere,  
 Don on the cope of a frere, 7410  
 With chere simple, and ful pitous;  
 His looking was not disdeinous,  
 Ne proud, but meke and ful pesible.  
 About his nekke he bar a bible,  
 And squierly forth gan he gon; 7415  
 And, for to reste his limmes upon,  
 He had of Treson a potente;  
 As he were feble, his way he wente.  
 But in his sleve he gan to thringe  
 A rasour sharp, and wel bytinge, 7420  
 That was forged in a forge,  
 Which that men clepen Coupegorge.  
 So longe forth hir way they nomen,  
 Til they to Wicked-Tonge comen,  
 That at his gate was sitting, 7425  
 And saw folk in the way passing.  
 The pilgrimes saw he faste by,

That beren hem ful mekely,  
 And humbly they with him mette.

Dame Abstinence first him grette, 7430  
 And sith him False-Semblant salued,  
 And he hem; but he not remued,  
 For he ne dredde hem not a-del.  
 For when he saw hir faces wel,  
 Alway in herte him thoughte so, 7435  
 He shulde knowe hem bothe two;  
 For wel he knew Dame Abstinaunce  
 But he ne knew not Constreynaunce.  
 He knew nat that she was constrayned,  
 Ne of her theves lyfe feyned, 7440  
 But wende she com of wil al free;  
 But she com in another degree;  
 And if of good wil she began,  
 That wil was failed her [as] than.

And Fals-Semblant had he seyn als, 7445  
 But he knew nat that he was fals.  
 Yet fals was he, but his falsnesse  
 Ne coude he not espye, nor gesse;  
 For semblant was so slye wrought,  
 That falsnesse he ne espyed nought. 7450  
 But haddest thou knowen him befor,  
 Thou woldest on a boke have sworn,  
 Whan thou him saugh in thilke aray  
 That he, that whylom was so gay,  
 And of the daunce Ioly Robin, 7455  
 Was tho become a Iacobin.

But sothely, what so men him calle,  
 Freres Prechours been good men alle;  
 Hir order wickedly they beren,  
 Suche minstrelles if [that] they weren. 7460  
 So been Augustins and Cordileres,  
 And Carnes, and eek Sakked Freres,  
 And alle freres, shodde and bare,  
 (Though some of hem ben grete and square)  
 Ful holy men, as I hem deme; 7465  
 Everich of hem wolde good man seme.  
 But shalt thou never of apparence  
 Seen conclude good consequence  
 In none argument, y-wis,  
 If existence al failed is. 7470  
 For men may finde alway sophyme  
 The consequence to envynyme,  
 Who-so that hath the subteltee  
 The double sentence for to see.

Whan the pilgrymes comen were 7475  
 To Wicked-Tonge, that dwelled there,  
 Hir hameis nigh hem was algate;  
 By Wicked-Tonge adoun they sate,  
 That bad hem ner him for to come,  
 And of tydinges telle him some, 7480  
 And sayde hem:--'What cas maketh yow  
 To come into this place now?'  
 Sir,' seyde Strained-Abstinaunce,  
 We, for to drye our penaunce,  
 With hertes pitous and devoute, 7485  
 Are comen, as pilgrimes gon aboute;

Wel nigh on fote alway we go;  
 Ful dusty been our heles two;  
 And thus bothe we ben sent  
 Thurghout this world that is miswent, 7490  
 To yeve ensample, and preche also.  
 To fisshen sinful men we go,  
 For other fisshing ne fissue we.  
 And, sir, for that charitee,  
 As we be wont, herberwe we crave, 7495  
 Your lyf to amende; Crist it save!  
 And, so it shulde you nat displese,  
 We wolden, if it were your ese,  
 A short sermoun unto you seyn.'  
 And Wikked-Tonge answerde ageyn, 7500  
 The hous,' quod he, 'such as ye see,  
 Shal nat be warned you for me,  
 Sey what you list, and I wol here.'  
 Graunt mercy, swete sire dere!  
 Quod alderfirst Dame Abstinence, 7505  
 And thus began she hir sentence:  
*Const. Abstinence.* 'Sir, the first vertue, certeyn,  
 The gretest, and most sovereyn  
 That may be founde in any man,  
 For having, or for wit he can, 7510  
 That is, his tonge to refreyne;  
 Therto ought every wight him peyne.  
 For it is better stille be  
 Than for to speken harm, pardee!  
 And he that herkeneth it gladly, 7515  
 He is no good man, sikerly.  
 And, sir, aboven al other sinne,  
 In that art thou most gilty inne.  
 Thou spake a lape not long ago,  
 (And, sir, that was right yvel do) 7520  
 Of a yong man that here repaired,  
 And never yet this place apaired.  
 Thou seydest he awaited nothing  
 But to disceyve Fair-Welcoming.  
 Ye seyde nothing sooth of that; 7525  
 But, sir, ye lye; I tell you plat;  
 He ne cometh no more, ne goth, pardee!  
 I trow ye shal him never see.  
 Fair-Welcoming in prison is,  
 That ofte hath pleyed with you, er this, 7530  
 The fairest games that he coude,  
 Withoute filthe, stille or loude;  
 Now dar [he] nat [him]self solace.  
 Ye han also the man do chace,  
 That he dar neither come ne go. 7535  
 What meveth you to hate him so  
 But properly your wikked thought,  
 That many a fals lesing hath thought?  
 That meveth your foole eloquence,  
 That iangleth ever in audience, 7540  
 And on the folk areyseth blame,  
 And doth hem dishonour and shame,  
 For thing that may have no preving,  
 But lyklinesse, and contriving.  
 For I dar seyn, that Reson demeth, 7545

It is not al sooth thing that semeth,  
 And it is sinne to controve  
 Thing that is [for] to reprove;  
 This wot ye wel; and, sir, therefore  
 Ye am to blame [wel] the more. 7550  
 And, nathelesse, he rekketh lyte;  
 He yeveth nat now thereof a myte;  
 For if he thoughte harm, parfay,  
 He wolde come and gon al day;  
 He coude him-selfe nat abstene. 7555  
 Now cometh he nat, and that is sene,  
 For he ne taketh of it no cure,  
 But-if it be through aventure,  
 And lasse than other folk, algate.  
 And thou here watchest at the gate, 7560  
 With spere in thyne arest alway;  
 There muse, musard, al the day.  
 Thou wakest night and day for thought;  
 Y-wis, thy traveyl is for nought.  
 And Ielousye, withouten faile, 7565  
 Shal never quyte thee thy travaile.  
 And scathe is, that Fair-Welcoming,  
 Withouten any trespassing,  
 Shal wrongfully in prison be,  
 Ther wepeth and languissheth he. 7570  
 And though thou never yet, y-wis,  
 Agiltest man no more but this,  
 (Take not a-greef) it were worthy  
 To putte thee out of this baily,  
 And afterward in prison lye, 7575  
 And fettre thee til that thou dye;  
 For thou shalt for this sinne dwelle  
 Right in the devils ers of helle,  
 But-if that thou repente thee.'  
 'Ma fay, thou lyst falsly!' quod he. 7580  
 What? welcome with mischaunce now!  
 Have I therfore herbered you  
 To seye me shame, and eek reprove?  
 With sory happe, to your bihove,  
 Am I to-day your herbergere! 7585  
 Go, herber you elleswhere than here,  
 That han a lyer called me!  
 Two tregetours art thou and he,  
 That in myn hous do me this shame,  
 And for my soth-sawe ye me blame. 7590  
 Is this the sermoun that ye make?  
 To alle the develles I me take,  
 Or elles, god, thou me confounde!  
 But er men diden this castel founde,  
 It passeth not ten dayes or twelve, 7595  
 But it was told right to my-selve,  
 And as they seide, right so tolde I,  
 He kiste the Rose privily!  
 Thus seide I now, and have seid yore;  
 I not wher he dide any more. 7600  
 Why shulde men sey me such a thing,  
 If it hadde been gabbing?  
 Right so seide I, and wol seye yit;  
 I trowe, I lyed not of it;

And with my bemes I wol blowe 7605  
 To alle neighboris a-rowe,  
 How he hath bothe comen and gon.'  
 Tho spak Fals-Semblant right anon,  
 Al is not gospel, out of doute,  
 That men seyn in the toune aboute; 7610  
 Ley no deefere to my speking;  
 I swere yow, sir, it is gabbing!  
 I trowe ye wot wel certeynly,  
 That no man loveth him tenderly  
 That seith him harm, if he wot it, 7615  
 Al be he never so pore of wit.  
 And sooth is also sikerly,  
 (This knowe ye, sir, as wel as I),  
 That lovers gladly wol visyten  
 The places ther hir loves habytten. 7620  
 This man you loveth and eek honoureth;  
 This man to serve you laboureth;  
 And clepeth you his freend so dere,  
 And this man maketh you good chere,  
 And every-wher that [he] you meteth, 7625  
 He you saleweth, and he you greteth.  
 He preseth not so ofte, that ye  
 Ought of his come encombred be;  
 Ther presen other folk on yow  
 Ful offer than [that] he doth now. 7630  
 And if his herte him streyned so  
 Unto the Rose for to go,  
 Ye shulde him seen so ofte nede,  
 That ye shulde take him with the dede.  
 He coude his coming not forbere, 7635  
 Though ye him thrilled with a spere;  
 It nere not thanne as it is now.  
 But trusteth wel, I swere it yow,  
 That it is clene out of his thought.  
 Sir, certes, he ne thenketh it nought; 7640  
 No more ne doth Fair-Welcoming,  
 That sore abyeth al this thing.  
 And if they were of oon assent,  
 Ful sone were the Rose hent;  
 The maugre youres wolde be. 7645  
 And sir, of o thing herkeneth me:--  
 Sith ye this man, that loveth yow,  
 Han seid such harm and shame now,  
 Witeth wel, if he gessed it,  
 Ye may wel demen in your wit, 7650  
 He nolde no-thing love you so,  
 Ne callen you his freend also,  
 But night and day he [wolde] wake,  
 The castel to destroye and take,  
 If it were sooth as ye devyse; 7655  
 Or som man in som maner wyse  
 Might it warne him everydel,  
 Or by him-self perceyven wel;  
 For sith he might not come and gon  
 As he was whylom wont to don, 7660  
 He might it sone wite and see;  
 But now al other-wyse [doth] he.  
 Than have [ye], sir, al-outerly

Deserved helle, and Iolyly	
The deth of helle douteles,	7665
That thrallen folk so gilteles.'	
Fals-Semblant proveth so this thing	
That he can noon answering,	
And seeth alwey such apparaunce,	
That nygh he fel in repentaunce,	7670
And seide him:--'Sir, it may wel be.	
Semblant, a good man semen ye;	
And, Abstinence, ful wyse ye seme;	
Of o talent you bothe I deme.	
What counceil wole ye to me yeven?'	7675
<i>F. Sem.</i> 'Right here anoon thou shalt be shriven,	
And sey thy sinne withoute more;	
Of this shall thou repente sore;	
For I am preest, and have poustee	
To shryve folk of most dignitee	7680
That been, as wyde as world may dure.	
Of al this world I have the cure,	
And that had never yit persoun,	
No vicarie of no maner toun.	
And, god wot, I have of thee	7685
A thousand tymes more pitee	
Than hath thy preest parochial,	
Though he thy freend be special.	
I have avauntage, in o wyse,	
That your prelates ben not so wyse	7690
Ne half so lettred as am I.	
I am licenced boldely	
In divinitee to rede,	
And to confessen, out of drede.	
If ye wol you now confesse,	7695
And leve your sinnes more and lesse,	
Without abood, knele down anon,	
And you shal have absolucion.'	7698

**Explicit.**

5814. Th. wyl; G. tille. 5820. *Both* sworne. 5821. G. The (*for* That). *Both* nyl not. 5827. Th. leest; G. lest. 5831. G. tresoure. 5836. G. axide.

5855. *Both* kepte; F. *qui mestrie*. 5859. G. oost. 5860. *Both* that ilke. 5861. G. Agayns; Th. Agaynst. 5869, 70. *Both* entent, present. 5871. *Both* vesselage. 5879. *Supply* at. 5883. *Both* As my nede is. 5886. *Om.* eek? 5894. G. fortresse. 5900. *Both* That such; *om.* That. *Both* ben take; *om.* ben.

5906, 53. *Supply* hast, by. 5920. G. thilk. 5935. G. myche. 5939. Th. marchautes; G. marchauntz. 5942. *Both* folyly. 5946. Th. vyce; G. wise. 5947. G. trust; pay. 5958. Th. surere. 5959. *Both* beaute (!). 5960. *Both* That I.

5976. *Both* ful dere. 5977. *Both* leest; *supply* she. 5980. Th. thylke; G. thilk. 5983. Th. grype; G. grepe. 5988. *I supply* if. 5997, 9. Th. hem; G. hym. 6002. *Read* gnede. 6006. *Both* good; beaute (*as in* 5959). 6009. Th. wol; G. wole. 6025. G. shulle. *Both* forsworne. 6026. G. lette.

6037. G. worthe. 6401. G. hym. 6048. G. heestes. 6057. This = This is. 6063. G. away. 6064. *Both* hindreth. 6073. G. netheles; Th. nathelesse.

6143. *Both* twey. 6144. G. sey; Th. say. 6165. *Both* which; F. *tex*.

6169. *Both* lette. 6172. G. subtilite. 6174. *Both* nede; F. *besoignes*. 6183, 4. G. cast, last. 6187. G. *om.* hath. 6192. *Both* neithir monk; *om.* neithir. 6195. Th. Na-; G. Ne-. 6197. Th. rasour; G. resoun. 6205. *I supply this line*. 6206. *Supply* not. Th. begylen; G. bigilyng. 6214. *Both* without.

6227. G. Yhe. 6237. Th. *commen*; G. comyn; *read* comun. 6240. G. Yhe; G. *om.* alle. 6243. *Both* ful many; *om.* ful. 6245. G. dieden. 6247. *Both* xi. 6253. G. hert; *both* good. 6255. *Both* good. 6256. *Both* the religioun; *om.* the. 6259. G. took. 6263. G. Yhis; Th. Yes. 6271. G. biwailed (!). 6275, 82. *Supply* hem. 6278. *Both* Without. 6285. G. doutlees; Th. doutles.

6292. *Both* planten most. 6296. *Both* feyne; F. *dire*. 6314. *Both* ins. shal *bef*. never. 6316. G. warre; Th. ware. 6317, 8. *Words supplied by Kaluza*. 6323. *Both* myght. 6336. *I supply* and. 6341. *Both* and reyned (!) *for* streyned; *see* 7366. 6342. *I supply* y-. 6346. *Both* I a; *om. a*.

6354. G. bete; Th. beate (*for* lete). 6355. *Both* Ioly (*for* blynde); *I supply* ther. 6356. Th. habite. 6359. Th. beare; G. were. 6361. G. *om.* Thus *and* I; *both* in to (*for* in). 6372. *Both* omit; *supplied as in* Morris; F. *Si n'en sut mes si receus*. 6375. *Both* I a.; *om. a*. 6377. G. shreuen. 6378. *Both* I (*for* me); *both* yeuen. 6386. G. ony. 6388. G. mych. 6392. *Both* yeuen. 6393. G. *ins.* For *bef*. Penance. 6399. *Both* ought. 6407. *Both* not; *read* yit.

6425. G. cheueys; Th. chuse; F. *chevir*. 6426. Th. hamper. 6432. *I supply* Ne. 6452. Th. this is ayenst. 6453. G. heerde. 6454. G. beeste. 6460. *Both* it is; F. *Porquoi*. 6462, 7. G. fat. 6465. G. grucche; Th. grutche. 6466. *Both* woth (!). 6469. *I supply* the. 6470. G. Yhe.

6481. *Both* seruest; F. *sembles*. 6482. *Both* I am but an. 6484. G. Yhe. 6487. *Both* good. 6491. *Both* bettir; G. that queyntaunce. 6492. Th. tymes; G. tyme. 6493. *Both* of a pore. 6496. G. myxnes; Th. myxins. 6500. *Both* me a dyne. 6513. G. ony. 6515. *Both* not. 6516. *Both* swere. 6522. *Both* Hath a soule.

6531. Th. of; G. to. 6532. G. thrittene; Th. thirtene; *read* thrittethe. 6536. G. myche. 6539. *Both* beggith (-eth). 6542. *Both* goddis (-es). 6543. G. Salamon; Th. Salomon. 6546. G. yhe. 6550. *Both* nolden. 6551. G. was. 6557. *Both* myght. 6565. G. ther; Th. their. 6569. *Both* yaf. 6570. *Both* folkis (-es). 6572. *Both* they; *read* leye; F. *Ains gisoient*. 6581. *Perhaps om.* That.

6598. *Both* tolde (*against* grammar). 6600. G. desily (!). 6601. Th. To; G. Go. 6606. *Both* Ben somtyme in; *see* 6610. 6616. G. old; Th. olde. 6650. *Both* myght. 6653. *I supply* wher; F. *la ou*. 6655. *Both* yeue.

6667. *Both* haue bidde; (*om.* haue). 6679. *Both* good. 6682. Th. -of; G. -fore. 6684. *Both* wryne. 6688. G. *omits*: Th. hondis. 6699. Th. -wayes; G. -weys. 6700. If] *Both* Yit. 6707. *Both* mendiciens (-ence); *see* 6657.

6721. *Both* without. 6728. Th. noriture; G. norture. 6737. *Both* had. 6748. G. Ony. 6756. *Both* clothe; *read* clothes; *see* 6684. 6759. *Both* this. 6766. *Both* solemply. 6782. Th. This; G. The. 6784. Th. agylte; G. agilt. 6786. *So* Th.; G. Of thyngis that he beste myghte (*in late hand*).

6792. G. wille. 6797. *Both* this that; *om.* that. 6803. *Both* yeuen. 6806. G. sene. 6808, 10. *Supply* ne, hir. 6819. *Both* wrine. *Both* hem, at. 6820. *Both* Without. 6823, 4. *Both* robberyng, gilyng. 6827. G. fast. 6828. *Both* high. 6834. G. gret; Th. great. 6841. *Both* Without. 6844. *Both* boldly. 6850. *Both* emperours. 6851. G. *om.* and.

6860, 6901. *Supply* thise, be. 6862. G. gret; Th. great. 6880. Th. Ne wol; G. Wol; *read* Nil. 6890. *Both* doutles (-lees). 6902, 7, 11. *Both* burdons.

6925, 6. *Both* him; *read* hem. 6936. *Both* good. 6939. Th. wete. 6949. G. Yhe. 6952. Th. parceners; G. perseners. 6974. *Both* tymes a; *om. a*.

6997. G. gret; Th. great. 7002. Th. al; G. *om.* 7012. *After this line, both in Th. and G., come* ll. 7109-7158. 7018. G. werrien; Th. werryen. 7019. *Both* al. 7022. Th. bougerons; G. begger. 7029. *Both* these that; F. *lerres ou*. 7035. G. ony. 7037. we] G. me. 7038. hem] *Both* them. 7041. G. cheffis; Th. cheffes; F. *fromages*. 7047. he] G. we. 7048. *Both* bake.

7056. *Both* his; *read* our. 7059. G. sleght; Th. sleight. 7060. G. hight; Th. heyght. 7063. *Both* vounde. 7070. *Both* good. 7071. G. sleghtes. *I supply* as. 7075. G. *om.* he have. 7092. Th. We had ben turmented al and 7093. *I supply* fals. 7104. *Both* Brent. 7109. G. *has here* l. 7110, *followed by a blank line*; Th. *has* That they [*read* he] ne might 7110. Th. To the cople, if hem talent toke; *after which*, Of the Euangelystes booke (*spurious*).

7113. G. gret; Th. great. 7119, 21. G. ony. 7123. G. many a such. 7125. Th. booke; G. book. 7127. *Perhaps omit* that. 7133, 37, 42. G. *om.* for, it, they. 7143. Th. Awaye; G. Alwey. 7144. G. durst. 7145. *Both* no. 7148. Th. booke; G. book. 7151. *Supply* boke. 7159. *Both* vpon. *Before this line* G. and Th. *wrongly insert* ll. 7013-7110, 7209-7304. 7164. Th. booke; G. book. 7165. G. mych. 7166. *I supply* that.

7173, 4. *Supplied by conjecture*; F. *Par Pierre voil le Pape entendre*. 7175, 99. *I supply* eek, men. 7178. G. Ayens; Th. Ayenst. 7180. And] *Both* That. that] *Both* to. 7189. G. orribilite; Th. horriblete. 7190. Th. booke; G. book. 7196. G. Petre. 7200. G. Petres. 7205. G. thilk. 7209. *See note to* l. 7159. 7217. Th. Emprise; G. Emperis. 7221. *Both* worthy; *see* 7104. *Both* mynystres. 7234. G. iye.

7236. Th. recketh; G. rekke. 7243. *Both* may us (*om.* may). 7244. G. *om.* hem. 7254. Th. hem; G. hym; *supply* it. 7255. Th. hem; G. hym. 7257. G. steight (!). 7258. Th. graye; G. grey. 7260. G. high. 7262. Th. ryuelyng; G. reuelyng. 7263. G. dyuyse. 7272. The] G. To. 7292. *Both* shulde.

7303. G. forwordis. 7304. G. Yhe. Th. hence; G. hens. 7307. Th. ayenst; G. ayens. 7316. *Both* slayn; *see* note. 7317. G. alto defyle. 7325. G. Myn; Th. My. G. streyneth (!). 7331. *Both* Without. 7336. Th. Thankyng. 7355. G. countynaunce. 7358. G. heelde. 7362. Th. laste; G. last.

7368. G. gracche; Th. gratche. G. bygyne; Th. bygyne. 7371. Th. psaltere; G. sawter. 7380. G. ony. 7385-7576. *From* Th.;

lost in G. 7386. Th. made. 7389. Th. shappe; denysed. 7394. tho] Th. to. 7409. Had] Th. And. 7429. Th. humbly. 7432. Th. remeued.

7435. Th. thought. 7444. *I supply* as. 7458. Th. Frere. 7460. *Supply* that. 7463. Th. al. 7464. Th. greet. 7471, 72. Th. sopheme, enueneme; F. *sophime, envenime*. 7473. Th. hath hadde the. 7488. Th. doughty (!); F. *poudreus*; *read* dusty. 7494. Th. herborowe.

7504. Th. sir. 7513. Th. styl. 7532. Th. styl. 7533. Th. she nat herselfe. 7546. Th. sothe. 7548, 50. *I supply* for, wel. 7553. Th. thought harme. 7560. Th. her.

7568. Th. Without. 7577. G. *begins again*. 7582. Th. herbered; G. herberd. 7585. *Both* herbegere. 7590. *Both* sothe. Th. sawe; G. saugh. 7600. *Both* where. G. ony. 7625. *I supply* he. 7626. G. saloweth.

7628. Th. comynge. 7630. *Supply* that. 7637. G. I nerer (!). 7653. G. wole; Th. wol: *read* wolde. 7662. doth] F. *fait*; *both* wot. 7663. Th. we (*for ye*); G. *om*. 7666. *Both* giltles. 7678. *Both* repent. 7686. Th. tymes; G. tyme.

7693. *So* Th. (*but with* for to *for to*); G. To reden in diuinite. 7694. G. And longe haue red (*wrongly*); *here* G. *abruptly ends*. 7694-8. *From* Th. 7697. Th. abode. COLOPHON. G. Explicit, *following* And longe haue red (*see note to 7694*); Th. Finis. Here endeth the Romaunt of the Rose.

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## THE MINOR POEMS.

### I. AN A. B. C.

*Incipit carmen secundum ordinem literarum Alphabeti.*

ty and al merciable quene,  
m that al this world fleeth for socour,  
e relees of sinne, sorwe and tene,  
s virgine, of alle floures flour,  
I flee, confounded in erreur!  
d releve, thou mighty debonaire,  
ercy on my perilous langour!  
shed me hath my cruel adversaire.

A toy du monde le refui,  
Vierge glorieuse, m'en fui  
Tout confus, ne puis miex faire;  
A toy me tien, a toy m'apuy.  
5 Relieve moy, abatu suy:  
Vaincu m'a mon aversaire.  
Puis qu'en toy ont tous repaire  
Bien me doy vers toy retraire  
Avant que j'aie plus d'annuy.  
N'est pas luite necessaire  
A moy, se tu, debonnayre,  
Ne me sequeurs comme a autrui.  
10 Bien voy que par toy confortes  
Sera mes cuers desconfortes,  
Quer tu es de salu porte.  
Se je me suis mal tresportez  
Par .vij. larrons, pechies mortez,  
Et erre par voie torte,  
15 Esperance me conforte  
Qui a toy hui me raporte  
A ce que soie deportez.  
Ma povre arme je t'aporte:  
Sauve la: ne vaut que morte;  
20 En li sont tous biens avortez.  
Contre moy font une accion  
Ma vergoigne et confusion,  
Que devant toy ne doy venir  
Pour ma tres grant transgression.  
25 Rayson et desperacion  
Contre moy veulent maintenir,  
Mes pour ce que veil plait fenir,  
Devant toy les fes convenir  
En faisant replicacion.  
C'est que je di appartenir  
A toy du tout et convenir  
Pitie et miseracion.  
Dame es de misericorde  
Par qui Diex bien se recorde

e so fixhath in thyn herte his tente,  
el I wot thou wolt my socour be,  
anst not wame him that, with good entente,  
hyn help. Thyn herte is ay so free,  
rt largesse of pleyn felicitee,  
of refut, of quiete and of reste.  
v that theves seven chasen me!  
dy bright, er that my ship to-breste!  
t is noon, but in yow, lady dere,  
my sinne and my confusioun,  
oughten not in thy presence appere,  
e on me a grevous accioun  
ey right and desperacioun;  
; by right, they mighten wel sustene  
vere worthy my dampnacioun,  
ercy of you, blisful hevене quene.  
s ther noon, thou queen of misericorde,  
ou nart cause of grace and mercy here;  
uched sauf thurgh thee with us tacorde.  
tes, Cristes blisful moder dere,

ow the bowe bent in swich manere,  
as first, of lustice and of yre,  
htful God nolde of no mercy here;  
rgh thee han we grace, as we desyre.  
th myn hope of refut been in thee,  
r-biform ful ofte, in many a wyse,  
ou to misericorde receyved me.  
rcy, lady, at the grete assyse,  
ve shul come bifore the hye lustyse!  
fruit shal thanne in me be founde,  
ut thou er that day me wel chastyse,  
ey right my werk me wol confounde.  
, I flee for socour to thy tente  
to hyde from tempest ful of drede,  
ng you that ye you not absente,  
I be wikke. O help yit at this nede!

e I been a beste in wille and dede,  
r, thou me clothe with thy grace.  
nemy and myn--lady, tak hede,  
ny deth in poynt is me to chace.  
s mayde and moder, which that never  
itter, neither in erthe nor in see,  
of swetnesse and of mercy ever,  
at my fader be not wroth with me!  
ou, for I ne dar not him y-see.  
e I doon in erthe, allas ther-whyle!  
rtes, but-if thou my socour be,  
k eterne he wol my gost exyle.  
ched sauf, tel him, as was his wille,  
a man, to have our alliaunce,  
th his precious blood he wroot the bille  
he crois, as general acquitaunce,  
y penitent in ful creauce;  
erfor, lady bright, thou for us praye.  
halt thou bothe stinte al his grevaunce,  
ike our foo to failen of his praye.

wel, thou wolt ben our socour,

A sa gent estre racorde.  
Par toy vint pes et concorde, 40  
Et fu pour oster discorde  
30 L'arc de justice descorde;  
Et pour ce me sui acorde  
Toi mercier et concorde,  
Pour ce que ostas la corde;  
Quar, ainsi com j'ay recorde,  
35 S'encore fust l'arc encorde  
Compare l'eust ma vie orde.  
**En** toy ay m'esperance eu  
Quant a merci m'as receu 50  
Autre foys en mainte guise,  
40 Du bien qui ou ciel fu creu  
As ravive et repeu  
M'ame qui estoit occise.  
Las! mes quant la grant assise  
Sera, se n'y es assise  
Pour moy mal y seray veu.  
De bien n'ay nulle reprise.  
Las m'en clain quant bien m'avise,  
Souvent en doy dire heu! 60  
**Fuiant** m'en viens a ta tente  
Moy mucier pour la tormente  
Qui ou monde me tempeste.  
Pour mon pechie ne t'absente,  
45 A moy garder met t'entente,  
A mon besoing soiez preste.  
Se lonc temps j'ay este beste  
A ce, Vierge, je m'arreste  
Que de ta grace me sente.  
50 Si te fais aussi requeste 70  
Que ta pitie nu me veste,  
Car je n'ay nulle autre rente.  
**Glorieuse** vierge mere  
Qui a nul onques amere  
55 Ne fus en terre ne en mer,  
Ta douceur ores m'apere  
Et ne sueffres que mon pere  
De devant li me jecte puer.  
Se devant li tout vuit j'apper,  
60 Et par moy ne puis eschapper 80  
Que ma faute ne compere.  
Tu devant li pour moy te per  
En li moustrant que, s'a li per  
Ne sui, si est il mon frere.  
**Homme** vult par sa plaisance  
Devenir, pour aliance  
Avoir a humain lignage.  
Avec li crut des enfance  
Pitie dont j'ai esperance  
Avoir eu en mon usage. 90  
Elle fu mise a forage  
Quant au cuer lui vint mesage  
Du cruel fer de la lance.  
Ne puet estre, se sui sage,  
Que je n'en aie avantage,  
Se tu veus et abondance.  
65 **Je** ne truis par nulle voie

rt so ful of bountee, in certeyn.  
 an a soule falleth in erreur,  
 ee goth and haleth him ayeyn.  
 akest thou his pees with his sovereyn,  
 ingest him out of the crooked strete.  
 o thee loveth he shal not love in veyn,  
 ial he finde, as he the lyf shal lete.  
 eres enlumined ben they  
 this world ben lighted with thy name,  
 io-so goth to you the righte wey,  
 ir not drede in soule to be lame.  
 een of comfort, sith thou art that same  
 m I seche for my medicyne,  
 my foo no more my wounde entame,  
 le in-to thyn hand al I resigne.  
 y sorwe can I not portreye  
 he cros, ne his grevous penaunce.  
 your bothes peynes, I you preye,  
 our alder foo make his bobaunce,

hath in his listes of mischaunce  
 t that ye bothe have bought so dere.  
 ide erst, thou ground of our substaunce,  
 ie on us thy pitous eyen clere!  
 , that saugh the bush with flaumes rede  
 ge, of which ther never a stikke brende,  
 gne of thyn unwemmed maidenhede.  
 rt the bush on which ther gan descende  
 ly Gost, the which that Moises wende  
 n a-fyr; and this was in figure.  
 dy, from the fyr thou us defende  
 that in helle eternally shal dure.  
 rincesse, that never haddest pere,  
 if any comfort in us be,  
 meth of thee, thou Cristes moder dere,  
 non other melodye or glee  
 ioyse in our adversitee,  
 ocat noon that wol and dar so preye  
 and that for litel hyre as ye,  
 lpen for an Ave-Marie or tweye.

Ou mon salut si bien voie  
 Com, apres Dieu, en toy le voy;  
 Quar quant aucun se desvoie, 100  
 A ce que tost se ravoie,  
 De ta pitie li fais convoy.  
 Tu li fes lessier son desroy  
 Et li refaiz sa pais au roy,  
 Et remez en droite voie.  
 Moult est donc cil en bon arroy,  
 75 En bon atour, en bon conroy  
 Que ta grace si conroie.  
**K**alendrier sont enlumine  
 Et autre livre enterine 110  
 Quant ton non les enlumine.  
 80 A tout meschief ont resine  
 Ceus qui se sont achemine  
 A toy pour leur medicine.  
 A moy donc, virge, t'encline,  
 Car a toy je m'achemine  
 Pour estre bien medicine;  
 Ne sueffre que de gainne  
 Isse justice devine  
 Par quoy je soye exterminie. 120  
**L**a douceur de toy pourtraire  
 Je ne puis, a qui retraire  
 Doit ton filz de ton sanc estrait;  
 Pour ce a toy m'ay volu traire  
 85 A fin que contre moy traire  
 Ne le sueuffres nul cruel trait.  
 Je reconnois bien mon mesfait  
 Et qu'au colier j'ai souvent trait  
 Dont l'en me devoit detraire;  
 90 Mez se tu veus tu as l'entrait 130  
 Par quoy tantost sera retrait  
 Le mehain qui m'est contraire.  
**M**oyses vit en figure  
 Que tu, vierge nete et pure,  
 95 Jesu le filz Dieu conceus:  
 Un bysson contre nature  
 Vit qui ardoit sans arsurre.  
 C'es tu, n'en suis point deceus,  
 Dex est li feus qu'en toy eus;  
 100 Et tu, buisson des recreuz 140  
 Es, pour tremper leur ardure.  
 A ce veoir, vierge, veus  
 Soie par toy et receus,  
 Oste chaussement d'ordure.  
**N**oble princesse du monde  
 Qui n'as ne per ne seconde  
 En royaume n'en empire,  
 De toy vient, de toy redonde  
 Tout le bien qui nous abonde,  
 N'avons autre tirelire. 150  
 En toy tout povre homme espire  
 Et de toy son salu tire,  
 Et en toy seule se fonde.  
 Ne puet nul penser ne dire,  
 Nul pourtraire ne escrire  
 Ta bonte comme est parfonde.

y light of eyen that ben blinde,  
 y lust of labour and distresse,  
 rere of bountee to mankinde,  
 hom God chees to moder for humblesse!  
 is ancille he made thee maistresse  
 ne and erthe, our bille up for to bede.  
 orld awaiteth ever on thy goodnesse,  
 u ne failest never wight at nede.  
 I have sum tyme for tenquere,  
 re and why the Holy Gost thee soughte,  
 Gabrielles vois cam to thyn ere.  
 to werre us swich a wonder wroughte,  
 to save us that he sithen boughte.  
 edeth us no wepen us for to save,  
 y ther we did not, as us oughte,  
 itence, and mercy axe and have.  
 of comfort, yit when I me bithinke  
 igit have bothe, him and thee,  
 at my soule is worthy for to sinke,  
 , caitif, whider may I flee?

ryal un-to thy sone my mene be?  
 ut thy-self, that art of pitee welle?  
 ast more reuthe on our adversitee  
 i this world mighte any tunge telle.  
 se me, moder, and me chastyse,  
 teynly, my fadres chastisinge  
 r I nought abyden in no wyse:  
 us is his rightful rekeninge.  
 of whom our mercy gan to springe,  
 y my Iuge and eek my soules leche;  
 r in you is pitee haboundinge  
 that wol of pitee you biseche.  
 , that God ne graunteth no pitee  
 ate thee; for God, of his goodnesse,  
 :th noon, but it lyke un-to thee.  
 i thee maked vicaire and maistresse

e world, and eek governeresse  
 :ne, and he represeth his Iustyse  
 y wille, and therefore in witesse  
 i thee crowned in so ryal wyse.  
 devout, ther god hath his woninge.  
 ich these misbileved pryved been,  
 my soule penitent I bringe.

105 **O** Lumiere des non voians  
 Et vrai repos des recreans  
 Et de tout bien tresoriere,  
 A toy sont toutez gens beans 160  
 Qui en la foy sont bien creans  
 110 Et en toy ont foy entiere;  
 A nul onques ne fus fiere,  
 Ains toy deis chamberiere  
 Quant en toy vint li grans geans.  
 Or es de Dieu chanceliere  
 115 Et de graces aumosniere  
 Et confort a tous recreans.  
**Pris** m'est volente d'enquerre  
 Pour savoir que Diex vint querre 170  
 Quant en toy se vint enserrer;  
 120 En toy devint vers de terre;  
 Ne cuit pas que fust pour guerre  
 Ne pour moy jus aterrer.  
 Vierge, se ne me sens errer,  
 D'armes ne me faut point ferrer  
 Fors sans plus de li requerre.  
 Quant pour moy se vint enterrer,  
 Se il ne se veut desterrer 180  
 Encor puis s'amour acquerre.  
**Quant** pourpense apres me sui  
 Qu'ay offendu et toy et lui,  
 Et qu'a mal est m'ame duite,  
 Que, fors pechie, en moi n'estui,  
 125 Et que mal hyer et pis m'est hui,  
 Tost apres si me ranvite,  
 Vierge douce, se pren fuite,  
 Se je fui a la poursuite,  
 Ou fuiray, qu'a mon refui?  
 130 S'a nul bien je ne m'affruite 190  
 Et mas sui avant que luite,  
 Plus grief encore en est l'anuy.  
**Reprens** moy, mere, et chastie  
 Quar mon pere n'ose mie  
 135 Attendre a mon chastieiment.  
 Son chastoy si fiert a hie;  
 Rien n'ataint que tout n'esmie  
 Quant il veut prendre vengement.  
 Mere, bien doi tel batement  
 140 Douter, quar en empirement 200  
 A tous jours este ma vie.  
 A toy dont soit le jugement,  
 Car de pitie as l'oingnement,  
 Mes que merci l'en te prie.  
 Sans toy nul bien ne foysonne  
 Et sans toy Diex riens ne donne,  
 Quar de tout t'a fet maistresse.  
 Quant tu veus trestout pardonne;  
 Et par toy est mise bonne 210  
 A justice la mairresse;  
 N'est royne ne princesse  
 Pour qui nul ainsi se cesse  
 145 Et de droit se dessaisonne.  
 Du monde es gouverneresse,  
 Et du ciel ordeneresse;

e me! I can no ferther flee!  
 omes venomous, O hevene queen,  
 ich the erthe acursed was ful yore,  
 wounded, as ye may wel seen,  
 m lost almost;--it smert so sore.  
 , that art so noble of apparaile,  
 lest us in-to the hye tour  
 dys, thou me wisse and counsaile,  
 may have thy grace and thy socour;  
 : I been in filthe and in erreur.  
 n-to that court thou me aiourne  
 ped is thy bench, O fresshe flour!  
 : that mercy ever shal soioume.

, thy sone, that in this world alighte,  
 the cros to suffre his passioun,  
 k, that Longius his herte pighte,  
 ide his herte blood to renne adoun;  
 was this for my salvacioun;  
 o him am fals and eek unkinde,  
 : he wol not my dampnacioun--  
 anke I you, socour of al mankinde.  
 vas figure of his deeth, certeyn,  
 o fer-forth his fader wolde obeye  
 m ne roughte no-thing to be slayn;  
 o thy sone list, as a lamb, to deye.  
 dy, ful of mercy, I you preye,  
 his mercy mesured so large,  
 ot skant; for alle we singe and seye  
 : ben from vengeance ay our targe.  
 ie you clepeth the open welle  
 she sinful soule out of his gilt.  
 e this lessoun oughte I wel to telle  
 ere thy tender herte, we weren spilt.

ly brighte, sith thou canst and wilt  
 the seed of Adam merciabile,  
 g us to that palais that is bilt  
 itents that ben to mercy able. Amen.

Sans reson n'as pas couronne.  
 Temple saint ou Dieu habite  
 150 Dont prive sont li herite  
 Et a tous jours desherite,  
 A toy vieng, de toy me herite, 220  
 Recoif moy par ta merite  
 Quar de toy n'ay point hesite.  
 155 Et se je me sui herite  
 Des espines d'iniquite  
 Pour quoy terre fu maudite,  
 Las m'en clain en verite,  
 Car a ce fait m'a excite  
 160 L'ame qui n'en est pas quite.  
 Vierge de noble et haut atour,  
 Qui au chastel et a la tour 230  
 De paradis nous atourmes,  
 Atourme moy ens et entour  
 De tel atour que au retour  
 De ta grace me retournes,  
 Se vil sui, si me raourmes.  
 A toy vieng, ne te destournes,  
 Quer au besoing es mon destour.  
 Sequeur moy, point ne sejourmes,  
 Ou tu a la court m'ajournes,  
 Ou ta pitie fait son sejour. 240

Xristus, ton filz, qui descendi  
 En terre et en la crois pendi,  
 Ot pour moy le coste fendu.  
 Sa grant rigour il destendi  
 165 Quant pour moy l'esperit rendi,  
 Son corps pendant et estendu;  
 Pour moy son sanc fu expandu.  
 Se ceci j'ai bien entendu  
 A mon salut bien entendu,  
 170 Et pour ce, se l'ay offendu 250  
 Et il ne le m'a pas rendu,  
 Merci t'en rens, graces l'en di.  
 Ysaac le prefigura  
 Qui de sa mort rien ne cura  
 175 En obeisant au pere.  
 Comme .j. aignel tout endura;  
 En endurent tout espura  
 Par crueuse mort amere.  
 O tres douce vierge mere,  
 180 Par ce fait fai que se pere 260  
 Par plour l'ame qui cuer dura;  
 Fai que grace si m'apere;  
 Et n'en soiez pas avere  
 Quar largement la mesura.  
 Zacharie de mon somme  
 Me exite, et si me somme  
 D'en toy ma merci attendre;  
 Fontaine patent te nomme  
 Pour laver pecheur homme:  
 C'est lecon bonne a aprendre. 270  
 Se tu donc as le cuer tendre  
 184 Et m'offense n'est pas mendre  
 De cil qui menga la pomme,

Moy laver veillez entendre,  
Moy garder et moy deffendre,  
Que justice ne m'asomme.

*Explicit carmen.*

*The MSS. used to form this text are:* C. = MS. Ff. 5. 30 in the Camb. Univ. Library; Jo. = MS. G. 21, in St. John's College, Cambridge; Gl. = Glasgow MS. Q. 2. 25; L. = MS. Laud 740, in the Bodleian Library; Gg. = MS. Gg. 4. 27 in the Camb. Univ. Library; F. = MS. Fairfax 16, in the Bodleian Library; B = MS. Bodley 638; Sion = Sion Coll. MS. *The text closely follows the first of these; and all variations from it are recorded (except sometimes i for y, and y for i).*

1. C. Almihty; queene. 3. L. B. sorwe; F. Jo. sorowe; *the rest insert of before sorwe.* 4. C. Gloriowse. 6. C. releuee; mihti. 8. Jo. Vènquist; Gg. Vènquyst. *Read m'hath.* C. cruelle.

10. C. bee. 11. F. B. werne. 12. C. helpe. 14. C. Hauene; refute. 15. C. Loo; theeves sevene; mee. 16. C. briht. 17. C. ladi deere. 18. C. loo. 19. C. ouhten; thi; appeere. 20. C. greevous. 21. C. riht. 22. C. riht thei mihten; susteene. 23. C. wurthi. 24. C. queene. 25. C. Dowte. 26. C. merci heere. 27. C. Gl. Gg. saf; Jo. saff; L. F. saufe; B. sauf. C. thoruh; L. F. thurgh. Gl. F. B. tacorde; C. L. to accorde. 28. C. crystes; mooder deere.

29. C. maneere. 31. C. rihtful; heere. 32. C. thoruh; Jo. L. F. B. thurgh. 33. C. Euere. C. refuit; Gl. refuyt; Gg. refut; *rest refute.* 35. C. resceyued. 36. C. merci ladi. 37. C. shule. 39. *wel is supplied from the Sion MS.; nearly all the copies give this line corruptly; see note.* 40. C. riht; wole. 41. C. Fleeinge; thi. 42. C. tempeste; dreede. 43. C. Biseeching yow. 44. C. Thouh; neede.

45. C. ben. Jo. wille; C. wil. 46. C. thi. 47. C. Thin; ladi; heede. 49. C. Gloriows; mooder; neuere. 50. C. eerthe. 51. C. euere. 54. C. eerthe. 55. C. bee. 56. C. wole. 57. C. saaf; F. B. sauf; L. saufe; Jo. saffe; Gl. Gg. saf. 58. C. Bicomem; oure. 59. C. wrot. 61. C. criaunce; Gg. cryaunce; *rest creauce.* 62. C. ladi briht. 63. C. Thanne.

64, 65: C. oure. 66: C. bowntee. 69: C. Thanne. 73: C. Kalendeeres enlumyned. 74: C. thi. 75: C. yow; rihte. 77: C. sithe. 78: C. seeche. 79: C. vntame; Sion, vntaame (*wrongly*); *rest entame.*] 80: C. resyne; Gl. B. resigne. 81: C. kan. 82: C. greevous. 84: C. oure.

85. C. hise lystes. 86. C. bouht. 87. C. oure. 88. C. thi; cleere. 89. C. sauh; F. B. saugh. C. flawmes. 93. C. holigost. 94. C. a fyir. 95. C. fyir; Gl. fyr. C. deufende (*sic*). 96. C. etemalli. 97. C. neuere; peere. 98. C. bee. 99. C. mooder deere. 100. C. noon oother. 101. C. oure. 102. C. wole. 103. C. yee.

107. C. tresoreere. 108. F. chees; C. ches. C. mooder. 109. C. the. 110. C. eerthe; oure; beede. 111. C. euere; thi. 112. C. neuere; neede. 113. Gg. F. B. tenquere; C. to enquere. 114. C. whi; holi; souhte. 115. C. Sion, vn-to; *rest to.* 116. C. wunder wrouhte. 117. C. bouhte. 118. C. Thanne needeth; wepene. 119. C. oonly. Jo. F. B. did; C. diden. C. ouhte. 120. C. Doo; merci. 123. C. wurthi.

125. C. thi; bee. 126. C. thi-. 128. C. miht. 129. C. mooder. 130. F. Fadres; B. fadrys; C. faderes; Jo. fader. 131. C. nouht. 132. Gg. F. B. is his; *rest it is.* C. rihtful (*sic*). 133. C. Mooder; merci. 135. C. euere. 136. C. eche; wole; biseeche. 137. C. granteth; F. graunteth. 140. C. vicair; Gg. F. vicaire; Gl. B. Sion, vicayre.

141. C. gouernowresse; Gl. Gg. gouemeresse. 143. C. thi wil. 144. L. crowned; Gg. crounyd; C. Jo. F. crowned. C. rial. 146. C. misbileued. Jo. L. pryued; *rest depriued.* 148. C. Resceyve; ferthere. 149. C. venymous. 150. C. eerthe. 151. C. (*alone*) om. so. 156. C. thi (*twice*). 157. Gg. Al; B. C. All. C. ben. 158. C. Ladi. 159. Sion MS. fresshe; Gg. frosche (*sic*); *the rest wrongly omit the final e.* 160. C. merci; euere.

161. C. Xpc (= Gk. khrs). 163. *All the MSS. insert suffred after eek, caught from the line above; see note.* 167. C. wole. 171. C. rouhte. 172. C. Riht soo thi. C. lust; *rest list, liste.* 173. C. ladi; merci; yow. 174. C. Sithe; merci. 177. C. yow; opene. 179. C. ouht. 180. C. thi.

181. C. ladi. Gg. bryyt; *which the rest omit.* C. Gg. sithe; F. B. sith. Harl. 2251 *supplies* bothe *after* thou. 183. Sion MS. *alone supplies* So; Jo. *supplies* And. MS. Harl. 2251 *has un-to; rest to.* 184. Gl. penytentz; C. penitentes; Jo. Penitence (*for penitents*). C. merci.

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## II. THE COMPLEYNTE UNTO PITE.

Pite, that I have sought so yore ago,  
With herte sore, and ful of besy peyne,  
That in this world was never wight so wo  
With-oute dethe; and, if I shal not feyne,  
My purpos was, to Pite to compleyne  
Upon the crueltee and tirannye  
Of Love, that for my trouthe doth me dye.

And when that I, by lengthe of certeyn yeres,  
Had ever in oon a tyme sought to speke,  
To Pite ran I, al bespreynt with teres, 10  
To preyen hir on Crueltee me awreke.  
But, er I might with any worde out-breke,  
Or tellen any of my peynes smerte,  
I fond hir deed, and buried in an herte.

Adoun I fel, when that I saugh the herse, 15  
Deed as a stoon, whyl that the swogh me laste;  
But up I roos, with colour ful diverse,  
And pitously on hir myn yen caste,  
And ner the corps I gan to presen faste,  
And for the soule I shoop me for to preye; 20  
I nas but lorn; ther nas no more to seye.

Thus am I slayn, sith that Pite is deed;  
Allas! that day! that ever hit shulde falle!  
What maner man dar now holde up his heed?  
To whom shal any sorwful herte calle? 25  
Now Crueltee hath cast to sleen us alle,  
In ydel hope, folk redelees of peyne--  
Sith she is deed--to whom shul we compleyne?

But yet encreseth me this wonder newe,  
That no wight woot that she is deed, but I; 30  
So many men as in hir tyme hir knewe,  
And yet she dyed not so sodeynly;  
For I have sought hir ever ful besily  
Sith first I hadde wit or mannes mynde;  
But she was deed, er that I coude hir fynde. 35

Aboute hir herse ther stoden lustily,  
Withouten any wo, as thoughte me,  
Bountee parfit, wel armed and richely,  
And fresshe Beautee, Lust, and Iolitee, 40  
Assured Maner, Youthe, and Honestee,  
Wisdom, Estaat, [and] Dreed, and Governauce,  
Confedred bothe by bonde and alliaunce.

A compleynt hadde I, writen, in myn hond,  
For to have put to Pite as a bille,  
But whan I al this companye ther fond, 45  
That rather wolden al my cause spille  
Than do me help, I held my pleynte stille;  
For to that folk, withouten any faile,  
Withoute Pite may no bille availe.

Then leve I al these virtues, sauf Pite, 50  
Keping the corps, as ye have herd me seyn,  
Confedred alle by bonde of Crueltee,  
And been assented that I shal be sleyn.  
And I have put my compleynt up ageyn;  
For to my foos my bille I dar not shewe, 55  
Theffect of which seith thus, in wordes fewe:--

*The Bille.*

P'Humblest of herte, hiest of reverence,  
Benigne flour, coroune of vertues alle,

Sheweth unto your rial excellence  
Your servaunt, if I durste me so calle, 60  
His mortal harm, in which he is y-falle,  
And noght al only for his evel fare,  
But for your renoun, as he shal declare.

Hit stondesth thus: your contraire, Crueltee,  
Allyed is ageynst your regalye 65  
Under colour of womanly Beautee,  
For men [ne] shuld not knowe hir tirannye,  
With Bountee, Gentillesse, and Curtesye,  
And hath depryved you now of your place  
That hight "Beautee, apertenant to Grace." 70

For kyndly, by your heritage right,  
Ye been annexed ever unto Bountee;  
And verrayly ye oughte do your might  
To helpe Trouthe in his adversitee.  
Ye been also the coroune of Beautee; 75  
And certes, if ye wanten in thise tweyne,  
The world is lore; ther nis no more to seyne.

P'Eek what availeth Maner and Gentillesse  
Withoute you, benigne creature?  
Shal Crueltee be your governeresse? 80  
Allas! what herte may hit longe endure?  
Wherfor, but ye the rather take cure  
To breke that perilous alliaunce,  
Ye sleen hem that ben in your obeisaunce.

'And further over, if ye suffre this, 85  
Your renoun is fordo than in a throwe;  
Ther shal no man wite wel what Pite is.  
Allas! that your renoun shuld be so lowe!  
Ye be than fro your heritage y-throwe  
By Crueltee, that occupieth your place; 90  
And we despeired, that seken to your grace.

Have mercy on me, thou Herenus quene,  
That you have sought so tenderly and yore;  
Let som stroom of your light on me be sene  
That love and drede you, ay lenger the more. 95  
For, sothly for to seyne, I bere the sore,  
And, though I be not cunning for to pleyne,  
For goddes love, have mercy on my peyne!

P'My peyne is this, that what so I desire  
That have I not, ne no-thing lyk therto; 100  
And ever set Desire myn herte on fire;  
Eek on that other syde, wher-so I go,  
What maner thing that may encrease wo  
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?  
Sith every wo that herte may bethinke  
I suffre, and yet I dar not to you pleyne;  
For wel I woot, al-though I wake or winke,  
Ye rekke not whether I flete or sinke. 110  
But natheles, my trouthe I shal sustene

Unto my deth, and that shal wel be sene.

This is to seyne, I wol be youres ever;  
Though ye me slee by Crueltee, your fo,  
Algate my spirit shal never dissever 115  
Fro your servyse, for any peyne or wo.  
Sith ye be deed--allas! that hit is so!--  
Thus for your deth I may wel wepe and pleyne  
With herte sore and ful of besy peyne.' 119

*Here endeth the exclamacion of the Deth of Pyte.*

*The MSS. are:* Tn. (Tanner 346); F. (Fairfax 16); B. (Bodley 638); Sh. (Shirley's MS., Harl. 78); Ff. (Ff. 1. 6, in Camb. Univ. Library); T., *here used for* Trin. (Trin. Coll. Camb. R. 3. 19); *also* Ha. (Harl. 7578). *I follow F. mainly, noting all variations of importance.*

TITLE; *in* B. 1. F. agoo. 2. F. hert. 3. F. worlde; woo. 5. F. purpose. 8. F. be; B. Sh. T. by. F. certeyne. 9. Sh. Ha. a tyme sought; *rest* sought a tyme (*badly*). 10. F. bespreynte. 11. F. prayen. Sh. Ha. wreke; *rest* awreke. 14. F. fonde; dede. 15. F. Adovne. Ha. *alone supplies* that. 16. F. Dede; stone; while. T. (*and* Longleat) a; *rest om.* 17. F. roose; coloure. 18. F. petously; B. pitously. B. yen; F. eyen; *after which all but* Sh. *and* Ha. *insert* I. 19. Sh. Ha. to; *which the rest omit.* 20. Sh. shoope; *rest* shope. F. prey; Sh. preye. 21. *For nas, the MSS. wrongly have was; in both places.* F. lorne; sey.

22. F. slayne; dede. 23. Tn. shulde; F. shuld. 24. F. hold; hede. 25. *All but* Sh. *and* Ha. *ins. now bef.* any. F. eny. 26. F. caste. Sh. Ha. sleen; F. slee. 27. F. folke redelesse. 30. F. dede. 31. F. mony. 32. F. B. *omit* she; *the rest have it.* *Only* Sh. *and* T. *retain* so. 33. F. besely. *For ever, Ten Brink reads* ay. 34. *Only* Sh. *gives this line correctly; so* Ha. (*but with any for mannes*). F. Sith I hadde firste witte or mynde. 35. F. dede. Sh. Ha. that; *rest omit.* 36. F. there; lustely. 38. F. Bounte. 39. F. beaute; iolyte. 40. F. honeste. 41. F. Wisdome. F. B. estaat; *rest* estate; Ten Brink *rightly supplies* *and after* Estat (*sic*). F. drede. 43. Ha. hadde; Sh. hade; *rest* had. F. honde. 44. Sh. Ha. For; *rest omit.* F. pittee. 45. F. when. F. fonde. 46. Sh. wolden; F. wolde. 47. F. helpe; helde. Sh. Ha. compleynt; T. cause; *rest* pleynte *or* pleynt.

48. F. folke. F. withoute; B. without; Ha. withouten. 49. F. pitee. Ha. may; Sh. ne may; *rest* ther may. 50. Sh. Ha. thanne leve I alle thees vertues sauf pitee; F.B. Then leve we al vertues save oonly pite; Tn. Ff. T. Then leueall vertues save onely pite. 51. F. Kepyngge; herde. 52. F. Cofedered (*sic*). Sh. alle by bonde of (Ha. *om.* alle); F. Tn. B. Ff. by bonde and by; T. by bound and. 53. Sh. that; *rest* when. 54. F. complaynt. 55. F. Foes; Tn. foos. 57. F. highest. 59. F. youre rialle. 60. F. Youre; durst. 61. Sh. whiche he is Inne falle; *rest* in which he is falle: Thynne *has* yfal; *read* y-falle. 62. F. oonly. 64. *The MSS. insert that after thus, except* Sh. *and* Ha. Sh. contraire; *rest* contrary. 65. Sh. ageynst; F. ayenst. 66. F. beaute. 67. *The MSS. omit* ne. F. shulde. 68. F. bounte. 69. Sh. nowe; *which the rest omit.* 70. Sh. heghte (*for* highte); Ha. hight; Tn. is hye; F. B. T. is hygh. F. beaute apertenent. *The MSS. (except* Sh. *and* Ha.) *insert your after* to.

71. F. kyndely; youre. 72. *Most* MSS. be; Ha. been; *read* been (*and in* l. 75). 73. F. verrelly; youre. 75. F. beaute. 76. Tn. Ff. Ha. wante; *rest* want; *read* wanten. F. these tweyn. 77. F. worlde. *For* nis, *all have* is. F. seyn. 78. F. Eke. 79. F. yow. 82. F. Wherfore. 86. F. fordoo. Sh. than; *rest omit.* 87. F. wete well; *rest omit* well; Tn. wyte. 88. F. Tn. B. Ff. T. *insert* euer *after* that, *which* Sh. *rightly omits.* Sh. Ha. shoulde be; *rest* is falle. 89. Sh. thanne; *rest* also. F. youre. 90. F. youre. 91. Sh. sechen to; B. sekyn to; Tn. Ff. T. seken; F. speken to (*for* seken to). 92. Tn. F. B. Ff. herenus; T. heremus; Sh. vertuouse (!). 93. F. yow; tendirly. 94. B. som; F. somme. F. streme. Sh. Ha. youre; *which the rest omit.* 95. Sh. ay; *rest* euer. Sh. Ha. *om.* the. 96. F. sothely. Sh. the hevy sore; Ha. the sore; *rest* so sore (*which gives no sense*).

97. F. kunnyngge. 98. F. goddis. 100. F. lyke. 101. F. Sh. setteth; Ha. set; *rest* settith; *see* note. F. hert. 102. F. Eke. F. sydes; *rest* side, syde. F. where so; goo. 103. Sh. Ha. we; *rest insert my before* wo. 104. F. vnsoghte. 105. *All omit* ne; *see* note. 107. F. woo. 109. F. wote. Sh. al-thaughe; *rest* though, thogh. 110. F. B. where; *rest* whether. 111. *All but* Sh. *and* Ha. *needlessly insert yet before* my. 114. F. soo; *rest* foo, fo. 115. F. spirite. 116. F. youre; eny. 117. B. yet (*sic*) be ded; F. Tn. Ff. T. ye be yet ded (*which will not scan*); Sh. Ha. *have a diferent line--Now* pitee that I haue sought so yoore agoo.

### III. THE BOOK OF THE DUCHESSE.

*The Proem.*

I have gret wonder, by this lighte,  
How that I live, for day ne nighte  
I may nat slepe wel nigh noight;  
I have so many an ydel thocht  
Purely for defaute of slepe, 5  
That, by my trouthe, I take kepe

Of no-thing, how hit cometh or goth,  
 Ne me nis no-thing leef nor loth.  
 Al is y-liche good to me--  
 Ioye or sorowe, wherso hit be-- 10  
 For I have feling in no-thing,  
 But, as it were, a mased thing,  
 Alway in point to falle a-doun;  
 For [sory] imaginacioun  
 Is alway hoolly in my minde. 15  
 And wel ye wite, agaynes kinde  
 Hit were to liven in this wyse;  
 For nature wolde nat suffyse  
 To noon erthely creature  
 Not longe tyme to endure 20  
 Withoute slepe, and been in sorwe;  
 And I ne may, ne night ne morwe,  
 Slepe; and thus melancolye,  
 And dred I have for to dye,  
 Defaute of slepe, and hevinesse 25  
 Hath sleyn my spirit of quiknesse,  
 That I have lost al lustihede.  
 Suche fantasyes ben in myn hede  
 So I not what is best to do.  
 But men mighte axe me, why so 30  
 I may not slepe, and what me is?  
 But natheles, who aske this  
 Leseth his asking trewely.  
 My-selven can not telle why  
 The sooth; but trewely, as I gesse, 35  
 I holde hit be a siknesse  
 That I have suffred this eight yere,  
 And yet my bote is never the nere;  
 For ther is phisicien but oon,  
 That may me hele; but that is doon. 40  
 Passe we over until eft;  
 That wil not be, moot nede be left;  
 Our first matere is good to kepe.  
 So whan I saw I might not slepe,  
 Til now late, this other night, 45  
 Upon my bedde I sat upright,  
 And bad oon reche me a book,  
 A romaunce, and he hit me took  
 To rede and dryve the night away;  
 For me thoghte it better play 50  
 Then playen either at chesse or tables.  
 And in this boke were writen fables  
 That clerkes hadde, in olde tyme,  
 And other poets, put in ryme  
 To rede, and for to be in minde 55  
 Why men loved the lawe of kinde.  
 This book ne spak but of such thinges,  
 Of quenes lyves, and of kinges,  
 And many othere thinges smale.  
 Amonge al this I fond a tale 60  
 That me thoughte a wonder thing.  
 This was the tale: Ther was a king  
 That highte Seys, and hadde a wyf,  
 The beste that mighte bere lyf;  
 And this quene highte Alcyone. 65

So hit befel, therafter sone,  
 This king wolde wenden over see.  
 To tellen shortly, whan that he  
 Was in the see, thus in this wyse,  
 Soche a tempest gan to ryse 70  
 That brak hir mast, and made it falle,  
 And clefted hir 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 lyf. 75  
 Now for to speken of his wyf:--  
 This lady, that was left at home,  
 Hath wonder, that the king ne come  
 Hoom, for hit was a longe terme.  
 Anon her herte gan to erme; 80  
 And for that hir thoughte evermo  
 Hit was not wel [he dwelte] so,  
 She longed so after the king  
 That certes, hit were a pitous thing  
 To telle hir hertely sorwful lyf 85  
 That hadde, alas! this noble wyf;  
 For him she loved alderbest.  
 Anon she sente bothe eest and west  
 To seke him, but they founde nought.  
 'Alas!' quoth she, 'that I was wrought! 90  
 And wher my lord, my love, be deed?  
 Certes, I nil never ete breed,  
 I make a-vowe to my god here,  
 But I mowe of my lorde here!'  
 Such sorwe this lady to her took 95  
 That trewely I, which made this book,  
 Had swich pite and swich rowthe  
 To rede hir sorwe, that, by my trowthe,  
 I ferde the worse al the morwe  
 After, to thenken on her sorwe. 100  
 So whan [she] coude here no word  
 That no man mighte fynde hir lord,  
 Ful oft she swouned, and seide 'alas!'  
 For sorwe ful nigh wood she was,  
 Ne she coude no reed but oon; 105  
 But doun on knees she sat anoon,  
 And weep, that pite was to here.  
 'A! mercy! swete lady dere!'  
 Quod she to Iuno, hir goddessse;  
 'Help me out of this distresse, 110  
 And yeve me grace my lord to see  
 Sone, or wite wher-so he be,  
 Or how he fareth, or in what wyse,  
 And I shal make you sacrificyse,  
 And hoolly youres become I shal 115  
 With good wil, body, herte, and al;  
 And but thou wilt this, lady swete,  
 Send me grace to slepe, and mete  
 In my slepe som certeyn sweven,  
 Wher-through that I may knowen even 120  
 Whether my lord be quik or deed.'  
 With that word she heng doun the heed,  
 And fil a-swoun as cold as ston;  
 Hir women caughte her up anon,

And broghten hir in bed al naked, 125  
 And she, forweped and forwaked,  
 Was wery, and thus the dede sleep  
 Fil on her, or she toke keep,  
 Through Iuno, that had herd hir bone,  
 That made hir [for] to slepe sone; 130  
 For as she prayde, so was don,  
 In dede; for Iuno, right anon,  
 Called thus her messagere  
 To do her erande, and he com nere.  
 Whan he was come, she bad him thus: 135  
 Go bet,' quod Iuno, 'to Morpheus,  
 Thou knowest him wel, the god of sleep;  
 Now understand wel, and tak keep.  
 Sey thus on my halfe, that he  
 Go faste into the grete see, 140  
 And bid him that, on alle thing,  
 He take up Seys body the king,  
 That lyth ful pale and no-thing rody.  
 Bid him crepe into the body,  
 Aud do it goon to Alcyone 145  
 The quene, ther she lyth alone,  
 And shewe hir shortly, hit is no nay,  
 How hit was dreynt this other day;  
 And do the body speke so  
 Right as hit was wont to do, 150  
 The whyles that hit was on lyve.  
 Go now faste, and hy thee blyve!  
 This messenger took leve and wente  
 Upon his wey, and never ne stente  
 Til he com to the derke valeye 155  
 That stant bytwene roches tweye  
 Ther never yet grew com ne gras,  
 Ne tree, ne nothing that ought was,  
 Beste, ne man, ne nothing elles, 160  
 Save ther were a fewe welles  
 Came renning fro the cliffes adoun,  
 That made a deedly sleping soun,  
 And ronnen down right by a cave  
 That was under a rokke y-grave  
 Amid the valey, wonder depe. 165  
 Ther thise goddes laye and slepe,  
 Morpheus, and Eclympasteyre,  
 That was the god of s'lepes heyre,  
 That slepe and did non other werk.  
 This cave was also as derk 170  
 As helle pit over-al aboute;  
 They had good leyser for to route  
 To envye, who might slepe beste;  
 Some henge hir chin upon hir breste  
 And slepe upright, hir heed y-hed, 175  
 And some laye naked in hir bed,  
 And slepe whyles the dayes laste.  
 This messenger com flying faste,  
 And cryed, 'O ho! awak anon!  
 Hit was for noght; ther herde him non. 180  
 Awak!' quod he, 'who is, lyth there?'  
 And blew his horn right in hir ere,  
 And cryed 'awaketh!' wonder hye.

This god of slepe, with his oon ye  
 Cast up, axed, 'who clepeth there?' 185  
 Hit am I,' quod this messagere;  
 Iuno bad thou shuldest goon'--  
 And tolde him what he shulde doon  
 As I have told yow here-tofore;  
 Hit is no need reherse hit more; 190  
 And wente his wey, whan he had sayd.  
     Anon this god of slepe a-brayd  
 Out of his slepe, and gan to goon,  
 And did as he had bede him doon;  
 Took up the dreynte body sone, 195  
 And bar hit forth to Alcyone,  
 His wyf the quene, ther-as she lay,  
 Right even a quarter before day,  
 And stood right at hir beddes fete,  
 And called hir, right as she hete, 200  
 By name, and seyde, 'my swete wyf,  
 Awak! let be your sorwful lyf!  
 For in your sorwe ther lyth no reed;  
 For certes, swete, I nam but deed;  
 Ye shul me never on lyve y-see. 205  
 But good swete herte, [look] that ye  
 Bury my body, [at whiche] a tyde  
 Ye mowe hit finde the see besyde;  
 And far-wel, swete, my worldes blisse!  
 I praye god your sorwe lisse; 210  
 To litel whyl our blisse lasteth!  
     With that hir eyen up she casteth,  
 And saw noght; '[A]!' quod she, 'for sorwe!  
 And deyed within the thridde morwe.  
 But what she sayde more in that swow 215  
 I may not telle yow as now,  
 Hit were to longe for to dwelle;  
 My first matere I wil yow telle,  
 Wherfor I have told this thing  
 Of Alcione and Seys the king. 220  
     For thus moche dar I saye wel,  
 I had be dolven everydel,  
 And deed, right through defaute of sleep,  
 If I nad red and taken keep  
 Of this tale next before: 225  
 And I wol telle yow wherfore;  
 For I ne might, for bote ne bale,  
 Slepe, or I had red this tale  
 Of this dreynte Seys the king,  
 And of the goddes of sleping. 230  
 Whan I had red this tale wel,  
 And over-loked hit everydel,  
 Me thoughte wonder if hit were so;  
 For I had never herd speke, or tho,  
 Of no goddes that coude make 235  
 Men [for] to slepe, ne for to wake;  
 For I ne knew never god but oon.  
 And in my game I sayde anoon--  
 And yet me list right evel to pleye--  
 'Rather then that I shulde deye 240  
 Through defaute of sleping thus,  
 I wolde yive thilke Morpheus,

Or his goddesse, dame Iuno,  
 Or som wight elles, I ne roghte who--  
 To make me slepe and have som reste-- 245  
 I wil yive him the alder-beste  
 Yift that ever he abood his lyve,  
 And here on warde, right now, as blyve;  
 If he wol make me slepe a lyte,  
 Of downe of pure dowves whyte 250  
 I wil yive him a fether-bed,  
 Rayed with golde, and right wel cled  
 In fyn blak satin doutremere,  
 And many a pilow, and every bere  
 Of clothe of Reynes, to slepe softe; 255  
 Him thar not nede to turnen ofte.  
 And I wol yive him al that falles  
 To a chambre; and al his halles  
 I wol do peynte with pure golde,  
 And tapite hem ful many folde 260  
 Of oo sute; this shal he have,  
 If I wiste wher were his cave,  
 If he can make me slepe sone,  
 As did the goddesse Alcione.  
 And thus this ilke god, Morpheus, 265  
 May winne of me mo fees thus  
 Than ever he wan; and to Iuno,  
 That is his goddesse, I shal so do,  
 I trow that she shal holde her payd.'  
 I hadde unneth that word y-sayd 270  
 Right thus as I have told hit yow,  
 That sodeynly, I niste how,  
 Swich a lust anoon me took  
 To slepe, that right upon my book  
 I fil aslepe, and therwith even 275  
 Me mette so inly swete a sweven,  
 So wonderful, that never yit  
 I trowe no man hadde the wit  
 To conne wel my sweven rede;  
 No, not Ioseph, withoute drede, 280  
 Of Egipte, he that redde so  
 The kinges meting Pharao,  
 No more than coude the leste of us;  
 Ne nat scarsly Macrobeus,  
 (He that wroot al thavisoun 285  
 That he mette, king Scipioun,  
 The noble man, the Affrican--  
 Swiche mervayles fortunéd than)  
 I trowe, a-rede my dremes even.  
 Lo, thus hit was, this was my sweven. 290

*The Dream.*

Me thoughte thus:--that hit was May,  
 And in the dawning ther I lay,  
 Me mette thus, in my bed al naked:--  
 [I] loked forth, for I was waked  
 With smale foules a gret hepe, 295  
 That had affrayed me out of slepe  
 Through noyse and swetnesse of hir song;  
 And, as me mette, they sate among,

Upon my chambre-roof withoute,  
 Upon the tyles, al a-boute, 300  
 And songen, everich in his wyse,  
 The moste solempne servyse  
 By note, that ever man, I trowe,  
 Had herd; for som of hem song lowe,  
 Som hye, and al of oon acorde. 305  
 To telle shortly, at oo worde,  
 Was never y-herd so swete a steven,  
 But hit had be a thing of heven;--  
 So mery a soun, so swete entunes,  
 That certes, for the toune of Tewnes, 310  
 I nolde but I had herd hem singe,  
 For al my chambre gan to ringe  
 Through singing of hir armonye.  
 For instrument nor melodye  
 Was nowher herd yet half so swete, 315  
 Nor of acorde half so mete;  
 For ther was noon of hem that feyned  
 To singe, for ech of hem him peyned  
 To finde out mery crafty notes;  
 They ne spared not hir throtes. 320  
 And, sooth to seyn, my chambre was  
 Ful wel depeynted, and with glas  
 Were al the windowes wel y-glased,  
 Ful clere, and nat an hole y-crased,  
 That to beholde hit was gret loye. 325  
 For hoolly al the storie of Troye  
 Was in the glasing y-wroght thus,  
 Of Ector and king Priamus,  
 Of Achilles and Lamedon,  
 Of Medea and of Iason, 330  
 Of Paris, Eleyne, and Lavyne.  
 And alle the walles with colours fyne  
 Were peynted, bothe text and glose,  
 [Of] al the Romaunce of the Rose.  
 My windowes weren shet echon, 335  
 And through the glas the sunne shon  
 Upon my bed with brighte bemes,  
 With many glade gilden stremes;  
 And eek the welken was so fair,  
 Blew, bright, clere was the air, 340  
 And ful atempre, for sothe, hit was;  
 For nother cold nor hoot hit nas,  
 Ne in al the welken was a cloude.  
 And as I lay thus, wonder loude  
 Me thoughte I herde an hunte blowe 345  
 Tassaye his horn, and for to knowe  
 Whether hit were clere or hors of soune.  
 I herde goinge, up and doune,  
 Men, hors, houndes, and other thing;  
 And al men speken of hunting, 350  
 How they wolde slee the hert with strengthe,  
 And how the hert had, upon lengthe,  
 So moche embosed, I not now what.  
 Anon-right, whan I herde that,  
 How that they wolde on hunting goon, 355  
 I was right glad, and up anoon;  
 [I] took my hors, and forth I wente

Out of my chambre; I never stente  
 Til I com to the feld withoute.  
 Ther overtook I a gret route 360  
 Of huntes and eek 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:-- 365  
 Say, fellow, who shal huntun here  
 Quod I; and he answerde ageyn,  
 Sir, themperour Octovien,  
 Quod he, 'and is heer faste by.'  
 'A goddes halfe, in good tyme,' quod I, 370  
 Go we faste!' and gan to ryde.  
 Whan we came to the forest-syde,  
 Every man dide, right anoon,  
 As to hunting fil to doon.  
 The mayster-hunte anoon, fot-hoot, 375  
 With a gret horne blew three moot  
 At the uncoupling of his houndes.  
 Within a whyl the hert [y]-founde is,  
 Y-halowed, and rechased faste  
 Longe tyme; and at the laste, 380  
 This hert rused and stal away  
 Fro alle the houndes a prevy way.  
 The houndes had overshote hem alle,  
 And were on a defaute y-falle;  
 Therwith the hunte wonder faste 385  
 Blew a forloyn at the laste.  
 I was go walked fro my tree,  
 And as I wente, ther cam by me  
 A whelp, that fauned me as I stood,  
 That hadde y-folowed, and coude no good. 390  
 Hit com and creep to me as lowe,  
 Right as hit hadde me y-knowe,  
 Hild doun his heed and loyned his eres,  
 And leyde al smothe doun his heres.  
 I wolde han caught hit, and anoon 395  
 Hit fledde, and was fro me goon;  
 And I him folwed, and hit forth wente  
 Doun by a floury grene wente  
 Ful thikke of gras, ful softe and swete,  
 With floures fele, faire under fete, 400  
 And litel used, hit seemed thus;  
 For bothe Flora and Zephirus,  
 They two that make floures growe,  
 Had mad hir dwelling ther, I trowe;  
 For hit was, on to beholde, 405  
 As thogh the erthe envye wolde  
 To be gayer than the heven,  
 To have mo floures, swiche seven  
 As in the welken sterres be.  
 Hit had forgete the povertie 410  
 That winter, through his colde morwes,  
 Had mad hit suffren, and his sorwes;  
 Al was forgotten, and that was sene.  
 For al the wode was waxen grene,  
 Swetnesse of dewe had mad it waxe. 415  
 Hit is no need eek for to axe

Wher ther were many grene greves,  
 Or thikke of trees, so ful of leves;  
 And every tree stood by him-selve  
 Fro other wel ten foot or twelve. 420  
 So grete trees, so huge of strengthe,  
 Of fourty or fifty fadme lengthe,  
 Clene withoute bough or stikke,  
 With croppes brode, and eek as thikke--  
 They were nat an inche a-sonder-- 425  
 That hit was shadwe over-al under;  
 And many an hert and many an hinde  
 Was both before me and bihinde.  
 Of founes, soures, bukkes, does  
 Was ful the wode, and many roes, 430  
 And many squirelles, that sete  
 Ful hye upon the trees, and ete,  
 And in hir maner made festes.  
 Shortly, hit was so ful of bestes,  
 That thogh Argus, the noble countour, 435  
 Sete to rekene in his countour,  
 And rekened with his figures ten--  
 For by tho figures mowe al ken,  
 If they be crafty, rekene and noubre,  
 And telle of every thing the noubre-- 440  
 Yet shulde he fayle to rekene even  
 The wondres, me mette in my sweven.  
 But forth they romed wonder faste  
 Doun the wode; so at the laste  
 I was war of a man in blak, 445  
 That sat and had y-turned his bak  
 To an oke, an huge tree.  
 Lord,' thoughte I, 'who may that be?  
 What ayleth him to sitten here?'  
 Anoon-right I wente nere; 450  
 Than fond I sitte even upright  
 A wonder wel-faringe knight--  
 By the maner me thoughte so--  
 Of good mochel, and yong therto,  
 Of the age of four and twenty yeer. 455  
 Upon his berde but litel heer,  
 And he was clothed al in blakke.  
 I stalked even unto his bakke,  
 And ther I stood as stille as ought,  
 That, sooth to saye, he saw me nought, 460  
 For-why he heng his heed adoune.  
 And with a deedly sorwful soune  
 He made of ryme ten vers or twelve,  
 Of a compleynt to him-selve, 465  
 The moste pite, the moste rowthe,  
 That ever I herde; for, by my trowthe,  
 Hit was gret wonder that nature  
 Might suffren any creature  
 To have swich sorwe, and be not deed.  
 Ful pitous, pale, and nothing reed, 470  
 He sayde a lay, a maner song,  
 Withoute note, withoute song,  
 And hit was this; for wel I can  
 Reherse hit; right thus hit began.--  
 P'I have of sorwe so gret woon, 475

That loye gete I never noon,  
 Now that I see my lady bright,  
 Which I have loved with al my might, 479  
 Is fro me deed, and is a-goon.  
 P Allas, [o] deeth! what ayleth thee, 481  
 That thou noldest have taken me,  
 Whan that thou toke my lady swete?  
 That was so fayr, so fresh, so free,  
 So good, that men may wel [y]-see 485  
 Of al goodnesse she had no mete!--  
 Whan he had mad thus his complaynte,  
 His sorowful herte gan faste faynte,  
 And his spirites wexen dede;  
 The blood was fled, for pure drede, 490  
 Doun to his herte, to make him warm--  
 For wel hit feled the herte had harm--  
 To wite eek why hit was a-drad  
 By kinde, and for to make hit glad;  
 For hit is membre principal 495  
 Of the body; and that made al  
 His hewe chaunge and wexe grene  
 And pale, for no blood [was] sene  
 In no maner lime of his.  
 Anoon therwith whan I saw this, 500  
 He ferde thus evel ther he sete,  
 I wente and stood right at his fete,  
 And grette him, but he spak noght,  
 But argued with his owne thoght,  
 And in his witte disputed faste 505  
 Why and how his lyf might laste;  
 Him thoughte his sorwes were so smerte  
 And lay so colde upon his herte;  
 So, through his sorwe and hevy thoght,  
 Made him that he ne herde me noght; 510  
 For he had wel nigh lost his minde,  
 Thogh Pan, that men clepe god of kinde,  
 Were for his sorwes never so wrooth.  
 But at the laste, to sayn right sooth,  
 He was war of me, how I stood 515  
 Before him, and dide of myn hood,  
 And [grette] him, as I best coude.  
 Debonairly, and no-thing loude,  
 He sayde, 'I prey thee, be not wrooth,  
 I herde thee not, to sayn the sooth, 520  
 Ne I saw thee not, sir, trewely.'  
 'A! goode sir, no fors,' quod I,  
 I am right sory if I have ought  
 Destroubled yow out of your thought;  
 For-yive me if I have mis-take.' 525  
 'Yis, thamendes is light to make,'  
 Quod he, 'for ther lyth noon ther-to;  
 Ther is no-thing missayd nor do.'  
 Lo! how goodly spak this knight,  
 As it had been another wight; 530  
 He made it nouthertough ne queynte  
 And I saw that, and gan me aqueynte  
 With him, and fond him so tretable,  
 Right wonder skilful and resonable,  
 As me thoghte, for al his bale. 535

Anoon-right I gan finde a tale  
 To him, to loke wher I might ought  
 Have more knowing of his thought.  
 'Sir,' quod I, 'this game is doon;  
 I holde that this hert be goon; 540  
 Thise huntis conne him nowher see.'  
 'I do no fors therof,' quod he,  
 My thought is ther-on never a del.'  
 'By our lord,' quod I, 'I trow yow wel,  
 Right so me thinketh by your chere. 545  
 But, sir, oo thing wol ye here?  
 Me thinketh, in gret sorwe I yow see;  
 But certes, [good] sir, yif that ye  
 Wolde ought discure me your wo,  
 I wolde, as wis god helpe me so, 550  
 Amende hit, yif I can or may;  
 Ye mowe preve hit by assay.  
 For, by my trouthe, to make yow hool,  
 I wol do al my power hool;  
 And telleth me of your sorwes smerte, 555  
 Paraventure hit may ese your herte,  
 That semeth ful seke 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 so,  
 But hit may never the rather be do.  
 No man may my sorwe glade,  
 That maketh my hewe to falle and fade,  
 And hath myn understanding lorn, 565  
 That me is wo that I was born!  
 May noght make my sorwes slyde,  
 Nought the remedies of Ovyde;  
 Ne Orpheus, god of melodye,  
 Ne Dedalus, with playes slye; 570  
 Ne hele me may phisicien,  
 Noght Ypocras, ne Galien;  
 Me is wo that I live houres twelve;  
 But who so wol assaye him-selve  
 Whether his herte can have pite 575  
 Of any sorwe, lat him see me.  
 I wrecche, that deeth hath mad al naked  
 Of alle blisse that was ever maked,  
 Yworthe worste of alle wightes,  
 That hate my dayes and my nightes; 580  
 My lyf, my lustes be me lothe,  
 For al welfare and I be wrothe.  
 The pure deeth is so my fo,  
 [Though] I wolde deye, hit wolde not so;  
 For whan I folwe hit, hit wol flee; 585  
 I wolde have [hit], hit nil not me.  
 This is my peyne withoute reed,  
 Alway deyng, and be not deed,  
 That Sesiphus, that lyth in helle,  
 May not of more sorwe telle. 590  
 And who so wiste al, by my trouthe,  
 My sorwe, but he hadde routhe  
 And pite of my sorwes smerte,  
 That man hath a feendly herte.

For who so seeth me first on morwe 595  
 May seyn, he hath [y]-met with sorwe;  
 For I am sorwe and sorwe is I.  
 'Allas! and I wol telle the why;  
 My [song] is turned to pleyning,  
 And al my laughter to weping, 600  
 My glade thoghtes to hevinesse,  
 In travaile is myn ydelnesse  
 And eek my reste; my wele is wo.  
 My good is harm, and ever-mo  
 In wrathe is turned my pleying, 605  
 And my delyt in-to sorwing.  
 Myn hele is turned into seeknesse,  
 In drede is al my sikernesse.  
 To derke is turned al my light,  
 My wit is foly, my day is night, 610  
 My love is hate, my sleep waking,  
 My mirthe and meles is fasting,  
 My countenance is nycete,  
 And al abaved wher-so I be,  
 My pees, in pleding and in werre; 615  
 Allas! how mighte I fare werre?  
 'My boldnesse is turned to shame,  
 For fals Fortune hath pleyd a game  
 Atte ches with me, allas! the whyle!  
 The trayteresse fals and ful of gyle, 620  
 That al behoteth and no-thing halt,  
 She goth upryght and yet she halt,  
 That baggeth foule and loketh faire,  
 The dispitouse debonaire,  
 That scorneth many a creature! 625  
 An ydole of fals portraiture  
 Is she, for she wil sone wryen;  
 She is the monstres heed y-wryen,  
 As filth over y-strawed with floures;  
 Hir moste worship and hir [flour is] 630  
 To lyen, for that is hir nature;  
 Withoute feyth, lawe, or mesure  
 She is fals; and ever laughinge  
 With oon eye, and that other wepinge.  
 That is brought up, she set al doun. 635  
 I lykne hir to the scorioun,  
 That is a fals flatering beste;  
 For with his hede he maketh feste,  
 But al amid his flateringe  
 With his tayle he wol stinge, 640  
 And envenyme; and so wol she.  
 She is thenvyous charite  
 That is ay fals, and semeth wele,  
 So turneth she hir false whele  
 Aboute, for it is no-thing stable, 645  
 Now by the fyre, now at table;  
 Ful many oon hath she thus y-blent.  
 She is pley of enchauntement,  
 That semeth oon and is nat so,  
 The false theef! what hath she do, 650  
 Trowest thou? by our lord, I wol thee seye.  
 Atte ches with me she gan to pleye;  
 With hir false draughtes divers

She stal on me, and took my fers.  
 And whan I saw my fers aweye, 655  
 Alas! I couthe no lenger pleye,  
 But seyde, "farwel, swete, y-wis,  
 And farwel al that ever ther is!"  
 Therwith Fortune seyde "chek here!"  
 And "mate!" in mid pointe of the chekkere 660  
 With a pounne erraunt, allas!  
 Ful craftier to pley she was  
 Than Athalus, that made the game  
 First of the ches: so was his name.  
 But god wolde I had ones or twyes 665  
 Y-koud and knowe the Ieopardyes  
 That coude the Grek Pithagores!  
 I shulde have pleyd the bet at ches,  
 And kept my fers the bet therby;  
 And thogh wherto? for trewely 670  
 I hold that wish nat worth a stree!  
 Hit had be never the bet for me.  
 For Fortune can so many a wyle,  
 Ther be but fewe can hir begyle,  
 And eek she is the las to blame; 675  
 My-self I wolde have do the same,  
 Before god, hadde I been as she;  
 She oghte the more excused be.  
 For this I say yet more therto,  
 Hadde I be god and mighte have do 680  
 My wille, whan my fers she caughte,  
 I wolde have drawe the same draughte.  
 For, also wis god yive me reste,  
 I dar wel swere she took the beste!  
 'But through that draughte I have lom 685  
 My blisse; allas! that I was born!  
 For evermore, I trowe trewely,  
 For al my wil, my lust hoolly  
 Is turned; but yet, what to done?  
 By our lord, hit is to deye sone; 690  
 For no-thing I [ne] leve it noght,  
 But live and deye right in this thought.  
 Ther nis planete in firmament,  
 Ne in air, ne in erthe, noon element,  
 That they ne yive me a yift echoon 695  
 Of weping, whan I am aloon.  
 For whan that I avyse me wel,  
 And bethenke me every-del,  
 How that ther lyth in rekening,  
 In my sorwe, for no-thing; 700  
 And how ther leveth no gladnesse  
 May gladde me of my distresse,  
 And how I have lost suffisance,  
 And therto I have no plesance,  
 Than may I say, I have right noght. 705  
 And whan al this falleth in my thought,  
 Allas! than am I overcome!  
 For that is doon is not to come!  
 I have more sorowe than Tantale.'  
 And whan I herde him telle this tale 710  
 Thus pitously, as I yow telle,  
 Unnethe mighte I lenger dwelle,

Hit dide myn herte so moche wo.  
 'A! good sir!' quod I, 'say not so!  
 Have sompite on your nature 715  
 That formed yow to creature,  
 Remembre yow of Socrates;  
 For he ne counted nat three strees  
 Of noght that Fortune coude do.'  
 'No,' quod he, 'I can not so.' 720  
 'Why so? good sir! parde!' quod I;  
 Ne say noght so, for trewely,  
 Thogh ye had lost the ferses twelve,  
 And ye for sorwe mordred your-selve,  
 Ye sholde be dampned in this cas 725  
 By as good right as Medea was,  
 That slow hir children for Iason;  
 And Phyllis als for Demophon  
 Heng hir-self, so weylaway!  
 For he had broke his terme-day 730  
 To come to hir. Another rage  
 Had Dydo, quene eek of Cartage,  
 That slow hir-self, for Eneas  
 Was fals; [a!] whiche a fool she was!  
 And Ecquo dyed for Narcisus 735  
 Nolde nat love hir; and right thus  
 Hath many another foly don.  
 And for Dalida dyed Sampson,  
 That slow him-self with a pilere.  
 But ther is [noon] a-lyve here 740  
 Wolde for a fers make this wo!  
 'Why so?' quod he; 'hit is nat so;  
 Thou wost ful litel what thou menest;  
 I have lost more than thou wenest.'  
 'Lo, [sir,] how may that be?' quod I; 745  
 Good sir, tel me al hoolly  
 In what wyse, how, why, and wherfore  
 That ye have thus your blisse lore.'  
 'Blythly,' quod he, 'com sit adoun;  
 I telle thee up condicioun 750  
 That thou hoolly, with al thy wit,  
 Do thyn entent to herkene hit.'  
 Yis, sir.' 'Swere thy trouthe ther-to.'  
 Gladly.' 'Do than holde her-to!' 755  
 'I shal right blythly, so god me save,  
 Hoolly, with al the witte I have,  
 Here yow, as wel as I can.'  
 'A goddes half!' quod he, and began:--  
 Sir,' quod he, 'sith first I couthe 760  
 Have any maner wit fro youthe,  
 Or kyndely understanding  
 To comprehende, in any thing,  
 What love was, in myn owne wit,  
 Dredeles, I have ever yit 765  
 Be tributary, and yiven rente  
 To love hoolly with goode entente,  
 And through plesaunce become his thral,  
 With good wil, body, herte, and al.  
 Al this I putte in his servage,  
 As to my lorde, and dide homage; 770  
 And ful devoutly prayde him to,

He shulde besette myn herte so,  
 That it plesaunce to him were,  
 And worship to my lady dere.  
 'And this was longe, and many a yeer 775  
 Or that myn herte was set o-wher,  
 That I did thus, and niste why;  
 I trowe hit cam me kindely.  
 Paraunter I was therto most able  
 As a whyt wal or a table; 780  
 For hit is redy to cacche and take  
 Al that men wil therin make,  
 Wher-so men wol portreye or peynte,  
 Be the werkes never so queynte.  
 'And thilke tyme I ferde so 785  
 I was able to have lerned tho,  
 And to have coud as wel or better,  
 Paraunter, other art or letter.  
 But for love cam first in my thought,  
 Therfore I forgat it nought. 790  
 I chees love to my firste craft,  
 Therfor hit is with me [y]-laft.  
 Forwhy I took hit of so yong age,  
 That malice hadde my corage  
 Nat that tyme turned to no-thing 795  
 Through to mochel knowleching.  
 For that tyme youthe, my maistresse,  
 Governed me in ydelnesse;  
 For hit was in my firste youthe,  
 And tho ful litel good I couthe; 800  
 For al my werkes were flittinge,  
 And al my thoghtes varyinge;  
 Al were to me y-liche good,  
 That I knew tho; but thus hit stood.  
 'Hit happed that I cam on a day 805  
 Into a place, ther I say,  
 Trewly, the fayrest companye  
 Of ladies, that ever man with ye  
 Had seen togedres in oo place.  
 Shal I clepe hit hap other grace 810  
 That broghte me ther? nay, but Fortune,  
 That is to lyen ful comune,  
 The false trayteresse, pervers,  
 God wolde I coude clepe hir wers!  
 For now she worcheth me ful wo, 815  
 And I wol telle sone why so.  
 'Among thise ladies thus echoon,  
 Soth to seyn, I saw [ther] oon  
 That was lyk noon of [al] the route;  
 For I dar swere, withoute doute, 820  
 That as the someres sonne bright  
 Is fairer, clerer, and hath more light  
 Than any planete, [is] in heven,  
 The mone, or the sterres seven,  
 For al the worlde, so had she 825  
 Surmounted hem alle of beaute,  
 Of maner and of comlinessse,  
 Of stature and wel set gladnesse,  
 Of goodlihede so wel beseye--  
 Shortly, what shal I more seye? 830

By god, and by his halwes twelve,  
 It was my swete, right as hir-selve!  
 She had so stedfast countenaunce,  
 So noble port and meyntenaunce.  
 And Love, that had herd my bone, 835  
 Had espyed me thus sone,  
 That she ful sone, in my thought,  
 As helpe me god, so was y-caught  
 So sodenly, that I ne took  
 No maner [reed] but at hir look 840  
 And at myn herte; for-why hir eyen  
 So gladly, I trow, myn herte seyen,  
 That purely tho myn owne thought  
 Seyde hit were [bet] serve hir for noght  
 Than with another to be wel. 845  
 And hit was sooth, for, everydel,  
 I wil anoon-right telle thee why.  
 I saw hir daunce so comlily,  
 Carole and singe so swetely,  
 Laughe and pleye so womanly, 850  
 And loke so debonairly,  
 So goodly speke and so frendly,  
 That certes, I trow, that evermore  
 Nas seyn so blisful a tresore.  
 For every heer [up]on hir hede, 855  
 Soth to seyn, hit was not rede,  
 Ne nouthere yelw, ne broun hit nas;  
 Me thoghte, most lyk gold hit was.  
 And whiche eyen my lady hadde!  
 Debonair, goode, glade, and sadde, 860  
 Simple, of good mochel, noght to wyde;  
 Therto hir look nas not a-syde,  
 Ne overthwert, but beset so wel,  
 Hit drew and took up, everydel,  
 Alle that on hir gan beholde. 865  
 Hir eyen semed anoon she wolde  
 Have mercy; fooles wenden so;  
 But hit was never the rather do.  
 Hit nas no countrefeted thing,  
 It was hir owne pure loking, 870  
 That the goddesse, dame Nature,  
 Had made hem opene by mesure,  
 And close; for, were she never so glad,  
 Hir loking was not foly sprad,  
 Ne wildely, thogh that she pleyde; 875  
 But ever, me thoghte, hir eyen seyde,  
 "By god, my wrathe is al for-yive!"  
 Therwith hir liste so wel to live,  
 That dulnesse was of hir a-drad.  
 She nas to sobre ne to glad; 880  
 In alle thinges more mesure  
 Had never, I trowe, creature.  
 But many oon with hir loke she herte,  
 And that sat hir ful lyte at herte,  
 For she knew no-thing of hir thought; 885  
 But whether she knew, or knew hit noght  
 Algate she ne roghte of hem a stree!  
 To gete hir love no ner nas he  
 That woned at home, than he in Inde;

The foremost was alway behinde. 890  
 But goode folk, over al other,  
 She loved as man may do his brother;  
 Of whiche love she was wonder large,  
 In skilful places that bere charge.  
 'Which a visage had she ther-to! 895  
 Allas! myn herte is wonder wo  
 That I ne can discryven hit!  
 Me lakketh bothe English and wit  
 For to undo hit at the fulle;  
 And eek my spirits be so dulle 900  
 So greet a thing for to devyse.  
 I have no wit that can suffyse  
 To comprehenden hir beaute;  
 But thus moche dar I seyn, that she  
 Was rody, fresh, and lyvely hewed; 905  
 And every day hir beaute newed.  
 And negh hir face was alder-best;  
 For certes, Nature had swich lest  
 To make that fair, that trewly she  
 Was hir cheef patron of beautee, 910  
 And cheef ensample of al hir werke,  
 And moustre; for, be hit never so derke,  
 Me thinketh I see hir ever-mo.  
 And yet more-over, thogh alle tho  
 That ever lived were now a-lyve, 915  
 [They] ne sholde have founde to discryve  
 In al hir face a wikked signe;  
 For hit was sad, simple, and benigne.  
 'And which a goodly softe speche  
 Had that swete, my lyves leche! 920  
 So frendly, and so wel y-grounded,  
 Up al resoun so wel y-founded,  
 And so tretable to alle gode,  
 That I dar swere by the rode,  
 Of eloquence was never founde 925  
 So swete a sowninge facounde,  
 Ne trewer tonged, ne scorned lasse,  
 Ne bet coude hele; that, by the masse  
 I durste swere, thogh the pope hit songe,  
 That ther was never through hir tonge 930  
 Man ne woman gretly harmed;  
 As for hir, [ther] was al harm hid;  
 Ne lasse flatering in hir worde,  
 That purely, hir simple recorde  
 Was founde as trewe as any bonde, 935  
 Or trouthe of any mannes honde.  
 Ne chyde she coude 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 mis-sat.  
 Hit was whyt, smothe, streght, and flat,  
 Withouten hole; [and] canel-boon,  
 As by seming, had she noon.  
 Hir throte, as I have now memoire, 945  
 Semed a round tour of yvoire,  
 Of good gretnesse, and noight to grete.  
 'And gode faire WHITE she hete,

That was my lady name right.  
 She was bothe fair and bright, 950  
 She hadde not hir name wrong.  
 Right faire shuldres, and body long  
 She hadde, and armes, every lith  
 Fattish, fleshy, not greet therwith;  
 Right whyte handes, and nayles rede, 955  
 Rounde brestes; and of good brede  
 Hir hippes were, a streight flat bak.  
 I knew on hir non other lak  
 That al hir limmes nere sewing,  
 In as fer as I had knowing. 960  
 'Therto she coude so wel pleye,  
 Whan that hir liste, that I dar seye,  
 That she was lyk to torche bright,  
 That every man may take of light  
 Ynogh, and hit hath never the lesse. 965  
 'Of maner and of comlinessse  
 Right so ferde my lady dere;  
 For every wight of hir manere  
 Might cacche ynogh, if that he wolde,  
 If he had eyen hir to beholde. 970  
 For I dar sweren, if that she  
 Had among ten thousand be,  
 She wolde have be, at the leste,  
 A cheef mirour of al the feste,  
 Thogh they had stonden in a rowe, 975  
 To mennes eyen that coude have knowe.  
 For wher-so men had pleyd or waked,  
 Me thoghte the felawship as naked  
 Withouten hir, that saw I ones,  
 As a coroune withoute stones. 980  
 Trewely she was, to myn ye,  
 The soleyne fenix of Arabye,  
 For ther liveth never but oon;  
 Ne swich as she ne knew I noon.  
 'To speke of goodnesse; trewly she 985  
 Had as moche debonairte  
 As ever had Hester in the bible,  
 And more, if more were possible.  
 And, soth to seyne, therwith-al  
 She had a wit so general, 990  
 So hool enclyned to alle gode,  
 That al hir wit was set, by the rode,  
 Withoute malice, upon gladnesse;  
 Therto I saw never yet a lesse  
 Harmful, than she was in doing. 995  
 I sey nat that she ne had knowing  
 What was harm; or elles she  
 Had coud no good, so thinketh me.  
 'And trewly, for to speke of trouthe,  
 But she had had, hit had be routhe. 1000  
 Therof she had so moche hir del--  
 And I dar seyn and swere hit wel--  
 That Trouthe him-self, over al and al,  
 Had chose his maner principal  
 In hir, that was his resting-place. 1005  
 Ther-to she hadde the moste grace,  
 To have stedfast perseveraunce,

And esy, atempre governaunce,  
 That ever I knew or wiste yit;  
 So pure suffraunt was hir wit. 1010  
 And reson gladly she understood,  
 Hit folowed wel she coude good.  
 She used gladly to do wel;  
 These were hir maners every-del.  
 'Therwith she loved so wel right, 1015  
 She wrong do wolde to no wight;  
 No wight might do hir no shame,  
 She loved so wel hir owne name.  
 Hir luste to holde no wight in honde;  
 Ne, be thou siker, she nolde fonde 1020  
 To holde no wight in balaunce,  
 By half word ne by countenaunce,  
 But-if men wolde upon hir lye;  
 Ne sende men in-to Walakye,  
 To Pruyse and in-to Tartarye, 1025  
 To Alisaundre, ne in-to Turkye,  
 And bidde him faste, anoon that he  
 Go hoodles to the drye see,  
 And come hoom by the Carrenare;  
 And seye, "Sir, be now right ware 1030  
 That I may of yow here seyn  
 Worship, or that ye come ageyn!"  
 She ne used no suche knakkes smale.  
 'But wherfor that I telle my tale?  
 Right on this same, as I have seyd, 1035  
 Was hoolly al my love leyd;  
 For certes, she was, that swete wyf,  
 My suffisaunce, my lust, my lyf,  
 Myn hap, myn hele, and al my blisse,  
 My worldes welfare and my [lisse], 1040  
 And I hirs hoolly, everydel.'  
 'By our lord,' quod I, 'I trowe yow wel!  
 Hardely, your love was wel beset,  
 I not how ye mighte have do bet.'  
 'Bet? ne no wight so wel!' quod he. 1045  
 I trowe hit, sir,' quod I, 'parde!  
 Nay, leve hit wel!' 'Sir, so do I;  
 I leve yow wel, that trewely  
 Yow thoghte, that she was the beste,  
 And to beholde the alderfaireste, 1050  
 Who so had loked with your eyen.'  
 'With myn? nay, alle that hir seyen  
 Seyde, and sworn hit was so.  
 And thogh they ne hadde, I wolde tho  
 Have loved best my lady fre, 1055  
 Thogh I had had al the beautee  
 That ever had Alcipyades,  
 And al the strengthe of Ercules,  
 And therto had the worthinesse  
 Of Alisaundre, and al the richesse 1060  
 That ever was in Babiloyne,  
 In Cartage, or in Macedoyne,  
 Or in Rome, or in Ninive;  
 And therto al-so hardy be  
 As was Ector, so have I loye, 1065  
 That Achilles slow at Troye--

And therfor was he slayn also  
 In a temple, for bothe two  
 Were slayn, he and Antilegius,  
 And so seyth Dares Frigijs, 1070  
 For love of [hir] Polixena--  
 Or ben as wys as Minerva,  
 I wolde ever, withoute drede,  
 Have loved hir, for I moste nede!  
 "Nede!" nay, I gabbe now, 1075  
 Noght "nede," and I wol telle how,  
 For of good wille myn herte hit wolde,  
 And eek 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 Penelope of Grece,  
 Or as the noble wyf Lucrece,  
 That was the beste--he telleth thus,  
 The Romain Tytus Livius--  
 She was as good, and no-thing lyke, 1085  
 Thogh hir stories be autentyke;  
 Algate she was as trewe as she.  
 'But wherfor that I telle thee  
 Whan I first my lady sey?  
 I was right yong, [the] sooth to sey, 1090  
 And ful gret need I hadde to lerne;  
 Whan my herte wolde yeme  
 To love, it was a greet emprise.  
 But as my wit coude best suffyse,  
 After my yonge childly wit, 1095  
 Withoute drede, I besette hit  
 To love hir in my beste wyse,  
 To do hir worship and servyse  
 That I tho coude, by my trouthe,  
 Withoute feyning outhur slouthe; 1100  
 For wonder fayn I wolde hir see.  
 So mochel hit amended me,  
 That, whan I saw hir first a-morwe,  
 I was warished of al my sorwe  
 Of al day after, til hit were eve; 1105  
 Me thoghte no-thing mighte me greve,  
 Were my sorwes never so smerte.  
 And yit she sit so in myn herte,  
 That, by my trouthe, I nolde noght,  
 For al this worlde, out of my thought 1110  
 Leve my lady; no, trewly!  
 'Now, by my trouthe, sir,' quod I,  
 Me thinketh ye have such a chaunce  
 As shrift withoute repentaunce.'  
 'Repentaunce! nay fy,' quod he; 1115  
 Shulde I now repente me  
 To love? nay, certes, than were I wel  
 Wers than was Achitofel,  
 Or Anthenor, so have I Ioye,  
 The traytour that betrayesd Troye, 1120  
 Or the false Genelon,  
 He that purchased the treson  
 Of Rowland and of Oliver.  
 Nay, why! I am a-lyve here  
 I nil foryete hir never-mo.' 1125

'Now, goode sir,' quod I [right] tho,  
 Ye han wel told me her-before.  
 It is no need reherse hit more  
 How ye sawe hir first, and where;  
 But wolde ye telle me the manere, 1130  
 To hir which was your firste speche--  
 Therof I wolde yow be-seche--  
 And how she knewe first your thought,  
 Whether ye loved hir or noght,  
 And telleth me eek what ye have lore; 1135  
 I herde yow telle her-before.'

