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Geoffrey Chaucer, *The Complete Works of Geoffrey Chaucer, vol. 1 (Romaunt of the Rose, Minor Poems)*  
[1899]

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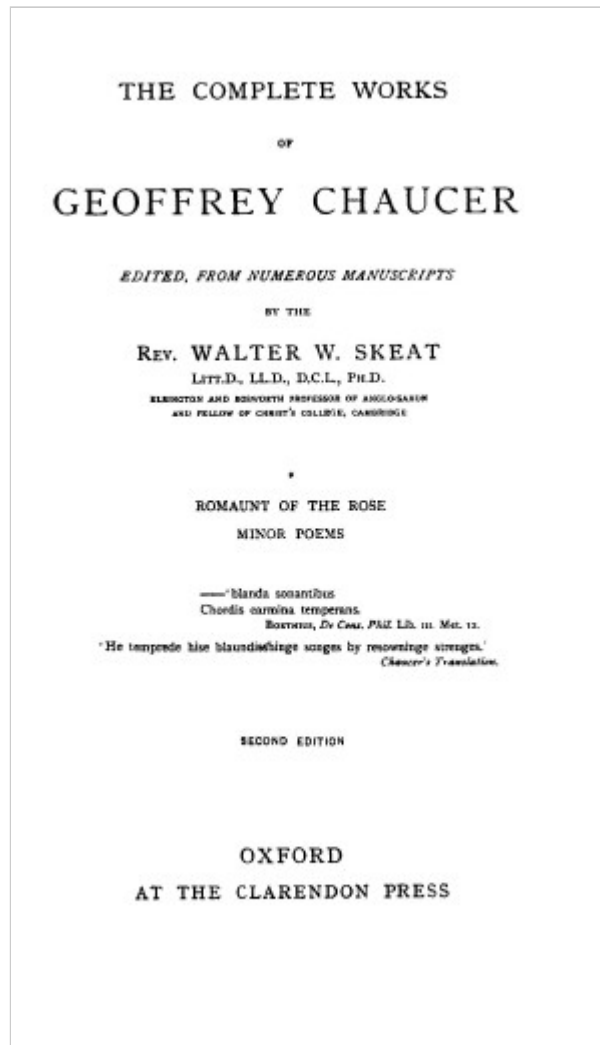
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## Edition Used:

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Author: [Geoffrey Chaucer](#)

Editor: [Walter W. Skeat](#)

## About This Title:

The late 19th century Skeat edition with copious scholarly notes and a good introduction to the texts.

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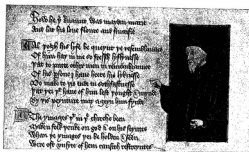
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GEOFFREY CHAUCER: FROM MS. HARL. 4866

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## 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.

§ 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 'Cordewanerstrete' 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 Cordwainerstrete 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.)

§ 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).

§ 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 Robert 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 300*l.*'

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 Farndon (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 250*l.* 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 attaind 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 250*l.*, which he alleged were excessive, on the ground that the heir’s estate was only worth 20*s.* 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 (§ 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.

§ 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.

§ 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.

§ 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-Fère, 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.

§ 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 camerae 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.

§ 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.

§ 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 Vetusta, 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.

§ 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).

§ 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

§ 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.

§ 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.

§ 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.

§ 15. 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 71*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>.

§ 16. 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 causâ 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 negociate 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 Davids, the Bishop of Hereford, [and] Geffrey 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 § 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.

§ 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 Engendring 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 shew a strong Italian influence after Chaucer’s visit to Italy in 1373. The *Complaint 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.

§ 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 7*l.* 2*s.* 6½*d.* 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>.

§ 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. § 38, p. 413.

§ 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 Lowis’ was ten years old in 1391, as we learn from the Prologue to the Treatise on the Astrolabe.

§ 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>.

§ 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>.

§ 23. 1383. In 1383, the recorded payments are: on Feb. 27, 6*s.* 8*d.*; on May 5, his own and his wife's pensions; and on Oct. 24, 6*l.* 13*s.* 4*d.* 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, 46*l.* 13*s.* 4*d.*.'; 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.

§ 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>.

§ 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 6*l.* 13*s.* 4*d.* each; and, on account of his wife's pension, 3*l.* 6*s.* 8*d.*<sup>119</sup>

§ 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 § 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 24*l.* 8*s.* for their expenses in coming to and returning from the parliament, and for attendance at the same; at the rate of 8*s.* 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.

§ 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.

§ 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.

§ 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 2*s.* per day, or 36*l.* 10*s.* 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>.

§ 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 8*l.* 12*s.* 6*d.*, was allowed him in a writ dated July 1, 1390; and he received further payment at the rate of 2*s.* 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 10*l.* of the king's money, at Westminster, and again of 9*l.* 3*s.* 2*d.*, 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>.

§ 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>.

§ 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 §§ 26 and 30.

§ 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 20*l.* per annum for life, payable half-yearly at Easter and Michaelmas, being 6*l.* 13*s.* 8*d.* 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 10*l.* for the half-year from Easter to Michaelmas, and the proportional sum of 1*l.* 16*s.* 7*d.* for the month of March<sup>145</sup>.

§ 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>.

§ 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.

§ 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.

§ 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 6s. 8d., 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 5l. 6s. 8d.<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 œure 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 5l. 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 10l. on Oct. 28<sup>155</sup>.

§ 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 (26l. 13s. 4d.), in addition to the annuity of 20l. 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 20l.), 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.

§ 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.

§ 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,  
Galfridns Chaucer conditur hoc tumulo:  
Annum si quaeras domini, si tempora vitae,  
Ecce notae subsunt, quae tibi cuncta notant.  
25 Octobris 1400.

Ærumnarum 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.

§ 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.

§ 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.

§ 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.

§ 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.

§ 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.'

§ 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 Geffrey, 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 Venus; 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 Venus, 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. § 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 Venus, 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, 295-308, 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 Venus 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 Guesclin, 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.

§ 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  
Société des Anciens Textes Français, 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  
Semé les fleurs et planté 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 anglès 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 gré 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:  
Consideré ce que j’ay dit premier  
Ton noble plant, ta douce mélodie,  
Mais pour sçavoir, 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 slaghstre of him, but al this land it smerteth!  
But nathelees, yit hast thou no powèr  
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 lernede 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 combrewold, that thee (my maister) slow—  
Wolde I slayn werë—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 advóket for him, hevenes quene!  
As thou wel knowest, O blessèd 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 Sonē, mak a mocioun  
How he thy servaunt was, mayden Marië,  
And lat his lovē floure and fructifyē.  
Al-thogh his lyf be queynt, the résemblaunce  
Of him hath in me so fresh lyflinesse  
That, to putte othere men in rémembraunce  
Of his persone, I have heer his lyknesse  
Do makē, to this ende, in sothfastnesse,  
That they, that have of him lest thought and minde,  
By this peynturē 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. Phillipps 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 comédies,  
Is deed, allas! cheef poete of Bretayne,  
That somtym made ful pitous tragédies;  
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 rudë 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 oldë dayes,  
That was ful fer from al perfeccioun  
And but of lytel reputacioun,  
Til that he cam, and with his poetrye  
Gan our tungë first to magnifye,  
And adourne 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.

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.



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## 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, *aabaabcdc*. 5 = 9-line stanza, *aabaabbab*; 5 *b* = the same, with internal rimes. 6 = virelai of 16 lines. 7 = 9-line stanza, *aabaabbcc*. 8 = roundel. 9 = heroic couplet. 10 = 6-line stanza, *ababcb*, repeated six times. 11 = 10-line stanza, *aabaabbaab*. 12 = 5-line stanza, *abba*.

\*?\* 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).—[21](#).  
(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.  
Compleint to his Lady; M. P. VI.—2. 3. 4.  
An Amorous Compleint, made at Windsor; M. P. XXII.—2.  
Compleint unto Pitè; 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 Wretched Engendring 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.

[1](#)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.

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

Merciless Beautè; 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*. Gentilesse; 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.

### INTRODUCTION.

#### THE ROMAUNT OF THE ROSE.

§ 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.

§ 2. That Chaucer translated the French poem called Le Roman de la Rose, or at least some part of it<sup>1</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.

§ 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.

§ 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.

§ 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. Méon, 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.

## § 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.

§ 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*, *convay*, 2427; *may*, *assay*, 453; *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.

§ 8. Test III.—The Riming of -y with -y-ē.—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-ē, such as *fol-y-ē*, *Ielos-y-ē* (Ital. *folia*, *gelosia*). But in fragment B, examples abound; e. g. *I*, *malady(e)*<sup>1</sup>, 1849; *hastily*, *company(e)*, 1861; *generally*, *vilany(e)*, 2179; *worthy*, *curtesy(e)*, 2209; *foly(e)*, *by*, 2493, 2521; *curtesy(e)*, *gladly*, 2985; *foly(e)*, *utterly*, 3171; *foly(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.

§ 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: *aboute*, *swote*, 1705 (already noticed); *desyre*, *nere*, 1785, 2441; *thar* (Ch. *there*), *to-shar*, 1857; *Ioynt*, *queynt*<sup>2</sup>, 2037; *soon* (Ch. *son-e*), *doon*, 2377; *abrede*, *forweried*, 2563; *anney* (Ch. *annoy*), *away*, 2675; *desyre*, *manere*, 2779; *Ioye*, *convoye* (Ch. *conveye*), 2915, &c. It is needless to multiply instances.

§ 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.*

## § 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.

§ 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.

§ 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*, *honést is*, 6039; *places*, *place is*, 6119; *nede is*, *dedis*, 6659; *apert is*, *certis*, 6799; *chaieris*, *dere is*, 6915; *enquestes*, *honést 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.

§ 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. 10716-12564 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.*

§ 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>1</sup>, 219; *beggarly*, *by*, 223; *enemy*, *hardily*, 269; *awry*<sup>2</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; *parfityly*, *sotilly*, 771; *queyntely*, *prively*, 783; *fetisly*, *richely*, 837; *sotilly*, I, 1119; *enemy*<sup>3</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. *dr?ge*), 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.

§ 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.

§ 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.

§ 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.*

§ 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.

§ 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.

## § 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>1</sup>) fully appreciated and explained till now<sup>2</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  $32 \times 50$ , 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>1</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.

§ 22. G. (the Glasgow MS.) is a well-written MS., on vellum; the size of each page being about 11 inches by  $7\frac{1}{2}$ , 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’ Iacobi Sturgeon de Bury scī Edmundi in agro Suffolc: Artis Chirurgicæ 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.

§ 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.

§ 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.

§ 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 *Iolitee* for *Iolite* (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.

§ 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 *lorey*; in l. 1313, Bell has *loreryes*, which Morris alters to *loreyes*. There is no such word as *lorey*. 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.

§ 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>1</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.

§ 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.

§ 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).

§ 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 contrarieties, 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).

§ 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 Cræsus, 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.

§ 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.

§ 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 Duchess, 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.

§ 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. Méon, published at Paris in four volumes in 1813<sup>1</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.

§ 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.

### § 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>1</sup>, the book of the Duchesse, the book of seint Valentynes 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>2</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>1</sup> riming with *why* (st. 13); the plural adjective *ken-e* riming with *y-ën*, 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.

### § 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>2</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 vpon 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>1</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 'himselpe 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,  
Nothings bright, but of colour sable';

&c.—Prol. to Book VI.

'The golden trumpe of the house of Fame<sup>1</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.’

§ 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 § 23, p. 75.

§ 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. Ii. 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. Ii. 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 Scogon 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 *Pèlerinage 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>1</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.

## § 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>1</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>2</sup>.

## § 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>1</sup>, La Belle Dame<sup>2</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>3</sup>. 1. Caxton, ab. 1477-8; 2. Pynson, 1526, 3. Wynkyn de Worde, 1530.

*Gentilnesse*<sup>3</sup> (in Scogan’s poem). 1. Caxton, ab. 1477-8.

*Truth*<sup>3</sup>. (The good counceyl of chawcer.) 1. Caxton, ab. 1477-8.

*Fortune*<sup>3</sup>. (Balade of the vilage (*sic*) without peynting.) 1. Caxton, ab. 1477-8.

*Envoy to Skogan*<sup>3</sup>. 1. Caxton, ab. 1477-8 (all lost, after the third stanza).

*Anelida and Arcyte*<sup>4</sup>. 1. Caxton, ab. 1477-8.

*Purse*<sup>4</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 *Sage 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>1</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>1</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>2</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.

§ 8.

## Table Of Contents Of Stowe's Edition (1561)<sup>1</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>2</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. ccxliiii.
9. Begins—‘My master. &c. When of Christ our kyng.’ [Lenvoy to Buckton.] Fol. ccxliiii<sup>3</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 concludions 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 lystre of women euill to speke.’ Fol. cclxxiii.<sup>1</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 sayng of dan Ihon*. [By Lydgate.] Fol. cccxxxii., back<sup>2</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 emptie 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 eury 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.]

## § 9.

### Part II. Additions By John Stowe.

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



¶ 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>1</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. cccxliij.

49. *The .ix. Ladies worthie.* Fol. cccxliij., 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. cccxliiij.

54. *A balade pleasaunte.* Begins—‘I haue a Ladie where so she bee.’ Same page. At the end—‘Explicit the discruiyng of a faire Ladie.’

55. *An other Balade.* Begins—‘O Mossie Quince, hangyng by your stalke.’ Fol. cccxliiij., back.

56. *A balade, warnyng men to beware of deceitptfll women (sic).* Begins—‘LOke well aboute ye that louers bee.’ Same page. [By Lydgate.]

57. These verses next folowinge were compiled by Geffray Chauser, and in the written 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. cccxlvi<sup>1</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>2</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.

## § 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>1</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>2</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>3</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>4</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>1</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 Tarbé's edition, 1849, p. 123), and the *Dittié 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 *some* (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-ën*); *disguised*, *to-rived*, a mere assonance; *crie*, *incessauntly* (Ch. *cry-ë*, *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 rabiare'—'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 *incongruitie*, *deduction*, *allective*, *can't* (for *cannot*), *scribable* (fit for writing on), *olibane*, *pant*, *babé* (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. *allective*, 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 adversitee,  
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 *Knights 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—'Suspuries 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.

§ 11.

Discussion Of The Poems In Part II. Of Ed. 1561.

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>1</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 a .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>2</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—‘Profulent 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>1</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>2</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>3</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>1</sup>.

§ 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-ën*); *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>1</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>2</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-ë*) with *sie, saw* (Ch. *sy*); and *pleasure*<sup>1</sup> with *desire*; after which we may stop.

In 1602, Speght issued another edition, in which, according to Bohn'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>1</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.

### § 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 'Deuise 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* auisit.' 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 quhich 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.

§ 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>1</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, Ef. 1. 6.—II. V. VII. (part); XVIII. XIX.

Gg.<sup>1</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>1</sup> Bedford. Ha. Sion. B.<sup>2</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>1</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>1</sup>; *also* Arch. Harl. Hat. P. F.<sup>2</sup> Add. Cx.; Ar. Kk. Corpus; Lansd. 699; Phil.

XIV. *Gentilesse* (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>3</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.

## § 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>1</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>2</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 (duoRoci)*, the *knyghtys*, the *Awfyns (duo alfini)*, and the *povnyns (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 constauce 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 Ladyes.' 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 husbande.’ *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.

## § 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 Cirren,  
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.

## § 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 *Compleint 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>1</sup>,  
That daun Iohan of Bury made,  
Lydgate the Munk clothed in blakke.'

Here also we find two separate fragments of *Anelida*<sup>2</sup>; the two stanzas mentioned above (p. 52, l. 20), called by Shirley 'two verses made in wyse of balade by Halsham, Esquier'; 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>3</sup>.

Ct. (MS. Cotton, Cleopatra, D. 7). The Chaucer poems are all on leaves 188, 189. They are all ballads, viz. *Gentillesse*, *Lak of Stedfastness*, *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 *Gentilesse* 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), *Gentilesse* 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*.

## § 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>1</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>2</sup>, in the year 1330 or 1331<sup>3</sup>, wrote a poem entitled *Pèlerinage 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>4</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,  
Affter 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>1</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 *Pèlerinage de l’Ame*, Part I, *Le Pèlerinage de la Vie humaine*. Edited from the MS. 1645, Fonds Français, 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>2</sup> s’avoie leü,  
Tout recordé et tout sceü,  
Et après riens n’en ouvrasse

Du tout seroie deceü.280  
Aussi con cil qui est cheü,  
En sa rois et en sa nasse.  
Vierge, m'ame je claim lasse,  
Quar en toy priant se lasse  
Et si ne fait point son deü.  
Pou vault chose que je amasse;  
Ma priere n'est que quasse  
S'a bien je ne sui esmeü.  
'Contre<sup>3</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<sup>1</sup>  
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  
Afin 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.

## § 19.

## II. The Complaynt Unto Pite.

The word *complaynt* 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 unpitying loved one. See Godefroy's *Old French Dictionary*<sup>1</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>2</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>3</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>1</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>2</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.

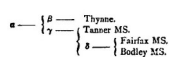
## § 20.

### III. The Book Of The Duchesse.

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 death 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>1</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 über 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  $\alpha$  represents a lost original MS., and  $\beta$  and  $\gamma$  are lost MSS. derived from it. Thynne follows  $\beta$ ; whilst  $\gamma$  is followed by the Tanner MS. and a lost MS.  $\delta$ . The Fairfax and Bodley MSS., which are much alike, are copies of  $\delta$ . The MS.  $\gamma$  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*.

## § 21.

### IV. The Complaynt 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 Vulcam 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 (*Prol. 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 thallynce etrayted<sup>1</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 Blaunche 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.

## § 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.

'With whom going forward, she saw that [i. e. Mount Cithaeron]  
In every view suave and charming;  
In guise of a garden bosky and beautiful,  
And greenest, full of plants,  
Of fresh grass, and every new flower;  
And therein rose fountains living and clear;  
And, among the other plants it abounded in,  
Myrtle seemed to her more than other.  
'Here she heard amid the branches sweetly

P. F. 190.

Birds singing of almost all kinds:  
Upon which [branches] also in like wise  
She saw them with delight making their nests.  
Next among the fresh shadows quickly  
She saw rabbits go hither and thither,  
And timid deer and fawns,  
And many other dearest little beasts.



‘In like wise here every instrument

P. F. 197.

She seemed to hear, and delightful chaunt:  
Wherefore passing with pace not slow,  
And looking about, somewhat within herself suspended  
At the lofty place and beautiful adornment  
She saw it replete in almost every corner  
With spiritlings which, flying here and there,  
Went to their bourne. Which she looking at,  
‘Among the bushes beside a fountain

P. F. 211.

Saw Cupid forging arrows—  
He having the bow set down by his feet;  
Which [arrows when] selected his daughter Voluptas  
Tempered in the waves. And settled down  
With them was Ease [*Ozio*, *Otium*]; whom she saw  
That he, with Memory, steeled his darts  
With the steel that she [Voluptas] first tempered.  
‘And then she saw in that pass Grace [*Leggiadria*],

P. F. 218.

With Adorning [*Adornezza*] and Affability,  
And the wholly estrayed Courtesy;  
And she saw the Arts that have power  
To make others perforce do folly,  
In their aspect much disfigured.  
The Vain Delight of our form  
She saw standing alone with Gentillesse.  
‘Then she saw Beauty pass her by,

P. F. 225.

Without any ornament, gazing on herself;  
And with her she saw Attraction [*Piacevolezza*] go,—  
She [the prayer] commending to herself both one and other.  
With them she saw standing Youth,  
Lively and adorned, making great feast:  
And on the other side she saw madcap Audacity  
Going along with Glozings and Pimps.  
‘In mid the place, on lofty columns,

P. F. 232.

She saw a temple of copper; round which

She saw youths dancing and women—  
This one of them beautiful, and that one in fine raiment,  
Ungirdled, barefoot, only in their hair and gowns,  
Who spent the day in this alone.  
Then over the temple she saw doves hover  
And settle and coo.  
'And near to the entry of the temple

P. F. 239.

She saw that there sat quietly  
My lady Peace, who a curtain  
Moved lightly before the door.  
Next her, very subdued in aspect,  
Sat Patience discreetly,  
Pallid in look; and on all sides  
Around her she saw artful Promises.  
'Then entering the temple, of Sighs

P. F. 246.

She felt there an earthquake, which whirled  
All fiery with hot desires.  
This lit up all the altars  
With new flames born of pangs;  
Each of which dripped with tears  
Produced by a woman cruel and fell  
Whom she there saw, called Jealousy  
'And in that [temple] she saw Priapus hold

P. F. 253.

The highest place—in habit just such as  
Whoever would at night see him  
Could [do] when, braying, the animal  
Dullest of all awoke Vesta, who to his mind  
Was not a little—towards whom he in like guise  
Went: and likewise throughout the great temple  
She saw many garlands of diverse flowers.'

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

'Here many bows of the Chorus of Diana

P. F. 281.

She saw hung up and broken; among which was  
That of Callisto, become the Arctic  
Bear. The apples were there of haughty  
Atalanta, who was sovereign in racing;

And also the arms of that other proud one  
Who brought forth Parthenopaeus,  
Grandson to the Calydonian King Oeneus.  
'She saw there histories painted all about;

P. F. 288.

Among which with finer work  
Of the spouse of Ninus she there  
Saw all the doings distinguished; and at foot of the mulberry-tree  
Pyramus and Thisbe, and the mulberries already distained;  
And she saw among these the great Hercules  
In the lap of Iole, and woeful Biblis  
Going piteous, soliciting Caunus.'

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

'But, as she saw not Venus, it was told her

P. F. 260.

(Nor knew she by whom)—“In secreter  
Part of the temple stays she delighting.  
If thou wantest her, through that door quietly  
Enter.” Wherefore she, without further demur,  
Meek of manner as she was,  
Approached thither to enter within,  
And do the embassy to her committed.  
'But there she, at her first coming,

P. F. 261.

Found Riches guarding the portal—  
Who seemed to her much to be revered:  
And, being by her allowed to enter there,  
The place was dark to her at first going.  
But afterwards, by staying, a little light  
She gained there; and saw her lying naked  
On a great bed very fair to see.  
'But she had hair of gold, and shining

P. F. 267.

Round her head without any tress.  
Her face was such that most people  
Have in comparison no beauty at all.  
The arms, breast, and outstanding apples,  
Were all seen; and every other part with a  
Texture so thin was covered  
That it shewed forth almost as [if] naked.

‘The neck was fragrant with full a thousand odours.

P. F. 274.

At one of her sides Bacchus was seated,  
At the other Ceres with her savours.  
And she in her hands held the apple,  
Delighting herself, which, to her sisters  
Preferred, she won in the Idean vale.  
And, having seen all this, she [the prayer] made her request,  
Which was conceded without denial.’  
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 più che altro le sembrava.  
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 là andare,  
E timidanti cervi e cavrioli,  
E molti altri carissimi bestiuoli.  
Similmente quivi ogni stromento  
Le parve udire e diletto canto;  
Onde passando con passo non lento,  
E rimirando, in sè sospesa alquanto  
Dell’ alto loco e del bell’ ornamento;  
Ripieno il vide quasi in ogni canto  
Di spirite’, che qua e là volando  
Gieno a lor posta; a’ quali essa guardando,  
Tra gli albuscelli ad una fonta allato  
Vide Cupido a fabbricar saette,  
Avendo egli a’ suoi piè 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.  
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:  
Della immagine nostra il van Diletto  
Con Gentilezza vide star soletto.  
Poi vide appresso a sè passar Bellezza  
Sanz' ornamento alcun sè 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.  
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 adorno,  
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.  
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.  
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:  
Ed in quel vide Priapo tenere  
Più sommo loco, in abito tal quale  
Chiunque il volle la notte vedere  
Potè, quando ragghiando l'animale  
Più pigro destò Vesta, che in calere  
Non poco gli era, in vèr di cui cotale  
Andava; e simil per lo tempio grande  
Di fior diversi assai vide grillande.  
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 partorì il bel Partenopeo  
Nipote al calidonio Re Eneo.  
Videvi storie per tutto dipinte,  
In tra le qua' con più alto lavoro  
Della sposa di Nino ivi distinte  
L'opere tutte vide; e a piè del moro  
Piramo e Tisbe, e già le gelse tinte:  
E'l grand' Ercole vide tra costoro  
In grembo a Jole, e Bibli dolorosa  
Andar pregando Cauno pietosa.  
Ma non vedendo Vener, le fu detto,  
Nè conobbe da cui: 'In più 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,  
Là si appressò per entrar dentro ad essa,  
E l'ambasciata fare a lei commessa.  
Ma essa li nel primo suo venire  
Trovò 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 più 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 sottil 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,  
Sè dilettaudo, il quale alle sorori  
Prelata vinse nella valle Idea:  
E tutto ciò veduto posse il prego,  
Il qual fu conceduto 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'n'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 aeriae, 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 citherizationis 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 orbis. 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 funerea 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 picturara 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 aeriae potestatis insultus, nunc venatorum sophismata, nunc canum latratus 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>1</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>2</sup>—eleven months or nearly a year after which date the marriage took place<sup>3</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 *Poésies 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.

## § 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>4</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 as *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.

## § 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 Anáhita (?*Ἄνῆτις*), 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 *Χρυσήϊδα*, of which the gen. *Χρυσήϊδος* 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 *-ίδα*. The genitive *Anaetidos* occurs in Pliny, xxxiii. 4; in Holland's translation of Pliny, ii. 470, she appears as 'the goddesse *Diana* surnamed *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 *æ*, 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.

§ 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.

§ 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 felde broughten furthe. They ne distroyede nor deceivede not hem-self with outrage. They weren wont lightly to slaken hir hunger at even with acornes of okes. [*Stanza 2.*] They ne coude nat medly<sup>1</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>2</sup> of Serien contree with the blode of a maner shelffisse that men finden in Tyrie, with whiche blode men deyen purpur. [*Stanza 6.*] They slepen 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 clarious ful hust<sup>3</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>4</sup> be of blood y-shad<sup>5</sup>? . . Allas! what was he that first dalf<sup>6</sup> up the gobetes<sup>7</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.

§ 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.

§ 28.

XI. Merciles Beaute.

The unique copy of this poem is in MS. P<sup>1</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>2</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 Mätzner, 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. *geséne*, (*gesýne*), 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>1</sup>.

§ 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>2</sup>. In any case, 'Chaucer' represents the name of the author. It is a happy specimen of his humour.

§ 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 deethbedde*'; which is probably a mere bad guess<sup>1</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 wey* (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 linage of man,' says Chaucer, in his translation of Boethius, 'heveþ heyeste his heye heved<sup>2</sup>. . . this figure amonesteth<sup>3</sup> thee, that axest the hevne 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>4</sup> ne put lowe under fote.'

§ 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 nexst 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>1</sup>. His ballad is in twenty-one 8-line stanzas, and he inserts Chaucer’s *Gentillesse*, 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 vertuous 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 thing 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>2</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.

§ 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>1</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.

§ 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).

§ 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>1</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.

## § 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 126*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 Poésies,' 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 Compleynt of Venus,' which seems to have been suggested by Shirley, is by no means a fitting one. It is not suitable for Venus, unless the 'Venus' be a mortal; neither is it a continuous 'Compleynt,' 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 'Venus' of the 'Compleynt 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.

§ 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.

§ 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.

§ 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. Tarbé, p. 56); whose refrain is—'En lieu de bleu, Damē, 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>1</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.)

§ 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>1</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>2</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.

§ 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.

§ 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.

G. = Glasgow MS.; Th. = Thynne's ed. (1532).

1-44. *Lost in G.; from Th.*

MANY men seyn that in sweveninges<sup>[ ]</sup>  
Ther nis but fables and lesinges;  
But men may [somme swevenes](#) seen,  
Which hardely ne [false](#) been,  
But afterward ben [apparaunte](#) .<sup>[ ]</sup>5  
This may I drawe to [waraunte](#) .<sup>[ ]</sup>  
An authour, that hight Macrobes,  
That halt not dremes false ne lees,<sup>[ ]</sup>  
But undoth us the avisioun  
That whylom mette king Cipioun.10  
And who-so sayth, or weneth it be  
A iape, or [elles](#) [a] nycetee  
To wene that dremes after [falle](#) ,  
Let who-so liste a fool me [calle](#) .  
For this trowe I, and say for me,15  
That dremes signifiauce be  
Of good and harme to many wightes,  
That dremen in her slepe a-nightes  
Ful many thinges covertly,  
That fallen after al openly.20  
Within my twenty yere of age,  
Whan that Love taketh his corage<sup>[ ]</sup>  
Of yonge [folk](#) I [wente](#) sone  
To bedde, as I was wont to done,<sup>[ ]</sup>  
And fast I sleep; and in [sleping](#) ,25  
Me mette [swiche](#) a swevening,  
That [lykede](#) me wonders [wel](#) ;<sup>[ ]</sup>  
But in that sweven is never a [dele](#)  
That it nis [afterward befalle](#) ,  
Right as this [dreem](#) wol [telle](#) us [alle](#) .30  
[Now](#) this [dreem](#) wol I ryme aright,  
To make your hertes gaye and light;  
For Love it prayeth, and also  
Commaundeth me that it be so  
And if [ther](#) any aske me,35  
Whether that it be he or she,  
[How](#)[[that](#)] this book [[the](#)] which is here

The Dream.

Shal [hote](#) , that I rede you here;<sup>[1]</sup>  
It is the [Romance](#) of the Rose,  
In which al the [art](#) of love I close.40  
The mater fair is of to make;  
God [graunte](#) in gree that she it take  
For whom that it begonnen is!  
And that is she that hath, y-wis,<sup>[1]</sup>

45. *Here begins*G.

So mochel prys; and ther-to she45  
So worthy is biloved [be](#) ,  
That she wel [oughte](#) of prys and right,  
Be cleped Rose of every wight.  
That it was May me [thoughte](#) tho,<sup>[1]</sup>  
It is fyve yere or more ago;50  
That it was May, thus dremed me,  
In tyme of love and Iolitee,  
That al thing ginneth waxen gay,  
For ther is neither busk nor hay  
In May, that it nil shrouded [been](#) ,55  
And it with newe leves [wreen](#) .<sup>[1]</sup>  
These wodes eek recoveren grene,  
That drye in winter been to sene;  
And the [erthe](#) wexeth [proud](#) withalle,<sup>[1]</sup>  
For swote dewes that on it falle,60  
And [al] the pore estat [forget](#)<sup>[1]</sup>  
In which that winter [hadde](#) it [set](#) ,  
And than bicometh the ground so proud  
That it wol have a newe shroud,  
And maketh so queynt his robe and fayr65  
That it [hath](#) hewes an hundred payr  
Of gras and floures, inde and pers,<sup>[1]</sup>  
And many hewes ful dyvers:  
That is the robe I mene, y-wis,

69-72. *Imperfect in*G.

Through which the ground to preisen is.70  
The briddes, that han left hir song,  
Why! they han suffred cold [so](#) strong  
In wedres [grille](#) , and derk to [sighte](#) ,<sup>[1]</sup>  
Ben in May, for the sonne [bryghte](#) ,  
So glade, that they shewe in singing,75  
That in hir [herte](#) is swich lyking,  
That they mote singen and be light.  
Than doth the nightingale hir might  
To make noyse, and singen blythe.

Than is blisful, many [a](#) sythe,80  
The chelaundre and [the](#) papingay.[\[\]](#)  
Than [yonge](#) folk entenden ay  
For to ben gay and amorous,  
The tyme is than so [savourous](#) .  
Hard is [his herte](#) that loveth nought85  
In May, whan al this mirth is wrought;  
Whan he may on these braunches here  
The smale briddes singen clere  
Hir [blisful](#) swete song pitous;  
And in this sesoun delytous,90  
Whan love [affrayeth](#) alle thing,  
Me thoughte a-night, in my sleping,  
Right in my bed, ful redily,  
That it was by the morowe erly,  
And up I roos, and gan me clothe;95  
Anoon I [wissh](#) myn hondes bothe;  
A sylvre [nedle](#) forth I drogh  
Out of an [aguiler](#) queynt y-nogh,[\[\]](#)  
And gan this nedle threde anon;  
For out of toun me list to gon100  
The [sowne](#) of briddes for to here,  
That [on](#) these busshes singen clere.  
And in the [swete](#) sesoun that leef is,  
With a threde basting my slevis,  
Aloon I wente in my playing,105  
The smale foules song harkning;  
[That](#) peyned hem ful many a payre  
To singe on bowes blosmed fayre.  
[Iolif](#) and gay, ful of gladnesse,  
Toward a river [I gan](#) me dresse,110  
That I [herde](#) renne [faste](#) by;  
For fairer playing non saugh I  
Than playen me by that [riveer](#) ,  
For from an hille that stood ther [neer](#) ,[\[\]](#)  
Cam down the steem ful stif and bold.115  
Cleer was the water, and as cold

117-120. *Imperfect inG.*

As any welle is, sooth to seyne;  
And somdel lasse it was than Seine,[\[\]](#)  
But it was straighter wel away.  
And never saugh I, er that day,120  
The water [that](#) so wel lyked me;  
And wonder glad was I to see  
That lusty place, and that [riveer](#) ;  
And with that water that ran so cleer

My face I wissh. Tho saugh I wel125  
The [botme paved](#) everydel  
With gravel, ful of stones shene.  
The medewe softe, swote, and grene,  
Beet right on the water-syde. [\[\]](#)  
Ful cleer was than the morow-tyde,130  
And ful attempre, out of drede. [\[\]](#)  
Tho gan I [walke through](#) the mede,  
Dounward ay in my pleying,  
The river-syde costeying.  
And whan I had a whyle goon,135  
I saugh a Gardin right anoon,  
Ful long and brood, and everydel  
[Enclos](#) it was, and walled wel,  
With [hye](#) walles enbatailled,  
Portrayed without, and wel entailed140  
With many riche portraitures;  
And bothe [images and peyntures](#)  
Gan I biholde bisily.  
And I wol telle you, redily,  
Of thilke images the semblaunce,145  
As fer as I [have](#) remembraunce.  
[A-midde](#) saugh I Hate stonde, [\[\]](#)  
That for hir wrathe, ire, and onde,  
Semed to been a [moveresse](#), [\[\]](#)  
An angry wight, a chideresse;150  
And ful of gyle, and fel corage,  
By semblaunt was that ilke image.  
And she was no-thing wel arrayed,  
But lyk a [wood](#) womman afrayed;  
[Y-frounced](#) foule was hir visage,155  
And grenning for dispitous rage;  
Hir nose snorted up for tene.  
Ful hidous was she for to sene,  
Ful foul and rusty was she, this.  
Hir heed [y-writhen](#) was, y-wis,160  
Ful grimly with a greet towayle.  
An image of another entayle,  
A lift half, was hir [faste](#) by;  
Hir name above hir heed saugh I,  
And she was called [Felonye](#).165  
Another image, that [Vilanye](#)  
[Y-cleped](#) was, saugh I and fond  
Upon the [walle](#) on hir right hond.  
Vilanye was lyk somdel  
That other image; and, trusteth wel,170  
She semed a wikked creature.  
By countenance, in portrayture,

The Garden.

Hate.

Felonye.

Vilanye.

She semed be ful despitous,  
And eek ful proud and [outrageous](#) .  
Wel coude he peynte, I undertake,175  
That [swiche image](#) coude make.  
Ful foul and cherlish semed she,  
And eek vilaynous for to be,  
And litel coude of norture,  
To worshipe any creature.180  
And next was peynted Coveityse,  
That eggeth folk, in many gyse,  
To take and yeve right nought ageyn,  
And [grete tresours](#) up to [leyn](#) .  
And that is [she](#) that for usure185  
Leneth to many a creature  
The lasse for the more winning,  
So [coveitous](#) is her brenning.  
And that is [she](#) , [for](#) penyes fele,  
That techeth for to robbe and stele190  
These theves, and these smale harlotes;  
And that is routhe, for by hir throtres  
Ful many oon hangeth at the laste.  
She maketh folk compasse and caste  
To taken other folkes thing,195  
Through robberie, or [miscounting](#) .<sup>[1]</sup>  
And that is she that maketh trechoures;<sup>[1]</sup>  
And she [\[that\]](#) maketh false pledoures,  
That with hir termes and hir domes  
Doon maydens, children, and eek gromes200  
Hir heritage to forgo.  
Ful croked were hir hondes two;  
For Coveityse is ever [wood](#)  
To grypen other folkes [good](#) .  
Coveityse, for hir winning,205  
Ful leef hath other mennes thing.<sup>[1]</sup>  
Another image set saugh I<sup>[1]</sup>  
Next Coveityse [faste](#) by,  
And she was cleped Avaricce.  
Ful foul in peynting was that vice;210  
Ful sad and caytif was she eek,  
And al-so grene as [any](#) leek.  
So yvel hewed was hir colour,  
Hir [semed](#) have lived in langour.  
She was lyk thing for hungre deed,215  
That ladde hir lyf only by breed  
Kneden with eisel strong and egre;  
And therto she was lene and megre.  
And she was clad ful [povrely](#) ,  
Al in an old torn [courtepy](#) ,<sup>[1]</sup>220

Coveityse.

Avaricce.

As she were al with dogges torn;  
And bothe bihinde and eek biforn  
Clouted was she beggarly.  
A [mantel](#) heng hir [faste](#) by,  
Upon a perche, weyke and smalle;<sup>[ ]</sup>225  
A burnet cote heng therwithalle,<sup>[ ]</sup>  
Furred with no menivere,  
But with a furre rough of here,  
Of lambe-skinnes hevy and blake;  
It was ful old, I undertake.230  
For Avarice to clothe hir wel  
Ne hasteth hir, never a del;  
For certeynly it were hir loth  
To weren ofte that [ilke](#) cloth;  
And if it were forwered, she<sup>235</sup>  
Wolde have ful greet necessitee  
Of clothing, er she boughte hir newe,  
Al were it bad of wolle and hewe.  
This Avarice [held](#) in hir [hande](#)  
A purs, that heng [\[down\]](#) by a bande;<sup>[ ]</sup>240  
And that she hidde and bond so [stronge](#) ,  
Men must abyde wonder [longe](#)  
Out of that purs er ther come ought,  
For that ne cometh not in hir thought;  
It was not, certein, hir [entente](#)245  
That fro that purs a peny [wente](#) .  
And by that image, nygh y-nough,<sup>[ ]</sup>  
Was [peynt](#)Envye, that never lough,  
Nor never wel in [herteferde](#)  
But-if she outhur saugh or [herde](#)250  
Som greet mischaunce, or greet disese.  
No-thing may so moch hir plese  
As mischef and misaventure;  
Or whan she seeth discomfiture  
Upon any worthy man [falle](#) ,255  
Than lyketh hir [\[ful\]](#) wel withalle.  
She is ful glad in hir corage,  
If she see any greet linage  
Be brought to nought in [shamful](#) wyse.  
And if a man in honour ryse,260  
Or by his witte, [or by prowess](#) ,  
Of that hath she gret hevinesse;  
For, trusteth wel, she goth nigh wood  
Whan any [chaunce](#) happeth good.  
Envye is of swich crueltee,265  
That feith ne [trouthe](#) holdeth she  
To freend ne felawe, bad or good.  
Ne she hath kin noon of hir blood,

Envye.

That she nis ful hir enemy;  
She nolde, I dar seyn hardely,270  
Hir owne [fader](#) ferde wel.  
And sore abyeth she everydel  
Hir malice, and hir [maltalent](#) :[\[1\]](#)  
For she is in so greet turment  
And [hath](#) such [wo], whan folk doth good,275  
That nigh she [melteth](#) for pure wood,[\[1\]](#)  
Hir herte kerveth and [to-breketh](#)  
That god the [peple](#) wel awreketh.  
Envye, y-wis, shal never lette  
Som blame upon the folk to sette.280  
I trowe that if Envye, y-wis,  
Knewe the [beste](#) man that is  
On this syde or biyond the see,  
Yit somewhat lakken him wolde she.  
And if he were so hende and wys,285  
That she ne mighte al abate his prys,  
Yit wolde she blame his worthinesse,  
Or by hir wordes make it lesse.  
I saugh Envye, in that peynting,  
Hadde a wonderful loking;290  
For she ne loked but [awry](#) ,  
Or [overthwart](#) , al baggingly.  
And she hadde [leek](#) a foul usage;  
She mighte loke in no visage  
Of man or womman forth-right pleyn,295  
But shette oon yë for [disdeyn](#) ;  
So for envye brenned she  
Whan she mighte any man [\[y\]-see](#) ,  
That [fair](#) , or worthy were, or wys,  
Or elles stood in folkes prys.300  
Sorowe was peynted next Envye  
Upon that walle of masonrye.  
But wel was [seen](#) in hir colour  
That she hadde lived in langour;  
Hir semed [have](#) the Iaunyce.305  
Nought half so pale was Avaryce,  
Nor no-thing lyk, [\[as\]](#) of lenesse;  
For sorowe, thought, and greet distresse,  
That she hadde suffred day and night  
Made hir ful [yelwe](#) , and no-thing bright,310  
Ful fade, pale, and megre also.[\[1\]](#)  
Was never wight yit half so wo  
As that hir semed for to be,  
Nor so fulfilled of ire as she.  
I trowe that no wight mighte hir plese,315  
Nor do that thing that mighte hir ese;

Sorowe.



Nor she ne wolde hir sorowe slake,  
Nor comfort noon unto hir take;  
So depe was hir wo bigonnen,  
And eek hir herte in angre ronnen,320  
A sorowful thing wel semed she.  
Nor she hadde no-thing slowe be  
For to forcracchen al hir face,  
And for to [rende](#) in many place  
Hir clothes, and for to tere hir swire,325  
As she that was fulfilled of ire;  
And al to-torn lay eek hir here  
Aboute hir shuldres, here and there,  
As she that hadde it al to-rent  
For angre and for maltalent.330  
And eek I telle you certeynly  
How that she weep ful tenderly.

333-380. *Lost in G.; from Th.*

In world nis wight so hard of herte  
That [hadde](#) seen hir sorowes smerte,  
That nolde have had of hir pitee,335  
So wo-bigoon a thing was she.  
She al to-dasshte hir-self for wo,  
And smoot togider her handes two.  
To sorwe was she ful ententyf,  
That woful [recchelees](#) caityf;340  
Hir [roughte](#) litel of pleyng,  
Or of clipping or [\[of\]](#) kissing;  
For who-so sorweful is in herte  
Him [liste](#) not to pleye ne sterte,  
Nor for to daunsen, ne to singe,345  
Ne may his herte in temper bringe  
To make Ioye on even or morowe;  
For Ioye is [contraire](#) unto sorowe.  
Elde was peynted after this,  
That shorter was a foot, ywis,350  
Than she was wont in her yonghede.  
Unnethe hir-self she [mighte](#) fede;  
So feble and eek so old was she  
That faded was al hir beautee.  
Ful salowe was waxen hir colour,355  
Hir heed [for-hoor](#) was, whyt as flour.  
Y-wis, gret qualm ne were it noon,  
Ne sinne, although hir lyf were gon.  
Al woxen was hir body unwelde,  
And drye, and dwyned al for elde. [\[ \]](#)360  
A foul forwelked thing was she [\[ \]](#)

Elde.

That whylom round and softe had be.  
Hir eres shoken fast withalle,  
As from her heed they wolde falle.  
Hir face frounced and forpyned,365  
And bothe hir hondes lorn, fordwyned.  
So old she was that she ne [wente](#)  
A foot, but it were by potente.[]  
The Tyme, that passeth night and day,[]  
And [resteles](#) travayleth ay,370  
And steleth from us so prively,  
That to us seemeth sikerly  
That it in oon point dwelleth ever,  
And certes, it ne resteth never,  
But goth so faste, and passeth ay,375  
That ther nis man that thinke may  
What tyme that now present is:  
Asketh at these clerkes this;  
For [er](#) men thinke it redily,  
Three tymes been y-passed by.[]380

Time.

381. *G. begins again.*

The tyme, that may not soiourne,  
But goth, and [never](#) may retourne,  
As water that down renneth ay,  
But never drope retourne may;  
Ther may no-thing as tyme endure,385  
Metal, nor erthely creature;  
For alle thing it [fret](#) and shal:[]  
The tyme eek, that chaungeth [al](#) ,  
And [al](#) doth waxe and fostred be,  
And [alle](#) thing distroyeth he:390  
The tyme, that eldeth our auncessours  
And eldeth kinges and emperours,  
And that us alle shal overcomen  
Er that deeth us shal have nomen:  
The tyme, that hath al in welde395  
To elden folk, had maad hir elde[]  
So inly, that, to my witing,  
She [mighte](#) helpe hir-self no-thing,  
But turned ageyn unto childhede;  
She had no-thing hir-self to lede,400  
Ne [wit](#) ne [pithin\[with\]](#) hir holde[]  
More than a child of two yeer olde.  
But natheles, I trowe that she  
Was [fair](#) sumtyme, and fresh to see,  
Whan she was in hir rightful age:405  
But she was past al that passage

And was a doted thing bicomen.  
A furred [cope](#) on had she nomen;  
Wel had she clad hir-self and warm,  
For cold mighte elles doon hir harm.410  
These olde folk have alwey colde,  
Hir kinde is swiche, whan they ben olde.  
Another thing was doon ther write,[\[ \]](#)  
That semede lyk an ipocrite,  
And it was cleped Pope-holy.[\[ \]](#)415  
That ilke is she that prively  
Ne spareth never a wikked dede,  
Whan men of hir taken non hede;  
And maketh hir outward precious,  
With pale visage and pitous,420  
And semeth a [simple](#) creature;  
But ther nis no misaventure  
That she ne thenketh in hir corage.  
Ful lyk to hir was that image,  
That maked was lyk hir semblaunce.425  
She was ful simple of countenance,  
And she was clothed and eek shod,  
As she were, for the love of god,  
Yolden to religioun,[\[ \]](#)  
Swich semed hir devocioun.430  
A sauter held she faste in honde,  
And bisily she gan to fonde  
To make many a feynt prayere  
To god, and to his seyntes dere.  
[Ne](#) she was gay, [fresh](#) , ne Iolyf,435  
But semed [be](#) ful ententyf  
To gode werkes, and to faire,  
And therto she had on an haire.[\[ \]](#)  
Ne certes, she was fat no-thing,  
But semed wery for fasting;440  
Of colour pale and deed was she.  
From hir the gate [shal](#) werned be[\[ \]](#)  
Of paradys, that blisful place;  
For swich folk maketh lene hir [face](#) ,  
As Crist seith in his evangyle,[\[ \]](#)445  
To gete [hem](#) prys in toun a whyle;  
And for a litel glorie veine  
They lesen god and [eek](#) his reine.  
And alderlast of everichoon,  
Was peynted Povert al aloon,450  
That not a peny hadde in wolde,  
Al-though [that](#) she hir clothes solde,  
And though she shulde anhonged be;  
For naked as a worm was she.[\[ \]](#)

Pope-holy.

Povert.

And if the [weder](#) stormy were,455  
For colde she shulde have [deyed](#) there.  
She nadde on but a streit old sak,  
And many a clout on it ther stak;  
This was hir cote and hir mantel,  
No more was there, never a del,460  
To clothe her with; I undertake,  
Gret leyser [hadde](#) she to quake.  
And she was put, that I of talke,  
Fer fro these other, up in an halke;[\[1\]](#)  
There lurked and there coured she,465  
For [povre](#) thing, wher-so it be,  
Is shamfast, and [despysed](#) ay.  
Acursed may wel be that day,  
That povre man conceyved is;  
For god wot, al to selde, y-wis,470  
Is any [povre](#) man wel [fed](#) ,  
Or wel arayed or [y-cled](#) ,  
Or wel biloved, in swich wyse  
In honour that he may aryse.  
Alle these thinges, wel avysed,475  
As I have you er this devysed,  
With gold and asure over alle  
Depeynted [were](#) upon the walle.  
[Squar](#) was the wal, and high somdel;  
Enclosed, and [y-barred](#) wel,480  
In stede of hegge, was that gardin;  
Com never shepherde therin.[\[1\]](#)  
Into that gardyn, wel [\[y-\]wrought](#) ,  
Who-so that me coude have brought,  
By [laddre](#) , or elles by degree,485  
It wolde wel have lyked me.  
For swich solace, swich Ioye, and play,  
I trowe that never man ne say,  
As [in](#) that place delitous.  
The gardin was not daungerous[\[1\]](#)490  
To herberwe briddes many oon.  
So riche a [yerd](#) was never noon  
Of briddes songe, and braunches grene.  
[Therin](#) were briddes mo, I wene,  
Than been in alle the rewme of Fraunce.495  
Ful blisful was the accordaunce  
Of swete and pitous songe they made,  
For al this world it [oughte](#) glade.  
And I my-self so mery ferde,  
Whan I hir blisful songes herde,500  
That for an [hundred](#) pound nolde I,—[\[1\]](#)  
If that the passage openly

Hadde [been](#) unto me free—  
That I nolde entren for to see  
Thassemblee, god [it [kepe](#) and were!]<sup>[ ]</sup>505  
Of briddes, whiche therinne [were](#) ,  
Daunces of love, and mery notes.  
Whan I thus herde foules singe,  
I fel faste in a [weymentinge](#) ,510  
By which art, or by what engyn  
I mighte come [in](#) that gardyn;  
But way I couthe finde noon  
Into that gardin for to goon.  
Ne nought wiste I if that ther were515  
Eyther hole or place [\[o\]-where](#) ,<sup>[ ]</sup>  
By which I [mighte](#) have entree;  
Ne ther was noon to teche me;  
For I was al aloon, y-wis,  
[Ful](#) wo and [anguissous](#) of this.<sup>[ ]</sup>520  
Til atte laste bithoughte I me,  
That by no weye ne mighte it be;  
That ther nas laddre or wey to passe,  
Or hole, into so fair a place.  
Tho gan I go a ful gret pas525  
Envyroning even in compas  
The closing of the square wal,  
Til that I fond a wiket smal  
So shet, that I ne mighte in goon,  
And other entree was ther noon.530  
Upon this dore I gan to smyte,  
That was [\[so\]](#) fetys and so lyte;  
For other wey coude I not seke.  
Ful long I shoof, and knocked eke,  
And stood ful long and [of\[t\] herkning](#)<sup>[ ]</sup>535  
If that I herde [a](#) wight coming;  
Til that [the](#) dore of thilke entree  
A mayden curteys opened me.  
Hir heer was as yelowe of hewe  
As [any](#) basin scoured newe.540  
Hir flesh [\[as\]](#) tendre as is a chike,  
With [bente](#) browes, smothe and slike;  
And by mesure large were  
The opening of hir yën clere.  
Hir nose of good proporcioun,545  
Hir yën greye [as a](#) faucoun,  
With swete breeth and wel savoured.  
Hir face whyt and wel coloured,  
With litel mouth, and round to see;  
A clove chin eek hadde she.550  
Hir nekke was of good fasoun

The Door.

Ydelnesse.

In lengthe and gretnesse, by resoun,  
Withoute bleyne, scabbe, or royne.  
Fro Ierusalem unto Burgoyne  
Ther nis a fairer nekke, y-wis,555  
To fele how smothe and softe it is.  
Hir throte, al-so whyt of hewe  
As snow on braunche [snowed](#) newe.  
Of body ful wel wrought was she  
Men [neded](#) not, in no cuntree,560  
A fairer body for to seke.  
And of fyn orfrays had she eke<sup>[ ]</sup>  
A chapelet: so semly oon

564. *Some lines lost?*

Ne wered never mayde upon; . . . .  
And faire above that chapelet565  
A rose gerland had she set.  
She hadde [in honde](#) a gay mirour,  
And with a riche gold [tressour](#)<sup>[ ]</sup>  
Hir heed was tressed [queyntely](#) ;  
Hir sleeves sewed [fetisly](#) .570  
And for to kepe hir hondes faire  
Of gloves whyte she hadde a paire.  
And she hadde on a cote of grene  
Of cloth of Gaunt; withouten wene,<sup>[ ]</sup>  
Wel semed by hir apparayle575  
She was not wont to greet travayle.  
For whan she kempt was fetisly,  
And wel arayed and richely,  
Thanne had she doon al hir Iournee;<sup>[ ]</sup>  
For mery and wel bigoon was she.580  
She ladde a lusty lyf in May,  
She hadde no thought, by night ne day,  
Of no-thing, [LE ROMAN DE LA ROSE](#).

