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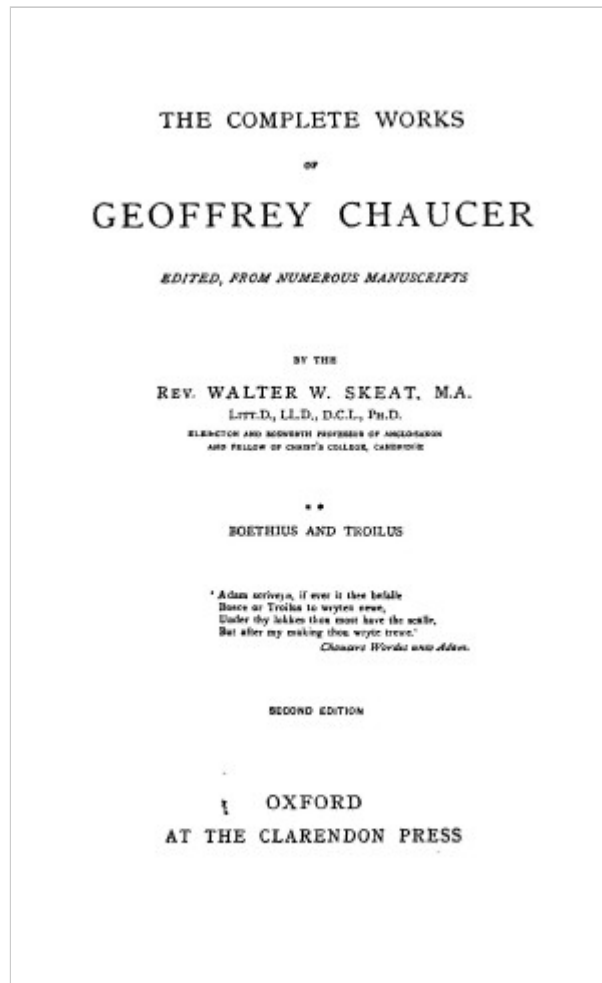
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Author: [Geoffrey Chaucer](#)

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About This Title:

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

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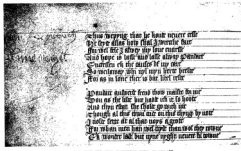
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INTRODUCTION TO BOETHIUS.

§ 1.

Date Of The Work.

In my introductory remarks to the Legend of Good Women, I refer to the close connection that is easily seen to subsist between Chaucer's translation of Boethius and his Troilus and Criseyde. All critics seem now to agree in placing these two works in close conjunction, and in making the prose work somewhat the earlier of the two; though it is not at all unlikely that, for a short time, both works were in hand together. It is also clear that they were completed before the author commenced the House of Fame, the date of which is, almost certainly, about 1383-4. Dr. Koch, in his Essay on the Chronology of Chaucer's Writings, proposes to date 'Boethius' about 1377-8, and 'Troilus' about 1380-1. It is sufficient to be able to infer, as we can with tolerable certainty, that these two works belong to the period between 1377 and 1383. And we may also feel sure that the well-known lines to Adam, beginning—

‘Adam scriveyn, if ever it thee befalle
Boece or Troilus to wryten newe’—

were composed at the time when the fair copy of Troilus had just been finished, and may be dated, without fear of mistake, in 1381-3. It is not likely that we shall be able to determine these dates within closer limits; nor is it at all necessary that we should be able to do so. A few further remarks upon this subject are given below.

§ 2.

Boethius.

Before proceeding to remark upon Chaucer's translation of Boethius, or (as he calls him) Boece, it is necessary to say a few words as to the original work, and its author.

Anicius Manlius Torquatus Severinus Boethius, the most learned philosopher of his time, was born at Rome about ad 480, and was put to death ad 524. In his youth, he had the advantage of a liberal training, and enjoyed the rare privilege of being able to read the Greek philosophers in their own tongue. In the particular treatise which here most concerns us, his Greek quotations are mostly taken from Plato, and there are a few references to Aristotle, Homer, and to the *Andromache* of Euripides. His extant works shew that he was well acquainted with geometry, mechanics, astronomy, and music, as well as with logic and theology; and it is an interesting fact that an illustration of the way in which waves of sound are propagated through the air, introduced by Chaucer into his House of Fame, ll. 788-822, is almost certainly derived from the treatise of Boethius *De Musica*, as pointed out in the note upon that

passage. At any rate, there is an unequivocal reference to ‘the felinge’ of Boece ‘in musik’ in the Nonnes Preestes Tale, B 4484.

§ 3. The most important part of his political life was passed in the service of the celebrated Theodoric the Goth, who, after the defeat and death of Odoacer, ad 493, had made himself undisputed master of Italy, and had fixed the seat of his government in Ravenna. The usual account, that Boethius was twice married, is now discredited, there being no clear evidence with respect to Elpis, the name assigned to his supposed first wife; but it is certain that he married Rusticiana, the daughter of the patrician Symmachus, a man of great influence and probity, and much respected, who had been consul under Odoacer in 485. Boethius had the singular felicity of seeing his two sons, Boethius and Symmachus, raised to the consular dignity on the same day, in 522. After many years spent in indefatigable study and great public usefulness, he fell under the suspicion of Theodoric; and, notwithstanding an indignant denial of his supposed crimes, was hurried away to Pavia, where he was imprisoned in a tower, and denied the means of justifying his conduct. The rest must be told in the eloquent words of Gibbon¹.

‘While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the “Consolation of Philosophy”;¹ a golden volume, not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide¹, whom he had so long invoked at Rome and at Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune². Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value³; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue⁴. From the earth, Boethius ascended to heaven in search of the supreme good⁵, explored the metaphysical labyrinth of chance and destiny⁶, of prescience and freewill, of time and eternity, and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government⁷. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine, in the same work, the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English Kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some

comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.'

This deed of injustice brought small profit to its perpetrator; for we read that Theodoric's own death took place shortly afterwards; and that, on his death-bed, 'he expressed in broken murmurs to his physician Elpidius, his deep repentance for the murders of Boethius and Symmachus.'

§ 4. For further details, I beg leave to refer the reader to the essay on 'Boethius' by H. F. Stewart, published by W. Blackwood and Sons, Edinburgh and London, in 1891. We are chiefly concerned here with the 'Consolation of Philosophy,' a work which enjoyed great popularity in the middle ages, and first influenced Chaucer indirectly, through the use of it made by Jean de Meun in the poem entitled *Le Roman de la Rose*, as well as directly, at a later period, through his own translation of it. Indeed, I have little doubt that Chaucer's attention was drawn to it when, somewhat early in life, he first perused with diligence that remarkable poem; and that it was from the following passage that he probably drew the inference that it might be well for him to translate the whole work:—

'Ce puet l'en bien des clers enquerre
Qui *Boëce de Confort* lisent,
Et les sentences qui là gisent,
Dont grans biens as gens laiz feroit
Qui bien le lor translateroit' (ll. 5052-6).

I. e. in modern English:—'This can be easily ascertained from the learned men who read Boece on the Consolation of Philosophy, and the opinions which are found therein; as to which, any one *who would well translate it for them* would confer much benefit on the unlearned folk':—a pretty strong hint¹!

§ 5. The chief events in the life of Boethius which are referred to in the present treatise are duly pointed out in the notes; and it may be well to bear in mind that, as to some of these, nothing further is known beyond what the author himself tells us. Most of the personal references occur in Book i. Prose 4, Book ii. Prose 3, and in Book iii. Prose 4. In the first of these passages, Boethius recalls the manner in which he withstood one Conigastus, because he oppressed the poor (l. 40); and how he defeated the iniquities of Triguilla, 'provost' (*præpositus*) of the royal household (l. 43). He takes credit for defending the people of Campania against a particularly obnoxious fiscal measure instituted by Theodoric, which was called 'coemption' (*coemptio*); (l. 59.) This Mr. Stewart describes as 'a fiscal measure which allowed the state to buy provisions for the army at something under market-price—which threatened to ruin the province.' He tells us that he rescued Decius Paulinus, who had been consul in 498, from the rapacity of the officers of the royal palace (l. 68); and that, in order to save Decius Albinus, who had been consul in 493, from wrongful punishment, he ran

the risk of incurring the hate of the informer Cyprian (l. 75). In these ways, he had rendered himself odious to the court-party, whom he had declined to bribe (l. 79). His accusers were Basilius, who had been expelled from the king's service, and was impelled to accuse him by pressure of debt (l. 81); and Opilio and Gaudentius, who had been sentenced to exile by royal decree for their numberless frauds and crimes, but had escaped the sentence by taking sanctuary. 'And when,' as he tells us, 'the king discovered this evasion, he gave orders that, unless they quitted Ravenna by a given day, they should be branded on the forehead with a hot iron and driven out of the city. Nevertheless on that very day the information laid against me by these men was admitted' (ll. 89-94). He next alludes to some forged letters (l. 123), by means of which he had been accused of 'hoping for the freedom of Rome,' (which was of course interpreted to mean that he wished to deliver Rome from the tyranny of Theodoric). He then boldly declares that if he had had the opportunity of confronting his accusers, he would have answered in the words of Canius, when accused by Caligula of having been privy to a conspiracy against him—'If I had known it, thou shouldst never have known it' (ll. 126-135). This, by the way, was rather an imprudent expression, and probably told against him when his case was considered by Theodoric.

He further refers to an incident that took place at Verona (l. 153), when the king, eager for a general slaughter of his enemies, endeavoured to extend to the whole body of the senate the charge of treason, of which Albinus had been accused; on which occasion, at great personal risk, Boethius had defended the senate against so sweeping an accusation.

In Book ii. Prose 3, he refers to his former state of happiness and good fortune (l. 26), when he was blessed with rich and influential parents-in-law, with a beloved wife, and with two noble sons; in particular (l. 35), he speaks with justifiable pride of the day when his sons were both elected consuls together, and when, sitting in the Circus between them, he won general praise for his wit and eloquence.

In Book iii. Prose 4, he declaims against Decoratus, with whom he refused to be associated in office, on account of his infamous character.

§ 6. The chief source of further information about these circumstances is a collection of letters (*Variæ Epistolæ*) by Cassiodorus, a statesman who enjoyed the full confidence of Theodoric, and collected various state-papers under his direction. These tell us, in some measure, what can be said on the other side. Here Cyprian and his brother Opilio are spoken of with respect and honour; and the only Decoratus whose name appears is spoken of as a young man of great promise, who had won the king's sincere esteem. But when all has been said, the reader will most likely be inclined to think that, in cases of conflicting evidence, he would rather take the word of the noble Boethius than that of any of his opponents.

§ 7. The treatise '*De Consolatione Philosophiæ*' is written in the form of a discourse between himself and the personification of Philosophy, who appears to him in his prison, and endeavours to soothe and console him in his time of trial. It is divided (as in this volume) into five Books; and each Book is subdivided into chapters, entitled

Metres and Proses, because, in the original, the alternate chapters are written in a metrical form, the metres employed being of various kinds. Thus Metre 1 of Book I is written in alternate hexameters and pentameters; while Metre 7 consists of very short lines, each consisting of a single dactyl and spondee. The Proses contain the main arguments; the Metres serve for embellishment and recreation.

In some MSS. of Chaucer's translation, a few words of the original are quoted at the beginning of each Prose and Metre, and are duly printed in this edition, in a corrected form.

§ 8. A very brief sketch of the general contents of the volume may be of some service.

Book I. Boethius deplores his misfortunes (met. 1). Philosophy appears to him in a female form (pr. 2), and condoles with him in song (met. 2); after which she addresses him, telling him that she is willing to share his misfortunes (pr. 3). Boethius pours out his complaints, and vindicates his past conduct (pr. 4). Philosophy reminds him that he seeks a heavenly country (pr. 5). The world is not governed by chance (pr. 6). The book concludes with a lay of hope (met. 7).

Book II. Philosophy enlarges on the wiles of Fortune (pr. 1), and addresses him in Fortune's name, asserting that her mutability is natural and to be expected (pr. 2). Adversity is transient (pr. 3), and Boethius has still much to be thankful for (pr. 4). Riches only bring anxieties, and cannot confer happiness (pr. 5); they were unknown in the Golden Age (met. 5). Neither does happiness consist in honours and power (pr. 6). The power of Nero only taught him cruelty (met. 6). Fame is but vanity (pr. 7), and is ended by death (met. 7). Adversity is beneficial (pr. 8). All things are bound together by the chain of Love (met. 8).

Book III. Boethius begins to receive comfort (pr. 1). Philosophy discourses on the search for the Supreme Good (*summum bonum*; pr. 2). The laws of nature are immutable (met. 2). All men are engaged in the pursuit of happiness (pr. 3). Dignities properly appertain to virtue (pr. 4). Power cannot drive away care (pr. 5). Glory is deceptive, and the only true nobility is that of character (pr. 6). Happiness does not consist in corporeal pleasures (pr. 7); nor in bodily strength or beauty (pr. 8). Worldly bliss is insufficient and false; and in seeking true felicity, we must invoke God's aid (pr. 9). Boethius sings a hymn to the Creator (met. 9); and acknowledges that God alone is the Supreme Good (p. 10). The unity of soul and body is necessary to existence, and the love of life is instinctive (pr. 11). Error is dispersed by the light of Truth (met. 11). God governs the world, and is all-sufficient, whilst evil has no true existence (pr. 12). The book ends with the story of Orpheus (met. 12).

Book IV. This book opens with a discussion of the existence of evil, and the system of rewards and punishments (pr. 1). Boethius describes the flight of Imagination through the planetary spheres till it reaches heaven itself (met. 1). The good are strong, but the wicked are powerless, having no real existence (pr. 2). Tyrants are chastised by their own passions (met. 2). Virtue secures reward; but the wicked lose even their human nature, and become as mere beasts (pr. 3). Consider the enchantments of Circe, though these merely affected the outward form (met. 4). The wicked are thrice

wretched; they *will* to do evil, they *can* do evil, and they actually *do* it. Virtue is its own reward; so that the wicked should excite our pity (pr. 4). Here follows a poem on the folly of war (met. 4). Boethius inquires why the good suffer (pr. 5). Philosophy reminds him that the motions of the stars are inexplicable to one who does not understand astronomy (met. 5). She explains the difference between Providence and Destiny (pr. 6). In all nature we see concord, due to controlling Love (met. 6). All fortune is good; for punishment is beneficial (pr. 7). The labours of Hercules afford us an example of endurance (met. 7).

Book V. Boethius asks questions concerning Chance (pr. 1). An example from the courses of the rivers Tigris and Euphrates (met. 1). Boethius asks questions concerning Free-will (pr. 2). God, who sees all things, is the true Sun (met. 2). Boethius is puzzled by the consideration of God's Predestination and man's Free-will (pr. 3). Men are too eager to inquire into the unknown (met. 3). Philosophy replies to Boethius on the subjects of Predestination, Necessity, and the nature of true Knowledge (pr. 4); on the impressions received by the mind (met. 4); and on the powers of Sense and Imagination (pr. 5). Beasts look downward to the earth, but man is upright, and looks up to heaven (met. 5). This world is not eternal, but only God is such; whose prescience is not subject to necessity, nor altered by human intentions. He upholds the good, and condemns the wicked; therefore be constant in eschewing vice, and devote all thy powers to the love of virtue (pr. 6).

§ 9. It is unnecessary to enlarge here upon the importance of this treatise, and its influence upon mediæval literature. Mr. Stewart, in the work already referred to, has an excellent chapter 'On Some Ancient Translations' of it. The number of translations that still exist, in various languages, sufficiently testify to its extraordinary popularity in the middle ages. Copies of it are found, for example, in Old High German by Notker, and in later German by Peter of Kastl; in Anglo-French by Simun de Fraïsné; in continental French by Jean de Meun¹, Pierre de Paris, Jehan de Cis, Frere Renaut de Louhans, and by two anonymous authors; in Italian, by Alberto della Piagentina and several others; in Greek, by Maximus Planudes; and in Spanish, by Fra Antonio Ginebreda; besides various versions in later times. But the most interesting, to us, are those in English, which are somewhat numerous, and are worthy of some special notice. I shall here dismiss, as improbable and unnecessary, a suggestion sometimes made, that Chaucer may have consulted some French version in the hope of obtaining assistance from it; there is no sure trace of anything of the kind, and the internal evidence is, in my opinion, decisively against it.

§ 10. The earliest English translation is that by king Ælfred, which is particularly interesting from the fact that the royal author frequently deviates from his original, and introduces various notes, explanations, and allusions of his own. The opening chapter, for example, is really a preface, giving a brief account of Theodoric and of the circumstances which led to the imprisonment of Boethius. This work exists only in two MSS., neither being of early date, viz. MS. Cotton, Otho A VI, and MS. Bodley NE. C. 3. 11. It has been thrice edited; by Rawlinson, in 1698; by J. S. Cardale, in 1829; and by S. Fox, in 1864. The last of these includes a modern English translation, and forms one of the volumes of Bohn's Antiquarian Library; so that it is a cheap and accessible work. Moreover, it contains an alliterative verse translation of

most of the *Metres* contained in Boethius (excluding the *Proses*), which is also attributed to Ælfred in a brief metrical preface; but whether this ascription is to be relied upon, or not, is a difficult question, which has hardly as yet been decided. A summary of the arguments, for and against Ælfred's authorship, will be found in Wülker's *Grundriss zur Geschichte der angelsächsischen Litteratur*, pp. 421-435.

§ 11. I may here mention that there is a manuscript copy of this work by Boethius, in the original Latin, in Corpus Christi College, Cambridge, No. 214, which contains a considerable number of Anglo-Saxon glosses. A description of this MS., by Prof. J. W. Bright and myself, is printed in the *American Journal of Philology*, vol. v, no. 4.

§ 12. The next English translation, in point of date, is Chaucer's; concerning which I have more to say below.

§ 13. In the year 1410, we meet with a *verse* translation of the whole treatise, ascribed by Warton (*Hist. E. Poetry*, § 20, ed. 1871, iii. 39) to John Walton, Capellanus, or John the Chaplain, a canon of Oseney. 'In the British Museum,' says Warton, 'there is a correct MS. on parchment¹ of Walton's translation of Boethius; and the margin is filled throughout with the Latin text, written by Chaundler above mentioned [i. e. Thomas Chaundler, among other preferments dean of the king's chapel and of Hereford Cathedral, chancellor of Wells, and successively warden of Wykeham's two colleges at Winchester and Oxford.] There is another less elegant MS. in the same collection². But at the end is this note:— 'Explicit liber Boecij de Consolatione Philosophie de Latino in Anglicum translatus ad 1410, per Capellanum Ioannem. This is the beginning of the prologue:— "In suffisaunce of cunnyng and witte¹." And of the translation:— "Alas, I wrecch, that whilom was in welth." I have seen a third copy in the library of Lincoln cathedral², and a fourth in Baliol college³. This is the translation of Boethius printed in the monastery of Tavistock in 1525⁴, and in octave stanzas. This translation was made at the request of Elizabeth Berkeley.'

Todd, in his *Illustrations of Gower and Chaucer*, p. xxxi, mentions another MS. 'in the possession of Mr. G. Nicol, his Majesty's bookseller,' in which the above translation is differently attributed in the colophon, which ends thus: 'translatus anno domini millesimo cccc^o. per Capellanum Iohannem Tebaud, alius Watyrbeche.' This can hardly be correct⁵.

I may here note that this verse translation has *two* separate Prologues. One Prologue gives a short account of Boethius and his times, and is extant in MS. Gg. iv. 18 in the Cambridge University Library. An extract from the other is quoted below. MS. E Museo 53, in the Bodleian Library, contains both of them.

§ 14. As to the work itself, Metre 1 of Book i. and Metre 5 of the same are printed entire in Wülker's *Altenglisches Lesebuch*, ii. 56-9. In one of the metrical prologues to the whole work the following passage occurs, which I copy from MS. Royal 18 A xiii:—

'I have herd spek and sumwhat haue y-seyne,
Of diuerse men⁶, that wounder subtyllye,

In metir sum, and sum in prosē pleyne,
This book translated haue¹ suffishantlye
In-to² Englissh tongē, word for word, wel nye³;
Bot I most vse the wittes that I haue;
Thogh I may noght do so, yit noght-for-thye,
With helpe of god, the sentence schall I saue.
To Chaucer, that is floure of rethoryk
In Englissh tong, and excellent poete,
This wot I wel, no-thing may I do lyk,
Thogh so that I of makynge entyrmete;
And Gower, that so craftily doth trete,
As in his book, of moralitee,
Thogh I to theym in makynge am vnmete,
'it most I schewe it forth, that is in me.'

This is an early tribute to the excellence of Chaucer and Gower as poets.

§ 15. When we examine Walton's translation a little more closely, it soon becomes apparent that he has largely availed himself of Chaucer's prose translation, which he evidently kept before him as a model of language. For example, in Bk. ii. met. 5, l. 16, Chaucer has the expression:—'tho weren the cruel clariouns ful hust and ful stille.' This reappears in one of Walton's lines in the form:—'Tho was ful huscht the cruel clarioun.' This is poetry made easy, no doubt.

In order to exhibit this a little more fully, I here transcribe the whole of Walton's translation of this metre, which may be compared with Chaucer's rendering at pp. 40, 41 below. I print in italics all the words which are common to the two versions, so as to shew this curious result, viz. that Walton was here more indebted to Chaucer, than Chaucer, when writing his poem of 'The Former Age,' was to himself. The MS. followed is the Royal MS. mentioned above (p. xvi).

Boethius: Book II: Meter V.

A verse translation by John Walton.

Full wonder *blissful* was that rather *age*,
When mortal men couthe *holde hem-selven*⁴ *payed*
To fede hem-selve¹ with-oute suche *outrage*,
*With mete that trewe feeldes*² have arrayed;
With acorne[s] thaire hunger was alayed,
And so thei couthe sese thaire talent;
Thei had[den] yit no queynt[e] craft assayed,
As *clarry* for to *make ne pyment*³.
To de[y]en purple couthe thei noght be-thynke,
The white flees, with venym Tyryen;
The rennyng ryver yaf hem lusty drynke,
And *holsom sleep the[y]* took vpon the grene.
The pynes, that so full of branches been,
That was thaire hous, to kepe[n] vnder *schade*.

*The see⁴ to kerve no schippes were there seen;
Ther was no man that marchaundise made.
They liked not to sailen vp and down,
But kepe hem-selven⁵ where thei weren bred;
Tho was ful huscht the cruel clarioun,
For eger hate ther was no blood I-sched,
Ne therwith was non armour yet be-bled;
For in that tyme who durst have be so wood
Suche bitter woundes that he nold have dred,
With-outen réward, for to lese his blood.
I wold oure tyme myght turne certainly,
And wise⁶ maneres alwey with vs dwelle;
But love of hauyng brenneth feruently,
More fersere than the verray fuyre of helle.
Allas! who was that man that wold him melle
With⁷ gold and gemmes that were kevered thus⁸,
That first began to myne; I can not telle,
But that he fond a perel⁹ precious.*

§ 16. MS. Auct. F. 3. 5, in the Bodleian Library, contains a *prose* translation, different from Chaucer's. After this, the next translation seems to be one by George Colvile; the title is thus given by Lowndes: 'Boetius de Consolatione Philosophiæ, translated by George Coluile, alias Coldewel. London: by John Cawoode; 1556. 4to.' This work was dedicated to Queen Mary, and reprinted in 1561; and again, without date.

There is an unprinted translation, in hexameters and other metres, in the British Museum (MS. Addit. 11401), by Bracegirdle, temp. Elizabeth. See Warton, ed. Hazlitt, iii. 39, note 6.

Lowndes next mentions a translation by J. T., printed at London in 1609, 12mo.

A translation 'Anglo-Latine expressus per S. E. M.' was printed at London in quarto, in 1654, according to Hazlitt's Hand-book to Popular Literature.

Next, a translation into English verse by H. Conningesbye, in 1664, 12mo.

The next is thus described: 'Of the Consolation of Philosophy, made English and illustrated with Notes by the Right Hon. Richard (Graham) Lord Viscount Preston. London; 1695, 8vo. Second edition, corrected; London; 1712, 8vo.'

A translation by W. Causton was printed in London in 1730; 8vo.

A translation by the Rev. Philip Ridpath, printed in London in 1785, 8vo., is described by Lowndes as 'an excellent translation with very useful notes, and a life of Boethius, drawn up with great accuracy and fidelity.'

A translation by R. Duncan was printed at Edinburgh in 1789, 8vo.; and an anonymous translation, described by Lowndes as 'a pitiful performance,' was printed in London in 1792, 8vo.

In a list of works which the Early English Text Society proposes shortly to print, we are told that ‘Miss Pemberton has sent to press her edition of the fragments of Queen Elizabeth’s Englishings (in the Record Office) from Boethius, Plutarch, &c.’

§ 17. I now return to the consideration of Chaucer’s translation, as printed in the present volume.

I do not think the question as to the probable date of its composition need detain us long. It is so obviously connected with ‘Troilus’ and the ‘House of Fame,’ which it probably did not long precede, that we can hardly be wrong in dating it, as said above, about 1377-1380; or, in round numbers, about 1380 or a little earlier. I quite agree with Mr. Stewart (Essay, p. 226), that, ‘it is surely most reasonable to connect its composition with those poems which contain the greatest number of recollections and imitations of his original;’ and I see no reason for ascribing it, with Professor Morley (English Writers, v. 144), to Chaucer’s youth. Even Mr. Stewart is so incautious as to suggest that Chaucer’s ‘acquaintance with the works of the Roman philosopher . . . would seem to date from about the year 1369, when he wrote the Deth of Blaunche.’ When we ask for some tangible evidence of this statement, we are simply referred to the following passages in that poem, viz. the mention of ‘Tityus (588); of Fortune the debonaire (623); Fortune the monster (627); Fortune’s capriciousness and her rolling wheel (634, 642); Tantalus (708); the mind compared to a clean parchment (778); and Alcibiades (1055-6);’ see Essay, p. 267. In every one of these instances, I believe the inference to be fallacious, and that Chaucer got all these illustrations, *at second hand*, from Le Roman de la Rose. As a matter of fact, they are all to be found there; and I find, on reference, that I have, in most instances, already given the parallel passages in my notes. However, to make the matter clearer, I repeat them here.

Book Duch. 588. Cf.

Comment li juisier *Ticius*
S’efforcent ostoir de mangier; Rom. Rose, 19506.
Si cum tu fez, las *Sisifus*, &c.; R. R. 19499.

Book Duch. 623.

The dispitouse debonaire,
That scorneth many a creature.

I cannot give the exact reference, because Jean de Meun’s description of the various moods of Fortune extends to a portentous length. Chaucer reproduces the general impression which a perusal of the poem leaves on the mind. However, take ll. 4860-62 of Le Roman:—

Que miex vaut asses et profite
Fortune *perverse et contraire*
Que la mole et *la debonnaire*.

Surely ‘debonaire’ in Chaucer is rather French than Latin. And see *debonaire* in the E. version of the Romaunt, l. 5412.

Book Duch. 627.

She is the monstres heed y-wryen,
As *filth* over y-strawed with floures.
Si di, par ma parole ovrir,
Qui vodroit *un femier covrir*
De dras de soie ou *de floretes*; R. R. 8995.

As the second of the above lines from the Book of the Duchesse is obviously taken from *Le Roman*, it is probable that the first is also; but it is a hard task to discover the particular word *monstre* in this vast poem. However, I find it, in l. 4917, with reference to Fortune; and her *wheel* is not far off, six lines above.

B. D. 634, 642. Fortune's capriciousness is treated of by Jean de Meun at intolerable length, ll. 4863-8492; and elsewhere. As to her wheel, it is continually rolling through his verses; see ll. 4911, 5366, 5870, 5925, 6172, 6434, 6648, 6880, &c.

B. D. 708. Cf. Et de fain avec *Tentalus*; R. R. 19482.

B. D. 778. Not from *Le Roman*, nor from Boethius, but from Machault's *Remède de Fortune*, as pointed out by M. Sandras long ago; see my note.

B. D. 1055-6. Cf.

Car le cors Alcipiades
Qui de biauté avoit adés . . .
Ainsinc le raconte Boece; R. R. 8981.

See my note on the line; and note the spelling of *Alcipiades* with a *p*, as in the English MSS.

We thus see that all these passages (except l. 778) are really taken from *Le Roman*, not to mention many more, already pointed out by Dr. Köppel (*Anglia*, xiv. 238). And, this being so, we may safely conclude that they were *not* taken from Boethius directly. Hence we may further infer that, in all probability, Chaucer, in 1369, was not very familiar with Boethius in the Latin original. And this accounts at once for the fact that he seldom quotes Boethius at first hand, perhaps not at all, in any of his earlier poems, such as the Complaint unto Pite, the Complaint of Mars, or Anelida and Arcite, or the Lyf of St. Cecilie. I see no reason for supposing that he had closely studied Boethius before (let us say) 1375; though it is extremely probable, as was said above, that Jean de Meun inspired him with the idea of reading it, to see whether it was really worth translating, as the French poet said it was.

§ 18. When we come to consider the style and manner in which Chaucer has executed his self-imposed task, we must first of all make some allowance for the difference between the scholarship of his age and of our own. One great difference is obvious, though constantly lost sight of, viz. that the teaching in those days was almost entirely oral, and that the student had to depend upon his memory to an extent which would now be regarded by many as extremely inconvenient. Suppose that, in reading

Boethius, Chaucer comes across the phrase ‘ueluti quidam clauus atque gubernaculum’ (Bk. iii. pr. 12, note to l. 55), and does not remember the sense of *clauus*; what is to be done? It is quite certain, though this again is frequently lost sight of, that he had no access to a convenient and well-arranged Latin Dictionary, but only to such imperfect glossaries as were then in use. Almost the only resource, unless he had at hand a friend more learned than himself, was to guess. He guesses accordingly; and, taking *clauus* to mean much the same thing as *clauis*, puts down in his translation: ‘and he is as a *key* and a *stere*.’ Some mistakes of this character were almost inevitable; and it must not greatly surprise us to be told, that the ‘inaccuracy and infelicity’ of Chaucer’s translation ‘is not that of an inexperienced Latin scholar, but rather of one who was no Latin scholar at all,’ as Mr. Stewart says in his Essay, p. 226. It is useful to bear this in mind, because a similar lack of accuracy is characteristic of Chaucer’s other works also; and we must not always infer that emendation is necessary, when we find in his text some curious error.

§ 19. The next passage in Mr. Stewart’s Essay so well expresses the state of the case, that I do not hesitate to quote it at length. ‘Given (he says) a man who is sufficiently conversant with a language to read it fluently without paying too much heed to the precise value of participle and preposition, who has the wit and the sagacity to grasp the meaning of his author, but not the intimate knowledge of his style and manner necessary to a right appreciation of either, and—especially if he set himself to write in an uncongenial and unfamiliar form—he will assuredly produce just such a result as Chaucer has done.

‘We must now glance (he adds) at the literary style of the translation. As Ten Brink has observed, we can here see as clearly as in any work of the middle ages what a high cultivation is requisite for the production of a good prose. Verse, and not prose, is the natural vehicle for the expression of every language in its infancy, and it is certainly not in prose that Chaucer’s genius shews to best advantage. The restrictions of metre were indeed to him as silken fetters, while the freedom of prose only served to embarrass him; just as a bird that has been born and bred in captivity, whose traditions are all domestic, finds itself at a sad loss when it escapes from its cage and has to fall back on its own resources for sustenance. In reading “Boece,” we have often as it were to pause and look on while Chaucer has a desperate wrestle with a tough sentence; but though now he may appear to be down, with a victorious knee upon him, next moment he is on his feet again, disclaiming defeat in a gloss which makes us doubt whether his adversary had so much the best of it after all. But such strenuous endeavour, even when it is crowned with success, is strange in a writer one of whose chief charms is the delightful ease, the complete absence of effort, with which he says his best things. It is only necessary to compare the passages in Boethius in the prose version with the same when they reappear in the poems, to realise how much better they look in their verse dress. Let the reader take Troilus’ soliloquy on Freewill and Predestination (Bk. iv. ll. 958-1078), and read it side by side with the corresponding passage in “Boece” (Bk. v. proses 2 and 3), and he cannot fail to feel the superiority of the former to the latter. With what clearness and precision does the argument unfold itself, how close is the reasoning, how vigorous and yet graceful is the language! It is to be regretted that Chaucer did not do for all the Metra of the “Consolation” what he did for the fifth of the second book. A solitary gem like “The

Former Age” makes us long for a whole set¹. Sometimes, whether unconsciously or of set purpose, it is difficult to decide, his prose slips into verse:—

It lyketh me to shewe, by subtil song,
With slakke and délitáble soun of strenges

(Bk. iii. met. 2. 1).

Whan Fortune, with a proud right hand

(Bk. ii. met. 1. 1)² .’

The reader should also consult Ten Brink’s History of English Literature, Book iv. sect. 7. I here give a useful extract.

‘This version is complete, and faithful in all essential points. Chaucer had no other purpose than to disclose, if possible wholly, the meaning of this famous work to his contemporaries; and notwithstanding many errors in single points, he has fairly well succeeded in reproducing the sense of the original. He often employs for this purpose periphrastic turns, and for the explanation of difficult passages, poetical figures, mythological and historical allusions; and he even incorporates a number of notes in his text. His version thus becomes somewhat diffuse, and, in the undeveloped state of prose composition so characteristic of that age, often quite unwieldy. But there is no lack of warmth, and even of a certain colouring . . .

‘The language of the translation shews many a peculiarity; viz. numerous Latinisms, and even Roman idioms in synthesis, inflexion, or syntax, which are either wholly absent or at least found very rarely in Chaucer’s poems. The labour of this translation proved a school for the poet, from which his powers of speech came forth not only more elevated but more self-reliant; and above all, with a greater aptitude to express thoughts of a deeper nature.’

§ 20. Most of the instances in which Chaucer’s rendering is inaccurate, unhappy, or insufficient are pointed out in the notes. I here collect some examples, many of which have already been remarked upon by Dr. Morris and Mr. Stewart.

i. met. 1. 3. rendinge Muses: ‘laceræ Camenæ.’

i. met. 1. 20. unagreable dwellinges¹: ‘ingratas moras.’

i. pr. 1. 49. til it be at the laste: ‘usque in exitium;’ (but see the note).

i. pr. 3. 2. I took hevене: ‘hausi caelum.’

i. met. 4. 5. hete: ‘aestum;’ (see the note). So again, in met. 7. 3.

i. pr. 4. 83. for nede of foreine moneye: ‘alienæ aeris necessitate’

i. pr. 4. 93. lykned: ‘astrui;’ (see the note).

- i. met. 5. 9. cometh eft ayein hir used cours: ‘Solitas iterum mutet habenas;’ (see the note).
- ii. pr. 1. 22. entree: ‘adyto;’ (see the note).
- ii. pr. 1. 45. use hir maneres: ‘utere moribus.’
- ii. pr. 5. 10. to hem that despenden it: ‘effundendo.’
- ii. pr. 5. 11. to thilke folk that mokeren it: ‘coaceruando.’
- ii. pr. 5. 90. subgit: ‘sepositis;’ (see the note).
- ii. met. 6. 21. *the gloss is wrong*; (see the note).
- ii. met. 7. 20. cruel day: ‘sera dies;’ (see the note).
- iii. pr. 2. 57. birefte away: ‘adferre.’ Here MS. C. has *afferre*, and Chaucer seems to have resolved this into *ab-ferre*.
- iii. pr. 3. 48. foreyne: ‘forenses.’
- iii. pr. 4. 42. many maner dignitees of consules: ‘multiplici consulatu.’
- iii. pr. 4. 64. of usaunces: ‘utentium.’
- iii. pr. 8. 11. anoyously: ‘obnoxius;’ (see the note).
- iii. pr. 8. 29. of a beest that highte lynx: ‘Lynceis;’ (see the note).
- iii. pr. 9. 16. Wenest thou that he, that hath nede of power, that him ne lakketh no-thing? ‘An tu arbitraris quod nihilo indigeat egere potentia?’ On this Mr. Stewart remarks that ‘it is easy to see that *indigeat* and *egere* have changed places.’ To me, it is not quite easy; for the senses of the M.E. *nede* and *lakken* are very slippery. Suppose we make them change places, and read:—‘Wenest thou that he, that hath lak of power, that him ne nedeth no-thing?’ This may be better, but it is not wholly satisfactory.
- iii. pr. 9. 39-41. that he . . . yif him nedeth = whether he needeth. A very clumsy passage; see the Latin quoted in the note.
- iii. pr. 10. 165. the sovereign fyn and the cause: ‘summa, cardo, atque caussa.’
- iii. pr. 12. 55, 67. a keye: ‘clauus;’ and again, ‘clauo.’
- iii. pr. 12. 55, 74. a yok of misdrawinges: ‘detractantium iugum.’
- iii. pr. 12. 55, 75. the savinge of obedient thinges: ‘obtemperantium salus.’

iii. pr. 12. 136. the whiche proeves drawn to hem-self hir feith and hir acord, everich of hem of other: ‘altero ex altero fidem trahente . . . probationibus.’ (Not well expressed.)

iii. met. 12. 5. the wodes, moveable, to rennen; and had maked the riveres, &c.: ‘Siluas currere, mobiles Amnes,’ &c.

iii. met. 17-19. Obscure and involved.

iv. pr. 1. 22. of wikkede felounes: ‘facinorum.’

iv. pr. 2. 97. Iugement: ‘indicium’ (*misread as iudicium*).

iv. met. 7. 15. empty: ‘immani;’ (*misread as inani*).

v. pr. 1. 3. ful digne by auctoritee: ‘auctoritate dignissima.’

v. pr. 1. 34. prince: ‘principio.’

v. pr. 1. 57. the abregginge of fortuit hap: ‘fortuiti causae compendii.’

v. pr. 4. 30. by grace of position (*or* possessioun): ‘positionis gratia.’

v. pr. 4. 56. right as we trowen: ‘quasi uero credamus.’

v. met. 5. 6. by moist fleeinge: ‘liquido uolatu.’

§ 21. In the case of a few supposed errors, as pointed out by Mr. Stewart, there remains something to be said on the other side. I note the following instances.

i. pr. 6. 28. Lat. ‘uelut hiante ualli robore.’ Here Mr. Stewart quotes the reading of MS. A., viz. ‘so as the strengthe of the paleys schynyng is open.’ But the English text in that MS. is corrupt. The correct reading is ‘palis chyning;’ where *palis* means *palisade*, and translates *ualli*; and *chyning is open* means *is gaping open*, and translates *hiante*.

ii. pr. 5. 16. Lat. ‘largiendi usu.’ The translation has: ‘by usage of large yevinge *of him that hath yeven it*.’ I fail to see much amiss; for the usual sense of *large* in M. E. is *liberal, bounteous, lavish*. Of course we must not substitute the modern sense without justification.

ii. pr. 5. 35. ‘of the laste beautee’ translates Lat. ‘postremae pulcritudinis.’ For this, see my note on p. 431.

ii. pr. 7. 38. Lat. ‘tum commercii insolentia.’ Chaucer has: ‘what for defaute of unusage and entrecomuninge of marchaundise.’ There is not much amiss; but MS. A. omits the word *and* after *unusage*, which of course makes nonsense of the passage.

ii. met. 8. 6. Lat. 'Ut fluctus avidum mare Certo fine coerceat.' Chaucer has: 'that the see, greedy to flowen, constreyned with a certein ende hise floodes.' Mr. Stewart understands 'greedy to flowen' to refer to 'fluctus avidum.' It seems to me that this was merely Chaucer's first idea of the passage, and that he afterwards meant 'hise floodes' to translate 'fluctus,' but forgot to strike out 'to flowen.' I do not defend the translation.

iii. pr. 11. 86. Lat. 'sede;' Eng. 'sete.' This is quite right. Mr. Stewart quotes the Eng. version as having 'feete,' but this is only a corrupt reading, though found in the best MS. Any one who is acquainted with M. E. MSS. will easily guess that 'feete' is merely mis-copied from 'feete,' with a long *s*; and, indeed, *sete* is the reading of the black-letter editions. There is a blunder here, certainly; only it is not the author's, but due to the scribes.

iv. pr. 6. 176. Lat. 'quidam me quoque excellentior:' Eng. 'a philosophre, the more excellent by me.' The M. E. use of *by* is ambiguous; it frequently means 'in comparison with.'

v. met. 5. 14. Lat. 'male dissipis:' Eng. 'wexest yvel out of thy wit.' In this case, *wexest out of thy wit* translates *dissipis*; and *yvel*, which is here an adverb, translates *male*.

Of course we must also make allowances for the variations in Chaucer's Latin MS. from the usually received text. Here we are much assisted by MS. C., which, as explained below, appears to contain a copy of the very text which he consulted, and helps to settle several doubtful points. To take two examples. In Book ii. met. 5. 17, Chaucer has 'ne hadde nat deyed yit *armures*,' where the usual Lat. text has 'tinxerat *arua*.' But many MSS. have *arma*; and, of these, MS. C. is one.

Once more, in Book ii. met. 2. 11, Chaucer has 'sheweth *other* gapinges,' where the usual Lat. text has '*Altos* pandit hiatus.' But some MSS. have *Alios*; and, of these, MS. C. is one.

§ 22. After all, the chief point of interest about Chaucer's translation of Boethius is the influence that this labour exercised upon his later work, owing to the close familiarity with the text which he thus acquired. I have shewn that we must not expect to find such influence upon his earliest writings; and that, in the case of the Book of the Duchesse, it affected him at second hand, through Jean de Meun. But in other poems, viz. Troilus, the House of Fame, The Legend of Good Women, some of the Balades, and in the Canterbury Tales, the influence of Boethius is frequently observable; and we may usually suppose such influence to have been direct and immediate; nevertheless, we should always keep an eye on Le Roman de la Rose, for Jean de Meun was, in like manner, influenced in no slight degree by the same work. I have often taken an opportunity of pointing out, in my Notes to Chaucer, passages of this character; and I find that Mr. Stewart, with praiseworthy diligence, has endeavoured to give (in Appendix B, following his Essay, at p. 260) 'An Index of Passages in Chaucer which seem to have been suggested by the De Consolatione Philosophiae.' Very useful, in connection with this subject, is the list of passages in

which Chaucer seems to have been indebted to *Le Roman de la Rose*, as given by Dr. E. Köppel in *Anglia*, vol. xiv. 238-265. Another most useful help is the comparison between Troilus and Boccaccio's *Filostrato*, by Mr. W. M. Rossetti; which sometimes proves, beyond all doubt, that a passage which may seem to be due to Boethius, is really taken from the Italian poet. As this seems to be the right place for exhibiting the results thus obtained, I proceed to give them, and gladly express my thanks to the above-named authors for the opportunity thus afforded.

§ 23.

Comparison With 'Boece' Of Other Works By Chaucer.

Troilus And Criseyde: Book I.

365. ¹a mirour.—Cf. B. v. met. 4. 8.

638. sweetnesse, &c.—B. iii. met. 1. 4.

730. What? slombrestow as in a lytargye?—See B. i. pr. 2. 14.

731. an asse to the harpe.—B. i. pr. 4. 2.

786. Ticius.—B. iii. met. 12. 29.

837. Fortune is my fo.—B. i. pr. 4. 8.

838-9. May of hir cruel wheel the harm withstonde.—B. ii. pr. 1. 80-82.

840. she pleyeth.—B. ii. met. 1. 10; pr. 2. 36.

841. than blamestow Fortune.—B. ii. pr. 2. 14.

846-7.

That, as hir Ioyes moten overgoon,
So mote hir sorwes passen everichoon.

—B. ii. pr. 3. 52-4.

848-9.

For if hir wheel stinte any-thing to torne,
Than cessed she Fortune anoon to be.

B. ii. pr. 1. 82-4.

850. Now, sith hir wheel by no wey may soiorne, &c.—B. ii. pr. 2. 59.

857. For who-so list have helping of his leche.—B. i. pr. 4. 3.

1065-71. For every wight that hath an hous to founde.—B. iv. pr. 6. 57-60.

Troilus: Book II.

*42.¹ Forthy men seyn, ech contree hath his lawes.—B. ii. pr. 7. 49-51. (This case is doubtful. Chaucer's phrase—*men seyn*—shews that he is quoting a common proverb. 'Ase fele thedes, as fele thewes, quoth Hendyng.' 'Tant de gens, tant de guises.'—Ray. So many countries, so many customs.—Hazlitt).

526.

O god, that at thy disposicioun
Ledest the fyn, by Iuste purveyaunce,
Of every wight.

B. iv. pr. 6. 149-151.

766-7.

And that a cloud is put with wind to flighte
Which over-sprat the sonne as for a space.

B. i. met. 3. 8-10.

Troilus: Book III.

617.²

But O, Fortune, executrice of wierdes,
O influences of this hevenes hye!
Soth is, that, under god, ye ben our hierdes.

B. iv. pr. 6. 60-71.

624. The bente mone with hir hornes pale.—B. i. met. 5. 6.

813.

O god—quod she—so worldly selinesse . . .
Y-medled is with many a bitternesse.

—B. ii. pr. 4. 86, 87.

816.

Ful anguisshous than is, god woot—quod she—

Condicioun of veyn prosperitee.

B. ii. pr. 4. 56.

820-833.—B. ii. pr. 4. 109-117.

*836.

Ther is no verray wele in this world here.

B. ii. pr. 4. 130.

1219. And now swetnesse semeth more swete.—B. iii. met. 1. 4.

1261. Benigne Love, thou holy bond of thinges.—B. ii. met. 8. 9-11.

1625-8. For of Fortunes sharp adversitee, &c.—B. ii. pr. 4. 4-7.

1691-2. Felicitee.—B. iii. pr. 2. 55.

1744-68.

Love, that of erthe and see hath governaunce, &c.

B. ii. met. 8. 9-11; 15, 16; 3-8; 11-14; 17, 18.

Troilus: Book IV.

*1-7. (Fortune's changes, her wheel, and her scorn).—B. ii. pr. 1. 12; met. 1. 1, 5-10; pr. ii. 37. (But note, that ll. 1-3 are really due to the *Filostrato*, Bk. iii. st. 94; and ll. 6, 7 are copied from *Le Roman de la Rose*, 8076-9).

200. cloud of errour.—B. iii. met. 11. 7.

391.

Ne trust no wight to finden in Fortune
Ay propretee; hir yeftes ben comune.

B. ii. pr. 2. 7-9; 61-2.

*481-2. (Repeated from Book III. 1625-8. But, this time, it is copied from the *Filostrato*, Bk. iv. st. 56).

503.

For sely is that deeth, soth for to seyne,
That, oft y-cleped, comth and endeth peyne.

B. i. met. 1. 12-14.

*835.

And alle worldly blisse, as thinketh me,
The ende of blisse ay sorwe it occupyeth.

B. ii. pr. 4. 90.

(A very doubtful instance; for l. 836 is precisely the same as Prov. xiv. 13. The word *occupyeth* is decisive; see my note to Cant. Ta. B 421).

958; 963-6. (Predestination).—B. v. pr. 2. 30-34.

974-1078. (Necessity and Free Will).—B. v. pr. 3. 7-19; 21-71.

*1587.

. . . thenk that lord is he
Of Fortune ay, that nought wol of hir recche;
And she ne daunteth no wight but a wrecche.

B. ii. pr. 4. 98-101.

(But note that l. 1589 really translates two lines in the *Filostrato*, Bk. iv. st. 154).

Troilus: Book V.

278. And Phebus with his rosy carte.—B. ii. met. 3. 1, 2.

763. Felicitee clepe I my suffisaunce.—B. iii. pr. 2. 6-8.

*1541-4. Fortune, whiche that permutacioun

Of thinges hath, as it is hir committed
Through purveyaunce and disposicioun
Of heighe love.

B. iv. pr. 6. 75-77.

*1809. (The allusion here to the 'seventh spere' has but a remote reference to Boethius (iv. met. 1. 16-19); for this stanza 259 is translated from Boccaccio's *Teseide*, Bk. xi. st. 1).

It thus appears that, for this poem, Chaucer made use of B. i. met. 1, pr. 2, met. 3, pr. 4, met. 5; ii. pr. 1, met. 1, pr. 2, pr. 3, met. 3, pr. 4, pr. 7, met. 8; iii. met. 1, pr. 2, met. 2, pr. 3, met. 11, 12; iv. pr. 6; v. pr. 2, pr. 3.

The House Of Fame.

*535 (Book ii. 27). Foudre. (This allusion to the thunderbolt is copied from Machault, as shewn in my note; but Machault probably took it from Boeth. i. met. 4. 8; and it is curious that Chaucer has *tour*, not *toun*).

730-746 (Book ii. 222-238).—Compare B. iii. pr. 11; esp 98-111. (Also *Le Roman de la Rose*, 16957-69; Dante, *Purg.* xviii. 28).

972-8 (Book ii. 464-70).—B. iv. met. 1. 1-5.

1368-1375 (Book iii. 278-285).—Compare B. i. pr. 1. 8-12.

*1545-8 (Book iii. 455-8).—Compare B. i. pr. 5. 43, 44. (The likeness is very slight).

1920 (Book iii. 830). An hous, that *domus Dedali*, That *Laborintus* cleped is.—B. iii. pr. 12. 118.

Legend Of Good Women.

195 (p. 78). tonne.—B. ii. pr. 2. 53-5.

*2228-30. (*Philomela*, 1-3).—B. iii. met. 9. 8-10. (Doubtful; for the same is in *Le Roman de la Rose*, 16931-6, which is taken from Boethius. And Köppel remarks that the word *Eternally* answers to nothing in the Latin text, whilst it corresponds to the French *Tous jors en pardurableté*).

MINOR POEMS.

III. Book Of The Duchesse.

The quotations from Boethius are all taken at second-hand. See above, pp. xx, xxi.

V. Parlement Of Foules.

*380. That hoot, cold, hevvy, light, [and] moist and dreye, &c.—B. iii. pr. 11. 98-103.

(Practically, a chance resemblance; these lines are really from Alanus, *De Planctu Naturæ*; see the note).

599.

... as oules doon by light;
The day hem blent, ful wel they see by night.

B. iv. pr. 4. 132-3.

IX. The Former Age.

Partly from B. ii. met. 5; see the notes.

X. Fortune.

1-4. Compare B. ii. met. 1. 5-7.

10-12. Compare B. ii. pr. 8. 22-25.

13. Compare B. ii. pr. 4. 98-101.

*17. Socrates.—B. i. pr. 3. 20. (But really from *Le Roman de la Rose*, 5871-4).

25. No man is wrecched, but himself it wene.—B. ii. pr. 4. 79, 80; cf. pr. 2. 1-10.

29-30. Cf. B. ii. pr. 2. 17, 18.

31. Cf. B. ii. pr. 2. 59, 60.

33, 34. Cf. B. ii. pr. 8. 25-28.

38. Yit halt thyn ancre.—B. ii. pr. 4. 40.

43, 44. Cf. B. ii. pr. 1. 69-72, and 78-80.

45, 46. Cf. B. ii. pr. 2. 60-62; and 37.

50-52. Cf. B. ii. pr. 8. 25-28.

57-64. Cf. B. ii. pr. 2. 11-18.

65-68. Cf. B. iv. pr. 6. 42-46.

68. Ye blinde bestes.—B. iii. pr. 3. 1.

71. Thy laste day.—B. ii. pr. 3. 60, 61.

XIII. Truth.

2. Cf. B. ii. pr. 5. 56, 57.

3. For hord hath hate.—B. ii. pr. 5. 11.

3. and climbing tikelnesse.—B. iii. pr. 8. 10, 11.

7. And trouthe shal deliver. Cf. B. iii. met. 11. 7-9; 15-20.

8. Tempest thee noght.—B. ii. pr. 4. 50.
9. hir that turneth as a bal.—B. ii. pr. 2. 37.
15. That thee is sent, receyve in buxumnesse.—B. ii. pr. 1. 66-68.
- 17, 19. Her nis non hoom. Cf. B. i. pr. 5. 11-15.
18. Forth, beste.—B. iii. pr. 3. 1.
19. Know thy contree, lok up.—B. v. met. 5. 14, 15.

XIV. Gentilesse.

For the general idea, see B. iii. pr. 6. 24-38; met. 6. 2, and 6-10. With l. 5 compare B. iii. pr. 4. 25.

XV. Lak Of Stedfastnesse.

For the general idea, cf. B. ii. met. 8.

Canterbury Tales: Group A.

- Prologue. 337-8. Pleyn delyt, &c.—B. iii. pr. 2. 55.
- 741-2. The wordes mote be cosin to the dede.—B. iii. pr. 12. 152.
- Knichtes Tale. 925. Thanked be Fortune, and hir false wheel.—B. ii. pr. 2. 37-39.
1164. Who shal yeve a lover any lawe?—B. iii, met. 12. 37.
- *1251-4. Cf. B. iv. pr. 6. 147-151.
- 1255, 1256. Cf. B. iii. pr. 2. 19; ii. pr. 5. 122.
1262. A dronke man, &c.—B. iii. pr. 2. 61.
- 1266.
- We seke faste after felicitee,
But we goon wrong ful often, trewely.
- B. iii. pr. 2. 59, 60; met. 8. 1.
- 1303-12. O cruel goddes, that governe, &c.—B. i. met. 5. 22-26; iv. pr. 1. 19-26.
- *1946. The riche Cresus. Cf. B. ii. pr. 2. 44. (But cf. Monkes Ta. B. 3917, and notes.)

2987-2993¹. The firste moevere, &c.—B. ii. met. 8. 6-11. (But see also the *Teseide*, Bk. ix. st. 51.)

2994-9, 3003-4.—B. iv. pr. 6. 29-35.

3005-3010.—B. iii. pr. 10. 18-22.

3011-5.—B. iv. pr. 6.

Group B.

Man of Lawes Tale. 295-299. O firste moeving cruel firmament. Cf. B. i. met. 5. 1-3; iii. pr. 8. 22; pr. 12. 145-147; iv. met. 1. 6.

481-3. Doth thing for certein ende that ful derk is.—B. iv. pr. 6. 114-117, and 152-154.

813-6. O mighty god, if that it be thy wille.—B. i. met. 5. 22-30; iv. pr. 1. 19-26.

N.B. The stanzas 421-7, and 925-931, are not from Boethius, but from Pope Innocent; see notes.

The Tale of Melibeus. The suggested parallels between this Tale and Boece are only three; the first is marked by Mr. Stewart as doubtful, the third follows Albertano of Brescia word for word; and the second is too general a statement. It is best to say that no certain instance can be given¹.

The Monk's Prologue. 3163. Tragedie.—B. ii. pr. 2. 51.

The Monkes Tale: Hercules. 3285-3300.—B. iv. met. 7. 20-42. (But see Sources of the Tales, § 48; vol. iii. p. 430.)

*3329. Ful wys is he that can him-selven knowe. Cf. B. ii. pr. 4. 98-101.

3434.

For what man that hath freendes thurgh fortune,
Mishap wol make hem enemys, I gesse.

B. iii. pr. 5. 48-50.

3537. But ay fortune hath in hir hony galle.—B. ii. pr. 4. 86-7.

3587. Thus can fortune hir wheel governe and gye.—B. ii. pr. 2. 37-39.

*3636. Thy false wheel my wo al may I wyte.—B. ii. pr. 1. 7-10.

3653. Nero. See B. ii. met. 6; esp. 5-16.

3914. Julius Cesar. No man ne truste upon hir favour longe. B. ii. pr. 1. 48-53.
3921. Cresus.—B. ii. pr. 2. 44-46.
3951. Tragedie.—B. ii. pr. 2. 51-2. (See 3163 above.)
3956. And covere hir brighte face with a cloude.—B. ii. pr. 1. 42.
- Nonne Preestes Tale. 4190. That us governeth alle as in comune.—B. ii. pr. 2. 61.
4424. But what that god forwoot mot nedes be.—B. v. pr. 3. 7-10.
4433. Whether that godes worthy forwiting, &c.—B. v. pr. 3. 5-15; 27-39; pr. 4. 25-34; &c.

Group D.

- *100. Wyf of Bath. He hath not every vessel al of gold.—B. iv. pr. 1. 30-33. (But cf. 2 Tim. ii. 20.)
170. Another tonne.—B. ii. pr. 2. 53.
- 1109-1116. ‘Gentilesse.’—B. iii. pr. 6. 24-38; met. 6. 6, 7.
1140. Caucasus.—B. ii. pr. 7. 43.
1142. Yit wol the fyr as faire lye and brenne.—B. iii. pr. 4. 47.
1170. That he is gentil that doth gentil dedis.—B. iii. met. 6. 7-10.
1187. He that coveyeth is a povre wight.—B. iii. pr. 5. 20-32.
1203. Pover a spectacle is, as thinketh me.—B. ii. pr. 8. 23-25, 31-33.
- The Freres Tale. 1483. For som-tyme we ben goddes instruments.—B. iv. pr. 6. 62-71.
- The Somnours Tale. 1968. Lo, ech thing that is oned in him-selve, &c.—B. iii. pr. 11. 37-40.

Group E.

The Clerkes Tale. Mr. Stewart refers ll. 810-2 to Boethius, but these lines translate Petrarch’s sentence—‘Nulla homini perpetua sors est.’ Also ll. 1155-1158, 1161; but these lines translate Petrarch’s sentence—‘Probat tamen et sæpe nos, multis ac *grauibus flagellis exerceri sinit*, non ut animum nostrum sciat, quem sciuit antequam crearemur . . . abundè ergo constantibus uiris ascripserim, quisquis is fuerit, qui pro

Deo suo sine murmure patiatur.' I find no hint that Chaucer was directly influenced by Boethius, while writing this Tale.

The Marchantes Tale. Mr. Stewart refers ll. 1311-4 to Boethius, but they are more likely from Albertanus Brixiensis, *Liber de Amore dei*, fol. 30 a (as shewn by Dr. Köppel):—'Et merito uxor est diligenda, qui donum est Dei,' followed by a quotation from Prov. xix. 14.

1582. a mirour—B. v. met. 4. 8.

1784. O famulier foo.—B. iii. pr. 5. 50.

1849. The slakke skin.—B. i. met. 1. 12.

1967-9. Were it by destinee or aventure, &c.—B. iv. pr. 6. 62-71.

2021. felicitee Stant in delyt.—B. iii. pr. 2. 55.

2062. O monstre, &c.—B. ii. pr. 1. 10-14.

Group F.

The Squieres Tale. *258. As sore wondren somme on cause of thonder. Cf. B. iv. met. 5. 6. (Somewhat doubtful.)

608. Alle thing, repeiring to his kinde.—B. iii. met. 2. 27-29.

611. As briddes doon that men in cages fede.—B. iii. met. 2. 15-22.

The Frankeleins Tale. 865. Eterne god, that thurgh thy purveyaunce, &c.—B. i. met. 5. 22, 23; iii. met. 9. 1; cf. iii. pr. 9. 147, 148.

879. Which mankinde is so fair part of thy werk.—B. i. met. 5. 38.

886. Al is for the beste.—B. iv. pr. 6. 194-196.

1031. God and governour, &c.—B. i. met. 6. 10-14.

Group G.

The Seconde Nonnes Tale. I think it certain that this early Tale is quite independent of Boethius. L. 114, instanced by Mr. Stewart, is from 'Ysidorus'; see my note.

The Canouns Yemannes Tale. *958. We fayle of that which that we wolden have.—B. iii. pr. 9. 89-91. (Very doubtful.)

Group H.

The Maunciples Tale. 160.

ther may no man embrace
As to destreyne a thing, which that nature
Hath naturelly set in a creature.

—B. iii. met. 2. 1-5.

163. Tak any brid, &c.—B. iii. met. 2. 15-22.

Group I.

The Persones Tale. *212. A shadwe hath the lyknesse of the thing of which it is shadwe, but shadwe is nat the same thing of which it is shadwe.—B. v. pr. 4. 45, 46. (Doubtful.)

*471. Who-so prydeh him in the goodes of fortune, he is a ful greet fool; for som-tyme is a man a greet lord by the morwe, that is a caitif and a wrecche er it be night.—B. ii. met. 3. 16-18. (I think this is doubtful, and mark it as such.)

472. Som-tyme the delycles of a man is cause of the grevous maladye thurgh which he dyeth.—B. iii. pr. 7. 3-5.

§ 24. It is worth while to see what light is thrown upon the chronology of the Canterbury Tales by comparison with Boethius.

In the first place, we may remark that, of the Tales mentioned above, there is nothing to shew that The Seconde Nonnes Tale, the Clerkes Tale, or even the Tale of Melibeus, really refer to any passages in Boethius. They may, in fact, have been written *before* that translation was made. In the instance of the Second Nonnes Tale, this was certainly the case; and it is not unlikely that the same is true with respect to the others.

But the following Tales (*as revised*) seem to be later than 'Boece,' viz. The Knightes Tale, The Man of Lawes Tale, and The Monkes Tale; whilst it is quite certain that the following Tales were amongst the latest written, viz. the Nonne Preestes Tale, the three tales in Group D (Wyf, Frere, Somnour), the Marchantes Tale, the Squieres Tale, the Frankeleins Tale, the Canouns Yemannes Tale, and the Maunciples Tale; all of which are in the heroic couplet, and later than 1385.

The case of the Knightes Tale is especially interesting; for the numerous references in it to Boece, and the verbal resemblances between it and Troilus shew that *either* the original *Palamoun and Arcite* was written just after those works, *or else* (which is more likely) it was revised, and became the Knight's Tale, nearly at that time. The connection between Palamon and Arcite, Anelida, and the Parlement of Foules, and the introduction of three stanzas from the Teseide near the end of Troilus, render the

former supposition unlikely; whilst at the same time we are confirmed in the impression that the (revised) *Knights Tale* succeeded *Boece* and *Troilus* at no long interval, and was, in fact, the *first* of the *Canterbury Tales* that was written *expressly for the purpose* of being inserted in that collection, viz. about 1385-6.

§ 25.

The Manuscripts.

I have now to explain the sources of the present edition.

1. MS. C. = MS. Camb. li. 3. 21. This MS., in the Cambridge University Library, is certainly the best; and has therefore been taken as the basis of the text. The English portion of it was printed by Dr. Furnivall for the Chaucer Society in 1886; and I have usually relied upon this very useful edition¹. It is a fine folio MS., wholly occupied with Boethius (*De Consolatione Philosophiae*), and comments upon it.

It is divided into two distinct parts, which have been bound up together. The latter portion consists of a lengthy commentary upon Boethius, at the end of which we find the title, viz.—‘*Expositio preclara quam Iohannes Theutonicus prescripsit et finiuit Anno domini M^oCCCvj viij ydus Iunii;*’ i. e. An Excellent Commentary, written by Johannes Teutonicus, and finished June 6, 1306. This vast commentary occupies 118 folios, in double columns.

The former part of the volume concerns us more nearly. I take it to be, for all practical purposes, *the authentic copy*. For it presents the following peculiarities. It contains the whole of the Latin text, as well as Chaucer’s English version; and it is surprising to find that these are written in alternate chapters. Thus the volume begins with the Latin text of *Metre 1*, at the close of which there follows immediately, on the same page, Chaucer’s translation of *Metre 1*. Next comes *Prose 1* in Latin, followed by *Prose 1* in English; and so throughout.

Again, if we examine the Latin text, there seems reason to suppose that it fairly represents the very recension which Chaucer used. It abounds with side-notes and glosses, all in Latin; and the glosses correspond to those in Chaucer’s version. Thus, to take an example, the following lines occur near the end of *Bk. iii. met. 11*:—

‘*Nam cur rogati sponte recte¹ censetis
Ni mersus alto uiueret fomes corde.*’

Over *rogati* is written the gloss *i. interrogato*

Over *censetis* is written *i. iudicatis*.

Over *Ni* is *i. nisi*; over *mersus alto* is *i. latenter conditos*; over *uiueret* is *i. vigeret*; and over *fomes* is *i. radix veritatis*.

Besides these glosses, there is here the following side-note:—‘Nisi radix veritatis latenter conditus vigeret in abscondito mentis, homo non iudicaret recta quacunq̄ue ordinata interrogata.’

When we turn to Chaucer’s version, we find that he first gives a translation of the two verses, thus:—

‘For wherefor elles demen ye of your owne wil the rightes, whan ye ben axed, but-yif so were that the norisshinge of resoun ne livede y-plounged in the depthe of your herte?’

After this he adds, by way of comment:—‘This is to seyn, how sholden men demen the sooth of anything that were axed, yif ther nere a rote of soothfastnesse that were y-plounged and hid in naturel principles, the whiche soothfastnesse lived with-in the deepnesse of the thought.’

It is obvious that he has here reproduced the general sense of the Latin side-note above quoted. The chief thing which is missing in the Latin is the expression ‘in naturel principles.’ But we have only to look to a passage a little higher up, and we find the line—

‘Suis retrusum possidere thesauris.’

Over the word *retrusum* is written *i. absconditum*; and over *thesauris* is *i. naturalibus policis et principiis naturaliter inditis*. Out of these we have only to pick the words *absconditum naturalibus . . . principiis*, and we at once obtain the missing phrase—‘hid in naturel principles.’

Or, to take another striking example. Bk. iv. met. 7 begins, in the MS., with the lines:

‘Bella bis quinis operatus annis
Vltor attrides frigie ruinis,
Fratris amissos thalamos piauit.’

At the beginning, just above these, is written a note: ‘Istud metrum est de tribus exemplis: de agamenone (*sic*); secundum de vlixē; tertium, de hercule.’

The glosses are these; over *quinis* is *i. decim*; over *attrides* is *agamenon (sic)*; over *Fratris* is *s. menelai*; and over *piauit* is *i. vlcissendo (sic) purgavit: troia enim erat metropolis Frigie*.

If we turn to Chaucer’s version, in which I print the additions to the text in italics, we find that it runs thus:—

‘The wreker Attrides, *that is to seyn, Agamenon*, that wroughte and continuede the batailes by ten yeer, recovered and purgede *in wrekinge*, by the destruccioun of Troye, the loste chaumbres of mariage of his brother; *this is to seyn, that he, Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.*’

We see how this was made up. Not a little curious are the spellings *Attrides* and *Agamenon*¹, as occurring both in the Latin part of this MS. and in Chaucer's version. Again, Chaucer has *ten*, corresponding to the gloss *decim*, not to the textual phrase *bis quinis*. His explanation of *piauit* by *recovered and purged in wrekinge* is clearly due to the gloss *ulciscendo purgavit*. His substitution of *Troye* for *Frigie* is due to the gloss: *troia enim erat metropolis Frigie*. And even the name *Menelaus his brother* answers to *Fratris, s. menelai*. And all that is left, as being absolutely his own, are the words *and continuede, recovered, and wan ayein Eleyne*. We soon discover that, in a hundred instances, he renders a single Latin verb or substantive by two English verbs or substantives, by way of making the sense clearer; which accounts for his introduction of the verbs *continuede* and *recovered*; and this consideration reduces Chaucer's additional contribution to a mention of the name of *Eleyne*, which was of course extremely familiar to him.

Similarly, we find in this MS. the original of the gloss explaining *coempcioun* (p. 11); of the 'Glose' on p. 15; of the 'Glosa' on p. 26; and of most of the notes which, at first sight, look like additions by Chaucer himself².

The result is that, in all difficulties, the first authority to be consulted is the Latin text in this particular MS.; for we are easily led to conclude that it was intentionally designed to preserve both Chaucer's translation and the original text. It does not follow that it is always perfect; for it can only be a *copy* of the Latin, and the scribe may err. In writing *recte* for *recta* (see note on p. xxxviii), he has certainly committed an error by a slip of the pen. The same mistake has been observed to occur in another MS., viz. Codex Gothanus I.

The only drawback is this. The MS. is so crowded with glosses and side-notes, many of them closely written in small characters, that it is almost impossible to consult them all. I have therefore contented myself with resorting to them for information in difficult passages only. For further remarks on this subject, I must refer the reader to the Notes.

Lastly, I may observe that the design of preserving in this MS. all the apparatus referring to Chaucer's Boethius, is made the more apparent by the curious fact that, *in this MS. only*, the two poems by Chaucer that are closely related to Boethius, viz. The Former Age, and Fortune, are actually inserted into the very body of it, immediately after Bk. ii. met. 5. This place was of course chosen because The Former Age is, to some extent, a verse translation of that metre; and Fortune was added because, being founded upon scraps from several chapters, it had no definite claim to any specific place of its own.

In this MS., the English text, like the Latin one, has a few imperfections. One imperfection appears in certain peculiarities of spelling. The scribe seems to have had some habits of pronunciation that betoken a greater familiarity with Anglo-French than with English. The awkward position of the guttural sound of *gh* in *neighbour* seems to have been too much for him; hence he substituted *ssh* (= *sh-sh*) for *gh*, and gives us the spelling *neysshebour* (Bk. ii. pr. 3. 24, foot-note; pr. 7. 57, foot-note.)

Nevertheless, it is the best MS. and has most authority. For further remarks, see the account of the present edition, on pp. xlvi-xlviiii.

2. MS. Camb. Ii. 1. 38. This MS. also belongs to the Cambridge University Library, and was written early in the fifteenth century. It contains 8 complete quires of 8 leaves, and 1 incomplete quire of 6 leaves, making 70 leaves in all. The English version appears alone, and occupies 68 leaves, and part of leaf 69 recto; leaf 69, verso, and leaf 70, are blank. The last words are:—‘þe eyen of þe Iuge þat seeth and demeth alle thinges. *Explicit liber boecij, &c.*’ Other treatises, in Latin, are bound up with it, but are unrelated. The readings of this MS. agree very closely with those of Ii. 3. 21, and of our text. Thus, in Met. i. l. 9, it has the reading *wyerdēs*, with the gloss *s. fata*, as in Ii. 3. 21. (The scribe at first wrote *wyerlde*s, but the *l* is marked for expunction.) In l. 12, it has *emptid*, whereas the Addit. MS. has *emty*; and in l. 16 it has *nayteth*, whereas the Addit. MS. wrongly has *naieth*. On account of its close agreement with the text, I have made but little use of it.

It is worth notice that this MS. (like Harl. 2421) frequently has correct readings in cases where even the MS. above described exhibits some blunder. A few such instances are given in the notes. For example, it has the reading *wrythith* in Bk. i. met. 4. 7, where MS. C. has the absurd word *writith*, and MS. A. has *wircheth*. In the very next line, it has *thonder-leit*, and it is highly probable that *leit* is the real word, and *light* an ignorant substitution; for *leit* (answering to A.S. *lēget*, *līget*) is the right M.E. word for ‘lightning’; see the examples in Stratmann. So again, in Bk. ii. met. 3. 13, it reads *ouer-whelueth*, like the black-letter editions; whilst MS. C. turns *whelueth* into *welueeth*, and MS. A. gives the spelling *whelweth*. In Bk. ii. pr. 6. 63, it correctly retains *I* after *may*, though MSS. C. and A. both omit it. In Bk. ii. pr. 8. 17, it has *wyndy*, not *wyndynge*; and I shew (in the note at p. 434) that *windy* is, after all, the correct reading, since the Lat. text has *uentosam*. In Bk. iii. met. 3. 1, it resembles the printed editions in the insertion of the words *or a goter* after *river*. In Bk. iv. pr. 3. 47, 48, it preserves the missing words: *peyne, he ne douteth nat þat he nys entecchid and defouled with*. In Bk. iv. met. 6. 24, it has the right reading, viz. *brethith*. Finally, it usually retains the word *whylom* in places where the MS. next described substitutes the word *somtyme*. If any difficulty in the text raises future discussion, it is clear that this MS. should be consulted.

3. MS. A. = MS. Addit. 10340, in the British Museum. This is the MS. printed at length by Dr. Morris for the Early English Text Society, and denoted by the letter ‘A.’ in my foot-notes. As it is so accessible, I need say but little. It is less correct than MS. Ii. 3. 21 in many readings, and the spelling, on the whole, is not so good. The omissions in it are also more numerous, but it occasionally preserves a passage which the Cambridge MS. omits. It is also imperfect, as it omits Prose 8 and Metre 8 of Bk. ii., and Prose 1 of Bk. iii. It has been collated throughout, though I have usually refrained from quoting such readings from it as are evidently inferior or wrong. I notice one peculiarity in particular, viz. that it almost invariably substitutes the word *somtyme* for the *whylom* found in other copies; and *whylom*, in this treatise, is a rather common word. Dr. Morris’s account of the MS. is here copied.

‘The Additional MS. is written by a scribe who was unacquainted with the force of the final *-e*. Thus he adds it to the preterites of strong verbs, which do not require it; he omits it in the preterites of weak verbs where it is wanted, and attaches it to passive participles of weak verbs, where it is superfluous. The scribe of the Cambridge MS. is careful to preserve the final *-e* where it is a sign (1) of the definite declension of the adjective; (2) of the plural adjective; (3) of the infinitive mood; (4) of the preterite of weak verbs; (5) of present participles; (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel-ending.

‘The Addit. MS. has frequently *thilk* (singular and plural) and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke* (as usual in the *Canterbury Tales*) and *-nesse*.’

The copy of Boethius is contained on foll. 3-40. On fol. 41, recto, is a copy of Chaucer’s *Truth*, and the description of the ‘Persones,’ extracted from the Prologue to the *Cant. Tales*. The other side of the leaf is blank. This is, in fact, the MS. which I denote by ‘At.,’ as described in the Introduction to the ‘Minor Poems’ in vol. i. p. 57.

4. MS. Addit. 16165, in the British Museum. This is one of Shirley’s MSS., being that which I denote by ‘Ad.,’ and have described in the Introduction to the ‘Minor Poems’ in vol. i. p. 56. I believe this MS. to be of less value than MS. A. (above), and have therefore not collated it; for even A. is not a very good authority.

5. MS. Harl. 2421. The Harleian Catalogue describes it thus: ‘Torq. Sever. Boetius: his 5 Books of the Comfort of Philosophy. Translated into English. On vellum, 152 leaves. xv century.’

A small quarto MS. of the middle of the fifteenth century. The first Prose of Bk. i. begins (like MS. A.) with the words: ‘In þe mene while þat y stil recorded þese þinges;’ &c. Hence are derived the readings marked ‘H.’ in Morris’s edition, pp. 62-64. It rightly reads *writheth*, *wyndy*, *bretheth* (see p. xlii).

6. The celebrated Hengwrt MS. of the *Canterbury Tales* (denoted by ‘Hn.’ in the foot-notes to that poem) contains a part of Chaucer’s Boethius. See the Second Report of the Historical MSS. Commission, p. 106.

7. There is also a copy in a MS. belonging to the Cathedral Library at Salisbury. It was discovered by Dr. Wülker in 1875; see the *Academy* for Oct. 5, 1875. Bk. i. met. 1 was printed, from this MS., by Dr. Wülker in *Anglia*, ii. 373. It resembles MS. A.

8. In the Phillipps collection, MS. no. 9472 is described as ‘Boetius’ Boke of Comfort,’ and is said to be of the fifteenth century. I do not know its real contents.

§ 26.

The Printed Editions.

Caxton. Chaucer’s Boethius was first printed by Caxton, without date; but probably before 1479. See the description in *The Biography and Typography of W. Caxton*, by

W. Blades; second edition, 1882; p. 213. A complete collation of this text with MS. A., as printed by Morris, was printed by L. Kellner, of Vienna, in *Englische Studien*, vol. xiv, pp. 1-53; of which I have gladly availed myself. The text agrees very closely indeed with that printed by Thynne in 1532, and resembles MS. C. rather than MS. A.

Perhaps it is necessary to remark that the readings of MS. C., as given in Kellner's collation, are sometimes incorrect, because MS. C. had not at that time been printed, and the readings of that MS. were only known to him from the foot-notes in Morris's edition, which are not exhaustive, but only record the more important variations. There is a curious but natural error, for example, in his note on l. 1002 of Morris's edition (Bk. ii. met. 3. 14, p. 32, l. 1), where MS. C. has *?eelde* (=zeelde). The word is missing in MS. A., but Morris supplied it from C. to complete the text. Hence the foot-note has: '[*?eelde*]—from C.'; meaning that A. omits *?eelde*, which is supplied from C. This Kellner took to mean that A. has *?eelde*, and C. has *from*. However, the readings of A. and of Caxton are given with all possible care and minuteness; and now that C. is also in type, the slight inevitable errors are easily put right. This excellent piece of work has saved me much trouble.

It turns out that Caxton's text is of great value. He followed a MS. (now lost) which is, in some places, even more correct than MS. C. The following readings are of great importance, as they correct MSS. C. and A. (I denote Caxton's edition by the symbol Cx.)

Bk. i. met. 4. 7. Cx. writheth. (Cf. p. xlii. above, l. 6.)

Bk. i. met. 4. 8. Cx. thonder leyte¹.

Bk. i. met. 5. 26. Cx. punisheth.

Bk. i. met. 5. 28. Cx. on the nekkes.

Bk. i. pr. 6. 54. Cx. funden (*but read* founden).

Bk. i. pr. 6. 65. Cx. norissing. (Perhaps better than *norisshinges*, as in the MSS.; for the Lat. text has the sing. *fomitem*.) Cf. Bk. iii. met. 11. 27.

Bk. ii. pr. 3. 59. Cx. seeld (*better* selde). It is clear that *yelde* in MS. A. arose from a reading *?elde*, which really meant *zelde*, the Southern form of *selde*. See below.

Bk. ii. met. 3. 14. Cx. selde (*correctly*). And so again in Bk. ii. pr. 6. 15.

Bk. ii. pr. 6. 63. Cx. may I most. (MSS. C. A. *omit* I.)

Bk. ii. pr. 8. 17. Cx. wyndy (which is right; see note, p. 434).

Bk. iii. pr. 1. 26. Cx. thyne (*better* thyn, *as in* Thynne).

Bk. iii. pr. 10. 10. Cx. denied (*or read* deneyed).

Bk. iii. pr. 10. 51. Cx. that the fader. (MSS. that this prince.) Caxton's translation is closer; Lat. text, *patrem*.

Bk. iii. pr. 11. 116. Cx. slepen.

Bk. iii. pr. 11. 152. Cx. maistow (Thynne *has* mayst thou) MS. C. *omits* thou; and MS. A. is defective.

Bk. iii. pr. 12. 143. Cx. Parmenides.

Bk. iv. pr. 6. 52. Cx. be cleped.

Bk. iv. pr. 6. 188, 189. Cx. and some dispuse that they mowe not here (*misprint* for bere). MSS. C. and A. omit this clause.

Bk. v. pr. 1. 9, 10. Cx. assoilen to the the dette (where the former *the*=thee).

Bk. v. pr. 3. 142. Cx. impetren.

In a few places, Caxton's text is somewhat fuller than that of the MSS. Thus in Bk. ii. pr. 3. 8, Cx. has: *thei ben herd and sowne in eeres thei, &c.* However, the Lat. text has merely: 'cum audiuntur.' And again, only 9 lines lower (l. 17), Cx. inserts *and ajuste* after *moeve*; but the Lat. text has merely: 'admouebo.' In some cases, it is closer to the Latin text; as, e. g. in Bk. i. met. 3. 9, where Cx. has *kaue* (Lat. *antro*), whereas MSS. C. and A. have the pl. *kaues*. In Bk. i. pr. 3. 41, where C. has the E. form *Sorans*, Cx. preserves the Latin form *Soranos*.

It thus appears that a collation with Caxton's text is of considerable service.

Thynne. Thynne's edition of Chaucer, printed in 1532, contains Boethius. I suspect that Thynne simply reprinted Caxton's text, without consulting any other authority; for it is hard to detect any difference, except that his spellings are somewhat less archaic. Hence this text, by a lucky accident, is an extremely good one, and I have constantly referred to it in all cases of difficulty. Readings from this edition are marked in the foot-notes with the symbol 'Ed.'

The later black-letter copies are mere reprints of Thynne's text, each being, as usual, a little worse than its predecessor, owing to the introduction of misprints and later forms. I have consulted the editions of 1550 (undated) and 1561. Perhaps the most readable edition is that by Chalmers, in vol. i. of his *British Poets*, as it is in Roman type. It closely resembles the edition of 1561, and is therefore not very correct.

§ 27.

The Present Edition.

The present edition is, practically, the first in which the preparation of the text has received adequate attention. Caxton's edition probably represents a single MS.,

though a very good one; and all the black-letter editions merely reproduce the same text, with various new errors. Dr. Morris's edition was unfortunately founded on an inferior MS., as he discovered before the printing of it was completed. Dr. Furnivall's text reproduces the excellent MS. C., but collation was rightly refrained from, as his object was to give the exact spellings of the MS. for the benefit of students. Hence there are several passages, in both of these editions, which do not afford the best sense; in a few places, they are less correct than the black-letter editions. It is also a considerable drawback to the reader, that they reproduce, of course intentionally and fully, the troublesome and obscure punctuation-marks of the MSS.

Finding the ground thus clear, I have taken occasion to introduce the following improvements. The text is founded on MS. C., certainly the best extant authority, which it follows, on the whole, very closely. At the same time, it has been carefully collated throughout with the text of MS. A., and (what is even more important) with the texts printed by Caxton and Thynne and with the original Latin text (1) as given in the edition by Obbarius (Jena 1843)¹ and (2) as existing in MS. C. The latter usually gives the exact readings of the MS. used by Chaucer himself. By taking these precautions, I have introduced a considerable number of necessary corrections, so that we now possess a very close approximation to the original text as it left Chaucer's hands. In all cases where emendations are made, the various readings are given in the foot-notes, where 'C.' and 'A.' refer to the two chief MSS., and 'Ed.' refers to Thynne's first edition (1532). But I have intentionally refrained from crowding these foot-notes with inferior readings which are certainly false. Some readings from the excellent MS. Ii. 1. 38 are given in the Notes; I now wish that I had collated it throughout. I have introduced modern punctuation. As I am here entirely responsible, the reader is at liberty to alter it, provided that he is justified in so doing by the Latin text.

Wherever Chaucer has introduced explanatory words and phrases which are not in the Latin text, I have printed them *in italics*; as in lines 6, 7, and 18 on page 1. However, these words and phrases are seldom original; they are usually translated or adapted from some of the Latin glosses and notes with which MS. C. abounds; as explained above, at p. xxxviii.