'Ye,' seyde he, 'thou nost what thou menest;  
 I have lost more than thou wenest.'  
 'What los is that, [sir]?' quod I tho;  
 'Nil she not love yow? is hit so? 1140  
 Or have ye oght [y-]doon amis,  
 That she hath left yow? is hit this?  
 For goddes love, tel me al.'

'Before god,' quod he, 'and I shal.  
 I saye right as I have seyde, 1145  
 On hir was al my love leyde;  
 And yet she niste hit never a del  
 Noght longe tyme, leve hit wel.  
 For be right siker, I durste noght  
 For al this worlde telle hir my thought, 1150  
 Ne I wolde have wratthed hir, trewly.  
 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  
 Trewly I did my besinesse  
 To make songes, as I best coude,  
 And ofte tyme I song hem loude;  
 And made songes a gret del,  
 Al-though I coude not make so wel 1160  
 Songes, ne knowe the art al,  
 As coude Lamekes sone Tubal,  
 That fond out first the art of songe;  
 For, as his brothers hamers ronge  
 Upon his anvelt up and doun, 1165  
 Therof he took the firste soun;  
 But Grekes seyn, Pictagoras,  
 That he the firste finder was  
 Of the art; Aurora telleth so,  
 But therof no fors, of hem two. 1170

Algates songes thus I made  
 Of my feling, myn herte to glade;  
 And lo! this was [the] alther-firste,  
 I not wher [that] hit were the werste.--  
 P "Lord, hit maketh myn herte light, 1175  
 Whan I denke on that swete wight  
 That is so semely on to see;  
 And wisse to god hit might so be,  
 That she wolde holde me for hir knight,  
 My lady, that is so fair and bright!"-- 1180

'Now have I told thee, sooth to saye,  
 My firste song. Upon a daye  
 I bethoghte me what wo  
 And sorwe that I suffred tho

For hir, and yet she wiste hit noght, 1185  
 Ne telle hir durste I nat my thoght.  
 "Allas!" thoghte I, "I can no reed;  
 And, but I telle hir, I nam but deed;  
 And if I telle hir, to seye sooth,  
 I am a-dred she wol be wrooth; 1190  
 Allas! what shal I thanne do?"  
 'In this debat I was so wo,  
 Me thoghte myn herte braste a-tweyn!  
 So atte laste, soth to seyn,  
 I me bethoghte that nature 1195  
 Ne formed never in creature  
 So moche beaute, trewely,  
 And bounte, withouten mercy.  
 'In hope of that, my tale I tolde  
 With sorwe, as that I never sholde, 1200  
 For nedes; and, maugree my heed,  
 I moste have told hir or be deed.  
 I not wel how that I began,  
 Ful evel rehersen hit I can;  
 And eek, as helpe me god with-al, 1205  
 I trowe hit 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 mis-set were. 1210  
 With sorweful herte, and woundes dede,  
 Softe and quaking for pure drede  
 And shame, and stinting in my tale  
 For ferde, and myn hewe al pale,  
 Ful ofte I wex bothe pale and reed; 1215  
 Bowing to hir, I heng the heed;  
 I durste nat ones loke hir on,  
 For wit, manere, and al was gon.  
 I seyde "mercy!" and no more;  
 Hit nas no game, hit sat me sore. 1220  
 'So atte laste, sooth to seyn,  
 Whan that myn herte was come ageyn,  
 To telle shortly al my speche,  
 With hool herte I gan hir beseche  
 That she wolde be my lady swete; 1225  
 And swor, and gan hir hertely hete  
 Ever to be stedfast and trewe,  
 And love hir alwey freshly newe,  
 And never other lady have,  
 And al hir worship for to save 1230  
 As I best coude; I swor hir this--  
 "For youres is al that ever ther is  
 For evermore, myn herte swete!  
 And never false yow, but I mete,  
 I nil, as wis god helpe me so!" 1235  
 'And whan I had my tale y-do,  
 God wot, she acounted nat a stree  
 Of al my tale, so thoghte me.  
 To telle shortly as hit is,  
 Trewly hir answer, hit was this; 1240  
 I can not now wel counterfete  
 Hir wordes, but this was the grete  
 Of hir answer; she sayde, "nay"

Al-outerly. Allas! that day  
 The sorwe I suffred, and the wo! 1245  
 That trewly Cassandra, that so  
 Bewayled the destruccioun  
 Of Troye and of Ilioun,  
 Had never swich sorwe as I tho.  
 I durste no more say therto 1250  
 For pure fere, but stal away;  
 And thus I lived ful many a day.  
 That trewely, I hadde no need  
 Ferther than my beddes heed  
 Never a day to seche sorwe; 1255  
 I fond hit redy every morwe,  
 For-why I loved hir in no gere.  
 'So hit befel, another yere,  
 I thoughte ones I wolde fonde  
 To do hir knowe and understonde 1260  
 My wo; and she wel understood  
 That I ne wilned thing but good,  
 And worship, and to kepe hir name  
 Over al thing, and drede hir shame,  
 And was so besy hir to serve;-- 1265  
 And pite were I shulde sterve,  
 Sith that I wilned noon harm, y-wis.  
 So whan my lady knew al this,  
 My lady yaf me al hoolly  
 The noble yift of hir mercy, 1270  
 Saving hir worship, by al weyes;  
 Dredles, I mene noon other weyes.  
 And therwith she yaf me a ring;  
 I trowe hit was the firste thing;  
 But if myn herte was y-waxe 1275  
 Glad, that is no need to axe!  
 As helpe me god, I was as blyve,  
 Reysed, as fro dethe to lyve,  
 Of alle happes the alder-beste,  
 The gladdest and the moste at reste. 1280  
 For trewely, that swete wight,  
 Whan I had wrong and she the right,  
 She wolde alwey so goodely  
 For-yeve me so debonairly.  
 In alle my youthe, in alle chaunce, 1285  
 She took me in hir governaunce.  
 'Therwith she was alway so trewe,  
 Our loye was ever y-liche newe;  
 Our hertes wern so even a payre,  
 That never nas that oon contrayre 1290  
 To that other, for no wo.  
 For sothe, y-liche they suffred tho  
 Oo blisse and eek oo sorwe bothe;  
 Y-liche they were bothe gladde and wrothe;  
 Al was us oon, withoute were. 1295  
 And thus we lived ful many a yere  
 So wel, I can nat telle how.'  
 'Sir,' quod I, 'wher is she now?'  
 Now!' quod he, and stinte anon.  
 Therwith he wex as deed as stoon, 1300  
 And seyde, 'allas! that I was bore!  
 That was the los, that her-before

I tolde thee, that I had lorn.  
 Bethenk how I seyde her-befom,  
 "Thou wost ful litel what thou menest; 1305  
 I have lost more than thou wenest"--  
 God wot, allas! right that was she!"  
 'Allas! sir, how? what may that be?"  
 She is deed!" 'Nay!" 'Yis, by my trouthe!"  
 'Is that your los? by god, hit is routhe!" 1310  
 And with that worde, right anoon,  
 They gan to strake forth; al was doon,  
 For that tyme, the hert-hunting.  
 With that, me thoghte, that this king  
 Gan [quikly] hoomward for to ryde 1315  
 Unto a place ther besyde,  
 Which was from us but a lyte,  
 A long castel with walles whyte,  
 By seynt Iohan! on a riche hil,  
 As me mette; but thus it fil. 1320  
 Right thus me mette, as I yow telle,  
 That in the castel was a belle,  
 As hit had smiten houres twelve.--  
 Therwith I awook my-selve,  
 And fond me lying in my bed; 1325  
 And the book that I had red,  
 Of Alcyone and Seys the king,  
 And of the goddes of sleping,  
 I fond it in myn honde ful even.  
 Thoghte I, 'this is so queynt a sweven, 1330  
 That I wol, by processe of tyme,  
 Fonde to putte this sweven in ryme  
 As I can best'; and that anoon.--  
 This was my sweven; now hit is doon. 1334

#### Explicit the Boke of the Duchesse.

*The MSS. are:* F. (Fairfax 16); Tn. (Tanner 346); B. (Bodley 638); *the fourth authority is* Th. (Thynne's edition of 1532). *I follow F. mainly, and note all but very trifling variations from it. B. usually agrees with F.*

TITLE: *in* F. 1. Tn. gret; F. grete. Th. by; F. Tn. be. 5. Tn. Th. defaute; F. defaulte. 6. *All take no kepe.* 8. Tn. Th. lefe (*read* leef); F. leve. 9. Tn. Th. good; F. goode. 10. Tn. Ioye; F. Ioy. 11, 12. F. no thyng, thyng. 14. *All sorrowful (badly); read* sorry. 15. F. hooly. 16. F. woote; Th. B. wote; Tn. wotte; *read* wite. 19. *For To perhaps read* Unto. F. ertherly (*miswritten*). 21. *All be.* 22. Th. Tn. B. ne (*2nd time*); F. no.

23. *All this.* 24. *All drede.* 25. Th. Tn. Defaute; F. Defaulte. 26. Th. slayne; Tn. slain; F. *omits.* 27. F. loste. Tn. *omits* ll. 31-96; F. *has them in a later hand (the spelling of which I amend).* 32. F. nathles whoe 33. F. trewly. 34. F. tell. 35. Th. sothe; F. southe (!) F. trewly. 36. F. hold it; Th. holde it; *read* hold-e hit. F. sicknes. 38. F. boote. 39. Th. F. For ther. (phiscien = fizishen). F. one. 40. F. heale; done. 41. F. vntill efte. 42. F. mote. Th. nede; F. nedes. F. lefte. 43. F. mater. 44. Th. So whan; F. Soe when. F. sawe. 45. Th. Tyl nowe late: F. Til now late; *but probably corrupt.* 46. F. sate. 47. F. bade one. F. booke. 48. F. it; Th. he it. F. toke. 50. F. thought; beter. 51. F. play; Ten Brink *reads* playen. 52. F. written.

53. F. had. 56. F. While. Th. of; F. in (*copied from line above*). 57. F. boke. Th. spake; F. speake (*read* spak). 58. F. kings. 59. Th. smale; F. smalle. 60. Th. al; F. all. F. fonde. 61. F. thought. 62. F. There. 63. F. hight. Th. Seys; F. Seyes. F. had. F. wife. 64. Th. beste; F. best. F. might beare lyfe. 65. F. hight. 66. F. Soe it befill thereafter. 67. F. woll; Th. wol. 70. *Perhaps read* gan aryse. 71. F. brake. (hir=*their*). F. maste; fal. 72. Th. her; F. ther (*see line above*). F. dreint; all. 73. Th. F. founde (*error for* founden). 74. F. Borde. 75. Th. Seys; F. Seyes. F. life. 76. Th. F. Now for to speke of Alcyone his wyfe; *read:* Now for to spoken of his wyf. F. wife. 79. Th. F. Home; it. 80. Th. Anon; F. Anone. Th. F. began (*error for* gan). Th. F. yeme (*error for* erme); see note.

81. F. thought. 82. F. It; wele; thought soe. *Both* her thought so, *caught from l.* 81; *read* he dwelte (delayed). 83. F. soe. 84. F. it. 85. F. tell. Th. hertely; F. hartely. F. life. 86. Th. F. she had; *I omit* she, *and supply* alas *from l.* 87. 87. Th. *and* F. *insert* alas *after* him. 88. F. Anone; sent. 91. F. where. 92. Th. nyl; F. will. F. eate breede. 94. Th. lorde; F. Lord. 95. F. toke.

96. F. trewly; booke. 97. *The older hand recommences in* F. F. had; Tn. I Had. F. suche (*twice*). F. pittee. 100. F. And afir; *but* Th. Tn. B. *omit* And. 101. *All this lady (for she; badly)*. 102. F. myght; lorde. 103. F. ofte; sayed. 104. F. woode. 105. F. rede. 106. F. doune; sate. 107. *All wepte (read weep)*. F. pittee. 109. Th. to; *which* F. Tn. *omit*. 110. F. Helpe; B. Help.

112. F. Soone. Tn. B. wite; F. Th. wete. 114. F. yowe. 116. Th. Tn. B. good wyl; F. good wille (*wil is here a monosyllable*). 117. F. wille. 118. Tn. Send; Th. F. Sende. 119. Th. som; F. somme. 120. Th. through; F. thorgh. F. knowe. 121. F. lorde; quyke; ded. 122. F. worde; henge; hed. 123. Th. Tn. fel; F. felle (*see l. 128*). F. A swowne, Tn. a swowe (*for a-swowen = a-swown*); Th. in a swowne. F. colde; Tn. cold. 124. F. kaught; anoon. 127. Tn. dede; F. ded. *All slepe*. 128. F. tooke. *All kepe*. 129. Th. Through; F. Throgh. F. herde. 130. *I supply* for. 131. Th. Tn. prayde; F. prayede; *after which all insert right (but see next line)*. 134. F. come. 137, 138. *All slepe, kepe*. F. vnderstonde; take.

141. Tn. B. alle; F. al. 142. Th. He; F. Tn. That he. F. kyng. 144. Tn. B. Bid; F. Bud. 145. Th. Alcyone; F. Tn. Alchione. 146. Th. alone; F. allone. 149. *After speke all insert right (see next line)*. 150. *All woned*. 151. Tn. on; F. a. 152. F. hye the. 153. F. toke; went. 154. Th. he (*for ne*). F. stent. 155. Tn. com; F. come. F. valey. 156. Th. bytwene; F. betwex; Tn. betwix. F. twey. 157. F. come. 158, 159. *All noght (for nothing)*. F. oughte. 162. F. dedely; Th. deedly; Tn. dedli. 166. F. There these; lay. 167. Th. F. B. Eclympasteyre (*as in text*); Tn. Etlympasteyre (*with t for c*). 168. Tn. heire; F. eyre. 169, 170. F. werke, derke.

171. Tn. pit; F. pitte. 173. F. To envye; Tn. Th. vie. 175. Tn. slepte; F. slept; *see* 177. Th. heed; F. hed. B. Tn. I-hid; Th. yhed; F. yhedde. 176. *All lay*. F. Tn. bedde. 177. F. slepe; Th. Tn. slepte. 178. F. com. Tn. flyng; F. fleyng; Th. rennyng. 179. F. Tn. O how; Th. ho ho. F. awake. 180. F. there. 181. F. Awake; lythe. 182. F. home. Tn. B. ere; F. heere. 184. Tn. oon; F. on. F. ye; Th. eye; Tn. eiye. 185. Th. Tn. Cast; F. Caste. *All ins.* and *after* up. 191. Th. wente; F. went. F. sayede; Tn. seide. 192. F. a-brayede; Tn. abraied. 195. F. Tooke; dreynt; *see* Cant. Ta. B. 69. 196. F. bare. Th. Alcione; F. Tn. Alchione. 197. F. wife. 199. Th. her; F. Tn. hys. F. fete; *see* note. 200. *All hete*.

201. F. sayede; wyfe. 202. F. Awake; lyfe. 203. F. there; rede. 204. *I put nam; all have am*. F. dede. 206. *I supply look, for the sake of sense and metre; read--But good swet' hert-e, look that ye*. 207. *All for suche; read at whiche*. 210. F. pray; youre. 211. F. while oure. 213. *All allas (for A)*. 214. F. deyede; Tn. deid. 215. F. sayede. Tn. swow; Th. B. swowe; F. sorowe (!). 216. F. nowe. 219. Tn. told; F. tolde. F. thyng. 220. Th. Alcione; F. Tn. Alchione. F. kyng. 221. *All say*. Tn. wel; F. welle. 222. Tn. eueridel; F. euerydelle. 223. F. thorgh. Tn. defaute; F. defaulte. *All slepe*. 224. Th. F. ne had (*read nad*); Tn. hade. Tn. red; F. redde. *All take kepe*. 226. F. *omits* I (*by mistake*). 228. F. redde. 229. F. kyng. 230. Th. goddes; F. Tn. goddis.

231. Tn. red; F. redde. 233. F. thought. 234. Tn. herd; F. herde. 235. F. goddis. 236. *I supply the former* for. 237. I ne = I n'. 238. F. sayede. 239. F. pley. 240. F. dey. 241. F. Thorgh defaulte. Tn. sleping; F. slepyng. 244. Tn. sum; F. somme. F. ellis. F. roght; Th. Tn. rought. 245. Tn. som; F. some. 247. F. Yifte. F. abode. 248. B. on warde; *rest* onwarde. 251. F. yif (*see l. 246*). Tn. fethirbed; F. feder bedde. 252. Tn. cled; F. cledde. 253. Tn. fyn; F. fyne. Th. doutremere; Tn. doutermere; F. de owter mere. 254. Tn. pilow; F. pelowe. 257, 8. F. fallys, hallys.

264. *All ins.* quene *after* goddesse. Th. Alcione; F. Tn. Alchione. 267. *All wanne (!)*. 269. F. payede. 270. Tn. woord; F. worde. F. y-sayede. 271. Th. Tn. B. as; *which* F. *omits*. Tn. told; F. tolde. 273. Tn. lust; F. luste. F. tooke. 274. F. booke. 275. F. evene. 276. F. swevene. 277. Tn. yit; F. yitte. 278. Th. trowe; F. trow; Tn. trov. 281. Th. Tn. B. he; F. ho. F. red; Th. Tn. rad (*but read redde or radde*). 282. F. metyng. 283. B. leste; F. lest. 285. Tn. wrot; F. wrote. 286. F. kyng. 288. Th. Suche meruayles fortuneth than; F. Tn. B. *omit this line*.

291. F. thought. 292. F. dawnynge. Th. there; *rest om*. 294. *All And (for I)*. 295. Tn. gret; F. grete. 296. *All insert my before slepe; it is not wanted*. 297. F. Thorgh; swettensse; songe. 298. Th. as; F. Tn. B. al (*badly*). F. amonge. 299. F. rooffe. 300. *All ouer al; but omit ouer*. 301. *All songe, song*. 304. F. herde. Tn. B. som; F. somme. Tn. song; F. songe (*it can be singular*). 305. Tn. Som; F. Somme. F. high. 306. F. att. 307. F. harde; Tn. I-herd. 308. F. thyng. 309. F. soune. Th. Th. entunes; F. entewnes. 310. F. tewnes; Th. Tewnes; Tn. twnes. 311. F. herde. 313. F. Thorgh syngynge. 315. F. nowhere herde; halfe. 316. F. halfe. 318. Tn. ich; *rest eche*.

319. F. *wrongly inserts of after* out. F. notys. 320. F. throtys. 321. F. soothe. 323. F. y-glasyd. 324. F. hoole y-crasyd. 326. Tn. hoolly; F. holy. Tn. storie; F. story. 327. F. glasynge. 328. *All and of king*. 329. *All repeat of king before Lamedon; the words were caught from l.* 328. 330. *All insert And eke before Of Medea*. 331. *All and of (for and)*. 332. Tn. colours; F. colouris. 334. *All And; read Of*. 335. Th. weren; F. were. Tn. shet; F. shette. 336. F. throgh. 337. F. bryght. 338. F. gilde; Th. B. gyldy; Tn. gilti; *read* gilden. 339. F. eke. F. welken; Th. Tn. welkyn. *All faire*. 340. F. ayre. 341. Th. atempre; F. Tn. atempre. 342. *All ins.* to *bef.* cold. F. colde; hoote. Th. nas; F. Tn. was. 343. F. welkene; Th. welkyn; Tn. walkyn. 345. F. thought. 346. F. Tassay; home.

347. Tn. B. hors; Th. F. horse. 348. *All insert And at the beginning of the line; but read I herd-e*. F. Th. goynge; Tn. goyng; *after which all insert bothe (which is not wanted)*. 350. F. Th. speke; Tn. spake; *but read speken*. 355. F. huntynge. 357. *I supply* I. F. Tooke; forthe; went. 358. F. stent. 359. F. come; felde. 360. F. ouertoke; grete. 361. F. eke; foresterys. 362. F. lymerys. 364. Th. I; *which* F. Tn. *omit*. *For at the perhaps read atte*. 366. F. felowe whoo. *All hunte (read hunten)*. 367. *All answered (-id)*. 369. F. here fast. 370. *Read* goddes as god's. 373. F. didde. 374. F. huntynge fille.

375. F. fote hote. 376. F. blewe; mote.

377. F. vncoupylynge; Th. vncouplynge. 378. F. Withynne; while; herte. Th. F. founde; Tn. found; *read* y-founde. 380. *All* and so; *om.* so. 381. F. Tn. B. rused; Th. roused. F. staale. 383. Th. ouer-shot; F. ouerschette; Tn. ouershet. Tn. hem; F. hym (*wrongly*). 384. Tn. on; F. vpon. Tn. defaute; F. defaulte. 386. F. Blewe. Th. Tn. forloyn; F. forleygne. *Perhaps read* atte for at the. 388. F. went; came. 389. F. whelpe. Th. fawned; F. Favned. F. stooode. 390. F. goode. 391. F. come. *All have crepte (wrongly); read* creep. 392. Tn. hade; F. had. 393. B. Hild; F. Hylde; Tn. Held. Th. heed; Tn. hed; F. hede. F. erys. 394. F. herys. 395. *All* haue; *read* han. 396. Tn. fledde; F. fled. 397. F. forthe went. 398. F. went. 399. *All swete (correctly)*. 400. *All* fete; *see* 199. 402. Tn. bothe; F. both. 404. *All* made; *read* mad or maad. F. dwellynge.

406. F. therthe; Th. the erthe. 408. F. moo; swche (*sic*). 409. Th. welken; F. walkene. F. sterris. 411. F. thorgh. 412. *All* suffre. 414. F. woode. 415. *All* made. 416. *All* nede eke. 417. F. Where there. 419. F. stooode. 420. Tn. ten; F. tene. Th. foote; F. fete; Tn. *om.* Th. or; F. Tn. fro other (*repeated*). 422. Th. Tn. B. Of; F. Or. Th. or; *rest om.* F. fedme; Th. fedome; Tn. fedim; *read* fadme. 424. Th. brode; F. Tn. bothe (*wrongly*). F. eke. 426. Tn. B. shadwe; F. shadewe. 427. Tn. hert; F. herte. 429. Th. fawnes; F. Tn. fovnes. F. Tn. sowres; Th. sowers. 430. Tn. wode; F. woode. 429, 430. B. doys, roys. 431. Th. squyrrels; F. sqwires; Tn. squirels; B. squyrellys (*three syllables*). 432. F. high. 433. F. festys. 434. F. bestys.

435. Th. Tn. countour; F. counter (*and so in l.* 436). 437. F. Tn. rekene; Th. reken (*caught from above*); *read* rekened. F. figuris. 438. F. figuris. F. mowe; B. mow; Th. Tn. newe (*reading doubtful*). *All* have al ken; *see* note. 440. B. telle; *rest* tel. F. thinge. 441. F. evene. 442. F. swevene. 443. *All ins.* right bef. wonder. 444. F. Doune; woode. 446. Th. sate; F. Tn. sete. Tn. Itumed; F. turned. 447. F. ooke. 448. Th. Tn. thought; F. thogh (!). 450. F. went. 451. Tn. fond; F. founde. 452. F. farynge. 454. *All but* B. *insert* ryght before yong. Tn. yung; F. Th. yonge. 455. *All* yere; *read* yeer. 456. *All* heere, here; *read* heer. 457. Th. blacke; F. blake. 458. Tn. bakke; F. bake. 459. F. stooode. 460. F. sawe. 461. Tn. heng; F. henge. Th. heed; Tn. hed; F. hede. 462. Tn. dedly; F. dedely.

463. Th. Tn. twelue; F. twelfe. 464. Th. Tn. selue; F. selfe. 465. Tn. pite; F. pitee. 468. *All* suffre; *read* suffren. 469. F. suche. Th. deed; F. Tn. ded. 470. Tn. pitous; B. pitouse; F. petuose. Tn. nothing; F. no thyng. Th. reed; F. Tn. red. 471. F. sayed; Tn. said. 471, 2. Tn. song; F. songe. 473. B. *alone supplies* it (=hit); *all insert* ful before wel. 475. F. grete; Tn. gret. *All* wone; *read* woon. 476. F. Ioy; none. 477, 8. *Read* brighte, mighte? 479. Th. deed; F. ded. *After l.* 479 Thynne *inserts* And thus in sorowe lefte me alone; *it is spurious; see* note. [Hence there is no l. 480.] 481. Koch *supplies* o. Tn. deth; F. dethe. 483. Tn. that; *which* F. Tn. *omit*. 484. F. faire. F. freshe; Tn. fressh. 485. *All* se; *but read* y-see. 486. F. goodenesse. 487. *All* made. Th. B. complaynte; F. complaynt. 488. F. sorwful. Th. herte; F. hert. Th. B. faynte; F. faynt. 489. F. spiritis. 490. Tn. blood; F. bloode.

491. Th. herte; F. hert. *All* warme. 492. Th. herte; F. hert. *All* harme. 493. B. wite; F. wete. *All* eke. 498. *All insert* ther before no. F. noo bloode. *All* is; *but read* was. 499. Th. lymme; B. Tn. lyme; F. hym (!). 500. B. saw; F. saugh. 501. F. Th. there; Tn. for. *All* sete (fete *is dat. pl.*). 502. F. went; stooode. 503. *All* spake (*wrongly*). 504. Th. Tn. owne; F. ovne. 506. F. Th. lyfe; Tn. life. 507. F. thought. 509. F. through. B. sorwe; Tn. sorov; F. sorwes. 511. Tn. lost; F. loste. 512. F. *inserts* the before god; Th. Tn. *omit*. 513. F. wrothe. 514. Th. laste; F. last. F. sothe. 515. F. stooode. 516. *All* did. F. hoode. 517. *All* had ygret; Lange *proposes* grette (*e unelided*). 519. F. wrothe. 520. F. sothe.

521. B. saw; F. sawgh. F. trewly. 522. Tn. goode; F. good. 523, 4. F. oughte, thoughte. 526. F. thamendys. 527. F. lyeth; Tn. lith. 528. F. There. *All* myssayde. 529. Th. goodly; F. goodely. *All* spake (!). Th. knyght; F. knyghte. 530. B. ben; *rest* be. 531. F. towgh. 532. F. sawe; aqueynt. 533. F. fonde. 535. F. thoght. 537. F. oughte. 538. F. knowynge; thoughte. 541. F. These huntys konne. 543. F. there on; dele (Tn. del). 544. Tn. Bi; Th. By; F. Be. F. oure lorde; wele (Tn. wel). 545. B. thinketh; F. thenketh. 547. F. grete. 548. *Ins.* good; *see* 714, 721. Th. Tn. if; F. yif. 550. F. wys; Th. wyse; Tn. wisse.

554. Th. al; F. alle; Tn. *om.* 556. B. ese; F. ease. 560. Tn. frend; F. frende. 564. *All* fal. 565. F. vnderstondynge lorne. 566. F. borne. 568. F. Th. *ins.* al (Tn. of) before the. 570. *All ins.* his after with. 571. *All ins.* no after may. 573. Th. Tn. heures; F. oures. 574. *All* assay. 575. B. Th. herte; F. Tn. hert. 577. F. wrechch; Tn. wrecch; Tn. wretche (*for* wrecche). *All* made. 578. F. al; Th. Tn. al the; B. alle (*read* al-le). 579. B. alle; *rest* al. 581. *All* lyfe. F. loothe. 582. F. wroothe (*it is plural*). 583. *All ins.* ful after so. F. foo. 584. *All* That; *read* Thogh. F. soo.

586. *For the former* hit, *all* have him; *but see line above*. 587. Th. reed; F. rede. 588. F. deynge. Th. deed; F. dede. 589. F. B. Thesiphus; Tn. Tesiphus; Th. Tesyphus. (*The two latter are miswritten for* Cesiphus = Sesiphus). Tn. lithe; F. Th. lyeth. 591. Th. Tn. al; F. alle. Th. by; F. Tn. be. 592. Tn. hade; F. had. 594. Tn. feenli (*sic*); Th. F. fendely. 596. Tn. met; Th. F. mette (!); *read* y-met. 598. B. telle; *rest* tel. 599. *For* song, F. Th. *have* sorowe, and Tn. *has* sorov, *which are absurd; the reading is obviously* song, *the ng being altered to rowe by influence of* l. 597, *which the scribes glanced at*. Tn. pleynnyng; F. pleynnynge. 600. Tn. laughter; F. lawghtre. Tn. weping; F. wepynge. 601. F. thoghtys. 603. *All* eke. 604. Th. Tn. good; F. goode. *All* harme. 605. Th. playeng; F. pleyng. 606. F. sorwyng. 607. Tn. sekene; F. sekeenesse (*sic*). 609. Tn. liyt; F. lyghte; Th. syght. 610. Tn. wit; F. wytte. Th. Tn. nyght; F. nyghte.

611. *All* slepe. Tn. waking; F. wakyng. 612. Tn. fasting; F. fastyng. 614. Tn. abaved (*sic*); Th. F. abawed. *All* where so. 617. Tn. boldnes; Th. F. boldnesse. (*Perhaps read* y-turned.) 618. F. pleyde; Th. played; Tn. pleied. 619. F. Atte the (*wrongly*); Th. Tn. At the. Tn. ches; Th. F. chesse. 621. Tn. halt; F. Th. halte (!). 622. Tn. goth; Th. gothe; F. gethe (!).

Th. halte; Tn. is halt; F. is halte. 627. Th. wrien; *rest* varien (!). 628. Th. Tn. monstres; F. Mowstres. Th. heed; F. Tn. hed. 629. B. filth; *rest* fylthe. Th. Tn. ystrowed. 630. F. worshippe. Th. Tn. floures; F. B. flourys; *read* flour is. 632. Tn. feith; F. feythe. 633. F. lawghynge. 634. Tn. oon; Th. F. one. Th. eye; Tn. eiy; F. yghe; B. ye. F. wepynge. 635. Th. set; F. sette. 637. F. flateyrynge; Tn. flaterynge. 639. Th. Tn. amyde; F. amydde. 640. Th. he; F. hyt; Tn. it.

642. F. thenvyouse; Tn. thenvious; Th. the enuyous. 644. Th. false; F. Tn. fals. 645. F. no thyng. 647. Th. Ful; *rest* For. F. thus she; Tn. Th. she thus. 649. Th. nat; F. Tn. not. 650. Th. false; F. Tn. fals. Th. F. thefe; Tn. knaue. 651. F. oure lorde; the sey. 652. *All* At the; *Atte is better*. Tn. ches; Th. F. chesse. F. pley. 653. Th. Tn. false; F. fals. 654. F. staale; toke. F. Tn. fers; Th. feers. 655. F. sawgh. B. a-waye; *rest* away. 656. B. pleye; Th. F. play; Tn. pley. 657. *All* farewel (farewell); *and in l.* 658. 660. *All insert the after in (badly)*. 661. F. povne; Tn. poun; Th. paune. Tn. erraunt; F. errante. 663. Tn. Athalaus. 664. Tn. ches; Th. F. chesse. 666. B. I-koude; Th. Tn. Iconde (!); F. y-konde (!); *see l.* 667. 667. Tn. Grek; F. Greke. Th. Pithagores; F. Tn. Pictagoras. 668. Tn. pleyd; F. pleyde.

670. Tn. thogh; Th. thoughe; F. thought (*sic*). F. trewly. 671. F. holde; wysshe. 675. *All* eke. B. las; F. lasse; Tn. lesse. 676. F. -selfe. 677. Th. had I ben; F. as I be (*wrongly*). 678. F. oght. 681. *All* she my fers; *read* my fers she (Koch). *All* kaught, *read* caughte; *and* draughte *in ll.* 682, 685. 683. Tn. wis; F. wys. 684. Th. she; F. Tn. B. he. F. tooke. 685. F. throgh; draught; lorne. 686. F. borne. 689. F. doone. 690. F. Be oure lorde; soone. 691. F. -thyng. *I supply* ne. 693. *All* For there (ther); *but omit* For. 694. F. ayre. 695. F. yifte. 696. F. wepyng.

699. Tn. lyth; F. lyeth. F. rekenynge. 700. Th. Tn. In; F. Inne. 701. F. levyth noe. 702. B. Tn. glade; F. glad; *read* gladd. 703. Th. lost; F. loste. 710. Tn. telle; F. tel. 711. Th. Tn. Thus; F. This. 712. F. myght; duelle. 713. Tn. dide, herte; F. dyd, hert. 714. Th. good; F. goode. 715. Tn. som; F. somme. 721. *All insert yis (or yes) before parde; which spoils both sense and metre*. 722. Th. say; *rest om.* F. trewly. 723. Th. lost; F. loste. 726. Th. good; F. goode. 727. Tn. slowe; F. slowgh. 728. *All* also; *read* als. 729. F. Henge.

732. *All* the quene; *omit* the. *All* eke. 733. Tn. slow; F. slough. F. selfe. 734. *I supply former a.* F. foole. 735. *All* Ecquo. 739. Tn. slow; F. slough. F. hym-selfe. 740. *All* no man; *but read* noon. 741. *Perhaps read* maken. 743. F. woste; menyst. 744. Th. lost; F. loste. F. thow wenyst. 745. F. Tn. Loo she that may be; Th. Howe that may be; *here she is an error for sir, and Howe that may be for how may that be; (ed. 1550 has Howe may that be)*. 746. *All* sir. F. Tn. telle; Th. tel. F. hooly. 749. F. come. Tn. sit; F. sytte. 750. F. inserts hyt after telle; *which* Th. Tn. *omit*. Th. Tn. vpon a; F. vp a; *but vp is right*. 751. *All ins.* shalt after thou; *omit it* (Koch). F. hooly. Tn. wit; Th. wyt; F. wytte. 752. Tn. hit; F. hitte (!). 754. F. Tn. here lo; Th. here to. *Accent ther- and her-*. 755. *Perhaps right should be omitted*. 756. F. Hooly. 758. B. half; F. halfe; (goddess = god's).

760. Tn. wit; F. wytte. 761. F. vnderstondynge. 763. Tn. wit; F. wytte. 764. Tn. yit; F. yitte. 765. Tn. youen; F. yive. 766. F. hooly. 767, 768. Th. thral, al; F. thralle, alle. Th. wyl; F. wille. 771. *All* deuoutely. *All insert I before prayde*. Th. prayde; F. prayed. 772. Th. Tn. herte; F. hert. 773. F. plesance; *see l.* 767. 774. F. worshippe. 775, 6. *All* yere, owhere. 778. Tn. cam; F. came. 779. F. Peraenture; *see l.* 788. *All insert moste before able*. 780. F. white walle. 781. F. cachche. 783. F. Tn. Whethir; Th. Whether; *read* Wher (*contracted form*). F. portrey or peynt; Tn. purtrei or paynte. 784. Tn. queynte; F. queynt. 785. *All insert ryght before so*. 787. Th. Tn. conde (*for coude*); F. kende (*for kenned*). 788. *All* arte.

789. Tn. kam; F. came. 790. *All* forgate. 791. Th. chees; Tn. chese; F. ches. Tn. fyrste; F. first. *All* crafte (*but it will not rime*). 792. *All* lafte (*wrongly*); *read y-laft*. 793. *All* For-why; *read* For? *All* toke. *All* yonge. 795. F. no thyng. 796. F. Thorgh. Tn. knowlechyng; F. knowlacyng. 799. Tn. firste; F. first. 800. F. goode; Th. good. 801. F. Tn. flyttyng. 802. *All ins.* That tyme (*see l.* 797) bef. And. Tn. thoughten; *rest* thought. F. Tn. varyng. 804. F. knewe; stooode. 805. F. came. *Perhaps on (or a) should be omitted*. 806. *All* ther that I; *om.* that. 808. F. euere. F. Tn. ye; Th. eye. 810. Tn. hap; F. happe. 811. F. broght; Tn. broghte. *All* there. 813. Tn. false; F. fals. 816. Tn. telle; F. tel. 817. F. Amonge these. 818. *I supply* ther.

819. *All* lyke (like). *I supply* al. 821. Tn. bryght; F. bryghte. 822. Th. lyght; F. lyghte. 823. *All* any other planete in; *see* note. F. hevene. 824. F. sevene. 826. Th. Tn. Surmounted; F. Surmountede. Tn. B. alle; F. al. 828. *All ins.* of after and. F. *ins.* so before wel; *which* Th. Tn. *omit*. Th. Tn. set; F. sette. 829. Th. goodlyhede; F. godelyhede. *All ins.* and before so, *probably caught from the line above*. B. beseye; *rest* besey. 830. Th. *supplies* more; F. Tn. *omit*. *All* sey. 831. Th. Tn. his; F. *omits*. 832. Tn. as; Th. F. al. 833. Th. stedfast; F. stedfaste. 835. F. Tn. had wel herd; *om.* wel. 838. F. y-kaught; Th. I cought; Tn. I caughte. 839. *All* toke. 840. *All* counseyl; *I propose* reed. *All* loke. 841. Th. And; F. Tn. But (*caught from l.* 840). Th. Tn. herte; F. hest (*wrongly*). *All* for why; *read* for? 842. F. hert; Th. Tn. herte. 843. F. ovne; *read* owne. 844. F. beter; Th. better; Tn. bettyr; *read* bet. 846. Tn. B. soth; F. Th. sothe.

848. Tn. saw; F. sawgh. F. comelely; Th. comely; Tn. comly. 850. F. Lawghe; pley. 852. Th. goodly; F. goodely. 854. Tn. seyn; F. seyne. 855. *All* on; *read* upon. 856. Tn. seyn; F. seyne. (*For was probably read nas.*) 857. F. yelow; broune. 858. F. Tn. thought. Th. F. lyke; Tn. likely. Th. golde; *which* F. Tn. *absurdly omit*. 861. F. goode. 862. F. looke. 863. F. ouertwert; Tn. ouyrthwerte; Th. ouertwhart (*sic*). Th. beset; Tn. biset; F. besette. 864. F. Tn. drewh. F. tooke. *All* enerydele. 865. Tn. B. Alle; F. Th. Al. 867. F. foolys; B. folys. 869. F. thyng. 870. F. lokynge. 873. Th. close; Tn. clos; F. cloos. 874. F. lokynge. Th. folyche. 876. Tn. thoghte; F. thoght.

877. Th. By; F. Tn. Be. 882. Th. trowe; F. Tn. trow. 883. Th. herte; Tn. hyrte; F. hert. 884. *All sate. B. lyte; Tn. lite; F. litel. Th. Tn. herte; F. hert.* 885. Tn. knew; F. knowe (*sic*). F. no thyng. 886. *This line is in Th. only; Th. has knewe (twice).* 887. Tn. roghte; Th. F. rought. 888. Tn. ner; F. nerre. F. was; Th. Tn. nas. 889. Th. than; Tn. then; F. that. 891. Tn. gode; Th. F. good. *All folke.* 893. F. wounder. 894. F. placis. 895. *All But which; omit But.* 898. Th. bothe; F. both. 900. *All eke. B. spyritz; F. spiritis.* 901. *All grete a thyng.* 902. Th. wyt; Tn. F. witte. 903. Th. F. comprehende; Tn. comprehend; *read comprehend.* 904. Tn. seyn; F. sayn. 905. *All insert white after Was, which spoils metre and story (see l. 948).* F. fressh.

908. Th. Tn. certes; F. certys. 909. *All faire or fayre.* 910, 911. B. chief; *rest* chefe. Th. Tn. patron; F. patrone. 913. F. thynkyth. 914. Tn. B. alle; Th. F. al (*it is plural*). 916. *I supply* They; Th. Ne wolde haue; Tn. Ne sholde haue; F. Ne sholde ha. *The right reading is* They ne sholde have (They ne *being read as* They n'). 919. Th. goodly; F. goodely. 921. Th. frendly; F. frendely. 922. F. B. Vp; Th. Tn. Vpon; *see l. 750.* 923. Tn. B. alle; F. al. Tn. gode; F. goode. 924. *After swere all insert wel (needlessly).* Tn. rode; F. roode. 929. Th. Tn. pope; F. Pape. 930. *All ins. yet after never.* Th. through; F. throgh. 931. F. gretely. 932. Th. Tn. her; F. hit (*sic*). *I supply* ther (*cf. l. 930*); *perhaps omitted, because her also ended in her.* *All harme.* 933. F. flaterynge; word.

937. *All dele.* 938. *All worlde; wele.* 939. *All fairenesse (fayrenes).* 941. Th. Tn. B. sene; F. seen. Th. F. myssatte; Tn. missate. 942. *All badly insert pure (dissyllabic) before flat; but smothe has two syllables.* Tn. flat; Th. F. flatte. 943. *All or; I read and.* 944. Th. by; *rest* be. 946. *All rounde.* Th. tour; F. Tn. toure. 947. Th. good; E. goode. F. gretenesse; grete. 948. B. het; *rest* hete. 949. Th. right; F. ryghte. 950. *All faire.* Th. bright; F. bryghte. 951. *All had (but it is emphatic).* *All wronge.* 952. *All longe.* 953. *All had.* 954. Th. great; F. Tn. grete. 957. Tn. bak; F. bakke. 958. B. knyw; *rest* knewe. *All noon other; perhaps read no maner.* Tn. lak; F. lakke. 959. *All insert pure (dissyllabic) after nere; but limmes is dissyllabic.* 960. Tn. fer; F. ferre. F. knowynge. 961. Th. playe; F. pley. 962. Tn. liste; F. list. Th. saye; F. sey.

963. *All lyke.* 965. F. hathe. 969. Tn. cacche; F. cachche. Th. Tn. if; F. yif (*and in l. 970*). 971. *All swere wel; read sweren (omitting the expletive wel).* 972. *All thousande.* 973. F. lest. 974. B. chieff; *rest* chefe. Th. Tn. myrroure; F. meroure. Th. Tn. feste; F. fest. 975. Th. F. stonde; *read* stonden. 976. Th. that; *which* Tn. F. omit. 977. Tn. B. pleyd; F. pleyed. 978. F. thoght. Th. felashyp; Tn. feliship; F. felysshyppe. 979. Tn. saw; F. sawgh. 981. Th. F. Trewly; Tn. Truly. B. ye; Th. F. eye (*note the rime*). 982. Th. Tn. soleyn; F. soleyne. 983. Th. lyueth; F. levyth. 984. Tn. knew; *rest* knowe. 985. Th. goodnesse; F. godenesse. 988. Th. Tn. if; F. yif. 989. Tn. F. seyn; Th. sayne. F. alle. 990. Tn. wit; F. wytte. Th. general; F. generale. 991. F. hoole. 992. *All wytte.*

994. *All And thereto; but And is needless.* F. sawgh. 995. Th. Harmful; F. Harmeful. 996. *For ne had perhaps read nad.* 997. *I transpose; all have* What harme was (*but harm is monosyllabic, and the line is then bad*). 998. Tn. F. coude. Th. thynketh; F. thenketh. 1000. F. had hadde hyt hadde. 1001. *All dele.* 1002. *All wele.* 1003. F. al and alle. 1004. Th. principal; F. principalle. 1007. F. stedefaste. 1008. Th. Tn. B. attempre; F. atempry. 1009. Tn. knew; F. knewe. Tn. yit; F. yitte. 1010. Tn. wit; F. wytte. 1011. F. vnderstode. 1012. F. goode. 1016. *All wronge.* 1019. Tn. luste; F. lust. 1020. *All wolde not; an error for nolde (Koch).* 1022. *All halfe worde.*

1025. Th. F. pruyse; Tn. pruse; B. sprewse. 1027. Th. bydde; F. bid. 1028. Th. hoodlesse; F. hoodeles. *All in-to; read to.* 1029. B. hom; *rest* home. Tn. Carrynare. 1030. F. Tn. sey; Th. omits. 1032. F. Worshyppe. 1034. F. wherfore. Tn. telle; F. tel. 1035. *All seyde (sayde).* 1036. F. hooly. *All leyde (layde).* 1037. *All wyfe (wife).* 1038. *All luste. All lyfe (life).* 1039. Tn. F. happe; Th. hope. 1040. F. worldys. *I substitute* lisse *for* goddessse; *see note.* 1041. F. hooly hires and; Th. Tn. holy hers and; B. hooly hyres. 1042. F. oure. 1043. Th. beset; F. besette; Tn. yset. 1044. F. myght haue doo bette. 1045. Th. Tn. Bet; F. Bette. F. wele. 1046. F. hit wel sir; Th. Tn. om. hit wel. 1047. F. sire. 1048. *All trewly.* 1049. Th. Tn. beste; F. best. 1050. Tn. fayreste; F. fayrest. 1051. *All ins. her after loked.* 1052. Tn. B. alle; F. al.

1053. *All swore; read sworen.* 1054. *Perhaps read nadde.* 1056. F. had hadde (*better hadde had*). 1057. *All Alcipyades.* 1060. Th. Tn. Alisaundre; F. Alisaunder. ? *omit al or the.* 1064. Th. therto; F. Tn. to (*see 1059*). Th. Tn. al so; F. also as. 1066. Tn. slow; F. slough. 1067. Tn. therfor; F. ther fore. 1069. Tn. slayn; F. slayne. Th. Tn. Antilegius; F. Antylegius. 1071. *I supply* hir. 1074. Tn. moste; F. most. 1075. *All insert trewly after nay; we must omit it.* 1075, 6. F. nowe, howe. 1077. Th. good; F. goode. F. hert. 1078. *All eke.* 1081. *All ins. was after ever.* Th. Penelope; F. Penelopee; Tn. penelapie; *read Penelop*!. 1082. *All wyfe (wife).*

1083. Th. beste; F. best. 1084. Tn. romayn; F. Romaine. 1088. *All wherfore.* 1089. F. firste. Th. sey; F. say. 1090. *All yonge. I supply* the. 1091. F. grete nede. 1093. F. grete. 1094. *All wytte.* Tn. best; F. beste. 1095. *All yonge.* F. childely wytte. 1097. B. beste; *rest* best. 1098. F. worshippe. Th. F. *insert the before* servyse; *but* Tn. omits. 1099. *All coude tho; read tho coude.* Tn. by; F. be. 1100. F. Feynyng. 1101. Tn. fayn; F. feyne. 1103. Tn. saw; F. sawgh. 1104. Th. warysshed; F. Tn. warshed. 1106. F. thoght. 1108. Tn. sit; Th. syt; F. sytte. Th. Tn. in; F. om. 1110. Th. out; Tn. F. oute. 1111. *All trewly.*

1114. *All shrifte (shryfte).* 1117. Tn. certes; F. certis. 1118. Tn. Achitofell; F. Achetofel. 1120. Tn. traytour; F. traytore. Tn. F. B. betrayed; Th. betrayed. 1121. Th. false; F. fals. *All Genellon.* 1123. Tn. rowland; F. Rowlande. 1124. *All while (whyle).* 1126. F. good; Tn. gode. *I supply* right. 1127. *All tolde.* B. her-; F. here-. 1128. *All nede.* F. Th. Tn. *insert to after*

need; B. *omits it*. Tn. hit; Th. it; F. *om*. 1129. Tn. sawe; F. sawgh. Th. first; F. firste. 1130. Tn. telle; F. tel. 1131. Tn. her; F. hire. B. firste; *rest* first. 1133. *All* knewe (*subjunctive*). 1135. *All* eke. 1136. Tn. her-; F. here-. 1137. Tn. seyde he; F. he seyde. F. *menyst*. 1138. F. *wenyst*. 1139. Tn. los; F. losse. *I supply* sir. 1141. F. doon; Tn. Th. done (*read y-doon*). 1142. F. bathe lefte.

1143. Th. tel; F. telle. Th. al; F. alle. 1144. Th. shal; F. shalle. 1145. *All* say. Tn. seyd; F. seyde. 1146. Tn. leyde; F. leyde. 1147. *All needlessly insert* not (*or nat*) *after* hit. 1150. F. tel. 1153. Tn. herte; F. hert. 1154. Th. asterte; F. astert. 1155. *Omit* But for? F. *ins.* so *before* fro; Tn. Th. *omit*. 1158. *All* songe. 1159. F. Th. Tn. *ins.* this (B. thus) *before* a. F. grete dele. 1160. *All* wele. 1161. Th. Tn. ne; B. to; F. the (!). F. knowe (*infin.*); Tn. know; Th. knewe (*wrongly*). *All* the arte; *perhaps read* that art. 1162. Th. Lamekes; F. lamekys. Th. Tubal; F. Tuballe; Tn. B. Tuballe. 1163. B. fonde; *rest* founde. Th. first; F. firste. *All* songe. 1164. Tn. brothers; F. brothres. 1165. Th. anuelt; Tn. anuelte; F. Anuelet. Tn. doun; F. doon. 1166. F. tooke. B. fyrste; *rest* first. Tn. soune; F. soon. 1167. Th. of Pithagoras. 1168. Tn. fyrste; F. first. 1169. *All* arte.

1171. F. Algatis. 1172. F. felynge; hert 1173. Th. this; F. Tn. thus. *I supply* the. Tn. firste; F. first. 1174. Th. werst; Tn. F. *repeat* first. *I supply* that. 1175. *All* Lorde. Tn. herte; F. hert. 1178. *All* myght (might). 1180. *All* faire (fayre). 1181. *All* tolde. Tn. soth; F. sothe. *All* say. 1182. Tn. firste; F. first. *All* songe; *all* day. 1183. Tn. bethoghte; F. bethoght. 1185. F. wyst. 1186. Tn. telle; F. tel. *All* durst. 1187. Tn. thoghte; F. thoght. F. rede. 1188. *All* am; *grammar requires* nam. F. dede. 1189. Tn. if; F. yif. *All* sey (say), *after which ryght is needlessly inserted; I omit it*. Tn. soth; F. sothe. 1190. Tn. wroth; F. wrothe. 1192. *All* debate. 1193. Tn. thoghte; F. thoght. F. brast; Th. Tn. braste (*subj.*). Tn. a tweyn; F. a tweyne. 1194. *All* at the; *read* atte. Tn. seyn; F. sayne. 1195. *All* bethoght (bethought) me. 1197. *All* trewly *or* truly. 1198. F. wyth oute; *read* withouten.

1201. F. nedys; Mawgree. Th. heed; F. hede. 1202. Tn. moste; F. most. *All* tolde. Th. deed; F. dede. 1203. Th. began; F. beganne (!). 1204. *All* rehearse *or* reherce; *but read* rehearsen. 1205, 6. *All* eke. Th. -al, dismal; F. Tn. -alle, dismale. 1208. *All* worde. 1210. F. wordys. Tn. myssset; F. mys sette. 1212. F. quakyng. 1213. F. styntyng. 1215. Tn. wex; F. wexe. Th. reed; F. rede. 1216. F. Bowyng. Th. heed; F. hede. 1218. Tn. wit; F. witte. *All* maner. 1220. *All* sate (!). 1221. *All* at the; *read* atte. Tn. soth; F. sothe. Tn. seyn; F. seyne. 1222. Tn. herte; F. hert. Tn. agayn; F. ageyne. 1223. Th. shortly; F. shortely. Th. al; Tn. B. alle; F. at (!). 1226. *All* swore (!). 1228. F. fressshly.

1230. F. worshippe. 1231. *All* swore *or* swere(!). 1232. Th. al; F. alle. 1234. *All* *ins.* to *before* false. 1235. Tn. wisse; F. wysse; B. wys. 1237. *All* wote (!). 1238. Tn. thoghte; F. thoght. 1239. *All* *ins.* ryght *before* as. 1242. F. wordys. 1244. Th. Al; F. Alle. 1248. Th. Troye; F. Troy. 1250. Tn. durste; F. durst. 1251. F. stale. 1253. *All* trewly. *All* nede. 1254. *All* hede. 1256. *All* fonde *or* founde.

1261. F. vnderstode. 1262. Th. thyng; F. Tn. B. no thyng; *but no is not required by idiom or metre. All* goode, gode. 1263. F. worshippe. 1264. *All* al (*or* alle) thynges; *but* al thing *is the right idiom*. Th. drede; Tn. to drede; F. dred. 1266. *For And read* That (Lange). 1267. *All* harme. 1268. Tn. knew; F. knewe. 1269. F. hooly. 1270. F. yifte. 1271. F. Savyng hir worshippe. 1273. *All* ryng. 1274. Tn. firste; F. first. Th. thyng; F. thyng. 1275. Tn. if; F. yif. Tn. herte; F. hert. 1276. Tn. Glad; F. Gladde. *All* nede. 1279. Tn. alle; F. al. 1281. *All* trewly (treuly). 1282. Th. Tn. B. the; *which* F. *omits*. 1284. Th. debonairly; F. debonairely. 1285. Tn. B. alle (*first time*); *the rest* al. B. alle (*second time*); *rest* al. 1286. F. tooke. 1289. F. Oure. Th. F. werne; Tn. weren. Th. euen; F. evene. 1290. Th. Tn. contrarye; F. contrarye.

1293. *All* eke. 1294. *All* glad. 1300. Tn. B. wex; F. waxe; Th. woxe. Th. deed; F. dede. 1302. Tn. los; F. losse. 1303. F. hadde; *rest* had. *All* lorne (!). 1304. F. Bethenke. F. herebefome. 1305. F. *menyst*. 1306. F. *wenyst*. 1307. F. wote. 1309. Th. deed; F. ded. Tn. bi; F. be. 1310. F. youre. Tn. los; F. losse. Th. by; F. be. 1312. *Read rather* They gonne forth straken (*or* straken). 1313. Th. hart; F. Tn. herte (!). 1314. F. thoght; kyng. 1315. *I supply* quickly; *the line is too short*. 1316. *All insert* was *after* place. 1318. *All* longe. F. wallys. 1319. Th. Tn. By; F. Be. Th. hyl; F. Tn. hille. 1320. Th. fyl; F. Tn. fille (!).

1322. F. castell. *All* *ins.* ther *before* was. 1323. Th. smytte; F. Tn. smyte; *read* smiten (*pp.*). Th. heures; F. oures. 1324. F. awooke. 1325. *All* fonde *or* founde. F. lyinge. Tn. bed; F. bedde. 1326. F. booke. Tn. had red; F. hadde redde. 1327. Th. Alcyone; F. Alchione. F. kyng. 1328. F. goddys of slepyng. 1329. Tn. euyng; F. evene. 1330. Tn. Thoghte; F. Thoght. Tn. sweuyng; F. sweuene. 1331. Th. by; F. be. 1332. *All* put. Tn. sweuyng; F. sweuene. 1334. Tn. sweuyng; F. sweuene. COLOPHON; *so in* F. B.

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#### IV. THE COMPLEYNT OF MARS.

##### *The Proem.*

Gladeth, ye foules, of the morow gray,  
Lo! Venus risen among yon rowes rede!  
And floures fresshe, honoureth ye this day;  
For when the sonne uprist, then wol ye sprede.  
But ye lovers, that lye in any drede,  
Fleeth, lest wikked tonges yow espye;

Lo! yond the sonne, the candel of Ielosye!

With teres blewe, and with a wounded herte  
Taketh your leve; and, with seynt Iohn to borow,  
Apeseth somewhat of your sorowes smerte, 10  
Tyme cometh eft, that cese shal your sorow;  
The glade night is worth an hevvy morow!--  
(Seynte Valentyne! a fowl thus herde I singe  
Upon thy day, er sonne gan up-springe).--

Yet sang this fowl--'I rede yow al a-wake, 15  
And ye, that han not chosen in humble wyse,  
Without repenting cheseth yow your make.  
And ye, that han ful chosen as I devyse,  
Yet at the leste renoveleth your servyse;  
Confermeth it perpetuely to dure, 20  
And patiently taketh your aventure.

And for the worship of this hye feste,  
Yet wol I, in my briddes wyse, singe  
The sentence of the compleynt, at the leste,  
That woful Mars made atte departinge 35  
Fro fresshe Venus in a morweninge,  
Whan Phebus, with his fyry torches rede,  
Ransaked every lover in his drede.

*The Story.*

P Whylom the thridde hevenes lord above,  
As wel by hevenish revolucioun 30  
As by desert, hath wonne Venus his love,  
And she hath take him in subieccioun,  
And as a maistresse taught him his lessoun,  
Comaunding him that never, in hir servyse,  
He nere so bold no lover to despuse. 35

For she forbad him Ielosye at alle,  
And cruelte, and bost, and tyrannye;  
She made him at hir lust so humble and talle,  
That when hir deynd caste on him her ye,  
He took in pacience to live or dye; 40  
And thus she brydeleth him in hir manere,  
With no-thing but with scourging of hir chere.

Who regneth now in blisse but Venus,  
That hath this worthy knight in governaunce?  
Who singeth now but Mars, that serveth thus 45  
The faire Venus, causer of plesaunce?  
He bynt him to perpetual obeisaunce,  
And she bynt hir to loven him for ever,  
But so be that his trespas hit dissever.

Thus be they knit, and regnen as in heven 50  
By loking most; til hit fil, on a tyde,  
That by hir bothe assent was set a steven,  
That Mars shal entre, as faste as he may glyde,  
Into hir nexte paleys, to abyde,  
Walking his cours til she had him a-take, 55  
And he preyde hir to haste hir for his sake.

Then seyde he thus--"myn hertes lady swete,  
Ye knowe wel my mischef in that place;  
For sikerly, til that I with yow mete,  
My lyf stant ther in aventure and grace; 60  
But when I see the beaute of your face,  
Ther is no dreed of deth may do me smerte,  
For al your lust is ese to myn herte."

She hath so gret compassion of hir knight,  
That dwelleth in solitude til she come; 65  
For hit stood so, that ilke tyme, no wight  
Counseyled him, ne seyde to him welcome,  
That nigh hir wit for wo was overcome;  
Wherfore she spedde hir as faste in hir weye,  
Almost in oon day, as he dide in tweye. 70

The grete loye that was betwix hem two,  
Whan they be met, ther may no tunge telle,  
Ther is no more, but unto bed they go,  
And thus in loye and blisse I let hem dwelle;  
This worthy Mars, that is of knighthod welle, 75  
The flour of fairnes lappeth in his armes,  
And Venus kisseth Mars, the god of armes.

Soiourned hath this Mars, of which I rede,  
In chambre amid the paleys prively  
A certeyn tyme, til him fel a drede, 80  
Through Phebus, that was comen hastely  
Within the paleys-yates sturdely,  
With torche in honde, of which the stremes brighte  
On Venus chambre knockeden ful lighte.

The chambre, ther as lay this fresshe quene, 85  
Depeynted was with whyte boles grete,  
And by the light she knew, that shoon so shene,  
That Phebus cam to brenne hem with his hete;  
This sely Venus, dreynt in teres wete,  
Enbraceth Mars, and seyde, "alas! I dye! 90  
The torch is come, that al this world wol wrye."

Up sterte Mars, him liste not to slepe,  
Whan he his lady herde so compleyne;  
But, for his nature was not for to wepe,  
In stede of teres, fro his eyen tweyne 95  
The fyry sparkes brosten out for peyne;  
And hente his hauberk, that lay him besyde;  
Flee wolde he not, ne mighte him-selven hyde.

He throweth on his helm of huge wighte,  
And girt him with his swerde; and in his honde 100  
His mighty spere, as he was wont to fighte,  
He shaketh so that almost it to-wonde;  
Ful hevy he was to walken over londe;  
He may not holde with Venus companye,  
But bad hir fleen, lest Phebus hir espye. 105

O woful Mars! alas! what mayst thou seyn,  
That in the paleys of thy disturbaunce  
Art left behinde, in peril to be sleyn?  
And yet ther-to is double thy penaunce,

For she, that hath thyn herte in governaunce, 110  
Is passed halfe the stremes of thyn yen;  
That thou nere swift, wel mayst thou wepe and cryen.

Now fleeth Venus un-to Cylenius tour,  
With voide cours, for fere of Phebus light.  
Alas! and ther ne hath she no socour, 115  
For she ne fond ne saw no maner wight;  
And eek as ther she had but litil might;  
Wher-for, hir-selven for to hyde and save,  
Within the gate she fledde into a cave.

Derk was this cave, and smoking as the helle, 120  
Not but two pas within the gate hit stood;  
A naturel day in derk I lete hir dwelle.  
Now wol I speke of Mars, furious and wood;  
For sorow he wolde have seen his herte blood;  
Sith that he mighte hir don no companye, 125  
He ne roghte not a myte for to dye.

So feble he wex, for hete and for his wo,  
That nigh he swelt, he mighte unnethe endure;  
He passeth but oo steyre in dayes two,  
But ner the les, for al his hevy armure, 130  
He foloweth hir that is his lyves cure;  
For whos departing he took gretter yre  
Thanne for al his brenning in the fyre.

After he walketh softly a pas,  
Compleyning, that hit pite was to here. 135  
He seyde, "O lady bright, Venus! alas!  
That ever so wyde a compass is my spere!  
Alas! whan shal I mete yow, herte dere,  
This twelfth day of April I endure,  
Through Ielous Phebus, this misaventure." 140

Now god helpe sely Venus allone!  
But, as god wolde, hit happed for to be,  
That, whyl that Venus weping made hir mone,  
Cylenius, ryding in his chevauche,  
Fro Venus valance mighte his paleys see, 145  
And Venus he salueth, and maketh chere,  
And hir receyveth as his frend ful dere.

Mars dwelleth forth in his adversite,  
Compleyning ever on hir departinge;  
And what his compleynt was, remembreth me; 150  
And therefore, in this lusty morweninge,  
As I best can, I wol hit seyn and singe,  
And after that I wol my leve take;  
And God yeve every wight loye of his make!

### **The compleynt of Mars.**

#### *The Proem of the Compleynt.*

P The ordre of compleynt requireth skilfully, 155  
That if a wight shal pleyne pitously,  
There mot be cause wherfor that men pleyne;  
Or men may deme he pleyne thilfully

And causeles; alas! that am not I!  
Wherfor the ground and cause of al my peyne, 160  
So as my troubled wit may hit ateyne,  
I wol reherse; not for to have redresse,  
But to declare my ground of hevinesse.

*Devotion.*

P The firste tyme, alas! that I was wrought,  
And for certeyn effectes hider broght 165  
By him that lordeth ech intelligence,  
I yaf my trewe servise and my thoght,  
For evermore--how dere I have hit boght!--  
To hir, that is of so gret excellence,  
That what wight that first sheweth his presence, 170  
When she is wroth and taketh of him no cure,  
He may not longe in loye 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  
Of riche aray--how dere men hit selle!--  
Of al disport in which men frendly dwelle,  
Of love and pley, and of benigne humblesse,  
Of sounne of instruments of al swetnesse;  
And therto so wel fortunèd and thewed, 180  
That through the world hir goodnesse is y-shewed.

What wonder is then, thogh that I besette  
My servise on suche oon, that may me knette  
To wele or wo, sith hit lyth in hir might?  
Therfor my herte for ever I to hir hette; 185  
Ne trewly, for my dethe, I shal not lette  
To ben hir trewest servaunt and hir knight.  
I flater noght, that may wite every wight;  
For this day in hir servise shal I dye;  
But grace be, I see hir never with ye. 190

*A Lady in fear and woe.*

P To whom shal I than pleyne of my distresse?  
Who may me helpe, who may my harm redresse?  
Shal I compleyne unto my lady free?  
Nay, certes! for she hath such hevinesse,  
For fere and eek for wo, that, as I gesse, 195  
In litil tyme hit wol hir bane be.  
But were she sauf, hit wer 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 hir ladies will not on hem rewe,  
Somtyme, yif that Ielosye hit knewe,  
They mighten lightly leye hir heed to borowe; 205  
Somtyme envyous folke with tunges horowe  
Depraven hem; alas! whom may they plese?  
But he be fals, no lover hath his ese.

But what availeth suche a long sermoun  
 Of adventures of love, up and doun? 210  
 I wol returne and speken of my peyne;  
 The point is this of my destruccioun,  
 My righte lady, my salvacioun,  
 Is in affray, and not to whom to pleyne.  
 O herte swete, O lady sovereyne! 215  
 For your disese, wel oghte I swoune and swelte,  
 Thogh I non other harm ne drede felte.

*Instability of Happiness.*

P To what fyn made the god that sit so hye,  
 Benethen him, love other companye,  
 And streyneth folk to love, malgre hir hede? 220  
 And then hir loye, for oght I can espye,  
 Ne lasteth not the twinkeling of an ye,  
 And somme han never loye til they be dede.  
 What meneth this? what is this mistihede?  
 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 hit such misaventure,  
 That reste nis ther noon in his yeving. 230  
 And that is wonder, that so lust a king  
 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 is the mone. 235

Hit semeth he hath to lovers enmite,  
 And lyk a fissher, as men alday may see,  
 Baiteth his angle-hook with som plesaunce,  
 Til mony a fish is wood til that he be  
 Sesed ther-with; and then at erst hath he 240  
 Al his desyr, and ther-with al mischaunce;  
 And thogh the lyne breke, he hath penaunce;  
 For with the hoke he wounded is so sore,  
 That he his wages hath for ever-more.

*The Brooch of Thebes.*

P The broche of Thebes was of suche a kinde, 245  
 So ful of rubies and of stones Inde,  
 That every wight, that sette on hit an ye,  
 He wende anon to worthe out of his minde;  
 So sore the beaute wolde his herte binde,  
 Til he hit hadde, him thoghte he moste dye; 250  
 And whan that hit was his, than shulde he drye  
 Such wo for drede, ay whyl that he hit hadde,  
 That welnigh for the fere he shulde madde.

And whan hit was fro his possessioun,  
 Than had he double wo and passioun 255  
 For he so fair a tresor had forgo;  
 But yet this broche, as in conclusioun,  
 Was not the cause of this confusioun;  
 But he that wroghte hit enfortuned hit so,

That every wight that had hit shuld have wo; 260  
And therfor in the worcher was the vyce,  
And in the covetour that was so nyce.

So fareth hit by lovers and by me;  
For thogh my lady have so gret beaute,  
That I was mad til I had gete hir grace, 265  
She was not cause of myn adversite,  
But he that wroghte hir, also mot I thee,  
That putte suche a beaute in hir face,  
That made me to covete and purchace  
Myn owne deth; him wyte I that I dye, 270  
And myn unwit, that ever I clomb so hye.

*An Appeal for Sympathy.*

P But to yow, hardy knightes of renoun,  
Sin that ye be of myn divisioun,  
Al be I not worthy to so grete a name,  
Yet, seyn these clerkes, I am your patroun; 275  
Ther-for ye oghte have som compassioun  
Of myn disese, and take it nocht a-game.  
The proudest of yow may be mad ful tame;  
Wherfor I prey yow, of your gentillesse,  
That ye compleyne for myn hevinesse. 280

And ye, my ladies, that ben trewe and stable,  
By way of kinde, 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 your emperice, the honorable, 285  
Is desolat, wel oghte ye to pleyne;  
Now shuld your holy teres falle and reyne.  
Alas! your honour and your emperice,  
Nigh deed for drede, ne can hir not chevise.

Compleyneth eek, ye lovers, al in-fere, 290  
For hir that, with unfeyned humble chere,  
Was ever redy to do yow socour;  
Compleyneth hir that ever hath had yow dere;  
Compleyneth beaute, fredom, and manere;  
Compleyneth hir that endeth your labour; 295  
Compleyneth thilke ensample of al honour,  
That never dide but al gentillesse;  
Kytheth therfor on hir som kindenesse! 298

1. Ar. foules; Ju. fowles; T. foles (!); Harl. floures (*see* l. 3); F. Tn. lovers (*wrongly*). F. Harl. on; Tn. in; *rest* of. 2. Ar. the; F. Harl. yow; Tn. Ju. you; T. your (*wrongly*); Thynne (1532) *has* yon, *which, after all, is clearly right*). 3. T. Ar. honoureth; F. Tn. honouren. F. the (!); *rest* ye. F. Tn. T. day; Ju. Harl. Ar. may (!) 4. F. Harl. sunne; *rest* sonne. Ar. vp risith. Ju. T. Ar. ye; F. they (!); Tn. the (!); Harl. he (!!). 5. Ar. any; F. eny. 7. F. Loo yonde; sunne; Ialosse. 8. F. blew; hert. 9. F. sent; Ar. seynt. 10. F. sum-; smert. 11. Ar. eft; Th. efte; T. efft; F. ofte. 12. Tn. Th. glade; F. glad. 13. F. foule; herd. 14. F. your; Ar. the; *rest* thy. F. sunne.

15. F. sange; foule. 17-19. *in wrong order in* F. Tn. 17. T. you; Ar. yow; Ju. ye; *rest om.* 19. F. this fest; *rest* the leste (lest, leest). 22. F. highe; Tn. high; *rest* hye. F. fest. 24. F. lest. 25. F. departyng; *see* l. 149. 26. F. morwynyng (*see* Kn. Tale, 204). 28. F. *ins.* hath *bef.* every; Tn. hat; Ju. had; *rest om.* 29. T. thridde; F. thrid. 35. Ju. Ar. nere; F. T. ner. F. bolde; dispise. 38. F. (*only*) *om.* him. F. calle (*for* talle); Harl. talle; Ju. Ar. tall; T. tal. 39. F. to cast; Ju. T. *rightly omit* to. 40. F. toke. 41. F. maner. 42. Ju. scourgyng; T. skowrginge; Ar. scourgeing; Tn. schouryng (*sic*); F. stering; Th. scornyng, *and ed.* 1561 scorning (*probably a substitution*). F. cher.

46. F. fair. 48. T. Ar. loven; *rest* loue. 49. Tn. trespas; F. trespase. T. Ar. disseuer; F. deseuer. 51. T. Ju. Tn. By; F. Be. 53. F.

fast. 54. Tn. nexte; F. next. 55. Ar. oure-take. 56. T. preyde; F. preiede. F. faste (!); Harl. hasten; *rest* haste. 57. F. hertis; suete. 58. F. myschefe. 59. F. sikirly. 60. F. lyfe. 62. F. smert. 63. F. alle; hert. 64. F. grete. F. on; *rest* of. 66. F. stode. 67. Jn. Harl. T. Ar. *ins.* there *after 1st* him. 68. F. nyghe; witte. F. sorowe; Tn. sorow; *rest* wo, woo. 69. T. spedde; F. sped. T. Ar. als; *rest* as. F. fast; wey. 70. F. dyd; twey.

71. Ar. betuix; F. betwex; *rest* bytwene. 72. F. When; mette; tel. 74. F. duel. 75. F. knyghthode wel. 76. F. feyrenesse. 81. F. Throgh. 82. F. (*alone*) *inserts* ful *before* sturdely. 83. F. bryght. 84. Ju. Th. knockeden; Harl. knokkide; Tn. knocked; F. knokken (*wrongly; a copy in MS. Pepys 2006 rightly has* knockeden). 87. F. shone. 88. Tn. T. brenne; F. bren. 89. F. cely (*for sely*); Tn. Ju. sely. MSS. nygh dreynt; *omit* nygh. 92. Tn. sterte; F. stert. Tn. liste; F. lust. 95. Tn. stede; F. stid. F. twyne. 97. F. hent; hauberke; ley. 98. F. wold; myght.

99. Tn. Ju. T. throweth; F. thrwe (*badly*). F. helme; wyght. 101. F. fyght. 102. Ar. to-wound; Harl. to-wond; *rest* to-wonde. 103. Ar. he was; *rest* was he. 108. F. (*alone*) *inserts* thou *after* Art. 110. F. hert. 112. Tn. Ju. Th. nere; F. ner. 113. F. Tn. in to; Harl. to *rest* vn to. Ju. Cylenius; Harl. Cylenyus; Ar. Cilenius; T. Celenius; Tn. cilinius; F. cilinios. F. toure. 115. Harl. T. ne; Ar. so; *rest om.* 116. F. founde; saugh. 117. F. eke. 119. Harl. T. fledde; Tn. Ju. Ar. fled; F. fel. 120. F. Derke; hel. 121. F. pales; *rest* pas (pace). F. stode. 122. F. let; duel. 123. *So all.* F. wode. 124. F. wold; sene; hert blode. 125. F. myght. Harl. done hir; Ju. doo her; T. Ar. do hir; F. Tn. haue done her; *read* hir don. 126. Tn. roghte; Ju. Harl. Ar. rought; F. thought (!).

128. F. myght. 129. Harl. o; T. oon; Ju. one; *rest* a. Tn. Ju. Harl. steyre; T. stayre; F. sterre (!). 130. F. lesse. 132. F. toke. 133. Harl. T. Thanne; F. Then. 134. F. paas. 135. F. heree. 137. F. speree. 138. F. hert. 139. T. twelfft (*but read* twelfte); Ju. twelfth; Harl. Ar. twelf (*wrongly*); F. Tn. xij. F. dayes; Tn. days; *rest* day (*rightly*). 140. F. Throgh Ielouse. 141. *Read* helpe god (Koch). 143. F. while. 144. Ju. Cylenius; F. Cilinius. Tn. Lt. cheuauche; F. cheuache. 145. F. Ju. Fro; Ar. From; Tn. Harl. T. For. Ar. valance; Tn. valauns; F. Valaunses; Th. (ed. 1532) Valanus (*for* Valauns?); Ju. balance; Harl. T. balaunce. 147. F. frende. 151. F. morwynyge. 154. Ju. Th. yeue; F. yif. F. Ioy.

TITLE. *In* F. Ar. Ju.; T. Complaint of mars. 156. F. pleyn. 157. F. wherfore; pleyn. 158. F. Other; *rest* Or. Ju. Ar. folily; F. folely. 160. F. grounde; peyn. 161. F. witte; ateyn. 163. F. grounde. 164. F. first. 166. Tn. By; F. Be. 167. F. trwe; Tn. trewe. 169. F. That (*by mistake*); *rest* To. F. excelence. 171. F. wrothe. 175. F. fredam. 179. F. Instrumentes. 181. F. thorow; worlde.

182. *All but* Tn. Th. *om.* that. T. besette; F. beset. 183. T. oone; Tn. Ar. one; F. on (*twice*). F. knet; Ar. knett; *rest* knette. 184. F. lythe. 185. F. Therefore. F. hert. Ju. Th. hette; Ar. het; F. T. hight; Tn. set; (Longleat MS. *has* hette). 186. F. truly. Tn. Ju. T. shal I. F. let. 187. F. truest; Tn. Ar. trewest. 188. Tn. wite; F. wete; T. wit; Ju. knowe. 191. T. thane (*for* than); *rest omit.* 192. F. harme. 193. F. compleyn. 195. F. eke. 197. Ju. Ar. sauf; T. sauff; F. Tn. safe. 200. Tn. thogh; F. tho. 201. Tn. any; F. eny. 202. Tn. many; F. mony. T. Ar. cas; F. case. 203. F. Somme; *rest* Somtyme. Ju. T. Ar. lady. 204. Ar. gif; *rest* if; yf; *read* yif. 205. F. ley; hede. 207. Ju. T. Th. Deprauen; Ar. Depeynen; F. Tn. Departen.

209. F. longe. 210. *Read* lov-e (*e unelided*). F. dovne. 213. Tn. righte; F. right. F. sauacyoun; *rest* saluacioun. 214. F. pleyn. 215. F. hert suete. F. Tn. o; Ar. and; T. and my; Ju. *om.* 216. F. I oght wel; Tn. I oghte wel; Ju. T. Ar. wel ought I. Ju. swowne; Ar. suoun; T. swoone; Tn. swone; F. sowne. F. swelt. 217. F. none; harme; felt. 218. Ju. fyn; *rest* fyne. F. sitte; T. sit. 219. T. Tn. Ju. him; Ar. thame; F. *om.* F. other (= or); Tn. othyr (= or); Ju. T. or. 220. F. folke. 221. F. Ioy. 222. Tn. ye; *rest* eye. 223. F. Ioy. 225. F. folke; fast. 226. F. shuld last. 228. F. stidfast. 229. Ju. put; Ar. puttis. 230. Tn. T. reste; F. rest. T. noon; Ar. non; Ju. none; F. *om.* 231. F. Iuste.

236. Tn. enmyte; F. enemyte. 237. F. lyke. 238. Tn. Ju. Bayteth; F. Bateth. Ju. hook; F. hoke. Tn. som; F. summe. 239. F. fisch; wode. F. to; *rest* til. 241. F. desire. 244. F. hathe. 245. F. such. 246. F. Tn. Ar. stones of; Jn. T. *om.* of; *see* Rom. Rose, 67. 247. T. Th. sette; Ar. sett; *rest* set. 248. Tn. wende; F. wend. 249. F. wold; hert. 250. T. hade; *rest* had. F. thocht. Tn. moste; F. must. 251. F. Ju. *om.* that. F. (*only*) *om.* his. F. shuld. 252. Ju. T. hadde; F. had. 253. Ju. sholde madde; F. shuld mad. 256. F. feir; tresore (Tn. Iuel). 259. F. wroght. Tn. Th. enfortuned; T. enfortund; F. enfortune (!). 261. F. therefore.

267. F. wroght. Ju. Ar. also; T. als; F. Tn. as. 268. F. Tn. Ju. Ar. put (*for* putte); T. list to putte. Tn. Ju. a; F. T. Ar. *om.* 269. T. Ar. to; *rest om.* F. coueten; Tn. Ju. coueyten; (*but to covete is better*). 270. F. ovne; Th. owne; Ju. T. Ar. owen. F. dethe. 271. F. ovne witte; Tn. *and rest* vnwit. F. clombe. 273. F. deuisioun. 274. *Perhaps omit* to (*as* T.). 276. F. Therefore; oght; somme. 278. Tn. proudest; F. pruddest. Ar. maid; *rest* made (*for* mad, *pp.*). 279. F. Wherfore. 280. F. Tn. compleyn; Ju. Ar. compleyne; T. compleynen. 281. Ar. trewe; F. true. 282. Ar. By; F. Be. 283. F. folke; peyn. 285. Tn. emperice; F. emperise (*and in* l. 288). 286. Tn. oghte; F. oght; Ar. aughten. 289. F. Negh ded.

290. F. eke. 293. Tn. Compleyneth; F. Complen (*by mistake*); *see next line*. 297. Tn. dide; Ju. dyde; *rest* did. T. al; Ju. all; Ar. alway; F. Tn. *om.* 298. Ar. sum; F. summe.

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## V. THE PARLEMENT OF FOULES.

*The Proem.*

The lyf so short, the craft so long to lerne,  
Thassay so hard, so sharp the conquering,  
The dredful loy, that alwey slit so yerne,  
Al this mene I by love, that my feling  
Astonyeth with his wonderful worching 5  
So sore y-wis, that whan I on him thinke,  
Nat wot I wel wher that I wake or winke.

For al be that I knowe not love in dede,  
Ne wot how that he quytheth folk hir hyre,  
Yet happeth me ful ofte in bokes rede 10  
Of his miracles, and his cruel yre;  
Ther rede I wel he wol be lord and syre,  
I dar not seyn, his strokes been so sore,  
But God save swich a lord! I can no more.

Of usage, what for luste what for lore, 15  
On bokes rede I ofte, as I yow tolde.  
But wherfor that I speke al this? not yore  
Agon, hit happed me for to beholde  
Upon a boke, was write with lettres olde;  
And ther-upon, a certeyn thing to lerne, 20  
The longe day ful faste I radde and yerne.

For out of olde felde, as men seith,  
Cometh al this newe corn fro yeer to yere;  
And out of olde bokes, in good feith,  
Cometh al this newe science that men lere. 25  
But now to purpos as of this matere--  
To rede forth hit gan me so delyte,  
That al the day me thoughte but a lyte.

This book of which I make mencion,  
Entitled was al thus, as I shal telle, 30  
Tullius of the dreame of Scipioun';  
Chapitres seven hit hadde, of hevene and helle,  
And erthe, and soules that therinne dwelle,  
Of whiche, as shortly as I can hit trete,  
Of his sentence I wol you seyn the grete. 35

First telleth hit, whan Scipioun was come  
In Afrik, how he mette Massinisse,  
That him for loye in armes hath y nome.  
Than telleth [hit] hir speche and al the blisse 40  
That was betwix hem, til the day gan misse;  
And how his auncestre, African so dere,  
Gan in his slepe that night to him appere.

Than telleth hit that, fro a sterry place,  
How African hath him Cartage shewed,  
And warned him before of al his grace, 45  
And seyde him, what man, lered other lewed,  
That loveth comun profit, wel y-thewed,  
He shal unto a blisful place wende,  
Ther as loye is that last withouten ende.

Than asked he, if folk that heer be dede 50  
Have lyf and dwelling in another place;  
And African seyde, 'ye, withoute drede,'  
And that our present worldes lyves space

Nis but a maner deth, what wey we trace,  
And rightful folk shal go, after they dye, 55  
To heven; and shewed him the galaxye.

Than shewed he him the litel erthe, that heer is,  
At regard of the hevenes quantite;  
And after shewed he him the nyne speres,  
And after that the melodye herde he 60  
That cometh of thilke speres thryes three,  
That welle is of musyke and melodye  
In this world heer, and cause of armonye.

Than bad he him, sin erthe was so lyte,  
And ful of torment and of harde grace, 65  
That he ne shulde him in the world delyte.  
Than tolde he him, in certeyn yeres space,  
That every sterre shulde come into his place  
Ther hit was first; and al shulde out of minde  
That in this worlde is don of al mankinde. 70

Than prayde him Scipioun to telle him al  
The wey to come un-to that hevne blisse;  
And he seyde, 'know thy-self first immortal,  
And loke ay besily thou werke and wisse 75  
To comun profit, and thou shalt nat misse  
To comen swiftly to that place dere,  
That ful of blisse is and of soules clere.

But brekers of the lawe, soth to seyne,  
And lecherous folk, after that they be dede,  
Shul alwey whirle aboute therthe in peyne, 80  
Til many a world be passed, out of drede,  
And than, for-yeven alle hir wikked dede,  
Than shul they come unto that blisful place,  
To which to comen god thee sende his grace!--

The day gan failen, and the derke night, 85  
That reveth bestes from hir besinesse,  
Berafte me my book for lakke of light,  
And to my bedde I gan me for to dresse,  
Fulfilde of thought and besy hevinesse;  
For bothe I hadde thing which that I nolde, 90  
And eek I ne hadde that thing that I wolde.

But fynally my spirit, at the laste,  
For-wery of my labour al the day,  
Took rest, that made me to slepe faste,  
And in my slepe I mette, as I lay, 95  
How African, right in that selfe aray  
That Scipioun him saw before that tyde,  
Was comen, and stood right at my beddes syde.

The wery hunter, slepinge in his bed,  
To wode ayein his minde goth anoon; 100  
The Iuge dremeth how his plees ben sped;  
The carter dremeth how his cartes goon;  
The riche, of gold; the knight fight with his foon,  
The seke met he drinketh of the tonne;  
The lover met he hath his lady wonne. 105

Can I nat seyn if that the cause were  
For I had red of African befor,  
That made me to mete that he stood there;  
But thus seyde he, 'thou hast thee so wel born  
In loking of myn olde book to-torn, 110  
Of which Macrobie roghte nat a lyte,  
That somdel of thy labour wolde I quyte!--

Citherea! thou blisful lady swete,  
That with thy fyr-brand dauntest whom thee lest,  
And madest me this sweven for to mete, 115  
Be thou my help in this, for thou mayst best;  
As wisly as I saw thee north-north-west,  
When I began my sweven for to wryte,  
So yif me might to ryme hit and endyte!

*The Story.*

This forseid African me hente anoon, 120  
And forth with him unto a gate broghte  
Right of a parke, walled with grene stoon;  
And over the gate, with lettres large y-wroghte,  
Ther weren vers y-writen, as me thoghte,  
On eyther halfe, of ful gret difference, 125  
Of which I shal yow sey the pleyn sentence.

Thorgh me men goon in-to that blisful place  
Of hertes hele and dedly woundes cure;  
Thorgh me men goon unto the welle of Grace,  
Ther grene and lusty May shal ever endure; 130  
This is the wey to al good aventure;  
Be glad, thou reder, and thy sorwe of-caste,  
Al open am I; passe in, and hy the faste!'

Thorgh me men goon,' than spak that other syde,  
'Unto the mortal strokes of the spere, 135  
Of which Disdayn and Daunger is the gyde,  
Ther tree shal never fruyt ne leves bere.  
This stroom you ledeth to the sorwful were,  
Ther as the fish in prison is al drye;  
Theschewing is only the remedye.' 140

These vers of gold and blak y-writen were,  
The whiche I gan a stounde to beholde,  
For with that oon encrested ay my fere,  
And with that other gan myn herte bolde;  
That oon me hette, that other did me colde, 145  
No wit had I, for errour, for to chese,  
To entre or flee, or me to save or lese.

Right as, betwixen adamauntes two  
Of even might, a pece of iren y-set,  
That hath no might to meve to ne fro-- 150  
For what that on may hale, that other let--  
Ferde I, that niste whether me was bet,  
To entre or leve, til African my gyde  
Me hente, and shoof in at the gates wyde,

And seyde, 'hit stondeth writen in thy face, 155  
Thyn errour, though thou telle it not to me;

But dred thee nat to come in-to this place,  
For this wryting is no-thing ment by thee,  
Ne by noon, but he Loves servant be;  
For thou of love hast lost thy tast, I gesse, 160  
As seek man hath of swete and bittermesse.

But natheles, al-though that thou be dulle,  
Yit that thou canst not do, yit mayst thou see;  
For many a man that may not stonde a pulle,  
Yit lyketh him at the wrastling for to be, 165  
And demeth yit wher he do bet or he;  
And if thou haddest cunning for tendyte,  
I shal thee shewen mater of to wryte.'

With that my hond in his he took anoon,  
Of which I comfort caughte, and wente in faste; 170  
But lord! so I was glad and wel begoon!  
For over-al, wher that I myn eyen caste,  
Were trees clad with leves that ay shal laste,  
Eche in his kinde, of colour fresh and grene  
As emeraude, that loye was to sene. 175

The bilder ook, and eek the hardy asshe;  
The piler elm, the cofre unto careyne;  
The boxtree piper; holm to whippes lasshe;  
The sayling firr; the cipres, deth to pleyne;  
The sheter ew, the asp for shaftes pleyne; 180  
The olyve of pees, and eek the drunken vyne,  
The victor palm, the laurer to devyne.

A garden saw I, ful of blosmy bowes,  
Upon a river, in a grene mede,  
Ther as that swetnesse evermore y-now is, 185  
With floures whyte, blewe, yelowe, and rede;  
And colde welle-stremes, no-thing dede,  
That swommen ful of smale fisshes lighte,  
With finnes rede and scales silver-brighte.

On every bough the briddes herde I singe, 190  
With voys of aungel in hir armonye,  
Som besyed hem hir briddes forth to bringe;  
The litel conyes to hir pley gunne hye,  
And further al aboute I gan espye  
The dredful roo, the buk, the hert and hinde, 195  
Squerels, and bestes smale of gentil kinde.

Of instruments of strenges in acord  
Herde I so pleye a ravissing swetnesse,  
That god, that maker is of al and lord,  
Ne herde never better, as I gesse; 200  
Therwith a wind, unnethe hit might be lesse,  
Made in the leves grene a noise softe  
Acordant to the foules songe on-lofte.

The air of that place so attempre was  
That never was grevaunce of hoot ne cold; 205  
Ther wexeek every holsom spyce and gras,  
Ne no man may ther wexe seek ne old;  
Yet was ther loye more a thousand fold  
Then man can telle; ne never wolde it nighte,

But ay cleer day to any mannes sighte. 210

Under a tree, besyde a welle, I say  
Cupyde our lord his arwes forge and fyle;  
And at his fete his bowe al redy lay,  
And wel his doghter tempred al the whyle  
The hedes in the welle, and with hir wyle 215  
She couched hem after as they shulde serve,  
Som for to slee, and som to wounde and kerve.

Tho was I war of Plesaunce anon-right,  
And of Aray, and Lust, and Curtesye;  
And of the Craft that can and hath the might 220  
To doon by force a wight to do folye--  
Disfigurat was she, I nil not lye;  
And by him-self, under an oke, I gesse,  
Sawe I Delyt, that stood with Gentilnesse.

I saw Beautee, withouten any atyr, 225  
And Youthe, ful of game and Iolyte,  
Fool-hardinesse, Flatory, and Desyr,  
Messagerye, and Mede, and other three--  
Hir names shul noght here be told for me--  
And upon pilers grete of Iasper longe 230  
I saw a temple of bras y-founded stronge.

Aboute the temple daunceden alway  
Wommen y-nowe, of whiche somme ther were  
Faire of hem-self, and somme of hem were gay;  
In kirtels, al disshevele, wente they there-- 235  
That was hir office alwey, yeer by yere--  
And on the temple, of doves whyte and faire  
Saw I sittinge many a hundred paire.

Before the temple-dore ful soberly  
Dame Pees sat, with a curteyn in hir hond: 240  
And hir besyde, wonder discretly,  
Dame Pacience sitting ther I fond  
With face pale, upon an hille of sond;  
And alder-next, within and eek with-oute,  
Behest and Art, and of hir folke a route. 245

Within the temple, of syghes hote as fyr  
I herde a swogh that gan aboute renne;  
Which syghes were engendred with desyr,  
That maden every auter for to brenne  
Of newe flaume; and wel aspyed I thenne 250  
That al the cause of sorwes that they drye  
Com of the bitter goddesse Ialousye.

The god Priapus saw I, as I wente,  
Within the temple, in soverayn place stonde,  
In swich aray as whan the asse him shente 255  
With crye by night, and with his ceptre in honde;  
Ful besily men gunne assaye and fonde  
Upon his hede to sette, of sondry hewe,  
Garlondes ful of fresshe floures newe.

And in a privee corner, in disporte, 260  
Fond I Venus and hir porter Richesse,

That was ful noble and hauteyn of hir porte;  
Derk was that place, but afterward lightnesse  
I saw a lyte, unnethe hit might be lesse,  
And on a bed of golde she lay to reste, 265  
Til that the hote sonne gan to weste.

Hir gilte heres with a golden threde  
Ybounden were, untressed as she lay,  
And naked fro the breste unto the hede  
Men might hir see; and, sothly for to say, 270  
The remenant wel kevered to my pay  
Right with a subtil kerchef of Valence,  
Ther was no thikker cloth of no defence.

The place yaf a thousand savours swote,  
And Bachus, god of wyn, sat hir besyde, 275  
And Ceres next, that doth of hunger bote;  
And, as I seide, amiddes lay Cipryde,  
To whom on knees two yonge folkes cryde  
To ben hir help; but thus I leet hir lye,  
And ferther in the temple I gan espye 280

That, in dispyte of Diane the chaste,  
Ful many a bowe y-broke heng on the wal  
Of maydens, suche as gunne hir tymes waste  
In hir servyse; and peynted over al  
Of many a story, of which I touche shal 285  
A fewe, as of Calixte and Athalaunte,  
And many a mayde, of which the name I wante;

Semyramus, Candace, and Ercules,  
Biblis, Dido, Tisbe and Pirus,  
Tristram, Isoude, Paris, and Achilles, 290  
Eleyne, Cleopatre, and Troilus,  
Silla, and eek the moder of Romulus--  
Alle these were peynted on that other syde,  
And al hir love, and in what plyte they dyde.

Whan I was come ayen into the place 295  
That I of spak, that was so swote and grene,  
Forth welk I tho, my-selven to solace.  
Tho was I war wher that ther sat a quene  
That, as of light the somer-sonne shene  
Passeth the sterre, right so over mesure 300  
She fairer was than any creature.

And in a launde, upon an hille of floures,  
Was set this noble goddessse Nature;  
Of branches were hir halles and hir boures,  
Y-wrought after hir craft and hir mesure; 305  
Ne ther nas foul that cometh of engendrure,  
That they ne were prest in hir presence,  
To take hir doom and yeve hir audience.

For this was on seynt Valentynes day,  
Whan every foul cometh ther to chese his make, 310  
Of every kinde, that men thenke may;  
And that so huge a noyse gan they make,  
That erthe and see, and tree, and every lake  
So ful was, that unnethe was ther space

For me to stonde, so ful was al the place. 315

And right as Aleyn, in the Pleynt of Kinde,  
Devyseth Nature of aray and face,  
In swich aray men mighten hir ther finde.  
This noble emperesse, ful of grace,  
Bad every foul to take his owne place, 320  
As they were wont alwey fro yeer to yere,  
Seynt Valentynes day, to stonden there.

That is to sey, the foules of ravyne  
Were hyest set; and than the foules smale,  
That eten as hem nature wolde enclyne, 325  
As worm, or thing of whiche I telle no tale;  
But water-foul sat lowest in the dale;  
And foul that liveth by seed sat on the grene,  
And that so fele, that wonder was to sene.