Maintes gens dient que en songes  
N'a se fables non et mençonges;  
Mais l'en puet tiex songes songier  
Qui ne sunt mie mençongier;  
Ains sunt après bien apparant,  
Si en puis bien trere à garant  
Ung acteur qui ot non Macrobes,  
Qui ne tint pas songes à lobes;  
Ainçois escrist la vision  
Qui 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;  
Car endroit moi ai-je fiance  
Que songe soit senefiance  
Des biens as gens et des anuiz,  
Car li plusors songent de nuitz  
Maintes choses couvertement  
Que l'en voit puis apertement.20  
Où vintiesme an de mon aage,  
Où point qu'Amors prend le paage  
Des jones gens, couchiez estoie  
Une nuit, si cum je souloie,  
Et me dormoie moult forment,  
Si vi ung songe en mon dormant,  
Qui moult fut biax, et moult me plot,  
Mès onques riens où songe n'ot  
Qui avenu trestout ne soit,  
Si 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  
Comment ge voil que cilz Romman  
Soit apelez, que ge commanz:  
Ce est li Rommanz de la Rose,  
Où l'art d'Amors est tote enclose.  
La matire en est bone et noeve:  
Or doit Diez qu'en gré le reçoeve  
Cele por qui ge l'ai empris.41  
C'est cele qui tant a de pris,  
Et tant est digne d'estre amée,  
Qu'el doit estre Rose clamée.  
Avis m'iere qu'il estoit mains,  
Il a jà bien cincq ans, au mains,  
En Mai estoie, ce songoie,<sup>[ ]</sup>  
El tems amoreus plain de joie,  
El tens où tote riens s'esgaie,  
Que l'en ne voit boisson ne haie50  
Qui en Mai parer ne se voille,  
Et covrir de novele foille;  
Li bois recovrent lor verdure,  
Qui sunt sec tant cum yver dure,  
La terre méisme s'orgoille  
Por la rousée qui la moille,  
Et oblie la poverté  
Où ele a tot l'yver esté.  
Lors devient la terre si gobe,  
Qu'ele volt avoir novele robe;60  
Si 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,  
Por quoi la terre miex se prise.  
Li oisel, qui se sunt téu  
Tant cum il ont le froit éu,  
Et le tens divers et frarin,  
Sunt en Mai, por le tens serin,70  
Si lié 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;  
Lors s'esvertue, et lors s'envoise  
Li papegaus et la kalandre:  
Lors estuet jones gens entendre  
A estre gais et amoreus  
Por le tens bel et doucereus.80  
Moult a dur cuer qui en Mai n'aime,  
Quant il ot chanter sus la raimie  
As oisiaus les dous chans piteus.  
En iceli tens déliteus,  
Que 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,  
Chauçai moi et mes mains lavai.90  
Lors trais une aiguille d'argent  
D'un aguiller mignot et gent,  
Si pris l'aiguille à enfiler.  
Hors de vile oi talent d'aler,  
Por oïr des oisiaus les sons  
Qui chantoient par ces boissons.  
En icele saison novele,  
Cousant mes manches à videle,  
M'en alai tot seus esbatant,  
Et les oiselés escoutant,100  
Qui de chanter moult s'engoissoient  
Par ces vergiers qui florissoient.  
Jolis, gais et plains de léesce,  
Vers une riviere m'adresce.  
Que j'oi près d'ilecques bruire;  
Car ne me soi aillors déduire  
Plus bel que sus cele riviere.  
D'ung tertre qui près d'iluec iere  
Descendoit l'iaue grant et roide,



Clere, bruiant, et aussi froide110  
Comme puiz, ou comme fontaine,  
Et estoit poi mendre de Saine,  
Mès qu'ele iere plus espanduë.  
Onques mès n'avoie véuë  
Cele iaue qui si bien coroit:  
Moult m'abelissoit et séoit  
A regarder le leu plaisant.  
De l'iaue clere et reluisant  
Mon vis rafreschi et lavé.  
Si vi tot covert et pavé120  
Le fons de l'iaue de gravele;  
La praërie grant et bele  
Très au pié de l'iaue batoit.  
Clere et serie et bele estoit  
La matinée et atrempeé;  
Lors m'en alai parmi la préé  
Contre val l'iaue esbanoiant,  
Tot le rivage costoiant.  
Quant j'oi ung poi avant alé,  
Si vi ung vergier grant et lé,130  
Tot clos d'ung haut mur bataillié,  
Portrait defors et entaillié  
A maintes riches escritures.  
Les ymages et les peintures  
Ai moult volentiers remiré:  
Si vous conteré et diré  
De ces ymages la semblance,  
Si cum moi vient à remembrance.  
Haïne.  
Ens où milieu je vi Haïne  
Qui de corrous et d'ataïne140  
Sembloit bien estre moverresse,  
Et correceuse et tencerresse,  
Et plaine de grant cuvertage  
Estoit par semblant cele ymage.  
Si n'estoit pas bien atornée,  
Ains sembloit estre forcenée,  
Rechignie avoit et froncié  
Le vis, et le nés secorcié.  
Par grant hideur fu soutilliée,  
Et si estoit entortillée150  
Hideusement d'une toaille.  
Felonnie.  
Une autre ymage d'autel taille  
A senestre vi delez lui;  
Son non desus sa teste lui;  
Apellée estoit Felonnie.

Vilennie.

Une ymage qui Vilonie  
Avoit non, revy devers destre,  
Qui estoit auques d'autel estre  
Cum ces deus et d'autel féture;  
Bien sembloit male créature,160  
Et despiteuse et orgueilleuse,  
Et mesdisant et ramponeuse.  
Moult sot bien paindre et bien portraire  
Cil qui tiex ymages sot faire:  
Car bien sembloit chose vilaine,  
De dolor et de despít plaine;  
Et fame qui petit séust  
D'honorer ceus qu'ele déust.

Couvoitise.

Après fu painte Coveitise:  
C'est cele qui les gens atise170  
De prendre et de noient donner,  
Et les grans avoires aüner.  
C'est cele qui fait à usure  
Prester mains por la grant ardure  
D'avoir conquerre et assembler.  
C'est cele qui semont d'emblem  
Les larrons et les ribaudiaus;  
Si est grans pechiés et grans diaus  
Qu'en la fin en estuet mains pendre.  
C'est cele qui fait l'autrui prendre,  
Rober, tolir et bareter,181  
Et bescochier et mesconter;  
C'est cele qui les trichéors  
Fait tous et les faus pledéors,  
Qui maintes fois par lor faveles  
Ont as valés et as puceles  
Lor droites herites toluës.  
Recorbillies et croçues  
Avoit les mains icele ymage;  
Ce fu drois: car toz jors esrage190  
Coveitise de l'autrui prendre.  
Coveitise ne set entendre  
A riens qu'à l'autrui acrochier;  
Coveitise à l'autrui trop chier.

Avarice.

Une autre ymage y ot assise  
Coste à coste de Coveitise,  
Avarice estoit apelée:  
Lede estoit et sale et foulée  
Cele ymage, et megre et chetive,  
Et aussi vert cum une cive.200

Tant par estoit descolorée  
Qu'el sembloit estre enlangorée;  
Chose sembloit morte de fain,  
Qui ne vesquit fors que de pain  
Petri à lessu fort et aigre;  
Et avec ce qu'ele iere maigre,  
Iert-ele povrement vestuë,  
Cote avoit viés et desrumpuë,  
Comme s'el fust as chiens remese;  
Povre iert moult la cote et esrese,<sup>210</sup>  
Et plaine de viés palestiaus.  
Delez li pendoit ung mantiaus  
A une perche moult greslete,  
Et une cote de brunete;  
Où mantiau n'ot pas penne vaire,  
Mes moult viés et de povre afaire,  
D'agniaus noirs velus et pesans.  
Bien avoit la robe vingt ans;  
Mès Avarice du vestir  
Se sot moult à tart aatir:<sup>220</sup>  
Car sachiés que moult li pesast  
Se cele robe point usast;  
Car s'el fust usée et mauvese,  
Avarice éust grant mesese  
De noeve robe et grant disete,  
Avant qu'ele éust autre fete.  
Avarice en sa main tenoit  
Une borse qu'el reponnoit,  
Et la nooit si durement,  
Que demorast moult longuement<sup>230</sup>  
Ainçois qu'el en péust riens traire,  
Mès el n'avoit de ce que faire.  
El n'aloit pas à ce béant  
Que de la borse ostat néant.  
Envie.  
Après refu portrete Envie,  
Qui ne rist oncques en sa vie,  
N'oncques de riens ne s'esjoï,  
S'ele ne vit, ou s'el n'oï  
Aucun grant damage retrere.  
Nule riens ne li puet tant plere<sup>240</sup>  
Cum mefet et mesaventure;  
Quant el voit grant desconfiture  
Sor aucun prodomme chéoir,  
Ice li plest moult à véoir.  
Ele est trop lie en son corage  
Quant el voit aucun grant lignage  
Decheoir et aler à honte;

Et quant aucuns à honor monte  
Par son sens ou par sa proée,  
C'est la chose qui plus la bléece.250  
Car sachiés que moult la convient  
Estre irée quant biens avient.  
Envie est de tel cruauté,  
Qu'ele ne porte léauté  
A compaignon, ne à compaignie;  
N'ele n'a parent, tant li tiengne,  
A cui el ne soit anemie:  
Car certes el ne vorroit mie  
Que biens venist, neis à son pere.  
Mès bien sachiés qu'ele compere260  
Sa malice trop ledement:  
Car ele est en si grant torment,  
Et 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  
D'aucun blasme as gens metre sore;  
Je cuit que s'ele cognoissoit  
Tot le plus prodome qui soit270  
Ne deçà mer, ne delà mer,  
Si le vorroit-elle blasmer;  
Et s'il iere si bien apris  
Qu'el ne péust de tot son pris  
Rien abatre ne deprisier,  
Si vorroit-elle apetisier  
Sa proée au mains, et s'onor  
Par parole faire menor.  
Lors vi qu'Envie en la peinture  
Avoit trop lede esgardéure;280  
Ele ne regardast noient  
Fors de travers en borgnoiant;  
Ele avoit ung mauvès usage,  
Qu'ele ne pooit où visage  
Regarder reins de plain en plaing,  
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,  
Ou amés, ou loés de gens.290  
Tristesse.  
Delez Envie auques près iere  
Tristece painte en la maisiere;  
Mès bien paroît à sa color  
Qu'ele avoit au cuer grant dolor,

Et sembloit avoir la jaunice.  
Si n'i feïst riens Avarice  
Ne de paleur, ne de mégrece,  
Car li soucis et la destrece,  
Et la pesance et les ennuis  
Qu'el soffroit de jors et de nuis,300  
L'avoient moult fete jaunir,  
Et megre et pale devenir.  
Oncques mès nus en tel martire  
Ne fu, ne n'ot ausinc grant ire  
Cum il sembloit que ele éust:  
Je cuit que nus ne li séust  
Faire riens qui li péust plaire:  
N'el ne se vosist pas retraire,  
Ne reconforter à nul fuer-  
Du duel qu'ele avoit à son cuer.310  
Trop avoit son cuer correcié,  
Et son duel parfont commencié.  
Moult sembloit bien qu'el fust dolente,  
Qu'ele n'avoit mie esté lente  
D'esgratiner tote sa chiere;  
N'ele n'avoit pas sa robe chiere,  
Ains l'ot en mains leus descirée  
Cum cele qui moult iert irée.  
Si cheveul tuit destrecié furent,  
Et expandu par son col jurent,320  
Que les avoit trestous desrous  
De maltalent et de corrous.  
Et sachiés bien veritelment  
Qu'ele ploroit profondément:  
Nus, tant fust durs, ne la véist,  
A cui grant pitié n'en préist,  
Qu'el se desrompoit et batoit,  
Et ses poins ensemble hurtoit.  
Moult iert à duel fere ententive  
La dolereuse, la chetive;330  
Il ne li tenoit d'envoisier,  
Ne d'acoler, ne de baisier:  
Car cil qui a le cuer dolent,  
Sachiés de voir, il n'a talent  
De dancier, ne de karoler,  
Ne nus ne se porroit moller  
Qui duel éust, à joie faire,  
Car duel et joie sont contraire.  
Vieillesse.  
Après fu Viellece portraite,  
Qui estoit bien ung pié retraite340  
De tele cum el soloit estre;

A paine se pooit-el pestre,  
Tant estoit vielle et radotée.  
Bien estoit si biauté gastée,  
Et moult ert lede devenuë.  
Toute sa teste estoit chenuë,  
Et blanche cum s'el fust florie.  
Ce ne fut mie grant morie  
S'ele morust, ne grans pechiés,  
Car tous ses cors estoit sechiés<sup>350</sup>  
De vellece et anoiantis:  
Moult estoit jà ses vis fletris,  
Qui jadis fut soef et plains;  
Mès or est tous de fronces plains,  
Les 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.<sup>360</sup>  
Li tens qui s'en va nuit et jor,  
Sans repos prendre et sans sejour,  
Et qui de nous se part et emble  
Si celément, qu'il nous semble  
Qu'il s'arreste adés en ung point,  
Et il ne s'i arreste point,  
Ains ne fine de trepasser,  
Que nus ne puet néis penser  
Quex tens ce est qui est présens;  
Sel' demandés as clers lisans,<sup>370</sup>  
Ainçois que l'en l'éust pensé,  
Seroit-il jà trois tens passé.  
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:  
Li 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,<sup>380</sup>  
Qui tout fait croistre et tout norist,  
Et 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:  
Li tens qui toute a la baillie  
Des gens viellir, l'avoit viellie  
Si durement, qu'au mien cuidier

El ne se pooit mès aidier,390  
Ains retornoit jà en enfance,  
Car certes el n'avoit poissance,  
Ce cuit-je, ne force, ne sens  
Ne plus c'un enfès de deus ans.  
Ne porquant, au mien escient,  
Ele avoit esté sage et gent,  
Quant ele iert en son droit aage;  
Mais ge cuit qu'el n'iere mès sage,  
Ains iert trestote rassotée.  
Si ot d'une chape forrée400  
Moult bien, si cum je me recors,  
Abrié et vestu son corps:  
Bien fu vestue et chaudement,  
Car el éust froit autrement.  
Les vieilles gens ont tost froidure;  
Bien savés que c'est lor nature.  
Papelardie.  
Une ymage ot emprès escrite,  
Qui sembloit bien estre ypocrite;  
Papelardie ert apelée.  
C'est cele qui en recelée,410  
Quant nus ne s'en puet prendre garde,  
De nul mal faire ne se tarde.  
El fait dehors le marmiteus,  
Si a le vis simple et piteus,  
Et semble sainte créature;  
Mais sous ciel n'a male aventure  
Qu'ele ne pense en son corage.  
Moult la ressembloit bien l'ymage  
Qui faite fu à 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,  
Et sachiés que moult se penoit  
De faire à Dieu prieres faintes,  
Et d'appeler et sains et saintes.  
El ne fu gaie, ne jolive,  
Ains fu par semblant ententive  
Du tout à bonnes ovres faire;  
Et si avoit vestu la haire.430  
Et sachiés que n'iere pas grasse,  
De jeuner sembloit estre lasse,  
S'avoit la color pale et morte.  
A li et as siens ert la porte  
Dévée de Paradis;  
Car icel gent si font lor vis

Amegrir, 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  
Povreté.  
Portraite fu au darrenier  
Povreté, qui ung seul denier  
N'éust pas, s'el se déust pendre,  
Tant séust bien sa robe vendre;  
Qu'ele iere nuë comme vers:  
Se li tens fust ung poi divers,  
Je cuit qu'ele acorast de froit,  
Qu'el n'avoit c'ung vié sac estroit  
Tout plain de mavès palestiaus;  
Ce iert sa robe et ses mantiaus.450  
El n'avoit plus que afubler,  
Grant loisir avoit de trembler.  
Des autres fu un poi loignet;  
Cum chien honteus en ung coignet  
Se cropoit et s'atapissoit,  
Car povre chose, où qu'ele soit,  
Est adès boutée et despote.  
L'eure soit ore la maudite,  
Que povres homs fu concéus!  
Qu'il ne sera jà bien péus,460  
Ne bien vestus, ne bien chauciés,  
Néis amés, ne essauciés.  
Ces ymages bien avisé,  
Qui, si comme j'ai devisé,  
Furent à or et à asur  
De toutes pars paintes où mur.  
Haut fu li mur et tous quarrés,  
Si en fu bien clos et barrés,  
En leu de haies, uns vergiers,  
Où onc n'avoit entré bergiers.470  
Cis vergiers en trop bel leu sist:  
Qui dedens mener me vousist  
Ou par échiele ou par degré,  
Je l'en séusse moult bon gré;  
Car tel joie ne tel déduit  
Ne vit nus hons, si cum ge cuit,  
Cum il avoit en ce vergier:  
Car li leus d'oisiaus herbergier  
N'estoit ne dangereux ne chiches.  
Onc mès ne fu nus leus si riches480  
D'arbres, ne d'oisillons chantans:  
Qu'il i avoit d'oisiaus trois tans  
Qu'en tout le remanant de France.



Moult estoit bele l'acordance  
De lor piteus chant à oïr:  
Tous li mons s'en dust esjoïr.  
Je endroit moi m'en esjoï  
Si durement, quant les oï,  
Que n'en préisse pas cent livres,  
Se li passages fust delivres,490  
Que ge n'entrasse ens et véisse  
L'assemblée (que Diex garisse!)  
Des oisiaus qui léens estoient,  
Qui envoisement chantoient  
Les dances d'amors et les notes  
Plesans, cortoisies et mignotes.  
Quant j'oï les oisiaus chanter,  
Forment me pris à dementer  
Par quel art ne par quel engin  
Je porroie entrer où jardin;500  
Mès ge ne poi onques trouver  
Leu par où g'i péusse entrer.  
Et sachiés que ge ne savoie  
S'il i avoït partuis ne voie,  
Ne leu par où l'en i entrast,  
Ne hons nés qui le me monstrast  
N'iert illec, que g'iere tot seus,  
Moult destroit et moult angoisseus;  
Tant qu'au darrenier me sovint  
C'oncques à nul jor ce n'avint510  
Qu'en si biau vergier n'éust huis,  
Ou eschiele ou aucun partuis.  
Lors m'en alai grant aléure  
Açaignant la compasséure  
Et la cloison du mur quarré,  
Tant que ung guichet bien barré  
Trovai petitet et estroit;  
Par autre leu l'en n'i entroit.  
A l'uis commençai à ferir,  
Autre entrée n'i soi querir.520  
Assez i ferir et boutai,  
Et par maintes fois escoutai  
Se j'orroie venir nulle arme.  
Le guichet, qui estoit de charme,  
M'ovrit une noble pucele  
Qui moult estoit et gente et bele.  
Cheveus ot blons cum uns bacins,  
La char plus tendre qu'uns pocins,  
Front reluisant, sorcis votis.  
Son entr'oil ne fu pas petis,530  
Ains iert assez grans par mesure;

Le nés ot bien fait à droiture,  
Les yex ot plus vairs c'uns faucons,  
Por faire envie à ces bricons.  
Douce alene ot et savorée,  
La face blanche et colorée,  
La bouche petite et grocete,  
S'ot où menton une fossete.  
Le col fu de bonne moison,  
Gros assez et lons par raison,540  
Si n'i ot bube ne malen.  
N'avoit jusqu'en Jherusalen  
Fame qui plus biau col portast,  
Polis iert et soef au tast.  
La gorgete ot autresi blanche  
Cum est la noif desus la branche  
Quant il a freschement negié.  
Le cors ot bien fait et dougié,  
L'en ne séust en nule terre  
Nul plus bel cors de fame querre.550  
D'orfrois ot un chapel mignot;  
Onques nule pucele n'ot  
Plus cointe ne plus desguisié,  
Ne l'aroie adroit devisié  
En trestous les jors de ma vie.  
Robe avoit moult bien entaillie;  
Ung chapel de roses tout frais  
Ot dessus le chapel d'orfrais:  
En sa main tint ung miroër,  
Si ot d'ung riche treçoër560  
Son chief trecié moult richement,  
Bien et bel et estroitement  
Ot ambdeus cousues ses manches;  
Et porgarder que ses mains blanches  
Ne halaissent, ot uns blans gans.  
Cote ot d'ung riche vert de gans,  
Cousue à lignel tout entour.  
Il paroit bien à son atour  
Qu'ele iere poi embesoignie.  
Quant ele s'iere bien pignie,570  
Et bien parée et atornée,  
Ele avoit faite sa journée.  
Moult avoit bon tems et bon May,  
Qu'el n'avoit soussi ne esmay  
De nule riens, fors solement  
De soi atorner noblement.  
Quant ainsinc m'ot l'uis deffermé  
La pucele au cors acesmé,  
Je l'en merciai doucement,

Et si li demandai comment<sup>580</sup>  
Ele avoit non, et qui ele iere.  
Ele ne fu pas envers moi fiere,  
Ne de respondre desdaigneuse:  
'Je me fais apeler Oiseuse,'  
Dist-ele, 'à tous mes congnoissans;  
Si sui riche fame et poissans.  
S'ai d'une chose moult bon tens,  
Car à nule riens je ne pens  
Qu'à moi joer et solacier,  
Et mon chief pignier et trecier:<sup>590</sup>  
Quant sui pignée et atornée,  
Adonc est fete ma journée.  
Privée sui moult et acointe  
De Déduit le mignot, le cointe;  
C'est cil cui est cest biax jardins,  
Qui de la terre as Sarradins  
Fist çà ces arbres aporter,  
Qu'il fist par ce vergier planter.  
Quant li arbres furent créu,  
Le mur que vous avez véu,<sup>600</sup>  
Fist lors Deduit tout entor faire,  
Et si fist au dehors portraire  
Les ymages qui i sunt paintes,  
Que ne sunt mignotes ne cointes;  
Ains sunt dolereuses et tristes,  
Si cum vous orendroit véistes.  
Maintes fois por esbanoier  
Se vient en cest leu umbroier  
Déduit et les gens qui le sivent,  
Qui en joie et en solas vivent.<sup>610</sup>  
Encores est léens, sans doute,  
Déduit orendroit qui escoute  
A chanter gais rossignolés,  
Mauvis et autres oiselés.  
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;  
Les plus beles gens, ce sachiés,  
Que vous jamès nul leu truissiés,<sup>620</sup>  
Si sunt li compaignon Déduit  
Qu'il maine avec li et conduit.'  
Quant Oiseuse m'ot ce conté,  
Et j'oi moult bien tout escouté,  
Je li dis lores: 'Dame Oiseuse,  
Jà de ce ne soyés douteuse,  
Puis que Déduit li biaux, li gens

Est orendroit avec ses gens  
En cest vergier, ceste assemblée  
Ne m'iert pas, se je puis, emblée,630  
Que ne la voie encore ennuit;  
Véoir la m'estuet, car ge cuit  
Que bele est cele compaignie,  
Et cortoise et bien enseignie.  
Lors m'en entrai, ne dis puis mot,  
Par l'uis que Oiseuse overt m'ot,  
Où vergier; et quant je fui ens  
Je fui liés et baus et joiens.  
Et sachiés que je cuidai estre  
Por voir en Paradis terrestre,640  
Tant estoit li leu delitables,  
Qu'il sembloit estre esperitables:  
Car si cum il m'iert lors avis,  
Ne féist en nul Paradis  
Si bon estre, cum il faisoit  
Où vergier qui tant me plaisoit.  
D'oisiaus chantans avoit assés  
Par tout le vergier amassés;  
En ung leu avoit rossigniaus,  
En l'autre gais et estorniaus;650  
Si r'avoit aillors grans escoles  
De roietiaus et torteroles,  
De chardonneriaus, d'arondeles,  
D'aloës et de lardereles;  
Calendres i ot amassées  
En ung autre leu, qui lassées  
De chanter furent à envis:  
Melles y avoit et mauvis  
Qui baoient à sormonter  
Ces autres oisiaus par chanter.660  
Il r'avoit aillors papegaus,  
Et mains oisiaus qui par ces gaus  
Et par ces bois où il habitent,  
En lor biau chanter se délitent.  
Trop parfesoient bel servise  
Cil oisel que je vous devise;  
Il chantoient ung chant itel  
Cum s'il fussent esperitel.  
De voir sachiés, quant les oï,  
Moult durement m'en esjoï:670  
Que mès si douce mélodie  
Ne fu d'omme mortel oïe.  
Tant estoit cil chans dous et biaux,  
Qu'il ne sombloit pas chans d'oisiaus,  
Ains le péüst l'en aesmer

A chant de seraines de mer,  
Qui par lor vois, qu'eles ont saines  
Et series, ont non seraines.  
A chanter furent ententis  
Li oisillon qui aprenti<sup>680</sup>  
Ne furent pas ne non sachant;  
Et sachiés quant j'oï lor chant,  
Et je vi le leu verdaier,  
Je me pris moult à esgaier;  
Que n'avoie encor esté onques  
Si jolif cum je fui adonques;  
Por la grant délitabilité  
Fui plains de grant jolieté.  
Et lores soi-je bien et vi  
Que Oiseuse m'ot bien servi,<sup>690</sup>  
Qui m'avoit en tel déduit mis:  
Bien déusse estre ses amis,  
Quant ele m'avoit deffermé  
Le guichet du vergier ramé.  
Dès ore si cum je sauré,  
Vous conterai comment j'ovré.  
Primes de quoi Déduit servoit,  
Et quel compaignie il avoit  
Sans longue fable vous veil dire,  
Et du vergier tretout à tire<sup>700</sup>  
La façon vous redirai puis.  
Tout ensemble dire ne puis,  
Mès tout vous conteré par ordre,  
Que l'en n'i sache que remordre.  
Grant servise et dous et plaisant  
Aloient cil oisel faisant;  
Lais d'amors et sonnés cortois  
Chantoit chascun en son patois,  
Li uns en haut, li autre en bas;  
De lor chant n'estoit mie gas.<sup>710</sup>  
La douçor et la mélodie  
Me mist où cuer grant reverdie;  
Mès quant j'oï escouté ung poi  
Les oisiaus, tenir ne me poi  
Que dant Déduit véoir n'alasse;  
Car à savoir moult desirasse  
Son contenment et son estre.  
Lors m'en alai tout droit à destre,  
Par une petitete sente  
Plaine de fenoil et de mente;<sup>720</sup>  
Mès auques près trové Déduit,  
Car maintenant en ung réduit  
M'en entré où Déduit estoit.

Déduit ilueques s'esbatoit;  
S'avoit si bele gent o soi,  
Que quant je les vi, je ne soi  
Dont si tres beles gens pooient  
Estre venu; car il sembloient  
Tout por voir anges empennés,  
Si beles gens ne vit homs nés.730  
Ceste gent dont je vous parole,  
S'estoient pris à la carole,  
Et une dame lor chantoit,  
Qui Léesce apelée estoit:  
Bien sot chanter et plesamment,  
Ne nule plus avenaument,  
Ne plus bel ses refrains ne fist,  
A chanter merveilles li sist;  
Qu'ele avoit la vois clere et saine;  
Et si n'estoit mie vilaine;740  
Ains se savoit bien desbrisier,  
Ferir du pié et renvoisier.  
Ele estoit adès coustumiere  
De chanter en tous leus premiere:  
Car chanter estoit li mestiers  
Qu'ele faisoit plus volentiers.  
Lors véissiés carole aler,  
Et gens mignotement baler,  
Et faire mainte bele tresche,  
Et maint biau tor sor l'erbe fresche.750  
Là véissiés fléutéors,  
Menesterez et jougléors;  
Si 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  
Ilec entor, et tymberresses  
Qui moult savoient bien joer,  
Et ne finoient de ruer760  
Le tymbre en haut, si recuilloient  
Sor ung doi, c'onques n'i failloient.  
Deus damoiseles moult mignotes,  
Qui estoient en pures cotes,  
Et trecies à une tresche,  
Faisoient Déduit par noblesce  
Enmi la karole baler;  
Mès de ce ne fait à parler  
Comme el baloient cointement.  
L'une venoit tout belement770  
Contre l'autre; et quant el estoient

Près à près, si s'entregetoient  
Les bouches, qu'il vous fust avis  
Que s'entrebaisassent où vis:  
Bien se savoient desbrisier.  
Ne vous en sai que devisier;  
Mès à nul jor ne me quésse  
Remuer, tant que ge véisse  
Ceste gent ainsine efforcier  
De caroler et de dancier.780  
La karole tout en estant  
Regardai iluec jusqu'à tant  
C'une dame bien enseignie  
Me tresvit: ce fu Cortoisie  
La vaillant et la debonnaire,  
Que Diex deffende de contraire.  
Cortoisie lors m'apela:  
'Biaus amis, que faites-vous là?'  
Fait Cortoisie, 'ça venez,  
Et avecque nous vous prenez790  
A la karole, s'il vous plest.'  
Sans demorance et sans arrest  
A la karole me sui pris,  
Si n'en fui pas trop entrepris,  
Et sachiés que moult m'agréa  
Quant Cortoisie m'en pria,  
Et me dist que je karolasse;  
Car de karoler, se j'osasse,  
Estoie envieus et surpris.  
A regarder lores me pris800  
Les cors, les façons et les chieres,  
Les semblances et les manieres  
Des gens qui ilec karoloient:  
Si vous dirai quex il estoient.  
Dédruit fu biaux et lons et drois,  
Jamés en terre ne venrois  
Où vous truissiés nul plus bel homme:  
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;  
Cheveus ot blons, recercelés,  
Par espauls fu auques lés,  
Et gresles parmi la ceinture:  
Il ressembloit une peinture,  
Tant ere biaux et acesmés,  
Et de tous membres bien formés.  
Remuans fu, et preus, et vistes,

Plus legier homme ne véistes;820  
Si n'avoit barbe, ne grenon,  
Se petiz peus folages non,  
Car il ert jones damoisiaus.  
D'un samit portret à oysiaus,  
Qui ere tout à or batus,  
Fu ses cors richement vestus.  
Moult iert sa robe desguisée,  
Et fu moult riche et encisée,  
Et décopée par cointise;  
Chauciés refu par grant mestrise830  
D'uns solers décopés à las;  
Par druerie et par solas  
Li ot s'amie fet chapel  
De roses qui moult li sist bel.  
Savés-vous qui estoit s'amie?  
Léesce qui nel' haoit mie,  
L'envoisie, la bien chantans,  
Qui dès lors qu'el n'ot que sept ans  
De s'amor li donna l'otroi;  
Déduit la tint parmi le doi840  
A la karole, et ele lui,  
Bien s'entr'amoient ambedui:  
Car il iert biaux, et ele bele,  
Bien ressembloit rose novele  
De sa color. S'ot la char tendre,  
Qu'en la li péust toute fendre  
A une petitete ronce.  
Le front ot blanc, poli, sans fronce,  
Les sorcis bruns et enarchiés,  
Les yex gros et si envoisiés,850  
Qu'il rioient tousjors avant  
Que la bouchete par convant.  
Je ne vous sai du nés que dire,  
L'en nel' féist 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 atornée;  
D'ung fil d'or ere galonnée,860  
S'ot ung chapel d'orfois tout nuef;  
Je qu'en oi véu vint et nuef,  
A nul jor mès véu n'avoie  
Chapel si bien ouvré de soie.  
D'un samit qui ert tous dorés  
Fu ses cors richement parés,  
De quoi son ami avoit robe,



Si en estoit assés plus gobe.  
A li se tint de l'autre part  
Li Diex d'Amors, cil qui départ<sup>870</sup>  
Amorettes à sa devise.  
C'est cil qui les amans justise,  
Et qui abat l'orguel des gens,  
Et si fait des seignors sergens,  
Et des dames refait bajesses,  
Quant il les trove trop engresses.  
Li Diex d'Amors, de la façon,  
Ne ressembloit mie garçon:  
De beaulté fist moult à prisier,  
Mes de sa robe devisier<sup>880</sup>  
Criens durement qu'encombré soie.  
Il n'avoit pas robe de soie,  
Ains avoit robe de florettes,  
Fete par fines amorettes  
A losenges, à escuciaus,  
A oiselés, à lionciaus,  
Et à bestes et à liépars;  
Fu la robe de toutes pars  
Portraite, et ovrée de flors  
Par diverseté de colors.<sup>890</sup>  
Flors i avoit de maintes guises  
Qui furent par grant sens assises;  
Nulle flor en esté ne nest  
Qui n'i soit, neis flor de genest,  
Ne violete, ne parvanche,  
Ne fleur inde, jaune ne blanche;  
Si ot par leus entremeslées  
Foilles de roses grans et lées.  
Il ot où chief ung chapelet  
De roses; mès rossignolet<sup>900</sup>  
Qui entor son chief voletoient,  
Les 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  
Qui fust tantost venus du ciau.  
Amors avoit ung jovenciau  
Qu'il faisoit estre iluec delés;  
Douz-Regard estoit apelés.<sup>910</sup>  
Ici bachelers regardoit  
Les caroles, et si gardoit  
Au Diex d'Amors deux ars turquois.  
Li uns des ars si fu d'un bois  
Dont li fruit iert mal savorés;

Tous plains de nouz et bocerés  
Fu li ars dessous et dessore,  
Et si estoit plus noirs que mores.  
Li autres ars fu d'un plançon  
Longuet et de gente façon;920  
Si fu bien fait et bien dolés,  
Et si fu moult bien pipelés.  
Dames i ot de tous sens pointes,  
Et valés envoisiés et cointes.  
Ices 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;  
Mès moult orent ices cinq floiches  
Les penons bien fais, et les coiches:930  
Si furent toutes à or pointes,  
Fors et tranchans orent les pointes,  
Et aguës 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 encarrelées  
De sajetes d'or barbelées.  
La meillore et la plus isnele  
De ces floiches, et la plus bele,940  
Et cele où li meillor penon  
Furent entés, Biautes ot non.  
Une d'eles qui le mains blece,  
Ot non, ce m'est avis, Simplece.  
Une autre en i ot apelée  
Franchise; cele iert empenée  
De Valor et de Cortoisie.  
La quarte avoit non Compaignie:  
En cele ot moult pesant sajete.  
Ele n'iert pas d'aler loing preste;950  
Mès qui de près en vosist traire,  
Il en péust assez mal faire.  
La quinte avoit non Biau-Semblant,  
Ce fut toute la mains grévant.  
Ne porquant el fait moult grant plaie;  
Mès cis atent bonne menaie,  
Qui de cele floiche est plaiés,  
Ses maus en est mielx emplaiés;  
Car il puet tost santé atendre,  
S'en doit estre sa dolor mendre.960  
Cinq floiches i ot d'autre guise,  
Qui furent ledes à devise:  
Li fust estoient et li fer

Plus noirs que déables d'enfer.  
La premiere avoit non Orguex,  
L'autre qui ne valoit pas miex,  
Fu apelée Vilenie;  
Icele fu de felonie  
Toute tainte et envenimée.  
La tierce fu Honte clamée,970  
Et la quarte Desesperance:  
Novel-Penser fu sans doutance  
Apelée la darreniere.  
Ces cinq floiches d'une maniere  
Furent, et moult bien resem blables;  
Moult par lor estoit convenables  
Li uns des arcs qui fu hideus,  
Et plains de neus, et eschardeus;  
Il devoit bien tiex floiches traire,  
Car el erent force et contraire980  
As autres cinq floiches sans doute.  
Mès ne diré pas ore toute  
Lor forces, ne lor poestés.  
Bien vous sera la verités  
Contée, et la sénéfiance  
Nel'metré mie en obliance;  
Ains vous dirai que tout ce monte,  
Ainçois que je fine mon conte.  
Or revendrai à ma parole:  
Des nobles gens de la karole990  
M'estuet dire les contenances,  
Et les façons et les semblances.  
Li Diex d'Amors se fu bien pris  
A une dame de haut pris,  
Et delez lui iert ajoustés:  
Icele dame ot non Biautés,  
Ainsinc cum une des cinq fleches.  
En li ot maintes bonnes teches:  
El ne fu obscure, ne brune,  
Ains fu clere comme la lune,1000  
Envers qui les autres estoiles  
Resemblent petites chandoiles.  
Tendre ot la char comme rousée,  
Simple fu cum une espousée,  
Et blanche comme flor de lis;  
Si ot le vis cler et alis,  
Et fu greslete et alignie;  
Ne fu fardée ne guignie:  
Car el n'avoit mie mestier  
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 douçor au cuer me touche,  
Si m'aïst Diex, quant il me membre  
De la façon de chascun membre  
Qu'il n'ot si bele fame où monde.  
Briément el fu jonete et blonde,  
Sade, plaisant, aperte et cointe,  
Grassete et grele, gente et jointe.1020  
Près de Biauté se tint Richece,  
Une dame de grant hautece,  
De grant pris et de grant affaire.  
Qui à 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.  
Ce n'est mie ne d'ui ne d'ier  
Que riches gens ont grant poissance  
De faire ou aïde, ou grévance.1030  
Tuit li greignor et li menor  
Portoient à Richece honor:  
Tuit baoient à 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.  
En sa cort ot maint losengier,  
Maint traïtor, maint envieus:  
Ce sunt cil qui sunt curieus1040  
De desprisier et de blasmer  
Tous ceus qui font miex à amer.  
Par devant, por eus losengier,  
Loent les gens li losengier;  
Tout le monde par parole oignent,  
Mès lor losenges les gens poignent  
Par derriere dusques as os,  
Qu'il abaissent des bons les los,  
Et desloent les aloés,  
Et si loent les desloés,1050  
Maint prodombres ont encusés,  
Et de lor honnor reculés  
Li losengier par lor losenges;  
Car il font ceus des cors estranges  
Qui déussent estre privés:  
Mal puissent-il estre arivés  
Icil losengier plain d'envie!  
Car nus prodons n'aime lor vie.  
Richece ot une porpre robe,

Ice ne tenés mie à lobe,1060  
Que je vous di bien et afiche  
Qu'il n'ot si bele, ne si riche  
Où monde, ne si envoisie.  
La porpre fu toute orfroisie;  
Si ot portraites à orfrois  
Estoires de dus et de rois.  
Si estoit au col bien orlée  
D'une bende d'or néelée  
Moult richement, sachiés sans faille.  
Si i avoit tretout à taille1070  
De riches pierres grant plenté  
Qui moult rendoient grant clarté.  
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,  
Nes uns venins ne redotoit:  
Nus nel pooit envenimer,  
Moult faisoit la pierre à aimer.1080  
Ele vausist à ung prodomme  
Miex que trestous li ors de Romme.  
D'une pierre fu li mordens,  
Qui garissoit du mal des dens;  
Et si avoit ung tel éur,  
Que cis pooit estre asséur  
Tretous les jors de sa véue,  
Qui à géun l'avoit véue.  
Li clou furent d'or esmeré,  
Qui erent el tissu doré;1090  
Si estoient gros et pesant,  
En chascun ot bien ung besant.  
Richece ot sus ses treces sores  
Ung cercle d'or; onques encores  
Ne fu si biaux véus, ce cuit,  
Car il fu tout d'or fin recuit;  
Mès cis seroit bons devisierres  
Qui vous sauroit toutes les pierres,  
Qui i estoient, devisier,  
Car l'en ne porroit pas prisier1100  
L'avoir 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,  
Une escharboucle où cercle assise,  
Et la pierre si clere estoit,

Que maintenant qu'il anuïtoit,  
L'en s'en véïst bien au besoing  
Conduire d'une liue loing.1110  
Tel clarté 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  
Ung valet de grant biauté plain,  
Qui fu ses amis veritez.  
C'est uns hons qui en biaux ostiez  
Maintenir moult se délitoit.  
Cis se chauçoit bien et vestoit,1120  
Si avoit les chevaus de pris;  
Cis cuidast bien estre repris  
Ou de murtre, ou de larrecin,  
S'en s'estable éust ung roucin.  
Por ce amoit-il moult l'acointance  
De 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;1130  
El li donnoit autant deniers  
Cum s'el les puisast en greniers.  
Après refu Largece assise,  
Qui fu bien duite et bien aprise  
De faire honor, et de despendre:  
El fu du linage Alexandre;  
Si n'avoit-el joie de rien  
Cum quant el pooit dire, 'tien.'  
Neis Avarice la chétive  
N'ert pas si à prendre ententive1140  
Cum Largece ere de donner;  
Et Diex li fesoit foisonner  
Ses biens si qu'ele ne savoit  
Tant donner, cum el plus avoit.  
Moult a Largece pris et los;  
Ele a les sages et les fos  
Outréement à son bandon,  
Car ele savoit fere biau don;  
S'ainsinc fust qu'aucuns la haïst,  
Si cuït-ge que de ceus féïst1150  
Ses amis par son biau servise;  
Et por ce ot-ele à devise  
L'amor des povres et des riches.  
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;  
Car il n'a pas d'amis plenté,  
Dont il face sa volenté. 1160  
Mès qui amis vodra avoir  
Si n'ait mie chier son avoir,  
Ains par biaux dons amis acquiere:  
Car tout en autretel maniere  
Cum la pierre de l'aïment  
Trait à soi le fer soutilment,  
Ainsinc atrait les cuers des gens  
Li ors qu'en donne et li argens.  
Largece ot robe toute fresche  
D'une porpre Sarrazinesche; 1170  
S'ot le vis bel et bien formé;  
Mès el ot son col deffermé,  
Qu'el avoit iluec en présent  
A une dame fet présent,  
N'avoit gueres, de son fermal,  
Et ce ne li séoit pas mal,  
Que sa cheveçaille iert overte,  
Et sa gorge si discoverte,  
Que parmi outre la chemise  
Li blanchioit sa char alise. 1180  
Largece la vaillant, la sage,  
Tint ung chevalier du linage  
Au bon roy Artus de Bretagne;  
Ce fu cil qui porta l'enseigne  
De Valor et le gonfanon.  
Encor est-il de tel renom,  
Que l'en conte de li les contes  
Et devant rois et devant contes.  
Cil chevalier novelement  
Fu venus d'ung tornoiement, 1190  
Où il ot faite por s'amie  
Mainte jouste et mainte envaïe,  
Et percié maint escu bouclé,  
Maint hiaume i avoit desserclé,  
Et maint chevalier abatu,  
Et pris par force et par vertu.  
Après tous ceus se tint Franchise,  
Qui ne fu ne brune ne bise,  
Ains ere blanche comme nois;  
Et si n'ot pas nés d'Orlenois, 1200  
Ainçois l'avoit lonc et traitis,  
Iex vairs rians, sorcis votis:  
S'ot les chevous et blons, et lons,

Et fu simple comme uns coulons.  
Le cuer ot dous et debonnaire:  
Ele n'osast dire ne faire  
A nuli riens qu'el ne déüst;  
Et s'ele ung homme cognéüst  
Qui fust destrois por s'amitié,  
Tantost éüst de li pitié,1210  
Qu'ele ot le cuer si pitéable,  
Et si dous et si amiable,  
Que se nus por li mal traisist,  
S'el ne li aidast, el crainsist  
Qu'el féüst trop grant vilonnie.  
Vestue ot une sorquanie,  
Qui ne fu mie de borras:  
N'ot si bele jusqu'à Arras;  
Car el fu si coillie et jointe,  
Qu'il n'i ot une seule pointe1220  
Qui à son droit ne fust assise.  
Moult fu bien vestue Franchise;  
Car nule robe n'est si bele  
Que sorquanie à damoisele.  
Fame est plus cointe et plus mignote  
En sorquanie que en cote:  
La sorquanie qui fu blanche,  
Senefioit que douce et franche  
Estoit cele qui la vestoit.  
Uns bachelers jones s'estoit1230  
Pris à Franchise lez à lez,  
Ne soi comment ert apelé,  
Mès biaux estoit, se il fust ores  
Fiex au seignor de Gundesores.  
Après se tenoit Courtoisie,  
Qui moult estoit de tous prisie,  
Si n'ere orgueilleuse ne fole.  
C'est cele qui à la karole  
La soe merci m'apela  
Ains que nule, quant je vins là.1240  
El ne fu ne nice, n'umbrage,  
Mès sages auques sans outrage,  
De biaux respons et de biaux dis,  
Onc 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.  
Faitisse estoit et avenant,  
Je ne sai fame plus plaisant.1250  
Ele ere entoutes cors bien digne



D'estre emperieris, ou roïne.  
A li se tint uns chevaliers  
Aointables et biaux parliers,  
Qui sot bien faire honor as gens.  
Li chevaliers fu biaux et gens,  
Et as armes bien acesmés,  
Et de s'amie bien amés.  
La bele Oiseuse vint après,  
Qui se tint de moi assés près. 1260  
De cele vous ai dit sans faille  
Toute la façon et la taille;  
Jà plus ne vous en iert conté,  
Car c'est cele qui la bonté  
Me fist si grant qu'ele m'ovri  
Le guichet del vergier flori.  
Après se tint mien esciant,  
Jonesce, au vis cler et luisant,  
Qui n'avoit encores passés,  
Si cum je cuit, douze ans d'assés. 1270  
Nicete fu, si ne pensoit  
Nul mal, ne nul engin qui soit;  
Mès moult iert envoisie et gaie,  
Car jone chose ne s'esmaie  
Fors de joer, bien le savés.  
Ses amis iert de li privés  
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, 1280  
Il n'en fussent jà vergondeus,  
Ains les véissiés entre aus deus  
Baisier comme deus columbiaus.  
Le valés fu jones et biaux,  
Si estoit bien d'autel aage  
Cum s'amie, et d'autel corage.  
Ainsi karoloient ilecques,  
Ceste gens, et autres avecques,  
Qui estoient de lor mesnies,  
Franches gens et bien enseignies, 1290  
Et gens de bel afetement  
Estoient tuit communément.  
Quant j'oi véues les semblances  
De ceus qui menoient les dances,  
J'oi lors talent que le vergier  
Alasse véoir et cerchier,  
Et remirer ces biaux moriers,  
Ces pins, ces codres, ces loriers.  
Les karoles jà remanoient,

Car tuit li plusors s'en aloient1300  
O lor amies umbroier  
Sous ces arbres por dosnoier.  
Diex, cum menoient bonne vie!  
Fox 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 à son devis.  
D'ilecques me parti atant,  
Si m'en alai seus esbatant1310  
Par le vergier de ça en là;  
Et 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 commandé à tendre,  
Et cis gaires n'i atendi,  
Tout maintenant l'arc li tendi,  
Si li bailla et cinq sajetes  
Fors et poissans, d'aler loing prestes.1320  
Li Diex d'Amors tantost de loing  
Me prist à suivre, l'arc où poing.  
Or me gart Diex de mortel plaie!  
Se il fait tant que à moi traie,  
Il me grevera moult forment.  
Je qui de ce ne soi noient,  
Vois par la vergier à délivre,  
Et cil pensa bien de moi sivre;  
Mès en nul leu ne m'arresté,  
Devant que j'oi par tout esté.1330  
Li vergiers par compasséure  
Si fu de droite quarréure,  
S'ot de lonc autant cum de large;  
Nus arbres qui soit qui fruit charge,  
Se n'est aucuns arbres hideus,  
Dont il n'i ait ou ung, ou deus  
Où vergier, ou plus, s'il avient.  
Pomiers i ot, bien m'en sovient,  
Qui chargoient pomes grenades,  
C'est uns fruis moult bons à malades;1340  
De noiers i ot grant foison,  
Qui chargoient en la saison  
Itel fruit cum sunt nois mugades,  
Qui ne sunt ameres, ne fades;  
Alemandiers y ot planté,  
Et si ot où v

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## 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 ententifly1720  
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  
drough1725  
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  
trouble1755  
For the peril that I saw double;  
I niste what to seye or do ,

1758. *Both* two (!).

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,  
Alegged 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 drow it up, withouten were,<sup>[ ]</sup>  
And shet at me with al his might,  
So that this aroue anon-right  
Thourghout [myn] eigh, as it was  
founde,  
Into myn herte hath maad a  
wounde.1780  
Thanne I anoon dide al my craft  
For to drawen 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 aroue 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 drawen 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 go1815

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.<sup>[ ]</sup>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 Ioye 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  
; <sup>[ ]</sup>

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 merciable.  
Than I anoon gan chaungen  
hewe1865  
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  
grounde1885  
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 aleggement1890  
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 abroad;  
Throughout my woundes large and  
wyde  
It spredde aboute in every  
syde;1900  
Through whos vertu and whos  
might  
Myn herte Ioyful 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,

*Transpose* 1913, 4?

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 anoy and eek swetnesse,  
And Ioye 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;  
To stryve ageyn is nought thy  
prowe.1940  
Come at ones, and have y-do,  
For I wol that it be so.  
Than yeld thee here debonairly.’  
And I answerid ful humbly,  
‘Gladly, sir; at your bidding,1945  
I wol me yelde in alle thing.  
To your servyse I wol me take;  
For god defende that I shulde make  
Ageyn your bidding resistence;  
I wol not doon so gret offence;1950  
For if I dide, it were no skile.  
Ye may do with me what ye wile,  
Save or spille, and also sloo;  
Fro you in no wyse may I go.  
My lyf, my deth, is in your  
honde,1955  
I may not laste out of your bonde.  
Pleyn at your list I yelde me,  
Hoping in herte, that sumtyme ye  
Comfort and ese shulle me sende;  
Or ellis shortly, this is the  
ende,1960  
Withouten helthe I moot ay dure,  
Bu -if ye take me to your cure.<sup>[ ]</sup>  
Comfort or helthe how shuld I have,  
Sith ye me hurte, but ye me save?  
The helthe of lovers moot be  
founde1965  
Wher-as they token firste hir  
wounde.  
And if ye list of me to make  
Your prisoner, I wol it take  
Of herte and wil, fully at gree.  
Hoolly and pleyn I yelde me,1970  
Withoute feyning or feyntyse,  
To be governed by your empryse.  
Of you I here so much prys,

I wol ben hool at your devys  
For to fulfille your lyking<sup>1975</sup>  
And repente for no-thing,  
Hoping to have yit in som tyde  
Mercy, of that [that] I abyde.<sup>7</sup>  
And with that cove-naunt yeld I me,  
Anoon doun kneeling upon my  
knee,<sup>1980</sup>  
Profering for to kisse his feet;  
But for no-thing he wolde me lete,  
And seide, 'I love thee bothe and  
preyse,  
Sen that thyn answer doth me ese,  
For thou answerid so curteisly.<sup>1985</sup>  
For now I wot wel uttirly,  
That thou art gentil, by thy speche.  
For though a man fer wolde seche,  
He shulde not finden, in certeyn,  
No sich answer of no vileyn;<sup>1990</sup>  
For sich a word ne mighte nought  
Isse out of a vilayns thought.  
Thou shalt not lesen of thy speche,  
For [to] thy helping wol I eche,  
And eek encresen that I may.<sup>1995</sup>  
But first I wol that thou obay  
Fully, for thyn avauntage,  
Anon to do me here homage.  
And sithen kisse thou shalt my  
mouth,<sup>[1]</sup>  
Which to no vilayn was never  
couth<sup>2000</sup>  
For to aproche it, ne for to touche;  
For sauf of cherlis I ne vouche<sup>[1]</sup>  
That they shulle never neigh it nere.  
For curteys, and of fair manere,  
Wel taught, and ful of  
gentilnesse<sup>2005</sup>  
He muste ben, that shal me kisse ,  
And also of ful high fraunchyse,  
That shal atteyne to that empryse.  
And first of o thing warne I thee,  
That peyne and gret adversitee<sup>2010</sup>  
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 Ioyful  
be<sup>2015</sup>

So good a maister to have as me,  
And lord of so high renoun.<sup>[1]</sup>  
I bere of Love the gonfanoun ,  
Of Curtesye the banere;  
For I am of the silf manere,<sup>2020</sup>  
Gentil, curteys, meek and free;  
That who [so] ever ententif be  
Me to honoure, doute, and serve,  
And also that he him observe  
Fro trespas and fro vilanye,<sup>2025</sup>  
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,<sup>2030</sup>  
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,<sup>2035</sup>  
And gave him thanks many a oon,  
And kneled doun with hondis  
Ioynt,<sup>[1]</sup>  
And made it in my port ful queynt ;  
The Ioye wente to myn herte rote.  
Whan I had kissed his mouth so  
swote,<sup>2040</sup>  
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<sup>[1]</sup>  
Of oon and other, where I have  
been<sup>2045</sup>  
Disceyved ofte, withouten wene.<sup>[1]</sup>  
These felouns, fulle of falsitee,  
Have many sythes bigyled me,  
And through falshede hir lust  
acheved,  
Wherof I repente and am  
agreved.<sup>2050</sup>  
And I hem gete in my daungere,<sup>[1]</sup>  
Hir falshed shulle 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,<sup>2055</sup>

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<sup>[1]</sup>  
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] turne to good or ille.  
So sore it lustith you to plese,2075  
No man therof may you disseise .<sup>[1]</sup>  
Ye have theron set sich Iustise,  
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<sup>[1]</sup>  
A litel keye, fetys y-nough,  
Which was of gold polissed clere,  
And seide to me, 'With this keye  
here2090  
Thyn herte to me now wol I shette;  
For al my Iowellis loke and knette<sup>[1]</sup>  
I binde under this litel keye,  
That no wight may carye awaye;  
This keye is ful of gret poeste.'2095  
With which anon he touchid me  
Undir the syde ful softly,

That he myn herte sodeynly  
Without [al] any had spered,<sup>[ ]</sup>  
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  
payne2110  
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  
wordisfewe.  
For certeynly thou shalt wel  
shewe2130  
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  
me2145  
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 signifaunce  
Of this dreme into  
Romaunce.[]2170  
The sothfastnesse that now is hid,  
Without coverture shal be kid,  
Whan I undon have this dreming,

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,  
Frendshipe, love, and al bounte.  
I nil receyveto my servyse2185  
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.<sup>[ ]</sup>2190  
But who-so [that] is vertuou,  
And in his port nought outrageous,  
Whan sich oon thou seest thee  
biforn,  
Though he be not gentil born,  
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,<sup>[ ]</sup>  
Thing that is to holden stille;  
It is no worship to misseye.2205  
Thou mayst ensample take of  
Keye,<sup>[ ]</sup>  
That was somtyme, for misseying,  
Hated bothe of olde and ying ;  
As fer as Gaweyn, the worthy,  
Was preysed 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 ribaudy .  
To vilayn speche in no degree2225  
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  
Dispuse 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 preyed 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 slevs be wel sittand,  
Right and streightupon 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  
aumener<sup>[1]</sup>  
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 Whitsonday ;<sup>[1]</sup>  
For sich array ne cost but lyte.<sup>[1]</sup>  
Thyn hondis wasshe, thy teeth make  
whyte,<sup>[1]</sup>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,<sup>[1]</sup>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 Ioyful as thou can;  
Love hath no Ioye of sorowful man.  
That yvel is ful of curtesye

That [lauhwith] in his maladye;[  ]  
For ever of love the siknesse2295  
Is meynd with swete and  
bitternesse.[  ]  
The sore of love is merveilous;  
For now the lover [is] Ioyous,  
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 Ioyne 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] sikernes;[  ]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

Therefore in oo place it sette ,  
And lat it never thennes flette .  
For if thou yvest it in lening,  
I holde it but a wrecchid thing:  
Therefore 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 is2385  
That man yeveth, maugre his.<sup>[ ]</sup>  
Whan thou hast yeven thyn herte, as  
I

Have seid thee here [al] openly,  
Than adventures shulle thee falle,  
Which harde and hevye 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,

2395-2442. *Not inG.; fromTh.*

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 holly ,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 abasshed 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,

2443. *G.begins again.*

And wastest in vayn thy passage.  
Than fallest thou in a newe rage;  
For want of sight thou ginnest  
morne,2445  
And homward pensif dost retorne.  
In greet mischeef than shalt 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 shalt 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 covetest of that  
swetnesse;  
The more thyn herte brenneth in fyr,  
The more thyn herte&

[*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 I4435  
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 nathelesyit ,  
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 diseuse ther  
is no noubre.  
Daunger and  
Shame me  
encumbre,  
Drede also, and  
Ielousye,  
And Wikked-  
Tunge, ful of  
envye,  
Of whiche the  
sharpe and cruel  
ire4485  
Ful oft me put in  
gret martire.  
They han my Ioye  
fully let,  
Sith Bialacoil they  
have bishet  
Fro me in prisoun  
wikkidly,  
Whom I love so  
entirely,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 rimpled 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 me4500  
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 availeth  
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?<sup>4520</sup>  
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,<sup>[ ]4525</sup>  
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.<sup>4530</sup>  
A foolis word is  
nought to trowe,  
Ne worth an appel  
for to lowe;<sup>[ ]</sup>  
Men shulde him  
snibbe bittirly,  
At pryme temps of  
his foly.  
I was a fool, and  
she me leved,<sup>4535</sup>  
Thurgh whom I am  
right nought  
releved.  
She accomplished  
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,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
Whan he the hay  
passen me lete ,  
To kisse the rose,  
faire and swete;  
Shulde I therfore  
cunne him  
maugree?<sup>[ ]</sup>  
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 I4565  
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  
chance,  
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  
unpacience4575  
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 acheve4600  
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.