I have also adopted an entirely new system of numbering. In Dr. Morris's edition, every line of the *printed* text is numbered consecutively, from 1 up to 5219, which is the last line of the treatise. In Dr. Furnivall's print of MS. C., a new numbering begins on every page, from 1 to 32, 33, 34, or 35. Both these methods are entirely useless for general reference. The right method of reference is Tyrwhitt's, viz. to treat every chapter separately. Thus a reference to 'Bk. i. met. 2' serves for every edition; but I have further taken occasion to number the lines of every chapter, for greater convenience. Thus the word *acountinge* occurs in Bk. i. met. 2. 10: and even in referring to a black-letter edition, the number 10 is of some use, since it shews that the word occurs very nearly *in the middle* of the Metre. The usual method of referring to editions *by the page* is an extremely poor and inconvenient makeshift; and it is really nearly time that editors should learn this elementary lesson. Unfortunately, some difficulty will always remain as to the numbering of the lines of *prose* works, because

the length of each line is indefinite. The longest chapter, Bk. iv. pr. 6, here extends to 258 lines; the shortest, Bk. iii. met. 3, has less than 7 lines.

I have also corrected the spelling of MS. C. in a large number of places, but within very narrow limits. The use of the final *e* in that MS. is exceedingly correct, and has almost always been followed, except where notice to the contrary is given in the notes. My corrections are chiefly limited to the substitution of *in* for *yn*, and of *i* for short *y*, in such words as *bygynnen*, for which I write *biginnen*; the substitution of *y* for long *i*, as in *whylom*, when the MS. has *whilom*; the use of *v* for the MS. symbol *u* (where necessary); the substitution of *sch* or *ssh* for *ss*, when the sound intended is double *sh*; and the substitution of *e* and *o* for *ee* and *oo* where the vowels are obviously long by their position in the word. I also substitute *-eth* and *-ed* for the variable *-eth* or *-ith*, and *-ed*, *-id*, or *-yd* of the MS. Such changes render the text more uniformly phonetic, and much more readable, without really interfering with the evidence. Changes of a bolder character are duly noted.

The introduction of these slight improvements will not really trouble the reader. The trouble has been the editor's; for I found that the only satisfactory way of producing a really good text was to rewrite the whole of it. It seemed worth while to have a useful critical edition of 'Boethius' for general reference, because of the considerable use which Chaucer himself made of his translation when writing many of his later poems.

The Notes are all new, in the sense that no annotated edition of Chaucer's text has hitherto appeared. But many of them are, necessarily, copied or adapted from the notes to the Latin text in the editions by Vallinus and Valpy.

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INTRODUCTION TO TROILUS.

§ 1. Date of the Work. The probable date is about 1380-2, and can hardly have been earlier than 1379 or later than 1383. No doubt it was in hand for a considerable time. It certainly followed close upon the translation of Boethius; see p. vii above.

§ 2. Sources of the Work. The chief authority followed by Chaucer is Boccaccio's poem named *Il Filostrato*, in 9 Parts or Books of very variable length, and composed in ottava rima, or stanzas containing eight lines each. I have used the copy in the *Opere Volgari* di G. Boccaccio; Firenze, 1832.

Owing to the patient labours of Mr. W. M. Rossetti, who has collated the *Filostrato* with the *Troilus* line by line, and published the results of his work for the Chaucer Society in 1875, we are able to tell the precise extent to which Chaucer is indebted to Boccaccio for this story. The *Filostrato* contains 5704 lines; and the *Troilus* 8239 lines¹, if we do not reckon in the 12 Latin lines printed below, at p. 404. Hence we obtain the following result.

Total of lines in <i>Troilus</i>	8239
Adapted from the <i>Filostrato</i> (2730 lines, condensed into)	2583
Balance due to Chaucer	5656

In other words, Chaucer's debt to Boccaccio amounts to *less than* one-third of the whole poem; and there remains more than two-thirds of it to be accounted for from other sources. But even after all deductions have been made for passages borrowed from other authors, very nearly two-thirds remain for which Chaucer is solely responsible. As in the case of the *Knights Tale*, close investigation shews that Chaucer is, after all, less indebted to Boccaccio than might seem, upon a hasty comparison, to be the case.

As it was found impracticable to give Mr. Rossetti's results in full, I have drawn up lists of parallel passages in a somewhat rough way, which are given in the Notes, at the beginning of every Book; see pp. 461, 467, 474, 484, 494. These lists are sufficiently accurate to enable the reader, in general, to discover the passages which are in no way due to the *Filostrato*.

§ 3. I have taken occasion, at the same time, to note *other* passages for which Chaucer is indebted to some other authors. Of these we may particularly note the following. In Book I, lines 400-420 are translated from Petrarch's 88th Sonnet, which is quoted at length at p. 464. In Book III, lines 813-833, 1625-9, and 1744-1768 are all from the second Book of Boethius (Prose 4, 86-120 and 4-10, and Metre 8). In Book IV, lines 974-1078 are from Boethius, Book V. In Book V, lines 1-14 and 1807-27 are from various parts of Boccaccio's *Teseide*; and a part of the last stanza is from Dante. On account of such borrowings, we may subtract about 220 lines more from Chaucer's 'balance'; which still leaves due to him nearly 5436 lines.

§ 4. Of course it will be readily understood that, in the case of these 5436 lines, numerous short quotations and allusions occur, most of which are pointed out in the notes. Thus, in Book II, lines 402-3 are from Ovid, *Art. Amat.* ii. 118; lines 716-8 are from *Le Roman de la Rose*¹; and so on. No particular notice need be taken of this, as similar hints are utilised in other poems by Chaucer; and, indeed, by all other poets. But there is one particular case of borrowing, of considerable importance, which will be considered below, in § 9 (p. liii).

§ 5. It is, however, necessary to observe here that, in taking his story from Boccaccio, Chaucer has so altered and adapted it as to make it peculiarly his own; precisely as he has done in the case of the *Knights Tale*. Sometimes he translates very closely and even neatly, and sometimes he takes a mere hint from a long passage. He expands or condenses his material at pleasure; and even, in some cases, transposes the order of it. It is quite clear that he gave himself a free hand.

The most important point is that he did not accept the characters of the three chief actors, Troilus, Criseyde, and Pandarus, as portrayed by Boccaccio; he did not even accept all the incidents which gave occasion for their behaviour. Pandarus is no longer the cousin of Criseyde, a young and dashing gallant, but her middle-aged uncle, with blunted perceptions of what is moral and noble. In fact, Chaucer's Pandarus is a thorough and perfect study of character, drawn with a dramatic skill not inferior to that of Shakespeare, and worthy of the author of the immortal Prologue to the *Canterbury Tales*. I must leave the fuller consideration of these points to others; it is hardly necessary to repeat, at full length, the Prefatory Remarks by Mr. Rossetti, whilst at the same time, if I begin to quote from them, I shall hardly know where to stop. See also Ten Brink's *English Literature*, and Morley's *English Writers*, vol. v.

§ 6. It has been observed that, whilst Chaucer carefully read and made very good use of two of Boccaccio's works, viz. *Il Filostrato* and *Il Teseide*, he nowhere mentions Boccaccio by name; and this has occasioned some surprise. But we must not apply modern ideas to explain medieval facts, as is so frequently done. When we consider how often MSS. of works by known authors have no author's name attached to them, it becomes likely that Chaucer obtained manuscript copies of these works unmarked by the author's name; and though he must doubtless have been aware of it, there was no cogent reason why he should declare himself indebted to one in whom Englishmen were, as yet, quite uninterested. Even when he refers to Petrarch in the Clerk's Prologue (E 27-35), he has to explain who he was, and to inform readers of his recent death. In those days, there was much laxity in the mode of citing authors.

§ 7. It will help us to understand matters more clearly, if we further observe the haphazard manner in which quotations were often made. We know, for example, that no book was more accessible than the Vulgate version of the Bible; yet it is quite common to find the most curious mistakes made in reference to it. The author of *Piers Plowman* (B. text, iii. 93-95) attributes to Solomon a passage which he quotes from Job, and (B. vii. 123) to St. Luke, a passage from St. Matthew; and again (B. vi. 240) to St. Matthew, a passage from St. Luke. Chaucer makes many mistakes of a like nature; I will only cite here his reference to Solomon (*Cant. Tales*, A 4330), as the author of a passage in *Ecclesiasticus*. Even in modern dictionaries we find passages

cited from ‘Dryden’ or ‘Bacon’ at large, without further remark; as if the verification of a reference were of slight consequence. This may help to explain to us the curious allusion to *Zanzis* as being the author of a passage which Chaucer must have known was from his favourite Ovid (see note to Troil. iv. 414), whilst he was, at the same time, well aware that *Zanzis* was not a poet, but a painter (Cant. Tales, C 16); however, in this case we have probably to do with a piece of our author’s delicious banter, since he adds that Pandarus was speaking ‘for the nonce.’

There is another point about medieval quotations which must by no means be missed. They were frequently made, not from the authors themselves, but from manuscript note-books which contained hundreds of choice passages, from all sorts of authors, collected by diligent compilers. Thus it was, I strongly suspect, that Albertano of Brescia was enabled to pour out such quantities of quotations as those which Chaucer copied from him in his Tale of Melibeus. Thus it was that borrowers of such note-books often trusted to their strong memories for the words of a quotation, yet forgot or mistook the author’s name; as was readily done when a dozen such names occurred on every page. A MS. of this character is before me now. It contains many subjects in alphabetical order. Under *Fortitudo* are given 17 quotations which more or less relate to it, from Ambrose, Gregory, Chrysostom, and the rest, all in less than a single page. And thus it was, without doubt, that Chaucer made acquaintance with the three scraps of Horace which I shall presently consider. It is obvious that Chaucer never saw Horace’s works in the complete state; if he had done so, he would have found a writer after his own heart, and he would have quoted him even more freely than he has quoted Ovid. ‘Chaucer on Horace’ would have been delightful indeed; but this treat was denied, both to him and to us.

§ 8. The first and second scraps from Horace are hackneyed quotations. ‘*Multa renescentur*’ occurs in Troil. ii. 22 (see note, p. 468); and ‘*Humano capiti*’ in Troil. ii. 1041 (note, p. 472). In the third case (p. 464), there is no reason why we should hesitate to accept the theory, suggested by Dr. G. Latham (*Athenæum*, Oct. 3, 1868) and by Professor Ten Brink independently, that the well-known line (Epist. I, 2. 1)—

‘Troiani belli scriptorem, maxime Lolli,’

was misunderstood by Chaucer (or by some one else who misled him) as implying that Lollius was the name of a writer on the Trojan war. Those who are best acquainted with the ways of medieval literature will least hesitate to adopt this view. It is notorious that *first lines* of a poem are frequently quoted apart from their context, and repeated as if they were complete; and, however amazing such a blunder may seem to us now, there is really nothing very extraordinary about it.

We should also notice that Lollius was to Chaucer a mere name, which he used, in his usual manner, as a sort of convenient embellishment; for he is inconsistent in his use of it. In Book i. 394, ‘myn autour called Lollius’ really means Petrarch; whereas in Book v. 1653, though the reference is to the Filostrato, Bk. viii. st. 8, Chaucer probably meant no more than that Lollius was an author whom the Italian poet might have followed¹. Cf. my note to the House of Fame, 1468, where the name occurs for the third time. We may also notice that, in Book iii. 1325, Chaucer bears testimony to

the ‘excellence’ of his ‘auctor.’ The statement, in Book ii. 14, that he took the story ‘out of Latin’ is less helpful than it appears to be; for ‘Latin’ may mean either Latin or Italian.

§ 9. I have spoken (§ 4) of ‘a particular case of borrowing,’ which I now propose to consider more particularly. The discovery that Chaucer mainly drew his materials from Boccaccio seems to have satisfied most enquirers; and hence it has come to pass that one of Chaucer’s sources has been little regarded, though it is really of some importance. I refer to the *Historia Troiana* of Guido delle Colonne², or, as Chaucer rightly calls him, Guido de Columpnis, i. e. Columnis (House of Fame, 1469). Chaucer’s obligations to this author have been insufficiently explored.

When, in 1889, in printing the Legend of Good Women with an accuracy never before attempted, I restored the MS. reading *Guido* for the *Ouyde* of all previous editions in l. 1396, a clue was thus obtained to a new source for some of Chaucer’s work. It was thus made clear that the Legend of Hypsipyle and Medea was primarily derived from this source; and further, that it was from Guido that Chaucer derived his use of *Ilioun* to mean the citadel of Troy (Leg. of Good Women, 936, and note). In the Nonne Prestes Tale, B 4331, as was pointed out by Tyrwhitt long ago, the dream of Andromache is taken from Guido. And I find in Lounsbury’s *Studies in Chaucer*, ii. 315, the significant but insufficient remark, that ‘it was in Guido da (*sic*) Colonna’s work that Chaucer found the martial deeds of Troilus recounted in full, the slaughter he wrought, and the terror he inspired.’ Hence we naturally come to the question, what incidents in Troilus are expressly due to Guido?

§ 10. Before answering this question, it will be best to consider the famous *crux*, as to the meaning of the word *Trophee*.

When Lydgate is speaking of his master’s Troilus, viz. in his Prologue to the Falls of Princes, st. 3, he says that Chaucer

‘made a translacion
Of a boke which called is *Trophe*
In Lumbarde tong,’ &c.

No book or author is now known by that name; and, as Chaucer was in this case much indebted to Boccaccio, critics have jumped to the conclusion that *Trophee* means either Boccaccio or the Filostrato; and this conclusion has been supported by arguments so hopeless as to need no repetition. But it is most likely that Lydgate, who does not seem to have known any Italian¹, spoke somewhat casually; and, as Chaucer was to some extent indebted to Guido, he may possibly have meant Guido.

So far, I have merely stated a supposition which is, in itself, possible; but I shall now adduce what I believe to be reasonable and solid proof of it.

We have yet another mention of *Trophee*, viz. in Chaucer himself! In the Monkes Tale, B 3307, he says of Hercules—

‘At bothe the worldes endes, *seith Trophee*,

In stede of boundes, he a piler sette.’

Whence, we may ask, is this taken? My answer is, *from Guido*.

§ 11. If we examine the sources of the story of Hercules in the Monkes Tale, we see that all the supposed facts *except* the one mentioned in the two lines above quoted are taken from Boethius and Ovid (see the Notes). Now the next most obvious source of information was Guido’s work, since the very first Book has a good deal about Hercules, and the Legend of Hypsipyle clearly shews us that Chaucer was aware of this. And, although neither Ovid (in *Met.* ix.) nor Boethius has any allusion to the Pillars of Hercules, they are expressly mentioned by Guido. In the English translation called the *Gest Historiale of the Destruction of Troy*, ed. Panton and Donaldson (which I call, for brevity, the alliterative Troy-book), l. 308, we read:—

‘But the wonders that he wroght in this world here
In yche cuntré ben knowen under Criste evyn.
Tow pyllers he pight in a place lowe
Vppon Gades groundes, that he gotton had.’

And again, further on, the Latin text has:—‘*Locus ille, in quo predicte Herculis columpne sunt affixe, dicitur Saracenicæ lingua Saphy.*’ To which is added, that Alexander afterwards came to the same spot.

When Lydgate, in translating Guido, comes to this passage, he says:—

‘And of the pyllers that at Gades he set,
Which Alexsaundre, of Macedone the kyng,
That was so worthy here in his lyuyng,
Rood in his conquest, as *Guydo* list to write,
With all his hoost proudly to visyte . . .
And these boundes named be of all
Of Hercules, for he hymselfe them set
As for his markes, all other for to lette
Ferther to passe, as *Guydo* maketh mynde’; &c.

Siege of Troye, ed. 1555, fol. B 6.

We can now easily see that, when Lydgate speaks of the book ‘which called is Trophe in Lumbarde tong,’ he is simply copying the name of the book from Chaucer, though he seems also to have heard some rumour of its being so called in Italy.

§ 12. *Why* this particular book was so called, we have no means of knowing¹; but this does not invalidate the fact here pointed out. Of course the Latin side-note in some of the MSS. of the Monkes Tale, which explains ‘Trophee’ as referring to ‘*ille vates Chaldeorum Tropheus*,’ must be due to some mistake, even if it emanated (as is possible) from Chaucer himself. It is probable that, when the former part of the Monkes Tale was written, Chaucer did not know much about Guido’s work; for the account of Hercules occurs in the very first chapter. Perhaps he confused the name of

Tropheus with that of Trogus, i. e. Pompeius Trogus the historian, whose work is one of the authorities for the history of the Assyrian monarchy.

§ 13. It remains for me to point out some of the passages in Troilus which are clearly due to Guido, and are not found in Boccaccio at all.

Book I. 145-7:—

‘But the Troyane gestes, as they felle,
In Omer, or in Dares, or in Dyte.
Who-so that can, may rede hem as they wryte.’

The reference here is simply to Guido’s history, whence, and not at first hand, both Chaucer and his readers could easily get the required information. Guido constantly refers to these authors; and, although he speaks disrespectfully of Homer², he professes to put great faith in Dares and Dytes, whose names he frequently cites as being those of his best authorities³.

With the description of Troilus in ll. 1072-1085, it is interesting to compare the words of Guido, in Book VIII. ‘Troilus vero, licet multum fuit corpore magnus, magis fuit tamen corde magnanimus; animosus multum, set multam habuit in sua animositate temperiem; dilectus plurimum a puellis cum ipse aliqualem seruando modestiam delectaretur in illis. In viribus et strenuitate bellandi *uel fuit alius Hector uel secundus ab ipso*. In toto eciam regno Troie iuuenis nullus fuit tantis viribus nec tanta audacia gloriosus¹.’ The latter part of this description should be compared with Book II. 157-161, where the very phrase ‘Ector the secounde’ is used; see also ll. 181-189.

§ 14. Book II. 618. ‘The yate . . Of Dardanus.’ The six gates of Troy are named in Guido, Book IV, ‘Quarum vna *Dardanides*, secunda Tymbrea, tercia Helyas, quarta Chetas, quinta Troiana, vltima Anthenorides vocabantur.’

‘The furst and the fairest fourmet was Dardan.’

Allit. Troy-book, l. 1557.

Lydgate keeps the form ‘Dardanydes’; cap. xi. fol. F 5.

§ 15. Book IV. 204. ‘For he was after traytour to the toun.’ The treason of Antenor is told by Guido at great length; see ‘Boke xxviii’ of the allit. Troy-book, p. 364; Lydgate, Siege of Troye, Y 6, back. Cf. Dictys Cretensis, lib. iv. c. 22.

Book IV. 1397, &c. ‘For al Apollo and his clerkish lawes,’ &c. Guido gives rather a long account of the manner in which Criseyde upbraided her father Chalcas at their meeting. Chaucer says nothing about this matter in Book V. 193, but he here introduces an account of the same speech, telling us that Creseyde *intended* to make it! I quote from Book XIX. ‘Sane deceperunt te Apollinis friuola responsa, a quo dicis te suscepisse mandatum vt tu paternas Lares desereres, et tuos in tanta acerbitate Penates² sic tuis specialiter hostibus adhereres. Sane non fuit ille deus Apollo, set, puto, fuit comitiua infernalium Furiarum a quibus responsa talia recepisti.’ Cf. allit.

Troy-book, 8103-40; and observe that Lydgate, in his *Siege of Troye*, R 3, back, omits the speech of Criseyde to her father, on the ground that it is given in Chaucer. Yet such is not the case, unless we allow the present passage to stand for it. In Book V. 194, Chaucer (following Boccaccio) expressly says that she was *mute*!

Book IV. 1695-1701. This last stanza is not in Boccaccio; but the general sense of it is in Guido, Book XIX, where the interview ends thus:—‘Set diei Aurora quasi superueniente uicina, Troilus a Brisaida in multis anxietatibus et doloribus discessit; et ea relicta ad sui palatii menia properauit.’ Lydgate, at this point, refers us to Chaucer; *Siege of Troye*, fol. R 2, back. The allit. Troy-book actually does the same; l. 8054.

16. Book V. 92-189. These fourteen stanzas are not in Boccaccio. The corresponding passage in Guido (Book XIX) is as follows:—

‘Troilus et Troiani redeunt, Grecis eam recipientibus in suo comiteatu. Inter quos dum esset Diomedes, et illam Diomedes inspexit, statim in ardore veneris exarsit et eam vehementi desiderio concupiuit, qui collateralis associando Brisaidam cum insimul equitarent, sui ardoris flammam continere non valens Brisaide reuelat sui estuantis cordis amorem; quam in multis affectuosis verbis et blandiciis necnon et promissionibus reuera magnificis allicere satis humiliter est rogatus. Set Brisaida in primis monitis, vt mulierum moris est, suum prestare recusauit assensum; nec tamen passa est quin post multa Diomedis verba, ipsum nolens a spe sua deicere verbis similibus dixit ei: “Amoris tui oblaciones ad presens nec repudio nec admitto, cum cor meum non sit ad presens ita dispositum quod tibi possim aliter respondere.” ’

Book V. 799-805¹. The description of Diomede in Boccaccio (Fil. VI. 33) is merely as follows:—

‘Egli era grande e bel della persona,
Giovane fresco e piacevole assai,
E forte e fier siccome si ragiona,
E parlante quant’altro Greco mai,
E ad amor la natura aveva prona.’

The account in Guido (Book VIII) is as follows:—‘Diomedes vero multa fuit proceritate, distensus amplo pectore, robustis scapulis, aspectu ferox; in promissis fallax; in armis strenuus; victorie cupidus; timendus a multis, cum multum esset iniuriosus; sermonibus sibi nimis impaciens, cum molestus seruientibus nimis esset; libidinosus quidem multum, et qui multas traxit angustias ob feruorem amoris.’ Cf. allit. Troy-book, ll. 3794-3803; Lydgate, *Siege of Troye*, fol. K 1, back.

Book V. 810. To gon y-tressed, &c. Perhaps suggested by the remark in Guido (Book XIX) that Cressid’s hair was unbound in her hour of deepest sorrow:—‘aureos crines suos a lege ligaminis absolutos a lactea sui capitis cute diuellit.’ Cf. IV. 736.

Book V. 827-840. Troilus is not described by Boccaccio. Guido’s description of him has already been quoted above; see remarks on Book I. 1072; pp. lvi, lvii.

Book V. 1002-4. The parallel passage in Guido has already been quoted, viz.: ‘Amoris tui oblaciones ad presens nec repudio nec admitto.’ See remarks on l. 92; p. lviii.

Book V. 1013. Obviously from Guido; the passage follows soon after that last quoted. ‘Associavit [Diomedes] eam vsquequo Brisaida recipere in sui patris tentoria se debebat. Et ea perueniente ibidem, ipse eam ab equo descendentem promptus adiuit, et vnam de cirothecis¹, quam Brisaida gerebat in manu, ab ea nullo percipiente furtiue subtraxit. Set cum ipsa sola presensit, placitum furtum dissimulauit amantis.’

For this incident of the glove, cf. allit. Troy-book, l. 8092.

Book V. 1023-1099. This passage is not in Boccaccio. Several hints for it seem to have been taken from Guido, Book XIX, whence I quote the following.

‘Nondum dies illa ad horas declinauerat vespertinas, cum iam suas Brisaida recentes mutauerat voluntates,’ &c. . . ‘Et iam nobilis Troili amor ceperat in sua mente tepescere, et sic repente subito facta volubilis se in omnibus variauit. Quid est ergo quod dicitur de constancia mulierum,’ &c.

‘Tunc ilico Diomedes superuenit . . . qui repente in Troilum irruit, ipsum ab equo prosternit, ab eo auferens equum suum, quem per suum nuncium specialem ad Brisaidam in exennium² destinauit, mandans nuncio suo predicto vt Brisaide nunciet equum ipsum eius fuisse dilecti Brisaida vero equum Troili recepit hilariter, et ipsi nuncio refert hec verba: “Dic secure domino tuo quod illum odio habere non possum, qui me tanta puritate cordis affectat [Diomedes] Brisaidam accedit, et eam suplex hortatur vt sibi consenciat in multitudine lacrimarum. Set illa, que multum vigeat sagacitatis astucia, Diomedem sagacibus machinacionibus differre procurat, ut ipsum afflictum amoris incendio magis affligat, et eius amoris vehemenciam in maioris augmentum ardoris extollat. Vnde Diomedis suum amorem non negat, etiam nec promittit.” ’

In l. 1039, read *he*, i. e. Diomede; see my note on the line, at p. 499.

In l. 1037, *the story* means the *Historia Troiana*; and in l. 1044, *in the stories elleswhere* means ‘elsewhere in the same History.’ The passage (in Book XXV) is as follows:—

‘Troilus autem tunc amorem Brisaide Diomedis obprobriosis verbis impropert; set Greci Diomedem . . . abstraxerunt’ . . .

‘Interim Brisaida contra patris sui voluntatem videre Diomedem in lecto suo iacentem ex vulnere sibi facto frequenter accedit, et licet sciuisset illum a Troilo dudum dilecto suo sic vulneratum, multa tamen in mente sua reuoluit; et dum diligenter attendit de se iungenda cum Troilo nullam sibi superesse fiduciam, totum suum animum, tanquam varia et mutabilis, sicut est proprium mulierum, in Diomedis declinat amorem.’

Cf. Troy-book, ll. 9942-59; Lydgate, *Siege of Troye*, fol. U 4.

Book V. 1558-60. The treacherous slaughter of Hector by Achilles is in Guido, near the end of Book XXV. See my note to l. 1558, at p. 503.

Book V. 1771. 'Read Dares.' This merely means that Guido cites Dares as his authority for the mighty deeds of Troilus. In Book XXV, I find:—'*Scriptis enim Dares, quod illo die mille milites interfecit [Troilus] ex Grecis*'; cf. l. 1802 below. So in the allit. Troy-book, ll. 9877-9:—

'As *Dares* of his dedis duly me tellus,
A thowsaund thro knightes throng he to dethe,
That day with his dynttes, of the derffe Grekes.'

So Lydgate, Siege of Troye, fol. U 3, back:—

'And, as *Dares* wryteth specyally,
A thousand knightes this Troyan champyowne
That day hath slayne, rydyng vp and downe,
As myne auctour Guydo lyst endyte;
Saue after hym, I can no ferther wryte.'

I. e. he only knew of Dares through the medium of Guido. In fact, Dares (capp. 29, 31, 32) has 'multos,' not 'mille.'

Book V. 1849-1855. The introduction of this stanza is quite irrelevant, unless we remember that, in Guido, the story of Troy is completely mixed up with invectives against idolatry. In Book X, there is a detailed account of the heathen gods, the worship of which is attributed to the instigation of fiends. See the long account in the allit. Troy-book, ll. 4257-4531, concluding with the revelation by Apollo to Calchas of the coming fall of Troy. Cf. Lydgate, Siege of Troye, fol. K 6. Of course, this notion of the interference of the gods in the affairs of the Greeks and Trojans is ultimately due to Homer.

§ 17. With regard to the statement in Guido, that Achilles slew Hector *treacherously*, we must remember how much turns upon this assertion. His object was to glorify the Trojans, the supposed ancestors of the Roman race, and to depreciate the Greeks. The following passage from Guido, Book XXV, is too characteristic to be omitted. 'Set o Homere, qui in libris tuis Achillem tot laudibus, tot preconiis extulisti, *que probabilis ratio* te induxit, vt Achillem tantis probitatis meritis vel titulis exultasses?' Such was the general opinion about Homer in the thirteenth and fourteenth centuries.

§ 18. This is not the place for a full consideration of the further question, as to the sources of information whence Boccaccio and Guido respectively drew their stories. Nor is it profitable to search the suppose works of Dares and Dictys for the passages to which Chaucer appears to refer; since he merely knew those authors by name, owing to Guido's frequent appeals to them. Nevertheless, it is interesting to find that Guido was quite as innocent as were Chaucer and Lydgate of any knowledge of Dares and Dictys at first hand. He acquired his great reputation in the simplest possible way, by stealing the whole of his 'History' bodily, from a French romance by Benoît de

Sainte-More, entitled *Le Roman de Troie*, which has been well edited and discussed by Mons. A. Joly. Mons. Joly has shewn that the *Roman de Troie* first appeared between the years 1175 and 1185; and that Guido's *Historia Troiana* is little more than an adaptation of it, which was completed in the year 1287, without any acknowledgment as to its true source.

Benoît frequently cites Dares (or Daires), and at the end of his poem, ll. 30095-6, says:—

‘Ce que dist Daires et Dithis
I avons si retreit et mis.’

In his *Hist. of Eng. Literature* (E. version, ii. 113), Ten Brink remarks that, whilst Chaucer prefers to follow Guido rather than Benoît in his *Legend of Good Women*, he ‘does the exact opposite to what he did in *Troilus*.’ For this assertion I can find but little proof. It is hard to find anything in Benoît's lengthy Romance which he may not have taken, much more easily, from Guido. There are, however, just a few such points in Book V. 1037-1078. Thus, in l. 1038, Criseyde gives Diomedes Troilus' horse; cf. Benoît, l. 15046—‘lo cheval Vos presterai.’ L. 1043 is from the same, ll. 15102-4:—

‘La destre manche de son braz
Bone et fresche de ciclaton
Li done en leu de gonfanon.’

Ll. 1051-7 answer to the same, beginning at l. 20233; and l. 1074 is from the same, l. 20308:—‘Dex donge bien à Troilus!’ I doubt if there is much more.

For some further account of the works ascribed to Dares Phrygius and Dictys Cretensis, both duly edited among the ‘*Delphin Classics*,’ I must refer the reader to Smith's *Classical Dictionary*.

§ 19. The whole question of the various early romances that relate to Troy is well considered in a work entitled ‘*Testi Inediti di Storia Trojana, preceduti da uno studio sulla Leggenda Trojana in Italia, per Egidio Gorra; Torino, 1887*’; where various authorities are cited, and specimens of several texts are given. At p. 136 are given the very lines of Benoît's *Roman* (ll. 795-6) where Guido found a reference to the columns of Hercules:—

‘Et les bonnes ilec ficha
Ou Alixandre les trova.’

This hint he has somewhat elaborated, probably because he took a personal interest in ‘columns,’ on account of their reference to his own name—‘delle Colonne.’ I believe that the notion of Alexander finding Hercules' Pillars is due to a rather large blunder in geography. Hercules set up his pillars ‘at the end of the world,’ viz. at the straits of Gibraltar, whereas Alexander set up his at another ‘end of the world,’ viz. at the furthest point of India which he succeeded in reaching. So says his Romance; see Alexander and Dindimus, ed. Skeat, l. 1137; Wars of Alexander, l. 5063. The setting

up of pillars as boundary-marks seems to have been common; cf. Vergil, *Æn.* xi. 262. Among the points noticed by Gorra, I may mention the following:—

1. Some account (p. 7) of the *Ephemeris Belli Troiani* by Dictys Cretensis, who, it was pretended, accompanied Idomeneus to the Trojan war. Achilles is depicted in dark colours; he is treacherous towards Agamemnon; falls in love with the Trojan princess, Polyxena; and slays Hector by a stratagem. It appears to have been a work of invention, resting upon no Greek original.
2. Some account (p. 17) of the *Historia de Excidio Troiae* of Dares Phrygius, a work which (as was pretended) was discovered by Cornelius Nepos. This also, in the opinion of most critics, was an original work. At p. 115, there is a comparison of the lists of Greek leaders and the number of their ships (cf. Homer, *Il.* ii.) as given by Dares, Benoît, and Guido.
3. At p. 123, there is an enumeration of points in which Guido varies from Benoît.
4. At p. 152, is an account of some Italian prose versions of the story of Troy. Such are: *La Istorietta Trojana*, with extracts from it at p. 371; a romance by Binduccio dello Scelto, with extracts relating to 'Troilo e Briseida' at p. 404; a version of Guido by Mazzeo Bellebuoni, with extracts relating to 'Paride ed Elena' at p. 443; an anonymous version, with extracts relating to 'Giasone e Medea' at p. 458; a version in the Venetian dialect, with extracts relating to 'Ettore ed Ercole' at p. 481; another anonymous version, with extracts at p. 493; and *La 'Fiorita'* of Armannino, Giudice da Bologna, with extracts at p. 532.
5. At p. 265, is an account of Italian poetical versions, viz. *Enfances Hector*, *Poema d'Achille*, *Il Trojano di Domenico da Montechiello*, *Il Trojano a stampa* (i. e. a printed edition of *Il Trojano*), and *L'Intelligenza*. At p. 336, Boccaccio's *Filostrato* is discussed; followed by a brief notice of an anonymous poem, also in ottava rima, called *Il cantare di Insidoria*. It appears that Boccaccio followed some recension of the French text of Benoît, but much of the work is his own invention. In particular, he created the character of Pandaro, who resembles a Neapolitan courtier of his own period.

The most interesting of the extracts given by Gorra are those from Binduccio dello Scelto; at p. 411, we have the incident of Diomede possessing himself of Briseida's glove, followed by the interview between Briseida and her father Calcas. At p. 413, Diomede overthrows Troilus, takes his horse from him and sends it to Briseida, who receives it graciously; and at p. 417, Briseida gives Diomede her sleeve as a love-token, after which a 'jousting' takes place between Diomede and Troilus, in which the former is badly wounded.

For further remarks, we are referred, in particular, to H. Dunger's *Dictys-Septimius: über die ursprüngliche Abfassung und die Quellen der Ephemeris belli Troiani*; Dresden, 1878 (Programm des Vitzthumschen Gymnasiums); to another essay by the same author on *Die Sage vom trojanischen Kriege*, Leipzig, 1869; to Koerting's *Dictys und Dares, &c.*, Halle, 1874; to A. Joly's *Benoît de Sainte-More et le Roman*

de Troie, Paris, 1871; and to an article by C. Wagener on Dares Phrygius, in *Philologus*, vol. xxxviii. The student may also consult E. Meybrinck, *Die Auffassung der Antike bei Jacques Millet, Guido de Columna, und Benoît de Ste-More*, printed in *Ausgaben und Abhandlungen aus dem Gebiete für Romanischen Philologie*, Marburg, 1886; where the author concludes that Millet was the originator of the story in France. Also W. Greif, *Die mittelalterlichen Bearbeitungen der Trojanersage*; Marburg, 1886.

§ 20. A few words may be said as to the names of the characters. Troilus is only once mentioned in Homer, where he is said to be one of the sons of Priam, who were slain in battle, *Iliad*, xxiv. 257; so that his story is of medieval invention, except as to the circumstance of his slayer being Achilles, as stated by Vergil, *Æn.* i. 474, 475; cf. Horace, *Carm.* ii. 9. 16. Pandarus occurs as the name of two distinct personages; (1) a Lycian archer, who wounded Menelaus; see Homer, *Il.* iv. 88, Vergil, *Æn.* 5. 496; and (2) a companion of Æneas, slain by Turnus; see Vergil, *Æn.* ix. 672, xi. 396. Diomede is a well-known hero in the *Iliad*, but his love-story is of late invention. The heroine of Benoît's poem is Briseida, of whom Dares (c. 13) has merely the following brief account: 'Briseidam formosam, alta statura, candidam, capillo flauo et molli, superciliis junctis¹, oculis venustis, corpore aequali, blandam, affabilem, uerecundam, animo simplici, piam'; but he records nothing more about her. The name is simply copied from Homer's Βρισηΐδα, *Il.* i. 184, the accusative being taken (as often) as a new nominative case; this Briseis was the captive assigned to Achilles. But Boccaccio substitutes for this the form Griseida, taken from the accusative of Homer's Chryseis, mentioned just two lines above, *Il.* i. 182. For this Italian form Chaucer substituted Criseyde, a trisyllabic form, with the *ey* pronounced as the *ey* in *prey*. He probably was led to this correction by observing the form Chryseida in his favourite author, Ovid; see *Remed. Amoris*, 469. Calchas, in Homer, *Il.* i. 69, is a Grecian priest; but in the later story he becomes a Trojan soothsayer, who, foreseeing the destruction of Troy, secedes to the Greek side, and is looked upon as a traitor. Cf. Vergil, *Æn.* ii. 176; Ovid, *Art. Amat.* ii. 737.

§ 21. In *Anglia*, xiv. 241, there is a useful comparison, by Dr. E. Köppel, of the parallel passages in *Troilus* and the French *Roman de la Rose*, ed. Méon, Paris, 1814, which I shall denote by 'R.' These are mostly pointed out in the Notes. Köppel's list is as follows:—

Troilus. I. 635 (cf. III. 328).—*Rom. Rose*, 8041. 637.—R. 21819. 747.—R. 7595. 810.—R. 21145. 969.—R. 12964.

II. 167.—R. 5684. 193.—R. 8757. 716.—R. 5765. 754.—R. 6676. 784 (cf. III. 1035).—R. 12844. 1564.—R. 18498.

III. 294.—R. 7085. 328; *see* I. 635. 1035; *see* II. 784. 1634.—R. 8301.

IV. 7.—R. 8076. 519.—R. 6406. 1398.—R. 6941.

V. 365.—R. 18709.

Some of the resemblances are but slight; but others are obvious. The numbers refer to the beginning of a passage; sometimes the really coincident lines are found a little further on.

The parallel passages common to Troilus and Boethius are noted above, pp. xxviii-xxx.

An excellent and exhaustive treatise on the Language of Chaucer's Troilus, by Prof. Kitteredge, is now (1893) being printed for the Chaucer Society. A Ryme-Index to the same, compiled by myself, has been published for the same society, dated 1891.

§ 22. I have frequently alluded above to the alliterative 'Troy-book,' or 'Gest Historiale,' edited for the Early English Text Society, in 1869-74, by Panton and Donaldson. This is useful for reference, as being a tolerably close translation of Guido, although a little imperfect, owing to the loss of some leaves and some slight omissions (probably) on the part of the scribe. It is divided into 36 Books, which agree, very nearly, with the Books into which the original text is divided. The most important passages for comparison with Troilus are lines 3922-34 (description of Troilus); 3794-3803 (Diomede); 7268-89 (fight between Troilus and Diomede); 7886-7905 (Briseida and her dismissal from Troy); 8026-8181 (sorrow of Troilus and Briseida, her departure, and the interviews between Briseida and Diomede, and between her and Calchas her father); 8296-8317 (Diomede captures Troilus' horse, and presents it to Briseida); 8643-60 (death of Hector); 9671-7, 9864-82, 9926-9 (deeds of Troilus); 9942-59 (Briseida visits the wounded Diomede); 10055-85, 10252-10311 (deeds of Troilus, and his death); 10312-62 (reproof of Homer for his false statements).

At l. 8053, we have this remarkable allusion; speaking of Briseida and Troilus, the translator says:—

'Who-so wilnes to wit of thaire wo fir [futher],
Turne hym to Troilus, and talke¹ there ynoughe!'

I. e. whoever wishes to know more about their wo, let him turn to Troilus, and there find enough. This is a clear allusion to Chaucer's work by its name, and helps to date the translation as being later than 1380 or 1382. And, as the translator makes no allusion to Lydgate's translation of Guido, the date of which is 1412-20, we see that he probably wrote between 1382 and 1420²; so that the date 'about 1400,' adopted in the New Eng. Dictionary (s. v. *Bercelet*, &c.) cannot be far wrong³.

§ 23. Another useful book, frequently mentioned above, is Lydgate's *Siege of Troye*², of which I possess a copy printed in 1555. This contains several allusions to Chaucer's Troilus, and more than one passage in praise of Chaucer's poetical powers, two of which are quoted in Mr. Rossetti's remarks on MS. Harl. 3943 (Chaucer Soc. 1875), pp. x, xi. These passages are not very helpful, though it is curious to observe that he speaks of Chaucer not only as 'my maister Chaucer,' but as 'noble Galfride, chefe Poete of Brytaine,' and 'my maister Galfride.' The most notable passages occur in cap. xv, fol. K 2; cap. xxv, fol. R 2, back; and near the end, fol. Ee 2. Lydgate's

translation is much more free than the preceding one, and he frequently interpolates long passages, besides borrowing a large number of poetical expressions from his 'maister.'

§ 24. Finally, I must not omit to mention the remarkable poem by Robert Henrysoun, called the Testament and Complaint of Criseyde, which forms a sequel to Chaucer's story. Thynne actually printed this, in his edition of 1532, as one of Chaucer's poems, immediately after Troilus; and all the black-letter editions follow suit. Yet the 9th and 10th stanzas contain these words, according to the edition of 1532:—

'Of his distresse me nedeth nat reherse;
For worthy Chaucer, in that same boke,
In goodly termes, and in ioly verse,
Compyled hath his cares, who wyl loke.
To breke my slepe, another queare I toke,
In whiche I founde the fatal desteny
Of fayre Creseyde, whiche ended wretchedly.
Who wot if al that Chaucer wrate was trewe?
Nor I wotte nat if this narration
Be authorysed, or forged of the newe
Of some poete by his inuention,
Made to reporte the lamentation
And woful ende of this lusty Creseyde,
And what distresse she was in or she deyde.'

§ 25. The Manuscripts.

1. MS. Cl.—The Campsall MS., on vellum, written before 1413; prepared for Henry, Prince of Wales, afterwards Henry V, as shewn by his arms on leaf 2. The poem occupies leaves 2-120; each page usually contains five stanzas. Two pages have been reproduced by the autotype process for the Chaucer Society; viz. leaf 1, recto, containing stanzas 1-5, and leaf 42, verso, containing stanzas 249-251 of Book II, and stanza 1 of Book III. This is a beautifully written MS., and one of the best; but it is disappointing to find that it might easily have been much better. The scribe had a still better copy before him, which he has frequently treated with supreme carelessness; but it is some consolation to find that his mistakes are so obvious that they can easily be corrected. Thus, in Book I, l. 27, he writes *dorst* for *dorste*, though it ruins the grammar and the metre; in l. 31, he actually has *hym* for *hem*, to the destruction of the sense; in l. 69, he has *high* (!) for *highte*; and so on. It therefore requires careful control. In particular, the scribe gives many examples of the fault of 'anticipation,' i.e. the fault whereby the mind, swifter than the pen, has induced him to write down letters that belong to a *later* syllable or word, or to omit one or more letters. Thus in Book I, l. 80, he omits *u* in *pryuely*, writing *pryely*; in l. 126, he omits *and* before *hoom*; in l. 198, he omits *lewede*; in l. 275, he omits *gan*; &c. But the faults of 'anticipation' appear most clearly in such startling forms as *addermost* for *aldermost*, I. 248, where the former *d* is due to the one that is coming; *assent* for *absent*, IV. 1642, for a like reason; *estal* for *estat*, because the next word is *royal*, I. 432; *byn* for *byng*, because the next word is *myn*, I. 683; *nat* for *nas*, because the next word is *not*,

I. 738; *seynt* for *seyn*, because the next word is *that*, V. 369; *shad* for *shal*, because the next word is *drede*, V. 385; *liten* for *litel*, because *weten* follows, IV. 198; *make* for *may*, because the line ends with *wake*, III. 341; *fleld* for *feld*, II. 195. Sometimes, however, the scribe's mind reverts to something already written, so that we find *Delphebus* for *Delphicus*, because *Phebus* precedes, I. 70; *bothen* for *bothe*, because *deden* precedes, I. 82; *falles* for *fallen*, after *unhappes*, II. 456; *daunder* for *daunger*, III. 1321; *tolle* for *tolde*, III 802; &c. Downright blunders are not uncommon; as *incocent* for *innocent* (where again the former *c* is due to the latter), II. 1723; *agarst* for *agast*, III. 737; *right* for *rit*, V. 60. We even find startling variations in the reading, as in III. 1408:—

‘Reson wil not that I speke of *shep*,
For it accordeth nough[t] to my matere.’

Certainly, *shep* (sheep) is irrelevant enough; however, Chaucer refers to *sleep*. And again, the line in II. 1554, which should run—

As for to bidde a wood man for to renne

appears in the startling form—

As for to bydde a womman for to renne.

As all the variations of ‘Cl.’ from the correct text are given in the foot-notes, it is not necessary to say more about these peculiarities. I must add, however, that, as in Boethius, I have silently corrected *yn* to *in* in such words as *thing*; besides altering *ee* and *oo* to *e* and *o* in open syllables, writing *v* for *u*, and the like. See above.

The Campsall MS., now in the possession of Mr. Bacon Frank, has been printed in full, as written, for the Chaucer Society; and I have relied upon the accuracy of this well-edited print.

2. MS. Cp.—MS. No. 61 in Corpus Christi College, Cambridge, described in Nasmith's Catalogue, p. 40, as ‘a parchment book in folio neatly written, and ornamented with a frontispiece richly illuminated, containing Chaucer's Troilus, in four [*error for five*] books.’ It is a fine folio MS., 12 inches by 8½. This MS., noticed by Warton, has not as yet been printed, though the Chaucer Society have undertaken to print it, upon my recommendation. It contains many pages that are left wholly or partially blank, obviously meant to be supplied with illuminations; which shews that it was written for some wealthy person. On the left margin, near the 83rd stanza of Book IV, is a note of ownership, in a hand of the fifteenth century—‘*neuer foryeteth: Anne neuyll.*’ This probably refers to Anne Neville, wife of Humphrey, duke of Buckingham (who was killed at Northampton in 1460), and daughter of Ralph Neville, earl of Westmoreland, and of Joan Beaufort, daughter of John of Gaunt. That is, she was John of Gaunt's granddaughter; and it seems reasonable to infer that the MS. was actually written for one of John of Gaunt's family. This probability is a very interesting one, when we consider how much Chaucer owed to John of Gaunt's favour and protection.

The MS. is slightly deficient, owing to the omission of a few stanzas; but not much is missing. It is of a type closely resembling the preceding, and gives excellent readings. I have therefore taken the opportunity of founding the text upon a close collation of Cl. and Cp., taking Cl. as the foundation, but correcting it by Cp. throughout, without specifying more than the rejected reading of Cl. in passages where these MSS. differ. In this way the numerous absurdities of Cl. (as noted above) have been easily corrected, and the resulting text is a great improvement upon all that have hitherto appeared. In a few places, as shewn by the foot-notes, the readings of other MSS. have been preferred.

3. MS. H.—MS. Harl. 2280, in the British Museum. An excellent MS., very closely related to both the preceding. Printed in full for the Chaucer Society, and collated throughout in the present edition. It was taken as the basis of the text in Morris's Aldine edition, which in many passages closely resembles the present text. It is certainly the third best MS. One leaf is missing (Bk. V. 1345-1428; twelve stanzas).

4. MS. Cm.—MS. Gg. 4. 27, in the Cambridge University Library; the same MS. as that denoted by 'Cm.' in the foot-notes to the Canterbury Tales, and by 'C.' in the foot-notes to the Legend of Good Women. A remarkable MS., printed in full for the Chaucer Society. It exhibits *a different type* of text from that found in Cl., Cp., and H. The most noteworthy differences are as follows. In Bk. ii. 734, 5, this MS. has quite a different couplet, viz.:

Men louyn women þour al þis toun aboute;
Be þey þe wers? whi, nay, *with-outyn* doute.

Bk. ii. 792 runs thus:—

How ofte tyme may men rede and se.

Bk. iv. 309-15 (stanza 45) runs thus:—

What shulde ye don but, for myn discomfort.
Stondyn for nought, and wepyn out youre ye?
Syn sche is queynt that wont was yow disport¹,
In vayn from this forth have I seyn twye;
For² medycyn youre vertu is a-weye;
O crewel eyen, sythyn that youre dispyt
Was al to sen Crisseydes eyen bryght.

Bk. iv. 638 runs thus:—

Pandare answerde, of that be as be may.

After Bk. iv. 735, MS. Cm. introduces the following stanza, which, in the present text, appears a little later (ll. 750-6) in a slightly altered form.

The salte teris *from* hyre ey?yn tweyn
Out ran, as *schour* of aprille, ful swythe;

Hyre white brest sche bet, and for the peyne,
Aftyр the deth cryede a thousent sithe,
Syn he that wonyt was hir wo for to lythe,
Sche mot forgon; for which disaurenture
Sche held hire-selue a for-lost creature.

Bk. iv. 806-33 (four stanzas) are omitted; so also are the 18 stanzas referring to Free-Will, viz. Bk. iv. 953-1078. Bk. v. 230-1 runs thus:—

To whom for eueremor myn herte is holde:
And thus he pleynyd, and ferthere-more he tolde.

We cannot believe that Bk. iv. 309-15, as here given, can be genuine¹; but it seems possible that some of the other readings may be so. The stanza, Bk. iv. 750-6, as here given, seems to represent the first draft of these lines, which were afterwards altered to the form in which they appear in the text, whilst at the same time the stanza was shifted down. However, this is mere speculation; and it must be confessed that, in many places, this MS. is strangely corrupted. Several stanzas have only six lines instead of seven, and readings occur which set all ideas of rime at defiance. Thus, in I. 1260, *paste* (riming with *caste*) appears as *passede*; in I. 1253, *ryde* (riming with *aspyde*) appears as *rydende*; in III. 351, *hayes* (riming with *May is*) appears as *halis*; &c.

Yet the MS. is worth collating, as it gives, occasionally, some excellent readings. For example, in Bk. i. 143, it preserves the word *here*, which other MSS. wrongly omit; and, in the very next line, rightly has *to longe dwelle*, not *to longe to dwelle*.

The MS. has been, at some time, shamefully maltreated by some one who has cut out several leaves, no doubt for the sake of their illuminated initials. Hence the following passages do not appear: I. 1-70; I. 1037—II. 84; III. 1-56; III. 1807—IV. 112; IV. 1667—V. 35; V. 1702—*end* (*together with a piece at the beginning of the Canterbury Tales*).

5. MS. H2.—Harleian MS. 3943, in the British Museum. Printed in full for the Chaucer Society in 1875, together with a most valuable line by line collation with Boccaccio's *Filostrato*, by Wm. Michael Rossetti. Referred to in Prof. Lounsbury's *Studies in Chaucer*, i. 398, as 'much the worst that has been printed,' where his object is to depreciate its authority. Yet it is well worth a careful study, and it must be particularly borne in mind that it consists of two parts, written at different dates, and of different value. In Bell's *Chaucer*, we read of it:—'Unfortunately it is imperfect. The first few leaves, and the whole of the latter part of the poem, appear to have been destroyed, and the deficiency supplied by a later copyist.' The late hand occurs in I. 1-70, 498-567, III. 1429-1638, IV. 197—*end*, and Book V.; and thus occupies a large portion of the MS. Moreover, two leaves are lost after leaf 59, comprising III. 1289-1428; these are supplied in Dr. Furnivall's edition from Harl. 1239, which accounts for the extraordinary disorder in which these stanzas are arranged. The MS. also omits III. 1744-1771, and some other stanzas occasionally.

This is one of those curious MSS. which, although presenting innumerable corrupt readings (the worst being *Commodious* for *Commeveden* in III. 17), nevertheless have some points of contact with an excellent source. All editors must have observed a few such cases. Thus, in II. 615, it happily restores the right reading *latis*, where the ordinary reading *gates* is ludicrously wrong. In III. 49, it supplies the missing word *gladnes*. In V. 8, it has ‘The Auricomus tressed Phebus hie on lofte,’ instead of ‘The golden tressed’; and this reading, though false, lets us into the secret of the origin of this epithet, viz. that it translates the Latin *auricomus*; see note to the line. In the very next line, V. 9, it preserves the correct reading *bemes shene*¹, riming with *grene*, *quene*, where other MSS. have *bemes clere*, a reminiscence of the opening line of Book III. Hence I have carefully collated this MS., and all readings of value are given in the Notes. See, e. g. III. 28, 49, 136, 551, 1268, 1703, &c.

6. MS. Harl. 1239 (B. M.). ‘It is an oblong folio, written from the beginning in a small, clear character, which ceases at an earlier place [III. 231] than the change occurs in MS. 3943 [IV. 197], leaving the remainder comparatively useless as an authority.’—Bell. Dr. Furnivall has printed the passages in III. 1289-1428, and III. 1744-1771, from this MS. to supply the gaps in H 2 (see above); we thus see that it transposes several of the stanzas, and is but a poor authority.

7. MS. Harl. 2392 (B. M.). A late MS. on paper, not very correct; once the property of Sir H. Spelman. As an example of a strange reading, observe ‘O mortal Gower,’ in V. 1856. Still, it has the correct reading *sheene* in V. 9; and in III. 49, supplies the rare reading *gladnesse*, which is necessary to the sense.

This MS. has a large number of notes and glosses. Some are of small interest, but others are of value, and doubtless proceeded from the author himself, as they furnish useful references and explanations. I here notice the best of them.

II. 8. ‘Cleo: domina eloquencie.’ This view of Clio explains the context.

II. 784. Side-note: ‘nota mendacium.’ A remarkable comment.

II. 1238-9. ‘Luis impressio, leuis recessio.’ Clearly, a proverb.

III. 933. ‘Dulcarnon: i. fuga miserorum.’ This proves that Chaucer confused the 47th proposition of Euclid with the 5th; see note.

III. 1177. ‘Beati misericordes’; from Matt. v. 7.

III. 1183. ‘Petite et accipi[e]tis’; a remarkable comment.

III. 1415. ‘Gallus vulgaris astrologus; Alanus, de Planctu Nature’; see note.

III. 1417. ‘Lucifera: stella matutina.’

III. 1466. ‘Aurora: amica solis’; shewing the confusion of *Tithonus* with *Titan*.

IV. 22. ‘Herine (*sic*), furie infernales; unde Lucanus, me pronuba duxit Herinis.’ This proves that Chaucer really took the name from Lucan, Phars. viii. 90, q. v.

IV. 32. ‘Sol in Leone’; i. e. the sun was in Leo; see note.

IV. 600. ‘Audaces fortuna iuuat’; error for ‘Audentes’; see note.

IV. 790. ‘Vmbra subit terras,’ &c.; Ovid, Met. xi. 61.

IV. 836. ‘Extrema gaudii luctus’; see note.

IV. 1138. ‘Flet tamen, et tepide,’ &c.; Ovid, Met. x. 500.

IV. 1504. ‘Non est bonum perdere substantiam propter accidens.’

IV. 1540. ‘Styx, puteus infernalis.’ Chaucer’s mistake.

V. 8. ‘The gold-tressed Phebus,’ glossed ‘Auricomus Sol’; which is from Valerius Flaccus; see note.

V. 319. Reference to Ovid’s Metamorphoses; see note.

V. 655. ‘Latona, i. luna’; shewing that ‘Latona’ is miswritten for ‘Lucina.’ Cf. IV. 1591.

V. 664. Reference to Ovid, Metam. ii. See note.

V. 1039. For ‘she,’ MS. has ‘he,’ correctly (see note); side-note, ‘Nota, de donis c. d.’, i. e. of Criseyde to Diomedes.

V. 1107. ‘Laurigerus’; see note.

V. 1110. ‘Nisus,’ glossed ‘rex’; ‘douhter,’ glossed ‘alauda’; see note.

V. 1548. ‘Parodye: duracio’; see note.

V. 1550. ‘Vnbodye: decorporare.’

There are many more such glosses, of lesser interest.

8. MS. Harl. 4912 (B. M.). On vellum; rather large pages, with wide margins; five stanzas on the page. Imperfect; ends at IV. 686. A poor copy. In III. 49, it retains the rare reading ‘gladnes,’ but miswritten as ‘glanes.’

9. MS. Addit. 12044 (B. M.). On vellum; five stanzas to the page. Last leaf gone; ends at V. 1820. Not a good copy. In III. 17, it has ‘Comeued hem,’ an obvious error for ‘Comeueden,’ which is the true reading. In V. 8, it has ‘golden dressed,’ error for ‘golden tressed.’ Note this correct form ‘golden’; for it is miswritten as ‘gold’ or ‘golde’ in nearly all other copies.

The next four are in the Bodleian Library, Oxford.

10. Arch. Seld. B. 24 is the Scottish MS., dated 1472, described in the Introduction to the Minor Poems, where it is denoted by 'Ar.,' and fully collated throughout the Legend of Good Women, where it appears in the foot-notes as 'A.' It seems to be the best of the Oxford MSS., and has some good readings. In III. 17, it has 'Commeued tham' for 'Commeueden,' which is near enough for a MS. that so freely drops inflexions; and the line ends with 'and amoreux tham made.' In III. 49, it correctly preserves 'gladness.'

11. MS. Rawlinson, Poet. 163. Not a very good copy. It omits the Prologue to Book III. At the end is the colophon:—

'Tregentyll { Heer endith the book of Troilus and of Cresseyde } Chaucer.'

I take 'Tregentyll' to be the scribe's name¹. Besides the 'Troilus,' the MS. contains, on a fly-leaf, the unique copy of the Balade to Rosemounde, beneath which is written (as in the former case) 'tregentil' to the left of the page, and 'chaucer' to the right; connected by a thin stroke. See my 'Twelve Facsimiles of Old English MSS.,' Plate XII.

12. MS. Arch. Seld. supra 56. Small quarto, 8 inches by 5½, on paper; vellum binding; writing clear. A poor copy. The grammar shews a Northern dialect.

13. MS. Digby 181. Incomplete; nearly half being lost. It ends at III. 532—'A certayn houre in which she come sholde. A poor copy, closely allied to the preceding. Thus, in III. 17, both have *moreux* for *amoreux*; in III. 2, both have *Adornes*; in III. 6, both absurdly have *Off (Of)* for *O*; and so on.

14. MS. L. 1, in St. John's College, Cambridge. A fair MS., perhaps earlier than 1450. Subjoined to the Troilus is a sixteenth century copy of the Testament of Creseide. Quarto; on vellum; 10 inches by 6½; in 10 sheets of 12 leaves each. Leaf g 12 is cut out, and g 11 is blank, but nothing seems to be lost. It frequently agrees with Cp., as in I. 5, fro ye; 21, be this; 36, desespeyred; 45, hir ladys so; 70, Delphicus; 308, kan thus. In I. 272, it correctly has: *percede*; in 337, *nouncerteyne*. In II. 734, it agrees with H.; 735 runs—'And whan hem list no lenger, lat hem leue'; a good line. In II. 894, it has 'mosten axe,' the very reading which I give; and in II. 968, *stalkes*.

15. MS. Phillipps 8252; the same MS. as that described in my preface to the C. text of Piers the Plowman, p. xix, where it is numbered XXVIII.

16. A MS. in the Library of Durham Cathedral, marked V. ii. 13. A single stanza of Troilus, viz. I. 631-7, occurs in MS. R. 3. 20, in Trinity College Library, Cambridge; and three stanzas, viz. III. 302-322, in MS. Ff. 1. 6, leaf 150, in the Cambridge University Library; all printed in *Odd Texts of Chaucer's Minor Poems*, ed. F. J. Furnivall, Chaucer Society, 1880, pp. x-xii. In 1887, Dr. Stephens found two vellum strips in the cover of a book, containing fragments of a MS. of Troilus (Book V.

1443-1498); see Appendix to the Report of the Cambridge Antiquarian Society, May 24, 1887; pp. 331-5.

The MSS. fall, as far as I can tell, into two main families. The larger family is that which resembles Cl., Cp., and H. Of the smaller, Cm. may be taken as the type. The description of Cm. shews some of the chief variations. Observe that many MSS. omit I. 890-6; in the John's MS., it is inserted in a much later hand. The stanza is obviously genuine.

§ 26. The Editions. 'Troilus' was first printed by Caxton, about 1484; but without printer's name, place, or date. See the description in Blades' Life of Caxton, p. 297. There is no titlepage. Each page contains five stanzas. Two copies are in the British Museum; one at St. John's College, Oxford; and one (till lately) was at Althorp. The second edition is by Wynkyn de Worde, in 1517. The third, by Pynson, in 1526. These three editions present Troilus as a separate work. After this, it was included in Thynne's edition of 1532, and in all the subsequent editions of Chaucer's Works.

Of these, the only editions accessible to me have been Thynne's (1532), of which there is a copy in the Cambridge University Library; also the editions of 1550 (or thereabouts) and 1561, of both of which I possess copies.

Thynne's edition was printed from so good a MS. as to render it an excellent authority. In a few places, I fear he has altered the text for the worse, and his errors have been carefully followed and preserved by succeeding editors. Thus he is responsible for altering *io* (= *jo*) into *go*, III. 33; for creating the remarkable 'ghost-word' *gofysshe*, III. 584; and a few similar curiosities. But I found it worth while to collate it throughout; and readings from it are marked 'Ed.' The later black-letter copies are mere reproductions of it.

§ 27. The Present Edition. The present edition has the great advantage of being founded upon Cl. and Cp., neither of which have been previously made use of, though they are the two best. Bell's text is founded upon the Harleian MSS. numbered 1239, 2280, and 3943, in separate fragments; hence the text is neither uniform nor very good. Morris's text is much better, being founded upon H. (closely related to Cl. and Cp.), with a few corrections from other unnamed sources.

Thanks to the prints provided by the Chaucer Society, I have been able to produce a text which, I trust, leaves but little to be desired. I point out some of the passages which now appear in a correct form for the first time, as may be seen by comparison with the editions by Morris and Bell, which I denote by M. and B.

I. 136; *derre*, dearer; M. B. *dere* (no rime). 285. *meninge*, i. e. intention; and so in l. 289; M. B. *mevyng*. 388. M. B. insert a semicolon after *arten*. 465. *fownes* (see note); M. B. *fantasye* (line too long). 470. *felle*, fell, pl. adj.; M. B. *fille*, i. e. fell (verb). 590. *no comfort*; M. *comfort*; B. *eny comfort*. 786. *Ticius* (see note); M. *Syciphus*; B. *Siciphus*. 896. *Thee oughte*; M. *To oght* (no sense); B. *The oght* (will not scan). 1026. See note; put as a question in M. B.; B. even inserts *not* before *to done*. 1050. *me asterte*; M. *may sterte*; B. *me stert* (better).

II. 41. *seyde*, i. e. if that they seyde; M. B. *seyinge* (will not scan). 138. *were* (would there be); M. B. *is*. 180. *wight*; M. B. *knyght* (but see l. 177). 808. *looth*; M. B. *leve*. 834. *Ye*; M. B. *The*. 1596. *For for*; M. B. *For*.

III. 17. *Comeveden* (see note); M. *Comeneden*; B. *Commodious*. *him*; M. B. *hem*. 33. *io* (= *jo*); M. B. *go*. 49. M. B. omit *gladnes*. 572. *Yow thurfte*; M. *Thow thruste*; B. *Yow durst*. 584. *goosish*; M. *goofish*; B. *gofisshe*. 674. M. *Thei voide* [*present*], *dronke* [*past*], and *traveres drawe* [*present*] anon; B. *They voyded*, and *drunk*, and *travars drew anone*. Really, *dronke* and *drawe* are both past participles; see note. 725. *Cipris*; M. *Cyphes*; B. *Ciphis*. 1231. *Bitrent and wryth*, i. e. winds about and wreathes itself; M. *Bytrent and writhe is*; B. *Bitrent and writhen is*. *Wryth* is short for *writheth*; not a pp. 1453. *bore*, i. e. hole; M. *boure*; B. *bowre*. 1764. *to-hepe*, i. e. together; M. B. *to kepe*.

IV. 538. *kyth*; M. B. *right* (no sense). 696. *thing is*; M. B. *thynges is*. 818. *martyre*; M. B. *matere* (neither sense nor rime).

V. 49. *helpen*; M. B. *holpen*. 469. *howve*; M. B. *howen*. 583. *in my*; M. B. omit *my*. 927. *wight*; M. B. *with*. 1208. *trustinge*; M. B. *trusten* (against grammar). 1266. *bet*; M. B. *beste*. 1335, 6. *wyte The teres*, i. e. blame the tears; M. B. *wite With teres*. 1386. *Commeve*; M. *Com in to*; B. *Can meven*. 1467. *She*; M. B. *So*. 1791. *pace*; M. B. *space* (see note).

It is curious to find that such remarkable words as *commeveden*, *io*, *voidee*, *goosish*, *to-hepe*, appear in no Chaucerian glossary; they are only found in the MSS., being ignored in the editions.

A large number of lines are now, for the first time, spelt with forms that comply with grammar and enable the lines to be scanned. For example, M. and B. actually give *wente* and *wonte* in V. 546, instead of *went* and *wont*; *knotles* for *knotteles* in V. 769, &c.

I have also, for the first time, numbered the lines and stanzas correctly. In M., Books III. and IV. are both misnumbered, causing much trouble in reference. Dr. Furnivall's print of the Campsall MS. omits l. 890-6; and his print of MS. Harl. 3943 counts in the Latin lines here printed at p. 404.

§ 28. It is worth notice that *Troilus* contains about fifty lines in which the first foot consists of a single syllable. Examples in Book I are:—

That | the hot-e fyr of lov' him brende: 490.
Lov' | ayeins the which who-so defendeth: 603.
Twen | ty winter that his lady wiste: 811.
Wer' | it for my suster, al thy sorwe: 860.
Next | the foule netle, rough and thikke: 948.
Now | Pandar', I can no mor-e seye: 1051.
Al | derfirst his purpos for to winne: 1069.

So also II. 369, 677, 934, 1034, 1623 (and probably 1687); III. 412, 526, 662, 855 (perhaps 1552), 1570; IV. 176, 601, 716, 842, 1328, 1676; V. 67 (perhaps 311), 334, 402, 802, 823, 825, 831, 880, 887, 949, 950, 1083, 1094, 1151, 1379, 1446, 1454, 1468, 1524.

It thus appears that deficient lines of this character are by no means confined to the poems in 'heroic verse,' but occur in stanzas as well. Compare the Parlement of Foules, 445, 569.

§ 29. Proverbs. Troilus contains a considerable number of proverbs and proverbial phrases or similes. See, e. g., I. 257, 300, 631, 638, 694, 708, 731, 740, 946-952, 960, 964, 1002, 1024; II. 343, 398, 403, 585, 784, 804, 807, 861, 867, 1022, 1030, 1041, 1238, 1245, 1332, 1335, 1380, 1387, 1553, 1745; III. 35, 198, 294, 308, 329, 405, 526, 711, 764, 775, 859, 861, 931, 1625, 1633; IV. 184, 415, 421, 460, 588, 595, 622, 728, 836, 1098, 1105, 1374, 1456, 1584; V. 484, 505, 784, 899, 971, 1174, 1265, 1433.

§ 30. A translation of the first two books of Troilus into Latin verse, by Sir Francis Kinaston, was printed at Oxford in 1635. The volume also contains a few notes, but I do not find in them anything of value. The author tries to reproduce the English stanza, as thus:—

‘Dolorem Troili duplicem narrare,
Qui Priami Regis Trojae fuit gnatus,
Vt primùm illi contigit amare,
Vt miser, felix, et infortunatus
Erat, decessum ante sum conatus.
Tisiphone, fer opem recensere
Hos versus, qui, dum scribo, visi flere.’

For myself, I prefer the English.

§ 31. Hazlitt's Handbook to Popular Literature records the following title:—‘A Paraphrase vpon the 3 first bookes of Chaucer's Troilus and Cressida. Translated into modern English . . . by J[onathan] S[idnam]. About 1630. Folio; 70 leaves; in 7-line stanzas.’

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ERRATA AND ADDENDA.

I.

BOETHIUS.

II.

TROILUS.

BOETHIUS DE CONSOLATIONE PHILOSOPHIE.

BOOK I.

Metre I.

Carmina Qui Quondam Studio Florente Peregi.

C. = MS. Ii. 3. 21, Cambridge; A. = MS. Addit. 10340 (Brit. Mus.). *The text follows C. mainly. Ed. = Printed edition (1532), quoted occasionally.*

1, 2. *Imperfect in C.*

Allas! I, weping, am constreined to biginnen vers of sorowful^[1] matere, that whylom in florisching studie made delitable ditees. For lo! rendinge Muses of poetes endyten to me thinges to be^[1] writen; and drery vers of wrecchednesse weten my face with verray teres. At the leeste, no drede ne mighte overcomen tho⁵ Muses, that they ne weren felawes, and [folweden](#) my wey, *that is^[1] to seyn, whan I was exyled*; they that weren glorie of my youthe, whylom weleful and grene, comforten now the [sorowful werdes](#) of^[1] me, olde man. For elde is comen unwarly upon me, hasted by the harmes that I have, and sorow hath comaunded his age to be¹⁰ in me. Heres hore [ben](#) shad overtymeliche upon myn heved, and the slake skin trembleth [upon](#) myn [empted](#) body. Thilke^[1] deeth of men is weleful that ne cometh not in yeres that ben^[1] swete, but cometh to wrecches, often y-cleped.^[1]

Allas! allas! with how deef an ere deeth, cruel, torneth away¹⁵ fro wrecches, and [naiteth](#) to closen wepinge eyen! Whyl Fortune,^[1] unfeithful, favorede me with [lighte](#) goodes, the [sorowful](#) houre,^[1] *that is to seyn, the deeth*, hadde almost dreynt myn heved. But^[1] now, for Fortune cloudy hath chaunged hir [deceyvable](#) chere to²⁰ me-ward, myn [unpitous](#) lyf draweth a-long unagreable dwellinges *in me*. O ye, my frendes, what or wherto avauntede ye me to ben weleful? for he that hath fallen stood nat in [stedefast](#)^[1] degree.

Prose I.

Hec Dum Mecum Tacitus Ipse Reputarem.

Pr. I.

[Whyle that](#) I stille recordede these thinges with my-self, and markede my weeply compleynte with office of pointel, I [saw](#), ^[1] standinge aboven the [heighte](#) of myn heved, a woman of ful [greet](#) reverence by semblaunt, hir eyen brenninge and cleer-seinge over⁵ the comune [might](#) of men; with a lyfly colour, and with swich [vigour](#) and strengthe that it ne [michte](#) nat ben [empted](#); al were it ^[1] so that she was ful of so [greet](#) age, that men ne wolde nat trowen, in no manere, that she were of oure elde. The stature of hir was of a [doutous](#) Iugement; for som-tyme she constreinede and shronk ^[1]10 hir-selven [lyk](#) to the comune mesure of men, and sum-tyme it semede that she touchede the hevене with the [heighte](#) of hir heved; and whan she [heef](#) hir heved hyer, she percede the ^[1] selve hevене, so that the sighte of men looking was in ydel. Hir ^[1] clothes weren maked of [right](#) delye thredes and subtil crafte, of ^[1]15 perdurable matere; the whiche clothes she hadde woven with hir owene hondes, as I [knew](#) wel after by hir-self, declaringe and shewing to me the beautee; the whiche clothes a [derknesse](#) of a forleten and dyspyed elde hadde dusked and derked, as it is wont ^[1] to [derkenbi-smokede](#) images.

20In the nethereste hem or bordure of these clothes men redden, y-woven in, a Grekissh P, *that* [signifyeth](#) the lyf *Actif*; and aboven ^[1] that lettre, in the heyeste bordure, a Grekissh T, *that* [signifyeth](#) the lyf *Contemplatif*. And [bi-twixen](#) these two lettres ther weren seyn degrees, [nobly](#) y-wrought in manere of laddres; by whiche degrees men mighten [climben](#) fro the [nethereste](#) lettre to the²⁵ [uppereste](#). Natheles, handes of some men hadde corven that cloth ^[1] by violence and by strengthe; and everiche man of hem hadde born away swiche peces as he mighte geten. And forsothe, this forseide woman bar smale bokes in hir right hand, and in hir left hand she bar a ceptre.³⁰

And whan she [say](#) these poetical Muses aprochen aboute my bed, and endytinge wordes to my wepinges, she was a litel [amoved](#), and glowede with [cruel](#) eyen. ‘Who,’ quod she, ‘hath ^[1] suffred aprochen to this [syke](#) man [these](#) comune strompetes of ^[1] swich a place that men clepen the theatre? The whiche nat³⁵ only ne asswagen nat hise sorwes with none remedies, but they wolden feden and [norisshen hem](#) with swete venim. Forsothe, these ben tho that with thornes and prikkinges of talents or affeccious, whiche that ne ben no-thing [fructefyng](#) nor ^[1] profitable, destroyen the [corn](#) plentevous of frutes of resoun;⁴⁰ for they holden [the](#) hertes of men in usage, but they [ne](#) delivere ^[1] nat folk fro [maladye](#). But if ye Muses hadden withdrawen fro me, with your flateryes, any uncunninge and unprofitable man, as men ben wont to finde comunly amonges the [people](#), I wolde wene suffre the lasse [grevously](#); for-why, in swiche an unprofitable ^[1]45 man, myn ententes ne weren no-thing endamaged. But ye withdrawen me this man, that hath be norisshed in the studies or ^[1] [scoles](#) of Eleaticis and of Achademicis *in Grece*. But goth now rather away, ye mermaidenes, whiche that ben swete til it be at ^[1] the laste, and suffreth this man to be cured and heled by myne⁵⁰ Muses,’ *that is to seyn, by noteful sciences*.

And thus this companye of Muses y-blamed casten wrothly the chere [dounward](#) to the erthe; and, shewing by [reednesse](#) hir shame, they passeden [sorrowfully](#) the [threshfold](#)

55And I, of whom the sighte, plounged in teres, was [derked](#) so^[] that I ne mighte not knowen what that womman was, of so imperial auctoritee, I [wex](#) al abaisshed and astoned, and [caste](#) my sighte [doun to](#) the erthe, and bigan stille for to abyde what she wolde don afterward. Tho com she [ner](#), and sette hir doun up-on^[]60 the uttereste corner of my bed; and she, biholdinge my chere, that was cast to the erthe, hevye and grevous of wepinge, [compleinede](#), with this wordes that I shal seyen, the perturbacioun of my [thought](#).

Metre II.

Heu Quam Precipiti Mersa Profundo.

Me. II.

‘Allas! how the thought of man, dreint in over-throwinge deepnesse, dulleth, and forleteth his propre cleernesse, mintinge^[] to goon in-to foreine [derknesses](#), as ofte as his anyous bisnesse wexeth with-oute mesure, that is driven to and fro with [worldly](#)5 windes! This man, that [whylom](#) was free, to whom the hevене was open and knowen, and was wont to goon in heveneliche pathes, and saugh the [lightnesse](#) of the rede sonne, and saugh the sterres of the colde mone, and whiche sterre in hevene useth^[] wandering recourses, y-flit by dyverse speres—this man, overcomer,^[]10 hadde [comprehended](#) al this by noubre *of acountinge in astronomye*. And over this, he was wont to [seken](#) the causes whennes the souning windes moeven and bisien the smothe water of the see; and what spirit torneth the stable hevене; and why the sterre aryseth out of the rede [eest](#), to fallen in the westrene15 wawes; and what atempreth the lusty houres of the [firste](#) somer sesoun, that highteth and apparailleth the erthe with rosene flowres;^[] and who maketh [that](#) plentevouse [autompne](#), in fulle yeres, fleteth^[] with hevye grapes. And eek this man was wont to telle the dyverse causes of nature that weren [y-hidde](#). Allas! now [lyeth](#) he [empted](#) of light of his thought; and his nekke is pressed with^[]20 hevye cheynes; and bereth his chere enclyned adoun for the grete weighte, and is constreined to looken on [the fool](#) erthe!^[]

Prose II.

Set Medicine, Inquit, Tempus Est.

Pr. II.

Me. III.

But tyme is now,’ quod she, ‘of medicine more than of compleinte.’ Forsothe than she, entendinge to me-ward with alle the lookinge of hir eyen, seide:—‘Art nat thou he,’ quod she, ‘that [whylom y-norished](#) with my milk, and fostered with myne metes,

were [escaped](#) and comen to corage of a parfit man? Certes, I yaf thee swiche armures that, yif thou thy-self ne haddest first cast hem a-wey, they shulden han defended thee in sikernesse that may nat ben over-comen. [Knowest thou](#) me nat? Why [art thou](#) stille? [Is it](#) for shame or for [astoninge](#)? It were me lever that it were for shame; but it semeth me that¹⁰ astoninge hath oppressed thee.’ And whan she say me nat only stille, but with-outen office of tunge and al doumb, she leide hir hand softly upon my brest, and seide: ‘Here nis no peril,’ quod she; ‘he is fallen into a [litargie](#), whiche that is a comune [sykenes](#) to hertes that ben [deceived](#). He hath a litel foryeten him-self,¹⁵ but certes he shal lightly [remembren](#) him-self, yif so be that he hath knowen me or now; and that he may so don, I wil wypen a litel his eyen, that ben derked by the cloude of mortal thinges.’ Thise wordes seide she, and with the lappe of hir garment, y-plyted¹ in a frounce, she dryede myn eyen, that weren fulle of the wawes²⁰ of my wepinges.

Metre III.

Tunc Me Discussa Liquerunt Nocte Tenebre.

Thus, whan that night was [discussed](#) and chased a-wey,¹ [derknesses](#) forleften me, and to myn eyen reipeirede [ayein](#) hir [firste](#) strengthe. And, right by ensaumple as the sonne is hid whan the sterres ben clusted (*that is to seyn, whan sterres ben¹ covered with cloudes*) by a swifte winde that [highte](#) Chorus, and¹ that the firmament stant [derked](#) by wete ploungy cloudes, and¹ that the sterres nat apperen up-on hevene, so that the night semeth sprad up-on erthe: yif thanne the wind that [highte](#) Borias,¹ y-sent out of the caves of the contree of Trace, beteth this night¹⁰ (*that is to seyn, chaseth it a-wey*), and discovereth the closed day: than shyneth Phebus y-shaken with sodein light, and smyteth¹ with his bemes in merveling eyeen.

Prose III.

Hand Aliter Tristicie Nebulis Dissolutis.

Pr. III.

Right so, and non other wyse, the cloudes of sorwe dissolved and don a-wey, I took hevene, and receivede minde to knowen the¹ face of my [fysicien](#); so that I sette myn eyen on hir, and [fastnede](#) my lookinge. I beholde my norice Philosophie, in whos houses¹⁵ I hadde conversed and haunted fro my youthe; and I seide thus. ‘O thou maistresse of alle [vertues](#), descended from the sovereign sete, why [artow](#) comen in-to this solitarie place of myn exil? Artow comen for thou art maked coupable with me of false blames?’

4. Lat. *respicio*.

10‘O,’ quod she, ‘my norry, sholde I forsaken thee now, and¹ sholde I nat parten with thee, by comune travaile, the charge¹ that thou hast suffred for envie of my

name? Certes, it nere not leueful ne sittinge [thing](#) to Philosophie, to leten with-outen [companye](#) the wey of him that is innocent. Sholde I thanne¹⁵ redoute my blame, and agrysen as though ther were bifallen a^[1] newe thing? *quasi diceret, non*. For [trowestow](#) that Philosophie^[1] be now alderfirst assailed in perils by folk of wikkede maneres? Have I nat striven with ful greet stryf, in olde tyme, bifore the age of my Plato, ayeines the foolhardinesse of folye? And eek,^[1]²⁰ the same Plato livinge, his maister Socrates [deservede](#) victorie of unrightful deeth in my presence. The [heritage](#) of which Socrates^[1]—*the heritage is to seyn the doctrine of the whiche Socrates in his opinioun of Felicitee, that I clepe welefulness*—whan that the poeple of Epicuriens and Stoiciens and many othre enforceden hem to go [ravisshe](#) everich man for his part—*that is to seyn,*²⁵*that everich of hem wolde drawn to the*[defence](#)*of his opinioun the wordes of Socrates*—they, as in partie of hir preye, to-drowen me, cryinge and debatinge ther-ayeins, and corven and to-renten my clothes that I hadde woven with myn handes; and with tho cloutes that they hadden [araced](#) out of my clothes they wenten³⁰ away, weninge that [I](#) hadde gon with hem everydel.

In whiche *Epicuriens and Stoiciens*, for as moche as ther semede some traces [or](#) stepes of myn habite, the folye of men, weninge tho *Epicuriens and Stoiciens* my [famuleres](#), perverted (*sc. persequendo*) some through the error of the wikkede or uncunninge³⁵ multitude of hem. *This is to seyn*[that](#), *for they semede philosophres, they weren pursued to the deeth and slayn*. So yif thou hast nat knowen the exilinge [of](#) Anaxogore, ne the enpoysoninge of^[1] Socrates, ne the tourments of Zeno, for they weren straungeres:^[1] yit [mightestow](#) han knowen the [Seneciens](#) and the Canios and^[1]⁴⁰ the Sorans, of whiche folk the renoun is neither over-olde ne^[1] unsolempne. The whiche men, no-thing elles ne broughte hem to^[1] the deeth but only for they weren [enfourmed](#) of myne maneres, and semeden most [unlyke](#) to the studies of wikkede folk. And forthy thou oughtest nat to wondren though that I, in the bittre⁴⁵ see of this lyf, be fordriven with tempestes blowinge aboute, in the whiche tempestes this is my most purpos, *that is to seyn*, to displeasen to wikkede men. Of whiche shrewes, al be the [ost](#) never so greet, it is to dispyse; for it nis governed with no leder^[1] of resoun, but it is [ravisshed](#) only by fletinge error [folylly](#) and⁵⁰ lightly. And if they som-tyme, makinge an ost ayeins us, assaile us as strengere, our leder draweth to-gidere [hise riches](#) in-to his tour, and they ben ententif aboute [sarpulers](#) or sachels unprofitable^[1] for to taken. But we that ben heye aboven, siker fro alle^[1]⁵⁵[tumulte](#) and wode noise, warnestored and enclosed in swich a [palis](#), whider as [that](#) chatering or [anoyinge](#) folye ne may nat [atayne](#), we [score](#) swiche ravineres and henteres of fouleste thinges.

Metre IV.

Quisquis Composito Serenus Euo.

Me. IV.

Who-so it be that is cleer of vertu, sad, and wel ordinat of [livinge](#), that hath put under foot the proude [werdes](#) and looketh upright up-on either fortune, he may [holde](#) his chere [undiscomfited](#).^[1] The rage ne the [manaces](#) of the see, commoevinge or⁵

chasinge upward [hete](#) fro the botme, ne shal not moeve that [\[\]](#) man; ne the unstable mountaigne that [highte](#) Vesevus, that [\[\]wrytheth](#) out through his brokene [chiminees](#) smokinge fyres. Ne [\[\]](#) the wey of thonder-light, that is wont to smyten heye toures, ne [\[\]](#) shal nat moeve that man. [Wher-to](#) thanne, o wrecches, drede ye ¹⁰ tirauntes that ben wode and [felonous](#) with-oute any strengthe? Hope after no-thing, ne drede nat; and so shaltow [desarmen](#) the ire of thilke unmighty tiraunt. But who-so that, quakinge, dredeth or desireth thing that nis nat stable of his right, that [\[\]](#) man that so doth hath cast away his sheld and is [remooved](#) fro ¹⁵ his place, and enlaceth him in the cheyne [with](#) the [which](#) he may ben drawnen.