Ther mighte men the royal egle finde, 330  
That with his sharpe look perceth the sonne;  
And other egles of a lower kinde,  
Of which that clerkes wel devysen conne.  
Ther was the tyraunt with his fethres donne  
And greye, I mene the goshawk, that doth pyne 335  
To briddes for his outrageous ravyne.

The gentil faucon, that with his feet distreyneth  
The kinges hond; the hardy sperhawk eke,  
The quayles foo; the merlion that peyneth  
Him-self ful ofte, the larke for to seke; 340  
Ther was the douve, with hir eyen meke;  
The Ialous swan, ayens his deth that singeth;  
The oule eek, that of dethe the bode bringeth;

The crane the geaunt, with his trompes soune;  
The theef, the chogh; and eek the Iangling pye; 345  
The scorning lay; the eles foo, the heroune;  
The false lapwing, ful of trecherye;  
The stare, that the counseyl can bewrye;  
The tame ruddok; and the coward kyte;  
The cok, that orloge is of thorpes lyte; 350

The sparrow, Venus sone; the nightingale,  
That clepeth forth the fresshe leves newe;  
The swallow, morderer of the flyes smale  
That maken hony of floures fresshe of hewe;  
The wedded turtel, with hir herte trewe; 355  
The pecok, with his aungels fethres brighte;  
The fesaunt, scomer of the cok by nighte;

The waker goos; the cuckow ever unkinde;  
The popiniay, ful of delicasye;  
The drake, stroyer of his owne kinde; 360  
The stork, the wreker of avouterye;  
The hote comeraunt of glotonye;  
The raven wys, the crow with vois of care;  
The throstel olde; the frosty feldefare.

What shulde I seyn? of foules every kinde 365  
That in this worlde han fethres and stature,

Men mighten in that place assembled finde  
Before the noble goddesse Nature.  
And everich of hemdid his besy cure  
Benignely to chese or for to take, 370  
By hir acord, his formel or his make.

But to the poynt--Nature held on hir honde  
A formel egle, of shap the gentileste  
That ever she among hir werkes fonde,  
The most benigne and the goodlieste; 375  
In hir was every vertu at his reste,  
So ferforth, that Nature hir-self had blisse  
To loke on hir, and ofte hir bek to kisse.

Nature, the vicaire of thalmyghty lorde,  
That hoot, cold, hevye, light, [and] moist and dreye 380  
Hath knit by even noubre of acorde,  
In esy vois began to speke and seye,  
Foules, tak hede of my sentence, I preye,  
And, for your ese, in furthering of your nede,  
As faste as I may speke, I wol me spede. 385

Ye know wel how, seynt Valentynes day,  
By my statut and through my governaunce,  
Ye come for to chese--and flee your way--  
Your makes, as I prik yow with plesaunce.  
But natheles, my rightful ordenaunce 390  
May I not lete, for al this world to winne,  
That he that most is worthy shal beginne.

The tercel egle, as that ye knowen wel,  
The foul royal above yow in degree,  
The wyse and worthy, secree, trewe as stel, 395  
The which I formed have, as ye may see,  
In every part as hit best lyketh me,  
Hit nedeth noght his shap yow to devyse,  
He shal first chese and speken in his gyse.

And after him, by order shul ye chese, 400  
After your kinde, everich as yow lyketh,  
And, as your hap is, shul ye winne or lese;  
But which of yow that love most entryketh,  
God sende him hir that sorest for him syketh.'  
And therwith-al the tercel gan she calle, 405  
And seyde, 'my sone, the choys is to thee falle.

But natheles, in this condicioun  
Mot be the choys of everich that is here,  
That she agree to his eleccioun,  
Who-so he be that shulde been hir fere; 410  
This is our usage alwey, fro yeer to yere;  
And who so may at this time have his grace,  
In blisful tyme he com in-to this place.'

With hed enclyned and with ful humble chere  
This royal tercel spak and taried nought; 415  
Unto my sovereyn lady, and noght my fere,  
I chese, and chese with wille and herte and thought,  
The formel on your hond so wel y-wrought,  
Whos I am al and ever wol hir serve,

Do what hir list, to do me live or sterve. 420

Beseching hir of mercy and of grace,  
As she that is my lady sovereyne;  
Or let me dye present in this place.  
For certes, long may I not live in peyne;  
For in myn herte is corven every veyne; 425  
Having reward only to my trouthe,  
My dere herte, have on my wo som routhe.

And if that I to hir be founde untrewre,  
Disobeysaunt, or wilful negligent,  
Avauntour, or in proces love a newe, 430  
I pray to you this be my Iugement,  
That with these foules I be al to-rent,  
That ilke day that ever she me finde  
To hir untrewre, or in my gilte unkinde.

And sin that noon loveth hir so wel as I, 435  
Al be she never of love me behette,  
Than oghte she be myn thourgh hir mercy,  
For other bond can I noon on hir knette.  
For never, for no wo, ne shal I lette  
To serven hir, how fer so that she wende; 440  
Sey what yow list, my tale is at an ende.'

Right as the fresshe, rede rose newe  
Ayen the somer-sonne coloured is,  
Right so for shame al wexen gan the hewe  
Of this formel, whan she herde al this; 445  
She neyther answerde 'wel,' ne seyde amis,  
So sore abasshed was she, til that Nature  
Seyde, 'doghter, drede yow noght, I yow assure.'

Another tercel egle spak anoon  
Of lower kinde, and seyde, 'that shal not be; 450  
I love hir bet than ye do, by seynt Iohn,  
Or atte leste I love hir as wel as ye;  
And lenger have served hir, in my degree,  
And if she shulde have loved for long loving,  
To me allone had been the guerdoning. 455

I dar eek seye, if she me finde fals,  
Unkinde, langler, or rebel any wyse,  
Or Ialous, do me hongen by the hals!  
And but I bere me in hir servyse  
As wel as that my wit can me suffyse, 460  
Fro poynt to poynt, hir honour for to save,  
Tak she my lyf, and al the good I have.'

The thridde tercel egle answerde tho,  
Now, sirs, ye seen the litel leysur here;  
For every foul cryeth out to been a-go 465  
Forth with his make, or with his lady dere;  
And eek Nature hir-self ne wol nought here,  
For taryng here, noght half that I wolde seye;  
And but I speke, I mot for sorwe deye.

Of long servyse avaunte I me no-thing, 470  
But as possible is me to dye to-day

For wo, as he that hath ben languisshing  
Thise twenty winter, and wel happen may  
A man may serven bet and more to pay  
In half a yere, al-though hit were no more, 475  
Than som man doth that hath served ful yore.

I ne say not this by me, for I ne can  
Do no servyse that may my lady plese;  
But I dar seyn, I am hir trewest man  
As to my dome, and feynest wolde hir ese; 480  
At shorte wordes, til that deth me sese,  
I wol ben hires, whether I wake or winke,  
And trewe in al that herte may bethinke.'

Of al my lyf, sin that day I was born,  
So gentil plee in love or other thing 485  
Ne herde never no man me befor,  
Who-[so] that hadde leyser and cunning  
For to rehearse hir chere and hir speking;  
And from the morwe gan this speche laste  
Til downward drow the sonne wonder faste. 490

The noyse of foules for to ben delivered  
So loude rong, 'have doon and let us wende!'  
That wel wende I the wode had al to-shivered.  
Come of!' they cryde, 'allas! ye wil us shende! 495  
Whan shal your cursed pleding have an ende?  
How shulde a Iuge eyther party leve,  
For yee or nay, with-outen any preve?'

The goos, the cokkow, and the doke also  
So cryden 'kek, kek!' 'kukkow!' 'quek, quek!' hye,  
That thorgh myn eres the noyse wente tho. 500  
The goos seyde, 'al this nis not worth a flye!  
But I can shape hereof a remedye,  
And I wol sey my verdit faire and swythe  
For water-foul, who-so be wrooth or blythe.'

'And I for worm-foul,' seyde the fool cukkow, 505  
For I wol, of myn owne auctorite,  
For comune spede, take the charge now,  
For to deliver us is gret charite.'  
Ye may abyde a whyle yet, parde!'  
Seide the turtel, 'if hit be your wille 510  
A wight may speke, him were as good be stille.

I am a seed-foul, oon the unworthieste,  
That wot I wel, and litel of kunninge;  
But bet is that a wightes tonge reste  
Than entremeten him of such doinge 515  
Of which he neyther rede can nor singe.  
And who-so doth, ful foule himself acloyeth,  
For office uncommitted ofte anoyeth.'

Nature, which that alway had an ere  
To murmour of the lewednes behinde, 520  
With facound voys seide, 'hold your tonges there!  
And I shal sone, I hope, a counseyl finde  
You to deliver, and fro this noyse unbinde;  
I Iuge, of every folk men shal oon calle

To seyn the verdit for you foules alle.' 525

Assented were to this conclusioun  
The briddes alle; and foules of ravyne  
Han chosen first, by pleyn eleccioun,  
The tercelet of the faucon, to diffyne  
Al hir sentence, and as him list, termyne; 530  
And to Nature him gonnen to presente,  
And she accepteth him with glad entente.

The tercelet seide than in this manere:  
Ful hard were hit to preve hit by resoun  
Who loveth best this gentil formel here; 535  
For everich hath swich replicacioun,  
That noon by skilles may be broght a-doun;  
I can not seen that arguments avayle;  
Than semeth hit ther moste be batayle.'

'Al redy!' quod these egles tercels tho. 540  
Nay, sirs!' quod he, 'if that I dorste it seye,  
Ye doon me wrong, my tale is not y-do!  
For sirs, ne taketh nocht a-gref, I preye,  
It may nocht gon, as ye wolde, in this weye;  
Oure is the voys that han the charge in honde, 545  
And to the Iuges dome ye moten stonde;

And therfor pees! I seye, as to my wit,  
Me wolde thinke how that the worthieste  
Of knighthode, and lengest hath used hit,  
Moste of estat, of blode the gentileste, 550  
Were sittingest for hir, if that hir leste;  
And of these three she wot hir-self, I trowe,  
Which that he be, for hit is light to knowe.'

The water-foules han her hedes leyd  
Togeder, and of short avysement, 555  
Whan everich had his large golee seyde,  
They seyden sothly, al by oon assent,  
How that 'the goos, with hir facounde gent,  
That so desyreth to pronounce our nede,  
Shal telle our tale,' and preyde 'god hir spede.' 560

And for these water-foules tho began  
The goos to speke, and in hir cakelinge  
She seyde, 'pees! now tak kepe every man,  
And herkeneth which a reson I shal bringe;  
My wit is sharp, I love no taryinge; 565  
I seye, I rede him, though he were my brother,  
But she wol love him, lat him love another!'

Lo here! a parfit reson of a goos!  
Quod the sperhawk; 'never mot she thee!  
Lo, swich hit is to have a tonge loos! 570  
Now parde, fool, yet were hit bet for thee  
Have holde thy pees, than shewed thy nycete!  
Hit lyth not in his wit nor in his wille,  
But sooth is seyde, "a fool can nocht be stille."

The laughter aroos of gentil foules alle, 575  
And right anoon the seed-foul chosen hadde

The turtel trewe, and gunne hir to hem calle,  
And preyden hir to seye the sothe sadde  
Of this matere, and asked what she radde;  
And she answerde, that pleynty hir entente 580  
She wolde shewe, and sothly what she mente.

Nay, god forbede a lover shulde chaunge!  
The turtel seyde, and wex for shame al reed;  
Thogh that his lady ever-more be straunge,  
Yet let him serve hir ever, til he be deed; 585  
For sothe, I preyse nocht the gooses reed;  
For thogh she deyed, I wolde non other make,  
I wol ben hires, til that the deth me take.'

Wel bourded!' quod the doke, 'by my hat!  
That men shulde alwey loven, causeles, 590  
Who can a reson finde or wit in that?  
Daunceth he mury that is mirtheles?  
Who shulde recche of that is reccheles?  
Ye, quek!' yit quod the doke, ful wel and faire,  
'There been mo sterres, god wot, than a paire!' 595

Now fy, cher!!' quod the gentil tercelet,  
Out of the dunghil com that word ful right,  
Thou canst nocht see which thing is wel be-set:  
Thou farest by love as oules doon by light, 600  
The day hem blent, ful wel they see by night;  
Thy kind is of so lowe a wrechednesse,  
That what love is, thou canst nat see ne gesse.'

Tho gan the cuckow putte him forth in prees  
For foul that eteth worm, and seide blyve,  
'So I,' quod he, 'may have my make in pees, 605  
I recche not how longe that ye stryve;  
Lat ech of hem be soleyn al hir lyve,  
This is my reed, sin they may not acorde;  
This shorte lesson nedeth nocht recorde.'

'Ye! have the glotoun fild ynogh his paunche, 610  
Than are we wel!' seyde the merlioun;  
Thou mordrer of the heysugge on the braunche  
That broghte thee forth, thou [rewtheles] glotoun!  
Live thou soleyn, wormes corrupcioun!  
For no fors is of lakke of thy nature; 615  
Go, lewed be thou, whyl the world may dure!'

Now pees,' quod Nature, 'I comaunde here;  
For I have herd al your opinioun,  
And in effect yet be we never the nere;  
But fynally, this is my conclusioun, 620  
That she hir-self shal han the eleccioun  
Of whom hir list, who-so be wrooth or blythe,  
Him that she cheest, he shal hir have as swythe.

For sith hit may not here discussed be  
Who loveth hir best, as seide the tercelet, 625  
Than wol I doon hir this favour, that she  
Shal have right him on whom hir herte is set,  
And he hir that his herte hath on hir knet.  
This Iuge I, Nature, for I may not lye;

To noon estat I have non other ye. 630

But as for counseyl for to chese a make,  
If hit were reson, certes, than wolde I  
Counseyle yow the royal tercel take,  
As seide the tercelet ful skilfully,  
As for the gentilest and most worthy, 635  
Which I have wroght so wel to my plesaunce;  
That to yow oghte been a suffisaunce.'

With dredful vois the formel hir answerde,  
My rightful lady, goddesse of Nature,  
Soth is that I am ever under your yerde, 640  
Lyk as is everiche other creature,  
And moot be youres whyl my lyf may dure;  
And therfor graunteth me my firste bone,  
And myn entente I wol yow sey right sone.'

'I graunte it you,' quod she; and right anoon 645  
This formel egle spak in this degree,  
Almighty quene, unto this yeer be doon  
I aske respit for to avysen me.  
And after that to have my choys al free;  
This al and som, that I wolde speke and seye; 650  
Ye gete no more, al-though ye do me deye.

I wol noght serven Vénus ne Cupyde  
For sothe as yet, by no manere wey.'  
Now sin it may non other wyse betyde,'  
Quod tho Nature, 'here is no more to sey; 655  
Than wolde I that these foules were a-wey  
Ech with his make, for taryng lenger here'--  
And seyde hem thus, as ye shul after here.

To you speke I, ye tercelets,' quod Nature,  
'Beth of good herte and serveth, alle three; 660  
A yeer is not so longe to endure,  
And ech of yow peyne him, in his degree,  
For to do wel; for, god wot, quit is she  
Fro yow this yeer; what after so befall,  
This entremes is dressed for you alle.' 665

And whan this werk al broght was to an ende,  
To every foule Nature yaf his make  
By even acorde, and on hir wey they wende.  
A! lord! the blisse and loye that they make!  
For ech of hem gan other in winges take, 670  
And with hir nekkes ech gan other winde,  
Thanking alwey the noble goddesse of kinde.

But first were chosen foules for to singe,  
As yeer by yere was alwey hir usaunce  
To singe a roundel at hir departinge, 675  
To do Nature honour and plesaunce.  
The note, I trowe, maked was in Fraunce;  
The wordes wer swich as ye may heer finde,  
The nexte vers, as I now have in minde.

*Qui bien aime a tard oublie.*

'Now welcom somer, with thy sonne softe, 680  
That hast this wintres weders over-shake,  
And driven away the longe nightes blake!

Seynt Valentyn, that art ful hy on-lofte;--  
Thus singen smale foules for thy sake--  
*Now welcom somer, with thy sonne softe, 685*  
*That hast this wintres weders over-shake.*

Wel han they cause for to gladen ofte,  
Sith ech of hem recovered hath his make;  
Ful blisful may they singen when they wake;  
*Now welcom somer, with thy sonne softe, 690*  
*That hast this wintres weders over-shake,*  
*And driven away the longe nightes blake.'*

And with the showing, whan hir song was do,  
That foules maden at hir flight a-way,  
I wook, and other bokes took me to 695  
To rede upon, and yet I rede alway;  
I hope, y-wis, to rede so somday  
That I shal mete som thing for to fare  
The bet; and thus to rede I nil not spare. 699

**Explicit tractatus de congregacione Volucrum  
die sancti Valentini.**

*The authorities are:* F. (Fairfax 16); Gg. (Gg. 4. 27, Cambridge Univ. Library); Trin. (Trinity Coll. Camb. R. 3. 19); Cx. (Caxton's edition); Harl. (Harleian 7333); O. (St. John's Coll. Oxford); Ff. (Ff. I. 6, Cambridge Univ. Library); *occasionally* Tn. (Tanner 346); D. (Digby 181); *and others. I follow F. mainly, corrected by Gg. (and others); and note all variations from F. of any consequence.*

TITLE; Gg. *has*--Here begynyth the parlement of Foullys; D. The *parlement* of Fowlis. 2. So F. Harl. Tn.; *some transpose hard and sharp*. 3. Gg. *and others* dredful; F. slyder. Gg. O. slit; Cx. flit (*for* slit); Ff. slydeth (*om. so*); F. slyd; Trin. fleeth. 5. Gg. (*and others*) with his wondyrful; F. soo with a dredeful. 7. F. Tn. wake or wynke; *rest* flete or synke; *see* 482. 9. Gg. Trin. Harl. that; *which the rest omit*. 10. Gg. Trin. Cx. Harl. Ff. ful ofte in bokis; F. in bookes ofte to. 11. F. *ins. of after and*; Gg. *om.* 13. F. Dar I; Gg. *and others* I dar. 14. F. suche; Gg. swich. 17. F. Tn. D. why; *rest* wherfore (wherfor).

21. Gg. faste; F. fast. Harl. radde; F. rad; Gg. redde. 22. F. seyth; Gg. sey. 24. F. feythe; Gg. fey. 26. Gg. O. as of this; Trin. Cx. Harl. Ff. of this; F. of my firste. 28. Gg. Ff. me thouyte; Trin. Cx. Harl. me thought hit; F. thought me. 30. Gg. Cx. thus; F. Trin. Harl. there. Gg. *and rest* as I schal; F. I shal yow. 31. F. *inserts the after dreme of; the rest omit*. Trin. Harl. O. Scipioun; F. Cipioun; Gg. sothion (!). 32. F. hyt had vij; Gg. *and the rest* seuene It hadde. 33. Ff. therInne; F. *and the rest* theryn (*wrongly*). 34. Gg. it; O. of; *the rest omit*. 35. Gg. seyn; F. tel; *the rest* sey (say). 37. F. In-to; *rest* In. F. Aufryke; Gg. Affrik. 39. *For hit all wrongly have he*; *see ll. 36, 43*. 40. Harl. betwix; F. betwixt. 41. Gg. Affrican; F. Aufrikan. 42. F. on; *rest* in. 43. F. tolde he hym; Gg. Trin. Cx. Harl. tellith it; O. Ff. tellithe he. 44. Gg. Affrycan; F. Aufrikan. F. y-shewed; *rest* schewid, shewyd, &c.

46. Gg. other; Th. eyther; *rest* or. 49. Gg. There as loye is that last with outyn; F. There loy is that lasteth with-out. 50. F. *inserts the after if; rest omit*. 52. Gg. Affrican; F. Aufrikan. 53. Gg. Ff. that; Trin. Cx. Harl. how; F. *om.* 54. Cx. Nis; Gg. Nys; F. Trin. Harl. Ff. Meneth. 55. Gg. *and rest* after; F. whan. Gg. Ff. gon; Harl. O. gone. 56. Cx. galaxye; F. Ff. galoxye; O. galoxie. i. watlynstrete; Harl. galorye; Trin. galry (!); Gg. galylye (!). 58. Gg. *and rest* the; Harl. tho; F. *om.* 62. T. Cx. Harl. O. That welles of musyk be (ben). 64. Gg. Ff. Than bad he hym syn erthe was so lyte; F. Than bad he hym see the erthe that is so lite (*wrongly*). 65. Cx. Trin. Harl. O. ful of torment and; F. was somedel fulle; Gg. was sumdel disseyuable and ful (!). 69. Gg. *and rest* schulde (schuld, shuld); F. shal. 70. F. was; *rest* is.

71. F. O. he; *rest* him. Gg. *and rest* to; F. *om.* 72. Gg. Trin. Harl. O. into that; Cx. unto that; F. to (*om. that*). 73. Gg. inmortal; O. Th. immortalle; F. *and rest* mortalle(!). 75. Gg. *and rest* not (nat, noght); F. never. 76. Gg. comyn; Cx. comen; F. come. Gg. O. to; *rest* into, vnto. 77. Trin. Cx. Harl. Ff. *retain of after and*; F. Gg. O. *omit*. 78. F. *ins. for before to (but lawe is dissyllabic); rest om.* 80. Gg. *wrongly puts there for therthe*; Harl. O. Ff. *place alwey before in peyne; the rest are bad*. 82. F. *ins. hem before alle*. Gg. And that for-yeuyn is his weked dede (*but dede is plural*). 84. Gg. comyn; *rest* come, com. Cx. Harl. the sende his; O. sende the his; Gg. synde us; Ff. send vs; F. sende ech lover (!). 85. Harl. faylen; Cx. fayllen; F. faile; Gg. folwyn (!). 87. F. Berefte; *rest* Berafte, Beraft. 90. F. had; Gg. hadde. 91. Harl. O. *give Ist that*; Trin.

Cx the; F. Ff. Gg. *om.* 95. *After* as, Gg. Trin. Harl. O. *insert* that; *it is hardly needed.* 96. Gg. Affrican; F. Aufrikan.

102. Gg. Ft carte is; O. cart is; *rest* cartes *or* cartis. 104. 5. Gg. Harl. O. met; F. Trin. Cx meteth. 106. Gg. Cx O. Ff. I nat; F. not I. 107. F. redde had; Gg. hadde red; *rest* had red (rad). Gg. affrican; F. Aufrican. 108. F. *omits* made; *the rest have it.* 110. to-torn] F. al to torne. 111. F. roght noght; Gg. roughthe nat; Cx roght not. 112. F. Cx *ins.* the *after* I; *rest omit.* 114. Trin. Cx fyrebronde; Gg. ferbrond; F. firy bronde. 119. Gg. yif; F. yeve. Trin. Cx Harl. O. hit and; Ff. eke and; Gg. & ek; F. and to. 120. Gg. Affrican; F. Aufrikan. 122. F. *and rest* with; Gg. of. 124. *Read* weren; *all* were (weer). Gg. I-wrote; Th. ywritten; F. wrieten.

133. F. Ff. hye; *the rest* spede (sped). 135. F. stroke; *rest* strokes (strokis). 137. Cx Harl. O. Ff. neuer tree shal. Cx fruyt; Harl. O. fruyte; Trin. F. frute. 138. F. unto; *rest* to. 139. *All* is (ys). 140. O. Theschewing; Cx Theschewyng; Harl. The eschuyng; F. Thescwyng (sic). 142. Trin. Cx Harl. O. The; F. Gg. Of; Ff. On. F. Cx a stounde (*which I think is correct*); Ff. astonde; (*alt. to*) Gg. a-stonyd; Trin. astonyed; Harl. O. astoned. 144. F. Cx O. Ff. *insert* to *before* bolde (*wrongly*); Gg. Trin. Harl. *om.* 148. Gg. be-twixsyn; F. betwix. 149. F. y-sette; Gg. set. 150. F. That; Ff. *om.*; *rest* Ne (*which would be elided*). F. nor; *rest* ne (*better*). 152. Gg. *and rest* nyste; F. I ne wiste. Gg. *and rest* whether; F. wher that (*perhaps rightly*).

153. F. Affrican. 156. Gg. Cx O. to; *rest omit.* 158. Trin. Cx by; Gg. bi; F. be. 159. Gg. Trin. Cx by; F. be. 160. Gg. stat (!); *for* tast (taste). 162. F. Ff. *om.* that. 163. Gg. Harl. O. *supply* Yit; Cx Yf; *rest om.* F. yet thou maist hyt; O. mayst thowe; *rest* yit mayst (may) thou. 165. F. Ff. *om.* for. 166. Gg. wher; *rest* whether. 167. Gg. Cx tendite; F. Trin. to endite. 169. F. And with; *rest om.* And. 170. Gg. confort. Gg. that as; *rest* went in. 172. F. *om.* that (*but over-al=ov'r-al*). 173. F. Weren; *rest* Were. 174. Gg. O. Ff. of; F. Cx with (*from line above*). 175. F. Emerawde. Gg. sothe (*for* Ioye, *wrongly*). 177. Cx O. piler; Gg. pilere; Trin. pylor; F. Harl. peler. 178. F. box pipe tre; Gg. *and rest* box tre pipere (*or* piper). Trin. the holyn; Cx holin; Ff. holye; Gg. O. holm; F. Harl. holme.

180. Gg. Ew; *rest* ewe. 183. Harl. O. blosmy; Gg. blospemy (*for* blossemy); Cx blossome; Trin. blossom; F. Ff. blossomed. 185. O. that; Gg. ther; *rest omit.* Gg. Ff. I-now; O. I-nowe; F. ynowh. 188. Ff. That swommen; Harl. That swommyn; Gg. That swemyn; Trin. That swymen; Cx O. That swymmen; F. And swymmyng. 192. F. That; Gg. Ff. So (*error for* Som); *rest* Som, Some, Somme. 193. Gg. gunne; F. gunnen; *rest* gan, cane. 194. F. Trin. *om.* al. 196. Cx Squerels; F. Squerel; *rest* Squyrellis (Squyrellis, Squerellis). 197. F. Cx On; *rest* Of. Gg. Cx O. strengis; Trin. stryngys; F. stryng. Gg. a-cord; *rest* accorde, acorde. 198. F. *om.* so. F. Gg. and (*for* a, *wrongly*); Ff. *om.*; *rest* a. 201. F. *om.* be; *rest* have it. 203. Gg. bryddis; *rest* foules. 205. F. ther of; *rest* of. 206. Gg. wex; Ff. waxed; F. growen; *rest* was (*error for* wex).

207. Trin. Cx Harl. Ne; *rest omit.* 208. F. more Ioye; *rest* Ioye more. 209. F. No; *rest* Then (*or* Than). F. *om.* ne; *rest* (*except* Ff.) *retain* it. Trin. was (*for* wolde). 214. Gg. Th. wel; F. O. wille; Cx Trin. wylle; Harl. wille; *see* note. 215. Gg. *and rest* hire (hir, hyr); F. harde. F. fyle; Trin. vyle (*for* fyle) Harl. wyel; *rest* wile. 216. F. shul; *rest* shuld, shulde. 217. F. *om.* for. 221. O. doon by force; Trin. Cx do by force; Harl. done be force; Gg. don be fore (sic); F. goo before. 222. F. Ff. Disfigured. Gg. Harl. nyl; Cx Trin. Ff. wil; O. wolle; F. shal. 225. Gg. saw; F. sawgh. Gg. with outyn; Cx Ff. with outen; F. with oute. 228. F. Ff. Trin. *omit* 1st and. 229. F. Ff. Trin. *omit* here. 230. F. pelers; *rest* pilers (pileris, pylors). 231. F. sawgh. F. glas; *rest* (*except* Ff.) bras *or* brasse. Gg. Harl. O. I-founded; Trin. enfoundyd; F. founded.

232. Gg. daunsedyn; F. daunced. 233. F. O. *om.* ther. 234. F. *om.* were; *rest* *retain*. 236. Gg. yer be yeere; Trin. Cx Harl. yere by yere; F. fro yere to yere. 237. Trin. O. of douys; Gg. of dowis; Cx. of duues; Harl. of dofes; Ff. of dowfs; F. saugh I (sic). 238. F. Of dowves white (sic); Ff. Saw I sitte; *rest* Saw I syttyng. Trin. Cx Harl. O. thousand (*for* hundred). 240. F. *om.* with. 241. Gg. *and rest* by hire syde (*for* hir besyde). 244. F. *om.* eek; *rest* *retain*. 246. Gg. sykys. 248. Gg. sikis. 250. Trin. Cx flame. F. *om.* wel; *rest* *retain* it. 252. Gg. Cam; O. Com; F. Come; Cx. Comen; Trin. Harl. Ff. Cometh. Gg. Trin. Cx goddesse; Harl. goddes (i. e. goddess); F. O. goddys. 253. F. sawgh. 255. Gg. swich; F. suche. 256. Trin. Cx Ff. by; *rest* be.

260. Gg. priue; F. prevy. 264. F. saugh. 267. Gg. goldene; Ff. golden; F. *and rest* golde *or* gold. 271. Cx. wel couerd; Harl. wel couered; Gg. was wel keuerede; Trin. was welle coueryd; F. keuered wel. 272. Harl. Trin. Ff. sotil. Trin. O. kerchyff; F. keuerchefe; Gg. couerchef; Cx. couerchef. 273. Gg. nas (*for* was). Gg. Harl. *alone* *insert* 2nd no (*but it is wanted*). 275. Trin. Cx Bachus; *rest* Bacus. Gg. wyn; F. wyne. 277. F. Gg. Harl. Cipride (*rightly*); *the rest* Cupide (!); *see* l. 279. 278. Gg. Cx O. two; Ff. to; F. the; Trin. Harl. *om.* Gg. O. Ff. folk ther (*for* folkes). 279. Gg. Trin. let; O. lat; Ff. lett; F. B. Cx Harl. lete. 283. Gg. Harl. gunne; F. gonne; *rest* gan, can. 285. Gg. Cx Ff. Ful (*for* Of).

288. Cx O. Semiramis; Ff. Semiriamis; *rest* Semiramus (*as in* Leg. Good Women, *Tisbe*, l. 2). Gg. Hercules. 289. Trin. Harl. Tysbe; F. Cx. Tesbe; Gg. Thisbe. 295. F. Cx. comen; *rest* come. F. Ff. that; *rest* the. 298. Gg. that; *which rest omit* (*though wanted*). 303. F. O. *wrongly* *insert* of *before* Nature. 307. Gg. Trin. Cx Ff. they; F. Harl. O. there. *After* were (*dissyllabic*) Gg. *inserts* al; *needlessly*. 308. Gg. dom; *rest* dome. 310. Gg. bryd (*for* foul); Cx. birde. 311. F. On; *rest* Of. Ff. thenke; *rest* thynke (*not so well*). 313. Gg. Ff. eyr (*for* see).

316. F. Alayne; Trin. Alen; *rest* Aleyn. 317. Gg. in (*for* of). *All but* Gg. Ff. *needlessly* *insert* suche *before* aray (*caught from line below*). 318. Gg. swich; F. suche. MSS. myghte, myght; *but* *read* mighten. 320. Gg. Ff. his; *rest* her, hir (*wrongly*). Cx. owen; Gg. owene; F. ovne; *rest* owne. 325. Gg. Cx. hem; Ff. them; O. *om.*; *rest* that. 327. Trin. vale (*for*

dale). 330. Gg. ryal; Cx Harl. O. rial. 338. F. *om.* hardy. *All eke (for eek); exceptionally.* 343. Trin. bood; Cx bodword; *rest bode (dissyllabic).*

344. Gg. Ff. *om.* the. 345. Trin. chowgh; F. choghe; Cx choughe; Harl. chowhe; Gg. O. Ff. crow (*wrongly*). 346. Harl. Ff. eles; Gg. O. elis; Trin. elys; F. Cx. egles (!). Trin. Harl. O. *insert the before* heroun; *rest omit.* 347. Gg. false; F. fals. Trin. Cx. lapwynk; O. lappewynk. 348. Gg. starlyng; *rest stare.* Gg. bewreye (*but note the rime*). 349. Gg. rodok. 350. Gg. orloge; F. orlogge. Gg. thorpis; F. thropes. 352. Gg. Cx. Ff. grene (*for fresshe*). 353. Trin. Th. flyes; Ff. bryddis; Gg. O. foulis; *rest foules (fowles).* *But flyes is right;* see Cant. Ta. I. 468, Boeth. iii. met. 7. 355. F. his; O. *om.*; *rest hire, hir, her.* 356. Gg. clothis (*for fethers*). 357. F. be (*for by*). 359. F. papiay; Gg. popyniay. 361. F. Cx. Ff. *om.* the. 363. Gg. The rauen wys, the crowe wit voice of care; Ff. *same (omitting wys); F. and rest* The rauenes and the crows with her voys of care (*badly*). 367. Gg. myghtyn; F. myghte. 368. F. that; Ff. this; Harl. *om.*; *rest the.* *All but* Gg. Ff. *ins.* of *bef.* Nature. 369. Gg. eueriche; O. Ff. euary; F. eche (*badly*).

370. Gg. Benyngely; F. Benyngly (*sic*). 374. *fonde is pt. t. subjunctive.* 375. Gg. Cx. the (*after and*); Ff. moste; *rest om.* 378. Gg. bek; F. beke. 379. Ff. Cx. vicaire; F. vyker. 380. *I insert and after* light. Gg. Cx. dreye; *rest drye.* 381. Trin. Cx. by; F. be; Gg. with. 383. Cx. Ff. kepe (*for bede*). 384. Gg. ese; F. ease. 385. Gg. Ff. yow; Cx. you (*for me*). 386. F. Cx. Harl. *insert that after* how. 387. Gg. By; F. Be. 389. F. Trin. Cx. Harl. O. *insert With before* Your; Gg. Ff. *rightly omit.* 390. Gg. Cx. Ff. ordenaunce; *rest gouernaunce (see l. 387).* 391. F. Trin. Harl. O. let (i. e. *let go*); Gg. breke; Ff. suffre; Cx. lette. 393. Gg. terslet (*for tercel*). Gg. ful wel; F. wele. 394. Gg. ryal. 395. Gg. stel; F. stele. 396. *All have formed.*

411. Cx. yere by yere (*for fro yeer to yere*). 413. Gg. cam. 414. Gg. O. Ff. *om.* ful; *rest retain.* 415. Trin. Ff. Royalle; F. real; Gg. ryal. 424. Gg. I may. 426. *Read al-only?* 428. Gg. And if that I to hyre be founde; F. And yf I be founde to hir.

436. F. As though; *rest Al be.* 438. F. knette; Gg. areete; *rest knytte, knyt.* 439. Gg. Cx. O. Ne (*for For*). 445. *So all. Read* whan that she? 446. Gg. She neythir; Cx. Harl. O. Ff. She neyther; F. Trin. Neyther she. 450. Gg. O. Ff. shal; *rest shulde, shuld.* 460. Gg. that; *rest omit.* 462. Gg. the; Trin. Harl. ye; *rest she.*

463. Gg. thredde; Trin. Ff. thryd; F. thirdde. 467. F. *om.* Nature. 473. Gg. yeer and as (*for winter and*). 476. F. *om.* ful. 479. Gg. seyn; F. say. 480. Gg. Ff. ese; *rest plese.* 481. Gg. shorte; F. short. 482. Ff. hyres; F. hirse (!). 487. *I supply so.* Gg. hadde; F. had. 488. F. rehersen; *rest rehearse (reherce).* 490. Gg. drow; Cx. wente; *rest went (badly).* 494. Cx. Harl. wil; F. wol. 495. Gg. pletyng; Trin. Cx. Harl. pletyng.

498. *So Gg.*; *rest* The goos, the duk, and the cukkowe also (*wrongly; see next line*). 501. F. seyde tho; *rest omit* tho. Gg. Ff. nys not; Trin. O. ys nat; Cx. is not; F. Harl. *om.* not. 503. Gg. Cx. I; *rest om.* 507. Gg. O. profit; *rest spede.* Trin. For comon spede, take the charge now. F. Cx. Harl. O. *ins.* on me *bef.* the; Ff. *ins.* vpon me. Gg. tak on no (!) *for* take the. 510. Trin. Seyde; Cx. Said; *rest* Quod. 511. F. good; Cx. better (*for as good*); *rest* fayr. 514. Gg. bet; *rest* better. 515. Gg. entirmetyyn; F. entremete. 517. *All but* Gg. Cx. *ins.* hyt (it, yt) *bef.* doth. 518. Ff. vncommaundet; O. vnconveyid; Gg. onquit (!); *rest vncommytted.* 520. Gg. *om.* behynde; Trin. Harl. blynde; Cx. by kynde; *rest* behynde. 523. F. O. Ff. for to (*for to*). F. delyueren; *rest* delyuere (deliver). F. Gg. Harl. from; *rest* fro.

524. Cx. charge (*for luge*). 527. *Most MSS. insert the before* foules; *which* Gg. Th. *and* Longleat MS. *omit.* 530. *All but* Cx. Ff. *ins.* to *after* list. 534. Trin. Th. preue; Gg. proue; F. preven. 536. Gg. swich; F. suche. 537. Gg. non by skillis; F. *and rest* by skillis may non (*badly*). 540. Cx. terselis egles. 543. Gg. ne; *rest omit.* 544. F. *om.* gon. 545. Gg. Cx. Oure; *rest* Oures, Ours. 549. Gg. O. hath; *rest* had. 551. Gg. sittyngest; *rest* sittyng. 553. Cx. Harl. ethe (*for light*).

556. Gg. O. gole; Ff. goler; Cx. golye; Ff. golee; Trin. Harl. wyltee. 558. Gg. facounde so; Ff. facounde; Cx. faconde; F. faucond. 560. F. Cx. Ff. *needlessly insert to after* preyd-e. 564. *All but* Gg. *insert forth before* bringe. 569. *For Quod read* Seyde? 570. Gg. sich (*for swich*); F. suche. 575. F. laughtre. 576. F. Harl. Ff. foules; Trin. fowle; Cx. fowl; O. foule; Gg. ful (!). 577. Gg. gunne; Ff. gonne; *rest* gan.

588. Harl. hires; Gg. hire; Cx. hers; *rest* hirs. Trin. Harl. *om.* that (*perhaps rightly*). 589. Gg. Cx. Ff. doke; F. duk. 590. F. Ff. shulden. 592. F. Gg. murye; *rest* mery. 594. Gg. O. yit; Ff. yet; *rest om.* 599. Gg. by; F. be (*1st time*). 602. Gg. Th. nat; F. neyther. 603. F. put; Gg. putte. 606. Cx. Ff. recche; F. Gg. Harl. reche; Trin. O. rek. 611. Gg. Merlioun; Trin. O. Merlyon; Cx. merlion; F. Ff. Emerlyon. 612. F. *om.* *1st* the. Harl. heysugge; O. heysugg; Cx. heysug; Ff. haysugge; F. haysogge; Gg. heysoge; Trin. heysoke. 613. Gg. reuffulles (!); Pepys rowthfull; *rest* rewful (!).

621. Gg. han; *rest* haue. Gg. Cx. the; *rest* hir, hydr. 623. F. cheest; Gg. chesith; Trin. cheseth; Harl. chesithe. F. han hir; Gg. hire han; Trin. hydr hafe; Cx. Harl. Ff. her haue. 626. Gg. hire this fauour; Trin. Harl. to hydr thys fauour; F. *and rest* thys fauour to hir. 630. Ff. ye; Harl. yee; Trin. ey; *rest* eye. 632. F. Gg. I (*for hit*). Gg. certis; *rest omit.* 637. *All but* Gg. Cx. *insert* hit (*or it*) *after* That *or* yow. Th. ben; Cx. haue ben; *rest* to ben (be). 641. Gg. As is a-nothir lyuis creature. O. *alone ins.* Like *bef.* As. 642. Gg. mot; *rest* moste (muste). 643. Gg. grauntyth; *rest* graunte, graunt (*badly*). 644. Trin. Cx. Harl. I wyll yow; O. I woll yewe; F. Ff. yow wol I.

652. F. Cipride; Harl. Cypride; Ff. Sypride; *rest* Cupide (*cf.* ll. 212, 277). 654. F. other weyes; Cx. other wayes; O. othir wey (*perhaps best*); Gg. othirwise; Ff. other-wyse; Trin. Harl. other (*sic*). 655. Gg. Harl. tho; *rest om.* 659. F. terceletys; Th. tercelet. 660. F. al; Gg. alle. 665. F. O. entremesse; Ff. entremese; Th. entremes; Gg. entymes; Harl. entermes. 666.

F. wroght; *rest* brought, broght. 669. F. A; Gg. But; *rest* And. Gg. Ioye; F. Ioy. 672. Gg. Thankynge; F. Thonkyng. Gg. queen; *rest* goddesse, goddes.

678. Gg. sweche (*for* swiche); F. suche. Th. *Qui*; miswritten *Que* in F. Cx.; *Qe* in Trin.; *rest* omit. *aime*; F. ayme. *tard*; F. tarde. *Lines* 680-692 *only occur in* Gg. Th. *and* Digby 181; *lines* 683, 684, 687-9 *in* O. *I follow* Digby 181 *mainly*. 680. Digb. Nowe welcome. 681. Gg. wintres wedres; Digb. wynter wedirs. 682. Gg. And; Digb. Hast. Digb. drevyn; Gg. dreuyne. Digb. nyghtis; Gg. nyghtes. 684. Digb. syngen; Fowlis. 687. Gg. O. Wele. 688. Gg. O. hem; Digb. them. 689. Digb. Fulle blisfully they synge and endles ioy thei make (*wrongly*); Gg. Ful blisseful mowe they ben when they wake; O. Th. Ful blesfull may they synge when they wake (Th. awake). 693. F. showtynge. 694. Gg. madyn; Ff. maden; F. made. 698. Trin. fynde (*for* mete). 699. Ff. nyl; Gg. nele; F. O. wol; Trin. wylle; Cx. wil.

COLOPHON. *So in* F; Gg. *has*--Explicit parliamentum Auium in die sancti Valentini tentum, secundum Galfridum Chaucer; Ff. *has*--Explicit Parliamentum Auium; MS. Arch. Seld. B. 24 *has*--Here endis the parliament of foulis; Quod Galfride Chaucere; *the* Longleat MS. *has*--Here endith the Parlement of foules.

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## VI. A COMPLEINT TO HIS LADY.

### I. (*In seven-line stanzas.*)

The longe night, whan every creature  
Shulde have hir rest in somewhat, as by kinde,  
Or elles ne may hir lyf nat long endure,  
Hit falleth most in-to my woful minde  
How I so fer have broght my-self behinde, 5  
That, sauf the deeth, ther may no-thing me lisse,  
So desespaired I am from alle blisse.

This same thocht 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 wight that wol me wo bereve  
To wepe y-nogh, and wailen al my fille;  
The sore spark of peyne doth me spille.

### II. (*In Terza Rima; imperfect.*)

[The sore spark of peyne doth me spille;] 15  
This Love hath [eek] me set in swich a place  
That my desyr [he] never wol fulfillen;  
For neither pitee, mercy, neither grace  
Can I nat finde; and [fro] my sorwful herte,  
For to be deed, I can hit nat arace. 20  
The more I love, the more she doth me smerte;  
Through which I see, with-oute remedye,  
That from the deeth I may no wyse asterte;  
[For this day in hir servise shal I dye].

### III. (*In Terza Rima; imperfect.*)

[Thus am I slain, with sorwes ful dyverse; 25  
Ful longe agoon I oghte have taken hede].  
Now sothly, what she hight I wol reherse;  
Hir name is Bountee, set in womanhede,  
Sadnesse in youthe, and Beautee prydelees,  
And Plesaunce, under governaunce and drede; 30  
Hir surname eek is Faire Rewthelees,  
The Wyse, y-knit un-to Good Aventure,  
That, for I love hir, sleeth me giltelees.  
Hir love I best, and shal, whyl I may dure,  
Bet than my-self an hundred thousand deel, 35

Than al this worldes riches or creature.  
 Now hath nat Love me bestowed weel  
 To love, ther I never shal have part?  
 Allas! right thus is turned me the wheel,  
 Thus am I slayn with loves fyry dart. 40  
 I can but love hir best, my swete fo;  
 Love hath me taught no more of his art  
 But serve alwey, and stinte for no wo.

IV. (*In ten-line stanzas.*)

[With]-in my trewe careful herte ther is  
 So moche wo, and [eek] so litel blis, 45  
 That wo is me that ever I was bore;  
 For al that thing which I desyre I mis,  
 And al that ever I wolde nat, I-wis,  
 That finde I redy to me evermore;  
 And of al this I not to whom me pleyne. 50  
 For she that mighte me out of this bringe  
 Ne reccheth nat whether I wepe or singe;  
 So litel rewthe hath she upon my peyne.

Allas! whan sleping-time is, than I wake,  
 Whan I shulde daunce, for fere than I quake; 55  
 [Yow rekketh never wher I flete or sinke;]  
 This hevvy lyf I lede for your sake,  
 Thogh ye ther-of in no wyse hede take,  
 [For on my wo yow deyneth not to thinke.]  
 My hertes lady, and hool my lyves quene! 60  
 For trewly dorste I seye, as that I fele,  
 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, 65  
 What have I doon that greveth yow, or sayd,  
 But for I serve and love yow and no mo?  
 And whylst I live, I wol do ever so;  
 And therfor, swete, ne beth nat evil apayd.  
 For so good and so fair as [that] ye be, 70  
 Hit were [a] right gret wonder but ye hadde  
 Of alle servants, bothe goode and badde;  
 And leest worthy of alle hem, I am he.

But never-the-les, my righte lady swete,  
 Thogh that I be unconning and unmete 75  
 To serve as I best coude ay your hynesse.  
 Yit is ther fayner noon, that wolde I hete,  
 Than I, to do yow ese, or elles bete  
 What-so I wiste were to [yow distresse].  
 And hadde I might as good as I have wille, 80  
 Than shulde ye fele wher it wer so or noon;  
 For in this worlde living is ther noon  
 That fayner wolde your hertes wil fulfille.

For bothe I love, and eek dreed yow so sore,  
 And algates moot, and have doon yow, ful yore, 85  
 That bet loved is noon, ne never shal;  
 And yit I wolde beseche yow of no more  
 But leveth wel, and be nat wrooth ther-fore,

And lat me serve yow forth; lo! this is al.  
 For I am nat so hardy ne so wood 90  
 For to desire that ye shulde love me;  
 For wel I wot, alas! 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; 95  
 Yit, for al this, [now] witeth ye right wele,  
 That ye ne shul me from your service 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 100  
 That, thogh ye never wil upon me rewe,  
 I moste yow love, and ever been as trewe  
 As any can or may on-lyve [here].

The more that I love yow, goodly free,  
 The lasse fynde I that ye loven me; 105  
 Allas! whan shal that harde wit amende?  
 Wher is now al your wommanly pitee,  
 Your gentillesse and your debonairtee,  
 Wil ye no thing ther-of upon me spende?  
 And so hool, swete, as I am youres al, 110  
 And so gret wil as I have yow to serve,  
 Now, certes, and ye lete me thus sterve,  
 Yit have ye wonne ther-on but a smal.

For, at my knowing, I do no-thing why,  
 And this I wol beseche yow hertely, 115  
 That, ther ever ye finde, whyl ye live,  
 A trewer servant to yow than am I,  
 Leveth [me] thanne, and sleeth me hardely,  
 And I my deeth to you wol al forgive.  
 And if ye finde no trewer [man than me], 120  
 [Why] will ye suffre than that I thus spille,  
 And for no maner gilt but my good wille?  
 As good wer thanne untrewre as trewe to be.

But I, my lyf and deeth, to yow obeye,  
 And with right buxom herte hoolly I preye, 125  
 As [is] your moste plesure, so doth by me;  
 Wel lever is me lyken yow and deye  
 Than for to any thing or thinke or seye  
 That mighte yow offende in any tyme.  
 And therfor, swete, rewe on my peynes smerte, 130  
 And of your grace granteth me som drope;  
 For elles may me laste ne blis ne hope,  
 Ne dwellen in my trouble careful herte.

1. Sh. nightes; see l. 8. 2, 3. hir] Sh. theyre. 7. Ed. (1561) dispaired. 12. Sh. me; Ed. my. 14. *All insert now before doth.* 15. *It seems necessary to repeat this line in order to start the series of rimes.* 16. Sh. This loue that hathe me set; *I omit that, and supply eek.* 17. *I supply he (i. e. Love).*

19. Sh. and yit my; *I omit yit, and supply fro.* 24. *Supplied to complete the rime from Compl. Mars, 189.* 25. *Supplied from Compl. Pite, 22, 17.* 26. *Supplied from Anelida, 307.* 31. Sh. is eek. 32. Sh. The wyse eknytte; Ph. The wise I-knyt (*corrupt?*) 33. Sh. hir she; *I omit she.* 36. *Corrupt? Perhaps read richest creature.* 40. Sh. fury. 42. *Read of alle his?* 44. Sh. In; *I read With-in.* 45. *I supply eek.*

50. *So in Anelida, 237.* 54. Sh. *ins. lo after is.* 55. Sh. *ins. lo after fere.* 56, 59. *Both lines are missing; supplied from Anelida, 181, 182.* 57. Sh. *ins. lo after lede.* 68. Sh. euer do. 70. *I supply that.* 71. *I supply a.* 72. Sh. *ins. of after bothe.* 76.

Sh. koude best; Ph. *om.* best. 77. Sh. noon fayner. 78. Sh. youre; *read* yow. 79. Sh. wist that were; *om.* that. Sh. your hyennesse (*repeated from l. 76; wrongly*); *read* yow distresse.  
 82. Sh. *ins.* thane *before* is. 83. Sh. wille; Ph. Ed. wil. 86. Sh. better. 88. Sh. leuethe; Ph. lovith. 96. *I supply* now. 98. Sh. ne wil (*for nil*). 100. Ed. (1561) *has* set so hy vpon your whele. 102. Sh. beon euer. 103. Sh. man can; *I omit* man. *I supply* here; *the line is imperfect*. 104. Sh. But the; *I omit* But. 113. Ed. *om.* a.  
 114. Sh. nought; *read* nothing. 116. Sh. whyles. 118. *I supply* me. 120. Sh. no trewer so verrayly; Ed. no trewer verely (*false rime*). 121. *I supply* Why. 124-133. *Unique stanza, in Ph. only*. 126. *I supply* is. 127. Ph. For wele; *omit* For. 129. Ph. That yow myght offenden. 132. Ph. no blisse. 133. Ph. dwelle withyn. *Colophon*. Ph. Explicit Pyte: dan Chaucer Lauteire (?).

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## VII. ANELIDA AND ARCITE.

### The compleynt of feire Anelida and fals Arcite.

#### *Proem.*

Thou ferse god of armes, Mars the rede,  
 That in the frosty country 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 continue and gye;  
 At my beginning thus to thee I crye.

For hit ful depe is sonken in my minde,  
 With pitous herte in English for tendyte  
 This olde storie, in Latin which I finde, 10  
 Of quene Anelida and fals Arcite,  
 That elde, which that al can frete and byte,  
 As hit hath freten mony a noble storie,  
 Hath nigh devoured out of our memorie.

Be favorable eek, thou Polymnia, 15  
 On Parnaso that, with thy sustres glade,  
 By Elicon, 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 winne;  
 First folow I Stace, and after him Corinne.

#### *The Story.*

*Iamque domos patrias, &c.*; Statii Thebais, xii. 519.

Whan Theseus, with werres longe and grete,  
 The aspre folk of Cithe had over-come,  
 With laurer crowned, in his char gold-bete,  
 Hoom to his contre-houses is y-come;-- 25  
 For which the peple blisful, al and somme,  
 So cryden, that unto the sterres hit wente,  
 And him to honouren dide al hir entente;--

Befom this duk, in signe of hy victorie,  
 The trompes come, and in his baner large 30  
 The image of Mars; and, in token of glorie,  
 Men mighten seen of tresor many a charge,  
 Many a bright helm, and many a spere and targe,  
 Many a fresh knight, and many a blisful route,  
 On hors, on fote, in al the felde aboute. 35

Ipolita his wyf, the hardy quene  
Of Cithia, that he conquered hadde,  
With Emelye, hir yonge suster shene,  
Faire in a char of golde he with him ladde,  
That al the ground aboute hir char she spradde 40  
With brightnesse of the beautee in hir face,  
Fulfilde of largesse and of alle grace.

With his triumphe and laurer crowned thus,  
In al the floure of fortunes yevinge,  
Lete 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 wryte,  
Of quene Anelida and fals Arcite.

Mars, which that through his furious course of yre, 50  
The olde wrath of Iuno to fulfille,  
Hath set the peples hertes bothe on fyre  
Of Thebes and Grece, everich other to kille  
With bloody speres, ne rested never stille,  
But throng now her, now ther, among hem bothe, 55  
That everich other slough, so wer they wrothe.

For whan Amphiorax and Tydeus,  
Ipomedon, Parthonopee also  
Were dede, and slayn [was] proud Campaneus,  
And whan the wrecches Thebans, bretheren two, 60  
Were slayn, and king Adrastus hoom a-go,  
So desolat stood Thebes and so bare,  
That no wight coude remedie of his care.

And whan the olde Creon gan espye  
How that the blood roial was brought adoun, 65  
He held the cite by his tirannye,  
And did the gentils of that regioun  
To been his frendes, and dwellen in the toun.  
So what for love of him, and what for awe,  
The noble folk wer to the toun y-drawe. 70

Among al these, Anelida the quene  
Of Ermony was in that toun dwellinge,  
That fairer was then is the sonne shene;  
Through-out the world so gan hir name springe,  
That hir to seen had every wight lykinge; 75  
For, as of trouthe, is ther noon hir liche,  
Of al the women in this worlde riche.

Yong was this quene, of twenty yeer of elde,  
Of midel stature, and of swich fairnesse,  
That nature had a loye hir to behelde; 80  
And for to speken of hir stedfastnesse,  
She passed hath Penelope and Lucesse,  
And shortly, if she shal be comprehended,  
In hir ne mighte no-thing been amended.

This Theban knight [Arcite] eek, sooth to seyn, 85  
Was yong, and ther-with-al a lusty knight,  
But he was double in love and no-thing pleyn,  
And subtil in that crafte over any wight,

And with his cunning wan this lady bright;  
For so ferforth he gan hir trouthe assure, 90  
That she him [trust] over any creature.

What shuld I seyn? she loved Arcite so,  
That, whan that he was absent any throwe,  
Anon hir thoghte hir herte brast a-two;  
For in hir sight to hir he bar him lowe, 95  
So that she wende have al his herte y-knowe;  
But he was fals; it nas but feyned chere,  
As nedeth not to men such craft to lere.

But never-the-les ful mikel besinesse  
Had he, er that he mighte his lady winne, 100  
And swoor he wolde dyen for distresse,  
Or from his wit he seyde he wolde twinne.  
Alas, the whye! for hit was routhe and sinne,  
That she upon his sorowes wolde rewe,  
But no-thing thenketh the fals as doth the trewe. 105

Hir fredom fond Arcite in swich manere,  
That al was his that she hath, moche or lyte,  
Ne to no creature made she chere  
Ferther than that hit lyked to Arcite;  
Ther was no lak with which he mighte hir wyte, 110  
She was so ferforth yeven him to plese,  
That al that lyked him, hit did hir ese.

Ther nas to hir no maner lettre y-sent  
That touched love, from any maner wight,  
That she ne shewed hit him, er hit was brent; 115  
So pleyn she was, and did hir fulle might,  
That she nil hyden nothing from hir knight,  
Lest he of any untrouthe hir upbreyde;  
Withouten bode his heste she obeyde.

And eek he made him lelous over here, 120  
That, what that any man had to hir seyde,  
Anoon he wolde preyen hir to swere  
What was that word, or make him evel apayd;  
Than wende she out of hir wit have brayd;  
But al this nas but sleight and flaterye, 125  
Withouten love he feyned Ielosye.

And al this took she so debonerly,  
That al his wille, hir thoghte hit skilful thing,  
And ever the lenger loved him tenderly,  
And did him honour as he were a king. 130  
Hir herte was wedded to him with a ring;  
So ferforth upon trouthe is hir entente,  
That wher he goth, hir herte with him wente.

Whan she shal ete, on him is so hir thought,  
That wel unnethe of mete took she keep; 135  
And whan that she was to hir reste broght,  
On him she thoghte alwey til that she sleep;  
Whan he was absent, prevely she weep;  
Thus liveth fair Anelida the quene  
For fals Arcite, that did hir al this tene. 140

This fals Arcite, of his new-fangelnesse,  
For she to him so lowly was and trewe,  
Took lesse deyntee for hir stedfastnesse,  
And saw another lady, proud and newe,  
And right anon he cladde him in hir hewe-- 145  
Wot I not whether in whyte, rede, or grene--  
And falsed fair Anelida the quene.

But never-the-les, gret wonder was hit noon  
Thogh he wer fals, for hit is kinde of man,  
Sith Lamek was, that is so longe agoon, 150  
To been in love as fals as ever he can;  
He was the firste fader that began  
To loven two, and was in bigamye;  
And he found tentes first, but-if men lye.

This fals Arcite sumwhat moste he feyne, 155  
Whan he wex fals, to covere his traitorye,  
Right as an hors, that can both byte and pleyne;  
For he bar hir on honde of trecherye,  
And swoor he coude hir doublenesse espye,  
And al was falsnes that she to him mente; 160  
Thus swoor this theef, and forth his way he wente.

Alas! what herte might endure hit,  
For routhe or wo, hir sorow for to telle?  
Or what man hath the cunning or the wit?  
Or what man might with-in the chambre dwelle, 165  
If I to him rehersen shal the helle,  
That suffreth fair Anelida the quene  
For fals Arcite, that did hir al this tene?

She wepeth, waileth, swowneth pitously,  
To grounde deed she falleth as a stoon; 170  
Al crampissheth hir limes cokedly,  
She speketh as hir wit were al agoon;  
Other colour then asshen hath she noon,  
Noon other word she speketh moche or lyte,  
But 'mercy, cruel herte myn, Arcite!' 175

And thus endureth, til that she was so mate  
That she ne hath foot on which she may sustene;  
But forth languisshing ever in this estate,  
Of which Arcite hath nother routhe ne tene;  
His herte was elles-where, newe and grene, 180  
That on hir wo ne deyneth him not to thinke,  
Him rekketh never wher she flete or sinke.

His newe lady holdeth him so narowe  
Up by the brydel, at the staves ende,  
That every word, he dradde hit as an arowe; 185  
Hir daunger made him bothe bowe and bende,  
And as hir liste, made him turne or wende;  
For she ne graunted him in hir livinge  
No grace, why that he hath lust to singe;

But drof him forth, unnethe liste hir knowe 190  
That he was servaunt to hir ladyshippe,  
But lest that he wer proude, she held him lowe;  
Thus serveth he, withouten fee or shipe,

She sent him now to londe, now to shippe;  
And for she yaf him daunger al his fille, 195  
Therfor she had him at hir owne wille.

Ensample of this, ye thrifty wimmen alle,  
Take here Anelida and fals Arcite,  
That for hir liste him 'dere herte' calle,  
And was so meek, therfor he loved hir lyte; 200  
The kinde 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 Anelida ageyn,  
That pyneth day by day in languisshing; 205  
But whan she saw that hir ne gat no geyn,  
Upon a day, ful sorowfully weping,  
She caste hir for to make a compleyning,  
And with hir owne honde she gan hit wryte;  
And sente hit to hir Theban knight Arcite. 210

**The compleynt of Anelida the quene upon fals Arcite.**

*Proem.*

So thirleth with the poynt of remembraunce,  
The swerd of sorowe, y-whet with fals plesaunce,  
Myn herte, bare of blis and blak of hewe,  
That turned is in quaking al my daunce,  
My suretee in a-whaped countenaunce; 215  
Sith hit availeth not for to ben trewe;  
For who-so trewest is, hit shal hir rewe,  
That serveth love and doth hir observaunce  
Alwey to oon, and chaungeth for no newe.

*(Strophe.)*

1. I wot my-self as wel as any wight; 220  
For I loved oon with al my herte and might  
More then my-self, an hundred thousand sythe,  
And called him my hertes lyf, my knight,  
And was al his, as fer as hit was right;  
And whan that he was glad, than was I blythe, 225  
And his disese was my deeth as swythe;  
And he ayein his trouthe me had plight  
For ever-more, 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 worde him list not ones deyne  
To bring ayein my sorowful herte in pees,  
For he is caught up in a-nother lees.  
Right as him list, he laugheth at my peyne,  
And I ne can myn herte not restreyne, 235  
That I ne love him alwey, never-the-les;  
And of al this I not to whom me pleyne.

3. And shal I pleyne--alas! the harde stounde--  
Un-to my foo that yaf my herte a wounde,  
And yet desyreth that myn harm be more? 240  
Nay, certes! ferther wol I never founde

Non other help, my sores for to sounde.  
My desteny hath shapen it 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 ever-more!

4. Alas! wher is become your gentillesse!  
Your wordes ful of plesaunce and humblesse?  
Your observaunces in so low manere,  
And your awayting and your besinesse 250  
Upon me, that ye calden your maistresse,  
Your sovereyn lady in this worlde here?  
Alas! and is ther nother word ne chere  
Ye vouchesauf upon myn hevinesse?  
Alas! your love, I bye hit al to dere. 255

5. Now certes, swete, thogh that ye  
Thus causeles the cause be  
Of my dedly adversitee,  
Your manly reson oghte it to respyte  
To slee your frend, and namely me, 260  
That never yet in no degree  
Offended yow, as wisly he,  
That al wot, out of wo my soule quyte!

P But for I shewed yow, Arcite,  
Al that men wolde to me wryte, 265  
And was so besy, yow to delyte--  
My honour save--meke, kinde, and free,  
Therfor ye putte on me the wyte,  
And of me recche not a myte,  
Thogh that the swerd of sorow byte 270  
My woful herte through your crueltee.

6. My swete foo, why do ye so, for shame?  
And thenke ye that furthered be your name,  
To love a newe, and been untrewed? nay!  
And putte yow in sclaunder now and blame, 275  
And do to me adversitee and grame,  
That love yow most, god, wel thou wost! alway?  
Yet turn ayeyn, and be al pleyn som day,  
And than shal this that now is mis be game,  
And al for-yive, whyl that I live may. 280

*(Antistrophe.)*

1. Lo! herte myn, al this is for to seyne,  
As whether shal I preye or elles pleyne?  
Whiche is the wey to doon yow to be trewe?  
For either mot I have yow in my cheyne,  
Or with the dethe ye mot departe us tweyne; 285  
Ther ben non other mene weyes newe;  
For god so wisly on my soule rewe,  
As verily ye sleen me with the peyne;  
That may ye see unfeyned of myn hewe.

2. For thus ferforth have I my deth [y]-soght, 290  
My-self I mordre with my prevy thoght;  
For sorow and routhe of your unkindenesse  
I wepe, I wake, I faste; al helpeth noght;

I weyve loy that is to speke of oght,  
I voyde companye, I flee gladnesse; 295  
Who may avaunte hir bet of hevinesse  
Then I? and to this plyte have ye me broght,  
Withoute gilt; me nedeth no witenesse.

3. And sholde I preye, and weyve womanhede?  
Nay! rather deth then do so foul a dede, 300  
And axe mercy gilteles! what nede?  
And if I pleyne what lyf that I lede,  
Yow rekketh not; that know I, out of drede;  
And if I unto yow myn othes bede  
For myn excuse, a scorn shal be my mede; 305  
Your chere floureth, but hit wol not sede;  
Ful longe agoon I oghte have take hede.

4. For thogh I hadde yow to-morow ageyn,  
I might as wel holde Averill fro reyn,  
As holde yow, to make yow stedfast. 310  
Almighty god, of trouthe sovereyn,  
Wher is the trouthe of man? who hath hit sleyn?  
Who that hem loveth 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 leest agast?

5. Now mercy, swete, if I misseye,  
Have I seyde oght amis, I preye?  
I not; my wit is al aweye.  
I fare as doth the song of *Chaunte-pleure*. 320  
For now I pleyne, and now I pleye,  
I am so mased that I deye,  
Arcite hath born away the keye  
Of al my worlde, and my good aventure!

P For in this worlde nis creature 325  
Wakinge, in more discomfiture  
Then I, ne more sorow endure;  
And if I slepe a furlong wey or tweye,  
Than thinketh me, that your figure  
Before me stant, clad in asure, 330  
To profren eft a newe assure  
For to be trewe, and mercy me to preye.

6. The longe night this wonder sight I drye,  
And on the day for this afray I dye,  
And of al this right noght, y-wis, ye recche. 335  
Ne never mo myn yen two be drye,  
And to your routhe and to your trouthe I crye.  
But welaway! to fer be they to fecche;  
Thus holdeth me my destinee a wrecche.  
But me to rede out of this drede or gye 340  
Ne may my wit, so weyk is hit, not strecche.

*Conclusion.*

Than ende I thus, sith I may do no more,  
I yeve hit up for now and ever-more;  
For I shal never eft putten in balaunce  
My sekemes, ne lerne of love the lore. 345

But as the swan, I have herd seyde ful yore,  
 Ayeins his deth shal singe in his penaunce,  
 So singe I here my destiny or chaunce,  
 How that Arcite Anelida so sore  
 Hath thirled with the poynt of remembraunce! 350

*The story continued.*

Whan that Anelida this woful quene  
 Hath of hir hande written in this wyse,  
 With face deed, betwixe pale and grene,  
 She fel a-swowe; and sith she gan to ryse,  
 And unto Mars avoweth sacrificyse 355  
 With-in the temple, with a sorowful chere,  
 That shapen was as ye shal after here. 357

*(Unfinished.)*

*The chief authorities are:* Harl. (Harl. 7333); F. (Fairfax 16); Tn. (Tanner 346); D. (Digby 181); Cx.(Caxton's edition); B. (Bodley 638); Lt. (Longleat MS.). Th. = Thynne's ed. 1532. *I follow F. mainly, correcting the spelling; and give selected variations. Title from F.; B. has boke for compleynt.*

1. Tn. ferse; F. fers. 3. Harl. D. Cx temple; *rest* temples. 6. F. songe. F. contynew; D. contynue. F. guye; Tn. gye. 7. F. I to the; Harl. Tn. D. to the I. 9. Cx. for tendyte; Harl. for to endite; *rest* to endyte. 11. F. Analida; Cx. Anelida; Tn. D. Annelida. 12. Harl. that; Cx. that (*for* which); *rest om.* 15. F. eke. Harl. Polymea; *rest* Polymya, Polymia; Th. Polymnia. 16. Harl. Cx. with; *rest* hath (!). Harl. Cx. sustren. 17. F. B. Cx. Cirrea; D. Cirea; Tn. Circa (*wrongly*).

20. Tn. ship; F. shippe. *After* l. 21, 3 Latin lines are quoted from Statius (see note). 23. F. folke. Cx. Cithye. 24. Harl. D. Cx. Lt. With; F. The (*caught from* l. 23). D. crowned; F. corovned. 25. *All Home.* Tn. ycome; F. he come. 27. Cx. cryeden; *but rest* cryden, criden. Harl. unto; *rest* to. Tn. wente; F. went. 28. Tn. entente; F. entent. 29. F. Harl. Befome; Cx. Bifom; Tn. D. B. Lt. Before. Harl. duk; F. duke. Harl. *inserts* hie (= hy); Addit. 16165 *has* his; *the rest wrongly omit; accent o in* victorie. 31. Cx. tokening. Harl. and tokenyng of his glorie. 32. F. sene; Harl. seen. 33. Tn. many; F. mony (*5 times*). 35. on] Harl. Cx. and. 36. Tn. Ypolita. F. wife. 37. Harl. D. Cithea. D. hadde; Lt. hade; *rest* had. 39. F. chare. D. ladde; Lt. lade; *rest* lad. 40. Harl. ground; F. grounde. D. spradde; *rest* sprad. 41. Harl. Cx. the; *rest omit.* 42. F. Fulfilled; al.

43. D. Cx. Lt. crowned; *rest* corouned. 44. F. yevyng; Tn. gifeynge. 45. F. B. Let; *rest* Lete. 46. F. ryding; Tn. ridinge. 47. F. bring; Tn. brynge. 48. D. slye (*rightly*); Tn. sly; F. sley. 50. F. thro. Harl. Tn. D. furious; F. furiouse. 51. Harl. Tn. wrath; F. wrethe. 52. F. hertis. 53. F. B. Tn. *insert* and *after* Grece; *which* D. Lt. Harl. Cx. *omit.* Harl. yche othir for to kyll (*a good reading*). Cf. l. 56. F. eueriche. 55. D. among; F. amonge. D. bothe; F. both (*but wrothe in* l. 56). 56. F. eueriche. 58. Harl. Parthonopee; Cx. Parthonope; D. Partonope; Tn. Partinope; F. B. Prothonolope(!). 59. Harl. Tn. dede; F. ded. *I supply* was, *which sense and metre require*; Cx. *supplies* and. F. proude. 60. *So* F. Tn. B. Lt.; Harl. D. Cx. *put* wrechid (*wrecchid for* wrecches. 61. Cx. hom; *rest* home. 62. F. stode. 66. F. helde. 70. F. folke.

72. Tn. dwellynge; F. duellyng. 73. F. sunne; Harl. Tn. D. Cx. sonne. 74. D. Through; F. Thorough. Tn. spryng; F. spring. 75. Tn. likyng; F. likyng. 77. Harl. Tn. D. Cx. the; F. thes. 78. *twenty is written xti in the MSS.* D. olde; Cx. olde; Lt. of olde; Harl. eld; *rest* of elde. 79. Tn. mydelle; F. mydil. F. suche. 80. F. loy. 81. D. stedfastnesse; F. stidfastnesse. 82. F. B. both; *rest* hath. Harl. Th. penelope; F. *and others* penelope. 84. Harl. ne; *rest om.* Tn. myghte; F. myght. 85. *I supply* Arcite; *line too short.* F. seyne. 86. Harl. yong; F. yonge. Harl. there with alle (*so* D. Cx. Lt.); *rest* therto with al. 87. F. pleyne. 88. Harl. any; F. eny. 89. D. Lt. Cx. wan; F. whan (!). 90. F. ferforthe. F. can; *rest* gan. 91. Th. Tn. Harl. trusteth; *rest* trusted; *read* trust. D. any; F. eny. 93. F. eny throw. 94. F. thoght; hert. 95. F. bare. 96. F. hert.

101. Harl. Tn. D.B. swore (*for* swear); Cx. sware; F. sworne. 105. Tn. thenketh; F. thinketh. 106. F. fonde; suche. 107. F. B. *wrongly insert* both *before* moche; *rest omit.* F. B. and; *rest* or. 109. Harl. Cx. that; *rest omit.* 110. F. wiche; myght. 111. Tn. yeuen; F. yevin. 112. F. dyd her hert an ese; Harl. Cx. *omit* hert an; *others vary.* 114, 118. D. any; F. eny. 116. Tn. D. B. fulle; *rest* ful. 119. (*See* 126.) Harl. Cx. heste; *rest* herte, hert. 120. F. eke. Tn. Ielous; F. Ielouse. D. Cx. here (*for the rime*); F. her. 121. Harl. any; F. eny. F. seyde. 123. F. worde. Harl. Tn. apayde; F. apaid; D. B. apaid. 124. F. wend. Cx. brayd; Tn. breyde; F. breyed. 125. Harl. Cx. this nas; *rest* was. D. sleight; Cx. sleyght; F. sleght. 126. Harl. Withouten; F. With out; (*and so in* 119).

127. F. toke. F. B. as; *rest* so. 128. Harl. Tn. wille; F. wil. F. thoght. Koch *proposes to omit* hit. 129. *All ins. she after* lenger; *it is not wanted.* 131. F. ringe. 132. Harl. Cx. So; *rest* For so. Harl. Tn. entente; F. entent. 133. Tn. herte; F. hert. Harl. Tn. wente; F. went. 135. F. toke; kepe. 136. Harl. Cx. that; *rest omit.* Harl. D. Cx. reste; F. rest. 137. Tn. thoghte; F. thoght. Harl. Tn. Cx. alwey; F. ay. F. slepe. 138. F. wepe. 139. Cx. fayr; F. feire. 141. D. newfangilnesse; Tn. newfangulnes; F. new fanglesse. 143. F. Toke. D. sted-; F. stid-. 144. F. proude. 145. Harl. D. cladde; F. clad. 146. F.

whethir. 148. F. lesse grete. 149. Harl. Cx. *omit* the, *which F. and others insert after* is. 152. Harl. Tn. firste; F. first. 154. F. founde.

156. Harl. Tn. D. couer; Cx. couere; F. coueren. 157. F. Tn. pleyn. 159, 161. *All* swore. 160. Harl. Tn. mente; F. ment. 161. D. Cx. theef; F. thefe. Harl. Tn. wente; F. went. 162. Tn. herte; F. hert. Cx. enduren; *rest* endure. 167. F. feir. 169. Cx. swowneth; D. sownyth; F. swoneth. 170. Harl. Tn. D. grounde; F. ground. F. dede; ston. 171. Harl. Al; *rest om.* Cx. Crampissheth; Lt. Crampuissheth; Tn. Crampicheth; F. cravmpysshe. 172. F. agon. 174. Harl. Noon; Cx. None; *the rest insert Ne before Noon. For she speketh, all the MSS. have speketh she.* 175. F. mercie; hert. 178. F. B. for; *rest* forth. 179. Tn. D. nothir; F. nouthir. 180. F. wher; *rest* where. 182. Harl. nought; Cx. not (*for never*). Harl. D. Cx. whether; *but wher is short for whether.* Cf. Compt. unto Pite, 110; *see note.*

183. *All but* Harl. Cx. Th. *insert up before so; see next line.* 184. F. bridil. 185. F. worde. B. D. Lt. dredith; F. Tn. dred hit; Harl. Cx. drad; *read* dradde hit. 187. Tn. Cx. liste; Harl. lyste; F. lust. 190. Harl. Cx. vnnethe; F. vnneth. F. list. 191. *All un-*to; *read* to. 192. Cx. proud; F. proude. Harl. Cx. held; F. helde. 193. Harl. withouten; F. with out. Harl. Cx. mete; *rest* fee. F. B. Lt. shippe; D. shipe; Cx. sype; Harl. shepe (!); Tn. shep (!). 195. D. yaf; F. yafe. 196. Harl. owne; F. ovne. 197. Harl. Tn. D. thrifty; F. thritte. 198. B. here; F. her (i. e. *here*); Tn. D. here of; Cx. Lt. hede of. 199. Tn. Cx. liste (*pt. t.*); F. list. Harl. Cx. dere herte; F. her der hert. 200. *All meke.* 201. *All kynde (kinde).* F. hert. 203. Harl. Cx. he (*twice*); F. *and others wrongly have they the 2nd time.* 205. F. Tn. be; *rest* by. 206. F. sawe. 208. Harl. Tn. caste; F. cast. 209. Harl. owne; F. ovne. 210. Th. sente; D. Cx. sende; *rest* sent. F. B. *omit* hit; *rest* retain.

211. Harl. thirlethe; Cx. thirleth; F. B. thirled (!). 212. B. swerd; F. suerde. F. y-whet; B. I-whet; *rest* whet. 213. Tn. herte; F. hert. Harl. Tn. D. blak; F. blake. 214. Harl. Cx. in. *rest* to; *see* 215. 215. Tn. B. Lt. surete; F. suerte. F. B. in to; *rest* in. D. Cx. a whaped; Harl. a whaaped; F. a waped. 216. Harl. for; *rest om.* 217. Harl. trewest; F. truest. Harl. hir; Cx. her; F. *and others him (but see l. 218).* 218. F. dothe. 220. Harl. any; F. eny. 221. F. hert. 223. F. B. cleped; *rest* called. F. hertis life. 227. Harl. D. Cx. B. plight; F. I-plyght. 229. *So* Tn. Harl. Cx. D; F. B. Alas now hath he left me causeles. 232. Tn. herte, pees; F. hert, pes. 233. B. caught; F. caght. Tn. D. Cx. lees; F. les.

234. F. B. me (!); *rest* him. 235. F. hert. 238. F. pleyn. Harl. Tn. harde; F. hard. 239. F. yafe; hert. 240. F. harme. 241. F. certis. *All be founde; but be is copied in from the line above; see l. 47.* 242. F. helpe. 243. Tn. desteny; F. destany. F. B. *om.* ful. 246. F. seide (*twice*.) 252. F. souereigne. 253. *I supply and from* Cx; Harl. *has* And is there nowe neyther. 254. Lt. vouchesauf; Cx. vouchen sauf; F. vouchesafe. 256. F. certis. 257. F. B. causer (*for* caus-e); *rest* cause. 258. F. dedely. 259. F. oght. 260. Harl. Lt. slee; Tn. D. Cx. sle; F. slene. F. frende. 263. Harl. wot; F. wote.

264, 265. Harl. Cx. But for I was so pleyne, Arcyte, In alle my werkes, much and lyte; *and omit* was in l. 266. 267. F. honor. Tn. saue; F. D. safe; Harl. Cx. sauf. 268. F. put. 269. Harl. Tn. recche; F. rek. 270. F. B. *om.* that. F. suerde. 271. Tn. herte; F. hert. F. thro. 272. F. suete. 274. Harl. Tn. vntrewe; F. vntrew. 275. Harl. putte; F. put. 278. Tn. D. Ff. Lt. turme; *rest* come. 279. Tn. Harl. Cx. D. Lt. And then shall this that now is mis ben (be); F. B. And turme al this that hath be mys to. 280. F. foryeve; Tn. foryife; Harl. 372, foryiue (*rightly*). 281. F. hert. Harl. seyne (*gerund*); F. seyn. 282. F. wheder; prey; pleyn. 284, 5, 8. F. cheyn, tweyn, peyn. 287. D. Cx. on; Harl. of; F. Tn. B. vpon. 288. D. verily; F. verrely.

290. Harl. Cx. *omit this stanza.* F. dethe (*wrongly*); *rest* deth. *All* soght, sought; *read* y-soght. 291. D. B. mordre; F. mourdre. 292. F. vnkynndnesse. 293. Tn. D. faste; F. fast. 296. F. avaunt. Tn. B. Lt. bet; F. beter. 298. Tn. Lt. With oute; F. With out. 299. *Some of the final rimes in this stanza are forced ones.* F. B. shal; *rest* sholde (shulde). F. prey. 300. F. dethe; Harl. Cx. dye. F. foule. 301. F. mercie. Tn. gilteles; F. gittles. 302. Harl. pleyne; F. pleyn. F. lyfe. Harl. Cx. *ins.* that; F. *and others omit.* 304. Tn. D. unto; F. to. 305. F. skorne. 306. F. B. *om.* hit. 307. F. *and others insert to before* have; Tn. D. Lt. Cx. *omit.* 308. D. hadde; F. had. 309. F. Apprile; Harl. Aueryll. 310. F. B. yow be; *rest om.* be. F. stidfast. 311. F. souereigne. 312. F. slayn. 313. Tn. D. Lt. She; Harl. Sheo; *rest* Who. F. B. *insert she before* shal. 314. F. *om.* 1st a. 315. Is] F. this (!) 316. Harl. fleen; Cx. fle (*for renne*). F. lest.

317. Harl. Cx. But; *rest* Now. F. mercie. F. myssey (*omitting e in-eye throughout, wrongly*); Harl. myssaye, &c. 318. *So* F. B.; *rest* Have I ought seyde out of the weye. F. seyde. 319. Harl. Cx. half (*for* al). 320. F. dothe; songe. F. chaunt plure; Harl. Chaunte pleure. 321. F. pleyn. 323. F. borne. 325. Harl. Cx. nys; F. B. D. ther is no; Tn. ther nis no (*too many syllables*). 328. F. furlonge. F. B. other (*for* or); *rest* or. 329. F. thenketh; Tn. thynketh. 330. Tn. stant; F. stont. 331. Harl. Cx. To profren efte; D. Tn. Lt. Efte to profre; F. B. To suere yet. Tn. D. Cx. Lt. assure; F. asure. 332. F. trew; mercie. Harl. and love me til I dye; Cx. and love me til he deye. 334. F. B. this; D. Tn. suche; Harl. Cx. thilke. 335. F. reche; Tn. D. recche; *and so with* feche, &c. 339. F. destany; Tn. destyne (*for the rime*). 341. F. weyke. 343. Harl. D. Cx. yeve; F. yf; Tn. gife.

344. F. efte. Tn. Cx. putten; F. put. 347. Tn. deth; F. dethe. Tn. D. Lt. Ff. *insert in; rest om.* 348. Harl. Tn. destenye; D. destynye; F. destany. 349. F. Analida. F. B. to; *rest* so. 351. *This stanza only occurs in* Tn. D. Lt. Ff. Th.; *I follow* Tn. *mainly.* Tn. Annelida; wofull. 352. Tn. Lt. Ff. of; D. with. 353. D. Th. deed; *rest* dede. D. betwixe; Th. betwyxe; Ff. bitwixte; Tn. Lt. betwix. 354. Tn. felle; Th. fel. Ff. a swowe; Tn. a swow. 355. Lt. Th. avoweth; D. avowith; Tn. avoyth. 356. Tn. With-Inne; *rest* With-in. Tn. sorofulle. 357. Tn. shapyn; aftyr. shal after] Lt. Th. may plainly.

## VIII. CHAUCERS WORDES UNTO ADAM, HIS OWNE SCRIVEYN.

Adam scriveyn, if ever it thee bifalle  
Boece or Troilus to wryten newe,  
Under thy lokkes thou most have the scalle,  
But after my making thou wryte trewe.  
So ofte a daye I mot thy werk renewe, 5  
Hit to correcte and eek to rubbe and scrape;  
And al is through thy negligence and rape.

*From T. (= MS. R. 3. 20 in Trin. Coll. Library, Cambridge). It also occurs in Stowe's edition (1561).*

TITLE; T. *has*--Chauciers wordes .a. Geffrey vn-to Adame his owen scryveyne; Stowe *has*--Chaucers woordes vnto his owne Scriuener.

1. T. scryveyne; byfalle. 2. T. Troylus for to; nuwe. 3. T. thy long lokkes (*see* note); thowe. 4. T. affter; makyng thowe wryte more truwe (*see* note). 5. T. offt; renuwe. 6. T. It; corect; Stowe *has* correcte. T. eke. 7. T. thorough; neclygence.

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## IX. THE FORMER AGE.

A blisful lyf, a paisible and a swete  
Ledden the peples in the former age;  
They helde hem payed of frutes, that they ete,  
Which that the feldes yave hem by usage;  
They ne were nat forpampred with outrage; 5  
Unknowen was the quern and eek the melle;  
They eten mast, hawes, and swich pounage,  
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 gniden, and eete nat half y-nough  
No man yit knew the forwes of his lond;  
No man the fyr out of the flint yit fond;  
Un-korven and un-grobbed 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 waves grene and blewe;  
No marchaunt yit ne fette outlandish ware;  
No trompes for the werres folk ne knewe,  
No 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 bysinesse  
To grobbe up metal, lurkinge in darknesse,  
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 wildnesse, ne no busshes for to winne  
Ther poverte is, as seith Diogenes, 35  
Ther as vitaile is eek so skars and thinne  
That noght but mast or apples is ther-inne.

But, ther as bagges been and fat vitaile,  
Ther wol they gon, and spare for no sinne  
With al hir ost the cite for tassaile. 40

Yit were no paleis-chaumbres, ne non halles;  
In caves and [in] wodes softe and swete  
Slepten this blissed folk with-oute walles,  
On gras or leves in parfit quiete.  
No doun of fetheres, ne no bleched shete 45  
Was kid to hem, but in seurtee they slepte;  
Hir hertes were al oon, with-oute 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 taylage by no tyrannye;  
Humblesse and pees, good feith, the emperice, 55  
[Fulfilled erthe of olde curtesye.]

Yit was not Iupiter the likerous,  
That first was fader of delicacye,  
Come in this world; ne Nembrot, desirous  
To reynen, had nat maad his toures hye. 60  
Allas, allas! now may men wepe and crye!  
For in our dayes nis but covetyse  
[And] doublenesse, and tresoun and envye,  
Poyson, manslauhtre, and mordre in sondry wyse. 64

### Finit Etas prima. Chaucers.

1. I. Blysfyl; paysyble. 2. I. poeples; Hh. peplis. 3. I. paied of the; Hh. paied with the (*but omit* the). I. fructes; Hh. frutes. 4. I. Whiche. 5. I. weere; Hh. were. I. Hh. owtrage. 6. I. Onknowyn. I. quyerne; Hh. qwerne. I. ek. 7. I. swych pownage. 9. I. grownd; wownded; plowh. 11. I. gnodded; Hh. knoddyd; *read* gniden; *see* note. I. I-nowh. 12. I. knewe; Hh. knew. 13. I. owt; flynt; fonde. 15. I. spices. 16. I. sawse; Hh. sause. I. galentyne; Hh. galantine. 17. I. madyr; Hh. madder. Hh. wellyd (*wrongly*), I. wod; Hh. woode. 18. I. knewh. I. fles; Hh. flese (*for* flees). I. is (*for* his); Hh. hys. 19. I. flessh; wyste. 20. I. knewh. Hh. was; I. is.

22. I. owt-. 23. I. *inserts* batails (Hh. batayllys) *after* No. 24. I. towres; rownde. 26. I. profyt; rychesse. 27. I. corsed; Hh. cursyd. 28. I. fyrst; Hh. first. I. dede; bysynesse. 29. I. lurkyng. Hh. derknesse; I. dirkenesse. 30. I. Ryuerys fyrst gemmys sowhte. 31. I. cursydnesse. 32. Hh. couetyse; I. coueytise. I. fyrst owr; browhte. 33. I. Thyse tyrauntz. *Both* put. 34. I. *inserts* places (Hh. place of) *after* No. I. wyne. 36. I. vitayle; ek. 37. I. nat (*for* noht); Hh. nowt. 39. I. synne. 40. I. Cyte. I. forto asayle; Hh. for to asayle. 41. Hh. were; I. was. 42. I. kanes. I. Hh. *om.* 2nd in; *which I supply*. 43. I. Sleptin; blyssed; with-owte. 44. Hh. On; I. Or. I. parfyt loye reste and quiete (!); Hh. parfite loy and quiete (!). 45. I. down. 46. I. kyd. I. surte; Hh. surt. 47. I. weere; on; -owte. 48. I. Euerych; oother.

49. I. hawberke. 50. I. lambyssh. I. poeple; Hh. pepyl. Hh. voyd; I. voyded. Hh. vice; I. vyse. 51. I. fantesye. 52. I. eche; oother. 53. I. pride. 54. I. tyranye. 55. Hh. Humblesse; I. Vmblesse. I. pes. 56. *Not in the MSS.; I supply it.* Koch *suggests*--Yit hadden in this worlde the maistrye. 57. I. Iuppiter; Hh. Iupiter. I. lykerous. 58. I. fyrst; fadyr; delicacie. 59. I. desyrous. 60. I. regne; towres. 61. Hh. men; *which I omits*. 62. I. owre. 63. I. Hh. *omit first* And, *which I supply*. I. Hh. Dowblenesse. 64. I. Poyson and manslawtre; Hh. Poysonne manslawtyr. *Finit, &c.; in Hh. only.*

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## X. FORTUNE.

*Balades de visage sanz peinture.*

### I. Le Pleintif countre Fortune.

This wrecched wordes transmutacioun,

As wele or wo, now povre and now honour,  
With-ouen 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 muche hath yit thy whirling up and down  
Y-taught me for to knowen in an hour.  
But trewely, no force of thy reddour  
To him that over him-self hath the maystrye!  
My suffisaunce shal be my socour: 15  
For fynally, Fortune, I thee defye!

O Socrates, thou stedfast champioun,  
She never mighte be thy tormentour;  
Thou never dreddest hir oppressioun,  
Ne in hir chere founde thou no savour. 20  
Thou knewe wel deceit 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 him-self hit wene, 25  
And he that hath him-self hath suffisaunce.  
Why seystow thanne I am to thee so kene,  
That hast thy-self 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 divisioun bi-twene  
Frend of effect, and frend of countenaunce;  
Thee nedeth nat the galle of noon hyene, 35  
That cureth eyen derke fro hir 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 wikke is thy grevaunce,  
And eek thou hast thy beste frend alyve.

## III. La respounse du Pleintif countre Fortune.

Thy lore I dampne, hit is adversitee.  
My frend maystow nat reven, blind goddess! 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  
 Prenostik is thou wolt hir tour assayle;  
 Wikke appetyt comth ay before seknesse: 55  
 In general, this reule may nat fayle.

**La respouse de Fortune countre le Pleintif.**

Thou pinchest at my mutabilitee,  
 For I thee lente a drope of my richesse,  
 And now me lyketh to with-drawe 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, thexecucion of the magestee 65  
 That al purveyeth of his rightwisnesse,  
 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 bisinesse 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. 79

*Explicit.*

The spelling is conformed to that of the preceding poems; the alterations though numerous are slight; as *y* for *i*, *au* for *aw*, &c. The text mainly follows MS. I. (= li. 3. 21, Camb. Univ. Library). Other MSS. are A. (Ashmole 59); T. (Trin. Coll. Camb.); F. (Fairfax 16); B. (Bodley 638); H. (Harl. 2251).

2: F. pouerte; *rest* poure (poore, pore, poeere). 8, 16: I. fynaly; deffye. 11: I. mochel; *the rest* muche, moche. 13: I. fors; thi reddowr. 17: I. stidfast chaumpyoun. 18: I. myht; thi tormentowr. 20: I. fownde thow.

21: I. the deseyte; A. T. H. *om.* the. 22: I. most. 23: I. knew; *rest* knowe. I. ek. 24: I. fynaly; the deffye. 27: H. seystow; I. seysthow. I. (*only*) *om.* to. 30: *So* I; *rest* Thou shall not stryue. 31: I. woost thow; B. wostow; A. T. wostowe. 36: I. derkyd; *rest* derke (derk). T. from hir; H. from ther; A. frome theire; F. B. fro; I. for. 37: H. seestow; A. T. seestowe; I. *partly erased*. 43: I. Wolthow; B. Woltow. 46: I. most thow; H. thow must; *the rest* maystow, maisthow, maistow.

49: I. dempne; F. B. H. dampne. 50: I. maysthow; B. maistou; H. maystow. 51: I. thanke to; F. thanke yt; B. thanke it; H. thank it nat: (Lansdowne and Pepys also have thank it). 60: I. apresse; *rest* oppresse. 61: I. A. or; *rest* and. 62: I. welkne; A. B. H. welkin; F. welkene; T. sky. 63: I. brutelnesse; T. brutilnesse; F. B. H. brotelnesse; A. brittelnesse. *After* l. 64, a new rubric is wrongly inserted, thus: I. Le pleintif; F. B. H. Le pleintif encontre Fortune; A. The Pleyntyff ageinst Fortune; T. Thaunswer of the Lover ayenst Fortune; see note. 65: A. F. thexecucion; B. thexecucyon; I. excussyoun. I. maieste; *rest* magestee (mageste). 71: I. intersse (*sic*); (Lansd. and Pepys intresse); T. F. B. interesse; A. H. encesse.

73: I. gentillesse; *the rest* gentillesse. 76: *In* I. *only*; *the rest* omit this line. 77: A. F. B. H. And; I. T. That. I. lest; *rest* list (liste). *At end*--B. *Explicit*.

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XI. MERCILES BEAUTE: A TRIPLE ROUNDEL.

I. *Captivity.*

Your yen two wol slee me sodenly,  
I may the Beaute of hem not sustene,  
So woundeth hit through-out my herte kene.

And but your word wol helen hastily  
My hertes wounde, whyl that hit is grene, 5  
*Your yen two wol slee me sodenly,*  
*I may the Beaute of hem not sustene.*

Upon my trouthe I sey yow 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 Beaute of hem not sustene,*  
*So woundeth hit through-out my herte kene.*

### II. Rejection.

So hath your Beaute 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 yow sooth, me nedeth not to feyne;  
*So hath your Beaute fro your herte chaced*  
*Pitee, that me ne availeth not to pleyne.* 20

Allas! that nature hath in yow compassed  
So greet Beaute, that no man may atteyne  
To mercy, though he sterve for the peyne.  
*So hath your Beaute fro your herte chaced*  
*Pitee, that me ne availeth not to pleyne;* 25  
*For Daunger halt your mercy in his cheyne.*

### III. Escape.

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 answeere, and seye this or 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 y-strike out of his sclat,  
And he is strike out of my bokes clene 35  
For ever-mo; [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.* 39

### Explicit.

*This excellent text is from P. (MS. Pepys 2006, p. 390). I note all variations from the MS.]*

1. P. Yowre two yen; *but read* Your yen two; *for in ll.*, 6, II, *the MS. has* Your yen, &c. P. wolle sle. 2. them; *read* hem. 3. wondeth it thorowout (out *in the margin*). 4. wille. 5. Mi hertis wound while; it. 6, 7. Your yen, &c. 8. trouth. 9. liffe; deth. 10. deth; trouth. 11-13. Your yen, &c. 14. yowre. 15. nauaileth; pleyne. 16. danger.

17. deth. 18. soth; fayn. 19, 20. So hath your, &c. 21. compassed. 22. grete; atteyn. 23. peyn. 24-26. So hath your Beaute, &c. 28. neuere. 29. fre. 30. answeere & sey. 32, 33. Syn I fro loue, &c. 34. I strike. 36. this is (*read* ther is). 37-39. Syn I fro

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## XII. TO ROSEMOUNDE. A BALADE.

Madame, ye ben of al beaute shryne  
 As fer as cerclid is the mappemounde;  
 For as the cristal glorious ye shyne,  
 And lyke ruby ben your chekes rounde.  
 Therwith ye ben so mery and so iocounde, 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 daliaunce.

For thogh I wepe of teres ful a tyne,  
 Yet may that wo myn herte nat confounde; 10  
 Your seemly voys that ye so smal out-twyne  
 Maketh my thoght in loye and blis habounde.  
 So curteisly I go, with love bounde,  
 That to my-self I sey, in my penaunce,  
 Suffyseth me to love you, Rosemounde, 15  
 Thogh ye to me ne do no daliaunce.

Nas never pyk walwed in galauntyne  
 As I in love am walwed and y-wounde;  
 For which ful ofte I of my-self divyne  
 That I am trewe Tristan the secounde. 20  
 My love may not refreyd be nor afounde;  
 I brenne ay in an amorous plesaunce.  
 Do what you list, I wil your thral be founde,  
 Thoghe ye to me ne do no daliaunce. 24

**Tregentil. Chaucer.**

*From MS. Rawl. Poet. 163, leaf 114.*

*No title in the MS. Readings. 2. mapamonde. 3. cristall. 4. chekys. 5. ioconde. 6. Reuell; se; dance. 8. Thought (see 16); daliance. 11. semy (sic); read seemly; fynall, for final(misreading of final). 12. Makyth; ioy; blys. 13. curtaysly. 18. I wounde. 19. deuyne. 20. trew. 21. refreyde (with be above the line, just before it); affounde. 22. amoureuse. 23. lyst; wyl. 24. daliance.*

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## XIII. TRUTH.

**Balade de bon conseil.**

Flee fro the prees, and dwelle with sothfastnesse,  
 Suffyce unto thy good, though hit be smal;  
 For hord hath hate, and climbing tikelnesse,  
 Prees hath envye, and wele blent overal;  
 Savour no more than thee bihove shal; 5  
 Werk wel thy-self, that other folk canst rede;  
 And trouthe shal deliver, hit is no drede.

Tempest thee noght al croked to redresse,  
 In trust of hir that turneth as a bal:  
 Gret reste stant in litel besinesse; 10  
 And eek be war to sporne ageyn an al;  
 Stryve noght, as doth the crokke with the wal.  
 Daunte thy-self, that dauntest others dede;  
 And trouthe shal deliver, hit is no drede.

That thee is sent, receyve in buxumnesse, 15

The wrastling for this worlde axeth a fal.  
 Her nis 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 hye wey, and lat thy gost thee lede: 20  
 And trouthe shal delivere, hit is no drede.

**Envoy.**

Therefore, thou vache, leve thyn old wrecchednesse  
 Unto the worlde; 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 shal delivere, hit is no drede. 28

**Explicit Le bon conseil de G. Chaucer.**

TITLE. Gg. *has*--Balade de bone conseyl; F. *has*--Balade.

*The MSS. are* At. (Addit. 10340, Brit. Museum); Gg. (Camb. Univ. Library, Gg. 4. 27); E. (Ellesmere MS.); Ct. (Cotton, Cleop. D. 7); T. (Trin. Coll. Camb. R. 3. 20); F. (Fairfax 16); *and others. The text is founded on* E.

2. E. Suffise. E. good; T. goode; At. Ct. thing; Gg. thyng. 4. At. blent; T. blentethe; Gg. blyndyth; E. blyndeth; Ct. blindeth; *see note.* 5. E. the. 7. T. *inserts thee before* shal. 8. Tempest] Harl. F. T. Payne. 9. E. trist; *the rest* trust. 10. Gg. Gret reste; T. Gret rest; E. For gret reste; Ct. For greet rest; At. Mych wele. E. bisynesse; *rest* besynesse. 11. E. ek; agayn. 13. E. Ct. Daunt; *the rest* Daunte. 14. T. *inserts thee before* shal. 15. E. the; boxomnesse.

19. Know thy contree] Harl. F. T. Loke vp on hie. E. lok; *the rest* loke, looke. 20. *For* Hold the hye wey, Harl. F. *and others have* Weyve thy lust. E. the (*for* thee). 21. T. *inserts thee before* shal. 22-28. *This stanza is in At. only.* 22. At. thine olde wrechedenesse. 23. At. world. 24. At. Crie hym; hys hie. 25. At. the; nouyt. 26. At. Drawe; hym. 27. At. the; eke; heuenelyche. 28. At. schal delyuere. COLOPHON: *so in* F.