4615. Rubric *in  
both.*

Thus as I made my  
passage4615  
In compleynt, and  
in cruel rage,  
And I not wher to  
finde a leche<sup>[1]</sup>  
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 posshed  
in everyside,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<sup>4630</sup>  
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?<sup>[ ]</sup>  
What Ioye hast  
thou in thy  
loving?<sup>4635</sup>  
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,<sup>4640</sup>  
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;<sup>4645</sup>  
Thou wroughtest  
no-thing as the  
sage.<sup>[ ]</sup>



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  
without delay,  
Ne never [han]  
loved paramours,  
His lordship is so  
ful of shoures.  
Knowest him  
ought?'

L'AMAUNT.

'Ye, dame, parde!'

RAISOUN.

'Nay, nay.'

4659 (*ends at parde*); *misnumbered*  
4660 *in*M.Th. Ye; G. Yhe.

L'AMAUNT.

'Yes, I.'

4660. Th. Yes; G. Yhis.

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,

*4667. misnumbered 4670  
inM.*

And I abood bounde in  
balaunce.’

RAISOUN.

‘Lo, there a noble  
conisaunce!<sup>[1]</sup>  
But I wil that thou knowe  
him now  
Ginning and ende, sith that  
thou4670  
Art so anguisshous and  
mate,  
Disfigured out of astate ;  
Ther may no wrecche have  
more of wo,  
Ne caitif noon enduren so.  
It were to every man  
sitting4675  
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,<sup>[ ]</sup>  
I wolde right fayn  
undirstonde  
To knowen of what kinde  
he be,  
If any wolde enforme 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,<sup>[ ]</sup>  
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 writen.  
Thou shalt not  
knowe therof  
more4695

Whyle thou art  
reuled by his lore;  
But unto him that  
love wol flee,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
A sikernesse, al set  
in drede;4706  
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 .<sup>[ ]</sup>  
It is Caribdis  
perilous,<sup>[ ]</sup>  
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.<sup>[ ]</sup>4720  
It is sike hele and  
hool siknesse ,  
A thrust drowned  
[in] dronkenesse,<sup>[ ]</sup>  
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 dreihed ful of  
gladnesse;<sup>[ ]</sup>  
Bitter swetnesse  
and swete errour,  
Right evel  
savoured good  
savour;4730  
Sinne that pardoun  
hath withinne,  
And pardoun  
spotted without  
[with] sinne;<sup>[ ]</sup>  
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,<sup>[1]</sup>  
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<sup>[1]</sup>  
Ragges, ribaned  
with gold, to were;  
For al-so wel wol  
love be set  
Under ragges as  
riche rochet;  
And eek as wel be  
amourettes<sup>[1]</sup>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.<sup>[1]</sup>  
Al the world  
holdith this  
way;4765  
Love makith alle to  
goon miswey,  
But it be they of  
yvel lyf,  
Whom Genius  
cursith, man and  
wyf,<sup>[1]</sup>  
That wrongly  
werke ageyn  
nature.  
Noon suche I love,  
ne have no  
cure4770  
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<sup>[ ]</sup>4790  
Right nought am I,  
thurgh your  
doctryne;  
I dulle under your  
disciplyne;  
I wot no more than  
<sup>[ ]</sup>wist <sup>[er]</sup>,<sup>[ ]</sup>  
To me so contrarie  
and so fer  
Is every thing that  
ye me lere;4795  
And yit I can it al  
parcuere .<sup>[ ]</sup>  
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 thought4810  
Annexed and  
knetbitwixe  
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  
enbrace,  
And at her lust  
them to solace.  
Of other thing love  
recchith nought,  
But setteth hir herte  
and al hir  
thought4820  
More for  
delectacioun  
Than any  
procreacioun  
Of other fruyt by  
engending ;

Which love to god  
is not plesing;  
For of hir body  
fruyt to get4825  
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;<sup>[1]</sup>  
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  
kundes right,  
His owne lyknesse  
and  
semblable,4855

4856. *G.omits;*  
*fromTh.*

For bicause al is  
corumpable,  
And faile shulde  
successioun,  
Ne were ther  
generacioun  
Our sectis strene  
for to save.[ ]  
Whan fader or  
moder arn 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 parfyte ;  
For hir desir is for  
delyt,  
The which fortene  
crece and  
eke 4875  
The pley of love  
for-ofte seke,  
And thralle hem-  
sif, 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, 4885  
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  
youth for to pace,  
Withoute any deth  
or distresse,  
It is so ful of  
wildenesse;  
So ofte it doth  
shame or  
damage4895  
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.<sup>[1]</sup>  
Within him-silf is  
such debate,  
He chaungith  
purpos and entent,  
And yalt[him] into  
som covent,<sup>[1]</sup>  
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  
profession. <sup>[ ]</sup>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 <sup>[ ]</sup>  
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 mannis 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,4939  
So is [she] froward  
from sadnesse.  
'But Elde drawith  
hem therfro;  
Who wot it nought,  
he may wel go  
[Demand] of hem  
that now arn  
olde,<sup>[1]</sup>  
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 thurgh-  
sought,  
They repente hem  
of her folye,  
That Youthe hem  
putte in Iupardye  
,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  
restreyne4955  
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  
bicomen olde,4965  
Ne dye, whan he is  
yong and bolde.  
And Elde  
merveilith right  
gretly,  
Whan they  
remembre hem  
inwardly  
Of many a perelous  
empyse,  
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  
evermore4985  
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  
Shortly, and no  
whyle dwelle,4990  
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  
remembraunce5005  
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  
Compleyning of  
the preterit,  
And the present,  
that not abit,  
And of hir olde  
vanitee,  
That, but aforh hir  
she may see<sup>[1]</sup>  
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 Ioy  
that is eterne,5020  
Fro which go  
backward 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 endure5025  
That ther nis  
compte ne mesure.  
'But how that ever  
the game go,  
Who list [have]  
loye and mirth  
also<sup>[1]</sup>  
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,<sup>[1]</sup>  
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,<sup>[1]</sup>  
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 .<sup>[ ]</sup>  
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 hers  
may him, certeyn,  
Withoute  
sclaundre, yeven  
ageyn,  
And ioyne her  
hertes togidre  
so5075  
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,<sup>[ ]</sup>5080  
As curteis shulde  
and debonaire,  
And in her love  
beren hem faire,  
Withoute vyce,  
bothe he and she;  
So that alwey, in  
honestee,5084  
Fro foly love [they]  
kepe hem clere<sup>[ ]</sup>  
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  
present5095  
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,

Eut 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.  
A sory gest, in  
goode fay,5106  
Thou [herberedest  
than] in thyn  
inne,<sup>1]</sup>  
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 soiourne.  
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  
youth] 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  
shalt biwepe sore  
The whiche never  
thou maist restore.

(For tyme lost, as  
men may see,<sup>[1]</sup>  
For no-thing may  
recured be).<sup>[1]</sup>  
And if thou scape  
yit, atte laste,  
Fro Love, that hath  
thee so faste<sup>5126</sup>  
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,<sup>5130</sup>  
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,<sup>5135</sup>  
But Love spilte hir  
sermoun,  
That was so impeded  
in my thought,<sup>[1]</sup>  
That hir doctrine I  
sette at nought.  
And yit ne seide  
she never a dele,  
That I ne  
understode it  
wele,<sup>5140</sup>  
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,  
For anger, as I dide  
abraide:5156  
'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 aftir  
your speche,5160  
Sith that ye seyn  
love is not good,  
Than must I nedis  
say with mood,<sup>[ ]</sup>  
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!<sup>[ ]</sup>  
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 thou5185  
Whan that thou no-  
thing wolt allowe<sup>[ ]</sup>  
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 awaye;[1]  
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

Rubric.*Both* Aunsete (*for* Amistie).

Comment Raisoun diffinist  
Amistie.

‘Love of  
Frendshipe 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<sup>[1]</sup>  
That trew and  
parfit weren in  
love.  
For no man may be  
amiable,5225  
But-if he be so  
ferme and stable,  
That fortune  
change 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 poverttee,  
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.  
A good man  
brenneth in his  
thought5241  
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 Ioye and  
peyne,  
And al that [he] dar  
thinke or sey,  
Withoute shame, as  
he wel may.  
For how shulde he  
ashamed be5255  
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,5269  
In al that he may  
doon in dede;  
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<sup>[ ]</sup>  
As his felow, for  
that he5275  
May not fulfille his  
voluntee  
[As] fully as he  
hath requered .  
If bothe the hertis  
Love hath fered,<sup>[ ]</sup>  
Joy and wo they  
shul depart,  
And take evenly  
ech his part.5280  
Half his anoy he  
shal have ay,  
And comfort [him]  
what that he may;  
And of his blisse  
parte shal he,  
If love wol  
departed be.  
'And whilom of  
this [amitee]<sup>[ ]</sup>5285  
Spak Tullius in a  
ditee;<sup>[ ]</sup>  
[“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:<sup>[1]</sup>  
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 oughte no  
man to refuse.”  
This love that I  
have told to  
thee5305  
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;5314  
Awey fro trouthe it  
doth so varie,  
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]-let5335  
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,5339  
And hir hornes to  
shewe derke,  
That part where she  
hath lost hir lyght<sup>[1]</sup>  
Of Phebus fully,  
and the sight;  
Til, whan the  
shadowe is  
overpast,  
She is enlumined  
ageyn as faste,  
Thurgh brightnesse  
of the sonne  
bemes5345  
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,<sup>[1]</sup>  
That into night it  
turneth day;  
It may not see  
Richesse  
shyne5355  
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 vyce5365  
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.<sup>[1]</sup>  
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  
asondre 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 oughte  
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,5409  
That unto men  
more profit doth  
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 softe5415  
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  
Ioweles,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 certintee  
Of hertly frendis  
[so] gret noumbre,  
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  
mischance,  
Withoute change  
or variaunce,  
Bothe of catel and  
of good;5439  
And also for to  
spende hir blood  
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  
glorifye5450  
Of hir wordis  
[greet] speking,  
And han [there]-of  
a reioysing,<sup>[1]</sup>  
And trowe hem as  
the Evangyle;  
And it is al  
falsheed and gyle,  
As they shal  
afterwardes  
see,5455  
Whan they arn falle  
in poverttee,  
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 poverttee 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  
tourn,<sup>[ ]</sup>5470  
And from hir  
richesse doth hem  
flee,  
And plongeth hem  
in povertie,  
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 fiance,  
She is so ful of  
variaunce.  
Thus can she  
maken high and  
lowe,  
Whan they from  
richesse ar[e]n  
throwe,<sup>[ ]</sup>  
Fully to knowen,  
withouten  
were,5485  
Freend of effect ,  
and freend of  
chere;<sup>[ ]</sup>



And which in love  
weren trew and  
stable,  
And whiche also  
weren variable,  
After Fortune, hir  
goddesse ,  
In poverte, outhere  
in riches;5490  
For al [she] yeveth,  
out of drede ,<sup>[1]</sup>  
Unhappe bereveth  
it in dede;  
For Infortune lat  
not oon  
Of freendis, whan  
Fortune is goon;  
I mene tho freendis  
that wol flee5495  
Anoon as entreth  
povertie.  
And yit they wol  
not leve hem so,  
But in ech place  
where they go  
They calle hem  
“wrecche,” scorne  
and blame,  
And of hir  
mishappe hem  
diffame,5500  
And, namely, siche  
as in richesse  
Pretendith most of  
stablesse,  
Whan that they  
sawe him set on-  
lofte,  
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,<sup>[1]</sup>  
That now apperith  
hir folye,

Over-al where-so  
they fare,  
And singe, “Go,  
farewel feldefare  
.”<sup>[ ]</sup>5510  
Alle suche freendis  
I beshrewe,  
For of [the] trewe  
ther be to fewe;  
But sothfast  
freendis, what so  
bityde,<sup>[ ]</sup>  
In every fortune  
wolen abyde;  
They han hir hertis  
in suche  
noblesse5515  
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,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
Of him that loveth  
trew and wel;  
Frendship is more  
than is catel.5540  
For freend in court  
ay better is<sup>[ ]</sup>  
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 freendis  
it wol declare,  
And trewe also,  
what wey they fare.  
For whan he was in  
his richesse,5565  
These freendis, ful  
of doublenesse,  
Offrid him in many  
wyse  
Hert and body, and  
servyse.  
What wolde he  
than ha [yeve] to  
ha bought<sup>[1]</sup>  
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,<sup>5575</sup>  
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;<sup>5580</sup>  
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,<sup>[ ]5585</sup>  
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,<sup>[ ]5590</sup>  
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<sup>5595</sup>  
For to encrese, and  
not to lesse,  
For to augment and  
multiply.  
And though on  
hepis [it] lye him  
by,<sup>[ ]</sup>  
Yit never shal  
make his richesse  
Asseth unto his  
gredinesse.<sup>[ ]</sup><sup>5600</sup>  
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,<sup>5605</sup>  
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,<sup>5610</sup>  
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<sup>5615</sup>

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;<sup>[1]</sup>  
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  
poverttee  
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  
reheres,<sup>[1]</sup>  
In a book that the  
Golden Verses5650  
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,  
withouten were,  
That trowith have  
his countre here.  
“In erthe is not our  
countree,”



That may these  
clerkis seyn and  
see5660  
In Boece of  
Consolacioun,[ ]  
Where it is made  
mencioun  
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,<sup>[ ]</sup>  
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  
suffisaunce5690  
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,<sup>[ ]</sup>  
That it quik  
brenneth [more] to  
get,<sup>[ ]</sup>5700  
Ne never shal  
[enough have]  
geten ;

Though he have  
gold in gerner  
yeten,<sup>[ ]</sup>  
For to be nedye 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;<sup>[ ]</sup>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 distresse5715  
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,<sup>5725</sup>  
That if a man falle  
in sikenesse,  
They are ful glad,  
for hir encrease;  
For by hir wille,  
withoute lees,  
Everiche man  
shulde be seke,  
And though they  
dye, they set not a  
leke.<sup>5730</sup>  
After, whan they  
the gold have take,  
Ful litel care for  
hem they make.  
They wolde that  
fourty were seke at  
onis,  
Ye, two hundred,  
in flesh and bonis,  
And yit two  
thousand, as I  
gesse,<sup>5735</sup>  
For to encresen her  
richesse.  
They wol not  
worchen, in no  
wyse,  
But for lucre and  
coveityse;  
For fysyk ginneth  
first by fy,<sup>[1]</sup>  
The fysycien also  
sothely;<sup>5740</sup>  
And sithen it goth  
fro fy to sy ;  
To truste on hem, it  
is foly;

For they nil, in no  
maner gree,  
Do right nought for  
charitee.  
'Eke in the same  
secte are set5745  
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 availleth  
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  
tours<sup>5770</sup>  
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,<sup>5775</sup>  
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.<sup>5780</sup>  
[Thre] gret  
mischeves hem  
assailith,  
And thus in  
gading ay  
travaylith;  
With moche peyne  
they winne  
richesse;  
And drede hem  
holdith in distresse,  
To kepe that they  
gadre faste;<sup>5785</sup>  
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  
had5795  
To hem that weren  
in nede bistad,  
And live withoute  
fals usure,  
For charitee ful  
clene and pure.  
If they hem yeve to  
goodnesse,<sup>[ ]</sup>  
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 now5805  
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 deuel 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.]*



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## FRAGMENT C.

Whan Love had  
told hem his  
entente,<sup>[1]</sup>  
The baronage to  
counsel 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,5819  
That sworen hath  
ful hauteynly,  
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,<sup>[1]</sup>  
And blameth your  
empryse, 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 agilte hir never  
in other caas,  
Lo, here al hoolly  
his trespas!  
She seith wel, that  
this other day<sup>5835</sup>  
He asked hir leve  
to goon the way  
That is clepid To-  
moche-Yeving,<sup>[1]</sup>  
And spak ful faire  
in his praying;  
But whan he  
prayde hir, pore  
was he,  
Therefore she  
warned him the  
entree.<sup>5840</sup>  
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,<sup>5845</sup>  
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,<sup>5850</sup>  
That Wikkid-  
Tunge hath in  
keping,

With his Normans,  
fulle of Iangling.  
And with hem  
Curtesie and  
Largesse,  
That shulle shewe  
hir hardinesse  
To the olde wyf  
that [kepeth] so  
harde<sup>[ ]</sup>.5855  
Fair-Welcoming  
within her warde.  
Than shal Delyte<sup>[ ]</sup>  
and Wel-Helinge<sup>[ ]</sup>  
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  
fichte, 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 Venus 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  
childhede5885  
I bothe worshipe  
hir, and eek drede;  
For who that  
dredith sire ne  
dame  
Shal it aby in  
body or name.  
And, natheles, yit  
cunne 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,<sup>[1]</sup>  
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<sup>[ ]</sup>  
Neither for yift ne  
for preching,  
That of his  
chaffare, maugre  
his,  
Another shal have  
as moche, y-wis,  
If he wol yeve as  
moch 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,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
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 abyge that  
trespas dere ,  
At leeste wey, but  
[she] hir arme  
With swerd, or  
sparth, or  
gisarme.<sup>[ ]</sup>  
For certes, sith she  
loveth not me,  
Fro thilke tyme that  
she may see5980



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,<sup>[ ]</sup>  
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;<sup>[ ]</sup>  
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  
cunne 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 dispyse,  
And hem defoule  
in sondry  
wyse.6000

They loven ful bet,  
so god me spede,  
Than doth the  
riche, chinchy  
grede,<sup>[1]</sup>  
And been, in good  
feith, more stable  
And trewer, and  
more serviabile;  
And therefore it  
suffysith me<sup>6005</sup>  
Hir goode herte,  
and hir leautee.<sup>[1]</sup>  
They han on me set  
al hir thought,  
And therefore I  
forgete hem  
nought.  
I wolde hem bringe  
in greet noblesse,<sup>[1]</sup>  
If that I were god  
of Richesse,<sup>6010</sup>  
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,<sup>6015</sup>  
Than semeth in me  
no love ther is.’  
‘Sir,’ seide they,  
‘sooth is, every  
del,<sup>[1]</sup>  
That ye reherce,  
and we wot wel  
Thilk oth to holde  
is resonable;  
For it is good and  
covenable,<sup>6020</sup>  
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 wo  
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 hem  
eke 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 lond ne fee<sup>[ ]</sup>  
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.'<sup>[ ]</sup>  
'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,<sup>[1]</sup>  
My king of harlotes  
shalt thou be;  
We wol that thou  
have such honour.  
Certeyn, thou art a  
fals traitour,6070  
And eek a thief;  
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,<sup>[1]</sup>  
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  
rehersted be,<sup>[1]</sup>

So that ye wolde  
respyten me.  
For if that I telle  
you the sothe,6085  
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,<sup>[ ]</sup>  
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  
suspecious  
make,6110  
That he his lyf let  
covertly,<sup>[ ]</sup>  
In Gyle and in  
Ipocrisy,  
That me engendred  
and yaf fostring.’  
‘They made a ful  
good engendring,’  
Quod Love, ‘for  
who-so soothly  
telle,6115  
They engendred  
the devel of helle!  
‘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;<sup>[ ]</sup>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<sup>6125</sup>  
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.'

F. SEM.

'Sir, sith that it  
may lyken  
you,<sup>6131</sup>  
Though that I  
shulde be slayn  
right now,  
I shal don your  
comaundement,  
For therto have I  
gret talent.'<sup>6134</sup>  
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<sup>6139</sup>  
Of Fals-Semblant,  
ful of flatering,  
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 me6145  
There I hope best  
to hulstred be;<sup>[ ]</sup>  
And certeynly,  
sikerest hyding  
Is undirneth  
humblest clothing.  
'Religious folk ben  
ful covert;<sup>[ ]</sup>  
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,6159  
And setten not hir  
herte therto.  
'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.  
And if I dwelle, I  
feyne me6166  
I may wel in her  
abit go;  
But me were lever  
my nekke atwo,

Than lete a purpose  
that I take,<sup>[ ]</sup>  
What cove-naunt  
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  
cunne 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<sup>[ ]</sup>  
That hath a foul  
conclusioun.  
“I have a robe of  
religioun,

Than am I al  
religious.”  
This argument is al  
roignous;6190  
It is not worth a  
croked brere;  
Habit ne maketh  
monk ne frere,<sup>[ ]</sup>  
But clene lyf and  
devocioun  
Maketh gode men  
of religioun.  
Nathelesse , ther  
can noon  
answere,6195  
How high that ever  
his heed he shere  
With rasour  
whetted never so  
kene,  
That Gyle in  
braunches cut  
thrittene;<sup>[ ]</sup>  
Ther can no wight  
distincte it so,  
That he dar sey a  
word therto.6200  
‘But what  
herberwe that ever  
I take,  
Or what semblant  
that ever I make,  
I mene but gyle,  
and folowe that;  
For right no mo  
than Gibbe our  
cat<sup>[ ]</sup>  
[Fro myce and  
rattes went his  
wyle] ,<sup>[ ]</sup>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,<sup>[ ]</sup>6220  
And brak his tale in  
the speking  
As though he had  
him told lesing;  
And seide: ‘What,  
devel, is that I  
here?’<sup>[ ]</sup>  
What folk hast thou  
us nempned here?  
May men finde  
religioun6225  
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,<sup>6250</sup>  
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,<sup>6255</sup>  
That maketh  
religioun  
flowring,<sup>[ ]</sup>  
Ther lyth the good  
religioun  
Aftir the right  
entencioun.  
'Who-so toke a  
wethers skin,  
And wrapped a  
gredy wolf  
therin,<sup>[ ]</sup><sup>6260</sup>  
For he shulde go  
with lambis whyte,  
Wenest thou not he  
wolde hem byte?  
Yis ! never-the-las,  
as he were wood,  
He wolde hem  
wery, and drinke  
the blood;<sup>[ ]</sup>  
And wel the rather  
hem disceyve,<sup>6265</sup>  
For, sith they  
coude not perceyve

His treget and his  
crueltee,<sup>[1]</sup>  
They wolde him  
folowe, al wolde he  
flee.  
'If ther be wolves  
of sich hewe  
Amonges these  
apostlis newe,<sup>6270</sup>  
Thou, holy chirche,  
thou mayst be  
wayled !  
Sith that thy citee  
is assayled  
Thourgh knightis  
of thyn owne  
table,<sup>6273</sup>  
God wot thy  
lordship is  
doutable!  
If they enforce  
[hem] it to winne,  
That shulde  
defende it fro  
withinne,  
Who might defence  
ayens hem make?  
Withouten stroke it  
mot be take  
Of trepeget or  
mangonel;<sup>[1]</sup>  
Without displaying  
of penses.<sup>[1]</sup><sup>6280</sup>  
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  
,<sup>6285</sup>  
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,<sup>[1]</sup>6290  
And al the night  
they mynen there.  
Nay, thou most  
planten elleswhere  
Thyn impes, if thou  
wolt fruyt have;  
Abyd not there thy-  
self to save.  
'But now pees!  
here I turne  
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,<sup>[1]</sup>6305  
Or they shul not  
my love deserve.  
Forsothe, I am a  
fals traitour;  
God iugged me for  
a thief 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.

6317, 8. *Words  
supplied by Kaluza.*

But so sligh is the  
[deceyving<sup>[1]</sup>  
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;<sup>6329</sup>  
Now am I maister,  
now scolere;  
Now monk, now  
chanoun, now  
baily;  
What-ever mister  
man am I.<sup>[ ]</sup>  
Now am I prince,  
now am I page,  
And can by herte  
every langage.  
Som-tyme am I  
hoor and old;<sup>6335</sup>  
Now am I yong,  
[and] stout, and  
bold;  
Now am I Robert,  
now Robyn;<sup>[ ]</sup>  
Now frere Menour,  
now Iacobyn;<sup>[ ]</sup>  
And with me  
folweth my  
loteby;<sup>[ ]</sup>  
To don me solas  
and company,<sup>6340</sup>  
That hight dame  
Abstinence-  
Streyned ,<sup>[ ]</sup>  
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;<sup>[ ]</sup><sup>6345</sup>  
Now am I mayde,  
now lady.  
Somtyme I am  
religious;  
Now lyk an anker  
in an hous.

Somtyme am I  
prieoresse,  
And now a nonne,  
and now  
abbesse;6350  
And go thurgh alle  
regiouns,  
Seking alle  
religiouns.<sup>[ ]</sup>  
But to what ordre  
that I am sworn,  
I take the strawe,  
and lete the corn;<sup>[ ]</sup>  
To [blynde] folk  
[ther] I  
enhabite,<sup>[ ]</sup>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;<sup>[ ]</sup>  
Unlyk is my word  
to my deed.6360  
Thus make I in my  
trappis falle,  
Thurgh my  
pryvileses, alle  
That ben in  
Cristendom alyve.  
I may assoile, and I  
may shryve,  
That no prelat may  
lette me,<sup>[ ]</sup>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 simplese  
of the prelacye;  
They know not al  
my tregetrye.  
‘But for as moche  
as man and wyf  
Shuld shewe hir  
parocheprest hir  
lyf  
Ones a yeer, as  
seith the  
book,[]6385  
Er any wight his  
houssel took,  
Than have I  
pryviligis 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;  
Ne I ne have never  
entencioun.6395  
To make double  
confessioun,  
Ne reherce eft my  
shrift to thee;  
O shrift is right y-  
nough to me.<sup>[1]</sup>  
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 shalt 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,<sup>[1]</sup>6415  
Of alle my sinnes  
me unbond.  
And if thou wolt  
me thus  
constreyne,  
That me mot nedis  
on thee pleyne,<sup>[1]</sup>  
There shal no  
Iugge imperial,  
Ne bisshop, ne  
official,<sup>[1]</sup>6420  
Don Iugement on  
me; for I  
Shal gon and  
pleyne me openly  
Unto my shrift-  
fadir newe,<sup>[1]</sup>  
(That hight not  
Frere Wolf  
untrewe!)<sup>[1]</sup>  
And he shal  
chevise him for  
me,<sup>[1]</sup>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!<sup>[1]</sup>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<sup>[1]</sup>  
At Ester, whan it  
lyketh me,<sup>[1]</sup>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<sup>[1]</sup>  
To knowe the  
conscience a-  
right6450  
Of him that is  
under his cure.  
And this ageyns  
holy scripture,<sup>[1]</sup>  
That biddeth every  
herde honeste  
Have verry  
knowing of his  
beste .<sup>[1]</sup>  
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?'

6460. *Both* it is;  
F.*Porquoi*.

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!<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
Ye , bothe hir  
mytre and hir  
croce.6470  
Thus Iape 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  
poverttee?’

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<sup>[ ]</sup>  
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  
beggars  
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  
,<sup>[ ]</sup>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  
comforte and  
rehetete,

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 swerē  
him ful rape,  
That riche men han  
more tecches  
Of sinne, than han  
pore wrecches,  
And han of  
counseil more  
mister;  
And therefore 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  
mendicitees6525  
Ben cleped two  
extremitees;  
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  
pouste,  
Fro riches and  
mendicitee;  
For if a riche man  
him dresse<sup>6535</sup>  
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?<sup>6540</sup>  
Unnethe that he nis  
a micher,<sup>[ ]</sup>  
Forsworn, or elles  
[god is] lyer.”  
Thus seith  
Salamones sawes;  
Ne we finde writen  
in no lawes,  
And namely in our  
Cristen lay—<sup>6545</sup>  
(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.<sup>6550</sup>

6551. G. was.

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<sup>6555</sup>  
The naked text, and  
lete the glose,<sup>[1]</sup>  
It mighte sone  
assoiled be;  
For men may wel  
the sothe see,  
That, parde, they  
mighte axe a thing  
Pleyedly forth,  
without  
begging.<sup>6560</sup>  
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,<sup>6565</sup>  
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.<sup>6570</sup>  
They neither bilden  
tour ne halle,<sup>[1]</sup>  
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,<sup>[1]</sup>  
There-as he writ of  
these  
worchinges,<sup>[1]</sup>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 sustenaunce,  
If he be parfit in  
bountee.  
Thus han tho  
bookes tolde me:  
For he that wol gon  
ydilly,  
And useth it ay  
besily6600  
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,<sup>[1]</sup>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 Iustice,  
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,<sup>[1]</sup>  
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,<sup>[1]</sup>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  
paciēt,  
That han the world  
thus foule blent.  
And witeth wel,  
[wher] that god  
bad<sup>[1]</sup>  
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;”<sup>[ ]</sup>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  
hospiteler[  ],  
And as these  
chanouns  
reguler[  ],  
Or whyte monkes,  
or these  
blake—[  ]6695  
(I wole no mo  
ensamplis make)—

And take thereof  
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,<sup>[ ]</sup>  
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 ignorance,

Than may he go a-  
begging yerne,  
Til he som maner  
craft can  
lerne,6720  
Thurgh which,  
withoute  
truaunding,  
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 comunly6730  
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  
Sufficiently al his  
living,  
Yit may he go his  
breed begging;  
Fro dore to dore he  
may go trace,6745  
Til he the  
remenaunt may  
purchace.  
Or if a man wolde  
undirtake  
Any empryse for to  
make,  
In the rescous of  
our lay,<sup>[ ]</sup>  
And it defenden as  
he may,6750  
Be it with armes or  
lettrure,  
Or other covenable  
cure,  
If it be so e 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 these 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,<sup>[ ]</sup>  
And ofte wolde  
dispute and teche  
Of this matere alle  
openly<sup>6765</sup>  
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.<sup>6770</sup>  
'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 shulde I dye,  
and be put  
doun,<sup>6775</sup>  
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.<sup>6780</sup>  
'My moder flemed  
him, Seynt Amour:  
This noble dide  
such labour<sup>[ ]</sup>  
To susteyne ever  
the loyaltee,

That he to moche  
agilte- me.  
He made a book,  
and leet it  
wryte,6785

6786. *SoTh.*; G. Of  
thyngis that he  
beste myghte (*in  
late hand*).

Wherin his lyf he  
dide al wryte,  
And wolde ich  
reneyed begging,<sup>[ ]</sup>  
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 foxerye6795  
Under a cope of  
papelardye.<sup>[ ]</sup>  
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]  
garners,[ ]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.<sup>[ ]</sup>6820  
The stronge the  
feble overgoth;  
But I, that were my  
simple cloth,  
Robbe bothe  
robbed and  
robbours ,  
And gyle gyled and  
gylours.<sup>[ ]</sup>  
By my treget, I  
gadre and  
threste6825  
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;<sup>[ ]</sup>  
I wol no lyf, but  
ese and pees,  
And winne gold to  
spende also.  
For whan the grete  
bagge is go,<sup>[ ]</sup>  
It cometh right  
with my Iapes.6835  
Make I not wel  
tumble myn apes?  
To winne is alwey  
myn entent;  
My purchas is  
better than my  
rent;<sup>[ ]</sup>  
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,6849  
These emperouris  
for to shryve,  
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.  
I rekke not of pore  
men,6855  
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,<sup>[1]</sup>  
These grete ladyes  
palasyns,<sup>[1]</sup>

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  
Ayens me and my  
company,<sup>[1]</sup>6875  
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,  
[Nil] make hem  
knowe what it  
is,6880  
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,  
I wol you seyn,  
withouten  
drede,6885  
What men may in  
the gospel rede  
Of Seynt Mathew,  
the gospelere,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
And make hir  
hemmes wyde  
alwey,<sup>[ ]</sup>  
And loven setes at  
the table,  
The firste and most  
honourable;  
And for to han the  
first chaiseris6915  
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 falle6945  
That ther be oon  
among us alle  
That doth a good  
turn, out of drede,  
We seyn it is our  
alder dede.<sup>[1]</sup>  
Ye, sikerly, though  
he it feyned,  
Or that him list, or  
that him  
deyned6950  
A man thurgh him  
avaunced be;  
Therof alle  
parceners be we,<sup>[1]</sup>  
And tellen folk,  
wher-so we go,  
That man thurgh us  
is sprongen so.  
And for to have of  
men preysing,6955  
We purchace,  
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.<sup>[1]</sup>  
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,<sup>[ ]</sup>  
I make pees and  
mariages,  
I am gladly  
executour,  
And many tymes  
procuratour ;  
I am somtyme  
messenger;6975  
That falleth not to  
my mister.<sup>[ ]</sup>  
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.  
'I love noon  
hermitage  
more;6995  
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  
wildirnesse;7000  
To fer were alle my  
mansions  
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,

7012. *After this  
line, both  
inTh.andG., come  
ll. 7109-7158.*

And liven in such  
wikkednesse.  
Outward, lambren  
semen we,  
Fulle of goodnesse  
and of pitee,  
And inward we,  
withouten  
fable,7015  
Ben gredy wolves  
ravisable.<sup>[1]</sup>  
We enviroune  
bothe londe and  
see;<sup>[1]</sup>  
With al the world  
werreyen we;<sup>[1]</sup>  
We wol ordeyne of  
alle thing,  
Of folkes good,  
and her living.7020  
'If ther be castel or  
citee  
Wherin that any  
bougerons be,<sup>[1]</sup>  
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;<sup>[1]</sup>

Or provost, ful of  
trecherye,7030  
Or prelat, living  
lolily,  
Or prest that halt  
his quene him by;  
Or olde hores  
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,<sup>7055</sup>  
But-if he wol [our]  
frendship bye,  
Or smerten that  
that he hath do,<sup>[ ]</sup>  
More than his gilt  
amounteth to.  
But, and he couthe  
thurgh his sleight  
Do maken up a  
tour of height  
,<sup>7060</sup>  
Nought roughte I  
whether of stone or  
tree,  
Or erthe, or turves  
though it be,  
Though it were of  
no younde stone,<sup>[ ]</sup>  
Wrought with  
squyre and  
scantilone,  
So that the tour  
were stuffed  
wel<sup>7065</sup>  
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—<sup>7070</sup>  
Such sleightes[as] I  
shal yow nevene,<sup>[ ]</sup>

Barelles of wyne,  
by sixe or sevene,  
Or gold in sakkess  
gret plente,  
He shulde sone  
delivered be.  
And if he have  
noon sich  
pitaunces,<sup>[1]</sup>7075  
Late him study in  
equipolences,<sup>[1]</sup>  
And lete lyes and  
fallaces,  
If that he wolde  
deserve our graces;  
Or we shal bere  
him such witesse  
Of sinne, and of his  
wrecchidnesse,<sup>[1]</sup>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,<sup>[1]</sup>7085  
Con knowen aright  
by her clothing  
The traitours fulle  
of trecherye,<sup>[1]</sup>  
But thou her werkis  
can aspye.  
And ne hadde the  
good keping be<sup>[1]</sup>  
Whylom of the  
universitee,<sup>[1]</sup>7090  
That kepeth the key  
of Cristendome,  
[They] had been  
turmented, alle  
and some.<sup>[1]</sup>  
Suche been the  
stinking [fals]  
prophetis;<sup>[1]</sup>

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,<sup>[ ]</sup>  
That fro the Holy  
Goost is sent.”  
Wel were it worth  
to ben [y]-brent .  
Entitled was in  
such manere7105  
This book, of  
which I telle here.  
Ther nas no wight  
in al Parys,  
Biforn Our Lady,  
at parvys,<sup>[ ]</sup>  
That [he] ne mighte  
bye the book ,  
To copy, if him  
talent took .7110  
Ther might he see,  
by greet tresoun,  
Ful many fals  
comparisoun:—  
“As moche as,  
thurgh his grete  
might,<sup>[ ]</sup>  
Be it of hete, or of  
light,

The sunne  
sourmounteth the  
mone,7115  
That troubler is,  
and chaungeth  
sone,<sup>[ ]</sup>  
And the note-  
kernel the shelle—  
(I scorne nat that I  
yow telle)—  
Right so, withouten  
any gyle,  
Sourmounteth this  
noble  
Evangyle7120  
The word of any  
evangelist.”  
And to her title  
they token Christ;  
And many such  
comparisoun,  
Of which I make  
no mencion,  
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  
arnes took  
Ayens this fals  
horrible book,  
Al redy bateil for  
to make,  
And to the Iuge the  
book to take.  
But they that  
broughten the book  
there7135  
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 du ste  
not answe  
By exposicioun ne  
glose7145  
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  
be7150  
Of al this [boke  
that they hyde;  
But yit algate they  
shal abyde<sup>[1]</sup>  
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.

7159. *Both vpon.  
Before this  
lineG.andTh.wrongly  
insert ll.  
7013-7110,  
7209-7304. 7164.  
Th. booke; G.  
book.*

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 Iohan  
shewe wel his  
might.  
'Now have I you  
declared right  
The mening of the  
bark and rinde  
That makith the  
entencions  
blinde.7170  
But now at erst I  
wol biginne  
To expowne you  
the pith  
withinne:—

7173, 4. *Supplied  
by  
conjecture;F.Par*

*Pierre voil le Pape  
entendre.*

[And first, by  
Peter, as I wene,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
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  
undirstonde7185  
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<sup>7195</sup>  
Alle tho that with  
Peter been;  
But they shal  
nevere have that  
might,<sup>[ ]</sup>  
And, god toforn,  
for stryf to fight,  
That they ne shal  
y-nough [men]  
finde  
That Peters lawe  
shal have in  
minde,<sup>7200</sup>  
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,<sup>7205</sup>  
That they by Iohan  
have undirstonde;  
But, maugre hem,  
it shal adoun,  
And been brought  
to confusioun.

7209. *See note to l.*  
7159.

But I wol stinte of  
this matere,  
For it is wonder  
long to here;<sup>7210</sup>

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<sup>7215</sup>  
Gyle my fader, the  
trechour,  
And emperesse my  
moder is,<sup>[ ]</sup>  
Maugre the Holy  
Gost, y-wis.  
Our mighty linage  
and our route  
Regneth in every  
regne aboute;<sup>7220</sup>  
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;<sup>7225</sup>  
The sothe dar no  
wight biwreye.  
But he in Cristis  
wrath him ledeth,<sup>[ ]</sup>  
That more than  
Crist my bretheren  
dredeth.  
He nis no ful good  
champioun,  
That dredith such  
similacioun;<sup>7230</sup>  
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 therfore 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  
repre of  
noon.7240  
Whom shulden  
folk worshipen so  
But us, that stinten  
never mo  
To patren whyl that  
folk us see,<sup>[ ]</sup>  
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  
spite is;

I can not love hem  
on no syde.7255  
But Beggars with  
these hodes  
wyde,<sup>[ ]</sup>  
With sleighe and  
pale faces lene,  
And greye clothis  
not ful clene,  
But fretted ful of  
tatarwagges,<sup>[ ]</sup>  
And highe shoes,  
knopped with  
dagges,<sup>[ ]</sup>7260  
That frouncen lyke  
a quaile-pype,<sup>[ ]</sup>  
Or botes riveling as  
a gype,<sup>[ ]</sup>  
To such folk as I  
you devyse  
Shuld princes and  
these lordes wyse  
Take alle her  
londes and her  
thinges,<sup>[ ]</sup>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  
delyces use;  
Who may that  
Begger wel  
excuse?<sup>[ ]</sup>  
That papelard, that  
him yeldeth so,<sup>[ ]</sup>  
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.<sup>[ ]</sup>  
'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  
shalt be my king,<sup>[1]</sup>  
Wolt thou wel  
holden my  
forwardis?’

F. SEM.

‘Ye, sir, from hennes  
forewardis;  
Hadde never your fader  
herebiform7305  
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 be7310  
For ostages, ne  
sikirnesse,  
Or chartres, for to  
bere witnessse.  
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  
simplesse,  
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 counsel  
and my reed;  
Lete hir allone, and  
you and me.’  
And Love  
answerde, ‘I truste  
thee7330  
Withoute borowe,  
for I wol noon.’  
And Fals-  
Semblant, the  
theef, 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  
communly7340  
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,<sup>[ ]</sup>  
And parted hem in  
foure anoon,  
And toke her way,  
and forth they  
goon,7350  
The foure gates for  
to assaile,  
Of whiche the  
kepers wol not  
faile;  
For they ben  
neither syke ne  
dede,  
But hardy folk, and  
stronge in dede.  
Now wole I seyn  
the  
countenance7355

Of Fals-Semblant,  
and Abstinence,  
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,<sup>[ ]</sup>  
As it were in a  
pilgrimage,  
Lyk good and holy  
folk unfeyned.7365  
And Dame  
Abstinence-  
Streyned  
Took on a robe of  
camelyne,<sup>[ ]</sup>  
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 bere<sup>[ ]</sup>  
Upon a lace, al of  
whyt threde,  
On which that she  
hir bedes bede;<sup>[ ]</sup>  
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.

7385-7576.  
*From Th.; lost in G.*

And with so gret  
devocion7385  
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  
somytyme was  
she;7390  
That false  
traitouresse  
untrewe  
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,<sup>[1]</sup>  
That Gyle had yeve  
her of his yefte;  
And a scrippe of  
Fainte  
Distresse,7405  
That ful was of  
elengenesse,<sup>[1]</sup>  
And forth she  
walked sobrelly:  
And False-  
Semblant saynt, *ie*  
*vous die*,<sup>[1]</sup>  
<sup>[Had]</sup> , 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,  
That was forged in  
a forge,7421  
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 humblely 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  
beforn,  
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,<sup>[ ]</sup>7455  
Was tho become a  
Iacobin.<sup>[ ]</sup>  
But sothely, what  
so men him calle,  
Freres Prechours  
been good men  
alle;  
Hir order wickedly  
they beren,<sup>[ ]</sup>  
Suche minstrelles  
if [that] they  
weren.7460



So been Augustins  
and Cordileres,<sup>[ ]</sup>  
And Carmes, 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<sup>[ ]</sup>  
Seen conclude  
good consequence  
In none argument,  
y-wis,  
If existence al  
failed is.7470  
For men may finde  
alway sophyme  
The consequence  
to envenyme ,  
Who-so that hath  
the subteltee  
The double  
sentence for to see.  
Whan the  
pilgrymes comen  
were7475  
To Wicked-Tonge,  
that dwelled there,  
Hir harneis 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 commen, 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,<sup>[1]</sup>  
For other fisshing  
ne fische 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 Iape  
not long ago,  
(And, sir, that was  
right yvel  
do)<sup>[ ]</sup>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,<sup>[ ]</sup>  
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?<sup>[ ]</sup>  
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 lyklynesse, 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 arn 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<sup>[1]</sup>  
To putte thee out of  
this baily,  
And afterward in  
prison lye,7575  
And fette thee til  
that thou dye;

*7577. G.begins  
again.*

For thou shalt for  
this sinne dwelle<sup>[1]</sup>  
Right in the devils  
ers of helle,  
But-if that thou  
repente thee.’  
‘Ma fay, thou lvest  
falsly!’ quod  
he.7580  
‘What? welcome  
with mischaunce  
now!<sup>[1]</sup>  
Have I therefore  
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,<sup>[ ]</sup>  
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<sup>[ ]</sup>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 a-  
boute;7610  
Ley no deaf ere to  
my speaking;  
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;<sup>[1]</sup>  
Ther presen other  
folk on yow  
Ful ofter 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,<sup>[1]</sup>  
That ye shulde take  
him with the dede.  
He coude his  
coming not  
forbere,7635  
Though ye him  
thrilled with a  
spere;  
It ne 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.<sup>[1]</sup>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  
destroie 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<sup>[1]</sup>  
The deth of helle  
douteles,<sup>[1]</sup>7665  
That thrallen folk  
so gylteles .'  
Fals-Semblant  
proveth so this  
thing  
That he can noon  
answering,  
And seeth alway  
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

F. SEM.

'Right here anon thou  
shalt be shriven,  
And sey thy sinne withoute  
more;  
Of this shalt thou repente  
sore;  
For I am preest, and have  
pouste  
To shryve folk of most  
dignitee<sup>[ ]</sup>7680  
That been, as wyde as  
world may dure.  
Of al this world I have the  
cure,<sup>[ ]</sup>  
And that had never yit  
persoun,  
No vicarie of no maner  
toun.  
And, god wot, I have of  
thee7685  
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 wyse7690  
Ne half so lettred as am I.  
I am licenced boldely  
In divinitee to rede,<sup>[ ]</sup>

7694-8. *From Th.*

And to confessen, out of  
drede.[ ]  
If ye wol you now  
confesse,7695  
And leve your sinnes more  
and lesse,  
Without abood , knele doun  
anon,  
And you shal have  
absolucion.'7698

Explicit.

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## THE MINOR POEMS.

### I.

#### AN A. B. C.

*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).*

*Incipit carmen secundum  
ordinem literarum  
Alphabeti.*

Almighty and al  
merciable quene ,  
To whom that al  
this world fleeth  
for socour,  
To have relees of  
sinne, sorwe and  
tene, [ ]  
Glorious virgine, of  
alle floures flour, [ ]  
To thee I flee,  
confounded in  
errour!5  
Help and releve ,  
thou mighty  
debonaire, [ ]  
Have mercy on my  
perilous langour!  
Venquished me  
hath my cruel  
adversaire. [ ]

Bountee so fix hath  
in thyn herte his  
tente,  
That wel I wot thou  
wolt my socour be  
,10  
Thou canst not  
warne him that,  
with good  
entente,<sup>[ ]</sup>  
Axeth thyn help .  
Thyn herte is ay so  
free,<sup>[ ]</sup>  
Thou art largesse  
of pleyn felicitee,<sup>[ ]</sup>  
Haven of refut, of  
quiete and of  
reste.<sup>[ ]</sup>  
Lo , how that  
theves seven  
chasen me!<sup>[ ]</sup>15  
Help, lady bright ,  
er that my ship to-  
breste!<sup>[ ]</sup>  
Comfort is noon,  
but in yow, lady  
dere ,<sup>[ ]</sup>  
For lo , my sinne  
and my confusioun,  
Which oughten not  
in thy presence  
appere ,  
Han take on me a  
grevous  
accioun<sup>[ ]</sup>20  
Of verrey right and  
desperacioun;<sup>[ ]</sup>  
And, as by right,  
they mighten wel  
sustene  
That I were worthy  
my dampnacioun,  
Nere mercy of you,  
blisful hevене  
quene .<sup>[ ]</sup>  
Doute is ther noon,  
thou queen of  
misericorde,<sup>[ ]</sup>25

That thou nart  
cause of grace and  
mercy here ;  
God vouched  
saufthurgh thee  
with us tacorde .<sup>[ ]</sup>  
For certes, Cristes  
blisful moder dere ,  
Were now the  
bowe bent in swich  
manere ,<sup>[ ]</sup>  
As it was first, of  
Iustice and of  
yre,<sup>[ ]</sup>30  
The rightful God  
nolde of no mercy  
here ;  
But thurgh thee han  
we grace, as we  
desyre.  
Ever hath myn  
hope of refut been  
in thee,  
For heer-biform ful  
ofte, in many a  
wyse,  
Hast thou to  
misericorde  
receyved me.35  
But mercy, lady , at  
the grete assyse,<sup>[ ]</sup>  
Whan we shul  
come bifore the  
hye Iustyse!  
So litel fruit shal  
thanne in me be  
founde,  
That, but thou er  
that day me wel  
chastyse,<sup>[ ]</sup>  
Of verrey right my  
werk me wol  
confounde.<sup>[ ]</sup>40  
Fleeing , I flee for  
socour to thy  
tente<sup>[ ]</sup>

Me for to hyde  
from tempest ful of  
drede,  
Biseching you that  
ye you not absente,  
Though I be wikke.  
O help yit at this  
nede!  
Al have I been a  
beste in wille and  
dede,<sup>[ ]</sup>45  
Yit, lady, thou me  
clothe with thy  
grace.  
Thyn enemy and  
myn—lady , tak  
hede ,  
Un-to my deth in  
poynt is me to  
chace.  
Glorious mayde  
and moder , which  
that never<sup>[ ]</sup>  
Were bitter, neither  
in erthe nor in  
see,<sup>[ ]</sup>50  
But ful of  
swetnesse and of  
mercy ever ,  
Help that my fader  
be not wroth with  
me!  
Spek thou, for I ne  
dar not him y-see.  
So have I doon in  
erthe , allas ther-  
whyle!  
That certes, but-if  
thou my socour be  
<sup>[ ]</sup>55  
To stink eterne he  
wol my gost  
exyle.<sup>[ ]</sup>  
He vouched sauf ,  
tel him, as was his  
wille,<sup>[ ]</sup>  
Bicome a man, to  
have our alliaunce,



And with his  
precious blood he  
wroot the bille  
Up-on the crois, as  
general  
acquitaunce,60  
To every penitent  
in ful creaunce ;  
And therfor, lady  
bright , thou for us  
praye.  
Than shalt thou  
bothe stinte al his  
greaunce,  
And make our foo  
to failen of his  
praye.  
I wot it wel, thou  
wolt ben our  
socour,65  
Thou art so ful of  
bountee , in  
certeyn.  
For, whan a soule  
falleth in errour,<sup>[ ]</sup>  
Thy pitee goth and  
haleth him ayeyn.  
Than makest thou  
his pees with his  
sovereyn,  
And bringest him  
out of the crooked  
strete.<sup>[ ]</sup>70  
Who-so thee loveth  
he shal not love in  
veyn,<sup>[ ]</sup>  
That shal he finde,  
as he the lyf shal  
lete.  
Kalenderes  
enlumined ben  
they<sup>[ ]</sup>  
That in this world  
ben lighted with  
thy name,  
And who-so goth  
to you the righte  
wey,75

Him thar not drede  
in soule to be  
lame.<sup>[1]</sup>  
Now, queen of  
comfort, sith thou  
art that same  
To whom I seche  
for my medycyne,  
Lat not my foo no  
more my wounde  
entame ,  
Myn hele in-to  
thyn hand al I  
resigne .<sup>[1]</sup>80  
Lady, thy sorwe  
can I not portreye<sup>[1]</sup>  
Under the cros, ne  
his grevous  
penaunce.  
But, for your  
bothes peynes, I  
you preye,  
Lat not our alder  
foo make his  
bobaunce,  
That he hath in his  
listes of  
mischaunce85  
Convict that ye  
bothe have bought  
so dere.<sup>[1]</sup>  
As I seide erst,  
thou ground of our  
substaunce,  
Continue on us thy  
pitous eyen clere  
<sup>[1]</sup>  
Moises, that saugh  
the bush with  
flaumes rede<sup>[1]</sup>  
Brenninge, of  
which ther never a  
stikke brende,90  
Was signe of thyn  
unwemmed  
maidenhede.

Thou art the bush  
on which ther gan  
descende  
The Holy Gost , the  
which that Moises  
wende  
Had ben a-fyr ; and  
this was in figure.  
Now lady, from the  
fyr thou us  
defende<sup>95</sup>  
Which that in helle  
eternally shal dure.  
Noble princesse,  
that never haddest  
pere ,<sup>1</sup>  
Certes, if any  
comfort in us be ,  
That cometh of  
thee, thou Cristes  
moder dere ,  
We han non other  
melodye or  
glee<sup>1</sup>100  
Us to reioyse in our  
adversitee,  
Ne advocat noon  
that wol and dar so  
preye<sup>1</sup>  
For us, and that for  
litel hyre as ye ,  
That helpen for an  
Ave-Marie or  
tweye.  
O verrey light of  
eyen that ben  
blinde,105  
O verrey lust of  
labour and  
distresse,  
O tresorere of  
bountee to  
mankinde,  
Thee whom God  
chees to moder for  
humblesse!

From his ancille he  
made thee  
maistresse<sup>[ ]</sup>  
Of hevene and  
erthe , our bille up  
for to bede .<sup>[ ]</sup>110  
This world  
awaiteth ever on  
thy goodnesse,  
For thou ne failest  
never wight at nede

.  
Purpos I have sum  
tyme for tenquere  
<sup>[ ]</sup>  
Wherfore and why  
the Holy Gost thee  
soughte ,  
Whan Gabrielles  
vois cam to thyn  
ere.115  
He not to werre us  
swich a wonder  
wroughte ,<sup>[ ]</sup>  
But for to save us  
that he sithen  
boughte .  
Than nedeth us no  
wepen us for to  
save,  
But only ther we  
did not, as us  
oughte ,<sup>[ ]</sup>  
Do penitence, and  
mercy axe and  
have.120  
Queen of comfort,  
yit whan I me  
bithinke  
That I agilt have  
bothe, him and  
thee,<sup>[ ]</sup>  
And that my soule  
is worthy for to  
sinke,  
Allas, I, caitif,  
whider may I flee?