Prose IV.

Sentisne, Inquit, Hec.

Pr. IV.

‘[Felestow](#) ,’ quod she, ‘thise thinges, and entren they aught in thy corage? [Artow](#) lyke an asse to the harpe? Why [wepestow](#) , [\[\]](#) why [spillestow](#) teres? Yif thou abydest after help of thy leche, [\[\]](#) thee bihoveth discovere thy wounde.’

Tho I, that hadde gadered strengthe in my corage, answerede ⁵ and seide: ‘And nedeth it yit,’ quod I, ‘of rehersinge or of amonicioun; and sheweth it nat y-nough by himself the sharpnesse [\[\]](#) of Fortune, that wexeth wood ayeins me? Ne moeveth it nat thee to [seen](#) the face or the manere of this place (*i. prisoun*)? Is this the librarie whiche that thou haddest chosen for a right ¹⁰ certain [sete](#) to thee in myn hous, ther-as thou desputedest ofte with me of the sciences of thinges touchinge [divinitee](#) and [touchinge](#) mankinde? Was thanne myn habite swich as [it is](#) now? Was than my face or my chere swiche as now (*quasi diceret, non*), whan I soughte with thee secrets of nature, whan thou enformedest [\[\]](#) ¹⁵ my maneres and the resoun of alle my lyf to the ensauple of the ordre of hevene? Is nat [this](#) the [guerdown](#) that I referre to [\[\]](#) thee, to whom I have be obeisaunt? Certes, thou [confermedest](#) , [\[\]](#) by the [mouth](#) of Plato, this sentence, *that is to seyn*, that comune [\[\]](#) thinges or [comunaltees](#) weren blisful, yif they that hadden studied ²⁰ al fully to wisdom governed thilke thinges, or elles yif it so bifille that the governoures of comunaltees [studieden to geten wisdom](#) .

Thou seidest eek, by the mouth of the same Plato, that it was [\[\]](#) a necessarie cause, [wyse](#) men to taken and desire the governaunce [\[\]](#) ²⁵ [of comune](#) thinges, for that the governements of [citees](#) , y-left in the handes of felonous tormentours [citizenes](#) , ne sholde nat [\[\]](#) bringe in pestilence and destruccioun to gode folk. And therfor I, [folwinge](#) thilke [auctoritee](#) (*sc. Platonis*), desired to putten forth in [execucioun](#) and in acte of comune administracioun thilke ³⁰ thinges that I hadde lerned of thee among my secree resting-whyles. Thou, and god that putte thee in the thoughtes of [wyse](#) folk, ben [knowinge](#) with me, that no-thing ne broughte me to [\[\]](#) maistrie or [dignitee](#) , but [the](#) comune studie of alle goodnesse. [\[\]](#) ³⁵ And ther-of comth it that bi-twixen wikked folk and me han ben grevous [discordes](#) , that ne mighten ben releied by [preyeres](#) ; for this libertee hath the freedom of conscience, that [the](#) wratthe of [\[\]](#) more mighty folk hath alwey ben despysed of me for [savacioun](#) of right.

40How ofte have I [resisted](#) and withstonde thilke man that [highte](#) Conigaste, that made alwey assautes ayeins the [prospere](#) fortunes of ^[][pore](#) feble [folk](#) ? How ofte eek have I put of or cast out him, Trigwille, provost of the kinges hous, bothe of the wronges that he ^[] hadde bigunne to don, and eek fully performed? How ofte have I covered and [defended](#) by the [auctoritee](#) of me, put ayeins perils ^[]—*that is to seyn, put myn auctoritee in peril for*—the wrecched pore folk, that the covetyse of straungeres [unpunished](#) tourmenteden alwey with miseyses and grevaunces out of noumbre? Never man ne [drow](#) me yit fro right to wronge. Whan I say the fortunes and 50 the [richesses](#) of [the](#) poeple of the provinces ben harmed or amenused, [outhur](#) by [privee ravynes](#) or by comune tributes or cariages, as sory was I as they that suffreden the harm. ^[]

Glossa. *Whan that Theodoric, the king of Gothes, in a dere [yere](#), hadde hise gernerer ful of corn, and comaundede that no man 55 ne sholde byen no corn til his corn were [sold](#), and that at a grevous dere prys, Boece withstood that ordinaunce, and over-com it, knowinge al this the king him-self.*

Textus. Whan it was in the [soure](#) hungry tyme, ther was [establisshed](#) or cryed grevous and [implitable](#) coempcioun, that men ^[] 60 sayen wel it sholde greetly turmenten and endamagen al the province of [Campaigne](#), I took stryf ayeins the provost of the pretorie ^[] for comune profit. And, the king knowinge of it, I overcom it, so that the coempcioun ne was not axed ne took effect.

64. *The gloss (Coempcioun . . . part) is misplaced in both MSS., so as to precede Whan it was (58).*

[Glossa.] *Coempcioun, that is to seyn, comune achat or bying ^[] to-gidere, that were [establisshed](#) up-on [the](#) people by swiche a manere 65 [imposicioun](#), as who-soboughtea [busshel](#) corn, he moste yeve the king the fifte part.*

[Textus.] Paulin, a [counseiller](#) of Rome, the [richesses](#) of the ^[] whiche Paulin the houndes of the [palays](#), *that is to seyn, the officeres,* ^[] wolden han devoured by hope and covetise, yit [drow](#) I him out of 70 the Iowes (*sc. [faucibus](#)*) of hem that gapeden. And for as moche as the peyne of the accusacioun aiuged biforn ne sholde nat sodeinly henten ne [punisshen](#) wrongfully Albin, a [counseiller](#) of ^[] Rome, I putte me ayeins the hates and indignaciouns of the accuser Ciprian. Is it nat thanne y-nough [y-seyn](#), that I have ^[] 75 purchased grete discordes ayeins my-self? But I oughte be the more [assured](#) ayeins alle othre folk (*s. Romayns*), that for the love of rightwisnesse I ne reserved never [no-thing](#) to my-self to hemward ^[] of the kinges halle, *sc. officers*, by the whiche I were [the](#) more siker. But thorough tho same accusors accusinge, I am condempned. 80 Of the noumbir of [the](#) whiche accusors oon Basilius, ^[] that [whylom](#) was chased out of the kinges service, is now compelled ^[] in accusinge of my name, for nede of foreine moneye. Also Opilion and [Gaudencius](#) han accused me, al be it so that the ^[] Iustice regal hadde [whylom](#) demed hem bothe to go in-to exil for 85 hir trecheryes and fraudes withoute noumbir. To whiche Iugement they nolden nat obeye, but defendeden hem by the sikernesse of holy houses, *that is to seyn, fledden into [seintuaries](#)*; and whan this [was](#) aperceived to the king, he comaundede, that but ^[] they voidede the citee of Ravenne by certain day [assigned](#), that 90 [men](#) sholde [merken](#)

hem on the forheved with an hoot yren and chasen hem out of [the](#) toune. Now what thing, semeth thee, mighte ben lykned to this [crueltee](#) ? For certes, thilke same day^[1] was [received](#) the accusinge of my name by thilke same accusours.⁹⁵ What may ben seid her-to? (*quasi diceret, nichil*). Hath my^[1] studie and my cunninge deserved thus; or elles the forseide dampnacioun of *me*, made that hem rightful accusours or no? (*quasi diceret, non*). [Was](#) not Fortune [ashamed](#) of this? Certes, al hadde nat Fortune ben ashamed that innocence was accused, yit¹⁰⁰ oughte she han had shame of the filthe of myne accusours.

But, [axestow](#) in somme, of what gilt I am accused, men seyn^[1] that I wolde save the companie of the senatours. And [desirest](#) thou to heren in what manere? I am accused that I sholde han [destourbed](#) the accusor to beren lettres, by whiche he sholde han¹⁰⁵ maked the senatoures gilty ayeins the kinges real maiestee. O [maistresse](#), what [demestow](#) of this? Shal I forsake this blame,^[1] that I ne be no shame to thee? (*quasi diceret, non*). Certes, I have wold it, *that is to seyn, the savacioun of the senat*, ne I shal never leten to wilne it, and [that I](#) confesse and [am](#) aknowe; but the^[1]¹¹⁰ entente of the accusor to be [destourbed](#) shal cese. For shal I clepe it [thanne a felonie](#) or a sinne that I have desired the savacioun of the ordre of the senat? (*quasi diceret, dubito quid*). And certes yit hadde thilke same senat don by me, thorough hir^[1] decrets [and](#) hir Iugements, as though it were a sinne [or](#) a felonie;¹¹⁵ *that is to seyn, to wilne the savacioun of hem (sc. senatus)*. But folye, that lyeth alwey to him-self, may not chaunge the merite of thinges. Ne I trowe nat, by the Iugement of Socrates, that^[1] it were leweful to me to hyde the sothe, ne assente to lesinges. But certes, how so ever it be of this, I [putte](#) it to gessen or¹²⁰ preisen to the Iugement of thee and of [wyse](#) folk. Of whiche^[1] thing al the ordinaunce and the sothe, for as moche as folk that ben to comen after our dayes [shullen](#) knowen it, I have put it in scripture and [in](#) remembraunce. For [touching](#) the lettres falsly maked, by whiche lettres I am accused to han hoped the fredom¹²⁵ of Rome, what aperteneth me to speke ther-of? [Of whiche lettres](#) the fraude hadde ben shewed apertly, yif I hadde had libertee for to han used and ben at the confessioun of myne accusours, the whiche thing in alle nedes hath greet strengthe. For [what](#) other fredom may men [hopen](#) ? Certes, I wolde that som other fredom mighte ben hoped. I wolde thanne han¹³⁰ answered by the wordes of a man that highte Canius; for whan^[1] he was accused by Gaius Cesar, Germeynes sone, that he^[1] ([Canius](#)) was knowinge and consentinge of a coniuacioun y-maked ayeins him (*sc. Gaius*), this Canius answerede thus: “Yif I hadde wist it, thou haddest nat wist it.” In which thing¹³⁵ [sorwe](#) hath nat so dulled my wit, that I pleyne only that shrewede folk aparailen [felonies](#) ayeins [vertu](#); but I wondre greetly how that they may performe thinges that they [hadde](#) hoped for to don. For-why, [to](#) wilne shrewednesse, that comth peraventure of oure defaute; but it is lyk a monstre and a mervaille, how¹⁴⁰ that, in the present sighte of god, may ben acheved and performed swiche thinges as every felonous man hath conceived in his thought ayeins innocents. For which thing oon of thy famileres^[1] nat unskilfully axed thus: “Yif god is, whennes comen wikkede thinges? And yif god ne is, whennes comen gode thinges?”¹⁴⁵ But al hadde it ben leweful that felonous folk, that now desiren the blood and the deeth of alle gode men and eek of alle the senat, han wilned to [gon](#) destroyen me, whom they han seyen alwey batailen and defenden gode men and eek al the senat, yit had I nat desserved of the faderes, *that is to seyn, of the*¹⁵⁰ *senatoures*, that they sholden [wilne](#) my destruccioun.

Thou remembreth wel, as I gesse, that whan I wolde doon or seyen any thing, thou thyself, alwey present, [rewledest](#) me. At [the](#) city of Verone, whan that the king, gredy of comune slaughter, ^[] caste him to [transporten up](#) al the ordre of the senat the gilt of 155 his real maiestee, of the whiche gilt that Albin was accused, with ^[] how gret sikernesse of peril to me [defendede](#) I al the senat! Thou wost wel that I seye sooth, [ne](#) I ne avauntede me never in preysinge of my-self. For alwey, whan any wight [receiveth](#) precious renoun in avauntinge him-self of his werkes, he amenuseth 160 the secree of his conscience. But now thou mayst wel seen to what ende I am comen for myne innocence; I [receive](#) peyne of fals felonye [for guerdon](#) of verray vertu. And what open confessioun of felonye hadde ever Iuges so acordaunt in [crueltee](#), 165 *that is to seyn, as myn accusinge hath*, that either errour of mannes wit or elles condicioun of Fortune, that is uncertein to alle mortal folk, ne submittede some of hem, *that is to seyn, that it ne enclynede* ^[] *som Iuge to han pitee or compassioun?* For al-thogh I hadde ben accused that I wolde brenne holy houses, and strangle preestes 170 with wikkede swerde, or that I hadde greythed deeth to al gode men, algates the sentence sholde han [punished](#) me, present, ^[] confessed, or [convict](#). But now I am [remewed](#) fro the citee of Rome almost fyve hundred thousand [pas](#), I am with-oute defence ^[] dampned to proscriptioun and to the deeth, for the studie and 175 bountees that I have doon to the senat. But O, wel ben they worthy of [merite](#) (*as who seith, nay*), ther mighte never yit non ^[] of hem be convict of swiche a blame as myne is! Of whiche trespas, myne accusours sayen ful wel the dignitee; the whiche dignitee, for they wolden [derken](#) it with medeling of som felonye, 180 they baren me [on](#) hand, and lyeden, that I hadde polut and defouled my conscience with [sacrilege](#), for coveitise of dignitee. ^[] And certes, thou thy-self, that are plaunted in me, chacedest out of the sege of my corage [al](#) coveitise of mortal thinges; ne sacrilege hadde no leve to han a place in me biforn thyne eyen. 185 For thou droppedest every day in myne eres and [in](#) my thought thilke comaundement of Pictagoras, *that is to seyn, men shal* ^[] *serve to godde, and not to goddes*. Ne it [was nat convenient](#), *ne no nede*, to taken help of the foulest [spirites](#); I, that thou ^[] hast ordeined [and](#) set in swiche excellence that thou makedest 190 me lyk to god. And over this, the right clene secree [chaumbre](#) ^[] of myne hous, *that is to seyn, my wyf*, and the [companye](#) of myn honest freendes, and my wyves fader, as wel holy as worthy to ben revered thorough his owne dedes, [defenden](#) me [from](#) ^[] alle suspecious of swich blame. But O malice! For they that accusen me taken of [thee, Philosophie](#), feith of so gret blame! ^[] 195 For they trowen that I have had affinitee to malefice [orenchaument](#), by-cause that I am replenished and fulfilled with thy [techinges](#), and enformed of thy maneres. And thus it suffiseth ^[] not only, that thy reverence ne availe me not, but-yif that thou, of thy free wille, rather be blemished with myn offencioun. But 200 certes, to the harmes that I have, ther bitydeth yit this encrees of harm, that the gessinge and the Iugement of moche folk ne looken no-thing to the desertes of thinges, but only to the aventure of fortune; and iugen that only swiche thinges ben purveyed of god, whiche that temporel welefulnesse commendeth. 205

[Glose](#). *As thus: that, yif a wight have prosperitee, he is a good man and worthy to han that prosperitee; and who-so hath adversitee, he is a wikked man, and god hath forsake him, and he is worthy to han that adversitee. This is the opinioun of some* 210 *folk.*

And ther-of comth that good gessinge, first of alle thing, forsaketh^[] wrecches: certes, it greveth me to thinke right now the dyverse sentences that the poeple seith of me. And thus moche I seye, that the laste charge of contrarious fortune is this: that,^[]215 whan that any blame is leyd upon a caitif, men wenen that he hath [deserved](#) that he suffreth. And I, that am put away fro gode men, and despoiled [of](#) dignitees, and defouled of my name by gessinge, have suffred torment for my gode dedes. Certes,^[] me semeth that I see the felonous covines of wikked men²²⁰ habounden in Ioye and in gladnesse. And I see that every lorel shapeth him to finde out newe fraudes for to accuse gode folk. And I see that gode men [beth](#) overthrowen for drede^[] of my peril; and every luxurious tourmentour dar doon alle felonye [unpunished](#) and ben excited therto by yiftes; and²²⁵ innocents ne ben not only despoiled of sikernesse but of defence; and therefore me list to cryen *to god* in this [wyse](#) :—

Metre V.

O Stelliferi Conditor Orbis.

Me. V.

O thou maker of the [whele](#) that bereth the sterres, which that^[] art y-fastned to thy perdurable chayer, and tornest the hevене with a [ravisshing sweigh](#) , and constreinst the sterres to suffren^[] thy lawe; so that the mone som-tyme shyning [with](#) hir ful hornes,^[]5 meting with alle the bemes of the sonne hir brother, hydeth the sterres that ben [lesse](#) ; and somtyme, [whan](#) the mone, pale with hir derke hornes, approacheth the sonne, leseth hir lightes; and^[] that the eve-sterre Hesperus, whiche that in the firste tyme of the night bringeth forth hir colde arysinges, cometh [eft ayein](#)^[]10 hir used cours, and is pale *by the morwe* [at the](#) rysing of the sonne, and is thanne cleped Lucifer. Thou restreinst the day by^[] shorter dwelling, in the tyme of colde winter that maketh the leves to [falle](#) . Thou dividest the [swifte](#) tydes of the night,^[][whan](#) the hote somer is comen. Thy might atempreth the¹⁵ variaunts [sesons](#) of the yere; so that Zephirus the deboneir wind bringeth ayein, *in the first somer sesoun*, the leves that the wind that [highte Boreas](#) hath reft away *in autumpne, that is to seyn, in the laste ende of somer*; and the sedes that the sterre that [highte](#) Arcturus [saw](#) , ben waxen [heye](#) cornes [whan](#) the^[]20 sterre Sirius [eschaufeth](#) hem. Ther nis no-thing unbounde [from](#)^[] his olde lawe, ne forleteth the [werke](#) of his propre estat.^[]

O thou governour, governinge alle thinges by certain ende, why [refusestow](#) only to governe the werkes of men by [dewe](#) manere? Why [suffrest](#) thou that slydinge fortune torneth [so](#) grete entre-chaunginges²⁵ of thinges, so that anoyous peyne, that sholde [dewelypunissh](#)e felouns, punissheth innocents? And folk of wikkede maneres sitten in [heye chayres](#) , and anoyinge folk treden, and that unrightfully, [on](#) the nekkes of holy men? And vertu [clershyninge](#)^[] naturally is hid in derke derkenesses, and the rightful^[] man bereth the blame and the peyne of the feloun. [Ne forsweringe](#)³⁰ ne the fraude, covered and kembd with a fals colour,^[] ne anoyeth nat to shrewes; the [whiche](#) shrewes, [whan](#) hem list to usen hir strengthe, they reioysen hem to putten under hem the sovereyne kinges, [whiche](#) that poeple with-ouen [noubre](#) dreden.³⁵

O thou, what so ever thou be that knittest alle bondes of thinges, loke on this wrecchede erthes; we men that ben nat^[1] a foule party, but a fayr party of so grete a [werk](#), we ben tormented in [this](#) see of fortune. Thou governour, [withdraw](#) and [restreyne the ravisslinge](#) flodes, and fastne and ferme this⁴⁰ erthes stable with thilke bonde, [with whiche](#) thou governest the^[1] hevne that is so large.'

Prose V.

Hic Ubi Continuato Dolore Delatraui.

Pr. V.

Whan I hadde, with [a](#) continuel sorwe, sobbed or [borken](#) out^[1] these thinges, she with hir chere [pesible](#), and no-thing amoved with my compleintes, seide thus: 'Whan I say thee,' quod she, '[sorweful](#) and wepinge, I wiste anon that thou were a [wrecche](#) and exiled; but I wiste never how fer thyne exile was, yif thy⁵ tale [ne hadde](#) shewed it [to me](#). But certes, al be thou fer fro thy contree, thou nart nat put out of it; but thou hast failed of thy [weye](#) and gon amis. And yif thou hast lever for to wene that thou be put out of thy contree, than hast thou put out thy-self rather than any other wight hath. For no wight but thy-self ne¹⁰ mighte never han don that to thee. For yif thou [remembre](#) of what contree thou art born, it nis nat governed by emperours, ne by governement of multitude, as weren the contrees of [hem of](#) Athenes; but oo lord and oo king, *and that is god, that is lord of*^[1]¹⁵*thy contree*, whiche that reioyseth him of the dwelling of hise [citezenes](#), and nat for to [putte](#) hem in exil; of the whiche lorde it is a soverayne fredom to be governed by the [brydel](#) of him and obeye to his Iustice. [Hastow](#) foryeten thilke right olde lawe of thy^[1] citee, in the [whiche](#) citee it is ordeined and establisshed, that for²⁰ what [wight](#) that hath lever founden ther-in his sete or his hous than [elles-wher](#), he may nat be exiled by no right from that place? For who-so that is [contened](#) in-with the [palis](#) and the clos of thilke citee,^[1] ther nis no drede that he may [deserve](#) to ben exiled. But who-so that leteth the wil for to enhabite there, he forleteth also to deserve²⁵ to ben [citezein](#) of thilke citee. So that I sey, that the face of this^[1] place ne [moveth](#) me nat so mochel as thyne owne face. [Ne I axe](#) nat rather the walles of thy librarie, aparayled and [wrought](#) with yvory and with glas, than after the sete of thy thought. In whiche I [putte](#) nat [whyлом](#) bokes, but I putte that that maketh³⁰ bokes worthy of prys or [precious](#), that is to seyn, the sentence of my bokes. And certainly of thy desertes, bistowed in comune^[1] good, thou hast [seid](#) sooth, but after the multitude of thy gode dedes, thou hast seid fewe; and of the [honestee](#) or of the falsnesse of thinges that ben [aposed](#) ayeins thee, thou hast [remembred](#)^[1]³⁵ thinges that ben knowen to alle folk. And of the felonyes and fraudes of thyne [accusours](#), it semeth thee have [y-touched](#) it forsothe rightfully and shortly, al mighten tho same thinges betere and more plentivously ben couth in the [mouthe](#) of the poeple that knoweth al this.

⁴⁰Thou hast eek blamed gretly and compleined of the wrongful dede of the senat. And thou hast sorwed for my blame, and thou hast [wopen](#) for the damage of thy renoun that is apayred; and thy laste sorwe eschaufede ayeins fortune, and compleinest that [guerdowns](#) ne ben [nat](#) evenliche yolden to the desertes of folk. And in

the [latere](#) ende of thy [wode](#) Muse, thou preyedest that thilke^[1]45 pees that governeth the hevene sholde governe the erthe. But for that manye tribulaciouns of affeccions han assailed thee, and sorwe and ire and wepinge to-drawen thee dyversely; as thou art now feble of thought, mightier remedies ne shullen nat yit touchen thee, for whiche we wol usen somdel lighter medicines: so that⁵⁰ thilke passions that ben woxen harde in swellinge, by^[1][perturbaciouns flowing](#) in-to thy thought, mowen wexen esy and softe, to receiven the strengthe of a more mighty and more egre medicine, by an esier touchinge.^[1]

Metre VI.

Cum Phebi Radiis Graue Cancri Sidus Inestuat.

Me. VI.

Whan that the hevy sterre of the [Cancre](#) eschaufeth by the^[1][bemes](#) of Phebus, *that is to seyn, whan that Phebus the sonne is^[1] in the signe of the [Cancre](#)*, who-so yeveth thanne largely hise sedes to the [feldes](#) that refusen to [receiven hem](#), lat him gon, bigyled of^[1] trust that he hadde to his corn, to [acorns of okes](#). Yif thou [wolt](#)⁵[gadre](#) violettes, ne go thou not to the purpur wode whan the [feld](#),^[1] chirkinge, agryseth of colde by the [felnesse](#) of the winde that [highte](#) Aquilon. Yif thou desirest or wolt usen grapes, ne seke thou nat, with a glotonous hond, to [streyne](#) and presse the stalkes of the vine in the ferst somer sesoun; for Bachus, the god of wyne, hath¹⁰ rather yeven hise yiftes to autumpne, *the^[1]laterende of somer*.

God tokneth and assigneth the tymes, ablinge hem to hir [propres](#) offices; ne he ne suffreth nat the stoundes whiche that him-self hath devyded and constreyned to ben y-medled to-gidere. And forthy he that forleteth certain ordinaunce of doinge by overthrowinge^[1]15 wey, he ne hath no glade [issue](#) or ende of his werkes.

Prose VI.

Primum Igitur Paterisne Me Pauculis Rogacionibus.

Pr. VI.

First [woltow](#) suffre me to touche and assaye the [estat](#) of thy thought by a fewe demaundes, so that I may understonde what be the manere of thy curacioun?’

‘Axe me,’ quod I, ‘at thy wille, what thou wolt, and I shal⁵ answe.’

Tho seide she thus: ‘[Whether wenestow](#),’ quod she, ‘that this world be governed by foolish happes and fortunous, or [elles](#) that ther be in it any gouvernement of resoun?’

‘Certes,’ quod I, ‘^[1] ne trowe nat in no manere, that so¹⁰ certain thinges sholde be moeved by fortunous fortune; but I^[1] wot wel that god, maker and mayster, is

gouvernour of [his](#) werk. Ne never nas yit day that mighte [putte](#) me out of the sothnesse of that sentence.'

'So is it,' quod she; 'for the same thing songe thou a [litel](#)^[1] her-biforn, and biweyledest and biweptest, that only men weren put out of the cure of god. For of alle other thinges thou ne [doutedest](#) nat that they nere governed by resoun. But [owh](#)!^[1] (*i. pape!*) I wondre gretly, certes, why that thou art [syk](#), sin^[1] [that](#) thou art put [in](#) so holsom a [sentence](#). But lat us seken²⁰ depper; I coniecte that ther lakketh I not [nere](#) what. But^[1] sey me this: [sin](#) that thou ne doutest nat that this world be governed by god, with whiche governailes [takestow](#) hede that^[1] [it](#) is governed?'

'Unnethe,' quod I, 'knowe I the sentence of thy questioun;²⁵ so that I ne may [nat](#) yit answeren to thy [demaundes](#).'

'I nas nat [deceived](#),' quod she, 'that ther ne faileth somewhat, by whiche the maladye [of thy](#) perturbacioun is crept into thy thought, so as the strengthe of the [palis chyning](#) is open.^[1] But sey me this: [remembrest](#) thou what is the ende of [thinges](#), and whider that the [entencioun](#) of alle kinde tendeth?'³⁰

'I have herd it told som-tyme,' quod I; 'but drerinesse hath dulled my memorie.'

'Certes,' quod she, 'thou wost wel whennes that alle thinges ben comen and [procedeth](#)?'

'I wot wel,' quod I, and answerede, that 'god [is](#) beginning³⁵ of al.'

'And how may this be,' quod she, 'that, [sin](#) thou knowest the beginning of thinges, that thou ne knowest nat what is the [ende](#) of thinges? But swiche ben the customes of perturbaciouns, and this power they han, that they may moeve a⁴⁰ man out of his place, *that is to seyn, fro the stablenes and perfeccioun of his knowinge*; but, certes, they may nat al [arace](#)^[1] him, ne aliene him in al. But I wolde that thou woldest answer to this: [remembrestow](#) that [thou](#) art a man?'

'Why sholde I nat [remembre](#) that?' quod I.⁴⁵

'[Maystow](#) nat telle me thanne,' quod she, 'what [thing](#) is a man?'

'Axestow me nat,' quod I, '[whether](#) that [I](#) be a resonable [mortal](#) beest? I woot wel, and I confesse wel that I am it.'

'[Wistestow](#) never yit that thou were any other thing?' quod she.⁵⁰

'No,' quod I.

'Now woot I,' quod she, 'other cause of thy maladye, and that right grete. Thou hast left for to knowen thy-self, what thou art; thorough whiche I have pleyedly [founden](#) the cause of thy maladye, or elles the entree of recoveringe of thyn hele.^[1]⁵⁵ For-why, for thou art [confounded](#) with foryeting of thy-self, for-thy^[1] [sorwestow](#) that [thou](#) art exiled of thy propre goodes. And for thou ne wost what is the ende of thinges, for-thy

[demestow](#) that felonous and wikked men ben mighty and weleful. [And](#)⁶⁰ for thou [hast foryeten](#) by whiche [governements](#) the world is governed, for-thy [wenestow](#) that these mutaciouns of fortune fleten with-oute governour. These ben grete causes not only to maladye, but, certes, grete causes to [deeth](#). But I thanke the auctor and the maker of hele, that nature hath not [al](#)⁶⁵ forleten thee. I have grete norisshinges of thyn hele, [and](#) that¹ is, the sothe sentence of governaunce of the worlde; that thou bilevest that the governinge of it nis nat [subject](#) ne [underput](#) to the folie of these happes [aventurous](#), but to the resoun of god. And ther-for doute thee no-thing; for of this [litel](#) spark⁷⁰ thyn [hete](#) of lyf shal shyne.

But for as [moche](#) as it is nat tyme yit of faster remedies, and¹ the nature of thoughtes [deceived](#) is this, that as ofte as they casten away sothe opiniouns, they clothen hem in false opiniouns, of which false opiniouns the [derkenesse](#) of [perturbacioun wexeth](#)⁷⁵ up, that confoundeth the verray insighte: and that derkenesse shal I assaye som-what to maken thinne and wayk by lighte¹ and meneliche remedies; so that, after that the derkenesse of¹ [deceyvinge](#) desiringes is don away, thou mowe knowe the shyninge of verray light.

Metre VII.

Nubibus Atris.

Me. VII.

The sterres, covered with blake cloudes, ne mowen [yeten](#)¹ a-doun no light. Yif the trouble [wind](#) that hight Auster, turning¹ and walwinge the see, medleth the hete, *that is to seyn,*¹ *the boyling up from the botme*; the wawes, that [whyлом](#) weren⁵ clere as glas and [lyke](#) to the faire [clere dayes](#), [withstande](#) anon¹ the sightes of men by the filthe and ordure that is resolved. And the fletinge stream, that royleth doun dyversly fro [heye](#)¹ mountaignes, is arested and resisted ofte tyme by the encountringe of a stoon that is departed and fallen [from](#) som roche.

And for-thy, yif thou wolt loken and demen sooth with cleer¹⁰ light, and holden the wey with a right path, weyve thou Ioye,¹ dryf fro thee drede, fleme thou hope, ne lat no sorwe aproche; *that is to seyn, lat non of these four passiouns over-comen thee or blende thee*. For cloudy and [derke](#) is thilke thought, and bounde with brydles, [where](#) as these thinges [regnen](#).¹⁵

Explicit Liber Primus.

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BOOK II.

Prose I.

Postea Paulisper Conticuit.

Pr. 1.

After this she stinte a [litel](#) ; and, after that [she](#) hadde gadered by atempre stillenese myn [attencioun](#) , she seide thus: (*As who mighte seyn thus: After thise thinges she stinte a litel; and whan she*[aperceived](#)*by atempre stillenese that I was ententif to herken*[hir](#) , she bigan to speke in this[wyse](#)): ‘Yif I,’ quod she, ‘have5 understonden and knowen [outrely](#) the causes and the habit of thy [maladye](#) , thou languisest and art defeted for [desyr](#) and talent of thy rather fortune. She, that ilke Fortune only, that is [chaunged](#) , as thou feynest, to thee-ward, hath perverted the cleernesse and the [estat](#) of thy corage. I understonde the10[fele-folde colours](#) and deceites of thilke [merveilous](#) monstre Fortune, and how she useth ful flateringe familiaritee with hem that she enforceth to bigyle; so longe, til that she confounde^[] with [unsufferable](#) sorwe hem that she hath left in [despeyr](#) unpurveyed. And yif thou [remembrest](#) wel the kinde, the maneres,15 and the desert of thilke Fortune, thou shalt wel knowe [that](#) , as in hir, thou never ne haddest ne hast y-lost any fair [thing](#) . But, as I trowe, I shal nat gretly travailen to do thee [remembrenon](#) these thinges. For thou were wont to [hurtelen](#) and despysen20 hir, with manly wordes, [whan](#) she [was](#) blaundissinge and present, and [pursededest](#) hir with sentences that were drawn out of myn entree, *that is to seyn, out of myn informacioun*. But no sodein^[] mutacioun ne bitydeth nat with-oute a manere chaunginge of corages; and so is it befallen that thou art [a litel departed](#)25 fro the pees of thy thought.

But now is tyme that thou drinke and [ataste](#) some softe and delitable thinges; so that, whan they ben entred with-in thee, it mowe maken wey to strengere drinkes of medicynes. Com^[] now forth therefore the [suasioun](#) of swetenesse rethorien, whiche30 that goth only the right wey, whyl she forsaketh nat myne [estatuts](#) . And with Rhetorice com forth Musice, a [damisel](#) of our hous, that singeth now lighter [moedes](#)*or*[prolaciouns](#) , now hevyer.^[] What eyleth thee, man? What is it that hath cast thee in-to morninge and in-to wepinge? I trowe that thou hast seyn35 som newe thing and uncouth. Thou wenest that Fortune be^[] chaunged ayein thee; but thou [wenest](#) wrong, yif thou that wene. Alwey tho ben hir maneres; she hath rather kept, as to thee-ward, hir propre [stableness in](#) the [chaunginge](#) of herself. Right swich was she whan she flatered thee, and [deceived](#)40 thee with [unleveful](#) lykinges of fals welefulnesse. Thou hast now knowen and ataynt the doutous or double visage of thilke blinde goddesse Fortune. She, that yit [covereth](#) hir and wimpleth hir to other folk, [hath](#) shewed hir every-del to thee. Yif thou aprovest hir and [thenkest](#) that she is [good](#) , use hir45 maneres and pleyne thee nat. And yif thou agrysest hir false^[] trecherye, despysse and cast away hir that pleyeth so harmfully; for she, that is now cause of so muche sorwe to thee, sholde ben [cause to thee](#) of pees and of Ioye. She

hath forsaken^[1] thee, forsothe; the whiche that never man may ben siker that she ne shal forsake him.50

Glose.*But natheles, some bokes han the text thus:* For sothe,^[1] she hath forsaken thee, ne ther nis no man siker that she ne hath nat [forsaken](#) .

[Holdestow](#) than thilke welefulnesse [precious](#) to thee that shal passen? And is present Fortune dereworthe to thee, which that⁵⁵ nis nat [feithful](#) for to dwelle; and, whan she goth away, that she bringeth a wight in sorwe? For sin she may nat ben [withholden](#) at a mannes wille, she maketh him a wrecche whan she departeth fro him. What other thing is flittinge Fortune but a maner shewing of wrecchednesse that is to comen? Ne it ne⁶⁰ suffyseth nat only to loken on thinge that is present bifore the eyen of a man. But wisdom loketh and [amesureth](#) the ende of thinges; and the same chaunge [from](#) oon in-to an-other, *that is to seyn, from adversitee in-to prosperitee*, maketh that the [manaces](#) of Fortune ne ben nat for to dreden, ne the flateringes⁶⁵ of hir to ben desired. Thus, at the laste, it bihoveth thee to suffren [with](#) evene wille in pacience al that is don in-with the floor of Fortune, *that is to seyn, in this world*, sin thou hast^[1] ones put thy nekke under the yok of hir. For yif thou [wolt](#) wryten a lawe of wendinge and of dwellinge to Fortune, whiche⁷⁰ that [thou](#) hast chosen frely to ben thy lady, [artow](#) nat wrongful in that, and makest Fortune wroth and aspere by thyn inpatience, and yit thou mayst nat change hir?

Yif thou committest and bitakest thy sailes to the winde, thou shalt be shoven, not [thider](#) that thou woldest, but [whider](#) that the⁷⁵ [wind](#) shoveth thee. Yif thou castest thy sedes [in-to](#) the [feldes](#) , thou sholdest han in minde that the yeres ben, [amonges](#) , other-whyte^[1] plentevous and other-whyte [bareyne](#) . Thou hast bitaken thy-self to the governaunce of Fortune, and for-thy it bihoveth ⁸⁰ thee to ben obeisaunt to the maneres of thy lady. Enforcest thou thee to aresten or withholden the swiftnesse and the [sweigh](#) of hir turninge [whele](#) ? O thou fool of alle mortal fooles, if Fortune bigan to dwelle stable, she cesede thanne to ben^[1] Fortune!

Metre I.

Hec Cum Superba Uerterit Uices Dextra.

Me. I.

Whan Fortune with a proud right hand hath torned hir chaunge stoundes, she fareth lyk the maneres of the boilinge [Eurype](#) . Glosa. *Eurype is an arm of the see that ebbeth and^[1] floweth; and som-tyme the stream is on o syde, and som-tyme on⁵ the other.* Text. She, cruel Fortune, casteth adoun kinges that [whylom](#) weren y-drad; and she, deceivable, [enhaunseth](#) up the [humble](#) chere of him that is [discomfited](#). Ne she neither hereth ne rekketh of wrecchede wepinges; and she is so hard^[1] that she [laugheth](#) and scorneth the wepinges of hem, the whiche^[1]¹⁰ she hath maked wepe with hir free wille. Thus she pleyeth, and thus she [proeueth](#) hir [strengthes](#) ; and sheweth a [greet](#) wonder^[1] to alle hir servauntes, yif that a [wight](#) is seyn weleful, and overthrowe in an houre.

Prose II.

Vellem Autem Pauca Tecum.

Pr. II.

Certes, I wolde pleten with thee a fewe thinges, usinge the^[1] wordes of Fortune; tak hede now thy-self, yif that she axeth right. "O thou man, wher-fore [makest](#) thou me gilty by thyne every-dayes pleyninges? What [wrong](#) have I don thee? What^[1]5 goodes have I bireft thee that weren thyne? Stryf or [plete](#) with me, bifore what Iuge that thou wolt, of the possessioun of riches or of dignitees. And yif thou mayst shewen me that ever any mortal man hath [received](#) any of [tho](#) thinges to ben hise in propre, than wol I graunte frely that alle [thilke](#) thinges weren thyne whiche that thou axest. Whan that nature¹⁰[broughte](#) thee forth out of thy moder wombe, I [receyved](#) thee naked and nedy of [alle thinges](#) , and I [norisshe](#) thee with my riches, and was redy and ententif through my [favour](#) to susteyne thee; and that maketh thee now inpatient ayeins me; and I enviroude thee with alle the aboundance and shyninge¹⁵ of alle goodes that ben in my right. Now it lyketh me to with-drawn my hand; thou hast had grace as he that hath used of foreine goodes: thou hast no right to pleyne thee, as though thou haddest [outrely for-lorn](#) alle thy thinges. Why [pleynest](#) thou thanne? I have done thee no wrong. Richesses,²⁰ honours, and swiche other thinges ben of my right. My servauntes knowen me for hir lady; they comen with me, and departen whan I wende. I dar wel affermen hardily, that yif tho thinges, of which thou pleynest that thou hast forlorn, hadde ben thyne, thou ne haddest not lorn hem. [Shal I](#) thanne only ben [defended](#)²⁵ to usen my right?

Certes, it is leveful to the hevene to make clere dayes, and, after that, to [coveren](#) tho same dayes with [derke](#) nightes. The yeer hath eek leve to [apparailen](#) the visage of the erthe, now with floures and now with [fruit](#) , and to confounden hem som-tyme³⁰ with reynes and with coldes. The see hath eek his right to ben som-tyme [calme](#) and [blaundishing](#) with smothe water, and som-tyme to ben horrible with wawes and [with](#) tempestes. But the covetise of men, that may nat ben stanchid, shal it binde me to ben [stedefast](#) , sin that [stedefastnesse](#) is uncouth³⁵ to my maneres? Swich is my strengthe, and this pley I pleye continuely. I torne the whirlinge wheel with the turning cercle;^[1] I am glad to chaungen the lowest to the heyest, and the heyest to the lowest. Worth up, if thou wolt, so it be by this lawe,^[1]40 that thou ne holde nat that I do thee wronge thogh thou [descende adoun](#) , whan [the](#) resoun of my pley axeth it.

[Wistest thou](#) nat how Cresus, [the](#) king of Lydiens, of whiche^[1] king Cyrus was ful sore agast a litel biforn, that this rewliche Cresus was [caught](#) of Cyrus and lad to the fyr to ben Brent,⁴⁵ but that a rayn [descendede](#) doun fro hevene that rescowede him? And is it out of thy minde how that Paulus, consul of Rome, whan he hadde taken the king of Perciens, weep pitously^[1] for the [captivitee](#) of the self king? What other [thing](#) biwailen the [crynges](#) of tragedies but only the dedes of Fortune, that⁵⁰ with an unwar stroke overtorneth [realmes](#) of grete [noblely](#) ? Glose. *Tragedie is to seyn, a ditee of a prosperitee for a tyme,^[1]that endeth in wrecchednesse.*

Lernedest nat thou *in Greke*, whan thou were yonge, that^[] in the entree, *or in the celere*, of Iupiter, ther ben [couched](#) two^[] 55 tonnes; that on is ful of good, that other is ful of harm? What right [hast](#) thou to pleyne, yif thou hast taken more plenteuously of the goode syde, *that is to seyn, of my richesses and prosperites*; and what eek if I ne [be](#) nat [al](#) departed fro thee? What eek yif my mutabilitee [yiveth](#) thee rightful cause of hope to han yit⁶⁰ beter thinges? Natheles [dismaye](#) thee nat in thy thought; and thou that art put in [the](#) comune realme of alle, ne desyre nat to^[] liven by thyn only propre right.

Metre II.

Si Quantas Rapidis Flatibus Incitus.

Me. II.

Though Plentee, *that is goddesse of richesses*, [hiede](#) adoun^[] with ful horn, and withdraweth nat hir hand, as many [richesses](#) as the see torneth upward sandes whan it is moeved with [ravisslinge](#) blastes, or elles as many [richesses](#) as ther shynen⁵ brighte sterres on hevene on the sterry [nightes](#); yit, for al that, mankinde nolde not cese to wepe wrecchede [pleyntes](#). And al be it so that god [receyveth](#) gladly hir [preyers](#), and [yiveth](#) them (as [fool-large](#)) moche gold, and aparailleth covetous^[] [men](#) with noble or clere honours: yit semeth hem haven y-geten [no-thing](#), but alwey hir [cruel](#) ravyne, devouringe al that they¹⁰ han geten, sheweth other gapinges; *that is to seyn, gapen and^[] desyren yit after morichesses*. What brydles mighten withholden, to any certain ende, the desordenee covetise of men, whan,^[] ever the rather that it fleteth in large yiftes, the more ay brenneth in hem the [thurst](#) of havinge? Certes he that, quakinge and¹⁵ dredful, weneth him-selven nedy, he ne [liveth never-more](#) riche.”

Prose III.

Hiis Igitur Si Pro Se Tecum Fortuna Loqueretur.

Pr. III.

Therfor, yif that Fortune spake with thee for hir-self in this manere, for-sothe thou ne haddest [nat](#) what thou mightest answer. And, if thou hast any-thing wherwith, thou mayest rightfully [defenden^{\[\]}](#) thy compleint, it behoveth thee to shewen it; and I wol yeven thee space to tellen it.’⁵

‘Certeynly,’ quod I thanne, ‘thise [beth](#) faire thinges, and enointed with hony swetenesse of rethorike and musike; and only whyl they ben herd they ben [delicious](#). But to wrecches is a depper felinge of harm; *this is to seyn, that wrecches felen the harmes that they suffren more grevously than the remedies or the¹⁰ delites of this wordes mowen gladen or comforten hem*; so that, whan these thinges stinten for to sounne in eres, the sorwe that is inset greveth the thought.’

‘Right so is it,’ quod she. ‘For thise ne ben yit none remedies of thy [maladye](#) ; but they ben a maner [norisshinges](#) of thy [sorwe](#) ,¹⁵ yit rebel ayein thy curacioun. For whan that tyme is, I shal moeve [swiche](#) thinges that percen hem-self depe. But natheles, that thou shalt not wilne to leten thy-self a wrecche, hast thou foryeten the noumber and the manere of thy welefulnesse? I²⁰ holde me stille, how that the [soverayne](#) men of the citee token thee in cure and kepinge, whan thou were orphelin of fader and moder, and were chosen in affinitee of princes of the citee; and^[] thou [bigunne](#) rather to be leef and dere than forto ben a [neighbour](#) ;^[] the whiche thing is the most [precious](#) kinde of any propinquitee²⁵ or alyauce that may ben. Who is it that ne seide tho [that thou were](#) right weleful, with so grete a nobleye of thy [fadres-in-lawe](#) , and with the [chastitee](#) of thy wyf, and with the oportunitie and noblesse of thy masculin children, *that is to seyn, thy sones*? And over al this—me [list](#) to passen [the](#) comune thinges—how³⁰ thou haddest in thy [youth](#)e dignitees that weren werned to olde men. But it delyteth me to comen now to the singuler uphepinge of thy [welefulnesse](#) . Yif any [fruit](#) of mortal thinges may han any weichte or prys of welefulnesse, mightest thou ever foryeten, for any charge of harm that mighte bifalle, the remembraunce of³⁵ thilke day that thou saye thy two sones maked conseileres, and y-lad to-gedere fro thyn house under so greet [assemblee](#) of senatoures and under the blythenesse of [poeples](#) ; and whan thou saye hem set in the court in here chayeres of dignitees? Thou, rethorien or pronouncere of kinges preysinges, [deservedest](#) glorie⁴⁰ of wit and of eloquence, whan thou, sittinge [bitwene](#) thy two^[] sones, conseileres, in the place that [highte](#) Circo, [fulfuldest](#) the abydinge of [the](#) multitude of poeple that was sprad abouten thee, with [so](#) large^[] preysinge and laude, as men singen in victories. Tho yave thou wordes [to](#) Fortune, as I trowe, *that is to seyn, tho feffedest thou*⁴⁵ *Fortune with glosinge wordes and* [deceivedest](#) hir, whan she acoyede thee and [norisshede](#) thee as hir owne delycles. Thou [bere away](#) of Fortune a yifte, *that is to seyn, swiche* [guerdown](#) , that she never yaf to privee man. Wilt thou therfor [leye](#) a rekeninge with Fortune?^[] She hath now twinkled first upon thee with a wikkede eye. Yif thou considere the noumber and the manere of thy [blisses](#) and⁵⁰ of thy sorwes, thou mayst nat forsaken that thou [art](#) yit blisful. For if thou therfor wenest thy-self nat weleful, for thinges that [tho](#) semeden ioyful ben passed, ther nis nat why thou sholdest wene thy-self a wrecche; for thinges that semen now sorye passen also.

Art thou now comen first, a sodein gest, in-to the shadwe or^[]⁵⁵ tabernacle of this lyf; or trowest thou that any stedefastnesse be in mannes thinges, whan ofte a swift houre [dissolveth](#) the same man; *that is to seyn, whan the soule departeth fro the body*? For, [al-though that selde](#) is ther any feith that fortunous thinges wolen dwellen, yit natheles the laste day of a mannes lyf is a manere^[]⁶⁰ deeth to Fortune, and also to thilke that hath dwelt. And therfor,^[] what, [wenestow, thar \[thee\] recche](#) , yif thou forlete hir in deyinge,^[] or elles that she, *Fortune*, forlete thee in fleeinge away?

Metre III.

Cum Polo Phebus Roseis Quadrigis.

Me. III.

Whan Phebus, the sonne, biginneth to spreden [his](#) cleernesse with rosene chariettes, thanne the sterre, y-dimmed, [paleth](#) hir whyte cheres, by the [flambes](#) of the sonne that overcometh the sterre-light. *This is to seyn, whan the sonne is risen, the dey-sterre wexeth pale, and leseth hir light for the grete brightnesse of the sonne.*

Whan the wode wexeth rody of [rosene](#) floures, in the first somer sesoun, thorough the brethe of the winde Zephirus that wexeth warm, yif the cloudy [wind](#) Auster blowe felliche, than goth away the fairenesse of [thornes](#).^[1]₁₀

Ofte the see is cleer and calm withoute moevinge [flodes](#); and ofte the horrible wind Aquilon moeveth boilinge tempestes and [over-whelveth](#) the see.^[1]

Yif the forme of this worlde is so [selde](#) stable, and yif it turneth¹⁵ by so many entrechaunginges, [wolt thou](#) thanne trusten in the [tomblinge](#) fortunes of men? [Wolt thou](#) trowen [on flittinge](#) goodes?^[1] [It is](#) certain and [established](#) by lawe perdurable, that [no-thing](#) that is engendred nis stedefast ne [stable](#).^[1]

Prose IV.

Tunc Ego, Uera, Inquam, Commemoras.

Pr. IV.

Thanne seide I thus: ‘O norice of alle [vertues](#), thou seist ful sooth; ne I ne may nat forsake the right swifte cours of my prosperitee; *that is to seyn, that prosperitee ne be comen to me*^[1] *wonder swiftly and sone.* But this is [a](#) thing that greetly smerteth⁵ me whan it remembreth me. For in alle adversitee of fortune,^[1] the most [unsely](#) kinde of contrarious fortune is to han ben weleful.’

‘But that thou,’ quod she, ‘abyest thus the [torment](#) of thy^[1] false opinioun, that mayst thou nat rightfully blamen ne aretten¹⁰ to thinges: *as who seith, for thou hast yit many*[habundaunces](#)*of thinges.*

Text. For al be it so that the ydel name of adventurous^[1] welefulnesse moeveth thee now, it is [leveful](#) that thou rekne with me of how manye grete thinges thou hast yit plentee. And¹⁵ therfor, yif that thilke [thing](#) that thou haddest for most precious in al thy richesse of fortune be kept to thee yit, by the grace of god, unwemmed and undefouled, mayst thou thanne pleyne rightfully upon the meschef of Fortune, sin thou hast yit thy beste thinges? Certes, yit [liveth](#) in good point thilke precious²⁰ honour of mankinde, Symacus, thy wyves fader, which that is^[1] a man maked alle of sapience and [of](#) vertu; the whiche man thou woldest byen redely with the prys of thyn owne lyf. He biwayleth the wronges that men don to thee, and nat for him-self; for he [liveth](#) in sikernesse of any sentences put ayeins him. And yit liveth thy wyf, that is atempre of wit, and passinge other^[1]²⁵ wimmen in clennessse of chastetee; and for I wol closen shortely hir bountees, she is lyk to hir fader. I telle thee wel, that she liveth looth of this lyf, and kepeth to thee only hir goost; and is al [maat](#) and overcomen by wepinge and sorwe for desyr of thee, in the whiche [thing](#) only I moot graunten that thy welefulnesse is³⁰[amenused](#). What shal I seyn eek of thy two sones, conseilours,^[1]

of whiche, as of children of hir age, ther shyneth the [lyknesse](#) of the wit of hir fader or of hir [elder](#) fader? And sin the sovereyn cure of alle mortel folk is to saven hir owen lyves, O how weleful art thou, yif thou knowe thy goodes! [For](#) yit ben ther³⁵ thinges [dwelled](#) to [thee-ward](#), that no man douteth that they ne ben more dereworthe to thee than thyn owen lyf. And for-thy drye thy teres, for yit nis nat everich fortune al hateful to thee-ward, ne over greet tempest hath nat yit fallen upon thee, whan that thyn ancre [cleven](#) faste, that neither wolen suffren the^[]⁴⁰ counfort of this tyme present ne the hope of tyme cominge to passen ne to [faylen](#) .’

‘And I preye,’ quod I, ‘that faste moten they [halden](#); for whyles that they [halden](#), how-so-ever that thinges ben, I shal wel fleten forth and escapen; but thou [mayst](#) wel seen how grete⁴⁵ aparayles and aray that me lakketh, that ben passed away fro me.’

‘I have som-what avaunsed and forthered thee,’ quod she, ‘yif that thou anye nat or [forthinke](#) nat of al thy fortune: *as who seith, I have som-what comforted thee, so that thou tempest thee nat⁵⁰ thus with al thy fortune, sin thou hast yit thy beste thinges.* But I may nat suffren thy [delices](#), that pleyneest so wepinge and^[] anguissous, for that ther lakketh som-what to thy welefulnesse. For what man is so sad or of so parfit welefulnesse, that he ne stryvethe [and](#) pleyneest on som halve ayen the qualitee of his⁵⁵ estat? For-why ful anguissous thing is the condicioun of mannes^[] goodes; for either it cometh [nat](#) al-togider to a wight, or elles it [last](#) nat [perpetuel](#). For sum man hath grete [richesses](#), but he is ashamed of his ungentel linage; and som is [renowned](#) of noblesse⁶⁰ of kinrede, but he is enclosed in so grete [anguisshe](#) of nede of thinges, that him were lever that he were unknowe. And som man haboundeth both in richesse and noblesse, but yit he bewaileth his [chaste](#) lyf, for he ne hath no wyf. And som man is wel and [selily](#) y-mariet, but he [hath](#) no children, and [norissheth](#)⁶⁵ his richesces to the eyres of strange folkes. And som man is gladed with children, but he wepeth ful [sory](#) for the trespas of his sone or of his doughter. And for this ther ne acordeth no wight lightly to the condicioun of his fortune; for alwey to every^[] man ther [is in som-what](#) that, unassayed, he ne wot nat; or elles⁷⁰ he dredeth that he hath assayed. And adde this also, that every [weleful](#) man hath a ful delicat felinge; so that, but-yif alle thinges bifalle at his owne wil, for he [is](#) impacient, or is nat used to han non adversitee, anon he is throwen adoun for every litel thing. And ful litel thinges ben tho that withdrawen the somme or the⁷⁵ perfeccioun of blisfulnesse fro hem that ben most fortunat. How many men, trowest thou, wolden demen hem-self to ben almost in hevene, yif they mighten atayne to the leest party of the [remnaunt](#) of thy fortune? This same place that thou clepest exil, is contree to hem that enhabiten heer, and forthy nothing [\[is\]](#)^[]⁸⁰ wrecched but whan thou wenest it: *as whoseith, thou thy-self, ne no wight elles, nis a wrecche, but whan he weneth him-self a wrecche by reputacioun of his corage.* And ayeinward, alle fortune is blisful^[] to a man by the [agreabletee](#) or by the egalitee of him that suffreth it.

⁸⁵What man is that, that is so weleful, that nolde changen his estat [whan](#) he hath [lost](#) pacience? The swetnesse of mannes^[] welefulnesse is [sprayned](#) with many [biternesses](#); the [whiche](#) welefulnesse, al-though it seme swete and ioyful to hem that useth it, yit may it nat ben with-holden that it ne goth away [whan](#) it [wole](#).^[] Thanne is it wel sene, how wrecched is the blisfulnesse of mortal⁹⁰ thinges, that neither it dureth perpetuel with hem that every fortune [receiven](#) agreablely or egaly, ne it delyteth nat in al to

hem that ben anguissous. O ye mortal folk, what seke ye thanne blisfulnesse out of your-self, whiche that is put in your-self? Errour and folye confoundeth yow.⁹⁵

I shal shewe thee shortely the poynt of sovereyne blisfulnesse. Is ther any-thing more precious to thee than thy-self? Thou wolt answer, “nay.” Thanne, yif it so be that thou art mighty over thy-self, *that is to seyn, by tranquillitee of thy sowle*, than hast thou [thing](#) in thy power that thou noldest never lesen, ne Fortune¹⁰⁰ ne may nat [beneme](#) it thee. And that thou mayst knowe that blisfulnesse [ne](#) may nat standen in thinges that ben fortunous and temporel, now understonde and gader it to-gidere thus: Yif blisfulnesse be the sovereyn good of nature that liveth by resoun, ne thilke thing nis nat sovereyn good that may be taken¹⁰⁵ away in any wyse, (for more worthy [thing](#) and more digne is thilke thing that may nat ben [taken](#) away); than sheweth it wel,^[] that the unstableness of fortune may nat atayne to [receiven](#) verray blisfulnesse. And yit more-over: what man that this toumbling wefulnessse ledeth, either he woot that [it](#) is chaungeable,^[]¹¹⁰ or elles he woot it nat. And yif he woot it nat, what blisful fortune may ther be in the blindnesse of ignorance? And yif he woot that it is chaungeable, he moot alwey ben adrad that he ne lese that thing that he ne doubteth nat but that he may lesen it; *as who seith, he mot ben alwey agast, lest he lese that he wot wel he^[]¹¹⁵ may lese it*. For which, the continuel dreed that he hath ne suffreth him nat to ben weful. Or yif he lese it, he weneth to be dispysed and [forleten](#). Certes eek, that is a ful litel good that is born with evene herte whan it is lost; *that is to seyn, that men^[] do no more fors of the^[]lost than of the havinge*. And for as [moche^{\[\]}](#)¹²⁰ as thou thy-self art he, to whom it hath ben shewed and proved by ful manye demonstraciouns, as I wot wel, that the sowles of men ne mowe nat deyen in no wyse; and eek sin it is cleer and certein, that fortunous wefulnessse endeth by the deeth of the ¹²⁵ body; it may nat ben douted that, yif that deeth may take away blisfulnesse, that alle the kinde of mortal thinges ne [descendeth](#) in-to wrecchednesse by the ende of the deeth. And sin we kuowen wel, that many a man hath sought the [fruit](#) of blisfulnesse nat only with suffringe of deeth, but eek with suffringe of peynes and¹³⁰ tormentes; how mighte than this present lyf maken men blisful, sin that, whan thilke selve lyf is ended, it ne maketh folk no^[] wrecches?

Metre IV.

Quisquis Uolet Perennem Cautus Ponere Sedem.

Mr. IV.

What maner man, stable and [war](#), that wole founden him a perdurable sete, and ne wole nat ben cast down with the loude blastes of the wind Eurus; and wole despyse the see, manasinge with flodes; lat him eschewen to bilde on the cop of the mountaigne⁵ or in the moiste sandes. For the felle wind Auster tormenteth the cop of the mountaigne with all his strengthes; and the lause sandes refusen to beren the hevye [wighte](#).^[]

And forthy, if thou wolt fleen the perilous aventure, *that is to^[] seyn, of the worlde*; have minde certeinly to ficchen thyn hous of¹⁰ a merye site in a [lowe](#) stoon. For al-

though the wind, troubling the see, thondre with over-throwinges, thou that art put in quiete, and weleful by strengthe of thy [palis](#), shalt leden a cleer age,^[1] scorninge the woodnesses and the ires of the eyr.

Prose V.

Set Cum Rationum Iam In Te.

Pr. V.

But for as moche as the [norisshinges](#) of my resouns [descenden](#) now in-to thee, I trowe it were tyme to usen a litel strenger medicynes. Now understond heer, al were it so that the yiftes of Fortune ne were nat brutel ne transitorie, what is ther in hem that may be thyn in any tyme, or elles that it nis foul, yif that it5 be considered and loked perfitly? [Richesses](#), ben they precious by the nature of hem-self, or elles by the nature of thee? What is most [worth](#) of [richesses](#)? Is [it](#) nat gold or might of moneye assembled? Certes, thilke gold and thilke moneye shyneth and yeveth betere renoun to hem that despenden it thanne to thilke^[1]10 folk that mokeren it; for avarice maketh alwey mokereres to ben^[1] hated, and largesse maketh folk cleer of renoun. For sin that swich thing as is transferred fram o man to another ne may nat dwellen with no man; certes, thanne is thilke moneye precious whan it is translated into other folk and [stenteth](#) to ben had, by^[1]15 usage of large yevinge *of him that hath yeven it*. And also: yif^[1] that al the moneye that is over-al in the worlde were gadered toward o man, it sholde maken alle other men to ben nedy as of that.^[1] And certes a voys [al hool](#), *that is to seyn, with-oute amenusinge*, fulfilleth^[1] to-gidere the hering of moche folk; but certes, youre20 [richesses](#) ne mowen nat passen in-to moche folke with-oute amenusinge. And whan they ben apassed, nedes they maken hem pore that for-gon the richesses.

O! streite and nedy clepe I [this richesse](#), sin that many folk [ne](#) may nat han it al, ne al may it nat comen to o man with-outen25 povertie of alle other folk! And the shyninge of gemmes, *that I clepe precious stones*, draweth it nat the eyen of folk [to](#) hemward, *that is to seyn,forthe*[beautee](#)? [But](#) certes, yif ther were beautee or bountee in [the](#) shyninge of stones, thilke cleernesse is of the stones hem-self, and nat of men; for whiche I wondre30 [gretly](#) that men mervailen on swiche thinges. For-why, what thing is it, that yif it wanteth moeving and [loynture](#) of sowle and^[1] body, that by right [mighte](#) semen a fair creature to him that hath a sowle of resoun? For al be it so that gemmes drawn to hem-self a litel of the [laste](#) beautee of the world, through the entente of^[1]35 hir creatour [and](#) through the distinccioun of hem-self; yit, for as^[1] mochel as they ben put under youre excellence, they ne han nat [deserved](#) by no wey that ye [sholden](#) mervailen on hem. And the beautee of feldes, delyteth it nat mochel un-to yow?

40Boece. ‘Why sholde it nat delyten us, sin that it is a right fair^[1] porcioun of the [right](#) faire werke, *that is to seyn, of this world?* And right so ben we gladed som-tyme of the face of the see whan it is cleer; and also mervailen we on the hevene and on the sterres, and on the sonne and on the mone.’

45*Philosophye*. ‘Aperteneth,’ quod she, ‘any of thilke thinges to thee? Why [darst thou](#) glorifyen thee in the shyninge of any swiche thinges? [Art thou](#) distingwed and embelised by the springinge floures of the first somer sesoun, or swelleth thy plentee in [the frutes](#) of somer? Why [art thou ravished](#) with50 ydel Ioyes? Why embracest thou straunge goodes as they weren thyne? Fortune ne shal never maken that swiche thinges ben thyne, that nature of thinges [hath](#) maked foreine fro thee. Sooth is that, with-ouen doute, the frutes of the erthe owen [to](#) ben to the norissinge of bestes. And yif thou wolt fulfillen thy nede after55 that it suffyseth to nature, than is it no nede that thou seke after the superfluitee of fortune. For with ful fewe things and with ful litel thinges nature halt hir apayed; and yif thou wolt achoken the fulfillinge of nature with superfluitees, certes, thilke thinges that thou wolt thresten or pouren in-to nature [shullen](#) ben unioyful60 to thee, or elles [anoyous](#). Wenest thou eek that it be a fair thing to shyne with dyverse clothinge? Of whiche clothinge yif the beautee be agreeable to loken up-on, I wol mervailen on the nature of the matere of thilke clothes, or elles on the werkman that [wroughte](#) hem. But also a long route of meynee, maketh65 that a blisful man? The whiche servants, yif they ben vicious of condiciouns, it is a great charge and a distruccioun to the hous, and a greet enemy to the lord him-self. And yif they ben goode men, how shal straunge or foreine goodnesse ben put in the noumbre of thy richesse? So that, by all these forseide thinges,70 it is clearly y-shewed, that never [oon](#) of thilke thinges that thou [accountedest](#) for thyne goodes nas nat thy good. In the whiche thinges, yif ther be no beautee to ben desyred, why sholdest thou ben sory yif thou lese hem, or why sholdest thou reioysen thee to holden hem? For yif they ben faire of hir owne kinde, what aperteneth that to thee? For [al so](#) wel sholden they han ben75 faire by hem-selve, though they weren departed fram alle thyne [richesses](#). Forwhy faire ne precious ne weren they nat, for that they comen among thy [richesses](#); but, for they semeden faire and precious, ther-for thou haddest lever rekne hem amonges thy [richesses](#).80

But what desirest thou of Fortune with so grete a noise, and with so grete a fare? I trowe thou seke to dryve away nede with habundaunce of thinges; but certes, it torneth to you al in the contrarie. Forwhy certes, it nedeth of ful manye helpinges to kepen the diversitee of precious ostelments. And sooth it is,^[1]85 that of manye thinges han they nede that manye thinges han; and ayeinward, of litel nedeth hem that mesuren hir fille after the nede of kinde, and nat after the outrage of coveityse. Is it thanne so, that ye men ne han no proper good y-set in you, for which ye moten seken [outward](#) youre goodes in foreine and subgit^[1]90 thinges? So is thanne the condicioun of thinges torned up-so-down, that a man, that is a devyne beest by merite of his resoun,^[1] thinketh that him-self nis neither faire ne noble, but-yif it be thorough possessioun of ostelments that ne han no sowles. And certes, al other thinges ben apayed of hir owne beautee; but ye95 men, that ben semblable to god by your resonable thought, desiren to aparailen your excellent kinde of the lowest thinges;^[1][ne ye](#) understonden nat how greet a wrong ye don to your creatour. For he wolde that mankinde were most worthy and noble of any othre [erthely](#) thinges; and ye threste adoun your100 dignitees benethe the lowest thinges. For yif that al the good of^[1] every thinge be more precious than is thilke thing whos that [the](#) good is: sin ye demen that [the fouleste](#) thinges ben youre goodes, thanne [submitten](#) ye and putten your-selven under [tho](#) fouleste thinges by your estimacioun; and certes, this tydeth nat^[1]105 with-oute youre [desertes](#). For certes, swiche is the condicioun of alle mankinde, that

only when it hath knowinge of it-selve, than passeth it in noblesse alle other thinges; and when it forleteth the knowinge of it-self, than is it brought binethen alle beestes. For-why¹¹⁰ al other [livinge](#) beestes han of kinde to knowe nat [hem-self](#); but when [that](#) men leten the knowinge of hemself, it cometh hem^[] of vice. But how brode sheweth the errour and the folye of yow men, that wenen that any thing may ben aparailed with straunge aparailments! But for sothe that may nat ben doon. For yif¹¹⁵ a wight shyneth with thinges that ben put to him, *as thus, if thilke thinges shynen with which a man is aparailed*, certes, thilke thinges ben comended and preysed with which he is aparailed; but natheles, the thing that is covered and wrapped under that dwelleth in his [filthe](#) .

120And I denye that thilke thing be good that anoyeth him that hath it. Gabbe I of this? Thou wolt seye “nay.” Certes,^[][richesses](#) han anoyed ful ofte hem that han [tho](#) riches; sin that every wikked shrewe, (and for his wikkednesse the more greedy after other folkes riches, wher-so ever it be in any place, be it¹²⁵ gold or precious stones), [weneth](#) him only most worthy that [hath](#)^[] hem. Thou thanne, that so bisy dredest now the swerd and [now](#) the spere, yif thou haddest entred in the path of this lyf a voide^[][wayferinge](#) man, than woldest thou singe befor the theef; *as who seith, a pore man, that berth no richesse on him by the weye,*^[]¹³⁰*may boldly singe biforn theves, for he hath nat wherof to ben robbed.* O precious and right cleer is the blisfulnesse of mortal [richesses](#) , that, when thou hast geten it, than hast thou lorn thy sikernes!

Metre V.

Felix Nimium Prior Etas.

Me. V.

Blisful was the first age of men! They helden hem apayed^[] with the metes that the trewe [feldes](#) broughten forth. They ne distroyede nor [deceivede](#) nat hem-self with outrage. They weren wont lightly to slaken hir hunger at even with [acornes](#) of okes. They ne coude nat medly the yifte of Bachus to the^[]¹⁵ cleer hony; *that is to seyn, they coude make no piment*[norclarree](#);^[] ne they coude nat medle the brighte [fleeses](#) of the contree of^[][Seriens](#) with the venim of Tyrie; *this is to seyn, they coude nat deyen whyte*[fleeses](#)*of*[Seriens](#)*contree with the blode of a maners*[shelfisshe](#)*that men finden in Tyrie, with whiche blood men deyen*¹⁰*purpur.* They slepen hoolsom slepes up-on the gras, and dronken of the renninge wateres; and layen under the shadwes of the heye pyn-trees. Ne no gest ne 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 dyverse¹⁵ contrees. Tho weren the [cruel](#) clariouns ful hust and ful stille, ne blood [y-shad](#) by egre hate ne hadde nat deyed yit [armures](#) .^[] For [wher-to](#) or which woodnesse of enemys wolde first moeven^[] armes, when they [seyen](#) cruel woundes, ne none medes be of blood y-shad?²⁰

I wolde thatoure tymes sholde torne ayein to the olde maneres! But the [anguissous](#) love of havinge brenneth in folk^[] more cruelly than the fyr of [the](#) mountaigne [Ethna](#) ,

that ay brenneth. Allas! what was he that first dalf up the gobetes or the weightes^[1] of gold covered under erthe, and the precious stones that wolden²⁵ han ben hid? He dalf up precious perils. *That is to seyn, that^[1] he that hem first up dalf, he dalf up a precious peril; for-why for the preciousnesse of swiche^{thinge}, hath many man^{benin} peril.*

PROSE VI.

Quid Autem De Dignitatibus.

Pr. VI.

But what shal I ^{seye} of dignitees and of powers, the whiche ^{ye} men, that neither knowen verray dignitee ne verray power, areysen hem as heye as the hevene? The whiche dignitees and powers, yif they comen to any wikked man, they don as grete⁵ damages and destrucciouns as doth the ^{flaambe} of the mountaigne Ethna, whan the flaambe ^{walweth} up; ne no deluge ne doth so ^{cruel} harmes. Certes, thee ^{remembreth} wel, as I trowe, that ^{thilke} dignitee that men clepen the ^{imperie} of consulers, the^[1] whiche that whylom was biginninge of fredom, youre eldres¹⁰ coveiteden to han don away that dignitee, for the pryde of the ^{consulers}. And right for the same pryde your eldres, biforn that tyme, hadden don away, out of the citee of Rome, the kinges name; *that is to seyn, they nolde han no lenger no^{king}.* But now, yif so be that dignitees and powers be yeven to goode men,¹⁵ the whiche thing is ful ^{selde}, what agreable thing is ther in tho dignitees or powers but only the goodnesse of folkes that usen hem? And therfor it is thus, that honour ne comth nat to vertu for cause of dignitee, but ayeinward honour comth to dignitee for cause of vertu. But whiche is ^{thilke} youre dereworthe power,²⁰ that is so cleer and so requerable? O ye ertheliche bestes,^[1] considere ye nat over which thinge that it semeth that ye han power? Now yif thou saye a ^{mous} amonges other ^{mys}, that chalaunged to him-self-ward right and power over alle other ^{mys}, how greet scorn woldest thou han of it! Glosa. *So fareth it by²⁵men; the body hath power over the body.* For yif thou loke wel up-on the body of a wight, what thing ^{shalt} thou finde more freele than is ^{mankinde}; the ^{whiche} men wel ^{ofte ben slayn} with bytinge of smale flyes, or elles with the entringe of crepinge wormes in-to the privetees of ^{mannes body}? But wher shal man^[1]³⁰ finden any man that may exercen or haunten any right up-on another man, but only up-on his body, or elles up-on thinges that ben lowere than the body, the whiche I clepe fortunous^[1] possessiouns? ^{Mayst} thou ever have any comaundement over a free corage? ^{Mayst thou remuen} fro the estat of his propre³⁵ reste a thought that is ^{clyvinge} to-gidere in him-self by ^{stedefast^[1]} resoun? As whylom a tyraunt wende to confounde a free man^[1] of corage, and wende to constreyne him by torment, to maken him discoveren and acusen folk that wisten of a coniuacioun, *which I clepe a confederacie*, that was cast ayeins this tyraunt; but this free man boot of his owne tonge and ^{caste} it in the⁴⁰ visage of thilke wode tyraunt; so that the torments that this tyraunt wende to han maked matere of ^{crueltee}, this wyse man maked it matere of vertu.

But what thing is it that a man may don to another man,^[1] that he ne may ^{receyven} the same thing of othre folk in him-self:⁴⁵*or thus, what may a man don to folk, that folk ne may don him the same?* I have herd told of Busirides, that was wont to sleen his^[1]

gestes that [herberweden](#) in his hous; and he was sleyn him-self of Ercules that was his gest. Regulus hadde taken in bataile^[1] many men of Affrike and cast hem in-to feteres; but sone after⁵⁰ he moste yeve his handes to ben bounde with the cheynes of hem that [he](#) hadde [whylom](#) overcomen. [Wenest thou](#) thanne that he be mighty, that hath no power to don a [thing](#), that othre ne may don [in](#) him that he doth in othre? And yit more-over, yif it so were that these dignitees or poweres hadden any propre⁵⁵ or natural goodnesse in hem-self, never nolden they comen to shrewes. For contrarious thinges ne ben nat wont to ben y-felawshipped to-gidere. Nature refuseth that contrarious thinges ben y-ioigned. And so, as I am in certein that right wikked folk han dignitees ofte tyme, than sheweth it wel that dignitees and⁶⁰ powers ne ben nat goode of hir owne kinde; sin that they suffren hem-self to cleven or ioinen hem to shrewes. And certes, the same thing may [I](#) most digneliche iugen and seyn of alle the^[1] yiftes of fortune that most plenteuously comen to shrewes; of the whiche yiftes, I trowe that it oughte ben considered, that no⁶⁵ man douteth that he nis strong in whom he seeth strengthe; and in whom that swiftnesse is, sooth [it](#) is that he is swift. Also musike maketh [musiciens](#), and phisike maketh [phisiciens](#), and rethorike rethoriens. For-why the nature of every thing maketh his propretee, ne it is nat entremedled with the [effects](#) of the⁷⁰ contrarious thinges; and, as of wil, it chaseth out thinges that^[1] [ben to it](#) contrarie. But certes, richesse may not restreyne avarice unstaunched; ne power [ne](#) maketh nat a man mighty over him-self, whiche that vicious lustes holden destreynd with⁷⁵ cheynes that ne mowen nat be unbounden. And dignitees that ben yeven to shrewede folk nat only ne maketh hem nat digne, but it sheweth rather al openly that they ben unworthy and undigne. And why is it thus? Certes, for ye han Ioye to clepen thinges with false names that beren hem alle in the contrarie;⁸⁰ the whiche names ben ful ofte reproved by the effecte of the^[1] same thinges; so that these ilke [richesses](#) ne oughten nat by right to ben cleped [richesses](#); ne [swich](#) power ne oughte nat ben cleped power; ne [swich](#) dignitee ne oughte nat ben cleped dignitee.

⁸⁵And at the laste, I may conclude the same thing of alle the yiftes of Fortune, in which ther nis nothing to ben desired, ne that hath in him-self naturel bountee, as it is ful wel [y-sene](#). For neither they ne ioignen hem nat alwey to goode men, ne maken hem alwey goode to whom that they ben y-ioigned.

Metre VI.

Nouimus Quantas Dederit Ruinas.

Me. VI.

We han wel knowen how many grete harmes and destrucciouns weren don *by the emperor Nero*. He [leet](#) brenne the citee of^[1] Rome, and made sleen the senatoures. And he, [cruel](#), [whylom](#) slew his brother; and he was maked moist with the blood of^[1]⁵ his moder; *that is to seyn, he leetsleyn and slitten the body of his moder, to seen wher he was [conceived](#)*; and he loked on every halve up-on her colde dede body, ne no tere ne [wette](#) his face, but^[1]*he was so hard-herted that he mighte ben domes-man or Iuge* of hir dede beautee. And [natheles](#), yit governede this *Nero* by¹⁰ ceptre alle the

poeples that Phebus the sonne may seen, cominge from his outereste arysinge til he [hyde](#) his bemes under the wawes; *that is to seyn, he governed alle the poeples by [ceptre](#) imperial that the sonne goth aboute, from est to west.* And eek this Nero governed by [ceptre](#) alle the poeples that ben under the colde sterres that highten "[septem triones](#)"; *this is to seyn, he^[1] governede alle the poeples that ben under the party of the north.* And eek Nero governed alle the poeples that the violent wind Nothus [scorkleth](#), and baketh the brenning sandes by his drye hete; *that is to seyn, alle the poeples in the south.* But yit ne^[1] mighte nat al his [hye](#) power torne the woodnesse of this wikked Nero. [Allas!](#) *it is a grevous fortune*, as ofte as wikked swerd is ioigned to [cruel](#) venim; *that is to seyn, venimous [cruelte](#) to lordshippe.*^[1]

Prose VII.

Tum Ego, Scis, Inquam.

Pr. VII.

Thanne seyde I thus: 'Thou wost wel thy-self that the coveitise of mortal thinges ne hadde never lordshipe of me; but I have wel desired matere of thinges to done, *as who seith,*^[1] [I desire](#) to han matere of governaunce over comunalitees, for vertu, stille, ne sholde nat elden;' *that is to seyn, that [him] [leste](#) that, 5 or he [wex](#) olde, his vertu, that lay now ful stille, ne should nat [perisse unexercised](#) in governaunce of comune; for which men mighten speken or wryten of his goode government.*

Philosophye. 'For sothe, quod she, 'and that is a thing that may drawn to governaunce swiche hertes as ben worthy and^[1]10 noble of hir nature; but natheles, it may nat drawn or tollen swiche hertes as ben y-brought to the fulle perfeccioun of vertu, that is to seyn, coveitise of glorie and renoun to han wel administred the comune thinges or don gode desertes to profit of the comune. For see now and considere, how litel and how voide of¹⁵ alle prys is thilke glorie. Certain thing is, as thou hast lerned by [the](#) demonstracioun [of](#) astronomye, that al the environinge of the erthe aboute ne halt nat but the resoun of a prikke at regard of the^[1] greetnesse of hevene; that is to seyn, that yif ther were maked²⁰ comparisoun of the erthe to the greetnesse of hevene, men wolden iugen in al, that [the erthe](#) ne [helde](#) no space. Of the whiche litel region of this worlde, the ferthe partye is enhabited with livinge bestes that we knowen, as thou thyself hast y-lerned by Tholomee^[1] that proveth it. And yif thou haddest with-drawn and abated in²⁵ thy thought fro thilke ferthe partye as moche space as the see and the [mareys](#) contenen [and](#) over-goon, and as moche [space](#) as the region of droughte over-streccheth, *that is to seyn, sandes and^[1] desertes, [wel](#) unnethe sholde ther dwellen a right streit place to the habitacioun of men.* And ye thanne, that ben environed and³⁰ closed with-in the leste prikke of thilke prikke, thinken ye to manifesten your renoun and don youre name to ben born forth? But your glorie, that is so [narwe](#) and so streite y-throgen in-to so litel boundes, how mochel coveiteth it in largesse and in greet doinge? And also sette this there-to: that many a nacioun,^[1]35 dyverse of tonge and of maneres and eek of resoun of hir livinge, ben enhabited in the [clos](#) of thilke litel habitacle; to the whiche naciouns, what for [difficultee](#) of weyes and what for [dyversitee](#) of langages, and what for defaute of

unusage [and](#) entrecomuninge of [\[\]](#) marchaundise, nat only the names of [singuler](#) men ne may [nat](#)⁴⁰ strecchen, but eek the fame of citees ne may nat strecchen. At the laste, certes, in the tyme of [Marcus Tullius](#), as him-self [writ](#) in [\[\]](#) his book, that the renoun of the comune of Rome ne hadde nat [yit](#) passed ne cloumben over the mountaigne that highte Caucasus; [\[\]](#) and yit was, [thilke](#) tyme, Rome wel [waxen](#) and greetly redouted of⁴⁵ the Parthes and eek of other folk enhabitinge aboute. [Seestow](#)^[] nat thanne how streit and how compressed is thilke glorie that ye travailen aboute to shewe and to multiplie? May thanne the glorie of a [singuler](#) Romaine [strecchen](#) thider as the fame of the name of Rome may nat climben ne passen? And eek, [seestow](#) nat that the maneres of dyverse folk and eek hir lawes ben discordaunt⁵⁰ among hem-self; so that thilke [thing](#) that som men iugen worthy of preysinge, other folk iugen that it is worthy of torment? And ther-of comth it that, though a man delyte him in preysinge of his renoun, he may nat in no wyse bringen forth ne spreden his name to many maner poeples. There-for every man⁵⁵ oughte to ben [apayed](#) of his glorie that is [publissed](#) among his owne [neighbours](#); and thilke noble renoun shal ben restreynd within the boundes of o manere folke. But how many a man, that was ful noble in his tyme, hath the [wrecched and nedy](#)^[] foryetinge of wryteres put out of minde and don away! Al be⁶⁰ it so that, certes, thilke wrytinges profiten litel; the whiche wrytinges long and derk elde doth away, bothe hem and eek hir [autours](#). But [ye men semen](#) to geten yow a perdurabletee, whan ye [thenken](#) that, in tyme [to-cominge](#), your fame shal lasten. But natheles, yif thou wolt maken comparisoun to the endeles [spaces](#)⁶⁵ of eternitee, what thing hast thou by whiche thou mayst reioysen thee of long lastinge of thy name? For yif ther were maked comparisoun of the abydinge of a moment to ten thousand winter, [for](#) as mochel as bothe the spaces ben ended, [yit](#) hath the [\[\]](#) moment som porcioun of it, al-though [it litel](#) be. But natheles,⁷⁰ thilke selve noubre of yeres, and eek as many yeres as ther-to may be multipliyed, ne may nat, certes, ben comparised to the [perdurabletee](#) that is [endeles](#); for of thinges that han ende^[] may be maked comparisoun, [but of thinges that ben with-ouen ende, to thinges that han ende, may be maked no comparisoun](#).⁷⁵ And forthy is it that, al-though renoun, of as long tyme as ever thee list to thinken, were thought [to](#) the regard of eternitee, that^[] is unstaunchable and infinit, it ne sholde nat only semen litel, but pleyliche right naught. But ye men, certes, ne conne don nothing a-right, but-yif it be for the audience of poeple and for⁸⁰ ydel rumours; and ye forsaken the grete worthinesse of conscience and of vertu, and ye seken your [guerdouns](#) of the smale wordes of straunge folk.