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XIV. GENTILESSE.

**Moral Balade of Chaucer.**

The firste stok, fader of gentilesse--  
 What man that claymeth gentil for to be,  
 Must folowe his trace, and alle his wittes dresse  
 Vértu to sewe, and vyces for to flee.  
 For unto vertu longeth dignitee, 5  
 And noght the revers, saufly 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 goste, and loved besinesse, 10  
 Ageinst the vyce of slouthe, in honestee;  
 And, but his heir love vertu, as dide he,  
 He is noght 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 vertuous noblesse;  
 That is appropred unto no degree,  
 But to the firste fader in magestee,  
 That maketh him his heir, that can him queme, 20  
 Al were he mytre, croune, or diademe.

1. Cx first; Harl. ffirste; Ct. firste. T. gentillesse; *rest* gentilnesse. 3. Cx *om.* alle. 4. A. T. suwe; Harl. shew (*for* sewe); Cx folowe (!). 5. Cx vertue; dignyte. 6. Cx not; *rest* nouyt, nought, noyte. 7. Cx mytor; A. T. Harl. Add. mytre. Cx crowne; dyademe. 8. Cx rightwisnes. 9. A. Ct. Ha. pitous; Cx pyetous. 10. Cx besynes. 11. A. Ageinst; T. Ageynst; Cx Agayn. Cx *om.* the. Cx honeste. 12. Cx eyer; *rest* heire, heyre, eyre. 13. Cx not; Ct. Ha. nought. Cx though; Add. thogh. 14. Cx mytor; crowne. 15. Cx *omits* heir. Cx holde; *rest* olde; *but read* old. 16. Cx al; *rest* as. 17. Cx eyer.

18. Cx degre. 19. Cx first; mageste. 20. Ct. That maketh his heires hem that hym queme (*omitting* can); A. That mathe his heyre him that wol him qweme; T. That makethe heos heyres hem that wol him qweeme; Add. That maketh his eires hem that can him queme; Cx That makes hem eyres that can hem queme; *with other variations. I follow Cx, supplying his, and putting him and heir in the singular; cf. he in l. 21.* 21. Cx crowne mytor.

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## XV. LAK OF STEDFASTNESSE.

### Balade.

Som tyme this world was so stedfast and stable  
 That mannes word was obligacioun,  
 And now hit is so fals and deceivable,  
 That word and deed, as in conclusioun,  
 Ben no-thing lyk, for turned up so doun 5  
 Is al this world for mede and wilfulnesse,  
 That al is lost for lak of stedfastnesse.

What maketh this world to be so variable  
 But lust that folk have in dissensioun?  
 Among us now a man is holde unable, 10  
 But-if he can, by som collusioun,  
 Don his neighbour wrong or oppressioun.  
 What causeth this, but wilful wrecchednesse,  
 That al is lost, for lak of stedfastnesse?

Trouthe is put doun, resoun is holden fable; 15  
 Vertu hath now no dominacioun,  
 Pitee exyled, no man is merciabile.  
 Through covetyse is blent discrecioun;  
 The world hath mad a permutacioun  
 Fro right to wrong, fro trouthe to fikelnesse, 20  
 That al is lost, for lak of stedfastnesse.

### Lenvoy to King Richard.

O prince, desyre to be honourable,  
 Cherish thy folk and hate extorcioun!  
 Suffre no thing, 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 worthinesse,  
 And wed thy folk agein to stedfastnesse. 28

### *Explicit.*

*The MSS are:* Harl. (Harl. 7333); T. (Trin. Coll. R. 3. 20); Ct. (Cotton, Cleop. D. 7); F. (Fairfax 16); Add. (Addit. 22139); Bann. (Bannatyne); *and others.* Th. = Thynne (1532). *I follow Ct. chiefly. The title Balade is in F.*

1. Ct. Sumtyme. Ct. F. the; Harl. T. Add. this. Ct. worlde. 2. Ct. worde. 3. Ct. nowe it; false; deseiuable. 4. Ct. worde; dede. 5. Harl. T. Beon; Add. Ar; Ct. Is; F. Ys. Ct. lyke. 6. Ct. all; worlde. 8. Ct. worlde; variable. 9. Ct. folke; discension. 10. *The MSS. have* For among vs now, *or* For nowe a dayes; *but* Bann. *omits* For, *which is not wanted.* 11. Bann. Harl. T. Th. collusion; Ct. F. Add. conclusioun (*but see* l. 4). 12. Ct. Do; neyghburgh. 15. Ct. putte. 17. Ct. Pite. 18. Ct. Thorough. 19. Ct. worlde. T. F. Add. Th. a; Bann. ane; Ct. *om.*

20. Ct. trought; F. trouthe. TITLE. T. Lenvoye to Kyng Richard; F. Harl. Th. Lenvoy. 22. Ct. honorable. 23. Ct. Cherice thi. 25. Ct. thine estaat doen; thi. 26. Ct. Shewe; swerde. 27. Ct. Drede; truthe. 28. Ct. thi; ayen. Ct. Th. add *Explicit.*

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## XVI. LENVOY DE CHAUCER A SCOGAN.

To-broken been the statuts hye in hevене  
That creat were eternally to dure,  
Sith that I see the brighte goddes sevене  
Mow wepe and wayle, and passioun endure,  
As may in erthe a mortal creature. 5  
Allas, fro whennes may this thing procede?  
Of whiche errour I deye almost for drede.

By worde eterne whylom was hit shape  
That fro the fifte cercle, in no manere,  
Ne mighte a drope of teres doun escape. 10  
But now so wepeth Venus in hir spere,  
That with hir teres she wol drenche us here.  
Allas, Scogan! this is for thyn offence!  
Thou causest this deluge of pestilence.

Hast thou not seyde, in blasphemie of this goddes, 15  
Through pryde, or through thy grete rakelnesse,  
Swich thing as in the lawe of love forbode is?  
That, for thy lady saw nat thy distresse,  
Therfor thou yave hir up at Michelmesse!  
Allas, Scogan! of olde folk ne yonge 20  
Was never erst Scogan blamed for his tonge!

Thou drowe in scorn Cupyde eek to record  
Of thilke rebel word that thou hast spoken,  
For which he wol no lenger be thy lord.  
And, Scogan, thogh his bowe be nat broken, 25  
He wol nat with his arwes been y-wroken  
On thee, ne me, ne noon of our figure;  
We shul of him have neyther hurt ne cure.

Now certes, frend, I drede of thyn unhappe,  
Lest for thy gilt the wreche of Love procede 30  
On alle hem that ben hore and rounde of shape,  
That ben so lykly folk in love to spede.  
Than shul we for our labour han no mede;  
But wel I wot, thou wilt answer and seye:  
'Lo! olde Grisel list to ryme and pleye!' 35

Nay, Scogan, sey not so, for I mexcuse,  
God help me so! in no rym, doutelees,  
Ne thinke I never of slepe wak my muse,  
That rusteth in my shethe stille in pees.  
Why! I was yong, I putte hir forth in prees, 40  
But al shal passe that men prose or ryme;  
Take every man his turn, as for his tyme.

### Envoy.

Scogan, that knelest at the stremes heed  
Of grace, of alle honour and worthinesse,  
In thende of which streme I am dul as deed, 45  
Forgete in solitarie wildernesse;  
Yet, Scogan, thenke on Tullius kindenesse,  
Minne thy frend, ther it may fructifye!  
Far-wel, and lok thou never est Love defye! 49



TITLE: *so in MS. Fairfax 16. Second Title from Ju.*

*The authorities are: F. (Fairfax 16); Th. (Thynne's edition, 1532); and a printed copy by Julian Notary (Ju.). I follow F. mainly.*

2. F. ys; sothefastnesse. 3. F. worde. 4. F. noo. Ju. Th. trewe; F. trew. 5. F. therfore though; hight (Ju. hyghte). 6. F. woo. 7. F. writen; hyt noo. 8. Ju. Lest; F. Leste. 9. F. hyt. 10. F. euere. 11. F. oute. 12. F. neuere. 13. F. foole. Th. efte; F. ofte; Ju. oft. F. leuere. 15. F. woo disseuere. 16. F. noo. 17. F. yet; thow doo; take; wyfe. 19. F. thow; flessh; lyfe. 20. F. ben. F. wives; Ju. Th. wynes.

21. F. yf; hooly writte. 22. F. the. 23. F. the. 24. F. Ju. *om. to; which Th. inserts.* 25. F. writte; Th. writ; Ju. wryt. 26. F. yow take; hyt. 27. F. Vnwise; kan noo. 28. F. thow; the. 29. F. wyfe; yow. 31. F. yow; lyfe. 32. F. fredam. F. harde it is; Ju. hard is; Th. foule is (*omitting ful*). *All add Explicit.*

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## XVIII. THE COMPLEYNT OF VENUS.

*The Lover's worthiness.*)

s so hy comfort to my plesaunce,  
hat I am in any hevinesse,  
to have leyser of remembraunce  
he manhod and the worthinesse,  
he trouthe, and on the stedfastnesse  
whos I am al, whyl I may dure;  
ghete blame me no creature,  
ry wight preiseth his gentilesse.  
s bountee, wisdom, governaunce  
re then any mannes wit can gesse;  
ce hath wold so ferforth him avaunce  
knighthode he is parfit richesse.  
r honoureth him for his noblesse;  
so wel hath formed him Nature,  
um his for ever, I him assure,  
ry wight preiseth his gentilesse.  
t-withstanding al his suffisaunce,  
til herte is of so greet humblesse  
n worde, in werke, in contenaunce,  
to serve is al his besinesse,  
um set in verrey sikernesse.  
ghete I blesse wel myn aventure,  
it him list me serven and honoure;  
ry wight preiseth his gentilesse.

*(Disquietude caused by Jealousy.)*

rtes, Love, hit is right covenable  
en ful dere bye thy noble thing,  
e a-bedde, and fasten at the table,  
to laughe, and singe in compleyning,  
un to caste visage and loking,  
o chaungen hewe and contenaunce,  
in sleping, and dremen at the daunce,  
evers of any glad feling.  
e be hanged by a cable!  
lde al knowe through hir espying;  
yth no wight no-thing so resonable,  
nis harm in hir imagening.  
ere abought is love in yeving,  
ofte he yiveth with-outen ordinaunce,  
ow ynogh, and litel of plesaunce,  
evers of any glad feling.  
yme his yift is agreable,  
encomberous is the using;  
el lalouslye, the deceyvable,

I.

Il n'est confort que tant de biens me face,  
Quant je ne puis a ma dame parler,  
Comme d'avoir temps, loisir et espace  
De longuement en sa valour penser,  
5 Et [de] ses doulz fais femenins recorder 5  
Dedens mon cuer. C'est ma vie, par m'ame,  
Ne je ne truis nul homme qui me blasme,  
Car chascun a joye de li loer.  
Il a en li bonte, beaute et grace,  
10 Plus que nulz homs ne saroit deviser. 10  
C'est grant eur quant en si pou de place  
Dieux a voulu tous les biens assembler.  
Honneur la vuelt sur toutes honorer.  
Oncques ne vi si [douce et] plaisant dame  
15 De toutes gens avoir si noble femme; 15  
Car chascun a joye de li loer.  
Ou qu'elle soit, bien fait et mal efface.  
Moult bien li siet le rire et le jouer.  
Son cuer esbat et les autres soulace  
20 Si liement qu'on ne l'en doit blasmer. 20  
De li veoir ne se puet nulz lasser.  
Son regart vault tous les biens d'un royaume.  
Il semble bien qu'elle est tres noble femme,  
Car chascun a joye de li loer.

II.

25 Certes, Amours, c'est chose convenable 25  
Que voz grans biens [vous] faciez comparer:  
Veillier ou lit et jeuner a la table,  
Rire plourant et en plaignant chanter,  
Baissier les yeux quant on doit regarder,  
30 Souvent changier couleur et contenance, 30  
Plaindre en dormant et songier a la dance  
Tout a rebours de ce qu'on vuelt trouver.  
Jalousie, c'est l'amer du deable;  
Elle vuelt tout veoir et escouter,  
35 Ne nulz ne fait chose si raisonnable 35  
Que tout a mal ne le vueille tourner.  
Amours, ainsi fault voz dons acheter,  
Et vous donnez souvent sanz ordonnance  
Assez douleur et petit de plaisance,  
40 Tout a rebours de ce qu'on vuelt trouver. 40  
Pour un court temps le gieu est agreable;  
Mais trop par est encombreux a user.  
Et, ja soit il a dames honorable,

n-tyme causeth destourbing.  
e we ever in drede and suffering,  
ncerteyn we languisshe in penaunce,  
n ful often many an hard meschaunce,  
evers of any glad feling.

(Satisfaction in Constancy.)

tes, Love, I sey nat in such wyse  
r tescape out of your lace I mente;  
o longe have been in your servyse  
r to lete of wol I never assente;  
e thogh lalousye me tormente;  
:th me to see him whan I may,  
erfore certes, to myn ending-day  
:him best ne shal I never repente.  
rtes, Love, whan I me wel avyse  
estat that man may represente,  
ave ye maked me, through your franchise,  
he best that ever on erthe wente.  
ve wel, herte, and look thou never stente;  
:the Ielous putte hit in assay  
r no peyne wol I nat sey nay;  
:him best ne shal I never repente.  
o thee hit oghte y-nogh suffyse  
ve so hy a grace to thee sente,  
:e the worthiest in alle wyse  
ost agreable unto myn entente.  
io farther, neyther wey ne wente,  
ave suffisaunce unto my pay.  
ol I ende this compleynt or lay;  
:him best ne shal I never repente.

Lenvoy.

s, receyveth this compleynt in gree,  
our excellent benignitee  
ct after my litel suffisaunce. 75  
:that in my spirit dulleth me,  
:endyting al the soteltee  
ny bereft out of my remembraunce;  
eek to me hit is a greet penaunce,  
n in English hath swich scarsitee, 80  
we word by word the curiositee  
raunson, flour of hem that make in Fraunce.

A leurs amis est trop grief a porter.  
45 Toudiz convient souffrir et endurer, 45  
Sans nul certain languir en esperance,  
Et recevoir mainte male meschance,  
Tout a rebours de ce qu'on vuelt trouver.

III.

Amours, sachiez que pas ne le vueil dire  
50 Pour moy getter hors des amoureux las; 50  
Car j'ay porte si long temps mon martire  
Que mon vivant ne le guerpiray pas.  
Il me souffist d'avoir tant de soulas  
Que veoir puisse la [belle et] gracieuse;  
55 Combien qu'el est [en]vers moy dangereuse, 55  
De li servir ne serai jamaiz las.  
Certes, Amours, quant bien droit [je] remire  
Les haulx estas, les moyens et les bas,  
Vous m'avez fait de tous les bons eslire,  
60 A mon avis, le meilleur, en tous cas. 60  
Or aime, cuer, ainsy que tu pourras;  
Car ja n'aras paine si doulereuse,  
Pour ma dame, que ne me soit joieuse;  
De li servir ne seray jamaiz las.  
65 Cuer, il te doit assez plus que souffire 65  
D'avoir choisy ce[ll]e que choisi as.  
Ne quiers [or] plus royaume ne empire,  
Car si bonne jamaiz ne trouveras,  
Ne si belle par mes yeux ne verras:  
70 C'est jeunesse sachant et savoureuse. 70  
Ja soit elle de m'amour desdaigneuse,  
De li servir ne seray jamaiz las.

TITLE: *so in* F. Ff. Ar.; *see* Notes. *The MSS. are:* T. (Trin. Coll. Cambridge, R. 3. 20); A. (Ashmole 59); Tn. (MS. Tanner 346); F. (Fairfax 16); Ff. (MS. Ff. I. 6. Camb. Univ. Library); Ar. (Arch. Seld. P. 24); P. (Pepys 2006); etc. Th.=Thynne (1532). *I follow F. mainly.*

1. F. high; T. A. hye (hy is better). 2. F. When; eny. 4. F. manhod; *the rest have final e*. 5. F. stidfastnesse. 6. F. whiles; A. whilest; *rest* while. 7. F. oght; Tn. oghte to. 9. F. ys bounte. F. T. A. Th. *insert* and *after* wisdom; *but the rest omit it*. 10. F. eny manes witte. 11. F. wolde (*wrongly*); Ff. wold. F. fersorthe. 12. F. parfite.

14. F. well. 16. F. preysith. 18. F. hert; grete. 19. F. werk. 21. F. sikimesse. 22. F. oght. 25. F. certis. 26. T. A. Tn. Th. thy; F. Ff. the. 27. F. a-bed; T. A. a-bedde. 28. F. Weping; laugh; sing; compleynyng.

29. F. cast; *the rest* caste. F. lokyng. 30. F. change visage (*wrongly*); change hewe in MS. Arch. Selden, B. 24; T. A. change huwe. 31. MSS. Pley, Pleye; *read* Pleyne (F. *Plaindre*). F. dreme; T. Tn. Ff. Th. dremen. 32. F. reuerse; eny. 33. Ff. T. Ialousye; F. Ielosie. Ff. P. be; F. Th. he (!). Ialousye be] T. thaughe Ialousye wer. T. Tn. Th. by; F. be; Ff. with. 34. F. wold; thro; espyng. 35. F. dothe. 36. F. nys harme; ymagenyng. 37. F. yevyng. 38. F. yifeth. Ff. withouten; *rest* withoute. 40. F. reuerse; felyng. 42. T. Ff. encomberous; F. encombrouse. F. vsyng. 43. Tn. sotell; F. subtil. F. Ielosie. 44. T. destourbing; F. derturbyng (*sic*).

45. F. suffryng; P. sufferyng; T. souffring. 46. F. Ff. noun-certeyn; T. noun-certaine; A. nouncerteine. F. langvisshen. 47. F. harde. F. *wrongly repeats* penaunce; T. A. meschaunce. 48. F. reuerse; ony; felyng. 49. F. certys; not. 50. F.

youre; ment. 51. F. be; *the rest* ben or been. 52. F. wil; T. A. Ff. wol. F. assent. 53. F. fors; turment. 55. F. certys. 56. F. *om.* ne, *which* T. A. P. *insert*; Ar. *has* that. Tn. *inserts* me *before* never. 57. F. certis; when. 58. F. eny estate; represent. 59. F. Tn. Then; *rest* Than, Thanne, Thane. T. Ff. P. maked; *rest* made. F. thro. 60. F. went.

61. F. hert; loke; stent. 62. P. Ielous; A. Ialous; T. Ialouse; F. Ielousie. A. putte; F. put. 63. F. peyn wille I not. 64. F. yow (*for* him); T. A. Tn. Ar. him (*see* l. 56). 65. F. Hert; the; ought ynogh. 66. F. highe; T. A. hye. T. A. Ff. Ar. thee; F. yow; Tn. you. F. sent. 67. F. al. 68. F. entent. 69. F. went. 70. F. Sithe. F. Tn. ye (*for* I); *rest* I. 71. *All but* Ju. (Julian Notary's edition) *repeat* this *before* lay. 72. *See* l. 56. 73. T. A. Prynccesse; *rest* Princes. F. resseyueth. 74. F. excelent benignite. 75. F. Directe aftir. 76. F. elde. 77. Tn. soteltee; F. subtilite. 78. F. nighe. 79. F. eke; grete. 80. F. ryme; englissh hat (*sic*) such skarsete. 81. F. worde by worde; curiosite. 82. F. floure; maken.

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## XIX. THE COMPLAINT OF CHAUCER TO HIS EMPTY PURSE.

To you, my purse, and to non other wight  
Compleyne I, for ye be my lady dere!  
I am so sory, now that ye be light;  
For certes, but ye make me hevy chere,  
Me were as leef be leyd up-on my bere; 5  
For whiche un-to your mercy thus I crye:  
Beth hevy ageyn, or elles mot I dye!

Now voucheth sauf this day, or hit be night,  
That I of you the blisful soun may here,  
Or see your colour lyk the sonne bright, 10  
That of yelownesse hadde never pere.  
Ye be my lyf, ye be myn hertes stere,  
Quene of comfort and of good companye:  
Beth hevy ageyn, or elles mot I dye!

Now purs, that be to me my lyves light, 15  
And saveour, as down in this worlde here,  
Out of this toun help me through your might,  
Sin that ye wole nat been my tresorere;  
For I am shave as nye as any frere.  
But yit I pray un-to your curtesye: 20  
Beth hevy ageyn, or elles mot I dye!

### Lenvoy de Chaucer.

O conquerour of Brutes Albioun!  
Which that by lyne and free eleccioun  
Ben verray king, this song to you I sende;  
And ye, that mowen al our harm amende, 25  
Have minde up-on my supplicacioun!

*The MSS. are:* F. (Fairfax 16); Harl (Harl. 7333); Ff. (Camb. Univ. Library, Ff. I.6); P. (Pepys 2006); Add. (Addit. 22139); also Cx. (Caxton's edition); Th. (Thynne, 1532). *I follow F. mainly.*

TITLE. *So in Cx. (but with Un-to for to); F. om. empty; P. La complaint de Chaucer a sa Bourse Voide.*

1. F. yow. 2. F. Complayn; Harl. P. Compleyne. 3. Harl. be; F. been. 4. Add. That; P. But; *rest* For. P. Add. but ye; F. Harl. but yf ye; Ff. but yif ye; Cx. Th. ye now. 5. Add. leyd; F. layde. 7. F. Beeth; ageyne; mote. 8. F. hyt; nyght. 9. F. yow; sovne. 10. F. lyke; bryght. 11. *Read* That of yel-ownes-se. 12. F. lyfe; hertys. 14. F. ageyne; moote. 15. P. Cx. purs; F. Add. purse. F. ben. 17. F. Oute; helpe; thurgh. 18. F. bene. 19. Harl. P. Th. any; Add. eny; Cx. ony; F. is a.

21. F. Bethe; ayen; moote. F. Lenvoy de Chaucer; Harl. P. Lenvoye; Cx. Thenuoye of Chaucer vnto the kynge. 23. F. Whiche. F. lygne; Harl. Cx. Ff. P. lyne. 24. F. Been; kynge; yow. 25. F. alle myn harme; Ff. alle oure harmes; Harl. all oure harmful; P. Cx. alle harmes.

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## XX. Proverbs.

### Proverbe of Chaucer.

## I.

What shul this clothes many-fold,  
 Lo! this hote somers day?--  
 After greet heet cometh cold;  
 No man caste his pilche away.

## II.

Of al this world the wyde compas 5  
 Hit wol not in myn arnes tweyne.--  
 Who-so mochel wol embrace  
 Litel therof he shal distreyne.

*The MSS. are:* F. (Fairfax 16); Ha. (Harl. 7578); Ad. (Addit. 16165). *I follow F. mainly.* TITLE; in F. Ha.; Ad. Prouerbe.

1. Ad. thees; F. Ha. these. *All needlessly insert thus after clothes.* F. many-folde. 2. F. Loo; hoote. 3. F. grete hete; Ha. greet hete; Ad. heet. F. colde. 4. Ha. pilche; F. pilch. 5. F. all; worlde. Ad. wyde; F. Ha. large. Ad. Ha. compas; F. compace. 6. Ad. Hit; F. Yt. Ad. wol; F. Ha. wil. Ad. myn; F. Ha. my. 7. F. Whoo-so.

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 APPENDIX.

[*The following Poems are also probably genuine; but are placed here for lack of external evidence.*]

## XXI. AGAINST WOMEN UNCONSTANT.

**Balade.**

Madame, for your newe-fangelnesse,  
 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 ever 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 witnessse. 10  
 Ther is no feith that may your herte embrace;  
 But, as a wedercok, 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, 15  
 Bet than Dalyda, Creseide or Candace;  
 For ever in chaunging stant your sikernesse,  
 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.*

TITLE. *None in Ct.; Balade in F.; ed. 1561 has--A Balade which Chaucer made agaynst woman unconstaunt.*

*The text is from Ct. (Cotton, Cleopatra D. 7); that in ed. 1561 is much the same, except in spelling. Another copy in F. (Fairfax 16). A third in Ha. (Harl. 7578); of less value.*

2. Ct. Manie; F. many. Ct. F. of youre; Ha. *om.* youre. 4. Ct. wote while. F. have lyves; Ct. to lyve haue. 5. Ct. kunnought; F. Ha. kan not. 6. F. thing; Ct. Ha. thinges. Ct. *inserts so before kene;* ed. (1561) *omits so;* F. *has ay so.* 7. Ct. sted; F. stede. Ct. Blue; F. blew. 8. Ct. Mirroure; ed. mirour. Ct. Ha. ed. *ins.* that *bef.* nothing; F. *om.* 11. Ct. F. hert; Ha. ed. herte. 12. Ha. *om.* a. Ha. wethirkoc. 14. Ct. *om.* al; F. Ha. ed. *retain it.*



Of my disese, and of my dethe also;  
 For with oon word she mighte be my bote, 45  
 If that she vouched sauf for to do so.  
 But [why] 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 dome, that ever was livinge,  
 The benignest and beste eek that nature  
 Hath wrought or shal, whyl that the world may dure,  
 Why that she lefte pite so behinde? 55  
 It was, y-wis, 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, 60  
 I ne oughte to despyse my ladies game;  
 It is hir pley to laughen whan men syketh,  
 And I assente, al that hir list and lyketh!

Yit wolde I, as I dar, with sorweful herte  
 Biseche un-to your meke womanhede 65  
 That I now dorste my sharpe sorwes smerte  
 Shewe by worde, that ye wolde ones rede  
 The pleynte of me, the which ful sore drede  
 That I have seid here, through myn unconninge,  
 In any worde 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 on yow have pleynd here,  
 Forgiveth 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, 80  
 Sonne of the sterre bright and clere of hewe,  
 Alwey in oon to love yow freshly newe,  
 By god and by my trouthe, is myn entente;  
 To live or dye, I wol it never repente!

This compleynt on seint Valentynes day, 85  
 Whan every foul [ther] chesen shal his make,  
 To hir, whos I am hool, and shal alwey,  
 This woful song and this compleynt I make,  
 That never yit wolde me to mercy take;  
 And yit wol I [for] evermore her serve 90  
 And love hir best, although she do me sterve.

*Explicit.*

*In MS. Harl. 7333, fol. 133 b and 134. Title--And next folowyng begynnith an amerowse compleynte made at wyndesore in the laste May tofore Novembre (sic). Also in F. (Fairfax) and B. (Bodley 638); entitled Complaynt Damours. N. B. Unmarked readings are from Harl.*



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NOTES  
TO  
THE ROMAUNT OF THE ROSE.

The French text, a portion of which is given in the lower part of pp. 93-164, is reprinted from *Le Roman de la Rose*, ed. Meon, Paris, 1814.

1. Scan:--Many | men seyn | that in | swev'ning-es ||. So, in the next line, read:--lesing-es. In l. 3, read:--swev'nes. In l. 4, read 'hard-e-ly' as *three* syllables, and 'fals-e' as two; and, in general, throughout ll. 1-1705, apply the usual rules of Chaucerian pronunciation.

*sweveninges*, dreamings; see l. 3; cf. A.S. *swefen*, a dream, pl. *swefnu*; *swefnian*, v., to dream. The translation should be compared with the original F. text, as given below it.

On the subject of dreams, cf. *Hous of Fame*, ll. 1-52, and the notes to ll. 1, 7.

5. *apparaunte*, apparent, as coming true.

6. 'To warrant this, I may cite an author named Macrobius.' Macrobius, the commentator on Cicero's *Somnium Scipionis* (as here said); see notes to *Parl. of Foules*, 31; *Book Duch.* 284.

8-10. *halt*, holds, considers; *lees*, deceptive. 'But explains to us the vision that king Scipio formerly dreamt.'

22. *taketh his corage*, assumes fresh confidence from the support of the young, is encouraged by the young, receives their tribute. The O.F. *paage* is the mod. F. *peage*, toll, lit. 'footing.'

24. Cf. 'Right ther as I was wont to done'; *Ho. Fame*, 113.

27. Read--'That hit me lyked wonder wel.' *wonder wel*, wonderfully well. This use of *wonder* is common; see *Cant. Ta.*, G 751, 1035. At a later time, *wonder*, when thus used adverbially, received the adverbial suffix *-s*; hence Th. has '*wonders wel*' here. So also '*wonders dere*' in the *Test. of Love*; see *Wondrous* in my *Etym. Dict.*

38. *hote*, be called; a less ambiguous spelling than *hatte*, as in *Thynne*; cf. *Cant. Ta.* D 144. *rede you here*, advise you to hear.

44. *she*. These and similar allusions are merely translated, and have therefore no special significance.

49. 'Me thoghte thus; that hit was May'; *Book Duch.* 291.

56. *wreen*, cover; A. S. *wreon*. Cf. *wrye*, I cover, *Cant. Ta.* D 1827.

59. Read:--And th'erth-e. Cf. *Book Duch.* 410-5; *Good Wom.* 125.

61. *Forget*, i. e. forgetteth; pres. tense. So in *Ayenb. of Inwyt*, p. 18, l. 9, we find the form *uoryet*. I supply *al*.

67. *inde*, azure; see *Cursor Mundi*, 9920. *pers*; see *Prol.* 439.

73. *grille*, keen, rough. '*Grym*, gryl, and horryble'; *Prompt. Parv.*

81. *chelaundre*, (cf. l. 663), a kind of lark; O. F. *calandre*, *caladre*, Lat. *caradrius*, Gk. *kharadrios*. Cf. *Land of Cockaigne*, l. 97. *papingay*, parrot; *Sir Topas*, B 1957.

98. *aguiler*, needle-case. It occurs nowhere else. The rime *drow, y-now* occurs in *Leg. Good Women*, 1458.

118. *Seine*, the river of Paris. In the next line, *wel away straighter* means 'a good deal broader' or more expanded (F. text, *plus espanseue*), though less in volume. *Wel away*, in this sense, occurs in *P. Plowman*, B. xii. 263, xvii. 42.

129. *Beet*, beat, struck, i. e. bordered closely; a translation of F. *batoit*.

131. So also 'And ful atempre'; *Book Duch.* 341.

147. The descriptions of allegorical personages in this poem are clearly imitated from similar descriptions in Latin poets. Compare the celebrated description of Envy in Ovid, *Metam.* ii. 775, and the like. MS. G. absurdly reads *a hate* for *Hate*.

149. The reading must, of course, be *moveresse*, as in the Fr. text; Speght corrected it in 1598; it means a mover or stirrer up of strife.

196. Read *miscounting* (Kaluza); F. text, *mesconter*.

197. *maketh*; pronounced *mak'th*. Note, once for all, that '*th* for final *-eth*' is extremely common throughout all parts of this poem.

206. *thing*, pl. goods (A. S. *thing*, pl.). Cf. l. 387.

207. *Avarice*, i. e. Penuriousness, as distinct from *Coveitise*, i. e. Covetousness of the wealth of others. Compare the description of Avarice in *Piers Plowman*, B. v. 188.

220. *courtepy*, short coat, cape; see Prol. 290.
225. *perche*, a horizontal pole, on which clothes were sometimes hung.
226. *burnet*, a cloth of dyed wool, orig. of a dark brown colour. Gowns were nearly always trimmed with fur, but in this case only a common lambskin fur was used, instead of a costly fur such as *miniver*.
240. I supply *doun*, down. Cf. 'heng ... doun'; Cant. Ta. G 574.
247. *Envy*. Cf. Ovid, Met. ii. 775; P. Plowman, B. v. 76.
273. *maltalent*, ill-will; see 330. Cf. *talent*, Cant. Ta. C 540.
276. Read *melt'th. for pure wood*, as if entirely mad. The simple phrase *for wood*, as if mad, occurs in Ho. Fame, 1747; Leg. of Good Women, 2420 (unless *For-wood* is there a compound adjective).
292. *baggingly*, askant, sideways; cf. *baggeth*, looks askant, Book Duch. 623.
311. *fade*, withered. 'Thi faire hewe is al *fade*'; Will. of Palerne, 891. Compare the description of Sorrow in Sackville's 'Induction'; see my Specimens of Eng. Literature, iii. 286.
360. *dwyned*, dwindled, wasted; cf. *for-dwyned*, 366.
361. *forwelked*, much wrinkled; cf. *welked*, Cant. Ta. C 738.
368. *potente*, a crutch, staff; cf. Cant. Ta. D 1776.
- 369, 381. With these lines cf. Cant. Tales, B 20-24.
380. F. *trois tens*, three moments. It is here asserted that no one can think of the present moment; for while he tries to do so, three moments have fled.
387. *fret*, for *freteth*, devours. 'Tempus edax rerum'; Ovid, Met. xv. 234. *and shal*, and will ever do so. *thing* is pl., as in 206.
396. Bell and Morris here print *elde* with a capital letter, shewing that they did not make out the sense. But it is here a *verb*, as in 391, 392. The sense is:--'Time ... had made her grow so extremely old that, as far as I knew, she could in no wise help herself.'
401. *inwith*, for *within*, is common in Chaucer; the occurrence of *pith*, just before, probably caused the scribe to omit *with*.
413. *doon ther write*, caused to be written (or described) there.
415. *Pope-holy*; properly an adjective, meaning 'holy as a pope,' hence, hypocritical. Here used as a sb., as equivalent to 'hypocrite,' to translate F. *Papelardie*. Used as an adj. in P. Plowman, C. vii. 37; see my note, which gives references to Dyce's Skelton, i. 209, 216, 240, 386; Barclay, Ship of Fools, ed. Jamieson, i. 154; and Polit. Poems, ed. Wright, ii. 251.
429. 'Devoted to a religious life,' viz. by having joined one of the religious orders. See note to P. Plowman, C. xi. 88.
438. *haire*, hair-shirt; the F. text has *la haire*, borrowed from O. H. G. *harra*, with the same sense. The A. S. word is *haere*, a derivative from *haer*, hair. See *Haar* in Kluge. See Cant. Ta., G 133; P. Plowman, C. vii. 6, and the note.
442. The reading *ay* possibly stands for *ay*, i. e. *agh* or *ogh*. *Ogh* (A. S. *ah*) is the (obsolete) pres. t. of *ought*, which takes its place in mod. E. Cf. *ye owen*, in Melibeus, B 2691. See *ah* in Stratmann. 'From her the gate of Paradise ought to be kept.' But it is simpler to read *shal* (F. text, *ert* = Lat. *erit*).
445. Alluding to Matt. vi. 16. For *grace*, read *face* (l. 444).
454. Cf. 'like a worm'; Clerkes Ta. E 880.
464. *halke*, corner; Can. Yem. Ta. G 311.
482. *shepherd-e*, is trisyllabic; cf. *herd-e*, in Prol. 603.
490. *daungerous*, stingy; contrasted with *riche* (l. 492).
501. It is impossible to make sense without reading *molde* for *wolde*. The Fr. text clearly shews that *molde* is meant:--'Que n'en preisse pas ... Que ge n'entrasse.' The scribe stumbled over the double negative.
505. G. has:--'Thassemble, god kepe it fro care Of briddis, whiche theyrnyne ware'; and Th. has the same reading. It cannot be right, because *care* and *were* give a false rime. Even the scribe has seen this, and has altered *were* to *ware*, to give a rime to the eye. Perhaps such a rime may have passed in Northern English, but certainly not in Midland. I have no hesitation in restoring the reading, which must have been 'God *it kepe and were*,' or something very near it. It is obvious that *were* is the original word in this passage, because it is the precise etymological equivalent of *garisse* in the French text; and it is further obvious that the reason for expelling it from the text, was to avoid the apparent repetition of *were* in the rime; a repetition which the scribe too hastily assumed to be a defect, though examples of it are familiar to the student of Chaucer; cf. Prol. 17, 18. Chaucer has *were*, to defend, riming with *sperre*, Cant. Ta. A 2550; and

were (were) also riming with *spere*, Ho. Fame, 1047. He would therefore have had no hesitation in riming these words together; and we cannot doubt that he here did so. Cf. ll. 515, 516 below.

516. *where* would mean 'by which'; read *o-where*, i. e. anywhere.

520. The spelling *angwishis* is a false spelling of *anguissous*, i. e. full of anguish. For this form, see Pers. Tale, I 304.

535. Read *oft*; F. text, 'par maintes fois.'

562. *orfrays*, gold embroidered work, cloth-of-gold; cf. ll. 869, 1076. 'The golden bands fastened to, or embroidered on chasubles, copes, and vestments ... Fringes or laces appended to the garments, as well as the embroidered work upon them, were so termed'; Fairholt, Costume in England. See Way's note on *Orfrey* in the Prompt. Parvulorum. Cotgrave has: '*Orfrais*, m. Broad welts, or gards of gold or silver imbroidery laid on Copes, and other Church-vestments'; &c. There is a long note upon it, with quotations, in Thynne's Animadversions on Speght's Chaucer, ed. Furnivall, pp. 33-35; he says it is 'frised or perled cloothe of gold,' or 'a weued clothe of gold.' Here it seems to mean a gold-embroidered band, worn as a chaplet.

568. *tressour*; so spelt in Gawain and the Grene Knight, 1739, where a lady is described as having precious stones, in clusters of twenty, 'trased aboute hir *tressour*.' Roquefort also gives the O. F. forms *tressour*, *tressoir*, *tresson*, 'ornement de tete pour les femmes, ruban pour attacher les cheveux.' It differs from the heraldic term *tressure* (Lat. *tracatura*) in the form of the suffix. *Tressour* can rime with *mirroure*, whilst *tressure* (strictly) cannot do so. Her hair was entwined with gilt ribbons or threads.

574. *Gaunt*, Ghent; see Cant. Ta. A 448.

579, 580. *Journee*, day's work. *wel bigoon*, might mean richly adorned; cf. 'With perle and gold so wel begoon'; Gower, C. A. ii. 45. But it is here equivalent to *mery*; see l. 693.

584. *graythe hir*, dress or adorn herself. *uncouthly*, strikingly, in an unusual way.

593. This is 'the porter Ydlenesse' of the Knightes Tale; A 1940.

602. *Alexandryn*, of Alexandria; for *of* may well be omitted. It means that many trees have been imported from the east by way of Alexandria. Many MSS. of the Fr. text read 'de la terre Alexandrins.' The damson, for example, came from Damascus.

603. I put *be hider* for *hider be*; but *be*, after all, is better omitted. *Made hider fet* is a correct idiom; see note to Cant. Ta. E 1098.

610. The images and pictures on the outside of the wall were made repellent, to keep strangers aloof.

624. *oon*, one; i. e. a place. *intil Inde*, as far as India.

656. The rime is only a single one, in *-ing*.

658. *Alpes*, bullfinches; also called *an awp*, or, corruptly, *a nope*. 'Alp, or *Nope*, a bullfinch. I first took notice of this word in *Suffolk*, but find since that it is used in other counties, almost generally all over England'; Ray's Collection of South and E. Country Words (1691).

*wodewales*, witwalls. In the Prompt. Parvulorum, the *wodewale* is identified with the *wodehake*, woodpecker; whilst Hexham explains Du. *Weduwael* as 'a kinde of a yellow bird.' There is often great confusion in such names. The true *witwall* is the Green Woodpecker (*Gecinus viridis*). We may omit *and*, and even *were* in l. 657.

662. *laverokkes*, larks. The A. S. *lawerce*, *laferce*, became *laverk*; then the final *k* was exchanged for the diminutive suffix *-ok*.

663. *Chalaundres*; see note to l. 81 above.

664. *wery*, weary (F. *lassees*); *nigh forsongen*, nearly tired out with singing.

665. *thrustles*, throstles, thrushes; see Parl. Foules, 364.

*terins*; F. *tarin*, which, Littré says, is the *Fringilla spinus*. Cotgrave has: '*Tarin*, a little singing bird, having a yellowish body, and an ash-coloured head'; by which (says Prof. Newton) he means the siskin, otherwise called the aberdevine.

*mavys*, *mavises*, song-thrushes. If we take the *mavis* to be the song-thrush, *Turdus musicus*, then the throstle may be distinguished as the missel-thrush, *Turdus viscivorus*. But the *mavis* is also called throstle. In Cambridge, the name is pronounced *mavish* (romic *mei\*vish*).

672. 'As spiritual angels do.'

676. 'Of man liable to death'; by mortal man.

684. *sereyns*, i. e. Sirens. Cotgrave has: '*Sereine*, f. a Mermaid.' Chaucer takes no notice of G. de Lorris' notable etymology, by which he derives *Seraines* from the adj. *seri*. Cotgrave gives (marked as obsolete): '*Seri*, m. *ie*, f. Quiet, mild, calm, still; fair, clear.'

693. *wel bigo*, the opposite of 'woe begone'; as in l. 580. Cf. 'glad and wel begoon'; Parl. Foules, 171.

700. *leten*, pp. of *leten*, to let; 'and had let me in.'

705. Morris reads *Withoute*, which improves the line:--'Without-e fab! I wol descryve.'

714. *sete*, sat; A. S. *saeton*, pt. t. pl. (The correct form).

716. *Iargoning*, chattering; cf. E. *jargon*.

720. Read *reverdye* (see footnote). It means 'rejoicing'; from the renewal of green things in spring.

731. *mentes*, mints; Th. has *myntes*.

735. 'Where he abode, to amuse himself.'

744. *carole*, a dance; orig. a dance in a ring, accompanied with song. Hence, in l. 745, the verb *carolen*, to sing, in accompaniment to a dance of this character. In Rob. of Brunne's *Handlyng Synne*, 9138, there is a description of a company carolling 'hand in hand.' And see below, ll. 759-765, 781; Book Duch. 849.

746. I insert *the* (as Urry does) before *blisful*; cf. l. 797.

749. The line--'And couthe make in song swich refreininge' is obviously too long. The word *couthe* is needlessly repeated from l. 747, and must be omitted. The Fr. text shews that *refreininge* means the singing of a refrain at the end of each verse.

768. *in this contree*. This is an adaptation; the original Fr. says 'in any country.' Warton calmly observes: 'there is not a syllable of these songs and singers of Lorraine in the French.' But he consulted a defective copy.

769. *timbestere*, a female player on a timbrel. Tyrwhitt confuses the matter by quoting Lye, who mixed up this word with *tombestere*, a female tumbler; for which see Cant. Ta. C 477. They are quite unconnected, but are formed with the same fem. suffix, viz. that which appears also in the mod. E. *spin-ster*, and in the old words *webb-estere*, *bak-estere*, whence the surnames Webster, Baxter. In l. 772, *timbres* simply mean timbrels, and tambourine-players may still be performing the easy trick of throwing up a tambourine and catching it, spinning, on a finger-point. There is therefore no reason for explaining *timbre* as a basin. Nevertheless, such a mistake arose, and Junius quotes (s.v. *Timbestere*) some lines from an edition of *Le Roman de la Rose*, printed in 1529, in which the following lines here occur:--

'Après y eut farces joyeuses,  
Et batelleurs et batelleuses,  
Qui de passe passe jouoyent,  
Et en l'air *ung bassin* ruoyent,  
Puis le scavoyent bien recueillir  
Sur ung doy, sans point y faillir.'

It is tolerably certain that this is a corrupt form of the passage, and only makes the matter darker. All it proves is, that *timbre* was, by some, supposed to mean a basin! No doubt it had that sense (see Cotgrave), but not here.

*Timbestere* is a mere English form of the O.F. *tymberesse*, a player on a *timbre*. Diez, in his Dictionary, cites a passage from a commentary on the Psalms, given in Roquefort, Poes. franc, p. 127, to this effect:--'li *tymbres* est uns estrumenz de musique qui est couverz d'un cuir sec de bestes'; i. e. it is the Lat. *tympaanum*. So also, in Wright's Vocab. col. 616, l. 28, we have:--'*Timpanum*, a taber, or a tymbre.' In Allit. Poems, ed. Morris, ii. 1414, we read of the sound of '*tymbres* and *tabornes*,' and of '*symbales*,' i. e. cymbals. In King Alisaunder, ed. Weber, 191, we again have *tymbres* meaning 'timbrels.' Wyclif, in his tr. of Isaiah, v. 12, has '*tymbre* and *trumpe*,' to translate 'tympaanum et tibia'; and the word is well preserved in the mod. E. dimin. *timbr-el*.

770. *saylours*, dancers; from O. F. *saillir*, Lat. *salere*; cf. '*Salyyn*, salio'; Prompt. Parv. The M. E. *sailen*, to dance, occurs in P. Plowman, C xvi. 208 (see my note); and in Rob. of Glouc. l. 5633 (or p. 278, ed. Heame).

791. *Ne bede I*. The Fr. text means--'I would never seek to go away.' As *e* and *o* are constantly confused, I change *bode* (which gives no sense) into *bede*; i. e. 'I would never pray.' *Bede* is the pt. t. subj. of *bidden*, to pray. Gower uses *ne bede* in the same sense; 'That I ne bede never awake'; Conf. Am. ii. 99.

826. *girdilstede*, the *stead* or place of the girdle, i. e. the waist.

836. *samyt*, samite, a very rich silk; see Halliwell and my Etym. Dict.

840. *to-sliterated*, very much 'slashed' with small cuts. It is well known that slashed or snipped sleeves, shewing the colour of the lining beneath them, were common in the Tudor period; and it here appears that they were in vogue much earlier. *Sliteren* is the frequentative form of *sliten*, to slit.

843. *decoped*, cut, slashed. The shoes were slashed like the dress; the Fr. text has here *decopes*, which, only just above, is translated by *to-sliterated*. Cf. the expression '*galoches y-couped*' in P. Plowman, C. xxi. 12, and see my note on that

passage. Halliwell is quite wrong in confusing *decoped* with *coppid*, i. e. peaked. See note to Mill. Ta. A 3318.

860. The readings *pleye*, *pley* are evidently false; the scribe has omitted the stroke for *n* above the vowel. The right reading is obviously *playn*, i. e. plain, smooth; it translates F. *poli*, just as *frounceles* translates *sans frounce*, without a wrinkle.

865. If the reader prefers to keep *eleven* (or *twelve*) syllables in this line, I am sorry for him.

869. *orfrays*, gold embroidery; see note to l. 562. In this case, the gold seems to have been embroidered on silk; see l. 872.

886. *quistroun*, a kitchen-boy, scullion. Godefroy gives the forms *coistron*, *coitron*, *coisteron*, *quistron*, *coestron*, with the sense 'marmiton.' His examples include the expressions '*coitron de la cuisine*,' and '*un quistroun de sa quisyne*.' The addition of *de la (sa) cuisine* shew that the word meant no more than 'boy' or 'lad'; such a lad as was often employed in the kitchen.

'Ther nas knave, ne *quystron*,  
That he ne hadde god waryson';  
King Alisaunder, ed. Weber, 2511.

892. *amorettes*, (probably) love-knots. Such seems also to be the meaning in the passage in the Kingis Quair, st. 47, which was probably imitated from the present one. But both passages are sufficiently obscure. The word occurs again, below, in l. 4755, where the meaning is different, viz. young girls, sweethearts; but we must remember that it is there employed by a different translator. In the present passage, the Fr. text is obscure, and it is possible that *par fines amorettes* means 'by beautiful girls.' The note in Bell's Chaucer says accordingly:--'these flowers were painted by amorous young ladies;' and adds that '*with* here means *by*.' But this will hardly serve. We have no proof that Chaucer so understood the French; and if '*with* means *by*' here, it must have the same sense in l. 894, which would mean that birds, leopards, and lions all lent a hand in painting. On the whole, the sense 'love-knots' seems the safest.

893. *losenges and scochouns*, lozenges (or diamond-shaped figures) and escutcheons.

911. *felden*, caused to fall, knocked off.

914. *chalaundre*; see note to l. 81. *wodewale*; see note to l. 658.

915. *archaungel*, supposed to mean 'a titmouse,' answering to F. *mesange*. But no other example of this use is known.

923. This line is too long; I omit *ful wel devyised*, which is not in the original.

933. *thwiten*, cut, shaped; pp. of *thwyten*, to cut (see Hous of Fame, 1938); cf. *thwitel* in the Reves Ta. A 3933, and E. *whittle*.

938. *gadeling*, vagabond; see Gamelyn, 102, 106.

971. The idea of the two sets of arrows is taken from Ovid, Met. i. 468-471.

998. William de Lorris did not live to fulfil this promise.

1008. I. e. Beauty was also the name of an arrow; see l. 952. The allegory is rather of a mixed kind.

1014. *byrde*, i. e. bride (though the words are different); Fr. *espousee. bour*, bower; the usual name for a lady's chamber.

1018. I alter the *wintred* of the old copies to *windred*, to make the form agree with that in l. 1020. To *windre* is evidently a form suggested by the Fr. *guignier*. There are two verbs of this form; the more common is *guigner*, to wink (see Cotgrave); the other is given by Godefroy as *guignier*, *guigner*, *guingnier*, *guinier*, *gignier*, with the senses 'parer, farder,' i. e. to trick out. Note the original line: 'Ne fu fardee ne guignie'; and again in l. 2180: 'Mais ne te farde ne guigne.' The sense, in the present passage, is evidently 'to trim,' with reference to the eyebrows. 'Her eyebrows were not artificially embellished.'

*Poppen*, in l. 1019, has much the same sense, and is evidently allied to F. *popin*, 'spruce, neat, briske, trimme, fine,' in Cotgrave.

1031. I read *Wys* for want of a better word; it answers to one sense of Lat. *sapidus*, whence the F. *sade* is derived. However, Cotgrave explains *sade* by 'pretty, neat, spruce, fine, compt, minion, quaint.' Perhaps *Queint* or *Fine* would do better.

1049. *in hir daungere*, under her control; see Prol. A 663, and the note. And see l. 1470.

1050. *losengere*, deceiver, flatterer; see Non. Pr. Ta. B 4516; Legend of Good Women, 352. Cf. ll. 1056, 1064 below.

1057. 'And thus anoint the world with (oily) words.'

1058. I cannot find that there is any such word as *prill* (as in Th.) or *prile* (as in G.) in any suitable sense; the word required is clearly *prikke*. As it was usual to write *kk* like *lk*, the word probably looked, to the eye, like *prilke*, out of

which *prille* may have been evolved. Numerous mistakes have thus arisen, such as *rolke* for *rokke* (a rock) in Gawain Douglas, and many more of the same kind. M. Michel here quotes an O. F. proverb--'Poignez vilain, il vous oindra: Oignez vilain, il vous poindra.'

1068. Read *aryved*, for the Fr. text has *arives*; cf. Ho. Fame, 1047.

1079. *bend*, band, strip; as used in heraldry.

1080. Read *ameled*, as in Speght; of which *enameled* is a lengthened form, with the prefix *en-*. It signifies 'enamelled.' Palsgrave gives a good example. 'I *ammell*, as a goldesmyth dothe his worke, *lesmaille*. Your broche is very well amelled: *vostre devise est fort bien esmaillee*.' See *Ameled* in the New Eng. Dict. See also the long note in Warton (sect. xiii, where this passage is quoted) on enamelling in the middle ages. He cites the Latin forms *amelitam* and *amelita* in the sense 'enamelled,' and shews that the art flourished, in particular, at Limoges in France.

1081. *of gentil entaile*, of a fine shape, referring to her neck, apparently; or it may refer to the collar. Halliwell quotes from MS. Douce 291 'the hors of gode *entaile*,' i. e. of a good shape. Cf. *entaile*, to shape, in l. 609 above; and see l. 3711.

1082. *shet*, shut, i. e. clasped, fastened. *Chevesaile*, a collar; properly, the neckband of the robe, as explained in the New E. Dict. Though it does not here occur in the Fr. text, it occurs below in a passage which Chaucer does not exactly translate, though it answers to the 'colere' of l. 1190, q.v. There seems to be no sufficient reason for explaining it by 'necklace' or 'gorget,' as if it were a separable article of attire. It answers to a Lat. type *capitale*, from *capitium*, the opening in a tunic through which the head passed; which explains how the word arose.

1089. The right word is *thurte*, which the scribe, not understanding, has turned into *durst*; both here, and in l. 1324 below. *Thurte him* means 'he needed,' the exact sense required. The use of the dative *him* is a clear trace of the use of this phrase.

The idea that a gem would repel venom was common; see P. Plowman, B. ii. 14, and my note.

1093. *and Fryse*, and Friesland. Not in the original, and merely added for the rime.

1094. *mourdaunt*, mordant, chape, tag. Halliwell explains it 'the tongue of a buckle,' which is probably a guess; it is often mentioned as if it were quite distinct from it. It was probably 'the metal chape or tag fixed to the end of a girdle or strap,' viz. to the end *remote* from the buckle; see Fairholt's 'Costume.' Godefroy explains it in the same way; it terminated the dependent end of the girdle; and this explains how it could be made of a stone. Warton, in a note on this passage (sect. xiii.), quotes from a wardrobe roll, in which there is mention of one hundred garters 'cum boucles, barris, et pendentibus de argento.'

1103. *barres*, bars; fixed transversely to the satin tissue of the girdle, and perforated to receive the tongue of the buckle. See note to Prol. A 329.

1106. 'In each bar was a bezant-weight of gold.' A *bezant* was a gold coin, originally struck at Byzantium, whence the name. It 'varied in weight between the English sovereign and half-sovereign, or less'; New E. Dict.

1117. The false reading *ragounces* is easily corrected by the original. In Lydgate's Chorle and Bird, st. 34, we find:--'There is a stone which called is *iagounce*.' Warton rather hastily identifies it with the jacinth. Godefroy says that some make it to be a jacinth, but others, a garnet. Warnke explains *iagunce* (in Marie de France, Le Fraisne, 130) by 'ruby.'

1120. *carboucle*, carbuncle; see notes to Ho. Fame, 1352, 1363.

1137. That is, he would have expected to be accused of a crime equal to theft or murder, if he had kept in his stable such a horse as a hackney. The F. text has *roucin*, whence Chaucer's *rouncy*, in Prol. A 390.

1148. I. e. as if his wealth had been poured into a garner, like so much wheat. *daungere* here means 'parsimony.'

1152. I. e. Alexander was noted for his liberality.

1163. *to hir baundon*, (so as to be) at her disposal.

1182. *adamaunt*, lodestone; *leyd therby*, laid beside it.

1188. The form *sarlynysh* (in G.) evidently arose from the common mistake of reading a long *s* (s) as an *l*. The right reading is, of course, *Sarsinesshe*, i. e., Saracenic, or coloured by an Eastern dye. Compare the mod. E. *sarsnet*, a derivative from the same source.

1190. Her neck-band was thrown open, because she had given away the brooch, with which she used to fasten it.

1199. The knight is said to be *sib*, i. e., akin, to king Arthur, because of the great celebrity of that flower of chivalry.

1201. The reading *gousfaucoun* is a queer mistake; the scribe seems to have thought that it meant a goshawk! But the sense is war-banner.' See *Gonfanon* in my Etym. Dict.

1215. *at poynt devys*, with great exactness, with great regularity; cf. l. 830. The same expression occurs in the Ho. of

Fame, 917.

1216. *tretys*, long and well-shaped; hence this epithet, as applied to the nose of the Prioress; see ProL. A 152. See ll. 932, 1016.

1227. *bistad*, bestead; i. e. hard beset.

1232. *sukkenye*, an E. adaptation of the O.F. *sorquanie*. Cotgrave has: '*Souquenie*, f. a canvas Jacket, frock, or Gaberdine; such a one as our Porters wear.' Mod. F. *souquenille*, a smock-frock. It was therefore a loose frock, probably made, in this case, of fine linen. For a note in the glossary to Meon's edition says that linen was sometimes the material used for it; and we are expressly told, in the text, that it was *not* made of hempen hards. Cf. Russ. *sukno*, cloth.

1235. *rideled*, 'gathered,' or pleated; F. *coillie*. Not 'pierced like a riddle,' as suggested in Bell's Chaucer, but gathered in folds like a curtain or a modern surplice; from O.F. *ridel* (F. *rideau*), a curtain. Cf. 'filettis, and wymplis, and rydelid gownes and rockettis, colers, lacis,' &c.; Reliquiae Antiquae, i. 41. Hence, in ll. 1236, 7, the statement that every point was in its right place; because it was so evenly gathered.

1240. 'A *roket*, or *rochet*, is a loose linen frock synonymous with *sukkenye*. The name is now appropriated to the short surplice worn by bishops over their cassocks.'--Bell.

1249, 50. *Al hadde he be*, even if he had been. As the French copy consulted by Warton here omitted two lines of the original, Warton made the singular mistake of supposing that, in l. 1250, Chaucer intended 'a compliment to some of his patrons.' But William de Lorris died in 1260, so that the *seignor de Gundesores* was 'Henry of Windsor,' as he was sometimes termed<sup>[287]</sup>, i. e. no other than Henry III; and the reference was probably suggested by the birth of prince Edward in 1239, unless these two lines were added somewhat later.

1263. *avenant*, comely, graceful; see the New E. Dict.

1282. The absolutely necessary correction in this line was suggested by Ten Brink, in his Chaucer Studien, p. 30.

1284. *volage*, flighty, giddy; see Manc. Ta. H 239.

1294. I should like to read--'They ne made force of privetee'; pronounced *They n' mad-e*, &c. But *no fors* is usual.

1321. *his thankes*, willingly; see Kn. Ta. A 1626, 2107.

1324. *durst* is an error for *thurte*; see note to l. 1089.

1334. For *hadde* (which gives no sense), read *bad*; confusion of *b* and *h* is not uncommon. And for *bent*, read *bende it*; see l. 1336.

1341. Some mending of the text is absolutely necessary, because *shette* is altogether a false form; the pp. of *sheten*, to shoot, is *shoten*. The suggested emendation satisfies the conditions, and makes better sense. So, in l. 1343, read *wol me greven*.

1348. In ll. 1461, 1582, the F. *vergier* is translated by *verde*. So here, and in l. 1447 (as Dr. Kaluza suggests) we must read *verde in*, to make sense. The scribe easily turned *verde in* into *gardin*, but ruined the sense by it. So in l. 1366, *verde* would be better than *gardin*.

1359. *greet foisoun*, a great abundance (of them).

1361. *notemygge* is the form given in the Prompt. Parv. In Sir Topas, 1953, *notemuge* occurs in all the seven MSS. See note to the same, B 1950, which explains *clow-gelofre*, i. e. clove, and *setewale*, i. e., zedoary.

1363. The form *alemandres* is justified by the Fr. text, which has *Alemandiers*. The O. F. for 'almond' was at first *alemande*, before it was shortened to *almande*; see *Almond* in the New E. Dict. The sense is 'almond-trees.'

1369. *parys* or *paris* is a stupid blunder for *paradys*, as the Fr. text shews. It was a well-known term. Cotgrave has '*Graine de paradis*, the spice called Grains.' Philips explains *Paradisi grana* as 'cardamum-seed.' Compare the quotation from Langham in the New E. Dict., s. v. *Cardamom*. *Canelle* (in l. 1370) is 'cinnamon.'

1374. *coyn* is the word which has been twisted into *quin*; and the pl. *quins* has become the sing. *quince*.

1377. *aleys*. 'Aley [adapted from O. Fr. *alie*, *alye* (also *alis*), mod. Fr. *alise*, *alize*, from O. H. G. *eliza*, mod. G. *else*(*beere*); the suppression of the *s* in the O. Fr. is anomalous.] The fruit of the Wild-Service tree'; New E. Dict. No other example of the word is known in English. *bolas*, bullace; the rime is only a *single* one.

1379. *lorer*, laurel; miswritten *loreys* in G.; cf. l. 1313 above, where *loreres* is miswritten *loreys*.

1384. Compare the tree-lists in Parl. Foules, 176, and in the Kn. Ta. A 2921.

1385. I should read *Pyn ew*, instead of *Fyn ew*; only we have had *pyn* already, in l. 1379.

1391. Imitated in the Book Duch. 419; again, l. 1401 is imitated in the same, 429.

1397, 8. The rimed words must needs be *knet*, *set*, as in the Parl. Foules, 627, 628.

1405. *claperes*, burrows. '*Clapier*, m. A clapper of conies, a heap of stones, &c., whereinto they retire themselves'; Cotgrave. See *Clapper* in the New E. Dict.

1414. *condys*, conduits; Fr. text, *conduis*. Godefroy gives numerous examples of *conduis* as the pl. of O. F. *conduit*, in the sense of safe-conduct, &c. So, in the Ayenbite of Inwyt, p. 91, we find:--'Thise uif wytes byeth ase uif *condwys*,' i. e. these five wits (senses) are as five channels. *by devys*, by contrivances (l. 1413).

1420. *vel-u-et* is here a trisyllabic word; and the *u* is a vowel, as in A. F. *veluet*. The mod. E. *velvet* arose from misreading the *u* as a *v*. The Prompt. Parv. has also the form *velwet*. So in Lydgate, Compl. of the Black Knight, l. 80: 'And soft as vel-u-et,' &c.

1426. *as mister was*, as was need, as was necessary.

1447. As *garden* makes no sense here, Kaluza reads *yerde in*; see note to l. 1348.

1448. *estres* (F. text, *l'estre*), inner parts; see Rev. Ta. A 4295, and the note.

1453. *at good mes*, to advantage, from a favourable position; Fr. *en bel leu*. In l. 3462, the phrase translates F. *en bon point*. *Mes* (Lat. *missum*) is an old Anglo-French hunting-term, answering (nearly) to mod. E. *shot*. Thus, in Marie de France, Guigemar, 87:--'Traire voleit, si *mes* eust,' he wished to shoot, if he could get a good shot. See Ducange, ed. 1887, ix 270, for two more examples.

1458. *Pepyn*; the F. text says 'Charles, the son of Pepin.' Charles the Great, who died in 814, was the son of Pepin Le Bref, king of the Franks, who died in 768.

1469. This story of Narcissus is from Ovid, Met. iii. 346.

1470. *in his daungere*, within his control; in l. 1492, *daungerous* means 'disdainful.' See note to l. 1049.

1498. The right spelling is *vilaynsly*; it occurs in the Pers. Tale, I 279; and the adj. *vilayns* in the same, I 627, 715, 854.

1517, 18. The right spellings are *sene*, adj., visible, and *shene*, adj., showy, bright.

1525. *bere*, bore; but it is in the subjunctive mood; A. S. *baere*.

1537. *warisoun*, reward; F. *guerredon*. But this is not the usual sense; it commonly means healing, cure, or remedy; see *Guarison* in Cotgrave. However, it also means provision, store, assistance; whence it is no great step to the sense of 'reward.' To 'winne a warisun' is to obtain a reward; Will. of Palerne, 2253, 2259. Cf. note to l. 886.

1550. *scatheles*, without harm. There is actually a touch of humour here; the poet ran no risk of falling in love with such a face as his own.

1561. *welmeth up*, boils up, bubbles up; from A. S. *wylm*, a spring.

1564. *For moiste*, because it was moist, because of its moisture. The adj. has almost the force of a sb. Cf. note to l. 276.

1591. *entrees* is, of course, a blunder for *estres*, as the F. text shews. See l. 1448 above, where *estres* rightly occurs, to represent F. *l'estre*. *accuseth*, reveals, shews; see the New Eng. Dict.

1604. 'That made him afterwards lie on his back,' i. e. lie dead (F. *mors*). The alteration of *lye* to *ligge* in MS. G. is a clear example of the substitution of a Northern form.

1608. Here *laughyng* is a very queer travesty of *loving*, owing to a similarity in the sound. But the F. text has *d'amer*, which settles it.

1621. *panteres*, nets; see Leg. of Good Women, 131, and the note.

1624. *lacche*, trap. The usual sense is 'the latch of a door'; but the sense here given is clearly caught from the related verb *lacchen*, which sometimes meant to catch birds. Thus in P. Plowman, B. v. 355, we find 'forto lacche foules,' i. e. to catch birds. We must not confuse *lacche*, as here used, with *lace*, a snare.

1641. We must read *syked*, not *sighede*, in order to rime with *entryked*. Observe that *syketh* rimes with *entryketh* in the Parl. of Foules, 404. Further, as the rime is a double one, the word *have* must be inserted, to fill up the line. It is in the Fr. text, 'tant en *ai* puis souspire.'

1652. *enclos*, enclosed; a French form, used for the rime. Cf. *clos*, in the same sense; The Pearl, l. 2.

1663. Speght made the obvious correction of *be*, for *me*.

1666. *My thanks*, with my goodwill; cf. *his thanks*, l. 1321.

1673. *gret woon*, a great quantity.

1674. *roon* (in place of *Rone*); F. text, *sous ciaux*, 'under the skies.' Bell suggests that there is a reference to the river Rhone, and to the roses of Provence. But the prep. *in* must mean 'in' or 'upon'; and as roses do not grow on a river, but upon bushes, perhaps *roon* answers to Lowland Scotch *rone*, a bush; see Jamieson. Thus Henrysoun, Prol. to Moral Fables, l. 15, has:--'The roisis reid arrayit on *rone* and ryce'; and G. Douglas has *ronnis*, bushes. *In Roon* might mean 'in

Rouen'; spelt *Roan* in Shakespeare.

1677. *moyoun*, size; Cotgrave has: '*Moyson*, size, bignesse, quantity'; from Lat. *mensionem*, a measuring. See P. Plowman, C. xii. 120, and my note. Not connected with *moisson*, harvest, as suggested in Bell.

1701. 'The stalk was as upright as a rush.'

1705. Here ends Chaucer's portion of the translation, in the middle of an incomplete sentence, without any verb. It may have been continued thus (where *dide fulfild* = caused to be filled):--

The swote smelle sprong so wyde,  
That it dide al the place aboute  
*Fulfuld of baume, withouten doute.*

We can easily understand that the original MS. ended here suddenly, the rest being torn away or lost. An attempt was made to join on another version, without observing the incompleteness of the sentence. Moreover, the rime is a false one, since *swote* and *aboute* have different vowel-sounds. Hence the point of junction becomes visible enough.

Dr. Max Kaluza was the first to observe the change of authorship at this point, though he made Chaucer's portion end at l. 1704. He remarked, very acutely, that Chaucer translates the F. *bouton* by the word *knoppe*; see ll. 1675, 1683, 1685, 1691, 1702, whereas the other translator merely keeps the word *botoun*; see ll. 1721, 1761, 1770.

It is easily seen that ll. 1706-5810 are by a second and less skilful hand. This portion abounds with non-Chaucerian rimes, as explained in the Introduction, and is not by any means remarkable for accuracy. Some of the false rimes are noted below.

As the remaining portion is of less interest and value, I only draw attention, in the notes, to the most important points. I here denote the second portion (ll. 1706-5810) by the name of Section B.

1713. *muche*, in Sect. B, is usually dissyllabic; perhaps the original had *mikel*.

1721. In sect. B, the word *botoun* is invariably misspelt *bothum* or *bothom*. That this ridiculous form is wrong, is proved by the occurrence of places where the pl. *botouns* rimes with *sesouns* (4011) and with *glotouns* (4308). I therefore restore the form *botoun* throughout.

1776. Sect. B is strongly marked by the frequent use of *withouten wene*, *withouten were*, *withouten drede*, and the like tags.

1820. A common proverb, in many languages. 'Chien eschaude craint l'eau froide, the scalded dog fears even cold water;' Cotgrave. 'Brend child fur dredeth' is one of the Proverbs of Hending, l. 184. The Fr. text has: 'Qu'eschaudes doit iaue douter.' See Cant. Ta. G 1407. At this point, the translation somewhat varies from the Fr. text, as usually printed. The *third* arrow is here called *Curtesye* (1802, cf. 957) instead of *Fraunchise* (955).

1853, 4. Both *thore*, *more*, evidently for *thar*, *mar*; see ll. 1857, 8.

1871. *allegeaunce*, alleviation; F. text, *aleiance*. Cf. *alegement*, 1890; F. text, *alegement*; and see l. 1923.

1906. Both texts have *Rokyng*. A better spelling is either *rouking* or *rukking*. It means--'crouching down very closely on account of the pain.' See Kn. Ta. A 1308. (Not in the French text.)

1909. The other four arrows are *Beauty* (1750), *Simplese* (1774), *Curtesye* (1802, and note to l. 1820), and *Companye* (1862). But the names, even in the F. text, are not exactly the same as in a former passage; see ll. 952-963 above.

2002. 'For I do not vouchsafe to churls, that they shall ever come near it.' For *of* (suggested by *sauf*) we should read *to*.

2017. *Lord* seems to be dissyllabic; read (perhaps) *laverd*.

2037. As in l. 4681, there is here an allusion to the mode of doing homage, wherein the kneeling vassal places his joined hands between those of his lord. This is still the attitude of one who receives a degree at Cambridge from the Vice-chancellor.

2044. For *taken* read *tan*, the Northern form. So again in l. 2068.

2046. *Disteyned* is, of course, a blunder for *Disceyed*.

2051. 'If I get them into my power.'

2063. *For-why*, i. e. why; F. 'por quoi.'

2076. *disseise*, oust you from possessing it. *Disseisin* is the opposite of *seisin*, a putting in possession of a thing.

2087. *aumener*, purse, lit. bag for alms; F. *aumoniere*.

2092. I take *iowell* (with a bar through the *ll*) to be the usual (Northern) contraction for *Iowellis*, jewels; F. text, *joiau*, pl. I can find no authority for making it a collective noun, as Bell suggests.

2099. *spered*, for *spered*, fastened; F. *ferma*. See l. 3320.
2141. I supply *sinne*; perhaps the exact word is *erre*, as suggested by Urry; F. 'Tost porroie *issir de la voie*.'
2154. Read *ginn'th*; only one syllable is wanted here. Cf. l. 2168.
2161. *poynth ille*, punctuates badly. This is a remarkable statement. As the old MSS. had no punctuation at all, the responsibility in this respect fell entirely on the reader. Ll. 2157-62 are not in the French.
2170. *Romaunce*, the Romance language, Old French.
2190. This important passage is parallel to one in the Wife of Bath's Tale, D 1109. Ll. 2185-2202 are not in the French; so they may have been suggested by Chaucer's Tale.
2203. 'Gravis est culpa, tacenda loqui'; Ovid, *Ars Amat.* ii. 604.
2206. *Keye*, Sir Kay, one of the knights of the Round Table, who was noted for his discourtesy. For his rough treatment of Sir Beaumains, see Sir T. Malory's *Morte d'Arthur*, bk. vii. c. 1. On the other hand, Sir Gawain was famed for his courtesy; see *Squi. Ta.* F 95.
2271. The word *aumenere* is here used, as in l. 2087 above, to translate the F. *aumosniere* or *aumoniere*. In Th., it is miswritten *aumere*, and in G. it appears as *awmere*. Hence *awmere* has gained a place in the New E. Dict., to which it is certainly not entitled. It is not a 'contraction for *awmenere*,' as is there said, but a mere blunder.
2278. *Of Whitsonday*, suitable for Whitsunday, a time of great festivity; F. text--'a Penthecouste.'
2279. Both texts have *costneth*, which makes the line halt. *Cost* (short for *costeth*) has the same sense, and suits much better; the F. text has simply *couste*.
- 2280-4. Copied from Ovid, *Ars Amat.* i. 515-9.
2285. It is clear that *Fard*, not *Farce*, is the right reading. *Farce* would mean 'stuff' or 'cram'; see Prol. A 233. The F. text has--'Mais ne te *farde* ne ne guigne.' Among the additions by Halliwell and Wright to Nares' Glossary will be found: '*Fard*, to paint the face'; with three examples. Cotgrave also has: '*Farde*, Farded, coloured, painted.'
2294. *knowith* is a strange error for *lowhith*, or *lauhwith*, forms of *laugheth*; F. text, *rit*.
2296. *meynd*, mingled; see *Kn. Ta.* A 2170.
- 2301-4. Not in the F. text. I alter *pleyneth* in l. 2302 to *pleyeth*, to suit the context more closely.
2309. *sitting*, becoming; cf. *sit*, *Clk. Ta.* E 460.
2318. 'Make no great excuse'; F. *essoine*. From Ovid, *Ars Am.* i. 595.
2327. For *meuen* I read *meve hem*, move them. Ll. 2325-8 are not in the French text.
2336. Read *Loves*. 'Whoever would live in Love's teaching must be always ready to give.' F. text, 'Se nus se vult *d'amors pener*.'
2341. Cf. F. text:--'Doit bien, apres si riche don.' See ll. 2381.
2354. *alosed*, praised (for liberality); see *Alose* in the New E. Dict.
2365. 'Against treachery, in all security.' *For* is here used for 'against.' F. text, 'Tous entiers sans tricherie.'
2386. *maugre his*, in spite of himself; against the giver's will.
2463. 'That thou wouldst never willingly leave off.'
2471. *ferre*, fire; spelt *fyr* in l. 2467. But *desyr* rhymes with *nerre*, l. 2441.
2473. Obscure. The French text helps but little; it means--'whenever thou comest nearer *her*.' Hence *Thought* should be *That swete*, or some such phrase.
2522. 'To conceal (it) closely'; F. *de soi celer*.
2561. 'Now groveling on your face, and now on your back.'
2564. 'Like a man that should be defeated in war.' To get a rime to *abrede* or *abreed*, abroad, read *forwerreyd*; see l. 3251.
2573. 'Thou shalt imagine delightful visions.' The 'castles in Spain' are romantic fictions. Cf. Gower, *Conf. Am.* ii. 99.
- 2617, 2624. In both lines, *wher* is short for 'whether.'
2628. *To liggen*, to lie, is a Northern form; I alter *liggen* to *ly*, which occurs in the next line.
2641. *contene*, contain (thyself). But the F. text has *te contendras*, which perhaps means 'shalt struggle.'
2650. *What whider* gives no sense; read *What weder*, i. e. whatever weather it be; see next line.
2660. *score*, (perhaps) cut, i. e. crack; F. text, *fendeure*.

2669. I supply *a*, i. e. by; or we may supply *al*.

2676. There is something wrong here; the F. text has:--

'Si te dirai que tu dois faire  
Por l'amour de la debonnaire [*or*; du haut seintueire]  
De qui tu ne pues avoir aise;  
Au departir la porte baise.'

The lover is here directed to kiss the door!

2684-6. From Ovid, *Ars Amat.* i. 729, 733.

2695. All from Ovid, *Ars Amat.* ii. 251-260.

2710. Read *fare*, short for *fares*, gone; cf. Ovid, *Ars Am.* ii. 357-8. A note in Bell says--'*fore* means absent, from the Lat. *foris*, abroad.' This is a cool invention.

2775. *Hope*, do thou hope; imperative mood.

2824. The reading *not ben* ruins sense and metre.

'Et se tu l'autre refusoies,  
Qui n'est mie mains doucerens,  
Tu seroies moult dangereux.'

2883. Such was the duty of sworn brethren; See Kn. Ta. A 1132.

2888. The trilled *r* in *darst* perhaps constitutes a syllable.

2951. 'When the God of Love had all day taught me.'

2971. *hay(e)*, hedge; F. *haie*. Perhaps not *hay-e*; see l. 2987.

2984. *Bial-Acoil*, another spelling of *Bel-Acueil*, i. e. 'a graceful address'; which would be useful in propitiating the lady.

3105. *doth me drye*, makes me suffer; Scotch 'gars me dree.'

3132. *chere*, face; *kid*, manifested, displayed.

3137. *kirked*, probably 'crooked,' as Morris suggests. It may be a mere dialectal form of 'crooked,' or it may be miswritten for *kroked*, the usual old spelling. Halliwell gives, '*kirked*, turning upwards,' on the authority of Skinner; but a reference to Skinner shows that his reason for giving the word this sense was solely owing to a notion of deriving it from A. S. *cerran*, to turn, which is out of the question. On the strength of this Wright, in his Provincial Dictionary, makes up the verb: '*Kirk*, to turn upwards.' This is how glossaries are frequently written. The F. text merely has: 'Le nes fronicie.'

3144. *maugree*, disfavour, ill will.

3185. *with the anger*, against the pain.

3231. *trashed*, betrayed; F. *traï*. *Trasshen* is from the stem *traiss-*.

3234. *verger*, orchard; F. *vergier*; Lat. *uiridiarium*; so in ll. 3618, 3831.

3249. *to garisoun*, to protection, to safety; here, to your cure.

'Je ne voi mie ta sante,  
Ne ta garison autrement.'

3251. *thee to werrey*, to war against thee; F. *guerroier*.

3256. *musarde*, sluggard; one who delays; F. *musarde*; see l. 4034.

3264. G. has *seyne*; Th. *sayne*. I prefer *feyne*. Not in the F. text.

3277. *passioun*, suffering, trouble; F. *poine* pain.

3284. *but in happe*, only in chance, i. e. a matter of chance.

3292. *a rage*, as in Th.; G. *arrage*. Cf. l. 3400.

3303. *leve*, believe; for the F. text has *croit*.

3326. *in the peine*, under torture; see Kn. Ta. A 1133.

3337. *chevisaunce*, resource, remedy. Both G. and Th., and all old editions, have *cherisaunce*, explained by Speght to mean 'comfort,' though the word is fictitious. Hence Kersey, by a misprint, gives '*cherisaunnei*, comfort'; which

Chatterton adopted.

3346. The F. text has 'Amis ot non'; so that 'Freend' is here a proper name.

3356. *meigned*, maimed. This word takes numerous forms both in M. E. and in Anglo-French.

3462. *at good mes*, at a favourable time (en bon point); see note to l. 1453.

3501. 'And Pity, (coming) with her, filled the Rosebud with gracious favour.' *of*= with.

3508. Supply *word*; F. La parole a premiere prise.

3539. Cf. 'Regia, crede mihi, res est succurrere lapsis'; Ovid, Ex Ponto, Ep. lib. ii. ix. 11.

3548. *This*, put for *This is*; as in Parl. Foules, 411.

3579. *moneste*, short for *amoneste*, i. e. admonish.

3604. 'You need be no more afraid.' Here Thynne has turned *thar* into *dare*; see l. 3761, and note to l. 1089.

3633. *to spanisshing*, to its (full) expansion. F. text, *espanie*, expanded, pp. fem. of *espanir*, which Cotgrave explains by 'To grow or spread, as a blooming rose.'

3645, 6. *vermayle*, ruddy, lit. vermilion. *abawed*, dismayed; variant of *abaved*, Book Duch. 614; cf. l. 4041 below.

3699. *werreyeth*, makes war upon; cf. Knight Ta. A 2235, 6. The corrections here made in the text are necessary to the sense.

3715. I. e. she did not belong to a religious order.

3718. *attour*; better *atour*; F. text *ator*; array, dress.

3740. *chasteleyne*, mistress of a castle; F. *chastelaine*.

3751. The reading is easily put right, by help of the French:--

'Car tant cum vous plus atendrez,  
Tant plus, sachies, de tens perdrez.'

3774. Read *it nil*, it will not; F. Qu'el ne soit trouble (l. 3505).

3811. The F. text has *une vielle irese*, and M. Meon explains *irese* by angry, or full of ire. Hence, a note in Bell suggests that *irish* here means 'full of ire.' But I think M. Meon is wrong; for the O.F. for 'full of ire' is *irous*, whence M.E. *irous*; and M. Michel prints *Irese* with a capital letter, and explains it by 'Irlandaise.' Besides, there is no point in speaking of 'an old angry woman'; whereas G. de Lorris clearly meant something disrespectful in speaking of 'an old Irishwoman.' M. Michel explains, in a note, that the Irish character was formerly much detested in France. I therefore believe that *Irish* has here its usual sense.

3826. Where *Amyas* is, is of no consequence; for the name is wrongly given. The F. text has 'a Estampes ou a Miaus,' i. e. at Etampes or at Meaux. Neither place is very far from Paris. *Reynes* means Rennes in Brittany; see note to Book Duch. 255.

3827. *foot-hoot*, foot-hot, immediately; see note to Cant. Ta. B 438.

3832. *reward*, regard; as in Parl. Foules, 426.

3845. Insert *not*, because the F. text has 'Si *ne* s'est *mie*.'

3855. We should probably insert *him* after *hid*.

3856. *took*, i. e. caught; see l. 3858.

3880. Read *leye*, lay; both for rime and sense.

3882. *loigne*, leash for a hawk. Cotgrave gives: '*Longe*,... a hawks lune or leash.' This is the mod. F. *longe*, a tether, quite a different word from *longe*, the loin. *Longe*, a tether, was sometimes spelt *loigne* in O.F. (see Godefroy), which accounts for the form here used. It answers to Low Lat. *longia*, a tether, a derivative of *longus*, long. Perhaps *lune* is only a variant of the same word. The expression 'to have a long loigne' means 'to have too much liberty.'

3895. Read *trecherous*, i. e. treacherous people, for the sake of the metre and the rime. *Trechours* means 'traitors.'

3907. Read *loude*; for *loude and stille* is an old phrase; see Barbour's Bruce, iii. 745. It means, 'whether loudly or silently,' i. e. under all circumstances.

3912. *blered is myn ye*, I am made a fool of; see Cant. Ta. G 730.

3917. Read *werreyed*, warred against; see note to l. 3699.

3928. I. e. 'I must (have) fresh counsel.'

3938. 'And come to watch how to cause me shame.'

3940-3. The F. text has:--

'Il ne me sera ja peresce  
Que ne face une forteresce  
Qui les Roses clorra entor.'

3954. 'And to blind him with their imposture.'

3962. Perhaps read *he durste*.

3987. *purpryse*, enclosure; F. *porprise*, fem. Cotgrave has *pourpris*, m., in the same sense. See l. 4171.

4021. Read *in hy*, in haste, a common phrase; see l. 3591.

4032. 'No man, by taming it, can make a sparrow-hawk of a buzzard.' A buzzard was useless for falconry, but a sparrow-hawk was excellent. The F. text gives this as a proverb. Two similar proverbs are given in Cotgrave, s.v. *Esparvier*.

4034. *musarde*, a sluggish, and hence a useless person; see l. 3256.

4038. *recreaundyse*, recreant conduct; F. *recreantise*.

4073. *goth afere*, goes on fire, is inflamed.

4096. *me* sometimes occurs in M. E. as a shorter form of *men*, in the sense of 'one'; but it is better to read *men* at once, as it receives the accent. If written 'me,' it might easily be copied as 'me.'

4126. 'Unless Love consent, at another time.'

4149. *querrou*, a quarrier, stone-cutter; see *quarrieur* in Cotgrave.

4176. *ginne*, war-engine, *skaffaut*, scaffold; a wooden shed on wheels, to protect besiegers. See the description of one, called 'a sow,' employed at the siege of Berwick in 1319, in Barbour's Bruce, xvii. 597-600; together with other sundry 'scaffatis' in the same, l. 601.

4191. *Springoldes* (F. *perrieres*, from Lat. *petrariae*), engines for casting-stones; spelt *spryngaldis* in Barbour's Bruce, xvii. 247. From O. F. *espringale*, a catapult; from G. *springen*, to spring.

4195. *kernels*, battlements; F. text, *creniaus*. Cf. P. Plowm. C., viii. 235; B. v. 597.

4196. *arblasters* (answering to Lat. *arcuballistra*), a variant form of *arblasts* or *arbalests* (answering to Lat. *arcuballista*), huge cross-bows, for discharging missiles. See *Arbalest* in the New E. Dict.

4229. *for steling*, i. e. to prevent stealing.

4248. *distoned*, made different in tone, out of tune. Cotgrave gives: '*Destonner*, to change or alter a tune, to take it higher or lower.'

4249. *Controve*, compose or invent tunes, *foule fayle*, fail miserably.

4250. *horn-pypes*, pipes made of horn; but the F. text has *estives*, pipes made of straw. *Cornewayle* is doubtful; some take it to mean Cornwall; but it was more probably the name of a place in Brittany. A note in Meon's edition of *Le Roman de la Rose*, iii. 300, suggests 'la ville de *Cornouaille*, aujourd'hui *Quimper-Corentin*, qui est en basse Bretagne.' The F. text has *Cornoaille*.

4286. *vekke*, an old woman; as in l. 4495. Cf. Ital. *vecchia*, the same; but it is difficult to see how we came by the Ital. form.

4291. Some late editions read *expert*, which is clearly right; *except* gives no sense. *Expt*, with a stroke through the *p*, may have been misread as *except*.

4300. F. 'Qu'el scet toute la vielle dance'; see Prol. A 476.

4322. The old reading gives no sense; the corrected reading is due to Dr. Kaluza. It means 'I weened to have bought it very knowingly'; F. *Ges cuidoie avoir achetes*, I weened to have bought them. *Ges* = *Ge les*, i. e. *les biens*, the property. See note to l. 4352.

4333. For *also* perhaps read *als*, or *so*.

4352. *wend*, for *wende*, weened, supposed; F. *cuidoie*.

4372. For *wol* read *wal*; F. 'Qui est entre les *murs* enclose.'

4389. M. Meon here quotes a Latin proverb:--'Qui plus castigat, plus amore ligat.'

4432. G. de Lorris here ended his portion of the poem (containing 4070 lines), which he did not live to complete. His last line is:--

'A poi que ne m'en desespoir.'

When Jean de Meun, more than forty years later, began his continuation, he caught up the last word, commencing thus:--

'Desespoir, las! ge non ferai,  
Ja ne m'en desespererai.'

4464. *a-slope*, on the slope, i. e. insecure, slippery.

4472. Perhaps *stounde* should be *wounde*. F. 'S'ele ne me fait desdoloir.' *Stounde* arose from repeating the *st* in *staunche*.

4499. *enforced*, made stronger, i. e. increased.

4510. Read *simpilly*; this trisyllabic form is Northern, occurring in Barbour's Bruce, i. 331, xvii. 134. Cf. l. 3861.

4525. 'Who was to blame?' Cf. l. 4529.

4532. *for to lowe*, to appraise; hence, to be valued at. F. 'De la value d'une pome.' See *Allow* in the New E. Dict.

4549. *The develles engins*, the contrivances of the devil.

4556. *yolden*, requited; cf. Somp. Ta. D 2177.

4559. 'Ought I to shew him ill-will for it?'

4568. 'And lie awake when I ought to sleep.'

4574. *taken atte gree*, receive with favour.

4617, 8. *not*, know not; *nist* (knew not) would suit better; see l. 4626. *eche*, eke out, assist.

4634. I insert *pyned*, punished; F. 'N'as tu mie eu mal asses?'

4646. 'Thou didst act not at all like a wise man.'

4668. 'See, there's a fine knowledge.' *Noble* is ironical, as in 4639.

4681. *with myn honde*; see note to l. 2037 above.

4689, 90.

'Si sauras tantost, sans science,  
Et congnoistras, sans congnoissance.'

4697-4700. To him who flees love, its nature is explicable; to you, who are still under its influence, it remains a riddle.

4705. In Tyrwhitt's Gloss., s.v. *Fret*, he well remarks:--'In Rom. Rose, l. 4705, *And through the fret full*, read *A trouthe fret full*.' In fact, the F. text has: 'C'est loiautes la desloiaus.' *Fret full* is adorned or furnished, so as to be full; from A. S. *fraetwian*, to adorn; cf. *fretted full*, Leg. of Good Women, 1117; and see Matzner. Cf. l. 7259. On the whole, I do not think it is an error for *bret-ful*, i. e. brimful.

4712. This line is not in the F. text; it seems to mean--'a wave, harmful in wearing away the shore.'

4713. *Caribdis*, Charybdis, the whirlpool; cf. Horace, Carm. i. 27. 19.

4720. *Havoir*, property; usually spelt *avoir*.

4722. 'A thirst drowned in drunkenness'; F. 'C'est la soif qui tous jors est ivre.'

4728. *dreihed*, sadness; F. 'tristor'; cf. G. *Traurigkeit*.

4732. F. 'De pechies pardon entechies.' *without*, on the outside.

4747. *Pryme temps*, spring-time; F. 'Printems.'

4751. *a slowe*, a moth; F. *taigne* (Lat. *tinea*). But I know of no other example. Hence *were*, in the next line, must mean to wear away, to fret; cf. note to 4712.

4755. 'And sweethearts are as good in black mourning as when adorned in shining robes.' Cotgrave, s. v. *Amourette*, quotes a proverb: 'Aussi bien sont amourettes Soubs bureau, que soubs brunettes; Love bides in cottages, as well as in courts.' A *burnet* was a cloth of a superior quality; see note to l. 226.

4764. For *That* read *But*, answering to the F. *Qui ... ne*.

4768. *Genius* is one of the characters in a later part of the F. text, l. 16497 (ed. Meon).

4790. *avaunt*, forward; F. 'Ge n'en sai pas plus que devant.'

4793. For *ever* read *er*, i. e. ere, before; for the rime.
4796. *can*, know. *parcuere*, by heart; F. 'par cuer.'
4831. 'For paramours only feign.' But the original has: 'Mes *par Amors amer ne daignent*,' i. e. 'But they do not deign to love like true lovers'; unless it is a mere exclamation, 'I swear by Love.'
4859. 'To save the progeny (or strain) of our species'; cf. Cl. Ta. E 157.
- 4875, 6. Not in the original. It seems to mean--'who very often seek after destroyed increase (abortion) and the play of love.' Cf. *tenen*, to harm. But no other instance of *for-tened* is known, nor yet of *crece* as short for *increes* (increase). However, the verb *creesen*, to increase, is used by Wyclif; see *cresce* in Stratmann, ed. Bradley.
- 4882-4. Alluding to Cicero's treatise De Senectute.
4901. 'And considers himself satisfied with no situation.'
4904. *Yalt him*, yields himself, goes; F. 'se rent.'
4910. I. e. to remain till he professes himself, his year of probation being over. So, in l. 4914, *leve his abit*, to give up his friar's dress.
4923. *Conteyne*, contain or keep himself; F. 'le tiegne.'
4943. *And mo* seems a mistake for *Demand*, i. e. 'he may go and ask them' F. 'Ou le demant as anciens.'
5014. This sentence is incomplete; the translator has missed the line--'Et qu'ele a sa vie perdue.' And he missed it thus. He began: 'That, but [i. e. unless] aform hir,' &c., and was going to introduce, further on, 'She findeth she hath lost hir lyf,' or something of that kind. But by the time he came to 'wade' at the end of l. 5022, where this line should have come in, he had lost the thread of the sentence, and so left it out!
5028. *Who list have loye*; F. 'Qui ... veut joir.'
5047. *arn*, with the trilled *r*, is dissyllabic; see l. 5484.
5051. *so*, clearly an error for *sho*, Northern form of *she*.
5064. *druery*, courtship; but here, apparently, improperly used in the sense of 'mistress,' answering to 'amie' in the F. text.
5080. *ado*, short for *at do*, i. e. to do; *at* = to, is Northern.
5085. Read *they*; F. 'Mes de la fole Amor se gardent.'
5107. Read *herberedest*; see Lounsbury, Studies in Chaucer, ii. 14. Pronounce it as *herb'redest*. F. 'hostelas,' from the verb *hosteler*.
- 5123, 4. As these lines are not in the original, the writer may have taken them from Chaucer's Hous of Fame, ll. 1257, 8. The converse seems to me unlikely; however, they are not remarkable for originality. Cf. note to l. 5486.
5124. *recured*, recovered; see examples in Halliwell.
5137. *That* refers to *love*, not to the *sermon*; and *hir* refers to Reason.
5162. The sense is doubtful; perhaps--'Then must I needs, if I leave it (i. e. Love), boldly essay to live always in hatred, and put away love from me, and be a sinful wretch, hated by all who love that fault.' Ll. 5165, 6 are both deficient, and require filling up.
5176. 'He who would not believe you would be a fool.' The omission of the relative is common; it appears (as *qui*) in the F. text. The line is ironical. Cf. ll. 5185-7.
5186. 'When that thou wilt approve of nothing.'
5191. 'But I know not whether it will profit.'
5223. I supply *Ne lak* (defect) *in hem*, to make some sense; the F. text does not help here. Half the line is lost; the rest means--'whom they, that ought to be true and perfect in love, would wish to prove.'
5266. A proverbial phrase; not in the F. text.
5274. *him* is here reflexive, and means 'himself.'
- 5278, 9, *fered*, fired, inflamed. *depart*, part, share.
5285. Read *amitee*; F. 'amitie.'
5286. Alluding to Cicero, De Amicitia: capp. xiii, xvii.
5292. The sense is; one friend must help another in every reasonable request; if the request seem unjust, he need not do so, except in two cases, viz. when his friend's life is in danger, or his honour is attacked: 'in quibus eorum aut caput agatur aut fama.' Read *in cases two*; F. 'en deux cas.'

5330. *bit not*, abides not, at any time; *bit* = *bideth*.
5341. For *hir* read *the*.
5353. The original reading would be *It hit*, i. e. it hideth; then *It* was dropped, and *hit* became *hidith*.
5384. *gote*, goat; but the F. text has *cers*, i. e. stag, *ramage*, wild.
5443. Obscure. The F. text has: 'Et que por seignors ne les tiengnent' Perhaps it means: 'They perform it (their will) wholly'; see l. 5447.
5452. Here *chere of* is for *there of*, with the common mistake of *c* for *t*.
5470. *Of*, i. e. off, off from.
5484. *arn*, with trilled *r*, is dissyllabic; as in l. 5047.
5486. 'Friend from affection (*affect*), and friend in appearance.' Chaucer, in his Balade on Fortune, l. 34, has 'Frend of *effect* [i. e. in reality], and frend of countenance.' And as the passage is not in the French, but is probably borrowed from Chaucer, we see that *effect* (not *affect*) is the right reading here; see l. 5549.
5491. The reading of Th. and G. is clearly wrong. The F. text helps but little. I read *al she*, i. e. all that she.
5507. *flaterye* is very inappropriate; we should expect *iaperye*, i. e. mockery. F. text, 'a vois jolie.'
5510. I. e. 'Begone, and let us be rid of you.' See Troilus, iii. 861, and note. (Probably borrowed from Chaucer.)
5513. From Prov. xvii. 17.
- 5523-9. 'This appears to be taken from Ecclus. xxii. 26.'--Bell. This reference is to the Vulgate; in the A.V., it is Ecclus. xxii. 22. Compare ll. 5521-2 with the preceding verse. With l. 5534 cf. Eccles. vii. 28.
5538. *valoure*, value; F. text, 'valor.' See 5556.
5541. So in Shakespeare; 2 Hen. IV. v. 1. 34. Michel cites: 'Verus amicus omni praestantior auro.'
5569. F. text; 'Que vosist-il acheter lores'; &c.
- 5585, 6. I fill up the lines so as to make sense. *miches*, F. 'miches.' A *miche* is a loaf of fine manchet bread, of good quality; see Cotgrave. *chiche* (l. 5588) is 'niggardly.'
5590. *mauis*, (as in G. and Th.) is clearly an error for *muwis*, or, *muis*, bushels. The F. text has *muis*, i. e. bushels (from Lat. *modius*). For the M.E. form *muwe* or *mue*, cf. M.E. *puwe* or *pue* (Lat. *podium*). The A.F. form *muy* occurs in the Liber Custumarum, ed. Riley, i. 62.
5598. *that*, perhaps 'that gold'; see l. 5592. 'And though that (gold) lie beside him in heaps.' It is better to read *it*.
5600. *Asseth*, a sufficiency, enough; see note to P. Plowman, C. xx. 203; and the note to Catholicon Anglicum, p. 13, n. 6.
5619. *maysondewe*, hospital, lit. 'house of God.' See Halliwell.
5649. *Pictagoras*, Pythagoras; the usual form, as in Book Duch. 1167. He died about B. C. 510. He was a Greek philosopher, who taught the doctrine of the transmigration of souls, and he is here said to have taught the principle of the absorption of the soul into the supreme divinity. None of his works are extant. Hierocles of Alexandria, in the fifth century, wrote a commentary on the Golden Verses, which professed to give a summary of the views of Pythagoras.
5661. From Boethius, de Consolatione Philosophiae, lib. i. pr. 5; lib. v. pr. 1. See notes to the Balade of Truth, ll. 17, 19.
5668. 'According as his income may afford him means.'
5673. *ribaud*, here used in the sense of 'a labouring man.' In the F. text he is spoken of as carrying 'sas de charbon,' i. e. sacks of coal.
5683. It is quite possible that Shakespeare caught up the phrase 'who would fardels bear,' &c., from this line in a black-letter edition of Chaucer. His next line--'To grunt and sweat under a weary life'--resembles ll. 5675-6; and 'The undiscovered country' may be from ll. 5658-5664. And see note to l. 5541. (But it is proper to add that Shakespearean scholars in general do not accept this as a possibility.)
5699. Read 'in sich a were'; F. 'en tel guerre.'
5700. Insert 'more'; F. 'Qu'il art tous jors de *plus* acquerre.'
5702. *yeten*, poured; a false form; correctly, *yoten*, pp. of *yeten*, to pour (A. S. *geotan*, pp. *goten*).
5710. *Seyne*; F. 'Saine'; the river Seine (at Paris).
- 5739-5744. Not in the F. text, but inserted as a translation of some lines by Guiot de Provins, beginning: 'Fiscien sont apele Sanzfi ne sont-il pas nomme.' See La Bible Guiot de Provins, v. 2582, in Fabliaux et Contes, edit. de Meon, tom. ii. p. 390. We must spell the words *fysyk* and *fysycien* as here written. A mild joke is intended. These words begin with *fy*, which (like E. *fie!*) means 'out upon it'; and go on with *sy* (= *si*), which means 'if,' and expresses the precariousness of

trusting to doctors. Cf. Lounsbury, *Studies in Chaucer*, ii. 222.

5749. 'Because people do not live in a holy manner.' This is ironical. The word 'Her' refers to 'tho that prechen,' i. e. the clergy; F. 'devins.' But the F. text has--'Cil [i. e. the preachers] ne vivent pas loiaument.' See ll. 5750-1.

5759. Proverbial. F. 'Deceus est tex decevierres.' See Reves Ta. A 4321; P. Plowman, C. xxi. 166, and the note.

5799. *yeve*, gave, i. e. were to give; past pl. subjunctive.