Who shal un-to thy  
sone my mene be  
?[ ]125  
Who, but thy-self ,  
that art of pitee  
welle?  
Thou hast more  
reuthe on our  
adversitee  
Than in this world  
mighte any tunge  
telle.  
Redresse me,  
moder , and me  
chastyse,  
For, certeynly, my  
fadres  
chastisinge130  
That dar I nought  
abyden in no wyse:  
So hidous is  
hisrightful  
rekeninge.[ ]  
Moder , of whom  
our mercy gan to  
springe,  
Beth ye my Iuge  
and eek my soules  
leche;  
For ever in you is  
pitee  
haboundinge135  
To ech that wol of  
pitee you biseche  
[ ]  
Soth is, that God ne  
graunteth no pitee  
With-oute thee; for  
God, of his  
goodnesse,  
Foryiveth noon, but  
it lyke un-to thee.  
He hath thee  
maked vicaire and  
maistresse[ ]140  
Of al the world,  
and eek  
governeresse[ ]

Of hevene, and he  
represseth his  
Iustyse  
After thy wille ,  
and therefore in  
witness  
He hath thee  
crowned in so ryal  
wyse.<sup>[ ]</sup>  
Temple devout,  
ther god hath his  
woning.<sup>[ ]</sup>145  
Fro which these  
misbilevedpryved  
been,<sup>[ ]</sup>  
To you my soule  
penitent I bringe.  
Receyve me! I can  
no ferther fleen!  
With thornes  
venimous , O  
hevene queen,  
For which the erthe  
acursed was ful  
yore,<sup>[ ]</sup>150  
I am so wounded,  
as ye may wel  
seen,  
That I am lost  
almost;—it smert  
so sore.  
Virgine, that art so  
noble of apparaile,  
And ledest us in-to  
the hye tour  
Of Paradys, thou  
me wisse and  
counsaile,155  
How I may have  
thy grace and thy  
socour;  
Al have I been in  
filthe and in errour.  
Lady , un-to that  
court thou me  
aiourne<sup>[ ]</sup>

That cleped is thy  
bench, O fresshe  
flour!<sup>[ ]</sup>  
Ther-as that mercy  
ever shal  
soiourne.160  
Xristus, thy sone,  
that in this world  
alighte,<sup>[ ]</sup>  
Up-on the cros to  
suffre his passioun,  
And eek, that  
Longius his herte  
pighte,<sup>[ ]</sup>  
And made his herte  
blood to renne  
adoun,<sup>[ ]</sup>  
And al was this for  
my salvacioun;165  
And I to him am  
fals and eek  
unkinde,  
And yit he wol not  
my dampnacioun—  
This thanke I you,  
socour of al  
mankinde.  
Ysaac was figure  
of his deeth,  
certeyn,<sup>[ ]</sup>  
That so fer-forth  
his fader wolde  
obeye170  
That him ne  
roughte no-thing to  
be slayn;  
Right so thy sone  
list , as a lamb, to  
deye.  
Now lady , ful of  
mercy , I you  
preye,  
Sith he his mercy  
measured so large,  
Be ye not skant; for  
alle we singe and  
seye175

That ye ben from  
vengeaunce ay our  
targe.<sup>[ ]</sup>  
Zacharie you  
clepeth the open  
welle.<sup>[ ]</sup>  
To wasshe sinful  
soule out of his  
gilt.  
Therefore this  
lessoun oughte I  
wel to telle  
That, nere thy  
tender herte, we  
weren spilt.<sup>[ ]</sup>180  
Now ladybryghte ,  
sith thou canst and  
wilt.<sup>[ ]</sup>  
Ben to the seed of  
Adam merciabe,  
So bring us to that  
palais that is bilt  
To penitents that  
ben to mercy able.  
Amen.<sup>[ ]</sup>184

*Explicit carmen.*

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.  
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  
necessaire10



A moy, se tu,  
debonnayre,  
Ne me sequeurs  
comme a autrui.  
Bien voy que par  
toy confortés  
Sera mes cuers  
desconfortés,  
Quer tu es de salu  
porte.  
Se je me suis mal  
tresportez  
Par .vij. larrons,  
pechiés mortez,  
Et erre par voie  
torte,  
Esperance me  
conforte  
Qui à toy hui me  
raporte<sup>20</sup>  
A ce que soie  
deportez.  
Ma povre arme je  
t'aportez:  
Sauve la: ne vaut  
que morte;  
En li sont tous  
biens avortez.  
Contre moy font  
une accion  
Ma vergoigne et  
confusion,  
Que devant toy ne  
doy venir  
Pour ma très grant  
transgression.  
Rayson et  
desperacion  
Contre moy  
veulent  
maintenir;<sup>30</sup>  
Mès pour ce que  
veil plait fenir,  
Devant toy les fès  
convenir  
En faisant  
replicacion.

C'est que je di  
appartenir  
A toy du tout et  
convenir  
Pitié et miseracion.  
Dame es de  
misericorde  
Par qui Diex bien  
se recorde  
A sa gent estre  
racordé.  
Par toy vint pes et  
concorde,<sup>40</sup>  
Et fu pour oster  
discorde  
L'arc de justice  
descordé;  
Et pour ce me sui  
acordé  
Toi mercier et  
concordé,  
Pour ce que ostas  
la corde;  
Quar, ainsi com  
j'ay recordé,  
S'encore fust l'arc  
encordé  
Comparé l'eust ma  
vie orde.  
En toy ay  
m'esperance eü  
Quant a merci m'as  
receü<sup>50</sup>  
Autre foys en  
mainte guise,  
Du bien qui ou ciel  
fu creü  
As ravivé et repeü  
M'ame qui estoit  
occise.  
Las! mès quant la  
grant assise  
Sera, se n'y es  
assise  
Pour moy mal y  
seray veü.  
De bien n'ay nulle  
reprise.

Las m'en clain  
quant bien m'avise,  
Souvent en doy  
dire heü!60  
Fuiant m'en viens a  
ta tente  
Moy mucier pour  
la tormente  
Qui ou monde me  
tempeste.  
Pour mon pechié  
ne t'absente,  
A moy garder met  
t'entente,  
A mon besoing  
soiez preste.  
Se lonc temps j'ay  
esté beste  
A ce, Vierge, je  
m'arreste  
Que de ta grace me  
sente.  
Si te fais aussi  
requeste70  
Que ta pitié nu me  
veste,  
Car je n'ay nulle  
autre rente.  
Glorieuse vierge  
mere  
Qui a nul onques  
amere  
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,  
Et par moy ne puis  
eschapper80  
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 vout par  
sa plaisance  
Devenir, pour  
aliance  
Avoir a humain  
lignage.  
Avec li crut dès  
enfance  
Pitié dont j'ai  
esperance  
Avoir eu en mon  
usage.<sup>90</sup>  
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.  
Le ne truis par nulle  
voie  
Ou mon salut si  
bien voie  
Com, après Dieu,  
en toy le voy;  
Quar quant aucun  
se desvoie,<sup>100</sup>  
A ce que tost se  
ravoie,  
De ta pitié li fais  
convoy.  
Tu li fès lessier son  
desroy  
Et li refaiz sa pais  
au roy,  
Et remez en droite  
voie.  
Moult est donc cil  
en bon arroy,

En bon atour, en  
bon conroy  
Que ta grace si  
conroie.  
Kalendier sont  
enluminé  
Et autre livre  
enteriné<sup>110</sup>  
Quant ton non les  
enlumine.  
A tout meschief ont  
resiné  
Ceus qui se sont  
acheminé  
A toy pour leur  
medicine.  
A moy donc, virge,  
t'encline,  
Car a toy je  
m'achemine  
Pour estre bien  
mediciné;  
Ne sueffre que de  
gainne  
Isse justice devine  
Par quoy je soye  
exterminé.<sup>120</sup>  
La 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  
Afin 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  
devroit detraire;  
Mez se tu veus tu  
as l'entrait<sup>130</sup>

Par quoy tantost  
sera retrait  
Le mehain qui  
m'est contraire.  
Moyses vit en  
figure  
Que tu, vierge nete  
et pure,  
Jesu le filz Dieu  
conceüs:  
Un bysson contre  
nature  
Vit qui ardoit sans  
arsure.  
C'es tu, n'en suis  
point deceüs,  
Dex est li feus  
qu'en toy eüs;  
Et tu, buisson des  
recreüz<sup>140</sup>  
Es, pour tremper  
leur ardure.  
A ce veoir, vierge,  
veüs  
Soie par toy et  
receüs,  
Oste chaussement  
d'ordure.  
Noble 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.<sup>150</sup>  
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 bonté comme  
est parfonde.  
O Lumiere des non  
voians  
Et vrai repos des  
recreans  
Et de tout bien  
tresoriere,  
A toy sont toutez  
gens beans<sup>160</sup>  
Qui en la foy sont  
bien creans  
Et en toy ont foy  
entiere;  
A nul onques ne  
fus fiere,  
Ains toy deïs  
chamberiere  
Quant en toy vint li  
grans geans.  
Or es de Dieu  
chanceliere  
Et de graces  
aumosniere  
Et confort a tous  
recreans.  
Pris m'est volenté  
d'enquerre  
Pour savoir que  
Diex vint  
querre<sup>170</sup>  
Quant en toy se  
vint enserrer;  
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  
Encor puis s'amour  
acquerre. 180  
Quant pourpensé  
après me sui  
Qu'ay offendu et  
toy et lui,  
Et qu'a mal est  
m'ame duite,  
Que, fors pechié,  
en moi n'estui,  
Et que mal hyer et  
pis m'est hui,  
Tost après si me  
ranvite,  
Vierge douce, se  
pren fuite,  
Se je fui a la  
poursuite,  
Ou fuiray, qu'a  
mon refui?  
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  
Attendre a mon  
chastiment.  
Son chastoy si fiert  
a hie;  
Rien n'ataint que  
tout n'esmie  
Quant il veut  
prendre  
vengement.  
Mere, bien doi tel  
batement  
Douter, quar en  
empirement 200



A tous jours esté  
ma vie.  
A toy dont soit le  
jugement,  
Car de pitié as  
l'oingnement,  
Mès 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  
A justice la  
maïresse;210  
N'est royne ne  
princesse  
Pour qui nul ainsi  
se cesse  
Et de droit se  
dessaisonne.  
Du monde es  
gouverneresse,  
Et du ciel  
ordeneresse;  
Sans reson n'as pas  
couronne.  
Temple saint ou  
Dieu habite  
Dont privé sont li  
herite  
Et a tous jours  
desherité,  
A toy vieng, de toy  
me herite,220  
Reçoif moy par ta  
merite  
Quar de toy n'ay  
point hesité.  
Et se je me sui  
herité  
Des espines  
d'iniquité

Pour quoy terre fu  
maudite,  
Las m'en clain en  
verité,  
Car a ce fait m'a  
excité  
L'ame qui n'en est  
pas quite.  
Vierge de noble et  
haut atour,  
Qui au chastel et a  
la tour<sup>230</sup>  
De paradis nous  
atournes,  
Atourne moy ens et  
entour  
De tel atour que au  
retour  
De ta grace me  
retournes,  
Se vil sui, si me  
raournes.  
A toy vieng, ne te  
destournes,  
Quer au besoing es  
mon destour.  
Sequeur moy, point  
ne sejournes,  
Ou tu a la court  
m'ajournes,  
Ou ta pitié fait son  
sejour.<sup>240</sup>

161. C. Xp?c (= Gk. χρς).

163. *All the MSS. insert  
suffred after eek, caught  
from the line above; see  
note.*

Xristus, ton filz,  
qui descendi  
En terre et en la  
crois pendi,  
Ot pour moy le  
costé fendu.  
Sa grant rigour il  
destendi

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  
entendi,  
Et pour ce, se l'ay  
offendu<sup>250</sup>  
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  
En obeissant au  
pere.  
Comme .j. aignel  
tout endura;  
En endurent tout  
espura  
Par crueuse mort  
amere.  
O très douce vierge  
mere,  
Par ce fait fai que  
se pere<sup>260</sup>  
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  
atendre;  
Fontaine patent te  
nomme

Pour laver pecheür  
homme:  
C'est leçon bonne a  
aprendre.270  
Se tu donc as le  
cuer tendre  
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.

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## II.

### THE COMPLEYNTE UNTO PITE.

*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.

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<sup>5</sup>  
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,<sup>10</sup>

To preyen hir on  
Crueltee me  
awreke .<sup>[ ]</sup>  
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.<sup>[ ]</sup>  
Adoun I fel, when  
that I saugh the  
herse,<sup>[ ]</sup>15  
Deed as a ston ,  
why that the  
swogh me laste;<sup>[ ]</sup>  
But up I roos , with  
colour ful diverse,  
And pitously on hir  
myn yēn 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—<sup>[ ]</sup>

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<sup>[1]</sup>  
Sith first I hadde  
wit or mannes  
mynde;<sup>[1]</sup>  
But she was deed ,  
er that I coude hir  
fynde.35  
Aboute hir herse  
ther stoden lustily,  
Withouten any wo,  
as thoughte me,<sup>[1]</sup>  
Bountee parfit, wel  
armed and richely,  
And fresshe  
Beautee , Lust, and  
Iolitee ,  
Assured Maner,  
Youthe, and  
Honestee ,40  
Wisdom , Estaat ,  
[and]Dreed , and  
Governaunce,<sup>[1]</sup>  
Confedred bothe  
by bonde and  
alliaunce.  
A compleynt hadde  
I, writen, in myn  
hond ,  
For to have put to  
Pite as a bille,<sup>[1]</sup>  
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;<sup>[1]</sup>  
For to that folk ,  
withouten any  
faile,  
Withoute Pitemay  
no bille availe.  
Then level I al  
these virtues , sauf  
Pite ,<sup>[1]</sup>50  
Keping the corps,  
as ye have herd me  
seyn,  
Confedredalle by  
bonde of Crueltee,  
And been assented  
that I shal be  
sleyn.<sup>[1]</sup>  
And I have put my  
compleynt up  
ageyn;<sup>[1]</sup>  
For to my foos my  
bille I dar not  
shewe,<sup>55</sup>  
Theffect of which  
seith thus, in  
wordes fewe:—  
*The Bille.*  
¶ ‘Humblest of  
herte, huest of  
reverence,<sup>[1]</sup>  
Benigne flour,  
coroune of vertues  
alle,  
Sheweth unto your  
rial excellence<sup>[1]</sup>  
Your servaunt, if I  
durste me so  
calle,<sup>60</sup>  
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.<sup>[1]</sup>  
'Hit stondesth thus:  
your contraire ,  
Crueltee,<sup>[1]</sup>  
Allyed is ageynst  
your regalye<sup>65</sup>  
Under colour of  
womanly Beautee  
,<sup>[1]</sup>  
For men [ne] shuld  
not knowe hir  
tirannye,<sup>[1]</sup>  
With Bountee ,  
Gentilesse, and  
Curtesye,  
And hath depryved  
you now of your  
place  
That hight  
"Beautee,  
apertenant to  
Grace."<sup>[1]</sup><sup>70</sup>  
'For kyndly , by  
your heritage  
right,<sup>[1]</sup>  
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 ,<sup>[1]</sup>  
The world is lore;  
ther nis no more to  
seyne .  
¶ 'Eek what  
availeth Maner and  
Gentilesse<sup>[1]</sup>  
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  
fordothan 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 somstream 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 .<sup>[1]</sup>  
And, though I be  
not cunning for to  
pleyne,  
For goddes love,  
have mercy on my  
peyne!  
¶ ‘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;<sup>[1]</sup>  
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.<sup>[1]</sup>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.<sup>[1]</sup>110  
But natheles, my  
trouthe I shal  
sustene

Unto my deth, and  
that shal wel be  
sene.  
'This is to seyne, I  
wol be youre ever;  
Though ye me slee  
by Crueltee, your  
fo,  
Algate my spirit  
shal never  
dissever<sup>l 15</sup>  
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.'<sup>[ ]</sup>119

*Here endeth the exclamacion of the  
Deth of Pyte.*

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### III.

## THE BOOK OF THE DUCHESS.

*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.*

#### *The Proem.*

I have gret wonder,  
by this lighte,<sup>[1]</sup>  
How that I live, for  
day ne nighte  
I may nat slepe wel  
nigh noght;  
I have so many an  
ydel thought  
Purely for defaute  
of slepe,<sup>5</sup>  
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—  
loye 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-down;  
For [sory]  
imaginacioun<sup>[1]</sup>

Is alway hoolly in  
my minde.<sup>[ ]</sup>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<sup>20</sup>  
Withoute slepe,  
and been in sorwe;  
And I ne may, ne  
night ne morwe,  
Slepe; and thus  
melancolye,<sup>[ ]</sup>  
And dreed I have  
for to dye,  
Defaute of slepe,  
and hevynesse<sup>25</sup>  
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<sup>30</sup>  
I may not slepe,  
and what me  
is?<sup>[ ]</sup>  
But natheles, who  
aske this<sup>[ ]</sup>  
Leseth his asking  
trewely .<sup>[ ]</sup>  
My-selven can not  
telle why  
The sooth ; but  
trewely , as I  
gesse,<sup>35</sup>  
I holdē hit be a  
siknesse<sup>[ ]</sup>  
That I have suffred  
this eight yere,<sup>[ ]</sup>

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,  
mootnede be left ;  
Our first matere is  
good to kepe.<sup>[ ]</sup>  
So whan I saw I  
might not slepe,  
Til now late , this  
other night,<sup>[ ]</sup>45  
Upon my bedde I  
sat upright,  
And bad oon reche  
me a book ,  
A romaunce, and  
he hit me took<sup>[ ]</sup>  
To rede aud dryve  
the night away;<sup>[ ][ ]</sup>  
For me thoghte it  
better play50  
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 minde55  
Whyl men loved  
the lawe of kinde.<sup>[ ]</sup>  
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 tale60  
That me thoughte a  
wonder thing.

This was the tale:  
Ther was a king<sup>[ ]</sup>  
That highte Seys ,  
and hadde a wyf,  
The beste that  
mighte bere lyf;  
And this quene  
highte Alcyone.65  
So hit befel,  
therafter sone,<sup>[ ]</sup>  
This king wolde  
wenden over see.<sup>[ ]</sup>  
To tellen shortly,  
whan that he  
Was in the see,  
thus in this wyse,  
Soche a tempest  
gan to ryse<sup>70</sup>  
That brakhirmast ,  
and made it falle ,  
And cleft 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:—<sup>[ ]</sup>  
This lady, that was  
left at home ,  
Hath wonder, that  
the king ne come<sup>[ ]</sup>  
Hoom, for hit was  
a longe terme.  
Anon her herte gan  
to erme;<sup>[ ]</sup>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  
sorrowful lyf85  
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 took95  
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;<sup>[ ]</sup>105  
But down on knees  
she sat anon,<sup>[ ]</sup>  
And weep , that  
pite was to here.<sup>[ ]</sup>  
'A! mercy! swete  
lady dere!'  
Quod she to Iuno,  
hir goddesse;  
'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 shall115  
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!<sup>[ ]</sup>120  
Whether my lord  
be quik or deed .'  
With that word she  
heng down the heed  
,  
And fila-swown as  
cold as ston;  
Hir women caughte  
her up anon ,  
And broghten hir in  
bed al naked,125  
And she, forweped  
and forwaked,<sup>[ ]</sup>

Was wery, and thus  
the dedesleep  
Fil on her, or she  
tokekeep ,  
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, 1  
Thou knowest him  
wel, the god of  
sleep ;  
Now understand  
wel, and takkeep .  
Sey thus on my  
halfe, that he 1  
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 1 145  
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 nestente<sup>[1]</sup>  
Til he com to the  
derke valey<sup>[1]</sup>155  
That stant bytwene  
roches tweye ,  
Ther never yet  
grew corn ne gras,  
Ne tree, ne nothing  
that ought was,<sup>[1]</sup>  
Beste, ne man, ne  
nothing elles,  
Save ther were a  
fewe welles<sup>[1]</sup>160  
Came renning fro  
the cliffes adoun,  
That made a deedly  
slepung soun,  
And ronnen doun  
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 ,<sup>[1]</sup>  
That was the god  
of slepes heyre ,  
That slepe and did  
non other werk .  
This cave was also  
as derk170  
As helle pit over-al  
aboute;  
They had good  
leyser for to route

To envye , who  
might slepe  
beste.<sup>[1]</sup>  
Some henge hir  
chin upon hir  
breste  
And slepe upright,  
hir heedy-hed  
<sup>[1]</sup>175  
And some laye  
naked in hir bed ,  
And slepe whyles  
the dayes laste.  
This messenger  
comflying faste,  
And cryed, ‘O ho !  
awak anon!’  
Hit was for noight;  
ther herde him  
non. 180  
‘Awak !’ quod he,  
‘who is, lyth  
there?’<sup>[1]</sup>  
And blew his horn  
right in hir ere ,  
And cryed  
‘awaketh!’ wonder  
hye.<sup>[1]</sup>  
This god of slepe,  
with his oonye<sup>[1]</sup>  
Cast up, axed,  
‘who clepeth  
there?’<sup>[1]</sup>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<sup>[ ]</sup>  
Out of his slepe,  
and gan to goon,  
And did as he had  
bede him doon;  
Took up the  
dreynte body  
sone,<sup>[ ]</sup>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 ,<sup>[ ]</sup>  
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<sup>[ ]</sup>  
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 noht;  
‘[A]!’ quod she,  
‘for sorwe!’<sup>[1]</sup>  
And deyed within  
the thridde morwe.  
But what she sayde  
more in that  
swow215  
I may not telle yow  
as now ,  
Hit were to longe  
for to dwelle;  
My first matere I  
wil yow telle,<sup>[1]</sup>  
Wherfor I have told  
this thing<sup>[1]</sup>  
Of Alcione and  
Seys the king .220  
For thus moche dar  
I sayewel ,  
I had be dolven  
everydel ,<sup>[1]</sup>  
And deed, right  
throughdefaute 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<sup>235</sup>  
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<sup>240</sup>  
Through defaute of  
sleping thus,  
I wolde yive thilke  
Morpheus,  
Or his goddesse,  
dame Iuno,  
Or som wight elles  
, I ne roghte  
who—<sup>[ ]</sup>  
To make me slepe  
and have som  
reste—<sup>245</sup>  
I wil yive him the  
alder-beste  
Yift that ever he  
abood his lyve,<sup>[ ]</sup>  
And here on warde  
, right now, as  
blyve;<sup>[ ]</sup>  
If he wol make me  
slepe a lyte,  
Of downe of pure  
dowves  
whyte<sup>[ ]</sup><sup>250</sup>  
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;<sup>[ ]</sup><sup>255</sup>



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<sup>260</sup>  
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,<sup>265</sup>  
May winne of me  
mo feës 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  
wordy-sayd<sup>270</sup>  
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<sup>275</sup>  
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,<sup>[1]</sup>  
No, not Ioseph,  
withoute drede,280  
Of Egipte, he that  
redde so  
The kinges meting  
Pharao,<sup>[1]</sup>  
No more than  
coude the leste of  
us;  
Ne nat scarsly  
Macrobeus,<sup>[1]</sup>  
(He that wroot al  
thavisioun285  
That he mette, king  
Scipioun,<sup>[1]</sup>  
The noble man, the  
Affrican—  
Swiche mervayles  
fortuned than )<sup>[1]</sup>  
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  
dawningther I  
lay,<sup>[1]</sup>  
Me mette thus, in  
my bed al naked:—  
[1] 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  
toun 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,<sup>[1]</sup>  
Ful clere, and nat  
an hole y-crased,  
That to beholde hit  
was gret Ioye.325  
For hoolly al the  
storie of Troye  
Was in the glasing  
y-wroght thus,  
Of Ector and king  
Priamus,<sup>[1]</sup>  
Of Achilles and  
Lamedon,  
Of Medea and of  
Iason,330  
Of Paris, Eleyne,  
and Lavyne.  
And alle the walles  
with colours fyne<sup>[1]</sup>  
Were peynted,  
bothe text and  
glose,<sup>[1]</sup>  
[Of] al the  
Romaunce of the  
Rose.<sup>[1]</sup>  
My windowes  
werenshet  
echon,335  
And through the  
glas the sunne shon  
Upon my bed with  
bryghte bemes,  
With many glade  
gilden stremes;  
And eek the  
welken was so fair  
,  
Blew, bryght, clere  
was the air,<sup>[1]</sup>340  
And ful atempre,  
for sothe, hit was;  
For nother cold nor  
hoot hit nas,

Ne in al the welken  
was a cloude.<sup>[ ]</sup>  
And as I lay thus,  
wonder loude  
Me thoughte I  
herde an hunte  
blowe<sup>345</sup>  
Tassaye his horn ,  
and for to knowe  
Whether hit were  
clere or hors of  
soun.<sup>[ ]</sup>  
I herdegoinge , up  
and doune,<sup>[ ]</sup>  
Men, hors,  
houndes, and other  
thing;  
And al men speken  
of hunting,<sup>350</sup>  
How they wolde  
slee the hert with  
strengthe,  
And how the hert  
had, upon  
lengthe,<sup>[ ]</sup>  
So moche  
embosed, I not now  
what.<sup>[ ]</sup>  
Anon-right, whan I  
herde that,  
How that they  
wolde on hunting  
goon,<sup>355</sup>  
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 overtok I a  
gret route<sup>360</sup>  
Of huntis and eek  
of foresteres ,  
With many relayes  
and lymeres ,<sup>[ ]</sup>

And hyed hem to  
the forest faste,  
And I with  
hem;—so at the  
laste  
I asked oon, ladde  
a lymere:—<sup>[ ]</sup>365  
'Say, felow, who  
shal hunten here  
Quod I; and he  
answerde ageyn,  
'Sir, themperour  
Octovien,'<sup>[ ]</sup>  
Quod he, 'and is  
heer faste by.'  
'A goddes halfe, in  
good tyme,' quod  
I,<sup>[ ]</sup>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.<sup>[ ]</sup>  
The mayster-hunte  
anoon, fot-hoot  
,<sup>[ ]</sup>375  
With a gret horne  
blew three moot<sup>[ ]</sup>  
At the uncoupling  
of his houndes.  
Within a whyl the  
hert[y]-founde is,  
Y-halowed, and  
rechased faste<sup>[ ]</sup>  
Longe tyme; and at  
the laste,380  
This hert rused and  
stal away  
Fro alle the  
houndes a prevy  
way.  
The houndes had  
overshotehem alle,  
And were on a  
defaute y-falle;

Therwith the hunte  
wonder faste<sup>385</sup>  
Blew a forloyn at  
the laste.<sup>[ ]</sup>  
I was go walked  
fro my tree,<sup>[ ]</sup>  
And as I wente ,  
ther cam by me  
A whelp , that  
fauned me as I  
stood ,  
That hadde y-  
folowed, and coude  
no good .<sup>390</sup>  
Hit com and creep  
to me as lowe,  
Right as hit hadde  
me y-knowe,  
Hild down his heed  
and Ioyned his eres  
,  
And leyde al  
smothe doun his  
heres .  
I wolde han caught  
hit, and anoon<sup>395</sup>  
Hit fledde , and  
was fro me goon;<sup>[ ]</sup>  
And I him folwed,  
and hit forth wente  
Doun by a floury  
grene wente<sup>[ ]</sup>  
Ful thikke of gras,  
ful softe and swete  
,  
With floures fele,  
faire under fete  
,<sup>400</sup>  
And litel used, hit  
seemed thus;  
For bothe Flora and  
Zephirus,<sup>[ ]</sup>  
They two that  
make floures  
growe,  
Had mad hir  
dwelling ther, I  
trowe;

For hit was, on to  
beholde,<sup>[ ]</sup>405  
As thogh theerthe  
envye wolde  
To be gayer than  
the heven,  
To have mo  
floures, swiche  
seven<sup>[ ]</sup>  
As in the  
welkensterres be.  
Hit had forgete the  
povert<sup>[ ]</sup>410  
That winter,  
through his colde  
morwes,  
Had mad hit  
suffren , and his  
sorwes;  
Al was forgeten,  
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<sup>[ ]</sup>  
Fro other wel  
tenfootor  
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, doës<sup>[ ]</sup>  
Was ful the wode ,  
and many roës ,430  
And many  
squirrelles , 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  
,<sup>[ ]</sup>435  
Sete to rekene in  
his countour,  
And rekened with  
his figures ten—<sup>[ ]</sup>  
For by tho  
figuresmowe al ken  
,<sup>[ ]</sup>  
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 .<sup>[ ]</sup>  
But forth they  
romed wonder  
faste  
Doun the wode ; so  
at the laste

I was war of a man  
in blak,<sup>[ ]</sup>445  
That sat and had y-  
turned his bak  
To an oke , an huge  
tree.  
'Lord,' thoghte 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—<sup>[ ]</sup>  
By the maner me  
thoughte so—  
Of good mochel,  
and yong therto,  
Of the age of four  
and twenty yeer  
<sup>[ ]</sup>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 soun  
He made of ryme  
ten vers or twelve ,  
Of a compleynt to  
him-selve ,  
The moste pite , the  
moste rowthe,465  
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 nothingreed  
,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.—  
¶ ‘I have of sorwe  
so gretwoon ,<sup>[ ]</sup>475  
That Ioye gete I  
never noon ,  
Now that I see my  
lady bright ,  
Which I have loved  
with al my might ,  
Is fro me deed ,  
and is a-goon.<sup>[ ]</sup>479  
¶ Allas, [o]deeth !  
what ayleth  
thee,<sup>[ ]</sup>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]-  
see485  
Of al goodnesse  
she had no  
mete!’—  
Whan he had mad  
thus his  
complaynte ,  
His sorowfulherte  
gan faste faynte ,

And his spirites  
wexen dede;  
The blood was  
fled, for pure  
drede,<sup>[ ]</sup>490  
Doun to his herte ,  
to make him warm  
—<sup>[ ]</sup>

For wel hit feled  
the herte had harm  
—

To witeeek why hit  
was a-drad  
By kinde, and for  
to make hit glad;  
For hit is membre  
principal495  
Of the body; and  
that made al  
His hewe chaunge  
and wexe grene  
And pale, for  
noblood[was] sene  
In no maner lime  
of his.

Anoon therwith  
whan I saw  
this,500  
He ferde thus evel  
ther he sete ,<sup>[ ]</sup>  
I wente and stood  
right at his fete,  
And grette him, but  
he spak noght,  
But argued with his  
owne thocht,  
And in his witte  
disputed faste505  
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 hevvy  
thocht,

Made him that he  
ne herde me  
noght;<sup>[ ]</sup>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 stood515  
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 .’<sup>[ ]</sup>  
‘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,’<sup>[ ]</sup>  
Quod he, ‘for ther  
lyth noon ther-to;  
Ther is no-thing  
missayd nor do.’  
Lo! how  
goodlyspak this  
knight ,  
As it had been  
another wight;530

He made it nouthur  
tough ne queynte  
And I saw that, and  
gan me aqueynte<sup>[ ]</sup>  
With him, and fond  
him so tretable,  
Right wonder  
skilful and  
reasonable,  
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  
These huntis conne  
him nowher see.'  
'I do no fors  
therof,' quod he,  
'My thought is  
ther-on never a del  
'  
'Byour 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,<sup>[1]</sup>555  
Paraventure hit  
may ese your  
herte,<sup>[1]</sup>  
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,<sup>560</sup>  
‘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  
,<sup>565</sup>  
That me is wo that  
I was born !  
May noht make  
my sorwes slyde,  
Nought the  
remedies of  
Ovyde;<sup>[1]</sup>  
Ne Orpheus, god of  
melodye,<sup>[1]</sup>  
Ne Dedalus, with  
playes slye;<sup>[1]</sup>570

Ne hele me may  
phiscien,  
Noght Ypocras, ne  
Galien;<sup>[1]</sup>  
Me is wo that I live  
houres twelve;  
But who so wol  
assaye him-selve  
Whether his herte  
can have pite<sup>575</sup>  
Of any sorwe, lat  
him see me.  
I wrecche , that  
deeth hath mad al  
naked  
Of alle blisse that  
was ever maked,  
Y-worthe worste of  
alle wightes,<sup>[1]</sup>  
That hate my dayes  
and my nightes;<sup>580</sup>  
My lyf , my lustes  
be me lothe ,  
For al welfare and I  
be wrothe .<sup>[1]</sup>  
The pure deeth is  
so my fo ,  
[Thogh] I wolde  
deye, hit wolde not  
so;  
For whan I folwe  
hit , hit wol  
flee;<sup>585</sup>  
I wolde have [hit] ,  
hit nil not me.  
This is my peyne  
withoute reed ,  
Always deying , and  
be not deed ,  
That Sesiphus , that  
lyth in helle,<sup>[1]</sup>  
May not of more  
sorwe telle.<sup>590</sup>  
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<sup>595</sup>  
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,<sup>[1]</sup>  
And al my laughter  
to weping,<sup>600</sup>  
My glade thoghtes  
to hevinesse,  
In travaile is myn

Explicit the Boke  
of the Duchesse.

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IV.

THE  
COMPLEYNT  
OF MARS.

*The authorities here used are: F. (Fairfax 16); Tn. (Tanner 346); Ju. (Julian Notary's edition); Harl. (Harleian 7333); T. (Trinity College, Cambridge, R. 3. 20); Ar. (Arch. Seld. B. 24, in the Bodleian Library). Also Th. (Thynne, ed. 1532). I follow F. mainly; and note variations from it.*

*The  
Proem.*

'Gladeth,  
ye  
foules  
,  
of  
the  
morrow  
gray,<sup>[ ]</sup>  
Lo!  
Venus  
risen  
among  
yon  
rowes  
rede!<sup>[ ]</sup>  
And  
floures  
fresshe,

[honourethye](#)

this

[day](#)

.[\[ \]](#)

,  
For

when

the

[sonneuprist](#)

,

then

wol

[ye](#)

sprede.[\[ \]](#)

But

ye

lovers,

that

lye

in

[any](#)

drede,<sup>5</sup>

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  
somwhat  
of  
your  
sorowes  
smerte  
,10  
Tyme  
cometh  
eft  
,  
that  
cese  
shal  
your  
sorow;  
The  
glade  
night  
is  
worth  
an  
hevy  
morow!'—  
(Seynt  
Valentyne!  
a  
foul  
thus  
herde  
I  
singe[ ]  
Upon  
thy  
day,  
er  
sonne  
gan  
up-  
springe).—

Yet  
sang  
this  
foul  
—‘I  
rede  
yow  
al  
a-  
wake,15

And  
ye,  
that  
han  
not  
chosen  
in  
humble  
wyse,

17-19.  
*in*  
*wrong*  
*order*  
*inF.Tn.*

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,<sup>20</sup>  
And  
paciently  
taketh  
your  
aventure.<sup>[ ]</sup>  
And  
for  
the  
worship  
of  
this  
hyefeste  
,  
Yet  
wol  
I,  
in  
my  
briddes  
wyse,  
singe  
The  
sentence  
of  
the  
compleynt,  
at  
the  
leste  
,  
That  
woful  
Mars  
made  
atte  
departinge<sup>[ ]</sup><sup>25</sup>  
Fro  
fresshe  
Venus  
in  
a  
morweninge  
,

Whan  
Phebus,  
with  
his  
firy  
torches  
rede,  
Ransaked  
every  
lover  
in  
his  
drede.

*The Story.*

¶  
Whylom  
the  
thridde  
hevenes  
lord  
above,[ ]  
As  
wel  
by  
hevenish  
revolucioun<sup>30</sup>  
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  
ner  
so  
bold  
no  
lover  
to  
despyse  
.35  
For  
she  
forbad  
him  
Ielosye  
at  
alle,[]  
And  
cruelte,  
and  
bost,  
and  
tirannye;  
She  
made  
him  
at  
hir  
lust  
so  
humble  
and  
talle  
[]  
That  
when  
hir  
deyned  
caste  
on



him  
her  
yë,  
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  
gouvernaunce?  
Who  
singeth  
now  
but

Mars,  
that  
serveth  
thus45  
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  
heven50  
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  
Ioye  
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  
Ioye  
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<sub>[ ]</sub>  
Within  
the  
paleys-  
yates  
sturdely  
,  
With  
torche  
in  
honde,  
of  
which  
the  
stremes  
brighte  
On  
Venus  
chambre  
knokkeden



ful  
lighte.<sup>[ ]</sup>  
The  
chambre,  
ther  
as  
lay  
this  
fresshe  
quene,85  
Depeynted  
was  
with  
whyte  
boles  
grete,<sup>[ ]</sup>  
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,<sup>[ ]</sup>  
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,  
for  
his  
eyen  
tweyne95  
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

[fichte](#)

,  
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  
esp<sup>y</sup>e.[\[](#)[\]](#)105

O  
woful  
Mars!

alas!  
what

mayst  
thou

seyn,  
That  
in  
the

paleys  
of

thy  
disturbaunce<sup>[ ]</sup>  
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  
yēn,<sup>[ ]</sup>  
That  
thou  
nerē  
swift,  
wel  
mayst  
thou  
wepe  
and  
cryen.  
Now  
fleeth  
Venus  
un-

[toCyleniustour](#)

[ ]

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

eeke

as

ther

she

had

but

litol

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  
dvelle  
.  
Now  
wol  
I  
speke  
of  
Mars,  
furious  
and  
wood  
;  
For  
sorow  
he  
wolde

have  
seen  
his  
herte  
blood  
;  
Sith  
that  
he  
mightehir  
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  
oosteyre  
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  
softely  
a  
pas  
,  
Compleyning,  
that  
hit  
pite  
was  
to  
here  
.135

He  
seyde,  
“O  
lady  
bright,  
Venus!  
alas!  
That  
ever  
so  
wyde  
a  
compas  
is  
my  
spere  
!  
Alas!  
whan  
shal  
I  
mete  
yow,  
herte  
dere,  
This  
twelfteday  
of  
April  
I  
endure,!  
Through  
Ielous  
Phebus,  
this  
misaventure.”<sup>140</sup>  
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  
[chevauchè](#)  
[\[ \]](#)  
[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;<sup>[1]</sup>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.

Title. *In* F. Ar. Ju;  
T. Complaint of  
mars.

*The Proem  
of the  
Compleynt.*

¶ The  
ordre of  
compleynt  
requireth  
skilfully,<sup>[1]</sup>155

That if a  
wight shal  
pleyne

pitously,  
There mot  
be cause

wherfor  
that men  
pleyne ;

Or men  
may deme  
he

pleyneth  
folily

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.*

¶  
The  
firste  
tyme,  
alas!  
that  
I  
was  
wrought,¶  
And  
for  
certeyn  
effectes  
hider  
brought<sup>165</sup>  
By  
him  
that  
lordeth  
ech  
intelligence,  
I  
yaf  
my  
trewe  
servise  
and  
my  
thought,  
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,  
freedom  
,  
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  
soune  
of  
instruments  
of  
al  
swetnesse;  
And  
therto  
so  
wel  
fortuned  
and  
thewed,  
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  
;[1]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  
yē. <sup>[1]</sup>190

*A Lady in  
fear and  
woe.*

¶  
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  
litol  
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

trewe200

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;<sup>[ ]</sup>205  
Somtyme  
envyous  
folke  
with  
tunges  
horowe<sup>[ ][ ]</sup>  
Depraven  
hem;  
alas!  
whom  
may  
they  
plese?  
But  
he  
be  
fals,  
no  
lover  
hath  
his  
ese.  
But  
what  
availeth  
suche  
a  
long  
sermoun

Of  
aventures  
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  
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your

disese,  
wel  
oghte  
Iswoune  
and  
swelte

,  
Thogh  
I  
non  
other  
harm  
ne  
drede  
felte

.  
*Instability*  
*of*  
*Happiness.*

¶  
To  
what  
fyn  
made  
the  
god  
that  
sit  
so  
hye,[ ]  
Benethen  
him  
,  
love  
other  
companye,[ ]  
And  
streyneth  
folk  
to  
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malgre  
hir  
hede?220  
And  
then  
hir  
loye

,  
for  
oght  
I  
can  
espye,  
Ne  
lasteth  
not  
the  
twinkeling  
of  
an  
yē  
,  
And  
somme  
han  
never  
Ioye  
til  
they  
be  
dede.  
What  
meneth  
this?  
what  
is  
this  
mistihede?  
Wherto  
constreyneth  
he  
his  
folk  
so  
faste<sup>225</sup>  
Thing  
to  
desyre,  
but  
his  
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,<sup>[ ]</sup>  
That  
reste  
nis  
ther  
noon  
in  
his  
yeving.230  
And  
that  
is  
wonder,  
that  
so  
Iust  
a  
king  
Doth  
such  
hardnesse  
to  
his  
creature.  
Thus,  
whether  
love  
breke

or  
elles  
dure,  
Algates  
he  
that  
hath  
with  
love  
to  
done  
Hath  
ofer  
wo  
then  
changed  
is  
the  
mone.235  
Hit  
semeth  
he  
hath  
to  
lovers  
enmite  
,  
And  
lyk  
a  
fisser,  
as  
men  
alday  
may  
see,  
Baiteth  
his  
angle-  
hook  
with  
som  
plesaunce,  
Til  
mony  
a  
fish  
is

woodtil  
that  
he  
be  
Sesed  
ther-  
with;  
and  
then  
at  
erst  
hath  
he240  
Al  
his  
desyr  
,  
and  
ther-  
with  
al  
mischauce;  
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.*

¶  
The  
broche  
of  
Thebes  
was  
of  
suche  
a  
kinde,<sup>[ ]</sup>245  
So  
ful  
of  
rubies  
and  
of  
stones  
Inde,<sup>[ ]</sup>  
That  
every  
wight,  
that  
sette  
on  
hit  
an  
yë,  
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<sup>255</sup>  
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,<sup>[ ]</sup>  
That  
every  
wight  
that  
had  
hit  
shuld  
have  
wo;<sup>260</sup>  
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  
purchase  
Myn  
owne  
deth  
;  
him  
wyte  
I  
that  
I  
dye,<sup>[1]</sup>270  
And  
myn  
unwit  
,  
that  
ever  
I  
clomb  
so  
hye.

*An Appeal  
for  
Sympathy.*



¶But  
to  
yow,  
hardy  
knightes  
of  
renoun,[ ]  
Sin  
that  
ye  
be  
of  
my  
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  
my  
disese,  
and  
take  
it  
noght

a-  
game.  
The  
proudest  
of  
yow  
may  
be  
mad  
ful  
tame;  
Wherfor  
I  
prey  
yow,  
of  
your  
gentilesse,  
That  
ye  
compleyne  
for  
myn  
hevinesse.<sup>[1]</sup>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  
eeke  
,  
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  
gentilesse;  
Kytheth  
therfor  
on  
hir  
som  
kindenesse. '[ ]298

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V.

## THE PARLEMENT OF FOULES.

*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. 1. 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 Foulys; D. The parlement of Fowlis.

*The  
Proem.*

The  
lyf  
so

short,  
the  
craft  
so  
long  
to  
lerne,<sup>[ ]</sup>  
Thassay  
sohard  
,  
so  
sharp  
the  
conquering,<sup>[ ]</sup>  
The  
dredful  
Ioy,  
that  
alwey  
slitso  
yerne,<sup>[ ]</sup>  
Al  
this  
mene  
I  
by  
love,  
that  
my  
feling<sup>[ ]</sup>  
Astonyeth  
with  
his  
wonderful  
worching5  
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  
quyteth  
folk  
hir  
hyre,  
Yet  
happeth  
me  
ful  
ofte  
in  
bokes  
rede10  
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,<sup>20</sup>  
The  
longe  
day  
ful  
faste  
I  
radde  
and  
yerne.  
For  
out  
of  
olde  
feldes,  
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  
mencioun,  
Entitled  
was  
al  
thus  
,  
as  
I  
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dreme  
ofScipioun  
,[ ]  
,  
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,  
of  
hevene  
and  
helle,[ ]  
And  
erthe,  
and  
soules  
that  
therinne  
dwelle,  
Of  
whiche,  
as  
shortly  
as  
I  
can  
hit  
trete,  
Of  
his  
sentence

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wol  
you  
seyn  
the  
grete. [ ]35  
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telleth  
hit,  
whan  
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was  
come [ ]  
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,  
how  
he  
mette  
Massinisse,  
That  
him  
for  
loye  
in  
armes  
hath  
y  
nome.  
Than  
telleth  
[hit]  
hir  
speche  
and  
al  
the  
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That  
was  
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hem,  
til  
the  
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gan  
misse;40  
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African  
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dere,  
Gan  
in  
his  
slepe  
that  
night  
to  
him  
appere.  
Than  
telleth  
hit  
that,  
fro  
a  
sterry  
place,[  
How  
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him  
Cartage  
shewed  
,  
And  
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him  
before  
of  
al  
his  
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And  
seyde  
him,  
what  
man,  
lered  
other  
lewed,  
That  
loveth  
comun

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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<sup>[</sup>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  
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And  
rightful  
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shal  
go  
,  
after  
they  
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heven;  
and  
shewed  
him  
the  
galaxye  
[ ]  
Than  
shewed  
he  
him  
the  
litel  
erthe,  
that  
heer  
is,<sup>[ ]</sup>  
At  
regard  
of  
the  
hevenes  
quantite;  
And  
after  
shewed  
he  
him  
the



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speres,[ ]  
And  
after  
that  
the  
melodye  
herde  
he60  
That  
cometh  
of  
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thryes  
three,[ ]  
That  
welle  
is  
of  
musyke  
and  
melodye  
In  
this  
world  
heer,  
and  
cause  
of  
armonye.  
Than  
bad  
he  
him,  
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was  
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of  
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and  
of

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ne  
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the  
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delyte.  
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certeyn  
yeres  
space,  
That  
every  
sterre  
shulde  
come  
into  
his  
place  
Ther  
hit  
was  
first;  
and  
al  
shulde  
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of  
minde  
That  
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of  
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[to](#)  
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him  
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[un-](#)  
[to](#)  
[that](#)  
hevene  
blisse;  
And  
he  
seyde,  
'know  
thy-  
self  
first  
[immortal](#)  
,  
And  
loke  
ay  
besily  
thou  
werke  
and  
wisse  
To  
comun  
profit,  
and  
thou  
shalt  
[nat](#)  
misse<sup>75</sup>  
To  
[comen](#)  
swiftly  
to  
that  
place  
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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  
therthein  
peyne  
[ ]80  
Til  
many  
a  
world  
be  
passed,  
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of  
drede,  
And  
than,  
for-  
yevenalle  
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,<sup>[ ]85</sup>  
That  
reveth  
bestes  
from  
hir  
besinesse,  
Berafte  
me  
my  
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for  
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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,<sup>[ ]</sup>90  
Aud  
eek  
I  
ne  
hadde  
that  
thing  
that  
I  
wolde.<sup>[ ]</sup>  
But  
fynally  
my  
spirit,  
at  
the  
laste,  
For-  
wery  
of  
my  
labour  
al  
the  
day,  
Took  
rest,  
that  
made

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to  
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faste,  
And  
in  
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I  
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I  
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How  
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,  
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in  
that  
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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  
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copies,  
viz.  
in  
Shirley's  
MS.  
Harl.  
78,  
here  
called  
'Sh.'  
and  
in  
Ph.  
=  
MS.  
Phil.  
9053,  
in  
which  
(as  
in  
Ed.  
=  
ed.*



1561)  
*it*  
*is*  
*written*  
*in*  
*continuation*  
*of*  
*the*  
Complaint  
unto  
Pity.  
Ph.  
*is*  
*copied*  
*from*  
Sh.  
*The*  
*spelling*  
*is*  
*bad,*  
*and*  
*I*  
*alter*  
*it*  
*throughout.*

I.  
(*In*  
*seven-*  
*line*  
*stanzas.*)

The  
longe  
night  
,  
whan  
every  
creatur  
Shuld  
have  
hir  
rest  
in  
somw  
as  
by  
kinde

Or  
elles  
ne  
may  
hir  
lyf  
nat  
long  
endur  
Hit  
fallet  
most  
in-  
to  
my  
wofu  
mind  
How  
I  
so  
fer  
have  
brogh  
my-  
self  
behin  
That,  
sauf  
the  
deeth  
ther  
may  
no-  
thing  
me  
lisse,  
So  
deses  
I  
am  
from  
alle  
blisse  
This  
same  
thogh  
me  
lastet

til  
the  
morw  
And  
from  
the  
morw  
forth  
til  
hit  
be  
eve;  
Ther  
nedet  
me  
no  
care  
for  
to  
borw  
For  
bothe  
I  
have  
good  
leyse  
and  
good  
leve;  
Ther  
is  
no  
wigh  
that  
wol  
me  
wo  
berev  
To  
wepe  
y-  
nogh  
and  
waile  
al  
my  
fille;

The  
sore  
spark  
of  
peyne  
doth  
me  
spille

II.  
*(In*  
*Terza*  
*Rima;*  
*Imperfect.*

15.  
*It*  
*seems*  
*necessary*  
*to*  
*repeat*  
*this*  
*line*  
*in*  
*order*  
*to*  
*start*  
*the*  
*series*  
*of*  
*rimes.*

[The  
sore  
spark  
of  
peyne  
doth  
me  
spille;]15  
This  
Love  
hath  
[eek]  
me  
set

in  
swich  
a  
place<sup>[ ]</sup>  
That  
my  
desyr  
[he]  
never  
wol  
fulfille;<sup>[ ]</sup>  
For  
neither  
pitee,  
mercy,  
neither  
grace  
Can  
I  
nat  
finde;  
and  
[fro]  
my  
sorwful  
herte,<sup>[ ]</sup>  
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;

24.  
*Supplied*  
*to*  
*complete*  
*the*  
*rime*  
*from*  
Compl.  
Mars,  
189.

[For  
this  
day  
in  
hir  
servise  
shal  
I  
dye].[ ]

III.  
*(In*  
*Terza*  
*Rima;*  
*Imperfect.*

25.  
*Supplied*  
*from*  
Compl.  
Pite,

22,  
17.

[Thus  
am  
I  
slain,  
with  
sorwes  
ful  
dyverse;25

26.  
*Supplied  
from  
Anelida,  
307.*

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  
youthē,  
and  
Beautee  
prydelees,

And  
Plesaunce,  
under  
gouvernaunce  
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  
richesse  
or  
creature  
[ ]  
Now  
hath  
nat  
Lovē  
me  
bestowed  
weel  
To  
lovē,  
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<sup>[ ]</sup>  
But  
serve  
alwey,  
and  
stinte  
for  
no  
wo.  
IV.  
(*In  
ten-  
line  
stanzas.*)

[With  
in  
my  
trewe  
caref  
herte  
ther  
is<sup>[ ]</sup>  
So  
moch  
wo,  
and  
[eek]  
so  
litel  
blis,<sup>4</sup>  
That  
wo  
is  
me  
that  
ever  
I  
was  
bore;

For  
al  
that  
thing  
which  
I  
desyr  
I  
mis,  
And  
al  
that  
ever  
I  
wold  
nat,  
I-  
wis,  
That  
finde  
I  
redy  
to  
me  
evern

50.  
*So*  
*in*  
Aneli  
237.

And  
of  
al  
this  
I  
not  
to  
whom  
me  
pleyn  
For  
she  
that  
migh  
me  
out

of  
this  
bring  
Ne  
recch  
nat  
whet  
I  
wepe  
or  
singe  
So  
litel  
rewth  
hath  
she  
upon  
my  
peyne  
Allas  
whan  
slepin  
time  
is  
,  
than  
I  
wake  
Whan  
I  
shuld  
daunc  
for  
ferē  
than  
I  
quake  
  
56,  
59.  
*Both  
lines  
are  
missi  
suppl  
from  
Aneli*

181,  
182.

[Yow  
rekke  
never  
wher  
I  
flete  
or  
sinke  
This  
hevy  
lyf  
I  
lede  
for  
your  
sake,  
Thog  
ye  
ther-  
of  
in  
no  
wyse  
hede  
take,  
[For  
on  
my  
wo  
yow  
deyn  
not  
to  
think  
My  
herter  
lady,  
and  
hool  
my  
lyves  
quene  
For  
trewl  
dorste

I  
seye,  
as  
that  
I  
fele,  
Me  
seme  
that  
your  
swete  
herte  
of  
stele  
Is  
whett  
now  
ageyn  
me  
to  
kene.  
My  
dere  
herte  
and  
best  
below  
fo,<sup>[1]</sup>  
Why  
lyket  
yow  
to  
do  
me  
al  
this  
wo,6.  
What  
have  
I  
doon  
that  
greve  
yow,  
or  
sayd,  
But  
for

I  
serve  
and  
love  
yow  
and  
no  
mo?  
And  
why?  
I  
live,  
I  
wol  
do  
ever  
so;  
And  
therfo  
swete  
ne  
beth  
nat  
evil  
apayc  
For  
so  
good  
and  
so  
fair  
as  
[that]  
ye  
be,70  
Hit  
were  
[a]  
right  
gret  
wond  
but  
ye  
hadde  
Of  
alle  
serva  
bothe

good  
and  
badde  
And  
leest  
worth  
of  
alle  
hem,  
I  
am  
he.[ ]  
But  
never  
the-  
les,  
my  
righte  
lady  
swete  
Thog  
that  
I  
be  
uncon  
and  
unme  
To  
serve  
as  
I  
best  
coude  
ay  
your  
hynes  
[ ]  
Yit  
is  
ther  
fayne  
noon  
,  
that  
wold  
I  
hete,



Than  
I,  
to  
do  
yow  
ese,  
or  
elles  
bete  
What  
so  
I  
wiste  
were  
to  
[yow  
distre  
[ ]  
And  
hadde  
I  
migh  
as  
good  
as  
I  
have  
wille.  
Than  
shuld  
ye  
fele  
wher  
it  
wer  
so  
or  
noon.  
For  
in  
this  
worlde  
living  
is  
ther  
noon  
That  
fayne

wold  
your  
herter  
wil  
fulfil  
For  
bothe  
I  
love,  
and  
eek  
dreed  
yow  
so  
sore,  
And  
algate  
moot  
and  
have  
doon  
yow,  
ful  
yore,  
That  
bet  
loved  
is  
noon,  
ne  
never  
shal;  
And  
yit  
I  
wold  
besec  
yow  
of  
no  
more  
But  
levelt  
wel,  
and  
be  
nat  
wroo

ther-  
fore,  
And  
lat  
me  
serve  
yow  
forth.  
lo!  
this  
is  
al.  
For  
I  
am  
nat  
so  
hardy  
ne  
so  
wood  
For  
to  
desire  
that  
ye  
shuld  
love  
me;  
For  
wel  
I  
wot,  
allas!  
that  
may  
nat  
be;  
I  
am  
so  
litel  
worth  
and  
ye  
so  
good

For  
ye  
be  
oon  
the  
worth  
on-  
lyve,  
And  
I  
the  
most  
unlyk  
for  
to  
thryv  
Yit,  
for  
al  
this,  
[now  
witet  
ye  
right  
wele,  
That  
ye  
ne  
shul  
me  
from  
your  
servic  
dryve  
That  
I  
nil  
ay,  
with  
alle  
my  
witten  
fyve,  
Serve  
yow  
trewl  
what  
wo

so  
that  
I  
fele.  
For  
I  
am  
set  
on  
yow  
in  
swich  
mane  
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,  
good  
free,  
The  
lasse

fynde  
I  
that  
ye  
loven  
me; I  
Allas  
whan  
shal  
that  
harder  
wit  
amen  
When  
is  
now  
al  
your  
wom  
pitee.  
Your  
genti  
and  
your  
debor  
Wil  
ye  
no  
thing  
ther-  
of  
upon  
me  
spenc  
And  
so  
hool,  
swete  
as  
I  
am  
your  
al, I  
And  
so  
gret  
wil  
as

I  
have  
yow  
to  
serve  
Now,  
certes  
and  
ye  
lete  
me  
thus  
sterve  
Yit  
have  
ye  
wonn  
ther-  
on  
but  
a  
smal.  
For,  
at  
my  
know  
I  
do  
no-  
thing  
why,  
And  
this  
I  
wol  
besec  
yow  
herte  
That,  
ther  
ever  
ye  
finde  
whyl  
ye  
live,  
A  
trewe

serva  
to  
yow  
than  
am  
I,  
Level  
[\[me\]](#)  
thann  
and  
sleeth  
me  
harde  
And  
I  
my  
deeth  
to  
you  
wol  
al  
forgiv  
And  
if  
ye  
finde  
[no](#)  
[trewe](#)  
[\[man](#)  
than  
me],  
[\[Why](#)  
will  
ye  
suffre  
than  
that  
I  
thus  
spille  
And  
for  
no  
mane  
gilt  
but  
my



good  
wille  
As  
good  
wer  
thann  
untre  
as  
trewe  
to  
be. [ ]

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*Unique  
stanza,  
inPh.only.*

But  
I,  
my  
lyf  
and  
deeth  
to  
yow  
obeye  
And  
with  
right  
buxon  
herte  
hooll  
I  
preye  
As  
[is]  
your  
moste  
plesu  
so  
doth  
by  
me. [ ]  
Wel  
lever  
is  
me  
lyken

yow  
and  
deye  
Than  
for  
to  
any  
thing  
or  
think  
or  
seye  
That  
migh  
yow  
offen  
in  
any  
tyme  
And  
therfo  
swete  
rewe  
on  
my  
peyne  
smert  
And  
of  
your  
grace  
grant  
me  
som  
drope  
For  
elles  
may  
me  
laste  
ne  
blis  
ne  
hope,  
Ne  
dwell  
in  
my

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caref  
herte

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AND  
ARCITE.