Have now heer and understonde, in the lightnesse of [swich](#)⁸⁵ pryde and veine glorie, how a man scornede festyvaly and merily swich vanitee. Whylom ther was a man thas hadde assayed^[] with stryvinge wordes another man, the whiche, nat for usage of verray vertu but for proud veine glorie, had taken up-on him falsly the name of a philosophre. This rather man *that* [Ispak](#)^[]⁹⁰of thoughte he wolde assaye, wher he, thilke, [were](#) a philosophre or no; [that](#) is to seyn, yif that he wolde han suffred lightly in pacience the wronges that weren don un-to him. This feynede philosophre took pacience a litel whyle, and, whan he hadde [received](#) wordes of outrage, he, as in stryvinge ayein and reioys⁹⁵ inge of him-self, seyde at the laste right thus: [“understondest](#)^[] thou nat that I am a philosophre?” That other man answerde ayein ful bytingly, and seyde: “I hadde wel understonden [it](#), yif thou haddest holden thy tonge stille.” But what is [it](#) to thise noble worthy men (for, certes, of swiche folke

speke I) that seken¹⁰⁰ glorie with vertu? What is it?' quod she; 'what atteyneth fame to swiche folk, whan the body is resolved by the deeth at the laste? For yif [it](#) so be that men dyen in al, *that is to seyn, body and sowle*, the whiche thing our resoun [defendeth](#) us to bileven, thanne is ther no glorie in no wyse. *For what sholde thilke glorie*¹⁰⁵*ben,* [whan](#) he, of whom thilke glorie is seyde to be, nis right naught in no wyse? And yif the sowle, whiche that hath in it-self science of goode werkes, unbounden fro the prison of the [erthe](#), wendeth frely to the hevene, despyseth [it](#) nat thanne alle erthely¹ occupacioun; and, being in hevene, reioyseth that it is exempt fro alle¹¹⁰ erthely thinges? *As who seith, thanne rekketh the sowle of no glorie of renoun of this world*.

Metre VII.

Quicumque Solam Mente Praecipiti Petit.

Who-so that, with overthrowinge thought, only seketh glorie of¹ fame, and weneth that it be sovereyn good: lat him loken up-on the brode shewing contrees of hevene, and up-on the streite [site](#)¹ of this erthe; and he shal ben ashamed of the encrees of his name, that may nat fulfille the litel compas *of the erthe*. O! what coveiten proude folk to [liften up hir nekkes in ydel in the dedly](#) yok *of this worlde*? For al-though [that](#) renoun y-sprad¹,¹ passinge to ferne poeples, goth by dyverse tonges; and al-though¹ [that](#) grete houses or kinredes shynen with [clere](#) titles of honours; yit, natheles, deeth despyseth alle heye glorie of fame: and deeth¹⁰ wrappeth to-gidere the heye hevedes and the lowe, and maketh egal and evene the heyeste to the loweste. Wher wonen now the bones of trewe Fabricius? What is now Brutus, or [stierne](#)¹ Catoun? The thinne fame, yit lastinge, of hir ydel names, is¹ marked with a fewe lettres; but al-though that we han knowen¹⁵ the faire wordes of the fames of hem, it is nat yeven to knowe hem that ben dede and [consumpte](#). Liggeth thanne stille, al¹ [outrely](#) unknowable; ne fame ne maketh yow nat knowe. And yif ye wene to liven the longer for winde of your mortal name, whan o cruel day shal ravisshe yow, thanne is the seconde deeth¹²⁰ dwellinge [un-to](#) yow.' Glose. *The first deeth he clepeth heer*¹*the departinge of the body and the sowle; and the seconde deeth he clepeth, as heer, the stintinge of the renoun of fame.*

Prose VIII.

Set Ne Me Inexorable Contra Fortunam.

Pr. VIII.

A. omits to end of bk. ii. pr. 1.

'But for as mochel as thou shalt nat wenen', quod she, 'that I bere untretable bataile ayeins fortune, yit som-tyme it bifalleth that¹ she, [deceyvable](#), [deserveth](#) to han right good thank of men; and that is, whan she hir-self opneth, and whan she discovereth hir front, and sheweth hir maneres. Peraventure yit understonest⁵ thou nat that I

shal seye. It is a wonder that I desire to telle, and forthy unnethe may I [unpleyten](#) my sentence with wordes; for [\[\]](#) I deme that contrarious Fortune profiteth more to men than Fortune debonaire. For alwey, whan Fortune semeth debonaire, ¹⁰ than she lyeth falsly in bihetinge the hope of welefulnesse; but forsothe contrarious Fortune is alwey soothfast, whan she sheweth hir-self unstable thourgh hir chaunginge. The amiable Fortune [deceyveth](#) folk; the contrarie Fortune techeth. The amiable Fortune bindeth with the beautee of false goodes the hertes of ¹⁵ folk that usen hem; the contrarie Fortune unbindeth hem by the knowinge of freele welefulnesse. The amiable Fortune mayst thou seen alwey windinge and flowinge, and ever [misknowinge](#) of [\[\]](#) hir-self; the contrarie Fortune is atempre and restreyned, and wys thourgh exercise of hir adversitee. At the laste, amiable Fortune ²⁰ with hir flateringes draweth miswandringe men fro the sovereyne good; the contrarious Fortune ledeth ofte folk ayein to soothfast goodes, and haleth hem ayein as with an hooke. Wenest thou thanne that thou oughtest to leten this a litel thing, that this aspre [\[\]](#) and horrible Fortune hath discovered to thee the thoughtes of thy ²⁵ trewe freendes? For-why this ilke Fortune hath departed and uncovered to thee bothe the certein visages and eek the doutous [\[\]](#) visages of thy felawes. Whan she departed away fro thee, she took away hir freendes, and lafte thee thyne freendes. Now whan thou were riche and weleful, as thee semede, with how mochel ³⁰ [woldest thou](#) han bought the fulle knowinge of this, *that is to seyn, the knowinge of thy verray freendes?* Now pleyne thee nat thanne of richesse y-lorn, sin thou hast founden the moste precious kinde of riches, that is to seyn, thy verray freendes.

Metre VIII.

Quod Mundus Stabili Fide.

Me. VIII.

That the world with stable feith varieth acordable chaunginges, [\[\]](#) that the contrarious qualitee of elements holden among hem-self aliaunce perdurable; that Phebus the sonne with his goldene chariet bringeth forth the rosene day; that the mone hath commaundement ⁵ over the nightes, which nightes Hesperus the evesterre [hath](#) brought; that the see, greedy to flowen, constreyneth [\[\]](#) with a certein ende hise flodes, so that it is nat [leveful](#) to strecche [\[\]](#) hise brode termes or boundes up-on the [erthes](#) , *that is to seyn, to [\[\]](#) covere al the erthe:*—al this acordaunce of thinges is bounden with Love, that governeth erthe and see, and hath also commaundements [\[\]](#) ¹⁰ 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. This Love halt to-gideres poeples ioigned with an holy bond, and ¹⁵ knitteth sacrament of mariages of chaste loves; and Love endyteth lawes to trewe felawes. O! weleful were mankinde, yif thilke Love that governeth hevene governed youre corages!'

Explicit Liber secundus.

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BOOK III.

Prose I.

Iam Cantum Illa Finierat.

Pr. I.

By this she hadde ended hir song, whan the sweetness of hir ditee hadde thorough-perced me that was desirous of herkninge, and I astoned hadde yit [streighte](#) myn eres, *that is to seyn, to*^[]*herkne the bet what she wolde seye;* so that a litel here-after I seyde thus: ‘O thou that art sovereyn comfort of [anguissous](#) corages, so thou hast remounted and norisshed me with the^[][weighte](#) of thy [sentences](#) and with delyt of thy singinge; so that I trowe nat now that I be [unparigal](#) to the strokes of Fortune:^[]*as who seyth, I dar wel now suffren al the assautes of Fortune, and wel*[defendeme](#) *fro hir.* And tho remedies whiche that thou¹⁰ seydest [her-biforn](#) weren right sharpe, nat only that I am nat^[] a-grisen of hem now, but I, [desirous](#) of heringe, axe gretely to^[] heren the remedies.’

Than seyde she thus: ‘That felede I ful wel,’ quod she, ‘whan that thou, ententif and stille, ravissheedest my wordes; and I^[]¹⁵ abood til that thou haddest swich habite of thy thought as thou hast now; or elles til that I my-self [hadde](#) maked to thee the same habit, which that is a more verray thing. And certes, the remenaunt of thinges that ben yit to seye ben swiche, that first²⁰ whan men tasten hem they ben bytinge, but whan they ben [receyved](#) withinne a wight, than ben they swete. But for thou seyst that thou art so desirous to herkne hem, [with](#) how gret brenninge [woldest thou](#) glowen, yif thou wistest whider I wol leden thee!’

²⁵‘Whider is that?’ quod I.

‘To thilke verray welefulnesse,’ quod she, ‘of whiche [thyn](#) herte dremeth; but for as moche as thy sighte is ocupied and distorbed by imaginacioun of [ferthelythinges](#), thou mayst nat yit seen thilke selve welefulnesse.’

³⁰‘Do,’ quod I, ‘and shewe me what is thilke verray welefulnesse, I preye thee, withoute [taryinge](#) .’

‘That wole I gladly don,’ quod she, ‘for the cause of thee;^[] but I wol first marken [thee](#) by wordes and I wol enforcen me to^[] enformen thee thilke *false* cause of *blisfulnesse* that thou more³⁵ knowest; so that, whan thou hast fully bi-holden thilke false goodes, and torned thyn eyen to that other syde, thou mowe knowe the cleernesse of verray blisfulnesse.

Metre I.

Qui Serere Ingenuum Uolet Agrum.

Me. I.

Who-so wole sowe a feeld plentivous, lat him first deliver it [fro](#) thornes, and kerve asunder with his hook the [bussches](#) and the [\[\]](#) fern, so that the corn may comen hevvy of [eres](#) and of greynes. Hony is the more swete, yif mouthes han first tasted savoures that [\[\]](#)5 ben [wikkid](#). The sterres shynen more [agreably](#) whan the wind Nothus leteth his ploungy blastes; and after that Lucifer the [\[\]](#) day-sterre hath chased away the [derke](#) night, the day the fairere ledeth the rosene hors *of the sonne*. [And](#) right so thou, biholdinge first the false goodes, bigin to with-drawn thy nekke [\[\]](#) fro the yok *of erthely affeccions*; and after-ward the [verray](#) goodes¹⁰ shollen entren in-to thy corage.'

Prose II.

Tunc Defixo Paullulum Uisu.

Pr. II.

The fastnade she a litel the sighte of hir eyen, and with-drow hir right as it were in-to the streite [sete](#) of hir thought; and bigan [\[\]](#) to speke right thus: 'Alle the cures,' quod she, 'of mortal folk, [\[\]](#) whiche that travaylen hem in many maner studies, goon certes by diverse weyes, but natheles they [enforcen](#) hem alle to comen only⁵ to oon ende of blisfulnesse. [And blisfulnesse](#) is swiche a good, that who-so that hath geten it, he ne may, over that, no-thing [\[\]](#) more desyre. And this thing is forsothe the sovereyn good that [\[\]](#) conteyneth in hi-self alle maner goodes; to the whiche good yif ther failede any thing, it mighte nat ben [cleped](#) sovereyn good: ¹⁰for thanne were ther som good, out of this ilke sovereyn good, that [\[\]](#) mighte ben desired. Now is it cleer and certain thanne, that blisfulnesse is a parfit estat by the congregacioun of alle goodes; the whiche blisfulnesse, as I have seyde, alle mortal folk [enforcen](#) hem to geten by diverse weyes. For-why the coveitise of verray¹⁵ good is naturelly y-plaunted in the hertes of men; but the miswandringe errour mis-ledeth hem in-to false goodes. Of the whiche men, som of hem wenen that sovereyn good [be](#) to liven with-oute nede of any thing, and travaylen hem to be haboundaunt of riches. And som other men demen that sovereyn good [be](#),²⁰ for to ben right digne of reverence; and enforcen hem to ben reverenced among hir [neighbours](#) by the honours that they han y-geten. And some folk ther ben that [holden](#), that right heigh power [be](#) sovereyn good, and enforcen hem for to regnen, or elles to ioignen hem to hem that regnen. And it semeth to some other²⁵ folk, that noblesse of renoun be the sovereyn good; and hasten hem to geten glorious name by the arts of werre and of pees. And many folk mesuren and gessen that sovereyn good [be](#) Ioye [\[\]](#) and gladnesse, and wenen that it be right blisful [thing](#) to ploungen³⁰ hem in voluptuous delyt. And ther ben folk that entrechaungen the causes and the endes of thise forseide goodes, as they that desiren [richesses](#) to han power

and delytes; or elles they desiren power for to han moneye, or for cause of renoun. In these things, and in swiche othere things, is tordred alle the entencioun of^[1]35 desiringes and of werkes of men; as thus: noblesse and favour of people, whiche that yeveth to men , as it semeth hem , a maner cleernesse of renoun; and wyf and children, that men desiren for cause of delyt and of merinesse. But forsothe, frendes ne sholden^[1] nat be rekned a-mong the godes of fortune, but of vertu; for it is⁴⁰ a ful holy maner thing. Alle these othere thinges, forsothe, ben taken for cause of power or elles for cause of delyt.

Certes, now am I redy to referren the goodes of the body to these forseide thinges aboven; for it semeth that strengthe and gretnesse of body yeven power and worthinesse, and that beautee⁴⁵ and swiftnesse yeven noblesse and glorie of renoun; and hele of body semeth yeven delyt. In alle these thinges it semeth only that blisfulnesse is desired. For-why thilke thing that every man desireth most over alle thinges, he demeth that it be the sovereyn good; but I have defyned that blisfulnesse is the sovereyn good;⁵⁰ for which every wight demeth, that thilke estat that he desireth^[1] over alle thinges, that it be blisfulnesse.

Now hast thou thanne biforn thyn eyenalmest al the purposed forme of the welefulnesse of man-kinde, that is to seyn, riches, honours, power, and glorie, and delyts. The whiche delyt only⁵⁵ considerede Epicurus, and iuged and establisshed that delyt is^[1] the sovereyn good; for as moche as alle othere thinges, as him thoughte, bi-refte away Ioye and mirthe fram the herte. But I^[1] retorne ayein to the studies of men, of whiche men the corage^[1] alwey reherseth and seketh the sovereyn good , al be it so that^[1]⁶⁰ it be with a derked memorie; but he not by whiche path , right^[1] as a dronken man not nat by whiche path he may retorne him to his hous. Semeth it thanne that folk folyen and erren that enforcen hem to have nede of nothing? Certes, ther nis non other thing that may so wel performe blisfulnesse, as an estat plentivous of alle goodes, that ne hath nede of non other thing, but that is⁶⁵ suffisaunt of himself unto him-self. And folyen swiche folk thanne, that wenen that thilke thing that is right good, that it be eek right^[1] worthy of honour and of reverence? Certes, nay. For that thing nis neither foul ne worthy to ben despised, that wel neighal the entencioun of mortal folk travaylen for to geten it. And power,⁷⁰ oughte nat that eek to ben rekned amonges goodes? What elles? For it is nat to wene that thilke thing, that is most worthy of alle thinges, be feble and with-oute strengthe. And cleernesse of renoun, oughte that to ben despised? Certes, ther may no man forsake, that al thing that is right excellent and noble, that it ne^[1]⁷⁵ semeth to ben right cleer and renommed. For certes, it nedeth nat to seye, that blisfulnesse be [nat]anguissous ne drery, ne subgit to^[1] grevaunces ne to sorwes, sin that in right litel thinges folk seken to have and to usen that may delyten hem. Certes, these ben the thinges that men wolen and desiren to geten. And for this⁸⁰ cause desiren they richesses , dignitees, regnes, glorie, and delices. For therby wenen they to han suffisaunce, honour, power, renoun, and gladnesse. Than is it good, that men seken thus by so many^[1] diverse studies. In whiche desyr it may lightly ben shewed how gret is the strengthe of nature; for how so that men han diverse⁸⁵ sentences and discordinge, algates men acorden alle in lovinge the^[1] ende of good.

Metre II.

Quantas Rerum Flectat Habenas.

Me. II.

It lyketh me to shewe, by subtil song, with slakke and delitable^[] soun of strenges, how that Nature, mighty, enclineth and flitteth^[] the governements of thinges, and by whiche lawes she, purveyable,^[] kepeth the grete world; and how she, bindinge, restreyneth alle thinges by a bonde that may nat ben unbounde. Al be it so that⁵ the lyouns of the contre of Pene beren the faire chaynes, and^[] taken metes of the handes of folk that yeven it hem, and dreden hir sturdy maystres of whiche they ben wont to suffren **betinges** :^[] yif that hir **horrible** mouthes ben be-bled, *that is to seyn, of bestes*¹⁰ *devoured*, hir corage of time passed, that hath ben ydel and rested, repeyreth ayein; **and** they roren grevously and remembren on hir nature, and slaken hir nekkes fram hir chaynes unbounde; and hir mayster, first **to-torn** with blody tooth, assayeth the wode^[] wrathes of hem; *this is to seyn, they freten hir mayster*. And the¹⁵ **angelinge** brid **that** singeth on the heye braunches, *that is to seyn,*^[] *in the wode*, and after is **enclosed** in a **streyt** cage: al-though that the **pleyunge** businesse of men yeveth hem honiede drinkes and^[] large metes with swete studie, yit natheles, yif thilke brid, skippinge out of hir streyte cage, seeth the **agreables** shadewes of the^[]²⁰ wodes, she defouleth with hir feet hir metes y-shad, and seketh mourninge only the wode; and twitereth, desiringe the wode, with hir swete vois. The yerde of a tree, that is haled a-doun by mighty strengthe, boweth redily the crop a-doun: but yif that the hand of him that it **bente** lat it gon ayein, anon the crop loketh²⁵ up-right to hevене. The sonne Phebus, that falleth at even in the westrene wawes, retorneth ayein eftsones his carte, by privee^[] path, ther-as it is wont aryse. Alle thinges seken ayein **to** hir propre cours, and alle thinges reioysen hem of hir retorninge ayein to hir^[] nature. Ne non ordinaunce nis bitaken to thinges, but that³⁰ that **hath** ioyned the endinge to the beginninge, and **hath** maketh the cours of it-self stable, *that it chaungeth nat from his propre kinde*.

Prose III.

Vos Quoque, O Terrena Animalia.

Pr. III.

Certes also ye men, that ben ertheliche beestes, dremen alwey^[] **youre beginninge** , al-though it be with a thinne imaginacioun; and by a maner thoughte, al be it nat cleerly ne parfityly, ye loken fram a-fer to thilke verray fyn of blisfulnesse; and ther-fore naturel entencioun ledeth you to thilke verray good, but many maner⁵ errours mistorneth you ther-fro. Consider now yif that by thilke thinges, by whiche a man weneth to geten him blisfulnesse, yif that he may comen to thilke ende that he weneth to come by nature. For yif that moneye or honours, or thise other forseide thinges bringen to men swich a thing that no good ne fayle hem¹⁰ ne semeth fayle, certes

than wole I graunte that they ben made blisful by thilke thinges that they han geten. But yif so be that thilke thinges ne mowen nat performen that they bi-heten, and that ther be defaute of manye goodes, sheweth it nat thanne cleerly that fals beautee of blisfulnesse is knowen and [ateint](#) in^[1] 15 thilke thinges? First and forward thou thyself, that haddest habundaunces of riches nat long agon, I axe yif that, in the^[1] habundaunce of alle thilke riches, thou were never anguissous or sory in thy corage of any wrong or grevaunce that bi-tidde thee on any syde?’²⁰

‘Certes,’ quod I, ‘it ne remembreth me nat that evere I was so free of my thought that I ne was alwey in anguiss of somwhat.’

‘[And](#) was [nat that](#),’ quod she, ‘for that [thee lakked](#) som-what^[1] that thou noldest nat han lakked, or elles thou haddest that thou²⁵ noldest nat han had?’

‘Right so is it,’ quod I.

‘Thanne desiredest thou the presence of that oon and the absence of that other?’

‘I graunte wel,’ quod I.³⁰

‘Forsothe,’ quod she, ‘than nedeth ther som-what that every man desireth?’

‘Ye, ther nedeth,’ quod I.

‘Certes,’ quod she, ‘and he that hath lakke or nede of [aught](#) nis nat in every wey [suffisaunt](#) to himself?’³⁵

‘No,’ quod I.^[1]

‘And thou,’ quod she, ‘in al the plentee of thy [richesses](#) haddest thilke lakke of suffisaunse?’

‘What elles?’ quod I.

‘Thanne may nat [richesses](#) maken that a man nis nedy, ne that^[1]⁴⁰ he be suffisaunt to him-self; and that was it that they bi-highten, as it semeth. And eek certes I trowe, that this be gretly to considere, that moneye ne hath nat in his owne kinde that it ne may ben bi-nomen of hem that han it, maugre hem?’

⁴⁵‘I bi-knowe it wel,’ quod I.

‘Why [sholdest](#) thou nat bi-knowen it,’ quod she, ‘whan every day the strengre folk [bi-nemen](#) it fro the [febler](#), maugre hem? For whennes comen elles alle thise foreyne compleyntes or^[1] quereles of pletinges, but for that men axen ayein here moneye⁵⁰ that hath ben bi-nomen hem by force or by gyle, and alwey maugre [hem](#)?’

‘Right so is it,’ quod I.

‘Than,’ quod she, ‘hath a man nede to seken him foreyne helpe by whiche he may [defende](#) his moneye?’

55 ‘Who may sey nay?’ quod I.

‘Certes,’ quod she; ‘and him [nedede](#) non help, yif he ne hadde no moneye that he mighte lese?’

‘That is douteles,’ quod I.

‘Than is this thing torned in-to the contrarye,’ quod she.⁶⁰ ‘For [richesses](#), that men wenen sholde make suffisaunce, they maken a man rather han nede of foreyne help! Which is the manere or the gyse,’ quod she, ‘that richesse may dryve away nede? Riche folk, may they neither han hunger ne [thurst](#)? These riche men, may [they](#) fele no cold on hir limes on winter?⁶⁵ But thou wolt answeren, that riche men han [y-now](#) wher-with they may staunchen hir hunger, slaken hir [thurst](#), and don a-vey cold. In this wyse may nede be counforted by richesses; but certes, nede ne may [nat](#) all [outrely](#) ben don a-vey. For though this nede,^[] that is alwey gapinge and gredy, be [fulfild](#) with richesses, and axe^[]⁷⁰ any thing, yit dwelleth thanne a nede that mighte be [fulfild](#). I holde me stille, and telle nat how that litel thing suffiseth to^[] nature; but certes to [avarice](#) y-nough ne suffiseth no-thing. For sin that [richesses](#) ne may nat al don [away](#) nede, but [richesses](#) maken nede, what may it thanne be, that ye wenen that richesses^[]⁷⁵ mowen yeven you suffisaunce?’

Metre III.

Quamvis Fluente Diues Auri Gurgite.

Me. III.

Al were it so that a riche coveytous man hadde [a](#) river fleting^[] al of gold, yit sholde it never staunchen his [coveitise](#); and though^[] he hadde his nekke y-charged with precious stones of the rede^[] see, and though he do [ere](#) his [feldes](#) plentivous with an hundred oxen, never ne shal his bytinge bisnesse for-leten him whyl he⁵ [liveth](#), ne the [lighte](#) richesses ne [sholle](#) nat beren him [companye](#) whan he is ded.

Prose IV.

Set Dignitates.

Pr. IV.

But dignitees, to whom they ben comen, maken they him [honorable](#) and reverent? Han they nat so gret strengthe, that they may putte vertues in the hertes of folk that usen the [lordshipes](#) of hem? Or elles may they don a-vey the vyces? Certes, they^[] [ne](#) be nat wont to don away [wikkednesse](#), but they ben wont⁵ rather to [shewen](#) wikkednesse. And ther-of comth it that I have right grete [desdeyn](#), that dignitees ben

yeven ofte to wikked men; for which thing Catullus cleped *a consul of Rome, that highte Nonius*, “*postum*” or “*boch*”; *as who seyth, he cleped him a congregacioun of vyces in his brest, as a postum is ful of corrupcioun*,¹⁰ al were this *Nonius* set in a chayre of dignitee. *Seest thou* nat thanne how gret *vilenye* dignitees don to wikked men? Certes, unworthinesse of wikked men sholde be the lasse y-sene, yif they nere renommed of none honours. Certes, thou thyself ne mightest^[1] nat ben brought with as manye perils as thou mightest suffren¹⁵ that thou woldest beren *themagistrat* with Decorat; *that is to seyn, that for no peril that mighte befallen thee by offence of the king Theodorike, thou noldest nat be felawe in governaunce with Decorat*; whan thou *saye* that he hadde wikked corage of a *likerous* shrewe²⁰ and of an accuser. Ne I ne may nat, for swiche honours, iugen hem worthy of reverence, that I deme and holde unworthy to han thilke same honours. Now yif thou *saye* a man that were fulfild of wisdom, certes, thou ne mightest nat deme that he were unworthy to the honour, or elles to the wisdom of which he is²⁵ fulfild?’—‘No,’ quod I.—‘Certes, dignitees,’ *quod she*, ‘apertienen proprely to vertu; and vertu transporteth dignitee anon to thilke man to which she hir-self is conioigned. And for as moche as honours of poeple ne may nat maken folk digne of honour, it is wel seyn cleerly that *they* ne han no propre beautee of dignitee.

30-5. A. For if it so be that he that is most outcast that most folk dispisen. or as dignite ne may nat maken shrewes worthi of no reuerences. than maketh dignites shrewes more dispised than preised. the whiche shrewes dignit (*sic*) scheweth to moche folk. and forsothe not vnpunished; Ed. for if a wight be in so muche the more outcast, that he is dispysed of moste folke, so as dignyte ne may not maken shrewes worthy of no reuerence, than maketh dignite shrewes rather dispysed than praysed, the whiche shrewes dignite sheweth to moche folk. And forsothe not vnpunished.

30And yit men oughten taken *more* heed in this. For yif *it* so be that a wikked wight be so mochel the foulere and the more outcast, that he is despysed of most folk, so as dignitee ne may nat^[1] maken shrewes digne of reverence, the which shrewes dignitee sheweth to moche folk, thanne maketh dignitee shrewes rather so³⁵ moche more despysed than preysed; and forsothe nat unpunished:^[1] *that is for to seyn, that shrewes revengen hem ayeinward up-on dignitees*; for they yilden ayein to dignitees as gret *guerdown*, whan they *bi-spotten* and defoulen dignitees with hir vilenye. And for as mochel as thou mowe knowe that thilke⁴⁰ verray reverence ne may nat comen by *thise shadewy* transitorie^[1] dignitees, undirstond now *thus*: yif that a man hadde used and had many maner dignitees of consules, and were comen peraventure^[1] amonge straunge naciouns, sholde thilke honour maken him worshipful and redouted of straunge folk? Certes, yif that⁴⁵ honour of poeple were a naturel yift to dignitees, it ne mighte never cesen nowher amonges no maner folk to don his office,^[1] right as fyr in every contree ne stinteth nat to *eschaufen* and to ben hoot. But for as moche as for to ben holden honourable or reverent ne cometh nat to folk of hir propre strengthe of nature, but only of the false opinioun of folk, *that is to seyn, that wenen*^[1]⁵⁰ *that dignitees maken folk digne of honour*; anon therfore whan that they comen ther-as folk ne knowen nat thilke dignitees, hir honours *vanisshen* away, and that anon. But that is amonges straunge folk, *mayst* thou sey; *but* amonges hem ther they weren born, ne duren nat thilke dignitees alwey? Certes, the⁵⁵ dignitee of the provostrie of Rome was *whyлом* a gret power;^[1] now is it nothing but an ydel name, and the rente

of [the senatorie](#)^[1] a gret charge. And yif a wight [whylom](#) hadde the office to taken^[1] hede to the vitailles of the people, as of corn [and other](#) thinges, he was holden amonges grete; but what thing is now more out-cast⁶⁰ thanne thilke provostrie? And, as I have seyde a litel her-biforn, that thilke thing that hath no propre beautee of him-self [receiveth](#) som-tyme prys and shyninge, and som-tyme leseth it by the opinioun of usaunces. Now yif that dignitees thanne ne mowen^[1] nat maken folk digne of reverence, and yif that dignitees^[1] wexen⁶⁵ foule of hir wille by the [filthe](#) of shrewes, and [yif](#) that dignitees lesen hir shyninge by chaunginge of tymes, and yif they wexen foule by estimacioun of poeple: what is it that they han in hemself^[1] of beautee that oughte ben desired? *as who seyth, non*; thanne ne mowen they yeven no beautee of [dignitee](#) to non other.⁷⁰

Metre IV.

Quamvis Se, Tyrio Superbus Ostro.

Me. IV.

Al be it so that the proude Nero, with alle his wode luxurie,^[1] [kembde](#) him and [aparaiede](#) him with faire purpres of Tirie,^[1] and with whyte perles, algates yit throf he hateful to alle folk:^[1] *this is to seyn, that al was he behated of alle folk*. Yit this wikked Nero hadde gret [lordship](#), and yaf [whylom](#) to the⁵ [reverents](#) senatours the unworshipful^[1] setes of dignitees. *Unworshipful setes he clepeth here, for that Nero, that was so wikked, yaf [tho](#) dignitees*. Who-so wolde thanne resonably wenen, that blisfulnesse¹⁰ were in swiche honours as ben yeven by [vicious](#) shrewes?

Prose V.

An Vero Regna Regumque Familiaritas.

Pr. V.

But regnes and familiaritees of kinges, may they maken a^[1] man to ben mighty? How elles, whan hir blisfulnesse dureth^[1] [perpetuely](#)? But certes, the olde age of tyme passed, and eek of present tyme now, is ful of ensaumples how that kinges ben^[1]^[1]⁵ changed in-to wrecchednesse out of hir welefulnesse. O! a noble thing and a cleer thing is power, that is nat founden mighty to kepen it-self! And yif that power of [reaumes](#) be [auctour](#) and maker of blisfulnesse, yif thilke power lakketh on any syde, amenuseth it nat thilke blisfulnesse and bringeth in¹⁰ wrecchednesse? But yit, al be it so that the [reaumes](#) of mankinde strecchen brode, yit mot ther [nede](#) ben moche folk, over whiche that every king ne hath no [lordshipe](#) ne comaundement. And certes, upon thilke syde that power faileth, which that^[1] maketh folk blisful, right on that same syde [noun-power](#) entreth^[1]¹⁵ under-nethe, that maketh hem wrecches; in this manere thanne moten kinges han more porcioun of wrecchednesse than of welefulnesse. A tyraunt, *that was king of Sisile*, that hadde^[1] assayed the peril of his estat, shewed by similitude the dredes of [reaumes](#) by gastnesse of a swerd that heng over the heved²⁰ of

hisfamilier. What thing is thanne this power, that may nat don away the bytinges of bisnesse, ne eschewe the prikkes of drede? And certes, yit wolden they liven in sikernesse, but they may nat; and *yit* they glorifye hem in hir power. Holdest thou thanne that thilke man be mighty, that thou *seest* that²⁵ he wolde don that he may nat don? And holdest thou thanne him a mighty man, that hath envirowne his sydes with men of armes or *seriaunts*, and dredeth more *hem* that he maketh^[] agast than they dreden him, and that is put in the handes of his servaunts for he sholde seme mighty? But of familieres or servaunts of kinges what sholde I telle thee anything, sin^[]30 that I myself have shewed thee that *reaumes* hem-self ben ful of gret *feblesse*? The whiche familieres, certes, the *ryal* power of kinges, in hool estat and in estat abated, ful ofte^[] throweth adown. Nero constreynede Senek, *his familier* and^[] his mayster, to chesen on what deeth he wolde deyen. Antonius^[]35 comaundede that knightes slown with hir swerdes Papinian *hisfamilier*, which Papinian *hadde* ben longe tyme ful mighty amonges hem of the court. And yit, certes, they wolden bothe han renounced hir power; of whiche two Senek enforcede him^[] to yeven to Nero his riches, and also to han gon in-to⁴⁰*solitarie* exil. But whan the grete weighte, *that is to seyn*, of^[] *lordes power or of fortune*, draweth hem that *shullen* falle, neither of hem ne mighte do that he wolde. What thing is thanne thilke power, that though men han it, *yit* they ben agast; and whanne thou woldest han it, thou nart nat siker; and⁴⁵ yif thou woldest forleten it, thou mayst nat eschuen it? But *whether* swiche men ben frendes at nede, as ben conseyled by fortune and nat by vertu? Certes, swiche folk as weleful^[] fortune maketh frendes, contrarious fortune maketh hem enemys. And what pestilence is more mighty for to anoye a^[]50 wight than a familier enemy?

Metre V.

Qui Se Uolet Esse Potentem.

Me. V.

Who-so wol be mighty, he mot daunten his cruel corage,^[] ne putte nat his nekke, overcomen, under the foule reynes of lecherye. For al-be-it so that thy lordshipe strecche so fer,^[]that the *contree of Inde* quaketh at thy *comaundements* or at thy lawes, and that the *lastile in the see, that hight Tyle*,⁵ be thral to thee, yit, yif thou mayst nat putten away thy foule derke desyrs, and dryven out fro thee wrecched complaintes,⁸ certes, it nis no power that thou hast.

PROSE VI.

Gloria Uero Quam Fallax Saepe.

Pr. VI.

But glorie, how deceivable and how foul is it ofte! For which thing nat unskilfully a tragedien, *that is to seyn, a maker of ditees that highten tragedies*, cryde and seide: “O glorie,^[] glorie,” quod *he*, “thou art nothing elles to thousandes of folkes⁵ but a

greet sweller of eres!” For manye han had ful greet renoun by the false opinioun of the [poeple](#) , and what thing may ben thought fouler than swiche preysinge? For thilke folk that ben preysed falsly, they moten nedes han shame of hir preysinges. And yif that folk han geten hem thonk [or](#) preysinge¹⁰ by hir desertes, what thing hath thilke prys eched or encrested to the conscience of wyse folk, that mesuren hir good, nat by the rumour of the poeple, but by the soothfastnesse of conscience? And yif it seme a fair thing, a man to han encrested and spred his name, than folweth it that it is demed¹⁵ to ben a foul thing, yif it [ne](#) be y-sprad and [encrested](#) . But, as I seyde a litel her-biforn that, sin ther mot nedes ben many folk, to whiche folk the renoun of a man ne may nat comen, it befalleth that he, that thou wenest be glorious and renommed, semeth in the nexte [partie of the erthes](#) to ben with-oute glorie²⁰ and with-oute renoun.

And certes, amonges thise thinges I ne trowe nat that the prys and grace of the poeple nis neither worthy to ben [remembred](#) , ne cometh of wyse Iugement, ne is ferme perdurably. But now, of this name of [gentilesse](#) , what man is it^[]²⁵ that ne may wel seen how veyn and how flittinge a thing it is? For yif the name of [gentilesse](#) be [referred](#) to renoun and cleernesse of linage, thanne 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 the [deserte](#) of ancestres. And yif preysinge maketh gentilesse,³⁰ thanne moten they nedes be gentil that ben preysed. For which thing it [folweth](#) , that yif thou ne have no gentilesse of thy-self, *that is to seyn, preyse that comth of thy deserte*, foreine gentilesse ne maketh thee nat gentil. But certes, yif ther be any good in gentilesse, I trowe it be al-only this, that it semeth³⁵ as that a maner necessitee be [imposed](#) to gentil men, for that they ne sholden nat outrayen or forliven fro the virtues of hir noble kinrede.

Metre VI.

Omne Hominum Genus In Terris.

Me. VI.

Al the linage of men that ben in erthe ben of semblable birthe. On allone is fader of thinges. On allone ministreth alle thinges. He yaf to the sonne hise bemes; he yaf to the mone [hir hornes](#) . He yaf the men to the erthe; he yaf the sterres to the hevene. He encloseth with [membres](#) the soules⁵ that comen fro his hye sete. Thanne comen alle mortal folk of noble sede; why noisen ye or bosten of youre eldres? For [yif thou lokeyour](#) biginninge, and god your auctor and your^[] maker, thanne nis ther no forlived wight, but-yif he norisshe^[] his corage un-to vyces, and forlete his propre burthe.¹⁰

Prose VII.

Quid Autem De Corporis Uoluptatibus.

Pr. VII.

But what shal I seye of delices of body, of whiche delices the [\[\]](#) desiringes ben ful of anguisssh, and the fulfillinges of hem ben ful of penaunce? How greet syknesse and how grete sorwes unsufferable, right as a maner fruit of wikkednesse, ben thilke delices wont to bringen to the bodies of folk that usen hem! Of whiche⁵ delices I not what loye may ben had of hir moevinge. But this wot I wel, that who-so-ever wole remembren him of hise luxures, he shal wel understonde that the issues of delices ben sorwful and sorye. And yif thilke delices mowen maken folk blisful,¹⁰ than by the same cause moten these bestes ben cleped blisful; of whiche bestes al the entencioun hasteth to fulfille hir bodily Iolitee. And the gladnesse of wyf and children were [an](#) honest [\[\]](#) thing, but it hath ben seyde that it is over muchel ayeins kinde, that children han ben founden tormentours to hir fadres, I not [\[\]](#)¹⁵ how manye: of whiche children how bytinge is [every](#) condicioun, [\[\]](#) it nedeth nat to tellen it thee, that hast or this tyme assayed [\[\]](#) it, and art yit now anguissous. In this approve I the sentence of my disciple [Euripidis](#), that seyde, that “he that hath no [\[\]](#) children is weleful by infortune.”

Metre VII.

Habet Omnis Hoc Uoluptas.

Me. VII.

Every delyt hath this, that it [anguisssheth](#) hem with prikkes that usen it. It resembleth to these flyng flyes that we clepen been, that, after [thathe](#) hath shad hise agreable honies, [he](#) fleeth [\[\]](#) away, and stingeth the hertes, of hem that ben y-smite, with⁵ bytinge overlonge holdinge.

Prose VIII.

Nihil Igitur Dubium Est.

Pr. VIII.

Now is it no doute thanne that these weyes ne ben a maner [\[\]](#) misledinges to blisfulnesse, ne that they ne mowe nat leden folk thider as they biheten to leden hem. But with how grete harmes these forseide weyes ben enlaced, I shal shewe thee⁵ shortly. For-why yif thou enforcest thee to asemble moneye, thou most bireven him his moneye that hath it. And yif thou wolt shynen with dignitees, thou most bisechen and supplien hem that yeven the dignitees. And yif thou coveitest [\[\]](#) by honour to gon biforn other folk, thou [shalt](#) defoule thy-self¹⁰ [thorough](#) humblesse of axinge. Yif thou desirest power, thou shalt [by](#) awaytes of thy subgits anoyously ben cast under

manye^[1] periles. Axest thou glorie? Thou shalt ben so [destrat](#) by aspre^[1] thinges that thou shalt forgoon sikernesse. And yif thou wolt leden thy lyf in delices, every wight shal despisen thee and forleten thee, as thou that art thral to thing that is right foul¹⁵ and [brotel](#); that is to seyn, servaunt to thy body. Now is it^[1] thanne wel seen, how litel and how brotel possessioun they coveiten, that putten the goodes of the body aboven hir owne resoun. For [mayst thou](#) sormounten these olifaunts in gretnesse or [weight](#) of body? Or mayst thou ben stronger than the bole?²⁰ Mayst thou ben swifter than the tygre? Bihold the spaces and the stablenesse and the swifte cours of the hevене, and stint som-tyme to wondren on foule thinges; the which hevене, certes, nis nat rather for these thinges to ben wondred up-on, than for the resoun by which it is governed. But the shyng of thy²⁵ forme, *that is to seyn, the beautee of thy body*, how swiftly passinge is it, and how transitorie; certes, it is more flittinge than the mutabilitee of flowers of the somer-sesoun. For so Aristotle^[1] telleth, that yif that men hadden eyen of a beest that highte lynx, so that the lokinge of folk mighte percen thorough the³⁰ thinges that with-stonden it, who-so loked thanne in the entrailes of the body of Alcibiades, that was ful fayr [in the superfice](#) with-oute, it shold seme right foul. And forthy, yif thou semest fayr, thy nature maketh nat that, but the [desceivaunce of the](#) feblesse of the eyen that loken. But preyse the goodes of the³⁵ body as mochel as ever thee list; so that thou knowe algates that, what-so it be, *that is to seyn, of the goodes of thy body*, which that thou wondrest up-on, may ben destroyed or dissolved by the hete of a fevere of three dayes. Of alle whiche forseide thinges I may reducen this shortly in [a somme](#), that these [worldly](#)⁴⁰ goodes, whiche that ne mowen nat yeven that they biheten, [ne ben](#) nat parfit [by the](#) congregacioun of alle goodes; that they ne ben nat weyes ne pathes that bringen [men](#) to blisfulnesse, ne maken men to ben blisful.

Metre VIII.

Eheu! Quae Miseros Tramite Deuios.

Me. VIII.

Allas! which folye and which ignoraunce misledeth wandringe wrecches fro the path of verray goode!

Certes, ye ne seken no gold in grene trees, ne ye ne gaderen [nat](#) precious stones in the vynes, ne ye ne hyden nat your⁵ ginnes in the [hye mountaignes](#) to [cacchen](#) fish of whiche ye^[1] may maken riche festes. And yif yow lyketh to [hunte](#) to [roes](#), ye ne gon nat to the fordes of the water that highte Tyrene.^[1] And over this, men knowen wel the [crykes](#) and the cavernes of the see y-hid [in the](#) flodes, and knowen eek which water¹⁰ is most plentivous of whyte perles, and knowen which water haboundeth most of rede purple, *that is to seyn, of a maner shelle-fish with which men dyen purple*; and knowen which strondes habouden most with tendre fisses, or of sharpe fisses that highten [echines](#). But folk suffren hem-self to ben so blinde,^[1]¹⁵ that hem ne [reccheth](#) nat to knowe [where](#) thilke goodes ben y-hid whiche that they coveiten, but ploungen hem in erthe and seken there thilke good that sormounteth the hevене that bereth the sterres. What preyere may I maken that be digne to the nyce thoughtes of men? But I

preye that they coveiten²⁰ richesse and honours, so that, whan they han geten the false goodes with greet travaile, that ther-by they mowe knowen the verray goodes.

Prose IX.

Hactenus Mendacis Formam.

Pr. IX.

It suffyseth that I have shewed hider-to the forme of false welefulnesse, so that, yif thou loke now cleerly, the order of myn entencioun requireth from hennes-forth to shewen thee the verray welefulnesse.'

'For [sothe](#),' quod I, 'I see wel now that suffisaunce may nat⁵ comen by [richesses](#), ne power by [reames](#), ne reverence by dignitees, ne gentillesse by glorie, ne Ioye by delices.'

'And [hast thou](#) wel knowen the [causes](#),' quod she, 'why it is?'

'Certes, me semeth,' quod I, 'that I see hem right as though^[] it were thorough a litel clifte; but me were levere knowen hem¹⁰ more openly of thee.'

'Certes,' quod she, 'the resoun is al redy. For thilke thing that simply is o thing, withouten any devisioun, the errour and folye of mankinde departeth and devydeth it, and misledeth^[] it and transporteth from verray and parfit good to goodes that¹⁵ ben false and [unparfit](#). But sey me this. [Wenest thou](#) that^[] he, that hath nede of power, that him ne lakketh no-thing?'

'Nay,' quod I.

'Certes,' quod she, 'thou seyst a-right. For yif so be that ther is a thing, that in any partye be [febler](#) of power, certes,²⁰ as in that, it [mot](#) nedes ben nedy of foreine help.'

'Right so is it,' quod I.

'Suffisaunce and power ben thanne of o kinde?'

'So semeth it,' quod I.

'And [demest thou](#),' quod she, 'that a thing that is of this²⁵ manere, *that is to seyn, suffisaunt and mighty*, oughthe ben despysed, or elles that it be right digne of reverence aboven alle thinges?'

'Certes,' quod I, 'it [nis](#) no doute, that it is right worthy to ben reverenced.'³⁰

'Lat us,' quod she, 'adden thanne reverence to suffisaunce and to power, so that we demen that these three thinges ben al o thing.'

‘Certes,’ quod I, ‘lat us adden it, yif we wolen graunten the sothe.’³⁵

‘What [demest thou](#) thanne?’ quod she; ‘is that a [derk](#) thing and nat noble, *that is suffisaunt, reverent, and mighty*, or elles that it is right noble and right cleer [by](#) celebritee of renoun? Consider^[1] thanne,’ quod she, ‘as we han graunten her-biforn, that he that 40 ne hath nede of no-thing, and is most mighty and most digne of honour, yif him nedeth any cleernesse of renoun, which cleernesse he mighte nat graunten of him-self, so that, for lakke of thilke cleernesse, he mighte seme the febler on any syde or the more out-cast?’ Glose. *This is to seyn, nay; for who-so⁴⁵that is suffisaunt, mighty, and reverent, cleernesse of renoun floweth of the forseyde thinges; he hath it al redy of his suffisaunce.*

Boece. ‘I may nat,’ quod I, ‘denye it; but I mot graunte as it is, that this thing be right celebrable by cleernesse of renoun and noblesse.’

50‘Thanne folweth it,’ quod she, ‘that we adden cleernesse of renoun to the three forseyde thinges, so that ther ne be amonges hem no difference?’

‘[This](#) is a [consequence](#),’ quod I.^[1]

‘This thing thanne,’ quod she, ‘that ne [hathnede](#) of [no](#)⁵⁵ foreine thing, and that may don alle thinges by hise strengthes, and that is noble and honourable, nis nat that a mery thing and a loyful?’

‘But [whennes](#),’ quod I, ‘that any sorwe mighte comen to this thing that is swiche, certes, I may nat thinke.’

60‘Thanne moten we graunte,’ quod she, ‘that this thing be ful of gladnesse, yif the forseyde thinges ben sothe; and certes, also mote we graunten that suffisaunce, power, noblesse, reverence, and gladnesse ben only dyverse by names, but hir substaunce hath no diversitee.’

65‘It mot needly been so,’ quod I.

‘Thilke thing thanne,’ quod she, ‘that is oon and simple in his nature, the wikkednesse of men departeth it and devydeth it; and whan they enforcen hem to geten partye of a thing that ne hath no part, they ne geten hem neither thilke partye that^[1]⁷⁰ nis non, ne the thing al hool that they ne desire nat.’

‘In which manere?’ quod I.

‘Thilke man,’ quod she, ‘that secheth [richesses](#) to fleen povertie, he ne travaileth him nat for to gete power; for he hath levere ben [derk](#) and vyl; and eek withdraweth from⁷⁵ him-self many naturel [delyts](#), for he nolde lese the moneye that he hath assembled. But certes, in this manere he ne geteth him nat suffisaunce that power forleteth, and that [molestie](#)^[1] prikketh, and that filthe maketh out-cast, and that [derkenesse](#) hydeth. And certes, he that desireth only power, he wasteth and [scatereth](#) richesse, and despyseth [delyts](#), and eek honour⁸⁰ that is with-oute power, ne he ne preyseth glorie no-thing. Certes, thus seest thou wel, that manye thinges faylen to

him; for he hath som-tyme [defaute](#) of many necessitees, and many [anguisshes](#) byten him; and whan he ne may nat don tho defautes a-wey, he forleteth to ben mighty, and that is the thing that⁸⁵ he most desireth. And right thus may I maken [semblable](#) resouns of honours, and of glorie, and of delyts. For so as every of these forseide thinges is the same that these other thinges ben, *that is to seyn, al oon thing*, who-so that ever seketh to geten that oon of these, and nat that [other](#), he ne⁹⁰ geteth nat that he desireth.'

Boece. 'What [seyst](#) thou thanne, yif that a man coveiteth to geten alle these thinges togider?'

Philosophie. 'Certes,' quod she, 'I wolde seye, that he wolde geten him sovereyn blisfulnesse; but that shal he nat finde in^[]95 tho thinges that I have shewed, that ne mowen nat yeven that they beheten.'

'Certes, no,' quod I.

'Thanne,' quod she, 'ne sholden men nat by no wey seken blisfulnesse in swiche thinges as men wene that they ne mowen¹⁰⁰ yeven but o thing [senglely](#) of alle that men seken.'

'I graunte wel,' quod I; 'ne no sother thing ne may ben sayd.'

'Now [hast thou](#) thanne,' quod she, 'the forme and the causes of false welefulnesse. Now torne and flitte the eyen of thy¹⁰⁵ thought; for ther [shalt thou](#) sen anon thilke verray blisfulnesse that I have bihight thee.'

'Certes,' quod I, 'it is cleer and open, thogh it were to a blinde man; and that shewedest thou me [ful wel](#) a litel herbiform, whan thou enforcedest thee to shewe me the causes¹¹⁰ of the false blisfulnesse. For but-yif I be bigyled, thanne is thilke the verray blisfulnesse parfit, that parfitly maketh a man suffisaunt, mighty, honourable, noble, and ful of gladnesse. And, for thou shalt wel knowe that I have wel understonden¹¹⁵ these thinges with-in my herte, I knowe wel [that thilke](#) blisfulnesse, that may verrayly yeven oon of the forseide thinges, sin they ben al oon, I knowe, douteles, that thilke thing is [the fulle](#) blisfulnesse.'

Philosophie. 'O my [norie](#),' quod she, 'by this opinioun I^[]120 seye that thou art blisful, yif thou putte this ther-to that I shal seyn.'

'What is that?' quod I.

'Trowest thou that ther be any thing in these erthely mortal tounbling thinges that may bringen this estat?'

¹²⁵'Certes,' quod I, 'I trowe it naught; and thou hast shewed me wel that over thilke good ther nis no-thing more to ben desired.'

'These thinges thanne,' quod she, '*that is to sey, erthely suffisaunce and power and swiche thinges*, either they semen¹³⁰[lykenesses](#) of verray good, or elles it semeth that

they yeve to mortal folk a maner of goodes that ne ben nat parfit; but thilke good that is verray and parfit, that may they nat yeven.'

'I acorde me wel,' quod I.

'Thanne,' quod she, 'for as mochel as thou hast knowen¹³⁵ which is thilke verray blisfulnesse, and eek whiche thilke thinges ben that lyen falsly blisfulnesse, *that is to seyn, that by deceite*^[1] *semen verray goodes*, now behoveth thee to knowe whennes and where thou mowe seke thilke verray blisfulnesse.'

'Certes,' quod I, 'that desire I greetly, and have abiden longe¹⁴⁰ tyme to herknen it.'

'But for as moche,' quod she, 'as it lyketh to my [disciple](#) Plato, in his book of "[in Timeo](#)," that in right litel thinges men^[1] sholden [bisechen](#) the help of god, what iugest thou that be [now](#) to done, so that we may deserve to finde the sete of thilke¹⁴⁵ verray good?'

'Certes,' quod I, 'I deme that we shollen clepen the fader of alle goodes; for withouten him nis ther no-thing founden a-right.'

'Thou seyst a-right,' quod she; and bigan anon to singen right thus:—¹⁵⁰

Metre IX.

O Qui Perpetua Mundum Ratione Gubernas.

Me. IX.

'O thou fader, creator of hevene and of erthes, that governest this world by perdurable resoun, that comaundest the tymes [to gon from sin that](#) age hadde beginninge; thou that dwellest^[1] thy-self ay stedefast and stable, and yevest alle othre thinges to ben moeved; ne foreine causes necesseden thee never to^[1] ⁵ compoune werk of flotinge matere, but only the forme of^[1] sovereign good y-set [with-in](#) thee with-oute envye, *that moevede thee freely*. Thou that art alder-fayrest, beringe the faire world^[1] in thy thought, formedest this world to the lyknesse semblable of that faire world in thy thought. Thou drawest [al thing](#) of¹⁰ thy sovereign ensaumpler, and [comaundest](#) that this world, parfitliche y-maked, have freely [and absolut](#) his parfit parties. Thou bindest the elements by noumbres [proporcionables](#), that^[1] the colde thinges mowen acorden with the hote thinges, and^[1] the drye thinges with the moiste thinges; that the fyr, that¹⁵ 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 to-gider the mene [sowle](#) of treble kinde, moevinge^[1] alle thinges, and devydest it by [membres](#) acordinge; and whan it is thus devyded, it hath asembled a moevinge [in-to two](#)²⁰ roundes; it goth to torne ayein to him-self, and environeth a ful deep thought, and [torneth](#) the hevene by semblable image. Thou by evene-lyke causes enhanest the sowles and the lasse lyves, and, ablinge hem heye by lighte cartes, thou [sowest](#) hem^[1] in-to hevene and in-to erthe; and whan they ben converted to²⁵ thee by thy [benigne](#) lawe, thou makest hem retorne ayein to thee by ayein-ledinge fyr.

O fader, yive thou to the [thought](#) to styen up in-to [thy streite](#) sete, and graunte [him](#) to enviroune the welle of good; and, the³⁰ lighte y-founde, graunte him to fichen the clere sightes of his corage in thee. And scater [thou](#) and to-breke thou the weightes and the cloudes of erthely hevynesse, and shyne thou by thy brightnesse. For thou art cleernesse; thou art peysible [reste](#) to debonaire folk; thou thy-self art biginninge, berer, leder, [path](#), ^[]³⁵ and terme; to loke on thee, [that](#) is our ende.

Prose X.

Quoniam Igitur Quae Sit Imperfecti.

Pr. X.

For as moche thanne as thou hast seyn, which is the forme of good that nis nat parfit, and which is the forme of good that is parfit, now trowe I that it were good to shewe in what this perfeccioun of blisfulnesse is set. And in this thing, I trowe⁵ that we sholden first enquere for to witen, yif that any swiche maner good as thilke good that thou has [diffinissed](#) a litel^[] heer-biforn, *that is to seyn, sovereign good*, may ben founde in the nature of thinges; for that veyn imaginacioun of thought ne^[] deceyve us nat, and putte us out of the sothfastnesse of thilke¹⁰ thing that is summited unto [us](#). But it may nat ben [deneyed](#) that thilke good ne is, and that it nis right as welle of alle^[] goodes. For [al](#) thing that is cleped inparfit is proeved inparfit^[] by the amenusinge of perfeccioun or of thing that is parfit. And [ther-of](#) comth it, that in every thing general, yif that men^[]¹⁵ sen any-thing that is inparfit, certes, in thilke general ther mot ben som-thing that is parfit; for yif so be that perfeccioun is don away, men may nat thinke ne seye fro whennes thilke thing is that is cleped inparfit. For the nature of thinges ne took nat hir beginninge of thinges amenused and inparfit, but it procedeth of thinges that ben al hoole and [absolut](#), and²⁰[descendeth](#) so down in-to outterest thinges, and in-to thinges^[] empty and with-uten frut. But, as I have y-shewed a litel her-biforn, that yif ther be a blisfulnesse that be freele and veyn and inparfit, ther may no man doute that ther nis som blisfulnesse that is sad, stedefast, and parfit.’²⁵

Boece. ‘This is concluded,’ quod I, ‘fermely and sothfastly.’

Philosophie. ‘But considere also,’ quod she, ‘in wham this blisfulnesse enhabiteth. The comune acordaunce and [conceite](#) of the corages of men proeveth and graunteth, that god, prince of alle thinges, is good. For, so as nothing ne may ben thought³⁰ bettre than god, it may nat ben douted thanne that [he, that](#)^[] nothing nis [bettre](#), that he nis good. Certes, resoun sheweth^[] that god is so good, that it proveth by verray force that parfit good is in him. For yif god ne is swich, he ne may nat ben prince of alle thinges; for certes som-thing possessing in [it-self](#)³⁵ parfit good, sholde ben more worthy than god, and [it](#) sholde semen that thilke thing were first, and elder than god. For we han shewed apertly that alle thinges that ben parfit ben first or thinges that ben [unparfit](#); and for-thy, for as moche as^[][that](#) my resoun or my [proces](#) ne go nat a-wey with-oute an⁴⁰ ende, we [owen](#) to graunten that the sovereign god is right ful of

soverein parfit good. And we han establissed that the sovereign good is verry blisfulnesse: thanne mot it nedes be, [that](#) verry blisfulnesse is set in sovereign god.'

'This take I wel,' quod I, 'ne this ne may nat ben withseid⁴⁵ in no manere.'

'But I preye,' quod she, 'see now how thou mayst proeven, holily and with-out corupcioun, this that I have seyde, that the sovereign god is right ful of sovereign good.'

['In which manere?'](#) [quod I](#) .50

'[Wenest thou aught](#),' quod she, 'that this prince of alle^[] thinges have y-take thilke sovereign good any-wher out of himself, of which sovereign good men proveth that he is ful, right as thou mightest thinken that god, that hath blisfulnesse in 55 him-self, and thilke blisfulnesse that is in him, weren dyvers in substaunce? For yif thou wene that god have [received](#) thilke good out of him-self, thou mayst wene that he that yaf thilke [good](#) to god be more [worthy](#) than is god. But I am bi-knowen and confesse, and that right dignely, that god is right worthy⁶⁰ aboven alle thinges; and, yif so be that this good be in him by nature, but that [it is](#) dyvers [fro him](#) by weninge resoun, sin we speke of god prince of alle thinges: feigne who-so^[] feigne may, who was he that [hath](#) conioigned these dyverse thinges to-gider? And eek, at the laste, see wel that a thing⁶⁵ that is dyvers from any thing, that thilke thing nis nat that same thing fro which it is understonden to ben dyvers. Thanne folweth it, that thilke thing that by his nature is dyvers fro sovereign good, that that thing nis nat sovereign good; but certes, that were a felonous corednesse to thinken that of him that⁷⁰ nothing [nis](#) more worth. For alwey, of alle thinges, the nature of hem ne may nat ben bettre than his biginning; for which I may concluden, by right verry resoun, that thilke that is biginning of alle thinges, thilke same thing is [soverein](#) good in his substaunce.'

⁷⁵*Boece*. 'Thou hast seyde rightfully,' quod I.

Philosophie. 'But we han graunted,' quod she, 'that the sovereign good is blisfulnesse.'

'And that is sooth,' quod I.

'Thanne,' quod she, 'moten we nedes graunten and confessen⁸⁰ that thilke same sovereign good be god.'

'Certes,' quod I, 'I ne may nat denye ne withstonde the resouns purposed; and I see wel that it folweth by strengthe of the premisses.'

'Loke now,' quod she, 'yif this be proved [yit](#) more fermely⁸⁵ thus: that ther ne mowen nat ben two sovereign goodes that ben dyverse amonge hem-self. [For certes, the goodes that ben dyverse amonges hem-self](#), that oon nis nat that that [other](#) is; thanne [ne\[may\]](#) neither of hem ben parfit, so as either of^[] hem lakketh to other. But that that nis nat parfit, men may seen apertly that it [nis](#) nat sovereign. The thinges, thanne, that⁹⁰ ben sovereignly goode, ne mowen by no wey ben dyverse. But I have wel concluded that blisfulnesse and god ben the sovereign good; for whiche it mot nedes ben, that sovereign blisfulnesse is sovereign divinitee.'

‘Nothing,’ quod I, ‘nis more soothfast than this, ne more⁹⁵ ferme by resoun; ne a more worthy thing than god may nat ben concluded.’

‘Up-on thise thinges thanne,’ quod she, ‘right as thise geometriens,^[1] when they han shewed hir proposicions, ben wont to bringen in thinges that they clepen porismes, *or declaraciouns*^[1]¹⁰⁰*of forseide thinges*, right so wole I yeve thee heer as a corollarie,^[1] *or a mede of coroune*. For-why, for as moche as by the getinge of blisfulnesse men ben maked blisful, and blisfulnesse is divinitee: thanne is it manifest and open, that by the getinge of divinitee men ben maked blisful. Right as by the getinge¹⁰⁵ of Iustice [[they ben maked iust](#)], and by the getinge of sapience^[1] they ben maked wyse: right so, nedes, by the semblable resoun, when they han geten divinitee, they ben maked goddes. Thanne is every blisful man god; but certes, by nature, ther nis but o god; but, [by the](#) participacioun of divinitee, ther ne let ne¹¹⁰ desturbeth nothing that ther ne ben manye goddes.’

‘This is,’ quod I, ‘a fair thing and a precious, clepe it as thou wolt; be it porisme or corollarie,’ *or mede of coroune or declaringes*.

‘Certes,’ quod she, ‘nothing nis fayrer than is the thing that¹¹⁵ by resoun sholde ben added to thise forseide thinges.’

‘What thing?’ quod I.

‘So,’ quod she, ‘as it semeth that blisfulnesse conteneth many thinges, it were for to [witenwhether that](#) alle [thise](#) thinges maken or conioignen as a maner body of blisfulnesse, [by](#) dyversitee of¹²⁰ parties [or of](#) membres; or elles, yif that any of alle thilke thinges be swich that it [acomplishe](#) by him-self the substaunce of blisfulnesse, so that alle thise othre thinges ben referred and brought to blisfulnesse,’ *that is to seyn, as to the cheef of hem*.

‘I wolde,’ quod I, ‘that thou makedest me cleerly to understonde¹²⁵ what thou seyst, and that thou [recordedest](#) me the forseide thinges.’

‘Have I nat iuged,’ quod she, ‘that blisfulnesse is good?’

‘Yis, forsothe,’ quod I; ‘and that sovereign good.’

¹³⁰‘Adde thanne,’ quod she, ‘thilke good, *that is maked blisfulnesse*, to alle the forseide thinges; for thilke same blisfulnesse that is demed to ben sovereign suffisaunce, thilke selve is sovereign power, sovereign reverence, sovereign cleernesse *or noblesse*, and sovereign delyt. Conclusio. What seyst thou thanne of alle [thise](#)¹³⁵ thinges, that is to seyn, suffisaunce, power, and this othre thinges; ben they thanne as membres of blisfulnesse, or ben they referred and brought to sovereign good, right as alle thinges that ben brought to the chief of hem?’

‘I understonde wel;’ quod I, ‘what thou purposest to seke;¹⁴⁰ but I desire for to herkne that thou shewe it me.’

‘Tak now thus the [discrecioun](#) of this questioun,’ quod she. ‘Yif alle these thinges,’ quod she, ‘weren membres to felicitee, than weren they diverse that oon from that other; and [swich](#) is the nature of parties or of membres, that diverse membres compounen¹⁴⁵ a body.’

‘Certes,’ quod I, ‘it hath wel ben shewed heer-biform, that alle these thinges ben alle o thing.’

‘Thanne ben they none membres,’ quod she; ‘for elles it sholde seme that blisfulnesse were conioined al of on membre¹⁵⁰ allone; but that is a thing that may nat be don.’

‘This thing,’ quod I, ‘nis nat doutous; but I abyde to herknen the remnaunt of thy questioun.’

‘This is open and cleer,’ quod she, ‘that alle othre thinges ben referred and brought to good. For therefore is suffisaunce required,¹⁵⁵ for it is demed to ben good; and forthy is power required, for men trowen also that it be good; and this same thing mowen we thinken and [coniecten](#) of reverence, and of noblesse, and of delyt. Thanne is sovereign good the somme and the cause of al that [aughte](#) ben desired; for-why thilke thing that with-holdeth¹⁶⁰ no good in it-self, ne semblaunce of good, it ne may nat wel in no manere be desired ne [requered](#). And the contrarie: for thogh that thinges by hir nature ne ben nat goode, algates, yif men wene that ben goode, yit ben they desired as though that they weren verrayliche goode. And therfor is it that men oughten to wene by right, that bountee be the sovereign fyn, and the cause¹⁶⁵ of alle the thinges that ben to requeren. But certes, thilke that is cause for which men requeren any thing, it semeth that thilke same thing be most desired. As thus: yif that a wight wolde ryden for cause of hele, he ne desireth nat so mochel the moevinge to ryden, as the effect of his hele. Now thanne, sin that¹⁷⁰ alle thinges ben [requered](#) for the grace of good, they ne ben nat desired of alle folk more thanne the same good. But we han graunted that blisfulnesse is that thing, for whiche that alle these othre thinges ben desired; thanne is it thus: that, certes, only blisfulnesse is required and desired. By whiche thing it sheweth¹⁷⁵ cleerly, that [of good](#) and of blisfulnesse is al oon and the same substaunce.’

‘I see nat,’ quod I, ‘wherfore that men mighten discorden in this.’

‘And we han shewed that god and verray blisfulnesse is al oo¹⁸⁰ thing.’

‘That is sooth,’ quod I.

‘Thanne mowen we conclude sikerly, that the substaunce of god is set in thilke same good, and in non other place.¹⁸⁴

Metre X.

Huc Omnes Pariter Uenite Capti.

Me. X.

O cometh alle to-gider now, ye that ben y-caught and y-bounde with wikkede cheynes, by the deceivable delyt of erthely thinges enhabitinge in your thought! [Heer](#) shal ben the reste of your labours, heer is the havene stable in peysible quiete; this allone is the open refut to wrecches. Glosa. *This is to seyn, that ye5that ben combred anddeceivedwith worldely affeccions, cometh now to this sovereign good, that is god, that is refut to hem that wolen comen to him.* Textus. Alle the thinges that the river Tagus^[1] yeveth yow with his goldene gravailes, or elles alle the thinges that the river [Hermus](#) yeveth with his rede brinke, or that Indus^[1]10 yeveth, that is next the hote party of the world, that medleth the^[1][grene stoneswith the whyte](#), ne sholde nat cleeren the lookinge of your thought, but hyden rather your blinde corages with-in hir [derknesse](#). Al that lyketh yow heer, and excyteth and moeveth15 your thoughtes, the erthe hath norissed it in hise lowe caves. But the shyninge, [by whiche the](#) hevene is governed and whennes he hath his strengthe, that [eschueth](#) the [derke](#) overthrowinge of^[1] the sowle; and who-so may knowen thilke light of blisfulnesse, he shal wel seyn, that the whyte bemes of the sonne ne ben nat20 cleer.’

Prose XI.

Assentior, Inquam.

Pr. XI.

Boece. ‘I assente me,’ quod I; ‘for alle these thinges ben strongly bounden with right ferme resouns.’

Philosophie. ‘How mochel [wilt](#) thou [preysen](#) it,’ quod she,^[1] ‘yif that thou knowe what thilke good is?’

5‘I wol preyse it,’ quod I, ‘by prys with-ouen ende, yif it shal [bityde](#) me to knowe also to-gider god that is good.’

‘Certes,’ quod she, ‘[that](#) shal I do thee by verray [resoun](#), yif that tho thinges that I have concluded a litel her-biforen dwellen only in hir first graunting.’

10‘They dwellen graunted to thee,’ quod I; *this is to seyn, as who seith: I graunte thy forseide conclusiouns.*

‘Have I nat shewed thee,’ quod she, ‘that the thinges that ben requered of many folkes ne ben nat verray goodes ne parfite, for they ben dyverse that oon fro that othre; and so as ech of hem15 is lakkinge to other, they ne han no power to bringen a good that is ful and absolut? But thanne at erst ben they verray good, whanne they ben gadered to-gider alle in-to o forme and [in-to oon](#) wirkinge, so that thilke thing that is suffisaunce, thilke same be power, and reverence, and noblesse, and mirthe; and forsothe,20 but-yif alle these thinges ben alle oon same thing, they ne han nat wherby that they mowen ben put in the number of thinges that oughten ben requered or desired.’

‘It is shewed,’ quod I; ‘ne her-of may [ther](#) no man douten.’

‘The thinges thanne,’ quod she, ‘that ne ben no goodes^[1] whanne they ben dyverse, and whan they begynnen to ben alle²⁵ oon thing thanne ben they goodes, ne comth it hem nat thanne by the getinge of unitee, that they ben maked goodes?’

‘So it semeth,’ quod I.

‘But al thing that is good,’ quod she, ‘[grauntest](#) thou that it be good by the participacioun of good, or no?’³⁰

‘I graunte it,’ quod I.

‘Thanne [most thou](#) graunten,’ quod she, ‘by [semblable](#) resoun, that oon and good be oo same thing. For of thinges, of whiche that the effect nis nat naturelly diverse, nedes the substance mot be oo same thing.’³⁵

‘I ne may nat denye that,’ quod I.

‘[Hast thou](#) nat knowen wel,’ quod she, ‘that al thing that is hath so longe his dwellinge and his substaunce as longe as it is oon; but whan it forleteth to ben oon, it mot nedes dyen and corumpe to-gider?’⁴⁰

‘In which manere?’ quod I.

‘Right as in bestes,’ quod she, ‘whan the sowle and the body ben [conioigned](#) in oon and dwellen to-gider, it is cleped a beest. And whan hir unitee is destroyed by the [disseveraunce](#) of that oon from that other, than sheweth it wel that it is a ded thing, and⁴⁵ that it nis no lenger no beest. And the body of a wight, whyl it dwelleth in oo forme by coniuncccioun of membres, it is wel seyn that it is a figure of man-kinde. And yif the parties of the body ben so devyded and dissevered, *that oon fro that other*, that they destroyen unitee, the body forleteth to ben that⁵⁰ it was biforn. And, [who-so](#) wolde renne in the same manere by alle thinges, he sholde seen that, with-oute doute, every thing is in his substaunce as longe as it is oon; and whan it forleteth to ben oon, it dyeth and [perissheth](#) .’

‘Whan I considere,’ quod I, ‘manye thinges, I see non other.’^[1]⁵⁵

‘Is ther any-thing thanne,’ quod she, ‘that, in as moche as it liveth naturelly, that forleteth the talent or appetyt of his beinge, and desireth to come to deeth and to corupcioun?’

‘Yif I considere,’ quod I, ‘the beestes that han any maner⁶⁰ nature of [wilninge](#) and of nillinge, I ne finde no beest, but-yif it be constreined fro with-oute forth, that forleteth or despyseth [the entencioun](#) to liven and to duren, or that wole,^[1] his thanks, hasten him to dyen. For every beest travaileth him to deffende [and](#) kepe the savacioun of his lyf, and [eschueth](#) deeth⁶⁵ and destruccioun.

But certes, I doute me of herbes and of trees, *that is to seyn, that I am in a doute of swiche thinges as herbes or trees*, that ne han no felinge [sowles](#) , *ne no naturel*

wirkinges servinge to [appetytes](#) as bestes han, whether they han appetyt to dwellen⁷⁰ and to duren.

‘Certes,’ quod she, ‘ne ther-of thar thee nat doute. Now ^[] loke up-on these herbes and these trees; they wexen first in swiche places as ben covenable to hem, in whiche places they ne mowen nat sone dyen ne dryen, as longe as hir nature may⁷⁵ deffenden hem. For som of hem waxen in feeldes, and som in mountaignes, and othre waxen in [mareys](#), and othre cleven on roches, and somme waxen plentivous in sondes; and yif that any wight enforce him to beren hem in-to othre places, they wexen drye. For nature yeveth to every thing that that⁸⁰ is convenient to him, and travaileth that they ne dye nat, as longe as they han power to dwellen and to liven. What woltow ^[] seyn of this, that they drawen alle hir norissinges by hir rotes, right as they hadden hir mouthes y-plounged with-in the erthes, and sheden by hir [maryes](#) hir wode and hir bark? And what⁸⁵ woltow seyn of this, that thilke thing that is right softe, as the marye is, that is alwey hid in the [sete](#), al with-inne, and that [is](#) defended fro with-out by the [stedefastnesse](#) of wode; and that the uttereste bark is put ayeins the [destemperaunce](#) of the hevене, as a defendour mighty to suffren harm? And thus, certes, maystow wel seen how greet is the diligence of nature;⁹⁰ for alle thinges renovelen and [puplisshen](#) hem with seed y-multiplied; ^[] ne ther nis no man that ne wot wel that they ne ^[] ben right as a foundement and edifice, for to duren nat only for a tyme, but right as for to duren [perdurably](#) by generacioun. And the thinges eek that men wenen ne haven none sowles,⁹⁵ ne desire they nat ech of hem by semblable resoun to kepen that is hirs, *that is to seyn, that is acordinge to hir nature in conservacioun of hir beinge and endureinge?* For wher-for elles bereth lightnesse the flaumes up, and the weighte presseth the erthe a-down, but for as moche as thilke places and thilke¹⁰⁰ moevinges ben covenable to everich of hem? And forsothe every thing kepeth thilke that is acordinge and propre to him, right as thinges that ben contraries and enemys [corompen](#) hem. And yit the harde thinges, as stones, clyven and holden hir parties to-gider right faste and harde, and deffenden hem in¹⁰⁵ withstandinge that they ne departe [nat lightlya-twinne](#). And the thinges that ben softe and fleting, as is water and eyr, they departen lightly, and yeven place to hem that breken or devyden hem; but natheles, they retornen sone ayein in-to the same thinges fro whennes they ben [arraced](#). But fyr [fleeth](#)^[]¹¹⁰ and refuseth al devisioun. Ne I ne trete nat heer now of [wilful](#) moevinges of the sowle that is knowinge, but of the ^[] naturel entencioun of thinges, as thus: right as we swolwe the mete that we [receiven](#) and ne thinke nat on it, and as we drawen our breeth in slepinge that we wite it nat whyle wel¹¹⁵[slepen](#). For certes, in the beestes, the love of hir livinges ne of hir beinges ne comth nat of the wilninges of the sowle, but of the biginninges of nature. For certes, thorough constreininge causes, wil desireth and embraceth ful ofte tyme the deeth that nature dredeth; *that is to seyn as thus: that a man may*¹²⁰*ben constreyned so, by som cause, that his wil desireth and taketh the deeth which that nature hateth and dredeth ful sore.* And somtyme we seeth the contraye, as thus: that the wil ^[] of a wight destorbeth and constreyneth that that nature desireth¹²⁵ and requereth al-wey, *that is to seyn*, the werk of generacioun, by the whiche generacioun only dwelleth and is sustened the long [durabletee](#) of mortal thinges. ^[]

And thus this charitee and this love, that every thing hath to him-self, ne comth nat of the moevinge of the sowle, but¹³⁰ of the entencioun of nature. For the purviaunce of

god hath yeven to thinges that ben creat of him this, that is a ful gret cause to liven and to duren; for which they desiren naturelly hir lyf as longe as ever they mowen. For which thou mayst nat drede, by no manere, that alle the thinges¹³⁵ that ben anywhere, that they ne requeren naturelly the ferme stablenesse of perdurable dwellinge, and eek the eschuinge of destruccioun.'

Boece. 'Now confesse I wel,' quod I, 'that I see now wel certainly, with-oute doutes, the thinges that whylom semeden¹⁴⁰ uncertain to me.'

'But,' quod she, 'thilke thing that desireth to be and to dwellen [perdurably](#), he desireth to ben oon; for yif that that^[] oon were destroyed, certes, beinge ne shulde ther non dwellen to no wight.'

¹⁴⁵'That is sooth,' quod I.

'Thanne,' quod she, 'desiren alle thinges oon?'

'I assente,' quod I.

'And I have shewed,' quod she, 'that thilke same oon is thilke that is good?'

¹⁵⁰'Ye, for sothe,' quod I.

'Alle thinges thanne,' quod she, 'requiren good; and thilke good thanne mayst [thoudescryven](#) right thus: good is thilke thing that every wight desireth.'

'Ther ne may be thought,' quod I, 'no more verray thing.¹⁵⁵ For either alle thinges ben referred and brought to nought, and floteren with-oute governour, despoiled of oon as of hir^[] propre heved; or elles, yif ther be any thing to which that alle thinges tenden and hyen, that thing moste ben the sovereign good of alle goodes.'

¹⁶⁰Thanne seyde she thus: 'O my nory,' quod she, 'I have gret gladnesse of thee; for thou hast [ficched](#) in thyn herte^[] the middel soothfastnesse, *that is to seyn*, the prikke; but this thing hath ben [discovered](#) to thee, in that thou seydest that^[] thou wistest nat a litel her-biforn.'

'What was [that](#) ?' quod I.¹⁶⁵

'That thou ne wistest nat,' quod she, 'which was the ende of thinges; and certes, that is the thing that every wight desireth; and for as mochel as we han gadered and comprehended that good is thilke thing that is desired of alle, thanne moten we nedes confessen, that good is the fyn of alle thinges.¹⁷⁰

Metre XI.

Quisquis Profunda Mente Uestigat Uerum.

Me. XI.

Who-so that seketh sooth by a deep thought, and coveiteth [nat](#) to ben deceived by no mis-weyes, lat him rollen and [treden](#)^[] with-inne him-self the light of his inward sighte; and lat him gadere ayein, enclyninge 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 compasseth or seketh fro with-oute. And thanne thilke thinge, that the blake cloude^[] of errour whylom hadde y-covered, shal lighten more cleerly^[] thanne Phebus him-self ne shyneth.

Glosa. *Who-so wole seken the deep grounde of sooth in his*^[]*thought, and wol nat be deceived by false proposiciouns that goon amis fro the trouthe, lat him wel examine and rolle with-inne himself the nature and the propretees of the thing; and lat him yit eftsones examine and rollen his thoughtes by good deliberacioun, or that he deme; and lat him techen his sowle that it hath, by natural*¹⁵*principles kindeliche y-hid with-in it-self, alle the trouthe the whiche he imagineth to ben in thinges with-oute. And thanne alle the*[derknesse](#)*of his misknowinge shal*[seme](#)*more evidently to sighte of his understandinge thanne the sonne ne semeth to sighte with-oute-forth.*²⁰

For certes the body, bringinge the weighte of foryetinge, ne hath nat chased out of your thoughte al the cleernesse of *your knowinge*; for certainly the seed of sooth haldeth and clyveth with-in your corage, and it is awaked and excyted by the [winde](#)²⁵ and by the blastes of doctrine. For wherfor elles demen ye of your owne wil the rightes, whan ye ben [axed](#), but-yif so were that the [norisshinge](#) of *resoun* ne livede y-plounged in the depthe of your herte? *this is to seyn, how sholden men demen the sooth of any thing that were*[axed](#)*, yif ther nere a rote of soothfastnesse that*³⁰*were y-plounged and hid in*[nature](#)*principles, the whiche soothfastnesse lived with-in the deepnesse of the thought.* And yif so be that the Muse and the doctrine of Plato singeth sooth, al that^[] every wight lerneth, he ne doth no-thing elles thanne but recordeth, as men recorden thinges that ben foryeten.’

Prose XII.

Tum Ego, Platoni, Inquam.

Pr. XII.

Thanne seide I thus: ‘I acorde me gretly to Plato, for thou remembrest and recordest me this thinges yit [the secoude tyme](#); *that is to seyn*, first whan I loste my memorie by the contagious [coniunccioun](#) of the body with the sowle; and⁵ eftsones afterward, whan I loste it, confounded by the charge and by the burdene of my sorwe.’

And thanne seide she thus: ‘yif thou loke,’ quod she, ‘first the thinges that thou hast graunted, it ne shal nat ben right fer that thou ne shalt remembren thilke thing that thou seydest that¹⁰ thou nistest nat.’

‘What thing?’ quod I.

‘By whiche government,’ quod she, ‘that this [world](#) is governed.’

‘Me remembreth it wel,’ quod I; ‘and I confesse wel that I15 ne wiste it naught. But al-be-it so that I see now from a-fer what thou purposest, algates, I desire yit to herkene it of thee more pleyntly.’

‘Thou ne wendest nat,’ quod she, ‘a litel her-biforn, that men^[1] sholden doute that this [world nis](#) governed by god.’^[1]

‘Certes,’ quod I, ‘ne yit ne doute I it naught, ne I nel never²⁰ wene that it were to doute; *as who seith, but I wot wel that god governeth this world;* and I shal shortly answeren thee by what resouns I am brought to this. This world,’ quod I, ‘of so manye dyverse and contrarious parties, ne mighte never han ben assembled in o forme, but-yif ther nere oon that conioignede so²⁵ manye dyverse thinges; and the same [dyversitee](#) of hir natures, that so [discorden](#) that oon fro that other, moste departen and unioignen the thinges that ben conioigned, yif ther ne were oon^[1] that contenede that he hath conioined and y-bounde. Ne the certein ordre of nature ne sholde nat bringe forth so [ordenee](#)^[1]³⁰ moevinges, by places, by tymes, by doinges, by [spaces](#), by qualitees, yif ther ne were oon that were ay [stedefast](#) dwellinge, that ordeynede and disponede these dyversitees of moevinges. And thilke thing, what-so-ever it be, by which that alle thinges ben [y-maked](#) and y-lad, I clepe him “god”; that is a word that³⁵ is used to alle folk.’

Thanne seyde she: ‘sin thou felest thus these thinges,’ quod she, ‘I trowe that I have litel more to done that thou, mighty of^[1] welefulnesse, hool and sounde, ne see eftsones thy contree. But lat us loken the thinges that we [han](#) purposed her-biforn.⁴⁰ Have I nat noumbred and seyde,’ quod she, ‘that suffisaunce is in blisfulnesse, and we han acorded that god is thilke same blisfulnesse?’

‘Yis, forsothe,’ quod I.

‘And that, to governe this world,’ quod she, ‘ne shal he never⁴⁵ han nede of non help fro with-oute? For elles, yif he hadde nede of any help, he ne sholde nat have [no](#) ful suffisaunce?’

‘Yis, thus it mot nedes be,’ quod I.

‘Thanne ordeineth he by him-self al-one alle thinges?’ quod she.

‘That may nat be [deneyed](#),’ quod I.⁵⁰

‘And I have shewed that god is the same good?’

‘It remembreth me wel,’ quod I.

‘Thanne ordeineth he alle thinges by thilke good,’ quod she; ‘sin he, which that we han acorded to be good, governeth alle ⁵⁵ thinges by him-self; and he is [as](#) a keye and a [stere](#) by which^[1] that the edifice of this world is y-kept stable and with-oute [coroumpinge](#).’

‘I acorde me greetly,’ quod I; ‘and I aperceivede a litel herbiform that thou woldest seye thus; al-be-it so that it were by60 a thinne suspeciou.’

‘I trowe it wel,’ quod she; ‘for, as I trowe, thou ledest now more ententifly thyne eyen to loken the verray goodes. But [natheles](#) the thing that I shal telle thee yit ne sheweth nat lasse to [l](#)oken.’

65‘What is that?’ quod I.

‘So as men trowen,’ quod she, ‘and that rightfully, that god governeth alle thinges by the keye of his goodnesse, and alle thise [l](#) same thinges, as I have taught thee, hasten hem by naturel entencioun to comen to good: ther may no man douten that they70 ne be governed voluntariely, and that they ne converten hem of hir owne wil to the wil of hir ordenour, as they that ben acordinge and enclyninge to hir governour and hir king.’

‘It mot nedes be so,’ quod I; ‘for the reaume ne sholde nat [l](#) semen blisful yif ther were a yok of misdrawinges in dyverse75 parties; ne the savinge of obedient thinges ne sholde nat be.’