5810. This answers to l. 5170 of the original; after which there is a gap of some 6000 lines, which are entirely lost in the translation. L. 5811 answers to l. 10717 of the F. text. The last portion, or part C, of the E. text (ll. 5811-7698) may be by a *third* hand. Part C is considerably better than Part B, and approaches very much nearer to Chaucer's style; indeed, Dr. Kaluza accepts it as genuine, but I am not myself (as yet) fully convinced upon this point. See further in the Introduction.

5811. At l. 10715 of the original, we have the lines:--

'Ainsinc Amors a eus parole,  
Qui bien recurent sa parole.  
*Quant il ot sa raison fenie,*  
*Conseilla soi la baronnie.'*

Ll. 5811-2 of the E. text answer to the two last of these.

5824. *lyf* answers to F. *ame*; but the F. text has *arme*, a weapon.

5837. *To-moche-yeving*; F. 'Trop-Donner.'

5855, 6. *To*, i. e. against; F. 'Contre.' *Fair-Welcoming*; F. 'Bel-Acueil'; called *Bialacoil* in Fragment B of the translation.

5857. *Wel-Helinge*, good concealment; F. 'Bien-Celer.'

5894. *tan*, taken; common in the Northern dialect. So, perhaps, in l. 5900.

5931. *letting*, hindrance; F. 'puisse empeeschier.' He cannot prevent another from having what he has himself paid for.

5953. According to one account, Aphrodite was the daughter of Cronos and Eunyone; and the Romans identified Aphrodite with Venus, and Cronos with Saturnus. The wife of Cronos was Rhea.

5962. Two of the fathers were Mars and Anchises; and there are several other legends about the loves of Venus.

5966. *pole*, pool; F. 'la palu d'enfer.'

5978. Here *sparth*, with trilled *r*, appears to be dissyllabic; cf. ll. 3962, 5047, 5484, 6025. Or supply *with* before *gisarme*.

5984. *pulle*, pluck; as in Prol. A 652, &c.

5988. 'Unless they continue to increase (F. *sourdent*) in his garner.'

6002. *chinchy*, niggardly. For *grede* read *gnede*, i. e. stingy (person); A. S. *gned*.

6006. *beautee*; F. 'volonte'; read *leautee*; see l. 5959.

6009. For *wol* read *wolde*; F. 'Tous les meisse.'

6017. *they*; i. e. a number of barons; see l. 5812.

6024. 'They act like fools who are outrageous,' i. e. they act foolishly. F. 'Il ne feront mie que sage'; which seems to mean just the contrary.

6025. *forsworn*, with trilled *r*, seems to be trisyllabic; see note to l. 5978. But it is better to read *forsworen*.

6026. *Ne lette*, nor cease. Cf. l. 5967. But read *let*, prevented.

6027. *piment* is much the same as *clarree*; in fact, in l. 5967, where the E. has *clarree*, the F. text has *piment*. Tyrwhitt says, s. v. *clarre*; 'wine mixed with honey and spices, and afterwards strained till it is clear. It is otherwise called *Piment*, as appears from the title of the following receipt, in the *Medulla Chirurgiae Rolandi*, MS. Bodl. 761, fol. 86: Claretum bonum, sive Pigmentum,' &c., shewing that *piment* is spiced wine, with a third part of honey; see *Piment* in Halliwell.

6033. *vicaire*, deputy. In Meon's edition, the F. text has: 'Ja n'i queres autres victaires'; but Kaluza quotes five MSS. that read *vicaires*.

6037. *Lat ladies worche*, let ladies deal.

6044. 'Shall there never remain to them' (F. *demorra*).

6057. *This*, a common contraction for *This is*; cf. E. '*tis*'; see 3548.

6068. *King of harlots*; F. 'rois des ribaus.' The sense is 'king of rascals.' There is a note on the subject in Meon's edition. It quotes Fauchet, *Origine des Dignites*, who says that the *roi des ribauds* was an officer of the king's palace, whose

duty it was to clear out of it the men of bad character who had no business to be there. M. Meon quotes an extract from an order of the household of king Philippe, A.D. 1290:--'*Le Roy des Ribaus*, vi. d. de gages, une provende de xl. s. pour robbe pour tout l'an, et mengera a court et n'aura point de livraison.' It further appears that the title of *Roi des ribaus* was often jocularly conferred on any conspicuous vagabond; as e.g. on the chief of a gang of strolling minstrels. See the note at p. 369 of *Political Songs*, ed. T. Wright, where it is shewn that the *ribaldi* were usually 'the lowest class of retainers, who had no other mode of living than following the courts of the Barons, and who were employed on all kinds of disgraceful and wicked actions.' The word *harlot* had, in Middle English, a similar sense.

6078. *mister*, need, use; F. 'mestier.'

6083. 'Which I do not care should be mentioned'; cf. l. 6093, which means--'They do not care to hear such tales.'

6103. 'If I say anything to impair (or lessen) their fame.'

6111. *Let*, short for *ledeth*: 'that he leads his life secretly.'

6120. 'Whilst every one here hears.'

6146. *to hulstred be*, to be concealed; cf. A. S. *heolstor*, a hiding-place.

6149. Remember that the speaker is Fals-Semblant, who often speaks ironically; he explains that he has nothing to do with *truly* religious people, but he dotes upon hypocrites. See l. 6171.

6169. *lete*, let alone, abandon; *lette* gives no sense.

6186. 'They offer the world an argument.'

6192. 'Cucullus non facit monachum'; a proverb.

'Non tonsura facit monachum, nec horrida uestis,  
Sed uirtus animi, perpetuusque rigor'; &c.

Alex. de Neckam (Michel).

6198. *cut*, for *cutteth*, cuts; F. *trenche*. 'Whom Guile cuts into thirteen branches.' I. e. Guile makes thirteen tonsured men at once; because the usual number in a convent was thirteen, viz. a prior and twelve friars.

6204. *Gibbe*, Gib (Gilbert); a common name for a tom-cat. Shak. has *gib-cat*, 1 Hen. IV. i. 2. 83. The F. text has *Tibers*, whence E. *Tibert*, *Tybalt*.

6205. A blank line in G.; Th. has--'That awayteth mice and rattes to killen,' which will not rime, and is spurious. I supply a line which, at any rate, rimes; *went his wyle* means 'turns aside his wiliness.' F. text--'Ne tent qu'a soris et a ras.'

6220. *aresoneth*, addresses him, talks to him.

6223. *what, devel*; i. e. what the devil.

6247. The legend of St. Ursula and the eleven thousand virgins, who were martyred by the Huns at Cologne in the middle of the fifth century, is mentioned by Alban Butler under the date of Oct. 21, and is told in the *Legenda Aurea*. The *ciergis* (in l. 6248) are wax-candles.

6256. Read *mak'th*, and (in 6255) *the god-e*.

6260. *wolf*; F. *Sire Isangrin*; such is the name given to the wolf in the *Roman de Renard*.

6264. *wery*, worry. Thynne has *wirry*. In P. *Plowman*, C. x. 226, we find the pl. *wyryeth*, with the various readings *wirieth*, *werien*, *werrieth*, *wery*. See *wuryen* in *Stratmann*.

6267. *treget*, trickery; cf. Frank. Ta. F 1141, 1143.

6279. *trepeget*, a machine for casting stones; see *trepeget* in *Halliwell*, and my note to P. *Plowman*, A. xii. 91. A *mangonel* is a similar machine.

6280. *pensel*, banner; cf. P. *Plowm*. C. xix. 189. Short for *penoncel*.

6290. *stuffen*, furnish the wall with defenders.

6305. *my lemman*, my sweetheart (Abstinence); see l. 6341.

6317-8. Kaluza supplies the words within square brackets: G. has only 'But so sligh is the aperceuyng,' followed by a blank line, in place of which Th. has the spurious line--'That al to late cometh knowyng.' F. text; 'Mes tant est fort la decevance Que trop est grief l'apercevanche.'

6332. 'I am a man of every trade.'

6337. Sir Robert was a knight's name; Robin, that of a common man, as Robin Hood.

6338. *Menour*: The Friars Minors were the Franciscan, or Grey Friars; the Jacobins were the Dominicans, or Black Friars.

6339. *loteby*, wench; see P. Plowman, B. iii. 150, and note.
6341. Elsewhere called 'Streyned-Abstinence,' as in ll. 7325, 7366; F. 'Astenance-Contrainte,' i. e. Compulsory-Abstinence.
6345. I. e. 'Sometimes I wear women's clothes.'
6352. 'Trying all the religious orders.'
6354. All the copies wrongly have *bete* or *beate* for *lete*, i. e. leave. Some fancy the text is wrong, because Meon's edition has 'Gen pren le grain et laiz la paille.' But (says Kaluza) three MSS. have--'Je les le grain et pren la paille'; which better suits the context.
6355. *To blynde*, to hoodwink; F. 'avugler.' For *blynde*, G. and Th. actually have *Ioly!* I supply *ther*, i. e. where; for sense and metre.
6359. *bere me*, behave; *were me*, defend myself. The F. text varies.
6365. *lette*, hinder. The friars had power of absolution, independently of the bishop; and it was a bitter grievance.
6374. *tregetry*, a piece of trickery; see l. 6267.
6379. 'Through their folly, whether man or woman.'
6385. I. e. at Easter; see Pers. Tale, I 1027. See l. 6435.
6390. Note that the penitent is here supposed to address his own parish-priest. Thus *he* in l. 6391 means the friar.
6398. This is like the argument in the Somn. Ta. D 2095.
6418. *I*, for *me*, would be better grammar. As it stands, *me* is governed by *pleyne*, and *I* is understood. The F. text has: 'Si que *ge m'en aille complaindre*.'
6423. That is, the penitent will again apply to the friar.
6424. 'Whose name is not.' This means; such is his right name, but he does not answer to it; see l. 6428.
6425. 'He will occupy himself for me,' i. e. will take my part; see *Chevisa* in the New E. Dict., sect. 4b.
6434. 'Unless you admit me to communion.'
6449. *may never have might*, will never be able. If the priest is not confessed to, he will not understand the sins of his flock.
6452. *this*, i. e. this is; see notes to ll. 3548, 6057.
6454. See Prov. xxvii. 23; and cf. John, x. 14.
6464. 'I care not a bean for the harm they can do me.'
6469. 'Shall lose, by the force of the blow.' The rime is a bad one.
6491. Read *the acqueyntance*, as in Th.; F. 'l'acointance.'
6500. *yeve me dyne*, give me something to dine off.
6532. Read *thrittethe*, i. e. thirtieth. See Prov. xxx. 8, 9.
- 6541, 2. *Unnethe that he nis*, it is hard if he is not; i. e. he probably is. *micher*, a petty thief, a purloiner; F. 'lieries.' See the examples of *mich* in Halliwell. For *goddis*, read *god is*; F. 'ou Diex est mentieres.' See Prov. xxx. 9.
6556. 'The simple text, and neglect the commentary.'
6571. *bilden* is here used as a pt. tense; 'built.' In the next line, read *leye*, lay, lodged. There is an allusion to the splendid houses built by the friars.
6584. Not in the F. text.
6585. *writ*, writeth. Alluding to St. Augustine's work *De Opere Monachorum*, shewing how monks ought to exercise manual labour. His arguments are here made to suit the friars.
6615. '*De Mendicantibus validis*; Codex Justin. xi. 25. Justinian, whose celebrated code (called the Pandects) forms the basis of the Civil and Canon Law, was emperor of the Eastern Empire in 527.'--Bell.
6636. 'The allusion seems to be to Matt. xxiii. 14.'--Bell.
- 6645-52. Not in the F. text, ed. Meon; but found in some MSS.
6653. See Matt. xix. 21.
6665. Alluding, probably, to Eph. iv. 28.
6682. Alluding to Acts xx. 33-35.

6691. Alluding to St. Augustine's treatise *De Opere Monachorum ad Aurelium episc. Carthaginensem*. Of course he does not mention the Templars, &c.; these are only noticed by way of example.

6693. *templers*; 'the Knights Templars were founded in 1119 by Hugh de Paganis. Their habit was a white garment with a red cross on the breast. See Fuller, *Holy Warre*, ii. 16, v. 2.'--Bell. The Knights Hospitallers are described in the same work, ii. 4. The Knights of Malta belonged to this order.

6694. *chanouns regulers*, Canons living under a certain rule; see the Chan. Yemannes Tale.

6695. 'The White Monks were Cistercians, a reformed order of Benedictines; the Black, the unreformed.'--Bell.

6713. *I may abey*, 'I may suffer for it'; see Cant. Ta. C 100. The F. text varies.

6749. 'In the rescue of our law (of faith)'; i. e. of Christianity.

6763. William of Saint-Amour, a doctor of the Sorbonne, and a canon of Beauvais, about A.D. 1260, wrote a book against the friars, entitled *De Periculis nouissimorum Temporum*. He was answered by St. Bonaventure and St. Thomas Aquinas, his book was condemned by Pope Alexander IV, and he was banished from France (see l. 6777). See the note in Meon's edition of *Le Roman*.

6782. *This noble*, this brave man; F. 'Le vaillant homme.'

6787. *ich reneyed*, that I should renounce.

6796. *papelardye*, hypocrisy; see note to l. 415.

6810. *garners*; i. e. their garners contain things of value.

6811. *Taylagiers* (not in F. text), tax gatherers. Cf. *taillage*, tax, tribute; P. *Plowm.* C. xxii. 37.

6814. 'The poor people must bow down to them.'

6819. *wryen himself*, cover himself, clothe himself.

6820. *pulle*, strip them, skin them. A butcher scalds a hog to make the hair come off more easily (Bell).

6824. 'And beguile both deceived men and deceivers.'

6831. *entremees*. Cotgrave has: '*Entremets*, certain choice dishes served in between the courses at a feast.'

6834. 'For, when the great bag (of treasure) is empty, it comes right again (i. e. is filled again) by my tricks.'

6838. Quoted in the *Freres Tale*, D 1451.

6861. *Bigyns*, Beguines; these were members of certain lay sisterhoods in the Low Countries, from the twelfth century onwards.

6862. *palasyns* (F. dames palasines), ladies connected with the court. Allied to F. *palais*, palace; cf. E. *palatine*.

6875. *Ayens me*, in comparison with me.

6887-6922. See Matt. xxiii. 1-8.

6911. *burdens*, repeated from ll. 6902, 6907, is clearly wrong. Perhaps read *borders*; F. 'philateres.'

6912. *hemmes*, borders of their garments, on which were phylacteries.

6948. *our alder dede*, the action of us all.

6952. *parceners*, partners; see *Partner* in my Etym. Dict.

6964. See 2 Cor. vi. 10.

6971. 'I intermeddle with match-makings.' See my note to P. *Plowman*, C. iii. 92 (B. ii. 87); and cf. Ch. Prol. A 212.

6976. I. e. 'yet it is no real business of mine.'

7000. The friars did not seek retirement, like the monks.

7016. *ravisable* (F. ravissables), ravenous, ravening; Matt. vii. 15.

7017. Imitated from Matt. xxiii. 15.

7018. *werreyen*, war; F. 'avons pris guerre.'

7022. *bougerons*, sodomites; see Godefroy; F. 'bogres.' This long sentence goes on to l. 7058; *if* (7021) is answered by *He shal* (7050).

7029. In G. and Th., *thefe* has become *these*, by confusion of *f* with long *s*; hence also *or* has become *that*. But the F. text has--'Ou lerres ou simoniaus.'

7038. *But*, unless; unless the sinners bribe the friars.

7043. *caleweys*, sweet pears of Cailloux in Burgundy. See my note to P. *Plowman*, B. xvi. 69. *pullaille*, poultry.

7044. *coninges*, conies, rabbits; F. 'connis.'

7049. *groine*, murmur; see note to Kn. Ta. A 2460.

7050. *loigne*, a length, long piece; see l. 3882.

7057. *smerten*, smart for; F. 'sera pugni.'

7063. *vounde* (so in G. and Th.), if a genuine word, can only be another form of *founde*, pp. of the strong verb *finden*, to find. I suppose 'found stone' to mean good building-stone, *found* in sufficient quantities in the neighbourhood of a site for a castle. The context shews that it here means stone of the first quality, such as could be wrought with the *squire* (mason's square) and to any required *scantilone* (scantling, pattern). The general sense clearly is, that the friars oppress the weak, but not the strong. If a man is master of a castle, they let him off easily, even if the castle be not built of freestone of the first quality, wrought by first-rate workmen. (Or read *founded*.)

7071. *sleightes*, missiles. The translator could think of no better word, because the context is jocular. If the lord of the castle pelted the friars, not exactly with stones, but with barrels of wine and other acceptable things, then the friars took his part.

7076. *equipolences*, equivocations. The next line suggests that he should refrain from coarse and downright lies (*lete* = let alone).

7089. 'And if it had not been for the good keeping (or watchfulness) of the University of Paris.' Alluding to William de St. Amour and his friends; see ll. 6554, 6766.

7092. See the footnote. We must either read *They had been turmented* (as I give it) or else *We had turmented* (as in Bell). I prefer *They*, because it is a closer translation, and suits better with *Such* in the next line.

7093. I insert *fals*, for the metre; it is countenanced by *traitours* in l. 7087. The reference is to the supporters of the book mentioned below.

7102. The book here spoken of really emanated from the friars, but was too audacious to succeed, and hence Fals-Semblant, for decency's sake, is made to denounce it. We may note how the keen satire of Jean de Meun contrives to bring in a mention of this work, under the guise of a violent yet half-hearted condemnation of it by a representative of the friars.

The book appeared in 1255 (as stated in the text), and was called Euangelium Eternum, siue Euangelium Spiritus Sancti. It was compiled by some Dominican and Franciscan friars, from notes made by an abbot named Joachim, and from the visions of one Cyril, a Carmelite. It is thus explained in Southey's *Book of the Church*, chap. xi. 'The opinion which they started was ... that there should be *three* Dispensations, one from each Person. That of the Father had terminated when the Law was abolished by the Gospel; ... the uses of the Gospel were obsolete; and in its place, they produced a book, in the name of the Holy Ghost, under the title of the Eternal Gospel.... In this, however, they went too far: the minds of men were not yet subdued to this. The Eternal Gospel was condemned by the church; and the Mendicants were fain to content themselves with disfiguring the religion which they were not allowed to set aside.'

7108. 'In the porch before the cathedral of Notre Dame, at Paris.' A school was for some time held in this porch; and books could be bought there, or near it. Any one could there buy this book, 'to copy it, if the desire took him.'

7113. This is a quotation from the Eternal Gospel. L. 7118 means: 'I am not mocking you in saying this; the quotation is a true one.'

7116. *troubler*, dimmer; F. 'plus trouble.'

7152. This shews that Fals-Semblant does not *really* condemn the book; he only says it is best to suppress it *for the present*, till Antichrist comes to strengthen the friars' cause. The satire is of the keenest. Note that, in l. 7164, Fals-Semblant shamelessly calls the Eternal Gospel '*our* book.' See also ll. 7211-2.

7173. I am obliged to supply two lines by guess here, to make out the sense. The F. text has:--

'Par Pierre voil le Pape entendre,  
Et les clers seculiers comprendre  
Qui la loi Iesu-Crist tendront,' &c.

I. e. By Peter I wish you to understand the pope, and to include also the secular clerks, &c. John represents the friars (l. 7185).

7178. I. e. 'against those friars who maintain all (this book), and falsely teach the people; and John betokens those (the friars) who preach, to the effect that there is no law so suitable as that Eternal Gospel, sent by the Holy Ghost to convert such as have gone astray.' The notion is, that the teaching of John (the type of the law of love, as expounded by the friars) is to supersede the teaching of Peter (the type of the pope and other obsolete secular teachers). Such was the 'Eternal Gospel'; no wonder that the Pope condemned it as being too advanced.

7197-7204. Obscure; and not fully in the F. text.

7217. The mother of Faux-Semblaunt was Hypocrisy (l. 6779).

7227. 'But he who dreads my brethren more than Christ subjects himself to Christ's wrath.'

7243. *patren*, to repeat Pater-nosters; see Plowm. Crede, 6.

7256. *Beggars* is here used as a proper name, answering to F. *Beguins*. The *Beguins*, members of certain lay brotherhoods which arose in the Low Countries in the beginning of the thirteenth century, were also called *Beguards* or *Begards*, which in E. became *Beggars*. There can be now no doubt that the mod. E. *beggar* is the same word, and the verb *to beg* was merely evolved from it. See the articles on *Beg*, *Beggar*, *Beghard*, and *Beguine* in the New E. Dict. All these names were derived from a certain Lambert Begue. The *Beguins* were condemned at the council of Cologne in 1261, and at the general council of Vienne, in 1311. It seems probable that the term *Beggars* (*Beguins*) is here used derisively; the people really described seem to be the Franciscan friars, also called Gray friars; see l. 7258.

7259. *fretted*, ornamented, decked; from A. S. *fraetwian*, to adorn; cf. l. 4705, and Leg. of Good Women, 1117; here ironical.

*tatarwagges*, ragged shreds, i. e. patches coarsely sewn on. See *tatter* in my Etym. Dict. The ending *-wagges* is allied to *wag*.

The F. text has: 'Toutes fretelees de crottes,' which means all bedaubed with dirt; see *frestele* in Godefroy. The translation freely varies from the original, in a score of places. See next line.

7260. *knopped*, knobbed, *dagges*, clouts, patches. A more usual sense of *dagge* is a strip of cloth; see *dagge* in Stratmann.

7261. *frouncen*, shew wrinkles; cf. ll. 155, 3137. The comparison to a quail-pipe seems like a guess; in the F. text, we have *Hosiaus froncis*, wrinkled hose, and 'large boots like a *borce a caillier*,' said (in Meon) to mean a net for quails. Any way, the translation is sufficiently inaccurate.

7262. *riveling*, shewing wrinkles; *gype*, a frock or cassock; cf. *gipoun* in Prol. A 75.

7265. *Take*, betake, offer.

7282. Here again, *Beggar* answers to F. *Beguin*; see l. 7256.

7283. *papelard*, hypocrite; see l. 6796 and note to l. 415.

7288. *casting*, vomit; see 2 Pet. ii. 22.

7302. See note to l. 6068.

7316. 'Read *flayn* for *slayn*; F. Tant qu'il soit escorchies.'--Kaluza.

7325. *Streyned*, constrained; F. 'Contrainte-Astenance.'

7348. *batels*, battalions, squadrons; see Gloss. to Barbour's Bruce.

7363. *in tapinage*, in secret. Cotgrave has: '*Tapinois, en tapinois*, Crooching, lurking ... also, covertly, secretly.' Also: '*Tapineux*, lurking, secret'; '*Tapi*, hidden'; '*Tapir*, to hide; *se tapir*, to lurk.'

7367. *camelyne*, a stuff made of camel's hair, or resembling it.

7372. *peire of bedis*, set of beads, rosary; see Prol. A 159.

7374. *bede*, might bid; pt. s. subjunctive.

7388. I. e. they often kissed each other.

7392. *that salowe horse*, that pale horse; Rev. vi. 8.

7403. *burdoun*, staff; F. 'bordon'; see ll. 3401, 4092.

7406. *elengeness*, cheerlessness; F. 'soussi,' i. e. *souci*, care, anxiety. See Wyf of B. Ta. D 1199.

7408. *saynt*, probably 'girt,' i. e. with a girdle on him like that of a Cordelier (Franciscan). The F. has 'qui bien se ratorme,' who attires himself well. (The epithet 'saint' is weak.) A better spelling would be *ceint*, but no other example of the word occurs. We find, however, the sb. *ceint*, a girdle, in the Prol. A 329, spelt *seint* in MS. Ln., and *seynt* in MSS. Cm. and Hl. *ie vous dy*, I tell you, occurs in the Somn. Ta. D 1832.

7422. *Coupe-Gorge*, Cut-throat; F. 'Cope-gorge.'

7455. *Joly Robin*, Jolly Robin, a character in a rustic dance; see Troil. v. 1174, and note.

7456. *Jacobin*, a Jacobin or Dominican friar. They were also called Black Friars and Friars Preachers (as in l. 7458). Their black robes gave them a melancholy appearance.

7459. 'They would but wickedly sustain (the fame of) their order, if they became jolly minstrels.'

7461. *Augustins*, Austin Friars; *Cordileres*, Cordeliers, Franciscan Friars; *Carmes*, Carmelites, or White Friars; *Sakked Friars*, Friars of the Sack. The orders of friars were generally counted as *four*; see note to Prol. A 210. These were the Dominican, Austin, Franciscan, and Carmelite Friars, all of whom had numerous houses in England. There were also Croutched Friars and Friars de Penitencia or de Sacco. The last had houses at Cambridge, Leicester, Lincoln, London, Lynne, Newcastle, Norwich, Oxford, and Worcester; see Godwin, *Archaeologist's Handbook*, p. 178.

7467. 'But you will never, in any argument, see that a good result can be concluded from the mere outward appearance, when the inward substance has wholly failed.' Cf. *Hous of Fame*, 265-6.

7492. *fisshen*, fish for; see *Somn. Ta. D 1820*. Cf. *Matt. iv. 19*.

7520. We are here referred back to ll. 3815-3818, where Wicked-Tongue reports evil about the author (here called the 'young man') and Bialacoil (here called Fair-Welcoming).

7534. 'You have also caused the man to be chased.'

7538. The repetition of *thought* (in the rime) is correct; the F. text repeats *pensee*.

7562. 'Meditate there, you sluggard, all day.'

7573. 'Take it not amiss; it were a good deed.'

7578. F. text--'Vous en irez ou puis [pit] d'enfer.' And, for *puis*, some MSS. have *cul*; a fact which at once sets aside the argument in Lounsbury's *Studies in Chaucer*, ii. 119.

7581. 'What? you are anything but welcome.'

7588. *tregetours*, deceivers; cf. *treget* above, l. 6267.

7605. *bemes*, trumpets; see *Ho. Fame*, 1240.

7628. *come*, coming; see *cume* in *Stratmann*.

7633. 'You would necessarily see him so often.'

7645. 'The blame (lit. the ill will) would be yours.' For the use of *maugre* as a sb., compare l. 4399.

7664. *Iolyly*, especially; a curious use; F. 'bien.'

7680. l. 'To shrive folk that are of the highest dignity, as long as the world lasts.' So in the F. text.

7682. I. e. the Mendicant friars had license to shrive in any parish whatever.

7693. 'To read (i. e. give lectures) in divinity'; a privilege reserved for doctors of divinity.

7694. Here G. merely has a wrong half-line:--'And longe haue red'; with which it abruptly ends, the rest of the page being blank, except that *explicit* is written, lower down, on the same page.

The last four lines in the F. text are:--

'Se vous voles ci confessier,  
Et ce pechie sans plus lessier  
Sans faire en james mencion,  
Vous aurez m'asolucion.'

The last of these lines is l. 12564 in Meon's edition. The last line in the whole poem is l. 22052; leaving 9488 lines untranslated, in addition to the gap of 5546 lines of the F. text at the end of Fragment B. Thus the three fragments of the translation make up less than a third of the original.

The fact that Thynne gives the last six lines correctly shews that his print was *not* made from the Glasgow MS. Indeed, it frequently preserves words which that MS. omits.

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NOTES  
TO  
THE MINOR POEMS.  
I. AN A B C.

This poem is a rather free translation of a similar poem by Guillaume de Deguileville, as pointed out in the Preface, p. 60. The original is quoted beneath the English text.

Explanations of the harder words should, in general, be sought for in the Glossarial Index, though a few are discussed in the Notes.

The language of this translation is, for the most part, so simple, that but few passages call for remark. I notice, however,

a few points.

Chaucer has not adhered to the complex metre of the original, but uses a stanza of eight lines of five accents in place of de Deguileville's stanza of twelve lines of four accents.

3. Dr. Koch calls attention to the insertion of a second *of*, in most of the MSS., before *sorwe*. Many little words are often thus wrongly inserted into the texts of nearly all the Minor Poems, simply because, when the final *e* ceased to be sounded, the scribes regarded some lines as imperfect. Here, for example, if *sinne* be regarded as monosyllabic, a word seems required after it; but when we know that Chaucer regarded it as a dissyllabic word, we at once see that MSS. Gg. and Jo. (which omit this second *of*) are quite correct. We know that *sinne* is properly a dissyllabic word in Chaucer, because he rimes it with the infinitives *biginne* (Cant. Ta. C 941) and *winne* (same, D 1421), and never with such monosyllables as *kin* or *tin*. This is easily tested by consulting Mr. Cromie's very useful Rime-index to the Canterbury Tales. The above remark is important, on account of its wide application. The needless insertions of little words in many of the 15th-century MSS. are easily detected.

4. Scan the line by reading--'Glorious virgin', of all-e flour-es flour. Cf. l. 49.

6. *Debonaire*, gracious lady; used as a sb. Compare the original, l. 11.

8. Answers to l. 6 of the original--'Vaincu m'a mon aversaire.' Perhaps *Venquisht* is here the right form; similarly, in the Squieres Tale, F 342, the word *vanissshed* is to be read as *vanish'd*, with the accent on the second syllable, and elision of *e*. See Ten Brink, Chaucers Sprache, SS 257. Otherwise, read *Venquis-shed m'hath*; cf. *mexcuse*, XVI. 37 (p. 397).

11. *Warne*, reject, refuse to hear. So in P. Plowman, C. xxiii. 12, 'whanne men hym *werneth*' means 'when men refuse to give him what he asks for.'

12. *Free*, liberal, bounteous. So in Shak. Troilus, iv. 5. 100--'His heart and hand both open and both *free*.' It may be remarked, once for all, that readers frequently entirely misunderstand passages in our older authors, merely because they forget what great changes may take place in the sense of words in the course of centuries.

13. *Largesse*, i. e. the personification of liberality; 'thou bestowest perfect happiness.'

14. Cf. original, l. 15--'Quer [*for*] tu es de salu porte.' Scan by reading--'Hav'n of refut. But in l. 33, we have *refut*.'

15. *Theves seven*, seven robbers, viz. the seven deadly sins. We could easily guess that this is the meaning, but it is needless; for the original has--'Par sept larrons, pechies mortez,' l. 17; and a note in the Sion Coll. MS. has--'i. seven dedly synnes.' The theme of the Seven Deadly Sins is one of the commonest in our old authors; it is treated of at great length in Chaucer's Persones Tale, and in Piers Plowman.

16. 'Ere my ship go to pieces'; this graphic touch is not in the original.

17. *Yow*, you. In addressing a superior, it was customary to use the words *ye* and *you*, as a mark of respect; but, in prayer, the words *thou* and *thee* were usual. Hence, Chaucer has mixed the two usages in a very remarkable way, and alternates them suddenly. Thus, we have *thee* in l. 5, *thou* in l. 6, &c., but *yow* in l. 17, *thy* in l. 19, *you* in l. 24; and so on. We even find the plural verbs *helpen*, l. 104; *Beth*, l. 134; and *ben*, l. 176.

20. *Accioun*, action, is here used in the legal sense; 'my sin and confusion have brought an action (i. e. plead) against me.' It is too close a copy of the original, l. 25--'Contre moy font une accion.'

21. I. e. 'founded upon rigid justice and a sense of the desperate nature of my condition.' Cf. 'Rayson et desesperacion Contre moy veulent maintenir'; orig. l. 29. *Maintenir*, to maintain an action, is a legal term. So, in l. 22, *sustene* means 'sustain the plea.'

24. 'If it were not for the mercy (to be obtained) from you.'

25. Literally--'There is no doubt that thou art not the cause'; meaning, 'Without doubt, thou art the cause.' *Misericorde* is adopted from the original. According to the usual rule, viz. that the syllable *er* is usually slurred over in Chaucer when a vowel follows, the word is to be read as *mis'ricord-e*. So also *sov'reyn*, l. 69.

27. *Vouched sauf*, vouchsafed. *Tacorde*, to accord; cf. *talyghte*, *tamende*, &c. in the Cant. Tales.

29. Cf. 'S'encore fust l'arc encorde'; orig. l. 47; and 'l'arc de justice,' l. 42. The French expression is probably borrowed (as suggested in Bell's Chaucer) from Ps. vii. 13--'arcum suum tetendit.' Hence the phrase *of Justice and of yre* refers to the *bowe*.

30. *First*, at first, before the Incarnation.

36. For examples of the use of *great assize*, or *last assize*, to signify the Last Judgment, see the New E. Dict., s. v. *Assize*.

39. Most MSS. read here--'That but thou er [*or or*] that day correcte me'; this cannot be right, because it destroys the rime. However, the Bedford MS., instead of *correcte me*, has *Me chastice*; and in MS. C *me chastyse* is written over an erasure (doubtless of the words *correcte me*). Even thus, the line is imperfect, but is completed by help of the Sion MS., which reads *me weel chastyce*.

40. *Of verrey right*, in strict justice; not quite as in l. 21.
41. Rather close to the original--'Fuiant m'en viens a ta tente Moy mucier pour la tormente Qui ou monde me tempeste,' &c. *Mucier* means 'to hide,' and *ou* means 'in the,' F. *au*.
45. *Al have I*, although I have. So in l. 157.
49. MS. Gg. has *Gracyouse*; but the French has *Glorieuse*.
50. *Bitter*; Fr. text 'amere.' The allusion is to the name *Maria*, Gk. *Maria*, *Mariam*, the same as *Miriam*, which is explained to mean 'bitterness,' as being connected with *Marah*, i. e. bitterness; see Exod. xv. 23 (Gesenius). Scan the line by reading: *neith'r in erth-e nor*.
55. *But-if*, except, unless (common).
56. *Stink* is oddly altered to *sinke* in some editions.
- 57, 58. Closely copied from the French, ll. 85-87. But the rest of the stanza is nearly all Chaucer's own. Cf. Col. ii. 14.
67. The French means, literally--'For, when any one goes out of his way, thou, out of pity, becomest his guide, in order that he may soon regain his way.'
70. The French means--'And thou bringest him back into the right road.' This Chaucer turns into--'bringest him out of the wrong road'; which is all that is meant by *the crooked strete*.
71. In the ending *-eth* of the third pers. sing. present, the *e* is commonly suppressed. Read *lov'th*. So also *com'th* in l. 99.
73. The French means--'Calendars are illumined, and other books are confirmed (or authenticated), when thy name illumines them.' Chaucer has 'illumined calendars, in this world, are those that are brightened by thy name.' 'An allusion to the custom of writing the high festivals of the Church in the Calendar with red, or illumined, letters'; note in Bell's Chaucer. The name of Mary appears several times in old calendars; thus the Purification of Mary is on Feb. 2; the Annunciation, on Mar. 25; the Visitation, on July 2; the Assumption, on Aug. 15; the Nativity, on Sept. 8; the Presentation, on Nov. 21; the Conception, on Dec. 8. Our books of Common Prayer retain all of these except the Assumption and the Presentation. *Kalenderes* probably has four syllables; and so has *enlumined*. Otherwise, read *Kalender's* (Koch).
76. *Him thar*, i. e. it needs not for him to dread, he need not dread. It occurs again in the Cant. Tales, A 4320, D 329, 336, 1365, &c.
80. *Resigne* goes back to l. 112 of the original, where *resine* (= *resigne*) occurs.
81. Here the French (l. 121) has *douceur*; Koch says it is clear that Chaucer's copy had *douleur*; which refers to the *Mater dolorosa*.
86. This line runs badly in the MSS., but is the same in nearly all. Read *both' hav-e*. I should prefer *hav' both-e*, where *bothe* is dissyllabic; see ll. 63, 122. This runs more evenly. The sense of ll. 84-6 seems to be--'Let not the foe of us all boast that he has, by his wiles (*listes*), unluckily convicted (of guilt) that (soul) which ye both,' &c.
88. Slur over the last syllable of *Continue*, and accent *us*.
89. The French text refers to Exod. iii. 2. Cf. The Prioresses Tale, C. T. Group B, l. 1658.
97. Koch points out that *per-e* is here dissyllabic; as in the Complaynt to His Purse, l. 11. The French has *per*, l. 146. Read--Noble princesse, &c.
100. *Melodye or glee*; here Koch remarks that Chaucer 'evidently mistook *tirelire* for *turelure*.' The Fr. *tirelire* means a money-box, and the sense of l. 150 of the original is--'We have no other place in which to secure what we possess.' See l. 107 of Chaucer's translation below. But Chaucer's mistake was easily made; he was thinking, not of the mod. Fr. *turelure* (which, after all, does not mean a 'melody,' but the refrain of a song, like the Eng. *tooral looral*) but of the O. F. *tirelire*. This word (as Cotgrave explains) not only meant 'a box having a cleft on the lid for money to enter it,' but 'also the warble, or song of a lark.' Hence Shakespeare speaks of 'the lark, that *tirra-lyra* chants,' Wint. Tale, iv. 3. 9.
102. Read *N'advocat noon*. That the M. E. *advocat* was sometimes accented on the *o*, is proved by the fact that it was sometimes cut down to *vocat*; see P. Plowman, B. ii. 60; C. iii. 61.
109. Cf. Luke, i. 38--'Ecce *ancilla* Domini.'
110. *Oure bille*, &c., i. e. 'to bring forward (or offer) a petition on our behalf.' For the old expression 'to put up (or forth) a bill,' see my note to P. Plowman, C. v. 45. Compare also Complaynte unto Pite, l. 44 (p. 273).
113. Read *tym-e. Tenquere*, for *to enquere*; cf. note to l. 27. Cf. the French *d'enquerre*, l. 169.
116. *To werre*; F. 'pour guerre,' l. 173; i. e. 'by way of attack.' *Us* may be taken with *wroughte*, i. e. 'wrought for us such a wonder.' *Werre* is not a verb; the verb is *werreyen*, as in Squi. Ta. l. 10.
119. *Ther*, where, inasmuch as. 'We had no salvation, inasmuch as we did not repent; if we repent, we shall receive it.'

But the sentence is awkward. Cf. Mark i. 4; Matt. vii. 7.

122. Pause after *both-e*; the *e* is not elided.

125. *Mene*, mediator; lit. mean (intermediate) person. So in P. Plowman, B. vii. 196--'And Marie his moder be owre *mene* bitwene.'

132. Koch thinks that the false reading *it* in some MSS. arose from a reading *hit* (= hitteth) as a translation of F. *fert*, l. 196. Anyway, the reading *is* seems best. Surely, 'his reckoning hits so hideous' would be a most clumsy expression.

136. *Ofpitee*, for pity; the usual idiom. Cf. *ofal*, XIII. 19 (p. 391).

140. *Vicaire*, deputed ruler; not in the original. See note to Parliament of Foules, l. 379.

141. *Governeresse*; copied from the French text, l. 214. This rare word occurs, as the last word, in a poem beginning 'Mother of norture, printed in the Aldine Edition of Chaucer's Poems, vi. 275. Chaucer himself uses it again in the Complaint to Pity, l. 80 (p. 275).

144. Compare the expressions *Regina Celi*, *Veni coronaberis*, 'Heil crowned queene,' and the like; Polit., Religious, and Love Poems, ed. Furnivall, p. 147; Hymns to the Virgin, ed. Furnivall, pp. 1, 4. Suggested by Rev. xii. 1.

146. Koch notes that the reading *depruiued* arose from its substitution for the less familiar form *priued*.

150. The reference is, obviously, to Gen. iii. 18; but thorns here mean sins. Cf. 'Des espines d'iniquite'; F. text, l. 224.

158. Copied from the French, l. 239--'Ou tu a la court m'ajournes.' It means 'fix a day for me to appear at thy court,' cite me to thy court.

159. Not in the original. Chaucer was thinking of the courts of the Common Bench and King's Bench, as mentioned, for example, in Wyclif's Works, ed. Arnold, iii. 215.

161. The word *Xristus*, i. e. *Christus*, is written Xpc (with a mark of contraction) in MSS. C., Gl., Gg., and Xpus in F. Xpc is copied from the French; but it is very common, being the usual contracted form of the Gk. *Khristos*, or, in capital letters, *XPICTOC*, obtained by taking the two first and the last letters. The old Greek *sigma* was written C; as above. De Deguileville could think of no French word beginning with X; so he substituted for it the Greek *chi*, which resembled it in form.

163, 164. These lines answer to ll. 243, 247 of the French; 'For me He had His side pierced; for me His blood was shed.' Observe that the word *Christus* has no verb following it; it is practically an objective case, governed by *thanke* in l. 168. 'I thank thee because of Christ and for what He has done for me.' In l. 163, the word *suffre* is understood from the line above, and need not be repeated. Unfortunately, all the scribes *have* repeated it, to the ruin of the metre; for the line then contains two syllables too many. However, it is better omitted. *Longius* is trisyllabic, and *herte* (as in the next line) is dissyllabic. The sense is--'to suffer His passion on the cross, and also (to suffer) that Longius should pierce His heart, and make,' &c. *Pighte*, *made*, are in the subjunctive. The difficulty really resides in the word *that* in l. 161. If Chaucer had written *eek* instead of it, the whole could be parsed.

Koch reads '*Dreygh eek*' for 'And eek,' in l. 163, where '*Dreygh*' means 'endured.' But I do not think *Dreygh* could be used in this connection, with the word *that* following it.

The story of Longius is very common; hence Chaucer readily introduced an allusion to it, though his original has no hint of it. The name is spelt *Longeus* in Piers Plowman, C. xxi. 82 (and is also spelt *Longinus*). My note on that passage says--'This story is from the Legenda Aurea, cap. xlvii. Longinus was a blind centurion, who pierced the side of Christ; when drops of the Sacred Blood cured his infirmity. The day of St. Longinus is Mar. 15; see Chambers, Book of Days. The name *Longinus* is most likely derived from *logkhe*, a lance, the word used in John xix. 34; and the legend was easily developed from St. John's narrative. The name Longinus first appears in the Apocryphal Gospel of Nicodemus.' See also the Chester Plays, ed. Wright; Cursor Mundi, p. 962; Coventry Mysteries, ed. Halliwell, p. 334; York Mystery Plays, p. 368; Lamentation of Mary Magdalen, st. 26; &c.

164. *Herte* is the true M. E. genitive, from the A. S. gen. *heortan*. *Herte blood* occurs again in the Pardoner's Tale, C 902.

169-171. Close to the French, ll. 253-5; and l. 174 is close to l. 264 of the same. Cf. Heb. xi. 19; Jo. i. 29; Isaiah, liii. 7.

176. This line can best be scanned by taking *That* as standing *alone*, in the first foot. See note to Compl. to Pite, l. 16. Koch suggests that *our-e* is dissyllabic; but this would make an unpleasing line; 'That ye | ben from | veng'auce | ay ou | re targe ||.' I hope this was not intended; 'from | veng'aun | ce ay | our' would be better.

177. The words of Zechariah (xiii. 1) are usually applied to the blood of Christ, as in Rev. i. 5. Chaucer omits ll. 266-7 of the French.

180. 'That were it not (for) thy tender heart, we should be destroyed.'

181. Koch, following Gg, reads--'Now lady bright, siththe thou canst and wilt.' I prefer 'bright-e, sith'; *brighte* is a

vocative.

184. *To mercy able*, fit to obtain mercy; cf. Cant. Ta. Prol. 167.

## II. THE COMPLEYNTE UNTO PITE.

TITLE. In MS. B., the poem is entitled, 'The Complaynte vnto Pyte,' which is right. In MS. Trin., there is a colophon--'Here endeth the exclamacioun of the Deth of Pyte'; see p. 276. In MS. Sh. (in Shirley's handwriting) the poem is introduced with the following words--'And nowe here folowing [*following*] begynnethe a complaint of Pitee, made by Geffray Chaucier the aureat Poete that euer was fonde in oure vulgare to-fore hees [*for thees?*] dayes.' The first stanza may be considered as forming a Proem; stanzas 2-8, the Story; and the rest, the Bill of Complaint. The title 'A complaint of Pitee' is not necessarily incorrect; for *of* may be taken in the sense of 'concerning,' precisely as in the case of 'The Vision of Piers the Plowman.' As to the connection of this poem with the Thebaid of Statius, see notes to ll. 57 and 92.

1. I do not follow Ten Brink in putting a comma after *so*. He says: 'That *so* refers to the verb [*sought*] and not to *yore ago*, is evident from l. 3. Compare the somewhat different l. 93.' I hope it shews no disrespect to a great critic if I say that I am not at all confident that the above criticism is correct; l. 93 rather tells against it. Observe the reading of l. 117 in MS. Sh. (in the footnotes, p. 276).

4. *With-oute dethe*, i. e. without actually dying.

*Shal not*, amnot to.

7. *Doth me dye*, makes me die.

9. *Ever in oon*, continually, constantly, always in the same way; cf. Cant. Tales, E 602, 677, F 417.

11. *Me awreke*. 'The *e* of *me* is elided'; Ten Brink. He compares also Cant. Ta. Prol. 148; (the correct reading of which is, probably--

'But sore weep sche if oon of hem were deed';

the *e* of *sche* being slurred over before *i* in *if*). He also refers to the Prioresses Tale (B 1660), where *thalighte* = *thee alighte*; and to the Second Nonnes Tale (G 32), where *do me endyte* is to be read as *do mendyte*. Cf. note to A B C, l. 8.

14. The notion of Pity being '*buried in a heart*' is awkward, and introduces an element of confusion. If Pity could have been buried *out of* the heart, and thus *separated* from it, the whole would have been a great deal clearer. This caution is worth paying heed to; for it will really be found, further on, that the language becomes confused in consequence of this very thing. In the very next line, for example, the hearse of Pity appears, and in l. 19 the corpse of Pity; in fact, Pity is never fairly buried out of sight throughout the poem.

15. *Herse*, hearse; cf. l. 36 below. It should be remembered that the old *herse* was a very different thing from the modern *hearse*. What Chaucer refers to is what we should now call 'a lying in state'; with especial reference to the array of lighted torches which illuminated the bier. See the whole of Way's note in Prompt. Parvulorum, pp. 236, 237, part of which is quoted in my Etym. Dict., s. v. *hearse*. The word *hearse* (F. *herce*) originally denoted a harrow; next, a frame with spikes for holding lights in a church service; thirdly, a frame for lights at a funeral pageant or 'lying in state'; fourthly, the funeral pageant itself; fifthly, a frame on which a body was laid, and so on. 'Chaucer,' says Way, 'appears to use the term *herse* to denote the decorated bier, or funeral pageant, and not exclusively the illumination, which was a part thereof; and, towards the sixteenth century, it had such a general signification alone.' In ll. 36-42, Chaucer describes a company of persons who stood round about the hearse. Cf. Brand's Popular Antiquities, ed. Ellis, ii. 236-7; Eng. Gilds, ed. Toulmin Smith, p. 176.

'The *hearse* was usually a four-square frame of timber, which was hung with black cloth, and garnished with flags and scutcheons and lights'; Strutt, Manners and Customs of the English, iii. 159. See the whole passage, which describes the funeral of Henry VII.

16. In most MSS., *Deed* stands alone in the first foot. In which case, scan--Deed | as stoon | whyl that | the swogh | me laste. Cf. A B C, l. 176, and the note. However, two MSS. insert *a*, as in the text.

27. Cf. *Deth of Blaunche*, l. 587--'This is my peyne withoute reed'; Ten Brink. See p. 297.

33. Ten Brink reads *ay* for *ever*, on the ground that *ever* and *never*, when followed by a consonant, are dissyllabic in Chaucer. But see Book of the Duchesse, l. 73 (p. 279).

34. *Hadde*, dissyllabic; it occasionally is so; mostly when it is used by itself, as here. Cf. Book of the Duch. l. 951 (p. 309).

37. 'Without displaying any sorrow.' He now practically identifies Pity with the fair one in whose heart it was said (in l. 14) to be buried. This fair one was attended by Bounty, Beauty, and all the rest; they are called a *folk* in l. 48.

41. Insert *and* after *Estaat* or *Estat*, for this word has no final *-e* in Chaucer; see Prol. A 522; Squi. Tale, F 26; &c.

44. 'To have offered to Pity, as a petition'; see note to A B C, 110.

47. 'I kept my complaint quiet,' i. e. withheld it; see l. 54.

50. MS. Sh. is right. The scribe of the original of MSS. Tn. Ff. T. left out *I* and *these*, and then put in *only*; then another scribe, seeing that a pronoun was wanted, put in *we*, as shewn by MSS. F. B. (Ten Brink). Here, and in l. 52, the *e* of *alle* is either very lightly sounded after the caesural pause, or (more likely) is dropped altogether, as elsewhere.

53. *And been assented*, and (who) are all agreed.

54. *Put up*, put by. Cf. 'to *put up* that letter'; K. Lear, i. 2. 28: &c.

57. He here addresses his fair one's Pity, whom he personifies, and addresses as a mistress.

By comparison of this passage with l. 92, it becomes clear that Chaucer took his notion of personifying *Pity* from Statius, who personifies *Pietas* in his *Thebaid*, xi. 457-496. I explained this at length in a letter to The Academy, Jan. 7, 1888, p. 9. In the present line, we find a hint of the original; for Statius describes *Pietas* in the words 'pudibundaque longe Ora reducentem' (l. 493), which expresses her *humility*; whilst the *reverence* due to her is expressed by *reuerentia* (l. 467).

59. *Sheweth ... Your servaunt*, Your servant sheweth. *Sheweth* is the word used in petitions, and *servant* commonly means 'lover.'

63. Accented *renoun*, as in the Ho. of Fame, 1406. Cf. l. 86.

64. *Crueltee*, Cruelty, here corresponds to the Fury Tisiphone, who is introduced by Statius (*Theb.* xi. 483) to suppress the peaceful feelings excited by *Pietas*, who had been created by Jupiter to control the passions even of the gods (l. 465). At the siege of Thebes, *Pietas* was for once overruled by Tisiphone; and Chaucer complains here that she is again being controlled; see ll. 80, 89-91. Very similar is the character of *Daungere* or *Danger* (F. *Dangier*) in the *Romaunt of the Rose*; in l. 3549 of the English Version (l. 3301 of the original), we find *Pity* saying--

'Wherefore I pray you, Sir Daungere,  
For to mayntene no lenger here  
Such cruel werre agayn your man.'

We may also compare Machault's poem entitled *Le Dit du Vergier*, where we find such lines as--

'Einssi encontre Cruaute  
Deffent l'amant douce Pite.'

66. *Under colour*, beneath the outward appearance.

67. 'In order that people should not observe her tyranny!'

70. *Hight*, is (rightly) named. The final *-e*, though required by grammar, is suppressed; the word being conformed to other examples of the third person singular of the *present* tense, whilst *hight-e* is commonly used as the *past* tense. *Pity's* right name is here said to be 'Beauty, such as belongs to Favour.' The poet is really thinking of his mistress rather than his personified *Pity*. It is very difficult to keep up the allegory.

71. '*Heritage*, of course, stands in the gen. case'; Ten Brink.

76. *Wanten*, are lacking, are missing, are not found in, fall short. 'If you, *Pity*, are missing from *Bounty* and *Beauty*.' There are several similar examples of this use of *want* in Shakespeare; e.g. 'there *wants* no junkets at the feast'; Tam. Shrew, iii. 2. 250.

78. This *Bille*, or *Petition*, may be divided into three sets of 'terns,' or groups of three stanzas. I mark this by inserting a paragraph-mark (P) at the beginning of each tern. They are marked off by the rimes; the first tern ends with *seyne*, l. 77; the next with the riming word *peyne*, l. 98; and again with *peyne*, l. 119.

83. *Perilous* is here accented on the *i*.

87. Ten Brink omits *wel*, with most of the MSS.; but the *e* in *wite* seems to be suppressed, as in *Book of the Duch.* 112. It will hardly bear a strong accent. Mr. Sweet retains *wel*, as I do.

91. Pronounce the third word as *despeir'd*. 'Compare 1 Kings x. 24: And all the earth *sought to Solomon*'; Ten Brink.

92. *Herenus* has not hitherto been explained. It occurs in four MSS., Tn. F. B. Ff.; a fifth (T.) has '*heremus*'; the Longleat MS. has '*heremus*' or '*herenius*'; Sh. substitutes '*vertuose*,' and MS. Harl. 7578 has '*Vértoues*'; but it is highly improbable that *vertuose* is original, for no one would ever have altered it so unintelligibly. Ten Brink and Mr. Sweet adopt this reading *vertuose*, which they make four syllables, as being a vocative case; and of course this is an easy way of *evading* the difficulty. Dr. Furnivall once suggested *hevenus*, which I presume is meant for '*heaven's*'; but this word could not possibly be accented as *hevenus*. The strange forms which proper names assume in Chaucer are

notorious; and the fact is, that *Herenus* is a mere error for *Herines* or *Herynes*. *Herynes* (accented on *y*), occurs in St. 4 of Bk. iv of *Troilus and Criscide*, and is used as the plural of *Erinnys*, being applied to the three Furies:--'O ye *Herynes*, nightes doughtren thre.' Pity may be said to be the *queen* of the Furies, in the sense that pity (or mercy) can alone control the vindictiveness of vengeance. Shakespeare tells us that mercy 'is mightiest in the mightiest,' and is 'above this sceptred sway'; *Merch. Ven.* iv. 1. 188.

Chaucer probably found this name precisely where he found his personification of Pity, viz. in Statius, who has the sing. *Erinnys* (*Theb.* xi. 383), and the pl. *Erinnyas* (345). Cf. *Aeneid*, ii. 337, 573.

In a poem called *The Remedy of Love*, in Chaucer's Works, ed. 1561, fol. 322, back, the twelfth stanza begins with--'Come hither, thou Hermes, and ye furies all,' &c., where it is plain that 'thou Hermes' is a substitution for 'Herines.'

95. The sense is--'the longer I love and dread you, the more I do so.' If we read *ever* instead of *ay*, then the *e* in *the* must be suppressed. 'In *ever lenger the moore, never the moore, never the lesse*, Chaucer not unfrequently drops the *e* in *the*, pronouncing *lengerth, neverth*'; cf. *Clerkes Tale*, E 687; *Man of Lawes Tale*, B 982; *Ten Brink*.

96. Most MSS. read *so sore*, giving no sense. *Ten Brink* has--'For sooth to seyne, I bere the hevvy soore'; following MS. Sh. It is simpler to correct *so* to *the*, as suggested by Harl. 7578, which has--'For soith [*error for* sothly] for to saye I bere the sore.'

101. *Set*, short for *setteth*, like *bit* for *biddeth*, *Cant. Tales*, ProL. 187, &c. *Ten Brink* quotes from the *Sompnours Tale* (D 1982)--'With which the devel *set* your herte a-fyre,' where *set* = sets, present tense.

105. *Ten Brink* inserts *ne*, though it is not in the MSS. His note is: '*Ne* is a necessary complement to *but* = "only," as *but* properly means "except"; and a collation of the best MSS. of the *Cant. Tales* shows that Chaucer never omitted the negative in this case. (The same observation was made already by Prof. Child in his excellent paper on the language of Chaucer and Gower; see Ellis, *Early Eng. Pronunciation*, p. 374.) *Me ne* forms but one syllable, pronounced *meen* [i. e. as mod. E. *main*]. In the same manner *I ne* = *iin* [pron. as mod. E. *een*] occurs, *Cant. Tales*, ProL. 764 (from MS. Harl. 7334)--

"*I ne* saugh this yeer so mery a companye";

and in the *Man of Lawes Tale* (Group B, 1139)--

"*I ne* seye but for this ende this sentence."

Compare Middle High German *in* (= *ich ne*), e.g. *in kan dir nicht*, Walter v. d. Vogelweide, ed. Lachmann, 101. 33. In early French and Provençal *me, te, se, &c.*, when preceded by a vowel, often became *m, t, s, &c.*; in Italian we have *cen* for *ce ne, &c.* Cf. *They n'wer-e* in *The Former Age*, l. 5; and *Book of the Duch.* 244 (note).

110. See *Anelida*, 182; and the note.

119. Observe that this last line is a repetition of l. 2.

### III. THE BOOK OF THE DUCHESS.

I may remark here that the metre is sometimes difficult to follow; chiefly owing to the fact that the line sometimes begins with an accented syllable, just as, in Milton's *L'Allegro*, we meet with lines like 'Zephyr, with Aurora playing.' The accented syllables are sometimes indistinctly marked, and hence arises a difficulty in immediately detecting the right flow of a line. A clear instance of a line beginning with an accented syllable is seen in l. 23--'Slep', and thus melancolye.'

1. The opening lines of this poem were subsequently copied (in 1384) by Froissart, in his *Paradis d'Amour*--

'Je sui de moi en grant merveille  
Comment je vifs, quant tant je veille,  
Et on ne porrait en veillant  
Trouver de moi plus travaillant:  
Car bien sacies que pour veiller  
Me viennent souvent travailler  
Pensees et melancolies,' etc.

Furnivall; *Trial Forewords*, p. 51.

Chaucer frequently makes words like *have* (l. 1), *live* (l. 2), especially in the present indicative, mere monosyllables. As examples of the fully sounded final *e*, we may notice the dative *light-e* (l. 1), the dative (or adverbial) *night-e* (l. 2), the infinitive *slep-e* (3), the adverb *yllich-e* (9), the dative *mind-e* (15), &c. On the other hand, *hav-e* is dissyllabic in l. 24. The *e* is elided before a following vowel in *defaute* (5), *trouthe* (6), *falle* (13), *wite* (16), &c. We may also notice that *com'th* is a monosyllable (7), whereas *trewely* (33) has three syllables, though in l. 35 it makes but two. It is clear that

Chaucer chose to make *some* words of variable length; and he does this to a much greater extent in the present poem and in the House of Fame than in more finished productions, such as the Canterbury Tales. But it must be observed, on the other hand, that the number of these variable words is *limited*; in a far larger number of words, the number of syllables never varies at all, except by regular elision before a vowel.

14. The reading *For sorwful ymaginacioun* (in F., Tn., Th.) cannot be right. Lange proposes to omit *For*, which hardly helps us. It is clearly *sorwful* that is wrong. I propose to replace it by *sory*. Koch remarks that *sorwful* has only two syllables (l. 85); but the line only admits of one, or of one and a very light syllable.

15. Observe how frequently, in this poem and in the House of Fame, Chaucer concludes a sentence with the *former* of two lines of a couplet. Other examples occur at ll. 29, 43, 51, 59, 67, 75, 79, 87, 89; i. e. at least ten times in the course of the first hundred lines. The same arrangement occasionally occurs in the existing translation of the Romaunt of the Rose, but with such less frequency as, in itself, to form a presumption against Chaucer's having written the whole of it.

Similar examples in Milton, though he was an admirer of Chaucer, are remarkably rare; compare, however, *Comus*, 97, 101, 127, 133, 137. The metrical effect of this pause is very good.

23. The texts read *this*. Ten Brink suggests *thus* (Ch. Sprache, SS 320); which I adopt.

31. *What me is*, what is the matter with me. *Me* is here in the dative case. This throws some light on the common use of *me* in Shakespeare in such cases as 'Heat *me* these irons hot,' K. John, iv. 1. 1; &c.

31-96. These lines are omitted in the Tanner MS. 346; also in MS. Bodley 638 (which even omits ll. 24-30). In the Fairfax MS. they are added in a much later hand. Consequently, Thynne's edition is here our only satisfactory authority; though the late copy in the Fairfax MS. is worth consulting.

32. *Aske*, may ask; subjunctive mood.

33. *Trewely* is here three syllables, which is the normal form; cf. Prologue, 761; Kn. Ta. A 1267. In l. 35, the second *e* is hardly sounded.

36. We must here read 'hold-e,' *without* elision of final *e*, which is preserved by the caesura.

37. 'The most obvious interpretation of these lines seems to be that they contain the confession of a hopeless passion, which has lasted for eight years--a confession which certainly seems to come more appropriately and more naturally from an unmarried than a married man. 'For eight years,'--he says--'I have loved, and loved in vain--and yet my cure is never the nearer. There is but one physician that can heal me--but all that is ended and done with. Let us pass on into fresh fields; what cannot be obtained must needs be left'; Ward, *Life of Chaucer*, p. 53. Dr. Furnivall supposes that the relentless fair one was the one to whom his Complaint unto Pite was addressed; and chronology would require that Chaucer fell in love with her in 1361. There is no proof that Chaucer was married before 1374, though he may have been married not long after his first passion was 'done.'

43. 'It is good to regard our first subject'; and therefore to return to it. This first subject was his sleeplessness.

45. *Til now late* follows *Isat upryght*, as regards construction. The reading *Now oflate*, in some printed editions, is no better.

48. This 'Romaunce' turns out to have been a copy of Ovid's *Metamorphoses*, a book of which Chaucer was so fond that he calls it his 'own book'; Ho. of Fame, 712. Probably he really had a copy of his own, as he constantly quotes it. Private libraries were very small indeed.

49. *Dryve away*, pass away; the usual phrase. Cf. 'And dryuen forth the longe day'; P. Plowman, B. prol. 224.

56. 'As long as men should love the law of nature,' i. e. should continue to be swayed by the natural promptings of passion; in other words, for ever. Certainly, Ovid's book has lasted well. In l. 57, *such thinges* means 'such love-stories.'

62. *Alcyone*, or *Halcyone*: A daughter of AEolus and Enarete or AEgiale. She was married to Ceyx, and lived so happy with him, that they were presumptuous enough to call each other Zeus and Hera, for which Zeus metamorphosed them into birds, *alkuon* (a king-fisher) and *keuks* (a greedy sea-bird, Liddell and Scott; a kind of sea-gull; Apollod. i. 7. SS 3, &c.; Hygin. Fab. 65). Hyginus relates that Ceyx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds. It was fabled that, during the seven days before, and as many after the shortest day of the year, while the bird *alkuon* was breeding, there always prevailed calms at sea. An embellished form of the story is given by Ovid, *Met.* xi. 410, &c.; compare Virgil, *Georg.* i. 399.--Smith's Dictionary. Hence the expression 'halcyon days'; see Holland's Pliny, b. x. c. 32, quoted in my *Etym. Dict.* s. v. *Halcyon*.

M. Sandras asserts that the history of Ceyx and Alcyone is borrowed from the *Dit de la Fontaine Amoureuse*, by Machault, whereas it is evident that Chaucer took care to consult his favourite Ovid, though he *also* copied several expressions from Machault's poem. Consult Max Lange, as well as Furnivall's *Trial Forewords to Chaucer's Minor Poems*, p. 43. Surely, Chaucer himself may be permitted to know; his description of the book, viz. in ll. 57-59, applies to Ovid, rather than to Machault's Poems. But the fact is that we have further evidence; Chaucer himself, elsewhere,

plainly *names* Ovid as his authority. See Cant. Tales, Group B, l. 53 (as printed in vol. v.), where he says--

'For he [Chaucer] hath told of loveres up and doun  
Mo than *Ovyde* made of mencioun  
In his Epistelles, that been ful olde.  
What sholde I tellen hem, sin they ben tolde?  
In youthe he made of *Ceys and Alcion*;' &c.

It is true that Chaucer here mentions Ovid's *Heroides* rather than the *Metamorphoses*; but that is only because he goes on to speak of *other* stories, which he took from the *Heroides*; see the whole context. It is plain that he wishes us to know that he took the present story chiefly from Ovid; yet there are some expressions which he owes to Machault, as will be shown below. It is worth notice, that the whole story is also in Gower's *Confessio Amantis*, bk. iv. (ed. Pauli, ii. 100); where it is plainly copied from Ovid throughout.

Ten Brink (*Studien*, p. 10) points out one very clear indication of Chaucer's having consulted Ovid. In l. 68, he uses the expression *to tellen shortly*, and then proceeds to allude to the shipwreck of Ceyx, which is told in Ovid at great length (*Met.* xi. 472-572). Of this shipwreck Machault says never a word; he merely says that Ceyx died in the sea.

There is a chapter *De Alcione* in Vincent of Beauvais, *Speculum Naturale*, bk. xvi. c. 26; made up from Ambrosius, Aristotle, Pliny (bk. 10), and the *Liber de Natura Rerum*.

66. Instead of quoting Ovid, I shall quote from Golding's translation of his *Metamorphoses*, as being more interesting to the English reader. (The whole story is also told by Dryden, whose version is easily accessible.) As the tale is told at great length, I quote only a few of the lines that most closely correspond to Chaucer. Compare--

'But fully bent  
He [*Ceyx*] seemed neither for to leaue the iourney which he ment  
To take by sea, nor yet to giue Alcyone leaue as tho  
Companion of his perlous course by water for to go....  
When toward night the wallowing waues began to waxen white,  
And eke the heady eastern wind did blow with greater might....  
And all the heauen with clouds as blacke as pitch was ouercast,  
That neuer night was halfe so darke. There came a flaw [*gust*] at last,  
That with his violence brake the Maste, and strake the Sterne away....  
Behold, euen full vpon the waue a flake of water blacke  
Did breake, and vnderneathe the sea the head of Ceyx stracke.'

fol. 137-9.

See further in the note to l. 136.

67. Koch would read *wolde* for *wol*; I adopt his suggestion.

76. Alcyone (in the MSS.) was introduced as a gloss.

78. *Come* (dissyllabic) is meant to be in the pt. t. subjunctive.

80. Of the restoration of this line, I should have had some reason to be proud; but I find that Ten Brink (who seems to miss nothing) has anticipated me; see his *Chaucers Sprache*, SSSS 48, 329. We have here, as our guides, only the edition of Thynne (1532), and the late insertion in MS. Fairfax 16. Both of these read--'Anon her herte began to yerne'; whereas it of course ought to be--'Anon her herte gan to erme.' The substitution of *began* for *gan* arose from forgetting that *herte* (A.S. *heorte*) is dissyllabic in Chaucer, in countless places. The substitution of *yerne* for *erme* arose from the fact that the old word *ermen*, to grieve, was supplanted by *earn*, to desire, to grieve, in the sixteenth century, and afterwards by the form *yearn*. This I have already shewn at such length in my note to the Pardoner's Prologue (Cant. Ta. C. 312), in my edition of the *Man of Lawes Tale*, pp. 39, 142, and yet again in my *Etym. Dict.*, s. v. *Yearn* (2), that it is needless to repeat it all over again. Chaucer was quite incapable of such a mere assonance as that of *terme* with *yerne*; in fact, it is precisely the word *terme* that is rimed with *erme* in his Pardoner's Prologue. Mr. Cromie's index shews that, in the *Cant. Tales*, the rime *erme*, *terme*, occurs only once, and there is no third word riming with either. There is, however, a rime of *conferme* with *ferme*, Troil. ii. 1525, and with *afferme* in the same, 1588. There is, in Chaucer, no *sixth* riming word in *-erme* at all, and none in either *-irme* or *-yrme*.

Both in the present passage and in the Pardoner's Prologue the verb to *erme* is used with the same sb., viz. *herte*; which clinches the matter. By way of example, compare 'The bysschop weop for *'ermyng*'; King Alisaunder, ed. Weber, l. 1525.

86, 87. L. 86 is too short. In l. 87 I delete *alas* after *him*, which makes the line a whole foot too long, and is not required. Koch ingeniously suggests, for l. 86: 'That hadde, alas! this noble wyf.' This transference of *alas* mends both lines at

once.

91. *Wher*, short for *whether* (very common).

93. *Avowe* is all one word, though its component parts were often written apart. Thus, in *P. Plowman*, B. v. 457, we find *And made avowe*, where the other texts have *a-vou*, *a-vowe*; see *Avow* in the *New E. Dict.* See my note to *Cant. Tales*, Group C, 695.

97. Here the gap in the MSS. ceases, and we again have their authority for the text. For *Had* we should, perhaps, read *Hadde*.

105. Doubtless, we ought to read:--'Ne coude she.'

106. This phrase is not uncommon. 'And on knes she sat adoun'; *Lay le Freine*, l. 159; in *Weber's Met. Romances*, i. 363. Cf. 'This Troilus ful sone on knees him sette'; *Troilus*, iii. 953.

107. *Weep* (not *wepete*) is Chaucer's word; see *Cant. Tales*, B 606, 1052, 3852, E 545, F 496, G 371.

120. For *knowe* (as in *F. Tn. Th.*) read *knowen*, to avoid hiatus.

126. 'And she, exhausted with weeping and watching.' Gower (*Confes. Amantis*, ed. Pauli, i. 160) speaks of a ship that is *forstormed and forblowe*, i. e. excessively driven about by storm and wind.

130. Or read: 'That made her to slepe sone'; without elision of *e* in *made* (Koch).

136. *Go bet*, go quickly, hasten, lit. go better, i. e. faster. See note to Group C, 667. Cf. *Go now faste*, l. 152.

*Morpheus* is dissyllabic, i. e. *Morph'us*; cf. *Morph'us* in l. 167. I here add another illustration from Golding's *Ovid*, fol. 139:--

'Alcyone of so great mischaunce not knowing ought as yit,  
Did keepe a reckoning of the nights that in the while did flit,  
And hasted garments both for him and for her selfe likewise  
To weare at his homecomming which she vainely did surmize.  
To all the Gods deuoutly she did offer frankincense:  
But most aboute them all the Church of Iuno she did sence.  
And for her husband (who as then was none) she kneeld before  
The Altar, wishing health and soone arriual at the shore.  
And that none other woman might before her be preferd,  
Of all her prayers this one peece effectually was herd.  
For Iuno could not finde in heart entreated for to bee  
For him that was already dead. But to th'intent that shee  
From Dame Alcyons deadly hands might keepe her Altars free  
She sayd: most faithfull messenger of my commandements, O  
Thou Rainebow to the sluggish house of slumber swiftly go,  
And bid him send a dreame in shape of Ceyx to his wife  
Alcyone, for to shew her plaine the loosing of his life.  
Dame Iris takes her pall wherein a thousand colours were,  
And bowing like a stringed bow vpon the cloudie sphere,  
Immediately descended to the drowzye house of Sleepe,  
Whose court the cloudes continually do closely ouerdreepe.  
Among the darke Cimmerians is a holow mountaine found  
And in the hill a Caue that farre doth run within the ground,  
The C[h]amber and the dwelling place where slouthfull sleepe doth couch.  
The light of Phoebus golden beames this place can never touch....  
No boughs are stird with blasts of winde, no noise of tatling toong  
Of man or woman euer yet within that bower roong.  
Dumbe quiet dwelleth there. Yet from the rockes foote doth go  
The riuer of forgetfulnesse, which runneth trickling so  
Upon the litle peeble stones which in the channell ly,  
That vnto sleepe a great deale more it doth prouoke thereby....  
Amid the Caue of Ebonye a bedsted standeth hie,  
And on the same a bed of downe with couering blacke doth lie:  
In which the drowzie God of sleepe his lither limbes doth rest.  
About him forging sundry shapes as many dreams lie prest  
As eares of come do stand in fields in haruest time, or leaues

Doe grow on trees, or sea to shoore of sandie cinder heaues.  
 Assoone as Iris came within this house, and with her hand  
 Had put aside the dazeling dreames that in her way did stand,  
 The brightnesse of her robe through all the sacret house did shine.  
 The God of sleepe scarce able for to raise his heaueie eine,  
 A three or foure times at the least did fall againe to rest,  
 And with his nodding head did knock his chinne against his brest.  
 At length he waking of himselfe, vpon his elbowe leande.  
 And though he knew for what she came: he askt her what she meand': &c.

139. The first accent falls on *Sey*; the *e* in *halfē* seems to be suppressed.

154. *His wey*. Chaucer substitutes a male messenger for Iris; see ll. 134, 155, 180-2.

155. Imitated from Machault's *Dit de la Fontaine*:--

*'Que venue est en une grant valee,  
 De deus grans mons entour environnee,  
 Et d'un russel qui par my la contree,' &c.*

See Ten Brink, *Studien*, p. 200; Furnivall, *Trial Forewords*, p. 44.

It is worth notice that the visit of Iris to Somnus is also fully described by Statius, *Theb.* x. 81-136; but Chaucer does not seem to have copied him.

158, 159. Two bad lines in the MSS. Both can be mended by changing *nought* into *nothing*, as suggested by Ten Brink, *Chaucers Sprache*, SS 299.

160. See a very similar passage in Spenser, *F. Q.* i. 1. 39, 40, 41, 42, 43. And cf. *Ho. of Fame*, 70.

167. *Eclympasteyre*. 'I hold this to be a name of Chaucer's own invention. In Ovid occurs a son of Morpheus who has two different names: "Hunc *Icelon* superi, mortale *Phobetora* vulgus Nominat;" *Met.* xi. 640. *Phobetora* may have been altered into *Pastora*: *Icelonpastora* (the two names linked together) would give *Eclympasteyre*.'--Ten Brink, *Studien*, p. 11, as quoted in Furnivall's *Trial Forewords*, p. 116. At any rate, we may feel sure that *Eclym-* is precisely Ovid's *Icelon*. And perhaps *Phobetora* comes nearer to *-pasteyre* than does *Phantasos*, the name of another son of Morpheus, whom Ovid mentions immediately below. Gower (ed. Pauli, ii. 103) calls them *Ithecus* and *Panthasas*; and the fact that he here actually turns *Icelon* into *Ithecus* is a striking example of the strange corruption of proper names in medieval times. Prof. Hales suggests that *Eclympasteyre* represents *Icelon plastora*, where *plastora* is the acc. of Gk. *plastor*, i. e. moulder or modeller, a suitable epithet for a god of dreams; compare the expressions used by Ovid in ll. 626 and 634 of this passage. *Icelon* is the acc. of Gk. *ikelos*, or *eikelos*, like, resembling. For my own part, I would rather take the form *plastera*, acc. of *plaster*, a form actually given by Liddell and Scott, and also nearer to the form in Chaucer. Perhaps Chaucer had seen a MS. of Ovid in which *Icelon* was explained by *plastora* or *plastera*, written beside or over it as a gloss, or by way of explanation. This would explain the whole matter. Mr. Fleay thinks the original reading was *Morpheus, Ecelon, Phantastere*; but this is impossible, because Morpheus had but *one* heir (l. 168).

Froissart has the word *Enclimpostair* as the name of a son of the god of sleep, in his poem called *Paradis d'Amour*. But *as he is merely copying this precise passage*, it does not at all help us.

For the remarks by Prof. Hales, see the *Athenaeum*, 1882, i. 444; for those by Mr. Fleay, see the same, p. 568. Other suggestions have been made, but are not worth recording.

173. To *envye*; to be read as *Tenvy-e*. The phrase is merely an adaptation of the F. *a l'envi*, or of the vb. *envier*. Cotgrave gives: '*a l'envy l'vn de l'autre*, one to despight the other, or in emulation one of the other'; also '*envier* (au *ieu*), to vie.' Hence E. *vie*; see *Vie* in my *Etym. Dict.* It is etymologically connected with Lat. *inuitare*, not with Lat. *invidia*. See l. 406, below.

175. Read *slepe*, as in ll. 169, 177; A.S. *slaepon*, pt. t. pl.

*Upright*, i. e. on their backs; see *The Babees Book*, p. 245.

181. *Who is*, i. e. who is it that.

183. *Awaketh* is here repeated in the plural form.

184. *Oon ye*, one eye. This is from Machault, who has: '*ouvri l'un de ses yeux*' Ovid has the pl. *oculos*.

185. *Cast* is the pp., as pointed out by Ten Brink, who corrects the line; *Chaucers Sprache*, SS 320.

192. *Abrayd*, and not *abrayde*, is the right form; for it is a strong verb (A. S. *abregdan*, pt. t. *abraegd*). So also in the *Ho. of Fame*, 110 However, *brayde* (as if weak) also occurs; *Ho. of Fame*, 1678.

195. *Dreynt-e* is here used as an adj., with the weak declension in *-e*. So also in Cant. Tales, B 69. Cf. also Ho. of Fame, 1783.

199. *Fet-e* is dat. pl.; see l. 400, and Cant. Ta., B 1104.

206. The word *look* must be supplied. MS. B. even omits *herte*; which would give--'But good-e swet-e, [look] that ye'; where *good-e* and *swet-e* are vocatives.

213. I adopt Ten Brink's suggestion (Chaucers Sprache, SS 300), viz. to change *allas* into *A*. Lange omits *quod she*; but see l. 215.

218. *My first matere*, my first subject; i. e. sleeplessness, as in l. 43.

219. *Wherfor* seems to be accented on the former syllable. MS. B. inserts *you* after *told*; perhaps it is not wanted. If it is, it had better come before *told* rather than after it.

222. *I had be*, I should have been. *Deed and dolven*, dead and buried; as in Cursor Mundi, 5494. Chaucer's *dolven and deed* is odd.

244. *I ne roghte who*, to be read *In' roght-e who*; i. e. I should not care who; see note to Compl. to Pite, 105. *Roghte* is subjunctive.

247. *His lyve*, during his life.

248. The readings are *here onwarde*, Th. F.; *here onward*, Tn.; *here on warde*, B. I do not think *here onward* can be meant, nor yet *hereon-ward*; I know of no examples of such meaningless expressions. I read *here on warde*, and explain it: 'I will give him the very best gift that he ever expected (to get) in his life; and (I will give it) here, in his custody, even now, as soon as possible,' &c. *Ward* = custody, occurs in the dat. *warde* in William of Palerne, 376--'How that child from here *warde* was went for evermore.'

250. Here Chaucer again takes a hint from Machault's Dit de la Fontaine, where we find the poet promising the god a hat and a soft bed of gerfalcon's feathers. See Ten Brink, Studien, p. 204.

'Et por ce au dieu qui moult sout (?) et moult vault  
Por mielx dormir un chapeau de pavaut  
Et un mol lit de plume de gerfaut  
Promes et doing.'

See also Our English Home, p. 106.

255. *Reynes*, i. e. Rennes, in Brittany; spelt *Raynes* in the Paston Letters, ed. Gairdner, iii. 358. Linen is still made there; and by 'clothe of Reynes' some kind of linen, rather than of woollen cloth, is meant. It is here to be used for pillow-cases. It was also used for sheets. 'Your shetes shall be of clothe of *Rayne*'; Squyr of Lowe Degre, l. 842 (in Ritson, Met. Rom. iii. 180). 'A peyre schetes of *Reynes*, with the heued shete [head-sheet] of the same'; Earliest Eng. Wills, ed. Furnivall, p. 4, l. 16. 'A towaile of *Raynes*'; Babees Book, p. 130, l. 213; and see note on p. 208 of the same. 'It [the head-sheet] was more frequently made of the fine white linen of *Reynes*'; Our Eng. Home, p. 109. 'Hede-shetes of Rennes' are noticed among the effects of Hen. V; see Rot. Parl. iv. p. 228; footnote on the same page. Skelton mentions rochets 'of fyne *Raynes*'; Colin Clout, 316. The mention of this feather-bed may have been suggested to Machault by Ovid's line about the couch of Morpheus (Metam. xi. 611)--'Plumeus, unicolor, pullo velamine tectus.'

264. We must delete *quene*; it is only an explanatory gloss.

279. 'To be well able to interpret my dream.'

282. The modern construction is--'The dream of King Pharaoh.' See this idiom explained in my note to the Prioresses Tale, Group F, l. 209. Cf. Gen. xli. 25.

284. As to Macrobius, see note to the Parl. of Foules, 31. And cf. Ho. of Fame, 513-7. We must never forget how frequent are Chaucer's imitations of Le Roman de la Rose. Here, for example, he is thinking of ll. 7-10 of that poem:--

'Ung acteur qui ot non Macrobes....  
Ancois escrist la vision  
Qui avint au roi Cipion.'

After *Macrobeus* understand *coude* (from l. 283), which governs the infin. *arede* in l. 289.

286. *Mett-e* occupies the second foot in the line. Koch proposes *him* for *he*; but it is needless; see Cant. Tales, B 3930. In l. 288, read *fortuned*.

288. This line, found in Thynne only, is perhaps not genuine, but interpolated. Perhaps *Whiche* is better than *Swiche*.

292. Cf. Rom. de la Rose, 45-47:--

'Avis m'iere qu'il estoit mains....  
En Mai estoie, ce songoie.'

And again, cf. ll. 295, &c. with the same, ll. 67-74. See pp. 95, 96.

301. Read *songen*, not *songe*, to avoid the hiatus.

304. Chaucer uses *som* as a singular in such cases as the present. A clear case occurs in 'Som in his bed'; Kn. Tale, 2173. (C. T. A 3031.) Hence *song* is the sing. verb.

309. *Entunes*, tunes. Cf. *entuned*, pp.; C. T. Prol. 123.

310. *Tewnes*, Tunis; vaguely put for some distant and wealthy town; see ll. 1061-4, below. Its name was probably suggested by the preceding word *entunes*, which required a rime. Gower mentions *Kaire* (Cairo) just as vaguely:--

'That me were lever her love winne  
Than Kaire and al that is therinne'; Conf. Amant, ed. Pauli, ii. 57.

The sense is--'that certainly, even to gain Tunis, I would not have (done other) than heard them sing.' Lange thinks these lines corrupt; but I believe the idiom is correct.

323. As stained glass windows were then rare and expensive, it is worth while observing that these gorgeous windows were not real ones, but only seen in a dream. This passage is imitated in the late poem called the Court of Love, st. 33, where we are told that 'The temple shone with windows al of glasse,' and that in the glass were portrayed the stories of Dido and Annelida. These windows, it may be observed, were equally imaginary.

328. The caesural pause comes after *Ector*, which might allow the intrusion of the word *of* before *king*. But Mr. Sweet omits *of*, and I follow him. The words *ofking* are again inserted before *Lamedon* in l. 329, being caught from l. 328 above.

*Lamedon* is Laomedon, father of King Priam of Troy. *Ector* is Chaucer's spelling of Hector; Man of Lawes Tale, B 198. He here cites the usual examples of love-stories, such as those of Medea and Jason, and Paris and Helen. *Lavyne* is Lavinia, the second wife of Aeneas; Vergil, AEn. bk. vii; Rom. Rose, 21087; cf. Ho. of Fame, 458. Observe his pronunciation of *Medea*, as in Ho. of Fame, 401; Cant. Ta., B 72.

332. There is reason to believe that Chaucer copied these imageries from the romance of *Guigemar*, one of the Lays of Marie de France; in which the walls of a chamber are painted with Venus and the *Art of Love* from Ovid. Perhaps Chaucer might not look further than the temples of Boccaccio's *Theseid* for these ornaments'; Warton, Hist. E. Poetry, 1871, iii. 63. Cf. Rom. of the Rose, ll. 139-146; see p. 99.

333. *Bothe text and glose*, i. e. both in the principal panels and in the margin. He likens the walls to the page of a book, in which the *glose*, or commentary, was often written in the margin. Mr. Sweet inserts *with* before *text*, and changes *And* into *Of* in the next line; I do not think the former change is necessary, but I adopt the latter.

334. It had all sorts of scenes from the Romance of the Rose on it. Chaucer again mentions this Romance by name in his Merchant's Tale; C. T., E 2032; and he tells us that he himself translated it; Prol. to Legend, 329. The celebrated Roman de la Rose was begun by Guillaume de Lorris, who wrote ll. 1-4070, and completed about forty years afterwards (in a very different and much more satirical style) by Jean de Meung (or Meun), surnamed (like his father) Clopinel, i. e. the Cripple, who wrote ll. 4071-22074; it was finished about the year 1305. The story is that of a young man who succeeded in plucking a rose in a walled garden, after overcoming extraordinary difficulties; allegorically, it means that he succeeded in obtaining the object of his love. See further above, pp. 16-19.

The E. version is invariably called the Romaunt of the Rose, and we find the title Rommant de la Rose in the original, l. 20082; cf. our *romant-ic*. But Burguy explains that *romant* is a false form, due to confusion with words rightly ending in *-ant*. The right O. F. form is *romans*, originally an adverb; from the phrase *parler romans*, i. e. loqui Romanice. In the Six-text edition of the Cant. Tales, E 2032, four MSS. have *romance*, one has *romans*, and one *romauns*.

For examples of walls or ceilings being painted with various subjects, see Warton's Hist. of E. Poetry, ed. Hazlitt, ii. 131, 275; iii. 63.

340. The first accent is on *Blew*, not on *bright*. Cf. Rom. de la Rose, 124, 125 (see p. 98, above):--

'Clere et serie et bele estoit  
La matinee, et atrempee.'

343. *Ne in* is to be read as *Nin*; we find it written *nin* in the Squieres Tale, F 35. See l. 694.

347. *Whether* is to be read as *Wher*; it is often so spelt.

348. The line, as it stands in the authorities, viz. 'And I herde goyng, bothe vp and doune'--cannot be right. Mr. Sweet

omits *bothe*, which throws the accent upon *I*, and reduces *herde* to *herd'* (unaccented!). To remedy this, I also omit *And*. Perhaps *speke* (better *speken*) is an infinitive in l. 350, but it may also be the pt. t. plural (A. S. *spraecan*); and it is more convenient to take it so.

352. *Upon lengthe*, after a great length of course, after a long run.

M. Sandras points out some *very* slight resemblances between this passage and some lines in a French poem in the Collection Mouchet, vol. ii. fol. 106; see the passage cited in Furnivall's Trial Forewords to the Minor Poems, p. 51. Most likely Chaucer wrote independently of this French poem, as even M. Sandras seems inclined to admit.

353. *Embossed*, embossed. This is a technical term, used in various senses, for which see the New Eng. Dict. Here it means 'so far plunged into the thicket'; from O. F. *bos* (F. *bois*), a wood. In later authors, it came to mean 'driven to extremity, like a hunted animal'; then 'exhausted by running,' and lastly, 'foaming at the mouth,' as a result of exhaustion.

362. A *relay* was a fresh set of dogs; see *Relay* in my Etym. Dict.

'When the howndys are set an hert for to mete,  
And other hym chasen and folowyn to take,  
Then all the *Relais* thow may vppon hem make.'  
Book of St. Alban's, fol. e 8, back.

A *lymere* was a dog held in a *liam*, *lime*, or leash, to be let loose when required; from O.F. *liem* (F. *lien*, Lat. *ligamen*), a leash. In the Book of St. Alban's, fol. e 4, we are told that the beasts which should be 'reride with the *lymer*,' i. e. roused and pursued by the dog so called, are 'the hert and the bucke and the boore.'

365. *Oon, ladde*, i. e. one who led. This omission of the relative is common.

368. 'The emperor Octovien' is the emperor seen by Chaucer in his dream. In l. 1314, he is called *this king*, by whom Edward III. is plainly intended. He was 'a favourite character of Carolingian legend, and pleasantly revived under this aspect by the modern romanticist Ludwig Tieck--probably [here] a flattering allegory for the King'; Ward's *Life of Chaucer*, p. 69. The English romance of Octouian Imperator is to be found in Weber's *Metrical Romances*, iii. 157; it extends to 1962 lines. He was an emperor of Rome, and married Floraunce, daughter of Dagabers [Dagobert], king of France. The adventures of Floraunce somewhat resemble those of Constance in the *Man of Lawes Tale*. 'The Romance of the Emperor Octavian' was also edited by Halliwell for the Percy Society, in 1844. The name originally referred to the emperor Augustus.

370. The exclamation 'A goddes halfe' was pronounced like 'A god's half'; see l. 758. See note to l. 544.

374. *Fil to doon*, fell to do, i. e. was fitting to do.

375. *Fot-hoot*, foot-hot, immediately; see my note to *Man of Lawes Tale*, B 438.

376. *Moot*, notes upon a horn, here used as a plural. See Glossary. 'How shall we blowe whan ye han sen the hert? I shal blowe after one *mote*, ij *motes* [i. e. 3 *motes* in all]; and if myn howndes come not hastily to me as I wolde, I shall blowe iij. *motes*'; *Venerie de Twety*, in *Reliquiae Antiquae*, i. 152.

Cf. a passage in the *Chace du Cerf*, quoted from the Collection Mouchet, i. 166, in Furnivall's Trial Forewords, p. 51 (though Chaucer probably wrote his account quite independently of it):--

'Et puis si comeras apel  
.ij. lons *mots*, pour les chiens avoir.'

379. *Rechased*, headed back. Men were posted at certain places, to keep the hart within certain bounds. See next note.

386. *A forloyn*, a recall (as I suppose; for it was blown when the hounds were all a long way off their object of pursuit). It is thus explained in the Book of St. Alban's, fol. f1:--

'Yit mayster, wolde I fayn thus at yow leere,  
What is a *forloyng*, for that is goode to here.  
That shall I say the, quod he, the soth at lest.  
When thy houndes in the wode sechyn any beest,  
And the beest is stoll away owt of the fryth,  
Or the houndes that thou hast meten therwith,  
And any other houndes before than may with hem mete,  
Thees oder houndes are then *forloyned*, I the hete.  
For the beste and the houndes arn so fer before,  
And the houndes behynde be weer[i]e and soore,  
So that they may not at the best cum at ther will,

The houndes before *forloyne* [distance] hem, and that is the skyl.  
They be ay so fere before, to me iff thou will trust;  
And thys is the *forloyne*; lere hit, iff thou lust.'

The 'chace of the forloyne' is explained (very obscurely) in the *Venery de Twety*; see *Reliquiae Antiquae*, i. 152. But the following passage from the same gives some light upon *rechased*: 'Another chace ther is whan a man hath set up archerys and greyhoundes, and the best be founde, and passe out the boundys, and myne houndes after; then shall y blowe on this maner a mote, and aftirward the *rechace* upon my houndys that be past the boundys.'

387. *Go, gone*. The sense is--'I had gone (away having) walked from my tree.' The idiom is curious. *My tree*, the tree at which I had been posted. Chaucer dreamt that he was one of the men posted to watch which way the hart went, and to keep the bounds.

396. The final *e* in *fled-de* is not elided, owing to the pause after it. See note to l. 685.

398. *Wente*, path. Chaucer often rimes words that are pronounced alike, if their meanings be different. See ll. 439, 440; and cf. ll. 627-630. The very same pair of rimes occurs again in the *Ho. of Fame*, 181, 182; and in *Troil.* ii. 62, 813; iii. 785, v. 603, 1192.

402. Read--*For both-e Flor-a, &c.* The *-a* in *Flora* comes at the caesural pause; cf. ll. 413, 414. Once more, this is from *Le Roman de la Rose*, ll. 8449-51:--

'Zephirus et Flora, sa fame,  
Qui des flors est deesse et dame,  
Cil dui font les floretes nestre.'

Cf. also ll. 5962-5:--

'Les floretes i fait parair,  
E cum estoiles flamboier,  
Et les herbetes verdoier  
*Zephirus*, quant sur mer chevauche.'

405. The first accent is on *For*; not happily.

408. 'To have more flowers than the heaven (has stars, so as even to rival) seven such planets as there are in the sky.' Rather involved, and probably all suggested by the necessity for a rime to *heven*. See l. 824. Moreover, it is copied from *Le Roman de la Rose*, 8465-8:--

'Qu'il vous fust avis que la terre  
Vosist emprendre estrif et guerre  
Au ciel d'estre miex estelee,  
Tant iert par ses flors revelee.'

410-412. From *Le Roman de la Rose*, 55-58 (see p. 95, above):--

'La terre ...  
Et oblie la poverte  
Ou ele a tot l'yver este.'

419. Imitated from *Le Roman de la Rose*, 1373-1391; in particular:--

'Li ung [*arbre*] fu loing de l'autre assis  
Plus de cinq toises, ou de sis,' &c.

Chaucer has treated a *toise* as if it were equal to two feet; it was really about six. In his own translation of the *Romaunt*, l. 1393, he translates *toise* by *fadome*. See p. 151 (above).

429. According to the *Book of St. Albans*, fol. e 4, the buck was called a *fawne* in his first year, a *preket* in the second, a *sowrell* in the third, a *sowre* in the fourth, a *bucke of the fyrst hede* in the fifth, and a *bucke* (simply) in the sixth year. Also a *roo* is the female of the *roobucke*.

435. *Argus* is put for *Algus*, the old French name for the inventor of the Arabic numerals; it occurs in l. 16373 of the *Roman de la Rose*, which mentions him in company with Euclid and Ptolemy--

'*Algus*, Euclides, Tholomees.'

This name was obviously confused with that of the hundred-eyed Argus.

This name *Albus* was evolved out of the O.F. *algorisme*, which, as Dr. Murray says, is a French adaptation 'from the Arab. *al-Khowarazmi*, the native of *Khwarazm* (*Khiva*), surname of the Arab mathematician Abu Ja'far Mohammed Ben Musa, who flourished early in the 9th century, and through the translation of whose work on Algebra, the Arabic numerals became generally known in Europe. Cf. *Euclid* = plane geometry.' He was truly 'a noble countour,' to whom we all owe a debt of gratitude. That *Albus* was sometimes called *Argus*, also appears from the Roman de la Rose, ll. 12994, &c., which is clearly the very passage which Chaucer here copies:--

'Se mestre *Argus* li bien contens  
I vosist bien metre ses cures,  
E venist o ses dix figures,  
Par quoi tout certefie et nombre,  
Si ne peust-il pas le nombre  
Des grans contens certefier,  
Tant seust bien monteplier.'

Here *o* means 'with'; so that Chaucer has copied the very phrase 'with his figures ten.' But still more curiously, Jean de Meun here rimes *nombre*, pres. sing. indic., with *nombre*, sb.; and Chaucer rimes *noumbre*, infin., with *noumbre*, sb. likewise. *Countour* in l. 435 means 'arithmetician'; in the next line it means an abacus or counting-board, for assisting arithmetical operations.

437. *His figures ten*; the ten Arabic numerals, i. e. from 1 to 9, and the cipher 0.

438. *Al ken*, all kin, i. e. mankind, all men. This substitution of *ken* for *kin* (A.S. *cyn*) seems to have been due to the exigencies of rime, as Chaucer uses *kin* elsewhere. However, Gower has the same form--'And of what *ken* that she was come'; Conf. Am. b. viii; ed. Pauli, iii. 332. So also in Will. of Palerne, 722--'Miself knowe ich nouyt mi *ken*'; and five times at least in the Ayenbite of Inwyte, as it is a Kentish form. It was, doubtless, a permissible variant.

442. The strong accent on *me* is very forced.

445. *A man in blak*; John of Gaunt, in mourning for the loss of his wife Blanche. Imitated by Lydgate, in his Complaint of the Black Knight, l. 130, and by Spenser, in his Daphnaida:--

I did espie  
Where towards me a sory wight did cost  
Clad all in black, that mourning did bewray.'

452. *Wel-faring-e*; four syllables.

455. John of Gaunt, born in June, 1340, was 29 years old in 1369. I do not know why a poet is *never to make a mistake*; nor why critics should lay down such a singular law. But if we are to lay the error on the scribes, Mr. Brock's suggestion is excellent. He remarks that *nine and twenty* was usually written xxviii.; and if the *v* were omitted, it would appear as .xxiiij., i. e. *four and twenty*. The existing MSS. write 'four and twenty' at length; but such is not the usual practice of earlier scribes. It may also be added that .xxiiij. was at that time always read as *four and twenty*, never as *twenty-four*; so that no ambiguity could arise as to the mode of reading it. See Richard the Redeless, iii. 260.

There is a precisely similar confusion in Cant. Ta. Group B, l. 5, where *eightetethe* is denoted by 'xviiijthe' in the Hengwrt MS., whilst the Harl. MS. omits the *v*, and reads *threttenthe*, and again the Ellesmere MS. inserts an *x*, and gives us *eighte and twentithe*. The presumption is, that Chaucer knew his patron's age, and that we ought to read *nine* for *four*; but even if he inadvertently wrote *four*, there is no crime in it.

475. The knight's lay falls into two stanzas, one of five, and one of six lines, as marked. In order to make them more alike, Thynne inserted an additional line--And thus in sorowe lefte me alone--after l. 479. This additional line is numbered 480 in the editions; so I omit l. 480 in the numbering. The line is probably spurious. It is not grammatical; grammar would require that *has* (not *is*, as in l. 479) should be understood before the pp. *left*; or if we take *left-e* as a past tense, then the line will not scan. But it is also unmetrical, as the arrangement of lines should be the same as in ll. 481-6, if the two stanzas are to be made alike. Chaucer says the lay consisted of 'ten verses or twelve' in l. 463, which is a sufficiently close description of a lay of eleven lines. Had he said *twelve* without any mention of *ten*, the case would have been different.

479. Lange proposes: 'Is deed, and is fro me agoon.' F. Tn. Th. agree as to the reading given; I see nothing against it.

481. If we must needs complete the line, we must read 'Allas! o deth!' inserting *o*; or 'Allas! the deth,' inserting *the*. The latter is proposed by Ten Brink, Sprache, &c. SS 346.

490. *Pure*, very; cf. 'pure fettres,' Kn. Tale, A 1279. And see l. 583, below.

491. Cf. 'Why does my blood thus muster to my heart?' Meas. for Meas. ii. 4. 20.

501. The MSS. have *seet*, sat, a false form for *sat* (A.S. *saet*); due to the plural form *seet-e* or *set-e* (A.S. *saet-on*). We certainly find *seet* for *sat* in the Kn. Tale, A 2075. Read *sete*, as the pt. t. subj. (A.S. *saete*); and *fete* as dative pl. form, as in Cant. Ta. B 1104.

510. *Made*, i. e. they made; idiomatic.

521. *Ne I*, nor I; to be read *N'I*; cf. note to l. 343.

526. 'Yes; the amends is (are) easily made.'

532. *Me acqueynte* = *m'acqueynt-e*, acquaint myself.

544. *By our Lord*, to be read as *by'r Lord*. Cf. *by'r lakin*, Temp. iii. 3. 1. So again, in ll. 651, 690, 1042.

547. *Me thinketh* (= *me think'th*), it seems to me.

550. *Wis*, certainly: 'As certainly (as I hope that) God may help me.' So in Nonne Prestes Tale, 587 (B 4598); and cf. Kn. Tale, 1928 (B 2786); Squ. Ta. F 469, &c. And see l. 683, below.

556. *Paraventure*, pronounced as *Paraunter*; Thynne so has it.