The  
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And  
Fals  
Arcite.

*The  
chief  
authorities  
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16);  
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edition);  
B.  
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638);  
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Thynne's  
ed.  
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*I*  
*follow*  
F.  
*mainly,*  
*correcting*  
*the*  
*spelling;*  
*and*  
*give*  
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*variations.*  
*Title*  
*from*  
F.;  
B.  
*has*  
boke  
*for*  
compleynt.

*Proem.*

Thou  
god  
of  
arme  
Mars  
the  
rede,  
That  
in  
the  
frosty  
count  
callec  
Trace  
With  
thy  
grisly  
temp  
ful

of  
dredde  
Honour  
art,  
as  
patro  
of  
that  
place  
With  
thy  
Bello  
Pallas  
ful  
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grace  
Be  
prese  
and  
my  
song  
contin  
and  
gye,  
At  
my  
begin  
thus  
to  
thee  
I  
crye.  
For  
hit  
ful  
depe  
is  
sonke  
in  
my  
mind  
With  
pitou  
herte  
in  
Engli  
for  
tendy

This  
olde  
storie  
in  
Latin  
which  
I  
finde  
Of  
quene  
Aneli  
and  
fals  
Arcit  
That  
elde,  
which  
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al  
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frete  
and  
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mony  
a  
noble  
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Be  
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with

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By  
Elico  
not  
fer  
from  
Cirre  
[ ]  
Singe  
with  
vois  
mem  
in  
the  
shade  
Unde  
the  
laure  
whicl  
that  
may  
not  
fade,  
And  
do  
that  
I  
my  
ship  
to  
haver  
winne  
First  
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I  
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and  
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*Iamque  
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patrias,*



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Whar  
These  
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werre  
longe  
and  
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folk  
of  
Cithe  
had  
over-  
come  
With  
laure  
croun  
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gold-  
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Hoon  
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y-  
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which  
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blisfu  
al  
and  
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So  
cryde  
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that  
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sterre  
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And  
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The  
tromp  
come  
and  
in  
his  
baner  
large  
The  
imag  
of  
Mars  
and  
in  
token  
of  
glorie  
,  
Men  
migh  
seen  
of  
tresor  
many

a  
charg  
Many  
a  
brigh  
helm.  
and  
many  
a  
spere  
and  
targe.  
Many  
a  
fresh  
knight  
and  
many  
a  
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On  
hors,  
on  
fote,  
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al  
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about  
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wyf,  
the  
hardy  
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Of  
Cithi  
,  
that  
he  
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hadde  
,  
With  
Emel  
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Faire  
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of  
golde  
he  
with  
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ladde  
That  
al  
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groun  
about  
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char  
she  
sprad  
With  
brigh  
of  
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beaut  
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face,  
Fulfi  
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larger  
and  
of  
alle  
grace  
With  
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trium  
and  
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croun  
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In  
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flour  
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[yevin](#)  
,  
[Lete](#)  
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princ  
Thes  
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[rydin](#)  
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Of  
quene  
Aneli  
and  
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Arcit  
Mars  
which  
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throu  
his  
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yre, [ ]  
The  
olde  
wrath  
of  
Iuno  
to  
fulfil  
Hath  
set  
the  
peple  
herter  
bothe  
on  
fyre  
Of  
Theb  
and  
Grece  
,  
everie  
other  
to  
kille  
With  
bloody  
spere  
ne  
rested  
never  
stille,  
But  
thron  
now  
her,  
now  
ther,  
amon  
hem  
bothe  
,55  
That  
everie  
other  
sloug  
so

wer  
they  
wroth  
.  
For  
whan  
Ampl  
and  
Tyde  
Ipom  
Parth  
also<sup>[</sup>  
Were  
dede  
,  
and  
slayn  
[was]  
Camp  
And  
whan  
the  
wrece  
Theb  
breth  
two,<sup>[</sup>  
Were  
slayn  
and  
king  
Adra  
hoom  
a-  
go,<sup>[ ]</sup>  
So  
desol  
stood  
Theb  
and  
so  
bare,  
That  
no  
wigh  
coud  
reme  
of

his  
care.  
And  
whan  
the  
olde  
Creon  
gan  
espye  
How  
that  
the  
bloode  
roial  
was  
brough  
adoun  
He  
held  
the  
cite  
by  
his  
tiran  
And  
did  
the  
genti  
of  
that  
regio  
To  
been  
his  
frend  
and  
dwell  
in  
the  
toun.  
So  
what  
for  
love  
of  
him,  
and  
what



for  
awe,  
The  
noble  
folk  
wer  
to  
the  
toun  
y-  
draw  
Amor  
al  
these  
Aneli  
the  
quene  
Of  
Ermo  
was  
in  
that  
toun  
dwel  
[ ]  
That  
fairen  
was  
then  
is  
the  
sonne  
shene  
Throu  
out  
the  
worl  
so  
gan  
hir  
name  
spring  
That  
hir  
to  
seen  
had  
every

wigh  
[lykin](#)  
;75  
For,  
as  
of  
troutl  
is  
ther  
noon  
hir  
liche,  
Of  
al  
[the](#)  
wome  
in  
this  
worl  
riche  
Yong  
was  
this  
quene  
of  
[twent](#)  
yeer  
of  
elde,  
Of  
[mide](#)  
statu  
and  
of  
swich  
fairne  
That  
natur  
had  
a  
[loye](#)  
hir  
to  
behel  
And  
for  
to  
speke

of  
hir  
stedf  
,  
She  
passe  
hath  
Penel  
and  
Lucre  
And  
short  
if  
she  
shal  
be  
comp  
In  
hir  
ne  
migh  
no-  
thing  
been  
amen  
This  
Theb  
knight  
[Arci  
eek,  
sooth  
to  
seyn  
[ ]85  
Was  
yong  
,  
and  
ther-  
with-  
al  
a  
lusty  
knight  
But  
he  
was  
doub

in  
love  
and  
no-  
thing  
pleyn  
,  
And  
subtil  
in  
that  
craft  
over  
any  
wigh  
And  
with  
his  
cunni  
wan  
this  
lady  
brigh  
For  
so  
ferfor  
he  
gan  
hir  
troutl  
assur  
That  
she  
him  
[trust  
over  
any  
creatu  
What  
shuld  
I  
seyn?  
she  
loved  
Arcit  
so,  
That,  
whan

that  
he  
was  
absen  
any  
throw  
,  
Anon  
hir  
thogh  
hir  
herte  
brast  
a-  
two;  
For  
in  
hir  
sight  
to  
hir  
he  
bar  
him  
lowe,  
So  
that  
she  
wend  
have  
al  
his  
herte  
y-  
know  
But  
he  
was  
fals;  
it  
nas  
but  
feyne  
chere  
As  
nedet  
not  
to

men  
such  
craft  
to  
lere. [   
But  
never  
the-  
les  
ful  
mike  
besin  
Had  
he,  
er  
that  
he  
migh  
his  
lady  
winne  
And  
swoo  
he  
wold  
dyen  
for  
distre  
Or  
from  
his  
wit  
he  
seyde  
he  
wold  
twin  
Alas,  
the  
whyle  
for  
hit  
was  
routh  
and  
sinne  
That  
she

upon  
his  
sorow  
wold  
rewe.  
But  
no-  
thing  
thens  
the  
fals  
as  
doth  
the  
trewe  
Hir  
fredo  
fond  
Arcit  
in  
swich  
mane  
That  
al  
was  
his  
that  
she  
hath,  
moche  
or  
lyte,  
Ne  
to  
no  
creatu  
made  
she  
chere  
Ferth  
than  
that  
hit  
lyked  
to  
Arcit  
Ther  
was

no  
lak  
with  
whiche  
he  
migh  
hir  
wyte.  
She  
was  
so  
ferfor  
yever  
him  
to  
plese  
That  
al  
that  
lyked  
him,  
hit  
did  
hir  
ese  
.  
Ther  
nas  
to  
hir  
no  
mane  
lettre  
y-  
sent  
That  
touch  
love,  
from  
any  
mane  
wigh  
That  
she  
ne  
shew  
hit  
him,



er  
hit  
was  
brent  
So  
pleyn  
she  
was,  
and  
did  
hir  
fulle  
migh  
That  
she  
nil  
hyder  
nothi  
from  
hir  
knight  
Lest  
he  
of  
any  
untro  
hir  
upbre  
With  
bode  
his  
heste  
she  
obey  
And  
eek  
he  
made  
him  
Ielou  
over  
here  
,120  
That,  
what  
that  
any  
man

had  
to  
hir  
seyd  
,  
Anoo  
he  
wold  
preye  
hir  
to  
swere  
What  
was  
that  
word  
,  
or  
make  
him  
evel  
apayc  
;  
Than  
wend  
she  
out  
of  
hir  
wit  
have  
brayc  
;  
But  
al  
this  
nas  
but  
sleigl  
and  
flater  
With  
love  
he  
feyne  
Ielosy  
And  
al

this  
took  
she  
so  
debor  
That  
al  
his  
wille  
,  
hir  
thogh  
hit  
skilfu  
thing  
And  
ever  
the  
leng  
loved  
him  
tende  
And  
did  
him  
honor  
as  
he  
were  
a  
king.  
Hir  
herte  
was  
wedd  
to  
him  
with  
a  
ring  
;  
So  
ferfor  
upon  
troutl  
is  
hir

[enten](#)

,

That

wher

he

goth,

hir

[herte](#)

with

him

[wente](#)

.

Whan

she

shal

ete,

on

him

is

so

hir

thogh

That

wel

unnet

of

mete

[took](#)

she

keep;

And

whan

[that](#)

she

was

to

hir

[reste](#)

brough

On

him

she

[thogh](#)

[alwey](#)

til

that

she

[sleep](#)  
;  
Whan  
he  
was  
absen  
preve  
she  
[weep](#)  
;  
Thus  
liveth  
[fair](#)  
Aneli  
the  
quene  
For  
fals  
Arcit  
that  
did  
hir  
al  
this  
tene.  
This  
fals  
Arcit  
of  
his  
[new-](#)  
[fange](#)  
[ ]  
For  
she  
to  
him  
so  
lowly  
was  
and  
trewe  
[Took](#)  
lesse  
deynt  
for  
hir

stedf  
,  
And  
saw  
anoth  
lady,  
prouc  
and  
newe  
And  
right  
anon  
he  
cladd  
him  
in  
hir  
hewe  
Wot  
I  
not  
whet  
in  
whyt  
rede,  
or  
grene  
And  
false  
fair  
Aneli  
the  
quene  
But  
never  
the-  
les,  
gret  
wond  
was  
hit  
noon  
Thog  
he  
wer  
fals,  
for  
hit

is  
kinde  
of  
man,  
Sith  
Lame  
was,  
that  
is  
so  
longe  
agoon  
To  
been  
in  
love  
as  
fals  
as  
ever  
he  
can;  
He  
was  
the  
firste  
fader  
that  
began  
To  
loven  
two,  
and  
was  
in  
bigan  
And  
he  
foune  
tentes  
first,  
but-  
if  
men  
lye.  
This  
fals  
Arcit

sumw  
moste  
he  
feyne  
Whar  
he  
wex  
fals,  
to  
cover  
his  
traito  
Right  
as  
an  
hors,  
that  
can  
both  
byte  
and  
pleym  
;[ ]  
For  
he  
bar  
hir  
on  
hond  
of  
treche  
And  
swoo  
he  
coude  
hir  
doub  
espye  
And  
al  
was  
falsne  
that  
she  
to  
him  
ment  
;160



Thus  
swoo  
this  
theef  
,  
and  
forth  
his  
way  
he  
wente  
[ ]  
Alas!  
what  
herte  
migh  
endur  
hit, [ ]  
For  
routh  
or  
wo,  
hir  
sorow  
for  
to  
telle?  
Or  
what  
man  
hath  
the  
cunni  
or  
the  
wit?  
Or  
what  
man  
migh  
with-  
in  
the  
cham  
dwell  
If  
I  
to

him  
reher  
shal  
the  
helle.  
That  
suffre  
fair  
Aneli  
the  
quene  
For  
fals  
Arcit  
that  
did  
hir  
al  
this  
tene?  
She  
wepe  
waile  
swow  
pitou  
To  
groun  
she  
fallet  
as  
a  
stoon  
;170  
Al  
cram  
hir  
limes  
croke  
She  
speke  
as  
hir  
wit  
were  
al  
agoon  
;

Other  
colou  
then  
asshe  
hath  
she  
noon.  
Noon  
other  
word  
she  
speke  
moch  
or  
lyte,  
But  
'merc  
,  
cruel  
herte  
myn,  
Arcit  
And  
thus  
endur  
til  
that  
she  
was  
so  
mate  
That  
she  
ne  
hath  
foot  
on  
whic  
she  
may  
suster  
But  
forth  
langu  
ever  
in  
this  
estate

Of  
which  
Arcite  
hath  
nothe  
routh  
ne  
tene;  
His  
herte  
was  
elles-  
where  
,  
newe  
and  
grene  
That  
on  
hir  
wo  
ne  
deyne  
him  
not  
to  
think  
Him  
rekke  
never  
where  
she  
flete  
or  
sinke  
His  
newe  
lady  
holde  
him  
so  
narow  
Up  
by  
the  
bryde  
,  
at

the  
stave  
ende,  
That  
every  
word  
,  
he  
dradd  
hit  
as  
an  
arowe  
Hir  
daung  
made  
him  
bothe  
bowe  
and  
bende  
And  
as  
hir  
liste  
,  
made  
him  
turne  
or  
wend  
For  
she  
ne  
graun  
him  
in  
hir  
living  
No  
grace  
why  
that  
he  
hath  
lust  
to  
singe

But  
drof  
him  
forth,  
unnet  
liste  
hir  
know  
That  
he  
was  
serva  
to  
hir  
ladys  
But  
lest  
that  
he  
wer  
prouc  
,  
she  
held  
him  
lowe,  
Thus  
serve  
he,  
witho  
or  
shipe  
[ ]  
She  
sent  
him  
now  
to  
londe  
now  
to  
shipp  
And  
for  
she  
yaf  
him  
daung

al  
his  
fille,1  
Ther  
she  
had  
him  
at  
hir  
owne  
wille  
Ensar  
of  
this,  
ye  
thrift  
winn  
alle,  
Take  
here  
Aneli  
and  
fals  
Arcit  
That  
for  
hir  
liste  
him  
'dere  
herte  
,  
calle,  
And  
was  
so  
meek  
,  
therfo  
he  
loved  
hir  
lyte;2  
The  
kinde  
of  
mann  
herte

is  
to  
delyte  
In  
thing  
that  
straun  
is,  
also  
god  
me  
save!  
For  
what  
he  
may  
not  
gete,  
that  
wold  
he  
have.  
Now  
turne  
we  
to  
Aneli  
ageyn  
That  
pynet  
day  
by  
day  
in  
langu  
But  
whan  
she  
saw  
that  
hir  
ne  
gat  
no  
geyn.  
Upon  
a  
day,



ful  
sorow  
wepin  
She  
caste  
hir  
for  
to  
make  
a  
comp  
And  
with  
hir  
owne  
hond  
she  
gan  
hit  
wryte  
And  
sente  
hit  
to  
hir  
Theb  
knigh  
Arcit

The  
Compleynt  
Of  
Anelida  
The  
Quene  
Upon  
Fals  
Arcite.

Title.*So*  
*in*  
F.  
(*but*  
*misspelt*  
Analida);

B.  
The  
complaynt  
of  
feyre  
Anelida  
on  
fals  
Arcyte;  
D.  
Litera  
Annelide  
Regine.

*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,<sup>[ ]</sup>  
My  
suretee  
in  
a-  
whaped  
countenaunce  
Sith  
hit  
availeth  
not  
for  
to  
ben  
trewe;<sup>[ ]</sup>  
For  
who-  
so  
trewest  
is,  
hit  
shal  
hir  
rewe,  
That  
serveth  
love  
and  
dothhir  
observaunce<sup>[ ]</sup>  
Alwey  
to  
oon,  
and  
chaungeth  
for  
no  
newe.  
(*Strophe.*)

1.

I  
wot  
my-  
self

as  
wel  
as  
any  
wigh  
For  
I  
loved  
oon  
with  
al  
my  
herte  
and  
migh  
More  
then  
my-  
self,  
an  
hund  
thous  
sythe  
And  
callec  
him  
my  
herte  
lyf  
,  
my  
knigh  
And  
was  
al  
his,  
as  
fer  
as  
hit  
was  
right;  
And  
whan  
that  
he  
was  
glad,

than  
was  
I  
blyth  
And  
his  
dises  
was  
my  
deeth  
as  
swytl  
And  
he  
ayein  
his  
troutl  
me  
had  
pligh  
For  
ever-  
more  
his  
lady  
me  
to  
kythe

2.

Now  
is  
he  
fals,  
alas  
!  
and  
cause  
And  
of  
my  
wo  
he  
is  
so  
routh

That  
with  
a  
word  
him  
list  
not  
ones  
deyne  
To  
bring  
ayein  
my  
sorow  
herte  
in  
pees  
,  
For  
he  
is  
caugh  
up  
in  
a-  
nothe  
lees  
.  
Right  
as  
him  
list,  
he  
laugh  
at  
my  
peyne  
And  
I  
ne  
can  
myn  
herte  
not  
restre  
That  
I  
ne

love  
him  
alwey  
never  
the-  
les;  
And  
of  
al  
this  
I  
not  
to  
whom  
me  
pleyn

3.

And  
shal  
I  
pleyn  
—ala  
the  
harde  
stoun  
Un-  
to  
my  
foo  
that  
yaf  
my  
herte  
a  
woun  
And  
yet  
desyr  
that  
myn  
harm  
be  
more  
Nay,  
certes

!  
ferthe  
wol  
I  
never  
found  
Non  
other  
help  
,  
my  
sores  
for  
to  
sound  
My  
deste  
hath  
shape  
it  
ful  
yore;  
I  
wil  
non  
other  
mede  
ne  
lore;  
I  
wil  
ben  
ay  
ther  
I  
was  
ones  
bound  
That  
I  
have  
seid  
,  
be  
seid  
for  
ever-  
more



4.

Alas!  
wher  
is  
becom  
your  
genti  
Your  
word  
ful  
of  
pleasa  
and  
humb  
Your  
obser  
in  
so  
low  
mane  
And  
your  
away  
and  
your  
besin  
Upon  
me,  
that  
ye  
calde  
your  
maist  
Your  
sover  
lady  
in  
this  
worl  
here?  
Alas!  
and  
is  
ther  
nothe  
word

ne  
chere  
Ye  
vouch  
upon  
myn  
hevin  
Alas!  
your  
love,  
I  
bye  
hit  
al  
to  
dere.

5.

Now  
certes  
,  
swete  
thogh  
that  
ye<sup>[1]</sup>  
Thus  
cause  
the  
cause  
be  
Of  
my  
dedly  
adver  
Your  
manly  
reson  
oghte  
it  
to  
respy  
To  
slee  
your  
frend  
,

and  
name  
me,  
That  
never  
yet  
in  
no  
degre  
Offer  
yow,  
as  
wisly  
he,  
That  
al  
wot  
,  
out  
of  
wo  
my  
soule  
quyte  
¶  
But  
for  
I  
shew  
yow,  
Arcit  
,  
Al  
that  
men  
wold  
to  
me  
wryte  
And  
was  
so  
besy,  
yow  
to  
delyte  
My  
honor

save-  
kinde  
and  
free,  
Ther  
ye  
putte  
on  
me  
the  
wyte,  
And  
of  
me  
recch  
not  
a  
myte.  
Thog  
that  
the  
swere  
of  
sorow  
byte2  
My  
wofu  
herte  
throu  
your  
cruel

6.

My  
swete  
foo,  
[  
why  
do  
ye  
so,  
[  
for  
sham  
And  
think

ye  
[  
that  
furthe  
be  
[  
your  
name  
To  
love  
a  
newe  
[  
and  
been  
untre  
?  
[  
nay!  
And  
putte  
yow  
[  
in  
sclau  
now  
[  
and  
blame  
And  
do  
to  
me  
[  
adver  
[  
and  
gram  
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.

*Conclusion.*

Than  
ende  
I  
thus,  
sith  
I  
may  
do  
no  
more, [ ]  
I  
yeve

hit  
up  
for  
now  
and  
ever-  
more;  
For  
I  
shal  
never  
eftputten  
in  
balaunce<sup>[ ]</sup>  
My  
sekernes,  
ne  
lerne  
of  
love  
the  
lore.345  
But  
as  
the  
swan,  
I  
have  
herd  
seyd  
ful  
yore,<sup>[ ]</sup>  
Ayeins  
his  
deth  
shal  
singe  
in  
his  
penaunce,  
So  
singe  
I  
here  
my  
destiny  
or  
chaunce,

How  
that  
Arcite  
[Anelidaso](#)  
sore  
Hath  
thirled  
with  
the  
poynt  
of  
remembraunce  
*The  
story  
continued.*  
Whan  
that  
[Anelida](#)  
this  
[woful](#)  
quene  
Hath  
[of](#)  
hir  
hande  
writen  
in  
this  
wyse,  
With  
face  
[deed](#)  
,  
[betwixe](#)  
pale  
and  
grene,  
She  
[fela-](#)  
[swowe](#)  
;  
and  
sith  
she  
gan  
to  
ryse,



And  
unto  
Mars  
avoweth  
sacrifyse<sup>[</sup>35  
With-  
in  
the  
temple,  
with  
a  
sorowful  
chere,  
That  
shapen  
was  
as  
ye  
shal  
after  
here.357

*(Unfinished.)*

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VIII.

CHAUCERS  
WORDES  
UNTO  
ADAM,  
HIS  
OWNE  
SCRIVEYN.

*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.

[Adamscrivey](#)

,  
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.

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THE  
FORMER  
AGE.

*From*  
MS.  
I  
(=  
Ii.  
3.  
21,  
Camb.  
Univ.  
Library);  
*also*  
*in*  
Hh  
(=  
Hh.  
4.  
12,  
Camb.  
Univ.  
Library).  
*I*  
*note*  
every  
*variation*  
*from*  
I.

[Ablis](#)  
lyf,  
a  
[paisil](#)  
and  
a  
swete

Ledd  
the  
peple  
in  
the  
forme  
age;[  
They  
helde  
hem  
payee  
of  
fruite  
that  
they  
ete,[  
Whic  
that  
the  
felde  
yave  
hem  
by  
usage  
They  
ne  
were  
nat  
forpa  
with  
outra  
;[  
Unkn  
was  
the  
quern  
and  
eek  
the  
melle  
They  
eten  
mast,  
hawe  
and  
swich  
poun  
[  
,—

And  
dronk  
water  
of  
the  
colde  
welle  
Yit  
nas  
the  
groun  
nat  
woun  
with  
the  
ploug  
,  
But  
corn  
up-  
spron  
unsov  
of  
mann  
hond.  
The  
which  
they  
gnide  
,  
and  
eete  
nat  
half  
y-  
noug  
No  
man  
yit  
knew  
the  
forwe  
of  
his  
lond;  
No  
man  
the

fyr  
out  
of  
the  
flint  
yit  
fond  
;  
Un-  
korve  
and  
un-  
grobbe  
lay  
the  
vyne,  
No  
man  
yit  
in  
the  
morte  
spyce  
gronc  
To  
clarre  
ne  
to  
sause  
of  
galan  
[ ]  
No  
made  
,  
welde  
,  
or  
wood  
no  
liteste  
Ne  
knew  
;  
the  
flees  
was  
of



[his](#)  
forme  
hewe  
No  
[flesh](#)  
ne  
[wiste](#)  
offen  
of  
egge  
or  
spere  
No  
coyn  
ne  
[knew](#)  
man  
which  
[was](#)  
fals  
or  
trewe  
No  
ship  
yit  
karf  
the  
wawe  
grene  
and  
blewe  
[No](#)  
marc  
yit  
ne  
fette  
[outla](#)  
ware  
No  
tromp  
for  
the  
werre  
folk  
ne  
knew  
No  
[toure](#)

heye,  
and  
walle  
rounc  
or  
suar  
What  
shold  
it  
han  
awayl  
to  
werre  
Ther  
lay  
no  
profit  
,  
ther  
was  
no  
riche  
,  
But  
curse  
was  
the  
tyme.  
I  
dar  
wel  
seye,  
That  
men  
firstd  
hir  
swety  
bysin  
To  
grobbl  
up  
metal  
lurkin  
in  
darkn  
,  
And  
in

the  
river  
first  
gemm  
soght  
[ ]30  
Allas  
than  
spron  
up  
al  
the  
curse  
Of  
covet  
,  
that  
first  
our  
sorwe  
brogh  
!  
These  
tyrau  
putte  
hem  
gladly  
nat  
in  
pres,  
No  
wildn  
ne  
no  
bussh  
for  
to  
winn  
Ther  
pover  
is,  
as  
seith  
Diog  
Ther  
as  
vitail  
is

[eek](#)  
[so](#)  
[skars](#)  
[and](#)  
[thinn](#)  
[That](#)  
[nogh](#)  
[but](#)  
[mast](#)  
[or](#)  
[apple](#)  
[is](#)  
[ther-](#)  
[inne.](#)  
[But,](#)  
[ther](#)  
[as](#)  
[bagge](#)  
[been](#)  
[and](#)  
[fat](#)  
[vitail](#)  
[Ther](#)  
[wol](#)  
[they](#)  
[gon,](#)  
[and](#)  
[spare](#)  
[for](#)  
[no](#)  
[sinne](#)  
[With](#)  
[al](#)  
[hir](#)  
[ost](#)  
[the](#)  
[cite](#)  
[for](#)  
[tassar](#)  
[Yit](#)  
[were](#)  
[no](#)  
[paleis](#)  
[chaun](#)  
[ne](#)  
[non](#)  
[halles](#)

In  
caves  
and  
[in]  
wode  
softe  
and  
swete  
Slept  
this  
blisse  
folk  
with-  
oute  
walle  
On  
gras  
or  
leves  
in  
parfit  
quiet  
.  
No  
doun  
of  
fether  
ne  
no  
blech  
shete  
Was  
kid  
to  
hem,  
but  
in  
seurte  
they  
slepte  
Hir  
herter  
were  
al  
oon  
,  
with-

[oute](#)  
[galles](#)  
[Everi](#)  
[of](#)  
[hem](#)  
[his](#)  
[feith](#)  
[to](#)  
[other](#)  
[kepte](#)  
[Unfo](#)  
[was](#)  
[the](#)  
[haub](#)  
[and](#)  
[the](#)  
[plate](#)  
[The](#)  
[lamb](#)  
[peple](#)  
,  
[voyd](#)  
[of](#)  
[alle](#)  
[vyce](#)  
,50  
Hadd  
no  
[fanta](#)  
to  
debat  
But  
[ech](#)  
of  
hem  
wold  
[other](#)  
wel  
chery  
No  
[pryde](#)  
,  
non  
envye  
non  
avary  
No  
lord,

no  
taylar  
by  
no  
tyran  
;  
Hum  
and  
pees,  
good  
feith,  
the  
empe  
[Fulf  
erthe  
of  
olde  
curtes  
Yit  
was  
not  
Iupite  
the  
likere  
[ ]  
That  
first  
was  
fader  
of  
delice  
,  
Come  
in  
this  
worlde  
ne  
Nem  
desire  
To  
reyn  
,  
had  
nat  
maad  
his  
toure  
hye.6

Allas  
allas!  
now  
may  
men  
wepe  
and  
crye!  
For  
in  
our  
dayes  
nis  
but  
covet  
[And  
doub  
,  
and  
tresor  
and  
envye  
Poys  
mans  
,  
and  
mord  
in  
sondr  
wyse

Finit  
Etas  
prima.  
Chaucers.



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FORTUNE.

*Balades  
De  
Visage  
Sanz  
Peinture.*

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.  
(=  
ii.  
3.  
21,  
Camb.  
Univ.  
Library).  
Other  
MSS.  
are  
A.  
(Ashmole  
59);  
T.  
(Trin.  
Coll.  
Camb.);  
F.  
(Fairfax  
16);  
B.  
(Bodley  
638);  
H.  
(Harl.  
2251).

I.  
Le  
Pleintif  
countre  
Fortune.

This  
wrecc  
world  
trans  
As  
wele  
or  
wo,  
now  
povre  
and  
now  
honor  
With  
outen

ordre  
or  
wys  
discr  
Gove  
is  
by  
Fortu  
errou  
But  
nathe  
the  
lak  
of  
hir  
favou  
Ne  
may  
nat  
don  
me  
singe  
thoug  
I  
dye,  
'Iay  
*tout*  
*perdu*  
*mon*  
*temp*  
*et*  
*mon*  
*labou*  
For  
fynal  
,  
Fortu  
I  
thee  
defye  
!  
Yit  
is  
me  
left  
the  
light  
of

my  
resou  
To  
know  
frend  
fro  
fo  
in  
thy  
mirou  
So  
much  
hath  
yit  
thy  
whirl  
up  
and  
doun  
Y-  
taugh  
me  
for  
to  
know  
in  
an  
hour.  
But  
trewe  
no  
force  
of  
thy  
reddo  
To  
him  
that  
over  
him-  
self  
hath  
the  
mays  
My  
suffis  
shal  
be

my  
socou  
For  
fynal  
Fortu  
I  
thee  
defye  
O  
Socra  
thou  
stedf  
cham  
[]  
She  
never  
migh  
be  
thy  
torne  
;  
Thou  
never  
dred  
hir  
oppre  
Ne  
in  
hir  
chere  
foun  
thou  
no  
savou  
Thou  
knew  
wel  
decei  
of  
hir  
colou  
And  
that  
hir  
most  
wors  
is

to  
lye.  
I  
know  
hir  
eek  
a  
fals  
dissin  
For  
fynal  
,  
Fortu  
I  
thee  
defye  
!

II.  
La  
respouse  
de  
Fortune  
au  
Pleintif.

No  
man  
is  
wrecc  
but  
him-  
self  
hit  
wene  
And  
he  
that  
hath  
him-  
self  
hath  
suffis  
Why  
seyst  
thann  
I  
am  
to  
thee

so  
kene,  
That  
hast  
thy-  
self  
out  
of  
my  
gover  
Sey  
thus:  
'Grau  
merc  
of  
thyn  
habou  
That  
thou  
hast  
lent  
or  
this.'  
Why  
wolt  
thou  
stryve  
?30  
What  
woste  
yit,  
how  
I  
thee  
wol  
avaun  
And  
eek  
thou  
hast  
thy  
beste  
frend  
alyve  
I  
have  
thee  
taugh

divisi  
bi-  
twene  
Frenc  
of  
effec  
and  
frend  
of  
count  
Thee  
nedet  
nat  
the  
galle  
of  
noon  
hyene  
That  
curet  
eyen  
derke  
fro  
hir  
pena  
Now  
seeste  
clear,  
that  
were  
in  
ignor  
Yit  
halt  
thyn  
ancre  
and  
yit  
thou  
mays  
arryv  
Ther  
bound  
berth  
the  
keye  
of



my  
subst  
And  
eek  
thou  
hast  
thy  
beste  
frend  
alyve  
How  
many  
have  
I  
refus  
to  
suster  
Sin  
I  
thee  
fostre  
have  
in  
thy  
plesa  
Wolte  
than  
make  
a  
statut  
on  
thy  
quene  
That  
I  
shal  
been  
ay  
at  
thyn  
ordin  
Thou  
born  
art  
in  
my  
regne

of  
varia  
Abou  
the  
whee  
with  
other  
most  
thou  
dryve  
My  
lore  
is  
bet  
than  
wikke  
is  
thy  
greva  
And  
eek  
thou  
hast  
thy  
beste  
frend  
alyve

III.

La  
respouse  
du  
Pleintif  
countre  
Fortune.

Thy  
lore  
I  
damp  
,  
hit  
is  
adver  
My  
frend  
mays  
nat  
reven

blind  
godde  
That  
I  
thy  
frend  
know  
I  
[thank](#)  
[hit](#)  
thee.  
Tak  
hem  
agayn  
lat  
hem  
go  
lye  
on  
press  
The  
negar  
in  
kepin  
hir  
richer  
Prenc  
is  
thou  
wolt  
hir  
tour  
assay  
Wik  
appet  
comt  
ay  
befor  
sekne  
In  
gener  
this  
reule  
may  
nat  
fayle  
La  
respo

de  
Fortu  
count  
le  
Plein  
Thou  
pinch  
at  
my  
mutal  
For  
I  
thee  
lente  
a  
drope  
of  
my  
richer  
And  
now  
me  
lyket  
to  
with-  
draw  
me.  
Why  
shold  
my  
realte  
oppre  
?60  
The  
see  
may  
ebbe  
and  
flowe  
more  
or  
lesse,  
The  
welk  
hath  
migh  
to  
shyne

reyn  
or  
hayle  
Right  
so  
mot  
I  
kythe  
my  
brote  
.  
In  
gener  
this  
reule  
may  
nat  
fayle  
Lo,  
thexe  
of  
the  
mage  
That  
al  
purve  
of  
his  
right  
That  
same  
thing  
'Fort  
clepe  
ye,  
Ye  
blind  
beste  
ful  
of  
lewe  
The  
heven  
hath  
prop  
of  
siker

This  
worlde  
hath  
ever  
restel  
trava  
Thy  
laste  
day  
is  
ende  
of  
myn  
intres  
:[ ]  
In  
gener  
this  
reule  
may  
nat  
fayle  
Lenv  
de  
Fortu  
Princ  
I  
prey  
you  
of  
your  
genti  
,  
Lat  
nat  
this  
man  
on  
me  
thus  
crye  
and  
pleym  
And  
I  
shal  
quyte  
you

your  
bisine

76.  
*Inl. on*  
*the*  
*rest*  
*omit*  
*this*  
*line.*

At  
my  
reque  
as  
three  
of  
you  
or  
twey  
And

,  
but  
you  
list  
relev  
him  
of  
his  
peyne  
Preye  
his  
beste  
frend  
of  
his  
noble  
That  
to  
som  
beter  
estat  
he  
may  
atthey

*Explicit.*

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XI.

MERCILES  
BEAUTE:  
A  
TRIPLE  
ROUNDEL.

*This  
excellent  
text  
is  
from  
P.  
(MS.  
Pepys  
2006,  
p.  
390).  
I  
note  
all  
variations  
from  
the  
MS.*

I.  
*Captivity.*

[Your  
yēn  
two  
wol  
slee  
me  
soder  
I  
may  
the  
beaut](#)



of  
[hem](#)  
not  
suster  
So  
[woun](#)  
[hit](#)  
[throu](#)  
[out](#)  
my  
herte  
kene.  
And  
but  
your  
word  
[wol](#)  
helen  
hastil  
[My](#)  
[herte](#)  
[woun](#)  
[whyl](#)  
that  
hit  
is  
grene  
[Your](#)  
[yēnY](#)  
[yēntw](#)  
[wol](#)  
[slee](#)  
[me](#)  
[soder](#)  
[I](#)  
[may](#)  
[the](#)  
[beau](#)  
[of](#)  
[hem](#)  
[not](#)  
[suster](#)  
Upon  
my  
[troutl](#)  
[I](#)  
[sey](#)

yow  
feith  
That  
ye  
ben  
of  
my  
lyf  
and  
deeth  
the  
quene  
For  
with  
my  
deeth  
the  
trouthe  
shal  
be  
sene.  
Your  
yētw  
wol  
slee  
me  
soden  
I  
may  
the  
beauti  
of  
hem  
not  
suste  
So  
woun  
hit  
throu  
out  
my  
herte  
kene.

II.

*Rejection.*

So  
hath  
your

beaut  
fro  
your  
herte  
chace  
Pitee  
that  
me  
ne  
avail  
not  
to  
pleyn  
;[ ]15  
For  
Daun  
halt  
your  
merc  
in  
his  
cheyn  
Gilt  
my  
deeth  
thus  
han  
ye  
me  
purch  
I  
sey  
yow  
sooth  
,  
me  
nedet  
not  
to  
feyne  
;  
Soha  
yourt  
fro  
your  
herte  
chace

*Pitee*  
*that*  
*me*  
*ne*  
*avail*  
*not*  
*to*  
*pleyn*  
Allas  
*that*  
*natur*  
*hath*  
*in*  
*yow*  
comp  
So  
greet  
*beaut*  
*that*  
*no*  
*man*  
*may*  
atthey  
To  
merc  
thoug  
he  
sterve  
for  
the  
peyn  
.  
So  
hath  
your  
beau  
*your*  
*herte*  
*chace*  
*Pitee*  
*that*  
*me*  
*ne*  
*avail*  
*not*  
*to*  
*pleyn*

*For  
Daun  
halt  
your  
merc  
in  
his  
cheyn*

III.  
*Escape.*

Sin  
I  
fro  
Love  
escap  
am  
so  
fat, [ ]  
I  
never  
think  
to  
ben  
in  
his  
prison  
lene;!  
Sin  
I  
am  
free  
,  
I  
count  
him  
not  
a  
bene.  
He  
may  
answ  
,  
and  
seye  
this  
or  
that;3

I  
do  
no  
fors,  
I  
speke  
right  
as  
I  
mene  
Sin  
I  
fro  
Love  
am  
so  
fat,  
I  
never  
think  
to  
ben  
in  
his  
priso  
lene.  
Love  
hath  
my  
name  
y-  
strike  
out  
of  
his  
sclat,  
And  
he  
is  
strike  
out  
of  
my  
bokes  
clene  
For  
ever-  
mo;

[ther]  
is  
non  
other  
mene  
Sin  
I  
fro  
Love  
am  
so  
fat,  
I  
never  
think  
to  
ben  
in  
his  
priso  
lene;  
Sin  
I  
am  
free,  
I  
coun  
him  
not  
a  
bene.

*Explicit.*

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XII.

TO  
ROSEMOUNDE  
A  
BALADE.

*From*  
MS.  
Rawl.  
Poet.  
163,  
leaf  
114.

*No*  
*title*  
*in*  
*the*  
MS.

*Readings.*

Mada  
ye  
ben  
of  
al  
beaut  
shrym  
As  
fer  
as  
cercl  
is  
the  
mapp  
.[ ]  
For  
as



the  
[crista](#)  
glorie  
ye  
shyne  
And  
lyke  
ruby  
ben  
your  
[cheke](#)  
roun  
Ther  
ye  
ben  
so  
mery  
and  
so  
[iocou](#)  
,5  
That  
at  
a  
[revel](#)  
whan  
that  
I  
[see](#)  
you  
[daun](#)  
,  
It  
is  
an  
oyner  
unto  
my  
woun  
[Thog](#)  
ye  
to  
me  
ne  
do  
no  
[dalia](#)  
.

For  
thogh  
I  
wepe  
of  
teres  
ful  
a  
tyne,  
Yet  
may  
that  
wo  
myn  
herte  
nat  
conf  
Your  
seem  
voys  
that  
ye  
so  
smal  
out-  
twyn  
Make  
my  
thogh  
in  
loye  
and  
blis  
habo  
So  
curte  
I  
go,  
with  
lovē  
bound  
That  
to  
my-  
self  
I  
sey,  
in

my  
penau  
Suffy  
me  
to  
love  
you,  
Rose  
Thog  
ye  
to  
me  
ne  
do  
no  
dalian  
.  
Nas  
never  
pyk  
walw  
in  
galau  
As  
I  
in  
love  
am  
walw  
and  
y-  
woun  
;  
For  
whicl  
ful  
ofte  
I  
of  
my-  
self  
divyn  
That  
I  
am  
trewe  
Trista

the  
secou  
My  
love  
may  
not  
refrey  
be  
nor  
afour  
;[ ]  
I  
brenn  
ay  
in  
an  
amor  
plesa  
Do  
what  
you  
list  
,  
I  
wil  
your  
thral  
be  
found  
Thog  
ye  
to  
me  
ne  
do  
no  
dalian  
.24

Tregentil.  
Chaucer.

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### XIII.

### TRUTH.

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.*

Balade  
de  
bon  
conseyl.

Flee  
fro  
the  
prees  
and  
dwell  
with  
sothfa  
Suffy  
unto  
thy  
good  
,  
thoug  
hit  
be  
smal;  
For  
hord  
hath  
hate,  
and  
climb  
tikeln  
Prees  
hath  
envye  
and  
wele

blent  
overa  
Savo  
no  
more  
than  
thee  
bihov  
shal;[  
Werk  
wel  
thy-  
self,  
that  
other  
folk  
canst  
rede;  
And  
troutl  
shal  
deliv  
hit  
is  
no  
drede  
Temp  
thee  
noght  
al  
croke  
to  
redre  
In  
trust  
of  
hir  
that  
turne  
as  
a  
bal;[  
Gret  
reste  
stant  
in  
litel

besin  
;[ ]10  
And  
eeke  
be  
war  
to  
sporn  
ageyn  
an  
al;[ ]  
Stryv  
nogh  
as  
doth  
the  
crokk  
with  
the  
wal.[ ]  
Daun  
thy-  
self,  
that  
daunt  
other  
dede;  
And  
troutl  
shal  
deliv  
hit  
is  
no  
drede  
That  
thee  
is  
sent,  
recey  
in  
buxu  
;[ ]15  
The  
wrast  
for  
this  
worl



axeth  
a  
fal.[ ]  
Her  
nis  
non  
hoom  
her  
nis  
but  
wilde  
Forth  
pilgri  
forth  
Forth  
beste  
out  
of  
thy  
stal![ ]  
Know  
thy  
contr  
,  
look  
up  
,  
thank  
God  
of  
al![ ]  
Hold  
the  
hye  
wey  
,  
and  
lat  
thy  
gost  
thee  
lede:!  
And  
troutl  
shal  
deliv  
hit  
is

no  
dred

## Envoy.

22-28.

*This  
stanza*

*is  
inAt.only.*

Therefore,  
thou  
vache,  
leve  
thyn  
old  
wrecchedness

Unto  
the  
worlde

;  
leve  
now  
to  
be  
thral;  
Crye

him  
mercy,

that  
of  
his  
hy  
goodnesse

Made  
thee  
of  
noght

,  
and  
in  
especial25

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  
counseill  
de  
G.  
Chaucer.

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XIV.

GENTILESSE.

Title;*so  
in  
Harl.,  
but  
spelt  
Chaucier;  
T.  
has—Balade  
by  
Chaucier.*

*The  
MSS.  
are  
A.  
(Ashmole  
59);  
T.  
(Trin.  
Coll.  
R.  
3.  
20);  
Harl.  
(Harl.  
7333);  
Ct.  
(Cotton,  
Cleopatra  
D.  
7);  
Ha.  
(Harl.  
7578);  
Add.  
(Additional  
22139,*

Brit.  
Museum).  
*Also*  
Cx.  
(Caxton's  
printed  
edition).  
*I*  
*follow*  
*chiefly*  
*the*  
*last*  
*of*  
*these,*  
*and*  
*note*  
*variations.*

Moral  
Balade  
of  
Chaucer.

Theff  
stok,  
fader  
of  
genti  
—[]  
What  
man  
that  
clayn  
genti  
for  
to  
be,  
Must  
follow  
his  
trace,  
and  
alle  
his  
witter  
dress  
Vertu  
to  
sewe

,  
and  
vyces  
for  
to  
flee. [ ]  
For  
unto  
vertu  
longe  
digni  
[ ]5  
And  
nogh  
the  
rever  
sauffly  
dar  
I  
deme  
Al  
were  
he  
mytre  
,  
croun  
,  
or  
diade  
[ ]  
This  
firste  
stok  
was  
ful  
of  
rightv  
[ ]  
Trew  
of  
his  
word  
sobre  
pitou  
,  
and  
free,

Clene  
of  
his  
goste  
and  
loved  
besin  
,10  
Agein  
the  
vyce  
of  
slout  
in  
hones  
;  
And,  
but  
his  
heir  
love  
vertu  
as  
dide  
he,  
He  
is  
nogh  
genti  
thogh  
he  
riche  
seme  
Al  
were  
he  
mytre  
,  
croun  
,  
or  
diade  
Vyce  
may  
wel  
be  
heir  
to

[old](#)  
[riches](#)  
But  
ther  
may  
no  
man,  
[as](#)  
men  
may  
wel  
see,  
Bequ  
his  
[heir](#)  
his  
vertu  
noble  
That  
is  
appro  
unto  
no  
[degre](#)  
,  
But  
to  
the  
[firste](#)  
fader  
in  
[mage](#)  
,  
That  
make  
[him](#)  
his  
[heir](#),  
[that](#)  
[can](#)  
[him](#)  
quem  
,  
Al  
were  
he  
[mytre](#)  
[croun](#)





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XV.

LAK  
OF  
STEDFASTNES

*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.

Balade.

Som  
tyme  
world  
was  
so  
stedfa  
and  
stable  
That  
mann  
word  
was  
oblig  
And  
now  
hit  
is  
so  
fals  
and  
decei  
,  
That  
word  
and  
deed  
,  
as  
in  
concl  
[ ]  
Ben  
no-  
thing  
lyk  
,  
for  
turne  
up

so  
doun  
Is  
al  
this  
world  
for  
mede  
and  
wilfu  
That  
al  
is  
lost  
for  
lak  
of  
stedfa  
What  
make  
this  
world  
to  
be  
so  
varial  
But  
lust  
that  
folk  
have  
in  
disse  
?  
Amor  
us  
now  
a  
man  
is  
holde  
unabl  
But-  
if  
he  
can,  
by  
som

[collu](#)  
,  
[Don](#)  
his  
[neigh](#)  
wron  
or  
oppre  
What  
cause  
this,  
but  
wilfu  
wreco  
That  
al  
is  
lost,  
for  
lak  
of  
stedfa  
Trout  
is  
[put](#)  
doun,  
resou  
is  
holde  
fable  
Vertu  
hath  
now  
no  
domi  
[Pitee](#)  
exyle  
no  
man  
is  
merc  
[Throu](#)  
covet  
is  
blent  
discr  
The  
[worl](#)

hath  
mad  
a  
perm  
Fro  
right  
to  
wron  
fro  
troutl  
to  
fikelr  
That  
al  
is  
lost,  
for  
lak  
of  
stedf

Title.  
T.  
Lenvoye  
to  
Kyng  
Richard;  
F.  
Harl.  
Th.  
Lenvoy.

Lenvoy  
to  
King  
Richard.  
O  
prince,  
desyre  
to  
be  
honourable  
,  
Cherish  
thy  
folk  
and

hate  
extorcioun!  
Suffre  
no  
thing,  
that  
may  
be  
reprevable<sup>[ ]</sup>  
To  
thyn  
estat,  
don  
in  
thy  
regioun.25  
Shew  
forth  
thy  
sward  
of  
castigacioun,  
Dred  
God,  
do  
law,  
love  
trouthe  
and  
worthinesse,  
And  
wed  
thy  
folk  
agein  
to  
stedfastnesse.

*Explicit.*

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LENVOY  
DE  
CHAUCER  
A  
SCOGAN.

Title:*so  
in  
F.  
and  
P.;  
Gg.  
has—Litera  
directa  
de  
Scogon  
per  
G.  
C.*

*The  
MSS.  
are:  
Gg.  
(Camb.  
Univ.  
Library,  
Gg.  
4.  
27);  
F.  
(Fairfax  
16);  
P.  
(Pepys  
2006).  
Th.  
=*



Thynne  
(1532).  
*I*  
*follow*  
F.  
*mainly.*

To-  
broke  
been  
the  
statut  
hye  
in  
heven  
That  
creat  
were  
etern  
to  
dure,  
Sith  
that  
I  
see  
the  
brigh  
godde  
sever  
Mow  
wepe  
and  
wayle  
and  
passi  
endur  
As  
may  
in  
erthe  
a  
morta  
creatu  
Allas  
fro  
when  
may  
this

[thing](#)  
proce  
Of  
whiche  
errour  
I  
deye  
almo  
for  
drede  
By  
word  
etern  
[whyle](#)  
was  
hit  
[shape](#)  
That  
fro  
the  
[fifte](#)  
[cercle](#)  
,  
in  
no  
[mane](#)  
[ ]  
Ne  
[migh](#)  
a  
drope  
of  
[teres](#)  
doun  
[escap](#)  
.10  
But  
now  
so  
[wepe](#)  
Venu  
in  
hir  
spere  
That  
with  
hir  
[teres](#)

she  
wol  
drenc  
us  
here.  
Allas  
Scog  
this  
is  
for  
thyn  
offen  
Thou  
cause  
this  
delug  
of  
pestil  
Hast  
thou  
not  
seyd,  
in  
blasp  
of  
this  
godde  
,15  
Throu  
pryde  
or  
throu  
grete  
rakel  
,1  
Swic  
thing  
as  
in  
the  
lawe  
of  
love  
forbo  
is?1  
That,  
for  
thy

lady  
[saw](#)  
nat  
thy  
distre  
[Ther](#)  
[thou](#)  
yave  
hir  
up  
at  
[Mich](#)  
!  
Allas  
Scog  
of  
olde  
[folk](#)  
ne  
yong  
Was  
never  
erst  
Scog  
blame  
for  
his  
tonge  
Thou  
drow  
in  
[scorn](#)  
Cupy  
[eek](#)  
to  
[recon](#)  
Of  
thilke  
rebel  
[word](#)  
that  
[thou](#)  
hast  
spoke  
For  
whiche  
he  
wol

no  
lenger  
be  
thy  
lord  
.  
And,  
Scog  
thogh  
bowe  
be  
nat  
broke  
He  
wol  
nat  
with  
his  
arwe  
been  
y-  
wrok  
On  
thee,  
ne  
me,  
ne  
noon  
of  
our  
figure  
We  
shul  
of  
him  
have  
neyth  
hurt  
ne  
cure.  
Now  
certes  
frend  
I  
drede  
of  
thyn  
unhap

Lest  
for  
thy  
gilt  
the  
wrecl  
of  
Love  
proce  
On  
alle  
hem  
that  
ben  
hore  
and  
rounc  
of  
shape  
[ ]  
That  
ben  
so  
lykly  
folk  
in  
love  
to  
spede  
Than  
shul  
we  
for  
our  
labou  
hann  
mede  
But  
wel  
I  
wot,  
thouv  
answ  
and  
seye:  
'Lo!  
olde  
Grise

[list](#)  
to  
ryme  
and  
pleye  
Nay,  
Scog  
[sey](#)  
not  
[so](#)  
,  
for  
I  
mexc  
God  
[help](#)  
me  
so!  
in  
no  
[rym](#)  
[doute](#)  
,  
Ne  
think  
I  
never  
of  
slepe  
[wak](#)  
my  
muse  
That  
ruste  
in  
my  
sheth  
stille  
in  
pees.  
[Why!](#)  
I  
was  
[yong](#)  
,  
I  
[puttel](#)  
forth

in  
prees  
But  
al  
shal  
passe  
that  
men  
prose  
or  
ryme  
Take  
every  
man  
his  
turn  
,  
as  
for  
his  
tyme

N.B.  
*All*  
*have*  
—i.  
a  
Windesore,  
*and*  
—  
.i.  
a  
Grenewich  
*opposite*  
ll.  
43,  
45.

Scogan,  
that  
knelest  
at  
the  
stremes  
heed<sup>[1]</sup>  
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,<sup>[ ]</sup>  
Minne  
thy  
frend,  
ther  
it  
may  
fructifye!  
Far-  
wel  
,  
and  
lok  
thou  
never  
eft  
Love  
defye  
!49

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XVII.