‘Thanne is ther nothing,’ quod she, ‘that kepeth his nature, that enforceth him to goon ayein god?’

‘No,’ quod I.

‘And yif that any-thing enforcede him to with-stonde god,80 mighte it availen at the laste ayeins him, that we han graunted to ben almighty by the right of blisfulnesse?’

‘Certes,’ quod I, ‘al-outruly it ne mighte nat availen [him](#).’

‘Thanne is ther no-thing,’ quod she, ‘that either wole or may with-stonden to [this](#) sovereign good?’

85‘I trowe nat,’ quod I,

‘Thanne is thilke the sovereign good,’ quod she, ‘that alle thinges governeth strongly, and ordeyneth hem softly.’ [l](#)

Thanne seyde I thus: ‘I delyte me,’ quod I, ‘nat only in the endes or in the somme of the resouns that thou hast concluded90 and proeved, but thilke wordes that thou usest delyten me moche more; so, at the laste, fooles that sumtyme renden grete thinges [l](#) oughten ben ashamed of hem-self;’ *that is to seyn, that we fooles that [reprehenden](#) wikkedly the thinges that touchen goddes governaunce, we oughten ben ashamed of our-self: as I, that seyde that god refuseth only the werkes of men, and ne entremeteth nat of95 [hem](#) .’*

‘Thou hast wel herd,’ quod she, ‘the fables of the poetes, how the giaunts assaileden the hevene *with the goddes*; but forsothe, [l](#) the debonair force of god [deposede](#) hem, as it was worthy; *that is to seyn, destroyede the giaunts, as it was worthy*. But [wilt](#)100

thou that we ioignen to-gider thilke same resouns? For peraventure, of swich coniuncioun may sterten up som fair sparkle of sooth.'

'Do,' quod I, 'as thee liste.'

'Wenest thou,' quod she, 'that god ne [be](#) almighty? [No man](#)¹⁰⁵[is](#) in doute of it.'

'Certes,' quod I, 'no wight ne douteth it, [yif he](#) be in his minde.'

'But he,' quod she, 'that is almighty, ther nis nothing that he ne [may](#)?'¹¹⁰

'That is sooth,' quod I.

'May god don yvel?' quod she.

'Nay, forsothe,' quod I.

'Thanne is yvel nothing,' quod she, 'sin that he ne may nat don yvel that may don alle thinges.'¹¹⁵

'[Scornest thou](#) me?' quod I; '*or elles [pleyest thou](#) or [deceivest thou](#)^[1]me*, that hast so woven me with thy resouns the hous of ^[1][Dedalus](#), so entrelaced that it is unable to be unlaced; thou that other-whyle entrest ther thou [issest](#), and other-whyle [issest](#) ther thou entrest, ne [foldest thou](#) nat to-gider, *by replicacioun of*¹²⁰*wordes*, a maner wonderful cercle or environinge of the simplicitee devyne? For certes, a litel her-biforn, whan thou bigunne at blisfulnesse, thou seydest that it is sovereign good; and seydest that it is set in sovereign god; and seydest that god him-self is sovereign good; and that god is [the fulle](#) blisfulnesse; for which^[1]¹²⁵ thou yave me as a covenable yift, *that is to seyn*, that no wight nis blisful but-yif he be [god](#) also ther-with. And seidest eek, that the forme of good is the substaunce of god and of blisfulnesse; and seidest, that thilke same oon is thilke same good, that is¹³⁰ requered and desired of alle the kinde of thinges. And thou proovedest, in disputinge, that god governeth all the thinges of the world by the governements of [bountee](#), and seydest, that alle^[1] thinges wolen obeyen to him; and seydest, that the nature of yvel nis no-thing. And thise thinges ne shewedest thou nat with none¹³⁵ resouns y-taken fro with-oute, but by proeves *in cercles and* hoomlich^[1] knowen; the whiche proeves drawn to hem-self hir feith and hir acord, everich of hem of other.'

Thanne seyde she thus: 'I ne scorne thee nat, *ne pleye, ne [deceive](#)thee*; but I have shewed thee the thing that is grettest¹⁴⁰ over alle thinges by the yift of god, that we whylom preyeden. For this is the forme of the devyne substaunce, that is swich that it ne slydeth nat in-to outterest foreine thinges, ne ne [receiveth](#) no straunge thinges in him; but right as [Parmenides](#) seyde^[1] *in Greek* of thilke devyne substaunce; he seyde thus: that "thilke¹⁴⁵ devyne substaunce torneth the world and the moevable cercle of thinges, whyl thilke devyne substaunce kepeth it-self with-oute moevinge;" *that is to seyn, that it ne moeveth never-mo, and yit it moeveth alle othre thinges*. But natheles, yif I have [stired](#) resouns that ne ben nat taken fro with-oute the compas of thing of which¹⁵⁰ we treten, but resouns that ben bistowed with-in that compas, ther nis nat

why that thou sholdest merveilen; sin thou hast lerned by the sentence of Plato, that “nedes the wordes moten^[1] be cosines to the thinges of which they speken.”

Metre XII.

Felix, Qui Potuit Boni.

Me. XII.

Blisful is that man that may seen the clere welle of good; blisful is he that may unbinden him fro the [bondes](#) of [the](#) hevy erthe. The poete of Trace, *Orpheus*, that whylom hadde right greet sorwe^[1] for the deeth of his wyf, after that he hadde made, by his [weepley](#)^[1] songes, the wodes, moevable, to rennen; and hadde made the^[1]5 riveres to stonden stille; and hadde made the hertes and the hindes to ioignen, dredeles, hir sydes to [cruel](#) lyouns, *for to herknen his songe*; and hadde made that the hare was nat agast of the hounde, which that was plesed by his songe: so, whan the moste [ardaunt](#) love of his wif brende the entrailes of his brest, ne the10 songes that hadden overcomen alle thinges ne mighten nat asswagen hir lord *Orpheus*, he pleynde him of the [hevenegoddes](#)^[1] that weren cruel to him; he wente him to the houses of helle. And there he temprede hise [blaundisshinge](#) songes by resowninge strenges, and spak and [song](#) in wepinge al that ever he hadde15 [received](#) and laved out of the noble welles of his moder^[1] [Calliope](#)^[1] the goddesse; and he song with [as mochel as he mighte](#) of wepinge,^[1] and with as moche as love, that doublede his sorwe, mighte yeve him and [techen](#) him; and he commoevede the helle, and requerede and bisoughte by swete preyere the lordes of sowles20 in helle, of relesinge; *that is to seyn, to yilden him his wyf.*^[1]

Cerberus, the porter of helle, with his three hevedes, was caught^[1] and al abayst for the newe song; and the three goddesses, [Furies](#),^[1] and vengeresses of felonyes, that tormenten and agasten the sowles by any, woxen sorwful and sory, and wepen teres for pitee.25 Tho ne was nat the heved of Ixion y-tormented by the overthrowinge^[1] wheel; and [Tantalus](#), that was destroyed by the woodnesse^[1] of longe [thurst](#), despyseth the flodes to drinke; the fowl that highte voltor, that eteth the stomak or the giser of [Tityus](#), is so^[1] fulfild of his song that it nil eten ne tyren no more. At the laste30 the lord and Iuge of sowles was moeved to misericordes and cryde, “we ben overcomen,” quod he; “yive we to Orpheus his wyf to bere him companye; he hath wel y-bought hir by [his song](#) and his ditee; but we wol putte a lawe in this, and covaunant in^[1]35 the yifte: *that is to seyn*, that, til he be out of helle, yif he loke behinde him, that his wyf shal comen ayein unto us.”

But what is he that may yive a lawe to loveres? Love is^[1] a [gretter](#) lawe and a strengre to him-self *than any lawe that men may yeven*. Allas! whan Orpheus and his wyf weren almost at the40 termes of the night, *that is to seyn, at the laste boundes of helle*, Orpheus lokede abakward on [Eurydice](#) his wyf, and loste hir, and was deed.^[1]

This fable [aperteineth](#) to yow alle, who-so-ever desireth or seketh to lede his thought in-to the sovereign day, *that is to seyn*,45 *to cleernesse of sovereign*[good](#). For who-so

that ever be so overcomen that he [ficche](#) his eyen into the putte of helle, *that is to seyn, who-so* [sette](#) *hithoughtes in erthely thinges,* al that ever he hath drawn of the noble good celestial, he leseth it whan he loketh the helles, *' that is to seyn,* [in-to](#) *lowe thinges of the* [erthe](#) .[\]](#)

Explicit Liber tercius.

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BOOK IV.

Prose I.

Hec Cum Philosophia, Dignitate Uultus.

Pr. I.

Whan Philosophye hadde songen softly and delitably the forseide thinges, kepinge the dignitee of hir chere and the weighte of hir wordes, I thanne, that ne hadde nat al-outerly foryeten the wepinge and the mourninge that was set in myn5 herte, forbrak the entencioun of hir that entendede yit to seyn^[][some](#) othre thinges. ‘O,’ quod I, ‘thou [that](#) art gyderesse of verrey light; the thinges that thou hast seid [me](#) hider-to ben so clere to me and so shewinge by the devyne lookinge of hem, and by [thy](#) resouns, that they ne mowen ben overcomen. And10 thilke thinges that thou toldest me, al-be-it so that I hadde whylom foryeten hem, for the sorwe of the wrong that hath ben don to me, yit natheles they ne weren nat al-outruly unknowen to me. But this same is, namely, a right greet cause of my sorwe,^[][so as](#) the governour of thinges is good, yif that yveles mowen ben by any weyes; or elles yif that yveles passen with-oute punisshinge.15 The whiche thing only, how worthy it is to ben wondred up-on, thou considerest it wel thy-self certainly. But yit to this thing ther is yit another thing y-ioigned, more to ben wondred up-on. For felonye is [emperesse](#), and floureth *ful ofrichesses*; and [vertu](#) nis nat al-only with-oute medes, but it is cast under and20 fortroden under the feet of felonous folk; and it abyeth the torments in [stede](#) of wikkede felounes. Of alle whiche thinges ther nis no wight that may merveylen y-nough, ne compleine, that swiche thinges ben doon in the regne of god, that alle thinges woot and alle thinges may, and ne wole nat but only [gode](#)^[]25 thinges.’

Thanne seyde she thus: ‘Certes,’ quod she, ‘that were a greet merveyle, and an [enbasshinge](#) with-outen ende, and wel more^[][horrible](#) than [alle](#) monstres, yif it were as thou wenest; *that is to seyn*, that in the right ordenee hous of so mochel a fader and an^[]30 ordenour of meynee, that the vesseles^[] that ben foule and [vyle](#) sholden ben honoured and [heried](#), and the precious vesseles sholden ben defouled and vyle; but it nis nat so. For yif [tho](#) thinges that I have concluded a litel her-biforn ben kept hole and [unraced](#), thou shalt wel knowe by the autoritee of god, of the35 whos regne I speke, that certes the gode folk ben alwey mighty, and shrewes ben alwey [out-cast](#) and feble; ne the vyces ne ben never-mo with-oute peyne, ne the vertues ne ben nat with-oute mede; and that blisfulnesses comen alwey to goode folk, and infortune comth alwey to wikked folk. And thou shalt wel40 knowe many thinges of this kinde, that shollen cesen thy pleintes,^[] and [strengthen](#) thee with [stedefast](#) sadnesse. And for thou hast seyn the forme of the verray blisfulnesse by me, that have whylom shewed it thee, and thou hast knowen in whom blisfulnesse 45 is y-set, alle thinges [y-treted](#) that I trowe ben necessarie to^[] putten forth, I shal shewe thee the wey that shal bringen thee ayein un-to thyn hous. And I shal ficchen fetheres in thy thought,^[] by whiche it may [arysen](#) in heichte, so that, alle tribulacioun y-don away, thou, by my gydinge and

by my path and by my sleedes , shalt mowe retourne hool and sound in-to thy contree.

Metre I.

Sunt Etenim Pennae Uolucres Mihi.

Me. I.

I have, forsothe, swifte fetheres that surmounten the heighte of hevene. Whan the swifte thought hath clothed it-self in tho fetheres, it despyseth the hateful erthes, and surmounteth the roundnesse of the grete ayr; and it seeth the cloudes behinde his bak; and passeth the heighte of the region of the fyr, that eschaufeth by the swifte moevinge of the firmament, til that he areyseth him in-to the houses that beren the sterres, and ioyneth his weyes with the sonne Phebus, and felawshipeth the wey of the olde colde Saturnus ; and he y-maked a knight of the clere sterre; that is to seyn, that the thought is maked goddes knight by the sekinge of trouthe to comen to the verray knowleche of god. And thilke thought renneth by the cercle of the sterres, in alle places ther-as the shyninge night is peinted ; that is to seyn, the night that is cloudeles; for on nightes that ben cloudeles it semeth as the hevene were peinted with dyverse images of sterres. And whanne he hath y-doon ther y-nough, he shal forleten the laste hevene, and he shal pressen and wenden on the bak of the swifte firmament, and he shal ben maked parfit of the worshipful light of god. Ther halt the lord of kinges the ceptre of his might, and atempreth the governements of the world, and the shyninge Iuge of thinges, stable in him-self, governeth the swifte cart or wayn , that is to seyn, the circular moevinge of the sonne. And yif thy wey ledeth thee ayein so that thou be brought thider, thanne wolt thou seye now that that is the contree that thou requerest , of which thou ne haddest no minde: “but now it remembreth me wel, heer was I born, heer wol I fastne my degree, heer wole I dwelle.” But yif thee lyketh thanne to loken on the derknesse of the erthe that thou hast forleten, thanne shalt thou seen that thise felonous tyraunts, that the wrecchede peple dredeth, now shollen ben exyled fro thilke fayre contree.’ 30

Prose II.

Tum Ego, Papae, Inquam.

Pr. II.

Than seyde I thus: ‘owh ! I wondre me that thou bihetest me so grete thinges; ne I ne doute nat that thou ne mayst wel performe that thou bihetest. But I preye thee only this, that thou ne tarye nat to telle me thilke thinges that thou hast moeved.’ 5

‘First,’ quod she, ‘thou most nedes knowen, that goode folk ben alwey stronge and mighty, and the shrewes ben feble and desert and naked of alle strengthes . And of thise thinges, certes, everich of hem is declared and shewed by other. For so as good

and yvel ben two contraries, yif so be that good be [stedefast](#) ,¹⁰ than sheweth the feblesse of yvel al openly; and yif thou knowe cleerly the frelenesse of yvel, the [stedefastnesse](#) of good is knowen. But for as moche as the [fey](#) of my sentence shal be the [\[\]](#) more ferme and haboundaunt, I will gon by that oo wey and by that other; and I wole conferme the thinges that ben purposed,¹⁵ now on this syde and now on that syde. Two thinges ther ben in whiche the effect of alle the dedes of mankinde standeth, that is to seyn, wil and power; and yif that oon of thise two fayleth, ther nis nothing that may be don. For yif that wil [lakketh](#) , ther ²⁰ nis no wight that undertaketh to don that he wol nat don; and yif power fayleth, the wil nis but in ydel and stant for naught. And ther-of cometh it, that yif thou see a wight that wolde geten that he may nat geten, thou mayst nat douten that power ne fayleth him to haven that he wolde.'

25 'This is open and cleer,' quod I; 'ne it may nat ben [deneyed](#) in no manere.'

'And yif thou see a wight,' quod she, 'that hath doon that he wolde doon, thou nilt nat douten that [hene](#) hath had power to don it?'

30 'No,' quod I.

'And in that that every wight may, in that men may holden [\[\]](#) him mighty; *as who seyth, in so moche as man is mighty to don a thing, in so mochel men [halthim](#) mighty;* and in [that that](#) he ne may, in that men demen him to be feble.'

35 'I confesse it wel,' quod I.

'Remembreth thee,' quod she, 'that I have gadered and shewed by forseide resouns that al the entencioun of the wil of mankinde, which that is lad by dyverse studies, hasteth to [\[\]](#) comen to blisfulnesse?'

40 'It remembreth me wel,' quod I, 'that it hath ben shewed.'

'And recordeth thee nat thanne,' quod she, 'that blisfulnesse is thilke same good [that](#) men requeren; so that, [whan that](#) blisfulnesse is requered of alle, that good also is requered and desired of alle?'

45 '[It ne recordeth me nat](#) ,' quod I; 'for I have it gretly alwey ficched in my memorie.'

'Alle folk thanne,' quod she, 'goode and eek badde, enforcen hem with-oute [difference](#) of entencioun to comen to good?'

'This is a verray consequence,' quod I.

50 'And certein is,' quod she, 'that by the getinge of good ben men y-maked goode?'

'This is certein,' quod I.

'Thanne geten goode men that they desiren?'

‘So semeth it,’ quod I.

‘But wikkede folk,’ quod she, ‘yif they geten the good that⁵⁵ they desiren, they ne mowe nat be wikkede?’

‘So is it,’ quod I.

‘Thanne, so as that oon and that other,’ quod she, ‘desiren good; and the goode folk geten good, and nat the wikke folk; thanne nis it no doute that the goode folk ne ben mighty and⁶⁰ the wikkede folk ben feble?’

‘Who-so that ever,’ quod I, ‘douteth of this, he ne may nat considere the nature of thinges ne the consequence of [resouns](#) .’

And over this quod she, ‘yif that ther be two thinges that han oo same purpose by kinde, and that oon of hem pursueth⁶⁵ and parfurmeth thilke same thing by naturel office, and that other ne may nat doon thilke naturel office, [but](#) folweth, by other manere thanne is convenable to nature, him that [acomplissheth](#) his purpos kindly, and yit he ne accomplissheth nat his owne purpos: whether of these two [demestow](#) for more mighty?’⁷⁰

‘Yif that I coniecte,’ quod I, ‘that thou wolt seye, algates yit^[] I desire to herkne it more pleynty of thee.’

‘Thou wilt nat thanne [deneye](#) ,’ quod she, ‘that the [moevement](#) of goinge nis in men by kinde?’

‘No, forsothe,’ quod I.⁷⁵

‘Ne thou ne doutest nat,’ quod she, ‘that thilke naturel office of goinge ne be the office of feet?’

‘I ne doute it nat,’ quod I.

‘Thanne,’ quod she, ‘yif that a wight be mighty to moeve and goth upon his feet, and another, to whom thilke naturel office of⁸⁰ feet lakketh, enforceth him to gon crepinge up-on his handes: whiche of these two oughte to ben holden the more mighty by right?’

‘Knit forth the remenaunt,’ quod I; ‘for no wight ne douteth^[] that he that may gon by naturel office of feet ne be more mighty⁸⁵ than he that ne may nat.’

‘But the sovereign good,’ quod she, ‘that is eveneliche purposed to the [gode folk](#) and to badde, the gode folk seken it by naturel office of vertues, and the shrewes enforcen hem to geten it by ⁹⁰ dyverse coveityse of *erthely thinges*, which that nis no naturel office to geten thilke same sovereign good. [Trowestow](#) that it be any other [wyse](#) ?’

‘Nay,’ quod I; ‘for the consequence is open and shewing of [\[1\]](#) thinges that I have graunted; that nedes gode folk moten ben ⁹⁵ mighty, and shrewes feeble and unmighty.’

‘Thou rennest a-right biforn me,’ quod she, ‘and this is the Iugement; *that is to seyn, I iuge of thee* right as thise leches ben [\[1\]](#) wont to hopen *of syke folk, whan they aperceyven* that nature is redressed and withstondeth to the [maladye](#) . But, for I see thee ¹⁰⁰ now al redy to the understandinge, I shal shewe thee more thikke and continuel resouns. For loke now how greetly sheweth the feblesse and infirmittee of wikkede folk, that ne mowen nat comen to that hir naturel entencioun ledeth hem, and yit almost thilke [\[1\]](#) naturel entencioun [constreineth hem](#) . And what *were to demen* ¹⁰⁵ *thanne of shrewes*, yif thilke naturel help hadde forleten hem, the which *natural help of intencioun* goth away biforn hem, and is so greet that unnethe it may ben overcome? Consider thanne how greet defaulte of power and how greet feblesse ther is in wikkede felonous folk; *as who seyth, the gretter thing that is coveited and* ¹¹⁰ *the desire nat accomplisshed* , *of the lasse might is he that coveiteth it and may nat accomplishe*. And forthy Philosophie seyth thus by sovereign good: Ne shrewes ne requeren nat lighte medes ne [veyne](#) ¹¹⁵ games, whiche they ne may folwen ne holden; but they failen of thilke somme and of the heighte of thinges, *that is to seyn, sovereign* ¹²⁰ *good*; ne thise wrecches ne comen nat to the effect *of sovereign good*, the which they enforcen hem only to geten, by nightes and by dayes; in the getinge of which good the strengthe of good folk is ful wel y-sene. For right so as thou mightest demen him mighty of goinge, that gooth on his feet til he mighte come to thilke ¹²⁵ place, fro the whiche place ther ne [laye](#) no wey forther to ben [\[1\]](#) gon; right so most thou nedes demen him for right mighty, that geteth and ateyneth to the ende of alle thinges that ben to [desire](#) , biyonde the whiche ende ther nis nothing to desire. Of the which *power of good folk* men may [conclude](#), that the wikked men semen to be bareine and naked of alle strengthe. For-why ¹³⁰ forleten they vertues and folwen vyces? Nis it nat for that they ne knowen nat the goodes? But what thing is more feble and more caitif thanne is the blindnesse of ignoraunce? Or elles they knowen ful wel whiche thinges that they oughten folwe, but lecherye and coveityse overthroweth hem mistorned; and certes, ¹³⁵ so doth distemperaunce to feble men, that ne mowen nat wrastlen ayeins the vyces. Ne knowen they nat thanne wel that they forleten the good wilfully, and tornen hem wilfully to vyces? And in this wyse they ne forleten nat only to ben mighty, but they forleten al-outrely in any [wyse](#) for to ben. For they that forleten ¹⁴⁰ the comune fyn of alle thinges that ben, they forleten also ther-with-al for to ben. [\[1\]](#)

And per-aventure it sholde semen to som folk that this were a merveile to seyn: that shrewes, whiche that contienen the more partye of men, ne ben nat ne han no beinge; but natheles, it is so, ¹⁴⁵ and thus stant this thing. For they that ben shrewes, I [deneye](#) nat that they ben shrewes; but I deneye, and seye [simplyly](#) and plainly, that they ne ben nat, ne han no beinge. For right as thou mightest seyn of the carayne of a man, that it were a deed man, but thou ne mightest nat simplyly callen it a man; so graunte ¹⁵⁰ I wel forsothe, that vicious folk ben wikked, but I ne may nat graunten absolutly and simplyly that they ben. For thilke thing that with-holdeth ordre and kepeth nature, thilke thing is and hath beinge; but [what](#) thing [that](#) failleth of that, *that is to seyn, that he forleteth naturel ordre*, he forleteth thilke thing that is set ¹⁵⁵ in his

nature. But thou wolt seyn, that [shrewes](#) mowen. Certes,^[1] that ne deneye I nat; but certes, hir power ne [descendeth](#) nat of strengthe, but of feblesse. For they mowen don wikkednesses; the whiche they ne mighte nat don, yif they mighten dwellen in the forme and in the doinge of good folk. And thilke power¹⁵⁵ sheweth ful evidently that they ne mowen right naught. For so as I have gadered and proeved a litel her-biforn, that yvel is naught; and so as shrewes mowen only but [shrewednesses](#), this conclusioun is al cleer, that shrewes ne mowen right naught, [ne han no](#) power.¹⁶⁰

And for as moche as thou understonde which is the strengthe^[1] of this power of shrewes, I have [definissed](#) a litel her-biforn, that nothing is so mighty as sovereign good.'

'That is sooth,' quod I.

165'And thilke same sovereign good may don non yvel?'

'Certes, no,' quod I.

'Is ther any wight thanne,' quod she, 'that weneth that men mowen doon alle thinges?'

'No man,' quod I, '[but-yif](#) he be out of his witte.'

170'But, certes, shrewes mowen don yvel,' quod she.

'Ye, wolde god,' quod I, 'that they mighten don non!'

'Thanne,' quod she, 'so as he that is mighty to doon only but goode thinges may don alle thinges; and they that ben mighty to don yvele thinges ne mowen nat alle thinges: thanne is it open¹⁷⁵ thing and manifest, that they that mowen don yvel ben of lasse power. And yit, *to proeve this conclusioun*, ther helpeth me this, that I have y-shewed her-biforn, that alle power is to be noumbred among thinges that men oughten requere. And I have shewed that alle thinges, that oughten ben desired, ben referred to good,¹⁸⁰ right as to a maner heighte of hir nature. But for to mowen don yvel and felonye ne may nat ben referred to good. Thanne nis nat yvel of the noumbir of thinges that oughte ben desired. But alle power oughte ben desired and requered. Than is it open and cleer that the power ne the mowinge of shrewes nis no power; and¹⁸⁵ of alle these thinges it sheweth wel, that the goode folke ben certainly mighty, and the shrewes douteles [ben](#) unmighty. And it is cleer and open that thilke opinioun of Plato is verray and sooth, that^[1] seith, that only wyse men may [doon](#) that they desiren; and shrewes mowen haunten that hem lyketh, but that they desiren,¹⁹⁰*that is to seyn, to comen to sovereign good*, they ne han no power to acomplisshen that. For shrewes don that hem list, whan, by [tho](#) thinges in which they delyten, they wenen to ateine to thilke good that they desiren; but they ne geten ne atainen nat ther-to, for vyces ne comen nat [to](#) blisfulnesse.

Metre II.

Quos Uides Sedere Celso.

Me. II.

Who-so that the covertoures of hir [veyne](#) aparailles mighte strepen^[1] of these proude kinges, that thou seest sitten on heigh [in](#) hir [chaires](#) gliteringe in shyninge purple, environed with sorwful armures, [manasinge](#) with cruel mouth, blowinge by woodnesse of herte, he shulde seen thanne that thilke lordes beren with-inne hir⁵ corages ful streite cheines. For lecherye tormenteth hem in that oon syde with gredy venims; and troublable ire, that araiseth in him the flodes *of*[troublinges](#), tormenteth up-on that other syde hir thought; or sorwe halt [hem](#) wery and y-caught; or slydinge and deceivinge hope tormenteth hem. And therefore, sen thou¹⁰ seest oon heed, *that is to seyn, oon tyraunt*, beren so manye [tyrannyes](#), thanne ne doth thilke tyraunt nat that he desireth, sin^[1] he is cast down with so manye wikkede lordes; *that is to seyn, with so manye vyces, that han so*[wikkedly](#)*lordshipes over him.*

Prose III.

Videsne Igitur Quanto In Coeno.

Pr. III.

[Seestow](#) nat thanne in how grete filthe these shrewes ben y-wrapped, and with which cleernesse these good folk shynen? In this sheweth it wel, that to goode folk ne lakketh never-mo hir medes, ne shrewes lakken never-mo torments. For of alle thinges that ben y-doon, thilke thing, for which any-thing is don, it semeth⁵ as by right that thilke thing be the mede of that; as thus: yif a man renneth in the stadie, *or in the forlong*, for the corone,^[1] thanne lyth the mede in the corone for which he renneth. And I have shewed that blisfulnesse is thilke same good for which that alle thinges ben doon. Thanne is thilke same good purposed^[1]¹⁰ to the workes of mankinde right as a comune mede; which mede ne may ben dissevered fro good folk. For no wight as by right, fro thennes-forth that him lakketh goodnesse, ne shal ben cleped good. For which thing, folk of goode maneres, hir medes^[1]¹⁵ ne forsaken hem never-mo. For al-be-it so that shrewes wexen as wode as hem list *ayeins goode folk*, yit [never-the-lesse](#) the corone of wyse men shal nat fallen ne [faden](#). For foreine shrewednesse ne binimeth nat fro the corages of goode folk hir propre honour. But yif that any wight reioyse him of goodnesse that he²⁰ hadde take fro with-oute (*as who seith, yif that any wight hadde his goodnesse of any other man than of him-self*), certes, he that yaf him thilke goodnesse, or elles som other wight, mighte binime it him. But for as moche as to every wight his owne propre bountee yeveth him his mede, thanne at erst shal he failen of mede whan²⁵ he forleteth to ben good. And at the [laste](#), so as alle medes ben^[1] requered for men wenen that they ben goode, who is he that [wolde](#) deme, that he that is right mighty of good were part-les ^[1][of mede](#)? And of what mede shal he be [guerdoned](#)? Certes, of right faire mede and right grete

aboven alle medes. Remembre³⁰ thee of thilke noble corolarie that I [yaf](#) thee a litel her-biforn; and gader it to-gider in this manere:—so as [good him-selfis](#) blisfulnesse, thanne is it cleer and certein, that alle good folk ben made blisful for they ben goode; and thilke folk that ben blisful, it acordeth and is covenable to ben goddes. Thanne is the mede³⁵ of goode folk swich that no day shal enpeiren it, ne no wikkednesse^[1] ne shal [derken](#) it, ne power of no wight ne shal nat amenusen it, *that is to seyn*, to ben made goddes.

And sin it is thus, *that goode men ne failen never-mo of hir*[mede](#)^[1], certes, no wys man ne may doute of undepartable peyne of the⁴⁰ shrewes; *that is to seyn, that the peyne of shrewes ne departeth nat from hem-self never-mo*. For so as goode and yvel, and peyne and medes ben contrarye, it mot nedes ben, that right as we seen bityden in [guerdoun](#) of goode, that also mot the peyne of yvel [answery](#), [by the](#) contrarye party, to shrewes. Now thanne, so as bountee and prowesse ben the [mede](#) to goode folk, also is⁴⁵ shrewednesse it-self torment to shrewes. Thanne, who-so that ever is [entecched](#) and defouled with [peyne, he ne douteth nat, that he is entecched and defouled](#) with yvel. Yif shrewes thanne wolen preysen hem-self, may it semen to hem that they ben withouten^[1] party of torment, sin they ben swiche that the [uttereste](#)⁵⁰ wikkednesse (*that is to seyn, wikkede thewes, which that is the*[uttereste](#)*and the worste kinde of shrewednesse*) ne defouleth ne enteccheth nat hem only, but infecteth and envenimeth hem gretly? And also look on shrewes, that ben the contrarie party of goode men, how greet peyne felawshipeth and [folweth](#) hem!⁵⁵ For thou hast lerned a litel her-biforn, that [al](#) thing that is and hath beinge is oon, and thilke same oon is good; thanne is this the consequence, that it semeth wel, that [al](#) that is and hath beinge is good; *this is to seyn, as who seyth, that beinge and unitee and goodnesse is al oon*. And in this manere it folweth thanne, that al⁶⁰ thing that faileth to ben good, it stinteth for to be and for to han any beinge; wherfore it is, that shrewes stinten for to ben that they weren. But thilke other forme of mankinde, that is to seyn, the forme of the body with-oute, sheweth yit that these shrewes weren whylom men; wher-for, whan they ben perverted and⁶⁵ tordned in-to malice, certes, than han they forlorn the nature of mankinde. But [so as](#) only bountee and prowesse may [enhausen](#) every man over other men; thanne mot it nedes be that shrewes, which that shrewednesse hath cast out of the condicioun of mankinde, ben put under the merite and the desert of men. Thanne^[1]⁷⁰ bitydeth it, that yif thou seest a wight that be transformed into vyces, thou ne mayst nat wene that he be a man.

For yif he be ardaunt in avaryce, and that he be a [ravinour](#) by violence of foreine richesse, thou shalt seyn that he is lyke to the [wolf](#). And yif he be felonous and with-oute reste, and [exercyse](#)⁷⁵ his tonge to chydinges, thou shalt lykne him to the hound. And yif he be a prevey awaitour y-hid, and reioyseth him to [ravisshe](#) by [wyles](#), thou shalt seyn him lyke to the fox-whelpes. And yif he be distempere and quaketh for ire, men shal wene that he bereth⁸⁰ the corage of a lyoun. And yif he be dredful and fleinge, and [dredeth](#) thinges that ne oughten nat to ben dred, men shal holden him lyk to the hert. And yif he be [slow](#) and astoned and lache, he liveth as an asse. And yif he be light and [unstedefast](#) of corage, and chaungeth ay his studies, he is lykned to briddes. And if he be⁸⁵ plounged in foule and unclene luxuries, he is with-holden in the foule delyces of the foule sowe. Thanne folweth it, that he that forleteth bountee

and prowess, he forleteth to ben a man; sin he may nat passen in-to the condicioun of god, he is torned in-to a beest.

Metre III.

Vela Neritii Dulcis.

Me. III.

Eurus *thewind* aryvede the sailes of *Ulixes*, duk of the contree^[] of *Narice*, and his wandringe shippes by the see, in-to the ile ther-as *Circes*, the faire goddess, doughter of the sonne,^[] dwelleth; that medleth to hir newe gestes drinks that ben⁵ touched and maked with enchauntements. And after that hir hand, mighty over the herbes, hadde changed hir gestes in-to dyverse maneres; that oon of hem, is covered his face with forme^[] of a *boor*; that other is chaunged in-to a lyoun of the contree of *Marmorike*, and his nayles and his teeth wexen; that other of^[]10 hem is neweliche chaunged in-to a wolf, and howleth whan he wolde wepe; that other goth debonairely in the hous as a tygre of Inde.

But al-be-it so that the godhed of *Mercurie*, *that is cleped the*^[] *brid of Arcadie*, hath had mercy of the duke *Ulixes*, biseged with¹⁵ dyverse yveles, and hath *unbounden* him fro the *pestilence* of his *ostesse*, algates the roweres and the marineres haddn by this^[] y-drawn in-to hir mouthes and dronken the wikkede drinks. They that weren *woxen* swyn haddn by this y-chaunged hir mete of breed, for to eten *akornes* of okes. Non of hir *limes* ne^[] dwelleth with hem *hole*, but they han lost the voice and the²⁰ body; only hir thought dwelleth with hem stable, that wepeth and biweileth the monstrous chaunginge that they suffren. O oversight hand (*as who seyth, O! feble and light is the hand of*^[] *Circes the enchaunteresse, that chaungeth the bodies of folkes in-to bestes, to regard and to comparisoun of mutacioun that is maked* by²⁵*vyces*); ne the herbes of *Circes* ne ben nat mighty. For al-be-it so that they may chaungen the limes of the body, algates yit they may nat change the hertes; for with-inne is y-hid the strengthe and vigor of men, in the secree tour of *hir hertes; that is to seyn, the strengthe of resoun*. But tilke venims of *vyces* to-drawn³⁰ a man to hem more mightily *than the venim of Circes*; for vyces ben so cruel that they percen and thorough-passen the^[] corage with-inne; and, thogh they ne anoye nat the body, yit vyces wooden *to destroye men* by wounde of thought.'

Prose IV.

Tum Ego, Fateor, Inquam.

Pr. IV.

Than seyde I thus: 'I confesse and am a-knowe *it*,' quod I; 'ne I ne see nat that men may sayn, as by right, that shrewes^[]*ne ben* chaunged in-to bestes by the qualitee of hir soules, al-be-it so that they kepen yit the forme of the body of mankinde. But I^[]

molde nat of shrewes, of which the thought cruel woodeth al-wei⁵ in-to destruccioun of goode men, that it were leueful to hem to don that.'

'Certes,' quod she, 'ne is nis nat leueful to hem, as I shal wel shewe thee in covenable place; but natheles, yif so were that thilke that men wenen be leueful [to](#) shrewes were binomen hem, *so that*¹⁰*they ne mighte nat anoyen or doon harm to goode men,* certes, a gre partye of the peyne to shrewes sholde ben allegged and releved. For al-be-it so that this ne seme nat credible thing, per-aventure, to some folk, yit moot it nedes be, that shrewes ben ¹⁵ more wrecches and unsely when they may doon and performe that they coveiten, [than yif they mighte nat complisshen that they coveiten](#) . For yif so be that it be wrecchednesse to wilne to don yvel, than is more wrecchednesse to mowen don yvel; with-oute¹ whiche mowinge the wrecched wil sholde [languissh](#)e with-oute²⁰ effect. Than, sin that everiche of these thinges hath his wrecchednesse, *that is to seyn, wil to don yvel and mowinge to don yvel*, it moot nedes be that they ben constreyned by [three](#)¹ unselinesses, that wolen and mowen and performen felonyes and shrewednesses.'

²⁵'I acorde me,' quod I; 'but I desire gretly that shrewes losten sone thilke [unselinesse](#) , *that is to seyn, that shrewes weren¹ despoiled of mowinge to don yvel.'*

'So shullen they,' quod she, 'soner, per-aventure, than thou¹ woldest; or soner than they hem-self wene [to lakken mowinge to](#)³⁰*don yvel* . For ther nis no-thing so late in [so shorte](#) boundes of¹ this lyf, that is long to abyde, nameliche, to a corage inmortal; of whiche shrewes the grete hope, and the hye compassinges of shrewednesses, is ofte destroyed by a sodeyn ende, or they ben war; and that thing establieth to shrewes the ende of hir³⁵ shrewednesse. For yif that shrewednesse maketh wrecches, than mot he nedes ben most wrecched that lengest is a shrewe; the whiche wikked shrewes wolde I demen aldermost unsely and caitifs, yif that hir shrewednesse ne were [finisshed](#) , at the leste wey, by the outtereste deeth. For yif I have concluded sooth of the unselinesse¹⁴⁰ of shrewednesse, than sheweth it cleerly that thilke wrecchednesse is with-uten ende, the whiche is certain to ben perdurable.'¹

'Certes,' quod I, 'this conclusioun is hard and wonderful to graunte; but I knowe wel that it acordeth moche to the thinges⁴⁵ that I have graunted her-biforn.'

'Thou hast,' quod she, 'the right estimacioun of this; but who-so-ever wene that it be a hard thing to acorde him to a conclusioun, it is right that he shewe that some of the premisses ben false; or elles he moot shewe that the [collacioun](#) of proposiciouns nis nat speedful to a necessarie conclusioun. And yif it⁵⁰ be nat so, but that the premisses ben y-graunted, ther is not why¹ he sholde blame the argument.

For this thing that I shal telle thee now ne shal nat seme lasse wonderful; but of the thinges that ben taken also it is necessarie;¹*as who seyth, it folweth of that which that is purposed biforn.*⁵⁵

'What is that?' quod I.

‘Certes,’ quod she, ‘that is, that thise wikked shrewes ben more blisful, *or elles lasse wrecches*, that [abyen](#) the tormentis that they han deserved, than yif no peyne of Iustice ne [chastysede](#) hem. Ne this ne seye I nat now, for that any man mighte⁶⁰[thenke](#), that the maners of shrewes ben [coriged](#) and chastysed by veniaunce, and that they ben brought to the right wey by the drede of the torment, ne for that they yeven to other folk ensauple to fleen fro vyces; but I understande [yit](#) in another^[1] manere, that shrewes ben more unsely than they ne ben nat⁶⁵[punished](#), al-be-it so that ther ne be had no resoun or lawe of [correccioun](#), ne non ensauple of lokinge.’

‘And what manere shal that ben,’ quod I, ‘other than hath be told her-biforn?’

‘Have we nat thanne graunted,’ quod she, ‘that goode folk⁷⁰ ben blisful, and shrewes ben wrecches?’

‘Yis,’ quod I.

‘Thanne,’ quod she, ‘yif that any good were added to the wrecchednesse of any wight, nis he nat more weleful than he that ne hath no medlinge of good in his solitarie wrecchednesse?’⁷⁵

‘So semeth it,’ quod I.

‘And what seystow thanne,’ quod she, ‘of thilke wrecche that [lakketh](#) alle goodes, *so that no good nis medled in his wrecchednesse*, and yit, over al his wikkednesse for which he is a wrecche, that ther be yit another yvel anexed and [knit](#) to him, shal nat men⁸⁰ demen him more unsely than thilke wrecche of whiche the unselinesse is releved by the participacioun of som good?’

‘Why sholde he nat?’ quod I.

‘Thanne, certes,’ quod she, ‘han shrewes, whan they ben punished, som-what of good anexed to hir wrecchednesse, that is⁸⁵ to seyn, the same peyne that they suffren, which that is good by the resoun of Iustice; and whan thilke same shrewes ascapen with-oute torment, than han they som-what more of yvel yit over the wikkednesse that they han don, *that is to seyn*, defaute of⁹⁰ peyne; which defaute of peyne, thou hast graunted, is yvel for^[1] the deserte of felonye.’ ‘I ne may nat denye it,’ quod I. ‘Moche more thanne,’ quod she, ‘ben shrewes unsely, whan they ben wrongfully delivered fro peyne, than whan they ben punished by rightful veniaunce. But this is open thing and cleer, that it is⁹⁵ right that shrewes ben punished, and it is wikkednesse and wrong that they [escapen](#) unpunished.’

‘Who mighte deneye that?’ quod I.

‘But,’ quod she, ‘may any man denye that al that is right nis good; and also the contrarie, that al that is wrong [is wikke](#)?’

¹⁰⁰‘Certes,’ quod I, ‘these thinges ben clere y-nough; and that we han concluded [a litel](#) her-biforn. But I praye thee that thou telle me, yif thou acordest to leten no

torment to sowles, after that^[1] the body is [ended](#) by the deeth;’ *this is to seyn, understandestow aught that sowles han any torment after the deeth of the body?*

105 ‘Certes,’ quod she, ‘ye; and that right greet; of which sowles,’ quod she, ‘I trowe that some ben tormented by asprenesse of peyne; and some sowles, I trowe, ben exercised by a purginge mekenesse. But my conseil nis nat to determinye of [thise peynes](#) . But I have travailed and told [yit](#) hiderto, for thou sholdest knowe¹¹⁰ that the [mowinge](#) of shrewes, which [mowinge](#) thee semeth to ben unworthy, nis no mowinge: and eek of shrewes, of which thou pleinedest that they ne were nat punisshed, that thou woldest [seen](#) that they ne weren never-mo with-outen the torments of hir wikkednesse: and of the licence *of the mowinge to don yvel*,¹¹⁵ that thou preydest that it mighte sone ben ended, and that thou woldest fayn lerne that it ne sholde nat longe [dure](#) : and that shrewes ben more unsely yif they were of lenger duringe, and most unsely yif they weren perdurable. And after this, I have shewed thee that more unsely ben shrewes, whan they escapen¹²⁰ with-oute [hir](#) rightful peyne, than whan they ben punisshed by rightful veniaunce. And of this sentence folweth it, that thanne ben shrewes constreined at the laste with most grevous torment, whan men were that they ne be nat punisshed.’

‘Whan I consider thy [resouns](#) ,’ quod I, ‘I ne trowe nat that men seyn any-thing more verayly. And yif I torne ayein to the¹²⁵ studies of men, who is he to whom it sholde seme that he ne sholde nat only leven these thinges, but eek gladly herkne hem?’

‘Certes,’ quod she, ‘so it is; but men may nat. For they han hir eyen so wont to the derknesse *of erthely thinges*, that they ne¹³⁰ may nat liften hem up to the light of cleer sothfastnesse; but they ben lyke to briddes, of which the night lightneth hir lokinge,^[1] and the day blindeth hem. For whan men loken nat the ordre of thinges, but hir lustes and talents, they wene that either the leve or the mowinge to don wikkednesse, or elles the [scapinge](#) with-oute¹³⁵ peyne, be weleful. But consider the Iugement of the perdurable lawe. For yif thou conferme thy corage to the beste thinges, thou ne hast no nede [of no](#) Iuge to yeven thee prys or mede; for thou hast ioyned thy-self to the most excellent thing. And yif thou have enclyned thy studies to the wikked thinges, ne¹⁴⁰ seek no foreyne wreker out of thy-self; for thou thy-self hast [thrist](#) thy-self in-to wikke thinges: right as thou mightest loken by^[1] [dyverse tymes the foule erthe](#) and the hevene, and that alle other thinges stinten fro with-oute, *so that thou nere neither in hevene ne in erthe* , *ne saye no-thing more*; than it sholde semen to¹⁴⁵ thee, as by only resoun of lokinge, that thou were now in the sterres and now [in](#) the erthe. But the poeple ne loketh nat [on](#) these thinges. What thanne? Shal we thanne aprochen us to hem that I have shewed that they ben lyk [to bestes](#) ? And what [woltow](#) seyn of this: yif that a man hadde al forlorn his sighte¹⁵⁰ and hadde foryeten that he ever saugh, and wende that no-thing ne faylede him of perfeccioun of mankinde, now we that mighten seen the same [thinges](#) , wolde we nat wene that he were blinde?^[1] Ne also ne acordeth nat the poeple to that I shal seyn, the which thing [is](#) sustened by a stronge foundement of resouns, *that is to*¹⁵⁵ *seyn*, that more unsely ben they that don wrong to othre folk than they that the wrong suffren.’

‘I wolde heren thilke same resouns,’ quod I.

[Denyestow](#) ,’ quod she, ‘that alle shrewes ne ben worthy to l60 han torment?’

‘Nay,’ quod I.

‘But,’ quod she, ‘I am certein, by many resouns, that shrewes ben unsely.’

‘It acordeth,’ quod I.

165 ‘Thanne ne [doutestow](#) nat,’ quod she, ‘that thilke folk that ben worthy of torment, that they ne ben wrecches?’

‘It acordeth wel,’ quod I.

‘Yif thou were thanne,’ [quod she](#) , ‘y-set a Iuge or a knower of thinges, [whether](#) , [trowestow](#) , that men sholden tormenten him l70 that hath don the wrong, or elles him that hath suffred the wrong?’

‘I ne doute nat,’ quod I, ‘that I nolde don [suffisaunt](#) satisfaccioun to him that hadde suffred the wrong by the sorwe of him that hadde don the wrong.’

175 ‘Thanne semeth it,’ quod she, ‘that the doere of wrong is more wrecche [than](#) he [that suffred wrong](#) ?’

‘That folweth wel,’ quod I.

‘Than,’ quod she, ‘by these causes and by othre causes that ben [enforced](#) by the same rote, [filthe](#) or sinne, by the propre l80 nature of it, maketh men wrecches; and it sheweth wel, that the wrong that men don nis nat the wrecchednesse of him that receyveth the wrong, [but the wrecchednesse of him that doth the wrong](#) . But certes,’ quod she, ‘thise oratours or advocats don al the contrarye; for they enforcen hem to commoeve the Iuges to l85 han pitee of hem that han suffred and receyved the thinges that ben grevous and aspre, and yit men sholden more rightfully han pitee of hem that don the grevaunces and the wronges; the whiche shrewes, it were a more covenable thing, that the accusours or advocats, nat wroth but pitous and debonair, ledden tho shrewes that han don wrong to the Iugement, right as men l90 leden syke folk to the leche, for that they sholde seken out the maladyes of sinne by torment. And by this covenant, either the entente of deffendours or advocats sholde faylen and cesen in al, ^[] or elles, yif the office of advocats wolde bettre profiten to men, it sholde ben torned in-to the habite of accusacioun; *that is to* l95 *seyn, they sholden accuse shrewes, and nat excuse hem*. And eek the shrewes hem-self, yif hit were lefevel to hem to seen at any ^[] clifte the vertu that they han forleten, and [sawen](#) that they sholden putten adoun the [filthes](#) of hir vices, by the torments of peynes, they ne oughte nat, right for the recompensacioun for to ^[] 200 geten hem bountee and prowesse which that they han lost, demen ne holden that thilke peynes weren torments to hem; and eek they wolden refuse the attendaunce of hir advocats, and taken hem-self to hir Iuges and to hir accusours. For which it bitydeth that, as to the wyse folk, ther nis no place y-leten to ^[] 205 hate; *that is to seyn, that ne hate hath no place amonges wyse men*. For no wight nil haten goode men, but-yif he were over-mochel a fool; and for to haten shrewes, it nis no resoun. For right so as [languissinge](#) is [maladye](#) of body, right so ben

vyces and sinne maladye of corage. And so as we ne deme nat, that they that ben²¹⁰ syke of hir body ben worthy to ben hated, but rather worthy of pitee: wel more worthy, nat to ben hated, but for to ben had in pitee, ben they of whiche the thoughtes ben constrained by felonous wikkednesse, that is more cruel than any languissinge of¹215 body.

Metre IV.

Quid Tantos Iuuat Excitare Motus.

Me. IV.

What [delyteth](#) you to excyten so grete [moevinges](#) of [hateredes](#),^[1] and to hasten and bisien the fatal disposicioun of your deeth with your propre handes? *that is to seyn, by batailes or by contek.* For yif ye axen the deeth, it hasteth him of his owne wil; ne deeth ne tarieth nat his swifte [hors](#). And the men that the [serpent](#) and⁵ the [lyoun](#) and the tygre and the bere and the boor seken to sleen with hir teeth, yit thilke same men seken to sleen everich of hem other with swerd. Lo! for hir maneres ben dyverse and [descordaunt](#), they moeven unrightful ostes and cruel batailes, and wilnen^[1]10 to [perisshe](#) by [entrechaunginge](#) of dartes. But the resoun^[1] of crueltee nis nat y-nough rightful.

Wiltow thanne yelden a covenable [guerdown](#) to the desertes of men? Love rightfully goode folk, and have pitee on shrewes.'

Prose V.

Hic Ego Uideo Inquam.

Pr. V.

'Thus see I wel,' quod I, 'either what blisfulnesse or elles what unselinesse is establissed in the desertes of goode men and of shrewes. But in this ilke fortune of poeple I see somewhat of good and somewhat of yvel. For no wyse man [hath lever](#) ben⁵ exyled, poore and nedy, and nameles, than for to dwellen in his citee and flouren of riches, and be redoutable by honour, and strong of power. For in this wyse more cleerly and more [witnessfully](#) is the office of wyse men y-treted, whan the blisfulnesse and the poustee of governours is, as it were, y-shad amonges poeples^[1]10 that be [neighebour](#) and *subgits*; sin that, namely, prisoun, lawe, and thise othre torments of lawful peynes ben rather owed to felonous citezeins, for the whiche felonous citezeins tho peynes ben establissed, *than for good folk.* Thanne I mervaile me greetly,' quod I, 'why that the thinges ben so mis entrechaunged,¹⁵ that torments of felonyes pressen and confounnen goode folk, and shrewes ravisschen medes of vertu, and ben in honours and in gret estats. And I desyre eek for to [witen](#) of thee, what semeth thee to ben the resoun of this so wrongful a conclusioun? For I wolde wondre wel the lasse, yif I trowede that al thise thinges²⁰ weren medled by fortunous happe;

but now hepeþ and encreseþ^[1] myn [astonyinge](#) god, governour of thinges, that, so as god yeveth ofte tymes to gode men godes and mirthes, and to shrewes yveles and aspre thinges: and yeveth ayeinward to gode folk hardnesses, and to shrewes he graunteth hem hir wil and that they desyren: what [difference](#) thanne may ther be bitwixen that that²⁵ god doth, and the happe of fortune, yif men ne knowe nat the cause why that it is?’

‘[Ne it nis](#) no mervaile,’ quod she, ‘though that men wenen that ther be somewhat folissh and confuse, whan the resoun of the ordre is unknowe. But al-though that thou ne knowe nat the³⁰ cause of so greet a disposicioun, natheles, for as moche as god, the gode governour, atempreth and governeth the world, ne doute thee nat that alle thinges [ben](#) doon a-right.

METRE V.

Si Quis Arcturi Sidera Nescit.

Me. V.

Who-so that ne knowe nat the sterres of [Arcture](#), y-torned neigh^{[1][1]} to the sovereign contree or point, *that is to seyn, y-torned neigh to the sovereign pool of the firmament*, and wot nat why *the sterre*^[1] [Bootes](#) passeth or gadereth his weynes, and drencheth his late flambes in the see, and why that Bootes *the sterre* unfoldeth his⁵ over-swifte arysinges, thanne shal he wondren of the lawe of the heye eyr.

And eek, yif that he ne knowe nat why that the hornes of the fulle^[1] mone wexen pale and infect [by the](#) boundes of the derke night;^[1] and *how* the mone, derk and confuse, discovereth the sterres that¹⁰ she [hadde](#) y-covered by hir clere visage. The comune error^[1] moeveth folk, and maketh wery hir [basins](#) of bras by thikke^[1] strokes; *that is to seyn, that ther is a maner of oeples that highte* [Coribantes](#), *that wenen that, whan the mone is in the eclipse, that it be enchaunted; and therefore, for to rescowe the mone, they beten hir*¹⁵ [basins](#) with thikke strokes.

Ne no man ne wondreth whan the [blastes](#) of the wind Chorus beten the strondes of the see by quakinge flodes; ne no [man ne](#)^[1] wondreth whan the weighte of [the snowe](#), y-harded by the colde, is resolved by the brenninge hete of Phebus the sonne; for heer²⁰ seen men redely the causes.

But the causes y-hid, *that is to seyn, in hevene*, troublen the brestes of men; the moevable poeple is astoned of alle thinges^[1] that comen selde and sodeinly in our age. But yif the troubyl^[1]²⁵ error of our ignoraunce departede fro us, *so that we wisten the causes why that swiche thinges bi-tyden*, certes, they sholden cese to seme wondres.’

Prose VI.

Ita Est, Inquam.

Pr. VI.

‘Thus is it,’ quod I. ‘But so as thou hast yeven or bi-hight me to unwrappen the hid causes of thinges, and to discovere me the resouns covered with derknesses, I prey thee that thou devyse and iuge me of this matere, and that thou [do](#) me to understonden⁵ it; for this [miracle](#) or this wonder troubleth me right gretly.’

And thanne she, a litel [what](#) smylinge, seyde: ‘thou clepest me,’ quod she, ‘to telle thing that is grettest of alle thinges that mowen ben axed, and to the whiche questioun unnethes is ther aught y-nough to laven it; *as who seyth, unnethes is ther suffisauntly*^[1]*10* anything to answeere parfityly to thy questioun. For the matere of it is swich, that whan o doute is determined and cut away, ther wexen other doutes withoute number; right as the hevedes wexen of Ydre, *the serpent that*[Ercules slowh](#). Ne ther^[1] ne were no manere ne non ende, but-yif that a wight constreinede^[1]*15* the doutes by a right lyfly and quik fyr of thought; *that is to seyn, by vigour and strengthe of wit*. For in this manere men weren wont to maken questions of the simplicitee of the purviaunce of god, and of the order of destinee, and of sodein happe, and of the knowinge and predestinacioun divyne, and of²⁰ the libertee of free wille; the whiche thinges thou thy-self aperceyvest wel, of what [weight](#) they ben. But for as mochel as the knowinge of these thinges is a maner porcioun [of the medicine of thee](#), al-be-it so that I have litel tyme to don it, yit natheles I wol enforcen me to shewe somewhat of it. But^[1]*25* al-thogh the [norisshinges](#) of ditee of musike delyteth thee, thou most suffren and forberen a litel of thilke delyte, whyle that I [weve](#) to thee resouns y-knit by ordre.’

‘As it lyketh to thee,’ quod I, ‘[so](#) do.’ [Tho](#) spak she right as by another beginninge, and seyde thus. ‘The engendringe of alle thinges,’ quod she, ‘and alle the [progressiouns](#) of muable^[1]*30* nature, and al that moeveth in any manere, taketh his causes, his ordre, and his formes, of the stableness of the divyne thoght; and thilke divyne thought, that is y-set and put in the tour, *that*^[1]*is to seyn, in the heighte*, of the simplicitee of god, stablissheth many maner gyses to thinges that ben to done; the whiche³⁵ maner, whan that men loken it in thilke pure clenness of the divyne intelligence, it is y-cleped purviaunce; but whan thilke maner is referred by men to thinges that it moveth and disponeth, thanne of olde men it was cleped destinee. The whiche thinges, yif that any wight loketh wel in his thought the strengthe of that⁴⁰ oon and of that other, he shal lightly mowen seen, that these two thinges ben dyverse. For purviaunce is thilke divyne reson that is establisshed in the sovereign prince of thinges; the whiche purviaunce disponeth alle thinges. But destinee is the disposicioun and ordinaunce clyvinge to moevable thinges, by the whiche⁴⁵ disposicioun the purviaunce knitteth alle thinges in hir ordres; for purviaunce embraceth alle thinges to-hepe, al-thogh that they ben dyverse, and al-thogh they ben [infinite](#); but destinee departeth^[1] and ordeineth alle thinges singularly, and [divyded](#) in moevinges, in places, in formes, in [tymes](#), [as](#) thus: [lat](#) the⁵⁰ unfoldinge of temporel ordinaunce, assembled and ooned in the lokinge of the divyne thought, [be cleped](#) purviaunce; and thilke same

assemblinge and ooninge, divyded and unfolden by tymes, lat that ben called destinee. And al-be-it so that thise thinges ben dyverse, yit natheles hangeth that oon [on](#) that other; for-why⁵⁵ the order destinal procedeth of the simplicitee of purviaunce. For right as [a](#) werkman, that aperceyveth in his thoght the forme of the thing that he wol make, and moeveth the effect of the werk, and ledeth that he hadde loked biforn in his thoght [simply](#)^[1] and presently, by temporel [ordinaunce](#) : certes, right so god⁶⁰ disponeth in his purviaunce, singularly and [stably](#) , the thinges that ben to done, but he aministreth in many maneres and in dyverse tymes, by destinee, thilke same thinges that he hath [disponed](#) .

65Thanne, [whether](#) that [destinee](#) be exercysed outhur by some divyne spirits, servaunts to the divyne purviaunce, or elles by som [sowle](#) , or elles by alle nature servinge to god, or elles by the^[1] celestial moevinges of sterres, or elles by [thevertu](#) of angeles, or^[1] elles by the dyverse subtilitee of develes, or elles by any of hem,⁷⁰ or elles by hem alle, the destinal ordinaunce is y-woven and [acomplished](#) . Certes, it is open thing, that the purviaunce is an unmoevable and simple forme of thinges to done; and the moveable bond and the temporel ordinaunce of thinges, whiche that the divyne simplicitee of purviaunce hath ordeyned to done,⁷⁵ that is destinee. For which it is, that alle thinges that ben put under destinee ben, certes, subgits to purviaunce, to whiche purviaunce destinee itself is subgit and under. But some thinges ben put under purviaunce, that surmounten the ordinaunce of destinee; and tho ben thilke that [stably](#) ben [y-ficched](#) negh to the⁸⁰ firste godhed: they surmounten the ordre of destinal [moevabletee](#) . For right as [of](#) cercles that tornen a-boute^[1] a same centre or a-boute a poynt, thilke cercle that is innerest or most with-inne ioyneth to the simplese of the middel, and is, as it were, a centre or a poynt to that other cercles that tornen a-bouten him; and thilke that is⁸⁵ outterest, compassed by [larger](#) envyronninge, is unfolden by larger spaces, in so moche as it is [forthest](#) fro the middel simplicitee of the poynt; and yif ther be any-thing that knitteth and^[1] felawshippeth him-self to thilke middel poynt, it is constrained in-to simplicitee, *that is to seyn, in-to unmoevabletee*, and it ceseth⁹⁰ to be shad and to fleten dyversely: right so, by semblable resoun, thilke thing that departeth [forthest](#) fro the first thoght of god, it is unfolden and submitted to gretter bondes of destinee: and in so moche is the thing more free and [laus](#) fro destinee, as it axeth and^[1] holdeth him ner to thilke centre of thinges, *that is to seyn, god*.⁹⁵ And yif the thing clyveth to the stedefastnesse of the thoght of god, and be with-oute moevinge, certes, it sormounteth the [necessitee](#) of destinee. Thanne right swich comparisoun as it is of skilinge to^[1] understandinge, and of thing that is engendred to thing that is, and of tyme to eternitee, and of the cercle to the centre, right so is the ordre of moevable destinee to the stable simplicitee of purviaunce. 100

Thilke ordinaunce moeveth the hevene and the sterres, and atempreth the elements togider amonges hem-self, and transformeth hem by entrechaungeable [mutacioun](#) ; and thilke same ordre neweth ayein alle thinges growinge and fallinge a-doun, by semblable [progressiouns](#) of sedes and of sexes, *that is to seyn*,¹⁰⁵*male andfemele* . And this ilke ordre constraineth the fortunes and the dedes of men by a bond of causes, nat able to ben [unbounde](#) ; the whiche destinal causes, whan they passen out fro the biginniges^[1] of the unmoevable purviaunce, it mot nedes be that they ne be nat mutable. And thus ben the thinges ful wel y-governed,¹¹⁰ yif that the simplicitee dwellinge in the divyne thoght sheweth forth the ordre^[1] of causes, unable to ben y-

bowed; and this ordre constreinet by his propre stabletee the moevable thinges, or elles they sholden fleten folily. For which it is, that alle thinges semen^[1] to ben confus and trouble to us men, for we ne mowen nat considere¹¹⁵ thilke ordinaunce; natheles, the propre maner of every^[1] thinge, dressinge hem to goode, disponeth hem alle.

For ther nis no-thing don for cause of yvel; ne thilke thing that is don by wikkede folk *nis nat don for yvel*. The whiche shrewes, as I have shewed ful plentivously, seken good, but¹²⁰ wikked errour mistorneth hem, ne the ordre cominge fro the^[1] poynt of sovereign good ne declyneth nat fro his biginning. But thou mayst seyn, what unreste may ben a worse confusioun than^[1] that gode men han somtyme adversitee and somtyme prosperitee, and shrewes also now han thinges that they desiren, and now¹²⁵ thinges that they haten? Whether men liven now in swich hoolnesse of thoght, (*as who seyth, ben men now so wyse*), that swiche folk as they demen to ben gode folk or shrewes, that it moste nedes ben that folk ben swiche as they wenen? But in this manere the domes of men discorden, that thilke men that¹³⁰ some folk demen worthy of mede, other folk demen hem worthy of torment. But lat us graunte, I pose that som man may wel demen or knowen the gode folk and the badde; may he thanne knowen and seen thilke innereste atempraunce of corages, as it hath ben¹³⁵ wont to be seyde of bodies; *as who seyth, may a man speken and determinen of atempraunces in corages, as men were wont to demen or speken of complexiouns and atempraunces of bodies?* Ne it ne is nat an unlyk miracle, to hem that ne knowen it nat, (*as who seith, but it^[1] is lyke amerveil or miracle to hem that ne knowen it nat*), why that¹⁴⁰ swete thinges ben covenable to some bodies that ben hole, and to some bodies bittere thinges ben covenable; and also, why that some syke folk ben holpen with lighte medicynes, and [some folk ben holpen with sharpe medicynes](#) . But natheles, the leche that knoweth the manere and the atempraunce of hele and of maladye,¹⁴⁵ ne merveilith of it no-thing. But what other thing semeth hele^[1] of corages but bountee and prowess? And what other thing semeth maladye *of corages* but vyces? Who is elles kepere of good or dryver away of yvel, but god, governour and [lecher](#) of^[1] thoughtes? The whiche god, whan he hath biholden from the¹⁵⁰ heye tour of his purveaunce, he knoweth what is covenable to^[1] every wight, and leneth hem that he wot that is covenable to hem. Lo, her-of comth and her-of is don this noble miracle of the ordre destinal, whan god, that al knoweth, doth swiche thing, of which thing that unknowinge folk ben astoned. But for to constreine,^[1]¹⁵⁵*as who seyth, but for to comprehende and telle* a fewe thinges of the divyne deepnesse, the whiche that mannes resoun may understonde, thilke man that thou wenest to ben right Iuste and right^[1] kepinge of equitee, the contrarie of that semeth to the divyne purveaunce, that al wot. And Lucan, my [familer](#) , telleth that^[1]¹⁶⁰ “the [victorious](#) cause lykede to the goddes, and the cause overcomen lykede to Catoun.” Thanne, what-so-ever thou mayst seen that is don in this werld unhoped or unwened, certes, it is the right ordre of thinges; but, as to thy wikkede opinioun, it is a confusioun. But I [suppose](#) that som man be so wel y-thewed,¹⁶⁵ that the divyne Iugement and the Iugement of mankinde acorden hem to-gider of him; but he is [so](#) unstedefast of corage, that, yif any adversitee come to him, he wol forleten, par-aventure, to continue innocence, by the whiche he ne may nat with-holden^[1] fortune. Thanne the wyse dispensacioun of god spareth him, the whiche man adversitee mighte enpeyren; for that god wol nat¹⁷⁰ suffren him to travaile, to whom that travaile nis nat covenable. Another man is parfit in alle vertues, and is an holy man, and negh to god, so that the purviaunce of god

wolde demen, that it were a felonye that he were touched with any adversitees; so that he wol nat suffre that swich a man be moeved with any ¹⁷⁵[bodily](#) maladye. But so as seyde a philosophre, ¹[the more excellent by me](#) : *he seyde in Grek*, that “vertues han edified the body ¹ of the holy man.” And ofte tyme it bitydeth, that the somme of thinges that ben to done is taken to governe to gode folk, for that ¹ the malice haboundaunt of shrewes sholde ben abated. And god ¹⁸⁰ yeveth and departeth to othre folk prosperitees and adversitees y-medled to-hepe, after the qualitee of hir corages, and remordeth ¹ som folk *by adversitee*, for they ne sholde nat wexen proude by longe welefulnesse. And other folk he suffreth to ben travailed with harde thinges, for that they sholden confermen the vertues ¹⁸⁵ of [corage](#) by the usage and [exercitacioun](#) of pacience. And ¹ other folk dreden more than they oughten [\[that\]](#) whiche they mighten wel beren; [and somme dispuse that they mowe nat beren](#) ; and thilke folk god ledeth in-to experience of himself by aspre and sorwful thinges. And many othre folk han bought ¹⁹⁰ honourable renoun [of](#) this world by the prys [of](#) glorious death. And som men, that ne mowen nat ben overcomen by torments, have yeven ensaumple to othre folk, that vertu may nat ben overcomen by adversitees; and of alle thinges ther nis no doute, that they ne ben don rightfully and [ordenely](#) , to the profit of hem to ¹⁹⁵ whom we seen these thinges bityde. For certes, that adversitee comth somtyme to shrewes, and somtyme that that they desiren, it comth of these forseide causes. And of sorwful thinges *that bityden to shrewes*, certes, no man ne wondreth; for alle men wenen that they han wel deserved it, and that they ben of ²⁰⁰ wikkede merite; of whiche shrewes the torment somtyme agasteth ¹ othre to don [felonyes](#) , and somtyme it amendeth hem that suffren the torments. And the prosperitee *that is yeven to shrewes* sheweth a greet argument to gode folk, what thing they sholde ²⁰⁵ demen of thilke welefulnesse, the whiche prosperitee men seen ofte serven to shrewes. In the which thing I trowe that god ¹ dispenseth; for, per-aventure, the nature of som man is so overthrowinge ¹ *to yvel*, and so uncovenable, that the nedy povertie of his household mighte rather egren him to don felonyes. And to ¹ ²¹⁰ the maladye of him god [putteth](#) remedie, to yeven him [richesses](#) . And som other man biholdeth his conscience defouled with sinnes, and maketh comparisoun of his fortune and of him-self; and dredeth, per-aventure, that [his](#) blisfulnesse, of which the usage [is](#) loyeful to him, that the lesinge of thilke blisfulnesse ne be nat ²¹⁵ sorwful to him; and therfor he wol chaunge his maneres, and, for he dredeth to lese his fortune, he forleteth his wikkednesse. To othre folk is welefulnesse y-yeven unworthily, the whiche overthroweth hem in-to distruccioun that they han deserved. And to som othre folk is yeven power to [punisshen](#) , for that it shal be ¹ ²²⁰ cause of *continuacioun* and [exercysinge](#) to gode folk and cause of torment to shrewes. For so as ther nis non alyaunce by-twixe gode folk and shrewes, ne shrewes ne mowen nat [acorden](#) amonges hem-self. And why nat? For shrewes discorden of hem-self by hir vyces, the whiche vyces al to-renden hir consciences; and don ²²⁵ ofte tyme thinges, the whiche thinges, whan they han don hem, they demen that tho thinges ne sholden nat han ben don. For which thing thilke sovereign purveaunce hath maked ofte tyme fair miracle; so that shrewes han [maked](#) shrewes to ben gode men. For whan that som shrewes seen that they suffren wrongfully ²³⁰ felonyes of othre shrewes, they wexen eschaufed in-to hate of hem that anoyeden hem, and retornen to the frut of vertu, whan they [studien](#) to ben unlyk to hem that they han hated. Certes, only this is the divyne might, to the whiche might yveles ben thanne gode, whan it useth tho yveles covenably, and

draweth out the²³⁵ effect of any gode; *as who seyth, that yvel is good only to the might of god, for the might of god ordeyneth thilke yvel to good.*

For oon ordre embraseth alle thinges, so that what wight that departeth fro the resoun of thilke ordre which that is [assigned](#) to him, algates yit he slydeth in-to another ordre, so that no-thing nis leweful to folye in the [reame](#) of the divyne purviaunce; *as who²⁴⁰seyth, nothing nis with-outen ordinaunce in the reame of the divyne purviaunce*; sin that the right stronge god governeth alle thinges^[] in this world. For it nis nat leweful [to man](#) to comprehenden by wit, ne unfolden by word, alle the subtil ordinaunces and disposiciouns of the divyne entente. For only it outhte suffise to²⁴⁵ han loked, that god him-self, maker of alle natures, ordeineth and dresseth alle thinges to gode; [why!](#) that he hasteth to with-holden^[] the thinges that he hath makid in-to his semblaunce, *that is to seyn, for to with-holden thinges in-to good, for he him-self is good*, he chaseth out al yvel fro the boundes of his comunalitee by the²⁵⁰ ordre of necessitee destinable. For which it folweth, that yif thou loke the purviaunce ordeininge the thinges that men wenen ben [outrageous or](#) haboundant in erthes, thou ne shalt nat seen in no^[] place no-thing of yvel. But I see now that thou art charged with the weighte of [the](#) questioun, and wery with [the lengthe](#) of my²⁵⁵ resoun; and that thou abydest som sweetness of songe. Tak thanne this draught; and whan thou art wel refreshed and [refect](#) ,^[] thou shalt be more [stedefast](#) to stye in-to heyere questiouns.

Metre VI.

Si Uis Celsi Iura Tonantis.

Me. VI.

If thou, [wys](#) , wilt demen in thy pure thought the rightes or the^[] lawes of the heye thonderer, *that is to seyn, of god*, loke thou and bihold [the](#) heightes of [the sovereign](#) hevene. There kepen [the](#) sterres, by rightful alliaunce of thinges, hir olde pees. The sonne, y-moeved by his rody fyr, ne disturbeth nat the colde [cercele](#) of^[]5 the mone. Ne the sterre y-cleped “the Bere,” that enclyneth his^[] ravissching [courses](#) abouten the sovereign heighte of the worlde, ne the same sterre Ursa nis never-mo wasshen in the depe westrene see, ne coveiteth nat to [deyen](#) his flaumbes in the see of the occian, althogh he see othre sterres y-plounged [in](#) the see. And Hesperus^[]10 *the sterre* bodeth and telleth alwey the late nightes; and Lucifer *the sterre* bringeth ayein the clere day.

And thus maketh Love entrechaungeable the perdurable courses;^[] and thus is discordable bataile y-put out of the contree of the¹⁵ sterres. This acordaunce atempreth by evenlyk maneres the elements, that the moiste thinges, [stryvinge with the drye thinges](#) , yeven place by stoundes; and the colde thinges ioynen hem by feyth to the hote thinges; and that the lighte fyr aryseth in-to heighte; and the hevy erthes avalen by hir weightes. By thise²⁰ same causes the floury yeer yildeth swote smelles in the firste^[] somer-sesoun warminge; and the hote somer dryeth the cornes; and autumpne comth ayein, hevy of apples; and the fletinge reyn bideweth the winter. This atempraunce norissheth and bringeth forth [al](#) thing that [bretheth](#) lyf in this

world; and thilke same^[1]25 atempraunce, ravissinge, hydeth and binimeth, and drencheth under the laste deeth, alle thinges y-born.

Amonges thise thinges sitteth the heye maker, king and lord, welle and biginninge, lawe and wys Iuge, to don equitee; and governeth and enclyneth the brydles of thinges. And tho thinges^[1]30 that he stereth to gon by moevinge, he withdraweth and aresteth;^[1] and affermeth [the](#) moevable or wandringe thinges. For yif that he ne clepede ayein the right goinge of thinges, and yif that he ne constreinede hem nat eft-sones in-to roundnesses enclynede, the thinges that ben now continued by stable ordinaunce, they sholden³⁵ departen from hir welle, *that is to seyn, from hir [biginninge](#)*, and faylen, *that is to seyn, torne in-to nought*.

This is the comune Love to alle thinges; and alle thinges axen^[1] to ben holden by the fyn of good. For elles ne mighten they nat lasten, yif they ne come nat eft-sones ayein, by Love retorned, to⁴⁰ the cause that hath yeven hem beinge, *that is to seyn, to god*.

Prose VII.

Iamne Igitur Uides.

Pr. VII.

[Seestow](#) nat thanne what thing folweth alle the thinges that I have seyde?’ *Boece*. ‘What thing?’ quod I.

‘Certes,’ quod she, ‘al-outrely, that alle fortune is good.’

‘And how may that be?’ quod I.

‘Now understand,’ quod she, ‘so as [alle fortune, whether so it](#)⁵[be Ioyeful fortune or aspre](#) fortune, is yeven either by cause of [guerdoning](#) or elles of exercysinge of good folk, or elles by cause to punisshen or elles chastysen shrewes; thanne is alle fortune good, the whiche fortune is certain that it be either rightful or elles profitable.’¹⁰

‘Forsothe, this is a ful verray resoun,’ quod I; ‘and yif I consider the purviaunce and the destinee that thou taughtest me a litel her-biforn, this sentence is sustened by stedefast resouns. But yif it lyke unto thee, lat us noumbren hem amonges thilke thinges, of whiche thou seydest a litel her-biforn, that they ne were¹⁵ nat able to ben [wened](#) to the poeple.’ ‘Why so?’ quod she.

‘For that the comune word of men,’ quod I, ‘misuseth this *maner speche of fortune*, and seyn ofte tymes that the fortune of som wight is wikkede.’

‘Wiltow thanne,’ quod she, ‘that I [aproche](#) a litel to the wordes²⁰ of the poeple, so that it seme nat to hem that I be overmoche departed as fro the usage of mankinde?’

‘As thou wolt,’ quod I.

'[Demestow](#) nat,' quod she, 'that [al](#) thing that profiteth is good?'

'Yis,' quod I.25

'And certes, thilke thing that [exercyseth](#) or [corigeth](#) , profiteth?'

'I confesse it wel,' quod I.

'Thanne is it good?' quod she.

'Why nat?' quod I.

'But this is the fortune,' quod she, 'of hem that either ben put³⁰ in vertu and batailen ayeins aspre thinges, or elles of hem that eschuen and declynen fro vyces and taken the wey of vertu.'

'This ne may I nat denye,' quod I.

'But what [seystow](#) of the mery fortune that is yeven to good folk in [guerdoun](#) ? [Demeth](#) aught the [poepple](#) that it is wikked?'³⁵

'Nay, forsothe,' quod I; 'but they demen, as it sooth is, that it is right good.'

'And what [seystow](#) of that other fortune,' quod she, 'that, al-thogh that it be aspre, and restraineth the shrewes by rightful⁴⁰ torment, weneth aught the poeple that it be good?'

'Nay,' quod I, 'but the poeple demeth that it [is](#) most wrecched of alle thinges that may ben thought.'

'War now, and loke wel,' quod she, 'lest that we, in folwinge the opinioun of the poeple, have confessed and concluded thing⁴⁵ that is unable to be wened *to the poeple*.'

'What is that?' quod I.

'Certes,' quod she, 'it folweth or comth of thinges that ben graunted, that alle fortune, what-so-ever it be, of hem that ben either in possessioun of vertu, [or in the encres of vertu](#) , or elles in⁵⁰ the purchasinge of vertu, that thilke fortune is good; and that alle fortune is right wikkede to hem that dwellen in shrewednesse;' *as who seyth, and thus weneth nat the poeple*.

'That is sooth,' quod I, 'al-be-it so that no man dar confesse it ne biknowen it.'

⁵⁵'Why so?' quod she; 'for right as [the stronge](#) man ne semeth nat to [abaissen](#) or disdaignen as ofte tyme as he hereth the noise of the bataile, ne also it ne semeth nat, to the wyse man, to beren^[] it grevously, as ofte as he is lad in-to the stryf of fortune. For bothe to that oon man and eek to that other thilke difficultee is⁶⁰ the matere; to that oon man, of encres of his glorious renoun,^[] and to that other man, to confirme

his sapience, *that is to seyn, to* ^[1] *the asprenesse of his estat.* For therefore is it called “vertu,” for ^[1] that it susteneth and enforseth, by hise strengthes, that it nis nat overcomen by adversitees. Ne certes, thou that art put in the ^[1]65 ences or in the heighte of vertu, ne hast nat comen to fleten with delices, and for to [welken](#) in bodily luste; thou sowest or plauntest a ful egre bataile *in thy corage* ayeins every fortune: for that the sorwful fortune ne confounde thee nat, ne that the merye fortune ne [corumpe](#) thee nat, [occupye](#) the mene by [stedefast](#) strengthes.⁷⁰ For al that ever is under the mene, or elles al that overpasseth the mene, despyseth welefulnesse (*as who* ^[1] *seyth, it is vicious*), and ne hath no mede of his travaile. For it is set in your hand (*as who seyth, it lyth in your power*) what fortune yow is levest, *that is to seyn, good or yvel.* For alle fortune that semeth sharp or aspre, yif it ne [exerceyse](#) nat *the gode folk* ne chastyseth *the wikked folk*, it⁷⁵[punissheth](#) .

Metre VII.

Bella Bis Quinis Operatus Annis.

Me. VII.

The wreker Attrides, *that is to seyn, Agamenon*, that wroughte ^[1] and continuede the batailes by ten yeer, recovered and purgede ^[1] *in wrekinge*, by the destruccioun of Troye, the loste chaumbres of mariage of his brother; *this is to seyn, that* [he](#) , *Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.* In the mene ^[1]5 whyle that thilke *Agamenon* desirede to yeven sayles to the Grekissh navye, and boughte ayein the windes by blood, he unclothede him of [pitee of fader](#) ; and the sory preest yiveth in sacrificyng the wrecched cuttinge of throte of the doughter; *that* ^[1] *is to seyn, that Agamenon let cutten the throte of his doughter by the*¹⁰*preest, to maken allyaunce with his goddes, and for to han winde with whiche he mighte wenden to Troye.*

Itacus, *that is to seyn, Ulixes*, biwepete his felawes y-lorn, ^[1] the whiche felawes the ferse Poliphemus, ligginge in his grete cave, hadde freten and dreynt in his empty wombe. But natheles ^[1]15 Poliphemus, wood for his blinde visage, [yald](#) to Ulixes Ioye by his sorwful teres; *this is to seyn, that Ulixes smoot out the eye of Poliphemus that stood in his forehed, for which Ulixes hadde Ioye, whan he say Poliphemus wepyng and blinde.*

Hercules is celebrable for his harde travailes; he dauntede the ^[1]20 proude Centaures, *half hors, half man*; and he birafte the dispoylinge ^[1] fro the cruel lyoun, *that is to seyn, he*[slowh](#)*the lyoun and* ^[1] *rafte him his skin.* He smoot the briddes *that highten*[Arpyes](#) ^[1] with certein arwes. He ravisskede apples fro the wakinge dragoun, and his hand was the more hevvy for the goldene metal. ^[1]25 He [drow](#) Cerberus, *the hound of helle*, by his treble cheyne. He, ^[1] overcomer, as it is seyde, hath put an unmeke lord foddre to his ^[1] cruel hors; *this is to seyn, that Hercules*[slowh](#)*Diomedes, and made his hors to*[freten](#)*him.* And he, Hercules, [slowh](#) *Ydra the serpent*, ^[1]30 and brende the venim. And [Achelous](#) the flood, defouled in his ^[1] forhed, dreynthe his shamefast visage in his strondes; *this is to seyn, that Achelous coude transfigure him-*

self in-to dyverse lyknesses; and, as he faught with Hercules, at the laste he tornede him in-to a bole; and Hercules brak of oon of his hornes, and [he](#), for shame,³⁵ hidde him in his river. And he, Hercules, caste adoun Antheus^[] the gyaunt in the strondes of Libie; and Cacus apaysede the^[] wratthes of Evander; [this isto](#) seyn, that Hercules slowh the monstre Cacus, and apaysede with that deeth the wratthe of Evander. And the bristled boor markedede with [scomes](#) the^[]40 shuldres of Hercules, the whiche shuldres the heye [cercle](#) of^[] hevene sholde thriste. And the laste of his labours was, that he sustened the hevene up-on his nekke unbowed; and he deservede eft-sones the hevene, to ben the prys of his laste travaile.

*Goth now thanne, ye stronge men, ther-as the heye wey of the⁴⁵ grete ensauple ledeth yow. O nyce men, why nake ye youre^[] bakkes? *As who seyth: O ye slowe and delicat men, why flee ye adversitees, and ne fighten nat ayeins hem by vertu, to winnen the [mede of the](#) hevene? For the erthe, overcomen, yeveth [the sterres](#); [this isto](#) seyn, that, whan that ertely lust is overcomen, a man is⁵⁰ maked worthy to the hevene.**

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BOOK V.

Prose I.

Dixerat, Orationisque Cursum.

Pr. I.

She hadde seyde, and torded [the cours](#) of hir resoun to some othre thinges to ben treted and to ben y-sped. Thanne seyde I, ‘Certes, rightful is thyn amonestinge and ful digne by auctoritee.^[1] But that thou seidest [whylom](#), that the questioun of the divyne⁵ purviaunce is enlaced with many other questiouns, I understonde wel and proeve it by the same thing. But I axe yif that thou wenest that hap be any thing in any weys; and, yif thou wenest that hap be [anything](#), what [is it](#)?’