Compare this passage with the long dialogue between Troilus and Pandarus, in the latter part of the first book of Troilus.

568. Alluding to Ovid's *Remedia Amoris*. Accent *remedies* on the second syllable.

569. The story of Orpheus is in Ovid's *Metamorphoses*, bk. x. The allusion is to the harp of Orpheus, at the sound of which the tortured had rest. Cf. Ho. of Fame, 1202:--

'To tyre on Titius growing hart the gredy Grype forbeares:  
The shunning water Tantalus endeuereth not to drink;  
And Danaus daughters ceast to fil their tubs that haue no brink.  
Ixions wheel stood still: and downe sate Sisyphus vpon  
His rolling stone.'--GOLDING'S Ovid, fol. 120.

570. Cf. Ho. of Fame, 919; Rom. Rose, 21633. Daedalus represents the mechanician. No mechanical contrivances can help the mourner.

572. Cf.

'Par Hipocras, ne Galien,  
Tant fussent bon phisicien.'  
Roman de la Rose, 16161.

Hippocrates and Galen are meant; see note to Cant. Tales, C 306.

579. *Y-worthe*, (who am) become; pp. of *worthen*.

582. 'For all good fortune and I are foes,' lit. angry (with each other). Hence *wroth-e* is a plural form.

589. *S* and *C* were so constantly interchanged before *e* that *Sesiphus* could be written *Cesiphus*; and *C* and *T* were so often mistaken that *Cesiphus* easily became *Tesiphus*, the form in the Tanner MS. Further, initial *T* was sometimes replaced by *Th*; and this would give the *Thesiphus* of MS. F.

*Sesiphus*, i. e. Sisyphus, is of course intended; it was in the author's mind in connection with the story of Orpheus just above; see note to l. 569. In the Roman de la Rose, we have the usual allusions to *Yxion* (l. 19479), *Tentalus*, i. e. Tantalus (l. 19482), *Ticius*, i. e. Tityus (l. 19506), and *Sisifus* (l. 19499).

But whilst I thus hold that Chaucer probably wrote *Sesiphus*, I have no doubt that he really meant *Tityus*, as is shewn by the expression *lyth*, i. e. lies extended. See Troil. i. 786, where Bell's edition has *Siciphus*, but the Campsall MS. has *Ticyus*; whilst in ed. 1532 we find *Tesiphus*.

599. With this string of contrarieties compare the Eng. version of the Roman de la Rose, 4706-4753. See p. 212, above.

614. *Abaved*, confounded, disconcerted. See Glossary.

618. Imitated from the Roman de la Rose, from l. 6644 onwards--

'Vez cum fortune le servi ...  
N'est ce donc chose bien provable  
Que sa roe n'est pas tenable?' ...

Jean de Meun goes on to say that Charles of Anjou killed Manfred, king of Sicily, in the first battle with him [A.D. 1266]-

'En la premeraine bataille  
L'assailli por li desconfire,  
*Eschec et mat* li ala dire  
Desus son destrier auferrant,  
Du trait d'un paonnet errant  
Ou milieu de son eschiquier.'

He next speaks of Conradin, whose death was likewise caused by Charles in 1268, so that these two (Manfred and Conradin) lost all their pieces at chess--

'Cil dui, comme folz garconnes,  
Roz et fierges et paonnes,  
Et chevaliers as gieus perdirent,  
Et hors de l'eschiquier saillirent.'

And further, of the inventor of chess (l. 6715)--

'Car ainsinc le dist Athalus  
Qui des eschez controva l'us,  
Quant il traitoit d'arismetique.'

He talks of the queen being taken (at chess), l. 6735--

'Car la fierche avoit este prise  
Au gieu de la premiere assise.'

He cannot recount all Fortune's tricks (l. 6879)--

'De fortune la semilleuse  
Et de sa roe perilleuse  
Tous les tors conter ne porroie.'

629. Cf. 'whited sepulchres'; Matt. xxiii. 27; Rom. de la Rose, 8946.

630. The MSS. and Thynne have *floures, flourys*. This gives no sense; we must therefore read *flour is*. For a similar rime see that of *nonnes, noon is*, in the Prologue, 523, 524. Strictly, grammar requires *ben* rather than *is*; but when two nominatives express much the same sense, the singular verb may be used, as in Lenvoy to Bukton, 6. The sense is--'her chief glory and her prime vigour is (i. e. consists in) lying.'

634. The parallel passage is one in the Remede de Fortune, by G. de Machault:--

*D'un oeil rit, de l'autre lerne;*  
C'est l'orgueilleuse humilite,  
*C'est l'envieuse charite* [l. 642] ...  
La peinture d'une vipere  
Qu'est mortable;  
En riens a li ne se compere.'

See Furnivall's Trial Forewords, p. 47; and compare the remarkable and elaborate description of Fortune in the Anticlaudian of Alanus de Insulis (Distinctio 8, cap. I), in Wright's Anglo-Latin Satirists, vol. ii. pp. 399, 400.

636. Chaucer seems to have rewritten the whole passage at a later period:--

'O sodeyn hap, o thou fortune instable,  
Lyk to the scorpioun so deceivable,  
That flaterest with thyn heed when thou wolt stinge;  
Thy tayl is deeth, thurgh thyn envenyminge.  
O brotil loye, o swete venim queynte,  
O monstre, that so subtilly canst peynte  
Thy giftes under hewe of stedfastnesse,

That thou deceyvest bothe more and lesse,' &c.  
Cant. Tales, 9931 (E 2057).

Compare also Man of Lawes Tale, B 361, 404. 'The scorpiun is ones cunnes wurm thet haueth neb, ase me seith, sumdel iliche ase wummon, and is neddre bihinden; maketh feir semblaunt and fiketh mit te heued, and stingeth mid te teile'; Ancren Riwele, p. 206. Vincent of Beauvais, in his Speculum Naturale, bk. xx. c. 160, quotes from the Liber de Naturis Rerum--'Scorpio blandum et quasi virgineum dicitur vultum habere, sed habet in cauda nodosa venenatum aculeum, quo pungit et inficit proximantem.'

642. A translated line; see note to l. 634.

651. Read--*Trow'st thou? by'r lord*; see note to l. 544.

653. *Draught* is a move at chess; see ll. 682, 685. Thus in Caxton's Game of the Chesse--'the alphyn [bishop] goeth in vj. draughtes al the tablier [board] rounde about.' So in The Tale of Beryn, 1779, 1812. It translates the F. *trait*; see note to l. 618 (second quotation).

654. 'Fers, the piece at chess next to the king, which we and other European nations call the *queen*; though very improperly, as Hyde has observed. *Pherz*, or *Pherzan*, which is the Persian name for the same piece, signifies the King's Chief Counsellor, or General--Hist. Shahilud. [*shahi-ludii*, chess-play], pp. 88, 89.--Tyrwhitt's Glossary. Chaucer follows Rom. Rose, where the word appears as *fierge*, l. 6688, and *fierche*, l. 6735; see note to l. 618 above. (For another use of *fers*, see note to l. 723 below.) Godefroy gives the O. F. spellings *fierce*, *fierche*, *fierge*, *firge*, and quotes two lines, which give the O. F. names of all the pieces at chess:--

'Roy, roc, chevalier, et alphin,  
Fierge, et peon.'--

Caxton calls them *kyng*, *quene*, *alphyn*, *knyght*, *rook*, *pawn*. Richardson's Pers. Dict. p. 1080, gives the Pers. name of the queen as *farzi* or *farzin*, and explains *farsin* by 'the queen at chess, a learned man'; compare Tyrwhitt's remark above. In fact, the orig. Skt. name for this piece was *mantri*, i. e. the adviser or counsellor. He also gives the Pers. *farz*, learned; *farz* or *firz*, the queen at chess. I suppose it is a mere chance that the somewhat similar Arab. *faras* means 'a horse, and the knight at chess'; Richardson (as above). Oddly enough, the latter word has also some connection with Chaucer, as it is the Arabic name of the 'wedge' of an astrolabe; see Chaucer's Astrolabe, Part i. SS 14 (footnote), in vol. iii.

655. When a chess-player, by an oversight, loses his queen for nothing, he may, in general, as well as give up the game. Beryn was 'in hevly plyghte,' when he only lost a rook for nothing; Tale of Beryn, 1812.

660. The word *the* before *mid* must of course be omitted. The lines are to be scanned thus:--

'Therwith | fortun | e seid | e chek | here  
And mate | in mid | pointe of | the chek | kere.'

The rime is a feminine one. Lines 660 and 661 are copied from the Rom. Rose; see note to l. 618, above. To be checkmated by an 'errant' pawn in the very middle of the board is a most ignominious way of losing the game. Cf. *check-mate* in Troil. ii. 754.

663. *Athalus*; see note to l. 618, above. Jean de Meun follows John of Salisbury (bishop of Chartres, died 1180) in attributing the invention of chess to Attalus. 'Attalus Asiaticus, si Gentilium creditur historiis, hanc ludendi lasciviam dicitur inuenisse ab exercitio numerorum, paululum deflexa materia;' Joan. Saresburiensis Policraticus, lib. i. c. 5. Warton (Hist. E. Poet. 1871, iii. 91) says the person meant is Attalus Philometor, king of Pergamus; who is mentioned by Pliny, Nat. Hist. xviii. 3, xxviii. 2. It is needless to explain here how chess was developed out of the old Indian game for four persons called *chaturanga*, i. e. consisting of four members or parts (Benfey's Skt. Dict. p. 6). I must refer the reader to Forbes's History of Chess, or the article on *Chess* in the English Cyclopaedia. See also the E. version of the Gesta Romanorum, ed. Herrtage, p. 70; A. Neckam, De Naturis Rerum, ed. Wright, p. 324; and Sir F. Madden's article in the Archaeologia, xxiv. 203.

666. *Ieopardyes*, hazards, critical positions, problems; see note on Cant. Tales, Group G, 743.

667. *Pithagores*, put for Pythagoras; for the rime. Pythagoras of Samos, born about B.C. 570, considered that all things were founded upon numerical relations; various discoveries in mathematics, music, and astronomy, were attributed to him.

682. 'I would have made the same move'; i. e. had I had the power, I would have taken her *fers* from her, just as she took mine.

684. *She*, i. e. Fortune; so in Thynne. The MSS. have *He*, i. e. God, which can hardly be meant.

685. The caesural pause preserves *e* in *draughte* from elision. It rhymes with *caughte* (l. 682). Similar examples of 'hiatus' are not common: Ten Brink (Sprache, SS 270) instances Cant. Tales, Group C, 599, 772 (Pard. Tale).

694. *Ne in* is to be read as *nin* (twice); see note to l. 343.

700. 'There lies in reckoning (i. e. is debited to me in the account), as regards sorrow, for no amount at all.' In his account with Sorrow he is owed nothing, having received payment in full. There is no real difficulty here.

705. 'I have nothing'; for (1) Sorrow has paid in full, and so owes me nothing; (2) I have no gladness left; (3) I have lost my true wealth; (4) and I have no pleasure.

708. 'What is past is not yet to come.'

709. *Tantale*, Tantalus. He has already referred to *Sisyphus*; see note to l. 589. In the Roman de la Rose, we find *Yxion*, l. 19479; *Tentalus*, l. 19482; and *Sisifus*, l. 19499; as I have already remarked.

717. Again from the Rom. de la Rose, l. 5869--

'Et ne priseras une prune  
Toute la roe de fortune.  
A *Socrates* seras semblables,  
Qui tant fu fers et tant estables,  
Qu'il n'ert lies en prosperites,  
Ne tristes en aversites.'

Chaucer's *three strees* (i. e. straws) is Jean de Meun's *prune*.

723. By *the ferses twelve* I understand all the pieces except the king, which could not be taken. The guess in Bell's Chaucer says 'all the pieces except the pawns'; but as a player only has *seven* pieces beside the pawns and king, we must then say that the knight exaggerates. My own reckoning is thus: pawns, *eight*; queen, bishop, rook, knight, *four*; total, *twelve*. The fact that each player has *two* of three of these, viz. of the *bishop*, *rook*, and *knight*, arose from the conversion of *chaturanga*, in which each of four persons had a king, bishop, knight, rook [to keep to modern names] and four pawns, into chess, in which each of two persons had two kings (afterwards king and queen), two bishops, knights, and rooks, and eight pawns. The bishop, knight, and rook, were thus duplicated, and so count but one apiece, which makes *three* (sorts of) pieces; and the queen is a *fourth*, for the king cannot be taken. The case of the pawns was different, for each pawn had an individuality of its own, no two being made alike (except in inferior sets). Caxton's Game of the Chesse shews this clearly; he describes each of the eight pawns separately, and gives a different figure to each. According to him, the pawns were (beginning from the King's Rook's Pawn) the Labourer, Smyth, Clerke (or Notary), Marchaunt, Physicien, Tauerner, Garde, and Ribauld. They denoted 'all sorts and conditions of men'; and this is why our common saying of 'tinker, tailor, soldier, sailor, gentleman, apothecary, ploughboy, thief' enumerates *eight* conditions<sup>[288]</sup>.

As the word *fers* originally meant counsellor or monitor of the king, it could be applied to any of the pieces. There was a special reason for its application to each of the pawns; for a pawn, on arriving at its last square, could not be exchanged (as now) for any piece at pleasure, but only for a queen, i. e. the *fers par excellence*. For, as Caxton says again, 'he [the pawn] may not goo on neyther side till he hath been in the fardest ligne of theschequer, & that he hath taken the nature of the draughtes of the quene, & than he is a *fers*, and than may he goo on al sides cornerwyse fro poynt to poynt onely as the quene'; &c.

726. These stock examples all come together in the Rom. de la Rose; viz. *Jason* and *Medee*, at l. 13433; *Philis* and *Demophon*, at l. 13415; '*Dido*, roine de Cartage,' at l. 13379. The story of Echo and Narcissus is told fully, in an earlier passage (see ll. 1469-1545 of the English version, at p. 154); also that of '*Dalida*' and '*Sanson*' in a later passage, at l. 16879. See also the Legends of Dido, Medea, and Phillis in the Legend of Good Women; and the story of Sampson in the Monkes Tale, B 3205:--

'Ne Narcissus, the faire,' &c.; Kn. Tale, 1083 (A 1941).

'And dye he moste, he seyde, as dide Ekko  
For Narcisus'; C. T. 11263 (Frank. Tale, F 951).

779. M. Sandras points out the resemblance to a passage in G. de Machault's Remede de Fortune:--

'Car le droit estat d'innocence  
Ressemblent (?) proprement la table  
*Blanche*, polie, *qui est able*  
*A recevoir*, sans nul contraire,

Ce qu'on y veut peindre ou portraire.'

The rime of *table* and *able* settles the point. Mr. Brock points out a parallel passage in Boethius, which Chaucer thus translates:--'the soule hadde ben naked of it-self, as a mirour or a clene parchemin.... Right as we ben wont som tyme by a swifte pointel to ficchen lettres emprented in the smothernesse or in the pleinnesse of the table of wex, or in parchemin that ne hath no figure ne note in it'; bk. v. met. 4. But I doubt if Chaucer knew much of Boethius in 1369; and in the present passage he clearly refers to a prepared white surface, not to a tablet of wax. 'Youth and white paper take any impression'; Ray's Proverbs.

791. An allusion to the old proverb which is given in Hending in the form--'Whose yong lerneth, olt [old] he ne leseth'; Hending's Prov. l. 45. Kemble gives the medieval Latin--'Quod puer adulescit, leviter dimittere nescit'; Gartner, Dicteria, p. 24 b. Cf. Horace, Epist. i. 2. 69; also Rom. de la Rose, 13094.

799. John of Gaunt married Blanche at the age of nineteen.

805. Imitated from Machault's Dit du Vêgier and Fontaine Amoureuse.

'Car il m'est vis que je veoie,  
Au joli prael ou j'estoie,  
La plus tres belle compaignie  
Qu'oncques fust veue ne oie.'  
Dit du Vêgier, ed. Tarbe, p. 14.

'Tant qu'il avint, qu'en une compaignie  
Ou il avait mainte dame jolie  
Juene, gentil, joieuse et envoisie  
*Vis, par Fortune,*  
(Qui de mentir a tous est trop commune),  
*Entre les autres l'une*  
Qui, tout aussi *com li solaus la lune*  
*Veint de clarte,*  
*Avait-elle les autres sormonte*  
*De pris, d'onneur, de grace, de biaute;'* &c.  
Fontaine Amoureuse (in Trial Forewords, p. 47).

These are, no doubt, the lines to which Tyrwhitt refers in his remarks on the present passage in a note to the last paragraph of the Persones Tale. Observe also how closely the fifth line of the latter passage answers to l. 812.

823. *Is*, which is; as usual. I propose this reading. That of the MSS. is very bad, viz. 'Than any other planete in heven.'

824. 'The seven stars' generally mean the planets; but, as the sun and moon and planets have just been mentioned, the reference may be to the well-known seven stars in Ursa Major commonly called Charles's Wain. In later English, the *seven stars* sometimes mean the Pleiades; see *Pleiade* in Cotgrave's French Dictionary, and G. Douglas, ed. Small, i. 69. 23, iii. 147. 15. The phrase is, in fact, ambiguous; see note to P. Plowman, C. xviii. 98.

831. Referring to Christ and His twelve apostles.

835-7. Resembles Le Roman de la Rose, 1689-91 (see p. 164)--

'Li Diex d'Amors, qui, l'arc tendu,  
Avoit toute jor atendu  
A moi porsivre et espier.'

840. Koch proposes to omit *maner*, and read--'No counseyl, but at hir loke.' It is more likely that *counseyl* has slipped in, as a gloss upon *reed*, and was afterwards substituted for it.

849. *Carole*, dance round, accompanying the dance with a song. The word occurs in the Rom. de la Rose several times; thus at l. 747, we have:--

'Lors veissies *carole* aler,  
Et gens mignotement baler.' (See p. 125, above.)

Cf. Chaucer's version, ll. 759, 810; also 744. Dante uses the pl. *carole* (Parad. xxiv. 16) to express swift circular movements; and Cary quotes a comment upon it to the effect that '*carolae* dicuntur tripudium quoddam quod fit saliendo, ut Napolitani faciunt et dicunt.' He also quotes the expression 'grans danses et grans *karolles*' from Froissart, ed. 1559, vol. i. cap. 219. That it meant singing as well as dancing appears from the Rom. de la Rose, l. 731.

858. Chaucer gives Virginia golden hair; Doct. Tale, C 38. Compare the whole description of the maiden in the E. version of the Rom. of the Rose, ll. 539-561 (p. 116, above).

861. *Of good mochel*, of an excellent size; *mochel* = size, occurs in P. Plowman, B. xvi. 182. Scan the line--

'Simpl' of | good moch | el noght | to wyde.'

894. 'In reasonable cases, that involve responsibility.'

908. Somewhat similar are ll. 9-18 of the Doctoures Tale.

916. Scan by reading--They n' shold' hav' found-e, &c.

917. *A wikked signe*, a sign, or mark, of wickedness.

919. Imitated from Machault's Remede de Fortune (see Trial Forewords, p. 48):--

*'Et sa gracieuse parole,  
Qui n'estoit diverse ne folle,  
Etrange, ne mal ordenee,  
Hautaine, mes bien affrenee,  
Cueillie a point et de saison,  
Fondee sur toute raison,  
Tant plaisant et douce a oir,  
Que chascun faisoit resjoir'; &c.*

Line 922 is taken from this word for word.

927-8. 'Nor that scorned less, nor that could better heal,' &c.

943. *Canel-boon*, collar-bone; lit. channel-bone, i. e. bone with a channel behind it. See Three Metrical Romances (Camden Soc.), p. 19; Gloss. to Babees Book, ed. Furnivall; and the Percy Folio MS., i. 387. I put *and* for *or*; the sense requires a conjunction.

948. Here *Whyte*, representing the lady's name, is plainly a translation of *Blaunche*. The insertion of *whyte* in l. 905, in the existing authorities, is surely a blunder, and I therefore have omitted it. It anticipates the climax of the description, besides ruining the scansion of the line.

950. There is here some resemblance to some lines in G. Machault's Remede de Fortune (see Trial Forewords, p. 49):--

--'ma Dame, qui est clamee  
De tous, sur toutes belle et bonne,  
*Chascun por droit ce nom li donne.'*

957. For *hippes*, Bell prints *lippes*; a comic reading.

958. This reading means--'I knew in her no other defect'; which, as *no* defect has been mentioned, seems inconsistent. Perhaps we should read *no maner lak*, i. e. no 'sort of defect in her (to cause) that all her limbs should not be proportionate.'

964. A common illustration. See Rom. de la Rose, 7448; Alexander and Dindimus, ll. 233-5. Duke Francesco Maria had, for one of his badges, a lighted candle by which others are lighted; with the motto *Non degener addam*, i. e. I will give without loss; see Mrs. Palliser's Historic Devices, p. 263. And cf. Cant. Ta. D 333-5.

973. The accents seem to fall on *She* and *have*, the *e* in *wold-e* being elided. Otherwise, read: She wold-e hav' be.

982. Liddell and Scott explain Gk. *phoenix* as 'the fabulous Egyptian bird phoenix, first in Hesiod, Fragment 50. 4; then in Herodotus, ii. 73.' Vincent of Beauvais, Speculum Naturale, bk. 16. c. 74, refers us to Isidore, Ambrosius (lib. 5), Solinus, Pliny (lib. 10), and Liber de Naturis Rerum; see Solinus, Polyhistor. c. 33. 11; A. Neckam, De Naturis Rerum, c. 34. Philip de Thaun describes it in his Bestiaire, l. 1089; see Popular Treatises on Science, ed. Wright, p. 113. 'The Phoenix of Arabia passes all others. Howbeit, I cannot tell what to make of him; and first of all, whether it be a tale or no, that there is neuer but one of them in all the world, and the same not commonly seen'; Holland, tr. of Pliny, bk. 10. c. 2.

'Tous jors est-il ung seul *Fenis*'; &c.  
Rom. de la Rose, 16179.

'Una est, quae reparat, seque ipsa reseminet, ales;  
Assyrii phoenica uocant.'--Ovid, Met. xv. 392.

Scan: Th' soleyñ | fenix | of A | rabye || Cf. 'Com la fenix souleine est au sejour En Arabie': Gower, Balade 35.

987. Chaucer refers to Esther again; e.g. in his Merchant's Tale (E 1371, 1744); Leg. of G. Women, prol. 250; and in the Tale of Melibee (B 2291).

997. Cf. Vergil, AEn. i. 630: 'Haud ignara mali.'

1021. *In balaunce*, i. e. in a state of suspense. F. *en balance*; Rom. de la Rose, 13871, 16770.

1024. This sending of lovers on expeditions, by way of proving them, was in accordance with the manners of the time. Gower explains the whole matter, in his Conf. Amant, lib. 4 (ed. Pauli, ii. 56):--

Forthy who secheth loves grace,  
Where that these worthy women are,  
He may nought than him-selve spare  
Upon his travail for to serve,  
Wherof that he may thank deserve,...  
So that by londe and ek by ship  
He mot travaile for worship  
And make many hastif rodes,  
Somtime in *Pruse*, somtime in Rodes,  
And somtime into *Tartarie*,  
So that these heralds on him crie  
"Vailant! vailant! lo, where he goth!" &c.

Chaucer's Knight (in the Prologue) sought for renown in *Pruce*, *Alisaundre*, and *Turkye*.

There is a similar passage in Le Rom. de la Rose, 18499-18526. The first part of Machault's Dit du Lion (doubtless the Book of the Lion of which Chaucer's translation is now lost) is likewise taken up with the account of lovers who undertook feats, in order that the news of their deeds might reach their ladies. Among the places to which they used to go are mentioned *Alexandres*, *Alemaigne*, *Osteriche*, *Behaigne*, *Honguerie*, *Danemarche*, *Prusse*, *Poulaine*, *Cracoe*, *Tartarie*, &c. Some even went 'jusqu'a l'Arbre sec, Ou li oisel pendent au bec.' This alludes to the famous *Arbre sec* or Dry Tree, to reach which was a feat indeed; see Yule's edition of Marco Polo, i. 119; Maundeville, ed. Halliwell, p. 68; Matzner, Sprachproben, ii. 185.

As a specimen of the modes of expression then prevalent, Warton draws attention to a passage in Froissart, c. 81, where Sir Walter Manny prefaces a gallant charge upon the enemy with the words--'May I never be embraced by my mistress and dear friend, if I enter castle or fortress before I have unhorsed one of these gallopers.'

1028. *Go hoodles*, travel without even the protection of a hood; by way of bravado. Warton, Hist. Eng. Poet. SS 18 (ed. Hazlitt, iii. 4), says of a society called the Fraternity of the Penitents of Love--'Their object was to prove the excess of their love, by shewing with an invincible fortitude and consistency of conduct ... that they could bear extremes of heat and cold.... It was a crime to wear fur on a day of the most piercing cold; or to appear *with a hood*, cloak, gloves or muff.' See the long account of this in the Knight de la Tour Landry, ed. Wright, p. 169; and cf. The Squyer of Low Degree, 171-200.

What is meant by *the drye se* (dry sea) is disputed; but it matters little, for the general idea is clear. Mr. Brae, in the Appendix to his edition of Chaucer's Astrolabe (p. 101), has a long note on the present passage. Relying on the above quotation from Warton, he supposes *hoodless* to have reference to a practice of going unprotected in winter, and says that 'dry sea' may refer to any *frozen* sea. But it may equally refer to going unprotected in summer, in which case he offers us an alternative suggestion, that 'any arid sandy desert might be metaphorically called a dry sea.' The latter is almost a sufficient explanation; but if we must be particular, Mr. Brae has yet more to tell us. He says that, at p. 1044 (Basle edition) of Sebastian Munster's Cosmographie, there is a description of a large lake which was dry in summer. 'It is said that there is a lake near the city of Labac, adjoining the plain of Zircknitz [Czirknitz], which in winter-time becomes of great extent.... But in summer the water drains away, the fish expire, the bed of the lake is ploughed up, corn grows to maturity, and, after the harvest is over, the waters return, &c. The Augspourg merchants have assured me of this, and it has been since confirmed to me by Vergier, the bishop of Cappodistria' [Capo d'Istria]. The lake still exists, and is no fable. It is the variable lake of *Czirknitz*, which sometimes covers sixty-three square miles, and is sometimes dry. It is situate in the province of Krain, or Carniola; *Labac* is the modern Laybach or Laibach, N.E. of Trieste. See the articles *Krain*, *Czirknitz* in the Engl. Cyclopaedia, and the account of the lake in The Student, Sept. 1869.

That Chaucer really referred to this very lake becomes almost certain, if we are to accept Mr. Brae's explanation of the next line. See the next note.

1029. *Carrenare*. Mr. Brae suggests that the reference is to the 'gulf of the *Carnaro* or *Quarnaro* in the Adriatic,' to which Dante alludes in the Inferno, ix. 113, as being noted for its perils. Cary's translation runs thus:--

'As where Rhone stagnates on the plains of Arles,  
 Or as at Pola, near *Quarnaro's* gulf,  
 That closes Italy and laves her bounds,  
 The place is all *thick spread with sepulchres.*'

It is called in Black's Atlas the Channel of Quarnerolo, and is the gulf which separates Istria from Croatia. The head of the gulf runs up towards the province of Carniola, and approaches within forty miles (at the outside) of the lake of Czirknitz (see note above). I suppose that *Quarnaro* may be connected with *Carn-iola* and the *Carn-ic* Alps, but popular etymology interpreted it to mean 'charnel-house,' from its evil reputation. This appears from the quotations cited by Mr. Brae; he says that the Abbe Fortis quotes a Paduan writer, Palladio Negro, as saying--'E regione Istriae, sinu Palatico, quem nautae *carnarium* vocitant'; and again, Sebastian Munster, in his *Cosmographie*, p. 1044 (Basle edition) quotes a description by Vergier, Bishop of Capo d'Istria--'par deca le gouffre enrage lequel on appelle vulgairement *Carnarie*, d'autantque le plus souvent on le voit agite de tempestes horribles; et la s'engloutissent beaucoup de navires et se perdent plusieurs hommes.' In other words, the true name *Quarnaro* or *Carnaro* was turned by the sailors into *Carnario*, which means in Italian 'the shambles'; see Florio's Dict., ed. 1598. This *Carnario* might become *Careynaire* or *Carenare* in Chaucer's English, by association with the M.E. *careyne* or *caroigne*, carrion. This word is used by Chaucer in the Kn. Tale, 1155 (Six-text, A 2013), where the Ellesmere MS. has *careyne*, and the Cambridge and Petworth MSS. have *careyn*.

For myself, I am well satisfied with the above explanation. It is probable, and it suffices; and stories about this *dry sea* may easily have been spread by Venetian sailors. I may add that Maundeville mentions 'a gravely see' in the land of Prestre John, 'that is alle gravele and sonde, with-outen any drope of watre; and it ebbethe and flowethe in grete wawes, as other sees don': ed. Halliwell, p. 272. This curious passage was pointed out by Prof. Hales, in a letter in the Academy, Jan. 28, 1882, p. 65.

We certainly ought to reject the explanation given with great assurance in the Saturday Review, July, 1870, p. 143, col. 1, that the allusion is to the chain of mountains called the *Carena* or *Charenal*, a continuation of the Atlas Mountains in Africa. The writer says--'Leonardo Dati (A.D. 1470), speaking of Africa, mentions a chain of mountains in continuation of the Atlas, 300 miles long, "commonly called Charenal." In the fine chart of Africa by Juan de la Coxa (1500), this chain is made to stretch as far as Egypt, and bears the name of Carena. La Salle, who was born in 1398, lays down the same chain, which corresponds, says Santarem (*Histoire de la Cosmographie*, iii. 456), to the Karene of Ptolemy. These allusions place it beyond doubt [?] that the *drie see* of Chaucer was the Great Sahara, the return from whence [*sic*] homewards would be by the chain of the Atlas or [*sic*] Carena.' On the writer's own shewing, the Carena was *not* the Atlas, but a chain stretching thence towards Egypt; not an obvious way of returning home! Whereas, if the 'dry sea' were the lake of Czirknitz, the obvious way of getting away from it would be to take ship in the neighbouring gulf of Quarnaro. And how could Chaucer come to hear of this remote chain of mountains?

1034. 'But why do I tell you my story?' I. e. let me go on with it, and tell you the result.

1037. Again imitated from Machault's Remede de Fortune:--

'Car c'est mes cuers, c'est ma creance,  
 C'est *mes desirs*, c'est *m'esperaunce*,  
 C'est *ma sante*....  
 C'est *toute ma bonne eurte*,  
 C'est ce qui me soustient en vie,' &c.

Line 1039 is closely translated. See Furnivall's Trial Forewords, p. 48.

1040. I here substitute *lisse* for *goddesse*, as in the authorities. The blunder is obvious; *goddesse* clogs the line with an extra syllable, and gives a false rime such as Chaucer never makes<sup>[289]</sup>. He rimes *blisse* with *kisse*, *lisse*, *misse*, and *wisse*. Thus in the Frankelein's Tale, F 1237--

'What for his labour and his hope of blisse,  
 His woful herte of penaunce hadde a lisse.'

*Lisse* is alleviation, solace, comfort; and l. 1040 as emended, fairly corresponds to Machault's 'C'est ce qui me soustient en vie,' i. e. it is she who sustains my life. The word *goddesse* was probably substituted for *lisse*, because the latter was obsolescent.

1041. I change *hoolly hirs* into *hirs hoolly*, and omit the following *and*. In the next line we have--By'r lord; as before (ll. 544, 651, 690).

1047. *Leve* (i. e. believe) is here much stronger than *trowe*, which merely expresses general assent.

1050. Read--'And to | behold | e th'alder | fayrest | e.' After *beholde* comes the caesural pause, so that the final *e* in *beholde* does not count. Koch proposes to omit *alder*-. But how came it there?

1057. The spelling *Alcipiades* occurs in the Roman de la Rose, 8981, where he is mentioned as a type of beauty--'qui de biaute avoit ades'--on the authority of 'Boece.' The ultimate reference is to Boethius, Cons. Phil. b. iii. pr. 8. l. 32--'the body of Alcibiades that was ful fayr.'

1058. Hercules is also mentioned in Le Rom. de la Rose, 9223, 9240. See also Ho. Fame, 1413.

1060. Koch proposes to omit *al*; I would rather omit *the*. But we may read *al th*.'

1061. See note to l. 310.

1067. *He*, i. e. Achilles himself; see next note.

1069. *Antilegius*, a corruption of *Antilochus*; and again, *Antilochus* is a mistake for *Archilochus*, owing to the usual medieval confusion in the forms of proper names. For the story, see next note.

1070. *Dares Frigijs*, i. e. Dares Phrygius, or Dares of Phrygia. Chaucer again refers to him near the end of Troilus, and in Ho. Fame, 1467 (on which see the note). The works of Dares and Dictys are probably spurious. The reference is really to the very singular, yet popular, medieval version of the story of the Trojan war which was written by Guido of Colonna, and is entitled 'Historia destructionis Troie, per iudicem Guidonem de Columpna Messaniensem.' Guido's work was derived from the Roman de Troie, written by Benoit de Sainte-Maure; of which romance there is a late edition by M. Joly. In Mr. Panton's introduction to his edition of the Gest Historiale of the Destruction of Troy (Early Eng. Text Society), p. ix, we read--'From the exhaustive reasonings and proofs of Mons. Joly as to the person and age and country of his author, it is sufficiently manifest that the *Roman du Troie* appeared between the years 1175 and 1185. The translation, or version, of the *Roman* by Guido de Colonna was finished, as he tells us at the end of his *Historia Trioana*, in 1287. From one or other, or both, of these works, the various Histories, Chronicles, Romances, Gestes, and Plays of *The Destruction of Troy*, *The Prowess and Death of Hector*, *The Treason of the Greeks*, &c., were translated, adapted, or amplified, in almost every language of Europe.'

The fact is, that the western nations of Europe claimed connexion, through Aeneas and his followers, with the Trojans, and repudiated Homer as favouring the Greeks. They therefore rewrote the story of the Trojan war after a manner of their own; and, in order to give it authority, pretended that it was derived from two authors named Dares Phrygius (or Dares of Phrygia) and Dictys Cretensis (or Dictys of Crete). Dares and Dictys were real names, as they were cited in the time of Aelian (A.D. 230); and it was said that Dares was a Trojan who was killed by Ulysses. See further in Mr. Panton's introduction, as above; Morley's English Writers, vi. 118; and Warton, Hist. Eng. Poetry, ed. Hazlitt, ii. 127 (sect. 3). But Warton does not seem to have known that Guido mainly followed Benoit de Sainte-Maure.

The story about the death of Achilles is taken, accordingly, not from Homer but from Guido de Colonna and his predecessor Benoit. It may be found in the alliterative Geste Hystoriale, above referred to (ed. Panton and Donaldson, p. 342); or in Lydgate's Siege of Troye, bk. iv. c. 32. Hecuba invites Achilles and Archilochus to meet her in the temple of Apollo. When they arrive, they are attacked by Paris and a band of men and soon killed, though Achilles first slays seven of his foes with his own hand.

'There kyld was the *kyng*, and the *knight* bothe,  
And by treason *in the temple* timyt to dethe.'

Here 'the kyng' is Achilles, and 'the knyght' is Archilochus. It may be added that Achilles was lured to the temple by the expectation that he would there meet Polyxena, and be wedded to her; as Chaucer says in the next line. Polyxena was a daughter of Priam and Hecuba; she is alluded to in Shakespeare's Troilus, iii. 3. 208. According to Ovid, Metam. xiii. 448, she was sacrificed on the tomb of Achilles.

Lydgate employs the forms *Archylogus* and *Anthylogus*.

1071. I supply *hir*; Koch would supply *queen*. I do not find that she *was* a queen.

1075. *Trewely* is properly (though not always) trisyllabic. It was inserted after *nay*, because *nede* and *gabbe* were thought to be monosyllables. Even so, the 'amended' line is bad. It is all right if *trewely* be omitted; and I omit it accordingly.

1081. *Penelope* is accented on the first *e* and on *o*, as in French. Chaucer copies this form from the Roman de la Rose, l. 8694, as appears from his coupling it with *Lucrece*, whilst at the same time he borrows a pair of rimes. The French has:--

'Si n'est-il mes nule *Lucrece*,  
Ne *Penelope* nule *en Grece*.'

In the same passage, the story of Lucretia is told in full, on the authority of Livy, as here. The French has: 'ce dit Titus

Livius'; l. 8654. In the prologue to the Legend of Good Women, Chaucer alludes again to Penelope (l. 252), Lucrece of Rome (l. 257), and Polixene (l. 258); and he gives the Legend of Lucrece in full. He again alludes to Lucrece and Penelope in the lines preceding the Man of Lawes Prologue (B 63, 75); and in the Frankelein's Tale (F 1405, 1443).

1085. This seems to mean--'she (Blanche) was as good (as they), and (there was) nothing like (her), though their stories are authentic (enough).' But the expression 'nothing lyke' is extremely awkward, and seems wrong. *Nothing* also means 'not at all'; but this does not help us. In l. 1086, *stories* should perhaps be *storie*; then *her storie* would be the story of Lucrece; cf. l. 1087.

1087. 'Any way, she (Blanche) was as true as she (Lucrece).'

1089, 1090. Read *seye*, subjunctive, and *seye*, gerund. Cf. *knewe*, subj., 1133.

*Yong* is properly monosyllabic. Read--'I was right yong, the sooth to sey.' In l. 1095, *yong-e* is the *definite* form.

1096. Accent *besette* (= besett') on the prefix. Else, we must read *Without'* and *besette*. We should expect *Without-e*, as in 1100. *Without* is rare; but see IV. 17.

1108. *Yit*, still. *Sit*, sitteth; pres, tense.

1113. I. e. you are like one who confesses, but does not repent.

1118. *Achitofel*, Ahitophel; see 2 Sam. xvii.

1119. According to the Historia Troiana of Guido (see note to l. 1070) it was Antenor (also written Anthenor) who took away the Palladium and sent it to Ulysses, thus betraying Troy. See the Geste Hystoriale, p. 379; or see the extract from Caxton in my Specimens of English from 1394 to 1579, p. 89. Or see Chaucer's Troilus, bk. iv. l. 204.

1121. *Genelon*; also *Genilon*, as in the Monkes Tale, B 3579. He is mentioned again in the Nonne Preestes Tale, B 4417 (C. T. 15233), and in the Shipmannes Tale, B 1384 (C. T. 13124), where he is called 'Geniloun of France.' Tyrwhitt's note on *Genelon* in his Glossary is as follows: 'One of Charlemagne's officers, who, by his treachery, was the cause of the defeat at Roncevaux, the death of Roland, &c., for which he was torn to pieces by horses. This at least is the account of the author who calls himself Archbishop Turpin, and of the Romancers who followed him; upon whose credit the name of *Genelon* or *Ganelon* was for several centuries a synonymous expression for *the worst of traitors*.' See the Chanson de Roland, ed. Gautier; Dante, Inf. xxxii. 122, where he is called *Ganellone*; and Wheeler's Noted Names of Fiction. Cf. also the Roman de la Rose, l. 7902-4:--

'Qu'onques Karles n'ot por Rolant,  
Quant en Ronceval mort recut  
Par *Guenelon* qui les decut.'

1123. *Rowland and Oliver*, the two most celebrated of Charlemagne's Twelve Peers of France; see *Roland* in Wheeler's Noted Names of Fiction, and Ellis's Specimens of Early Eng. Metrical Romances, especially the account of the Romance of Sir Otuel.

1126. I supply *right*. We find *right tho* in C. T. 6398, 8420 (D 816, E 544).

1133. *Knew-e*, might know; subjunctive mood. See note to l. 1089.

1137. Accent *thou*. This and the next line are repeated, nearly, from ll. 743, 744. See also ll. 1305-6.

1139. I here insert the word *sir*, as in most of the other places where the poet addresses the stranger.

1152-3. Cf. Rom. de la Rose, 2006-7:--

'Il est asses *sires du cors*  
*Qui a le cuer* en sa commande.'

1159. For *this*, B. has *thus*. Neither *this* nor *thus* seems wanted; I therefore pay no regard to them.

The squire Dorigen, in the Frankelein's Tale, consoled himself in the same way (F 947):--

'Of swich matere made he manye layes,  
Songes, compleintes, roundels, virelayes.'

1162. *Tubal*; an error for *Jubal*; see Gen. iv. 21. But the error is Chaucer's own, and is common. See Higden's Polychronicon, lib. iii. c. 11, ed. Lumby, iii. 202; Higden cites the following from Isidorus, lib. ii. c. 24:--'Quamvis *Tubal* de stirpe Cayn ante diluvium legatur fuisse musicae inventor, ... tamen apud Graecos *Pythagoras* legitur ex malleorum sonitu et chordarum extensione musicam reperisse.' In Genesis, it is Jubal who 'was the father of all such as handle the harp and organ'; and Tubal-cain who was 'an instructor of every artificer in brass and iron.' The notion of the discovery of music by the former from the observation of the sounds struck upon the anvil of the latter is borrowed from the

usual fable about Pythagoras. This fable is also given by Higden, who copies it from Macrobius. It will be found in the Commentary by Macrobius on the *Somnium Scipionis*, lib. ii. c. 1; and is to the effect that Pythagoras, observing some smiths at work, found that the tones struck upon their anvils varied according to the weights of the hammers used by them; and, by weighing these hammers, he discovered the relations to each other of the various notes in the gamut. The story is open to the objection that the facts are not so; the sound varies according to variations in the anvil or the thing struck, not according to the variation in the striking implement. However, Pythagoras is further said to have made experiments with stretched strings of varying length; which would have given him right results. See Mrs. Somerville's *Connection of the Physical Sciences*, sect. 16 and 17.

1169. *Aurora*. The note in Tyrwhitt's Glossary, s. v. *Aurora*, runs thus:--'The title of a Latin metrical version of several parts of the Bible by *Petrus de Riga*, Canon of Rheims, in the twelfth century. Leyser, in his *Hist. Poet. Med. AEvi*, pp. 692-736, has given large extracts from this work, and among others the passage which Chaucer seems to have had in his eye (p. 728):--

'Aure Jubal varios ferramenti notat ictus.  
Pondera librat in his. Consona quaeque facit.  
Hoc inventa modo prius est ars musica, quamvis  
Pythagoram dicant hanc docuisse prius.'

Warton speaks of 'Petrus de Riga, canon of Rheims, whose *Aurora*, or the *History of the Bible allegorised*, in Latin verses ... was never printed entire.'--*Hist. E. Poet.* 1871, iii. 136.

1175. A song in six lines; compare the eleven-line song above, at l. 475. Lines 1175-6 rime with lines 1179-80.

1198. Koch scans: And | bounte | without' | mercy ||. This is no better than the reading in the text.

1200. 'With (tones of) sorrow and by compulsion, yet as though I never ought to have done so.' Perhaps read *wolde*, wished (to do).

1206. *Dismal*. In this particular passage the phrase *in the dismal* means 'on an unlucky day,' with reference to an etymology which connected *dismal* with the Latin *dies malus*. Though we cannot derive *dismal* immediately from the Lat. *dies malus*, it is now known that there was an Anglo-French phrase *dis mal* (= Lat. *dies mali*, plural); whence the M. E. phrase *in the dismal*, 'in the evil days,' or (more loosely), 'on an evil day.' When the exact sense was lost, the suffix *-al* seemed to be adjectival, and the word *dismal* became at last an adjective. The A.F. form *dismal*, explained as *les mal jours* (evil days), was discovered by M. Paul Meyer in a Glasgow MS. (marked Q. 9. 13, fol. 100, back), in a poem dated 1256; which settles the question. Dr. Chance notes that Chaucer probably took *dis-mal* to be derived from O.F. *dis mal*, i. e. 'ten evils'; see l. 1207.

We can now see the connexion with the next line. The whole sentence means: 'I think it must have been in the evil days (i. e. on an unlucky day), such as were the days of the ten plagues of Egypt'; and the allusion is clearly to the so-called *dies Aegyptiaci*, or unlucky days; and *woundes* is merely a rather too literal translation of Lat. *plaga*, which we generally translate by *plague*. In Vincent of Beauvais, *Speculum Naturale*, lib. xv. c. 83, we find:--'In quolibet mense sunt duo dies, qui dicuntur *Aegyptiaci*, quorum unus est a principio mensis, alter a fine.' He goes on to shew how they are calculated, and says that, in January, the Egyptian days are the 1st, and the 7th from the end, i. e. the 25th; and he expressly refers the name *Aegyptiaci* to the plagues of Egypt, which (as some said) took place on Egyptian days; for it was asserted that there were minor plagues besides the ten. See also Brand's *Pop. Antiquities*, ed. Ellis, from which I extract the following. Barnabe Googe thus translates the remarks of Naogeorgus on this subject [of days]:--

'But some of them Egyptian are, and full of jeoparddee,  
And some again, beside the rest, both good and luckie bee.'  
Brand (as above), ii. 45.

'The Christian faith is violated when, so like a pagan and apostate, any man doth observe those days which are called *Aegyptiaci*,' &c.--Melton's *Astrologaster*, p. 56; in Brand, ii. 47. 'If his Journey began unawares *on the dismal day*, he feares a mischief'; Bp. Hall, *Characters of Virtues and Vices*; in Brand, ii. 48. 'Alle that take hede to *dysmal dayes*, or use nyce observaunces in the newe moone,' &c.; *Dialogue of Dives and Pauper* (1493); in Brand, i. 9. 'A *dismol day*'; Tale of Beryn, 650. Compare also the following:--

'Her *disemale daies*, and her fatal houres';  
Lydgate, *Storie of Thebes*, pt. iii. (ed. 1561, fol. 370).

In the Pistil of Swete Susan (Laing's *Anc. Pop. Poetry of Scotland*), l. 305, Daniel reproves one of the elders in these terms:--

'Thou hast i-be presedent, the people to steere,  
Thou dotest now on thin olde tos, *in the dismale*.'

In Langtoft's Chronicle, l. 477 (in Wright's Polit. Songs, p. 303), John Baliol is attacked in some derisive verses, which conclude with:--'Rede him at ride *in the dismale*'; i. e. advise him to ride on an unlucky day. Cf. The Academy, Nov. 28, 1891, p. 482; &c.

The consequence of 'proposing' on an unlucky day was a refusal; see l. 1243.

1208. A priest who missed words in chanting a service was called an *overskipper*; see my note to P. Plowman, C. xiv. 123.

1219. Similarly, Troilus was reduced to saying--

'Mercy, mercy, swete herte!'--Troil. iii. 98.

1234. 'Unless I am dreaming,' i. e. unintentionally.

1246. *Cassandra*. The prophetic lamentation of Cassandra over the impending fate of Troy is given in the alliterative Geste Hystoriale (E. E. T. S.), p. 88, and in Lydgate's Siege of Troye, bk. ii. c. 12, from Guido de Colonna; cf. Vergil, AEn. ii. 246.

1248. Chaucer treats *Ilion* as if it were different from *Troye*; cf. Nonne Prestes Tale, B 4546 (C. T. 15362). He merely follows Guido de Colonna and others, who made *Ilion* the name of the *citadel* of Troy; see further in note to Ho. of Fame, l. 158.

1288. M. Sandras (Etude sur Chaucer, p. 95) says this is from Machault's Jugement du Bon Roi de Behaigne--

'De nos deux cuers estoit si juste paire  
Qu'onques ne fu l'un a l'autre contraire.  
Tuit d'un accord, une pensee avoient.  
De volente, de desir se sambloient.  
Un bien, un mal, une joie sentoient.  
Conjointement.  
N'onques ne fu entre eux deux autrement.'

1305-6. Repeated from ll. 743, 744. Cf. ll. 1137-8.

1309. Imitated in Spenser's Daphnaida, 184. The Duchess Blanche died Sept. 12, 1369. The third great pestilence lasted from July to September in that year.

1314. *King*, i. e. Edward III; see note to l. 368.

1318. Possibly the *long castel* here meant is Windsor Castle; this seems likely when we remember that it was in Windsor Castle that Edward III. instituted the order of the Garter, April 23, 1349; and that he often resided there. *A riche hil* in the next line appears to have no special significance. The suggestion, in Bell's Chaucer, that it refers to Richmond (which, after all, is not Windsor) is quite out of the question, because that town was then called Sheen, and did not receive the name of Richmond till the reign of Henry VII., who renamed it after Richmond in Yorkshire, whence his own title of Earl of Richmond had been derived.

1322. *Belle*, i. e. bell of a clock, which rang out the hour. This bell, half heard in the dream, seems to be meant to be real. If so, it struck midnight; and Chaucer's chamber must have been within reach of its sound.

#### IV. THE COMPLAINT OF MARS.

For general remarks on this poem, see p. 64, above.

By consulting ll. 13 and 14, we see that the whole of this poem is supposed to be uttered by a bird on the 14th of February, before sunrise. Lines 1-28 form the proem; the rest give the story of Mars and Venus, followed by the Complaint of Mars at l. 155. The first 22 stanzas are in the ordinary 7-line stanza. The Complaint is very artificial, consisting of an Introductory Stanza, and five Terns, or sets of three stanzas, making sixteen stanzas of nine lines each, or 144 lines. Thus the whole poem has 298 lines.

Each tern is occupied with a distinct subject, which I indicate by headings, viz. Devotion to his Love; Description of a Lady in an anxiety of fear and woe; the Instability of Happiness; the story of the Brooch of Thebes; and An Appeal for Sympathy. A correct appreciation of these various 'movements' of the Complaint makes the poem much more intelligible.

1. *Foules*. The false reading *lovers* was caught from l. 5 below. But the poem opens with a call from a bird to all other birds, bidding them rejoice at the return of Saint Valentine's day. There is an obvious allusion in this line to the common

proverb--'As fain as fowl of a fair morrow,' which is quoted in the Kn. Tale, 1579 (A 2437), in P. Plowman, B. x. 153, and is again alluded to in the Can. Yeom. Tale, G 1342. In l. 3, the bird addresses the *flowers*, and finally, in l. 5, the *lovers*.

2. Venus, the planet, supposed to appear as a morning-star, as it sometimes does. See note to Boethius, bk. i. met. 5. l. 9.

*Rowes*, streaks or rays of light, lit. rows. In the Complaint of the Black Knight, l. 596, Lydgate uses the word of the streaks of light at eventide--'And while the twilight and the *rowes* rede Of Phebus light,' &c. Also in Lydgate's Troy-Book, bk. i. c. 6, ed. 1555, fol. E 1, quoted by Warton, Hist. E. Poetry, 1871, iii. 84:--'Whan that the *rowes* and the rayes rede Estward to us full early gonnen sprede.' Hence the verb *rowen*, to dawn; P. Plowm. C. ii. 114, xxi. 28; see my Notes to P. Plowman. Tyrwhitt's Glossary ignores the word.

3. For *day*, Bell's edition has *May*! The month is February.

4. *Uprist*, upriseth. But in Kn. Tale, 193 (A 1051), *uprist-e* (with final *e*) is the dat. case of a sb.

7. The final *e* in *sonn-e* occurs at the caesural pause; *candle* is pronounced nearly as *candl'*. The sun is here called the *candle of lelosye*, i.e. torch or light that discloses cause for jealousy, in allusion to the famous tale which is the foundation of the whole poem, viz. how Phoebus (the Sun) discovered the amour between Mars and Venus, and informed Vulcan of it, rousing him to jealousy; which Chaucer doubtless obtained from his favourite author Ovid (Metam. bk. iv). See the description of 'Phebus,' with his 'torche in honde,' in ll. 27, 81-84 below. Gower also, who quotes Ovid expressly, has the whole story; Conf. Amant. ed. Pauli, ii. 149. The story first occurs in Homer, Odys. viii. 266-358. And cf. Statius, Theb. iii. 263-316; Chaucer's Kn. Tale, 1525 (A 2383), &c. Cf. also Troilus, iii. 1457.

8. *Blewe*; 'there seems no propriety in this epithet; it is probably a corruption'; Bell. But it is quite right; in M. E., the word is often applied to the colour of a wale or stripe caused by a blow, as in the phrase 'beat black and *blue*'; also to the gray colour of burnt-out ashes, as in P. Plowman, B. iii. 97; also to the colour of lead; 'as blo as led,' Miracle-Plays, ed. Marriott, p. 148. 'Ashen-gray' or 'lead-coloured' is not a very bad epithet for tears:--

'And round about her tear-distained eye  
*Blue* circles streamed.' Shak. Lucrece, 1586.

9. *Taketh*, take ye. *With seynt Iohn*, with St. John for a surety; *borwe* being in the dat. case; see note to Squi. Tale, F 596. It occurs also in the Kingis Quair, st. 23; Blind Harry's Wallace, bk. ix. l. 46; &c.

13. *Seynt Valentyne*; Feb. 14. See note to Sect. V. l. 309.

21. Cf. 'And everich of us take his aventure'; Kn. Tale, 328 (A 1186).

25. See note to line 7 above; and cf. Troilus, iii. 1450-70:--'O cruel day,' &c.

29. In the Proem to Troilus, bk. iii. st. 1, Chaucer places *Venus* in the third heaven; that is, he begins to reckon from the earth outwards, the spheres being, successively, those of the Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn; see the description of the planets in Gower's Confessio Amantis, bk. vii. So also, in Troilus, v. 1809, by the *seventh* sphere he means the outermost sphere of Saturn. But in other poems he adopts the more common ancient mode, of reckoning the spheres in the reverse order, taking Saturn *first*; in which case Mars comes third. In this he follows Macrobius, who, in his Commentary on the Somnium Scipionis, lib. i. c. 19, has:--'A sphaera Saturni, quae est *prima* de septem,' &c.; see further on this borrowing from Macrobius in the note to l. 69. The same mode of reckoning places Venus in the *fifth* sphere, as in Lenvoy to Scogan, l. 9. In the curious manual of astronomy called The Shepherds Kalendar (pr. in 1604) we find, in the account of Mars, the following: 'The planet of Mars is called the God of battel and of war, and he is the *third* planet, for he raigneth next vnder the gentle planet of Jupiter... And Mars goeth about the twelue signes *in two yere*.' The account of Venus has:--'Next after the Sun raigneth the gentle planet *Venus*, ... and she is lady ouer all louers: ... and her two signes is *Taurus* and *Libra*... This planet Venus runneth *in twelue months* ouer the xii. signes.' Also:--'Next under Venus is the faire planet Mercury ... and his principall signes be these: *Gemini* is the first ... and the other signe is *Virgo*,' &c. See Furnivall's Trial Forewords, p. 121.

Hence the 'third heaven's lord' is *Mars*; and Chaucer tells us, that by virtue of his motion in his orbit (as well as by desert) he had won Venus. That is, Venus and Mars were seen in the sky very near each other. We may explain *wonne* by 'approached.'

36. *At alle*, in any and every case. There is a parallel passage to this stanza in Troilus, bk. iii. st. 4 of the Proem.

38. *Talle*, obedient, docile, obsequious. See the account of this difficult word in my Etym. Dictionary, s.v. *tall*.

42. *Scourging*, correction. Compare the phr. *under your yerde*; Parl. Foules, 640, and the note. I see no reason for suspecting the reading.

49. 'Unless it should be that his fault should sever their love.'

51. *Loking*, aspect; a translation of the Latin astrological term *aspectus*. They regard each other with a favourable aspect.

54. *Hir nexte paleys*, the next palace (or mansion), which belonged to Venus. In astrology, each planet was said to have two *mansions*, except the sun and moon, which had but one apiece. A *mansion*, or *house*, or *palace*, is that Zodiacal sign in which, for some imaginary reason, a planet was supposed to be peculiarly at home. (The whole system is fanciful and arbitrary.) The mansions of Venus were said to be Taurus and Libra; those of Mars, Aries and Scorpio; and those of Mercury, Gemini and Virgo. See the whole scheme in the introduction to Chaucer's Astrolabe. The sign here meant is *Taurus* (cf. l. 86); and the arrangement was that Mars should 'glide' or pass out of the sign of Aries into that of Taurus, which came next, and belonged specially to Venus.

55. *A-take*, overtaken; because the apparent motion of Venus is swifter than that of Mars. This shews that Mars was, at first, further advanced than Venus along the Zodiac.

61. Actually repeated in the Nonne Prestes Tale, l. 340 (B 4350):--'For whan I see the beautee of your face.' Compare also l. 62 with the same, l. 342; and l. 63 with the same, l. 350.

65. *come*, may come; pres. subj. (Lounsbury says 'preterite').

69. That is, the apparent motion of Venus was twice as great as that of Mars. Chaucer here follows Macrobius, Comment. in Somnium Scipionis, lib. i. ch. 19, who says:--'Rursus tantum a love sphaera Martis recedit, ut eundem cursum *biennio* peragat. Venus autem tanto est regione Martis inferior, ut ei annus satis sit ad zodiacum peragrandum'; that is, Mars performs his orbit in *two* years, but Venus in *one*; accordingly, she moves as much in *one day* as Mars does in *two days*. Mars really performs his orbit in rather less than two years (about 687 days), and Venus in less than one (about 225 days), but Chaucer's statement is sufficiently near to facts, the apparent motion of the planets being variable.

71. This line resembles one in the Man of Lawes Tale, B 1075:--'And swich a blisse is ther bitwix hem two'; and ll. 71, 72 also resemble the same, ll. 1114, 1115:--

'Who can the pitous loye tellen al  
Betwix hem three, sin they ben thus y-mette?'

81. Phebus here passes the palace-gates; in other words, the sun enters the sign of Taurus, and so comes into Venus' chamber, within her palace. Cf. note to l. 54.

In Chaucer's time, the sun entered Taurus on the twelfth of April. This is actually mentioned below, in l. 139.

84. *Knokkeden*, knocked at the door, i. e. demanded admission.

86. That is, both Mars and Venus are now in Taurus. The entry of Venus is noticed in l. 72.

89. The latter syllable of *Venus* comes at the caesural pause; but the scansion is best mended by omitting *nygh*; see footnote.

96. In the Shepherds Kalendar, Mars is said to be 'hot and dry'; and Venus to be 'moist and colde.' Thus Mars was supposed to cause heat, and Venus to bring rain. The power of Venus in causing rain is fully alluded to in Lenvoy to Scogan, st. 2.

100. *Girt*, short for *girdeth*; not *gerte*, pt. t.

104. Nearly repeated in Kn. Tale, 1091 (A 1949):--'Ne may with Venus holde champartye.'

105. *Bad her fleen*, bade her flee; because her motion in her orbit was faster than his. Cf. l. 112.

107. 'In the palace (Taurus) in which thou wast disturbed.'

111. *Stremes*, beams, rays; for the eyes of Mars emitted streams of fire (l. 95). Venus is already half past the distance to which Mars's beams extend. Obscure and fanciful.

113. *Cylenius*, Cyllenius, i. e. Mercury, who was born on Mount Cyllene in Arcadia; Vergil, AEn. viii. 139. *Tour*, tower; another word for *mansion*. The tower of Cyllenius, or mansion of Mercury, is the sign Gemini; see note to l. 29. Venus passes out of Taurus into the next sign Gemini. 'The sign *Gemini* is also *domus Murcurii*, so that when Venus fled into "the tour" of Cyllenius, she simply slipped into the next door to her own house of *Taurus*, leaving poor Mars behind to halt after her as he best might'; A.E. Brae, in Notes and Queries, 1st Series, iii. 235.

114. *Voide*, solitary; Mars is left behind in Taurus. Besides (according to l. 116) there was no other planet in Gemini at that time.

117. *But litil myght*. A planet was supposed to exercise its greatest influence in the sign which was called its *exaltation*; and its least influence in that which was called its *depression*. The *exaltation* of Venus was in Pisces; her *depression*, in Virgo. She was now in Gemini, and therefore halfway from her exaltation to her depression. So her influence was slight, and waning.

119. *A cave*. In l. 122 we are told that it stood only two paces within the gate, viz. of Gemini. The gate or entrance into

Gemini is the point where the sign begins. By *paces* we must understand *degrees*; for the F. word *pas* evidently represents the Lat. *gradus*. Venus had therefore advanced to a point which stood only two degrees within (or from the beginning of) the sign. In plain words, she was now in the second degree of Gemini, and there fell into *a cave*, in which she remained for *a natural day*, that is (taking her year to be of nearly the same length as the earth's year) for the term during which she remained within that second degree. Venus remained in the cave as long as she was in that second degree of the sign; from the moment of entering it to the moment of leaving it.

A *natural day* means a period of twenty-four hours, as distinguished from the *artificial day*, which was the old technical name for the time from sunrise to sunset. This Chaucer says plainly, in his Treatise on the Astrolabe, pt. ii. SS 7, l. 12--'the *day natural*, that is to seyn 24 houris.'

We thus see that the *cave* here mentioned is a name for the *second degree* of the sign Gemini.

This being so, I have no doubt at all, that *cave* is here merely a translation of the Latin technical astrological term *puteus*. In Vincent of Beauvais, Speculum Naturale, lib. xv. c. 42, I find:--'Et in signis sunt quidam *gradus*, qui dicuntur *putei*; cum fuerit planeta in aliquo istorum, dicitur esse in *puteo*, vt 6 gradus Arietis, et 11, etc.' There are certain degrees in the signs called *putei*; and when a planet is in one of these, it is said to be in *puteo*; such degrees, in Aries, are the 6th, 11th, &c. Here, unfortunately, Vincent's information ceases; he refers us, however, to Alcabitius.

Alcabitius (usually Alchabitius), who should rather be called Abdel-Aziz, was an Arabian astrologer who lived towards the middle of the tenth century. His treatise on judicial astrology was translated into Latin by Johannes Hispalensis in the thirteenth century. This translation was printed at Venice, in quarto, in 1481, 1482, and 1502; see Didot, Nouv. Biograph. Universelle.

I found a copy of the edition of 1482 in the Cambridge University Library, entitled Libellus ysagogicus abdilazi .i. serui gloriosi dei. qui dicitur alchabitius ad magisterium iudiciorum astrorum; interpretatus a iohanne hispalensi. At sign. a 7, back, I found the passage quoted above from Vincent, and a *full list* of the *putei*. The *putei* in the sign of Gemini are the degrees numbered 2, 12, 17, 26, 30. After this striking confirmation of my conjecture, I think no more need be said.

But I may add, that Chaucer expressly mentions 'Alkabucius' by name, and refers to him; Treat. on Astrolabe, i. 8. 9. The passage which he there quotes occurs in the same treatise, sign. a 1, back.

120. *Derk*, dark. I think it is sufficient to suppose that this word is used, in a purely astrological sense, to mean inauspicious; and the same is true of l. 122, where Venus remains under this sinister influence as long as she remained in the ill-omened second degree of Gemini. There is no need to suppose that the planet's light was really obscured.

129. The Fairfax MS. and some editions have the false reading *sterre*. As Mars was supposed to complete his orbit (360 degrees) in *two years* (see note to l. 69), he would pass over one degree of it in about *two days*. Hence Mr. Brae's note upon this line, as printed in Furnivall's Trial Forewords, p. 121:--'The mention of *dayes two* is so specific that it cannot but have a special meaning. Wherefore, either *sterre* is a metonym for *degree*; or which is more probable, Chaucer's word was originally *steppe* (*gradus*), and was miscopied *sterre* by early scribes.' Here Mr. Brae was exceedingly near the right solution; we now see that *sterre* was miswritten (not for *steppe*, but) for *steyre*, by the mere alteration of one letter. If the scribe was writing from dictation, the mistake was still more easily made, since *steyre* and *sterre* would sound very nearly alike, with the old pronunciation. As to *steyre*, it is the exact literal translation of Lat. *gradus*, which meant a degree or stair. Thus Minsheu's Dict. has:--'a *Staire*, Lat. *gradus*.' This difficulty, in fact, is entirely cleared up by accepting the reading of the majority of the MSS.

131. *He foloweth her*, i. e. the motions of Mars and Venus were in the same direction; neither of them had a 'retrograde' motion, but advanced along the signs in the direction of the sun's apparent motion.

133. *Brenning*, burning in the fire of the sun's heat.

137. 'Alas; that my orbit has so wide a compass'; because the orbit of Mars is so very much larger than that of Venus. Still larger was the orbit of Saturn; Kn. Tale, 1596 (A 2454). *Spere* is sphere, orbit.

139. *Twelfte*, twelfth. The false reading *twelve* arose from misreading the symbol '.xij.', which was used as an abbreviation both for *twelfte* and for *twelve*. See Furnivall, Trial Forewords, p. 88. As a fact, it was on the *12th day of April* that the sun entered Taurus; see note to l. 81.

144. *Cylenius*, Mercury; as in l. 113. *Chevauche*, equestrian journey, ride. Used ludicrously to mean a feat of horsemanship in l. 50 of the Manciple's Prologue. The closely related word *chivachye*, in Prologue to C. T. 85, means a military (equestrian) expedition. In the present case it simply means 'swift course,' with reference to the rapid movement of Mercury, which completes its orbit in about 88 days. Thus the line means--'Mercury, advancing in his swift course.'

145. *Fro Venus valance*. This is the most difficult expression in the poem, but I explain it by reading *fallance*, which of course is only a *guess*. I must now give my reasons, as every preceding commentator has given up the passage as hopeless.

The readings of the MSS. all point back to a form *valance* (as in Ar.) or *valauns* (as in Tn.); whence the other readings,

such as *Valaunes*, *valanus* (for *valauns*), *balance*, *balaunce*, are all deduced, by easy corruptions. But, as no assignable sense has been found for *valance*, I can only suppose that it is an error for *fallance* or *fallance*. I know of no instance of its use in English, but Godefroy gives examples of *fallance* and *falence* in O. French, though the usual spelling is *faillance*. The change from *faillance* or *fallance* to *vallance* or *valance* would easily be made by scribes, from the alliterative influence of the initial letter of the preceding word *Venus*. Moreover, we have *v* for *f* in E. *vixen* (for *fixen*), and in Southern English generally. Even in a Chaucer MS., the curious spelling *vigour* or *vigur* for *figure* occurs over and over again; viz. in the Cambridge MS. (Dd. 3. 53) of Chaucer's 'Astrolabe.'

The sense of *fallance* or *faillance* is failure, defection. Cotgrave gives us: 'Faillance, f. a defection, failing, decaying.' The numerous examples in Godefroy shew that it was once a common word. It represents a Lat. fem. \**fallentia*.

I hold it to be the exact literal translation into French of the Lat. technical (astrological) term *detrimentum*. In my edition of Chaucer's Astrolabe (E. E. T. S.), p. lxxvii, I explained that every planet had either one or two *mansions*, and one or two *detrimenta*. The *detrimentum* is the sign of the Zodiac opposite to the planet's mansion. The mansions of *Venus* were Taurus and Libra (see note to l. 54); and her *detrimenta* were Scorpio and Aries. The latter is here intended; so that, after all, this apparently mysterious term '*Venus valance*' is nothing but another name for *the sign Aries*, which, from other considerations, must necessarily be here intended.

If the correction of *valance* to *fallance* be disallowed, I should plead that *valance* might be short for *avalance* (mod. E. *avalanche*, literally *descent*), just as every reader of our old literature knows that *vale* is a common form instead of *avale*, to descend or lower, being the verb from which *avalance* is derived. This *valance* (= *avalance*) is a fair translation of the Lat. *occasus*, which was an alternative name for the sign called *detrimentum*; see my edition of the Astrolabe, as above. The result would then be just the same as before, and would bring us back to *the sign of Aries* again.

But we know that Aries is meant, from purely astronomical considerations. For the planet Mercury is always so near the sun that it can never have a greater elongation, or angular distance, from it than 29deg, which is just a little less than the length of a sign, which was 30deg. But, the sun being (as said) in the 1st degree of Taurus on the 12th of April, it is quite certain that Mercury was either in Taurus or in Aries. Again, as there was no mention of Mercury being in Taurus when Mars and *Venus* were there and were undisturbed (see note to l. 114), we can only infer that Mercury was then *in Aries*.

Moreover, he continued his swift course, always approaching and tending to overtake the slower bodies that preceded him, viz. the Sun, Mars, and *Venus*. At last, he got so near that he was able to 'see' or get a glimpse of his mansion Gemini, which was not so very far ahead of him. This I take to mean that he was swiftly approaching the end of Aries.

We can now tell the exact position of all the bodies on the 14th of April, two days after the sun had burst into Taurus, where he had found Mars and *Venus* at no great distance apart. By that time, *Venus* was in the second degree of Gemini, Mars was left behind in Taurus, the sun was in the third degree of Taurus, and Mercury near the end of Aries, sufficiently near to *Venus* to salute and cheer her with a kindly and favourable aspect.

I will add that whilst the whole of the sign of Aries was called the *occasus* or *detrimentum* of *Venus*, it is somewhat curious that the last ten degrees of Aries (degrees 20 to 30) were called *the face of Venus*. Chaucer uses this astrological term *face* elsewhere with reference to the *first* ten degrees of Aries, which was 'the face of Mars' (see my note to Squieres Tale, F 47). Hence another possible reading is *Fro Venus face mighte, &c.*

In any case, I think we are quite sufficiently near to Chaucer's meaning; especially as he is, after all, only speaking in allegory, and there is no need to strain his words to suit rigid astronomical calculations.

I only give this as a guess, for what it is worth; I should not care to defend it.

150. *Remembreth me*, comes to my memory; the nom. case being the preceding part of the sentence. *Me*, by the way, refers to the extraordinary bird who is made responsible for the whole poem, with the sole exception of lines 13 and 14, and half of l. 15. The bird tells us he will say and sing the Complaint of Mars, and afterwards take his leave.

155. We now come to the part of the poem which exhibits great metrical skill. In order to shew the riming more clearly, I have 'set back' the 3rd, 6th, and 7th lines of each stanza. Each stanza exhibits the order of rimes *a a b a a b b c c*; i. e. the first rime belongs to lines 1, 2, 4, 5; the second rime to lines 3, 6, 7; and the last rime to lines 8 and 9. The first stanza forms an Introduction or Proem. The rest form five Terns, or sets of three stanzas, as has been already said. Each Tern has its own subject, quite separate from the rest.

The first line can only be scanned by reading *The ordre* as *Th'ordr'* (monosyllable).

164. The first Tern expresses his Devotion to his love's service. I gave my love, he says, to her for ever; She is the very source of all beauty; and now I will never leave her, but will die in her service.

170. That is--who ever approaches her, but obtains from her no favour, loses all joy in love, and only feels its bitterness.

176. *Men*, people; *men hit selle* = it is sold. This parenthetical ejaculation is an echo to that in l. 168.

185. *Hette*, promised (incorrectly). The M.E. *hatan*, to promise, is a complicated verb; see the excellent examples in Matzner's Dictionary, and in Grein's A. S. Dict., s. v. *hatan*. It had two past tenses; the first *heet*, a strong form, meaning 'promised, commanded,' answering to A.S. *heht* and Goth. *haihait*; and the second *hette*, *hatte*, a weak form, meaning 'I was named,' answering to A. S. *hatte* (used both as a present and a past tense without change of form) and to the Goth. present passive *haitada*. Chaucer has here used the intransitive weak past tense with the sense of the transitive strong one; just as he uses *lernen* with the sense of 'teach.' The confusion was easy and common.

190. *But grace be*, unless favour be shewn me. *See*, shall see; present as future.

191. Tern 2. Shall I complain to my lady? Not so; for she is in distress herself. Lovers may be as true as new metal, and yet suffer. To return: my lady is in distress, and I ought to mourn for her, even though I knew no other sorrow.

197. 'But if *she* were safe, it would not matter about *me*.'

205. 'They might readily leave their head as a pledge,' i. e. might devote themselves to death.

206. *Horowe*, foul, unclean, filthy, scandalous; pl. of *horow*, an adj. formed from the A.S. sb. *horu* (gen. *horwes*). filth; cf. A.S. *horweht*, filthy, from the same stem *horw-*. The M.E. adj. also takes the form *hori*, *hory*, from A.S. *horig*, an adj. formed from the closely related A.S. sb. *horh*, *horg*, filth. As the M.E. adj. is not common, I give some examples (from Matzner). 'Hit nis bote a *hori* felle,' it is only a dirty skin; Early Eng. Poems, ed. Furnivall, p. 19, l. 13. 'Thy saule ... thorough fulthe of synne Sone is mad wel *hory* wythinne,' thy soul, by filth of sin, is soon made very foul within; Reliquiae Antiquae, ii. 243. 'Eny uncleene, whos touchyng is *hoory*,' any unclean person, whose touch is defiling; Wyclif, Levit. xxii. 5. 'Still used in Devon, pronounced *horry*,' Halliwell.

218. Tern 3. Why did the Creator institute love? The bliss of lovers is so unstable, that in every case lovers have more woes than the moon has changes. Many a fish is mad after the bait; but when he is hooked, he finds his penance, even though the line should break.

219. *Love other companye*, love or companionship.

229. Read *putt'th*; as a monosyllable.

245. Tern 4. The brooch of Thebes had this property, that every one who saw it desired to possess it; when he possessed it, he was haunted with constant dread; and when he lost it, he had a double sorrow in thinking that it was gone. This was due, however, not to the brooch itself, but to the cunning of the maker, who had contrived that all who possessed it should suffer. In the same way, my lady was as the brooch; yet it was not she who caused me wo, but it was He who endowed her with beauty.

The story referred to occurs in the account of the war between Eteocles and Polynices for the possession of Thebes, as related in the Thebaid of Statius.

In the second book of that poem, the story relates the marriage of Polynices and Tydeus to the two daughters of Adrastus, king of Argos. The marriage ceremony was marred by inauspicious omens, which was attributed to the fact that Argia, who was wedded to Polynices, wore at the wedding a magic bracelet (here called a brooch) which had belonged to Harmonia, a daughter of Mars and Venus, and wife of Cadmus. This ornament had been made by Vulcan, in order to bring an evil fate upon Harmonia, to whom it was first given, and upon all women who coveted it or wore it. See the whole story in Statius, Thebais, ii. 265; or in Lewis's translation of Statius, ii. 313.

246. It must be remembered that great and magical virtues were attributed to precious stones and gems. See further in the note to Ho. of Fame, l. 1352.

259. *Enfortuned hit so*, endowed it with such virtues. 'He that wrought it' was Vulcan; see note to l. 245.

262. *Covetour*, the one who coveted it. *Nyce*, foolish.

270. 'For my death I blame Him, and my own folly for being so ambitious.'

272. Tern 5. I appeal for sympathy, first to the knights who say that I, Mars, am their patron; secondly, to the ladies who should compassionate Venus their empress; lastly, to all lovers who should sympathise with Venus, who was always so ready to aid them.

273. *Of my divisioun*, born under my influence. The same word is used in the same way in Kn. Tale, 1166 (A 2024). Of course Mars was the special patron of martial knights.

280. 'That ye lament for my sorrow.'

293. *Compleyneth hir*, lament for her.

298. 'Therefore display, on her behalf, some kindly feeling.'

The Complaint of Venus which formerly used to be printed as a part of this poem, is really a distinct piece. See Sect. XVIII.

TITLE. Gg. *has* Here begynyth the parlement of Foulyys; Harl. *has* The Parlament of Foules; Tn. *has* The Parlement of Briddis; Trin. *has* Here foloweth the parlement of Byrdes reducyd to loue, &c. We also find, at the end of the poem, such notes as these: Gg. Explicit parliamentum Auium in die sancti Valentini tentum secundum Galfridum Chaucer; Ff. Explicit parliamentum Auium; Tn. Explicit tractatus de Congregacione volucrum die Sancti Valentini; and in MS. Arch. Seld. B. 24--Here endis the parliament of foulis Quod Galfride Chaucere.

1. Part of the first aphorism of Hippocrates is--O bios brachus, e de tekne makre. This is often quoted in the Latin form--Ars longa, uita brevis. Longfellow, in his Psalm of Life, well renders it by--'Art is long, but life is fleeting.'

2. Several MSS. transpose *hard* and *sharp*; it is of small consequence.

3. *Slit*, the contracted form of *slideth*, i. e. passes away; cf. 'it *slit* away so faste,' Can. Yeom. Tale; C. T., Group G, l. 682. The false reading *flit* arose from mistaking a long *s* for *f*.

4. *By*, with respect to. In l. 7, *wher* = whether.

8. Evidently this disclaimer is a pretended one; the preceding stanza and ll. 13, 14 contradict it. So does l. 160. In this stanza we have an early example of Chaucer's humour, of which there are several instances below, as e. g. in ll. 567-570, 589, 599, 610, &c. Cf. *Troilus*, i. 15, where Chaucer again says he is no lover himself, but only serves Love's servants.

15. Cf. Prol. to Legend of Good Women, 29-39.

22. *Men* is here a weakened form of *man*, and is used as a singular sb., with the same force as the F. *on* or the G. *man*. Hence the vb. *seith* is in the singular. This construction is extremely common in Middle English. In ll. 23 and 25 *com'th* is monosyllabic.

31. *Tullius*, i. e. M. Tullius Cicero, who wrote a piece entitled *Somnium Scipionis*, which originally formed part of the sixth book of the *De Republica*. Warton (*Hist. Eng. Poetry*, ed. Hazlitt. iii. 65) remarks:--'Had this composition descended to posterity among Tully's six books *De Republica*, to the last of which it originally belonged, perhaps it would have been overlooked and neglected. But being preserved and illustrated with a prolix commentary by Macrobius, it quickly attracted the attention of readers who were fond of the marvellous, and with whom Macrobius was a more admired classic than Tully. It was printed [at Venice] subjoined to Tully's *Offices*, in [1470]. It was translated into Greek by Maximus Planudes, and is frequently [i. e. four times] quoted by Chaucer... Nor is it improbable that not only the form, but the first idea, of Dante's *Inferno* was suggested by this apologue.' The other allusions to it in Chaucer are in the Nonnes Prestes Tale, B 4314; Book of the Duchesse, 284; Ho. of Fame, 514. See also l. 111 below, where *Macrobie* is expressly mentioned. In the E. version of the Romance of the Rose, l. 7, he is called *Macrobies*.

Aurelius Theodosius Macrobius, about A.D. 400, not only preserved for us Cicero's *Somnium Scipionis*, but wrote a long commentary on it in two books, and a work called *Saturnalia* in seven books. The commentary is not very helpful, and discusses collateral questions rather than the dream itself.

32. Chaucer's MS. copy was, it appears, divided into seven chapters. A printed copy now before me is divided into nine chapters. As given in an edition of Macrobius printed in 1670, it is undivided. The treatise speaks, as Chaucer says, of heaven, hell, and earth, and men's souls. It recalls the tale of Er, in Plato's Republic, bk. x.

35. *The grete*, the substance. Accordingly, in the next seven stanzas, we have a fair summary of the general contents of the *Somnium Scipionis*. I quote below such passages as approach most closely to Chaucer's text.

36. *Scipioun*, i. e. P. Cornelius Scipio AEmilianus Africanus Minor, the hero of the third Punic War. He went to Africa in B.C. 150 to meet Masinissa, King of Numidia, who had received many favours from Scipio Africanus Major in return for his fidelity to the Romans. Hence Masinissa received the younger Africanus joyfully, and so much was said about the elder Africanus that the younger one dreamt about him after the protracted conversation was over, and all had retired to rest. The younger Africanus was the grandson, by adoption, of the elder.

'Cum in Africam venissem, ... nihil mihi potius fuit, quam ut Masinissam convenirem ... Ad quem ut veni, complexus me senex collacrymavit ... multisque verbis ... habitis, ille nobis consumptus est dies ... me ... somnus complexus est ... mihi ... Africanus se ostendit'; &c.

43. 'Ostendebat autem Carthaginem de excelso, et pleno stellarum ... loco ... tu eris unus, in quo nitatur civitatis salus, &c.... Omnibus qui patriam conservarint, adiuverint, auxerint, certum esse in caelo definitum locum, ubi beati aevo sempiterno fruuntur.'

50. 'Quaesivi tamen, viveretne ipse et Paullus pater et alii, quos nos extinctos arbitraremur. Immo vero, inquit, ii vivunt ... vestra vero, quae dicitur vita, mors est ... corpore laxati ilium incolunt locum, quem vides. Erat autem is splendissimo candore inter flammam circus elucens, quem vos, ut a Graecis accepistis, *orbem lacteum* nuncupatis.'

56. *Galaxye*, milky way; see note to Ho. Fame, 936.

57. 'Stellarum autem globi terrae magnitudinem facile vincebant. Iam ipsa terra ita mihi parva visa est, &c.... Novem tibi orbibus, vel potius globis, connexa sunt omnia ... Hic, inquam, quis est, qui complet aures meas, tantus et tam dulcis

sonus? ... impulsu et motu ipsorum orbium conficitur.'

59. The 'nine spheres' are the spheres of the seven planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn), that of the fixed stars, and the *primum mobile*; see notes to the Treatise on the Astrolabe, part 1, SS 17, in vol. iii.

61. This is an allusion to the so-called 'harmony of the spheres.' Chaucer makes a mistake in attributing this harmony to *all* of the nine spheres. Cicero plainly excludes the *primum mobile*, and says that, of the remaining eight spheres, two sound alike, so that there are but *seven* tones made by their revolution. 'Ille autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos.' He proceeds to notice the peculiar excellence of the number *seven*. By the two that sounded alike, the spheres of Saturn and the fixed stars must be meant; in fact, it is usual to ignore the sphere of fixed stars, and consider only those of the seven planets. Macrobius, in his Commentary, lib. ii. c. 4, quite misses this point, and clumsily gives the same note to Venus and Mercury. Each planetary sphere, in its revolution, gives out a different note of the gamut, so that all the notes of the gamut are sounded; and the result is, that the 'music of the spheres' cannot be heard at all, just as the dwellers by the cataract on the Nile fail to hear the sound of its fall. 'Hoc sonitu oppletae aures hominum obsurduerunt; nec est ullus hebetior sonus in vobis; sicut ubi Nilus ad illa, quae Catadupa katadoupoi nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum accolit, propter magnitudinem sonitus, sensu audiendi caret.' Macrobius tries to explain it all in his Commentary, lib. ii. c. 1-4. The fable arose from a supposed necessary connection between the number of the planets and the number of musical notes in the scale. It breaks down when we know that the number of the planets is *more* than seven. Moreover, modern astronomy has exploded the singular notion of revolving hollow concentric spheres, to the surface of which each planet was immoveably nailed. These 'spheres' have disappeared, and their music with them, except in poetry.

Shakespeare so extends the old fable as to give a voice to every star. See *Merch. of Venice*, v. 60:--

'There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings,' &c.

The notion of the music of the spheres was attributed to Pythagoras. It is denied by Vincent of Beauvais, *Speculum Naturale*, lib. xv. c. 32--'Falsa opinio de concentu caeli. Vincent puts the old idea clearly--'Feruntur septem planetae, et hi septem orbis (vt dicitur) cum dulcissima harmonia mouentur, ac suavissimi concentus eorum circumitione efficiuntur. Qui sonus ad aures nostras ideo non peruenit, quia vltra aerem fit'--a sufficient reason. He attributes the notion to the Pythagoreans and the Jews, and notes the use of the phrase 'concentum caeli' in *Job xxxviii. 37*, where our version has 'the bottles of heaven,' which the Revised Version retains. Cf. also--'Cum me laudarent simul astra matutina'; *Job xxxviii. 7*.

Near the end of Chaucer's *Troilus*, v. 1811, we have the singular passage:--

'And ther he saugh with ful avysement  
The erratik sterres, herkening armonye  
With sounes fulle of hevenish melodye'; &c.

This passage, by the way, is a translation from Boccaccio, *Teseide*, xi. 1. Cf. *Rom. de la Rose*, 17151-5.

See also Longfellow's poem on the Occultation of Orion, where the poet (heretically but sensibly) gives the *lowest* note to Saturn, and the *highest* to the Moon; whereas Macrobius says the contrary; lib. ii. c. 4.

A. Neckam (*De Naturis Rerum*, lib. i. c. 15) seems to say that the sound of an eighth sphere is required to make up the octave.

64. 'Sentio, inquit, te sedem etiam nunc hominum ac domum contemplari: quae si tibi parva, ut est, ita videtur, haec caelestia semper spectato; illa humana contemnito.... Cum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eandemque totius anni descriptionem longis intervallis retulerint, tum ille vere vertens *annus* appellari potest.... Sermo autem omnis ille ... obruitur hominum interitu, et oblivione posteritatis exstinguitur.'

The great or mundane year, according to Macrobius, *Comment*, lib. 2. c. 11, contained 15,000 common years. In the *Roman de la Rose*, l. 17,018, *Jeun de Meun* makes it 36,000 years long; and in the *Complaint of Scotland*, ed. Murray, p. 33, it is said, on the authority of Socrates, to extend to 37,000 years. It is not worth discussion.

71. 'Ego vero, inquam, o Africane, siquidem bene mentis de patria quasi limes ad caeli aditum patet,' &c. 'Et ille, Tu vero enitere, et sic habeto, non esse te mortalem, sed corpus hoc.... Hanc [naturam] tu exerce in optimis rebus; sunt autem optimae crae de salute patriae: quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit.'

78. 'Name eorum animi, qui se corporis voluptatibus dederunt,... corporibus elapsi circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati saeculis, revertuntur.' We have here the idea of purgatory; compare Vergil, *AEn. vi.*

80. *Whirle aboute*, copied from *volutantur* in Cicero; see last note. It is remarkable that Dante has copied the same

passage, and has the word *voltando*; Inf. v. 31-8. Cf. 'blown with restless violence round about The pendent world'; Meas. for Meas. iii. 1. 125; and 'The sport of winds'; Milton, P.L. iii. 493.

85. Imitated from Dante, Inf. ii. 1-3 (with which cf. Aeneid, ix. 224). Cary's translation has--

'Now was the day departing, and the air,  
Imbrowned with shadows, from their toils released  
All animals on earth.'

90. 'I had what I did not want,' i. e. care and heaviness. 'And I had not what I wanted,' i. e. my desires. Not a personal reference, but borrowed from Boethius, bk. iii. pr. 3; see vol. ii. p. 57, l. 24. Moreover, the same idea is repeated, but in clearer language, in the Complaint to his Lady, ll. 47-49 (p. 361); and again, in the Complaint to Pity, ll. 99-104 (p. 276).

99. Chaucer discusses dreams elsewhere; see Ho. of Fame, 1-52; Nonne Prestes Tale, 76-336; Troil. v. 358. Macrobius, Comment. in Somm. Scipionis, lib. i. c. 3, distinguishes five kinds of dreams, giving the name *enupnion* to the kind of which Chaucer here speaks. 'Est enim *enupnion* quotiens oppressi animi corporisve sive fortunae, qualis vigilantem fatigaverat, talem se ingerit dormienti: animi, *si amator deliciis suis aut fruentem se videat* aut carentem: ... corporis, si ... *esuriens cibum aut potum sitiens desiderare, quaerere, vel etiam invenisse videatur*,' &c. But the real original of this stanza (as shewn by Prof. Lounsbury) is to be found in Claudian, In Sextum Consulatum Honorii Augusti Praefatio, ll. 3-10.

'Venator defessa toro cum membra reponit,  
Mens tamen ad silvas et sua lustra redit.  
Iudicibus lites, aurigae somnia currus,  
Vanaque nocturnis meta cavetur equis.  
Furto gaudet amans; permutat navita merces;  
Et vigil elapsas quaerit avarus opes.  
Blandaue largitur frustra sitientibus aegris  
Irriguus gelido pocula fonte sopor.'

Cf. Vincent of Beauvais, lib. xxvi. c. 62 and c. 63; Batman upon Bartholome, lib. vi. c. 27, ed. 1582, fol. 84. And see the famous passage in Romeo and Juliet, i. 4. 53; especially ll. 70-88. The Roman de la Rose begins with remarks concerning dreams; and again, at l. 18564, there is a second passage on the same subject, with a reference to Scipio, and a remark about dreaming of things that occupy the mind (l. 18601).

109. Compare Dante, Inf. i. 83; which Gary translates--

'May it avail me, that I long with zeal  
Have sought thy volume, and with love immense  
Have conn'd it o'er. My master thou, and guide!'

111. 'Of which Macrobius recked (thought) not a little.' In fact, Macrobius concludes his commentary with the words--  
'Vere igitur pronuncianum est nihil hoc opere perfectius, quo universa philosophiae continetur integritas.'

113. *Citherea*, Cytherea, i. e. Venus; see Kn. Tale, 1357 (A 2215).

114. In the Roman de la Rose, 15980, Venus speaks of her bow (*F. arc*) and her firebrand or torch (*brandon*). Cf. Merch. Tale, E 1777.

117. 'As surely as I saw thee in the north-north-west.' He here refers to the planet Venus. As this planet is never more than 47deg from the sun, the sun must have been visible to the north of the west point at sunset; i. e. the poem must have been written in the summer-time. The same seems to be indicated by l. 21 (*the longe day*), and still more clearly by ll. 85-88; Chaucer would hardly have gone to bed at sunset in the winter-time. It is true that he dreams about Saint Valentine's day, but that is quite another matter. Curiously enough, the landscape seen in his dream is quite a summer landscape; see ll. 172, 184-210.

120. *African*, Africanus; as above.

122. *Grene stone*, mossy or moss-covered stone; an expression copied by Lydgate, Complaint of the Black Knight, l. 42.

Prof. Hales, in the Gent. Magazine, April, 1882, has an interesting article on 'Chaucer at Woodstock.' He shews that there was a park there, surrounded by a stone wall; and that Edward III. often resided at Woodstock, where the Black Prince was born. It is possible that Chaucer was thinking of Woodstock when writing the present passage. See the account of Woodstock Palace in Abbeys, Castles, &c. by J. Timbs; vol. ii. But Dr. Koppel has shewn (Anglia, xiv. 234) that Chaucer here partly follows Boccaccio's poem, Amoroza Visione, ii. 1-35, where we find 'un muro antico.' So also the Roman de la Rose has an allusion to Scipio's dream, and the following lines (129-131, p. 99, above):--

'Quant j'oi ung poi avant ale  
Si vi ung *vergier* grant et le,  
Tot clos d'ung *haut mur* bataillie;' &c.

123. *Y-wroght-e*; the final *-e* here denotes the plural form.

125. *On eyther halfe*, on either side; to right and left.

127. Imitated from Dante, *Inf.* iii. 1; Cary's translation has--

'Through me you pass into the city of woe:--  
Such characters in colour dim, I mark'd  
Over a portal's lofty arch inscribed.'

See also l. 134. The gate is the entrance into Love, which is to some a blessing, and to some a curse; see ll. 158, 159. Thus *men gon* is, practically, equivalent to 'some men go'; and so in l. 134. The idea is utterly different from that of the *two gates* in Vergil, *AEn.* vi. 893. The successful lover finds 'the well of Favour,' l. 129. The unsuccessful one encounters the deadly wounds caused by the spear (or dart) guided to his heart by Disdain and Power-to-harm (Daunger); for him, the opened garden bears no fruit, and the alluring stream leads him only to a fatal weir, wherein imprisoned fish are left lying dry.

Cf. 'As why this fish, and nought that, comth to were';  
Troil. iii. 35.

140. 'Avoiding it is the only remedy.' This is only another form of a proverb which also occurs as 'Well fights he who well flies.' See Proverbs of Hending (in *Spec. of English*), l. 77; Owl and Nightingale, l. 176. Sir T. Wiat has--'The first eschue is remedy alone'; *Spec. of Eng. Part III.* p. 235. Probably from the *Roman de la Rose*, l. 16818--'Sol foir en est medicine.' (O.F. *foir* = Lat. *fugere*.)

141. The alluring message (ll. 127-133) was written in gold; the forbidding one (ll. 134-140) in black; see *Anglia*, xiv. 235.

142. *A stounde*, for a while (rightly); the reading *astonied* is to be rejected. The attitude is one of deliberation.

143. *That oon*, the one, the latter. In l. 145, it means the former.

148. An adamant was, originally, a diamond; then the name was transferred to the loadstone; lastly, the diamond was credited with the properties of the loadstone. Hence we find, at the end of ch. 14 of Mandeville's *Travels*, this remarkable experiment:--'Men taken the Ademand, that is the Schipmannes Ston, that drawethe the Nedle to him, and men leyn the Dyamand upon the Ademand, and leyn the Nedle before the Ademand; and yif the Dyamand be good and vertuous, the Ademand drawethe not the Nedle to him, whils the Dyamand is there present.' Cf. A. Neckam, *De Naturis Rerum*, lib. ii. c. 98, where the story is told of an iron statue of Mahomet, which, being surrounded by adamants (*lapides adamantini*), hangs suspended in the air. The modern simile is that of a donkey between two bundles of hay. For *adamaunt*, see *Rom. of the Rose*, 1182 (p. 142).

156. *Error*, doubt; see l. 146 above.

158. 'This writing is not at all meant to apply to thee.'

159. *Servant* was, so to speak, the old technical term for a lover; cf. *serveth*, *Kn. Tale*, 2220, 2228 (A 3078, 3086); and *servant* in the same, 956 (A 1814); and in *Two Gent. of Verona*, ii. l. 106, 114, 140, &c.

163. I. e. 'at any rate you can come and look on.'

169. Imitated from Dante, *Inf.* iii. 19. Cary has--

'And when his hand he had stretch'd forth  
To mine, with pleasant looks, whence I was cheer'd,  
Into that secret place he led me on.'

171. Cf. 'So Iolyf, nor so wel bigo'; *Rom. Rose*, 693.

176. Imitated by Spenser, *F. Q.* i. l. 8, 9. Chaucer's list of trees was suggested by a passage in the *Teseide*, xi. 22-24; but he extended his list by help of one in the *Roman de la Rose*, 1338-1368; especially ll. 1363-8, as follows (see p. 151, above)--

'Et d'*oliviers* et de *cipres*,  
Dont il n'a gaires ici pres;  
*Ormes* y ot branchus et gros,

Et avec ce charmes et fos,  
Codres droites, *trembles* et *chesnes*,  
Erables haus, *sapins* et *fresnes*.'

Here *ormes* are elms; *charmes*, horn-beams; *fos*, beeches; *codres*, hasels; *trembles*, aspens; *chesnes*, oaks; *erables*, maples; *sapins*, firs; *fresnes*, ashes. Hence this list contains seven kinds of trees out of Chaucer's thirteen. See also the list of 21 trees in Kn. Tale, A 2921. Spenser has--

'The builder oake, sole king of forrests all.'

This tree-list is, in fact, a great curiosity. It was started by Ovid, *Metam.* x 90; after whom, it appears in Seneca, *OEdipus*, 532; in Lucan, *Phars.* iii. 440; in Statius, *Thebaid*, vi. 98; and in Claudian, *De Raptu Proserpinae*, ii. 107. Statius was followed by Boccaccio, *Tes.* xi. 22-24; *Rom. de la Rose*, 1361; Chaucer (twice); Tasso, *Gier. Lib.* iii. 73; and Spenser. Cf. Vergil, *AEn.* vi. 179.

I here quote several notes from Bell's Chaucer, marked 'Bell.'

'The reader will observe the life and spirit which the personification of the several trees gives to this catalogue. It is common in French, even in prose; as, for instance, the weeping willow is *le saule pleureur*, the weeper willow. The oak is called *builder*, because no other wood was used in building in this country in the middle ages, as may be seen in our old churches and farm-houses, in which the stairs are often made of solid blocks of the finest oak.'--Bell.

177. 'The elm is called *piler*, perhaps because it is planted as a pillar of support to the vine [cf. Spenser's 'vine-prop elme']; and *coffe unto careyne* because coffins for carrion or corpses were [and are] usually made of elm.'--Bell. In fact, Ovid has 'amictae uitibus ulmi,' *Met.* x 100; Claudian has 'pampinus induit ulmos'; and Boccaccio--'E l'olmo, che di viti s'innamora'; *Tes.* xi. 24.

178. *Piper*, suitable for pipes or horns. 'The box, being a hard, fine-grained wood, was used for making pipes or horns, as in the Nonne Prestes Tale, B 4588--"Of bras they broghten bemes [trumpets] and of box."--Bell. Boxwood is still used for flutes and flageolets.

*Holm to whippes lasshe*; 'the holm used for making handles for whip-lashes.'--Bell. Spenser calls it 'The carver holm,' i. e. the holm suitable for carving. It is the holly (A. S. *holegn*), not the holm-oak.

179. *The sayling firr*; this 'alludes to the ship's masts and spars being made of fir.'--Bell. 'Apta fretis abies'; Claudian, *De Raptu Proserpinae*, ii. 107. Spenser substitutes for it 'The sailing pine.' *The cipres*; 'tumulos tectura cupressus,' in Claudian.

180. *The sheter ew*. 'The material of our [ancient] national weapon, the bow, was yew. It is said that the old yews which are found in country churchyards were planted in order to supply the yeomanry with bows.'--Bell. Spenser has--'The eugh, obedient to the benders will.'

'*The asp* is the aspen, or black poplar, of which shafts or arrows were made.'--Bell. Spenser has--'The aspine good for staves'; and 'The birch for shaftes.' See Ascham's *Toxophilus*, ed. Arber, p. 126.

181. The olive is the emblem of peace; and the palm, of victory. Boccaccio has--'e d'ogni vincitore Premio la palma'; *Tes.* xi. 24; from Ovid--'uictoris praemia palmae'; *Met.* x 102.

182. 'The laurel (used) for divination,' or 'to divine with.' 'Venturi praescia laurus'; Claudian, *de Raptu Proserpinae*, ii. 109. It was 'sacred to Apollo; and its branches were the decoration of poets, and of the flamens. The leaves, when eaten, were said to impart the power of prophesying; Tibull. 2. 5. 63; Juvenal, 7. 19.'--Lewis and Short's *Lat. Dict.*, s.v. *laurus*.