LENVOY  
DE  
CHAUCER  
A  
BUKTON.

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.*

The  
counseil  
of  
Chaucer  
touching  
Mariage,  
which  
was  
sent  
to  
Bukton.

My  
maist  
Bukto  
whan  
of  
Criste  
our  
kinge  
Was  
axed,  
what  
is  
trouth  
or  
sothf  
[ ]  
He  
nat  
a  
word  
answ  
to  
that  
axing  
As  
who  
saith:  
'no  
man  
is  
al  
trewe  
,  
,  
I  
gesse  
And  
therfo

,  
thogh  
I  
hight  
to  
expre  
The  
sorwe  
and  
wo  
that  
is  
in  
maria  
I  
dar  
not  
wryte  
hit  
no  
wikke  
Lest  
I  
my-  
self  
falle  
eft  
in  
swich  
dotag  
I  
wol  
nat  
seyn,  
how  
that  
hit  
is  
the  
cheyn  
Of  
Satha  
on  
whiel  
he  
gnaw  
ever  
,10

But  
I  
dar  
seyn,  
were  
he  
out  
of  
his  
peyne  
As  
by  
his  
wille,  
he  
wold  
be  
bound  
never

.  
But  
thilke  
doted  
fool  
that  
eft  
hath  
lever  
Y-  
cheyn  
be  
than  
out  
of  
prison  
crepe  
God  
lete  
him  
never  
fro  
his  
wo  
disse  
,15  
Ne  
no  
man

him  
bewa  
thoug  
he  
wepe  
But  
yt  
,  
lest  
thou  
do  
worse  
tak  
a  
wyf  
;  
Bet  
is  
to  
wedd  
than  
brenn  
in  
worse  
wyse  
But  
thou  
shalt  
have  
sorwe  
on  
thy  
flesh  
,  
thy  
lyf  
,  
And  
been  
thy  
wyve  
thral,  
as  
seyn  
these  
wyse  
,20

And  
if  
that  
holy  
writ  
may  
nat  
suffy  
Expe  
shal  
thee  
teche  
so  
may  
happe  
That  
thee  
were  
lever  
to  
be  
take  
in  
Fryse  
Than  
eft  
to  
falle  
of  
wedde  
in  
the  
trapp

Envoy.

This  
litel  
writ

,  
proverbes,  
or  
figure<sup>[ ]</sup>25

I  
sende  
you

,  
tak  
kepe  
of

[hit](#)  
,  
I  
rede:  
[Unwys](#)  
is  
he  
that  
[can](#)  
[no](#)  
wele  
endure.[\[\]](#)  
If  
[thou](#)  
be  
siker,  
put  
[thee](#)  
nat  
in  
drede.[\[\]](#)  
The  
[Wyf](#)  
of  
Bathe  
I  
pray  
[you](#)  
that  
ye  
rede.[\[\]](#)  
Of  
this  
matere  
that  
we  
have  
on  
honde.[30](#)  
God  
graunte  
[you](#)  
your  
[lyf](#)  
frely  
to  
lede



In  
freedom  
;  
for  
ful  
hard  
is  
to  
be  
bonde.32

*Explicit.*

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XVIII.

THE  
COMPLEYNT  
OF  
VENUS.

I.  
*(The  
Lover'S  
Worthines*

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.  
1.  
6.  
Camb.  
Univ.  
Library);  
Ar.  
(Arch.  
Seld.  
P.  
24);  
P.  
(Pepys  
2006);  
etc.  
Th.  
=  
Thynne  
(1532).  
*I*  
*follow*  
F.  
*mainly.*

Ther  
nis  
so  
hy  
comf  
to  
my  
plesa  
Whar  
that  
I  
am  
in  
any  
hevin  
As  
for  
to  
have  
leyse

of  
reme  
Upon  
the  
manh  
and  
the  
worth  
Upon  
the  
trouth  
and  
on  
the  
stedf  
Of  
him  
whos  
I  
am  
al,  
whyl  
I  
may  
dure;  
Ther  
oghte  
blame  
me  
no  
creat  
For  
every  
wigh  
preise  
his  
genti  
In  
him  
is  
bound  
,  
wisde  
,  
gover  
Wel  
more  
then

any  
mann  
wit  
can  
gesse  
For  
grace  
hath  
wold  
so  
ferfor  
him  
avaun  
That  
of  
knight  
he  
is  
parfit  
riches  
Hono  
honor  
him  
for  
his  
noble  
Thert  
so  
wel  
hath  
forme  
him  
Natur  
That  
I  
am  
his  
for  
ever,  
I  
him  
assur  
For  
every  
wigh  
preise  
his  
genti

And  
not-  
withs  
al  
his  
suffis  
His  
genti  
herte  
is  
of  
so  
greet  
humb  
To  
me  
in  
word  
in  
werke  
,  
in  
conte  
And  
me  
to  
serve  
is  
al  
his  
besin  
That  
I  
am  
set  
in  
verre  
siker  
.  
Thus  
oghte  
I  
bless  
wel  
myn  
avent  
Sith  
that

him  
list  
me  
serve  
and  
honor  
For  
every  
wigh  
preise  
his  
genti

II.  
*(Disquietude  
caused  
by  
Jealousy.)*

Now  
certes  
,  
Love  
hit  
is  
right  
cover  
That  
men  
ful  
dere  
bye  
thy  
noble  
thing  
As  
wake  
a-  
bedde  
,  
and  
faster  
at  
the  
table.  
Wepi  
to  
laugh  
,  
and

[singe](#)  
in  
[comp](#)  
,  
And  
doun  
to  
[caste](#)  
visag  
and  
[lokin](#)  
,  
Often  
to  
[chaun](#)  
[hewe](#)  
and  
conte  
[Pleyn](#)  
in  
slepin  
and  
[drem](#)  
at  
the  
daunc  
Al  
the  
[rever](#)  
of  
[any](#)  
glad  
feling  
[Ialou](#)  
[be](#)  
hang  
by  
a  
cable  
She  
[wold](#)  
al  
know  
[throu](#)  
hir  
[espyi](#)  
;



Ther  
doth  
no  
wigh  
no-  
thing  
so  
reson  
That  
al  
nis  
harm  
in  
hir  
imag  
.  
Thus  
dere  
about  
is  
love  
in  
yevin  
[ ]  
Which  
ofte  
he  
yivet  
with-  
outen  
ordin  
As  
soro  
ynog  
and  
litel  
of  
plesa  
Al  
the  
rever  
of  
any  
glad  
felings  
.40  
A  
litel

tyme  
his  
yift  
is  
agrea  
But  
ful  
encom  
is  
the  
using  
;  
For  
sotell  
,  
the  
decey  
Ful  
often  
tyme  
cause  
desto  
.  
Thus  
be  
we  
ever  
in  
dred  
and  
suffe  
,45  
In  
noun  
we  
langu  
in  
pena  
And  
han  
ful  
often  
many  
an  
hardn  
,  
Al  
the

[rever](#)  
of  
[any](#)  
glad  
[feling](#)

III.  
*(Satisfaction*  
*in*  
*Constancy.)*

But  
[certes](#)  
,  
Love  
I  
sey  
[nat](#)  
in  
such  
wyse  
That  
for  
tesca  
out  
of  
[your](#)  
lace  
I  
[ment](#)  
;[1]50  
For  
I  
so  
longe  
have  
[been](#)  
in  
your  
servy  
That  
for  
to  
lete  
of  
[wol](#)  
I  
never

assen  
:[ ]  
,—  
No  
force  
thogh  
Ialou  
me  
torme  
;  
Suffy  
me  
to  
see  
him  
whan  
I  
may,  
And  
therfo  
certes  
,  
to  
myn  
endin  
day5.  
To  
love  
him  
best  
ne  
shal  
I  
never  
repen  
And  
certes  
,  
Love  
whan  
I  
me  
wel  
avyse  
On  
any  
estat  
that  
man

may  
repre  
,  
Than  
have  
ye  
make  
me,  
throu  
your  
franc  
Ches  
the  
best  
that  
ever  
on  
erthe  
wente  
.60  
Now  
love  
wel,  
herte  
,  
and  
look  
thou  
never  
stente  
;  
And  
let  
the  
Ielou  
hit  
in  
assay  
That,  
for  
no  
peyne  
wol  
I  
nat  
sey  
nay;

To  
love  
[him](#)  
best  
ne  
shal  
I  
never  
repen  
[Herte](#)  
,  
to  
[thee](#)  
hit  
[oghte](#)  
y-  
[nogh](#)  
suffy  
That  
Love  
so  
[hy](#)  
a  
grace  
to  
[thees](#)  
,  
To  
chese  
the  
worth  
in  
[alle](#)  
wyse  
And  
most  
agrea  
unto  
myn  
[enten](#)  
.  
Seche  
no  
ferthe  
neyth  
wey  
ne

[wente](#)  
[\[ \]](#)  
[Sith](#)  
I  
have  
suffis  
unto  
my  
pay.  
Thus  
wol  
I  
ende  
this  
comp  
or  
[lay](#)  
;  
  
72.  
*See*  
1.  
56.  
  
To  
love  
[him](#)  
best  
ne  
shal  
I  
never  
repen  
Lenvoy.  
[Princ](#)  
,  
[recey](#)  
this  
comp  
in  
gree,  
Unto  
your  
[excel](#)  
[benig](#)  
[Direc](#)  
[after](#)  
my

litel  
suffis  
For  
eld  
,  
that  
in  
my  
spirit  
dulle  
me, l  
Hath  
of  
endyt  
al  
the  
sotel  
Wel  
ny  
beref  
out  
of  
my  
reme  
And  
eek  
to  
me  
hit  
is  
a  
greet  
pena  
Sith  
rym  
in  
Engli  
haths  
scars  
,80  
To  
folow  
word  
by  
word  
the  
curio



Of  
Graun  
flour  
of  
hem  
that  
make  
in  
Fraun

I.

Il  
n'est  
confo  
que  
tant  
de  
biens  
me  
face,  
Quan  
je  
ne  
puis  
a  
ma  
dame  
parler  
Com  
d'avc  
temp  
loisir  
et  
espac  
De  
longu  
en  
sa  
valou  
pense  
Et  
[de]  
ses  
doulz  
fais  
femer  
recon  
Dede  
mon

cuer.  
C'est  
ma  
vie,  
par  
m'am  
Ne  
je  
ne  
truis  
nul  
honn  
qui  
me  
blasn  
Car  
chasc  
a  
joye  
de  
li  
loer.  
Il  
a  
en  
li  
bonté  
beaut  
et  
grace  
Plus  
que  
nulz  
homs  
ne  
saroit  
devis  
C'est  
grant  
ëur  
quant  
en  
si  
pou  
de  
place  
Dieu  
a

voulu  
tous  
les  
biens  
assen  
Honn  
la  
vuel  
sur  
toute  
honn  
Oncq  
ne  
vi  
si  
[douc  
et]  
plais  
dame  
De  
toute  
gens  
avoir  
si  
noble  
femm  
Car  
chasc  
a  
joye  
de  
li  
loer.  
Ou  
qu'el  
soit,  
bien  
fait  
et  
mal  
effac  
Moul  
bien  
li  
siet  
le  
rire  
et

le  
jouer  
Son  
cuer  
esbat  
et  
les  
autres  
soula  
Si  
lieme  
qu'on  
ne  
l'en  
doit  
blasme  
De  
li  
veoir  
ne  
se  
puet  
nulz  
lassen  
Son  
regar  
vault  
tous  
les  
biens  
d'un  
royau  
Il  
semb  
bien  
qu'el  
est  
tres  
noble  
femm  
Car  
chasc  
a  
joye  
de  
li  
loer.

II.

Certe  
Amor  
c'est  
chosc  
conve  
Que  
voz  
grans  
biens  
[vous  
facier  
comp  
Veill  
ou  
lit  
et  
jeune  
a  
la  
table.  
Rire  
plour  
et  
en  
plaig  
chant  
Baiss  
les  
yeux  
quant  
on  
doit  
regar  
Souv  
chang  
coule  
et  
conte  
Plain  
en  
dorm  
et  
songi  
a  
la  
danc  
Tout  
a

rebou  
de  
ce  
qu'on  
vuel  
trouv  
Jalou  
c'est  
l'ame  
du  
deabl  
Elle  
vuel  
tout  
veoir  
et  
escou  
Ne  
nulz  
ne  
fait  
chosc  
si  
raison  
Que  
tout  
a  
mal  
ne  
le  
vueil  
tourn  
Amo  
ainsi  
fault  
voz  
dons  
achet  
Et  
vous  
donne  
souve  
sanz  
ordon  
Assez  
doule  
et  
petit

de  
plaisa  
Tout  
a  
rebou  
de  
ce  
qu'on  
vuel  
trouv  
Pour  
un  
court  
temp  
le  
gieu  
est  
agrea  
Mais  
trop  
par  
est  
encom  
a  
user,  
Et,  
ja  
soit  
il  
a  
dame  
honne  
A  
leurs  
amis  
est  
trop  
grief  
a  
porte  
Toud  
convi  
souff  
et  
endur  
Sans  
nul  
certai

langu  
en  
esper  
Et  
recev  
main  
male  
mesc  
Tout  
a  
rebou  
de  
ce  
qu'on  
vuelt  
trouv

III.

Amo  
sachi  
que  
pas  
ne  
le  
vueil  
dire  
Pour  
moy  
getter  
hors  
des  
amou  
las;50  
Car  
j'ay  
porté  
si  
long  
temp  
mon  
marti  
Que  
mon  
vivan  
ne  
le  
guerp  
pas.



Il  
me  
souff  
d'av  
tant  
de  
soula  
Que  
veoir  
puiss  
la  
[belle  
et]  
graci  
Com  
qu'el  
est  
[en]v  
moy  
dange  
De  
li  
servi  
ne  
serai  
jamai  
las.  
Certe  
Amo  
quant  
bien  
droit  
[je]  
remir  
Les  
haulx  
estas,  
les  
moye  
et  
les  
bas,  
Vous  
m'av  
fait  
de  
tous  
les

bons  
eslire  
A  
mon  
avis,  
le  
meill  
en  
tous  
cas.6  
Or  
aime,  
cuer,  
ainsy  
que  
tu  
pourr  
Car  
ja  
n'ara  
paine  
si  
doule  
Pour  
ma  
dame  
que  
ne  
me  
soit  
joieus  
De  
li  
servin  
ne  
seray  
jamai  
las.  
Cuer,  
il  
te  
doit  
assez  
plus  
que  
souff  
D'av  
chois

ce[ll  
que  
chois  
as.  
Ne  
quier  
[or]  
plus  
royau  
ne  
empir  
Car  
si  
bonne  
jamai  
ne  
trouv  
Ne  
si  
belle  
par  
mes  
yeux  
ne  
verra  
C'est  
jeune  
sacha  
et  
savou  
Ja  
soit  
elle  
de  
m'am  
desda  
De  
li  
servir  
ne  
seray  
jamai  
las.

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of  
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XIX.

THE  
COMPLEINT  
OF  
CHAUCER  
TO  
HIS  
EMPTY  
PURSE.

*The  
MSS.  
are:  
F.  
(Fairfax  
16);  
Harl  
(Harl.  
7333);  
Ff.  
(Camb.  
Univ.  
Library,  
Ff.  
1.  
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  
compleint  
de  
Chaucer  
a  
sa  
Bourse  
Voide.

Toy  
,  
my  
purse  
and  
to  
non  
other  
wigh  
Comp  
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;  
For  
which  
un-  
to  
your  
merc  
thus  
I  
crye:  
Beth  
hevy  
ageyn  
,  
or  
elles  
mot  
I  
dye!  
Now  
voucl  
sauf  
this  
day,  
or

[hit](#)  
[be](#)  
[night](#)  
[\[ \]](#)  
[,](#)  
[That](#)  
[I](#)  
[of](#)  
[you](#)  
[the](#)  
[blisfu](#)  
[soun](#)  
[may](#)  
[here,](#)  
[Or](#)  
[see](#)  
[your](#)  
[colou](#)  
[lyk](#)  
[the](#)  
[sonne](#)  
[brigh](#)  
[,](#)[\[ \]](#)[10](#)  
[That](#)  
[of](#)  
[yelov](#)  
[hadde](#)  
[never](#)  
[pere.](#)  
[Ye](#)  
[be](#)  
[my](#)  
[lyf](#)  
[,](#)  
[ye](#)  
[be](#)  
[myn](#)  
[herter](#)  
[stere,](#)  
[Quen](#)  
[of](#)  
[conf](#)  
[and](#)  
[of](#)  
[good](#)  
[comp](#)  
[Beth](#)  
[hevy](#)  
[ageyn](#)

,  
or  
elles  
mot  
I  
dye!  
Now  
purs  
,  
that  
be  
to  
me  
my  
lyves  
light,  
And  
saveo  
as  
doun  
in  
this  
worlde  
here,  
Out  
of  
this  
toun  
help  
me  
throu  
your  
migh  
Sin  
that  
ye  
wole  
nat  
been  
my  
treson  
For  
I  
am  
shave  
as  
nye  
as



[any](#)  
frere.  
But  
yit  
I  
pray  
un-  
to  
your  
curtes  
[Beth](#)  
hevy  
[ageyn](#)  
,  
or  
elles  
[mot](#)  
I  
dye!

Lenvoy  
de  
Chaucer.

O  
conqu  
of  
Brute  
Albic  
[Whic](#)  
that  
by  
[lyne](#)  
and  
free  
elec  
[Ben](#)  
verra  
[king](#)  
,  
this  
song  
to  
[you](#)  
I  
sende  
And  
ye,  
that  
mow

al  
our  
harm  
amen  
Have  
mind  
up-  
on  
my  
suppl

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XX.

## PROVERBS.

*The  
MSS.*

*are:*

F.  
(Fairfax  
16);

Ha.

(Harl.  
7578);

Ad.

(Addit.  
16165).

*I*

*follow*

F.

*mainly. Title; in*

F.

Ha.;

Ad.

Prouerbe.

Proverbe  
of  
Chaucer.

I.

What

shul

thise

[fold](#)

,

[Lo](#)

!

this

[hote](#)

some

day?-

After  
greet  
heet  
come  
cold  
;  
No  
man  
caste  
his  
pilch  
away  
II.  
Of  
al  
this  
world  
the  
wyde  
Hitw  
not  
in  
myn  
arme  
twey  
Who-  
so  
moch  
wol  
embr  
Litel  
thero  
he  
shal  
distre

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*[The  
following  
Poems  
are  
also  
probably  
genuine;  
but  
are  
placed  
here  
for  
lack  
of  
external  
evidence.]*

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XXI.

AGAINST  
WOMEN  
UNCONSTANT

*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.*

Balade.

Mada  
for  
your  
newe  
fange  
Many  
a  
serva  
have  
ye  
put  
out  
of  
grace  
I  
take  
my  
leve  
of  
your  
unste  
For  
wel  
I  
wot  
,  
whyl  
ye

[have](#)  
space  
Ye  
[can](#)  
[not](#)  
love  
ful  
half  
yeer  
in  
a  
place  
To  
newe  
[thing](#)  
your  
lust  
is  
ever  
[kene](#)  
;  
In  
[stede](#)  
of  
[blew](#)  
,  
thus  
may  
ye  
were  
al  
grene  
Right  
as  
a  
[miro](#)  
may  
enpre  
But,  
lightl  
as  
it  
come  
so  
mot  
it  
pace,



So  
fareth  
your  
love,  
your  
werke  
beret  
witne  
Ther  
is  
no  
feith  
that  
may  
your  
herte  
embra  
But,  
as  
a  
wede  
,  
that  
turne  
his  
face<sup>[</sup>  
With  
every  
wind,  
ye  
fare,  
and  
that  
is  
sene;  
In  
stede  
of  
blew,  
thus  
may  
ye  
were  
al  
grene  
Ye  
migh  
be

shryn  
for  
your  
brote  
Bet  
than  
Daly  
,  
Crese  
or  
Cand  
For  
ever  
in  
chaun  
your  
siker  
That  
tache  
may  
no  
wigh  
fro  
your  
herte  
arace  
If  
ye  
lese  
oon,  
ye  
can  
wel  
twey  
purch  
Al  
light  
for  
some  
ye  
woot  
wel  
what  
I  
mene  
In  
stede  
of

blew,  
thus  
may  
ye  
were  
al  
grene

*Explicit.*

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XXII.

AN  
AMOROUS  
COMPLEINT.  
(COMPLEINT  
DAMOIRS.)

*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.

An  
amorous  
Compleint,  
made  
at  
Windsor.

I,  
which  
that  
am  
the  
sorwe  
man<sup>[</sup>  
That  
in  
this  
world  
was  
ever  
yit  
living  
,  
And  
leestr  
of  
him-  
selve  
can,<sup>[</sup>  
Begin  
thus  
my  
deed  
comp  
On  
hir,

that  
may  
to  
lyf  
and  
deeth  
me  
bring  
Whic  
hath  
on  
me  
no  
merc  
ne  
no  
rewth  
That  
love  
hir  
best  
,  
but  
sleeth  
me  
for  
my  
trewt  
Can  
I  
nogh  
doon  
ne  
seye  
that  
may  
yow  
lyke,  
[For]  
certes  
now,  
allas!  
allas!  
the  
whyl  
Your  
plesa  
is

to  
laugh  
whan  
I  
syke,  
And  
thus  
ye  
me  
from  
al  
my  
blisse  
exyle  
Ycha  
me  
cast  
in  
thilke  
yle<sup>[1]</sup>  
Ther  
never  
man  
on  
lyve  
migh  
astert  
This  
have  
I  
for  
I  
lovë  
you  
,  
swete  
herte  
Sooth  
is,  
that  
wel  
I  
woot.  
by  
lyklin  
If  
that  
it

were  
thing  
possi  
to  
do<sup>[ ]</sup>  
Taco  
youre  
beute  
and  
good  
I  
have  
no  
wond  
thogh  
ye  
do  
me  
wo  
;  
Sith  
I,  
thunv  
that  
may  
ryde  
or  
go  
[ ]  
Durst  
ever  
think  
in  
so  
hy  
a  
place  
What  
wond  
is,  
thogh  
ye  
do  
me  
no  
grace  
Allas  
!



thus  
is  
[my](#)  
[lyf](#)  
broug  
to  
an  
[ende](#)  
,  
My  
[deeth](#)  
,  
I  
see,  
is  
my  
[concl](#)  
;  
I  
may  
[welsi](#)  
,  
'in  
[sory](#)  
tyme  
I  
spenc  
[My](#)  
lyf;'  
that  
song  
may  
have  
[confu](#)  
!25  
For  
merc  
pitee,  
and  
[deep](#)  
[affec](#)  
,  
I  
[sey](#)  
[for](#)  
[me](#)  
,  
[for](#)

al  
my  
deed  
chere  
Alle  
thise  
diden  
,  
in  
that,  
me  
love  
yow  
dere  
[ ]  
And  
in  
this  
wyse  
and  
in  
dispa  
I  
live  
In  
lovë;  
nay  
,  
but  
in  
dispa  
I  
dye!  
But  
shal  
I  
thus  
[to]ye  
my  
deeth  
for-  
give  
[ ]  
,  
That  
cause  
doth  
me  
this

sorow  
drye?  
Ye,  
certes  
,  
I!  
For  
she  
of  
my  
folye  
Hath  
noug  
to  
done,  
altho  
she  
do  
me  
sterve  
Hit  
is  
nat  
with  
hir  
wil  
that  
I  
hir  
serve  
Than  
sith  
I  
am  
of  
my  
sorow  
the  
cause  
And  
sith  
that  
I  
have  
this,  
witho  
hir

[reed](#)  
,  
Than  
may  
I  
[seyn](#)  
,  
right  
short  
in  
a  
claus  
It  
is  
no  
blame  
unto  
hir  
[wom](#)  
[Thou](#)  
[swich](#)  
a  
wrecc  
as  
I  
be  
for  
hir  
[deed](#)  
;40  
[\[And](#)  
alwey  
[two](#)  
thing  
[doon](#)  
me  
dyë,  
That  
is  
to  
[seyn](#)  
,  
hir  
[beute](#)  
and  
myn  
[yë](#)  
.

So  
that  
,  
algate  
she  
is  
the  
verra  
rote  
Of  
my  
dises  
,  
and  
of  
my  
dethe  
also  
;  
For  
with  
oon  
word  
she  
migh  
be  
my  
bote  
[ ]<sub>45</sub>  
If  
that  
she  
voucl  
sauf  
for  
to  
do  
so  
.  
But  
[why  
than  
is  
hir  
gladn  
at  
my

wo  
?  
It  
is  
hir  
wone  
plesa  
for  
to  
take,  
To  
seen  
hir  
serva  
dyen  
for  
hir  
sake!  
But  
certes  
than  
is  
al  
my  
wond  
,50  
Sithe  
she  
is  
the  
fayre  
creatu  
As  
to  
my  
dome  
that  
ever  
was  
living  
The  
benig  
and  
beste  
eek  
that  
natur

Hath  
wrou  
or  
shal  
,  
whyl  
that  
the  
world  
may  
dure,  
Why  
that  
she  
lefte  
pite  
so  
behin  
? [ 155  
It  
was,  
y-  
wis  
,  
a  
greet  
defau  
in  
kinde  
Yit  
is  
al  
this  
no  
lak  
to  
hir,  
parde  
But  
god  
or  
natur  
sore  
wold  
I  
blame  
For,  
thoug

shew  
no  
pite  
unto  
me,  
Sithe  
that  
she  
doth  
other  
men  
the  
same  
I  
ne  
ough  
to  
despy  
my  
ladies  
game  
It  
is  
hirple  
to  
laugh  
whan  
men  
syket  
,  
And  
I  
assen  
al  
that  
hir  
list  
and  
lyket  
!  
Yit  
wold  
I,  
as  
I  
dar  
,  
with



[sorwe](#)  
herte  
Biseo  
un-  
to  
your  
[meke](#)  
woma  
That  
I  
now  
dorste  
my  
sharp  
[sorwe](#)  
smert  
Shew  
by  
word  
[thaty](#)  
wold  
[ones](#)  
rede  
The  
[pleyn](#)  
of  
me,  
the  
[whicl](#)  
[ful](#)  
sore  
drede  
That  
I  
have  
[seidh](#)  
,  
[throu](#)  
uncon  
In  
any  
word  
to  
[your](#)  
disple  
[Lothe](#)  
of  
anyth

that  
ever  
was  
loth  
Were  
me,  
as  
wisly  
god  
my  
soule  
save  
!  
To  
seyn  
a  
thing  
throu  
whiche  
ye  
migh  
be  
wroth  
;  
And,  
to  
that  
day  
that  
I  
be  
leyd  
in  
grave  
A  
trewe  
serva  
shulle  
ye  
never  
have;  
And,  
thoug  
that  
I  
on  
yow  
have

[pleyn](#)  
[here,](#)  
[Forgi](#)  
[it](#)  
[me,](#)  
[myn](#)  
[owne](#)  
[lady](#)  
[dere](#)  
[!\[\]](#)  
Ever  
have  
I  
been,  
and  
shal,  
[how-](#)  
[so](#)  
I  
wend  
Outh  
to  
live  
or  
dye,  
[your](#)  
humb  
trewe  
[Ye](#)  
[been](#)  
to  
me  
my  
[ginni](#)  
and  
myn  
ende,  
Sonn  
[of](#)  
the  
sterre  
brigh  
and  
clere  
of  
hewe  
[Alwe](#)  
[in](#)

oon  
to  
love  
yow  
fresh  
newe  
By  
god  
and  
by  
my  
troutl  
is  
myn  
enten  
To  
live  
or  
dye,  
I  
wol  
it  
never  
repen  
This  
comp  
on  
seint  
Valer  
day,  
What  
every  
foul  
[ther]  
chese  
shal  
his  
make  
To  
hir,  
whos  
I  
am  
hool  
,  
and  
shal  
alwey

This  
wofu  
song  
and  
this  
comp  
I  
make  
That  
never  
yit  
wold  
me  
to  
merc  
take;  
And  
yit  
wol  
I  
[for]  
evern  
her  
serve  
And  
love  
hir  
best,  
altho  
she  
do  
me  
sterve

*Explicit.*

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XXIII.

A  
BALADE  
OF  
COMPLEYNT.

*In*  
MS.  
Addit.  
16165,  
fol.  
256,  
back;  
*headed*  
Balade  
of  
compleynte.

Comp  
ne  
[coude](#)  
,  
ne  
migh  
myn  
[herte](#)  
never  
My  
peyne  
halve  
ne  
what  
[torme](#)  
I  
have,  
[Thou](#)  
that  
I  
[shold](#)

in  
[your](#)  
prese  
ben  
ever,  
My  
herter  
lady,  
as  
[wisly](#)  
he  
me  
save[  
That  
bound  
made  
and  
[beute](#)  
[list](#)  
to  
grave  
In  
[your](#)  
perso  
and  
[bad](#)  
hem  
bothe  
[in-](#)  
[fere](#)  
Ever  
taway  
and  
ay  
[be](#)  
wher  
ye  
were.  
As  
[wisly](#)  
he  
gye  
alle  
my  
loyes  
here  
As  
I

am  
yours  
and  
to  
yow  
sad  
and  
trewe  
,  
And  
ye,  
my  
lyf  
and  
cause  
of  
my  
good  
chere  
And  
deeth  
also,  
whan  
ye  
my  
peyne  
newe  
,  
My  
worlde  
loye,  
whon  
I  
wol  
serve  
and  
sewe  
,  
My  
heven  
hool  
,  
and  
al  
my  
suffis  
[ ]  
,—



Whor  
for  
to  
serve  
is  
set  
al  
my  
plesa  
Besec  
yow  
in  
my  
most  
humb  
wyse  
Tacce  
in  
worth  
this  
litel  
povre  
dyte,  
And  
for  
my  
trout  
my  
servic  
nat  
despy  
,  
Myn  
obser  
eek  
have  
nat  
in  
despy  
Ne  
yit  
to  
long  
to  
suffre  
in  
this  
plyte.

I  
yow  
besec  
myn  
herter  
lady  
dere  
[ ]20  
Sith  
I  
yow  
serve  
and  
so  
wil  
yeer  
by  
vere  
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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.  
Méon,  
Paris,  
1814.

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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.

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  
filowing  
[*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  
II.  
57  
and  
92.

III.

The  
Book  
Of  
The  
Duchesse.

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  
'Zéphyr,  
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—'Slép',

and  
thús  
meláncolýë.’

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.

V.

The  
Parlement  
Of  
Foules.

Title.

Gg.

*has*

Here

begynnyth

the

*parlement*

of

Foulys;

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.

VI.

A  
Compleint  
To  
His  
Lady.

In  
the  
two  
MSS.,  
this  
poem  
is  
written  
as  
if  
it  
were  
a  
continuation  
of  
the  
Compleint  
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  
complaine  
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  
Compleint  
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  
pronunciation.  
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.

## 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  
Knights  
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).

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.  
*écrivain.*  
Lines  
3  
and  
4  
are  
too  
long  
[in  
MS.  
T.  
and  
Stowe],  
but  
*long*  
and  
*more*  
are  
unnecessary  
for  
the  
sense,  
wherefore  
I  
have  
omitted  
them.’  
Dr.  
Sweet  
omits  
*long,*  
but

retains  
*more*,  
though  
it  
sadly  
clogs  
the  
line.  
Again,  
in  
1.  
2,  
we  
find  
*for*  
*to*,  
where  
*for*  
is  
superfluous.

IX.

The  
Former  
Age.

‘The  
former  
Age’  
is  
a  
title  
taken  
from  
1.  
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  
Philosophiæ,  
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.

X.

Fortune.

This  
poem  
consists  
of  
*three*

Ballads  
and  
an  
Envoy.  
Each  
Each  
Ballad  
contains  
three  
stanzas  
of  
eight  
lines,  
with  
the  
rimes  
*a b*  
*a b*  
*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  
(f)  
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  
unlefevel  
lykinges  
of



fals  
welefulnesse.  
Thou  
hast  
now  
knownen  
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

filoweþe  
[*followeth*]  
a  
balade  
made  
by  
Chaucier  
of  
þe  
louer  
and  
of  
Dame  
Fortune.’  
In  
MS.  
A.  
we  
are  
told  
that  
‘here  
foloweþe  
nowe  
a  
compleynte  
of  
þe  
Pleintyff  
agenst  
fortune  
translated  
oute  
of  
Frenshe  
into  
Englisshe  
by  
þat  
famous  
Rethorissyen  
Geffrey  
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.  
(ii.  
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.

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  
Français.

It  
begins—

‘Jamais  
ne  
serai  
saous  
D’esgarder  
les  
vairs  
ieus  
dous  
Qui  
m’ont  
ocis’;—

i.  
e.  
I  
shall  
never  
be  
sated  
with  
gazing  
on  
the  
gray  
soft  
eyes  
which  
have  
slain  
me.

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.*

XIII.

Truth.

The  
Titles  
are:

Gg.  
Balade  
de  
bone  
conseyl;  
Lansd.  
699,  
La  
bon  
Counseil  
de  
le  
Attour;  
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.

#### XIV.

#### Gentilesse.

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  
Méon'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  
gentilesse  
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  
gentilesse  
be  
a  
maner  
preysinge  
that  
comth  
of  
deserte  
of  
ancestres  
· ·  
yif  
thou  
ne  
have  
no  
gentilesse  
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  
things  
..  
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.

XV.

Lak  
Of  
Stedfastnesse.

In  
MS.  
Harl.  
7333  
is  
the  
following  
note,  
probably  
correct:—‘This  
balade  
made  
Geffrey  
Chauciers  
the  
Laureall  
Poete



of  
Albion,  
and  
sent  
it  
to  
his  
souerain  
lorde  
kynge  
Rycharde  
the  
secounde,  
thane  
being  
in  
his  
Castell  
of  
Windesore.’  
In  
MS.  
T.  
is  
the  
heading:—‘Balade  
Royal  
made  
by  
oure  
laureal  
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  
Lenvoy  
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!'

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.'

XVII.

Lenvoy  
A  
Bukton.

XVIII.

Compleynt  
Of  
Venus.

This  
poem  
has  
frequently  
been  
printed  
as  
if  
it  
formed  
a  
part  
of  
The  
Compleynt  
of  
Mars;  
but  
it  
is  
a  
separate  
poem,  
and  
belongs  
to  
a  
later  
period.

The  
Compleynt  
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  
Compleynt  
of  
Venus.  
And  
filowing  
begynnethe  
a  
balade  
translated  
out  
of  
frenshe  
in-  
to  
englisshe  
by  
Chaucier,  
Geffrey;  
the  
frenshe  
made  
sir  
Otes  
de  
Grauntsome,  
knight  
Savosyen.’  
A.  
has:—‘Here  
begynnethe  
a  
balade  
made  
by  
that  
worthy  
Knight

of  
Savoie  
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.

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.  
Tarbé,  
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  
Tarbé'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  
sçay  
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  
trespassé!  
Et  
Dieux  
consault  
cellui  
qui  
est  
en  
vie!  
Il  
me  
donna  
rente  
le  
temps  
passé  
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.

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.  
Tarbé,  
pp.  
23,  
24.

XXI.

Balade  
Against  
Women  
Unconstant.

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.

XXIII.

A  
Balade  
Of  
Compleynt.

printed  
in  
great  
britain  
at  
the  
university  
press,  
oxford  
by  
vivian  
ridler,  
printer  
to  
the  
university

[1  
]See  
Rot.  
Claus.  
3  
Edw.  
I,  
and  
Kirkpatrick's  
History  
of  
Religious  
Orders  
in  
Norwich,  
pp.  
109,  
113.  
(The  
Athenæum,  
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  
Athenæum,  
Nov.  
19,  
1892,  
p.  
704.

[5  
]Life-  
Records  
of  
Chaucer  
(Chaucer  
Soc.),  
p.  
128;  
The  
Athenæum,  
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

Athenæum,  
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  
Athenæum,  
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  
Athenæum,  
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  
Fœdera,  
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  
Athenæum,  
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.’—Communi  
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.  
Méon,  
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  
Athenæum,  
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  
Athenæum,  
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  
Fœdera,  
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  
Fœdera;  
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  
Athenæum,  
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  
Athenæum,  
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  
Athenæum,



Nov.  
22,  
1873;  
p.  
663

[65  
]Rot.  
Franc.  
46  
Edw.  
III.  
m.  
8.  
(G.)  
See  
Rymer's  
Fœdera,  
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  
Fœdera,  
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  
§  
26  
below,  
p.  
xxxviii.

[73  
]Rot.  
Pat.,  
48  
Edw.  
III.,  
p.  
1.  
m.  
7,  
in  
Turri  
Londinensi;  
see  
Fœdera,  
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](#)  
[Fœdera,](#)  
[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  
Fœdera,  
vol.  
vii.  
p.  
184.

[93  
]Fine  
Roll,  
1  
Ric.  
II.,  
pt.  
2.  
m.  
11;  
Athenæum,  
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.,  
11  
Ric.  
II.,  
pt.  
2.  
m.  
1.

[95  
]Rot.  
Pat.,  
11  
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  
Athenæum,  
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  
Athenæum,

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  
Athenæum,  
Apr.  
14,  
1888;  
p.  
468.

[\[117\]](#)  
]The  
Athenæum,  
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  
Athenæum,  
Jan.  
28,  
1888;  
p.  
116;  
Trial-  
Forewords,  
p.  
133.

[\[134\]](#)  
]Originalia,  
13  
Ric.  
II.,  
m.  
30;  
Trial-  
Forewords,

p.  
133.

[\[135\]](#)  
]The  
Athenæum,  
Feb.  
7,  
1874;  
p.  
196.

[\[136\]](#)  
]Collinson,  
Hist.  
of  
Somersetshire,  
iii.  
54-74;  
The  
Athenæum,  
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  
Athenæum,  
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).

[\[141\]](#)  
]Archæologia,  
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  
Athenæum,  
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  
Athenæum,

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  
Knightes

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.  
30  
below.

[169  
]The  
seal  
has  
lately  
been  
re-  
examined  
by  
experts,  
after



application  
to  
the  
Record  
Office  
by  
Dr.  
Furnivall.  
See  
Archæologia,  
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  
Athenæum,  
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  
Fœdera,  
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  
lerned  
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.*

[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

[l  
]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  
Méon's  
edition).

[1  
]By  
the  
spelling  
*malady(e)*,  
I  
mean  
that  
the  
word  
must  
be  
pronounced  
*malady*  
in  
the  
text,  
whereas  
the  
Chaucerian

form  
is  
*malady-*  
*ē*  
in  
four  
syllables.  
And  
so  
in  
other  
cases.

[2  
]Doubtless  
the  
author  
meant  
to  
employ  
the  
form  
*quoynt*  
or  
*coint*;  
but  
Chaucer  
as  
*queynt*,  
Cant.  
Ta.  
A  
2333,  
G  
752.

[1  
]Courtepy  
rimes  
with  
*sobrely*;  
Cant.  
Ta.  
prol.  
289.

[2  
]As

to  
*awry*  
(or  
*awry-*  
*e?*),  
we  
have  
little  
evidence  
beyond  
the  
present  
passage.

[3  
] *Enemy*  
rimes  
with  
*I*,  
Cant.  
Ta.  
A  
1643,  
*royally*,  
id.  
1793;  
&c.

[1  
] 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.

[2  
]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.

[1  
]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.

[1  
]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.

[1  
]Some  
copies  
are  
dated  
1814;  
but  
I  
can  
detect  
no  
difference  
in  
them,  
except  
that  
the  
later  
copies  
have  
an  
additional  
frontispiece.

[1  
]The  
Legend  
of  
Good

Women  
is  
here  
meant:  
and  
'xxv.'  
is  
certainly  
an  
error  
for  
'xix.'

[2  
]Printed  
*separately*  
in  
the  
present  
edition,  
in  
vol.  
iii.

[1  
]Of  
course  
I  
mean  
that  
*dy-*  
*e*  
is  
the  
Chaucerian  
form;  
the  
author  
of  
the  
Lamentation  
pronounced  
it  
differently,  
viz.  
as  
*dy*.

[2  
]See  
the  
excellent  
treatise  
by  
Dr.  
E.  
Köppel  
entitled  
'Laurents  
de  
Premierfait  
und  
John  
Lydgates  
Bearbeitungen  
von  
Boccaccios  
De  
Casibus  
Virorum  
Illustrium';  
München,  
1885.

[1  
]Not  
Ovid,  
but  
Statius;  
Lydgate  
makes  
a  
slip  
here;  
see  
note  
to  
IV.  
245.

[1  
]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.’

[1  
]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  
Hocceleve,  
in  
a  
MS.  
in  
the  
collection  
of  
the  
late  
Sir  
Thos.  
Phillipps,  
as  
already  
noted  
in  
§ 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.

[1  
]Printed  
'Six  
couplets';  
clearly  
a  
slip  
of  
the  
pen.

[2  
]They  
are  
printed  
in  
full  
below,  
on  
p.  
46.

[1  
]i.  
e.  
the  
Parliament  
of  
Foules.

[2  
]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.

[3  
]All  
in  
Caxton's  
edition  
of  
the  
Minor  
Poems,  
described  
above,  
p.  
27.

[4  
]Both  
in  
the  
small  
quarto  
volume  
described  
above,  
p.  
27.

[1  
]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.

[1  
]Jack  
Upland  
is  
*in*  
*prose*,  
and  
in  
the  
form  
of  
a  
succession  
of  
questions  
directed  
against  
the  
friars.

[2  
]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.

[1  
]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*.

[2  
]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.

[3  
]I.  
e.  
the  
folios  
are  
misnumbered.  
Piece  
8  
begins  
with  
fol.  
ccxl<sup>iiii</sup>,  
which  
is  
followed  
by  
ccxl<sup>vj</sup>  
(*sic*),  
ccxl<sup>i</sup>  
(*sic*),  
ccxl<sup>i</sup>  
(*repeated*),  
ccxl<sup>ii</sup>,  
and  
ccxl<sup>iii</sup>;  
which  
brings  
us  
to  
'ccxl<sup>iiii</sup>'  
over  
again.

[1  
]Marked  
Fol.  
cclxx<sup>vj</sup>  
by  
mistake.

[2  
]Nos.  
28-30  
are  
in  
no



previous  
edition.

[1  
]Stowe  
did  
not  
observe  
that  
this  
had  
occurred  
already,  
in  
the  
midst  
of  
poem  
no.  
33.

[1  
]Miscalled  
Fol.  
cccxxxix.  
Also,  
the  
next  
folio  
is  
called  
cccxlviij.,  
after  
which  
follows  
cccxlxi.,  
and  
so  
on.

[2  
]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.

[1]  
] Thomas  
Occeleve  
mentions  
it  
himself,  
as  
one  
of  
his  
own  
compositions,  
in  
a  
*Dialogue*

which  
follows  
his  
*Complaint*,  
MS.  
Bodley  
1504.'—Tyrwhitt.

[2  
]See  
Political,  
Religious,  
and  
Love  
Poems,  
ed.  
Furnivall,  
p.  
52.  
Cf.  
*Englische  
Studien*,  
x.  
206.

[3  
]I  
have  
found  
the  
reference.  
It  
is  
Shirley  
who  
says  
so,  
in  
a  
poetical  
'introduction';  
see  
MS.  
Addit.  
16165,  
fol.  
3.

[4  
]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  
saiyngs  
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.)

[1  
]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.

[1  
]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.

[2  
]There  
is  
another  
copy  
of  
The  
Craft  
of  
Lovers  
in  
MS.  
Harl.  
2251.  
It  
is  
there  
dated  
1459.

[1  
]I.e.  
Joan  
of



Navarre,  
who  
was  
married  
to  
Henry  
IV  
in  
1403.

[2  
]A  
good  
French  
*Virelai*  
is  
one  
by  
Eustace  
Deschamps,  
ed.  
Tarbé,  
1849;  
i.  
25.

[3  
]See  
remarks  
on  
this  
poem  
in  
*The  
New  
English*,  
by  
T.  
L.  
Kington  
Oliphant,  
i.  
402.

[1  
]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.

[1  
]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  
*Animad-  
versions*,  
ed.  
Furnivall,  
1875,  
p.  
30.  
A  
second  
MS.  
is  
now  
in  
the  
British  
Museum  
(Addit.  
10303),  
also  
written  
about  
1550.

[2  
]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  
flashes  
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.

[1  
] *Plesir*  
may  
be  
meant,  
but  
Chaucer  
does  
not  
use  
it;  
he  
says  
*plesaunce*.

[1  
] 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.

[1  
]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.

[1  
]Called  
'Cm.'  
in  
the  
footnotes  
to  
vol.  
iv.

[1  
]There  
are  
*two*  
copies  
in  
MS.  
P.;  
they  
may  
be  
called  
P  
1  
and  
P  
2.

[2  
]I  
make  
but  
little  
use  
of  
the



copies  
in  
the  
second  
group.

[1  
]Two  
copies;  
may  
be  
called  
T  
1  
and  
T  
2.

[2  
]Two  
copies;  
F  
1  
and  
F  
2.  
The  
copy  
in  
P.  
is  
unprinted.

[3  
]Two  
copies;  
P  
1  
and  
P  
2.

[1  
]Also  
a  
Balade,  
beginning  
'Victorious

kyng,'  
printed  
in  
G.  
Mason's  
edition  
of  
Occeleve,  
1796;  
as  
well  
as  
*The  
Book  
of  
Cupid,*  
which  
is  
another  
name  
for  
the  
*Cuckoo  
and  
Nightingale.*

[2  
]Unless  
they  
were  
composed,  
as  
Shirley  
says,  
by  
one  
Halsham,  
and  
adopted  
by  
Lydgate  
as  
*subjects*  
for  
new  
poems;  
see  
pp.

48,  
57.

[1  
]i.  
e.  
in  
the  
ballad-  
measure,  
or  
7-line  
stanzas.

[2  
]One  
page  
of  
this,  
in  
Shirley's  
writing,  
has  
been  
reproduced  
in  
facsimile  
for  
the  
Chaucer  
Society.

[3  
]This  
page  
has  
been  
reproduced,  
in  
facsimile,  
for  
the  
Chaucer  
Society.

[1  
]It  
is

also  
twice  
attributed  
to  
Chaucer  
in  
MS.  
P.

[2  
]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.

[3  
]Morley  
says  
1330;  
a  
note  
in  
the  
Camb.  
MS.  
Ff.

6,  
30  
says  
1331.

[4  
]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.

[1  
]See  
Furnivall's  
Trial  
Forewords,  
pp.  
13-15,

and  
p.  
100,  
for  
further  
information.

[2  
]The  
initial  
*E*  
stands  
for  
*et.*  
See  
next  
note.

[3  
]The  
initial  
*C*  
stands  
for  
*cetera.*  
It  
was  
usual  
to  
place  
&*c.*  
(=  
*et*  
*cetera*)  
at  
the  
end  
of  
the  
alphabet.

[1  
]Chaucer  
speaks  
of  
writing  
*compleintes;*  
Cant.

Ta.  
11260  
(F.  
948).

[2  
]Cf.  
'this  
eight  
yere';  
*Book  
of  
the  
Duchesse*,  
37.

[3  
]'Philippa  
Chaucer  
was  
a  
lady  
of  
the  
bedchamber,  
and  
therefore  
married,  
in  
1366';  
N.  
and  
Q.  
7  
S.  
v.  
289.

[1  
]But  
Ten  
Brink  
(*Sprache  
und  
Verskunst*,  
p.  
174)  
dates

it  
about  
1370-1372.

[2  
]‘O  
ye  
*Herines*,  
nightes  
doughtren  
three’;  
*Troilus*,  
last  
stanza  
of  
the  
invocation  
in  
bk.  
iv.

[1  
]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.

[1  
]i.  
e.  
y-  
*treted*,  
treated.

[1  
]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.

[2  
]Rather,  
1382.  
Ch.  
could  
not  
have  
*foretold*  
a  
year's  
delay.

[3  
]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  
inconstestably  
shews.

[4  
]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.  
Phillipps  
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.

[1  
]mix.

[2  
]fleeces.

[3  
]hushed,  
silent.

[4  
]rewards.

[5  
]shed.

[6  
]dug.

[7  
]lumps.

[1  
]See  
Todd,  
Illustrations  
of  
Chaucer,  
p.  
116;  
and  
see  
above,  
pp.  
55,  
56.

[2  
]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.

[1  
]Middle-  
English  
roundels  
are  
very  
scarce.  
I  
know  
of  
one  
by  
Hocceleve,  
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.

[2  
]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.*

[1  
]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.'

[2]  
]high  
head.

[3]  
]admonishes.

[4]  
]weighed  
down.

[1]  
]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.

[2  
]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.

[1  
]Froissart,  
bk.  
iv.  
c.  
105  
(Johnes’  
translation).

[1  
]See  
Johnes’  
translation  
of  
Froissart,  
1839;  
ii.  
612-7.

[1  
]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.

[1  
]Unless,  
which  
is  
more  
probable,  
the  
*Parliament  
of  
Foules*  
reproduces,  
nearly,  
two  
lines  
from  
the  
present  
poem.

[2  
]Perhaps  
'tofore'  
means  
'for  
use  
in,'  
or  
'to  
be  
presented  
in';  
and  
'November'  
was  
some  
special  
occasion.

[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.

[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.

[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.  
blysful.

[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

nerre.

[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.

ywriþen;  
G.  
wriþen.

[163.  
]G.  
*om.*  
faſte.

[165,  
6.  
]Both  
Felony,  
Vil(l)any.

[167.  
]Th.  
Yelepẽd;  
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*  
myscoueiting.

[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,



longe;  
G.  
strong,  
long.

[241,  
2.  
]Th.  
stronge,  
longe;  
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  
prowesse.

[264.  
]Th.  
chauce;  
G.  
change.

[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  
foul.

[\[296.\]](#)

]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-  
ē.  
Th.  
iaundice.

[\[307.\]](#)

]I  
*supply*  
as.

[\[310.\]](#)

]Th.  
yelowe;  
G.  
yolare.

[\[324.](#)

]Both  
rent.

[\[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  
(Kaluza).

[\[382.\]](#)  
]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.  
deyd;  
Th.  
dyed.

[\[462.\]](#)  
]Both  
had.

[\[466.\]](#)  
]G.  
pouer.

[\[467.\]](#)  
]G.  
shamefast;  
dispised.

[\[471.\]](#)  
]G.  
ony  
pouere;  
fedde.  
Th.  
yfedde.

[\[472.\]](#)  
]G.  
cledde;  
Th.  
ycredde.

[\[478.\]](#)  
]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*  
1st  
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.

[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.  
saillouris.

[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*).

[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.

[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,  
warant.  
*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.  
stelle.

[\[948.\]](#)  
]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](#)  
gousfauoun.

[\[1205.\]](#)  
[\]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.

[\[1244.\]](#)  
]*Both*  
Bitokeneth.

[\[1247.\]](#)  
8.  
]*Both*  
hight.

[\[1255.\]](#)  
]Th.  
*om.*  
right.

[\[1259.\]](#)  
]G.  
and  
of;  
Th.  
*om.*  
of.

[\[1261.\]](#)  
]G.  
*om.*  
1st  
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.  
Laurelles.

[\[1315.\]](#)  
]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.  
lore  
(!).

[1381.  
]G.  
olyuers;  
Th.  
olyueris.

[1384.  
]*Both*  
oke.

[1397.  
8.

]Th.  
knytte,  
sytte;  
*see*  
Parl.  
Fo.  
628.

[1399.  
]Th.  
myght  
there  
noon.

[1400.  
]I  
*supply*  
it.

[1403.  
]Th.  
bowe;  
Speght,  
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.

[\[1485.\]](#)  
]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.]  
].  
]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.

[\[1561.\]](#)  
[2.](#)  
]Both  
bright,  
hight.

[\[1573.\]](#)  
[4.](#)  
]Both  
sight,  
bright.

[\[1581.\]](#)  
]Both  
foule.

[\[1583.\]](#)  
]Both  
you  
to;  
I

*omit*  
to.

[\[1585.\]](#)  
]Both  
mirroure.

[\[1586.\]](#)  
]G.  
stondith;  
Th.  
stondeth.

[\[1591.\]](#)  
]Both  
entrees.

[\[1593.\]](#)  
[4.](#)  
]Both  
ye  
(for  
he).

[\[1601.\]](#)  
[1605.\]](#)  
]Both  
mirroure.

[\[1604.\]](#)  
]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  
panters,  
bachelers.

[1638.  
]G.  
fast;  
Th.  
faste.

[1641.  
]I  
*supply*  
have.  
*Both*  
sighed  
(*for*  
syked).

[1642,  
9.  
]Both  
mirrour.

[\[1644.\]](#)

]Th.

vertue;

G.

vertues.

*I*

*supply*

the.

*Both*

strengthes;

*read*

strengthe.

[\[1646.\]](#)

]Both

had.

[\[1648.\]](#)

]G.

bitrissed;

Th.

bytressed.

[\[1649.\]](#)

]Th.

thylke;

G.

thilk.

[\[1652.\]](#)

]Th.

enclos;

G.

enclosid.

[\[1663.\]](#)

]Th.

G.

me;

*read*

be

(F.

*fusse*).

[\[1666.\]](#)

]So

Th.;

G.

Me  
thankis.  
G.  
wole;  
Th.  
wol;  
*read*  
wolde.

[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.  
enlomynded.

[\[1698.\]](#)  
]Both  
hath;  
*om.*  
wel?

[\[1700.\]](#)  
]Both  
roses.

[\[1701.\]](#)  
]Th.  
rysshe;  
G.  
rish.

[\[1705.\]](#)  
]Th.  
dyed  
(*for*

dide;  
*wrongly*).

[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.

[\[1761.\]](#)

]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.](#)

[&](#)  
[\]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.

[1922.  
]Th.  
hem;  
G.  
hym.

[1924.  
]Both  
softyng;  
*see*  
1925.

[1925.  
]Both  
prikkith.

[1929.  
]Th.  
iape.

[\[1933.\]](#)  
]Th.  
hastely;  
G.  
hastly.