Thanne quod she, ‘I haste me to yilden and assoilen [to thee](#)^[1] the dette of my bihest, and to shewen and openen the wey, by¹⁰ which wey thou mayst come ayein to thy contree. But al-be-it so that the thinges which that thou axest ben right profitable to knowe, [yit](#) ben they diverse somewhat fro the path of my purpos; and it is to douten that thou ne be makid wery by mis-weyes, so^[1] that thou ne mayst nat suffyce to mesuren the right wey.’¹⁵

‘Ne doute thee ther-of nothing,’ quod I. ‘For, for to knowen thilke thinges to-gedere, in the whiche thinges I delyte me greetly, that shal ben to me in stede of reste; sin it is nat to douten of the thinges folwinge, whan every syde of thy [disputacioun](#) shal [han be](#) stedefast to me by undoutous feith.’²⁰

Thanne seyde she, ‘That manere wol I don thee’; and bigan to speken right thus. ‘Certes,’ quod she, ‘yif any wight [diffinisshe](#) hap in this manere, that is to seyn, that “hap is [bitydinge](#) y-brought forth by foolish moevinge and by no [knettinge](#) of causes,” I conferme that hap nis right naught in no wyse; and I²⁵ deme al-outrely that hap nis, ne dwelleth but a voice, *as who seith, but an ydel word*, with-uten any significacioun of thing submitted to that vois. For what place mighte ben left, or dwellinge,^[1] to folye and to disordenaunce, sin that god ledeth and constreineth alle thinges by ordre? For this sentence is verray and³⁰ sooth, that “nothing ne hath his beinge of naught”; to [the](#)^[1] whiche sentence none of these olde folk ne withseyde never; al-be-it so that they ne [understoden](#) ne [meneden](#) it naught by god, prince and beginnere of werkinge, but they casten [\[it\]](#) as a manere^[1] fundament of subject material, that is to seyn, of [the](#) nature of³⁵ alle resoun. And yif that any thing is woxen or comen of no causes, than shal it seme that thilke thing is comen or woxen of naught; but [yif](#) this ne may nat ben don, thanne is it nat possible, that hap be any swich thing as I have diffinissed a litel heer-biforn.’

‘How shal it thanne be?’ quod I. ‘Nis ther thanne no-thing⁴⁰ that by right may be cleped either “hap” or elles “aventure of fortune”; or is ther aught, al-be-it so that it is hid fro the peple, to which these wordes ben [covenable](#)?’

‘Myn Aristotulis,’ quod she, ‘in the book of his Phisik, diffinissheth^[1]⁴⁵ this thing by short resoun, and neigh to the sothe.’

‘In which manere?’ quod I.

‘As ofte,’ quod she, ‘as men doon any thing for grace of any^[1] other thing, and another thing than thilke thing that men entenden to don bitydeth by some causes, it is cleped “hap.”⁵⁰ Right as a man dalf the erthe by cause [of tilyng](#) of the feeld,^[1] and founde ther a gobet of gold bidolven, thanne wenen folk that it is [bifalle](#) by fortunous bitydinge. But, for sothe, it nis nat of naught, for it hath his propre causes; [of whiche](#) causes the cours unforeseyn and unwar semeth to han made hap. For yif the⁵⁵ tilyere [of the feld](#) ne dolve nat [in the erthe](#), and yif the hyder of^[1] the gold ne hadde hid the gold in thilke place, the gold ne hadde nat been founde. These ben thanne the causes of the [abregginge](#)^[1] of [fortuit](#) hap, the which abregginge of [fortuit](#) hap comth of causes encountringe and flowinge to-gidere to hem-self, and nat by the⁶⁰ entencioun of the doer. For neither the hyder of the gold ne the delver of the feeld ne understoden nat that the gold sholde han ben founde; but, as I sayde, it bitidde and ran to-gidere that he dalf ther-as that other hadde hid the gold. Now may I thus diffinisse “hap.” Hap is an unwar bitydinge of causes assembled⁶⁵ in thinges that ben don for som other thing. But thilke ordre, procedinge by an [uneschuable](#) bindinge to-gidere, which that^[1] descendeth fro the welle of purviaunce that ordeineth alle thinges in hir places and in hir tymes, maketh that the causes rennen and assemblen to-gidere.

Metre I.

Rupis Achemenie Scopulis, Ubi Uersa Sequentum.

Me. I.

Tigris [and](#) Eufrates resolven and springen of oo welle, in the craggis of the roche of the contree of Achemenie, ther-as the^[1] fleinge [bataile](#) ficcheth hir dartes, returned in the brestes of hem^[1] that folwen hem. And sone after tho same riveres, Tigris and Eufrates, unioinen and departen hir wateres. And yif they comen^[1]⁵ to-gideres, and ben assembled and cleped to-gidere into o cours, thanne moten thilke thinges fleten to-gidere which that the water of the [entrechaunginge](#) flood bringeth. The shippes and the stokkes arraced with the flood moten assemblen; and the wateres^[1] y-medled wrappeth or implyeth many [fortune](#)¹⁰l happes or maneres; the whiche wandringe happes, natheles, thilke [declyninge](#) lownesse of the erthe and the flowinge ordre of the slydinge water governeth. Right so Fortune, [that](#) semeth as that it fleteth with slaked or ungovernede brydles, it suffereth brydles, *that is to seyn, to be*^[1]*governed*, and passeth by thilke lawe, *that is to seyn, by*¹⁵*thilke* *divyne ordenaunce.*’

Prose II.

Animaduerto, Inquam.

Pr. II.

‘This understonde I wel,’ [quod I](#), ‘and I [acorde wel](#) that it is right as thou seyst. But I axe yif ther be any libertee [of](#) free wil in this ordre of causes that clyven thus to-gidere in [hem-self](#); or elles I wolde witen yif that the destinal cheyne constreineth the [movinges](#) of the corages of men?’⁵

34. *The last clause, in the original, is in Greek.*

‘Yis,’ quod she; ‘ther is libertee of free wil. Ne ther ne was nevere no nature of resoun that it ne hadde libertee of free wil. For every thing that may naturely usen resoun, it hath doom by which it decerneth and demeth every thing; thanne knoweth it, by itself, thinges that ben to fleen and thinges that ben to desiren.^[1]10 And thilke thing that any wight demeth to ben desired, that axeth or desireth he; and fleeth [thilke](#) thing that he troweth ben to fleen. Wherefore in alle thinges that resoun is, in hem also is^[1] libertee of willinge and of nillinge. But I ne ordeyne nat, *as who^[1]seyth, I ne graunte nat*, that this libertee be evene-lyk in alle¹⁵ thinges. Forwhy in the sovereines [devynes](#) substaunces, *that is^[1]to seyn, in spirits*, Iugement is more cleer, and [wil nat y-corumped](#),^[1] and [might](#) redy to speden thinges that ben desired. But the soules of men moten nedes be more free whan they loken hem in²⁰ the speculacioun or lokinge of the devyne thought, and lasse free whan they slyden in-to the bodies; and yit lasse free whan they ben gadered to-gidere and comprehended in erthely membres. But the laste servage is whan that they ben yeven to vyces, and han y-falle from the possessioun of hir propre resoun. For after²⁵ that they han cast away hir eyen fro the light of the sovereign soothfastnesse to lowe thinges and derke, anon they derken by the [cloude](#) of ignoraunce and ben troubled by felonous talents; [to the^{\[1\]}](#) whiche talents whan they aprochen and asenten, they hepen and encresen the servage which they han ioyned to hem-self; and³⁰ in this manere they ben caitifs fro hir propre libertee. The whiche^[1] thinges, nathelesse, the lokinge of the devyne [purviaunce](#) seeth, that alle thinges biholdeth and seeth fro eterne, and ordeineth hem everich in hir merites as they ben predestinat: *and it is seyde in Greek, that* “alle thinges he seeth and alle thinges he hereth.”^[1]

Metre II.

Puro Clarum Lumine Phebum.

Me. II.

Homer with the hony mouth, *that is to seyn, Homer with the^[1]swete ditees*, singeth, that the sonne is cleer by pure light; natheles yit ne may it nat, by the [infirmie](#) light of his bemes, breken or percen the inwarde entrailes of the erthe, or elles of the see. So⁵ ne seeth nat *god*, maker of the grete world: to him, that loketh alle thinges from an

heigh, ne withstondeth [nat](#) no thinges by [hevinesse](#) of erthe; ne the night ne withstondeth nat to him by the blake cloudes. *Thilke god* seeth, in oo [strok](#) of thought, alle [\[\]](#) thinges that ben, or weren, or sholle comen; and *thilke god*, for¹⁰ he loketh and seeth alle thinges alone, thou mayst seyn that he is the verray sonne.'

Prose III.

Tum Ego, En, Inquam.

Pr. III.

Thanne seyde I, 'now am I confounded by a more hard doute [\[\]](#) than I was.'

'What doute is that?' quod she. 'For certes, I coniecte now by whiche thinges thou art troubled.'

'It semeth,' quod I, 'to repugnen and to contrarien greetly,⁵ that god knoweth biforn alle thinges, and that ther is any freedom of libertee. For yif so be that god loketh alle thinges biforn, ne god ne may nat ben desseived in no manere, than mot it nedes been, that alle thinges bityden the whiche that the [purviaunce](#) of god hath seyn biforn to comen. For which, yif that god¹⁰ knoweth biforn nat only the werkes of men, but also hir conseiles and hir willes, thanne ne shal ther be no libertee of arbitre; ne, [\[\]](#) certes, ther ne may be noon other dede, ne no wil, but thilke which [that](#) the divyne purviaunce, [that](#) may nat ben desseived, hath feled biforn. For yif that they mighten wrythen away in¹⁵ othre manere than they ben purveyed, than sholde ther be no stedefast prescience of thing to comen, but rather an uncertein opinioun; the whiche thing to trowen [of](#) god, I deme it felonye and unleveful. Ne I ne proeve nat thilke same resoun, *as who [\[\]](#)seyth, I ne alowe nat, or I ne preyse nat, thilke same resoun,* by²⁰ which that som men wenen that they mowen assoilen and unknitten the knotte of this questioun. For, certes, they seyn that thing nis nat to comen for that the purviaunce of god hath seyn [it](#) biforn that is to comen, [but](#) rather the contrarye, *and that is this*: that, for that the thing is to comen, [therefore](#) ne may it²⁵ nat ben hid fro the purviaunce of god; and in this manere this necessitee slydeth ayein in-to the contrarye partye: ne it ne bihoveth [nat](#), nedes, that thinges bityden that ben [purvyed](#), [but it bihoveth, nedes, that thinges that ben to comen ben y-purveyed](#): but as it were y-travailed, *as who seyth, that thilke answer [\[\]](#)30 procedeth right as thogh men travaileden, or weren bisy to enqueren, the whiche thing* is cause of the whiche thing:—as, [whether](#) the prescience is cause of the necessitee of thinges to comen, or elles that the necessitee of thinges to comen is cause of the [purviaunce](#).³⁵ But I ne enforce me nat now to shewen [it](#), that the bitydinge of [\[\]](#) thinges y-wist biforn is necessarie, how so or in what manere that the ordre of causes hath it-self; al-thogh that it ne seme nat that the prescience bringe in necessitee of bitydinge to [things](#) to comen. For certes, yif that any wight sitteth, it bihoveth by⁴⁰ necessitee that the opinioun be sooth of him that coniecteth that he sitteth; and ayeinward also is it of the contrarye: yif the opinioun be sooth of any wight for that he sitteth, it bihoveth by necessitee that he sitte. Thanne is heer necessitee in that oon and in that other: for in that oon is necessitee of sittinge, and,⁴⁵ certes, in that other is necessitee of sooth. But

therefore ne sitteth nat a wight, for that the opinioun of the sittinge is sooth; but the opinioun is rather sooth, for that a wight sitteth biforn. And thus, al-thogh that the cause [of the sooth cometh of that other syde \(as who seyth, that al-thogh the cause ofsooth comth](#)⁵⁰[of the sitting, and nat of the trewe opinioun\)](#), algates yit is ther comune necessitee in that oon and in that other. Thus sheweth it, that I may make semblable skiles of the purviaunce of god and of thinges to comen. For althogh [that, for that](#) thinges ben^[] to comen, ther-fore ben they purveyed, nat, certes, for that they⁵⁵ ben purveyed, ther-fore ne bityde they nat. Yit natheles,^[] bihoveth it by necessitee, that either the thinges to comen ben y-purveyed of god, or elles that the thinges that ben purveyed of god [bityden](#). And this thing only suffiseth y-nough to destroyen the freedom of oure arbitre, *that is to seyn, of oure free wil*. But⁶⁰ now, [certes](#), *sheweth it wel, how fer fro the sothe and how* [up-so-doun](#) is this thing that we seyn, that the bitydinge of temporel thinges [is cause](#) of the eterne prescience. But for to wenen that god purvyeth [the](#) thinges to comen for they ben to comen, what other thing is it but for to wene that thilke thinges that [bitidden](#)⁶⁵ whylom ben causes of thilke sovereign purvyauce *that is in god*? And her-to *I adde yit this thing*: that, right as whan that I wot that a thing is, it bihoveth by necessitee that thilke selve thing be; and eek, whan I have knowe that any thing shal bityden, so byhoveth it by necessitee that thilke thing bityde:—so folweth it thanne, that the bitydinge of the thing y-wist biforn ne may nat⁷⁰ ben eschued. And [at the laste](#), yif that any wight wene a thing^[] to ben other weyes thanne it is, it is nat only unscience, but it is deceivable opinioun ful diverse and fer fro the sothe of science. Wherefore, yif any thing be so to comen, [that the](#) bitydinge of hit ne be nat certein ne necessarie, who may weten [biforn](#) that thilke⁷⁵ thing is to comen? For right as science ne may nat ben medled with falsnesse (*as who seyth, that yif I wot a thing, it ne may nat be false that I ne wot it*), right so thilke thing that is conceived by^[] science ne may [nat](#) ben non other weys than [as it is](#) conceived. For that is the cause why that science wanteth lesing (*as who*^[]⁸⁰*seyth, why that witinge ne receiveth nat lesinge of that it wot*); for it bihoveth, by necessitee, that every thing [be](#) right as science comprehendeth it to be. What shal I thanne seyn? In whiche manere knoweth god biforn the thinges to comen, yif they ne be nat certein? For yif that [he](#) deme that [they](#) ben to comen⁸⁵[uneschewably](#), and so may be that it is possible that they ne shollen nat comen, god is [deceived](#). But nat only to trowen that god is deceived, but for to speke it with mouth, it is a felonous sinne. But yif that god wot that, right so as thinges ben *to comen*, so shullen they comen—so that he wite egaly, *as who*^[]⁹⁰*seyth, indifferently*, that thinges mowen ben doon or elles nat [y-doon](#)—what is thilke prescience that ne comprehendeth no certein thing ne stable? Or elles what difference is ther bitwixe the prescience and thilke [lape-worthy](#) divyninge of Tiresie the^[] divynour, *that seyde*: “Al that I seye,” quod he, “either it shal be,⁹⁵ or elles it ne shal nat be?” Or elles how mochel is worth the devyne prescience more than the opinioun of mankinde, yif so be that it demeth the thinges uncertein, as men doon; of the whiche domes of men the bitydinge nis nat certein? But yif so be that non uncertein thing [ne](#) may ben in him that is right certein welle¹⁰⁰ of alle thinges, thanne is the bitydinge certein of thilke thinges whiche [he](#) hath wist biforn [fermely](#) to comen. For which it folweth, that the freedom of the conseiles and of the werkes of mankind nis non, sin that the thoght of god, that seeth alle¹⁰⁵ thinges without errour of falsnesse, bindeth and constreineth hem to a bitydinge *by necessitee*. And yif [this](#) thing be ones y-graunted and [received](#), *that is to seyn, that ther nis no free wille*, than sheweth it wel, how greet [destruccioun](#) and how grete damages ther

folwen of thinges of mankinde. For in ydel ben¹¹⁰ ther thanne purposed and bihight [medes](#) to gode folk, and peynes to badde folk, sin that no moevinge of free corage voluntarie ne hath nat deserved hem, *that is to seyn, neither mede ne peyne*; and it sholde seme thanne, that thilke thing is [alderworst](#), which that is now demed for [aldermost](#) iust and most rightful, *that is to seyn*,¹¹⁵ that shrewes ben punished, or elles that gode folk ben y-gerdoned: the whiche folk, sin that [hir](#) propre wil [ne](#) sent hem nat to that oon^[] ne to that other, *that is to seyn, neither to gode ne to harm*, but constreineth^[] hem certain necessitee of thinges to comen: thanne ne shollen ther nevere ben, ne nevere weren, vyce ne vertu, but it¹²⁰ sholde rather ben confusioun of alle [desertes](#) medled with-outen discrecioun. And yit *ther folweth an-other inconvenient, of the^[]* whiche ther ne may ben thoght [no](#) more felonous ne more wikke; *and that is this*: that, so as the ordre of thinges is y-led and comth of the purviaunce of god, ne that no-thing nis leweful to¹²⁵ the conseiles of mankinde (*as who seyth, that men han no power to doon no-thing, ne wilne no-thing*), than folweth it, that oure vyces ben referred to the maker of alle good (*as who seyth, than folweth it, that god oughte han the blame of oure vyces, sin he constreineth^{us} by necessitee to doon vyces*). Thanne is ther no resoun [to hopen](#)^{in 130} god, ne for to preyen to god; for what sholde any wight hopen to god, or why sholde he preyen to god, sin that the ordenaunce of^[] destinee, which that ne may nat ben inclyned, knitteth and streineth alle thinges that men may desiren? Thanne sholde ther be doon away thilke only allyaunce bitwixen god and men, that is to seyn, to hopen and to [preyen](#). But by the prys of rightwisnesse and of¹³⁵ verray mekenesse we [deserven](#) the gerdoun of the divyne grace, which that is inestimable, *that is to seyn, that it is so greet, that it ne may nat ben ful y-preysed*. And this is only the manere, *that is to seyn, hope and preyeres*, for which it semeth that [men](#) mowen speke with god, and by resoun of supplicacioun be conioined to¹⁴⁰ thilke cleernesse, that nis nat aproched no rather or that men^[] beseken it and [impetren](#) it. And yif men wene [nat](#) that [hope](#) ne^[] preyeres ne han [no](#) strengthes, by the necessitee of thinges to comen [y-received](#), what thing is ther thanne by whiche we mowen ben conioined and clyven to thilke sovereign prince of thinges?¹⁴⁵ For which it bihoveth, by necessitee, that the linage of mankinde,^[] as [thou](#) songe a litel [her-biform](#), be departed and unioined from^[] his welle, and failen of *his biginninge, that is to seyn, god*.

Metre III.

Quenam Discors Federa Rerum.

Me. III.

What discordable cause hath to-rent and [unioined](#) the bindinge,^[] *or the alliaunce*, of thinges, *that is to seyn, the [coniunccioun](#) of god^[] and man*? [Whiche god](#) hath established so greet bataile bitwixen^[] these two soothfast or verray thinges, *that is to seyn, bitwixen the purviaunce of god and free wil*, that they ben singuler⁵ and [devyded](#), ne that they ne wolen nat be medeled ne coupled to-gidere? But ther nis no discord to [the](#) verray [thinges](#), but they^[] [clyven](#), certain, alwey to hem-self. But the thought of man, confounded and overthrowen by the dirke membres of the body, ne may nat, by fyr of his [derked](#) looking, *that is to seyn, by the vigour^[]*¹⁰ *of his insighte*,

whyl the soule is in the body, knowe the thinne subtil knittings of thinges. But wherfore enchaufeth it so, by so greet love, to finden thilke notes of sooth y-covered; that is to seyn, wherfore enchaufeth the thought of man by so greet desyr to knowen thilke notificacions that ben y-hid under the covertoures of sooth? Wot it aught thilke thing that it, anguissous, desireth to knowe? As who seith, nay; for no man travaileth for to witen thinges that he wot. And therefore the texte seith thus: but who travaileth to witen thinges y-knowe? And yif that he ne knoweth hem nat, what seketh thilke blinde thought? What is he that desireth any thing of which he wot right naught? As who seith, who so desireth any thing, nedes, somewhat he knoweth of it; or elles, he ne coude nat desire it. Or who may folwen thinges that ne ben nat y-wist? And thogh that he seke tho thinges, wher shal he finde hem? What wight, that is al unconninge and ignoraunt, may knowen the forme that is y-founde? But whan the soule biholdeth and seeth the heye thought, that is to seyn, god, than knoweth it to-gidere the somme and the singularitees, that is to seyn, the principles and everich by him-self.

But now, whyl the soule is hid in the cloude and in the derkenesse of the membres of the body, it ne hath nat al for-yeten it-self, but it with-holdeth the somme of thinges, and leseth the singularitees. Thanne, who-so that seeketh soothnesse, he nis in neither nother habite; for he noot nat al, ne he ne hath nat al foryeten: but yit him remembreth the somme of thinges that he with-holdeth, and axeth conseil, and retreteth deepliche thinges y-seyn biforn, that is to seyn, the grete somme in his minde: so that he mowe adden the parties that he hath for-yeten to thilke that he hath with-holden.'

Prose IV.

Tum Illa: Vetus, Inquit, Hec Est.

Pr. IV.

Thanne seide she: 'this is,' quod she, 'the olde question of the purviaunce of god; and Marcus Tullius, whan he devyded the divynaciouns, that is to seyn, in his book that he wroot of divynaciouns, he moevede gretly this questioun; and thou thy-self has y-sought it mochel, and outrelly, and longe; but yit ne hath it nat ben determined ne y-spended fermely and diligently of any of yow. And the cause of this derkenesse and of this difficultee is, for that the moevinge of the resoun of mankinde ne may nat moeven to (that is to seyn, applyen or ioinen to) the simplicitee of the devyne prescience; the whiche simplicitee of the devyne prescience, yif that men mighten thinken it in any maner, that is to seyn, that yif men mighten thinken and comprehenden the thinges as god seeth hem, thanne ne sholde ther dwellen outrelly no doute: the whiche resoun and cause of difficultee I shal assaye at the laste to shewe and to speden, whan I have first y-spended and answered to tho resouns by which thou art y-mooved. For I axe why thou wenest that thilke resouns of hem that assoilen this questioun ne ben nat speedful y-nough ne sufficient: the whiche solucioun, or the whiche resoun, for that it demeth that the prescience nis nat cause of necessitee to thinges to comen, than ne weneth it nat that freedom of wil be destorbed or y-let by prescience. For ne

[drawestow](#) nat arguments from elles-where of the necessitee of ^[1] thinges to-comen (*as who seith, any other wey than thus*) but that thilke [thinges](#) that the prescience wot biforn [ne](#) mowen nat unbityde? ^[1] *That is to seyn, that they moten bityde*. But thanne, yif²⁵ that prescience ne putteth no necessitee to thinges to comen, as thou thy-self hast confessed it and biknowen a litel her-biforn, what ^[1] cause [or what](#) is it (*as who seith, ther may no cause be*) by which ^[1] that the [endes](#) voluntarie of thinges mighten be constrained to certein bitydinge? For by grace of [positioun](#), so that thou mowe^[1]³⁰ the betere understonde this that folweth, I pose, [per impossibile](#), ^[1] that ther be no prescience. Thanne axe I, quod she, ‘in as mochel as apertieneth to that, sholden thanne thinges that comen of free wil ben constrained to bityden by necessitee?’

Boece. ‘Nay,’ quod I.35

‘Thanne ayeinward,’ quod she, ‘I suppose that ther be prescience, but that [it](#) ne putteth no necessitee to thinges; thanne trowe I, that thilke selve freedom of wil shal dwellen al hool and absolut and unbounden. But thou wolt seyn that, al-be-it so that⁴⁰ prescience nis nat cause of the necessitee of bitydinge to thinges to comen, algates yit it is a signe that the thinges ben to bityden by necessitee. By this manere thanne, al-though the prescience ne hadde never y-ben, yit *algate or at the leeste weye* it is certein thing, that the [endesand](#) bitydinges of thinges to comen sholden⁴⁵ ben necessarie. For every signe sheweth and signifyeth only what the [thing is](#), but it ne [maketh](#) nat the thing that it signifyeth. For which it bihoveth first to shewen, that no-thing ne bitydeth [that it ne bitydeth](#) by necessitee, [so that it may appere that the prescience is signe of this necessitee](#); or elles, yif ther nere no necessitee,⁵⁰ certes, thilke prescience ne mighte nat be signe of thing that nis nat. But certes, it is now certein that the [prove](#) of this, y-sustened by [stidefast](#) resoun, ne shal nat ben lad ne [proeved](#) by signes ne by arguments y-taken fro with-oute, but by causes covenable and necessarie. But *thou mayst seyn*, how may it be⁵⁵ that the thinges ne bityden nat that ben y-purveyed to comen? But, certes, right as we trowen that tho thinges which that the ^[1] purviance wot biforn to comen ne ben nat to bityden; [but that](#) ne sholden we nat demen; but rather, al-though [that](#) they shal bityden, yit ne have they no necessitee of hir kinde to bityden.⁶⁰ And this [maystow](#) lightly aperceiven by this that I shal seyn. For we seen many thinges whan they ben don biforn oure eyen, right as men seen the cartere worken in the torninge or [atempringe or](#)^[1] adressinge of hise cartes or [charietes](#). And by this manere (*as*^[1]*who seith, maystowunderstonde*) of alle othere *workmen*. Is ther⁶⁵ thanne any necessitee, *as who seith, in oure lokinge, that* constreinet or compelleth any of [thilke](#) thinges to ben don [so](#)?’

Boece. ‘Nay,’ quod I; ‘for in ydel and in veyn were al the effect of craft, yif that alle thinges weren moeved by constreininge;’ *that is to seyn, by constreininge of oure eyen or of oure sight*.

131. *HereA.wrongly inserts a clause omitted above (91-93).*

⁷⁰*Philosophie*. ‘The [thinges](#) thanne,’ quod she, ‘that, whan men doon hem, ne han no necessitee that men doon hem, eek tho same thinges, first or they ben doon, they ben to comen with-oute necessitee. For-why ther ben somme thinges to bityden, of which the endes and the bitydinges of hem ben absolut and quit of alle necessitee. For certes,

I ne trowe nat that any man wolde seyn⁷⁵ this: that tho thinges that men doon now, that they ne weren to bityden first or they weren y-doon; and thilke same thinges, although that men had y-wist hem biforn, yit they han free bitydinges. For right as science of thinges present ne bringeth in no necessitee to thinges [that men doon, right so the prescience of](#)⁸⁰[thinges](#) to comen ne bringeth in no necessitee to thinges to bityden. But thou mayst seyn, that of thilke same it is y-douted, as whether that of thilke thinges that ne han non [issues](#) and bitydinges necessities, yif ther-of may ben any prescience; for certes, they semen to discorden. For thou wenest that, yif that⁸⁵ thinges ben y-seyn biforn, that necessitee folweth hem; and yif necessitee faileth hem, they ne mighten nat ben wist biforn, [and that](#) no-thing ne may ben comprehended by science but certain; and yif tho thinges that ne han no certain bitydinges ben purveyed as certain, it sholde ben dirknesse of opinioun, nat soothfastnesse⁹⁰ of science. [And thou wenest that it be diverse fro the hoolnesse of science that any man sholde deme a thing to ben other-weys thanne it is it-self](#) . And the cause of this erroure is, that of alle the thinges that every wight hath y-knowe, they wenen that tho thinges been y-knowe al-oonly by the strengthe and by the nature⁹⁵ of the thinges that ben y-wist or y-knowe; and it is al the contrarie. For al that ever is y-knowe, it is rather comprehended and knowen, nat after his strengthe and his nature, but after the facultee, *that is to seyn, the power and*[the nature](#), of hem that knowen. And, for [that this thing](#) shal mowen shewen by a short¹⁰⁰ ensauple: the same roundnesse of a body, other-weys the sighte¹⁰¹ of the eye knoweth it, and other-weys the touching. The lokinge, by castinge of his bemes, waiteth and seeth from [afer](#) al the body to-gidere, with-oute moevinge of it-self; but the touching clyveth and conioineth to the rounde [body](#) , and moeveth aboute¹⁰⁵ the environinge, and comprehendeth by parties the roundnesse. And the man him-self, other-weys wit biholdeth him, and¹⁰⁶ other-weys imaginacioun, and other-weys resoun, and other-weys intelligence. For the wit comprehendeth [without-forth](#) the¹¹⁰ figure of the body of the man that is established in the matere subiect; but the imaginacioun [comprehendeth only the figure withoute the matere. Resoun surmounteth imaginacioun](#) , and comprehendeth [by](#) universal lokinge the comune [spece](#) that¹¹¹ is in the singuler peces. But the eye of intelligence is heyer; for¹¹⁵ it surmounteth the environinge of the universitee, and looketh,¹¹⁶ over that, by pure subtilitee of thoght, thilke same simple forme *of man that is perdurably in the divyne thoght*. In whiche this oughte greetly to ben considered, that the heyeste strengthe to comprehenden thinges enbraseth and contieneth the lowere¹²⁰ strengthe; [but the lowere strengthe ne aryseth nat in no manere to heyer strengthe](#) . For wit ne may no-thing comprehende out of matere, ne the imaginacioun ne loketh nat the universels spesces, ne resoun taketh nat the simple forme *so as intelligence taketh it* ; [but](#) intelligence, [that](#) looketh al aboven, whan it hath¹²⁵ comprehended the forme, it knoweth and demeth alle the thinges that ben under that forme. But [she knoweth hem in](#) thilke manere in the whiche it comprehendeth thilke same simple forme that ne may never ben knowen to none of that other; *that is to seyn, to none of tho three forseide thinges of the sowle*. For it knoweth¹³⁰ the universitee of resoun, and the figure of the imaginacioun, and the sensible material *conceived by wit*; ne it ne useth nat nor of resoun ne of imaginacioun ne of wit without-forth; but it biholdeth alle thinges, so as I shal seye, by a strok of thoght¹³¹ formely, *withoute discours or collacioun*. Certes resoun, whan it¹³⁵ looketh any-thing universel, it ne useth nat of imaginacioun, nor of witte, and algates yit [it comprehendeth](#) the thinges imaginable and sensible; for resoun is she that diffinisseth the universel of hir¹³⁶ conseyte right thus:—man is a

resonable two-foted beest. And how so that this knowinge [is](#) universel, yet nis ther no wight that ne woot wel that a man is [a thing](#) imaginable and sensible; and¹⁴⁰ this same considereth wel resoun; but that nis nat by imaginacioun nor by wit, but it looketh it by [a](#) resonable concepcioun. Also imaginacioun, al-be-it so that it taketh of wit the beginniges to seen and to formen the figures, algates, al-thogh that wit ne were nat present, yit it environeth and comprehendeth alle thinges¹⁴⁵ sensible; nat by resoun sensible of deminge, but by resoun imaginatif. [Seestow](#) nat thanne that alle the thinges, in knowinge, usen more [of hir facultee or of hir power](#) than *they doon of the facultee or power* of thinges that ben y-knowe? Ne that nis [nat](#) wrong; for so as every Iugement is the dede [or](#) doinge of him¹⁵⁰ that demeth, it bihoveth that every wight performe the werk and his entencioun, nat of foreine power, but of his propre power.

Metre IV.

Quondam Porticus Attulit.

Me. IV.

The Porche, *that is to seyn, a gate of the town of Athenes ther-as*^[] [philosophres](#) hadden hir congregacioun to desputen, thilke Porche broughte som-tyme olde men, ful [derke](#) in hir sentences, *that is to seyn, philosophres that highten Stoiciens*, that wenden that images [and](#) sensibilitees, *that is to seyn, sensible imaginaciouns, or elles*⁵ *imaginaciouns of sensible thinges*, weren empreinted in-to sowles fro bodies withoute-forth; *as who seith, that thilke Stoiciens wenden that the sowle hadde ben naked of it-self, as a mirour or a clene parchemin, so that alle figures mosten*¹⁰ [first](#) *comen fro thinges fro withoute-forth in-to sowles, and ben* [empreinted](#) *in-to sowles*: Text:^[]¹⁰ right as we ben wont som-tyme, by a swifte pointel, to ficchen^[] lettres [empreinted](#) in the smotheresse or in the pleinness of the table of wex *or in parchemin* that ne hath no figure [ne](#) note in it. Glose. *But now argueth Boece ayeinst*¹⁵ *that opinioun, and seith thus*: But yif the thryvinge sowle ne [unpleyteth](#) no-thing, *that is*^[]¹⁵ *to seyn, ne doth no-thing*, by his propre moevinges, but suffreth and lyth [subgit](#) to [tho](#) figures and to [tho](#) notes of bodies withoute-forth, and yildeth images ydel and veyn in the manere of a mirour, whennes thryveth thanne or whennes comth thilke knowinge in²⁰ our sowle, that [discerneth](#) and biholdeth alle thinges? And whennes is thilke strengthe that biholdeth the singuler thinges; or whennes is the strengthe that devydeth thinges y-knowe; and thilke strengthe that gadereth to-gidere the thinges devyded; and the strengthe that cheseth his entrechaunged wey? For som-tyme²⁵ it heveth up the heved, *that is to seyn, that it heveth up the entencioun to* [righteye thinges](#) ; and som-tyme it [descendeth](#) in-to right [lowe thinges](#) . And whan it retorneth in-to him-self, it reproeveth and destroyeth the false thinges by the trewe thinges. Certes, this [strengthe](#) is cause more efficient, and mochel³⁰ more mighty *to seen and to knowe thinges*, than thilke cause that suffreth and [receiveth](#) the notes and the figures [impressed](#) in maner of matere. Algates the passioun, *that is to seyn,*^[] *the suffraunce or the wit*, in the quike body, goth biforn, excitinge and moevinge the strengthes of the thought. Right so as whan that³⁵ cleernesse smyteth the eyen *and moeveth hem to seen*, or right so as vois or soun [hurteleth](#) to the eres *and commoeveth hem to herkne*, than is the strengthe of the thought y-moeved and excited, and clepeth

forth, [to](#) semblable moevinges, [the](#) speses that it halt with-inne it-self; and addeth tho speses to the notes⁴⁰ and to the thinges withoute-forth, and [medleth](#) the images of thinges withoute-forth [to tho formes](#) y-hidde with-inne him-self.

Prose V.

Quod Si In Corporibus Sentiendis.

Pr. V.

6, 7. *A.om.* goth . . . suffraunce.

But what [yif](#) that in bodies to ben feled, *that is to seyn, in the* ^[] [takinge](#) of *knowelechinge of bodily thinges*, and al-be-it so that the qualitees of bodies, that ben obiecte fro withoute-forth, moeven and entalenten the instruments of the wittes; and al-be-it so that ^[] ⁵ the passioun of the body, *that is to seyn, the* [witor the](#) [suffraunce](#), goth to-forn the strengthe of the workinge corage, the which passioun or suffraunce clepeth forth the dede of the thoght in him-self, and moeveth and exciteth in this mene whyle the formes that resten withinne-forth; and yif that, in sensible bodies, as I have seyde, our corage nis nat y-taught or [empreinted](#) by passioun ¹⁰ *knowe thise thinges*, but demeth and knoweth, of his owne strengthe, the passioun or suffraunce subiect to the body: moche more thanne tho thinges that ben absolut and quite fro alle talents or affeccions of bodies, *as god or his aungeles*, ne folwen nat in discerning thinges obiect fro withoute-forth, but they accomplisshen ¹⁵ and speden the dede of hir thoght. By this resoun thanne ther comen many maner knowinges to dyverse and differinge substaunces. For the wit of the body, the whiche ^[] wit is naked and despoiled of alle other knowinges, thilke wit comth to beestes that ne mowen nat moeven hem-self [her](#) [and](#) ²⁰ [ther](#), as *oystres and* [muscules](#), and other swiche shelle-fish of the ^[] see, that clyven and ben norisshed to roches. But the imaginacioun comth to remuable beestes, that semen to han talent to ^[] fleen or to desiren any thing. But resoun is al-only to the linage of mankinde, right as intelligence is only [\[to\]](#) the devyne nature: ²⁵ of which it folweth, that thilke knowinge is more worth than [thise othre](#), sin it knoweth by his propre nature nat only his subiect, *as who seith, it ne knoweth nat al-only that apertieneth properly to his knowinge*, but it knoweth the [subiects](#) of alle other knowinges. But how shal it thanne be, yif that wit and imaginacioun stryven ^[] ³⁰ ayein resoninge, and seyn, that of thilke [universel thing](#) that resoun weneth to seen, that it nis right naught? *For wit and imaginacioun seyn that that*, that is sensible or imaginable, it ne ^[] may nat be universel. Thanne is either the Iugement of resoun [sooth](#), ne that ther nis nothing [sensible](#); or elles, for that resoun ^[] ³⁵ wot wel that many thinges ben subiect to wit and to imaginacioun, thanne is the concepcioun of resoun veyn and false, which that loketh and comprehendeth that that is sensible and singuler as universel. And yif that resoun wolde answeren ayein to thise two, *that is to seyn, to witte and to imaginacioun*, and seyn, that ⁴⁰ soothly she hir-self, *that is to* [seyn](#), *resoun*, loketh and comprehendeth, by resoun of universalitee, bothe that that is sensible and that that is imaginable; and that thilke two, *that is to seyn, wit and imaginacioun*, ne mowen nat stretchen ne [enhansen](#) hem-self ⁴⁵ to [the knowinge](#) of universalitee, for that [the knowinge](#) of hem ne may exceden ne surmounte the bodily

[figures](#) : certes, of the knowinge of thinges, men oughten rather yeven credence to the more [stedefast](#) and to the more parfite Iugement. In this maner stryvinge thanne, we that han strengthe of resoninge and ^[]150 of imagininge and of wit, *that is to seyn*, by *resoun and by imaginacioun and by wit*, [we](#) sholde rather preyse the cause of resoun; *as who seith*, than the cause of wit [and of imaginacioun](#).

Semblable thing is it, that the resoun of mankinde ne weneth nat that the devyne intelligence bi-holdeth or knoweth thinges to ⁵⁵ comen, but right as the resoun of mankinde knoweth hem. For thou arguest and seyst thus: that yif it [ne](#) seme nat to men that some thinges han certein and necessarie bitydinges, they ne mowen nat ben wist biforn certainly to bityden. [And](#) thanne nis [ther](#) no prescience of thilke thinges; and yif we trowe that ⁶⁰ prescience be in these thinges, thanne is ther no-thing that it ne [bitydeth](#) by necessitee. But certes, yif we mighten han the Iugement of the devyne thought, as we ben [parsoneres](#) of resoun, right ^[] so as we han demed [that](#) it behoveth that imaginacioun and wit be binethe resoun, right so wolde we demen that it were right ⁶⁵ thing, that mannes resoun oughte to [submitten](#) it-self and to ben binethe the divyne thought. For which, [yif that](#) we mowen, *as ^[]who seith*, *that*, *yif that we mowen*, *I counseyle*, that we enhance us in-to the heighte of thilke sovereyn intelligence; for ther shal resoun wel seen that, that it ne may nat biholden in it-self. And ⁷⁰ certes that is this, in what maner the prescience of god seeth alle thinges certein and [diffinissed](#), al-though they ne han no certein issues or bitydinges; ne this [is](#) non opinioun, but it is rather the simplicitee of the sovereyn science, that nis nat enclosed nor y-shet within none boundes.

Metre V.

Quam Variis Terris Animalia Permeant Figuris.

Me. V.

The beestes passen by the erthes by ful diverse figures. For ^[] som of hem han hir bodies straught and crepen in the dust, and drawn after hem a [tras](#) or a [foruhy-continued](#); *that is to seyn*, *as [nadres](#) or snakes*. And other beestes, by [the](#) wandringe lightnesse of hir winges, beten the windes, and over-swimmen the spaces of ⁵ the longe eyr by moist fleeing. And other beestes gladen hemself ^[] to diggen hir [tras](#) or hir stepes in the erthe with hir [goings](#) ^[] or with hir feet, and to goon either by the grene [feldes](#), or [elles](#) to walken under the wodes. And al-be-it so that thou seest that ^[] they alle discorden by diverse formes, algates hir [faces](#), [enclined](#), ^[] ¹⁰ hevieth hir dulle wittes. Only the linage of man heveth heyeste ^[] his heye heved, and stondest light with his up-right body, and ^[] biholdeth the [erthes](#) under him. [And](#), but-yif thou, erthely man, wexest yvel out of thy wit, this figure amonesteth thee, that axest ^[] the hevене with thy righte visage, and hast areysed thy fore-heved, ¹⁵ to beren up [a-heigh](#) thy corage; so that thy thought ne be nat y-heved ne put lowe under fote, sin that thy body is so heye areysed.

Prose VI.

Quoniam Igitur, Uti Paulo Ante.

Pr. VI.

Therfor thanne, as I have shewed a litel her-biform, that [al thing](#) that is y-wist nis nat knowen by his nature propre, but by the nature of hem that comprehenden it, lat us loke now, in as mochel as it is leveful to us, *as who seith, lat us loke now as we mowen*, which that the estat is of the devyne substaunce; so that⁵ we mowen [eek](#) knowen what his science is. The commune Iugement of alle creatures resonables thanne is this: that god is eterne. Lat us considere thanne what is eternitee; for certes that shal shewen us to-gidere the devyne nature and the devyne science.

Eternitee, thanne, is parfit possessioun and al-togidere of lyf¹⁰ interminable; and that sheweth more cleerly by the comparisour or [the](#) collacioun of temporel thinges. For [al](#) thing that liveth in tyme it is present, and procedeth fro preterits in-to futures, *that is to seyn, fro tyme passed in-to tyme cominge*; ne ther nis no-thing¹⁵ establisshed in tyme that may embracen to-gider al the space of his lyf. For certes, yit ne hath it taken the tyme of [to-morwe](#), and it hath lost [the tyme](#) of yisterday. And certes, in the lyf of this day, ye ne liven no more but right as in [the](#) moevable and transitorie moment. Thanne thilke thing that suffreth temporel²⁰ condicioun, al-thogh that [it](#) never bigan to be, ne thogh it never cese for to be, as Aristotle demed of the world, and al-thogh that [\[\]](#) the lyf of it be [strecched](#) with infinitee of tyme, yit algates nis it no swich thing that men mighten trowen by right that it is eterne. For al-thogh that it comprehende and embrace the space²⁵ of lyf infinit, yit algates ne [embraceth](#) it nat the space of the lyf al-togider; for it ne hath nat the futures that ne ben nat yit, *ne it ne hath no lenger the preterits that ben y-doon or y-passed*. But thilke thing thanne, that hath and comprehendeth to-gider al the plentee of the lyf interminable, to whom ther ne faileth naught of³⁰ the future, and to whom ther nis naught of the [preterit](#) escaped nor y-passed, thilke same is [y-witnessedand](#) y-proeved by right to be eterne. And it bihoveth by necessitee that thilke thing be al-wey [\[\]](#) present to him-self, and compotent; *as who seith, al-wey present to him-self, and so mighty that al be right at his [plesaunce](#)*; ³⁵ and that he have al present the [infinitee](#) of the moevable tyme. Wher-for som men trowen wrongfully that, whan they heren that it semede to Plato that this world ne hadde never beginninge of tyme, ne that it never shal han failinge, they wenen in this maner that this world be makid coeterne with his maker; *as who⁴⁰seith, they wene that this world and god ben makid togider eterne, and [that](#) is a wrongful weninge*. For other thing is it to ben y-lad by lyf interminable, as Plato graunted to the world, and other [\[\]](#) thing is it to [embrace](#) to-gider al the present of the lyf interminable, the whiche thing it is cleer and manifest that it is propre to the⁴⁵ devyne thoght.

Ne it ne sholde nat semen to us, that god is elder thanne thinges that ben y-makid by quantitee of tyme, but rather by the propretee of his simple nature. For this ilke infinit moevinge [\[\]](#) of temporel thinges folweth this presentarie estat [of lyf](#) unmoevable; and so as it ne may nat countrefeten it ne feynen it ne be even-lyke⁵⁰ to it for the inmoevabletee, *that is to seyn, that is in the eternitee of god*, it faileth and falleth in-to

moevinge fro the simplicitee of [the](#) presence of god, and disencreseth [in-to](#) the infinit^[] quantitee of future and of preterit: and so as it ne may nat han to-gider al the plentee of the lyf, algates yit, for as moche as it⁵⁵ ne ceseth never for to ben in som maner, it semeth som-del to us, that it folweth and resembleth thilke thing that it ne may nat atayne to ne fulfillen, and bindeth it-self to som maner [presence](#) of this litel and swifte moment: the which *presence of this litel and swifte moment*, for that it bereth a maner image or lyknesse⁶⁰ of the ay-dwellinge presence of god, it graunteth, to swiche maner thinges as it bitydeth to, that it semeth hem as these thinges *han y-ben, and ben*.

And, for [that](#) *the presence of swich litel moment* ne may nat dwelle, ther-for [it](#) ravished and took the [infinit](#) wey of tyme, *that*^[]⁶⁵ *is to seyn, by successioun*; and by this maner is it y-doon, for that it sholde continue the lyf in goinge, of the whiche lyf it ne mighte nat embrace the plentee in dwellinge. And for-thy, yif we wollen putten worthy names to thinges, and folwen Plato, lat us seye thanne soothly, that god is eterne, and the world is perpetuel.⁷⁰ Thanne, sin that every Iugement knoweth and comprehendeth by his owne nature thinges that ben subject un-to him, ther is soothly [to god, al-weys](#), an eterne and presentarie estat; and the science of him, that overpasseth al temporel moevement, dwelleth in the simplicitee of his presence, and embraceth and considereth alle⁷⁵ the infinit spaces of tymes, preterits and futures, and loketh, in his simple knowinge, alle thinges of *preterit* right as they weren y-doon presently right now. Yif thou wolt thanne [thenken](#) and avyse the prescience, by which [it](#) knoweth alle thinges, thou ne shal nat demen it as prescience of thinges to comen, but thou⁸⁰ shalt demen it more rightfully that it is science of presence or of^[] instaunce, that never ne faileth. For which it nis nat y-cleped^[] [“previdence”](#), but it sholde rather ben cleped “purviaunce,” that is establisshed ful fer fro right lowe thinges, and biholdeth from⁸⁵ a-fer alle thinges, right as it were fro the heye heighte of thinges.

Why axestow thanne, or why [desputestow](#) thanne, that thilke^[] thinges ben doon by necessitee whiche that ben y-seyn and [known](#) by the devyne sighte, sin that, forsothe, men ne maken nat thilke thinges necessarie which that they seen ben y-doon in⁹⁰ hir sighte? For addeth thy biholdinge any necessitee to thilke thinges that thou biholdest presente?’

‘Nay,’ quod I.

Philosophie. ‘Certes, thanne, if men mighte maken any digne comparisoun or collacioun of the presence devyne and of the⁹⁵ presence of mankinde, right so as ye seen some thinges in this temporel present, right so seeth god alle thinges by his eterne present. Wher-fore this devyne prescience ne chaungeth nat the nature ne the propretee of thinges, but biholdeth swiche thinges present to him-ward as they shullen bityde to yow-ward in tyme¹⁰⁰ to comen. Ne it confoundeth nat the Iugement of thinges; but by [o](#) sighte [of](#) his thought, he knoweth the thinges to comen, as wel necessarie as nat necessarie. Right so as whan ye seen to-gider a man walken on the erthe and the sonne arysen in [the](#) hevene, al-be-it so that ye seen and biholden that oon and¹⁰⁵ that other to-gider, yit natheles ye demen and discernen that that oon is voluntarie and that other necessarie. Right so thanne [the](#) devyne lookinge, biholdinge

alle thinges under him, ne troubleth nat the qualitee of thinges that ben certainly present to him-ward; but, as to the condicioun of tyme, forsothe, they ben future. For¹¹⁰ which it folweth, that this nis noon opinioun, but rather a [stedefast](#) knowinge, y-strengthened by soothnesse, that, whanne that god knoweth anything to be, he ne unwot nat that thilke thing wanteth^[] necessitee to be; *this is to seyn, that, whan that god knoweth any thing to bityde, he wot wel that it ne hath no necessitee to bityde.*

115And yif thou seyst heer, that thilke thing that god seeth to bityde, it ne may nat unbityde (*as who seith, it mot*[bityde](#)), and^[] thilke thing that ne may nat unbityde it mot bityde by necessitee, and that thou streyne me by this name of necessitee: certes, I wol wel confessen and biknowe a thing of ful sad trouthe, but^[] unnethe shal ther any wight [moweseen](#) it or come ther-to, but-yif¹²⁰ that he be biholder of the devyne thoght. For I wol answeren thee thus: that thilke thing that is future, whan it is referred to the devyne knowinge, thanne is it necessarie; but certes, whan it [is](#) understonden in his owne kinde, men seen it is outrely free, and absolut *fro alle necessitee.*¹²⁵

For certes, ther ben two maneres of necessitee. That oon necessitee is simple, as thus: that it bihoveth by necessitee, that alle men be mortal *or deedly*. Another necessitee is conditionel, as thus: yif thou wost that a man walketh, it bihoveth by necessitee that he walke. Thilke thing thanne that any wight hath y-knowe¹³⁰ to be, it ne may ben non other weyes thanne he knoweth it to be. But this condicioun ne draweth nat with hir thilke necessitee simple. For certes, this necessitee *conditionel*, the propre nature of it ne maketh it [nat](#), but the adieccioun of the condicioun *maketh it*. For no necessitee ne constreyneth a man to [gon](#),¹³⁵ that goth by his propre wil; al-be-it so that, whan he goth, that it is necessarie that he goth. Right on this same maner thanne, yif that the purviaunce of god seeth any thing present, than mot thilke thing ben by necessitee, al-thogh that it ne have no necessitee of his owne nature. But certes, the futures that¹⁴⁰ bityden by freedom of arbitre, god seeth hem alle to-gider [present](#). These thinges thanne, [yif](#) they ben referred to the devyne sighte, thanne ben they makid necessarie [by](#) the condicioun of the devyne knowinge. But certes, yif thilke thinges be considered by hem-self, they ben absolut *of necessitee*, and ne forleten nat ne¹⁴⁵ cesen nat of the libertee of hir owne nature. Thanne, certes, with-oute doute, alle the thinges shollen ben doon which that god wot biforn that they ben to comen. But som of hem comen and bityden of [free](#) arbitre *or of free wille*, that, al-be-it so that they bityden, yit algates ne lese they nat hir propre nature [in](#)^[]¹⁵⁰ beinge; by the which first, or that they weren y-doon, they hadden power nat to han bitid.’

Boece. ‘What is this to seyn thanne,’ quod I, ‘that thinges ne ben nat necessarie *by hir propre nature*, so as they comen in alle^[]¹⁵⁵ maneres in the lyknesse of necessitee by the condicioun of the devyne science?’

Philosophie. ‘This is the difference,’ quod she; ‘that tho thinges that I purposede thee a litel heer-biforn, that is to seyn, the sonne arysinge and the man walkinge, that, ther-whyles that^[]¹⁶⁰ thilke thinges been y-doon, they ne mighte nat ben undoon; natheles, that oon of hem, or it was y-doon, it [bihoved](#) by necessitee that it was y-doon, but nat that other. Right so *is it here*, that the thinges that god hath present, with-oute doute they shollen been. But som of hem descendeth of the nature of¹⁶⁵ thinges, *as the sonne arysinge*; and som descendeth of the power of the doeres, *as the*

man walkinge. Thanne seide I no wrong, that yif these thinges ben referred to the devyne knowinge, thanne ben they necessarie; and yif they ben considered by hem-self, thanne ben they absolut fro the bond of necessitee. Right so [as](#) 170 alle thinges that [apereth](#) or sheweth to the wittes, yif thou referre it to resoun, it is universel; and yif thou referre it or loke it to it-self, than is it singular. But now, yif thou seyst thus, that yif it be in my power to chaunge my purpos, than shal I voide the purviaunce of god, whan that, peraventure, I shal han chaunged 175 the thinges that he knoweth biforn, thanne shal I answeere thee thus. Certes, thou mayst wel chaunge thy purpos; but, for as mochel as the present soothnesse of the devyne purviaunce biholdeth that thou mayst chaunge thy purpos, and [whether](#) thou wolt chaunge it or no, and whiderward that thou torne it, thou [ne](#) 180 mayst nat eschuen the devyne prescience; right as thou ne mayst nat fleen the sighte of the presente eye, al-though that thou torne thy-self by thy free wil in-to dyverse acciouns. But thou mayst seyn ayein: “How shal it thanne be? Shal nat the devyne science be chaunged by my disposicioun, whan that I wol o thing 185 now, and now another? And thilke prescience, ne semeth it nat ^[] to entrechaunge stoundes of [knowinge](#) ;” ’ *as who seith, ne shal it nat seme to us, that the devyne prescience entrechaungeth hise dyverse stoundes of knowinge, so that it knowe sum-tyme o thing and sumtyme the contrarie of that thing?*

‘No, forsothe,’ [quod I](#) .190

Philosophie. ‘For the devyne sighte renneth to-form and seeth alle ^[] futures, and clepeth hem ayein, and retorneth hem to the presence of his propre knowinge; ne he ne entrechaungeth nat, [so](#) as thou ^[] wenest, the stoundes of forknowinge, [as](#) now this, now that; but he ay-dwellinge comth biforn, and embraceth at o strook alle thy 195 mutaciouns. And this presence to comprehenden and to seen alle thinges, god ne hath nat taken it of the bitydinge of thinges to come, but of his propre simplicitee. And hereby is assoiled thilke thing that thou puttest a litel her-biforn, *that is to seyn,* ^[] that it is unworthy thing to seyn, that our futures yeven cause of 200 the science of god. For certes, this strengthe of the devyne science, which that embraceth alle thinges by his presentarie knowinge, establissheth maner to alle thinges, and it ne [oweth naught](#) to latter thinges; and sin that these thinges ben thus, *that is to seyn, sin that necessitee nis nat in thinges by the devyne* 205 [prescience](#) , than is ther freedom of arbitre, that dwelleth hool [and](#) unwemmed to mortal men. Ne the lawes ne purposen nat ^[] wikkedly medes and peynes to the willinges of men that ben ^[] unbounden and quite of alle necessitee. And god, biholder and for-witer of alle thinges, dwelleth above; and the present eternitee 210 of his sighte renneth alwey with the dyverse qualitee of oure ^[] dedes, despensing and ordeyninge medes to goode men, and [torments](#) to wikked men. Ne in ydel ne in veyn ne ben ther nat put in god hope and preyeres, that [ne](#) mowen [nat](#) ben unspeedful ^[] ne with-out effect, whan they ben rightful. 215

[Withstond](#) thanne and eschue thou vyces; worshipe and love thou virtues; areys thy corage to rightful hopes; yilde thou ^[] humble preyeres [a-heigh](#) . Gret necessitee of prowesse and vertu is encharged and commaunded to yow, yif ye nil nat dissimulen; sin that ye worken and doon, *that is to seyn, your dedes or your* ^[] 220 *workes*, biforn the eyen of the Iuge that seeth *and demeth* alle thinges.’ [To whom be glorie and worshipe by infinit tymes. Amen](#) .

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TROILUS AND CRISEYDE.

BOOK I.

The MSS. are:—Cl. (= Campsall MS.), and Cp. (= Corp. Chr. Camb. 61), *taken as the basis of the text*; H. (= Harl. 2280); H2. (= Harl. 3943); Cm. (= Cambridge MS. Gg. 4. 27); Ed. (= printed edition, 1532).

1-70. *Lost in Cm. and H2. (where it is supplied in late hand).*

Explicit Liber Primus.

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BOOK II.

Rubric.*So Cp. H. 1-84. Lost in Cm.*

Incipit prohemium Secundi Libri.

1.

OUT of these blake wawes for to sayle,^[1]
O wind, O wind, the weder ginneth clere;
For in this see the boot hath swich travayle,
Of my [conning](#) that unnethe I it stere:
This see clepe I the tempestous matere⁵
Of [desespeyr](#) that Troilus was inne:
But now of hope the calendes biginne.^[1]

2.

O lady myn, that called art [Cleo](#),^[1]
Thou be my speed fro this forth, and my muse,
To ryme wel this book, til I have do;10
Me nedeth here noon [other](#) art to use.
For-why to every lovere I me excuse,
That of no sentement I this endyte,
But out of Latin in my tonge it wryte.^[1]

3.

Wherfore I nil have neither thank [ne](#) blame¹⁵
Of al this werk, but pray yow mekely,
[Disblameth](#) me, if any word be lame,
For as myn auctor seyde, so seye I.
Eek though I speke of love unfeelingly,
No wonder is, for it no-thing of newe is;²⁰
A blind man [can nat](#) Iuggen wel in hewis.^[1]

4.

Ye knowe eek, that in forme of speche is chaunge^[1]
With-inne a thousand yeer, and wordes tho
That hadden prys, now wonder nyce and straunge
Us [thinketh](#) hem; and yet they spake hem so,²⁵
And spedde as wel in love as men now do;

Eek for to winne love in sondry ages,
In sondry londes, sondry ben usages. [\[1\]](#)

5.

And for-thy if it happe in any wyse,
That here be any loveere in this place³⁰
That herkeneth, as the story wol devyse,
How Troilus com to his lady grace,
And thenketh, so nolde I nat love purchace,
Or wondreth on his speche and his doinge,
I noot; but it is me no wonderinge;³⁵

6.

For every wight which that to Rome went, [\[1\]](#)
Halt nat [o](#) path, or alwey o manere;
Eek in some lond were al the [gamen](#) shent,
If [that](#) they ferde in love as men don here,
As thus, in [open](#) doing or in chere,⁴⁰
In visitinge, in forme, or [seyde](#) hir sawes;
For-thy men [seyn](#) , ech contree hath his lawes.

7.

Eek scarsly been ther in this place three
That han in love seyde lyk and doon in al;
For to thy purpos this may lyken thee,⁴⁵
And [thee](#) right nought, yet al is seyde or shal; [\[1\]](#)
Eek som men grave in tree, som in stoon wal,
As it bitit; but sin I have begonne,
Myn auctor shal I [folwen](#) , if I conne.

Explicit prohemium Secundi Libri.

Incipit Liber Secundus.

Explicit Secundus Liber.

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BOOK III.

Rubric;*from* Cp.

1-56. *Lost in* Cm.

Incipit Prohemium Tercii Libri.

1.

O BLISFUL light, of whiche the bemes clere^[1]
Adorneth al the thridde hevene faire!^[1]
O sonnes [leef](#), O Ioves doughter dere,^[1]
Plesaunce of love, O goodly debonaire,
In gentil hertes ay redy to repaire!⁵
O verray cause of hele and of gladnesse,
Y-heried be [thy](#) might and thy goodnesse!

2.

In hevene and helle, in erthe and salte see
Is felt thy might, [if](#) that I [wel](#) descerne;
As man, brid, [best](#), fish, herbe and grene tree¹⁰
[Theefe](#) in tymes with vapour eterne.^[1]
God loveth, and to love wol [nought](#) werne;
And in this [world](#) no lyves creature,
With-outen love, is worth, or may endure.

3.

Ye Ioves first to thilke effectes glade,^[1]¹⁵
Thorough which that thinges liven alle and be,
[Comeveden](#), and [amorous](#)[him](#) made
On mortal thing, and as yow list, ay ye
Yeve him in love ese or adversitee;
And in a thousand formes doun [him](#) sente²⁰
For love in erthe, and whom yow liste, he hente.

4.

Ye fierse Mars [apeysen](#) of his [ire](#),^[1]
And, as yow [list](#), ye maken hertes digne;
Algates, hem that ye wol sette a-fyre,
They dreden shame, and vices they resigne;²⁵

Ye do hem corteys be, fresshe and benigne,
And hye or lowe, after a wight entendeth;[]
The Ioyes that he hath, your might [him](#) sendeth.

5.

Ye holden regne and hous in unitee;[]
Ye soothfast cause of frendship been also;30
Ye knowe al thilke covered qualitee[]
Of [things](#) which that folk on wondren so,
Whan they can not [construe](#) how it may [io](#) ,
She loveth him, or why he loveth here;
As why this fish, and nought that, cometh to were.[]35

6.

Ye folk a lawe han set in [universe](#) ,[]
And this knowe I by hem that loveres be,
That who-so stryveth with yow hath the [verse](#) :
Now, lady bright, for thy benignitee,
At reverence of hem that serven thee,40
Whos clerk I am, so techeth me devyse
Som Ioye of that is felt in [thyservyse](#) .

7.

Ye in my naked herte sentement
[Inhelde](#) , and do me shewe of thy swetnesse.—[]
Caliope, thy vois be now present,45
For now is nede; sestow not my destresse,
How I mot telle anon-right the gladnesse
Of Troilus, to Venus heryinge?
To which [gladnes](#) , who nede hath, god him bringe!

Explicit prohemium Tercii Libri.

Incipit Liber Tercius.

Explicit Liber Tercius.

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BOOK IV.

Title. *Not in the MSS.*

C. has lost ll. 1-112.

[Prohemium.]

1.

BUT al to litel, weylawey the whyle,^[1]
Lasteth swich Ioye, y-thonked be Fortune!
That semeth trewest, whan she wol bygyle,^[1]
And can to foles so hir song entune,
4. Cl. kane.
That she hem hent and blent, traytour comune;^[1]5
And whan a wight is from hir [wheel](#) y-throwe,^[1]
Than laugheth she, and maketh [him](#) the mowe.

2.

From Troilus she gan hir brighte face
Awey to wrythe, and took of him non hede,
But caste him clene oute of his lady grace,10
And on hir [wheel](#) she sette up Diomede;

12. Cl. rytht.

For which right now myn herte ginneth blede,
And now my penne, allas! with which I wryte,
Quaketh for drede of that I moot endyte.

3.

For how Criseyde Troilus forsook,15
Or at the leste, how that she was unkinde,
Mot hennes-forth ben matere of my book,
As wryten folk thorough which it is in minde.
Allas! that they shulde ever cause finde
To speke hir harm; and if they on hir lye,20
Y-wis, hem-self sholde han the [vilanye](#) .

4.

O ye [Herines, Nightes](#) doughtren three,^[1]
That endeles [compleynen](#) ever in pyne,
Megera, Alete, and eek [Thesiphone](#) ;
Thou cruel Mars eek, fader [to](#) Quiryne,^[1]25
This ilke ferthe book me helpeth fyne,
So that the [los](#) of lyf and love y-fere
Of Troilus be fully shewed here.

Explicit Liber Quartus.

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BOOK V.

1-35. Cm. *omits.*

Explicit Liber Troili et Criseydis.

NOTES TO BOETHIUS.

BOOK I.

BOOK II.

BOOK III.

BOOK IV.

BOOK V.

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NOTES TO TROILUS

BOOK I.

I must refer the student to Mr. Rossetti's work (Chaucer Soc. 1875) for a detailed comparison of Chaucer's poem with the *Filostrato* of Boccaccio. The following table roughly indicates the portions of these works which are more or less similar, down to the end of Book I. Similar tables are prefixed to the Notes on the other books. It often happens that a stanza in Chaucer has a mere general resemblance to the corresponding one in Boccaccio. The lines in Chaucer not mentioned below are, in the main, original; e. g. 1-20, 31-56, &c.; and so are many others that cannot be here more exactly specified.

CHAUCER: BOOK I. FILOSTRATO.	
ll. 21-30.	Bk. I. St. V, VI.
57-213.	VII-XXV.
267-329.	XXVI-XXXII. 6.
354-392.	XXXII. 7-XXXVII.
400-420.	[Petrarch: Sonnet 88.]
421-546.	XXXVIII-LVII.
547-553.	Bk. II. St. I.
568-630.	II-X.
645-7, 666-7, 675-6.	XI. 1, XIII. 7, 8, XI, 7, 8.
680-686.	XII.
701-3, 708-9, 722-3.	XIII, XV. 1.
860-889.	XVI, XVII, XX-XXII.
897-900.	XXIII. 1-3.
967-1060.	XXIV-XXXIV.

BOOK II.

The chief correspondences are shewn in the following table.

CHAUCER: BOOK II. FILOSTRATO: BOOK II.

ll. 265-6, 274-308.	st. 35-37.
316-322.	46.
391-419, 428-455.	43, 54, 47-56.
501-523, 540-1.	55-57, 61.
554-578.	62-64.
584-588.	43.
589-602.	65, 66, 68.
645-665.	82-88, 71-78.
733-5, 746-763.	69, 70.
768-784.	73, 75-78.
937-8, 966-981.	79-81, 89.
995-1010.	90, 91.
1044-1104.	93-98, 100-109.
1125-1232.	109-128.
1305-1351.	128-131.

Other passages are mainly original; as, e. g. ll. 1352-1757 at the end, and 1-264 at the beginning.

BOOK III.

The following scheme gives a general idea of the relationship of this Book to the original.

CHAUCER: BOOK III. FILOSTRATO: BOOK III.

ll. 1-38.	st. 74-79.
239-287.	5-10.
344-441.	11-20.
813-833.	[Boethius, II. Pr. 4. 86-120.]
1310-1426.	31-43.
1443-1451.	44.
1471-1492.	44-48.
1513-1555.	50-56.
1588-1624.	56-60.
1625-1629.	[Boethius, II. Pr. 4. 4-10.]
1639-1680.	61-65.
1695-1743.	70-73.
1744-1768.	[Boethius, II. Met. 8.]
1772-1806.	90-93.
1807-1813.	Bk. I, st. 3. 1.

BOOK IV.

The following scheme gives some notion of the relationship of the contents of this book to the *Filostrato*, but Chaucer constantly expands and adds to the original, and not unfrequently transposes the order of the text.

Troilus: BOOK IV.	FILOSTRATO.
1-10.	Bk. III. st. 94.
29-35.	Bk. IV. st. 1.
47-110.	Bk. IV. 2-10.
127-166.	Bk. IV. 12-16.
211-217.	Bk. IV. 17.
218-385.	Bk. IV. 22, 23, 26-46.
393-406.	Bk. IV. 47, 48.
414-451.	Bk. IV. 49, 50.
459-497.	Bk. IV. 52, 54, 56-58.
501-787.	Bk. IV. 60-89, 92, 93, 88-91.
799-821.	Bk. IV. 95, 96.
848-925, 939-946.	Bk. IV. 98-109 (l. 1).
1089-1095, 1108-1260.	Bk. IV. 109 (l. 4)-127.
1310-1400.	Bk. IV. 131-136.
1422-1446.	Bk. IV. 137-140.
1464-1542, 1555-1694.	Bk. IV. 141-167.

BOOK V.

The following sketch gives a general notion of the relation of this Book to the *Filostrato*, though Chaucer often amplifies and transposes the material in a way that it would be tedious to particularise more minutely.

TROILUS: BOOK V. FILOSTRATO.

ll. 1-7.	[<i>Teseide</i> , Bk. ix. st. 1.]
8-14.	[<i>Teseide</i> , Bk. ii. st. 1.]
15-91.	Bk. v. st. 1-13.
190-266.	Bk. v. 14-21, 24-28.
280-295.	Bk. v. 22.
323-336, 351-372.	Bk. v. 29-32.
386-686.	Bk. v. 33-38, 40-62, 67-71.
687-693.	Bk. vi. 1 (ll. 1-3), 6.
708-777.	Bk. vi. 1 (l. 4)-8.
ll. 785-798, 820.	Bk. vi. 10, 11.
799-805; 817.	Bk. vi. 33; Bk. i. 28 (l. 8).
841-1001.	Bk. vi. 9, 11-31.
1100-1274.	Bk. vii. 1-33.
1275-1309.	Bk. vii. 37, 40-43, 48-50.
1310-1327.	Bk. vii. 51, 52.
1335, 1336.	Bk. vii. 74 (ll. 7, 8).
1338-1421.	Bk. vii. 53-75.
1422-1444.	Bk. vii. 76, 105, 77, 76.
1450-1456.	Bk. vii. 84, 26.
1513-1521.	Bk. vii. 27, 90.
1523-1554.	Bk. vii. 100-102, 104, 106.
1555-1589.	Bk. viii. 1-5.
1632-1701.	Bk. viii. 6-15.
1702-1768.	Bk. viii. 21, 17, 19-26.
1800-1806.	Bk. viii. 27.
1807-1827.	[<i>Teseide</i> , Bk. xi. 1-3.]
1828-1841.	Bk. xi. 28, 29.
1863-1865.	[Dante, <i>Par.</i> xiv. 28-30.]

ADDITIONAL NOTE TO BOOK III. 674.

As the curious word *voidee* has been suppressed in all previous editions, I add some more examples of it, for some of which I am indebted to Dr. Murray. It occurs, e. g., in the extremely interesting account of the death of James I of Scotland.

‘Within an owre the Kyng askid the *voidee*, and drank, the travers yn the chambure edraw [= *y-drawe*, drawn], and every man depairtid and went to rist’: (1400) Jn. Shirley, *Dethe of James Steward, Kyng of Scotys*, p. 13, ed. 1818.

Hence, no doubt, Mr. Rossetti, in his poem of *The King’s Tragedy*, drew the line:—‘Then he called for the *voidee*-cup.’

‘A *voidy* of spices’: (1548) Hall’s *Chron.* 14 Hen. VIII.

‘A *voidee* of spices’: (1577-87) Holinshed’s Chron. vol. iii. p. 849.

In A Collection of Ordinances and Regulations for the Royal Household, London, 1790, there are several examples of it.

‘The Archbishoppe to stand on the Kinges right hand, and the King to make him a becke when hee shall take *spice and wine*. And when the *voide* is donne, then the King to goe into his chamber; and all other estates to goe into their chambers, or where it shall please them,’ &c.: p. 111; in Articles ordained by King Henry VII.

At p. 113, there are minute directions as to the *voidè*. The chamberlain and others fetch a towel, the cups, and the spice-plates; the king and the bishop take ‘spice and wine,’ and afterwards the lords and people are served ‘largely’ with spice and wine also; after which the cups are removed. At p. 36, we read: ‘the bourde *avoyded* [cleared] when wafyrs come with ypocras, or with other swete wyne. The King never taketh a *voyd* [read *voydè*] of comfites and other spices, but standing.’ At p. 121: ‘as for the *voide* on twelfth day at night, the King and Queene ought to take it in the halle.’ At the Coronation of Queen Anne Boleyn, there was a *voidè* ‘of spice-plates and wine’; English Garner, ed. Arber, ii. 50.

The *voidee* was, in fact, a sort of dessert. The word *spices* included many things besides what it now implies. In the Ordinances above-mentioned, there is a list of spices, at p. 103. It includes pepper, saffron, ginger, cloves, maces, cinnamon, nutmegs, dates, prunes, quinces, comfits, raisins, currants, figs, and even rice. In the North of England, even at the present day, it includes sweetmeats, gingerbread, cakes, and dried fruits.

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[1] Decline and Fall of the Roman Empire, chap. xxxix. See the whole chapter.

[1] Philosophy personified; see Book i, Prose 1, l. 3.

[2] See Book ii, Prose 1.

[3] See Book ii, Proses 5, 6.

[4] See Book iii, Prose 9.

[5] See Book iv, Metre 1.

[6] See Book iv, Prose 6.

[7] See Book v.

[1] See the Romaunt of the Rose (in vol. i.), ll. 5659-5666; and the note to l. 5661. It is also tolerably obvious, that Chaucer selected Metre 5 of Book ii. of Boethius for poetical treatment in his 'Former Age,' because Jean de Meun had selected for similar treatment the very same passage; see Rom. de la Rose, ll. 8395-8406.

[1] There is a copy of this in the British Museum, MS. Addit. 10341.

[1] MS. Harl. 44 (Wülker); *not* MS. Harl. 43, as in Warton, who has confused this MS. with that next mentioned.

[2] MS. Harl. 43 (Wülker); *not* MS. Harl. 44, as in Warton.

[1] There is a better copy than either of the above in MS. Royal 18 A. xiii. The B. M. Catalogue of the Royal MSS., by Casley, erroneously attributes this translation to Lydgate. And there is yet a fourth copy, in MS. Sloane 554. The Royal MS. begins, more correctly:—'In suffisaunce of cunnyng and of wyt.'

[2] MS. i. 53.

[3] MS. B. 5. There is yet another MS. in the library of Trinity College, Oxford, no. 75; and others in the Bodleian Library (MS. Rawlinson 151), in the Cambridge University Library (Gg. iv. 18), and in the Phillipps collection (as in note 5 below).

[4] 'The Boke of Comfort, translated into Englesse tonge. Enprinted in the exempt Monastery of Tavestok in Denshyre, by me, Dan Thomas Rychard, Monke; 1525. 4to.'—Lowndes.

[5] The MS. is now in the collection of Sir Thomas Phillipps; no. 1099.

[6] He here implies that Chaucer's translation was by no means the only one then in existence; a remarkable statement.

[1] MS. inserts *full*, needlessly.

[2] *Perhaps read In.*

[3] MS. *neye*.

[4] MS. *hymself*.

[1] MS. *theym self*.

[2] *Printed felde by Mr. Stewart.*

[3] Observe that this line is due to Chaucer's *gloss*, not to his text.

[4] MS. *Thisee (!)*.

[5] MS. hem self.

[6] *Printed* thise by Mr. Stewart.

[7] MS. This (giving no sense).

[8] Mr. Stewart *omits* thus.

[9] MS. parelous (!). This shews that Walton's text can be corrected by Chaucer's.

[1] Yet we must remember that 'The Former Age' only reproduces a *part* of this Metre; and that it also introduces a passage from Jerome, besides reminiscences of Ovid and of Le Roman de la Rose; as shewn in the notes.

[2] Mr. Stewart adds another instance, from Bk. iii. met. 5. 5:—

And that the last ile in the see
That hight Tyle, be thral to thee.

I hope this was unintentional, for they are poor verses. It is higher praise to say that, especially in the Metres, Chaucer's prose often flows well, with a certain melody of its own. Mr. Stewart also gives some instances in which he supposes that Chaucer 'actually reproduces the original Latin metre;' but they are imperfect and unintended.

[1] Mr. Stewart quotes this as: 'a long unagreable dwellynges;' but 'draweth a-long' is a fair translation of 'protrahit.'

[1] 365 is the number of the line; see p. 164 below. I refer to Boethius by the letter 'B.', meaning the text as printed in the present volume, giving the *line* of the text as well as the number of the Prose or Metre, so that every passage can easily be found.

[1] The prefixed asterisk marks a *doubtful* or *wrong* instance.

[2] I omit the comparison of Bk. iii. ll. 8-14 with Boethius; for the whole stanza is copied from the *Filostrato*, Bk. iii. st. 75. Also, that of l. 373 with B. iii. met. 9. 1; for l. 373 is copied from the *Filostrato*, Bk. iii. st. 15.

[1] I omit mention of l. 2839 (compared with B. ii. met. 3. 14); for it is taken from the *Teseide*, Bk. ix. 10, 11.

[1] The three points are: (1) Avarice is insatiable, l. 2321, which answers to 'finem quaerendi non innenit,' quoted as from Seneca, but really from Palladius; see Albertani Brixienensis Liber Consolationis, ed. T. Sundby, p. 37: (2) Good and evil are two contraries, l. 2479; compare the same, p. 96: (3) Fortune the nurse, l. 2635, translated from 'fortuna usque nunc me fouit'; see the same, p. 89.

[1] I have noted a few inaccuracies, chiefly due to confusion of *c* and *t* (which are written alike), and to abbreviations. At p. 2, l. 13, for 'procede' read 'percede.' At p.

9, l. 28, for 'basilicis' read 'basilius.' At p. 11, l. 32, read 'auauntede.' At p. 12, l. 10, read 'conuict'; &c. Cf. note to Bk. v. pr. 6. 82.

[1] Here *recte* is miswritten for *recta*, clearly because the scribe was still thinking of the latter syllable of the preceding *sponte*. But observe that Ch. has 'the rightes,' a translation of *recta*. This proves at once that Chaucer did not use *this particular copy* as his original; and of course the peculiar mode in which it is written precludes such a supposition. But I believe it to be copied from Chaucer's copy, all the same.

[1] This shews how entirely wrong an editor would be who should change the forms into *Atrides* and *Agamemnon*; unless, indeed, he were to give due notice. For it destroys the evidence. Note also, that *Agamenon* is the usual M. E. form. It appears as *Agamenoun* in Troil. iii. 382.

[2] Hence it is easy to see that when Chaucer's glosses agree, as they sometimes do, with those in Notker's Old High German version or in any other version, the agreement is due to the fact that both translators had similar *Latin* glosses before them.

[1] My text has *thonder-light*, as in the MSS.; but *leyte* or *leyt* is better; see note to the line (p. 422), and see above, p. xlii, l. 8.

[1] There is a later edition by Peiper, said to be the best; but it is out of print, and I failed to obtain a copy. But I have also collated the Latin text in the Delphin edition, ed. Valpy, 1823, and the edition by Renatus Vallinus, 1656; both of these contain useful notes.

[1] Mr. Rossetti has a note, shewing that Prof. Morley's figures are incorrect. He himself reckons *Troilus* as containing 8246 lines, because the number of stanzas in Book V. of Dr. Furnivall's print of MS. Harl. 3943 is wrongly given as 268 instead of 267.

[1] For a fuller comparison with this poem, see § 21 below; p. lxxv.

[1] Lydgate accepts Chaucer's view without question. He says—'And of this syege wrote eke Lollius'; Siege of Troye, ed. 1555, fol. B 2, back.

[2] Usually called Guido de Colonna, probably because he was supposed to belong to a famous family named Colonna; but his name seems to have been taken from the name of a place (see note 1 on p. lvi). My quotations from Guido are from MS. Mm. 5. 14, in the Cambridge University Library.

[1] He refers to the story of Troy as existing 'in the Latyn and the Frenshe'; Siege of Troye, fol. B 1, back; and explains 'the Latyn' as 'Guido.'

[1] In an Italian work entitled 'Testi Inediti di Storia Trojana,' by E. Gorra, Turin, 1887, a passage is quoted at p. 137, from Book XIII of Guido, which says that Terranova, on the S. coast of Sicily, was also called 'columpne Herculis,' and Gorra suggests that this was the place whence Guido derived his name 'delle Colonne.' At

any rate, Guido was much interested in these ‘columns’; see Lydgate, *Siege of Troye*, fol. M 4. I think *Tropæus*, from Gk. τροπαῖα, may refer to these *columnæ*; or Guido may have been connected with *Tropea*, on the W. coast of Calabria, less than fifty miles from Messina, where he was a judge.

[2] ‘Homerus . . . fingens multa que non fuerunt, et que fuerunt aliter transformando’; Prologus. See the E. translation in the *Gest Hystoriale*, or alliterative *Troy-book*, ll. 38-47; Lydgate, *Siege of Troye*, fol. B 2.

[3] See allit. *Troy-book*, ll. 60-79.

[1] See allit. *Troy-book*, ll. 3922-34; Lydgate, *Siege of Troye*, fol. F 3, back.

[2] MS. penatos.

[1] The mention of Escaphilo, i. e. Ascalaphus, in Book V. 319, was perhaps suggested by the mention of Ascalaphus by Guido (after Dictys, i. 13, Homer, Il. ii. 512) as being one of the Grecian leaders; see allit. *Troy-book*, l. 4067.

[1] I. e. glove; from Gk. χεῖρ, hand, and θήκη, case.

[2] Put for xenium (ξένιον), a gift, present.

[1] Cf. ‘And save hir browes ioyneden y-fere’; Troil. v. 813.

[1] *Talke* is not in the Glossary. As *lk* is a common way of writing *kk* (as shewn in my paper on ‘Ghost-words’ for the Phil. Soc.), the word is really *takke*, a variant of *take*; and the sense is ‘let him take.’

[2] Lydgate began his *Troy-book* on Oct. 31, 1412, and finished it in 1420; see this shewn in my letter to the *Academy*, May 7, 1892.

[3] Hence it was not written by Sir Hugh Eglintoun, if he died either in 1376 or 1381; see Pref. to allit. *Troy-book*, pp. xvii, xxv.

[2] Lydgate began his *Troy-book* on Oct. 31, 1412, and finished it in 1420; see this shewn in my letter to the *Academy*, May 7, 1892.

[1] MS. to disport; *but to is needless*.

[2] MS. I for; *I is needless*.

[1] Two false rimes; *ye* and *aweye*; *dispyt* and *bright* (correctly, *bright e*).

[1] Not *clene*, as in the St. John’s MS. and in the Phillipps MS.; for Chaucer never rimes *clene* (with open *e*) with such words as *grene*, *quene* (with close *e*); see, on this point, the remarks on my Rime-Index to *Troilus*, published for the Chaucer Society. MS. Harl. 2392 likewise has *sheene*, a word in which the long *e* is of ‘variable’ quality.

[1] Some guess that it means ‘Tres gentil Chaucer.’ But this seems to me very improbable, if not stupid.

[P. 8, Book I, met. 4, l. 8.] *For* thonder-light *a better reading is* thonderleit; see p. xliii, and the note (p. 422).

[P. 10; foot-notes, l. 10.] *Read*: C. vnplitable; A. inplitable.

[P. 26, Book II, met. 1, l. 11.] *For* proeueth *read* proeveth.

[P. 29, Book II, pr. 3, l. 3.] *Delete the comma after* wherwith.

[P. 48, Book II, pr. 7, l. 86.] *For* thas *read* that.

[P. 50, Book II, pr. 8, l. 17.] *For* windinge *read* windy. See pp. xlii, 434.

[P. 58, Book III, pr. 3, l. 68.] *For* all *read* al.

[P. 62, l. 4.] Counted as l. 10; it is really l. 9.

[P. 63, Book III, pr. 5, l. 41.] *For* of *read* of (in italics).

[P. 74, Book III, pr. 10, l. 6.] *For* has *read* hast.

[P. 111.] The side-number 215 is one line too high.

[P. 122, Book IV, met. 6, l. 24.] *Delete the square brackets*; see pp. xlii, xliii.

[P. 124, Book IV, pr. 7, l. 61. MS. C.] *has* confirme; *and* MS. A. *has* conferme. *But the right reading must be* conforme; *for the* Latin text *has* conformandae.

[P. 159, Book I, 204.] *For* cast *read* caste.

[P. 160, Book I, 217.] The alternative reading is better; see note, p. 463.

[P. 160, Book I, 239.] *For* yet *read* yit (for the rhyme).

[P. 162, Book I, 284.] *For* neuer *read* never.

[P. 163, Book I, 309.] *For* Troylus *read* Troilus.