183. In a note to *Cant. Tales*, l. 1920, Tyrwhitt says--'Chaucer has [here] taken very little from Boccace, as he had already inserted a very close imitation of this part of the Teseide in his *Assemblee of Foules*, from verse 183 to verse 287.' In fact, eleven stanzas (183-259) correspond to Boccaccio's Teseide, Canto vii. st. 51-60; the next three stanzas (260-280) to the same, st. 63-66; and the next two (281-294) to the same, st. 61, 62. See the whole extract from Boccaccio, given and translated in the Introduction; see p. 68, above.

On the other hand, this passage in Chaucer is imitated in the *Kingis Quair*, st. 31-33, 152, 153; and ll. 680-9 are imitated in the same, st. 34.

The phrase 'blosmy bowes' occurs again in *Troilus*, ii. 821.

185. 'There where is always sufficient sweetness.'

214. According to Boccaccio, the name of Cupid's daughter was Voluttade (Pleasure). In the *Roman de la Rose*, ll. 913, 927 (Eng. version, 923, 939), Cupid has two bows and ten arrows.

216. Read: 'aft'r as they shuld-e.' So Koch. Or read 'couch'd.'

217. See Ovid, *Metam.* i. 468-471.

218. This company answer to Boccaccio's Grace, Adornment, Affability, Courtesy, Arts (plural), Vain Delight, and Gentleness. Instead of Craft, Boccaccio speaks of 'the Arts that have power to make others perforce do folly, in their aspect much disfigured.' Hypocritical Cajolery seems to be intended. Cf. 'Charmes and Force'; Kn. Tale, 1069 (A 1927).
225. Ed. 1561 has *with a nice atire*, but wrongly; for compare Boccaccio. Cf. Kn. Tale, 1067-9 (A 1925-7).
226. Cf. 'Jest and youthful Jollity'; L'Allegro, 26.
228. *Messagerye* and *Mede* represents the sending of messages and giving of bribes. For this sense of *Mede*, see P. Plowman, C. iv. (or B. iii.). The *other three* are Audacity (too forward Boldness), Glozings (Flatteries), and Pimps; all of bad reputation, and therefore not named. Boccaccio's words are--'il folle Ardire Con Lusinghe e Ruffiani.'
231. *Bras*, brass. Boccaccio has *rame*, i. e. copper, the metal which symbolised Venus; see Can. Yeom. Tale, G 829. In fact, this temple is the very temple of Venus which Chaucer again describes in the Knightes Tale, ll. 1060-1108 (A 1918); which see.
234. *Faire*, beautiful by nature; *gay*, adorned by art.
236. *Office*, duty; viz. to dance round.
237. These are the *dowves flikeringe* in Kn. Tale, 1104 (A 1962).
243. *Sonde*, sand. 'Her [Patience's] chief virtue is quiet endurance in the most insecure and unhopeful circumstances'; Bell.
245. Answering to Boccaccio's 'Promesse ad arte,' i. e. 'artful Promises.'
246. Cf. Kn. Tale, 1062-1066, 1070 (A 1920-4, 1928).
255. 'The allusion is to the adventure of Priapus, related by Ovid in the Fasti, lib. i. 415'; Bell. The ass, by braying, put Priapus to confusion.
261. But in Kn. Tale, 1082 (A 1940), the porter of Venus is Idleness, as in the Rom. de la Rose, 636 (E. version, 643, at p. 120, above).
267. *Gilte*; cf. Leg. of Good Women, 230, 249, 1315.
272. *Valence*, explained by Urry as Valentia in Spain. But perhaps it may refer to Valence, near Lyons, in France; as Lyons is especially famous for the manufacture of silks, and there is a considerable trade in silks at Valence also. Probably 'thin silk' is here meant. Boccaccio merely speaks of 'texture so thin,' or, in the original 'Testa, tanto *sottile*,' which accounts for Chaucer's 'subtil.' Coles's Dict. (1684) gives: '*Valence, -tia*, a town in Spain, France, and Milan.' In the Unton Inventories, for the years 1596 and 1620, ed. J. G. Nichols, I find: 'one covering for a fiede bedde of green and *valens*,' p. 4; 'one standinge bedsteed with black velvett testern, black *vallance* fringed and laced,' p. 21; 'one standinge bed with yellow damaske testern and *vallence*,' p. 21; '*vallance* frindged and laced,' p. 22; 'one bedsteed and testern, and *valance* of black velvett,' p. 22; 'one bedsteed ... with *vallance* imbroydered with ash couler,' p. 23; 'one bedsteed, with ... *vallance* of silke,' p. 29. It is the mod. E. *valance*, and became a general term for part of the hangings of a bed; Shakespeare has 'Valance of Venice gold,' spelt *Vallens* in old editions, Tam. Shrew, ii. 1. 356. Spenser imitates this passage, F. Q. ii. 12.77.
275. Compare the well-known proverb--'sine Cerere et Libero friget Venus'; Terence, Eun. 2. 3. 4.
277. Read *Cipryde*, not *Cupide*; for in l. 279 we have *hir* twice, once in the sense of 'their,' but secondly in the sense of 'her.' Boccaccio also here speaks of Venus, and refers to the apple which she won from Paris. *Cipride* is regularly formed from the accus. of *Cypris* (gen. *Cypridis*), an epithet of Venus due to her worship in Cyprus. Chaucer found the genitive *Cypridis* in Alanus de Planctu Naturae (ed. Wright, p. 438); see note to l. 298. Cf. 'He curseth Ceres, Bacus, and *Cipryde*'; Troilus, v. 208.
281. The best way of scansion is perhaps to read *despyt-e* with final *e*, preserved by caesura, and to pronounce *Diane* as *Dian'*. So in Kn. Tale, 1193 (A 2051), which runs parallel with it.
282. 'Trophies of the conquest of Venus'; Bell.
283. *Maydens*; of these Callisto was one (so says Boccaccio); and this is Chaucer's *Calixte* (l. 286), and his *Calistopee* in the Kn. Tale, l. 1198 (A 2056). She was the daughter of the Arcadian king Lycaon, and mother of Arcas by Jupiter; changed by Juno, on account of jealousy, into a she-bear, and then raised to the heavens by Jupiter in the form of the constellation Helice or Ursa Major; see Ovid, Fasti, ii. 156; Metamorph. ii. 401; &c. (Lewis and Short).
286. *Athalaunte*, Atalanta. There were two of this name; the one here meant (see Boccaccio) was the one who was conquered in a foot-race by the lover who married her; see Ovid, Metam. x. 565. The other, who was beloved by Meleager, and hunted the Calydonian boar, is the one mentioned in the Kn. Tale, A 2070; see Ovid, Metam. viii. 318. It is clear that Chaucer thought, at the time, that they were one and the same.
287. *Iwante*, I lack; i. e. I do not know. Boccaccio here mentions the mother of Parthenopaeus, whose name Chaucer did

not know. She was *the other* Atalanta, the wife of Meleager; and Boccaccio did not name her, because he says 'that other proud one,' meaning the other proud one of the same name. See the story in Dryden; tr. of Ovid's *Metamorphoses*, bk. viii. Cf. *Troilus*, v. 1473.

288. Boccaccio only mentions 'the spouse of Ninus,' i. e. Semiramis, the great queen of Assyria, Thisbe and Pyramus, 'Hercules in the lap of Iole,' and Byblis. The rest Chaucer has added. Compare his lists in *Prol.* to *Leg. of Good Women*, 250, and in *Cant. Tales*, Group B, 63; see the note. See the *Legend* for the stories of Dido, Thisbe and Pyramus, and Cleopatra. Paris, Achilles, *Troilus*, and Helen are all mentioned in his *Troilus*; and Hercules in *Cant. Ta.*, B 3285.

*Candace* is mentioned again at p. 410, above, l. 16. There was a Candace, queen of Meroe, mentioned by Pliny, vi. 29; and there is the Candace in the *Acts of the Apostles*, viii. 27. But the Candace of fiction was an Indian queen, who contrived to get into her power no less a person than the world's conqueror, Alexander the Great. See King Alisaunder, ed. Weber, l. 7646, and the *Wars of Alexander*, ed. Skeat, l. 5314. It is probable that Candace was sometimes confused with the Canace of Ovid's *Heroides*, *Epist.* xi. (wholly translated by Dryden). In fact, we have sufficient proof of this confusion; for one MS. reads *Candace* in the *Legend of Good Women*, 265, where five other MSS. have *Canace* or *Canacee*. *Biblis* is Byblis, who fell in love with Caunus, and, being repulsed, was changed into a fountain; Ovid, *Metam.* ix. 452.

*Tristram* and *Isoude* are the Tristran (or Tristan) and Ysolde (or Ysolt) of French medieval romance; cf. *Ho. Fame*, 1796, and *Balade to Rosemounde*, l. 20. Gower, in his *Conf. Amantis*, bk. 8 (ed. Pauli, iii. 359) includes Tristram and Bele Isolde in his long list of lovers, and gives an outline of the story in the same, bk. 6 (iii. 17). Ysolde was the wife of King Mark of Cornwall, and the mistress of her nephew Sir Tristram, of whom she became passionately enamoured from having drunk a philter by mistake; see Wheeler, *Noted Names of Fiction*, s. v. *Isolde*. The *Romance of Sir Tristram* was edited by Sir W. Scott, and has been re-edited by Kolbing, and by G. P. McNeill (for the Scottish Text Society). The name *Ysoude* constantly misprinted *Ysonde*, even by the editors. Chaucer mentions her again; see *Leg. G. Women*, 254; *Ho. of Fame*, 1796.

292. *Silla*, Scylla; daughter of Nisus, of Megara, who, for love of Minos, cut off her father's hair, upon which his life depended, and was transformed in consequence into the bird Ciris; see Ovid, *Metam.* viii. 8. Another Scylla was changed by Circe into a sea-monster; Ovid, *Metam.* xiv. 52. Their stories shew that the former is meant; see *Leg. of Good Women*, 1910, and the note.

*Moder of Romulus*, Ilia (also called Rhaea Silvia), daughter of Numitor, dedicated to Vesta, and buried alive for breaking her vows; see Livy, bk. 1; *Verg. AEn.* i. 274.

The quotation from Boccaccio ends here.

296. *Ofspak*, spake of; see l. 174.

298. This *quene* is the goddess Nature (l. 303). We now come to a part of the poem where Chaucer makes considerable use of the work which he mentions in l. 316, viz. the *Planctus Naturae* (*Complaint of Nature*) by Alanus de Insulis, or Alain Delille, a poet and divine of the 12th century. This work is printed in vol. ii. of T. Wright's edition of the *Anglo-Latin Satirical Poets* (*Record Series*), which also contains the poem called *Anticlaudianus*, by the same author. The description of the goddess is given at great length (pp. 431-456), and at last she declares her name to be *Natura* (p. 456). This long description of Nature and of her vesture is a very singular one; indeed, all the fowls of the air are supposed to be depicted upon her wonderful garments (p. 437). Chaucer substitutes a brief description of his own, and represents the birds as real live ones, gathering around her; which is much more sensible. For the extracts from Alanus, see the *Introduction*, p. 74. As Prof. Morley says (*Eng. Writers*, v. 162)--'Alain describes Nature's changing robe as being in one of its forms so ethereal that it is like air, and the pictures on it seem to the eye a Council of Animals (*Animalium Concilium*). Upon which, beginning, as Chaucer does, with the Eagle and the Falcon, Alain proceeds with a long list of the birds painted on her transparent robe, that surround Nature as in a council, and attaches to each bird the most remarkable point in its character.' Professor Hales, in *The Academy*, Nov. 19, 1881, quoted the passages from Alanus which are here more or less imitated, and drew attention to the remarkable passage in Spenser's *F. Q.* bk. vii. c. 7. st. 5-10, where that poet quotes and copies Chaucer. Dunbar imitates Chaucer in his *Thrissill and Rois*, and describes Dame Nature as surrounded by beasts, birds, and flowers; see stanzas 10, 11, 18, 26, 27 of that poem.

The phrase 'Nature la deesse' occurs in *Le Roman de la Rose*, l. 16480.

309. Birds were supposed to choose their mates on St. Valentine's day (Feb. 14); and lovers thought they must follow their example, and then 'choose their loves.' Mr. Douce thinks the custom of choosing valentines was a survival from the Roman feast of the Luperalia. See the articles in Brand, *Pop. Antiq.* i. 53; Chambers, *Book of Days*, i. 255; Alban Butler, *Lives of Saints*, Feb. 14; &c. The custom is alluded to by Lydgate, Shakespeare, Herrick, Pepys, and Gay; and in the *Paston Letters*, ed. Gairdner, iii. 169, is a letter written in Feb. 1477, where we find: 'And, cosyn, uppon Fryday is Sent Volentyynes Day, and every brydde chesyth hym a make.' See also the Cuckoo and Nyghtingale, l. 80.

316. *Aleyn*, Alanus de Insulis; *Pleynt of Kynde*, *Complaint of Nature*, *Lat. Planctus Naturae*; see note to l. 298. Chaucer

refers us to Aleyn's description on account of its unmerciful length; it was hopeless to attempt even an epitome of it. Lydgate copies this passage; see Political, Religious and Love Poems, ed. Fumivall, p. 45, l. 17; or his Minor Poems, ed. Halliwell, p. 47.

323. *Foules of ravynne*, birds of prey. Chaucer's division of birds into birds of prey, birds that eat worms and insects, water-fowl, and birds that eat seeds, can hardly be his own. In Vincent of Beauvais, lib. xvi. c. 14, Aristotle is cited as to the food of birds:--'quaedam comedunt *carnem*, quaedam *grana*, quaedam utrumque; ... quaedam vero comedunt *vermes*, vt passer... Vivunt et ex fructu quaedam aues, vt palumbi, et turtures. Quaedam viuunt in ripis *aquarum lacuum*, et cibantur ex eis.'

330. *Royal*; because he is often called the king of birds, as in Dunbar's Thrissill and Rois, st. 18. Vincent of Beauvais, Spec. Nat., lib. xvi. c. 32, quotes from Iorath (*sic*):--'Aquila est auis magna *regalis*.' And Philip de Thaun, Bestiary, 991 (in Wright's Pop. Treatises, p. 109) says:--'Egle est rei de oisel... En Latine raisun *clerveant* le apellum, Ke le solail verat quant il plus cler serat.'

331. See the last note, where we learn that the eagle is called in Latin 'clear-seeing,' because 'he will look at the sun when it will be brightest.' This is explained at once by the remarkable etymology given by Isidore (cited by Vincent, as above), viz.:--'*Aqu-ila* ab *acumine* oculorum vocata est.'

332. Pliny, Nat. Hist. bk. x. c. 3, enumerates six kinds of eagles, which Chaucer leaves us to find out; viz. *Melaenaetos*, *Pygargus*, *Morphnos*, which Homer (Il. xxiv. 316) calls *perknos*, *Percnopterus*, *Gnesios* (the true or royal eagle), and *Haliaeetos* (osprey). This explains the allusion in l. 333.

334. *Tyraunt*. This epithet was probably suggested by the original text in Alanus, viz.--'Illic ancipiter [accipiter], civitatis praefectus aerae, violenta *tyrannide* a subditis redditus exposcebat.' Sir Thopas had a 'grey goshawk'; C. T., Group B, 1928.

337. See note on the *faucun peregrin*, Squi. Tale, 420 (F 428). 'Beautifully described as "distreining" the king's hand with its foot, because carried by persons of the highest rank'; Bell. Read, 'with 's feet.'

339. *Merlion*, merlin. 'The merlin is the smallest of the long-winged hawks, and was generally carried by ladies'; Bell.

342. From Alanus (see p. 74):--'Illic olor, sui funeris praeco, mellitae citherizationis organo vitae prophetabat apocopam.' The same idea is mentioned by Vincent of Beauvais, Spec. Nat. lib. xvi. c. 50; Pliny says he believes the story to be false, Nat. Hist. lib. x. c. 23. See Compl. of Anelida, l. 346. 'The wild swan's death-hymn'; Tennyson, The Dying Swan. Cf. Ovid, Heroid. vii. 2.

343. From Alanus:--'Illic bubo, propheta miseriae, psalmodias funereaee lamentationis praecinebat.' So in the Rom. de la Rose, 5999:--

'Li chahuan ...  
Prophetes de male aventure,  
Hideus messagier de dolor.'

Cf. Vergil, AEn. iv. 462; Ovid, Metam. v. 550, whence Chaucer's allusion in Troilus, v. 319; Shakespeare, Mid. Nt. D. v. 385.

344. *Geaunt*, giant. Alanus has:--'grus ... in *giganteae* quantitatis evadebat excessum.' Vincent (lib. xvi. c. 91) quotes from Isidore:--'Grues nomen de propria voce sumpserunt, tali enim sono susurrant.'

345. 'The chough, who is a thief.' From Alanus, who has:--'Illic monedula, *latrocinio* laudabili reculas thesaurizans, innatae avaritiae argumenta monstrabat.' 'It was an old belief in Cornwall, according to Camden (Britannia, tr. by Holland, 1610, p. 189) that the chough was an incendiary, "and thievish besides; for oftentimes it secretly conveith fire-sticks, setting their houses a-fire, and as closely filcheth and hideth little pieces of money.'"--Prov. Names of Brit. Birds, by C. Swainson, p. 75. So also in Pliny, lib. x. c. 29, choughs are called thieves. Vincent of Beauvais quotes one of Isidore's delicious etymologies:--'Monedula dicitur quasi *mone-tula*, quae cum aurum inuenit aufert et occultat'; i. e. from *monetam tollere*. 'The Jackdaw tribe is notoriously given to pilfering'; Stanley, Hist. of Birds, ed. 1880, p. 203.

*Jangling*, talkative; so Alanus:--'Illic pica... curam *logices* perennabat insomnem.' So in Vincent--'pica loquax'--'pica garrula,' &c.; and in Pliny, lib. x. c. 42.

346. *Scorning*, 'applied to the jay, probably, because it follows and seems to mock at the owl, whenever the latter is so unfortunate as to be caught abroad in the daylight; for this reason, a trap for jays is always baited with a live owl'; Bell.

'The *heron* will stand for hours in the shallow water watching for eels'; Bell. Vincent quotes from Isidore:--'Ciconeae ... serpentium hostes.' So also A. Neckam, De Naturis Rerum, lib. i. c. 64:--'Ranarum et locustarum et serpentum hostis est.'

347. *Trecherye*, trickery, deceit. 'During the season of incubation, the cock-bird tries to draw pursuers from the nest by wheeling round them, crying and screaming, to divert their attention ... while the female sits close on the nest till

disturbed, when she runs off, feigning lameness, or flaps about near the ground, as if she had a broken wing; cf. Com. Errors, iv. 2. 27; Much Ado, iii. 1. 24; Prov. Names of Brit. Birds, by C. Swainson, p. 185. And cf. 'to seem the *lapwing* and to jest, Tongue far from heart'; Meas. for Meas. i. 4. 32.

348. *Stare*, starling. As the starling can speak, there is probably 'an allusion to some popular story like the Manciple's Tale, in which a talking starling betrays a secret'; Bell. The same story is in Ovid, Metam. bk. ii. 535; and in Gower, Conf. Amant. bk. iii. 'Germanicus and Drusus had one *stare*, and sundry nightingales, taught to parle Greeke and Latine'; Holland's Pliny, bk. x. c. 42. In the Seven Sages, ed. Weber, p. 86, the bird who 'bewrays counsel' is a magpie.

349. *Coward kyte*. See Squi. Tale, F 624; and note. 'Miluus ... fugatur a niso, quamuis in triplo sit maior illo'; Vincent of Beauvais, lib. xvi. c. 108. 'A kite is ... a coward, and fearefull among great birds'; Batman on Bartholome, lib. xii. c. 26.

350. Alanus has:--'Illic gallus, tanquam vulgaris astrologus, suae vocis *horologio* horarum loquebatur discrimina.' Cf. Nonne Prestes Tale, B 4044. We also see whence Chaucer derived his epithet of the cock--'common astrologer'--in Troilus, iii. 1415. Tusser, in his Husbandry, ed. Payne, SS 74, says the cock crows--'At midnight, at three, and an hower ere day.' Hence the expressions 'first cock' in K. Lear, iii. 4. 121, and 'second cock' in Macbeth, ii. 3. 27.

351. The sparrow was sacred to Venus, from its amatory disposition (Meas. for Meas. iii. 2. 185). In the well-known song from Lyly's Alexander and Campaspe, Cupid 'stakes his quiver, bow, and arrows, His Mother's *doves*, and team of *sparrows*'; Songs from the Dramatists, ed. R. Bell, p. 50.

352. Cf. Holland's Pliny, bk. x. c. 29--'The nightingale ... chaunteth continually, namely, at that time as the trees begin to put out their leaues thicke.'

353. 'Nocet autem apibus sola inter animalia carnem habentia et carnem comedentia'; Vincent of Beauvais, De hyrundine; Spec. Nat. lib. xvi. c. 17. 'Culicum et muscarum et apecularum infestatix'; A. Neckam, De Naturis Rerum (De Hirundine), lib. i. c. 52. 'Swallowes make foule worke among them,' &c.; Holland's Pliny, bk. xi. c. 18. Cf. Vergil, Georg. iv. 15; and Tennyson, The Poet's Song, l. 9.

*Flyes*, i. e. bees. This, the right reading (see footnote), occurs in two MSS. only; the scribes altered it to *foules* or *briddes*!

355. Alanus has:--'Illic turtur, suo viduata consorte, amorem epilogare dedignans, in altero bigamiae refutabat solatia.' 'Etiam vulgo est notum turturem et amoris veri praerogativa nobilitari et castitatis titulis donari'; A. Neckam, i. 59. Cf. An Old Eng. Miscellany, ed. Morris, p. 22.

356. 'In many medieval paintings, the feathers of angels' wings are represented as those of peacocks'; Bell. Cf. Dunbar, ed. Small, 174. 14: 'Qhois angell fedderis as the pacok schone.'

357. Perhaps Chaucer mixed up the description of the pheasant in Alanus with that of the 'gallus silvestris, privatoris galli *deridens* desidiarum,' which occurs almost immediately below. Vincent (lib. xvi. c. 72) says:--'Fasianus est gallus syluaticus.' Or he may allude to the fact, vouched for in Stanley's Hist. of Birds, ed. 1880, p. 279, that the Pheasant will breed with the common Hen.

358. 'The Goose likewise is very vigilant and watchfull: wisse the Capitoll of Rome, which by the means of Geese was defended and saued'; Holland's Pliny, bk. x. c. 22.

'There is no noise at all  
Of waking dog, nor gagging goose more *waker* then the hound.'  
Golding, tr. of Ovid's Metam. bk. xi. fol. 139, back.

*Unkinde*, unnatural; because of its behaviour to the hedge-sparrow; K. Lear, i. 4. 235.

359. *Delicasye*, wantonness. 'Auis est luxuriosa nimium, bibitque vinum'; Vincent (quoting from Liber de Naturis Rerum), lib. xvi. c. 135, De Psittaco; and again (quoting from Physiologus)--'cum vino inebriatur.' So in Holland's Pliny, bk. x. c. 42--'She loueth wine well, and when shee hath drunk freely, is very pleasant, plaifull, and wanton.'

360. 'The farmers' wives find the drake or mallard the greatest enemy of their young ducks, whole broods of which he will destroy unless removed.'--Bell. Chaucer perhaps follows the Liber de Naturis Rerum, as quoted in Vincent, lib. xvi. c. 27 (De Anate)--'Mares aliquando cum plures fuerint simul, tanta libidinis insania feruntur, vt foeminam solam ... occidant.'

361. From A. Neckam, Liber de Naturis Rerum (ed. Wright, lib. i. c. 64); cited in Vincent, lib. xvi. c. 48. The story is, that a male stork, having discovered that the female was unfaithful to him, went away; and presently returning with a great many other storks, the avengers tore the criminal to pieces. Another very different story may also be cited. 'The stork is the Embleme of a grateful Man. In which respect Aelian writeth of a storke, which bred on the house of one who had a very beautiful wife, which in her husband's absence used to commit adultery with one of her base servants: which the storke observing, in gratitude to him who freely gave him house-roome, flying in the villaines face, stricke out both his eyes.'--Guillim, Display of Heraldry, sect. iii. c. 19.

In Thynne's *Animadversions on Speght's Chaucer*, ed. Furnivall, p. 68 (Chau. Soc.), we find:--'for Aristotle sayethe, and Bartholomeus de proprietatibus rerum, li. 12. c. 8, with manye other auctors, that yf the storke by any meanes perceve that his female hath brooked spousehedde, he will no moore dwell with her, but strykethe and so cruelly beateth her, that he will not surcease vntill he hath killed her yf he maye, to wreake and reuenge that adulterye.' Cf. Batman vpon Bartholome, ed. 1582, leaf 181, col. 2; Stanley, *Hist. of Birds*, 6th ed. p. 322; and story no. 82 in Swan's translation of the *Gesta Romanorum*. Many other references are given in Oesterley's notes to the *Gesta*; and see the *Exempla* of Jacques de Vitry, ed. Crane (Folklore Soc.), 1890, p. 230. Cf. Skelton's *Phyllip Sparowe*, 469-477.

362. 'The voracity of the cormorant has become so proverbial, that a greedy and voracious eater is often compared to this bird'; Swainson, *Prov. Names of British Birds*, p. 143. See Rich. II, ii. 1. 38.

363. *Wys*; because it could predict; it was therefore consecrated to Apollo; see Lewis and Short, s. v. *corvus*. *Care*, anxiety; hence, ill luck. 'In folk-lore the crow always appears as a bird of the worst and most sinister character, representing either death, or night, or winter'; *Prov. Names of British Birds*, by C. Swainson, p. 84; which see.

Chaucer here mistranslates Vergil precisely as Batman does (l. xii. c. 9). 'Nunc plena comix pluuiam uocat improba uoce'; Georg. i. 388. 'That is to vnderstande, Nowe the Crowe calleth rayne *with an eleinge voyce*'; Batman vpon Bartholome, as above.

364. *Olde*. I do not understand this epithet; it is usually the crow who is credited with a long life. *Frosty*; i. e. that is seen in England in the winter-time; called in Shropshire the *snow-bird*; Swainson's *Prov. Names of Brit. Birds*, p. 6. The explanation of the phrase 'farewell feldefare,' occurring in Troil. iii. 861 and in Rom. Rose, 5510, and marked by Tyrwhitt as not understood, is easy enough. It simply means--'good bye, and we are well rid of you'; when the fieldfare goes, the warm weather comes.

371. *Formel*, perhaps 'regular' or 'suitable' companion; as *F. formel* answers to Lat. *formalis*. Tyrwhitt's Gloss. says: '*formel* is put for the *female* of any fowl, more especially for a female eagle (ll. 445, 535 below).' It has, however, no connection with *female* (as he seems to suppose), but answers rather, in sense, to *make*, i. e. match, fit companion. Godefroy cites the expression '*faucon formel*' from *L'Aviculaire des Oiseaux de proie* (MS. Lyon 697, fol. 221 a). He explains it by '*qui a d'amples formes*,' meaning (as I suppose) simply 'large'; which does not seem to be right; though the *tercel* or male hawk was so called because he was a third less than the female. Ducange gives *formelus*, and thinks it means 'well trained.'

379. *Vicaire*, deputy. This term is taken from Alanus, *De Planctu Naturae*, as above, where it occurs at least *thrice*. Thus, at p. 469 of Wright's edition, Nature says:--'Me igitur tanquam sui [Dei] *vicariam*'; at p. 511--'Natura, Dei gratia mundanae civitatis *vicaria procuratrix*'; and at p. 516, Nature is addressed as--'O supracaelestis Principis fidelis *vicaria*!' M. Sandras supposes that Chaucer took the term from the Rom. de la Rose, but it is more likely that Chaucer and Jean de Meun alike took it from Alanus.

'Cis Diex meismes, par sa grace,...  
Tant m'ennora, tant me tint chiere,  
Qu'il m'establi sa chamberiere ...  
Por chamberiere! certes voire,  
Por connestable, et por *vicaire*', &c.

Rom. de la Rose, 16970, &c.

Here Nature is supposed to be the speaker. Chaucer again uses *vicaire* of Nature, *Phis. Tale*, D 20, which see; and he applies it to the Virgin Mary in his *A B C*, l. 140. See also Lydgate, *Compl. of Black Knight*, l. 491.

380. That l. 379 is copied from Alanus is clear from the fact that ll. 380-1 are from the same source. At p. 451 of Wright's edition, we find Nature speaking of the concordant discord of the four elements--'quatuor elementorum concors discordia'--which unites the buildings of the palace of this world--'mundialis regiae structuras conciliat.' Similarly, she says, the four humours are united in the human body: 'quae qualitates inter elementa mediatrices conveniunt, hae eadem inter quatuor humores pacis sanciant firmitatem'; &c.

Compare also Boethius, bk. iii. met. 9. 13, in Chaucer's translation. 'Thou bindest the elements by noumbres porporcionables, that the colde thinges mowen acorden with the hote thinges, and the drye thinges with the moiste thinges; that the fyr, that is purest, ne flee nat over hye, ne that the hevynesse ne drawe nat adoun over-lowe the erthes that ben plounged in the wateres. Thou knittest togider the mene sowle of treble kinde, moeving alle thinges'; &c.

'Et froit, et chaut, et sec, et moiste';

Rom. Rose, 17163.

'For hot, cold, moist, and dry, four champions fierce,  
Strive here for mastery.' Milton, *P. L.* ii. 898.

386. *Seynt*, &c.; i. e. on St. Valentine's day; as in l. 322.

388. 'Ye come to choose your mates, and (then) to flee (on) your way.'

411. It appears that Chaucer and others frequently crush the two words *this is* into the time of one word only (something like the modern *it's* for *it is*). Hence I scan the line thus:--

This 's our | usag' | alwey, | &c.

So again, in the Knight's Tale, 233 (A 1091):--

We mot | endur' | it this 's | the short | and pleyn.

And again, in the same, 885 (A 1743):--

And seid | e this 's | a short | conclu | sioun.

And frequently elsewhere. In the present case, both *this* and *is* are unaccented, which is much harsher than when *this* bears an accent.

I find that Ten Brink has also noted this peculiarity, in his *Chaucers Sprache*, SS 271. He observes that, in C. T. Group E, 56, the Ellesmere and Hengwrt MSS. actually substitute *this* for *this is*; see footnote; and hence note that the correct reading is--'But this his tale, which,' &c. See *This* in Schmidt, *Shak. Lexicon*. Cf. l. 620.

413. *Com*, came. The *o* is long; A.S. *com*, Goth. *kwam*.

417. 'I choose the formel to be my sovereign lady, not my mate.'

421. 'Beseeching her *for* mercy,' &c.

435. Read *lov'th*; monosyllabic, as frequently.

464. 'Ye see what little leisure we have here.'

471. Read *possibl'*, just as in French.

476. *Som*; quite indefinite. 'Than *another* man.'

482. *Hir-es*, hers; dissyllabic. *Whether* = *whe'r*. Cf. l. 7.

485. 'The dispute is here called a *plee*, or plea, or pleading; and in the next stanza the terms of law, adopted into the Courts of Love, are still more pointedly applied'; Bell.

499. *Hye*, loudly. *Kek kek* represents the goose's *cackle*; and *quek* is mod. E. *quack*.

504. *For*, on behalf of; see next line.

507. *For comune spede*, for the common benefit.

508. 'For it is a great charity to set us free.'

510. 'If it be *your* wish for any one to speak, it would be as good for him to be silent; it were better to be silent than to talk as you do.' That is, the cuckoo only wants to listen to those who will talk nonsense. A mild rebuke. The turtle explains (l. 514) that it is better to be silent than to meddle with things which one does not understand.

518. Lit. 'A duty assumed without direction often gives offence.' A proverb which appears in other forms. In the Canon's Yeoman's Tale, G 1066, it takes the form--'Profred servyse stinketh'; see note on the line. *Uncommitted* is not delegated, not entrusted to one. Cotgrave has: '*Commis*, assigned, appointed, delegated.'

524. *I luge*, I decide. *Folk*, kind of birds; see note to l. 323.

545. *Oure*, ours; it is the business of us who are the chosen spokesmen. The *luge* is Nature.

556. *Goler* in the Fairfax MS. is doubtless merely miswritten for *golee*, as in Ff.; Caxton turns it into *golye*, to keep it dissyllabic; the reading *gole* (in O. and Gg.) also = *golee*. Godefroy has: '*Golee, goulee, goullee, gulee, geulee*, s. f. cri, parole'; and gives several examples. Cotgrave has: '*Goulee*, f. a throatfull, or mouthful of, &c.' One of Godefroy's examples gives the phrase--'Et si dirai ge ma *goulee*,' and so I shall say my say. Chaucer uses the word sarcastically: *his large golee* = his tedious gabble. Allied to E. *gullett, gully*.

564. *Which a reson*, what sort of a reason.

568. Cf. Cant. Tales, 5851, 5852 (D 269, 270). Lydgate copies this line in his *Hors, Shepe, and Goos*, l. 155.

572. 'To have held thy peace, than (to have) shewed.'

574. A common proverb. In the Rom. de la Rose, l. 4750 (E. version, l. 5265), it appears as: 'Nus fox ne scet sa langue taire,' i. e. No fool knows how to hold his tongue. In the Proverbs of Hendyng, it is: 'Sottes bolt is sone shote,' l. 85. In

later English, 'A fool's bolt is soon shot'; cf. Henry V, iii. 7. 132, and As You Like It, v. 4. 67. Kemble quotes from MS. Harl. fol. 4--'Ut dicunt multi, cito transit lancea stulti.'

578. *The sothe sadde*, the sober truth.

595. Another proverb. We now say--'There's as good fish in the sea as ever came out of it'; or, 'as ever was caught.'

599. See Chaucer's tr. of Boethius, bk. iv. pr. 4. l. 132.

603. 'Pushed himself forward in the crowd.'

610. Said sarcastically--'Yes! when the glutton has filled his paunch sufficiently, the rest of us are sure to be satisfied!'

Compare the following. 'Certain persones ... sayng that Demades had now given over to bee sache an haine [niggardly wretch] as he had been in tymes past--'Yea, marie, quoth Demosthenes, for now ye see him full paunched, as lyons are.' For Demades was covetous and gredie of money, and indeed the lyons are more gentle when their bealyes are well filled.--Udall, tr. of Apothegmes of Erasmus; Anecdotes of Demosthenes. The merlin then addresses the cuckoo directly.

612. *Heysugge*, hedge-sparrow; see note to l. 358.

613. Read *rewtheles* (*reufulles* in Gg); cf. Cant. Ta., B 863; and see p. 361, l. 31. *Rewtheles* became *reufulles*, and then *rewful*.

614. 'Live thou unmated, thou destruction (destroyer) of worms.'

615. 'For it is no matter as to the lack of thy kind,' i. e. it would not matter, even if the result was the loss of your entire race.

616. 'Go! and remain ignorant for ever.'

620, l. Cf. note to l. 411. Read *th'eleccioun*; i. e. the choice.

623. *Cheest*, chooseth; spelt *chyest*, Ayenbite of Inwyt, p. 126; spelt *chest* (with long *e*) in Shoreham's Poems, ed. Wright, p. 109, where it rhymes with *lest = leseth*, i. e. loseth; A. S. *cist*, Deut. xxviii. 9.

626. Accent *favour* on the second syllable; as in C. T., Group B, 3881 (Monkes Tale). So (perhaps) *colour-ed* in l. 443.

630. 'I have no other (i. e. no wrongful) regard to any rank,' I am no respecter of persons.

633. 'I would counsel you to take'; two infinitives.

640. 'Under your rod,' subject to your correction. So in the Schipmannes Tale, C. T. 13027 (B 1287).

641. The first accent is on *As*.

653. *Maner-e* is trisyllabic; and *of* is understood after it.

657. *For taryng*, to prevent tarrying; see note to C. T. Group B, 2052.

664, 5. 'Whatever may happen afterwards, this intervening course is ready prepared for all of you.'

670. They embraced each other with their wings and by intertwining their necks.

675. Gower, Conf. Amant, bk. i. (ed. Pauli, i. 134) speaks of 'Roundel, balade, and virelay.' Johnson, following the Dict. de Trevoux, gives a fair definition of the roundel; but I prefer to translate that given by Littré, s. v. *rondeau*. '1. A short poem, also called *triolet*, in which the first line or lines recur in the middle and at the end of the piece. Such poems, by Froissart and Charles d'Orleans, are still extant. 2. Another short poem peculiar to French poetry, composed of thirteen lines broken by a pause after the fifth and eighth lines, eight having one rime and five another. The first word or words are repeated after the eighth line and after the last, without forming part of the verse; it will readily be seen that this *rondeau* is a modification of the foregoing; instead of repeating the whole line, only the first words are repeated, often with a different sense.' The word is here used in the *former* sense; and the remark in Morley's Eng. Writers (v. 271), that the Roundel consists of thirteen lines, eight having one rime, and five another, is not to the point here, as it relates to the later French *rondeau* only. An examination of Old French roundels shews us that Littré's definition of the *triolet* is quite correct, and is purposely left somewhat indefinite; but we can apply a somewhat more exact description to the form of the roundel as used by Machault, Deschamps, and Chaucer.

The form adopted by these authors is the following. First come three lines, rimed *abb*; next two more, rimed *ab*, and then the first refrain; then three more lines, rimed *abb*, followed by the second refrain. Now the first refrain consists of either one, or two, or three lines, being the first line of the poem, or the first two, or the first three; and the second refrain likewise consists of either one, or two, or three lines, being the same lines as before, but not necessarily the same number of them. Thus the whole poem consists of eight unlike lines, three on one rime, and five on another, with refrains of from two to six lines. Sometimes one of the refrains is actually omitted, but this may be the scribe's fault. However, the least possible number of lines is thus reduced to nine; and the greatest number is fourteen. For example, Deschamps (ed. Tarbe) has roundels of nine lines--second refrain omitted--(p. 125); of ten lines (p. 36); of eleven lines

(p. 38); of twelve lines (p. 3); and of fourteen lines (pp. 39, 43). But the prettiest example is that by Machault (ed. Tarbe, p. 52), which has thirteen lines, the first refrain being of *two*, and the second of *three* lines. And, as thirteen lines came to be considered as the normal length, I here follow this as a model, both here and in 'Merciless Beaute'; merely warning the reader that he may make either of his refrains of a different length, if he pleases.

There is a slight art in writing a roundel, viz. in distributing the pauses. There *must* be a full stop at the end of the third and fifth lines; but the skilful poet takes care that complete sense can be made by the first line taken alone, and also by the first *two* lines taken alone. Chaucer has done this.

Todd, in his Illustrations of Chaucer, p. 372, gives a capital example of a roundel by Occleve; this is of *full* length, both refrains being of three lines, so that the whole poem is of fourteen lines. This is quite sufficient to shew that the definition of a roundel in Johnson's Dictionary (which is copied from the Dict. de Trevoux, and relates to the latter *rondeau* of *thirteen* lines) is quite useless as applied to roundels written in Middle English.

677. *The note*, i. e. the tune. Chaucer adapts his words to a known French tune. The words *Qui bien aime, a tard*<sup>[290]</sup> *oublie* (he who loves well is slow to forget) probably refer to this tune; though it is not quite clear to me how lines of five accents (normally) go to a tune beginning with a line of four accents. In Furnivall's Trial Forewords, p. 55, we find:-- 'Of the *rondeau* of which the first line is cited in the Fairfax MS., &c., M. Sandras found the music and the words in a MS. of Machault in the National Library, no. 7612, leaf 187. The verses form the opening lines of one of two pieces entitled *Le Lay de plour*:--

'Qui bieu aime, a tart oublie,  
Et cuers, qui oublie a tart,  
Ressemble le feu qui art,' &c.

M. Sandras also says (*Etude*, p. 72) that Eustache Deschamps composed, on this burden slightly modified, a pretty ballad, inedited till M. Sandras printed it at p. 287 of his *Etude*; and that, a long time before Machault, Moniot de Paris began, by this same line, a hymn to the Virgin that one can read in the Arsenal Library at Paris, in the copy of a Vatican MS., B. L. no. 63, fol. 283:--

'Ki bien aime a tart oublie;  
Mais ne le puis oublier  
La douce vierge Marie.'

In MS. Gg. 4. 27 (Cambridge), there is a poem in 15 8-line stanzas. The latter half of st. 14 ends with:--'*Qui bien ayme, tard oublye*.'

In fact, the phrase seems to have been a common proverb; see Le Roux de Lincy, ii. 383, 496. It occurs again in Tristan, ed. Michel, ii. 123, l. 700; in Gower, Balade 25 (ed. Stengel, p. 10); in MS. Digby 53, fol. 15, back; MS. Corp. Chr. Camb. 450, p. 258, &c.

683. See note above, to l. 309.

693. This last stanza is imitated at the end of the Court of Love, and of Dunbar's Thrissill and Rois.

#### VI. A COMPLAINT TO HIS LADY.

In the two MSS., this poem is written as if it were a continuation of the Complaint unto Pity. The printed edition of 1651 has this heading--'These verses next folowing were compiled by Geffray Chauser, and in the writen copies foloweth at the ende of the complainte of petee.' This implies that Stowe had seen more than one MS. containing these lines.

However, the poem has nothing to do with the Complaint of Pity; for which reason the lines are here numbered separately, and the title 'A Complaint to his Lady' is supplied, for want of a better.

The poem is so badly spelt in Shirley's MS. (Harl. 78) as quite to obscure its diction, which is that of the fourteenth century. I have therefore re-spelt it throughout, so as to shew the right pronounciation. The Phillipps MS. is merely a copy of the other, but preserves the last stanza.

The printed copy resembles Shirley's MS. so closely, that both seem to have been derived from a common source. But there is a strange and unaccountable variation in l. 100. The MS. here has--'For I am sette on yowe in suche manere'; whilst ed. 1561 has--'For I am set so hy vpon your whele.' The latter reading does not suit the right order of the rimes; but it points to a lost MS.

The poem evidently consists of several fragments, all upon the same subject, of hopeless, but true love.

It should be compared with the Complaint of Pity, the first forty lines of the Book of the Duchess, the Parliament of Foules (ll. 416-441), and the Complaint of Anelida. Indeed, the last of these is more or less founded upon it, and some of the expressions (including one complete line) occur there again.

1. MSS. *nighetes*. This will not scan, nor does it make good sense. Read *night*; cf. l. 8, and Book of the Duchess, l. 22.
3. Cf. Compl. Pite, 81--'Allas! what herte may hit longe endure?'
7. *Desespaiored*, full of despair. This, and not *dispaiored* (as in ed. 1561), is the right form. Cf. *desespeir*, in Troil. i. 605.
- 8, 9. Cf. Anelida, 333, 334.
- 14, 15. I repeat this line, because we require a rime to *fulfille*, l. 17; whilst at the same time l. 14 evidently ends a stanza.
16. I omit *that*, and insert *EEK*, in order to make sense.
17. I supply *he*, meaning *Love*. Love is masculine in l. 42, precisely as in the Parl. of Foules, l. 5.
19. I alter *and yit* to *and fro*, to make sense; the verb to *arace* absolutely requires *from* or *fro*; see Clerkes Tale, E 1103, and particularly l. 18 of sect. XXI, where we find the very phrase 'fro your herte arace.' Cf. Troilus, v. 954.
24. I supply this line from Compl. Mars, 189, to rime with l. 22.
- If Fragments II and III were ever joined together, we must suppose that at least *five* lines have been lost, as I have already shewn in the note to Dr. Furnivall's Trial Forewords, p. 96.
- Thus, after l. 23, ending in *asterte*, we should require lines ending in *-ye*, *-erse*, *-ye*, *-erse*, and *-ede* respectively, to fill the gap. However, I have kept fragments II and III apart, and it is then sufficient to supply *three* lines. Lines 25 and 26 are from the Compl. of Pite, 22, 17, and from Anelida, 307.
32. I suspect some corruption; MS. Sh. has *The wyse eknytte*, Ph. has *The wise I-knyt*, and ed. 1561 has *The Wise, eknit*. As it stands, it means--'Her surname moreover is the Fair Ruthless one, (or) the Wise one, united with Good Fortune.' Fair Ruthless is a translation of the French phrase *La Belle Dame sans Merci*, which occurs as the title of a poem once attributed to Chaucer. The Wise one, &c., means that she is wise and fortunate, and will not impair her good fortune by bestowing any thought upon her lover. Shirley often writes *e* for initial *y*.
35. Almost identical with Anelida, 222--'More then myself, an hundred thousand sythe.'
36. Obviously corrupt; neither sound nor sense is good. Read:--'Than al this worldes richest (*or riche*) creature.' *Creature* may mean 'created thing.' Or scan by reading *world's richness*'.
39. Cf. Kn. Tale, l. 380 (A 1238)--'Wel hath Fortune y-turned thee the dys.'
41. *My swete fo*. So in Anelida, l. 272; and cf. l. 64 below.
- 42, 43. Cf. Parl. of Foules, ll. 439, 440.
44. Ed. 1561 also reads *In*. Perhaps the original reading was *Inwith*. Moreover, the copies omit *EEK* in l. 45, which I supply.
- 47-49. This remarkable statement re-appears twice elsewhere; see Parl. Foules, 90, 91, and note; and Compl. of Pite, ll. 99-104.
50. Repeated in Anelida, 237.
- 51, 52. Cf. Anelida, 181, 182; Compl. Pite, 110; Parl. Foules, 7.
55. Cf. Anelida, 214--'That turned is to quaking al my daunce.'
56. Here a line is missing, as again at l. 59. This appears from the form of the stanza, in which the rimes are arranged in the order *a a b a a b c d d c*. I supply the lines from Anelida, 181, 182.
63. Cf. the use of *y-whet* in Anelida, 212.
- 64, 65. Cf. Anelida, 272--'My swete fo, why do ye so for shame?'
73. For *leest*, ed. 1561 has *best*!
79. The MSS. have--'What so I wist that were to youre hyenesse'; where *yourre hyenesse* is absurdly repeated from l. 76. Ed. 1561 has the same error. It is obvious that the right final word is *distresse*, to be preceded by *yow* or *your*; of which I prefer *yow*.
83. Ch. uses both *wille* and *wil*; the latter is, e. g., in Cant. Ta. A 1104. We must here read *wil*.
86. *shal*, i. e. shall be. See also XXII. ll. 78, 87.
88. *leveth wel*, believe me wholly. MS. Ph. and ed. 1561 wrongly have *loveth*.
98. I read *nil*, as being simpler. The MSS. have *ne wil*, which would be read--'That I n'wil ay'; which comes to much the same thing.
100. *set*, fixed, bound. Ed. 1561 has--'For I am set so hy vpon your whele,' which disturbs the rimes.
102. MS. Sh. *beon euer als trewe*; ed. 1561 has--*bene euer as trewe*.

103. MS. Sh. 'As any man can er may on lyue'; ed. 1561 and MS. Ph. have--'As any man can or maye on liue.' It is clear that a final word has been dropped, because the scribe thought the line ought to rime with *fyve* (l. 98). The dropped word is clearly *here*, which rimes with *manere* in the Miller's Prologue, and elsewhere. After *here* was dropped, *man* was awkwardly inserted, to fill up the line. Ch. employs *here* at the end of a line more than thirty times; cf. Kn. Tale, A 1260, 1670, 1711, 1819, &c.

107, 108. Cf. Anelida, 247, 248.

123. Cf. Anelida, 216. MS. Ph. alone preserves ll. 124-133.

124. *My lyfand deeth* seems to be in the vocative case. Otherwise, *my* is an error for *in*.

125. For *hoolly I* perhaps we should read *I hoolly*.

126. The rime *by me, tyme*, is Chaucerian; see Cant. Ta. G 1204.

130. This resembles Cant. Tales, F 974 and A 2392.

133. *trouble*, troubled. A like use occurs in Boethius, bk. i. met. 7, l. 2. *Drope, hope*, rime in Troil. i. 939, and Gower, C. A., ii. 286.

#### VII. ANELIDA AND ARCITE.

This Poem consists of several distinct portions. It begins with a Proem, of three stanzas, followed by a part of the story, in twenty-seven stanzas, all in seven-line stanzas. Next follows the Complaint of Anelida, skilfully and artificially constructed; it consists of a Proem in a single stanza of nine lines; next, what may be called a Strophe, in six stanzas, of which the first four consist of nine lines, the fifth consists of sixteen lines (with only two rimes), and the sixth, of nine lines (with internal rimes). Next follows what may be called an Antistrophe, in six stanzas arranged precisely as before; wound up by a single concluding stanza corresponding to the Proem at the beginning of the Complaint. After this, the story begins again; but the poet had only written *one* stanza when he suddenly broke off, and left the poem unfinished; see note to l. 357.

The name of Arcite naturally reminds us of the Knightes Tale; but the 'false Arcite' of the present poem has nothing beyond the name in common with the 'true Arcite' of the Tale. However, there are other connecting links, to be pointed out in their due places, which tend to shew that this poem was written *before* the Knightes Tale, and was never finished; it is also probable that Chaucer actually wrote an earlier draught of the Knightes Tale, with the title of Palamon and Arcite, which he afterwards partially rejected; for he mentions 'The Love of Palamon and Arcite' in the prologue to the Legend of Good Women as if it were an independent work. However this may be, it is clear that, in constructing or rewriting the Knightes Tale, he did not lose sight of 'Anelida,' for he has used some of the lines over again; moreover, it is not a little remarkable that the very lines from Statius which are quoted at the beginning of the fourth stanza of Anelida are also quoted, in some of the MSS., at the beginning of the Knightes Tale.

But this is not all. For Dr. Koch has pointed out the close agreement between the opening stanzas of this poem, and those of Boccaccio's Teseide, which is the very work from which Palamon and Arcite was, of course, derived, as it is the chief source of the Knightes Tale also. Besides this, there are several stanzas from the Teseide in the Parliament of Foules; and even three near the end of Troilus, viz. the seventh, eighth, and ninth from the end of the last book. Hence we should be inclined to suppose that Chaucer originally translated the Teseide rather closely, substituting a seven-line stanza for the *ottava rima* of the original; this formed the original Palamon and Arcite, a poem which he probably never finished (as his manner was). Not wishing, however, to abandon it altogether, he probably used some of the lines in this present poem, and introduced others into his Parliament of Foules. At a later period, he rewrote, in a complete form, the whole story in his own fashion, which has come down to us as The Knightes Tale. Whatever the right explanation may be, we are at any rate certain that the Teseide is the source of (1) sixteen stanzas in the Parliament of Foules; (2) of part of the first ten stanzas in the present poem; (3) of the original Palamon and Arcite; (4) of the Knightes Tale; and (5) of three stanzas near the end of Troilus, bk. v. 1807-27 (Tes. xi. 1-3).

1. In comparing the first three stanzas with the Teseide, we must reverse the order of the stanzas in the latter poem. Stanza 1 of Anelida answers to st. 3 of the Italian; stanza 2, to st. 2; and stanza 3 to st. 1. The first two lines of lib. 1. st. 3 (of the Italian) are:--

*'Siate presenti, O Marte rubicondo,  
Nelle tue arme rigido e feroce.'*

1. e. *Be present, O Mars the red*, strong and *fierce* in thy *arms* (battle-array). For the words *Be present*, see l. 6.

2. *Trace*, Thrace. Cf. Kn. Tale, 1114-6 (A 1972-4). Chaucer was here thinking of Statius, Theb. lib. vii. 40, who describes the temple of Mars on Mount Haemus, in Thrace, which had a frosty climate. In bk. ii, l. 719, Pallas is invoked as being superior to Bellona. Chaucer seems to confuse them; so does Boccaccio, in his De Genealogia Deorum.

6, 7. Partly imitated from Tes. i. 3:--

'E sostenete la mano e la voce  
Di me, che intendo i vostri effecti dire.'

8-10. Imitated from Tes. i. 2:--

'Che m'e venuta voglia con *pietosa*  
Rima di scriver *una storia antica*,  
Tanto negli anni riposta e nascosa,  
Che *latino* autor non par ne dica,  
Per quel ch' io senta, in libro alcuna cosa.'

Thus it appears that, when speaking of his finding an old story in Latin, he is actually translating from an Italian poem which treats of a story not found in Latin! That is, his words give no indication whatever of the source of his poem; but are merely used in a purely conventional manner. His 'old story' is really that of the siege of Thebes; and his *Latin* is the Thebais of Statius. And neither of them speaks of Anelida!

15. Read *favourabl'*. Imitated from Tes. i. 1:--

'O *sorelle* Castalie, che nel monte  
*Elicona* contente dimorate  
D' intorno al sacro gorgoneo fonte,  
Sottesso *l' ombra delle frondi amate*  
*Da Febo*, delle quali ancor la fronte  
I spero ornarmi sol che 'l concediate  
Gli santi orecchi a' miei prieghi porgete,  
E quegli udite come voi volete.'

*Polymnia*, Polyhymnia, also spelt Polymnia, Gk. Polumnia one of the nine Muses. Chaucer invokes the muse Clio in Troil. bk. ii, and Calliope in bk. iii. Cf. Ho. of Fame, 520-2. *Parnaso*, Parnassus, a mountain in Phocis sacred to Apollo and the Muses, at whose foot was Delphi and the Castalian spring. *Elicon*, mount Helicon in Boeotia; Chaucer seems to have been thinking rather of the Castalian spring, as he uses the prep. *by*, and supposes *Elicon* to be near *Parnaso*. See the Italian, as quoted above; and note that, in the Ho. of Fame, 522, he says that Helicon is a *well*.

A similar confusion occurs in Troilus, iii. 1809:--

'Ye sustren nyne eek, that by Elicone  
In hil Parnaso listen for tabyde.'

17. *Cirrea*, Cirra. Chaucer was thinking of the adj. *Cirraeus*. Cirra was an ancient town near Delphi, under Parnassus. Dante mentions *Cirra*, Parad. i. 36; and *Parnaso* just above, l. 16. Perhaps Chaucer took it from him.

20. A common simile. So Spenser, F. Q. i. 12. 1, 42; and at the end of the Thebaid and the Teseide both.

21. *Stace*, Statius; i. e. the Thebaid; whence some of the next stanzas are more or less borrowed. Chaucer epitomises the general contents of the Thebaid in his Troilus; v. 1484, &c.

*Corinne*, not Corinna (as some have thought, for she has nothing to do with the matter), but Corinnus. Corinnus was a disciple of Palamedes, and is said to have written an account of the Trojan War, and of the war of the Trojan king Dardanus against the Paphlagonians, in the Dorian dialect. Suidas asserts that Homer made some use of his writings. See Zedler, Universal Lexicon; and Biog. Universelle. How Chaucer met with this name, is not known. Possibly, however, Chaucer was thinking of *Colonna*, i. e. Guido di Colonna, author of the medieval Bellum Trojanum. But this does not help us, and it is at least as likely that the name *Corinne* was merely introduced by way of flourish; for no source has been discovered for the latter part of the poem, which may have been entirely of his own invention. For Palamedes, see Lydgate's Troy-book, bk. v. c. 36.

22. The verses from Statius, preserved in the MSS., are the three lines following; from Thebais, xii. 519:--

'Jamque domos patrias Scythicae post aspera gentis  
Praelia laurigero subeuntem Thesea curru,  
Laetifici plausus missusque ad sidera vulgi,' &c.

The first line and half the second appear also in the MSS. of the Canterbury Tales, at the head of the Knightes Tale, which commences, so to speak, at the same point (l. 765 in Lewis's translation of the Thebaid). Comparing these lines of Statius with the lines in Chaucer, we at once see how he came by the word *aspre* and the expression *With laurer*

*crowned*. The whole of this stanza (ll. 22-28) is expanded from the three lines here quoted.

23. *Cithe*, Scythia; see last note. See Kn. Tale, 9 (A 867).

24. Cf. Kn. Tale, 169, 121 (A 1027, 979).

25. *Contre-houses*, houses of his country, homes (used of Theseus and his army). It exactly reproduces the Lat. *domos patrias*. See Kn. Tale, 11 (A 869).

29-35. Chaucer merely takes the general idea from Statius, and expands it in his own way. Lewis's translation of Statius has:--

'To swell the pomp, before the chief are borne  
The spoils and trophies from the vanquish'd torn;'

but the Lat. text has--

'Ante ducem spolia et *duri Mauortis imago*,  
Uirginei currus, cumulataque fercula cristis.'

And, just below, is a brief mention of Hippolyta, who had been wedded to Theseus.

30, 1. Cf. Kn. Tale, 117, 118 (A 975). See note above.

36, 7. Cf. Kn. Tale, 23, 24 (A 881, 2); observe the order of words.

38. Repeated in Kn. Tale, 114 (A 972); changing *With* to *And*.

*Emelye* is not mentioned in Statius. She is the *Emilia* of the Teseide; see lib. ii. st. 22 of that poem.

43-6. Cf. Kn. Tale, 14, 15, 169 (A 872-3, 1027).

47. Here we are told that the story is really to begin. Chaucer now returns from Statius (whom he has nearly done with) to the Teseide, and the next three stanzas, ll. 50-70, are more or less imitated from that poem, lib. ii. st. 10-12.

50-6. Boccaccio is giving a sort of summary of the result of the war described in the Thebaid. His words are:--

'Fra tanto Marte i popoli lernei  
Con furioso corso avie commossi  
Sopro i Tebani, e miseri trofei  
Donati avea de' Principi percossi  
Piu volte gia, e de' greci plebei  
Ritenuti tal volta, e tal riscossi  
Con asta sanguinosa fieramente,  
Trista avea fatta l'una e l'altra gente.'

57-63. Imitated from Tes. ii. 11:--

'Percio che dopo Anfírao, Tideo  
Stato era ucciso, e 'l buon Ippomedone,  
E similmente il bel Partenopeo,  
E piu Teban, de' qua' non fo menzione,  
Dinanzi e dopo al fiero Capaneo,  
E dietro a tutti in doloroso agone,  
Eteocle e Polinice, ed ispedito  
Il solo Adrastro ad Argo era fuggito.'

See also Troilus, v. 1499-1510.

57. *Amphiorax*; so in Troilus, ii. 105, v. 1500; Cant. Tales, 6323 (D 741); and in Lydgate's Siege of Thebes. Amphiarus is meant; he accompanied Polynices, and was swallowed up by the earth during the siege of Thebes; Statius, Thebais, lib. vii. (at the end); Dante, Inf. xx. 34. Tydeus and Polynices married the two daughters of Adrastus. The heroic acts of Tydeus are recorded in the Thebaid. See Lydgate, Siege of Thebes; or the extract from it in my Specimens of English.

58. *Ipomedon*, Hippomedon; one of the seven chiefs who engaged in the war against Thebes. *Parthonopee*, Parthenopaeus, son of Meleager and Atalanta; another of the seven chiefs. For the account of their deaths, see the Thebaid, lib. ix.

59. *Campaneus*; spelt *Cappaneus*, *Capaneus* in Kn. Tale, 74 (A 932); Troil. v. 1504. Thynne, in his Animadversions on Speght's Chaucer (ed. Furnivall, p. 43), defends the spelling *Campaneus* on the ground that it was the usual medieval

spelling; and refers us to Gower and Lydgate. In Pauli's edition of Gower, i. 108, it is *Capaneus*. Lydgate has *Campaneus*; Siege of Thebes, pt. iii. near the beginning. Capaneus is the right Latin form; he was one of the seven chiefs, and was struck with lightning by Jupiter whilst scaling the walls of Thebes; Statius, Theb. lib. x (at the end). Cf. Dante, Inf. xiv. 63. As to the form *Campaneus*, cf. Ital. *Campidoglio* with Lat. *Capitolium*.

60. 'The Theban wretches, the two brothers;' i. e. Eteocles and Polynices, who caused the war. Cf. Troil. v. 1507.

61. *Adrastus*, king of Argos, who assisted his son-in-law Polynices, and survived the war; Theb. lib. xi. 441.

63. 'That no man knew of any remedy for his (own) misery!' *Care*, anxiety, misery. At this line Chaucer begins upon st. 12 of the second book of the Teseide, which runs thus:--

'Onde il misero gente era rimaso  
Voto<sup>[291]</sup> di gente, e pien d'ogni dolore;  
Ma a picciol tempo da Creonte invaso  
Fu, che di quello si fe' re e signore,  
Con tristo augurio, in doloroso caso  
Reco insieme il regno suo e l'onore,  
Per fiera crudelta da lui usata,  
Mai da null'altro davanti pensata.

Cf. Knightes Tale, 80-4 (A 938).

71. From this point onward, Chaucer's work is, as far as we know at present, original. He seems to be intending to draw a portrait of a queen of Armenia who is neglected by her lover, in distinct contrast to Emilia, sister of the queen of Scythia, who had a pair of lovers devoted to her service.

72. *Ermony*, Armenia; the usual M. E. form.

78. *Oftwenty yeer of elde*, of twenty years of age; so in MSS. F., Tn., and Harl. 372. See note to l. 80.

80. *Behelde*; so in MSS. Harl., F.; and Harl. 372 has *beheelde*. I should hesitate to accept this form instead of the usual *beholde*, but for its occurrence in Gower, Conf. Amant., ed. Pauli, iii. 147:--

'The wine can make a creple sterte  
And a deliver man unwelde;  
It maketh a blind man to *behelde*.

So also in the Moral Ode, l. 288, the Trinity MS. has the infin. *behealde*, and the Lambeth MS. has *bihelde*. It appears to be a Southern form, adopted here for the rime, like *ken* for *kin* in Book of the Duch. 438.

There is further authority; for we actually find *helde* for *holde* in five MSS. out of seven, riming with *welde* (*wolde*); C. T., Group D, l. 272.

82. Penelope and Lucretia are favourite examples of constancy; see C. T., Group B, 63, 75; Book Duch. 1081-2; Leg. Good Women, 252, 257. Read Penelop', not Penelop', as in B. D. 1081.

84. *Amended*. Compare what is said of Zenobia; C. T., B 3444.

85. I have supplied *Arcite*, which the MSS. strangely omit. It is necessary to *name* him here, to introduce him; and the line is else too short. Chaucer frequently shifts the accent upon this name, so that there is nothing wrong about either *Arcite* here, or *Arcite* in l. 92. See Kn. Tale, 173, 344, 361, &c. on the one hand; and lines 1297, 1885 on the other. And see l. 140 below.

91. Read *trust*, the contracted form of *trusteth*.

98. 'As, indeed, it is needless for men to learn such craftiness.'

105. A proverbial expression; see Squi. Tale, F 537. The character of Arcite is precisely that of the false tercelet in Part II. of the Squieres Tale; and Anelida is like the falcon in the same. Both here and in the Squieres Tale we find the allusions to Lamech, and to blue as the colour of constancy; see notes to ll. 146, 150, 161-9 below.

119. Cf. Squi. Tale, F 569.

128. 'That all his will, it seemed to her,' &c. A common idiom. Koch would omit *hit*, for the sake of the metre; but it makes no difference at all, the *e* in *thoghte* being elided.

141. *New-fangelnesse*; see p. 409, l. 1, and Squi. Tale, F 610.

145. *In her hewe*, in her colours: he wore the colours which she affected. This was a common method of shewing devotion to a lady.

146. Observe the satire in this line. Arcite is supposed to have worn *white, red, or green*; but he did not wear *blue*, for that was the colour of *constancy*. Cf. Squi. Tale, F 644, and the note; and see l. 330 below; also p. 409, l. 7.

150. Cf. Squi. Tale, F 550. I have elsewhere drawn attention to the resemblance between this poem and the Squieres Tale, in my note to l. 548 of that Tale. Cf. also Cant. Tales, 5636 (D 54). The reference is to Gen. iv. 19--'And Lamech took unto him two wives.' In l. 154, Chaucer curiously confounds him with Jabal, Lamech's *son*, who was 'the father of such as dwell in tents'; Gen. iv. 20.

155. *Arcit-e*; trisyllabic, as frequently in Kn. Tale.

157. 'Like a wicked horse, which generally shrieks when it bites'; Bell. This explanation is clearly wrong. The line is repeated, with the slight change of *pleyne* to *whyne*, in C. T. 5968 (D 386). To *pleyne* or to *whyne* means to utter a plaintive cry, or to whinny; and the sense is--'Like a horse, (of doubtful temper), which can either bite or whinny (as if wanting a caress).'

161. *Theef*, false wretch; cf. Squi. Tale, F 537.

162. Cf. Squi. Tale, F 462, 632.

166. Cf. Squi. Tale, F 448.

169. Cf. Squi. Tale, F 412, 417, 430, 631.

171. *Al crampissheth*, she draws all together, contracts convulsively; formed from *cramp*. I know of but four other examples of the use of this word.

In Lydgate's Flour of Curtesie, st. 7, printed in Chaucer's Works, ed. 1561, fol. 248, we have the lines:--

'I gan complayne min inwarde deedly smert  
That aye so sore *crampeshe at* min herte.'

As this gives no sense, it is clear that *crampeshe at* is an error for *crampisheth* or *crampished*, which Lydgate probably adopted from the present passage.

Again, in Lydgate's Life of St. Edmund, in MS. Harl. 2278, fol. 101 (ed. Horstmann, p. 430, l. 930), are the lines:--

'By pouert spoiled, which made hem sore smerte,  
Which, as they thouhte, *craumpysshed at* here herte.'

Skelton has *encraumpysshed*, Garland of Laurell, 16; and Dyce's note gives an example of *craumpishing* from Lydgate's Wars of Troy, bk. iv. c. 33, sig. Xv. col. 4, ed. 1555.

Once more, Lydgate, in his Fall of Princes, bk. i. c. 9 (pr. by Wayland, leaf 18, col. 2), has the line--

'Deth *crampishing* into their hert gan crepe.'

175. In Kn. Tale, 1950 (A 2808), it is Arcite who says '*mercy!*'

176. Read *endur'th*. Mate, exhausted.

177. Read *n'hath*. *Sustene*, support herself; cf. C. T. 11173 (F 861).

178. *Forth* is here equivalent to 'continues'; *is* or *dwelleth* is understood. Read *languisshing*.

180. *Grene*, fresh; probably with a reference to *green* as being the colour of inconstancy.

182. Nearly repeated in Kn. Tale, 1539 (A 2397); cf. Comp. unto Pity, 110. Cf. Compl. to his Lady, 52.

183. If *up* is to be retained before *so*, change *holdeth* into *halt*. 'His new lady reins him in by the bridle so tightly (harnessed as he is) at the end of the shaft (of her car), that he fears every word like an arrow.' The image is that of a horse, tightly fastened to the ends of the shafts of a car, and then so hardly reined in that he fears every word of the driver; he expects a cut with the whip, and he cannot get away.

193. *Fee* or *shipe*, fee or reward. The scarce word *shipe* being misunderstood, many MSS. give corrupt readings. But it occurs in the Persones Tale, Group I, 568, where Chaucer explains it by 'hyre'; and in the Ayenbite of Inwit, p. 33. It is the A. S. *scipe*. '*Stipendium*, *scipe*'; Wright's Vocabularies, 114. 34.

194. *Sent*, short for *sendeth*; cf. *serveth* above. Cf. Book of Duch. 1024.

202. *Also*, as; 'as may God save me.'

206. *Hir ne gat no geyn*, she obtained for herself no advantage.

211. The metre now becomes extremely artificial. The first stanza is introductory. Its nine lines are rimed *a a b a a b b a b*, with only two rimes. I set back lines 3, 6, 7, 9, to show the arrangement more clearly. The next four stanzas are in the

same metre. The construction is obscure, but is cleared up by l. 350, which is its echo, and again by ll. 270-1. *Sword* is the nom. case, and *thirleth* is its verb; 'the sword of sorrow, whetted with false complaisance, so pierces my heart, (now) bare of bliss and black in hue, with the (keen) point of (tender) recollection.' Chaucer's 'with ... remembrance' is precisely Dante's 'Per la puntura della rimembranza'; Purg. xii. 20.

214. Cf. The Compleint to his Lady, l. 55.

215. *Awhaped*, amazed, stupified. To the examples in the New E. Dict. add--'Sole by himself, *awhaped* and *amate*'; Compl. of the Black Knight, 168.

216. Cf. the Compleint to his Lady, l. 123.

218. *That*, who: relative to *hir* above.

220. Observe how the stanza, which I here number as 1, is echoed by the stanza below, ll. 281-289; and so of the rest.

222. Nearly repeated in the Compl. to his Lady, l. 35.

237. Repeated from the Compl. to his Lady, l. 50.

241. *Founde*, seek after; A. S. *fundian*. For *founde*, all the MSS. have *be founde*, but the *be* is merely copied in from *be more* in l. 240. If we retain *be*, then *befounde* must be a compound verb, with the same sense as before; but there is no known example of this verb, though the related strong verb *befinden* is not uncommon. But see l. 47 above. With l. 242 cf. Rom. Rose, 966 (p. 134).

247. Cf. Compl. to his Lady, ll. 107, 108.

256-71. This stanza is in the same metre as that marked 5 below, ll. 317-332. It is very complex, consisting of 16 lines of varying length. The lines which I have set back have but *four* accents; the rest have *five*. The rimes in the first eight lines are arranged in the order *a a a b a a a b*; in the last eight lines this order is precisely reversed, giving *b b b a b b b a*; so that the whole forms a *virelay*.

260. *Namely*, especially, in particular.

262. 'Offended you, as surely as (I hope that) He who knows everything may free my soul from woe.'

265. This refers to ll. 113-5 above.

267. Read *sav-e, mek-e*; or the line will be too short.

270. Refers to ll. 211-3 above.

272. This stanza answers to that marked 6 below, ll. 333-341. It is the most complex of all, as the lines contain internal rimes. The lines are of the normal length, and arranged with the end-rimes *a a b a a b b a b*, as in the stanzas marked 1 to 4 above. Every line has an internal rime, viz. at the second and fourth accents. In ll. 274, 280, this internal rime is a feminine one, which leaves but *one* syllable (viz. *nay, may*) to complete these lines.

The expression 'swete fo' occurs again in the Compleint to his Lady, l. 41 (cf. ll. 64, 65); also in Troil. v. 228.

279. 'And then shall this, which is now wrong, (turn) into a jest; and all (shall be) forgiven, whilst I may live.'

281. The stanza here marked 1 answers to the stanza so marked above; and so of the rest. The metre has already been explained.

286. 'There are no other fresh intermediate ways.'

299. 'And must I pray (to you), and so cast aside womanhood?' It is not for the woman to sue to the man. Compare l. 332.

301. *Ned-e*, with long close *e*, rimes with *bede, mede, hede*.

302. 'And if I lament as to what life I lead.'

306. 'Your demeanour may be said to flower, but it bears no seed.' There is much promise, but no performance.

309. *Holde*, keep back. The spelling *Averyll* (or *Auerill*) occurs in MS. Harl. 7333, MS. Addit. 16165, and MSS. T. and P. It is much better than the *Aprill* or *Aprille* in the rest. I would also read *Averill* or *Aperil* in Troil. i. 156.

313. *Who that*, whosoever. *Fast*, trustworthy.

315. *Tame*, properly tamed. From Rom. Rose, 9945:--

'N'est donc bien privee tel beste  
Qui de foir est toute preste.'

320. *Chaunte-pleure*. Godefroy says that there was a celebrated poem of the 13th century named *Chantepleure* or *Pleurechante*; and that it was addressed to those who sing in this world and will weep in the next. Hence also the word was particularly used to signify any complaint or lament, or a chant at the burial-service. One of his quotations is:--'Heu

brevis honor qui vix duravit per diem, sed longus dolor qui usque ad mortem, gallice *la chantepleure*'; J. de Aluet, *Serm.*, Richel. l. 14961, fol. 195, verso. And again:--

'Car le juge de verite  
Pugnira nostre iniquite  
Par la balance d'equite  
Qui ou val de la *chantepleure*  
Nous boute en grant adversite  
Sanz fin a perpetuite,  
Et y parsevere et demeure.'

J. de Meung, *Le Tresor*, l. 1350; ed. Meon.

Tyrwhitt says:--'A sort of proverbial expression for *singing and weeping* successively [rather, little singing followed by much weeping]. See Lydgate, *Trag.* [i. e. *Fall of Princes*] st. the last; where he says that his book is 'Lyke *Chantepleure*, now singing now weping.' In MS. Harl. 4333 is a Ballad which turns upon this expression. It begins: 'Moult vaut mieus *pleure-chante* que ne fait *chante-pleure*.' Clearly the last expression means, that short grief followed by long joy is better than brief joy followed by long grief. The fitness of the application in the present instance is obvious.

Another example occurs in Lydgate's *Fall of Princes*, bk. i. c. 7, *lenvoy*:--

'It is like to the *chaunte-pleure*,  
Beginning with ioy, ending in wretchednes.'

So also in Lydgate's *Siege of Troye*, bk. ii. c. 11; ed. 1555, Fol. F 6, back, col. 2.

328. A *furlong-wey* meant the time during which one can walk a furlong, at three miles an hour. A *mile-way* is twenty minutes; a *furlong-wey* is two minutes and a half; and the double of it is five minutes. But the strict sense need not be insisted on here.

330. *Asure*, true blue; the colour of *constancy*; see l. 332.

'Her habyte was of manyfolde colours,  
Watchet-blewe, of fayned *stedfastnesse*,  
Her golde allayed like son in watry showres,  
Meynt with *grene*, for *chaunge and doublenesse*.'

Lydgate's *Fall of Princes*, bk. vi. c. 1. st. 7.

So in *Troil.* iii. 885--'bereth him this *blewe* ring.' And see Sect. XXI. l. 7 (p. 409), and the note.

332. 'And to pray to me for mercy.' Cf. ll. 299, 300.

338. *They*, i. e. your ruth and your truth.

341. 'My wit cannot reach, it is so weak.'

342. Here follows the concluding stanza of the *Complaint*.

344. Read--*For I shal ne'er* (or *nev'r*) *eft putten*.

346. See note to *Parl. of Foules*, 342.

350. This line re-echoes l. 211.

357. The reason why the *Poemends* here is sufficiently obvious. Here must have followed the description of the temple of Mars, *written in seven-line stanzas*. But it was all *rewritten* in a new metre, and is preserved to us, for all time, in the famous passage in the *Knichtes Tale*; ll. 1109-1192 (A 1967).

#### VIII. CHAUCERS WORDES UNTO ADAM.

Only extant in MS. T., written by Shirley, and in Stowe's edition of 1561. Dr. Koch says--'It seems that Stowe has taken his text from Shirley, with a few modifications in spelling, and altered Shirley's *Scriveyn* into *scrivener*, apparently because that word was out of use in his time. *Scriveyn* is O. Fr. *escrivain*, F. *ecrivain*. Lines 3 and 4 are too long [in MS. T. and Stowe], but *long* and *more* are unnecessary for the sense, wherfore I have omitted them.' Dr. Sweet omits *long*, but retains *more*, though it sadly clogs the line. Again, in l. 2, we find *for to*, where *for* is superfluous.

2. *Boece*, Chaucer's translation of Boethius. *Troilus*, Chaucer's poem of *Troilus and Creseyde*; in 5 books, all in seven-line stanzas. See vol. II.

3. 'Thou oughtest to have an attack of the scab under thy locks, unless thou write exactly in accordance with my composition.'

## IX. THE FORMER AGE.

'The former Age' is a title taken from l. 2 of the poem. In MS. Hh., at the end, are the words--'Finit Etas prima: Chaucers.' Both MSS. are poor, and omit a whole line (l. 56), which has to be supplied by conjecture; as we have no other authority. The spelling requires more emendation than usual.

The poem is partly a verse translation of Boethius, *De Consolatione Philosophiae*, lib. ii. met. 5. We possess a prose translation by Chaucer of the entire work (see vol. II. p. 40). This therefore contains the same passage in prose; and the prose translation is, of course, a much closer rendering of the original. Indeed there is nothing in the original which corresponds to the last four stanzas of the present poem, excepting a hint for l. 62.

The work of Boethius, in Latin, consists of five books. Each book contains several sections, written in prose and verse alternately. Hence it is usual to refer to bk. ii. prose 5 (liber ii. prosa 5); bk. ii. metre 5 (liber ii. metrum 5); and the like. These divisions are very useful in finding one's place.

Chaucer was also indebted to Ovid, *Metam.* i. 89-112, for part of this description of the Golden Age; of which see Dryden's fine translation. See also *Le Roman de la Rose*, ll. 8395-8492: and compare the *Complaint of Scotland*, ed. Murray, p. 144; and Dante, *Purg.* xxii. 148. For further remarks, see the Introduction.

1. 'Decaearchus ... refert sub Saturno, id est, in aureo saeculo, cum omnia humus funderet, nullum comedissee carnes: sed uniuersos uixisse frugibus et pomis, quae sponte terra gignebat'; Hieron. c. Iouin. lib. ii.

2. *The former age*; Lat. prior etas.

3. *Payed of*, satisfied with; Lat. contenta.

4. *By usage*, ordinarily; i. e. without being tilled.

5. *Forpampred*, exceedingly pampered; Lat. perdita. *With outrage*, beyond all measure.

6. *Quern*, a hand-mill for grinding corn. *Melle*, mill.

7. Dr. Sweet reads *hawes, mast* instead of *mast, hawes*. This sounds better, but is not necessary. *Haw-es* is dissyllabic. *Pounage*, mod. E. *pannage*, mast, or food given to swine in the woods; see the Glossary. Better spelt *pannage* or *paunage* (Manwood has *pawnage*), as cited in Blount's *Nomolexicon*. Koch wrongly refers us to O.F. *poun, poon*, a sickle (Burguy), but mast and haws were never reaped. Cf. Dante, *Purg.* xxii. 149.

11. 'Which they rubbed in their hands, and ate of sparingly.' *Gnodded* is the pt. t. of *gnodden* or *gnudden*, to rub, examples of which are scarce. See *Ancren Riwe*, pp. 238, 260 (footnotes), and *gnide* in Halliwell's Dictionary. But the right reading is obviously *gniden* or *gnide* (with short *i*), the pt. t. pl. of the strong verb *gniden*, to rub. This restores the melody of the line. In the *Ancren Riwe*, p. 260, there is a reference to Luke vi. 1, saying that Jesus' disciples '*gniden* the comes ut bitweonen hore honden'; where another MS. has *gnuddeden*. The Northern form *gnade* (2 p. sing.) occurs in the O.E. *Psalter*, Ps. lxxxviii. 45. Dr. Sweet reads *gnodde*, but the pt. t. of *gnodden* was *gnodded*. *Nat half*, not half of the crop; some was wasted.

16. 'No one as yet ground spices in a mortar, to put into *clarre* or galantine-sauce.' As to *clarre*, see *Knights Tale*, 613 (A 1471); R. Rose, 6027; and the *Babees Book*, ed. Furnivall, p. 204, and Index.

In the *Liber Cure Cocorum*, ed. Morris, p. 30, is the following recipe for *Galentyne*:--

'Take crust of brede and grynde hit smalle,  
Take powder of galingale, and temper with-alle;  
Powder of gyngere and salt also;  
Tempre hit with venegur er thou more do;  
Drawye hit thurughe a streynour thenne,  
And messe hit forth before good menne.'

'*Galendyne* is a sauce for any kind of roast Fowl, made of Grated Bread, beaten Cinnamon and Ginger, Sugar, Claret-wine, and Vinegar, made as thick as Grewell'; Randell Holme, bk. iii. ch. iii. p. 82, col. 2 (quoted in *Babees Book*, ed. Furnivall, p. 216). Roquefort gives O.F. *galatine, galantine, galentine*, explained by 'gelee, daube, sauce, ragout fort epice; en bas Latin, *galatina*.' Beyond doubt, Chaucer found the word in the *Roman de la Rose*, l. 21823--'En friture et en *galentine*.' See *Galantine* in Littré, and see note to Sect. XII. l. 17. Cf. *Rom. de la Rose*, 8418:--

'Et de l'iaue simple bevoient  
Sans querre piment ne clare,' &c.

17. 'No dyer knew anything about madder, weld, or woad.' All three are plants used in dyeing. Madder is *Rubia tinctoria*, the roots of which yield a dye. I once fancied *weld* was an error for *welled* (i. e. flowed out); and Dr. Sweet explains *welde* by 'strong.' Both of these fancies are erroneous. *Weld* is the *Reseda Luteola* of Linnaeus, and grows

wild in waste places; I have seen it growing near Beachey Head. It is better known as Dyer's Rocket. In Johns' *Flowers of the Field*, we duly find--'*Reseda Luteola*, Dyer's Rocket, weed, or Weld.' Also called Ash of Jerusalem, Dyer's Weed, &c.; see Eng. Plant-names, by Britten and Holland. It appears in mod. G. as *Wau* (Du. *wouw*), older spelling *Waude*. Its antiquity as a Teut. word is vouched for by the derivatives in the Romance languages, such as Span. *gualda*, Port. *gualde*, F. *gaude*; see *Gualda* in Diez. *Weld* is a totally distinct word from *woad*, but most dictionaries confound them. Florio, most impartially, coins a new form by mixing the two words together (after the fashion adopted in Alice through the Looking-glass). He gives us Ital. *gualdo*, 'a weede to die yellow with, called *woald*.' The true *woad* is the *Isatis tinctoria*, used for dyeing blue before indigo was known; the name is sometimes given to *Genista tinctoria*, but the dye from this is of a yellow colour. Pliny mentions the dye from madder (Nat. Hist. xix. 3); and says the British women used *glastum*, i. e. woad (xxii. 1).

18. *Flees*, fleece; Lat. 'uellerā.'

20. 'No one had yet learnt how to distinguish false coins from true ones.'

27-9. Cf. Ovid, *Metam.* i. 138-140.

30. *Ri-ver-es*; three syllables. Dr. Sweet suggests putting *after* in place of *first*.

33. 'These tyrants did not gladly venture into battle to win a wilderness or a few bushes where poverty (alone) dwells--as Diogenes says--or where victuals are so scarce and poor that only mast or apples are found there; but, wherever there are money-bags,' &c. This is taken either from Jerome, in his Epistle against Jovinian, lib. ii. (Epist. Basil. 1524, ii. 73), or from John of Salisbury's *Policraticus*, lib. viii. c. 6. Jerome has: 'Diogenes *tyrannos* et subuersiones urbium, bellaque uel hostilia, uel ciuilia, non pro simplici uictu holerum pomorumque, sed pro carnibus et epularum deliciis asserit excitari.' John of Salisbury copies this, with *subuersores* for *subuersiones*, which seems better. Gower relates how Diogenes reproved Alexander for his lust of conquest; Conf. Amantis, ed. Pauli, i. 322.

41. This stanza seems more or less imitated from *Le Rom. de la Rose*, 8437:--

'Et quant par nuit dormir voloient,  
En leu de coites [*quilts*] apportoient  
En lor casiaus monceaus de gerbes,  
De foilles, ou de mousse, ou d'erbes;....  
Sor tex couches cum ge devise,  
Sans rapine et sans convoitise,  
S'entr'acoloient et baisoient....  
Les simples gens asseurees,  
De toutes cures escorees.'

47. 'Their hearts were all united, without the gall (of envy).' Curiously enough, Chaucer has here made an oversight. He ends the line with *galles*, riming with *halles* and *walles*; whereas the line should end with a word riming to *shete*, as, e.g. 'Hir hertes knewen nat to counterfete.'

49. Here again cf. *Rom. de la Rose*, 8483:--

'N'encor n'avoit fet roi ne prince  
Meffais qui l'autrui tolt et pince.  
Trestuit pareil estre soloient,  
Ne riens propre avoir ne voloient.

55, 6. 'Humility and peace, (and) good faith (who is) the empress (of all), filled the earth full of ancient courtesy.' Line 56 I have supplied; Dr. Koch supplies the line--'Yit hadden in this worlde the maistrie.' Either of these suggestions fills up the sense intended.

57. Jupiter is mentioned in Ovid's *Metamorphoses* immediately after the description of the golden, silver, brazen, and iron ages. At l. 568 of the same book begins the story of the love of Jupiter for Io.

59. *Nembrot*, Nimrod; so that *his toures hye* refers to the tower of Babel. In Gen. x, xi, the sole connection of Nimrod with Babel is in ch. x. 10--'And the beginning of his kingdom was Babel.' But the usual medieval account is that he built the tower. Thus, in the *Cursor Mundi*, l. 2223:--

'Nembrot than said on this wise, ...  
"I rede we bigin a laboure,  
And do we wel and make a toure,"' &c.

So also in Sir D. Lyndsay, *Buke of the Monarche*, bk. ii. l. 1625.

62-4. These last lines are partly imitated from Boethius; lines 33-61 are independent of him.

#### X. FORTUNE.

This poem consists of *three* Ballads and an Envoy. Each Ballad contains three stanzas of eight lines, with the rimes *a b a b c b c*, and the rimes of the second and third stanzas are precisely the same as those of the first. Thus the rime *a* recurs six times, the rime *b* twelve times, and the rime *c* likewise six times. Moreover, each stanza ends with the same line, recurring as a refrain. Hence the metrical difficulties are very great, and afford a convincing proof of Chaucer's skill. The Envoy is of seven lines, rimed *a b a b b a b*.

The three ballads are called, collectively, Balades de visage sanz peinture, a title which is correctly given in MS. I., with the unlucky exception that *visage* has been turned into *vilage*. This curious blunder occurs in all the MSS. and old editions, and evidently arose from mistaking a long *s* (*s*) for an *l*. *Vilage*, of course, makes no sense; and we are enabled to correct it by help of Chaucer's translation of Boethius, bk. ii. pr. 1; l. 39. 'Right swich was she [Fortune] whan she flatered thee, and deceived thee with unleveful lykinges of fals welefulnessse. Thou hast now knowen and ataynt the doutous or double *visage* of thilke blinde goddesse *Fortune*. She, that yit *covereth* hir and *wimpleth* hir to other folk, hath shewed hir everydel to thee.' Or the Ballads may refer to the unmasking of false friends: '*Fortune* hath departed and uncovered to thee bothe the *certein visages* and eek the doutous *visages* of thy felawes'; id. bk. ii. pr. 8; l. 25. The whole poem is more or less founded on the descriptions of Fortune in Boethius; and we thus see that the *visage* meant is the *face of Fortune*, or else the *face of a supposed friend*, which is clearly revealed to the man of experience, in the day of adversity, without any covering or wimpling, and even without any painting or false colouring.

In MS. T. we are told that 'here filowethe [*followeth*] a balade made by Chaucier of the louer and of Dame Fortune.' In MS. A. we are told that 'here folowethe nowe a compleynte of the Pleintyff agenst fortune translated oute of Frenshe into Englysshe by that famous Rethorissyen Geoffrey Chaucier.' This hint, that it is translated out of French, can scarcely be right, unless Shirley (whose note this is) means that it partially resembles passages in *Le Roman de la Rose*; for Chaucer's work seems to contain some reminiscences of that poem as well as of the treatise of Boethius, though of course *Le Roman* is indebted to Boethius also.

*Le Pleintif* is the complainant, the man who brings a charge against Fortune, or rather, who exclaims against her as false, and defies her power. The first Ballad, then, consists of this complaint and defiance.

The close connection between this poem and Boethius is shewn by the fact that (like the preceding poem called *The Former Age*) it occurs in an excellent MS. of Chaucer's translation of Boethius, viz. MS. I. (li. 3. 21, in the Cambridge University Library). I may also remark here, that there is a somewhat similar dialogue between *Nobilitas* and *Fortuna* in the *Anticlaudianus* of Alanus de Insulis, lib. viii. c. 2; see *Anglo-Latin Satirists*, ed. T. Wright, ii. 401.

In Morley's *English Writers*, ii. 283, is the following description. 'The argument of the *first* part [or Ballad] is: I have learnt by adversity to know who are my true friends; and he can defy Fortune who is master of himself. The argument of the *next* part [second Ballad], that Fortune speaks, is: Man makes his own wretchedness. What may come you know not; you were born under my rule of change; your anchor holds. Of the *third* part of the poem [third Ballad], in which the Poet and Fortune each speak, the sum of the argument is, that what blind men call fortune is the righteous will of God. Heaven is firm, this world is mutable. The piece closes with Fortune's call upon the Princes to relieve this man of his pain, or pray his best friend "of his noblesse" that he may attain to some better estate.'

The real foundation of these three Ballads is (1) Boethius, bk. ii. proses 1, 2, 3, 4, 5, 8, and met. 1; and (2) a long passage in *Le Roman de la Rose*, ll. 4853-4994 (Eng. version, 5403-5584). More particular references are given below.

1. The beginning somewhat resembles Boethius, bk. ii. met. 1, l. 5;--'She, cruel Fortune, casteth adoun kinges that whylom weren y-drad; and she, deceivable, enhaunseth up the humble chere of him that is discomfited.' Cf. *Rom. Rose* (E. version), ll. 5479-83.

2. The latter part of this line is badly given in the MSS. The readings are: F. now pouerte and now riche honour (*much too long*); I. now poeere and now honour; A. T. nowe poure and nowe honour; H. now poore and now honour. But the reading *poure*, *poer*, *pore*, i. e. poor, hardly serves, as a sb. is required. *Pouerte* seems to be the right word, but this requires us to omit the former *now*. *Pouerte* can be pronounced *povert'*; accented on the second syllable, and with the final *e* elided. For this pronunciation, see Prol. to *Man of Lawes Tale*, Group B, l. 99. Precisely because this pronunciation was not understood, the scribes did not know what to do. They inserted *now* before *pouerte* (which they thought was *povert'*); and then, as the line was too long, cut it down to *poure*, *poore*, to the detriment of the sense. I would therefore rather read--'As wele or wo, povert'e and now honour,' with the pronunciation noted above.

7. In the Introduction to the *Persones Tale* (Group I, 248), we find: 'wel may that man, that no good werke ne dooth, singe thilke newe Frenshe song, *lay tout perdu mon temps et mon labour*.' In like manner, in the present case, this line of 'a new French song' is governed by the verb *singen* in l. 6; cf. Sect. XXII. l. 24. The sense is--'the lack of Fortune's favour shall never (though I die) make me sing--'I have wholly lost my time and my labour.'" In other words, 'I will not own myself defeated.'

9. With this stanza cf. Rom de la Rose (E. version), 5551-2, 5671-78, 5579-81:--

'For Infortune makith anoon  
To knowe thy freendis fro thy foon...  
A wys man seide, as we may seen,  
Is no man wrecched, but he it wene,...  
For he suffrith in pacience...  
Richesse riche ne makith nought  
Him that on tresour set his thought;  
For richesse stont in *suffisaunce*;' &c.

13. *No force of*, it does not matter for; i. e. 'thy rigour is of no consequence to him who has the mastery over himself.' From Boethius, bk. ii. pr. 4, l. 98, which Chaucer translates: 'Thanne, yif it so be that thou art mighty over thy-self, that is to seyn, by tranquillitee of thy sowle, than hast thou thing in thy power that thou noldest never lesen, ne Fortune ne may nat beneme it thee.'

17. Socrates is mentioned in Boeth. bk. i. pr. 3, l. 39, but ll. 17-20 are from Le Rom. de la Rose, ll. 5871-4:--

'A Socrates seras semblables,  
Qui tant fu fers et tant estables,  
Qu'il n'ert lies en prosperites,  
Ne tristes en aversites.'

20. *Chere*, look. *Savour*, pleasantness, attraction; cf. Squi. Tale, F 404. All the MSS. have this reading; Caxton alters it to *favour*.

25. This Second Ballad gives us Fortune's response to the defiance of the complainant. In Arch. Seld. B. 10, it is headed--'Fortuna ad paupertatem.' See Boethius, bk. ii. prose 2, where Philosophy says--'Certes, I wolde *pleten* with thee a fewe thinges, *usinge the wordes of Fortune*.' Cf. 'nothing is wrecched but whan thou wenest it'; Boeth. ii. pr. 4, l. 79; and see Rom. Rose (E. version, 5467-5564).

28. 'Who possesseth thy (true) self (as being quite) beyond my control.' A fine sentiment. *Out of*, beyond, independent of.

29. Cf. 'thou hast had grace as he that hath used of foreine goodes; thou hast no right to pleyne thee'; Boethius, bk. ii. pr. 2, l. 17.

31. Cf. 'what eek yif my mutabilitee yiveth thee rightful cause of hope to han yit beter thinges?' id. l. 58.

32. *Thy beste friend*; possibly John of Gaunt, who died in 1399; but see note to l. 73 below. There is a curious resemblance here to Le Rom. de la Rose, 8056-60:--

'Et sachies, compains, que sitost  
Comme *Fortune* m'ot ca mis,  
*Je perdi trestous mes amis*,  
*Fors ung*, ce croi ge vraiment,  
Qui m'est remes tant solement.'

34. Cf. 'For-why this like Fortune hath departed and uncovered to thee bothe the certain visages and eek the doutous visages of thy felawes... thow hast founden the moste precious kinde of riches, that is to seyn, thy verray freendes'; Boeth. bk. ii. pr. 8, l. 25.

Cf. Rom. Rose (E. version), l. 5486, and ll. 5547-50. The French version has (ll. 4967, &c.):--

'Si lor fait par son mescheoir  
Tretout si clerement veoir,  
Que lor fait lor amis trover,  
Et par experiment prover  
Qu'il valent miex que nul avoir  
Qu'il poissent ou monde avoir.'

35. Vincent de Beauvais, Speculum Naturale, bk. 19, c. 62, headed De medicinis ex hyaena, cites the following from Hieronymus, Contra Iovinianum [lib. ii. Epist. Basileae, 1524, ii. 74]:--'Hyaenae fel oculorum claritatem restituit,' the gall of a hyena restores the clearness of one's eyes. So also Pliny, Nat. Hist. bk. xxviii. c. 8. This exactly explains the allusion. Compare the extract from Boethius already quoted above, at the top of p. 543.

38. 'Still thine anchor holds.' From Boethius, bk. ii. pr. 4, l. 40:--'whan that thyn ances cleven faste, that neither wolen suffren the counfort of this tyme present, ne the hope of tyme cominge, to passen ne to faylen.'
39. 'Where Liberality carries the key of my riches.'
43. *On*, referring to, or, that is binding on.
46. Fortune says:--'I tome the whirlinge wheel with the toming cercle'; Boethius, bk. ii. pr. 2, l. 37.
47. 'My teaching is better, in a higher degree, than your affliction is, in its degree, evil'; i. e. my teaching betters you more than your affliction makes you suffer.
49. In this third Ballad, the stanzas are distributed between the Complainant and Fortune, one being assigned to the former, and two to the latter. The former says:--'I condemn thy teaching; it is (mere) adversity.' M. S. Arch. Seld. B. 10 has the heading 'Paupertas ad Fortunam.'
50. *My frend*, i. e. my true friend. In l. 51, *thy frendes* means 'the friends I owed to thee,' my false friends. From Boethius, bk. ii. pr. 8, l. 23:--'this aspre and horrible Fortune hath discovered to thee the thoughtes of thy trewe freendes;... Whan she departed away fro thee, she took away *hir* freendes and lafte thee *thyne* freendes.'
51. *I thanke hit thee*, I owe thanks to thee for it. But very likely *hit* has been inserted to fill up, and the right reading is, probably, *I thank-e thee*; as Koch suggests.
52. *On presse*, in a throng, in company, all together.
53. 'Their niggardliness, in keeping their riches to themselves, foreshews that thou wilt attack their stronghold; just as an unnatural appetite precedes illness.'
56. Cf. Rom. de la Rose, 19179:--

'Ceste ruile est si generaus,  
Qu'el ne puet defaillir vers aus.'

57. Here Fortune replies. This stanza is nearly made up of extracts from Boethius, bk. ii. pr. 2, transposed and rearranged. For the sake of comparison, I give the nearest equivalents, transposing them to suit the order here adopted. 'That maketh thee now impacient ayeins me.... I norisshede thee with my riches.... Now it lyketh me to with-drawn my hand ... shal I than only ben defended to usen my right?... The see hath eek his right to ben somtyme calme ... and somtyme to ben horrible with wawes.... Certes, it is leveful to the hevене to make clere dayes.... The yeer hath eek leve ... to confounden hem [*the flowers*] somtyme with reynes ... shal it [*men's covetousness*] binde me to ben stedefast?' Compare also the defence of Fortune by Pandarus, in *Troilus*, bk. i. 841-854.
65. Above this stanza (ll. 65-72) all the MSS. insert a new heading, such as 'Le pleintif,' or 'Le pleintif encountre Fortune,' or 'The pleyntyff ageinst Fortune,' or 'Paupertas ad Fortunam.' But they are all wrong, for it is quite certain that this stanza belongs to Fortune. Otherwise, it makes no sense. Secondly, we know this by the original (in Boethius). And thirdly, Fortune cannot well have the 'envoy' unless she has the stanza preceding it. Dr. Morris, in his edition, rightly omits the heading; and so in Bell's edition.
66. Compare:--'For purviaunce is thilke divyne reson that is establisshed in the sovereign prince of thinges; the whiche purviaunce disponeth alle thinges'; Boeth. bk. iv. pr. 6, l. 42.
68. *Ye blinde bestes*, addressed to men; evidently by *Fortune*, not by the *Pleintif*. Compare the words *forth*, *beste*, in the Balade on Truth, Sect. XIII. l. 18.
71. Here we have formal proof that the speaker is Fortune; for this is copied from Boethius, bk. ii. pr. 3, l. 60--'natheles the laste day of a mannes lyf is a manere deeth to Fortune.' Hence *thy* refers to *man*, and *myn* refers to *Fortune*; and the sense is--'Thy last day (O man) is the end of my interest (in thee); or 'dealings (with thee).' The word *interesse*, though scarce, is right. It occurs in Lydgate's *Minor Poems*, ed. Halliwell, p. 210; and in Spenser, *F. Q.* vii. 6. 33:--

'That not the worth of any living wight  
May challenge ought in Heaven's *interesse*.'