[\[1934.\]](#)  
]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.  
compleysshen;  
Th.  
accomplysshen.

[\[2141.\]](#)

]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.  
resseyne;  
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.

[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.

[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  
liggen.

[\[2649.\]](#)

]Th.  
shalt;  
G.  
shalle.

[\[2650.\]](#)

]Both  
whider  
(!).

[\[2655.\]](#)

6.  
]Th.  
aferde,  
vnsperde;  
G.  
afeerd,  
unspere.

[\[2660.\]](#)

]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.  
only)  
*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-  
yee.

[2746.]  
]I  
*supply*  
may.

[\[2748.\]](#)

]Th.  
great;  
G.  
greet.

[\[2752.\]](#)

]For  
that  
*read*  
yet?

[\[2755.\]](#)

6.  
]Th.  
sete,  
ete;  
G.  
sett,  
ete.

[\[2760.\]](#)

]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.  
fresshe;  
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.  
fresshe;  
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.  
wext.

[\[3109.\]](#)  
]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  
sparclyng  
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  
Feraï.*

[3433.]  
]Th.  
suche;  
G.  
sichen;  
F.  
*puisqu'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.](#)

[\[3599.\]](#)

[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.](#)  
spaunysshinge.

[\[3641.](#)  
[\]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.  
ywise.

[3676.]  
]Th.  
lyfe;  
*read*  
live.

[3679.]  
]Th.  
best.

[\[3687.\]](#)

]Th.  
first.

[\[3688.\]](#)

]Th.  
fel  
downe.

[\[3690.\]](#)

]Th.  
grapes  
be  
ripe;  
*om.*  
be.

[\[3694.\]](#)

]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.  
worne.

[\[3742.\]](#)  
]G.  
outterly;



Th.  
vtterly.

[\[3745.\]](#)  
]Both  
pleyne  
(playne).

[\[3746.\]](#)  
]Both  
-  
nysse.

[\[3748.\]](#)  
]G.  
thenkith.

[\[3749.\]](#)  
]Th.  
warne;  
G.  
worne.

[\[3751.\]](#)  
]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.

[\[3877.\]](#)  
]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;  
G.  
quake.

[\[4111.\]](#)  
]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*  
*much.*

[4291.  
]Both  
except.

[4293.  
]I  
*supply*  
lovers.

[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.  
reles.

[\[4441.\]](#)

]G.  
baalis;  
Th.  
bales.

[\[4448.\]](#)

]Th.  
vtterly.

[\[4452.\]](#)

]Th.  
traueyle.

[\[4460.\]](#)

]Th.  
put;  
G.  
putte.

[\[4465.\]](#)

]Th.  
nathellesse;  
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.

[\[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.

[\[4672.\]](#)  
]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*  
dried.

[\[4731.\]](#)  
]Both  
Sen.

[\[4732.\]](#)  
]Supply  
with.

[\[4755.\]](#)  
]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.  
nylle.

[\[4823.\]](#)  
]Both  
engendrure;



*see*  
6114.

[\[4830.\]](#)  
]G.  
*om.*  
at.

[\[4834.\]](#)  
]Both  
swerne.

[\[4837.\]](#)  
]Both  
han  
her  
lust.

[\[4839.\]](#)  
]Th.  
*om.*  
they.

[\[4846.\]](#)  
]who]  
*Both*  
what.

[\[4858.\]](#)  
]Both  
their;  
*read*  
ther.

[\[4865.\]](#)  
]Both  
sette.

[\[4873.\]](#)  
]G.  
parfight;  
T.  
parfyte.

[\[4875.\]](#)  
]Th.  
crease.

[\[4878.\]](#)

]Th.  
vyce;  
G.  
wise.

[\[4882.\]](#)

]Th.  
Tullyus;  
G.  
Tulius.

[\[4889.\]](#)

]Both  
sette.

[\[4892.\]](#)

]G.  
perell;  
Th.  
parel;  
*read*  
tyme.  
Th.  
youthe;  
G.  
yough.

[\[4904.\]](#)

]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.

stondeth;  
G.  
stondith.

[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.  
profi?t.

[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.](#)

[Tulius.](#)

[\[5287.](#)

[\]A](#)

[man\]](#)

[Both](#)

[And.](#)

[\[5292.](#)

[\]Th.](#)

[causes;](#)

[G.](#)

[cause;](#)

[see](#)

[5301,](#)

[5523.](#)

[\[5301.](#)

[\]G.](#)

[caus;](#)

Th.  
case.

[\[5304.\]](#)  
]Both  
ought.

[\[5325.\]](#)  
]G.  
amorous.

[\[5330.\]](#)  
]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.  
foned.

[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.  
]*I*  
*supply*  
greet.

[5452.  
]Th.  
chere  
(*for*  
there);  
G.  
cheer  
(!).

[5455.  
]G.  
aftirward;  
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.

[\[5512.\]](#)

]I  
*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*  
doþ).

[\[5569.\]](#)  
]Th.  
haue  
you  
to  
haue;  
G.  
ha  
yow  
to  
ha.

[\[5577.\]](#)  
]Both  
perceyueth.

[\[5590.\]](#)  
]G.  
mavis;  
Th.  
mauys.

[\[5597.\]](#)  
]G.  
aument.

[\[5598.\]](#)  
]it]  
*Both*  
that.



[\[5611.](#)  
[38.](#)  
]G.  
not;  
Th.  
nat.

[\[5612.](#)  
]G.  
hastly.

[\[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.*

[\[5700.\]](#)

]I  
*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.  
phicien;  
*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.

[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.  
marchauntes;  
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.  
nathellesse.

[\[6143.\]](#)

]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.

[\[6323.\]](#)  
]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  
sui  
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.

[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.

[[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.

[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](#)  
robbyng,  
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  
(-  
less).

[\[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.*

[\[7018.\]](#)

]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  
some  
(*read*  
They);  
G.  
Of  
al  
that  
here  
axe  
juste  
their  
dome  
(*in*

*late  
hand);  
F.  
Tout  
eust  
este  
tormente.*

[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  
the  
booke  
by;  
and  
then  
inserts  
an  
extra  
spurious  
line—The  
sentence  
pleased*

hem  
wel  
trewly.

[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.

[\[7165.](#)  
]G.  
mych.

[\[7166.](#)  
]*I*  
*supply*  
that.

[\[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.

[\[7217.\]](#)  
]Th.  
Empresse;  
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.  
bygynne;  
Th.  
bygyne.

[\[7371.\]](#)

]Th.

psaltere;  
G.  
sawter.

[\[7380.\]](#)  
]G.  
ony.

[\[7386.\]](#)  
]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.  
styll.

[\[7532.\]](#)

]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.

[\[7582.\]](#)

]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.*



[\[7697.](#)  
[\]Th.](#)  
[abode.](#)  
[Colophon.](#)  
[G.](#)  
[Explicit,](#)  
[following](#)  
[And](#)  
[longe](#)  
[haue](#)  
[red](#)  
[\(see](#)  
[note](#)  
[to](#)  
[7694\);](#)  
[Th.](#)  
[Finis.](#)  
[Here](#)  
[endeth](#)  
[the](#)  
[Romaunt](#)  
[of](#)  
[the](#)  
[Rose.](#)

[\[1.](#)  
[\]C.](#)  
[Almihty;](#)  
[queene.](#)

[\[3.](#)  
[\]L.](#)  
[B.](#)  
[sorwe;](#)  
[F.](#)  
[Jo.](#)  
[sorowe;](#)  
[the](#)  
[rest](#)  
[insert](#)  
[of](#)  
[before](#)  
[sorwe.](#)

[\[4.](#)  
[\]C.](#)  
[Gloriowse.](#)

[\[6.\]](#)  
[\]C.](#)  
releeue;  
mihti.

[\[8.\]](#)  
[\]Jo.](#)  
Venquist;  
Gg.  
Venquyst.  
*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  
bei  
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.  
burgh.  
Gl.  
F.  
B.  
tacorde;  
C.  
L.  
to  
accorde.

[28.  
]C.  
cristes;  
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.  
Bicomen;  
oure.

[\[59.\]](#)  
]C.  
wrot.

[\[61.\]](#)  
]C.  
craunce;  
Gg.  
craunce;  
*rest*  
creaunce.

[\[62.\]](#)  
]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.

eternalli.

[\[97.\]](#)

]C.

neuere;

peere.

[\[98.\]](#)

]C.

bee.

[\[99.\]](#)

]C.

mooder

deere.

[\[100.\]](#)

]C.

noon

ooþer.

[\[101.\]](#)

]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.

rihful

(*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.  
gouerneresse.

[\[143.\]](#)

]C.  
thi  
wil.

[\[144.\]](#)

]L.  
crowned;  
Gg.  
crounyd;  
C.  
Jo.  
F.  
corowned.  
C.  
rial.

[\[146.\]](#)  
]C.  
misbileeued.  
Jo.  
L.  
pryued;  
*rest*  
depriued.

[\[148.\]](#)  
]C.  
Resceyve;  
ferþere.

[\[149.\]](#)  
]C.  
venymous.

[\[150.\]](#)  
]C.  
eerthe.

[\[151.\]](#)  
]C.  
(*alone*)  
*om.*  
so.

[\[156.\]](#)  
]C.  
thi  
(*twice*).

[\[157.\]](#)  
]Gg.  
A;  
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;  
eure.

[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.  
bry?t;  
*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.

[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.  
þanne  
leve  
I  
alle  
þees  
vertues  
sauf  
pitee;  
F.  
B.  
Then  
leve  
we  
al  
vertues  
saue

oonly  
pite;  
Tn.  
Ff.  
T.  
Then  
lene  
all  
vertues  
saue  
oonly  
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;  
yours.

[72.  
]Most  
MSS.  
be;  
Ha.  
been;  
*read*  
been  
(*and*  
*in*  
l.  
75).

[73.  
]F.

verrely;  
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.  
yure.

[90.  
]F.  
yure.

[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.  
vertuose  
(!).

[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.  
kunnynge.

[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.  
wo;  
*rest*  
*insert*  
my  
*before*  
wo.

[104.]  
]F.  
vnsoghte.

[105.]  
]All  
*omit*  
ne;  
*see*  
note.

[107.]  
]F.  
woo.

[109.]  
]F.

wote.  
Sh.  
al-  
jaughe;  
*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  
different  
line—Now*  
pitee  
þat  
I  
haue  
sought  
so  
yoore  
agoo.

[1.  
]Tn.  
gret;  
F.  
grete.  
Th.  
by;  
F.  
Tn.  
be.

[5.  
]Tn.  
Th.  
defaute;  
F.  
defaute.

[6.  
]All

take  
no  
kepe.

[8.  
]Tn.  
Th.  
lefe  
(*read*  
leef);  
F.  
leve.

[9.  
]Tn.  
Th.  
good;  
F.  
goode.

[10.  
]Tn.  
loye;  
F.  
loy.

[11.  
]F.  
no  
thyng,  
thyng.

[14.  
]All  
sorwful  
(*badly*);  
*read*  
sory.

[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-  
ē  
hit.  
F.  
sicknes.

[38.  
]F.  
boote.

[39.  
]Th.  
F.  
For  
ther.  
(phisicien  
=  
fizishén).  
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.

[\[50.\]](#)  
JF.  
thought;  
beter.

[\[51.\]](#)  
JF.  
play;  
Ten  
Brink  
*reads*  
playen.

[\[52.\]](#)  
JF.  
written.

[\[53.\]](#)  
JF.  
had.

[\[56.\]](#)  
JF.  
While.  
Th.  
of;  
F.  
in  
*(copied  
from  
line  
above).*

[\[57.\]](#)  
JF.  
boke.  
Th.  
spake;  
F.  
speake  
*(read  
spak).*

[\[58.\]](#)  
JF.  
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  
speken  
of  
his  
wyf.  
F.  
wife.

[\[79.\]](#)  
]Th.  
F.  
Home;  
it.

[\[80.\]](#)  
]Th.  
Anon;  
F.  
Anone.  
Th.  
F.  
began

*(error  
for  
gan).*  
Th.  
F.  
yerne  
*(error  
for  
erne);*  
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  
aftir;  
*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.  
wilde.

[\[118.\]](#)  
]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.  
Through.  
F.  
herde.

[130.  
]I  
*supply*  
for.

[131.  
]Th.  
Tn.  
prayde;  
F.  
prayedede;  
*after*  
*which*  
*all*  
*insert*  
right  
(*but*  
*see*  
*next*  
*line*).

[\[134.\]](#)  
]F.  
come.

[\[137,](#)  
[138.\]](#)  
]All  
slepe,  
kepe.  
F.  
vnder-  
stonde;  
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.  
corne.

[\[158.\]](#)  
[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.

flyyng;

F.

fleynge;

Th.

rennyng.

[179.

]F.

Tn.

O

how;

Th.

ho

ho.

F.

awake.

[180.

]F.

there.

[181.

]F.

Awake;

lythe.

[\[182.\]](#)  
]F.  
horne.  
Tn.  
B.  
ere;  
F.  
heere.

[\[184.\]](#)  
]Tn.  
oon;  
F.  
on.  
F.  
ye;  
Th.  
eye;  
Tn.  
ei?e.

[\[185.\]](#)  
]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-  
ē,  
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.  
kynge.

[221.  
]All  
say.  
Tn.  
wel;  
F.  
welle.

[222.  
]Tn.  
eueridel;  
F.  
eueydelle.

[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.

kynge.

[230.

]Th.

goddes;

F.

Tn.

goddis.

[231.

]Tn.

red;

F.

redde.

[233.

]F.

thoght.

[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.  
slepynge.

[\[244.\]](#)  
]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.  
?it;  
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.  
metynge.

[283.  
]B.  
leste;  
F.  
lest.

[285.  
]Tn.  
wrot;  
F.  
wrote.

[286.  
]F.  
kyng.

[288.  
]Th.  
Suche  
meruayles  
fortuned  
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;  
swettenesse;  
songe.*

[\[298.\]](#)

*]Th.  
as;  
F.  
Tn.  
B.  
al  
(badly).  
F.  
amonge.*

[\[299.\]](#)

*]F.  
roofe.*

[\[300.\]](#)

*]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.  
thoght.

[346.  
]F.  
Tassay;  
horne.

[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.  
ouershette;  
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.  
stoode.

[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.  
stoode.

[\[420.\]](#)  
]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.

[429.  
430.  
]B.

doys,  
roys.

[430.  
]Tn.  
wode;  
F.  
woode.

[431.  
]Th.  
squyrrels;  
F.  
sqwirels;  
Tn.  
squirels;  
B.  
s quyrellys  
(*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.  
Iturnd;  
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.  
?ung;  
F.  
Th.  
yonge.

[\[455.\]](#)  
]All  
yere;  
*read*  
year.

[\[456.\]](#)  
]All  
heere,  
here;  
*read*  
heer.

[\[457.\]](#)  
]Th.  
blacke;  
F.  
blake.

[\[458.\]](#)  
]Tn.  
bakke;  
F.  
bake.

[\[459.\]](#)  
]F.  
stoode.

[\[460.\]](#)  
]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;  
stoode.

[\[503.\]](#)  
]All  
spake  
(*wrongly*).

[\[504.\]](#)  
]Th.  
Tn.  
owne;  
F.  
ovne.

[\[506.\]](#)  
]F.  
Th.  
lyfe;  
Tn.  
life.

[\[507.\]](#)  
]F.  
thought.

[\[509.\]](#)  
]F.  
throgh.  
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.  
stoode.

[\[516.\]](#)  
]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.  
houres;  
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.*  
*pleynyng;*  
*F.*  
*pleynyng.*

[600.  
]Tn.  
laughter;  
F.  
lawghtre.  
Tn.  
weping;  
F.  
wepyng.

[601.  
]F.  
thoghtys.

[603.  
]All  
eke.

[604.  
]Th.  
Tn.  
good;  
F.  
goode.  
All  
harme.

[605.  
]Th.  
playeng;

F.  
pleynge.

[606.  
]F.  
sorwynge.

[607.  
]Tn.  
sekenes;  
F.  
sekeenesse  
(*sic*).

[609.  
]Tn.  
li?t;  
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.  
fastynge.

[614.  
]Tn.  
abaved  
(*sic*);  
Th.  
F.  
abawed.  
*All*  
where  
so.

[617.  
]Tn.  
boldnes;  
Th.  
F.  
boldenesse.  
(*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.  
ei?;  
F.  
yghe;  
B.  
ye.  
F.  
wepyng.

[635.  
]Th.  
set;  
F.  
sette.

[\[637.\]](#)  
]F.  
flateyrynge;  
Tn.  
flateryng.

[\[639.\]](#)  
]Th.  
Tn.  
amyd;  
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.  
though;  
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.  
through;  
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.  
wepyngē.

[\[699.\]](#)  
]Tn.  
lyth;  
F.  
lyeth.  
F.  
rekenyngē.

[\[700.\]](#)  
]Th.  
Tn.  
In;  
F.  
Inne.

[\[701.\]](#)  
]F.  
levyth  
noe.

[\[702.\]](#)  
]B.  
Tn.  
glade;  
F.  
glad;  
*read*  
gladde.

[\[703.\]](#)  
]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*  
thér-  
*and*  
hér-.

[\[755.\]](#)

]Perhaps  
right  
*should*  
*be*  
*omitted.*

[\[756.\]](#)

]F.  
Hooly.

[\[758.\]](#)

]B.  
half;  
F.  
halfe;  
(goddes  
=  
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.  
purtrey  
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.  
knowlachyng.

[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*  
thoght.  
F.  
Tn.  
varyinge.

[804.  
]F.  
knewe;  
stoode.

[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.  
yelowe;  
broune.

[858.  
]F.  
Tn.  
thoght.

Th.  
F.  
lyke;  
Tn.  
likely.  
Th.  
golde;  
*which*  
F.  
Tn.  
*absurdly*  
*omit.*

[861.  
]F.  
goode.

[862.  
]F.  
looke.

[863.  
]F.  
ouertwert;  
Tn.  
onyrthwerte;  
Th.  
ouertwhart  
(*sic*).  
Th.  
beset;  
Tn.  
biset;  
F.  
besette.

[864.  
]F.  
Tn.  
drewh.  
F.  
tooke.  
*All*  
euerydele.

[865.  
]Tn.  
B.



[Alle;](#)  
[F.](#)  
[Th.](#)  
[Al.](#)

[\[867.\]](#)  
[\]F.](#)  
[foolys;](#)  
[B.](#)  
[folys.](#)

[\[869.\]](#)  
[\]F.](#)  
[thyng.](#)

[\[870.\]](#)  
[\]F.](#)  
[lokyng.](#)

[\[873.\]](#)  
[\]Th.](#)  
[close;](#)  
[Tn.](#)  
[clos;](#)  
[F.](#)  
[cloos.](#)

[\[874.\]](#)  
[\]F.](#)  
[lokyng.](#)  
[Th.](#)  
[folych.](#)

[\[876.\]](#)  
[\]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*  
comprehenden.

[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](#)  
fairenese  
(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;  
F.  
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.  
myrrour;  
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.  
felaushyp;  
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.  
generalle.

[\[991.\]](#)  
]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  
harne  
was  
*(but*  
harm  
*is*  
*monosyllabic,*  
*and*  
*the*  
*line*



*is*  
*then*  
*bad*).

[998.  
]Tn.  
F.  
coude.  
Th.  
thynketh;  
F.  
thinketh.

[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.  
vnderstoode.

[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*  
goddesse;  
*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.  
Antylegyus.

[\[1071.\]](#)  
]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*  
Pénélop').

[1082.  
]All  
wyfe  
(wife).

[1083.  
]Th.  
beste;  
F.  
best.

[1084.  
]Tn.  
romayn;  
F.  
Romayne.

[\[1088.\]](#)  
]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.  
Feynyngge.

[\[1101.\]](#)  
]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.  
betraysed;  
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.  
hathe  
lefte.

[\[1143.\]](#)

]Th.  
tel;  
F.  
telle.  
Th.  
al;  
F.  
alle.

[\[1144.\]](#)

]Th.  
shal;  
F.  
shalle.

[\[1145.\]](#)

]All  
say.  
Tn.  
seyd;  
F.  
seyde.

[\[1146.\]](#)

]Tn.  
leyd;  
F.  
leyde.

[\[1147.\]](#)

]All  
*needlessly*  
*insert*  
not  
(*or*  
nat)  
*after*  
hit.

[\[1150.\]](#)

]F.  
tel.

[\[1153.\]](#)

]Tn.  
herte;



F.  
hert.

[\[1154.\]](#)  
]Th.  
asterter;  
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.  
anuelte;  
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  
reherse  
*or*  
reherce;  
*but*  
*read*  
reherсен.

[\[1205.\]](#)

6.  
]All  
eke.  
Th.  
-  
al,  
dismal;  
F.  
Tn.  
-  
alle,  
dismalle.

[\[1208.\]](#)

]All  
worde.

[\[1210.\]](#)

]F.



wordys.  
Tn.  
mysset;  
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.  
fresshly.

[\[1230.\]](#)  
]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

thynges;

*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.  
Savynge  
hir  
worshippe.

[1273.  
]All  
rynge  
(!).

[1274.  
]Tn.  
firste;  
F.  
first.  
Th.  
thyng;  
F.  
thyngge.

[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.  
contrayre;  
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.  
herebeforne.

[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*  
striken).

[\[1313.\]](#)

]Th.  
hart;  
F.  
Tn.  
herte  
(!).

[\[1314.\]](#)

]F.  
thoght;  
kynge.

[\[1315.\]](#)

]I  
*supply*  
quikly;  
*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.  
houres;  
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.  
Thought.  
Tn.  
sweuyn;  
F.  
sweuene.

[\[1331.\]](#)  
]Th.  
by;  
F.  
be.

[\[1332.\]](#)  
]All  
put.  
Tn.  
sweuyn;  
F.  
sweuene.

[\[1334.\]](#)  
]Tn.  
sweuyn;  
F.  
sweuene.  
Colophon;*so*  
*in*  
F.  
B.

[\[1.\]](#)  
]Ar.  
foules;  
Ju.  
fowles;  
T.  
fooles  
(!);  
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;  
Ialosye.

[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.

[\[17.\]](#)  
]T.  
you;  
Ar.  
?ow;  
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.

[morwnyng](#)

(*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.  
scurgeing;  
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.  
trespace.  
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;  
sute.

[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.](#)  
[sorrow;](#)  
[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.  
Through.

[82.  
]F.  
(*alone*)  
*inserts*  
ful  
*before*  
sturdely.

[83.  
]F.  
bryght.

[84.  
]Ju.  
Th.  
knockeden;  
Harl.  
knokkide;  
Tn.  
knokked;  
F.  
knokken

*(wrongly;*  
*a*  
*copy*  
*in*  
MS.  
Pepys  
2006  
*rightly*  
*has*  
knokkeden).

[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.  
threwe  
(*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.](#)

[thoght](#)

[\(!\).](#)

[\[128.\]](#)  
]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.  
Valaunes;  
Th.  
(ed.  
1532)  
Valanus  
(*for*  
Valauns?);  
Ju.  
balance;  
Harl.  
T.  
balaunce.

[147.  
]F.  
frende.

[151.  
]F.  
morwnynge.

[154.  
]Ju.  
Th.

yeue;

F.

yif.

F.

Ioy.

[\[156.\]](#)

]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.  
harne.

[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.  
othyre  
(=  
or);  
Ju.  
T.  
or.

[220.]  
]F.  
folke.

[221.]  
]F.  
loy.

[222.]  
]Tn.  
ye;  
*rest*  
eye.

[223.]  
]F.  
loy.

[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.  
luste.

[\[236.\]](#)

]Tn.  
enmyte;  
F.  
enemyte.

[\[237.\]](#)

]F.  
lyke.

[\[238.\]](#)

]Tn.  
Ju.  
Bayteth;



F.  
Bateth.  
Ju.  
hook;  
F.  
hoke.  
Tn.  
som;  
F.  
summe.

[239.  
]F.  
fissch;  
wode.  
F.  
to;  
*rest*  
til.

[241.  
]F.  
desire.

[244.  
]F.  
hathe.

[245.  
]F.  
such.

[246.  
]F.  
Tn.  
Ar.  
stones  
of;  
Ju.  
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.  
thoght.  
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  
withe;  
Tn.  
*and*  
*rest*  
vnwit.  
F.  
clombe.

[\[273.\]](#)

]F.  
deusioun.

[\[274.\]](#)

]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.](#)

[\[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  
thou?te;  
Trin.  
Cx.  
Harl.  
me  
thought  
hit;  
F.  
thought  
me.

[30.  
]Gg.  
Cx.  
thus;  
F.  
Trin.  
Harl.  
there.  
Gg.  
*and*  
*rest*  
as  
I  
shal;  
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  
Ioye  
is  
that  
last  
with  
outyn;  
F.  
There  
Ioy

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-  
?euyn  
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*  
*1st*  
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.  
Ff.

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.  
Auffrican.

[108.  
]F.  
*omits*  
made;  
*the*  
*rest*  
*have*  
*it.*

[110.  
]to-  
torn]  
F.  
al  
to  
torne.

[111.  
]F.  
roght  
noght;  
Gg.  
roughte  
nat;  
Cx.  
roght  
not.

[112.  
]F.  
Cx.  
*ins.*  
*the*  
*after*  
I;  
*rest*  
*omit.*

[114.  
]Trin.  
Cx.  
fyrebronde;  
Gg.  
ferbrond;  
F.  
firy  
bronde.



[\[119.](#)

]Gg.

?if;

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-

wrete;

Th.

ywritten;

F.

writen.

[\[133.\]](#)  
]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.  
Affrikan.

[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.

blossene;

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  
swymmynge.

[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*  
Squyrelis

(Squyrellis,  
Squerellis).

[197.

]F.

Cx.

On;

*rest*

Of.

Gg.

Cx.

O.

strengis;

Trin.

stryngys;

F.

strynge.

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.  
whille;  
*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.  
?er  
be  
?eere;  
Trin.  
Cx.  
Harl.  
yere  
by  
yere;  
F.  
fro  
yere



to  
yere.

[237.

]Trin.

O.

of

douys;

Gg.

of

dowis;

Cx.

of

dues;

Harl.

of

dofes;

Ff.

of

dowfs;

F.

saugh

I

(*sic*).

[238.

]F.

Of

dowves

white

(*sic*);

Ff.

Saw

I

sitte;

*rest*

Saw

I

syttynge.

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.  
couercheif;  
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*,  
1.  
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  
crowes  
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.  
euery;  
F.  
eche  
(*badly*).

[\[370.\]](#)  
]Gg.  
Benygnely;  
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  
hede).

[384.  
]Gg.  
ese;  
F.  
ease.

[385.  
]Gg.  
Ff.  
?ow;  
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.  
thirddē.

[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.](#)  
reheresen;  
*rest*  
reherse  
(reherce).

[\[490.\]](#)

[\]Gg.](#)  
drow;  
Cx.  
wente;  
*rest*  
went  
(*badly*).

[\[494.\]](#)

[\]Cx.](#)  
Harl.  
wil;  
F.  
wol.

[\[495.\]](#)

[\]Gg.](#)  
pletynge;  
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  
chargē  
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.  
entirmetyn;  
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*  
Iuge).

[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  
skilles  
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*  
sittyngē.

[553.  
]Cx.  
Harl.  
ethe  
(*for*  
light).

[556.  
]Gg.  
O.  
gole;  
Ff.  
goler;  
Cx.  
golye;  
Ff.  
golee;  
Trin.  
Harl.  
wylle.

[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.  
reufulles  
(!);  
Pepys  
rowthfull;  
*rest*  
rewful  
(!).

[621.]

]Gg.  
han;  
*rest*  
haue.  
Gg.  
Cx.  
the;

*rest*  
hir,  
hyr.

[623.]

]F.  
cheest;  
Gg.  
chesith;  
Trin.  
cheseth;  
Harl.  
chesithe.

F.  
han  
hir;  
Gg.  
hire  
han;  
Trin.  
hyr  
hafe;  
Cx.  
Harl.  
Ff.  
her  
haue.

[626.]

]Gg.  
hire  
this  
fauour;  
Trin.  
Harl.  
to  
hyr  
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  
?ewe;  
F.  
Ff.  
yow  
wol  
I.

[652.  
]F.  
Cipride;  
Harl.  
Cypride;

Ff.  
Sypryde;  
*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.  
tercelets.

[660.  
]F.  
al;

Gg.  
alle.

[665.

]F.

O.

entremesse;

Ff.

entremeese;

Th.

entremes;

Gg.

entyrmes;

Harl.

entermes.

[666.

]F.

wrought;

*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.  
mady*n*;  
Ff.  
maden;  
F.  
made.

[698.  
]Trin.  
fynde  
(*for*  
mete).

[699.  
]Ff.

nyl;  
Gg.  
nele;  
F.  
O.  
wol;  
Trin.  
wylle;  
Cx.  
wil.

[1.  
]Sh.  
nightes;  
*see*  
1.  
8.

[2.  
3.  
]hir]  
Sh.  
theyre.

[7.  
]Ed.  
(1561)  
dispaired.

[12.  
]Sh.  
me;  
Ed.  
my.

[14.  
]All  
*insert*  
now  
*before*  
doth.

[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.

[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.

[54.  
]Sh.  
*ins.*  
lo  
*after*  
is.

[55.  
]Sh.  
*ins.*  
lo

*after*  
fere.

[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.*  
pane  
*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.

[\[126.\]](#)

]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

(?).

[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*  
1.  
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.  
Before;  
Cx.  
Biform;  
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  
kylle  
(*a*  
*good*  
*reading*).  
Cf.  
l.  
56.  
F.  
eneriche.

[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.  
Thorogh.  
Tn.  
sprynge;  
F.  
spring.

[\[75.\]](#)  
]Tn.  
likynge;  
F.  
likyng.

[\[77.\]](#)  
]Harl.  
Tn.  
D.  
Cx.

the;  
F.  
thes.

[78.  
]twenty  
*is*  
*written*  
xxii  
*in*  
*the*  
MSS.

D.  
olde;  
Cx.  
olde;  
Lt.  
of  
olde;  
Harl.  
eld;  
*rest*  
of  
elde.

[79.  
]In.  
mydelle;  
F.  
mydil.  
F.  
suche.

[80.  
]F.  
Ioy.

[81.  
]D.  
stedfastnesse;  
F.  
stidfastnesse.

[82.  
]F.  
B.  
both;  
*rest*

hath.  
Harl.  
Th.  
penelope;  
F.  
*and*  
*others*  
penolope.

[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.  
bane.

[96.  
]F.  
hert.

[101.  
]Harl.  
Tn.  
D.  
B.  
swore  
(for  
swoor);  
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.  
apaied;  
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.  
]A//  
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.  
nouthur.

[\[180.\]](#)  
]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.  
thrifte.

[\[198.\]](#)  
]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.  
sword;  
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.  
plyght;  
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.  
thought.

[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.  
sute.

[\[274.\]](#)

]Harl.  
Tn.  
vntrewe;  
F.  
vntrew.

[\[275.\]](#)

]Harl.  
putte;  
F.  
put.

[\[278.\]](#)

]Tn.  
D.  
Ff.

Lt.  
turne;  
*rest*  
come.

[279.

]Tn.  
Harl.  
Cx.  
D.  
Lt.  
And  
then  
shall  
this  
that  
now  
is  
mis  
ben  
(be);  
F.  
B.  
And  
turne  
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.

[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.  
vnkyndnesse.

[\[293.\]](#)  
]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.  
giltles.

[\[302.\]](#)  
]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  
seyd  
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;  
aftyр.  
shal  
after]  
Lt.  
Th.  
may  
plainly.

[1.  
]T.  
s cryveyne;  
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.

[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;  
wounded;  
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.

[23.

]I.  
*inserts*  
batails  
(Hh.  
batayllys)  
*after*  
No.

[22.

]I.  
owt-.

[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.  
couetyse.  
I.  
fyrst  
owr;  
browhte.

[33.]  
II.  
Thyse  
tyrauntz.  
*Both*  
put.

[34.]  
II.  
*inserts*  
places  
(Hh.  
place  
of)  
*after*  
No.  
I.  
wynne.

[36.]  
II.  
vitayle;  
ek.

[37.]  
II  
nat  
(*for*  
noght);  
Hh.  
nowt.

[39.]  
II.  
synne.

[40.]  
II.  
Cyte.  
I.  
forto  
asayle;  
Hh.  
for  
to  
asayle.



[41.  
]Hh.  
were;  
I.  
was.

[42.  
]I.  
kaues.  
I.  
Hh.  
*om.*  
*2nd*  
in;  
*which*  
*I*  
*supply.*

[43.  
]I.  
Sleptin;  
blyssed;  
withowte.

[44.  
]Hh.  
On;  
I.  
Or.  
I.  
parfyt  
Ioye  
reste  
and  
quiete  
(!);  
Hh.  
parfite  
Ioy  
and  
quiete  
(!).

[45.  
]I.  
down.

[\[46.\]](#)  
II.  
kyd.  
I.  
surte;  
Hh.  
surt.

[\[47.\]](#)  
II.  
weere;  
on;  
-  
owte.

[\[48.\]](#)  
II.  
Euerych;  
oother.

[\[49.\]](#)  
II.  
hawberke.

[\[50.\]](#)  
II.  
lambyssh.  
I.  
poepel;  
Hh.  
pepyl.  
Hh.  
voyd;  
I.  
voyded.  
Hh.  
vice;  
I.  
vyse.

[\[51.\]](#)  
II.  
fantesy.

[\[52.\]](#)  
II.  
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.  
Dowblenese.

[64.  
]I.  
Poyson  
and  
manslawtre;  
Hh.  
Poysonne  
manslawtyr.  
*Finit,*  
*&c.;*  
*in*  
Hh.  
*only.*

[\[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

shalt

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*  
opresse.

[61.  
]I.  
A.  
or;  
*rest*  
and.

[62.  
]I.  
welkne;  
A.  
B.  
H.  
welkin;  
F.  
welkene;  
T.  
sky.

[63.  
]I.  
brutellesse;  
T.  
brutellesse;  
F.  
B.  
H.  
brotellesse;  
A.  
brittellesse.  
*After*  
I.  
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.  
þexecucion;  
B.  
thexecucyon;  
I.  
excussyoun.  
I.  
maieste;  
*rest*  
magestee  
(mageste).

[71.  
]I.  
intersse  
(*sic*);  
(Lansd.  
*and*  
Pepys  
intresse);  
T.  
F.  
B.  
interesse;  
A.

H.  
encresse.

[73.  
]I.  
gentilleses;  
*the*  
*rest*  
gentillesse.

[77.  
]A.  
F.  
B.  
H.  
And;  
I.  
T.  
That.  
I.  
lest;  
*rest*  
list  
(liste).  
*At*  
*end*—B.  
Explicit.

[1.  
]P.  
Yowre  
two  
yen;  
*but*  
*read*  
Your  
yen  
two;  
*for*  
*in*  
ll.,  
6,  
11,  
*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.  
]nauailleth;  
pleyn.

[16.  
]danger.

[17.  
]deth.

[18.  
]soth;  
fayn.

[19.  
20.  
]So  
hath  
*your*,  
&c.

[21.  
]compased.

[22.  
]grete;  
atteyn.

[23.  
]peyn.

[24-26.  
]So  
hath  
*your*  
beaute,  
&c.

[28.  
]neuere.

[29.  
]fre.

[\[30.\]](#)  
]answere  
&  
sey.

[\[32.\]](#)  
[\[33.\]](#)  
]Syn  
I  
fro  
loue,  
&c.

[\[34.\]](#)  
]I  
strike.

[\[36.\]](#)  
]this  
is  
(*read*  
ther  
is).

[\[37-39.\]](#)  
]Syn  
I  
fro  
loue,  
&c.

[\[2.\]](#)  
]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*  
imal).

[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.

[\[2.\]](#)  
]E.  
Suffise.  
E.  
good;  
T.  
goode;  
At.  
Ct.  
thing;  
Gg.  
pyng.

[\[4.\]](#)  
]At.  
blent;  
T.  
blenteþe;  
Gg.  
blyndyþ;  
E.  
blyndeth;  
Ct.  
blindeth;  
*see*  
note.

[\[5.\]](#)  
]E.  
the.

[\[7.\]](#)  
]T.  
*inserts*  
thee  
*before*  
shal.



[8.  
]Tempest]  
Harl.  
F.  
T.  
Peyne.

[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.  
]At.  
þine  
olde  
wrechedenesse.

[23.  
]At.  
world.

[24.  
]At.  
Crie  
hym;  
hys  
hie.

[25.  
]At.  
þe;  
nou?t.

[26.  
]At.  
Drawe;  
hym.

[27.  
]At.  
þe;  
eke;  
heuenelyche.

[28.  
]At.  
schal  
delyuere.

Colophon:*so*

*in*

F.

[1.

]Cx.

first;

Harl.

ffirste;

Ct.

firste.

T.

gentilesse;

*rest*

gentilnesse.

[3.

]Cx.

*om.*

alle.

[4.

]A.

T.

suwe;

Harl.

shew

(*for*

sewe);

Cx.

folowe

(!).

[5.

]Cx.

vertue;

dignyte.

[6.

]Cx.

not;

*rest*

nou?t,

nought,

no?te.

[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.  
though.

[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  
makeþe  
his  
heyre  
him  
that  
wol  
him  
qweme;  
T.  
That  
makeþe  
heos  
heyres  
hem  
þat  
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.

[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.  
Thorugh.

[19.  
]Ct.

worlde.  
T.  
F.  
Add.  
Th.  
a;  
Bann.  
ane;  
Ct.  
*om.*

[20.  
]Ct.  
trought;  
F.  
trouthe.

[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.*

[1.  
]F.  
statutez.

[2.  
]F.  
weren  
eternaly.

[3.  
]F.  
bryght  
goddis.

[4.  
]F.  
Mowe.

[5.  
]F.  
Mortale.

[6.  
]F.  
thys  
thinge.

[8.  
]F.  
whilome.  
F.  
yshape;  
Gg.  
it  
schape;  
P.  
Th.  
it  
shape.

[9.  
]F.  
fyfte

sercle;  
maner.

[10.  
]F.  
myght;  
teeres;  
eschape.

[11.  
]F.  
wepith.

[12.  
]F.  
teeres.

[14.  
]F.  
cawsest;  
diluge.

[15.  
]Gg.  
Hast  
þu;  
F.  
Hauesthow.  
F.  
this  
goddis;  
Gg.  
the  
goddis;  
P.  
Th.  
the  
goddes.

[16.  
]F.  
Thurgh;  
through.  
F.  
they  
(*wrongly*);  
Gg.  
þyn;

P.  
thi.  
F.  
rekelnesse;  
P.  
Th.  
reklesnesse;  
Gg.  
rechelesnesse;  
*see*  
note.

[17.  
]F.  
P.  
forbede;  
Gg.  
forbodyn;  
Th.  
forbode.

[18.  
]Gg.  
saw;  
F.  
sawgh.

[19.  
]F.  
Therefore  
thow.  
Gg.  
Mychel-;  
F.  
Mighel-.

[20.  
]F.  
folke.

[22.  
]F.  
skorne;  
eke;  
recorde.

[23.  
]F.

worde;  
thow.

[24.  
]F.  
lorde.

[25.  
]F.  
thow;  
P.  
Th.  
though.  
F.  
thy  
(*for*  
his,  
*wrongly*);  
Gg.  
P.  
his.

[27.  
]F.  
the.  
Th.  
our;  
Gg.  
oure;  
P.  
owre;  
F.  
youre.

[28.  
]F.  
hurte.  
Gg.  
P.  
Th.  
ne;  
F.  
nor.

[29.  
]F.  
dreed.

[\[30.\]](#)  
]F.  
gilte.

[\[31.\]](#)  
]Gg.  
P.  
hore;  
F.  
hoor.  
F.  
shappe;  
P.  
shape;  
Gg.  
schap.

[\[32.\]](#)  
]F.  
folke.

[\[33.\]](#)  
]P.  
shull;  
F.  
Gg.  
shal.  
Gg.  
P.  
han;  
F.  
haue.  
F.  
noo.

[\[34.\]](#)  
]F.  
thow.  
F.  
wolt;  
Gg.  
wilt.

[\[35.\]](#)  
]Gg.  
P.  
Lo  
olde;



F.  
Loo  
tholde.  
F.  
lyste.

[36.  
]F.  
say;  
Gg.  
P.  
sey.  
F.  
soo.

[37.  
]P.  
help;  
Gg.  
F.  
helpe.  
F.  
soo.  
F.  
ryme  
dowteles.

[38.  
]F.  
Gg.  
to  
wake;  
P.  
Th.  
*om.*  
to.

[40.  
]F.  
While;  
yonge.  
Gg.  
putte;  
F.  
put.  
P.  
Th.  
her;

F.  
hyt;  
Gg.  
it.

[41.  
]F.  
alle.

[42.  
]F.  
hys  
turne.

[43.  
]F.  
hede;  
Gg.  
hed.

[45.  
]F.  
dede;  
Gg.  
P.  
ded.

[48.  
]F.  
Mynne;  
there.

[49.  
]F.  
Fare;  
loke  
thow;  
dyffye.

[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.  
wifes;  
Ju.  
Th.  
wyues.

[\[21.\]](#)  
]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.

[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.  
ferforthe.

[12.  
]F.  
parfite.

[14.  
]F.  
well.

[16.  
]F.  
preysith.

[18.  
]F.  
hert;  
grete.

[19.  
]F.  
werk.

[21.  
]F.  
sikirnesse.

[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.  
Wepinge;  
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.  
þaughe  
Ialousye  
wer.  
T.  
Tn.  
Th.  
by;  
F.  
be;  
Ff.  
with.

[34.  
]F.  
wold;

thro;  
espyngē.

[35.  
]F.  
dothe.

[36.  
]F.  
nys  
harme;  
ymagenyngē.

[37.  
]F.  
yevyngē.

[38.  
]F.  
yifeth.  
Ff.  
withouten;  
*rest*  
withoute.

[40.  
]F.  
reuerse;  
felyngē.

[42.  
]T.  
Ff.  
encomberous;  
F.  
encombrouse.  
F.  
vsyngē.

[43.  
]Tn.  
sotell;  
F.  
subtil.  
F.  
Ielosie.

[44.  
]T.  
destourbing;  
F.  
derturbynge  
(*sic*).

[45.  
]F.  
suffrynge;  
P.  
sufferyng;  
T.  
souffering.

[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;  
felynge.

[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.

[73.  
]T.  
A.  
Pryncesse;  
*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.

[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  
yé-  
ownés-  
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  
harmous;  
P.  
Cx.  
alle  
harmes.

[1.  
]Ad.  
pees;  
F.  
Ha.  
these.  
*All*  
*needlessly*  
*insert*  
thus

*after*  
clothes.  
F.  
manyfolde.

[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.

[2.  
]Ct.  
Manie;  
F.  
many.  
Ct.  
F.  
of  
yours;  
Ha.  
*om.*  
yours.

[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.*

[15.  
]Ct.  
*om.*  
your;  
F.  
Ha.  
ed.  
*retain*  
*it.*

[16  
]Ct.  
Bettir;  
F.  
Ha.  
ed.  
Better;  
*read*  
Bet.  
F.  
Dalyda;  
Ct.  
Dalide.  
Ct.  
Cresside;

F.  
Creseyde.

[17.  
]Ct.  
Changeng;  
F.  
chaungyng.  
*All*  
stondeth;  
*read*  
stant.

[18.  
]F.  
tache;  
Ct.  
tacche;  
ed.  
tatche.  
F.  
Ha.  
herte;  
Ct.  
ed.  
hert.

[19.  
]Ct.  
Ha.  
lese;  
F.  
ed.  
lose.  
Ct.  
kunne;  
F.  
kan;  
ed.  
can;  
Ha.  
kanne.  
Ct.  
ed.  
tweine;  
F.  
tweyn.

[20.  
]Ct.  
All;  
ed.  
Al.  
Ct.  
F.  
wote;  
Ha.  
woote;  
ed.  
wot;  
*cf.*  
Cant.  
Ta.  
A  
740,  
829.

[21.  
]Ct.  
*om.*  
al;  
F.  
ed.  
*retain*  
*it.*  
Ct.  
*adds*  
Explicit.

[1.  
]sorrowfullest.

[2.  
]worlde;  
leving  
(F.  
lyvinge).

[3.  
]F.  
lest;  
Harl.  
B.  
leste.  
B.  
rekeuerer.

[4.  
]Begynne  
right  
thus;  
*so*  
F.  
B.;  
*I*  
*omit*  
right.

[5.  
]lyff;  
dethe.

[6.  
]Whiche  
hathe;  
rought  
(*for*  
rewthe).

[7.  
]beste;  
sleethe.

[8.  
]F.  
Kan  
I  
nought  
doon  
to  
seyn;  
B.  
Kan  
I  
nought  
don  
to  
seyn;  
Harl.  
Cane  
I  
nought  
ne  
saye.

[\[9.](#)  
]All  
Ne;  
*read*  
For.

[\[10.](#)  
]Youre.

[\[11.](#)  
]frome.

[\[12.](#)  
]Yee.  
F.  
B.  
han;  
Harl.  
haue.  
caste.  
F.  
B.  
thilke;  
Harl.  
that.  
*All*  
spitouse.

[\[13.](#)  
]Harl.  
ne  
*(after*  
lyve);  
F.  
B.  
*om.*

[\[14.](#)  
]beste  
*(after*  
you);  
F.  
B.  
*om.*

[\[15.](#)  
]Soothe;  
weele.

[\[16.](#)

[\]F.](#)

[B.](#)

[that;](#)

[Harl.](#)

[om.](#)

[F.](#)

[B.](#)

[a](#)

[thing;](#)

[Harl.](#)

[om.](#)

[a.](#)

[thinge;](#)

[doo.](#)

[\[17.](#)

[\]F.](#)

[B.](#)

[Tacompte](#)

[yure;](#)

[Harl.](#)

[For](#)

[to](#)

[acounte](#)

[your.](#)

[\[18.](#)

[\]noo](#)

[wondre;](#)

[yee;](#)

[woo.](#)

[\[19.](#)

[\]Sithe;](#)

[goo.](#)

[\[20.](#)

[\]F.](#)

[neuer;](#)

[B.](#)

[euyr;](#)

[Harl.](#)

[euer.](#)

[hie.](#)

[\[21.](#)

[\]wondir;](#)

doo;  
noo.

[22.  
]Ellas;  
Eonde.  
F.  
myshefe;  
B.  
myschef  
(for  
my  
lyf).

[23.  
]dethe;  
conclucioun.

[24.  
]wele.  
F.  
sing;  
B.  
singe;  
Harl.  
say.  
Harl.  
sorye.

[25.  
]B.  
ys  
my  
(for  
may  
have).  
Confucioun.

[26.  
]B.  
my  
saluacioun  
(for  
deep  
affeccioun).

[27.  
28.

]B.  
I  
sey  
for  
me  
I  
haue  
noun  
[neuer?]  
felte  
Alle  
thes  
diden  
me  
in  
despeire  
to  
melte.

[27.  
]fo  
(?  
*for*  
for).

[28.  
]Alle  
this;  
yowe  
deere.

[29.  
]Harl.  
*om.*  
*2nd*  
in.

[30.  
]F.  
B.  
nay;  
Harl.  
nay  
nay.

[31.  
]I  
*supply*



to;  
yowe;  
dethe  
for-  
geve.

[32.  
]dothe.

[33.  
]certe  
(!);  
sheo.

[34.  
]Hathe;  
Al-  
thoughe  
sheo.

[35.  
]nought  
(*for*  
nat).

[36.  
]Thane  
sithe.

[37.  
]sitthe;  
rede.

[38.  
]seyne.

[39.  
]noo;  
womanhede.

[40.  
]Thaugh  
suche;  
dede.

[41.  
]Yette;  
*I*  
*supply*

And;  
twoo;  
doone.

[42.  
]seyne;  
beaute;  
eye.

[43.  
]Harl.  
*om.*  
that.  
F.  
B.  
*om.*  
the.  
verraye  
Roote.

[44.  
]diseese;  
alsoo.

[45.  
]worde  
sheo  
myght;  
boote.

[46.  
]sheo  
wovched  
saufe;  
soo.

[47.  
]I  
*supply*  
why;  
woo.

[48.  
]wonne;  
*all*  
*ins.*  
to

*after*  
wonne.

[49.  
]seon;  
sarvautes;  
B.  
seruaunte.

[50.  
]thanne;  
alle;  
wondering.

[51.  
]sheo.

[53.  
]leke.

[54.  
]Hathe;  
shalle;  
Harl.  
*om.*  
that;  
worlde.

[55.  
]Whi;  
sheo  
lefe  
pitte;  
byhinde.  
Harl.  
so;  
F.  
alle;  
B.  
all.

[56.  
]ewisse;  
grete.

[57.  
]Yitte;  
noo.

F.  
B.  
*om.*  
al.

[58.  
]Harl.  
*ins.*  
hem  
*before*  
soore  
(*sic*);  
F.  
B.  
hem  
(*but*  
*om.*  
sore).

[59.  
]thowe  
(*for*  
though);  
sheo;  
pette.

[60.  
]sheo  
doothe.

[61.  
]ought.

[62.  
]Harl.  
*om.*  
hir;  
pleye;  
lawhe  
when  
that  
men  
sikith.

[63.  
]liste;  
likethe.

[\[64.\]](#)  
]B.  
Yit;  
F.  
Yet;  
Harl.  
Yeo  
(*sic*);  
*see*  
57.  
dare;  
sorowfull.

[\[65.\]](#)  
]F.  
B.  
meke;  
Harl.  
mekly.

[\[66.\]](#)  
]F.  
sorwes;  
B.  
sorwys;  
Harl.  
shoures.

[\[67.\]](#)  
]Harl.  
and;  
F.  
B.  
that.  
yee;  
onys.

[\[68.\]](#)  
]compleynte  
(*for*  
pleynte);  
which  
I  
Fulle.

[\[69.\]](#)  
]saide;  
thorowe.

B.  
vntonnyng; F.  
vntunnyng; Harl.  
vntunnyng.

F.  
B.  
*om.*  
here  
*and*  
myn.

[70.]  
]yowre.

[71.]  
]loothest;  
loothe.

[72.]  
]als;  
sowle  
safe.

[73.]  
]seyne;  
thorughe;  
yee;  
wrothe.

[74.]  
]leyde.

[75.]  
]sarvaunt  
ne  
shulde  
yee.  
F.  
shul;  
B.  
shall;  
Harl.  
shulde.

[76.]  
]thaughe.

F.  
B.  
on  
yow  
haue  
pleyned;  
Harl.  
haue  
playned  
vnto  
yow.

[77.  
]For-  
gyvethe  
yt  
me,  
myne  
oune  
lady  
so  
dere.

[78.  
]howe.

[79.  
]youre.

[80.  
]Yee  
ben;  
gynnynge.

[81.  
]Harl.  
of;  
F.  
ouer;  
B.  
ovyrr.  
F.  
B.  
*om.*  
and  
clere.  
Sterre  
so

bright;  
huwe.

[82.  
]Harl.  
And  
I  
ay  
oon;  
F.  
B.  
Alwey  
in  
oon.  
fresshely.

[84.  
]wolle.

[85.  
]Conpleynte;  
valantines.

[86.  
]foughel  
cheesen  
shall;  
*I*  
*supply*  
ther  
*from*  
Parl.  
Foules,  
310.

[87.  
]was  
(F.  
B.  
whos);  
hole;  
shall.

[88.  
]wofulle  
songe;  
conplaynte.



[\[90.\]](#)  
]wolle;  
*I*  
*supply*  
for.

[\[91.\]](#)  
]alle-  
thowhe  
sheo.  
F.  
B.  
Explicit;  
Harl.  
*om.*

[\[1.\]](#)  
]koude;  
hert.

[\[2.\]](#)  
]turment.

[\[3\]](#)  
]Thaughe;  
shoulde;  
youre.

[\[4.\]](#)  
]wissely.

[\[5.\]](#)  
]beaute  
liste.

[\[6.\]](#)  
]youre;  
bade;  
in-  
feere.

[\[7.\]](#)  
]beo.

[\[8.\]](#)  
]wissely.

[\[9.\]](#)  
]yowe

sadde;  
truwe.

[10.  
]lyff;  
gode.

[11.  
]dethe;  
whane;  
reewe,  
*altered*  
*by*  
*the*  
*scribe*  
*to*  
newe.

[12.  
]whome;  
suwe.

[13.  
]hole;  
souffisaunce.

[14.  
]sette.

[15.  
]yowe;  
moste.

[16.  
]Taccept;  
worthe;  
pore.

[17.  
]not  
despice.

[18.  
]eke;  
not.

[19.  
]longe;  
suffre.

[20.  
]here  
(*error*  
*for*  
dere;  
*see*  
XXII.  
77).

[21.  
]yowe;  
yere  
by  
yere.

[1.]

Scan:—Many  
|  
men  
seyn  
|  
that  
in |  
swev'ning-  
es?.  
So,  
in  
the  
next  
line,  
read:—lesing-  
es.  
In  
1.  
3,  
read:—swev'nes.  
In  
1.  
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.  
*péage*,  
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.  
*wrẽon*.  
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  
horrible';  
Prompt.  
Parv.

[81.]

*chelaundre,*  
(cf.  
l.  
663),  
a

kind  
of  
lark;  
O.  
F.  
*calandre,*  
*caladre,*  
Lat.  
*caradrius,*  
Gk.  
χαρδριός.  
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*  
*espandue*),  
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.  
*þing,*  
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  
*down,*  
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.  
*hārrā*,  
with  
the  
same  
sense.  
The  
A.  
S.  
word  
is

*h?re*,  
a  
derivative  
from  
*h?r*,  
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  
*a?*,  
i.  
e.  
*agh*  
or  
*ogh*.  
*Ogh*  
(A.  
S.  
*āh*)  
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  
 *nolde*  
for  
*wolde.*  
The  
Fr.  
text  
clearly  
shews  
that  
 *nolde*  
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  
therynne  
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  
*spere*,  
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  
tête  
pour  
les  
femmes,  
ruban  
pour  
attacher



les  
cheveux.’  
It  
differs  
from  
the  
heraldic  
term  
*tressure*  
(Lat.  
*tricatura*)  
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.]