[P. 163, Book I, 310.] *For* thyng *read* thing.

[P. 165, Book I, 401.] *Alter!* *to?*

[P. 166, Book I, 406.] *For* thurst *read* thurste.

[P. 166, Book I, 420.] *For* deye *read* dye (for the rhyme).

[P. 171, Book I, 570.]*For euery read every.*

[P. 172, Book I, 621.]*For Troylus read Troilus (as elsewhere).*

[P. 173, Book I, 626.]Delete the comma after ‘fare.’

[P. 174, Book I, 656.]*For y read I.*

[P. 174, Book I, 657.]*Insert ‘ at the beginning.*

[P. 181, Book I, 879.]*For the read thee.*

[P. 192, Book II, 113.]*Delete ’ at the end.*

[P. 194, Book II, 170.]*Insert ‘ at the beginning.*

[P. 205, Book II, 529.]*For penaunc read penance.*

[P. 208, Book II, 628.]*For swych read swich.*

[P. 229, Book II, 1294.]*Insert ‘ at the beginning.*

[P. 234, Book II, 1461.]*For streyt read streght, as in MS. H.*

[P. 260, Book III, 522.]*Delete the comma after laft.*

[P. 260, Book III, 535.]*For made read mad or maad.*

[P. 261, Book III, 558.]*For lengere read lenger.*

[P. 264, Book III, 662.]*For thondre read thonder.*

[P. 271, Book III, 885.]*For ringe read ring.*

[P. 282, Book III, 1219.]*For sweet read swete.*

[P. 312, Book IV, 318.]*For to the peyne read to my peyne.*

[P. 390, Book V, 1039.]*For she read he. Cf. note, p. 499; and p. lx, l. 3.*

[P. 431, note to Prose 5, 35; l. 3.]*Delete for which I find no authority. (In fact, postremo is the reading given by Peiper, from one MS. only; most MSS. have postremae, the reading given by Obbarius, who does not recognise the reading postremo).*

[P. 463. Note to I, 217.]*Add—So too in Barbour’s Bruce, i. 582: ‘Bot oft failyeis the fulis thocht.’*

[P. 479, last line; and p. 480, first line.]*For* represents the Pers. and Arab. *dū'lkarnayn*, lit. two-horned; from Pers. *dū*, two, and *karn*, horn—*read* represents the Arab. *zū'lkarnayn*, lit. two-horned; from Arab. *zū*, lord of, *hence*, possessing, and the dual form of *karn*, horn.

[Notes to I. 948, 951; II. 36, 1335; III. 1219.]Dr. Köppel has shewn (in *Archiv für das Studium der neueren Sprachen*, xc. 150, that Chaucer here quotes from Alanus de Insulis, *Liber Paraboliarum* (as printed in Migne, *Cursus Patrologicus*, vol. ccx). The passages are:—

Fragrantes uicina rosas urtica perurit (col. 582).
Post noctem sperare diem, post nubila solem;
Post lacrimas risus laetitiamque potes (583).
Mille uiae ducunt homines per saecula Romam (591).
De nuce fit corylus, de glande fit ardua quercus (583).
Dulcius haerescunt humano mella palato,
Si malus hoc ipsum mordeat ante sapor (592).

[P. 498, Note to V, 806.]*Add*—L. 813 is due to Dares; see p. lxiv, note.

[P. 499, Note to V, 1039, l. 6.]*For* the rest is Chaucer's addition *read* the statement that she gave it to Diomede is due to Benoît; see p. lxii. Again, just below, *read* The incidents of the 'broche' and 'pensel' are also due to the same; see p. lxii.

[6.]C. foleweden; A. folweden.

[8.]C. sorful; A. sorouful. C. wierdes, *glossed* fata; A. werdes.

[11.]C. arn; A. ben.

[12.]C. of; A. upon. C. emptyd; A. emty.

[16.]C. nayteth; A. Ed. uaieth.

[17.]A. *glosses* lighte *by* sc. temporels. C. sorwful; A. sorouful.

[19.]C. deceyuable; A. disceyuable.

[20.]C. vnpietous; A. vnpitouse.

[22.]C. stidefast; A. stedfast.

[1.]C. While that; A. In the mene while that.

[2.]C. sawh; A. sawe.

[3.]C. heyhte; A. hey?t. C. gret; A. greet.

[5.]C. myht; A. my?t.

- [6.] C. vygor; A. vigoure. C. myhte; A. my?t. C. emted; A. emptid.
- [7.] C. gret; A. greet (*and so often*).
- [9.] C. doltows; A. doutous (*and so ow for ou often*).
- [10.] C. lyk; A. lyche.
- [11.] C. heyhte; A. hey?te (*and so elsewhere*).
- [12.] C. hef; A. heued; Ed. houe.
- [14.] C. riht (*and so h for gh often*).
- [16.] C. knewh; A. kewe.
- [17.] C. dirknesse; A. derkenes.
- [19.] *Both* dyrken. C. the smokede; A. by-smoked.
- [21.] A. in swiche; C. *om.* swiche. C. *glosses P by practik*. C. sygnifieth; A. signifieth.
- [22.] C. *glosses T by theorik*. C. singnifieth; A. signifieth.
- [23.] C. by-twixen; A. by-twene.
- [24.] C. nobely; A. nobly.
- [25.] C. clymbyn (*and so -yn for -en constantly*). C. Ed. nethereste; A. nethemast.
- [26.] C. Ed. vppereste; A. ouermast.
- [31.] C. say; A. sau?.
- [33.] C. amoued; A. ameued. C. cruwel; A. cruel.
- [34.] C. sike; A. seek. C. the; A. thise (Lat. *has*).
- [37.] C. norysyn; A. norysche. C. hym; A. hem.
- [39.] C. fructefyng; A. frutefyng.
- [40.] C. corn; A. cornes (Lat. *segetem*).
- [41.] C. *om.* the. C. *om.* ne.
- [42.] C. maledye; A. maladye.
- [44.] C. people; A. peple.

[45.] C. greuosly; A. greuously (*and so often os for ous in C.*).

[48.] C. schooles; A. scoles.

[53.] C. downward; A. adounward. C. *om.* and. C. rednesse; A. redenesse.

[54.] C. sorwfully. C. thresshfold; A. threschefolde.

[55.] C. dyrked; A. derked.

[57.] C. wax; A. wex. C. cast; A. caste.

[58.] C. down to; A. adoune in-to.

[59.] C. ner; A. nere.

[61.] C. compleyde; A. compleinede.

[63.] C. thowht; A. thou?t.

[3.] C. dyrk-; A. derk-.

[4.] C. wordely; A. worldly (Lat. *terrenis*).

[5.] C. Ed. whilom; A. sumtyme.

[7.] C. lythnesse; A. ly?tnesse.

[10.] C. comprendyd; A. Ed. comprehendid.

[11.] C. seken; A. seche.

[14.] C. est; A. eest.

[15.] C. fyrst; A. fyrste.

[17.] A. that; C. the. C. autompne; A. autumpne

[19.] C. I-hydde; A. yhidde. C. lith; A. lieth.

[20.] A. emptid; C. emted.

[22.] C. the fool; Ed. the fole; A. foule (Lat. *stolidam*).

[4.] C. Ed. whilom; A. sumtyme. C. noryssed; A. I-norschide.

[5.] C. escaped; A. ascaped.

[8.] C. Knowestow; A. Knowest thou.

[9.] C. artow; A. art thou. C. it is; A. Ed. is it. C. asthonyng (but *astonyng below*).

[14.] C. litarge; A. litargie. C. sykenesse; A. sekenes.

[15.] C. desseyued; A. desceiued.

[16.] C. remenbren; A. remembren.

[1.] C. descussed; A. discussed.

[2.] C. dirk-; A. derk-. C. *om.* ayein.

[3.] C. fyrst; A. firste.

[5.] C. heyhte; A. hy?t.

[6.] C. dirked; A. derked.

[8.] C. hyhte; A. hy?t.

[3.] C. fesissien; A. fyciscien; Ed. phisycien. C. fastnede; A. festned.

[6.] C. vertuus; A. vertues.

[7.] C. artow; A. art thou.

[13.] A. *om.* thing.

[14.] C. compaygnie; A. compaignie.

[16.] C. trowestow; A. trowest thou.

[20.] C. desseruede; A. deserned.

[21.] C. eritage; A. heritage.

[25.] C. rauysse; A. rauische.

[26.] C. deffence; A. defence.

[30.] C. arraced; A. arased.

[31.] C. *om.* I.

[33.] C. or; A. and.

[34.] A. familers.

[36.] A. *om.* that.

- [38.] C. *om.* 1st of.
- [40.] C. myhtestow; A. my?test thou. C. Senecciens; A. Senectiens; Ed. Senecas.
- [43.] C. enformyd; A. vnfourmed.
- [44.] C. vnlyk; A. vnlyke.
- [48.] C. oost, *glossed* i. acies.
- [50.] C. rauyssid; A. rauysched. C. folyly, i. sine consilio.
- [52.] A. hys rycchesse.
- [53.] C. sarpuleris; A. sarpulers.
- [55.] C. tumolte; A. tumulte. A. stored.
- [56.] C. palis; A. palays (Lat. *uallo*). C. *om.* that. C. anoyenge; A. anoying.
- [57.] C. atayne; A. attayne. C. schorne; A. scorene.
- [2.] C. leuyng; A. lyuyng. *Both* wierdes; C. *has the gloss* fata.
- [3.] C. may his cheere holde vndescounfited; A. may holde hys chiere vndiscomfited.
- [4.] C. manesses; A. manace (Lat. *minae*).
- [5.] hete (Lat. *aestum*).
- [6.] C. hihte; A. hy?t.
- [7.] Ed. writheth; C. writith; A. wircheth (Lat. *torquet*). A. chemineys.
- [9.] C. Whar-; -A. Wher-.
- [10.] C. felonos; A. felownes.
- [11.] C. deseruien; A. desarmen; Ed. disarmen.
- [14.] C. remwed; A. remoeued.
- [15.] A. *om.* the *before* which.
- [1.] C. Felistow; A. Felest thou.
- [2.] A. Art thou. C. wepistow; A. wepest thou.
- [3.] A. spillest thou.

[9.]C. sen; A. seen.

[11.]A. sege (*for sete*).

[12.]*So* A.; C. deunynte. C. *om.* 2nd touchinge.

[13.]C. *om.* it is.

[14.]C. *om.* *quasi . . . non.*

[17.]*After* this, C. *has nonne*; A. *has ironice*. C. gerdouns; A. gerdoun (Lat. *praemia*).

[18.]C. conformedest (Lat. *sanxisti*); see note.

[19.]C. Mowht; A. mouthe.

[20.]A. comunabletes.

[22.]A. studieden in grete wisdomes.

[25.]C. whise; A. wyse.

[26.]A. of comune citees (Lat. *urbium*).

[27.]C. citesenes; A. citizenis.

[29.]A. folowyng. C. autorite; A. auctoritee.

[30.]C. excussioun(!); A. execusioun.

[32.]C. whise; A. wise.

[33.]A. knowen; C. *has the gloss concij* (= *conscii*).

[34.]C. dignete; A. dignite. C. *om.* the.

[36.]*So* A.; C. descordes. *Above preyeres*, C. *has i. est inexorabiles*.

[37.]A. *om.* 2nd the.

[38.]C. sauacioun; A. saluacioun.

[40.]C. recisted. C. hyhte; A. hy?t.

[41.]C. Ed. *prospere*; A. *propre*.

[42.]A. poure. C. fookk; A. folke.

[45.]C. deffended; A. defended. C. autorite; A. auctorite.

[47.] C. vnpunyssed; A. -nysched.

[49.] C. ne drowh; A. drowe.

[50.] A. rychesse. C. *om.* 2nd the.

[51.] A. eyther (*for* outhur). C. pryuey; A. priue. C. Raueynes; A. rauynes.

[54.] C. yer; A. yere.

[55.] C. A. solde.

[58.] C. sowre; A. soure (Lat. *acerbae famis tempore*).

[59.] A. establissed; C. estabelissed. C. vnplitable; A. inplitable (Lat. *inexplicabilis*).[]

[61.] Ed. Campayne; C. A. Compayne.

[65.] C. estabelissed. A. *om.* the.

[66.] C. imposiscioun. C. bossel; A. busshel.

[68.] *So* A.; C. consoler(!). A. rychesse.

[69.] C. palyse; A. palays.

[70.] C. drowh; A. drowe.

[71.] *sc.* faucibus *from* A.

[73.] C. punisse; A. punischen. C. conseyler.

[75.] A. yseyne.

[77.] A. asseured.

[78.] *After* no-thing, C. *adds* i. affinite.

[79.] C. *om.* 2nd the.

[81.] A. *om.* 2nd the.

[82, 83.] C. whilom; A. somtyme.

[84.] C. caudencius (*wrongly*).

[88.] C. sentuarye; A. seyntuaries.

[89.] C. *om.* was.

- [90.] C. assingned; A. assigned.
- [91.] C. me (= men); A. men. C. marke; A. merken.
- [92.] A. *om.* the. C. *om.* thee.
- [93.] C. crwelte.
- [94.] C. resseyued.
- [99.] C. whas.
- [98.] C. asshamyd; A. asshamed.
- [101.] A. axest thou.
- [102.] C. desires.
- [104.] C. destorbed; A. distourbed.
- [106.] C. maysteresse; A. meistresse. A. demest thou.
- [109.] C. *om.* that. 109. C. I am; A. Ed. *om.* I.
- [110.] C. destorbed.
- [111.] A. a felonie than.
- [114.] C. and (*for* or).
- [119.] C. A. put.
- [120.] C. whise.
- [122.] C. shellen; A. schollen (*better* shullen).
- [123.] A. *om.* 2nd in. C. thowchinge.
- [125.] C. *om.* Of whiche lettres.
- [129.] C. *om.* what. C. hoepen.
- [133.] C. *om.* Canius.
- [136.] C. sorw.
- [137.] C. felonies; A. folies (Lat. *scelerata*). A. vertues (*wrongly*).
- [138.] C. han; A. had (*better* hadde).

- [139.] C. *om.* to.
- [148.] C. gon and; A. Ed. *om.* and.
- [151.] C. willene; A. wilne.
- [153.] C. rwledest.
- [154.] C. *om.* 1st the.
- [155.] C. transpor(!). C. vp; A. vp on.
- [157.] C. deffendede.
- [158.] A. *om.* 2nd ne.
- [159.] C. resseyueth; A. resceiueth.
- [162.] C. resseyue; A. receiue.
- [163.] A. in (*for* for). *Both* gerdoun; Ed. gwerdone.
- [164.] C. crwelte.
- [171.] C. punyssed; A. punysched.
- [172.] A. conuict; C. *conuict.* *So* A.; C. remwed.
- [173.] C. paas.
- [176.] C. merite; A. mercye; (*gloss in C. ironice; O meritos.*)
- [179.] C. dirken.
- [180.] C. an; A. on.
- [181.] C. sacrilege; *glossed* sorcerie.
- [183.] C. alle; A. al.
- [185.] C. *om.* 2nd in.
- [187.] *in margin of C.*; Homo debet seruire deo et non diis. C. *om.* was. A. no couenaunt (Lat. *Nec conueniebat*).
- [188.] A. spirites; C. spirite (Lat. *spirituum*).
- [189.] C. and; A. or.
- [190.] C. chaumbyr; A. chaumbre.

- [191.] C. compaygnye; A. compaignie.
- [193.] C. deffenden. C. from; A. of.
- [195.] C. the philosophre; A. the philosophie (Lat. *te*).
- [196.] A. enchauntementz.
- [198.] C. thechinges.
- [207.] A. *Glosa*.
- [208.] C. who; A. who so.
- [217.] C. desserued.
- [218.] C. of (1); A. from.
- [223.] C. beth; A. ben.
- [225.] C. vnpunnysshed; A. vnpunissed.
- [227.] C. wise; A. manere; Ed. maner.
- [1.] C. whel; A. whele.
- [3.] C. Rauessyng; A. rauyssyng. C. sweyh; A. sweigh; Ed. sweygh.
- [4.] C. wyt (*for* with).
- [6.] A. lasse. C. wan (*for* whan).
- [9.] C. est; A. eft (Lat. *iterum*). A. a?eynes.
- [10.] C. *om.* the *after* at.
- [13.] C. falle; A. to falle. C. swift; A. swifte.
- [14.] C. wan (*for* whan).
- [15.] C. sesoun (*wrongly*); A. sesons.
- [17.] C. hihte; A. hy?t. C. borias.
- [19.] C. hihte; A. hy?t. C. sawgh; A. saw. C. hyye; A. hey. C. wan.
- [20.] C. eschaufed; A. eschaufeth; (Lat. *urat*). C. fram.
- [21.] C. the werke; A. hym.

- [23.] C. refowsestow; A. refusest thou. C. dwwe; A. dewe.
- [24.] C. suffres. C. so; A. to. A. vtter; (*for entre-*).
- [25.] C. dwwelly; A. duelly.
- [26.] C. punysshe; A. punissit?.
- [27.] C. heere; A. hei?e (Lat. *celsos*). C. chayres; A. chaiers.
- [28.] C. oon (*read on*); A. in.
- [29.] A. clere and shynyng (Lat. *clara*).
- [30.] A. Ne the forsweryng.
- [32.] C. weche (*for whiche*). C. wan (*for whan*).
- [34.] C. weche. C. nowmbyr; A. noumbre.
- [38.] C. *om.* a *bef.* werk.
- [39.] C. this; A. the. C. withdrawh.
- [40.] C. restryne; A. restreyne. C. thei (*for the*). C. rauesynge; A. rauyssinge.
- [41.] C. by whiche; A. with whiche (*better?*)
- [1.] C. *om.* a. C. borken (= barked); A. broken (Lat. *delatraui*).
- [2.] A. peisible.
- [4.] C. sornful; A. sorweful. C. wrechche; A. wrecche.
- [6.] C. nadde; A. ne halde. A. to me; C. *om.* to.
- [8.] C. wey; A. weye.
- [11.] C. remembre; A. remembre.
- [13.] C. *om.* hem of.
- [16.] C. cytesenis; A. citezenis. C. put; A. putte.
- [17.] C. brydul; A. bridel.
- [18.] C. hasthow; A. hast thou.
- [19.] C. weche.

[20.] C. whyht; A. wy?t.

[21.] C. wer; A. where.

[22.] C. contyned; A. contened. C. palys; A. paleis (Lat. *uallo*).

[23.] C. desserue.

[25.] C. cytesein; A. Citezein. C. face, *glossed* i. manere (Lat. *facies*).

[26.] C. moueth; A. amoeueth.

[27.] A. Ne I ne axe. C. wrowht; A. wrou?t.

[29.] C. put; A. putte (*twice*). C. whilom; A. somtyme.

[30.] C. presyous.

[32.] C. seyde; A. seid.

[33.] A. vnhonestee (*wrongly*).

[34.] A. Ed. opposed. C. remenbryd.

[36.] C. Acusours. C. I-twoched (*for* I-towched); A. I-touched.

[38.] C. mowhth; A. mouthe.

[42.] A. wepen.

[43.] C. A. gerdouns; Ed. guerdons.

[44.] C. *om.* nat.

[45.] C. laterre; A. lattre. C. *glosses wode by* s. seuentis.

[52.] A. *perturbacioun folowyng* (*wrongly*).

[1.] C. cankyr; A. Ed. cancre.

[2.] C. beemes; A. beme (Lat. *radiis*).

[3.] C. cankyr; A. Ed. Cancre.

[4.] C. feeldes. C. Reseyue; A. receiuen. C. *glosses hem by* s. corn.

[5.] C. Accornes of Okes; A. acorns or okes. C. wolt; A. wilt.

[6.] C. gadery; A. gadre. C. feeld; A. felde.

- [7.] C. felnesses; A. felnesse. C. hyhte; A. hy?t.
- [9.] C. stryne; A. streyne.
- [11.] C. later; A. latter.
- [13.] C. propres; A. propre.
- [16.] C. issw; A. issue.
- [1.] C. woltow; A. wolt thou. C. estat; A. stat.
- [6.] C. wheyther. C. weenesthow; A. wenest thou.
- [8.] A. *ins.* wenest thou *after* elles.
- [9.] A. *om.* 2nd I.
- [11.] C. his; A. this (Lat. *suo*).
- [12.] C. put; A. putte.
- [14.] C. lytul; A. lytel.
- [17.] C. dowtedest; A. doutest. C. owh; A. how; Ed. ough.
- [18.] C. syk; A. seek.
- [19.] C. sin that; A. sithen. A. in-to (*for in*).
- [20.] A. *om.* nere.
- [21.] C. syn; A. sithen.
- [22.] A. takest thou.
- [23.] C. *om.* it.
- [25.] C. *om.* nat. A. demaunde (Lat. *inquisita*).
- [26.] C. desseyued.
- [27.] C. of thi; A. *om.* thi.
- [28.] C. palys chynyng; A. paleys schynyng (Lat. *hiante ualli robore*).
- [29.] C. remenbres. A. *adds thi bef.* thinges; *and om.* and.
- [30.] C. entensyn.

- [34.] A. *proceded*.
- [35.] A. is the.
- [37.] C. syn; A. sithen.
- [39.] A. endyng.
- [42.] C. arrace; A. arace.
- [44.] C. Remenbresthow; A. remembrest thou.
- [45.] C. remembre.
- [46.] C. Maysthow; A. Maiste thou. C. thinge.
- [47.] Axestow me nat; A. Axest not me. C. wheither. A. *om.* I *after* that.
- [48.] A. best mortel.
- [49.] C. Wystesthow; A. Wistest thou.
- [54.] C. fwonde; A. knowen.
- [56.] C. confwndyd.
- [57.] C. sorwfstow; A. sorwest thou.
- [58.] C. domesthow; A. demest.
- [59.] A. *om.* And.
- [60.] C. ast foryeeten. C. *gouvernement*; A. *gouvernementz* (Lat. *gubernaculis*).
- [61.] A. wenest thou.
- [63.] C. thi deth; A. (*rightly*) *om.* thi.
- [64.] C. alle; A. al.
- [65.] A. *ins.* and *before* I have.
- [67.] A. subgit. C. -putte; A. -put.
- [68.] C. Auentros; A. aenturouses; Ed. aenturous. C. *om.* to.
- [69.] C. lytul; A. litel.
- [70.] A. heet.

[71.] C. meche (= moche).

[72.] C. desseyued; A. disseiued.

[74.] C. dirkenesse; A. derknesse. C. perturba (!). C. wexit.

[78.] C. A. desseyuyng.

[1.] C. Ed. yeten; A. geten.

[2.] C. A. wynde.

[4.] C. Ed. whilom; A. somtyme.

[5.] C. lyk; A. lyke. C. cleere dayes and brihte; A. bry?t dayes. C. withstand; A. withstant.

[7.] C. hy; A. hey?e.

[9.] C. fram.

[14.] C. A. dirke.

[15.] C. were (*for where*). C. reygnen; A. regnen.

[1.] C. lytul; A. litel; (*and so below*). A. she; C. I (*wrongly*).

[2.] C. atencioun.

[4.] C. aperseynd; A. aperceiued.

[5.] C. here; A. hire. C. whise.

[6.] A. vtterly.

[7.] C. maledye. A. talent and desijr.

[9.] C. changed; A. chaunged.

[10.] A. astat.

[11.] C. feelefold; A. felefolde. A. colour. C. mernayles; A. merueillous.

[14.] C. onsufferabele; A. vnsuffreable. C. dyspeyr; A. despeir.

[15.] C. remenbrest.

[16.] A. *om.* that.

[17.] C. thinge.

[18.] C. remembre; A. remembren.

[19.] C. on; A. of. C. hurtelyn; A. hurtlen.

[20.] C. wan. C. *om.* was.

[21.] C. purswedest; A. pursewedest.

[24.] A. departed a litel.

[26.] C. ataast; A. atast.

[29.] C. suacyoun; A. suasioun.

[30.] C. estatutes; A. estatutz.

[31.] A. damoisel.

[32.] C. A. moedes (Lat. *modos*). C. probasyons; A. prolaciouns.

[36.] C. weenes.

[38.] C. stabylnesse; A. stablenes. C. *ins.* standeth. *bef.* in. C. chaunuynge.

[40.] C. desseyued; A. desseiued. C. vnleffful; A. vnleueful.

[42.] C. coueryht.

[43.] C. hat (*for* hath).

[44.] C. thinkest; A. thenkest. C. god; A. goode.

[48.] A. to the cause.

[53.] C. forsake; A. forsaken.

[54.] C. holdestow; A. holdest thou. C. *presyes*; A. *precieuse*.

[56.] C. feythfulle; A. feithful.

[57.] C. whitholden.

[62.] A. *om.* a. A. measureth.

[63.] C. fram.

[64.] C. in-to; A. to.

[65.] C. manesses; A. manaces.

[67.] C. wit.

[68.] C. syn; A. sythen.

[69.] C. welt; A. wilt; Ed. wolt.

[71.] C. artow; A. art thou.

[75.] C. thedyr; A. thider. C. whedyr.

[76.] C. A. wynde. C. in-to; A. in. C. feeldes.

[77.] A *om.* amonges.

[78.] C. barayne.

[81.] C. swey?; A. sweyes (Lat. *impetum*).

[82.] C. wheel; A. whele.

[3.] C. A. Eurippe (*twice*); Ed. Eurype.

[5.] C. the; A. that.

[6.] C. whilom; A. somtyme. C. enhanseth; A. enhaunseth.

[7.] C. vmble; A. humble. C. descounfited; A. discomfited. C. Ne; A. and.

[9.] C. lyssheth; A. lau?eth; Ed. laugheth (Lat. *ridet*).

[11.] A. preueth. A. strengthe (Lat. *uires*). C. A. grete.

[12.] C. whiht; A. wy?t.

[3.] C. makes; A. makest.

[4.] A. wronges (Lat. *iniuriam*).

[5.] C. pleten; A. plete (Lat. *contende*).

[8.] C. reseyued. C. tho; A. these.

[9.] C. thykke; A. thilke.

[11.] C. browht; A. brou?t. C. resseyued.

[12.] A. al thing. C. noryssede; A. norysshed.

[13.] C. fauor; A. fauour.

- [19.] A. vtterly lorn.
- [20.] C. pleynes.
- [25.] C. I shal; A. Shal I. C. deffendyd.
- [28.] C. coeueryn; A. keuere (*better* coveren). C. dirk; A. derke.
- [29.] C. apayrelyn; A. apparaile.
- [30.] C. frut; A. fruyt.
- [32.] C. kalm; A. calme. C. blawndyssynge; A. blaundyshing.
- [33.] C. *om.* 2nd with.
- [35.] C. stidefast; A. stedfast. *So* stide(sted-)fastnesse.
- [41.] C. dessende. A. doun. A. *om.* the.
- [42.] C. wistesthow; A. Wost thou (Lat. *Nesciebas*). A. *om.* the.
- [44.] C. kawth; A. cau?t.
- [45.] C. dessendede; A. descended.
- [48.] C. kapteuite; A. captiuitee. C. thinge; A. thinges.
- [49.] C. cryenges; A. criinges.
- [50.] A. the realmes; C. *om.* the. C. noblye; A. noble.
- [54.] A. seler. C. cowched; A. couched (Lat. *iacere*).
- [56.] C. hasthow.
- [57.] A. rycchesse.
- [58.] A. *om.* be *and* al.
- [59.] C. yeueth; A. ?iueth.
- [60.] A. desmaye.
- [61.] A. *om.* the.
- [1.] A. rycches. *Both* hielde; Ed. hylde.
- [2.] A. recches (!).

- [4.]C. rauyssynge. A. rycches.
- [5.]A. ny?t (Lat. *noctibus*).
- [6.]C. plentes; A. pleyntes.
- [7.]C. resseyueth. C. preyres; A. *prayers*.
- [8.]C. A. yeueth. A. ful (*for* fool).
- [9.]A. folk (*for* men).
- [10.]C. thinge; A. thing. C. crewel.
- [12.]A. rycchesse.
- [15.]A. threst.
- [16.]C. leueth; A. lyueth. A. -mo.
- [2.]A. *om. nat.*
- [4.]A. tellen (*for* defenden).
- [6.]C. bet (*for* beth); A. ben.
- [8.]C. delysyos; A. deliciouse.
- [15.]C. maledye. C. noryssynges; A. norissinges. C. sorwes; A. sorwe (Lat. *doloris*).
- [17.]C. swych; A. swiche.
- [20.]C. souerane; A. souerayn.
- [23.]C. begunne; A. bygunne.
- [24.]C. neysshebour; A. ney?bour. C. presyous.
- [26.]A. *om. tho that.* A. nere (*for* were). C. fadyris.
- [27.]C. castete; A. chastite.
- [29.]C. lyste; A. lyst. C. the; A. of.
- [30.]A. thought (*for* youthe); Ed. youthe.
- [32.]C. wel-; A. wele-. C. frute; A. fruyt.
- [36.]C. A semble; A. Ed. assemble.

[37.] C. peeple; A. poeple.

[39.] C. des-; A. de-.

[40.] C. bitwyen; A. bytwix; Ed. bytwene.

[41.] C. hihte; A. hy?t. C. A. Ed. *all insert and before* fulfuldest; *I omit it, because it obscures the sense.*

[42.] A. *om.* the *and* so.

[44.] C. to; A. of.

[45.] *So* Ed.; C. A. desseiuedest.

[46.] C. noryssede; A. norsshed; Ed. norisshed. A. hast had (*for* bere away). C. bar.

[47.] C. A. gerdoun; Ed. guerdon.

[48.] C. lye; A. leye; Ed. laye (Lat. *ponere*).

[49.] C. *om.* a.

[50.] C. blysse (*wrongly*); A. Ed. blisses.

[51.] C. art; A. Ed. nart. C. blysse-; A. blys-.

[53.] C. the; A. tho (Lat. *tunc*).

[57.] C. dyssoluede; A. Ed. dissolueth.

[59.] C. al that thowgh; A. Ed. although that. Ed. selde; C. ?elde (= zelde); A. yelde (= ?elde); Lat. *rara*. C. fortune; A. Ed. fortunate.

[62.] C. weenestow; A. wenest thou. C. dar; A. thar. *I supply* thee. C. recke; A. recche.

[1.] C. hyr; A. Ed. his.

[2.] C. palyt.

[3.] A. flamus.

[7.] C. rosyn; A. rosene.

[9.] C. A. wynde.

[10.] C. thornesse.

[11.] C. floedes.

[13.] Ed. -whelueth; C. -welueeth; A. -whelweth.

[14.] Ed. selde; C. ?eelde (= zeelde); A. *om.* (Lat. *rara*).

[15.] C. wolthow; A. Ed. wilt thou.

[16.] C. towmblynge; Ed. tomblyng; A. trublynge (Lat. *caducis*). C. wolthow; A. Ed. wilt thou. C. Ed. on; A. in. C. flettyng; A. flittyng.

[17.] C. is it; A. It is. C. A. establyssed; Ed. establysshed. C. thinge; A. thing.

[18.] C. estable; A. stable.

[1.] C. vertuus; A. vertues.

[4.] C. *om.* a.

[6.] C. vn?ely (= vnzely); A. Ed. vnsely.

[8.] A. abaist (!). C. tormentz; A. *tourment* (Lat. *supplicium*).

[10.] C. -daunce; A. Ed. -daunces.

[13.] C. leefful; A. leueful.

[15.] C. thinge; A. thing.

[19.] C. leueth; A. lyueth.

[21.] C *om.* 2nd of

[24.] C. leueth; A. liueth.

[29.] C. maad; A. maat; Ed. mate.

[30.] C. thinge; A. thing.

[31.] C. amenyssed; A. Ed. amenused.

[32.] C. lyke-; A. lyk-.

[33.] A. Ed. eldefadir.

[35.] A. But (*for* For).

[36.] So C. Ed.; A. dwellyng. A. -wardes.

[40.] A. [Editor: illegible character]liue.

[42.] A. fallen.

[43.] A. holden.

[44.] C. A. halden.

[45.] C. mayste.

[49.] A. forthenke.

[52.] C. delites (!); A. Ed. delices (Lat. *delicias*).

[55.] C. Ed. and; A. or.

[57.] A. *om.* nat.

[58.] A. lasteth. A. *perpetuely*. A. *rycchesse*.

[59.] A. renommed.

[60.] *anguisshe of*] A. *angre for*.

[63.] Ed. chaste; C. caste; A. chast.

[64.] C. *zelyly*; A. Ed. *selily*. C. *hat*. C. *noriseth*; A. *norissheth*.

[66.] C. A. *sory*; Ed. *sore*.

[69.] A. *is in mest som-what*.

[71.] A. *wel (for ful)*.

[72.] Ed. *is*; C. A. *om.*

[77.] A. *remenaunt*.

[79.] *I supply is*; Lat. *nihil est miserum*.

[80.] C. *ho*; A. *who*.

[81.] A. *no (for a)*.

[83.] C. *egreablete*; A. *agreablete*.

[86.] C. *what (!)*; A. *whan*. C. *lost*; A. *lorn*.

[87.] C. *sprayngd (!)*; A. *y-spranid*; Ed. *spraynte*. C. *beter-*; A. *bitter-*. C. *weche*.

[89.] C. *wan*. C. *woole*; A. *wol*.

- [92.] C. resseyuen; A. receyuen.
- [100, 106.] C. thinge; A. thing.
- [101.] A. bynyme.
- [102.] A. *om.* ne.
- [107.] C. take; A. taken.
- [108.] C. resseyuen; A. receyue.
- [110.] A. *om.* it.
- [115.] C. list; A. lest.
- [116.] A. *om.* it.
- [118.] A. forleten hit.
- [120.] C. A. lost; Ed. losse. C. meche (*for moche*).
- [126.] C. dessendeth; A. descendith.
- [128.] C. frut; A. fruit.
- [1.] C. waar.
- [7.] Ed. lose; A. lowe see (!); (Lat. *solutae*). A. wey?te.
- [10.] C. lowh; A. Ed. lowe.
- [12.] C. A. palys (Lat. *ualli*).
- [1.] C. A. noryssinges; Ed. norisshynges. C. dess-; A. desc-.
- [6.] A. Richesse.
- [8.] A. worthi. A. rycchesse. C. *om.* it.
- [15.] C. stenteth; A. stynteth.
- [19.] A. al hool; Ed. al hole; C. *om.*; (Lat. *tota*)
- [21.] A. rycchesse.
- [24.] A. thise rycchesses.
- [25.] A. *om.* 1st ne.

[27.] A. in-to.

[28.] C. beautes; A. Ed. beaute. C. But; A. For.

[29.] A. *om.* the.

[31.] C. gretely; A. gretly.

[32.] C. Ioyngture; A. ioynture.

[33.] C. myht; A. my?t.

[35.] C. last; A. laste.

[36.] C. *om.* and.

[38.] C. A. desserued. A. shullen.

[41.] C. ryhte; A. ry?t.

[46.] C. darsthow; A. darst thou.

[47.] C. Arthow; A. Art thou.

[49.] A. *om.* the. C. fructes; A. fruytes. C. arthow. C. rauyssid; A. rauyshed.

[52.] A. *om.* hath. A. Syche (!).

[53.] A. on (*for 2nd to*).

[59.] C. shollen; A. shullen.

[60.] C. anoyos; A. anoies; Ed. anoyous.

[64.] C. wrowht; A. wrou?t.

[70.] *oon*] A. none.

[71.] A. accoumptedest.

[75.] A. as (*for al-so*).

[77, 78, 80.] A. rycchesse.

[90.] A. outwardes.

[98.] A. ne ye ne, &c.

[100.] A. Ed. erthely; C. wordly.

- [103.] C. tho; A. the. C. A. foulest.
- [104.] A. summytten. C. the; A. tho.
- [106.] A. desert.
- [110.] A. *om.* livinge. C. hym-; A. hem-.
- [111.] C. *om.* that.
- [119.] *So* A.; C. felthe.
- [122.] A. rycchesse (*thrice*). C. tho; A. the.
- [125.] C. A. Ed. and weneth; *but* and *must be omitted* (*see Latin text*). C. hat.
- [126.] A. *om.* 2nd now.
- [128.] A. wayfaryng.
- [132.] A. rycchesse.
- [2.] Ed. feldes; C. feeldes; A. erthes.
- [3.] C. desseyuyd; A. desceyued.
- [4.] C. accornes; A. acornes.
- [6.] C. nor; Ed. or; A. of.
- [7.] C. fleezes; A. flies; Ed. fleces.
- [8.] A. siriens (Lat. *Serum*).
- [9.] C. flezes; A. flies; Ed. fleces. C. syryen; A. sirien; Ed. Syrien.
- [10.] C. shyllle-; A. Ed. shel-.
- [13.] A. *om.* 3rd ne. C. karue; A. karf; Ed. carfe.
- [16.] C. crwel (*and so again below*). C. Ed. hust; A. whist.
- [17.] A. y-shed. A. armurers (!).
- [18.] C. wer to.
- [19.] C. say; A. seien.
- [22.] C. angwissos; A. anguissous.

- [23.] C. *om.* 2nd the. A. Ed. of Ethna; C. *om.* of. A. euer (*for ay*).
- [27.] C. *om* 2nd he.
- [28.] A. *om.* thinge. A. ben; C. be.
- [1.] A. seyne.
- [2.] A. *om.* ye.
- [5.] C. flawmbe; A. flamme (*twice*).
- [6.] A. *ins.* wit (!) *bef.* walweth.
- [7.] C. crwel. C. remenbryth.
- [8.] A. thilke; C. thikke. A. emperie; C. Imperiye.
- [11.] A. conseilers.
- [13.] A. kyng; C. kynge.
- [15.] Ed. selde; C. A. zelde. C. A. Ed. thinges; *read thing* (Lat. *quid placet*).
- [19.] A. *om.* thilke.
- [22.] C. mus?; A. myse; Ed. myce.
- [23.] C. mys?; A. myse; Ed. myce.
- [26.] C. shalthow.
- [27.] A. mannes kynde. A. whiche ben ful ofte slayn.
- [29.] A. mennes bodyes.
- [33.] C. Maysthow.
- [34.] C. Maysthow remwen.
- [35.] A. cleuyng. C. stidefast; A. stedfast.
- [40.] Ed. caste; C. A. cast.
- [42.] C. crwelte.
- [45.] C. resseyuen; A. receyue.
- [48.] A. herburghden.

[52.] C. *om.* he. C. *whylom*; A. *somtyme*. C. *weenesthow*.

[53.] C. *thinge*; A. *thing*.

[54.] A. *om.* 1st in. A. *to* (*for 2nd* in).

[63.] Ed. I (*after may*); C. A. *omit*.

[67.] C. *om.* it.

[68.] *So* A.; C. *musuciens*, *phisissiens*.

[70.] A. *effectis*; C. *effect*. A. *om.* the.

[72.] C. A. *to it ben*.

[73.] A. *om.* 2nd *ne*.

[81, 82.] A. *rycchesse* (*twice*).

[82, 83.] A. *whiche* (*for swich*; *twice*).

[87.] C. *I-seene*; A. *sene*.

[2.] C. *let*; A. *letee* (!).

[3.] C. *crwel*. C. *whylom*; A. *somtyme*.

[5.] C. *lette* (*wrongly*); A. *let*.

[6.] C. *conseynd*; A. *conceiued*.

[7.] A. *half*. C. *wecte*; A. *wette*.

[9.] A. *?itte neuertheles*.

[11.] A. *hidde*.

[12.] C. *sceptre*; A. *ceptre*.

[15.] C. *vii. tyryones* (*sic*); A. *the seuene triones*; Ed. *the Septentrions*.

[16.] A. *parties*.

[18.] C. Ed. *scorklith*; A. *scorchith*.

[19-21.] A. *om.* *But yit . . . Nero*; Ed. *retains it, omitting hye. For Allas . . . it is, A. has*—*But ne how greuous fortune is*; C. *om.* *a bef. greuous, but* Ed. *retains it. C. repeats it is*.

[22.] C. crwel; crwelte.

[4.] A. desired.

[5.] *I supply him (to make sense)*. Ed. leste; C. A. list.

[6.] A. wex; C. wax.

[7.] C. perise; A. perisse. Ed. vnexercysed; C. A. vnexcercised.

[17.] A. *om.* 1st the. C. *om.* of.

[21.] A. that erthe helde.

[26.] A. and mareys. C. spaces (*for space*).

[28.] C. vel; A. wel.

[32.] C. narwh; A. narwe.

[36.] A. cloos.

[37.] C. deficulte; A. difficulte. C. deficulte (*repeated*); A. Ed. diuersite.

[38.] A. *om.* and *after vnusage*.

[39.] Ed. synguler; C. A. syngler. A. *om.* nat (*bef. 1st strecchen*).

[41.] C. marchus; A. Marcus. Ed. Tullius; C. A. Tulus. C. writ; A. writeth.

[43.] C. *om.* yit. A. hy?t.

[44.] C. thikke; A. thilk. A. wexen.

[45.] C. sestow; A. Sest thou.

[48.] Ed. synguler; C. singler; A. singlere. A. strecchen; C. stretchen.

[49.] C. seysthow; A. sest thou; Ed. seest thou.

[51.] C. thinge; A. thing.

[56.] A. paied. Ed. publysshed; C. publyssed; A. puplissed.

[57.] A. ney?bores; Ed. neyghbours; C. nesshebours.

[59.] A. nedy and wrecched.

[63.] A. autours; Ed. auctours; C. actorros (!). A. Ed. ye men semen; C. yow men semeth.

- [64.] A. thenke; C. thinken. A. comyng (*om.* to-).
- [65.] A. space (Lat. *spatia*).
- [69.] C. A. Ed. *insert* for *bef.* yit (*wrongly*).
- [70.] A. it a litel.
- [73.] C. -durablyte; A. -durablete. A. eenles (*for* endeles).
- [74, 75.] A. *om.* but of . . . comparisoun.
- [77.] A. by (*for* 2nd to).
- [82.] C. A. gerdouns; Ed. guerdones.
- [84.] A. whiche (*for* swich).
- [89.] A. speke.
- [90.] C. weere he; A. where he; Ed. wheder he.
- [91.] A. *om.* that.
- [94.] C. resseyuyd; A. receiued.
- [95.] C. vnderstondow.
- [97.] A. *om.* it.
- [98.] C. *glosses* it by s. fama.
- [102.] A. *om.* it.
- [103.] C. deffendeth; A. defendith.
- [105.] A. for (*for* whan).
- [107.] C. *glosses* erthe by i. corporis.
- [108.] C. *glosses* it by i. anima.
- [110, 111.] A. *om.* As who . . . this world.
- [3.] C. cyte (*for* site); A. sete (*error for* site; Lat. *situm*).
- [6.] A. liften vpon hire nekkes in ydel and dedely.
- [7.] A. *om.* that.

- [9.]A. *om.* that. C. cler; A. clere.
- [13.]A. stiern; Ed. sterne.
- [17.]A. Ed. consumpt.
- [18.]A. vtterly.
- [21.]Ed. to (*for un-to*); A. in. A. Ed. the; C. *om.* (*after heer*).
- [3.]C. desseyuable. C. desserueth.
- [7.]So C.; Ed. vnplyten.
- [13.]C. desseyueth.
- [17.]C. maysthow.
- [30.]C. woldesthow.
- [6.]C. hat.
- [7.]C. lueful; Ed. leful.
- [8.]erthes; Lat. *terris*.
- [3.]C. streyhte; Ed. streyght.
- [5.]C. angwissos.
- [7.]C. weyhte; Ed. weight. C. sentenses; Ed. sentences.
- [8.]C. vnpanygal; Ed. vnperegall.
- [10.]C. deffende; Ed. defende.
- [11.]C. hir-; Ed. here-.
- [12.]C. desiros; Ed. desyrous.
- [17.]C. Ed. had.
- [21.]C. resseyued.
- [22.]C. wit; Ed. with.
- [23.]C. woldesthow; Ed. woldest thou.
- [26.]C. thyng (I); Ed. thyn; Lat. *tuus*.

- [28.] C. herthely; Ed. erthly.
- [31.] C. tarynge; Ed. taryeng; Lat. *cunctatione*.
- [33.] C. the (*for thee*); Ed. *om*.
- [1.] A. of (*for fro*).
- [2.] A. bushes; Ed. busshes; C. bosses.
- [3.] C. heres; A. eres.
- [5.] A. wikke. C. agreablely.
- [7.] C. dirke; A. derke.
- [8.] A. *om*. And.
- [10.] C. verre; A. verrey.
- [2.] C. cyte; A. sete; Lat. *sedem*.
- [5.] C. enforsen; A. enforced; Ed. enforcen.
- [6.] A. *om*. And blisfulnesse.
- [10.] A. *om*. cleped.
- [14.] C. enforsen; A. enforcen.
- [18.] A. is (*for be*).
- [20.] C. ben; A. be.
- [22.] C. nesshebors; A. neyghbours.
- [23.] A. halden. C. heyh; A. hey?e; Ed. hye.
- [24.] A. to b (*for be*).
- [28.] C. by (*for be*); A. Ed. be.
- [29.] A. *om*. thing.
- [32.] A. rycchesse.
- [35.] A. *om*. 1st of. C. fauor; A. fauour.
- [36.] A. *om*. to men *and* hem.

- [38.] A. shollen.
- [39.] A. Ed. the; C. tho.
- [45.] C. sweft-; A. swifte-.
- [49.] C. deffyned; A. Ed. diffined.
- [52.] A. *om.* thy eyen; C. thy (*for* thyn); Ed. thyn. A. almost.
- [55.] A. *om.* and *bef.* iuged. C. A. establyssed; Ed. establysshed.
- [59.] A. *ins.* of *after* good (*wrongly*).
- [60.] C. dirkyd; A. derke; Ed. dyrked. A. *om.* but he . . . path. C. paath (*twice*).
- [62.] C. foleyen; A. folyen.
- [65.] C. A. *ins.* it *bef.* is; Ed. *om.*
- [66.] C. A. foleyen; Ed. folyen.
- [69.] C. wel neyh; Ed. wel nygh; A. *om.* C. alle; A. Ed. al.
- [77.] *I supply* nat. C. angwyssos. C. subgyd; A. subgit.
- [81.] A. rycches.
- [86.] C. allegates; A. algates. A. lyuyng (!).
- [3.] A. *om.* the.
- [8.] A. *om.* betinges.
- [9.] C. horyble.
- [11.] A. that (*for* 1st and).
- [13.] A. to-teren.
- [15.] A. Iangland. A. this (*for* 2nd that).
- [16.] A. inclosed. C. streyht; A. streit.
- [17.] C. pleynynge; A. pleiyng; Lat. *ludens*.
- [19.] A. Ed. agreable.
- [24.] C. bent; A. bente.

[27.] A. in-to (*for to*).

[30.] C. hat; A. hath.

[2.] A. *om.* youre biginninge.

[15.] C. ataynt; A. a-teint.

[24.] A. that (*for And*). A. *om.* nat that . . . for. A. thou lakkedest; Ed. the lacked.

[34.] A. a wy?t (*for aught*).

[35.] C. suffysaunte; A. suffisaunt.

[37, 40.] A. rycchesse.

[46.] C. sholdesthow.

[47.] A. bynymen. C. febelere; A. febler.

[50.] C. *om.* hem.

[54.] C. deffende.

[56.] A. nedith.

[60.] A. rycchesse.

[63.] A. threst.

[64.] C. the; A. thei.

[65.] A. y-nou?.

[66.] A. threst.

[68.] C. *om.* nat. C. vtrelly; A. outerly.

[69, 70.] C. fulfyd; A. fulfilled (*twice*).

[72.] C. aueryce; A. auarice.

[73.] C. rychesse (*1st time only*); A. rychesse (*twice*). C. alwey; A. away.

[1.] A. *om.* 2nd a.

[2.] A. couetise.

[4.] A. eryl. C. feeldes.

- [6.] C. leuith; A. lyueth. C. shol; A. shal. C. A. compaignie.
- [2.] C. honorable, *glossed* ironice.
- [3.] C. lordshippys; A. lordshipes.
- [5.] A. *om.* ne. A. wikkednesses (*twice*); Lat. *nequitiam*.
- [6.] C. *om.* to *bef.* shewen.
- [7.] C. desdaign; A. desdeyne.
- [9.] C. nomyus; A. nonius. Ed. postome.
- [11.] C. nomyus. C. *om.* a. C. Sesthow.
- [12.] C. fylonye; A. vylenye; Ed. vylonies; Lat. *dedecus*.
- [16.] C. Ed. the; A. thi. A. magistrat; C. magestrat.
- [17.] A. by the offence; C. by offense; Ed. by offence.
- [19.] Ed. saw. C. lykoros; A. likerous.
- [22.] Ed. sawe.
- [25.] A. Ed. quod she; C. *om.*
- [29.] C. they, *glossed*, s. honors.
- [30.] A. more; C. mor. C. *om.* it.
- [38.] C. A. gerdoun; Ed. guerdons. C. by-spetten; A. byspotten; Lat. *commaculant*.
- [40.] C. thyse shadwye; A. the shadewy.
- [41.] A. this (*for* thus).
- [47.] A. enchaufen.
- [50.] C. *om.* that *bef.* wenen.
- [53.] C. vanesshen; A. vanissen.
- [54.] C. maysthow. A. but; C. Ed. ne.
- [56, 58.] C. whylom; A. som-tyme (*twice*).
- [57.] C. *om.* the *bef.* senatorie.

- [59.] A. and what other; Ed. and of other.
- [62.] C. resseyueth; A. resceyueth.
- [66.] C. felthe; A. filthe. C. *om.* that *after* yif (3rd time only).
- [70.] C. dignete.
- [2.] A. kembed; apparailed.
- [5.] C. lorshippe; A. lordship. C. Ed. whylom; A. som-tyme.
- [6.] C. reuerentz; Ed. reuerent; A. dredeful; Lat. *uerendis*.
- [8.] A. tho; C. Ed. the. A. *om.* so.
- [10.] C. vysios; A. vicious.
- [3.] C. perpetually; A. perpetuely.
- [7.] A. realmes.
- [8.] C. auctor; A. auctour.
- [10.] A. realmes (*om.* the).
- [11.] C. node (*for* nede).
- [12.] C. lorshipe.
- [14.] C. A. nounpower.
- [19.] A. realmes.
- [20.] C. famyler.
- [23.] A. yit; C. yif.
- [24.] C. seyst; A. seest; Lat. *uideas*.
- [27.] A. sernautes. A. *om.* hem.
- [31.] A. realmes.
- [32.] A. febleness. A. real; Ed. royal.
- [34.] C. hyr famyler (*sic*); A. his familier.
- [37.] C. famyler; A. familier. C. that hadde; A. *om.* that.

[41.] C. solutarie; A. solitarie.

[42.] C. sholen; Ed. shullen; A. sholden; Lat. *ruituros*.

[44.] C. yit; Ed. yet; A. that.

[47.] C. wheyther.

[1.] C. wole; Ed. wol; A. wolde.

[4.] C. thath (!). A. contre Inde. A. comaundement.

[5.] A. leest (*for* last); Lat. *ultima*.

[4.] A. Ed. he; C. she (!).

[6.] A. *om.* the *bef.* poeple.

[9.] C. of (*for* or).

[15.] A. ne encresed.

[19.] A. parties of the erthe; Lat. *parte terrarum*.

[23.] C. remenbred.

[24, 26, 29.] C. gentellesse; A. gentilesse.

[26.] C. refferred.

[30.] A. decert; Ed. desertes.

[32.] A. folweth; C. folueth.

[36.] C. inposed.

[4.] A. Ed. hir hornes; C. hyse hornes.

[5.] C. menbrys.

[8.] Ed. ye loke; Lat. *spectes*. A. thy (*for* 1st your); Lat. *uestra*.

[12.] A. *om.* an.

[15.] A. Ed. euery; C. euere.

[18.] Ed. Euripidis; C. Eurydyppys; A. Euridippus; Lat. *Euripidis* (gen.).

[1.] C. A. anguisseth.

[3.] C. *om.* 2nd that. A. the bee (*for* he).

[9.] C. shal.

[10.] A. by (*for* thorough).

[12.] C. A. destrat; Ed. distracte.

[16.] C. brwtel (*for* brotel; 1st time).

[19.] A. mayst thou; C. maysthow.

[20.] C. weyhty (!).

[32.] C. in superfyce (*om.* the).

[34.] A. desceiuauce of the; Ed. disceyuauce of; C. deceyuable or (!).

[37.] A. the goodes of thi; Ed. the goodes of the; C. godes of the.

[40.] A. Ed. a somme; C. *om.* a. C. wordly.

[42.] C. ne ne ben. A. Ed. by the; C. *om.* the.

[43.] C. man (*for* men; 1st time).

[4.] A. *om.* nat.

[5.] C. hye mountaynges; A. hey?e mountaignes. C. kachche; A. kachen; Ed. catchen (= cacchen).

[6.] C. honte; A. Ed. hunte. C. rooes; Ed. roes; A. roos.

[8.] A. crikes; Ed. crekes; C. brykes; Lat. *recessus*.

[9.] A. Ed. in the; C. *om.* the.

[14.] Ed. Echines; C. A. echynnys.

[15.] C. rechcheth; A. recchith. C. weere (*for* where).

[5.] A. *om.* sothe and 2nd I.

[6.] A. richesse. A. Ed. realmes.

[8.] A. hast thou; C. hasthow. A. cause; Lat. *caussas*.

[16.] A. inparfit. C. Wenesthow.

[20.] A. fieble; C. Ed. febler; Lat. *imbecillioris ualentiae*.

[21.] C. mot; Ed. mote; A. most.

[25.] C. demesthow.

[29.] A. nis (*twice*).

[36.] C. demesthow. Ed. derke; C. dyrk; A. dirke.

[38.] A. of (*for by*).

[53.] A. And this (*for This*). C. consequens; Ed. consequence; A. consequente *or* consequence.

[54.] C. hat (*for hath*). A. no nede.

[58.] Ed. whence; A. wenest (!); Lat. *unde*.

[72.] A. rychesse.

[74.] Ed. derke; C. dyrk; A. dirk.

[75.] C. delices (*or delites*); A. delitz; Ed. delytes.

[77.] Ed. molestie; C. A. moleste; Lat. *molestia*.

[78.] A. derknesse; C. dyrkenesse.

[80.] C. schatereth. C. delytz; A. delices (*or delites*).

[83.] C. Ed. defaute; A. faute.

[84.] Ed. anguysshes; A. anguysses; C. angwyssos.

[86.] A. semblable; C. semlable.

[90.] C. oothre.

[92.] C. seysthow.

[101.] C. A. senglely.

[104.] C. hasthow.

[106.] C. shalthow.

[109.] A. *om.* ful wel.

[115.] C. Ed. that thilke; A. *om.* that.

[118.] A. the fulle of (*wrongly*).

[119.] C. norye; A. nurry.

[130.] A. likenesse; Lat. *imagines*.

[141.] A. disciple; C. dissipule.

[142.] C. in tyme; A. in thime; Lat. *uti in Timaeo Platoni*.

[143.] C. byshechen. A. *om.* now.

[3.] A. for to gon. C. from sin that; A. from tyme that; Ed. syth that.

[7.] A. *om.* thee *after* with-in.

[10.] A. alle thinges.

[11.] A. comaundedist.

[12.] C. *om.* and absolut.

[13.] A. Ed. proporcionables; C. porcionables.

[16.] A. fleye (*for* flee). A. Ed. drawe; C. drawnen.

[18.] C. *glosses* sowle *by* anima mundi.

[19.] C. membres.

[20.] C. in to two; A. in two; Ed. in to.

[22.] C. tornet; A. tournith.

[24.] C. Ed. sowest; A. sewest.

[26.] A. Ed. benigne; C. bygynnyng (*!*).

[28.] A. thi thou? (*wrongly*); C. *has the gloss*: s. boecii. A. thi streite; Ed. thy strayte; C. the streite.

[29.] A. *om.* him. C. enuerowne; A. enuiroune.

[31.] A. *om.* 2nd thou.

[33.] A. *om.* reste.

[34.] C. paath.

[35.] A. *om.* that.

[6.] A. diffinissed; C. dyffynnyssed; Ed. diffynished.

[10.] *After us, A. ins. this is to seyne (needlessly). C. A. denoyed (error for deneyed); Ed. denyed.*

[12.] *A. al; C. alle.*

[14.] *C. ther-of; A. Ed. her-of. C. comht (for comth).*

[20.] *C. absolut, i. laws.*

[21.] *C. dessendeth.*

[28.] *C. conseite; A. conceite.*

[31.] *A. om. he that.*

[32.] *A. is bettre.*

[35.] *C. Ed. it-self; A. hym self.*

[36.] *A. om. it.*

[39.] *A. inperfit.*

[40.] *C. as that; A. om. that. A. Ed. proces; C. processes.*

[41.] *owen] A. ou?t.*

[44.] *A. om. that . . is.*

[50.] *A. om. In which . . I.*

[51.] *C. Wenesthow awht.*

[56.] *A. receyued; C. resseyud.*

[58.] *A. goode (for worthy).*

[61.] *A. it is; C. is is (sic). fro him] A. om. him.*

[63.] *A. om. hath.*

[70.] *A. Ed. nis; C. is.*

[73.] *A. om. sovereign.*

[84.] *A. om. yit.*

[86, 87.] *A. om. For certes . . . hem-self. C. othre.*

[88.] *A. om. ne. C. A. Ed. mowen; read may.*

[90.] A. Ed. nis; C. is.

[106.] *I supply* they ben maked iust; Lat. *iusti*.

[110.] C. by thy (*wrongly*); A. Ed. by the.

[119.] A. witen; C. whyten. C. wheyther that; A. *om.* that. A. thise; C. this.

[120.] A. Ed. by; C. be.

[121.] C. or of; A. *om.* of.

[122.] Ed. accomplysse; C. acomplyse; A. acomplise.

[126.] A. recorderst.

[134.] C. *om.* thise.

[141.] Ed. discrecion; A. discessioun; C. descessioun.

[143.] C. swych.

[157.] C. coniecten; A. coueiten; Lat. *coniectare*.

[159.] C. awht; A. au?t.

[161.] A. requered; C. required.

[171.] A. requered; C. required.

[176.] C. of good; A. *om.* of; Lat. *boni*.

[3.] A. Ed. Here; C. He.

[6.] A. deceyued; C. desseyued.

[10.] A. Ed. Hermus; C. Herynus (!).

[12.] C. grene stones, *i. smaragdes*; with the whyte, *i. margaretes*.

[14.] Ed. derkenesse; C. dyrknesse.

[16.] A. by the whiche.

[17.] C. eschueth; A. chaseth; Lat. *uitat*. A. derke; C. dyrke.

[3.] C. wylthow.

[5.] C. preys; A. Ed. price.

- [6.]A. Ed. bytyde; C. betydde.
- [7.]C. *om.* that. A. Ed. resoun; C. resouns; Lat. *ratione*.
- [17.]C. in on; A. in to oon; Ed. in to one.
- [23.]C. *om.* ther.
- [29.]C. grauntisthow.
- [32.]Ed. muste thou; C. mosthow; A. mayst thou. Ed. semblable; A. sembleable; C. semlable.
- [37.]C. Hasthow.
- [43.]A. conioigned; C. conioigne.
- [44.]A. disseueraunce; C. desseueraunce; *after which C. A. om. of, which Ed. retains.*
- [51.]A. Ed. who so; C. who.
- [54.]Ed. perissheth; C. periseth; A. perissith.
- [60.]C. wylnynge; A. Ed. willynge.
- [62.]A. *om.* the entencioun.
- [64.]C. *om.* and *bef.* eschueth.
- [68.]A. soule.
- [69.]A. Ed. appetite; C. apetid.
- [76.]Ed. mareys; A. mareis; C. marys. A. *has here lost a leaf, from and othre to past end of Met. xi.*
- [84.]C. maryes, *i. medulle.*
- [86.]Ed. seete; C. feete (!); Lat. *sede*.
- [87.]Ed. is; C. is is (*sic*). C. stidefastnesse.
- [88.]C. *om.* the *bef.* destemperaunce; Ed. *has it.*
- [91.]C. pupllisen; Ed. publysshenn.
- [94.]Ed. perdurably; C. perdurablely.
- [103.]Ed. corruppen.

- [106.] Ed. *om.* nat lightly . . departen. C. a twyne.
- [110.] Ed. araced. Ed. fleeth and; C. and (*om.* fleeth); Lat. *refugit*.
- [112.] Ed. wylful; C. weleful; Lat. *uoluntariis*.
- [114.] Ed. receyuen; C. resseyuen.
- [116.] Ed. slepen; C. slepyt.
- [127.] Ed. durabylyte.
- [142.] Ed. perdurablye; C. perdurablely.
- [152.] Ed. thou; C. *om.* Ed. discryuen.
- [161.] C. fichched; Ed. fyxed.
- [163.] Ed. discouered.
- [165.] Ed. is that (*for* was that).
- [2.] Ed. *om.* nat. Ed. treaten (*for* trenden).
- [18.] Ed. derknesse; C. dyrknesse. Ed. seme; C. seen (*but note* semeth *below*).
- [24.] Ed. wyndes.
- [26.] Ed. asked.
- [27.] Ed. norisshyng; C. noryssynges; Lat. *fomes*.
- [29.] Ed. asked.
- [30.] Ed. naturel; C. the nature (*sic*).
- [2.] A. *begins again with* the seconde tyme.
- [4.] A. coniunccioun; C. coniunsioun.
- [12.] C. wordyl (*for* world).
- [19.] C. world nis; Ed. A. worlde is.
- [26.] A. *om.* dyverse.
- [27.] A. discordeden.
- [30.] C. ordene; A. ordinee.

- [31.]A. Ed. spaces; C. splaces (!).
- [32.]C. stidefast; A. stedfast.
- [35.]Ed. ymaked; C. A. maked.
- [40.]A. han; C. ha (*for hā*).
- [47.]A. *om.* no.
- [50.]C. denoyed (*for deneyed*); A. Ed. denied.
- [55.]A. Ed. *om.* as; Lat. *ueluti*. C. A. stiere (*better stere*).
- [57.]A. corumpynge.
- [63.]A. natheles; C. natles.
- [82.]C. hem; A. Ed. hym.
- [84.]A. this; C. Ed. his.
- [93.]C. reprehendnen.
- [96.]A. hem; C. Ed. it.
- [99.]C. desposede; A. Ed. disposed; *read* deposited; Lat. *deposuit*.
- [100.]A. wilt; Ed. wylte; C. wil.
- [105.]C. Ed. be; A. is. A. Ed. No man; C. non.
- [107.]A. Ed. if he; C. yif it.
- [110.]A. may do.
- [116.]C. scornesthow . . pleyesthow . . desseyuesthow.
- [118.]Ed. Dedalus; C. dydalus; A. didalus.
- [119.]C. A. issest; Ed. issuest.
- [120.]C. fooldesthow.
- [125.]C. fulle the; A. the ful; Lat. *plenam beatitudinem*.
- [127.]Ed. god (*Deus*); C. A. good.
- [132.]A. bountee; C. bowonte.

[139.] C. A. desseyue.

[142.] C. resseiueth.

[143.] C. aparmanides; Ed. Permenides; A. parmaynws; Lat. *Parmenides*.

[148.] C. Ed. styred; A. stered.

[2.] A. bonde; Lat. *uincula*. A. Ed. *om.* 2nd the.

[4.] C. wepply; A. Ed. wepely.

[7.] A. cruel; C. cruwel.

[10.] A. Ed. ardaunt; C. ardent.

[12.] C. goodes; A. godes (*om.* hevene); Lat. *superos*.

[14.] C. blaundyssynge; A. blaundissyng.

[15.] C. soonge; A. song (*twice*).

[16.] C. resseyued; A. resceyued. C. calyope; A. calliope.

[17.] A. as mychel as he my?t; C. *om.* he.

[19.] C. thechen; *after* techen him, A. *adds* in his seke herte (*not in Lat.*)

[23.] Ed. Furyes; C. A. furijs.

[27.] C. tatalus (*for tātalus*).

[28.] A. thrust.

[29.] Ed. Tityus; C. A. ticius; Lat. *Tityi*.

[33.] A. his faire song; Lat. *carmine*.

[38.] A. gretter; C. gret; Lat. *maior*.

[41.] C. A. Erudice; Ed. Euridice; Lat. *Eurydicen*.

[43.] C. apartienyth; A. apperteineth.

[45.] C. god; A. goode.

[46.] C. fychche.

[47.] C. *om.* his *after* sette.

- [49.] A. to (*for in-to*). C. *om.* the *bef.* erthe.
- [6.] A. *om.* some. A. Se (*for O*); Lat. *o.* C. *om.* that.
- [7.] A. *om.* me.
- [9.] A. Ed. thy; C. the.
- [14.] C. so as; Ed. so that as; A. that so as.
- [19.] C. imperisse; A. emperisse; Ed. emperesse. A. rycchesse.
- [20.] A. vertues (*badly*).
- [22.] Ed. stede; C. stide; A. sted.
- [25.] C. good; A. goode.
- [28.] A. enbaissyng; Ed. abasshyng.
- [29.] C. horrible. C. al; A. alle.
- [31.] A. Ed. vyle; C. vyl (*twice*).
- [32.] C. he heryed (*mistake for heryed*).
- [33.] C. tho; A. Ed. the.
- [35.] Ed. vnaraced.
- [37.] A. yuel (*for out-cast*).
- [42.] C. strengthyn; A. stedfast (!). C. stidfast; A. stedfast.
- [45.] C. I tretim; A. I treted; Ed. treated; Lat. *decursis omnibus*.
- [48.] C. areysen.
- [50.] C. sledys; A. Ed. sledes. C. shal (*for shalt*).
- [1.] C. swife (*for swifte*).
- [4.] A. hey; enesse (*for roundnesse*); Lat. *globum*. A. hir (*for his*).
- [6.] A. til that she areisith hir in-til . . . hir weyes.
- [9.] C. saturnis; A. saturnus. A. she (*for he*).
- [10.] A. soule (*for thought*); *twice*.

[12.] C. alle; A. alle the; Ed. al the.

[13.] Ed. ypaynted; A. depeynted.

[16.] A. And whan the soule hath gon ynou? she shal forleten the last poynt of the heuene, and she.

[17.] A. Ed. wenden; C. wyndyn.

[18.] A. she (*for* he).

[18, 19.] C. Ed. worshipful lyht; A. dredefulle clerenesse. A. haldeth.

[20.] A. this; *for* the (2).

[22.] A. *om.* or wayn.

[25.] C. requerest; Ed. requirest; A. requeredest.

[27.] A. lyke (*for* lyketh).

[28.] C. dyrknesses; A. derkenesse; Lat. *noctem*.

[1.] C. owh; Ed. O; A. *om.*; Lat. *Papae*.

[8.] C. dishert; A. desert; Ed. deserte; Lat. *desertos*. *All* strengthes; Lat. *uiribus*.

[10, 11.] C. stidefast; A. stedfast.

[12.] C. stidefastnesse; A. stedfastnesse.

[13.] C. A. fey; Ed. faythe.

[19.] C. lakkit; A. lakketh.

[25.] C. denoyed.

[28.] C. *om.* he *bef.* ne.

[33.] C. halt; A. halden; Ed. holde. A. Ed. that that; C. that.

[42.] A. whan that; C. Ed. *om.* that.

[45.] C. It ne . . . nat; A. It recordeth me wel; Lat. *Minimè . . . recorder*.

[48.] C. defference; A. Ed. difference.

[63.] A. resoun; Lat. *rationum*.

[67.] C. by (*for* but; *by mistake*).

- [68.]Ed. accomplyssheth; A. acomplisith; C. a-complesseth (*twice*).
- [70.]A. demest thou.
- [73.]C. denoye (*for deneye*); A. Ed. denye. A. moeuementz; Lat. *motum*.
- [88.]C. good folk (*1st time*); goode folk (*2nd time*).
- [91.]A. trowest thou.
- [92.]A. wyse; C. whise.
- [99.]C. maledie; A. maladie.
- [104.]C. *om.* hem *after* constreineth.
- [109.]A. the gretter thinges that ben.
- [110.]C. acomplised; A. accomplised; Ed. accomplysshed.
- [112.]C. veyn; A. veyne.
- [120.]A. lay.
- [122.]C. desired (*for desire, by mistake*).
- [135.]A. wise; C. whise.
- [141.]C. denoye (*for deneye*); A. denye (*thrice*).
- [142.]C. sympeli (*1st time*).
- [149.]C. Ed. what; A. that.
- [151.]C. shrewen (*by mistake*).
- [152.]A. descendeth; C. dessendit (*sic*).
- [158.]A. shrewednesse; Lat. *mala*.
- [160.]A. to han (*for ne han no*).
- [162.]C. diffinised; A. diffinised; Ed. defynisshed; Lat. *definiuimus*.
- [169.]A. but yif; Ed. but if; C. but.
- [186.]A. *om.* ben.
- [188.]A. *om.* doon.

[192.] C. the; A. Ed. tho.

[194.] C. *om.* to.

[1.] Ed. vayne; C. A. veyn.

[2.] A. Ed. in; C. on.

[3.] Ed. chayres; C. (*miswritten*) charyes; A. chayeres.

[4.] A. manasyng; C. manassinge.

[8.] A. troublynges; C. trwblynges.

[9.] C. hym (*for* hem).

[12.] C. Ed. tyrannyes; A. tyrauntis.

[14.] A. wicked (*for* wikkedly).

[1.] A. Seest thou.

[16.] A. les; C. leese (*error for* lesse).

[17.] C. faaden.

[25.] A. laste; C. last.

[27.] A. wolde; C. Ed. nolde; Lat. *quis . . . iudicet*.

[27, 28.] A. Ed. of mede; C. of the mede. C. A. gerdoned; Ed. reguerdoned.

[30.] C. yat (*miswritten for* yaf).

[31.] C. good him-self; A. Ed. god him-self; Lat. *ipsum bonum*. C. his (*error for* is); *after* him-self.

[36.] A. endirken (*for* derken).

[38.] A. medes.

[43.] C. gerdoun; A. gerdoun; Ed. guerdone.

[44.] A. Ed. answer. A. Ed. by the; C. *om.* the.

[45.] A. medes; Lat. *praemium*.

[47.] C. entechched. *Both MSS. om. payne . . . defouled with; but Ed. has: payne, he ne douteth not, that he is entetched and defouled with; Lat. quisquis afficitur poena, malo se affectum esse non dubitat.*

[50.] A. *om.* uttereste . . . which that is the.

[52.] C. vtteriste (*1st time*); owttereste (*2nd time*).

[55.] C. folueth.

[56.] C. alle; A. al.

[58.] C. alle; A. al (*twice*).

[67.] A. Ed. so as; C. *om.* as. C. enhawsen (*for enhawnsen*).

[73.] A. rauynour; Ed. rauenour; C. ranaynour.

[75.] A. Ed. a wolf. C. excersise.

[77.] A. rauysshe; C. rauysse.

[78.] A. Ed. wyles; C. whiles; Lat. *fraudibus*.

[81.] C. dredd.

[82.] A. Ed. slowe; C. slowh.

[83.] C. vnstidefast.

[1.] C. A. Ed. wynde.

[2.] C. A. Ed. Narice; Lat. *Neritii*.

[3.] C. Ed. Circes; A. Circe.

[8.] C. boer; A. boor.

[9.] C. A. Ed. Marmorike; Lat. *Marmaricus leo*.

[14.] A. Arcadie; C. Ed. Archadie; Lat. *Arcadis alitis*.

[15.] A. Ed. vnbounden; C. vnbounded. A. pestilence; C. pestelence.

[16.] A. oosterease (!).

[18.] A. Ed. woxen; C. wexen.

[19.] C. akkornes; A. acorns. C. lemes; A. lymes; Ed. lymmes.

[20.] A. Ed. hoole; C. hool.

[1.] A. *om.* it.

[3.] C. ne ben; A. ne ben nat; Ed. ben.

[10.] C. to; A. for.

[16.] A. *om.* than yif . . . coveiten.

[19.] C. languesse.

[22.] A. thre; C. the; Lat. *triplici*.

[26.] Ed. vnselynesse; C. A. vnselynysses; Lat. *hoc infortunio*.

[29.] A. to lakken . . yvel; C. Ed. *omit*.

[30.] A. Ed. so short; C. the shorte; Lat. *tam breuibus*.

[38.] A. yfinissed.

[49.] A. colasioun; Ed. collacyon; C. collacions; Lat. *collationem*.

[58.] A. byen (*for* abyen).

[59.] A. chastied.

[61.] A. thenk; C. thinke. C. A. Ed. coriged

[64.] A. yitte; Ed. yet; C. yif.

[66.] Ed. punysshed; C. A. punyssed.

[67.] C. correccioun.

[78.] C. lakked; A. lakketh.

[80.] A. knyt; C. knytte.

[96.] A. escapin.

[99.] A. nis wicked.

[101.] A. a litel; C. alyter.

[103.] A. dedid (*for* ended).

[108.] A. this peyne; Lat. *de his*.

- [109.] C. yit; Ed. yet; A. it.
- [110.] C. mowyng, i. myght.
- [113.] A. seen; C. seyn; *uideres*.
- [116.] C. dure; A. endure.
- [120.] A. *om.* hir.
- [124.] A. resouns; C. resoun; *rationes*.
- [135.] A. escaping; C. schapyng (for scapyng).
- [138.] C. of no; A. to no.
- [142.] A. threst the.
- [143.] C. *puts* the foule erthe *before* by dyverse tymes.
- [145.] A. *om.* nere neither . . . erthe; Ed. were in neyther (*om.* in hevene . . . erthe).
- [147.] A. Ed. on; C. in.
- [149.] A. to the bestes.
- [150.] A. wilt thou.
- [153.] A. thing; *eadem*.
- [155.] C. *om.* is.
- [159.] A. Deniest thou.
- [165.] A. dowtest thou.
- [168.] C. Ed. *om.* quod she.
- [169.] C. *om.* whether. A. trowest thou.
- [172.] C. *om.* suffisaunt.
- [176.] C. that (for than). A. that hath suffred the wrong.
- [179.] C. *wrongly ins.* of *bef.* enforced. A. *ins.* that *bef.* filthe.
- [182, 3.] C. *om.* but the . . . wrong.
- [198.] A. Ed. sawen; C. sawh.

[199.] C. felthes.

[209.] A. languissing; C. langwissynges. C. maledye; A. maladie.

[1.] A. deliteth it yow. A. moewynges; C. moeuynge; *motus*.

[5.] hors *is plural*; Lat. *equos*. A. serpentz.

[6.] A. lyouns.

[8.] A. discordaunt.

[10.] Ed. perysshe; A. perisse; C. perise. A. Ed. -chaungyng; C. -chaungynges.

[12.] C. A. gerdoun; Ed. guerdon.

[4.] C. hath leuere; A. hath nat leuer; Ed. had not leuer.

[8.] A. Ed. witnes-; C. witesse-.

[10.] A. ney?bours; C. nesshebors.

[17.] A. witen; C. weten.

[21.] C. A. astonyenge.

[25.] C. defference.

[28.] C. Ne it nis; A. it nis.

[33.] C. ben; A. ne ben.

[1.] Ed. Arcture; C. Arctour; A. aritour.

[4.] Ed. Bootes; C. A. boetes (*twice*).

[9.] A. Ed. by the; C. by.

[11.] A. Ed. had; C. hadde.

[12.] C. basynnes (*1st time*); basyns (*2nd*).

[14.] Ed. Coribantes; C. A. coribandes.

[17.] A. Ed. blastes; C. blases.

[18.] A. Ed. man ne; C. manne.

[19.] A. Ed. the snowe; C. sonwh (*sic; om. the*).

[4.]A. Ed. do; C. don.

[5.]C. meracle.

[6.]A. *om.* what.

[13.]A. Ed. Hercules. C. slowh; A. Ed. slough.

[21.]C. wyht.

[22, 3.]A. to the medicine to the.

[25.]C. norysynges.

[27.]C. A. weue; *glossed* contexo.

[28.]A. Tho; C. So.

[30.]A. progressiouns; C. progressioun; *progressus*.

[48.]C. Ed. intynyte; A. with-outen fyn.

[49.]C. dynydyd; A. Ed. diuideth; *distributa*.

[50.]*After* tymes A. *ins.* departith (*om.* as). C. lat; Ed. Let; A. so that.

[52.]Ed. be cleaped; C. A. is (*see* 54).

[55.]A. Ed. on; C. of.

[57.]C. *om.* a.

[59.]C. symplely.

[60.]C. Ed. ordinaunce; A. thou?t.

[61.]C. stablely.

[64.]C. desponed.

[65.]C. weyther. C. destyn (*miswritten*).

[67.]C. A. sowle; *glossed* anima mundi.

[68.]C. *om.* the *bef.* vertu.

[71.]C. acomplyssed; A. accomplished.

[79.]C. stablely. A. yficched; C. y-fechched; Ed. fyxed.

- [80.] Ed. monablyte; A. moeuablite.
- [81.] A. Ed. *om.* of.
- [85.] A. Ed. larger; C. a large.
- [86.] C. Ed. fertherest; A. forthest.
- [91.] C. A. fyrthest (*see* 86).
- [93.] A. lovs; Ed. loce.
- [96.] C. necissite.
- [103.] C. mutasioun.
- [105.] A. Ed. progressiouns; C. progressioun; Lat. *progressus*.
- [106.] A. female.
- [107.] A. unbounden; *glossed* indissolubili.
- [137.] *After* bodies, A. *has* 'quasi non.'
- [139.] C. *om.* 2nd a.
- [142, 3.] A. *om.* and some . . . medicynes.
- [148.] A. leecher.
- [159.] A. familier.
- [160.] Ed. victoriouse; C. A. victories; *uictricem*.
- [164.] C. sopose.
- [166.] C. *om.* so.
- [176.] [bodily] A. manere. A. *om.* the more . . . by me; *me quoque excellentior*. A. *has*: the aduersites comen nat, he seide in grec, there that vertues.
- [186.] C. corages (*animi*). C. excercitacion.
- [187.] *All* the (*for* that.)
- [188, 9.] Ed. and some . . . not beare; C. A. *om.*
- [191.] C. of the; A. Ed. of.
- [195.] A. ordeinly.

- [202.] C. Ed. felonies; A. folies.
- [210.] A. puttith; C. pittyth. A. rychesse.
- [213.] A. his; C. is.
- [219.] C. A. punyssen; Ed. punysshenn.
- [220.] C. excercisyng.
- [222.] A. Ed. accorden; C. acordy.
- [228.] *After* maked A. *ins.* oftyme (*not in Lat.*).
- [232.] C. *om.* studien.
- [235.] A. by (*for to*).
- [238.] C. assyngned.
- [240.] A. realme (*twice*).
- [243.] A. to no man.
- [247.] C. wyl; A. while.
- [253.] Ed. outragyous; C. outraious; A. *om.*
- [255.] C. the lengthe; A. Ed. *om.* the.
- [257.] A. refet.
- [258.] C. stydefast.
- [1.] A. *om.* wys; Lat. *sollers*.
- [3.] C. the souereyn; A. *om.* the.
- [5.] C. clerke (!); *for* cercle.
- [7.] C. cours (*meatus*); *see* 13.
- [9.] A. dy?en; C. deeyn, *glossed* tingere; Ed. deyen.
- [10.] A. in-to (*for in*).
- [16.] A. striuen nat with the drye thinges, but yiuenn.
- [24.] A. al; C. alle. A. bredith; C. Ed. bereth; *read* bretheth (*spirat*).

[31.] C. *om.* the.

[35.] A. bygynnyng; C. bygyng.

[1.] A. Sest thou; C. Sestow.

[5, 6.] A. *om.* alle . . aspre.

[7.] Ed. guerdonyng; C. A. gerdonyng. C. excersisinge.

[16.] A. ywened.

[20.] A. proche.

[24.] A. Demest thou; Ed. Wenest thou. A. al; C. alle.

[26.] C. excersiseth. C. corigit; A. corigith; Ed. corrygeth.

[34.] A. seist thou.

[35.] Ed. guerdon; C. A. gerdoun. C. Ed. demeth; A. deuinith; *decernit*. A. poeples; *uulgus*.

[38.] A. seist thou.

[41.] C. Ed. is; A. be.

[49.] A. *om.* or in . . vertu.

[55.] C. the stronge; A. no strong.

[56.] Ed. abasshen; A. abassen.

[66.] A. welken; Ed. walken; C. wellen; *emarcescere*.

[69.] A. Ed. corruppe. C. Ocupye; A. Occupy. C. stydefast.

[75.] C. excersyse.

[76.] C. punysseth; A. punisseth.

[4.] A. Ed. *om.* he.

[8.] A. pite as fader.

[16.] A. yeld.

[22.] A. slou?.

[23.] Ed. Arpyes; C. A. arpiis; *glossed*—in the palude of lyrne.

[26.] C. drowh; A. drou?.

[28, 31, 37, 49.] C. this (*for* this is)

[28.] C. slowgh; A. slou? (*thrice*).

[29.] A. etyn (*for* freten).

[30.] C. achelows (*1st time*); achelous (*2nd*); A. achelaus (*twice*).

[34.] C. he, *glossed* achelous; A. achelaus (*om.* he).

[39.] Ed. vomes (*for* scomes).

[40.] A. Ed. cercle; C. clerke (!).

[48.] A. mede of the. A. Ed. the sterres; C. *om.* the.

[1.] C. by cours (*wrongly*); A. Ed. the cours.

[4.] C. whilom; A. som tyme. the (2)] C. thy.

[8.] A. any (*for* any thing). C. it is; A. Ed. is it.

[9.] C. Ed. to the; A. the to the; Cax. to the the (= to thee the).

[13.] C. and yit; A. Ed. *om.* and.

[19.] A. disputisoun.

[19, 20.] C. han be; Ed. haue ben; A. be.

[22, 23.] C. deffenysshe; *but* diffinysshed in 39. C. *glosses* bitydinge by i. euentum.

[24.] A. knyttyng.

[31.] A. *om.* the.

[33.] C. stondyn; A. -stoden. C. meneden *or* meueden; A. moeueden (*not in the Latin text*).