And in Todd's Johnson:--'I thought, says his Majesty [K. Charles I.] I might happily have satisfied all *interesses*'; Lord Halifax's *Miscell.* p. 144. The sb. also occurs as Ital. *interesse*; thus Florio's *Ital. Dict.* (1598) has:--'*Interesse*, *Interesso*, the interest or profite of money for lone. Also, what toucheth or concerneth a mans state or reputation.' And Minsheu's *Spanish Dict.* (1623) has:--'*Interes*, or *Interesse*, interest, profite, auaille.' The E. vb. to *interest* was once common, and occurs in *K. Lear*, i. 1. 87 (unless Dr. Schmidt is right in condemning the reading of that line).

73. *Princes*. Who these princes were, it is hard to say; according to l. 76 (found in MS. I. only), there were *three* of them. If the reference is to the Dukes of Lancaster, York, and Gloucester, then the 'beste frend' must be the king himself.

Cf. l. 33.

75, 76. 'And I (Fortune) will requite you for your trouble (undertaken) at my request, whether there be three of you, or two of you (that heed my words).' Line 76 occurs in MS. I. *only*, yet it is difficult to reject it, as it is not a likely sort of line to be thrust in, unless this were done, in revision, by the author himself. Moreover, we should expect the Envoy to form a stanza with the usual seven lines, so common in Chaucer, though the rime-arrangement differs.

77. 'And, unless it pleases you to relieve him of his pain (yourselves), pray his best friend, for the honour of his nobility, that he may attain to some better estate.'

The assigning of this petition to *Fortune* is a happy expedient. The poet thus escapes making a direct appeal in his own person.

#### XI. MERCILESS BEAUTY.

The title 'Mercilesse Beaute' is given in the Index to the Pepys MS. As it is a fitting title, and no other has been suggested, it is best to use it.

I think this Roundel was suggested by one written in French, in the thirteenth century, by Willamme d'Amiens, and printed in Bartsch, *Chrestomathie de l'ancien Francais*. It begins--

'Jamais ne serai saous  
D'esgarder les vairs ieus dous  
Qui mont ocis';--

i. e. I shall never be sated with gazing on the gray soft eyes which have slain me.

1. The MS. has *Yowre two yen*; but the scribe lets us see that this ill-sounding arrangement of the words is not the author's own; for in writing the refrain he writes 'Your yen, &c.' But we have further evidence: for the whole line is quoted in Lydgate's *Ballade of our Ladie*, printed in Chaucer's Works, ed. 1550, fol. 347 b, in the form--'Your eyen two wol slee me sodainly.' The same Ballad contains other imitations of Chaucer's language. Cf. also *Kn. Tale*, 260 and 709 (A 1118, 1567).

3. *So woundeth hit ... kene*, so keenly it (your beauty) wounds (me). The MS. has *wondeth*, which is another M. E. spelling of *woundeth*. Percy miscopied it *wendeth*, which gives but poor sense; besides, Chaucer would probably have used the contracted form *went* as his manner is. In l. 5, the scribe writes *wound* (better *wounde*).

4. *And but*, and unless. For *word* Percy printed *words*, quite forgetting that the M.E. plural is dissyllabic (*word-es*). The final *d* has a sort of curl to it, but a comparison with other words shews that it means nothing; it occurs, for instance, at the end of *wound* (l. 5), and *escaped* (l. 27).

*Wounde* (MS. *wound*) is dissyllabic in Mid. English, like mod. G. *Wunde*. See *wunde* in Stratmann.

6. I give *two* lines to the first refrain, and *three* to the second. The reader may give *three* lines to both, if he pleases; see note to sect. V, l. 675. We cannot confine the first refrain to *one* line only, as there is no stop at the end of l. 14.

8. *Trouth-e* is dissyllabic; see *treouth-e* in Stratmann.

15. *Ne availleth*; with elided *e*. MS. *nauailleth*; Percy prints *n'availleth*.

16. *Halt*, i. e. holdeth; see *Book of Duch*. 621.

17. MS. *han ye me*, correctly; Percy omits *me*, and so spoils both sense and metre.

27. Lovers should be *lean*; see *Romaunt of the Rose* (E. version), 2684. The F. version has (l. 2561):--

'Car bien saches qu'Amors ne lesse  
Sor fins amans color ne gresse.'

28. MS. *neuere*; Percy prints *nerre*; but the syllables *in his* occupy the time of *one* syllable. I suspect that the correct reading is *thenke ben*; *to* is not wanted, and *thenke* is better with a final *e*, though it is sometimes dropped in the pres. indicative. Percy prints *thinke*, but the MS. has *thenk*; cf. AS. *thencan*. With l. 29 cf. *Troil*. v. 363.

31. *I do no fors*, I don't care; as in *Cant. Ta*. 6816 (D 1234).

#### XII. TO ROSEMOUNDE.

This graceful Balade is a happy specimen of Chaucer's skill in riming. The metre is precisely that of 'Fortune,' resembling that of the *Monkes Tale* with the addition of a refrain; only the same rimes are used throughout. The formula is *a b a b b c b c*.

2. 'As far as the map of the world extends.' *Mappemounde* is the F. *mappemonde*, Lat. *mappa mundi*; it is used also by Gower, *Conf. Amant*. iii. 102.

9. *tyne*, a large tub; O. F. *tine*. The whole phrase occurs in the Chevalier au Cigne, as given in Bartsch, Chrest. Francaise, 350. 23:--'Le jour i ot plore de larmes plaine tine.' Cotgrave has:--'Tine, a Stand, open Tub, or Soe, most in use during the time of vintage, and holding *about four or five pailfuls*, and commonly borne, by a Stang, between two.' We picture to ourselves the brawny porters, staggering beneath the '*stang*,' on which is slung the '*tine*' containing the 'four or five pailfuls' of the poet's tears.

10. The poet, in all his despair, is sustained and refreshed by regarding the lady's beauty.

11. *seemly*, excellent, pleasing; this is evidently meant by the *semy* of the MS.

*smal*, fine in tone, delicate; perhaps treble. A good example occurs in the Flower and the Leaf, 180:--

'With voices sweet entuned, and so *smalle*,  
That it me thoughte the swetest melodye,' &c.

Cf. 'his vois gentil and *smal*'; Cant. Tales, A 3360. The reading *fynall* (put for *finall*) is due to mistaking the long s (s) for *f*, and *m* for *in*.

*out-twyne*, twist out, force out; an unusual word.

17. 'Never was pike so involved in galantine-sauce as I am completely involved in love.' This is a humorous allusion to a manner of serving up pikes which is well illustrated in the Fifteenth-Century Cookery-books, ed. Austin, p. 101, where a recipe for 'pike in Galentyne' directs that the cook should 'cast the sauce *under him and aboue him, that he be al y-hidde in the sauce*.' At p. 108 of the same we are told that the way to make 'sauce galentyne' is to steep crusts of brown bread in vinegar, adding powdered cinnamon till it is brown; after which the vinegar is to be strained twice or thrice through a strainer, and some pepper and salt is to be added. Thus 'sauce galentine' was a seasoned pickle. See further in the note to 1. 16 of Sect. IX.

20. 'True Tristram the second.' For *Tristram*, see note to Sect. V. 1. 290. Tristram was a famous example of 'truth' or constancy, as his love was inspired by having drunk a magical love-potion, from the effects of which he never recovered. The MS. has *Tristam*.

21. *refreyd*, cooled down; lit. 'refrigerated.' This rare word occurs twice in Troilus; see bk. ii. 1343, v. 507; cf. Pers. Ta. I 341. Dr. Murray tells me that no writer but Chaucer is known to have used this form of the word, though Caxton has *refroid*, from continental French, whereas *refreid* is from Anglo-French.

*afounde*, sink, be submerged. See O. F. *afonder*, to plunge under water, also, to sink, in Godefroy; and *affonder* in Cotgrave. Chaucer found this rare word in Le Roman de la Rose, 19914. (I once thought it was the pp. of *afinden*, and meant 'nor be explored'; but it is better to take it as infin. after *may not*). See *Afounder* in the New E. Dict.

### XIII. TRUTH.

The Titles are: Gg. Balade de bone conseyl; Lansd. 699, La bon Conseil de le Auttour; Caxton, The good counceyl of Chawcer; Harl. Moral balade of Chaucyre. Shirley calls it--Balade that Chaucier made on his deeth-bedde; a note that has been frequently repeated, and is probably no better than a bad guess.

1. Koch considers that the source of the poem is a passage in Boethius, lib. iii. met. II, at the beginning, but the resemblance is very slight. It contains no more than a mere hint for it. However, part of st. 3 is certainly from the same, bk. i. pr. 5, as will appear; see note to 1. 17.

The former passage in Boethius is thus translated by Chaucer: 'Who-so that seketh sooth by a deep thoght, and coveiteth nat to ben deceived by no mis-weyes, lat him rollen and trenden [*revolve*] withinne himself the light of his inward sighte; and lat him gadere ayein, enclynge in-to a compas, the longe moevinges of his thoughtes; and lat him techen his corage that he hath enclosed and hid in his tresors, al that he compaseth or seketh fro with-oute.' See also bk. ii. pr. 5 of the same, which seems to me more like the present poem than is the above passage.

2. Koch reads *thing* for *good*, as in some MSS. He explains the line:--'Devote thyself entirely to one thing, even if it is not very important in itself (instead of hunting after a phantom).' This I cannot accept; it certainly means nothing of the kind. Dr. Sweet has the reading: *Suffise thin owene thing*, &c., which is the reading of *one* MS. only, but it gives the right idea. The line would then mean: 'let your own property, though small, suffice for your wants.' I think we are bound to follow the MSS. generally; of these, *two* have *Suffice unto thi thing*; *seven* have *Suffice unto thy good*; *one* has *Suffice unto thi lyuyng* (where *lyuyng* is a gloss upon *good*); and F. has the capital reading *Suffice the* (= *thee*) *thy good*. It seems best to follow the majority, especially as they allow *suffice* to be followed by a vowel, thus eliding the final *e*. The sense is simply: 'Be content with thy property, though it be small'; and the next line gives the reason why--'for hoarding only causes hatred, and ambition creates insecurity; the crowd is full of envy, and wealth blinds one in every respect.' *Suffice unto thy good* is much the same as the proverb--'cut your coat according to your cloth.' Chaucer elsewhere has *worldly suffisaunce* for 'wealth'; Cler. Tale, E 759. Of course this use of *suffice unto* (be content with) is peculiar; but I do not see why it is not legitimate. The use of *Savour* in l. 5 below is at least as extraordinary.

Cf. Chaucer's tr. of Boethius, bk. ii. pr. 5, l. 54:--'And if thou wolt fulfill thy nede after that it suffiseth to nature, than is it no nede that thou seke after the superfluitee of fortune.'

3. Cf. 'for avarice maketh alwey mokereres [*hoarders*] to ben hated'; Boeth. ii. pr. 5, l. 11.

5. *Savour*, taste with relish, have an appetite for. 'Have a relish for no more than it may behove you (to taste).'

6. Most MSS. read *Werk* or *Do*; only two have *Reule*, which Dr. Sweet adopts. Any one of these three readings makes sense. 'Thou who canst advise others, work well thyself,' or 'act well thyself,' or 'rule thyself.' To quote from Hamlet, i. 3. 47:--

'Do not, as some ungracious pastors do,  
Show me the steep and thorny way to heaven;  
Whiles, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede.'

It is like the Jewish proverb--'Physician, heal thyself.'

7. *Trouthe shal delivere*, truth shall give deliverance. 'The truth shall make you free,' Lat. 'ueritas liberabit uos'; John viii. 32. This is a general truth, and there is no need for the insertion of *thee* after *shal*, as in the inferior MSS., in consequence of the gradual loss of the final *e* in *trouthe*, which in Chaucer is properly dissyllabic. The scribes who turned *trouthe* into *trouthe thee* forgot that this makes up *trou-the thee*.

8. *Tempest thee noght*, do not violently trouble or harass thyself, do not be in a state of agitation. Agitation will not redress everything that is crooked. So also:--'*Tempest* thee nat thus with al thy fortune'; Boeth. bk. ii. pr. 4, l. 50. Chaucer (as Koch says) obtained this curious verb from the third line of section F (l. 63 of the whole poem) of the French poem from which he translated his A B C. This section begins (see p. 263 above):--

'Fuiant m'en viens a ta tente  
Moy mucier pour la tormente  
Qui ou monde me *tempeste*;

i. e. I come fleeing to thy tent, to hide myself from the storm which harasses me in the world. Goldsmith speaks of a mind being 'tempested up'; Cit. of the World, let. 47.

9. 'Trusting to the vicissitudes of fortune.' There are several references to the wheel of Fortune in Boethius. Thus in bk. ii. pr. 2 of Chaucer's translation:--'I tome the whirlinge wheel with the toming cercle,' quoted above, in the note to X. 46.

10. 'Much repose consists in abstinence from fussiness.'

11. 'To spurn against an awl,' i. e. against a prick, is the English equivalent of the Gk. phrase which our bibles render by 'to kick against the pricks,' Acts ix. 5. Wyclif has 'to kike ayens the pricke.'

In MS. Cotton, Otho A. xviii, we find the reading *a nall*, the *n* being transferred from *an* to the sb. Tusser has *nall* for 'awl' in his Husbandry, SS 17, st. 4, l. 3. This MS., by the way, has been burnt, but a copy of it (too much corrected) is given in Todd's Illustrations of Chaucer, p. 131.

12. An allusion to the fable in AEsop about the earthen and brazen pots being dashed together. An earthen pot would have still less chance of escape if dashed against a wall. In MS. T., the word *crocke* is glossed by 'water-potte.'

13. 'Thou that subduest the deeds of another, subdue thyself'

15. Cf. 'it behoveth thee to suffren with evene wille in pacience al that is don ... in this world'; Boeth. bk. ii. pr. I, l. 66.

16. *Axeth*, requires; i. e. will surely cause.

17. When Boethius complains of being exiled, Philosophy directs him to a heavenly home. 'Yif thou remembre of what contree thou art born, it nis nat governed by emperours ... but oo lord and oo king, and that is god'; bk. i. pr. 5, l. II. This is copied (as being taken from 'Boece') in Le Roman de la Rose, l. 5049 (Eng. version, l. 5659).

18. The word *beste* probably refers to the passage in Boethius where wicked men are likened to various animals, as when the extortioner is a wolf, a noisy abusive man is a hound, a treacherous man is a fox, &c.; bk. iv. pr. 3. The story of Ulysses and Circe follows; bk. iv. met. 3.

19. 'Recognise heaven as thy true country.' *Lok up*, gaze upwards to heaven. Cf. the expression 'thy contree' at the end of bk. iv. pr. I of his translation of Boethius. There is also a special reference here to Boeth. bk. v. met. 5, where it is said that quadrupeds look *down*, but man is upright; 'this figure amonesteth thee, that axest the hevene with thy righte visage'; l. 14. See Ovid, Met. i. 85.

But, man, as thou wittlees were,

Thou lokist euere dounwarde as a beast.'  
Polit, and Love Poems, ed. Furnivall, p. 185, l. 273.

*Thank god of al*, thank God for all things. In like manner, in the Lamentation of Mary Magdalen, st. 53, we find: 'I thanke God of al, if I nowe dye.' Matzner (Gram. ii. 2. 307) quotes from the Towneley Mysteries, p. 128:--'Mekyll thanke of youre good wille'; and again (Gram. ii. 1. 238) from King Alisaunder, l. 7576:--'And thankid him of his socour.' Henrysoun, in his Abbay Walk, l. 8, has:--'Obey, and thank thy God of al'; but he is probably copying this very passage. Cf. also--'of help I him praye'; Lydgate, London Lyckpeny, st. 6; 'beseech you of your pardon'; Oth. iii. 3. 212. In Lydgate's Minor Poems, ed. Halliwell, p. 225, is a poem in which every stanza ends with 'thouk God of alle.' Cf. Cant. Tales, B 1113.

'Lyft wp thyne Ene [*not orne*], and thank thi god of al.'  
Ratis Raving, ed. Lumby, p. 10.

20. *Hold the hye wey*, keep to the high road. Instead of *Hold the hye wey*, some MSS. have *Weyve thy lust*, i. e. put aside thy desire, give up thine own will.

22. This last stanza forms an Envoy. It exists in *one* copy only (MS. Addit. 10340); but there is no reason at all for considering it spurious. *Vache*, cow; with reference to the 'beast in the stall' in l. 18. This animal was probably chosen as being less offensive than those mentioned by Boethius, viz. the wolf, hound, fox, lion, hart, ass, and sow. Possibly, also, there is a reference to the story of Nebuchadnezzar, as related by Chaucer in the Monkes Tale; Group B, 3361.

#### XIV. GENTILLESSE.

For remarks upon Scogan's quotation of this Ballad in full, see the Introduction.

The titles are: Harl. Moral balade of Chaucier; T. Balade by Chaucier.

Caxton's text is unusually good, and is often superior to that in the existing MSS.

The general idea of the poem is that Christ was the true pattern of 'gentleness' or gentility, i. e. of noble behaviour. Cf. Dekker's noble line, in which he speaks of Christ as 'The first true gentleman that ever breathed.'

But the finest poetical essay upon this subject is that by Chaucer himself, in the Wife of Bath's Tale; C. T. 6691-6758 (D 1109); which see. And cf. Tale of Melibeus, B 2831-2.

Another passage on this subject occurs in the Eng. version of the Romance of the Rose, ll. 2188-2202, which, curiously enough, is in neither Michel's nor Meon's edition of the French Poem (in which l. 2184 of the E. version is immediately succeeded by l. 2203 of the same). Again, in Le Roman de la Rose, ll. 6603-6616, there is a definition of *Gentillesce*; but this passage is not in the Eng. version.

The original passage, to which both Chaucer and Jean de Meun were indebted, is one in Boethius, bk. iii. pr. 6; which Chaucer thus translates:--'For yif the name of gentillesse be referred to renoun and cleernesse of linage, than is gentil name but a foreine thing, that is to seyn, to hem that glorifyen hem of hir linage. For it semeth that gentillesse be a maner preysinge that comth of deserte of ancestres ... yif thou ne have no gentillesse of thy-self--that is to seyn, preyse that comth of thy deserte--foreine gentillesse ne maketh thee nat gentil.' And again, just below, in metre 6:--'On allone is fader of thinges.... Thanne comen alle mortal folk of noble sede; why noisen ye or bosten of youre eldres?' But we must not overlook a long passage near the end of Le Roman de la Rose, ll. 18807-19096, which Chaucer certainly also consulted. I quote some of these lines below.

1. With this first stanza compare R. Rose, 18881:--

'Quiconques tent a gentillece  
D'orguel se gart et de parece;  
Aille as armes, ou a l'estuide,  
Et de vilenie se vuide;  
Humble cuer ait, cortois et gent  
En tretous leus, vers toute gent.'

Two MSS., both written out by Shirley, and MS. Harl. 7333, all read:--'The first fader, and foundour (*or fynder*) of gentylesse.' This is wrong, and probably due to the dropping of the final *e* in the definite adjective *firste*. We must keep the phrase *firste stok*, because it is expressly repeated in l. 8.

The first line means--'With regard to, *or* As to the first stock (or source), who was the father of *gentillesse*.' The substantives *stok* and *fader* have *no verb* to them, but are mentioned as being the *subject* of the sentence.

3. The former *his* refers to *fader*, but the latter to *man*.

4. *Sewe*, follow. In a Ballad by King James the First of Scotland, printed at p. 54 of my edition of the Kingis Quair, the first five lines are a fairly close imitation of the opening lines of the present poem, and prove that King James followed a

MS. which had the reading *sewe*.

'Sen throu vertew encressis dignite,  
And vertew flour and rut [*root*] is of noblay,  
Of ony weill or quhat estat thou be,  
His steppis *sew*, and dreid thee non effray:  
Exil al vice, and folow trewth alway.'

Observe how his first, third, and fourth lines answer to Chaucer's fifth, second, and fourth lines respectively.

5. 'Dignitees apertienen ... to vertu'; Boeth. iii. pr. 4, l. 25.

7. *Al were he*, albeit he may wear; i. e. although he may be a bishop, king, or emperor.

8. *This firste stok*, i. e. Christ. In l. 12, *his heir* means mankind in general.

Compare Le Rom. de la Rose, 18819:--

'Noblece vient de bon corage,  
Car gentillece de lignage  
N'est pas gentillece qui vaille,  
Por quoi bonte de cuer i faille,  
Por quoi doit estre en li parans [*apparent*]  
La proece de ses parens  
Qui la gentillece conquistrent  
Par les travaux que grans i mistrent.  
Et quant du siecle trespasserent,  
Toutes lor vertus emporterent,  
Et lessierent as hoirs l'avoir;  
Que plus ne porent d'aus avoir.  
L'avoir ont, plus riens n'i a lor,  
Ne gentillece, ne valor,  
Se tant ne font que gentil soient  
Par sens ou par vertu qu'il aient.'

And cf. Dante, Purg. vii. 121-3, to which Ch. refers in his Wife of Bath's Tale (D 1128).

15. *Vyc-e* is dissyllabic; hence two MSS. turn it into *Vices*, and one even has *Vicesse*!

With this stanza compare part of the French quotation above, and compare Rom. Rose, 19064, &c.:--

'Mes il sunt mauvais, vilain nastre,  
Et d'autrui noblece se vantent;  
Il ne dient pas voir, ains mentent,  
Et le non [*name*] de gentillece emblent,  
Quant lor bons parens ne resemblent;' &c.

16. In MS. A. is this side-note, in a later hand:--

'Nam genus et proavos et quae non fecimus ipsi  
Vix ea nostra voco.'

20. This is a difficult line to obtain from the MSS. It is necessary to keep *heir* in the singular, because of *he* in l. 21. In MS. A., *mathe* clearly stands for *makethe*, i. e. *maketh*, as in nearly all the MSS. This gives us--That maketh his heir him that wol [*or can*] him queme. The change from *his heir him* to the more natural order *him his heir* is such a gain to the metre that it is worth while to make it.

#### XV. LAK OF STEDFASTNESSE.

In MS. Harl. 7333 is the following note, probably correct:--'This balade made Geffrey Chauuciers the Laureall Poete of Albion, and sent it to his souerain lorde kynge Rycharde the secoude, thane being in his Castell of Windesore.' In MS. T. is the heading:--'Balade Royal made by oure laural poete of Albyon in hees laste yeeres'; and above l. 22 is:--'Lenvoye to Kyng Richard.' In MS. F. it is simply headed 'Balade.' For another allusion to King Richard at Windsor, see note to Lenvoye to Scogan, l. 43.

The general idea is taken from Boethius, bk. ii. met. 8, which Chaucer thus translates:--'That the world with stable feith

varieth acordable chaunginges, that the contrarious qualitee of elements holden among hem-self aliaunce perdurable, ... al this acordaunce of thinges is bounden with love, that governeth erthe and see, and hath also commaundements to the hevenes. And yif this love slakede the brydeles, alle thinges that now loven hem to-gederes wolden maken a bataile continuely, and stryven to fordoon the fasoun of this worlde, the whiche they now leden in acordable feith by faire moevinges.... O weleful were mankinde, yif thilke love that governeth hevene governed youre corages!'

4. *Word and deed*; or read *Word and werk*, as in Harl. 7333 and T.

5. *Lyk*, alike; or read *oon*, one, as in Harl. and T. *Up so doun* is the old phrase, and common. Modern English has 'improved' it into *upside down*, where *side* has to mean 'top.'

10. *Unable*, not able, wanting in ability or strength.

21. Here the Bannatyne MS. inserts a spurious *fourth* stanza. It runs thus:--

'Falsheid, that sowld bene abhominable,  
Now is regeing, but reformatioun,  
Quha now gifis lergly ar maist dissavable,  
For vycis are the grund of sustentatioun;  
All wit is turnit to cavillatioun,  
Lawtie expellit, and al gentilnes,  
That all is loist for laik of steidfastnes.'

This is very poor stuff.

24, 25. *Suffre ... don*, suffer (to be) done; correct as being an old idiom. See my note to the Clerkes Tale, E 1098.

28. For *wed*, two MSS. have *drive*; a reading which one is glad to reject. It would be difficult to think of a more unfitting word.

#### XVI. LENVOY A SCOGAN.

There are but three MSS., all much alike. As to Scogan, see the Introduction. MSS. F. and P. have the heading--'Lenvoy de Chaucer a Scogan'; Gg. has--'Litera directa de Scogon per G. C.'

1, 2. These two lines are quite Dantesque. Cf. Purg. i. 47, 76; Inf. iii. 8:--'Son le leggi ... cosi rotte'; 'gli editti eterni ... guasti'; 'io eterno duro.'

3. The 'seven bright gods' are the seven planets. The allusion is to some great floods of rain that had fallen. Chaucer says it is because the heavenly influences are no longer controlled; the seven planets are allowed to weep upon the earth. The year was probably 1393, with respect to which we find in Stowe's Annales, ed. 1605, p. 495:--'In September, lightnings and thunders, in many places of England did much hurt, but esp[eci]ally in Cambridge-shire the same brent houses and come near to Tolleworke, and in the Towne it brent terribly. Such abundance of water fell in October, that at Bury in Suffolke the church was full of water, and at Newmarket it bare downe walles of houses, so that men and women hardly escaped drowning.' Note the mention of Michaelmas in l. 19, shewing that the poem was written towards the close of the year.

7. *Error*; among the senses given by Cotgrave for F. *erreur* we find 'ignorance, false opinion.' Owing to his ignorance, Chaucer is almost dead for fear; i. e. he wants to know the reason for it all.

9. *Fifte cercle*, fifth circle or sphere of the planets, reckoning from without; see note to Mars, l. 29. This fifth sphere is that of *Venus*.

14. *This deluge of pestilence*, this late pestilential flood. There were several great pestilences in the fourteenth century, notably in 1348-9, 1361-2, 1369, and 1375-6; cf. note to IV. 96. Chaucer seems to imply that the bad weather may cause another plague.

15. *Goddes*, goddess, *Venus*; here spoken of as the goddess of *love*.

16. *Rakelnesse*, rashness. The MSS. have *rekelnese*, *reklesnesse*, *reckelesnesse*; the first is nearly right. *Rakelnesse* is Chaucer's word, Cant. Tales, 17232 (H 283); five lines above, Phoebus blames his *rakel hond*, because he had slain his wife.

17. *Forbode is*; rather a forced rime to *goddes*; see p. 488 (note).

21. *Erst*, before. I accept Chaucer's clear evidence that his friend Scogan (probably Henry Scogan) was not the same person as the John (or Thomas) Scogan to whom various silly jests were afterwards attributed.

22. *To record*, by way of witness. *Record*, as Koch remarks, is here a sb., riming with *lord*; not the gerund *record-e*.

27. *Of four figure*, of our (portly) shape; see l. 31.

28. *Him*, i. e. Cupid. The Pepys MS. has *hem*, them, i. e. the arrows. Koch reads *hem*, and remarks that it makes the best

sense. But it comes to much the same thing. Cf. Parl. of Foules, 217, where some of Cupid's arrows are said to slay, and some to wound. It was the spear of Achilles that could both wound and cure; see Squi. Tale, F 240, and the note. Perhaps, in some cases, the arrow of Cupid may be supposed to cure likewise; but it is simpler to ascribe the cure to Cupid himself. Observe the use of *he* in ll. 24 and 26, and of *his* in ll. 25 and 26. Thynne has *hym*.

29. *I drede of*, I fear for thy misfortune.

30. *Wreche*, vengeance; distinct from *wrecche*.

31. 'Gray-headed and round of shape'; i. e. like ourselves. Cf. what Chaucer says of his own shape; C. T. Group B, 1890.

35. 'See, the old gray-haired man is pleased to rime and amuse himself.' For *ryme* (as in the three MSS.), the old editions have *renne*. This would mean, 'See, the old gray horse is pleased to run about and play.' And possibly this is right; for the O. F. *grisel* properly means a gray horse, as shewn in Godefroy's O. F. Dict.

36. *Mexcuse*, for *me excuse*, excuse myself. Cf. *mawreke*, Complaint to Pite, 11.

43. For *stremes*, Gg. has *wellis*; but the whole expression *stremes heed* is equivalent to *well*, and we have *which streme* in l. 45 (Koch).

In the MSS., the words *stremes heed* are explained by *Windsore* (Windsor), and *ende of whiche streme* in l. 45 by *Greenwich* (Greenwich); explanations which are probably correct. Thus the *stream* is the Thames; Chaucer was living, in a solitary way, at Greenwich, whilst Scogan was with the court at Windsor, much nearer to the source of favour.

47. *Tullius*. Perhaps, says Koch, there is an allusion to Cicero's Epist. vi. ad Caecinam. For myself, I think he alludes to his *De Amicitia*; see note to Rom. Rose, 5286.

#### XVII. LENVOY A BUKTON.

1. *Bukton*. Most old editions have the queer reading:--'My mayster. &c. whan of Christ our kyng.' Tyrwhitt was the first to correct this, and added:--'It has always been printed at the end of the *Book of the Duchesse*, with an &c. in the first line instead of the name of *Bukton*; and in Mr. Urry's edition the following most unaccountable note is prefixed to it--"This seems an Envoy to the Duke of Lancaster after his loss of *Blanch*." From the reference to the *Wife of Bathe*, l. 29, I should suppose this to have been one of our author's later compositions, and I find that there was a *Peter de Buketon*, the King's Escheator for the County of York, in 1397 (Pat. 20 R. II. p. 2, m. 3, ap. Rymer) to whom this poem, from the familiar style of it, is much more likely to have been addressed than to the Duke of Lancaster.' Julian Notary's edition is the only one that retains Bukton's name.

*My maister Bukton* is in the vocative case.

2. 'What is truth?' See John xviii. 38.

5. *Highte*, promised; by confusion with *heet* (A.S. *heht*).

8. *Eft*, again, a second time. This seems to assert that Chaucer was at this time a widower. Cf. C. T. 9103 (E 1227).

9. 'Mariage est maus liens,' marriage is an evil tie; Rom. de la Rose, 8871. And again, with respect to marriage--'Quel forsenerie [*witlessness*] te maine A cest torment, a ceste paine?' R. Rose, 8783; with much more to the same effect. Cf. Cant. Tales, Marchauntes Prologue (throughout); and Barbour's Bruce, i. 267.

18. Cf. 1 Cor. vii. 9, 28. And see Wife of Bath's Prol. D 154-160.

23. 'That it would be more pleasant for you to be taken prisoner in Friesland.' This seems to point to a period when such a mishap was not uncommon. In fact, some Englishmen were present in an expedition against Friesland which took place in the autumn of 1396. See the whole account in Froissart, Chron. bk. iv. cc. 77, 78. He tells us that the Frieslanders would not ransom the prisoners taken by their enemies; consequently, they could not exchange prisoners, and at last they put their prisoners to death. Thus the peculiar peril of being taken prisoner in Friesland is fully explained.

25. *Proverbes*, set of proverbs. Koch remarks--'*Proverbes* is rather curious, referring to a singular, but seems to be right, as *proverbe* would lose its last syllable, standing before a vowel.' Perhaps we should read *or proverbe*.

27. This answers to the modern proverb--'Let well alone.'

28. I. e. learn to know when you are well off. 'Half a loaf is better than no bread.' 'Better sit still than rise and fall' (Heywood). 'Better some of a pudding than none of pie' (Ray). In the Fairfax MS., the following rimed proverb is quoted at the end of the poem:--

'Better is to suffre, and fortune abyde,  
Than<sup>[292]</sup> hastely to clymbe, and sodeynly to slyde.'

The same occurs (says Hazlitt) at the end of Caxton's edition of Lydgate's Stans Puer ad Mensam; but does not belong to that poem.

29. The reference is to the Wife of Bathes Prologue, which curiously enough, is again referred to by Chaucer in the Marchauntes Tale, C. T. 9559 (E 1685). This reference shews that the present poem was written quite late in life, as the whole tone of it shews; and the same remark applies to the Marchauntes Tale also. We may suspect that Chaucer was rather proud of his Prologue to the Wife of Bathes Tale. Unquestionably, he took a great deal of pains about it.

#### XVIII. COMPLEYNT OF VENUS.

This poem has frequently been printed as if it formed a part of The Complaynt of Mars; but it is a separate poem, and belongs to a later period.

The Complaynt of Mars is an original poem; but the present poem is a translation, being partly adapted, and partly translated from three Balades by Sir Otes de Graunson (l. 82). The original Balades have been lately recovered by Dr. Piaget, and are printed below the text. See the Introduction.

It consists of three Ballads and an Envoy, and bears a strong resemblance, in metrical form, to the poem on Fortune, each Ballad having three stanzas of eight lines each, with a refrain. It differs from 'Fortune' only in the arrangement of the rimes, which occur in the order *a b a b b c c b*, instead of (as in Fortune) in the order *a b a b b c b c*. One rime (in *-aunce*) occurs in the second Ballad as well as in the first; but this is quite an accidental detail, of no importance. It must be remembered that the metre was not chosen by Chaucer, but by Graunson. The Envoy, which alone is original, consists of ten lines, rimed *a a b a a b b a a b*. This arrangement is very unusual. See further in the note to l. 82.

In the MSS. T. and A. we have notes of some importance, written by Shirley. T. has:--'The Complaynt of Venus. And following begynne the a balade translated out of frenshe in-to englisshe by Chaucier, Geffrey; the frenshe made sir Otes de Grauntsome, knight Savosyen.' A. has:--'Here begynne the a balade made by that worthy Knight of Savoye in frenshe, calde sir Otes Graunson; translated by Chauciers.' At the end of the copy in T. is:--'Hit is sayde that Graunsome made this last balade for Venus, resembled to my lady of york; aunswering the complaynt of Mars.' We certainly find that Chaucer has materially altered the first of the three Balades; so perhaps he wished to please his patron. But the title (probably *not* Chaucer's) is a bad one. See the Introduction. Cf. note to l. 73.

1. We must suppose Venus, i. e. the lady, to be the speaker. Hence the subject of the first Ballad is the worthiness of the lover of Venus, in another word, of *Mars*; indeed, in Julian Notary's edition, the poem is headed 'The Compleint of Venus for Mars.' But Mars is merely to be taken as a general type of true knighthood.

I have written the general subject of each Ballad at the head of each, merely for convenience. The subjects are:--(1) The Lover's worthiness; (2) Disquietude caused by Jealousy; (3) Satisfaction in Constancy. We thus have three movements, expressive of Admiration, Passing Doubt, and Reassurance.

The lady here expresses, when in a pensive mood, the comfort she finds in the feeling that her lover is worthy; for every one praises his excellence.

9. This portrait of a worthy knight should be placed side by side with that of a worthy lady, viz. Constance. See Man of Law's Tale, B 162-8.

11. *Wold*, willed. The later E. *would* is dead, as a past participle, and only survives as a past tense. It is scarce even in Middle English, but occurs in P. Plowman, B. xv. 258--'if God hadde *wolde* [better *wold*] hym-selue.' See also Leg. Good Women, 1209, and note.

22. *Aventure*, luck; in this case, good luck.

23. Here is certainly a false rime; Chaucer nowhere else rimes *-oure* with *-ure*. But the conditions under which the poem was written were quite exceptional (see note to l. 79); so that this is no proof that the poem is spurious. There is a false rime in Sir Topas, Group B, l. 2092 (see my note).

25. In this second Ballad or Movement, an element of disturbance is introduced; jealous suspicions arise, but are put aside. Like the third Ballad, it is addressed to Love, which occurs, in the vocative case, in ll. 25, 49, and 57.

The lady says it is but suitable that lovers should have to pay dearly for 'the noble thing,' i. e. for the valuable treasure of having a worthy lover. They pay for it by various feelings and expressions of disquietude.

26. *Men*, one; the impersonal pronoun; quite as applicable to a woman as to a man. Cf. F. *on*.

31. The French text shews that we must read *Pleyne*, not *Pleye*; besides, it makes better sense. This correction is due to Mr. Paget Toynbee; see his Specimens of Old French, p. 492.

33. 'May Jealousy be hanged, for she is so inquisitive that she would like to know everything. She suspects everything, however innocent.' Such is the general sense.

37. The final *e* in *lov-e* is sounded, being preserved from elision by the caesura. The sense is--'so dearly is love purchased in (return for) what he gives; he often gives inordinately, but bestows more sorrow than pleasure.'

46. *Nouncerteyn*, uncertainty; as in Troilus, i. 337. A parallel formation to *nounpower*, impotence, which occurs in Chaucer's tr. of Boethius, bk. iii. pr. 5, l. 14.

49. In this third Ballad, Venus says she is glad to continue in her love, and contemns jealousy. She is thankful for her good fortune, and will never repent her choice.

50. *Lace*, snare, entanglement. Chaucer speaks of the *lace of love*, and the *lace of Venus*; Kn. Tale, 959, 1093 (A 1817, 1951).

52. *To lete of*, to leave off, desist.

56. All the MSS. read *never*; yet I believe it should be *nat* (not).

62. 'Let the jealous (i. e. Jealousy) put it to the test, (and so prove) that I will never, for any woe, change my mind.'

69. *Wey*, highroad. *Wente*, footpath.

70. The reading *ye*, for *I*, is out of the question; for *herte* is addressed as *thou*. So in l. 66, we must needs read *thee*, not *you*.

73. *Princess*. As the MSS. vary between *Princesse* and *Princes*, it is difficult to know whether the Envoy is addressed to a *princess* or to *princes*. It is true that Fortune seems to be addressed to three princes collectively, but this is unusual, and due to the peculiar form of that Envoy, which is supposed to be spoken by *Fortune*, not by the author. Moreover, the MSS. of Fortune have only the readings *Princes* and *Princis*; not one of them has *Princesse*.

The present case seems different. Chaucer would naturally address his Envoy, in the usual manner, to a single person. The use of *your* and *ye* is merely the complimentary way of addressing a person of rank. The singular number seems implied by the use of the word *benignitee*; 'receive this complaint, addressed to your benignity in accordance with my small skill.' *Your benignity* seems to be used here much as we say *your grace*, *your highness*, *your majesty*. The plural would (if this be so) be *your benignitees*; cf. Troil. v. 1859. There is no hint at all of the plural number.

But if the right reading be *princess*, we see that Shirley's statement (see p. 560, l. 6) should rather have referred to Chaucer, who may have produced this adaptation at the request of 'my lady of York.' Princesses are usually scarce, but 'my lady of York' had the best of claims to the title, as she was daughter to no less a person than Pedro, king of Spain. She died in 1394 (Dugdale's Baronage, ii. 154; Stowe's Annales, 1605, p. 496); and this Envoy may have been written in 1393.

76. *Eld*, old age. See a similar allusion in Lenvoy to Scogan, 35, 38.

79. *Penaunce*, great trouble. The great trouble was caused, not by Chaucer's having any difficulty in finding rimes (witness his other Ballads), but in having to find rimes, to translate somewhat closely, and yet to adapt the poem in a way acceptable to the 'princess,' all at once. See further in the Introduction.

Chaucer's translation of the A B C should be compared; for there, in every stanza, he begins by translating rather closely, but ends by deviating widely from the original in many instances, merely because he wanted to find rimes to words which he had already selected.

Moreover, the difficulty was much increased by the great number of lines ending with the same rime. There are but 8 different endings in the 72 lines of the poem, viz. 6 lines ending in *-ure*, *-able*, *-yse*, and *-ay*, and 12 in *-aunce*, *-esse*, *-ing*, and *-ente*. In the Envoy, Chaucer purposely limits himself to 2 endings, viz. *-ee* and *-aunce*, as a proof of his skill.

81. *Curiositee*, i. e. intricacy of metre. The line is too long. I would read *To folwe in word the curiositee*; and thus get rid of the puzzling phrase *word by word*, which looks like a gloss.

82. *Graunson*. He is here called the flower of the poets of France. He was, accordingly, not an Englishman. According to Shirley, he was a knight of Savoy, which is correct. Sir Oto de Graunson received an annuity of PS126 13s. 4d. from Richard II., in November, 1393, for services rendered; see the mention of him in the Patent Rolls, 17 Rich. II., p. 1, no. 339, sixth skin; printed in Furnivall's Trial Forewords, p. 123. It is there expressly said that his sovereign *seigneur* was the Count of Savoy, but he had taken an oath of allegiance to the king of England. The same Graunson received a payment from Richard in 1372, and at other times. See the article by Dr. Piaget referred to in the Introduction.

#### XIX. THE COMPLAINT TO HIS EMPTY PURSE.

The date of the Envoy to this Poem can be determined almost to a day. Henry IV. was received as king by the parliament, Sept. 30, 1399. Chaucer received his answer, in the shape of an additional grant of forty marks yearly, on Oct. 3 of the same year. Consequently, the date of the Envoy is Sept. 30 or Oct. 1 or 2 in that year. It is obvious that the poem itself had been written (perhaps some time) beforehand; see note to l. 17. As far as we know, the Envoy is Chaucer's last work.

A somewhat similar complaint was addressed to the French king John II. by G. de Machault in 1351-6; but it is in short rimed lines; see his works, ed. Tarbe, p. 78. But the real model which Chaucer had in view was, in my opinion, the Ballade by Eustache Deschamps, written in 1381, and printed in Tarbe's edition, at p. 55.

This Ballade is of a similar character, having three stanzas of eight lines each, with a somewhat similar refrain, viz. 'Mais de paier n'y scay voie ne tour,' i. e. but how to pay I know therein no way nor method. It was written on a similar

occasion, viz. after the death of Charles V. of France, and the accession of Charles VI., who had promised Deschamps a pension, but had not paid it. Hence the opening lines:--

'Dieux absoille le bon Roy trespasse!  
Et Dieux consault celui qui est en vie!  
Il me donna rente le temps passe  
A mon vivant; laquelle je n'ay mie.'

The Envoy has but six lines, though the stanzas have eight; similarly, Chaucer's Envoy has but five lines (rimed *a a b b a*), though the stanzas have seven. Chaucer's Envoy is in a *very* unusual metre, which was copied by the author of the Cuckoo and the Nightingale.

The Title, in MS. F. is--'The Complaynt of Chaucer to his Purse.' In Caxton's print, it is--'The compleint of Chaucer vnto his empty purse.' In MS. P.--'La Compleint de Chaucer a sa Bourse voide.' MS. Harl. has--'A supplicacion to Kyng Richard by chaucier.' The last of these, written by Shirley, is curious. If not a mere mistake, it seems to imply that the Complaint was first prepared before king Richard was deposed, though, by means of the Envoy, it was addressed to his successor. However, this copy of Shirley's gives the Envoy; so it may have been a mere mistake. Line 23 is decisive; see note below.

I remark here, for completeness' sake, that this poem has sometimes been ascribed to Hoccleve; but, apparently, without any reason.

4. Koch remarks, that the Additional MS. 22139, which alone has *That*, is here superior to the rest; and he may be right. Still, the reading *For* is quite intelligible.

8. *This day*. This hints at impatience; the poet did not contemplate having long to wait. But we must take it in connexion with l. 17; see note to that line.

10. *Colour*; with reference to golden coins. So also in the Phisiciens Tale (C. T. 11971, or C 37), the golden colour of Virginia's hair is expressed by--

'And Phebus dyed hath hir tresses grete  
Lyk to the stremes of his burned hete.'

11. Four MSS., as well as the printed copies, read *That of yelownesse, &c.*; and this may very well be right. If so, the scansion is:--That of yel | ownes | se had | de nev | er pere. MS. Harl. 2251 has *That of yowre Ielownesse*, but the *yowre* is merely copied in from l. 10.

12. *Stere*, rudder; see Man of Lawes Tale, B 448, 833.

17. *Out of this toune*. This seems to mean--'help me to retire from London to some cheaper place.' At any rate, *toune* seems to refer to some large town, where prices were high. From the tone of this line, and that of l. 8, I should conclude that the poem was written on some occasion of special temporary difficulty, irrespectively of general poverty; and that the *Envoy* was hastily added afterwards, without revision of the poem itself. (I find that Ten Brink says the same.) Compare Thackeray's Carmen Lillense.

19. 'That is, I am as bare of money as the tonsure of a friar is of hair'; Bell.

22. *Brutes Albioun*, the Albion of Brutus. *Albion* is the old name for England or Britain in the histories which follow Geoffrey of Monmouth and profess to give the ancient history of Britain before the coming of the Romans. See Layamon's Brut, l. 1243; Higden's Polychronicon, bk. i. c. 39; Fabyan's Chronicle, ed. Ellis, pp. 1, 2, 7. According to the same accounts, Albion was first reigned over by Brutus, in English spelling *Brute*, a descendant of Aeneas of Troy, who arrived in Albion (says Fabyan) in the eighteenth year of Eli, judge of Israel. Layamon's poem is a translation from a poem by Wace, entitled Brut; and Wace borrowed from Geoffrey of Monmouth. See *Brute* (2) in the New E. Dict.

23. This line makes it certain that the king meant is Henry IV.; and indeed, the title *conquerour* in l. 21 proves the same thing sufficiently. 'In Henry IV's proclamation to the people of England he founds his title on *conquest, hereditary right, and election*; and from this inconsistent and absurd document Chaucer no doubt took his cue'; Bell.

## XX. PROVERBS.

The titles in the MSS. are: Ad. Prouerbe; F. Proverbe of Chaucer; Ha. Prouerbe of Chaucers.

Each proverb takes the form of a question or objection, in two lines, followed by an answer in two lines more.

There is a fair copy of them (but not well spelt) in the black-letter edition of 1561, fol. cccxl. They there appear without the addition of fourteen unconnected lines (not by Chaucer) which have been recklessly appended to them in modern editions. The title in ed. 1561 is--'A Prouerbe agaynst couitise and negligence.'

For the metre, compare the Envoy to a Ballad by Deschamps, ed. Tarbe, pp. 23, 24.

7. At the head of a Ballad by Deschamps, ed. Tarbe, i. 132, is the French proverb--'Qui trop embrasse, mal estraint.' Cotgrave, s.v. *embrasser*, has: *Trop embrasser; et peu estraigner*, to meddle with more business than he can wield; to have too many irons in the fire; to lose all by coveting all.'

But the most interesting point is the use of this proverb by Chaucer elsewhere, viz. in the Tale of Melibeus, Group B, 2405--'For the proverbe seith, he that to muche embraceth, distreyneth litel.' It is also quoted by Lydgate, in his description of the Merchant in the Dance of Machabre.

7. *Embrace* must be read as *embrac'*, for the rime. Similarly, Chaucer puts *gras* for *grac-e* in Sir Thopas (Group B, l. 2021).

#### XXI. BALADE AGAINST WOMEN UNCONSTANT.

5. *In a place*, in one place. In the New E. Dictionary, the following is quoted from Caxton's print of *Geoffroi de la Tour*, leaf 4, back:--'They satte att dyner in a hall and the quene in another.'

7. From Machault, ed. Tarbe, p. 56 (see p. 88 above):--'Qu'en lieu de bleu, Dame, vous vestez vert'; on which M. Tarbe has the following note:--'*Bleu*. Couleur exprimant la sincerite, la purete, la constance; le *vert*, au contraire, exprimait les nouvelles amours, le changement, l'infidelite; au lieu de bleu se vetir de vert, c'était avouer que l'on changeait d'ami.' Blue was the colour of constancy, and green of inconstancy; see Notes to Anelida, l. 330; and my note to the Squire's Tale, F 644.

In a poem called *Le Remede de Fortune*, Machault explains that *pers*, i. e. *blue*, means loyalty; *red*, ardent love; *black*, grief; *white*, joy; *green*, fickleness; *yellow*, falsehood.

8. Cf. James i. 23, 24; and see *The Marchantes Tale* (Group E, ll. 1582-5).

9. *It*, i. e. the transient image; relative to the word *thing*, which is implied in *no-thing* in l. 8.

10. Read *far'th, ber'th*; as usual in Chaucer. So *turn'th* in l. 12.

12. Cf. 'chaunging as a vane'; *Clerkes Tale*, E 996.

13. *Sene*, evident; A.S. *ge-sene, ge-syne*, adj., evident, quite distinct from the pp. of the verb, which appears in Chaucer as *seen* or *yseen*. Other examples of the use of this adjective occur in *ysene*, C. T. Prol. 592; C. T. 11308 (*Frank. Tale*, F 996); *sene*, *Compl. of Pite*, 112; *Merciless Beauty*, 10.

15. *Brotelnesse*, fickleness. Cf. 'On *brotel* ground they bilde, and *brotelnesse* They finde, whan they wene *sikernesne*,' with precisely the same rime, *Merch. Tale*, 35 (E 1279).

16. *Dalyda*, Delilah. It is *Dalida* in the *Monkes Tale*, Group B, 3253; but see *Book of the Duchesse*, 738.

*Creseide*, the heroine of Chaucer's *Troilus*.

*Candace*, hardly for *Canace*; see note to *Parl. of Foules*, 288. Rather, it is the queen Candace who tricked Alexander; see *Wars of Alexander*, ed. Skeat, p. 264; *Gower, Conf. Amant*, ii. 180.

18. *Tache*, defect; cf. P. *Plowman*, B. ix. 146. This is the word which best expresses the sense of *touch* (which Schmidt explains by *trait*) in the famous passage--'One *touch* of nature makes the whole world kin'; *Shak. Troil.* iii. 3. 175. I do not assert that *touch* is an error for *tache*, though even that is likely; but I say that the context shews that it is used in just the sense of *tache*. The same context also entirely condemns the forced sense of the passage, as commonly misapplied. It is somewhat curious that *touchwood* is corrupted from a different *tache*, which had the sense of dried fuel or tinder.

*Arace*, eradicate; precisely as in VI. 20, q. v.

19. Compare the modern proverb--'She has two strings to her bow.'

20. *Al light for somer*; this phrase begins l. 15 of the Canon's *Yeoman's Prologue*, Group G, 568; and the phrase *wot what I mene* occurs again in C. T., Group B, 93. This allusion to the wearing of light summer garments seems here to imply wantonness or fickleness. *Canacee* in the *Squi. Tale* was arrayed lightly (F 389, 390); but she was taking a walk in her own park, attended by her ladies. *Skelton* has, 'he wente so all for somer lyghte'; *Bowge of Courte*, 355; and again, in *Philip Sparowe*, 719, he tells us that *Pandarus* won nothing by his help of *Troilus* but 'lyght-for-somer grene.' It would seem that green was a favourite colour for summer garments.

#### XXII. AN AMOROUS COMPLEINT (COMPLEINT DAMOURS).

There are three MS. copies of this poem, viz. in MSS. F., B., and Harl. 7333. See remarks upon these in the Introduction, p. 89.

1. In *Troil.* iv. 516, the parallel line is--'Of me, that am the wofulleste wight'; where *wofullest-e* has four syllables. Chaucer constantly employs *sorwe* or *sorw* so as to occupy the time of a monosyllable; hence the right reading in this case is *sorw'fullest-e*, with final *-e*. See also *Troil.* ii. 450--'So as she was the ferfullest wight.' And 'Bicomen is the sorwefulleste man'; *Cant. Tales*, E 2098.

3. *Recoverer*, recovery, cure; answering to O.F. *recovrier*, sb. succour, aid, cure, recovery; see examples in La Langue et la Litterature Francaise, by Bartsch and Horning, 1887. Gower uses *recoverir* in a like sense; ed. Pauli, i. 265. In Specimens of English, ed. Morris and Skeat, pt. ii. p. 156, l. 394, *recouerer* may likewise mean 'succour'; and the whole line may mean, 'they each of them cried for succour (to be obtained) from the Creator.'

6. Cf. Sect. VI. l. 53:--'So litel rewthe hath she upon my peyne.'

7. Cf. Sect. VI. l. 33:--'That, for I love hir, sleeth me giltelees.' So also Frank. Ta. F 1322:--'Er ye me sleen bycause that I yow love.'

12. *Spitous*, hateful. The word in Chaucer is usually *despitous*; see Prol. 516, Cant. Ta. A 1596, D 761, Troil. ii. 435, v. 199; but *spitously* occurs in the Cant. Tales, D 223. Trevisa translates *ignominiosa seruitute* by 'in a *dispitous* bondage'; Higden's Polychron. v. 87. The sense is--'You have banished me to that hateful island whence no man may escape alive.' The allusion is to the isle of Naxos, here used as a synonym for a state of hopeless despair. It was the island in which Ariadne was left, when deserted by Theseus; and Chaucer alludes to it at least thrice in a similar way: see C. T. Group B, 68, Ho. of Fame, 416, Legend of Good Women, 2163.

14. *This have I*, such is my reward. *For*, because.

16. Another reading is--'If that it were a thing possible to do.' In that case, we must read *possibl'*, with the accent on *i*.

17. Cf. Sect. VI. l. 94:--'For ye be oon the worthiest on-lyve.'

19. Cf. Sect. VI. l. 93:--'I am so litel worthy.'

24, 25. Cf. X. 7, and the note (p. 544).

28. Perhaps corrupt; it seems to mean--'All these things caused me, in that (very state of despair), to love you dearly.'

31. The insertion of *to* is justified by the parallel line--'And I my deeth to yow wol al forgive'; VI. 119.

36, 37. Perhaps read--'And sithen I am of my sorwe the cause, And sithen I have this,' &c.; as in MSS. F. and B.

43. Perhaps read--'So that, algates, she is verray rote'; as in F. B.

45. Cf. C. T. 11287 (F 975):--'For with a word ye may me sleen or save.'

52. *As to my dome*, in my judgment, as in V. 480; and see Troil. iv. 386, 387.

54. Cf. 'why! the world may dure'; V. 616.

55. *Bihynde*, in the rear, far away; cf. VI. 5.

57. The idea is the same as in the Compl. of Mars, ll. 264-270.

62. See l. 10 above.

70, 71. Cf. C. T. 11625 (F 1313)--'And lothest wer of al this world displese.'

72. Compare the description of Dorigen, C. T. 11255-66 (F 943-54). We have similar expressions in Troil. iii. 1501:--'As wisly verray God my soule save'; and in Legend of Good Women, 1806:--'As wisly Iupiter my soule save.' And see XXIII. 4.

76. Chaucer has both *pleyne unto* and *pleyne on*; see C. T., Cler. Tale, Group E, 97; and Pard. Tale, Group C, 512.

77. Cf. Troil. iii. 1183, and v. 1344:--'Foryeve it me, myn owne swete herte.'

79. Cf. Troil. iii. 141--'And I to ben your verray humble trewe.'

81. 'Sun of the bright and clear star'; i. e. source of light to the planet Venus. The 'star' can hardly be other than this bright planet, which was supposed to be auspicious to lovers. Cf. Troil. v. 638:--'O sterre, of which I lost have al the light.' Observe that MSS. F. and B. read *over* for *of*; this will not scan, but it suggests the sense intended.

82. *In oon*, in one state, ever constant; C. T., E 602. Cf. also Troil. iii. 143:--'And ever-mo desire *freshly newe* To serven.'

83. So in Troil. iii. 1512:--'For I am thyn, by god and by my trouthe'; cf. Troil. iii. 120.

85. See Parl. of Foules, 309, 310, whence I supply the word *ther*. These lines in the Parl. of Foules may have been borrowed from the present passage, i. e. if the 'Amorous Complaynt' is the older poem of the two, as is probable. In any case, the connexion is obvious. Cf. also Parl. Foules, 386.

87. Cf. Parl. Foules, 419:--'Whos I amal, and ever wol her serve.'

*Shal*, shall be; as in l. 78 above, and in Troil. iii. 103; cf. Kn. Tale, 286 (A 1144), and note to VI. 86.

90, 91. Cf. Kn. Tale, 285, 286 (A 1143, 1144); Parl. Foules, 419, 420. All three passages are much alike.

#### XXIII. A BALADE OF COMPLEYNT.

1. Cf. Troil. iii. 104:--'And thogh I dar ne can unto yow pleyne.'

4. See note to XXII. 72, and l. 8 below.

13, 14. Cf. VI. 110, 111.

16. *Dyt-e*, ditty (dissyllabic); see Ho. of Fame, 622. It here rhymes with *despyte* and *plyte*. In the Cant. Tales the usual forms are *despyt* and *plyt-e* respectively, but *despyt-e* may here be taken as a dative case.

20. *Hertes lady*; see VI. 60. *Dere* is the best reading, being thus commonly used by Chaucer as a vocative. If we retain the MS. reading *here*, we must insert a comma after *lady*, and explain *I yow beseche ... here* by 'I beseech you to hear.'

\* \* For Errata and Addenda, see p. lxiv.

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## NOTES.

[1] See Rot. Claus. 3 Edw. I., and Kirkpatrick's History of Religious Orders in Norwich, pp. 109, 113. (The Athenaeum, Nov. 25, 1876; p. 688.)

[2] Rolls of Parliament, i. 234, 448.

[3] For authorities, see Riley's Memorials of London, pp. xxxiii, xxxiv.

[4] See The Athenaeum, Nov. 19, 1893, p. 704.

[5] Life-Records of Chaucer (Chaucer Soc.), p. 128; The Athenaeum, Jan. 29, 1881, p. 165. From membrane 17 of the Fine Roll, 4 Edw. II.; Parliamentary Writs, vol. ii. pt. 2. p. 30.

[6] The same, p. 126; from mem. 13 of the Coram Rege Roll of Hilary, 19 Edw. II. (1326).

[7] Riley, Mem. London, p. xxxiii.

[8] From Richard Chaucer's will (below); see p. xiv.

[9] Inferred from law-proceedings (below); and cf. note 5, above. Thomas Stace was appointed collector of customs on wine at Ipswich in 1310; Parl. Writs, vol. ii. pt. 2.

[10] Thomas Heyroun, by his will dated April 7, 1349, and proved in the Hustings Court of the City of London, appointed his brother [i. e. his half-brother], John Chaucer, as his executor. In July of the same year, John Chaucer, by the description of 'citizen and vintner, executor of the will of my brother Thomas Heyroun,' executed a deed relating to some lands. See Morris's Chaucer, i. 93, or Nicolas, Life of Chaucer, Note A; from the Records of the Hustings Court, 23 Edw. III.

[11] In December, 1324, Richard and Mary Chaucer declared that they had 'remained in full and peaceful possession of the said wardship [of John Chaucer] for a long while, namely, *for one year*.' See Life-Records (as in note 5), p. 126.

[12] Riley, Mem. London, p. xxxiii.

[13] Placitorum Abbreviatio, temp. Ric. I.--Edw. II., 1811; p. 354, col. 2; The Athenaeum, Jan. 29, 1881, p. 165.

[14] I. e. Laurence, the man of Geoffrey Stace.

[15] They did not really succeed in this; it was disproved.

[16] As they were trying to make out a case, it is clear that John Chaucer was still *just under twelve* on Dec. 3, 1324, when they abducted him.

[17] Rolls of Parliament, ii. 14. Mr. Rye prints 'nulson' in place of 'unkore.'

[18] See the Calendar of Wills in the Hustings Court, by R.R. Sharpe, vol. i. p. 591.

[19] Here Sir H. Nicolas inserts '13th of July,' which I do not understand. His own Chronology of History correctly tells us that the day of St. Thomas the Martyr is Dec. 29, which in 1349 fell on Tuesday. The Monday after it was Jan. 4, 1350; the 23rd year of Edw. III. ended Jan. 24, 1350.

[20] Hustings Roll, Guildhall; see The Athenaeum, Dec. 13, 1873, p. 772; The Academy, Oct. 13, 1877, p. 364. The joint names of John and Agnes Chaucer occur in 1354, and later, in 1363 and 1366.

[21] See below, under the date 1381; and The Athenaeum, Nov. 29, 1873, p. 698; Dec. 13, 1873, p. 772.

[22] Timbs, Curiosities of London, p. 815.

[23] See a document printed in full in The Academy, Oct. 13, 1877, p. 364.

[24] Rymer's Foedera, vol. ii. pt. iv. p. 23.

[25] Original Writs of Privy Seal in the Rolls House (Nicolas).

[26] Riley; Memorials of London, p. xxxiii.

- [27] See *The Athenaeum*, Dec. 13, 1873, p. 772; Nov. 19, 1892, p. 704; and *The Academy*, Oct. 13, 1877, p. 364. Perhaps his father's death enabled Chaucer to marry; he was married in 1366, or earlier.
- [28] 'Bartholomeus atte chapel, ciuis et vinitarius Londinie, et Agnes, uxor eius, ac uxor quondam Johannis Chaucer, nuper ciuis et vinitarii dicte ciuitatis.'--Communicated to *The Academy* (as in note 27) by W. D. Selby.
- [29] It is needless to multiply instances. Dante speaks of 35 years as being 'the middle of life's journey'; and Jean de Meun (*Le Testament*, ed. Meon, iv. 9) says that a man flourishes till he is 30 or 40 years old; after which he does nothing but languish (*ne fait que langorir*).
- [30] *Life-Records of Chaucer*, p. 97 (*Chaucer Soc.*); *Fortnightly Review*, Aug. 15, 1866.
- [31] Johnes, tr. of Froissart, bk. i. c. 206.
- [32] The same, c. 207.
- [33] Certainly not Retiers, near Rennes, in Brittany, more than 200 miles on the other side of Paris, as suggested by Sir H. Nicolas. Froissart mentions 'Rhetel' expressly. 'Detachments from the [English] army scoured the country.... Some of them went over the whole country of Rhetel;' bk. i. c. 208.
- [34] *The Athenaeum*, Nov. 22, 1873; p. 663. From the *Wardrobe Book*, 63/9, in the Record Office.
- [35] He was lodging at Guillon, in Burgundy, from Ash-Wednesday (Feb. 18) until Mid-lent (March 12); Fr. bk. i. c. 210.
- [36] This is well worth notice; it shews that it took several days to travel to Canterbury, even for a king who was anxious to return to his own land. In Froissart, bk. iv. c. 118, is an account of two knights who stopped at the same places. See *Temp.* Preface to the *Cant. Tales*, by F. J. Furnivall, p. 129.
- [37] Johnes, tr. of Froissart, bk. i. c. 213.
- [38] Johnes, tr. of Froissart, bk. i. c. 213. The Wyf of Bathe (see *Cant. Tales*, ProL. 465) once went on a pilgrimage to Boulogne. Chaucer probably did the same, viz. in the last week of October, 1360.
- [39] Exchequer, Q. R. *Wardrobe Accounts*, 39/10; *Life-Records*, p. xvii.
- [40] Rot. Pat. 40 Edw. III. p. 2, membrane 30. The title 'domicella camerae' implies that she was married; N. and Q., 8 S., iii. 355.
- [41] Issue Rolls of the Exchequer, Mich., 42 Edw. III.; Nicolas, Note DD.
- [42] This exception is incorrect. In the Issue Roll of Thomas de Brantingham, (for 1370), p. 359, it is noted that Philippa Chaucer received 10 marks (i. e. for the whole year), on Nov. 7, 1370.
- [43] Here Nicolas inserts 'like herself'; this assumes her identity with 'Philippe Chausy,' which seems to be right; see p. xxi.
- [44] Issue Rolls of the Exchequer; Roll for Easter, 10 Ric. II.; Issue Roll, Mich., 44 Edw. III.; ed. Devon, 1835; p. 359.
- [45] Writ of Privy Seal, dated March 10, 43 Edw. III., 1369. It mentions Philippa Chaucer, 'damoiselle,' and Philippa Pykart, 'veilleresse.' See Nicolas, *life of Chaucer*, Note EE.
- [46] *The Athenaeum*, Nov. 22, 1873; p. 663.
- [47] Register of John of Gaunt, vol. i. fol. 159*b*; *Notes and Queries*, 7 Ser., v. 289; *Trial-Forewords*, p. 129.
- [48] The same, vol. i. fol. 195*b*; N. and Q., 7 S., v. 289.
- [49] The same, fol. 90; N. and Q. (as above).
- [50] Issue Roll, Easter, 50 Edw. III.; N. and Q. (as in note 48).
- [51] Register of John of Gaunt, vol. ii. foll. 33*b*, 49, 61; Nicolas, Note DD.
- [52] Issue Roll, Mich., 8 Ric. II., Sept. 20.
- [53] Rymer's *Foedera*, new ed.; vol. iii. p. 829. (G.)
- [54] Issue Rolls of the Exchequer; Michaelmas, 42 Edw. III. (1367); Easter, 42 Edw. III. (1368); see Nicolas, Notes B and C. On Nov. 6, 1367, it is expressly noted that he received his pension himself (*per manus proprias*).
- [55] Issue Rolls; Michaelmas, 43 Edw. III. (Nicolas.)
- [56] Rymer's *Foedera*; vol. iii. p. 845. The names of many of those who accompanied the Duke are printed in the same volume, pp. 842-4; but the name of Chaucer is not among them.

- [57] The Athenaeum, Nov. 29, 1873; p. 698. Exch. L. T. R. Wardrobe, 43 Edw. III. Box A. no. 8. (Ch. Soc., Trial-Forewords, p. 129).
- [58] Exch. Q. R. Wardrobe, 64/3; leaf 16, back. See The Athenaeum, Nov. 22, 1873, p. 663. A similar entry occurs in 1372; and again in 1373.
- [59] Exch. Q. R. Wardrobe, 40/9. (Ch. Soc., Trial-Forewords, p. 129).
- [60] Rot. Pat. 44 Edw. III. p. 2. m. 20. (G.)
- [61] Issue Rolls of Thomas de Brantingham, 44 Edw. III., ed. F. Devon, 1835; p. 289.
- [62] The same; p. 19.
- [63] Issue Rolls, 45-47 Edw. III.
- [64] The Athenaeum, Nov. 22, 1873; p. 663.
- [65] Rot. Franc. 46 Edw. III. m. 8. (G.) See Rymer's Foedera, new edition, vol. iii. p. 964.
- [66] Issue Roll, Michaelmas, 47 Edw. III., 1373. See Nicolas, Note D. In this document Chaucer is called 'armiger.'
- [67] Issue Roll, Michaelmas, 48 Edw. III., 1374. See Nicolas, Note E. The Foreign Accounts, 47 Edw. III. roll 3, include Chaucer's accounts for this journey from Dec. 1, 1372, to May 23, 1373.
- [68] The same.
- [69] Much of Sir H. Nicolas's argument against this reasonable supposition is founded on the assertion that Chaucer was 'not acquainted with Italian'; which is now known to be the reverse of the truth. He even urges that not a single Italian word occurs in Chaucer's writings, whereas it would have been absurd for him to use words which his readers could not understand. Nevertheless, we find mention of a '*ducat* in Venyse'; Ho. Fame, 1348.
- [70] Rot. Pat., 48 Edw. III., p. i. m. 20. (G.) See Rymer's Foedera, new ed. vol. iii. p. 1001.
- [71] Writ of Privy Seal (in French); 18 Apr. 1 Ric. II. (1378); see Nicolas, Note K.
- [72] Memorials of London, ed. Riley, p. 377. See SS 26 below, p. xxxviii.
- [73] Rot. Pat., 48 Edw. III., p. 1. m. 7, in Turri Londinensi; see Foedera, new ed. vol. iii. p. 1004. (G.)
- [74] Rot. Pat., 49 Edw. III., p. 2. m. 8.
- [75] Calendarium Inquisitionum post Mortem, 46 Edw. III. no. 58.
- [76] Rot. Claus., 1 Ric. II., m. 45. (G.) The petition, in French, is printed in full in Liber Custumarum, ed. Riley, ii. 466.
- [77] Rot. Pat. 49 Edw. III., p. 2. m. 4. (G.) Calend. Inquis. post Mortem, 49 Edw. III., part 2, no. 40. A solidate of land is supposed to be a quantity of land (Blount suggests 12 acres) yielding 1s. of yearly rent. *Sole* means 'a pond'; see Pegge's Kenticisms. Soles is the name of a manor in Bonnington, not far from Chillenden, about half-way between Canterbury and Deal.
- [78] Issue Roll, Mich., 50 Edw. III.
- [79] Receiver's Accounts in the Office of the Duchy of Lancaster, from Mich. 1376 to Mich. 1377; see Nicolas, Note F.
- [80] Rot. Pat., 50 Edw. III., p. i. m. 5. (G.)
- [81] Issue Roll, Mich., 51 Edw. III.; see Nicolas, Note G.
- [82] Rot. Franc., 51 Edw. III., m. 7. (G.)
- [83] Issue Roll, Mich., 51 Edw. III.; see Nicolas, Note H.
- [84] Issue Roll, Easter, 51 Edw. III.; Nicolas, Note I; Trial-Forewords, p. 131.
- [85] Rymer's Foedera, new ed., vol. iii. p. 1073 (in French).
- [86] The same, p. 1076 (in French).
- [87] Rot. Franc., 51 Edw. III., m. 5. (G.)
- [88] Issue Roll, Easter, 51 Edw. III. 'Galfrido Chaucer armigero regis misso in nuncium in secretis negociis domini Regis versus partes Francie.' See Nicolas, Note I.
- [89] In 1377, Easter fell on March 29, Ash Wednesday on Feb. 11, and Shrove Tuesday on Feb. 10.
- [90] Wardrobe Accounts of 50 and 51 Edw. III. (Nicolas).

- [91] The same.
- [92] Rymer's Foedera, vol. vii. p. 184.
- [93] Fine Roll, 1 Ric. II., pt. 2. m. 11; Athenaeum, May 26, 1888, p. 661.
- [94] This appears from the Patent of May 1, 1388, by which Chaucer's pensions were assigned to John Scalby; see Rot. Pat., 1 Ric. II., pt. 2. m. 1.
- [95] Rot. Pat., 1 Ric. II., pt. 2. m. 1 (as in the last note); Writ of Privy Seal (in French), Apr. 18, 1 Ric. II. (see Nicolas, Note K); Issue Roll, Easter, 1 Ric. II. (May 14; see Nicolas, Note L).
- [96] Issue Roll, Easter, 1 Ric. II., (as above).
- [97] Rot. Franc., 1 Ric. II., pt. 2. m. 6.
- [98] The same; see Nicolas, Note M.
- [99] Issue Roll, Easter, 1 Ric. II.; Trial-Forewords, p. 131; Nicolas, Note L.
- [100] Issue Roll, Mich., 2 Ric. II.; see Nicolas, Note N.
- [101] Issue Roll, Easter, 2 Ric. II.; see Nicolas, Note O.
- [102] Issue Roll, Mich. 3 Ric. II.; see Nicolas, Note P.
- [103] The same; Easter, 3 Ric. II.; see the same, Note Q.
- [104] The same; 4 Ric. II.; see the same, Note R.
- [105] The Athenaeum, Nov. 29, 1873, p. 698. From the Close Roll of 3 Ric. II. And see the whole matter discussed at length in Trial-Forewords, pp. 136-144 (Ch. Soc.).
- [106] Issue Roll, 4 Ric. II.; see Nicolas, Note R; Devon's Issues of the Exchequer, 1837, p. 315.
- [107] Godwin's Life of Chaucer, iv. 284.
- [108] Thynne's Animadversions, &c., ed. F. J. Furnivall, p. 12, note 2; cf. The Athenaeum, Nov. 29, 1873, p. 698.
- [109] Issue Roll, Mich., 5 Ric. II.; see Notes and Queries, 3rd Ser. viii. 367.
- [110] Rot. Pat., 5 Ric. II., pt. 2. m. 15. (G.)
- [111] For these payments, see Issue Roll, Easter, 5 Ric. II.; in Notes and Queries, 3rd Ser. viii. 367.
- [112] Issue Rolls, Easter, 5 and 6 Ric. II.; see N. and Q. (as above).
- [113] Issue Roll, Mich., 7 Ric. II.; *ib.* It was usual to make up accounts at Michaelmas; which may explain 'the year late elapsed.'
- [114] Issue Roll, Easter, 7 Ric. II.; *ib.*
- [115] Rot. Claus., 8 Ric. II., m. 30. (G.)
- [116] Notes and Queries, 3 S. viii. 368; The Athenaeum, Apr. 14, 1888; p. 468.
- [117] The Athenaeum, Jan. 28, 1888; p. 116.
- [118] Rot. Pat., 8 Ric. II., p. 2. m. 31. (G.)
- [119] Issue Roll, Easter, 8 Ric. II.; see Notes and Queries, 3rd Ser. viii. 368.
- [120] 'Ful ofte tyme he was knight of the shire'; Cant. Ta., A 356. It was usual, but not necessary, for such knights to reside within their county (Nicolas, Note S).
- [121] Rot. Claus., 10 Ric. II., m. 16 d.
- [122] See Annals of England, Oxford, 1876; p. 206. Sir Nicholas Brembre had been Lord Mayor of London for the three preceding years, 1383-5.
- [123] Printed in Godwin's Life of Chaucer; in The Scrope and Grosvenor Roll, ed. Nicolas, i. 178; and in Moxon's Chaucer, p. xiii.
- [124] An error for Rethel, near Rheims; see above, footnote 33.
- [125] Letter-book in the Guildhall, discovered by Prof. Hales; see The Academy, Dec. 6, 1879, p. 410, and Hales, Folia Litteraria, p. 87. In Riley's Memorials of London, p. 469, is recorded a resolution by the corporation to let no more houses situated over a city-gate.
- [126] Rot. Pat., 10 Ric. II., p. 1. m. 5 and m. 9. Perhaps this new Controller was a descendant of the Henry Gisors who was Sheriff of London in 1328.

[127] It was once a fashion to ascribe his misfortunes to the part he was supposed to have taken with respect to a quarrel in 1384 between the court party and the citizens of London regarding John of Northampton, who had been Mayor in 1382. There is no evidence whatever to shew that Chaucer had anything to do with it, beyond an unauthorised and perhaps false interpretation of certain obscure passages in a piece called *The Testament of Love*, which (as is now known) he certainly did not write!

[128] Issue Roll, Easter, 10 Ric. II.

[129] Issue Rolls, Easter, 10 Ric. II.; Mich., and Easter, 11 Ric. II.

[130] Rot. Pat., 11 Ric. II., p. 2. m. 1. (G.) Nicolas remarks that a John Scalby, of Scarborough in Yorkshire, was one of the persons of that town who were excepted from the king's pardon for insurrection in October, 1382; Rot. Parl. vol. iii. p. 136. (Scalby is the name of a village near Scarborough.)

[131] Cf. 'at Eltham or at Shene'; Leg. Good Women, 497; but this passage is of an earlier date.

[132] Rot. Pat., 13 Ric. II., p. 1. m. 30. (G.)

[133] The Athenaeum, Jan. 28, 1888; p. 116; Trial-Forewords, p. 133.

[134] Originalia, 13 Ric. II, m. 30; Trial-Forewords, p. 133.

[135] The Athenaeum, Feb. 7, 1874; p. 196.

[136] Collinson, Hist. of Somersetshire, iii. 54-74; The Athenaeum, Nov. 20, 1886, p. 672; Life-Records (Chaucer Soc.), p. 117.

[137] Rot. Pat., 14 Ric. II., m. 33; Issue Roll, Easter, 13 Ric. II. (G.); Trial-Forewords, p. 133.

[138] The Athenaeum, Feb. 7 and 14, 1874, pp. 196, 227; Life-Records (Ch. Soc.), p. 5.

[139] Rot. Pat., 14 Ric. II., p. 2. m. 24: 'quem dilectus serviens noster Galfridus Chaucer clericus operationum nostrarum sub se deputavit'; &c. 'Clericus' is here literal; 'clerk' of the works.

[140] Afterwards Sheriff of London, viz. in 1417-8 (Fabyan).

[141] Archaeologia, vol. xxxiv. 45.

[142] Rot. Pat., 15 Ric. II., p. 1, m. 27; see Godwin, Life of Chaucer, iv. 67.

[143] Issue Rolls, Mich. and Easter, 15 Ric. II.; and Easter, 16 Ric. II.

[144] Rot. Pat., 17 Ric. II., pt. 2. m. 35; printed in full in Godwin's Life of Chaucer, and again in Furnivall's Trial-Forewords to the Minor Poems, p. 26.

[145] Issue Roll, Mich., 18 Ric. II.; see Nicolas, Note U.

[146] Issue Rolls, Mich. and Easter, 18 Ric. II., and Mich., 19 Ric. II.; see Nicolas, Notes U, V, and W.

[147] Rot. Claus., 19 Ric. II. m. 8 d.

[148] Issue Roll, Mich., 21 Ric. II. See Nicolas, Note X.

[149] Issue Roll, Mich., 21 Ric. II. See Nicolas, Note X.

[150] The Athenaeum, Sept. 13, 1879; p. 338.

[151] Rot. Pat., 21 Ric. II., p. 3. m. 26. (G.)

[152] Issue Roll, Easter, 21 Ric. II. See Nicolas, Note Y.

[153] The Athenaeum, Jan. 28, 1888; p. 116.

[154] Rot. Pat., 22 Ric. I., p. 1. m. 8. (G.)

[155] Issue Roll, Mich., 22 Ric. II.; see Nicolas, Note Z.

[156] Rot. Pat., 1 Hen. IV., p. 1. m. 18; and p. 5. m. 12. (G.)

[157] See Issue Roll, Easter, 1 Hen. IV.; in Nicolas, Note BB.

[158] Godwin, Life of Chaucer, iv. 365, where the document is printed; Hist. MSS. Commission, i. 95.

[159] Issue Roll, Mich., 1 Hen. IV.; see Nicolas, Note AA.

[160] Issue Roll, Easter, 1 Hen. IV.; see Nicolas, Note BB.

[161] Stowe's Survey of London, ed. Thoms, p. 171; Nicolas, Life of Chaucer.

[162] Rot. Pat., 1 Hen. IV., p. 1. m. 10.

[163] Rot. Pat., 4 Hen. IV., m. 19; Rot. Parl. iv. 178 b.

[164] Rot. Pat., 12 Hen. IV., m. 34.

[165] Rot. Norman., 5 Hen. V, m. 7; ed. 1835, p. 284.

[166] Rot. Parl. vol. iv. p. 35.

[167] Rot. Pat., 12 Hen. IV, m. 7.

[168] It actually begins by quoting two lines from the *Knights Tale*, A 1785-6; so it is later than 1386. There is at least one non-Chaucerian rime, viz. at l. 61, where *gren-e* (dissyllabic in Chaucer) rimes with the pp. *been*. See p. 39 below.

[169] The seal has lately been re-examined by experts, after application to the Record Office by Dr. Furnivall. See *Archaeologia*, xxxiv. 42, where an engraving of the seal is (inexactly) given, and the deed is printed at length.

[170] Collinson, *Hist. of Somersetshire*, iii. 54-74; *Life-Records*, p. 117.

[171] MS. in Lincoln College, p. 377, quoted in Chalmers' *English Poets*, vol. i. p. x; Letter by Prof. Hales to the Athenaeum, Mar. 31, 1888; Hales, *Folia Litteraria*, p. 109; Lounsbury, *Studies*, i. 108.

[172] So says Nicolas; 'evidently' means that such is the most likely explanation. The O. F. *roe* (Lat. *rota*) means 'a wheel'; and *roet* is its diminutive.

[173] She is described as 'the most renowned Lady Katherine de Roelt [error for Roet or Roett] deceased, late Duchess of Lancaster,' and as having had 'divers inheritances in the county of Hainault,' in Rot. Pat., 13 Hen. IV, p. 1. m. 35; see Rymer's *Foedera*, viii. 704, and the Account of the Swynford family in the *Excerpta Historica*, p. 158. Nicolas, Note CC.

[174] This seems to be the sole trace of Sir Payne Roet's existence.

[175] The Testament of Love was greatly relied upon by Godwin and others. They thence inferred that Chaucer was mixed up with the dispute as to the appointment of John of Northampton to the mayoralty of London in 1382; that he was imprisoned; that he fled to Zealand; that he was in exile for two years; that, on his return, he was sent to the Tower for three years, and not released till 1389; with more rubbish of the same sort. However, it so happens that Chaucer did not write this piece (see p. 35, note 4). More than this, I have lately discovered that the initial letters of the chapters form an acrostic, which reads thus: MARGARET OF VIRTW, HAVE MERCI ON TSKNVI. The last word may be an anagram for KITSVN, i. e. Kitson; it is certainly not an anagram for Chaucer. See my letter in *The Academy*, Mar. 11, 1893, p. 222.

[176] Sir H. Nicolas says that some have inferred that Chaucer was living near Oxford in 1391, and refers to Ast. prol. 7, which mentions 'oure orizonte.' We are not justified in drawing such an inference.

[177] Prof. Lounsbury includes H. F. 995, where the poet declines to be taught astronomy (under the most uncomfortable circumstances) because he is 'too old.' Any man of thirty (or less) might have said the same; the passage tells us nothing at all.

[178] Sir H. Nicolas says that, in L. G. W. 189, he alludes to his poem called *The Flower and the Leaf*. But that poem is not his, though its title was doubtless suggested by the expressions which Chaucer there uses.

[179] Mr. Wright printed his text from MS. Reg. D. vi. Dr. Furnivall gives these passages from MS. Harl. 4866, in his edition of Hoccleve's *Minor Poems*, p. xxxi. I give a corrected text, due to a collation of these copies, with very slight alterations.

[180] *Or*, and lemed lyte or naught (MS. Harl. 4866).

[181] *So* Harl.; Reg. Of rethoryk fro vs; to Tullius.

[182] *Both* MSS. *have* hyer (= higher); *an obvious error for* heyr (= heir).

[183] I think not; it is too short. I take it to be a small pen-knife in a sheath; useful for making erasures. So Todd, *Illustrations of Chaucer*, s. v. *Anelace*; Fairholt, on *Costume in England*, s. v. *Knives*.

[184] I see no reason for placing this after 1372; surely ll. 36-56 (from Dante) are a later insertion. Observe 'us wrecches' in G. 32, and 'Me wrecche' in G. 58. These parallel lines must (I think) have once been in closer proximity.

[185] It is not very likely that he ever *finished* his translation, when we consider his frequent habit of leaving his works incomplete, and the enormous length of the French text (22074 lines in Meon's edition).

[186] By the spelling *malady(e)*, I mean that the word must be pronounced *malady* in the text, whereas the Chaucerian form is *malady-e* in four syllables. And so in other cases.

[187] Doubtless the author meant to employ the form *quoynt* or *coint*; but Chaucer has *queynt*, Cant. Ta. A 2333, G 752.

- [188] *Courtesy* rimes with *sobrely*; Cant. Ta. prol. 289.
- [189] As to *awry* (or *awry-e?*), we have little evidence beyond the present passage.
- [190] *Enemy* rimes with *I*, Cant. Ta. A 1643, *royally*, id. 1793; &c.
- [191] As it is the natural instinct of many critics to claim for themselves even small discoveries, I note that this paragraph was written in July, 1891, and that the curious, but not very important fact above announced, was first noticed by me some three months previously.
- [192] The calculation is as follows. A quire of 16 pages, at 24 lines a page, contains 384 lines. Three such quires contain about 1152 lines, which, added to 5810 (in A and B), bring us to l. 6962 (say, 6964). In the fourth quire, if A, B, C, &c., be successive pages, these pages contained the lines following. A, 6965-6988; B, 6989-7012; C, 7013-36; D, 7037-60; E, 7061-84; F, 7085-7108; G (25 lines), 7109-33; H (25 lines), 7134-7158; I (25 lines), 7159-7183; K (25 lines), 7184-7208; L, 7209-32; M, 7233-56; N, 7257-80; O, 7281-7304; P, 7305-28; Q, 7329-52.
- [193] I have been greatly assisted in this matter by D. Donaldson, Esq., who gave me some beautifully executed photographic copies of three pages of the MS., which I have shewn to many friends, including Mr. Bond and Mr. Thompson at the British Museum.
- [194] The allusion to prince Edward, 'son of the lord of Windsor' (see note to l. 1250), is not in all the copies; so it may have been added afterwards. Edward I. was not born till 1239.
- [195] Some copies are dated 1814; but I can detect no difference in them, except that the later copies have an additional frontispiece.
- [196] The Legend of Good Women is here meant: and 'xxv.' is certainly an error for 'xix.'
- [197] Printed *separately* in the present edition, in vol. iii.
- [198] Of course I mean that *dy-e* is the Chaucerian form; the author of the Lamentation pronounced it differently, viz. as *dy*.
- [199] See the excellent treatise by Dr. E. Koppel entitled 'Laurents de Premierfait und John Lydgates Bearbeitungen von Boccaccios De Casibus Virorum Illustrum'; Munchen, 1885.
- [200] Not Ovid, but Statius; Lydgate makes a slip here; see note to IV. 245.
- [201] In Lydgate's *Lyfe of St. Albon*, ed. Hortsmann, l. 15, this line appears in the more melodious form--'The golden trumpet of the House of Fame.'
- [202] Hoccleve's poem entitled 'Moder of God' is erroneously attributed to Chaucer in two Scottish copies (Arch. Seld. B 24, and Edinb. 18. 2. 8). But it occurs among 16 poems, *all* by Hoccleve, in a MS. in the collection of the late Sir Thos. Phillipps, as already noted in SS 1 above. A few of these poems (*not* including the 'Moder of God') were printed from this MS. in the edition of some of 'Occeleve's Poems' by G. Mason, in 1796.
- [203] Printed 'Six couplets'; clearly a slip of the pen.
- [204] They are printed in full below, on p. 46.
- [205] i. e. the Parliament of Foules.
- [206] La Belle Dame sans Merci, a poem translated from the French originally written by 'Maister Aleyn,' chief secretary to the King of France. Certainly not by Chaucer; for Alain Chartier, the author of the original French poem, was only about *four* years old when Chaucer died. Moreover, it is now known that the author of the English poem was Sir Richard Ros. See p. 35, note 2.
- [207] All in Caxton's edition of the Minor Poems, described above, p. 27.
- [208] Both in the small quarto volume described above, p. 27.
- [209] Speght added *three more* pieces, but they are also found in ed. 1550 and ed. 1542, at the end of the Table of Contents; see below, p. 45, nos. 66-8.
- [210] Jack Upland is *in prose*, and in the form of a succession of questions directed against the friars.
- [211] I have often made use of a handy edition with the following titlepage: 'The Poetical Works of Geoffrey Chaucer, with an Essay on his Language and Versification and an Introductory Discourse, together with Notes and a Glossary. By Thomas Tyrwhitt. London, Edward Moxon, Dover Street, 1855.' I cannot but think that this title-page may have misled others, as it for a long time misled myself. As a fact, Tyrwhitt never edited anything beyond the Canterbury Tales, though he has left us some useful notes upon the Minor Poems, and his Glossary covers the whole ground. The Minor Poems in this edition are merely *reprinted* from the black-letter editions.

- [212] Probably copies slightly differ. The book described by me is a copy in my own possession, somewhat torn at the beginning, and imperfect at the end. But the three missing leaves only refer to Lydgate's *Storie of Thebes*.
- [213] I print *in italics* the names of the pieces which I reject as spurious. In the case of *The Romaunt of the Rose*, the first 1705 lines are genuine; but the rest, which is spurious, is more than three-fourths of the whole. See p. 1 above.
- [214] I. e. the folios are misnumbered. Piece 8 begins with fol. ccxliiii, which is followed by ccxlvj (*sic*), ccxli (*sic*), ccxli (*repeated*), ccxlii, and ccxliii; which brings us to 'ccxliiii' over again.
- [215] Marked Fol. cclxxvj by mistake.
- [216] Nos. 28-30 are in no previous edition.
- [217] Stowe did not observe that this had occurred already, in the midst of poem no. 33.
- [218] Miscalled Fol. cccxxxix. Also, the next folio is called cccxlvij., after which follows ccxcix, and so on.
- [219] In the Preface to Morris's Chaucer, p. x, we are told that the editor took his copy of this poem from Thynne's edition of 1532. This is an oversight; for it does not occur there; Stowe's edition is meant.
- [220] 'Thomas Occleve mentions it himself, as one of his own compositions, in a *Dialogue* which follows his *Complaint*, MS. Bodley 1504.'--Tyrwhitt.
- [221] See Political, Religious, and Love Poems, ed. Furnivall, p. 52. Cf. *Englische Studien*, x. 206.
- [222] I have found the reference. It is Shirley who says so, in a poetical 'introduction'; see MS. Addit. 16165, fol. 3.
- [223] It runs thus:--'Quod loue, I shall tel thee, this lesson to learne, myne owne true seruaunte, the noble Philosophicall Poete in Englishe, which euermore hym busieth & trauaileth right sore, my name to encrease, wherefore all that willen me good, owe to doe him worship and reuerence both; truly his better ne his pere, in schole of my rules, coud I neuer finde: He, quod she, in a treatise that he made of my seruaunt Troilus, hath this matter touched, & at the full this question [*of predestination*] assoiled. Certainly his noble sayngs can I not amend; in goodness of gentil manlich spech, without any maner of nicitie of starieres (*sic*) imaginacion, in wit and in good reason of sentence, he passeth al other makers'; ed. 1561. (Read *storieres*, story-writer's.)
- [224] Hoccleve appeals to St. Margaret, in his Letter of Cupid, st. 6 from the end. Lydgate wrote 'the Lyfe of St. Margarete.' I have a strong feeling that the poem is one of Lydgate's. Lines 24-26 seem to be imitated from Chaucer's Legend of Good Women, ll. 197-9.
- [225] I leave this sentence as I wrote it in 1888; shortly afterwards, the attribution of no. 57 to Chaucer received confirmation from a note in the Phillipps MS. See p. 75.
- [226] There is another copy of The Craft of Lovers in MS. Harl. 2251. It is there dated 1459.
- [227] I. e. Joan of Navarre, who was married to Henry IV in 1403.
- [228] A good French *Virelai* is one by Eustace Deschamps, ed. Tarbe, 1849; i. 25.
- [229] See remarks on this poem in *The New English*, by T. L. Kington Oliphant, i. 402.
- [230] It is much to be regretted that Prof. Morley, in his new edition of his English Writers, still clings to the notion of 'the Court of Love' being Chaucer's. It is sufficient to say that, after 1385, Chaucer's poems are of a far higher order, especially as regards correctness of idiom and rhythm. Our knowledge of the history of the English language has made some advance of late years, and it is no longer possible to ignore all the results of linguistic criticism.
- [231] A great peculiarity of this poem is the astonishing length, of the sentences. Many of them run to fifty lines or more. As to the MS., see Thynne's *Animadversions*, ed. Furnivall, 1875, p. 30. A second MS. is now in the British Museum (Addit. 10303), also written about 1550.
- [232] The authoress had an eye for colour, and some knowledge, one would think, of heraldry. There is a tinsel-like glitter about this poem which gives it a flashy attractiveness, in striking contrast to the easy grace of Chaucer's workmanship. In the same way, the authoress of 'The Assembly of Ladies' describes the colours of the dresses of the characters, and, like the authoress of 'The Flower and the Leaf,' quotes occasional scraps of French.
- [233] *Plesir* may be meant, but Chaucer does not use it; he says *plesaunce*.
- [234] It is so termed in a table of contents in MS. Trin. Coll. Cam. R. 3. 15, which (as noted on p. 45) contains *all three* of the pieces here numbered 66, 67, and 68.

- [235] The copy of no. XXI. in MS. Fairfax 16 has not been printed. I made a transcript of it myself. There is another unprinted copy in MS. Harl. 7578. I also copied out nos. XII., XXII., XXIII.
- [236] Called 'Cm.' in the footnotes to vol. iv.
- [237] There are *two* copies in MS. P.; they may be called P 1 and P 2.
- [238] I make but little use of the copies in the second group.
- [239] Two copies; may be called T 1 and T 2.
- [240] Two copies; F 1 and F 2. The copy in P. is unprinted.
- [241] Two copies; P 1 and P 2.
- [242] Also a Balade, beginning 'Victorious kyng,' printed in G. Mason's edition of Occleve, 1796; as well as *The Book of Cupid*, which is another name for the *Cuckoo and Nightingale*.
- [243] Unless they were composed, as Shirley says, by one Halsham, and adopted by Lydgate as *subjects* for new poems; see pp. 48, 57.
- [244] i. e. in the ballad-measure, or 7-line stanzas.
- [245] One page of this, in Shirley's writing, has been reproduced in facsimile for the Chaucer Society.
- [246] This page has been reproduced, in facsimile, for the Chaucer Society.
- [247] It is also twice attributed to Chaucer in MS. P.
- [248] I follow the account in Morley's *English Writers*, 1867, ii. 204; the name is there given as de Guileville; but M. Paul Meyer writes De Deguilleville.
- [249] Morley says 1330; a note in the Camb. MS. Ff. 6. 30 says 1331.
- [250] Edited by Mr. W. Aldis Wright for the Roxburghe Club in 1869; see p. 164 of that edition. And see a note in Warton's *Hist. Eng. Poetry*, ed. Hazlitt, 1871, vol. iii. p. 67.
- [251] See Furnivall's *Trial Forewords*, pp. 13-15, and p. 100, for further information.
- [252] The initial *E* stands for *et*. See next note.
- [253] The initial *C* stands for *cetera*. It was usual to place &c. (= *et cetera*) at the end of the alphabet.
- [254] Chaucer speaks of writing *compleintes*; *Cant. Ta.* 11260 (F. 948).
- [255] Cf. 'this eight yere'; *Book of the Duchesse*, 37.
- [256] 'Philippa Chaucer was a lady of the bedchamber, and therefore married, in 1366'; *N. and Q.* 7 S. v. 289.
- [257] But Ten Brink (*Sprache und Verskunst*, p. 174) dates it about 1370-1372.
- [258] 'O ye *Herines*, nightes doughtren three'; *Troilus*, last stanza of the invocation in bk. iv.
- [259] Most of the passages which he quotes are not extant in the English version of the Romaunt. Where we can institute a comparison between that version and the Book of the Duchess, the passages are differently worded. Cf. *B. Duch.* 420, with *R. Rose*, 1393.
- [260] i. e. *y-treted*, treated.
- [261] See l. 647. The royal tercel eagle is, then, Richard II; and the formel eagle is Queen Anne; the other two tercel eagles were her other two suitors. See *Froissart*, bk. ii. c. 86.
- [262] Rather, 1382. Ch. could not have *foretold* a year's delay.
- [263] It is quite impossible that the poem can refer, as some say, to the marriage of John of Gaunt in 1359, or even to that of de Coucy in 1364; see *Furnivall's Trial Forewords*, p. 70. It is plainly much later than the Book of the Duchess, as the internal evidence incontestably shews.
- [264] I leave the remarks upon this poem as I first wrote them in 1888. Very soon afterwards, Dr. Furnivall actually *found* the ascription of the poem to Chaucer in MS. Phillips 9053. I think this proves that I know how to estimate internal evidence aright. MS. Phillips 9053 also completes the poem, by contributing an additional stanza, which, in MS. Harl. 78, has been torn away.
- [265] mix.
- [266] fleeces.
- [267] hushed, silent.
- [268] rewards.
- [269] shed.

[270] dug.

[271] lumps.

[272] See Todd, *Illustrations of Chaucer*, p. 116; and see above, pp. 55, 56.

[273] The critics who brush aside such a statement as this should learn to look at MSS. for themselves. The make-up of this MS. shews that it is essentially a Chaucer-Lydgate MS.; and Merciless Beautee is not Lydgate's. To weigh the evidence of a MS., it must be personally inspected by such as have had some experience.

[274] Middle-English roundels are very scarce. I know of one by Hoccleve, printed by Mason in 1796, and reprinted in Todd's *Illustrations*, p. 372; and there is a poor one by Lydgate, in Halliwell's edition of his *Minor Poems*, p. 10. Two more (one being by Lydgate) are given in Ritson, *Anc. Songs*, i. 128, 129.

[275] I do *not* think, as some have guessed, that 'Tregentil Chaucer' means 'Tres gentil Chaucer.' Those who think so had better look at the MS. I see no sense in it; nor do I know why *tres* should be spelt *tre*.

[276] A similar note was made in MS. Cotton, Otho. A. xviii., now destroyed. Todd printed the poem from this MS. in his *Illustrations of Chaucer*, p. 131; it belongs to the 'first group.'

[277] high head.

[278] admonishes.

[279] weighed down.

[280] The poem must have been written not many years before 1413, the date of the accession of Henry V. In 1405, the ages of the princes were 17, 16, 15, and 14 respectively. Shirley's title to the poem was evidently written after 1415, as John was not created Duke of Bedford until that year.

[281] See Furnivall's edition of Borde's Introduction of Knowledge, E. E. T. S., 1870. At p. 31 of the Forewords, the editor says there is no evidence for attributing 'Scoggins Iests' to Borde.

[282] Froissart, bk. iv. c. 105 (Johnes' translation).

[283] See Johnes' translation of Froissart, 1839; ii. 612-7.

[284] It would be decent, on the part of such critics as do *not* examine the MSS., to speak of my opinions in a less contemptuous tone.

[285] Unless, which is more probable, the *Parliament of Foules* reproduces, nearly, two lines from the present poem.

[286] Perhaps 'tofore' means 'for use in,' or 'to be presented in'; and 'November' was some special occasion.

[287] As, e. g. in the curious satirical ballad 'Against the King of Almaine,' printed in Percy's *Ballads*, Series II. Book I, and in Wright's 'Political Songs,' p. 69. Henry was also called Henry of Winchester, from the place of his birth.

[288] The thief is the Ribauld; the ploughboy, the Labourer; the apothecary, the Physicien; the soldier, the Garde; the tailor, the Marchaunt; the tinker, the Smyth. Only two are changed.

[289] Koch instances *goddes* in the Envoy to Scogan, 15, which he assumes was *goddis*. Not at all; it is like Chaucer's rime of *clerkes*, *derk is*; the *-es* being unaccented. This could never produce *goddis*, and still less *goddisse*.

[290] In old French, *a tard* means 'slowly, late'; later French drops *a*, and uses *tard* only.

[291] *Voto*, 'hollow, void, empty'; Florio.

[292] The MS. has *And* for *Than* (wrongly).