*lournee*,  
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  
bulfinch.  
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.  
*lāwerce,*  
*lāferce,*  
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,*  
throistles,  
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  
fabl'  
I  
wol  
descryve.'

[714.]

*sete*,  
sat;  
A.  
S.  
*s?ton*,  
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  
Brunner'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:—

‘Apres  
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,  
Poés.  
franç.  
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.  
*tympanum*.  
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  
'*tympanum*  
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.  
Hearne).

[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-*  
*slitered*,  
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-*  
*slitered.*  
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*  
*fronce*,  
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  
knaue,  
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*  
*amoretes*  
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*  
*devysed*,  
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  
*windned*,  
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.'  
Perhap  
*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  
*améled*,  
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,  
*Iesmaille.*  
Your  
broche  
is  
very  
well  
amelled:  
*vostre*  
*deuise*  
*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  
(f)  
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  
Méon'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  
roketkis,  
colers,  
lacis,'  
&c.;  
Reliquiæ  
Antiquæ,  
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>1</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  
*lore*  
in  
G.;  
cf.  
l.  
1313  
above,  
where  
*loreres*

is  
miswritten  
*loreyes*.

[\[1384.\]](#)

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  
trissyllabic  
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.  
*enbel*

*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*  
ëust,’  
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.  
*b?re*.

[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,  
1.  
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*  
*ciaus*,  
'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  
Henryson,  
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  
*Roon*  
in  
Shakespeare.

[1677.]

*moysoun*,  
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  
Fulfild  
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.]

*much*,  
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  
eschaudé  
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’eschaudés  
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.  
*alleggement*,  
1890;  
F.  
text,  
*alegement*;  
and  
see  
l.  
1923.

[1906.]

Both  
texts  
have

*Rokying.*  
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  
*Disceyued.*

[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.

[\[2161.\]](#)

*poyntith*  
*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:  
‘*Fardé*,  
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  
vuel  
*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.]

*fere*,  
fire;  
spelt  
*fyr*  
in  
l.  
2467.  
But  
*desyr*  
rimes  
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  
(thysself).  
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,  
fendéure.

[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  
*faren*,  
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  
doucereus,  
Tu  
seroies  
moult  
dangereus.’

[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  
froncié.'

[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  
santé,  
Ne  
ta  
garison  
autrement.’

[3251.]

*thee*  
*to*  
*werrey,*  
to  
war  
against  
thee;  
F.  
guerroicr.

[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  
'*cherisaunei*,  
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  
lapis';  
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  
perdre.’

[3774.]

Read  
*it*  
*nil*,  
it  
will  
not;  
F.  
Qu’el  
ne  
soit  
troble  
(l.  
3505).

[3811.]

The  
F.  
text  
has  
*une*  
*vielle*  
*irese*,  
and  
M.  
Méon  
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.  
Méon  
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  
Irish-  
woman.'  
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  
Étampes  
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.

[\[3912.\]](#)

*bled*  
*is*  
*myn*  
*ye*,  
I  
am  
made  
a  
fool  
of;  
see  
Cant.  
Ta.  
G  
730.

[\[3917.\]](#)

Read  
*werreyed,*  
warred  
against;  
see  
note  
to  
l.  
3699.

[\[3928.\]](#)

l.  
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  
'*mē*,'  
it  
might  
easily  
be  
copied  
as  
'*me*.'

[4126.]

'Unless  
Love  
consent,  
at  
another  
time.'

[4149.]

*querroure*,

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  
Méon'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  
achetés,  
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.  
Méon  
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,  
Jà  
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  
éu  
mal  
assés?'

[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  
congnouistras,  
sans  
congnouissanc

[\[4697-4700.\]](#)

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.  
*frætwian*,  
to  
adorn;  
cf.  
*fretted*  
*full*,  
Leg.  
of  
Good  
Women,



1117;  
and  
see  
Mätzner.  
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.’

[\[4728.\]](#)

*drerihed,*  
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.  
Méon).

[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  
*cresece*  
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.  
‘On  
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]  
afor  
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  
Ioye;  
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.  
'Més  
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,](#)

[fired.](#)

[fired,](#)

[inflamed.\]](#)

*depart,*  
part,  
share.

[\[5285.\]](#)

Read  
*amitee;*  
F.  
'amitié.'

[\[5286.\]](#)

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  
Philosophiæ,  
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  
Shakespearian  
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.  
*gēotan,*  
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:  
'Fisicien  
sont  
apelé  
Sanz  
*fi*

ne  
sont-  
il  
pas  
nommé.’  
See  
La  
Bible  
Guiot  
de  
Provins,  
v.  
2582,  
in  
Fabliaux  
et  
Contes,  
édit.  
de  
Méon,  
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.

*fiel*)  
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  
reçurent  
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.  
*âme;*  
but  
the  
F.  
text  
has  
*arme,*  
a  
weapon.

[\[5837.\]](#)

*To-*  
*moche-*  
*yeying;*  
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  
empéeschier.'  
He  
cannot

prevent  
another  
from  
having  
what  
he  
has  
himself  
paid  
for.

[5953.]

According  
to  
one  
account,  
Aphrodite  
was  
the  
daughter  
of  
Cronos  
and  
Euonyme;  
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.  
*gnēð.*

[\[6006.\]](#)

*beautee;*  
F.  
‘volonte’;  
read  
*leautee;*  
see

l.  
5959.

[\[6009.\]](#)

For  
*wol*  
read  
*wolde*;  
F.  
‘Tous  
les  
méisse.’

[\[6017.\]](#)

*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*,  
pp.  
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  
Cirurgiae  
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.]

*vicair*,  
deputy.  
In  
Méon's  
edition,  
the  
F.  
text

has:  
'Ja  
n'i  
querés  
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  
Méon's  
edition.  
It  
quotes  
Fauchet,  
Origine  
des  
Dignités,  
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.  
Méon  
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  
à  
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  
*wur?en*  
in  
Stratmann.

[6267.]

*treget,*  
trickery;  
cf.

Frank.  
Ta.  
F  
1141,  
1143.

[6279.]

*trepeget*,  
a  
machine  
for  
casting  
stones;  
see  
*trepeget*  
in  
Halli-  
well,  
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  
aperceyuyng,'  
followed  
by  
a  
blank  
line,  
in  
place  
of  
which  
Th.

has  
the  
spurious  
line—‘That  
al  
to  
late  
cometh  
knowyng.’  
F.  
text;  
‘Mès  
tant  
est  
fort  
la  
deceance  
Que  
trop  
est  
grief  
l’aperceance.’

[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



Méon's  
edition  
has  
'G'en  
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.’

[\[6385.\]](#)

l.  
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.  
4  
b.

[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*  
*acquyntance*,  
as  
in  
Th.;  
F.  
‘I’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.  
'lierres.'  
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.  
Méon;  
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  
Méon'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  
troble.'

[7152.]

This  
shews  
that  
Fals-  
Semblaunt  
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-  
Semblaunt  
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  
Bègue.  
The  
Béguins  
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.  
*frætwian*,  
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*  
*fretelées*  
*de*  
*crottes*,'  
which  
means  
all  
bedaubed  
with  
dirt;  
see  
*frestelé*  
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*  
à  
*caillier,*<sup>7</sup>  
said  
(in  
Méon)  
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  
escorchiés.'—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  
ratorne,'  
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  
the  
Dominican,  
Austin,  
Franciscan,  
and  
Carmelite  
Friars,  
all  
of  
whom  
had  
numerous  
houses  
in  
England.  
There  
were  
also  
Crouched  
Friars  
and  
Friars  
de  
Penitentia  
or  
de  
Sacco.  
The  
last  
had  
houses  
at  
Cambridge,  
Leicester,  
Lincoln,  
London,  
Lynne,  
Newcastle,  
Norwich,  
Oxford,  
and

Worcester;  
see  
Godwin,  
Archæologist'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

où  
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.'

[\[7680,  
1.\]](#)

'To  
shrive  
folk  
that  
are  
of  
the  
highest  
dignity,  
as  
long  
as  
the  
world  
lasts.'  
So  
in  
the  
F.  
text.

[\[7682.\]](#)

l.  
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  
volés  
ci  
confessier,  
Et  
ce  
pechié  
sans  
plus  
lessier  
Sans  
faire  
en  
jamés  
mencion,  
Vous  
auréz  
m’asolucion.’

The  
last  
of  
these  
lines  
is  
l.

12564  
in  
Méon'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.

[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  
*beginne*  
(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  
*vanished*  
is  
to  
be  
read  
as  
*vanish'd*,  
with  
the  
accent  
on  
the  
second  
syllable,  
and  
elision  
of  
*e*.  
See

Ten  
Brink,  
Chaucers  
Sprache,  
§  
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—Háv'n  
of  
refút.  
But  
in  
l.  
33,  
we  
have  
*réfut.*

[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  
desperacion  
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  
encordé';  
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  
Iustice  
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  
*I.*  
157.

[49.]*MS.*  
Gg.  
has  
*Gracyouse;*  
but  
the  
French  
has  
*Glorieuse.*

[50.]*Bitter;*  
Fr.  
text  
'amere.'  
The  
allusion  
is  
to  
the  
name  
*Maria,*  
Gk.  
Μαρία,  
Μαριάμ,  
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*  
*érth-*  
*ë*  
*nór.*

[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  
illuminated,  
and  
other  
books  
are  
confirmed  
(or  
authenticated),  
when  
thy  
name  
illuminates  
them.’  
Chaucer  
has  
‘illuminated  
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  
illuminated,  
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  
Kálendér'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  
*resiné*  
(=  
*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  
Compleint  
to  
His  
Purse,  
l.  
11.  
The  
French  
has

*per,*  
l.  
146.  
Read—Nóble  
princéssé,  
&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  
mony  
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  
noón.*

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  
Compleynte  
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.  
*fiert*,  
l.  
196.  
Anyway,  
the

reading  
is  
seems  
best.  
Surely,  
'his  
reckoning  
hits  
so  
hideous'  
would  
be  
a  
most  
clumsy  
expression.

[136.]*Of*  
*pitee*,  
for  
pity;  
the  
usual  
idiom.  
Cf.  
*of*  
*al*,  
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  
*depriued*  
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  
Xpūs  
in  
F.  
Xpc  
is  
copied  
from  
the  
French;  
but  
it  
is  
very  
common,  
being  
the  
usual  
contracted  
form  
of  
the  
Gk.  
Χριστός,  
or,  
in  
capital  
letters,  
ΧΡΙCΤΟC,  
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  
λόγχη,  
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  
Pardoneres  
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  
yé  
|  
ben  
fróm  
|  
veng'áunce  
|  
ay  
óu  
| re  
targe?.'

I  
hope  
this  
was  
not  
intended;  
'fróm  
|  
veng'áun  
|  
cē  
áy  
|  
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.

[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  
1.  
3.  
Compare  
the  
somewhat  
different  
1.  
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,*  
am  
not  
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  
sorē  
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  
cæsural  
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*

*rénoun*,  
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  
Cruauté  
Deffent  
l’amant  
douce  
Pité.’

[66.] *Under*  
*colour,*  
beneath  
the  
outward  
appearance.

[67.] ‘In  
order  
that  
people  
should  
not  
observe  
her  
tyranny.’

[70.] *Hight,*  
is  
(rightly)  
naed.  
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  
(¶)  
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

'Vertoues';

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  
*vertuousë*,  
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  
*hevénus*.  
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  
Criseide,  
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.  
*Æneid*,  
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  
hevy  
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  
Sompnoures  
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  
1.  
2.

[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*  
(1.  
1),  
the  
dative  
(or  
adverbial)  
*night-*  
*e*  
(1.  
2),  
the  
infinitive  
*slep-*  
*e*  
(3),  
the  
adverb  
*ylich-*  
*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,  
§  
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  
cæsure.

[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  
*I*  
*sat*  
*upryght,*  
as  
regards  
construction.  
The  
reading  
*Now*  
*of*  
*late,*  
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  
Æolus  
and  
Enarete  
or  
Ægiale.  
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,  
*alkuōn*  
(a  
king-  
fisher)  
and  
*kēūks*  
(a  
greedy  
sea-  
bird,  
Liddell  
and  
Scott;  
a  
kind  
of  
sea-  
gull;  
Apollod.  
i.  
7.  
§  
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  
*alkuōn*  
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  
lovers  
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  
youth  
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  
leauē  
the  
iourney  
which  
he  
ment  
To  
take  
by  
sea,  
nor  
yet  
to  
giue  
Alcyone  
leauē  
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,  
§§  
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  
*wepte*)  
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  
madē  
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'ús;*

cf.

*Mórph'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  
homecommyn  
which  
she  
vainely  
did  
surmize.  
To  
all  
the  
Gods

deuoutly  
she  
did  
offer  
frankincense:  
But  
most  
aboue  
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  
arriuell  
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  
says:  
most  
faithfull

messenger  
of  
my  
commandement  
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  
ouerdrepe.  
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  
Phœbus  
golden  
beames  
this  
place  
can  
never  
touch  
. . .  
No  
boughs  
are  
stird  
with  
blasts  
of  
winde,  
no  
noise  
of  
tating  
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  
corne  
do  
stand  
in

fields  
in  
haruest  
time,  
or  
leaues  
Doe  
grow  
on  
trees,  
or  
sea  
to  
shoore  
of  
sandie  
cinder  
heaves.  
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  
heauie  
eine,  
A  
three  
or  
foure  
times  
at  
the  
least  
did  
fall  
again  
to  
rest,  
And  
with  
his  
nodding  
head  
did  
knock  
his  
chinne  
against  
his  
brest.  
At  
length  
he  
waking  
of  
himselpe,

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  
*halfe*  
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  
valey,  
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,  
§  
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:*  
*Icelon-*  
*pastora*  
(the  
two  
names  
linked  
together)  
would  
give  
*Eclympasteyre.*’—Ter  
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  
*Panthisas;*  
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.  
πλαστόρ,  
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.  
ἰκελος,  
or  
εἰκελος,  
like,  
resembling.  
For  
my  
own  
part,  
I  
would  
rather  
take  
the  
form  
*plastera*,  
acc.  
of  
πλαστήρ,  
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  
Athenæum,  
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.  
*à*  
*l'envi*,  
or  
of  
the  
vb.  
*envier*.  
Cotgrave  
gives:  
'*à*  
*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.  
*inuidia*.  
See  
l.  
406,  
below.

[175.]Read  
*slepe*,  
as  
in  
ll.  
169,  
177;  
A.S.  
*slæpon*,  
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,  
§  
320.

[192.] *Abrayd*,  
and  
not  
*abrayde*,  
is  
the  
right  
form;  
for  
it  
is  
a  
strong  
verb  
(A.  
S.  
*ábregdan*,  
pt.  
t.  
*ábrægd*).  
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,  
§  
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.]*Whérfor*  
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.]*Métt-*  
*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  
*of*  
*king*  
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  
*Æneas*;  
Vergil,  
*Æn.*

bk.  
vii;  
Rom.  
Rose,  
21087;  
cf.  
Ho.  
of  
Fame,  
458.  
Observe  
his  
pronunciation  
of  
*Médea*,  
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.  
*sprácon*);  
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  
vpon  
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,  
immediatly;  
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  
*notes*  
[i.  
e.  
3  
notes  
in

all];  
and  
if  
myn  
howndes  
come  
not  
hastily  
to  
me  
as  
I  
wolde,  
I  
shall  
blowe  
iiij.  
*notes*’;  
Venery  
de  
Twety,  
in  
Reliquiæ  
Antiquæ,  
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  
corneras  
apel  
.ijj.  
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.  
f  
1:—

‘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  
skyll.  
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  
Reliquiæ  
Antiquæ,  
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  
cæsural  
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  
déesse  
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  
estelée,  
Tant  
iert  
par  
ses  
flors  
revelée.’

[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—

‘*Alfus*,  
Euclides,  
Tholomees.’  
]This  
name  
was  
obviously  
confused  
with  
that  
of  
the  
hundred-  
eyed  
Argus.

This  
name  
*Alfus*  
was  
evolved  
out  
of  
the  
O.  
F.  
*algorisme*,  
which,  
as  
Dr.  
Murray  
says,  
is  
a  
French  
adaptation  
‘from  
the  
Arab.

*al-*  
*Khowārazmī*,  
the  
native  
of  
*Khwārazm*  
(*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  
péust-  
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  
nou?t  
mi  
*ken*’;  
and  
five  
times  
at  
least  
in  
the  
Ayenbite  
of  
Inwyt,  
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  
xxviiiij.;  
and

if  
the  
v  
were  
omitted,  
it  
would  
appear  
as  
.xxiiij.,  
i.  
e.  
*four*  
*and*  
*twenty.*  
The  
existing  
MSS.  
write  
'foure  
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  
similiar  
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  
*thretten*,  
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.  
§  
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.  
*sæt*);  
due  
to  
the  
plural  
form  
*seet-*  
*e*  
or  
*sēt-*  
*e*  
(A.

S.  
*sæt-*  
*on*).  
We  
certainly  
find  
*seet*  
for  
*sat*  
in  
the  
Kn.  
Tale,  
A  
2075.  
Read  
*sete*,  
as  
the  
pt.  
t.  
subj.  
(A.  
S.  
*s?te*);  
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  
*remédies*  
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.'—Gold  
Ovid,  
fol.  
120.

[570.]Cf.  
Ho.  
of  
Fame,  
919;  
Rom.  
Rose,  
21633.  
Dædalus  
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  
contrarities  
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  
roë  
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  
garçonnés,  
Roz  
et  
fierges

et  
paonnés,  
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  
roë  
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  
*nones*,  
*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  
Remède  
de  
Fortune,  
by  
G.  
de  
Machault:—



*'D'un  
œil  
rit,  
de  
l'autre  
lerme;  
C'est  
l'orgueilleuse  
humilité,  
C'est  
l'envieuse  
charité  
[l.  
642].  
. .  
La  
peinture  
d'une  
vipère  
Qu'est  
mortable;  
En  
riens  
à  
li  
ne  
se  
compère.'*

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.  
1),  
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  
enveniminge.  
O  
brotil  
Ioye,  
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,  
sundel  
iliche  
ase  
wummon,  
and  
is  
neddre  
bihinden;  
maketh  
feir  
semblaunt  
and  
fiketh  
mit  
te  
heued,  
and  
stingeth  
mid  
te  
teile';  
Ancren  
Riwle,  
p.  
206.  
Vincent  
of

Beauvais,  
in  
his  
Speculum  
Naturale,  
bk.  
xx.  
c.  
160,  
quotes  
from  
the  
Liber  
de  
Naturis  
Rerum—‘Scorpio  
blandum  
et  
quasi  
virginium  
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  
*farzī*  
or  
*farzīn*,  
and  
explains  
*farzīn*  
by  
'the  
queen  
at  
chess,  
a  
learned  
man';  
compare  
Tyrwhitt's  
remark  
above.  
In  
fact,  
the  
orig.  
Skt.  
name  
for  
this  
piece  
was  
*manirī*,  
i.  
e.  
the  
adviser  
or  
counsellor.  
He  
also  
gives  
the

Pers.  
*fars*,  
learned;  
*fars*  
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.  
§  
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  
hevy

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  
lasciuam  
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  
Cyclopædia.  
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  
Archæologia,  
xxiv.  
203.

[666.] *Jeopardyes*,  
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  
cæsural  
pause  
preserves  
*e*  
in  
*draughte*  
from  
elision.  
It  
rimes  
with  
*caughte*

(l.  
682).  
Similar  
examples  
of  
'hiatus'  
are  
not  
common:  
Ten  
Brink  
(Sprache,  
§  
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  
roë  
de  
fortune.  
A  
*Socrates*  
seras  
semblables,  
Qui  
tant  
fu  
fers  
et



tant  
estables,  
Qu'il  
n'ert  
liés  
en  
prospérités,  
Ne  
tristes  
en  
aversités.'

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>1</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  
*fiers*,  
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  
Phyllis  
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  
Remède  
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.1

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  
pointed  
to  
ficchen  
lettres  
emprented  
in  
the  
smothenesse  
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

young  
lerneth,  
olt  
[old]  
he  
ne  
leseth';  
Hending's  
Prov.  
l.  
45.  
Kemble  
gives  
the  
medieval  
Latin—'Quod  
puer  
adsuescit,  
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  
Vergier  
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  
oïe.'  
Dit  
du  
Vergier,  
ed.  
Tarbé,  
p.  
14.  
'Tant  
qu'il  
avint,  
qu'en  
une  
compaignie

Où  
il  
avait  
mainte  
dame  
jolie  
Juene,  
gentil,  
joïeuse  
et  
envoisie  
*Vis,*  
par  
Fortune,  
(Qui  
de  
mentir  
à  
tous  
est  
trop  
commune),  
*Entre*  
*les*  
*autres*  
*l'une*  
Qui,  
tout  
aussi  
*com*  
*li*  
*solaus*  
*la*  
*lune*  
*Veint*  
*de*  
*clarté,*  
Avait-  
elle  
les  
autres  
sormonté  
*De*  
*pris,*  
*d'onneur,*  
*de*  
*grace,*  
*de*

*biauté;*  
&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  
'*carolæ*  
dicuntur  
tripudium  
quoddam  
quod  
fit  
saliendo,  
ut  
Napolitani  
faciunt  
et  
dicunt.'

He  
also  
quotes  
the  
expression  
'grans  
dances  
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,  
I.  
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,  
II.  
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'  
shóld'  
hav'  
found-

e,  
&c.

[917.]*A*  
*wikked*  
*signe,*  
a  
sign,  
or  
mark,  
of  
wickedness.

[919.]Imitated  
from  
Machault's  
Remède  
de  
Fortune  
(see  
Trial  
Forewords,  
p.  
48):—

*'Et*  
*sa*  
*gracieuse*  
*parole,*  
Qui  
n'estoit  
diverse  
ne  
folle,  
Etrange,  
*ne*  
*mal*  
*ordenée,*  
Hautaine,  
mès  
bien  
affrenée,  
Cueillie  
à  
point  
et  
de  
saison,

Fondée  
sur  
toute  
raison,  
Tant  
plaisant  
et  
*douce*  
*à*  
*oïr,*  
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  
Remède

de  
Fortune  
(see  
Trial  
Forewords,  
p.  
49):—

—‘ma  
Dame,  
qui  
est  
clamée  
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  
wóld-  
e  
háv'  
be.

[982.]Liddell  
and  
Scott  
explain  
Gk.  
?οίτιξ  
as  
'the  
fabulous  
Egyptian  
bird  
phœnix,  
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  
Phœnix  
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,  
quæ  
reparet,  
seque  
ipsa  
reminet,  
ales;  
Assyrii  
phœnica  
uocant.’  
—Ovid,  
Met.  
xv.  
392.

Scan:  
Th’  
soléyn  
|  
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,  
Æn.  
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,  
Whereof  
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'à  
l'Arbre  
sec,  
Ou  
li  
oysel  
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;  
Mätzner,  
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.  
§  
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  
Zirknitz  
[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.  
Cyclopædia,  
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  
Abbé  
Fortis  
quotes  
a  
Paduan  
writer,  
Palladio  
Negro,  
as  
saying—'E  
regione  
Istriæ,  
sinu  
Palatico,  
quem  
nautæ  
*carnarium*  
vocitant';  
and  
again,

Sebastian  
Munster,  
in  
his  
Cosmographie,  
p.  
1044  
(Basle  
edition)  
quotes  
a  
description  
by  
Vergier,  
Bishop  
of  
Capo  
d'Istria—'par  
deça  
le  
gouffre  
enragé  
lequel  
on  
appelle  
vulgairement  
*Carnarie*  
d'autantque  
le  
plus  
souvent  
on  
le  
voit  
agité  
de  
tempestes  
horribles;  
et  
là  
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  
Καρήνη  
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  
Remède  
de  
Fortune:—

‘Car  
c’est  
mes  
cuers,

c'est  
ma  
creance,  
C'est  
*mes*  
*desirs,*  
c'est  
*m'esperaunce*  
C'est  
*ma*  
*santé*  
. . .  
C'est  
*toute*  
*ma*  
*bonne*  
*éüirté,*  
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<sub>l</sub>

.  
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

cæsural

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  
biauté  
avoit  
adès’—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*  
*Frigius*,  
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  
Æneas  
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  
Ælian  
(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*  
tirnyt  
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  
*trewly*  
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  
mès  
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  
*seyë*,  
subjunctive,  
and  
*seyë*,  
gerund.  
Cf.  
*knewë*,  
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  
*besettë.*  
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  
Charlemaigne'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  
reçut  
Par  
*Guenelon*  
qui  
les  
deçut.'

[1123.]*Rowland*  
*and*  
*Olivere,*  
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  
materie  
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  
musicæ  
inventor,  
..  
tamen  
apud  
Græcos  
*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.*  
*Ævi*,  
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  
quæque  
facit.  
Hoc  
inventâ  
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:  
Ánd  
|  
bounté  
|  
withóut'  
|  
mercý?  
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*  
*Ægyptiaci*,

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  
*Ægyptiaci*,  
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  
*Ægyptiaci*  
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  
jeopardie,  
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  
*Ægyptiaci*,  
&c.—Melton’s  
Astrologaster,  
p.

56;  
in  
Brand,  
ii.  
47.  
'If  
his  
Journey  
began  
unawares  
*on*  
*the*  
*dismal*  
*day,*  
he  
feares  
a  
mischiefe';  
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,  
*Æn.*  
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  
(Étude

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  
à  
l'autre  
contraire.  
Tuit  
d'un  
accord,  
une  
pensee  
avoient.  
De  
volenté,  
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  
Daphnida,  
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.

[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  
cæsural

pause;  
*candle*  
is  
pronounced  
nearly  
as  
*candl'*.  
The  
sun  
is  
here  
called  
the  
*candle*  
*of*  
*Ielosye*,  
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  
Phœbus  
(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  
Troil  
s,  
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*  
*yeare.*'  
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.]4-  
*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  
sphæra  
Martis  
recedit,  
ut  
eundum  
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  
Ioye  
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  
cæsural  
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,  
*Æn.*  
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*  
*liril*  
*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.]4

*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.  
§  
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  
ioanne  
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  
*Valaunses*,  
*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  
*falance*  
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,  
defective.  
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.  
lxvii.,  
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  
29°,  
which  
is  
just  
a  
little  
less  
than  
the  
length

of  
a  
sign,  
which  
was  
30°.  
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*  
*facē*  
*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.  
*haten*,  
to  
promise,  
is  
a  
complicated  
verb;  
see  
the  
excellent  
examples  
in  
Mätzner's  
Dictionary,  
and  
in  
Grein's  
A.  
S.  
Dict.,  
s.  
v.  
*hátan*.  
It

had  
two  
past  
tenses;  
the  
first  
*heet*,  
a  
strong  
form,  
meaning  
'promised,  
commanded,'  
answering  
to  
A.S.  
*héht*  
and  
Goth.  
*haihait*;  
and  
the  
second  
*hette*,  
*hatte*,  
a  
weak  
form,  
meaning  
'I  
was  
named,'  
answering  
to  
A.  
S.  
*hátte*  
(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*,  
fifth.



As  
the  
M.  
E.  
adj.  
is  
not  
common,  
I  
give  
some  
examples  
(from  
Mätzner).  
'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;  
Reliquiæ  
Antiquæ,  
ii.  
243.  
'Eny  
uncleene,  
whos  
touchynge  
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  
Thebaïd  
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,*  
endued  
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.

[1.]Part  
of  
the  
first  
aphorism  
of  
Hippocrates  
is—?  
βίςς  
βραχύς,  
?  
δ?  
τέχνη  
μακρή.  
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  
*Macrobes*.

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  
Æmilianus  
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  
conservârint,  
adiuverint,  
auxerint,  
certum  
esse

in  
cælo  
definitum  
locum,  
ubi  
beati  
ævo  
sempiterno  
fruantur.’

[50.]‘Quæsivi  
tamen,  
viveretne  
ipse  
et  
Paullus  
pater  
et  
alii,  
quos  
nos  
extinctos  
arbitraremur.  
Immo  
vero,  
inquit,  
ii  
vivunt  
...  
vestra  
vero.  
quæ  
dicitur  
vita,  
mors  
est  
...  
...  
corpore  
laxati  
illum  
incolunt  
locum,  
quem  
vides.  
Erat  
autem  
is

splendissimo  
candore  
inter  
flammas  
circus  
elucens,  
quem  
vos,  
ut  
a  
Graiiis  
accepistis,  
*orbem*  
*lacteum*  
nuncupatis.’

[56.]*Galaxye*,  
milky  
way;  
see  
note  
to  
Ho.  
Fame,  
936.

[57.]‘*Stellarum*  
autem  
globi  
terræ  
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,  
§  
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  
oppletæ  
aures  
hominum  
obsurduerunt;  
nec  
est  
ullus  
hebetior  
sonus  
in  
vobis;  
sicut  
ubi  
Nilus  
ad  
illa,  
quæ  
Catadupa  
[κατάδουποι]  
nominantur,  
præcipitat  
ex

altissimis  
montibus,  
ea  
gens,  
quæ  
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  
cæli.  
Vincent  
puts  
the  
old  
idea  
clearly—‘Feruntur  
septem  
planetæ,  
et  
hi  
septem  
orbes  
(vt  
dicitur)  
cum  
dulcissima  
harmonia  
mouentur,  
ac  
suauissimi  
concentus  
eorum



circumitione  
efficiuntur.  
Qui  
sonus  
ad  
aures  
nostras  
ideo  
non  
peruenit,  
quia  
vltra  
ærem  
fit':—a  
sufficient  
reason.  
He  
attributes  
the  
notion  
to  
the  
Pythagoreans  
and  
the  
Jews,  
and  
notes  
the  
use  
of  
the  
phrase  
'concentum  
cæli'  
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.  
l.  
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:

quæ

si

tibi

parva,

ut

est,

ita

videtur,

hæc

cælestia

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  
meritis  
de  
patria  
quasi  
limes  
ad  
cæli  
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  
optimæ  
curæ  
de  
salute  
patriæ:  
quibus  
agitatus  
et  
exercitatus  
animus  
velocius  
in  
hanc  
sedem  
et  
domum  
suam  
pervolabit.’

[78.] ‘Nam  
eorum  
animi,  
qui  
se  
corporis  
voluptatibus  
dederunt,  
...  
corporibus  
elapsi  
circum  
terram



ipsam  
volutantur;  
nec  
hunc  
in  
locum,  
nisi  
multis  
exagitati  
sæculis,  
revertuntur.’

We  
have  
here  
the  
idea  
of  
purgatory;  
compare  
Vergil,  
*Æn.*  
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.  
Æneid,  
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  
Somn.  
Scipionis,  
lib.  
i.  
c.  
3,  
distinguishes  
five  
kinds  
of  
dreams,  
giving  
the  
name  
?νύπτιον  
to  
the  
kind  
of  
which  
Chaucer  
here  
speaks.  
'Est  
enim  
?νύπτιον  
quotiens  
oppressi  
animi  
corporisve  
sive  
fortunæ,  
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,  
quærere,  
vel  
etiam  
*invenisse*  
*videatur,*<sup>?</sup>  
&c.  
But  
the  
real  
original  
of  
this  
stanza  
(as  
shewn  
by  
Prof.  
Lounsbury)  
is  
to  
be

found  
in  
Claudian,  
In  
Sextum  
Consulatum  
Honorii  
Augusti  
Præfatio,  
ll.  
3-10.

‘Venator  
defessa  
toro  
cum  
membra  
reponit,  
Mens  
tamen  
ad  
silvas  
et  
sua  
lustra  
redit.  
Iudicibus  
lites,  
aurigæ  
somnia  
currus,  
Vanaque  
nocturnis  
meta  
cavetur  
equis.  
Furto  
gaudet  
amans;  
permutat  
navita  
merces;  
Et  
vigil  
elapsas  
quærit  
avarus  
opes.

Blandaque  
largitur  
frustra  
sientibus  
ægris  
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  
Cary  
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  
pronunciandum  
est  
nihil  
hoc  
opere  
perfectius,  
quo  
universa  
philosophiæ  
continetur  
integritas.’

[113.]*Cithérea*,  
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  
47°  
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.  
Köppel  
has  
shewn  
(Anglia,  
xiv.  
234)  
that  
Chaucer  
here  
partly  
follows  
Boccaccio's  
poem,  
Amorosa  
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  
alé  
Si  
vi  
ung  
*vergier*  
grant  
et  
lé,  
Tot  
clos  
d'ung  
*haut*  
*mur*

bataillié;  
&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.  
l;  
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,  
*Æn.*  
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

fight

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.

1.  
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.  
1.  
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,  
Cedipus,  
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,  
Æn.  
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  
*cofre*  
*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  
ás  
they  
shúld-

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  
*sottil*,'  
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  
fielde  
bedde  
of  
green  
and  
*valens,*'  
p.  
4;  
'one  
standinge  
bedsted



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  
Naturæ

(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  
'cæsura,  
and  
to  
pronounce  
*Diane*  
as  
*Dián*'.  
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  
footrace  
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.]*I*  
*wante,*  
I  
lack;  
i.  
e.  
I  
do  
not  
know.  
Boccaccio  
here  
mentions  
the

mother  
of  
Parthenopæus,  
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  
Meroë,  
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  
Tristan  
(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  
Kölbing,  
and  
by  
G.  
P.  
McNeill  
(for  
the  
Scottish  
Text  
Society).  
The  
name  
*Ysoude*  
is  
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  
Rhæa  
Silvia),  
daughter  
of  
Numitor,  
dedicated  
to  
Vesta,  
and  
buried  
alive

for  
breaking  
her  
vows;  
see  
Livy,  
bk.  
1;  
Verg.  
Æn.  
i.  
274.

The  
quotation  
from  
Boccaccio  
ends  
here.

[296.]*Of  
spak,  
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  
Naturæ  
(Complaint  
of  
Nature)  
by  
Alanus  
de  
Insulis,  
or  
Alein  
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  
déesse'  
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  
Lupercalia.  
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

Volentyne's  
Day,  
and  
every  
brydde  
chesyth  
hym  
a  
make.'  
See  
also  
the  
Cuckoo  
and  
Nygthingale,  
l.  
80.

[316.] *Aleyn*,  
Alanus  
de  
Insulis;  
*Pleynt*  
*of*  
*Kynde*,  
Complaint  
of  
Nature,  
Lat.  
Planctus  
Naturæ;  
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.  
Furnivall,  
p.  
45,  
l.  
17;  
or  
his  
Minor  
Poems,  
ed.  
Halliwell,  
p.  
47.

[323.]*Foules*  
*of*  
*ravyne,*  
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:—‘quædam  
comedunt  
*carnem*,  
quædam  
*grana*,  
quædam  
utrumque;  
...  
quædam  
vero  
comedunt  
*vermes*,  
vt

passer.  
...  
Vivunt  
et  
*ex*  
*fructu*  
quædam  
aues,  
vt  
palumbi,  
et  
turtures.  
Quædam  
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  
oysel.  
.  
En  
Latine  
raison  
*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  
ac-  
umine  
oculorum*

vocata  
est.’

[332.]Pliny,  
Nat.  
Hist.  
bk.  
x.  
c.  
3,  
enumerates  
six  
kinds  
of  
eagles,  
which  
Chaucer  
leaves  
us  
to  
find  
out;  
viz.  
Melænaetos,  
Pygargus,  
Morphnos,  
which  
Homer  
(Il.  
xxiv.  
316)  
calls  
*perknos*,  
Percnopterus,  
Gnesios  
(the  
true  
or  
royal  
eagle),  
and  
Haliætos  
(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  
præfectus  
aeriæ,  
violenta  
*tyrannide*  
a  
subditis  
redditus  
exposcebat.’

Sir  
Thopas  
had  
a  
‘grey  
goshawk’;  
C.  
T.,  
Group  
B,  
1928.

[337.]See  
note  
on  
the  
*faucon*  
*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  
præco,  
mellitæ  
citherizationis  
organo  
vitæ  
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  
miseriæ,  
psalmodias  
funereæ  
lamentationis  
præcinebat.'  
So  
in  
the  
Rom.  
de  
la  
Rose,  
5999:—

'Li  
chahuan  
.  
.  
.  
Prophetes  
de  
male  
aventure,  
Hideus  
messagier  
de  
dolor.'

Cf.  
Vergil,  
Æn.  
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  
*gigantee*  
*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,  
innatæ  
avaritiæ  
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:—'Mone  
dicitur  
quasi  
*mone-*  
*tula*,  
quæ  
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.  
  
*Iangling*,  
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:—‘Ciconeæ

...  
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  
Bartholomè,  
lib.  
xii.  
c.  
26.  
  
[350.]Alanus  
has:—'Illic  
gallus,  
tanquam  
vulgaris  
astrologus,  
suæ

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,  
§  
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  
bigamiæ  
refutabat  
solatia.’  
‘Etiam  
vulgo  
est  
notum  
turturem  
et  
amoris  
veri  
prærogativa  
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*  
desidiam,'  
which  
occurs  
almost  
immediately  
below.  
Vincent  
(lib.  
xvi.  
c.  
72)  
says:—'Fasianus  
est

gallus  
sylvaticus.’  
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:  
witnesses  
the  
Capitoll  
of  
Rome,  
which  
by  
the  
means  
of

Geese  
was  
defended  
and  
sauded';  
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  
fœminam  
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  
Ælian

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  
adultry  
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,  
strucke  
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  
hathe  
killed  
her  
yf  
he  
maye,  
to  
wreake  
and  
reuenge  
that  
adulterye.’  
Cf.  
Batman  
vppon  
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  
Phyllyp  
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  
cornix  
pluiiam  
uocat  
improba  
uoce';  
Georg.  
i.  
388.  
'That  
is  
to  
vnderstande,  
Nowe  
the  
Crowe  
calleth  
rayne  
*with*  
*an*  
*eleinge*  
*voyce*';  
Batman  
vppon  
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  
Naturæ,  
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  
mundanæ  
civitatis  
*vicaria*  
*procuratrix*';  
and  
at  
p.  
516,  
Nature  
is  
addressed  
as—'O  
supracælestis  
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  
vaire,  
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  
regiæ  
structuras  
conciliat.’  
Similarly,  
she  
says,  
the  
four  
humours  
are  
united  
in  
the  
human  
body:  
‘quæ  
qualitates  
inter  
elementa  
mediatrices  
conveniunt,  
hæ  
eædem  
inter  
quatuor  
humores  
pacis  
sanciant  
firmitatem’;  
&c.

Compare  
also  
Boethius,  
bk.  
iii.  
met.  
9.  
13,

in  
Chaucer's  
translation.  
'Thou  
bindest  
the  
elements  
by  
nombres  
proporcionables,  
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  
hevinesse  
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  
oúr  
|  
uság'  
|  
alwéy,  
|  
&c.  
]So  
again,  
in  
the  
Knight's  
Tale,  
233  
(A  
1091):—

We  
mót  
|  
endúr'  
| it  
this  
's |  
the  
shórt  
|

and  
pleýn.  
And  
again,  
in  
the  
same,  
885  
(A  
1743):—

And  
seíd  
| e  
thís  
's |  
a  
shórt  
|  
conclú  
|  
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,  
§  
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.  
*cóm,*  
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-*  
*ës*,  
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*  
*Iuge*,  
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  
*Iuge*  
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*,  
*goulee*,  
*gulee*,  
*geulee*,  
s.  
f.  
cri,  
parole';  
and  
gives  
several  
examples.  
Cotgrave  
has:  
'*Goulée*,  
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  
...  
saiyng  
that  
Demades  
had  
now  
given  
over  
to  
bee  
suche  
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,

1.]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  
rimes  
with  
*leſt*  
=  
*leſeth*,  
i.  
e.  
loſeth;  
A.  
S.  
*cīst*,  
Deut.  
xxviii.  
9.

[626.]Accent  
*favour*  
on  
the  
second  
syllable;  
as

in  
C.  
T.,  
Group  
B,  
3881  
(Monkes  
Tale).  
So  
(perhaps)  
*colóur-*  
*ed*  
in  
l.  
443.

[630.]‘I  
have  
no  
other  
(i.  
e.  
no  
wrongful)  
regard  
to  
any  
rank,’  
I  
am  
no  
respector  
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.]*Manér-*  
*e*  
is  
trissyllabic;  
and  
*of*  
is  
understood  
after  
it.

[657.]*For*  
*tarying*,  
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  
Rondeau  
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.  
Tarbé)  
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.  
Tarbé,  
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  
Occeleve;  
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*l*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  
(Étude,  
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  
Étude;  
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.

[1.]MSS.  
*nightes.*

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.]*Desespaired,*  
full  
of  
despair.

This,  
and  
not  
*dispaired*  
(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*  
*richéss’*.

[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  
*eeek*  
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  
*youre*  
*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.  
II.  
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  
lyf  
and  
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.

[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.’*

I.  
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  
Staius,  
Theb.  
lib.  
vii.  
40,  
who  
describes  
the  
temple  
of  
Mars  
on  
Mount  
Hæmus,  
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:—

‘Chè  
m’  
è  
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  
*fávourábl'*.  
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.  
Πολυμνία;  
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  
Bœotia;  
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.

*Cirræus.*

*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  
Scythicæ  
post  
aspera  
gentis  
Prælia  
laurigero  
subeuntem  
Thesea  
curru,  
Lætifici  
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.

[28.]*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  
Più  
volte  
già,  
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:—

'Perciò  
che  
dopo  
Anfiarao,  
Tideo  
Stato  
era  
ucciso,  
e  
'l  
buon  
Ippomedone,  
E  
similmente  
il  
bel  
Partenopeo,  
E  
più  
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  
Adraastro  
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.

Amphiaraus  
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*,  
Parthenopæus,  
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  
Vôto1  
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  
Recò  
insieme  
il  
regno  
suo  
e  
l’  
onore,

Per  
fiera  
crudeltà  
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.]*Of*  
*twenty*  
*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  
Penélop',  
not  
Pénelóp',  
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  
*Árcite*  
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*;  
trissyllabic,  
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  
I  
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.]*Nēd-*  
*e,*  
with  
long

close  
e,  
rimes  
with  
*bēde*,  
*mēde*,  
*hēde*.

[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  
privée  
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  
v x  
duravit  
per  
diem,  
sed  
longus  
dolor  
qui  
usque  
ad  
mortem,  
gallicè  
*la*  
*chantepleure*’;  
J.  
de  
Aluet,  
*Serm.*,  
Richel.

l.  
14961,  
fol.  
195,  
verso.  
And  
again:—

‘Car  
le  
juge  
de  
vérité  
Pugnira  
nostre  
iniquité  
Par  
la  
balance  
d’équité  
Qui  
où  
val  
de  
la  
*chantepleure*  
Nous  
boute  
en  
grant  
adversité  
Sanz  
fin  
à  
perpétuité,  
Et  
y  
parsevere  
et  
demeure.’  
J.  
de  
Meung,  
Le  
Tresor,  
l.  
1350;



ed.  
Méon.

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  
mieux  
*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.]4  
*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-blew  
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.  
I.  
7  
(p.  
409),  
and  
the  
note.

[332.] 'And  
to  
pray  
to  
me  
for  
mercy.'  
Cf.  
II.  
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*  
*pitten.*

[346.]See  
note  
to  
Parl.  
of  
Foules,  
342.

[350.]This  
line  
re-  
echoes  
l.  
211.

[357.]The  
reason  
why  
the  
Poem  
ends  
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  
Knights  
Tale;  
II.  
1109-1192  
(A  
1967).

[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.'

[1.]'Decaearchus

...  
refert  
sub  
Saturno,  
id  
est,  
in  
aureo  
saeculo,  
cum  
omnia  
humus  
funderet,  
nullum  
comedisse  
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  
tiled.

[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.  
*poün,*  
*poön,*  
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  
Riwle,  
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  
Riwle,  
p.  
260,  
there  
is  
a  
reference  
to  
Luke  
vi.  
1,  
saying

that  
Jesus'  
disciples  
'*gniden*  
the  
cornes  
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  
*clarrè*  
or  
galantine-  
sauce.’

As  
to  
*clarre*,  
see  
Knightes  
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  
þou  
more  
do;  
Draw?e  
hit  
þurughe  
a

streynour  
þenne,  
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  
'gelée,  
daube,  
sauce,  
ragoût  
fort  
épicé;  
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

Litré,  
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  
Linnæus,  
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,  
Yellow-  
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.  
'uellera.'

[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*]  
aportoient  
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'acoloie  
et  
baisoient  
. . .  
Les  
simples  
gens  
asséurées,  
De  
toutes  
cures  
escurées.'

[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  
Monarché,  
bk.  
ii.  
l.  
1625.

[62-4.]These  
last  
lines  
are  
partly  
imitated  
from  
Boethius;  
lines  
33-61  
are  
independent  
of  
him.

[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,  
enhauseth  
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  
*poere*  
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  
*povért*;  
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  
*póverte*);  
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,  
*poverte*  
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,  
*Iay*  
*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:  
‘Thanné,  
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  
liés  
en  
prospérités,  
Ne  
tristes

en  
aversités.’

[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  
possessest  
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*  
*frend;*  
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  
ça  
mis,  
Je  
perdi  
trestous  
mes  
amis,  
*Fors*  
*ung*,  
ce  
croi  
ge  
vraiment,  
Qui  
m’est  
remès  
tant  
solement.’

[34.]Cf.  
‘For-  
why  
this  
like  
Fortune  
hath  
departed  
and  
uncovered  
to  
thee  
bothe  
the  
certein  
visages  
and  
eek

the  
doutous  
visages  
of  
thy  
felawes  
...  
thow  
hast  
founden  
the  
moste  
precious  
kinde  
of  
richesses,  
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  
poïssent  
où  
monde  
avoir.’

[35.] Vincent  
de  
Beauvais,  
Speculum  
Naturale,  
bk.  
19,  
c.  
62,  
headed  
De  
medicinis  
ex  
hyæna,  
cites  
the

following  
from  
Hieronymus,  
Contra  
Iouinianum  
[lib.  
ii.  
Epist.  
Basileæ,  
1524,  
ii.  
74]:—‘Hyænæ  
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  
ancres  
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  
torne  
the  
whirlinge  
wheel  
with  
the  
torning  
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  
lafe  
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  
généraus,  
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  
inpatient  
ayeins  
me.

..  
I  
norisshede  
thee  
with  
my  
richesses.

..  
Now  
it  
lyketh  
me  
to  
with-  
drawen  
my  
hand

...  
shal  
I  
than  
only  
ben  
defended  
to  
usen  
my  
right?

...  
The  
see  
hath  
eek  
his  
right  
to  
ben  
somye  
calme

...  
and  
somye  
to  
ben  
horrible  
with  
wawes.

..  
Certes,  
it  
is  
levelful  
to  
the  
hevene  
to  
make  
clere  
dayes.

..  
The  
yeer  
hath  
eek  
leve

...  
to  
confounden  
hem  
*[the  
flowers]*  
somye  
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  
soverein  
prince  
of  
things;  
the  
whiche  
purviaunce  
disponeth  
alle  
things';  
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,  
aualaile.’

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.]<sup>c</sup> 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.

[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  
*treouthe*  
in  
Stratmann.

[15.]*Ne*  
*availeth;*  
with  
elided  
*e.*  
MS.  
nauailleth;  
Percy  
prints  
*n'availeth.*

[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

*ne*;

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.  
*þencan*.  
With  
l.  
29  
cf.  
Troil.  
v.  
363.

[31.]*I*  
*do*  
*no*  
*fors*,  
I  
don't  
care;  
as  
in  
Cant.  
Ta.  
6816  
(D  
1234).

[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.  
Française,  
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  
f  
(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  
l.  
16  
of  
Sect.  
IX.

[20.] 'True  
Tristram  
the  
second.'  
For  
*Tristram*,  
see  
note  
to  
Sect.  
V.  
l.  
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.

[1.] Koch  
considers  
that  
the  
source  
of  
the  
poem  
is  
a  
passage  
in  
Boethius,  
lib.  
iii.  
met.  
11,  
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  
l.  
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  
fulfille  
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  
behave  
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-*

*thè*  
*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  
torne  
the  
whirlinge  
wheel  
with  
the  
torning  
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,  
§  
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  
Æsop  
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  
pacienc  
al  
that  
is  
don

∴  
in  
this  
world’;  
Boeth.  
bk.  
ii.  
pr.  
l,  
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.  
11.  
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.  
1  
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  
wittles  
were,  
Thou  
lokist  
euere  
dounwarde  
as  
a  
beest.’  
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.’  
Mätzner  
(Gram.  
ii.  
2.  
307)  
quotes  
from  
the  
Towneley  
Mysteries,  
p.  
128:—‘Mekyll  
thanke  
*of*  
yours  
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  
'thonk  
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.

[1.]With  
this  
first  
stanza  
compare  
R.  
Rose,  
18881:—

‘Quiconques  
tent  
à  
gentillece  
D’orguel  
se  
gart  
et  
de  
parece;  
Aille  
as  
armes,  
ou  
à  
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  
*gentilesse.*’  
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  
enccessis  
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  
bonté  
de  
cuer  
i  
faillie,  
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  
siele  
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’atruï  
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  
proauos  
et  
quæ  
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.,  
*make*  
clearly  
stands  
for  
*makeþe*,  
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.

[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*  
*down*  
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.

[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  
corne  
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  
*rekelnesse,*  
*reklesnesse,*  
*rechelesnesse;*  
the  
first  
is  
nearly  
right.  
*Rakelnesse*  
is  
Chaucer's  
word,  
Cant.  
Tales,  
17232  
(H  
283);  
five  
lines  
above,  
Phœbus  
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*  
*our*  
*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*,  
Compleint  
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  
*Windesore*  
(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  
Cæcinam.  
For  
myself,  
I  
think  
he  
alludes  
to  
his  
De  
Amicitia;

see  
note  
to  
Rom.  
Rose,  
5286.

[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.  
*hēht*).

[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>1</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.  
  
[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  
kighthood.

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  
cæsura.  
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  
£126  
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.

[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  
yé|ownés|se  
hád|de

név|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*  
*towne.*  
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  
Lilliense.

[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  
Æneas  
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.

[7.]At  
the  
head  
of  
a  
Ballad  
by  
Deschamps,  
ed.  
Tarbé,  
i.  
132,  
is  
the  
French



proverb—‘Qui  
trop  
embrasse,  
mal  
étreint.’  
Cotgrave,  
s.  
v.  
*embrasser*,  
has:  
‘*Trop  
embrasser*,  
*et  
peu  
estraigner*,  
to  
meddle  
with  
more  
business  
then  
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).

[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.  
Tarbé,  
p.  
56  
(see  
p.  
88  
above):—'Qu'en  
lieu  
de  
bleu,  
Damë,  
vous  
vestez  
vert';  
on  
which  
M.  
Tarbé  
has  
the  
following  
note:—'*Bleu.*  
Couleur  
exprimant  
la  
sincérité,  
la  
pureté,  
la  
constance;  
le  
*vert*,  
au  
contraire,  
exprimait  
les  
nouvelles

amours,  
le  
changement,  
l'infidélité;  
au  
lieu  
de  
bleu  
se  
vétir  
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  
Remède  
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-  
séne*,  
*ge-  
sy'ne*,  
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  
*sikernesse,*’  
with  
precisely  
the  
same  
rime,  
Merch.  
Tale,  
35  
(E  
1279).

[16.]*Dalyda,*  
Delilah.  
It  
is  
*Dálida*  
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.

[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  
ferfulleste  
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  
Littérature  
Française,  
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  
gilteles.’  
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.  
'whyl  
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,  
II.  
264-270.

[62.]See  
I.  
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  
Compleint'  
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  
am  
al,  
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.

[1.]Cf.  
Troil.  
iii.  
104:—‘And  
though  
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  
rimes  
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.

[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  
*signor*  
*de*  
*Gundesores*  
was  
'Henry  
of  
Windsor,'  
as  
he  
was  
sometimes  
termed<sup>1</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.

[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>1</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  
*fiers*,  
and  
than  
may  
he  
goo  
on  
al  
sides  
cornerwyse  
fro  
poynt  
to  
poynt  
onely  
as  
the  
quene';  
&c.

[779.]M.  
Sandras  
points  
out  
the  
resemblance  
to  
a  
passage  
in  
G.  
de  
Machault's  
Remède

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.1

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  
pointed  
to  
ficchen  
lettres  
emprented  
in  
the  
smothenesse  
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.

[1040.]  
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\_]  
.  
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.

[677.]*The*  
*note*,  
i.  
e.  
the  
tune.  
Chaucer  
adapts  
his  
words  
to  
a  
known  
French  
tune.  
The  
words  
*Qui*  
*bien*  
*aime*,  
*a*  
*tard*1*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  
(Étude,  
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  
Étude;  
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.

[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  
Vôto1  
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  
Recò  
insieme  
il  
regno  
suo  
e  
l'  
onore,  
Per  
fiera  
crudeltà  
da  
lui  
usata,  
Mai  
da  
null'  
altro  
davanti  
pensata.

Cf.  
Knightes  
Tale,  
80-4

(A  
938).

[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>1</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.

[1  
]As,  
e.  
g.  
in  
the  
curious  
satirical  
ballad  
'Against  
the  
King  
of  
Almaigne,'  
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.

[1  
]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.

[1  
]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.

[1  
]Koch  
instances  
góddes  
in  
the  
Envoy  
to  
Scogan,  
15,  
which  
he  
assumes  
was  
góddis.  
Not  
at  
all;  
it  
is  
like  
Chaucer's  
rime  
of  
clérkes,  
derk  
is;  
the  
-es  
being  
unaccented.  
This  
could  
never  
produce  
goddís,  
and  
still

less  
goddisse.

[1  
]In  
old  
French,  
a  
tard  
means  
'slowly,  
late';  
later  
French  
drops  
a,  
and  
uses  
tard  
only.

[1  
]Voto,  
'hollow,  
voide,  
empty';  
Florio.

[1  
]The  
MS.  
has  
And  
for  
Than  
(wrongly).