[34.] *I supply* it.

[35.] A. *om.* the.

[38.] C. *om.* yif (Lat. *quod si*).

[43.] C. convenable.

[50.] C. to tylyinge; A. of tylienge.

[52.] A. fallen.

[53.] C. of nawht (*de nihilo*); A. for nau?t.

[55.] C. of the feld (*agri*); A. in the erthe. C. in the erthe (*humum*); A. in the felde.

[57.] A. abreggyng; C. abriggyng (*but abreggyng 2nd time*).

[58.] A. fortune (!), *for* fortuit; *twice*.

[66.] A. vneschewable.

[1.] A. *om.* and *after* Tigris.

[3.] A. *om.* bataile.

[8.] C. entrechaungyng, *glossed* i. *alterni*.

[10.] A. fortunéd.

[11.] C. declynyng, *glossed* *decliuitas*.

[13.] A. *om.* that (2).

[15.] *thilke*] A. the.

[1.] A. Ed. quod I; C. *om.* C. Ed. acorde me; A. acorde wel.

[2.] C. of; A. or (*wrongly*); Lat. *arbitrii*.

[3.] C. hym; A. Ed. hem.

[5.] C. mouynges (*motus*); A. moeueyng (!).

[12.] A. *om.* thilke. C. to ben fleen; A. ben to fleen; Ed. be to flyen.

[16.] C. dyuynes; A. deuynes (*as often in C*).

[17.] C. wil nat I-corompéd (*uoluntas incorrupta*); A. wil nat be corumpéd (*wrongly*).

[18.] C. myht (*potestas*); A. hath my?t.

[27.] C. clowdes; A. Ed. cloude (*nube*).

[27, 8.] Ed. A. to the; C. *om.* the.

[31.] A. purueaunce.

[3.] A. inferme.

[6.]C. *om.* nat.

[7.]C. heuynesse (*mole*); A. heuynesses.

[8.]C. strokk, *glossed* i. ictu.

[9.]A. purueaunce.

[14.]A. *om.* that (1).

[18.]C. of; A. on.

[24.]C. *om.* it. C. but *glossed* s. aiunt.

[25.]C. *om.* is (1). A. that therefore.

[28.]A. *om.* nat. A. ypurueid.

[28, 9.]A. *om.* but it bihoveth . . . y-porveved.

[32.]A. whiche thinges (*for 2nd* the whiche thing). C. weyther.

[34.]C. puruyaunce; *glossed* s. pronidencie.

[35.]C. it; *glossed* illud.

[38.]A. of thinges.

[48, 9.]A. *om.* the sooth cometh . . . cause of.

[53.]C. Ed. that for that; A. for that that.

[58.]A. bitiden by necessite; C. *has the gloss*—s. by necessite.

[60.]A. *om.* certes.

[60, 1.]C. vp so down; *glossed* prepostere.

[62.]A. is the cause.

[63.]A. *om.* the.

[64, 5.]A. bitiden som-tyme.

[71.]C. at the laste; *glossed* i. postremo.

[74.]A. so that the.

[75.]A. *om.* biforn.

[79.] A. *om.* nat. C. as it is; A. it is be.

[82.] A. *om.* be.

[85.] C. he; *glossed* s. deus. C. they; *glossed* s. thynges.

[86.] C. vneschwably; *glossed* i. memorabiliter (!)

[87.] C. A. desseyued (*twice*).

[92.] A. don.

[94.] C. Iape worthi; *glossed* i. ridiculo.

[100.] A. *om.* ne.

[102.] C. he; *glossed* s. deus. C. fermely; *glossed* i. firmiter.

[106.] A. *om.* this.

[107.] C. resseyuyd; A. receyued.

[108.] C. destruccoun; *glossed* i. occasus.

[110.] C. Meedes to; A. medes of.

[113.] A. alther-worste.

[114.] A. alther-moste.

[116.] C. hir; A. the. A. *om.* ne *before* sent.

[120.] C. dissertes; A. desertes.

[121.] *For* of the, *read* than; *see note*.

[122.] A. ne (*for* no).

[128.] A. *om.* us.

[129.] A. to han hopen.

[135.] A. preis.

[136.] C. desseruyn; A. deserue.

[139.] A. *om.* men.

[142.] Ed. impetren; C. impetrent (!); A. emprenten. A. *om.* nat. A. *om.* hope.

[143.] C. *om.* no.

[144.] C. I-resseyuyd (*glossed* i. graunted); A. y-resceiued.

[147.] C. thou; *glossed* s. philosophie. C. her by-forn, libro 4^o metro sexto [*line* 35].

[1.] C. vniogynd, *glossed* s. ne se compaciantur *similiter*.

[2.] C. coniuncciouns; A. coniunccioun.

[3.] C. man, *quasi dicat, nullus*. C. which that god; A. Ed. whiche god (*quis Deus*).

[6.] C. deuydyd, *quasi dicat, non est ita*.

[7.] A. *om.* the. C. thinges, *s. prudentia et liberum arbitrium*.

[8.] A. cleuen.

[10.] A. dirk.

[12.] C. it, *s. anima*.

[13.] A. note (Lat. *notas*).

[16.] C. it, *s. anima*.

[18.] *After* thus, A. *adds*—*Si enim anima ignorat istas subtiles connexiones, responde, vnde est quod desiderat scire cum nil ignotum possit desiderare; but both C. and Ed. omit this.*

[21.] wot] C. not. C. nawht, *quasi dicat, non*.

[24.] A. *om.* that.

[26.] C. yfownde, *quasi dicat, nullus*.

[29.] A. Ed. principles; C. principulis.

[34.] A. nouthir habit.

[36.] C. retreatith, *i. retractat*; A. tretith.

[2.] C. deuydede; Ed. deuyded; A. deuided; *distribuit*.

[7.] C. dirknesse; A. derkenesse. A. *om.* 2nd of this.

[11, 12.] A. *om.* mighten thinken it . . . yif men.

[15.] A. *om.* y-spended and. C. the; A. tho.

[22.] A. drawest thou.

[24.] A. thinge. A. *om.* ne.

[28.] A. *om.* or what.

[29.] C. A. *gloss* endes *by* exitus.

[30.] Ed. posycion (Lat. *positionis*); C. A. possessioun; and C. *glosses* For . . . possessioun *by* uerbi gratia.

[31.] A. *impossibile*; C. *per impossibile* (as a gloss).

[37.] Ed. it; C. is.

[44.] C. endes, *i. exitus*. A. and the (*for* and).

[46.] C. thing is, *i. se eius significatum*. C. maketh, *glossed* causat.

[47, 48.] A. *om.* that it ne bitydeth.

[48, 49.] C. *om.* so that . . . necessitee.

[51.] A. preue.

[52.] A. stedfast. A. *proued*.

[57.] c. but that; A. *om.* that.

[58.] A. *om.* that.

[60.] A. maist thou.

[62.] A. and in attempryng or in adressyng.

[63.] A. chariottes.

[64.] A. mayst thou.

[65.] A. *om.* that.

[66.] C. *om.* thilke. C. so, *quasi dicat, non*.

[70.] A. thise thingus.

[80, 81.] A. *om.* that men doon . . . to thinges.

[83.] C. Ed. issues; A. endes; C. *adds—i. exitus*.

[87, 88.] C. and yif (*wrongly*); A. Ed. and that.

[91-93.] A. *om.* And thou . . . is it-self *here, but inserts the same in a wrong place* (131 *below*).

[99.] A. *om.* 2nd the.

[100.] A. Ed. that; C. *om.* Ed. thing; C. A. *om.*

[103.] C. after; A. afer; Ed. a-ferre.

[105.] C. body, *glossed orbis*; A. body, *glossed orbi* (Lat. *orbi*).

[109.] A. fro with-outen furthe.

[111.] C. comprehendeth, *vel iudicat*.

[111, 2.] A. *om.* comprehendeth . . imaginacioun.

[113.] C. Ed. by; A. by an. C. A. (*gloss*) speciem.

[120, 121.] A. *om.* but the . . strengthe. A. Ed. For; C. *om.*

[124.] A. Ed. it; C. *om.* A. but the. A. Ed. that; C. *om.*

[126.] C. she; *glossed* intelligence. C. Ed. in; A. vndir.

[136.] A. *om.* it. A. comprendith.

[139.] A. *om.* is.

[140.] A. *om.* a thing.

[142.] A. *om.* a.

[147.] A. Sest thou.

[148.] A. of faculte or of power.

[149.] A. Ed. no (*for nat*).

[150.] A. or the.

[3.] C. dirke; A. Ed. derke.

[5.] A. *om.* and.

[9.] A. *om.* first.

[10.] A. inprentid; C. apreyntyd (*but emprientyd just below, and enpreynted above*).

[12.] A. emprentid.

[13.] A. *om.* 2nd. ne.

[14.] A. Ed. that; C. the.

[15.] A. vnplitith.

[17.] A. subgit; Ed. subiecte; C. *om.* A. the (*for tho*); *twice*.

[20.] A. Ed. discernith; C. decerneth.

[26.] C. heye thinges, *i. principijs*. C. dessendith; A. discendith.

[27.] C. lowe thynges, *s. conclusiones*. A. repreuith.

[29.] C. strengthe, *s. anima*.

[31.] C. resseyuyth; A. resceyueth; Ed. receyueth. C. A. inpressed; Ed. impressed.

[36.] A. hurtlith.

[38.] C. Ed. to; A. the (Lat. *Ad*).

[40.] A. medeleth.

[41.] A. to the forme.

[1.] A. *om.* yif (Lat. *Quod si*).

[5.] C. A. witte; Ed. wytte. A. *om.* or the.

[10.] A. enprentid; C. emprienpted.

[20, 1.] A. here ne there. A. muscles.

[25.] *I supply* to.

[26, 7.] C. thise oothre; A. is other.

[29.] A. subgitz.

[31.] Ed. vnyuersal thyng; A. vniuersel thinges; C. vniuersels thinges (Lat. *uniuersale*).

[35.] C. soth; Ed. sothe; A. *om.* C. sensible, *quod absurdum est*.

[41.] C. seyn; A. seyn that.

[44.] C. enhansen; A. enhaunsen.

[45.] Ed. the knowing; A. knowynge; C. knowy (Lat. *cognitionem*).

[46.] A. figure.

[48.] C. stidefast; A. stedfast.

[51.] C. and we; A. Ed. *om.* and.

[52.] C. Ed. and of; A. or.

[56.] A. Ed. ne; C. *om.*

[58.] A. *om.* And.

[59.] A. *om.* ther.

[61.] C. bideth (!).

[62.] C. parsoneres; A. parsoners; Ed. parteners.

[63.] A. *om.* 1st that.

[65.] A. summitten.

[66.] C. yif that; Ed. if; A. that yif.

[71.] C. diffinysshed; A. difinissed.

[72.] A. Ed. is; C. nis.

[3.] C. traas; A. *trais*; Ed. trace. C. forwh; A. forge; Ed. forough. A. Ed. continued.

[4.] A. addres; Ed. nedders. A. *om.* the.

[7.] C. A. traas. A. goynge (Lat. *gressibus*).

[8.] C. feeldes. A. *om.* elles.

[10.] A. *om.* faces. A. enclini[n]g.

[13.] A. erthe (Lat. *terras*). A. *om.* And.

[16.] A. on heye.

[1, 2.] C. alle thinges; A. Ed. al thing (Lat. *omne*).

[6.] A. *om.* eek.

[12.] A. *om.* the. C. alle; A. al.

[16.] A. the morwe.

- [17.]A. that (*for* the tyme).
- [18.]A. this (*for* the).
- [20.]A. *om.* it.
- [22.]C. stretchched.
- [25.]A. braceth.
- [30.]C. preterite; A. preterit.
- [31.]C. I-witnesshed; A. ywitnessed. C. and; A. or.
- [34.]A. plesaunce; C. pleasaunce.
- [35.]A. infinit
- [41.]A. it (*for* that).
- [43.]A. embracen.
- [49.]A. of the lijf.
- [53.]A. *om.* the. C. in-to; A. to.
- [58.]A. presence; C. presense[Editor: illegible character]e.
- [64.]A. *om.* that.
- [65.]A. *om.* it. C. Infynyte; A. infinit.
- [73.]A. alwey to god.
- [78.]C. thinken; A. thenke.
- [81.]A. *om.* it.
- [83.]A. prouidence; C. puruydence (*glossed prouidentia*); *but see note.*
- [86.]A. disputest thou.
- [88.]A. yknowen.
- [101.]C. o; Ed. one; A. of (!); Lat. *unoque*.
- [104.]A. *om.* the.
- [106.]A. *om.* the.

- [110.] C. stidefast; A. stedfast.
- [116.] A. bitide; C. bide (*miswritten; 2nd time*).
- [120.] A. *om.* mowe.
- [124.] A. *om.* is.
- [134.] A. nau?t (*for nat*).
- [135, 6.] A. *om.* gon that.
- [141.] A. presentz.
- [142.] A. *om.* yif.
- [143.] C. by: A. to (Lat. *per*).
- [149.] A. *om.* 1st free.
- [150.] C. in; A. ne (*wrongly*).
- [161.] A. byhoued; Ed. behoueth; C. houyd (!).
- [169.] A. *om.* as.
- [170.] Ed. apereth; C. apiereth; A. appiereth.
- [178.] C. wheyther; A. whethir.
- [179.] A. *om.* ne.
- [186.] A. knowynges (Lat. *noscendi*).
- [189.] Ed. of that thing; C. A. *om.*
- [190.] Ed. quod she (*for quod I; wrongly*).
- [193.] A. *om.* so.
- [194.] A. *om.* as.
- [203.] A. awith nat.
- [205, 6.] C. *om.* that is . . prescience; Ed. *and* A. *have it*.
- [213.] C. torment; A. tourmentz (*supplicia*).
- [214.] A. nat; Ed. not; C. ne.

[216.] C. withston (*sic*).

[218.] A. an hey?e.

[222.] C. To whom be goye (*sic*) and worshipe bi Infynyt tymes. amen;*which* A. Ed. (*perhaps rightly*) omit.

[5.] Cl. Cp. froye; H. fro ye.

[6.] Cl. helpe; Cp. H. help.

[7.] Cp. thise; Cl. H. this.

[15.] Cl. seruauntz.

[18.] Cl. *om.* I; H. I am; Cp. Ed. am I.

[20.] Cl. H. Vn-to; Cp. Ed. To.

[21.] Cl. be his; Cp. be this; H. by this.

[23.] Cl. ony; Cp. Hl. any (*often*).

[24.] Cp. Hl. Remembreth; Cl. Remembre.

[26.] Cl. other fok; Cp. othere folk.

[27.] Cl. dorst; Cp. H. dorste.

[31.] Cp. H. Ed. hem; Cl. him.

[36, 42.] Cl. Cp. desespeyred; H. despeyred; Ed. dispeyred.

[41.] Cp. To; Cl. H. So.

[44.] Cl. H. goode; Cp. Ed. good.

[45.] Cp. ladies so; Cl. loues for; H. loueres for.

[48.] Cl. seruauntz.

[58.] Cl. went; Cp. H. wente.

[62.] Cl. raueshyng; Cp. rauysshyng.

[69.] Cl. high (!); Cp. highte; H. hyghte.

[70.] Cl. Delphebus; Cp. H. Ed. Delphicus.

[71.] Cl. whanne; Cp. whan.

- [76.] Cl. wȳst; H. west; Cm. woste; Cp. wiste.
- [79.] Cl. forknowyng; Cp. H. Cm. for-knowynge.
- [80.] Cl. pryely (!); Cp. H. prynely; Cm. preuili.
- [82.] Cl. H. bothen; Cp. Cm. bothe.
- [87.] Cl. Cp. H. *ins. fals bef.* fled; H2. Ed. *om.*
- [90.] Cl. onys.
- [96.] Cl. H. nyst; Cm. nyste.
- [98.] Cl. dorst make; Cp. dorste; H. dorst; Cm. durste.
- [99.] Cp. a-; *rest al.*
- [101.] Cl. H. faire; Cp. Cm. fair.
- [102.] Cl. angelyk; Cp. aungelik.
- [112.] Cl. Cm. selue; Cp. H. seluen.
- [126.] Cl. *om. 2nd* and. H. hoom; Cm. hom; Cl. home.
- [128.] to] Cp. H. til.
- [129.] Cl. dwelled; Cp. H. Cm. Ed. was dwellynge.
- [130.] Cl. Kept; Cp. Kepte. Cl. yong; H. Cp. yonge.
- [132.] Cl. hadde children; *rest* children hadde.
- [133.] Cm. lete; Cl. late; H. latt.
- [137.] Cp. H. Cm. eft; Ed. efte; Cl. ofte.
- [139.] H. Ed. vnder; H2. vndur; Cl. wonder (*wrongly*). H. H2. eft; Ed. efte; Cl. ofte. H. whielen (*better* wheelen); Cp. whilen; H2. whilyn; Ed. whelmen; Cl. weylen; Cm. weyle.
- [143.] Cm. here; *rest om.*
- [144.] Cm. dwelle; *rest* to dwelle (*badly*). Cl. Troiane; H2. troianys; *rest* troyan.
- [146.] H2. homere; *rest* Omer. Cl. of (*for 1st or*).
- [155.] Cl. come; *rest* comen (comyn).

- [158.] Cl. swoot; Cp. H. swote; Cm. swete.
- [161.] Cl. H. H2. Palladions; Cm. Palasdionis (*for* Palladionis).
- [162.] Cl. H. *wrongly ins.* goodly *before* beste. Cp. Cm. beste; *rest* best.
- [163.] H. Cm. wente; *rest* went.
- [164.] Cl. Cm. herkenen; Cp. herknen.
- [167.] Cl. bothe meene meste; H. Cp. bothe most meyne; Cm. bothe meste; Ed. bothe most.
- [168.] Cl. and for the; Cp. H. Cm. Ed. *om.* for.
- [171.] H. furste; Cl. Cm. first.
- [172.] Cl. stode; Cp. stood.
- [174.] Cl. yet thing seyn; H. þat seyn thing; Cm. yit seyen þyng; H2. seyn thing (*best*). Cl. presed; H. Cp. preysed.
- [175.] H. Cm. Cp. cloude; Cl. cloud.
- [176, 178.] Cl. euerichone, allone.
- [192.] Cp. baiten; Cl. beyten.
- [196.] H. Cm. Cp. ful; Cl. *om.*
- [198.] Cm. lewede; H2. lewde; Ed. leude; Cl. H. *om.*
- [199.] H. Cm. Cp. Ed. which a labour; Cl. swych labour as.
- [202.] Cl. loues; *rest* fooles(folis).
- [206.] Cl. to loken; *rest om.* to.
- [208.] Cp. He kidde; Cl. And kyd.
- [209.] Cp. Ful; *rest* For.
- [211.] Cl. blynd; Cp. blynde (*twice*).
- [213.] Cl. Suriquidrie.
- [216.] Cm. mot; Ed. mote; Cp. moot; Cl. moste; H. schall.
- [217.] *So* Cl.; *rest* But alday fayleth thing that fooles wenden.

- [220.]Cl. long; H. Cp. longe.
- [224.]Cl. felawes; *rest* feres.
- [225.]Cl. proud; H. Cm. Cp. proude.
- [227.]Cp. swiche; Cl. swich.
- [228.]Cl. dere; *rest* stere.
- [229.]Cl. hert (*see* l. 228). Cl. H. wax; Cp. Cm. wex.
- [231.]Cl. H. Wax; Cm. Wex.
- [234.]scornen] Cp. seruen.
- [240.]Cl. H. Cp. Cm. or; H2. Ed. and.
- [244.]Cl. of; *rest* in.
- [246.]Cp. Cm. wel; Cl. H. wele.
- [248.]Cl. addermost (!).
- [252.]Cp. H. H2. causeth; Cl. causen.
- [261.]Cl. H. Cm. *om.* As (H2. Ed. *have it*).
- [262.]Cl. letten; Cp. H. Cm. leten; H2. Ed. leuen.
- [264.]Cl. Cm. Ioyes; *rest* Ioye.
- [266.]H. refeere.
- [267.]Cl. went; Cp. H. Cm. wente. Cl. pleynge.
- [268.]H. Cm. Cp. Ed. of; Cl. and.
- [272.]H. percede; Ed. perced; Cl. Cp. procede (!).
- [274.]Cl. wax; H. Cm. wex.
- [275.]Cl. *om.* gan.
- [278.]Cp. herte; Cl. hert.
- [280.]Cl. pleynge.
- [286.]Cm. Schewede; Cl. H. Shewed.

[294.] H. Cp. Cm. thoughte; Cl. thought.

[294.] Cl. fair; *rest* good.

[301.] Cp. H. wiste; Cl. wyst.

[305.] *All* eyen (ey?en).

[306.] Cp. Ed. he felte; H. he felt; Cl. that he sholde; Cm. for to.

[307.] Cl. *om.* his.

[308.] Cl. Blyssyd; Cp. H. Blissed; Cm. Ed. Blessed; *see* 436. Cl. Cp. kan thus; H. Ed. thus kan.

[310.] Cl. al; H. Cm. alle. Cl. *om.* for.

[312.] Cl. ne made. Cp. H. worde; Cl. word.

[315.] Cl. Ed. the seruise; *rest om.* the.

[321.] Cp. H. Cm. Lest; Cl. Lyst.

[324.] Cp. H. torneth; Cl. Cm. turneth.

[327.] Cl. H2. speche and cher; *rest* chere and speche.

[329.] H. Ed. wrie; Cl. wre; Cp. wrey.

[330.] Cl. lyst; Cp. lest; H. leste.

[337.] Cl. I; *rest* In. Cl. noun-; H. non-; H2. Ed. no; Cp. Cm. veyn (*for* noun).

[341.] Cp. H. mote; Cl. Cm. mot.

[351.] Cl. H. *om.* that.

[354.] Cp. vn-til.

[356.] Cp. doon; H. don; Cl. Cm. done.

[357.] Cl. hym; *rest* hem.

[360.] Cl. *om.* eft.

[361.] Cl. only lette; *rest om.* ony.

[363.] Cl. a; H2. in the; *rest* and.

[369.] H. dydde; Ed. dyd; *rest* dede.

- [371.] Cl. seruauntz.
- [374.] Cp. Cm. ne (2nd); Cl. H. no.
- [379.] Cl. H. toke; Cp. took.
- [381.] H. Cp. hiden; Cl. hide.
- [385.] Cp. ?eldeth. Cl. *om.* seed.
- [386.] Cp. H. muchel; Cl. muche.
- [387.] Cl. For what (*for* What for). Cl. speken; *rest* speke (spek).
- [394.] Cp. H. Cm. myn; Cl. my.
- [395.] Cp. H. tonges; Cm. tungis; Cl. tonge. Cl. deference (!).
- [398.] Cl. *om.* so. Cl. it to; *rest om.* to. Cl. hire; *rest* here.
- [399.] Heading; *so* Cp. H.; Cm. Cantus; Ed. The song of Troylus.
- [400.] Cl. *om.* no.
- [401.] whiche] Cl. what.
- [402.] H. Cp. whennes comth; Cm. whennys comyt; Cl. whens cometh.
- [403.] Cl. thenketh.
- [405.] Cl. me so goodly; *rest* to me sauory.
- [406.] Cm. H2. *om.* it.
- [408.] Cl. walyng.
- [409.] Cl. thanne.
- [411.] Cp. Cm. harm; Cl. H. harme.
- [412.] Cl. *om.* thee. Cp. swich; Cl. H. swiche.
- [413.] Cp. H. Cm. be; *rest* so be.
- [416.] Cm. stereles; H. stierlees; Cl. sterles; Cp. sterlees.
- [417.] Cp. bitwixen; H. betwexen; Cm. be-twexe; Cl. by-twen.
- [423.] Cp. oughte; Cm. au?te; Cl. aught. H. yours; Cp. youres; Cl. youre; *see* l. 422.

[427.] Cl. leue; Cp. H. Cm. lyue.

[430.] Cl. my lord; *rest om.* my.

[432.] estat] Cl. estal.

[435.] Cl. deynede; Cp. H. Cm. deyned.

[436.] *After* love, Cl. *ins.* þe, *and* H. *ins.* ye. H2. blesse; Cl. blysse; Cp. H. blisse; Cm. blys.

[439.] held] Cl. hold.

[440.] Cm. brende; Cl. brend.

[444.] Cp. Cm. sette; Cl. H. sett.

[446.] H. presse.

[453.] Cp. H. Cm. herte; Cl. hert. *All* eye (ey?e).

[454.] Cl. fairest; *rest* fairer.

[457.] Cl. tymes; *see* 531.

[460.] H2. deyd; Cp. Ed. deyde; Cl. Cm. deyede; H. dyede.

[462.] rewe] Cl. rew.

[463.] dredes] Cl. dredres. Cp. H. Ed. fledde; *rest* fled.

[464.] Cp. thassege. savacioun] Cl. saluacioun.

[465.] Ne in] Cm. Cp. Nyn. Cl. doon; *rest* non (none). Cl. H. Ed. fownes; Cm. founys.

[470.] Cl. shoures sharpe. Cm. felle; Ed. fel; Cl. H. fille.

[471.] Cl. and; *rest* or.

[475.] Cl. trauayl.

[483.] H2. al; *rest om.*; *read* alle.

[486.] H. toke; Cl. took.

[487.] Cp. H. eue; Cl. euen.

[491.] H. Cm. ferde; Cl. ferd.

[496.] H2. as; *rest* that; *read* as that.

- [498.] H. than; Cl. Cm. thanne. Cm. fel to; Cl. Cp. felt.
- [500.] Cl. H. hadde; Cm. hade; Ed. *om.*
- [502.] Cp. H. Ed. whiche; Cl. such. Cl. thought; felt.
- [503.] Cl. dorst; Cp. dorste.
- [511.] Cp. H. nat; Cm. not; Cl. nought.
- [516.] H. leest; Cl. lest.
- [517.] Cp. H. *om.* be.
- [518.] Cm. febly; Cl. febely; H. fiebly.
- [520.] H. Cp. Ed. louen; Cm. loue; Cl. leue.
- [528.] Cl. *om.* a.
- [530.] Cp. H. hidde; Ed. hyd; Cl. Cm. hed.
- [534.] Cl. yet; *rest* ye.
- [536.] Cp. H. Cm. may; Cl. wole.
- [544.] Cl. H. herd; Cm. Cp. herde.
- [545.] Cm. thoughte; Cl. H. bithought.
- [546.] Cl. multeplie.
- [549.] Cl. onys. H. herde; Cl. herd.
- [554.] Cl. *om.* som.
- [555.] H. Cm. Cp. falle; Cl. fallen.
- [557.] H. ferde; Cl. Cm. ferd.
- [563.] Cm. H2. sorwe; Ed. sorowe; Cp. H. wo to; Cl. wo.
- [567.] Cl. Cm. desirede.
- [569.] Cp. H. Ed. sen me.
- [572.] H. henuē; Cm. hene; Cl. hens; Cp. hennes.
- [573.] Cl. dishese.

- [578.] Cl. Cm. wrought; H. y-wroght; Cp. H2. Ed. yet wrought.
- [580.] Cp. H. Ed. leste; Cl. Cm. lest.
- [581.] Cl. Ne be; *rest om.* Ne.
- [582.] Cl. sorwe; *rest wo.*
- [586.] H. swiche; Cp. Cm. swich; Cl. such.
- [589.] Cl. Cm. þyn; H. Cp. þi.
- [596.] Cp. H. Cm. sorwful Troilus; Cl. Troilus sorwfully.
- [600.] Cl. don.
- [601.] Cp. Cm. truste; H. tryste; Cl. trust.
- [602.] Cm. herkene; Cl. H. herke. Cm. frend; Cl. H. frende.
- [606.] Cp. H. sailleth; Cm. saylyth; Ed. sayleth; Cl. ffayleth.
- [607.] Cl. brennyly.
- [612.] Cm. colde; Cl. H. cold.
- [613.] Cl. telle; *rest tolde.*
- [622.] Cl. Cm. thyn; Cp. H. thi.
- [626.] Cm. exces; Cl. Cm. excesse; Ed. axes.
- [630.] Cl. ofte a wys man; Ed. H. Cp. a wys man ofte.
- [631.] Ed. whetston; Cl. Cp. H. wheston; Cm. weston.
- [633.] Cl. out; Cm. ou?t; H. Cp. aught.
- [637.] Cl. eche; *rest his.*
- [643.] Cp. H. Ech; Cl. Cm. Eche.
- [647.] Cl. ought; *but see* l. 649.
- [650.] Cp. Though; H. Thoughe; Cl. Cm. Thow. Cl. desir; H. Ed. desire; Cp. desyre.
- [653.] Cp. herdesse; Cl. H. Cm. hierdesse.
- [654.] H. Oonone.

[658.] Cl. No (*for* Now). Cl. herkene; Cp. herkne; H. herken; Cm. herkenyt; Ed. herkeneth.

[659.] Cl. medecyne.

[661.] Cp. H. Ed. herbes; Cl. erbess. Cl. Cp. H. she; *rest* he.

[663.] Cp. H. bounden; Cm. boundyn; Cl. bounde.

[664.] Ed. Admete; *rest* Amete.

[665.] Cl. koude al; *rest om.* al.

[667.] Cl. H. oone; Cm. on.

[674.] Cm. deyen; Cl. deye; Cp. H. dyen.

[675.] Cp. H. Ed. mo; Cl. Cm. more.

[677.] H2. thogh; Cm. þow; Cl. they; Cp. H. theigh. thogh that] Ed. although.

[680.] Cl. as a; *rest om.* a.

[681.] Cl. Cp. Cm. telle; *rest* tel.

[682.] H2. Ed. final; Cl. finally; Cp. finaly; H. fynali; Cm. finially (!).

[683.] Cl. þyn (*for* þyng).

[685.] Cl. wygh (!).

[687.] H. witeth; Cl. Cm. weteth.

[689.] Cl. wot I.

[690.] H. Cm. For for; Ed. As for; Cl. For.

[693.] H. Cm. Cp. Ed. tel me; Cl. telle me. Cl. Cm. thou; Cp. H. the.

[694.] Cl. Thise; *rest* The.

[697.] Cl. yn certeyn; *rest om* yn. Cl. next.

[700.] Cl. terys.

[703.] Cl. this; Cp. H. thy.

[704.] Cl. forto; *rest* to.

[707.] Cl. sechen; *rest* seche hem.

- [710.] Cp. owghte; Cm. au?te; Cl. H. ought.
- [716.] Cp. Cm. wolde; Cl. wold; H. wol.
- [720.] Cl. sithen; Cp. H. sith; Ed. sythe; H2. seyst. Cp. H. Cm. Ed. that; Cl. yn whom.
- [723.] H. Cp. Cm. lay as; Cl. *om.* as.
- [730.] *All* lytargye (litargye).
- [734.] H. Cp. synken; Cm. synkyn; Cl. synk yn.
- [737.] H. Cp. answerde; Cl. answerede.
- [738.] Cp. H. nas; Cl. nat (!); *rest* was.
- [739.] Cl. *om.* no.
- [741.] Cp. H. ybeten; Cm. I-bete; Cl. beten.
- [742.] Cm. maner; Cp. H. manere; Cl. maneres. H. Cp. þise; Cl. þis.
- [743.] H. tellynge; Cl. Cm. tellyng.
- [744.] Cl. ought; H. oughte (*sic*).
- [745.] Cp. Ed. ynough outsprynge; Cm. Inow outsprynge; Cl. not ought sprynge.
- [764.] Cp. H. Cm. ther; *rest om.*
- [765.] H. tel; Cl. Cm. telle. Cl. wyst; Cp. H.Cm. Ed. wiste.
- [767.] Cm. told hyre; Ed. H2. tolde it; Cp. H. tolde; Cl. telle.
- [769.] Cp. by-soughte; Cl. H. bysought.
- [777.] Cl. nyl not; *rest om.* not. Cp. H. noon; Cm. non; Cl. no. Cl. *om.* as I.
- [779.] Cl. desepered; Cm. dispeyred; Cp. dispeired; H. despired.
- [780.] Cp. bendiste; H. bendistee.
- [786.] Cm. Cp. Ed. he; Cl. H2. the; H. *om.* Ticius] Cm. which is; Ed. Tesiphus; H2. Siciphus.
- [787.] Cl. foughles.
- [788.] Cl. H. volturis; H2. vulturus; Ed. vultures; Cm. wulturnus (!).
- [793.] Cl. foless.

[796.] Cp. H. muche; Cl. Cm. meche. Cl. lasse.

[797.] Ed. H2. lyst; Cp. list; H. liste; Cl. lyk. H2. lyst; Cl. H. lest; Cm. leste.

[798.] Cl. wolde (*for coude*).

[799.] Cp. H. demen; Cm. demyn; Cl. deme.

[803.] H. Cm. thank; Cl. thonk. Cl. then; Cp. than.

[812.] he] Cl. yet.

[814.] Cp. recreant; Cl. H. recreaunte. Cl. H2. of; *rest* for.

[815.] Cl. feyr.

[817.] H. Cp. Ed. serue; Cl. seruen.

[818.] Cl. thenk.

[819.] Cp. Cm. fold; Cl. H. folde.

[820.] Cl. Cp. H. *om.* And.

[821.] Cl. þought.

[822.] Cl. hym soth.

[824.] Cl. Cp. H2. *om.* a.

[826.] woot she knew] Cl. knoweth (!).

[830.] Cl. Cp. H. *ins.* al *bef.* thy.

[833.] Cl. Cp. H. pieces.

[837.] Cm. wel; Cl. H. wele.

[839.] Cm. whel; Cl. H. whiel.

[842.] Cp. H. ?e; Cm. ?a; Cl. *om.*

[846, 7.] Cm. -gon, -on; Cl. H. -gone, -one.

[848, 850.] Cl. H. whiel; Cm. whelys (whel).

[851.] if] Cl. of (!).

[855.] what] Cl. whan.

[858.] Cm. onwrye; Ed. vnwrie; Cl. H. vnwre.

[862, 864.] Cm. tel; Cl. H. telle.

[863.] Cp. thy; H. þi; Cl. Cm. þin.

[865.] Cp. hopen; Cl. H. hopen the; Cm. Ed. hope.

[867.] H. Cm. wex; Cl. wax.

[871.] Cl. bigan; Cp. H. Cm. gan.

[883.] H2. Ne y; H. Ny (= Ne y); Cl. Cm. *om.* I.

[885.] Cl. frendliour. H2. ne a; Cl. H. na (= ne a); *see* l. 884.

[886.] Cp. *om.* 2nd to.

[889.] Cl. H. hires; Ed. hers.

[891.] Ed. first; H2. ferst; *read* firste.

[892.] Ed. H2. wele. Ed. ordayne the (*with the added; ordeynè is trisyllabic*).

[894.] H2. *om.* nought but (!).

[895.] H2. wele; Ed. wel.

[896.] H2. oght; Ed. ought; *read* oughte.

[902.] H. Cp. nought; Cl. not.

[907.] Cp. H. Cm. han; Cl. a. thus] Cl. so.

[908.] Ed. wont; Cp. H. wonte; Cl. woned.

[911.] H. Cp. often; Cl. Cm. ofte.

[914.] H2. monche; Ed. monch; Cl. mucche; H. mucche.

[915.] Cl. *om.* make.

[917.] Cp. H preydest; Cl. preyedest.

[918.] Cl. som.

[921.] H. slepten.

[922.] Cl. wolden.

- [925.] Ed. H. Cp. Yet; Cm. Yit; Cl. Ye. Cl. *om.* that.
- [927.] Ed. H. Cp. thoughten; Cm. thou?tyn; Cl. thought. Cl. Ed. *om.* that.
- [928.] Cl. to assayn; H. Cp. tassayen.
- [931.] H. noon; Cp. non; Cl. none.
- [932.] H. Cp. sey; Cl. seye.
- [935.] H. Cp. herte; Cl. hert.
- [937.] Cp. H. for-?iue; Cl. Cm. for-yeue.
- [938.] Cp. liue; Cl. Cm. leue.
- [939.] Ed. H2. Pandare; Cl. H. Pandarus.
- [941.] Cl. sithen that; Cp. H. sithen. H. wepen; Cm. wepyn; Cl. wopen.
- [945.] H. Cm. ben; Cl. be.
- [947.] [as] Cl. al; H2. and.
- [950, 1.] Cl. nexst. Cl. Cp. H2. derk; *rest* derke.
- [952.] [the—of] Cl. after.
- [955.] Cp. al; Cl. H. alle.
- [958.] Cp. thy; Cl. Cm. þyn.
- [959.] Cp. werke; Cl. werk.
- [960.] Cm. H2. partyd; *rest* departed.
- [962.] Cp. H. Cm. though swich; Cl. that such.
- [963.] [of] Cl. on.
- [966.] H. though; Cl. Cm. thow. may] Cl. mowe.
- [969.] Cp. Cm. faste; *rest* fast.
- [972.] Cm. bothis.
- [973.] Cp. H. Ed. maken; Cl. Cm. make.
- [980.] Cl. Cp. Cm. *om.* to.

- [982.] Cp. H. Ed. bethynken; Cl. byþynke.
- [984.] As] Cl. And.
- [985.] Cp. Cm. trewely; Cl. H. trewly. H. Cp. sate; Cl. Cm. sat; (*read sete*).
- [986.] H. Cp. louen; Cl. Cm. loue.
- [993.] Cl. of it the wiser.
- [995.] And] Cl. For.
- [997.] it] Cl. that.
- [1002.] now] Cl. ye. Cl. Cp. H. wyse; *rest grete*.
- [1003.] a] Cl. the.
- [1006.] most god] Cm. god most.
- [1009.] Cl. Whanne.
- [1017.] MSS. telle; Ed. tel; *see* l. 681.
- [1020.] Cp. H. here; Cl. heren.
- [1024.] may] Cl. wole.
- [1028.] Cp. malone.
- [1033.] Cp. H. Ed. any; Cl. Cm. ony.
- [1034.] Cp. H. Ed. dredeles; *rest dredles*.
- [1036.] Cp. myghte; Cl. H. myght.
- [1039.] H. Cp. roughete; Cl. rought.
- [1042.] H. Cm. Yif; Cp. Yef; Cl. Yeue.
- [1044.] Tho] Cl. But. on] Cl. on his.
- [1045.] H. Cp. Ed. hente; Cl. hent.
- [1048.] Cp. H. dredeles; Cl. dredles.
- [1050.] H. mathynketh; Ed. me athinketh; Cl. me ofthynketh; Cp. mathenketh. Ed. masterte; Cp. me sterte.
- [1052.] *Accent* thou.

- [1059.] Cp. H. than; Cl. thenne.
- [1067.] Cp. H. wol; Cl. wole.
- [1068.] Cp. H. sende; Cl. send.
- [1074.] Cl. lyoun.
- [1075.] Wo] Cl. Who (!) that (2)] H. a.
- [1079.] Cp. bicom; Cl. by come.
- [1080.] *All* most; *read* moste.
- [1084.] H. hieghe; Cl. heigh.
- [1086.] Cp. H. lat; Cl. late.
- [1092.] H2. Ed. driueth; Cl. drieth; Cp. H. dryeth.
- [4.] Ed. connyng; H. conyng (!); Cl. H2. comyng; Cp. cōmyng.
- [6.] Cp. desespeir; H. desespeyre; Cl. desper.
- [8.] H2. Clyo; *rest* Cleo.
- [11.] Cl. H2. *om.* other.
- [15.] Cl. nel.
- [17.] H. Desblameth.
- [21.] [can nat] Cl. ne kan.
- [25.] H. Ed. thynketh; Cl. Cp. thenketh.
- [37.] Cl. al o; *rest om.* al.
- [38.] H. Ed. gamen; *rest* game.
- [39.] Cl. *om.* that.
- [40.] Ed. open; *rest* opyn.
- [41.] H2. seying; *rest* seyde.
- [42.] Cl. seyth.
- [46.] H2. to me; *rest* thee.

[49.] H. Cp. folwen; Cl. folwe.

[55.] Cl. so it.

[58.] H2. shottis; Ed. shottes; Cl. H. shotes.

[59.] Cl. *om.* of loving.

[61.] fil] Cl. felt (!).

[64.] H. Proignee.

[68.] Cl. hym so neigh. Cl. Cp. cheterynge; H. H2. chiteringe.

[69.] H2. Ed. Thereus (*for* Tereus); Cl. Cp. Tireux; H. Tryeux.

[73.] his] Cl. þe.

[75.] Cl. tok weye soone.

[79.] Cl. vn-to.

[80.] Cl. in forth.

[81.] Cl. sette; Cp. H. sete; H2. sate.

[86.] Cl. Cp. H. faire book; *rest om.* faire.

[90.] H. Cm. goode; Cl. good. H. Cm. mote; Cl. mot.

[94.] Cl. *om.* that.

[95.] H. herknen; *rest* herken (herkyn).

[97.] Cp. H. o; Cm. Ed. or; Cl. *om.* H2. Is it of love, some good ye may me lere.

[99.] Cl. *om.* tho.

[101.] Cl. that the; *rest om.* the.

[102.] *All* Edippus.

[107.] Cp. H. Ed. thassege. Cl. al the care; *rest om.* al.

[110.] barbe] Cm. wimpil.

[113.] Cl. A; Ed. Eighe; *rest* I.

[115.] *So* Cp. Cl. H. Ed.; Cm. H2. Ye makyn me be iouys sore adradde (a-drad).

- [116.]as] Cl. that.
- [117.]H. H2. sate; Cp. satte; *rest* sat; *read* sete. Cl. H. *om.* a.
- [120.]Cl. I thriue; *om.* this.
- [123.]Cp. H. Ed. thassege; Cm. H2 the sege.
- [124.]Cp. fered.
- [126.]So Cp. H. H2. Ed.; Cm. better (*for* wol bet); Cl. *corrupt*; *see* l. 128.
- [128.]Ed. eighe (*better* ey); Cl. Cp. H. Cm. I.
- [131.]Cl. *om.* vs.
- [134.]H2. borow; Cm. borw; Cp. H. borugh; Ed. borowe; Cl. bourgh.
- [138.]Cl. were; *rest* is.
- [141.]wondren] Cl. Iape.
- [155.]Cp. H. Ed. it; *rest om.*
- [159.]H2. Ed. euery; Cl. H. al; Cp. alle.
- [160.]H2. In; *rest* As (*usually with* al).
- [164.]Cl. trewly; Cp. H. tewelich; Cm. trewely.
- [176.]Cm. nought; H2. no thing (*om.* for); *rest* no more.
- [177.]H. Cm. ther; Cl. ner.
- [179.]Cp. H. Cm. than; Cl. that.
- [185.]H. Cp. dredeles; Cl. Cm. dredles.
- [188.]Cm. al the; Cl. Cp. H. alle; *rest* al.
- [194.]Cl. Cm. gone fro him.
- [195.]Cl. field (*for* feld).
- [201.]Cl. lyf and sheld; Cp. H. Ed. sheld and lif; H2. sheld of lyf; Cm. schild and spere.
- [202.]as] Cl. al.
- [204.]H. Cm. freendlyeste; Cl. frendlyest.

[206.] Cl. felawship; H. felaweschipe.

[207.] Cl. thenketh.

[212.] Cl. womman; H2. woman; *rest* wommen.

[215.] Cl. two; Cm. to; *rest* tho.

[216.] Cm. Ed. herde; *rest* herd.

[217.] they two] Cl. that they.

[220.] Cm. H2. it; *rest om.*

[221.] Cl. Cm. H2. and lat.

[223.] Cl. yow-; *rest* your-.

[224.] Cl. it; *rest* is. fair] Cp. gladde; Cm. H2. Ed. glad.

[226.] witen] Cl. wete.

[227.] Cl. *om.* this *and* tho.

[238.] Cl. Cm. wete; Cp. H. Ed. weten; H2. wite. your] Cl. yow.

[239.] Cl. Cp. H. *om.* myn.

[247.] Cl. Cm. truste.

[248.] Cl. *om.* to me. Cp. H. frende (*error for fremde*); H2. frend; Ed. fremed; Cl. Cm. frendly.

[250.] Cl. here he keste; *rest om.* he.

[255.] Cl. lo alwey.

[259.] Cl. tales (!).

[260.] H. sithen; Cp. Cm. sithe; Cl. sith. Cl. Cm. H2. the ende. Cl. *ins.* of *after* is.

[262.] H2. Ed. peynt; Cm. pente; *rest* poynte.

[265.] Cl. loke.

[266.] Cp. H. goode; *rest* good.

[269.] Cl. litel (!).

[276.] Cl. *om.* faste. Cp. H. mauise.

- [279.] Cm. thoughte; Cl. Cp. thought.
- [284.] that] Cl. than. Cl. weylen (!).
- [287.] Cl. *om.* a.
- [289.] and] Cl. if.
- [291.] H. it slake; *rest om.* it.
- [296.] Cl. toforn; *rest* biforn.
- [299.] Cl. to yow; *rest om.* to. Cl. H. Ed. sworne; *rest* sworn.
- [300.] or] Cl. and.
- [303.] chaungeth] Cl. quaketh (!).
- [308.] Cl. nolde; *rest* wolde.
- [309.] Cl. H. Cp. *om.* my.
- [315.] Cl. shal yow; *rest om.* yow.
- [317.] H. Cm. goode; Cl. Cp. good.
- [323.] Cl. thow; *rest* ye. H2. lete; Cl. Cp. Cm. late; H. lat.
- [324.] Cl. nel. Cl. H. lye.
- [325.] Cl. myn owene; *rest* my (myn).
- [328.] Cl. giltles; H. Cm. gilteles.
- [329.] mende] H2. wyn.
- [338.] H. Cm. liste; Ed. lysteth; Cl. lyst.
- [349.] If] Cl. And.
- [350.] Cl. that ye; *rest om.* that.
- [351.] this] Cm. H2. it; H. *om.*
- [359.] Cl. behest.
- [368.] Cl. to se; Cp. H. sen.
- [369.] H2. a-yens; Ed. ayenst; H. ayeyn; Cm. ayen.

[370.] fool] Cl. fel (*for* fol).

[371.] Cl. frenship.

[372.] Cl. *om.* What.

[374.] Cl. *om.* wel and.

[380.] Ed. wrie; Cm. wri; Cl. Cp. wre; H. were (!); H2. couere.

[381.] Cp. H. Cm. Ed. sauacioun; *rest* saluacioun.

[383.] Cm. H2. Ed. *put* alwey *after* nece. Cm. goode; *rest* good.

[384.] Ed. H2. sugred.

[385.] Cp. Cm. for; Ed. al; Cl. H. *om.*

[386.] Cl. herd.

[387.] meneth] H. Cm. mene.

[388.] Cl. wole.

[389.] sholde] Cl. shal.

[395.] Cl. H2. *om.* that.

[401.] *Read* think'th, ber'th (Cl. thenketh; Cp. H. berth). Cl. Cp. H. heighe; Ed. Cm. hye.

[403.] Cl. ben growen; Cp. H. be growe; Ed. growe; Cm. hem waxen; H2. be wox. *All* eye (eighe, ey, eyen).

[405.] H. H2. whiche; Cl. Cm. which; Cp. Ed. which that.

[406.] Cm. H2. *om.* Nece. Cm. I bidde with (!); H2. I kepe than wisse; (*read* Nec' I bidd' wisshë).

[411.] Cl. Cp. Ed. strannge; H. H2. straunge folk; Cm. straunge men.

[413.] Cp. H2. Ret; Ed. Rate; Cm. Redith; Cl. Bet (!); H. Let (!).

[414.] H. trusted.

[421.] this] Cl. that.

[423.] Cl. behest.

- [429.] Cl. Ay; Cm. O; Ed. Ne; *rest* A.
- [435.] H. dispitouse; Cm. dispituse; *rest* dispitous (despitous).
- [438.] Cl. *ins.* ony (Cp. H. any, H2. eny) *before* vilanye. Cl. vylonye.
- [446.] Cl. certaynly.
- [448.] Cl. hym agayn.
- [456.] Cl. falles (*sic*).
- [460.] Cl. wyl; Cp. H. wol.
- [461.] Cl. of hit wold.
- [466.] lyth] Cp. H. is.
- [468.] Cl. don so.
- [474.] Cl. H2. y-wis; *rest* wis.
- [480.] Cm. H2. plese; *rest* plesen.
- [482.] Cp. Ed. dredde; *rest* drede.
- [483.] H. Ed. Cp. cesse; Cm. sese; (*see* l. 1388); Cl. cesseth.
- [486.] H. Cm. Ed. sauacioun; *rest* saluacioun.
- [490.] Cp. Ed. H2. Pandare; *rest* Pandarus.
- [491.] Cp. H. truste; Cm. troste; *rest* trust.
- [494.] Cp. Cm. doutelees; Cl. doutles.
- [496.] Cm. Cp. after; H. efter; *rest* offer (!).
- [500.] love of god] Cl. Cp. H. his love.
- [505.] a litel gan to] Cl. bygan for to.
- [507.] Cl. go. Cp. H. Ed. longe; *rest* long.
- [516.] Cm. Ed. after; Cl. Cp. H. ther-after.
- [519.] Cl. softly hym.
- [523.] upon] Cl. on.

[535.] Cl. *om.* botme.

[536.] Cl. Cp. Cm. deyen.

[537.] Cp. Cm. Ed. bywreyen; Cl. H2. bywryen; H. wryen.

[539.]]hem] Cl. hym. asshe] Cl. asshe.

[540.] Cl. adown his hed.

[541.] Cp. H. Cm. trewely; *rest* trewly.

[542.] Cl. *puts* away *after* I.

[543.] Cp. leet; H. lete; Cl. Cm. let.

[549.] Cl. ye do.

[554.] Cl. passede.

[555.] Cp. com; Cm. cam; *rest* come.

[556.]]his] Cl. a.

[562.] Cp. com; *rest* come.

[563.] Cl. saluacioun.

[564.] Cl. ne hadde I routhe.

[567.] Cp. H. Cm. Ed. herte; *rest* hert.

[570.] Cl. *puts* was *after* depe.

[574.]]see] Cl. do. Cl. H. swone.

[576.] Cl. dreuen.

[577.] Cl. hath vs.

[588.] Cp. H. heure; Cl. Cm. oure.

[589.] Ed. H2. a ha; H. ha a; Cm. Cp. ha ha; Cl. *om.*

[590, 592, 593.] Cl. del, wele, stel.

[595.] Cm. Cp. Ed. wel; H2. wele; Cl. H. wole I.

[597.] Cm. H2. Ed. Ye; *rest* And. Cl. Cp. H. H2. *om.* how.

[602.] Cp. com; H2. cam; Ed. came; *rest* come.

[603.] Cm. wex; H2. wax; Ed. woxe; *rest* was.

[611.] Ed. Thascrye; Cm. The acry (*sic*); H2. In the skye (!); Cl. Cp. H. Ascry.

[612.] MSS. cryede, cried, criedyn.

[615.] H2. latis; *rest* yates.

[616.] [this] Cl. that.

[617.] Cm. from; Ed. H2. fro; Cl. Cp. H. to.

[618.] Cl. Gardanus; H2. Cardanus; Cm. dardannis; *rest* Dardanus. open] Cl. Cm. vp on.

[624.] Cl. H. Thus. Cp. Ed. baye; Cm. bay?e; *rest* bay.

[628.] Cp. H. Cm. sighte; *rest* sight.

[636.] [weldy] Cm. worthi.

[642.] Cl. thrilled.

[643.] Cp. cryde; Cl. cryede.

[644.] Cl. nexst.

[650.] Cl. Ed. it so softe.

[651.] Cl. seluen.

[658.] [for] Cl. Ed. forth.

[659.] Cl. casten.

[662.] Cl. *om.* his *bef.* shap.

[666.] *Read* envýous.

[669.] *All* syght (*wrongly*).

[670.] [thee] Cp. H. y-the.

[677.] H2. *ins.* hert (*error for* herte) *bef.* for.

[681.] Cl. senenethe.

[686.] Cm. sonere; Ed. sooner; *rest* sonner.

[694.] Cl. she yn thought gan to.

[696.] Ed. don; H2. do; *rest* done.

[697, 8.] Cl. folde, colde.

[700.] Cp. H. Ed. tendite.

[701.] Cl. thought; *see* l. 699.

[702.] his] Cl. Cm. Ed. by.

[710.] H. sighte; *rest* sight.

[713.] H. No (*for* Now). wys] H2. a fole.

[718.] Cl. drynklees; Cm. Cp. drynkeles.

[719.] Cl. Ek for me sith I wot. Cl. al his; *rest om.* al.

[720.] Cp. Cm. aughte; *rest* ought, aught.

[722.] Cl. *om.* And. Cl. Cm. long.

[724.] Cl. Ne auaunter; Ed. No vauntour; Cp. H. Nauauntour.

[725.] vyce] Cl. nyse.

[726.] Cl. cherishe; *rest* cherice.

[729.] y-wis] Cl. wys.

[733.] H. Ed. alway.

[734.] wommen] Cl. a woman. Cl. H. Cp. al bysyde hire leue; Cm. *pour* al this town aboute; Ed. H2. al this towne aboute.

[736.] Cl. Ed. H2. *om.* for.

[737.] Cl. Cp. H. this ilke; *rest om.* ilke. Cl. thryftiest (*also* worthiest *in* l. 739, *and* best *in* l. 740).

[745.] Cm. H2. no man; *rest* noon (none).

[746.] Cm. Cp. H. fayreste; *rest* fairest.

[747.] Cp. H. goodlieste; *rest* goodliest.

[752.] Ed. H. vnteyd; Cp. vnteyde; Cm. onteyed; *rest* vntyd.

[753.] Cl. H2. With-out.

[757.] Cl. *om.* 2nd I.

[758.] Cp. Ed. leste; *rest* lyst (liste).

[759.] H. Cp. nought; *rest* not.

[763.] Cp. alle; *rest* al.

[764.] H. brighte; *rest* bright.

[765.] H. Cm. March; *rest* Marche.

[766.] *All* flight.

[772.] H. Cm. putte; *rest* put.

[777.] Cm. why; *rest* (*except* H2) weye (wey). H2. Ther lovith none with-out bothe care and peyn (*wrongly*).

[778.] Cm. moste; Cl. meste.

[781.] Cp. Cm. the; *rest* that.

[787.] Cp. H. Ed. cessed; Cl. Cm. sesed.

[791.] Cl. at the; *rest om.* the.

[792.] Cp. H. y-knowen; Cl. knowe. Cm. H2. Ed. tyme may men rede and se.

[795.] Cl. Cm. go; Cp. H. ago.

[797.] *All* bycometh; *see* l. 795.

[800.] Cl. Cp. H. dremen; *rest* demen (deme).

[801.] Cl. H. *om.* that.

[804.] Cp. H. Ed. stoppen; *rest* stoppe.

[804, 5.] Cl. tungen (!), rungen. whyl] Cl. whanne.

[814, 9.] Cl. gardeyn.

[819.] Cm. folwede; Cl. folweden.

[820.] yerd] Cl. gardeyn.

[821.] Cl. shadwede (*om.* wel). Cl. bowes blosmy and grene.

[830.] Cl. herte.

[833.] Cp. H. alle; *rest* al; *see* 763. Cl. surete; H. Cm. H2. seurte.

[834.] Cp. H2. Ye; *rest* The.

[838.] Cl. *om.* that.

[840.] Cp. H. leest; Cl. Ed. H2. lest.

[843.] Of wit] Cl. With (!). Cl. H. secrenesse (!).

[844.] lust] Cl. luf (!).

[845.] Cl. Cm. al; *rest* alle.

[847.] Cl. *om.* so.

[851.] Cm. ryghte; *rest* right.

[860.] Ed. H2. him; *rest* it; *see* 861.

[862, 4.] H. righte, bryghte; *rest* right, bryght.

[863.] Cl. Cp. feblesse; *rest* fieblenesse (febilnesse). *All* eyen (eighen).

[867.] who] Cl. he (*for* ho).

[872.] Cl. H2. is growen.

[876.] Cl. stynte; H2. stynt.

[882.] Cp. H. Cm. let; *rest* led.

[894.] Cl. Cp. H. moste; Cm. miste; Ed. mote; H2. must. at] Cl. of.

[896.] H2. axe; Ed. aske; Cl. H. Cp. axen; Cm. axith. Cl. ful (*for* foul).

[903.] Cp. Cm. wex; Cl. was; *rest* wax.

[904.] Cl. heighe; Cp. H. heye; *rest* eye; *read* yē.

[909.] H. Cp. for tapere.

[910.] Cl. *om.* al. in] Cm. H2. hom.

[916.] Cl. alle.

[919.] Under] Cl. Vp-on.

[923.] Cl. Cm. Ed. herkened; Cp. H. herkned.

[924.] Til] Cl. That.

[934.] H. scarmich; H2. Ed. scarmysshe.

[936.] yeden] Cm. ridyn.

[937.] Cl. sought.

[938.] Cp. H. Cm. laste; *rest* last.

[939.] Ed. came; *rest* come.

[941.] Cl. Cp. H2. slyng; H. sleyng (*for* slyng); Ed. slonge; Cm. slynging of.

[942.] Cl. now an; *rest om.* now.

[943.] Ed. Cm. *om.* so.

[945.] H. Ed. answerde; Cl. answered.

[947.] Cp. H. Ed. the; H2. her; *rest om.*

[950.] Cl. Cp. H. Ed. *om.* that.

[953.] Cl. vs; *rest* me.

[954.] don] Cm. Ed. do on. Cl. H2. sped; *rest* spedde.

[955.] Cl. *om.* And.

[956.] Cp. H. Cm. Ed. shorte; *rest* short.

[959.] lak] Cl. lat (!). Cl. *om.* thy.

[967.] Cl. of the; *rest om.* the.

[968.] Ed. stalkes; H2. stalkys; Cm. stalke; *rest* stalk.

[973.] Cl. y-hered.

[974.] Cp. H2. Pandare; *rest* Pandarus.

[976.] Cl. bonden; Cm. woundis (!).

[979.] Cl. myght; Cp. H. Cm. myghte.

[982.] Cl. Whanne; nextst.

[983.] Cl. ben y-dreuen.

[987.] Cl. dishese.

[995.] Cp. H. Cm. yit; *rest* yet.

[999.] fare] Cl. do.

[1001.] along] Cl. y-long.

[1002.] Cl. *om.* wel.

[1003.] as] Cl. a.

[1005.] Cl. Cp. H. *om.* Right.

[1006.] Cp. H. Ed. tellen; *rest* telle.

[1009.] Cl. myn-. Cl. wil; Cp. H. wol; *rest* shal.

[1011.] Cl. Cm. *om.* thou.

[1012.] right] Cm. and that; Cl. *om.*

[1015.] *All* strete.

[1016.] H. leste; Cm. lyste; Cl. lyke; *rest* list.

[1017.] make] Cp. H. Ed. make thou; H2. thow make.

[1022.] Whan] Cl. Than.

[1023.] Cl. that thow; *rest om.* that.

[1025.] Cp. H. Ed. tough; Cl. towh; *rest* tow.

[1026.] Cm. *om.* it.

[1030.] Cm. Cp. Ed. beste; *rest* best.

[1031.] H. Cm. Cp. Ed. beste; *rest* best. Cl. sounded.

[1033.] H2. werble; Ed. warble; H. warbul; Cm. warbele.

[1035.] Cp. H. maken; *rest* make.

[1037.] Cm. iumpere; Ed. iombre.

[1039.] of] Cl. vp.

[1043.] nere] Cl. Ed. were.

[1044.] H2. to; *rest* vn-to.

[1049.] Cl. Cm. *om.* it.

[1051.] H. Cm. answerde; Cl. answered. Cp H. leste; Cm. Ed. lest; *rest* lyst.

[1053.] that lord] Cl. hym.

[1055.] Cl. Cp. H. *om.* Right.

[1060.] Cl. I pray; Cm. preye I; *rest* prey ich.

[1063.] Cp. H. Cm. Yif; Cl. Yef.

[1064.] Cp. H. sette; Cl. Ed. set; Cm. sat.

[1065.] Cl. *om.* hir. Cm. ryghte; *rest* right.

[1066.] Cl. lece.

[1068.] Cl. alle these loueres.

[1071.] Cp. H. muchel; Cl. muche.

[1072.] Cl. H2. *om.* this. Cl. louely; Ed. H2. lowly; *rest* lowely.

[1077.] Cp. H. leigh; H2. Ed. lyed.

[1079.] Cl. wold (*for* sholde).

[1086.] Cl. salty; Cp. Cm. Ed. salte; *rest* salt.

[1090.] H. Cm. Cp. Ed. kiste; Cl. cussed.

[1093.] Cl. Cm. Pandarus.

[1095.] it] Cl. is (!).

[1097.] Cp. Ed. H. sore; Cl. so.

[1107.] Cp. H. Cm. hoppe; *rest* hope.

[1108.] Cl. Ed. laughe; H. laugh; H2. lagh; Cm. law. H. breste; *rest* brest.

[1109.] Ed. alway that ye; Cm. that ye alway; *rest om.* that.

[1111.] come] Cl. y-come.

[1112.] Cl. griek; Cp. greek; *rest* greke.

[1113.] Cm. H2. come I; Cl. I am come; Cp. H. Ed. I come. Cl. Cp. H. Ed. *ins.* newe *after* yow.

[1116.] Cl. wente.

[1119.] Cl. they spoke; H. Ed. he spake (*read* speke); Cp. he spak; Cm. H2. his wordis.

[1123.] Cp. Ed. sente; *rest* sent. H2. to; *rest om.*

[1130.] Ed. scripte.

[1131.] swich] Cl. this.

[1137.] Cm. H. seyn; Cl. sey.

[1145.] Cm. H2. Ed. dethe; *rest* deth. smiten be] Cl. be smet.

[1148.] Cl. H2. to; *rest* it (*better*).

[1149.] Cp. H. neigh; Cl. nyh. Cp. Cm. alle; Cl. H. al.

[1154.] Cl. hent.

[1155.] H2. doun the lettre cast; *perhaps read* doun the lettre thraste.

[1156.] Cl. or noon (*for* anoon).

[1157.] Cl. gaueren; *rest* gauren.

[1159.] Cl. Cm. *om.* him.

[1160.] your] Cl. yow.

[1162.] Cl. thanne wole.

[1172.] Cl. som; *rest* some.

[1174.] Cp. Ed. besynesses; *rest* besynesse.

[1181.] Cl. Cp. H. *om.* him.

[1182.] Cl. H. H2. *om.* that.

[1186.] Cl. wyndowe nexst.

[1188.] Cl. afor?-yeyn; Cp. afor?eyn; Ed. aforyene; II. aforyeynes; H2. aforyens; Cm. afor.

[1193.] vn-to] Cl. Cm. to.

[1194.] Cl. Cp. H. weren. Cl. H2. *om.* alle.

[1198.] Cl. Cm. *om.* tho. Cp. H. Cm. wex; Cl. wax.

[1202.] Cl. honde. Cm. fel; H2. fil; *rest* sat.

[1214.] Cl. wrote; ony.

[1215.] in-to] H2. in.

[1217.] Cm. disdainys; Ed. disdaynes; Cp. desdaynes; Cl. H. disdayns; H2. disdeynous.

[1223.] Cl. wolde. Ed. Cp. seluen; H. selfen; *rest* self.

[1225.] Cp. fayn; Cl. H. fayne; Cm. ay fayn. Cm. *om.* to.

[1227.] Cp. Ed. in-to; Cl. in-to a; *rest* in-to the.

[1229.] Cp. quysshyn; Cm. quysschyn; H. Ed. quysshen; Cl. quysshon; H2. ousshyn.

[1238.] *All* impressions.

[1245.] Cp. H. y-doon; Ed. ydone; *rest* don.

[1247.] they] Cl. he.

[1250.] Cl. softly: thederwardes.

[1252.] Cl. paylays; H. payleyse; *rest* paleys. Ed. H2. Pandare; *rest* Pandarus.

[1254.] Cp. seeth; H. seth; Ed. sethe; Cl. seyth; Cm. sey.

[1256.] Cp. H. Cm. wex; Cl. wax. Cl. as the rose; *rest om.* the.

[1260.] Cl. *om.* he.

[1270.] Cl. a routhe; *rest om.* a.

[1273.] Cp. Cm. nexte; Cl. next.

[1278.] Cl. H. Telle; *rest* Tel.

[1284.] Cp. Ed. H. yonde; Cl. H2. yend; Cm. yondir. Cl. ritt; Cp. Cm. rit; Ed. rydeth; H. ride. Cl. *om.* ye.

[1298.] Cp. H. Ed. holden; *rest* holde (hold).

[1309.] Ed. lo; *rest om.*

[1313.] Cl. Cp. ryse; Ed. vp ryse; *rest* aryse.

[1317.] Cl. Cp. thorough.

[1320.] H2. and se thes lettres blake.

[1323.] yave] Cl. yaf; Cm. yeue.

[1329.] H. Cp. Ed. biheste; *rest* byhest.

[1332.] Ed. Through; Cl. Cp. Thorough; H. Thorw; H2. The. or] Cl. and.

[1336.] Cl. Cp. H. thorough.

[1347.] Ed. dyce.

[1349.] Cl. gistes; H2. gyltes; Cp. gostes; *rest* gestes.

[1350.] And] Cp. H. H2. As.

[1352.] Cl. Cm. Pandarus; *rest* Pandare.

[1354.] Cl. Cm. red.

[1355.] Cp. H. woode; Cm. Ed. wode; Cl. wod; H2. wood.

[1360.] Cl. dishese.

[1368.] Cp. H. Ed. *om.* that.

[1374.] Ed. her don. Cm. H2. Ed. for to; Cl. H. *om.* for.

[1379.] What] Cl. That.

[1383.] Cl. Cp. H. Cm. *ins.* to *bef.* come. come] Cm. falle; H2. than fal.

[1384.] doon] Cl. doth. Cp. H. Ed. milne; Cm. melle; Cl. H2. myl.

[1387.] Cp. reed; Cl. H. ried.

[1388.] Cl. wold.

[1394.] H. Ed. tel; Cl. telle. Cp. H. Ed. lest; Cl. lyste; *rest* lyst.

[1401.] Cp. lat malone.

[1409.] Cl. to-forn.

[1413.] nas] Cl. na.

[1418.] doon] Cl. do.

[1423.] thus] Cl. so.

[1427.] spore] H. H2. Cm. spere.

[1428.] Cp. Cm. roughte; *rest* rought (roght).

[1429.] Cl. H. Cm. telle.

[1436.] Cl. Cp. H. yow as; *rest om.* yow.

[1452.] and eek] Cl. ek and.

[1460.] gan to] Cl. wolde he.

[1465.] Cl. *om.* myn.

[1466.] Cl. H2. *put me before* the.

[1467.] Cl. H. *om.* ye. H2. that; *rest om.*

[1473.] Cp. H. ne wolde; Cm. yit wolde; *rest* wolde.

[1482.] Cp. Ed. maked; H. makes (*for* maked); *rest* made (mad).

[1484.] Ed. H2. so that; Cl. Cp. H. that so; Cm. so euere.

[1489.] nolde] Cl. H. wolde.

[1490.] goodly] Cl. good.

[1504.] thou] Cl. yow. Ed. H2. a; *rest om.*

[1509.] Yet] Cl. That.

[1513.] Cm. Ed. belyue; H2. as blyue; *rest* blyue.

[1517.] Cm. Ed. Sone; Cl. So; Cp. H. And.

[1526.] Cp. H. Ed. fully ther; H2. fully the; Cl. there fully; Cm. the fulli.

[1527.] thou] Cl. Cm. H2. now.

[1532.] Cl. H. Cm. *om.* the.

[1536.] Cl. *om.* al.

[1554.] wood man] Cl. womman.

[1556.] Cp. meel-tide; Ed. mealtyde; Cl. meltid; H. meelited (!); Cm. mele.

[1557.] Shoop] Cl. H. Shapt; Cp. Shapte.

[1558.] Cl. nold not; H2. wold not; *rest* nolde.

[1559.] sooth] Cl. for.

[1561.] Cp. Ed. Cm. al what; Cl. H. what al.

[1582.] Cp. H. Cm. thoughte; *rest* thought. coude] Cl. cowede

[1585.] Cl. Cp. H. Ed. *om.* up.

[1588.] they] Cl. he.

[1591.] Cl. *om.* for.

[1594.] don] H2. to; Cl. *om.*

[1595.] lest] Cl. Cp. H. lyst.

[1596.] H. *glosses* For for *by* quia propter.

[1598.] arisen] Cl. aryse; H2. thei risyn.

[1602.] H2. If it; *rest om.* it.

[1604.] Cl. H. Ed. whiche.

[1605.] Took] Cl. To (!).

[1607.] Cm. H2. Iouis.

[1611.] thou] Cl. yow; H. how.

[1615.] Cl. Cm. *om.* out.

[1618.] Answerde] Cl. Answere.

[1621.] it] Cl. he.

[1628.] Cl. *om.* me.

[1629.] thinketh] Cl. thenketh. H. sith; *rest* sith that.

[1635.] Cl. *om.* do. Cp. H. H2. wyte; Cl. Ed. wete.

[1638.] thy] Cl. the.

[1647.] Cl. lightly may.

[1648, 1652.] loketh] Cl. loke.

[1649.] Cl. H. *om.* him.

[1650.] Cl. dishesen.

[1652.] Cp. H. Ed. knowen; Cl. Cm. knoweth.

[1659.] H. muchel; Cl. mechel.

[1661.] him] Cl. he.

[1662.] toucheth] Cl. toucher (!).

[1665, 6.] Cp. H. entente, wente; *rest* entent, went.

[1667.] Cl. goode softly.

[1670.] Cl. fare.

[1673.] Cp. H. H2. Ed. to; *rest om.*

[1674.] Cp. Ed. biseke; H. bisike; *rest* byseche.

[1680.] than] Cl. that.

[1686.] Cl. Cm. susteyne.

[1687.] Ed. Now good thrift.

[1690.] Cm. H2. Or; *rest* O. Cl. Cm. for-bede; *rest* forbede it. Cl. H2. *om.* tho.

[1691.] Cp. H. sauf; Cl. Cm. saf.

[1697.] Cl. tretes.

[1703.] Cl. Cm. dede.

[1708.] Cp. H. Ed. gonne; Cl. gon; Cm. gan. Cl. rede.

[1719.] Cl. humbely; Cp. H. humblely; Cm. vmbely; *rest* humbly.

[1722.] his—bireve] Cl. of his reste hym reue.

[1723.] Cl. Incocent (!).

[1730.] Cl. Avise.

[1734.] Cl. by halue; Cm. halue; *rest* half. Cl. vs alle sowle; H2. vs soule hath; Cp. Cm. Ed. soule us alle; H. same (*for soule*) vs al.

[1739.] Cl. Think that; *rest om.* that.

[1741.] Cl. Secundelich; Cm. Secundeli; Cp. Secoundely; H. Secoundly; *rest* Secondly.

[1746.] Cl. wolden; Cm. woldyn.

[1749.] Ed. H2. Lest; *rest* Las (!). Ed. H2. be lost; Cp. I loste; *rest* I lost.

[1752.] H2. kankerdorte; *rest* kankedort, cankedort.

[1757.] Cl. Cm. I; *rest* he.

[3.] H2. leef; Ed. lefe; Cl. lyef; Cp. H. lief.

[7.] Cl. thin (*for 2nd thy*).

[9.] Cl. of; *rest* if. Cp. Ed. wel; H2. wil; Cl. wole; H. wol.

[10.] Cl. Cp. beste.

[11.] Cl. H. Ed. The; H2. To. Cl. feld (*for fele*).

[12.] Cl. nough (!).

[13.] Cl. word; H. world; Cp. Ed. worlde; H2. wirk.

[17.] Cl. H. Comeueden (*rightly*); Cp. Comended; Ed. Comenden; H2. Commodious (!). Cp. Ed. amorous; H2. amerous; Cl. H. amoureux. *All hem (wrongly); read him; see* l. 19.

[20.] Cp. H. H2. hym; Ed. him; Cl. hem.

[22.] H. apasen; Ed. apeasen; H2. apesyn. Cl. Ire.

[23.] Cl. lyste *rest* list.

[28.] H2. hym; *rest* it.

[32.] Cl. thing.

[33.] Cl. constreue. Cl. H. Cp. Io; H2. io; Ed. go; (Io = jo).

[36.] Cl. vniuersite (!).

[38.] Cl. H. worse.

[42.] Cl. this (*for* thy). Cl. seruyce.

[44.] Cp. H. Inhiede.

[49.] H2. gladnes; *rest om.*

[51.] *All* lesson.

[56.] H2. leve (*sic*); *rest* leue. Cp. H. Ed. werken; Cl. werke.

[57.] Cm. how; *rest* so. Cl. *om.* that.

[58.] Cp. Ed. Cm. shorte; *rest* short.

[59.] Cl. lad.

[60.] Cl. *om.* in.

[65.] Cl. rufully; Ed. routhfully.

[66.] [thou] Cl. yow.

[74.] H2. Ed. ey; *rest* I.

[76.] [lordshipe] Cl. mercy.

[77.] Cl. beseche.

[79.] H. Cm. wex; Cl. Cp. wax.

[81.] Cl. smyte.

[83.] Cl. *om.* he.

[90.] Cp. H. Ed. resons; Cl. resones; Cm. werkis; H2. wordis.

[92.] Cl. An; H2. Hym; *rest* In.

[93.] Cl. quooke.

[97.] Cm. ferste; *rest* first (ferst).

[99.] Cl. whily. Cl. ho (*for* he).

[100.] Cl. that; *rest* for.

[101.] Cl. *om.* I.

[110.] Cm. wrethe (*for* herte). Cm. I; H2. y; *rest om.*

[114.] Cl. for to; *rest* to.

[116.] H. puked; H2. *procurid* (!).

[119.] Cm. H2. *om.* that.

[121.] Cp. H. Ed. wilne; Cm. wiln; Cl. wille. Cl. shal seye; *rest om.* shal.

[125.] of] Cl. on.

[135.] Cl. deligence.

[136.] Cl. Cp. H. Ed. *om.* I; *see* l. 141.

[138.] Cl. *defende* (!).

[139.] Cl. Cm. *digne*; *rest* *deigne*.

[142.] Cl. Cp. *myn*; Cm. *myne*.

[144.] H2. *serve*; *rest* *seruen*. Cl. Cp. H. *ben ay I-lyke*; Ed. *to ben aye ylike*; H2. *bene y-lyke*; Cm. *ay ben I-lik*; *but read* *been y-lyke ay*.

[149.] And] Cl. A. Cl. *om.* a.

[150.] Cl. Cp. H. *feste*.

[152.] Cl. that this; *rest om.* that.

[160.] Cl. But (*for* And).

[167.] Cp. H. *hennes*; Cm. *henys*; Cl. *hens*.

[172.] MSS. *soueraynte*.

[173.] Cp. Ny (*for* Ne I).

[176.] Cl. my *dere*; *rest om.* my.

[179.] Cl. Ed. to; *rest* in-to.

[180.] yow] Cl. now.

[183.] H. *yen*; Cm. *ey?yn*; *rest* *eyen*.

- [188.] Cl. Cp. H. in the; *rest om.* the.
- [190.] Cl. Cm. H2. Ed. *om.* as.
- [193.] Cl. and on; Ed. H2. and one; H. and oon; Cp. an oon; Cm. a-non; *read* as oon?
- [194.] Cm. H2. the; Cp. to; *rest* two.
- [195.]my] Cl. Cm. myn.
- [205.] H2. They come vpwardis at.
- [207.] Cl. blynde.
- [208.] Cl. it is tyme.
- [213.] Cl. *ins.* hire *bef.* diden. Cp. H. diden; Cl. deden.
- [214.] Cm. spekyn wondir wel; Cl. (*and rest*) wonder wel spaken (speken).
- [221.] Cl. gardeyn.
- [223.] Cl. lyste; Cp. Ed. H. leste.
- [229.] Cp. Ed. paillet; *rest* paillet.
- [237.] Cl. speke; *rest* speken (spekyn).
- [240.] Cl. *om.* so.
- [242.] Cp. Cm. waxeth; Ed. woxe; *rest* wax (*but read* wex).
- [244.] Cl. sethen do.
- [250.] Cl. a game bygonne to.
- [254.] Cp. H. Bitwixen; Cl. Bytwene.
- [260.] Cl. alle; *rest* al.
- [262.] Cl. for to abrygge; Cp. H. for tabregge; Cm. to abregge. Cl. destresse.
- [268.] Cl. alwed.
- [269.] Cl. dar I; *rest* I dar wel.
- [270.] Cl. *om.* that.
- [279.] Cl. bygone.

[280.] Cl. wonne.

[281.] Cl. *om.* wol. Cl. H2. go.

[283.] Cl. preuete.

[290.] Cl. Cm. Ed. *om.* ther.

[293.] H. Ed. this (*for* yet); Cp. thus.

[299.] Cl. selue; Cm. seluyn.

[300.] H2. as for to; blabbe.

[301.] Cl. the (*for* they).

[308.] Cl. kyng (*for* kynde). Cl. auauntures (!).

[310.] As. Cl. A.

[312.] Cl. H2. holde; *rest* holden.

[313.] Cl. *om.* it.

[315.] Cl. Cp. H2. And a; *rest* And. Cl. heste; H2. hest; *rest* byhesto.

[319.] Cl. byhight; Cp. bihyghte.

[320.] Cl. no more; *rest om.* no.

[322.] Cl. womman (!).

[323.] Cl. this not.

[324.] Cm. wis man; H2. wyse man; *rest* wyse men.

[327.] Cl. wys.

[329.] Cl. *om.* harm.

[335.] Cl. suffice; *rest* suffise.

[337.] Cl. *om.* wel.

[340.] [the] Cl. H2. thi.

[341.] Cl. make (*for* may).

[344.] [or] Cl. and.

- [346.] theeffect] Cl. the feyth.
- [347.] Cl. sorwe (*for* herte).
- [351.] Cl. *om.* as.
- [352.] Cp. H. H2. dede; Cl. Cm. ded.
- [355.] Cl. Cp. H. for to (*for* to).
- [356.] Cm. Wex; Cl. Cp. H. Wax.
- [360.] Cm. aprille; H. aperil; *rest* April.
- [361.] remembre] Cl. remembreth.
- [363.] H. didest; Cl. Cp. dedest.
- [366.] Cl. I to; *rest om.* to.
- [368.] Cm. Ed. tel; *rest* telle.
- [380.] Cl. thenketh.
- [382.] Cp. H. Caytif; Cl. Castif; *rest* Captif. *All* Agamenoun.
- [385.] Ed. the lyketh; H2. it lyke the; Cl. it lyketh; Cp. H. Cm. it liketh the.
- [386.] Cl. meche; Cp. muche. Cl. Cm. don; *rest* I-do (y-do, ydon).
- [389.] Cl. In; *rest* on.
- [390.] Cl. the wole.
- [391.] Cp. H. sclauē; Ed. slaue; Cl. knaue (*with sl altered to kn*).
- [397.] Cl. baudery.
- [398.] Cl. *om.* wood.
- [412.] *All* Tel. Cl. Cp. H. *om.* me.
- [414.] Cl. seruyce.
- [417.] Ed. moste; *rest* most.
- [425.] Cp. Ed. though; H2. thogh; Cl. H. thought; Cm. tho.
- [441.] Cl. he (*for* her).

[442.] *All lay; perhaps read laye (subjunctive).*

[443.] Cl. dishesed.

[446.] Cm. man; Cl. Cp. H. men. Ed. men be. Cl. yplesed; *rest* plesed.

[450.] Cp. H. writen; Cl. wreten.

[451.] Cl. *om.* and.

[452.] or] Cl. Ed. and.

[453.] Cl. as it; *rest om.* it.

[457.] Cl. *om.* awayt.

[462.] Cl. make; a (*for an*).

[463.] Cm. speke; *rest* spake.

[475.] Cl. seruyce.

[476.] Cp. H. auyse; *rest* deuyse.

[481.] Cm. goode; *rest* good.

[485.] Cp. Ed. y-like; H. yhold; *rest* ylyk.

[491.] wayten] Cl. wene.

[496.] Cl. stont; Cp. H. Cm. stant.

[497.] Cl. Cp. Cm. Hise.

[507.] Cm. These; *rest* This.

[509.] Cl. myght; Cp. H. Cm. myghte.

[510.] Ed. fulfell; *rest* fulfille.

[514.] Cl. And; *rest* As.

[516.] Cl. There-as; *rest* Wher-as.

[520.] Cl. *om.* -to.

[525.] Cp. H. H2. impossible.

[526.] Cp. H. Cm. Dredeles; Cl. Dredles. Cm. cler; *rest* clere.

[527.] Of] Cl. From.

[531.] Cp. H. H2. witen; *rest* weten.

[533.] Cl. puruyaunce.

[540.] H. moste; Cm. Ed. muste; Cl. most.

[545.] Cl. *om.* -thy.

[547.] Cl. there but; *rest om.* but.

[548.] Cl. shortely.

[551.] Ed. H2. welken; Cp. wolken; *rest* walkene (walken).

[552.] Cl. straught; H. H2. streight; Cp. streght.

[555.] Cl. woned; *rest* wont.

[558.] Cp. H. cape.

[562.] sholde] Cl. shal.

[563.] Cl. *om.* ne.

[572.] Cp. H. thruste (!); Cm. thourrste (*for* thurfte); H2. Ed. durst; Cl. dorste (*but read* thurfte). Cl. haue neuere.

[573.] Cl. hem; *rest* him.

[576.] Cl. Cp. H2. whan that; *rest om.* that.

[578.] Cl. ther; *rest* ther-of.

[579.] Cl. Cp. Ed. with-outen. Cl. a-wayte.

[584.] H. goosish; Cp. goosissh; H2. gosisshe; Cl. gosylyche; Ed. gofysse (!). Cl. peple; H. peples; Cm. puples; Cp. poeples; Ed. peoples.

[587.] Cm. mot; *rest* most (must).

[589.] Cl. *om.* hir.

[595.] Cl. vn to the; *rest* to.

[601.] Cl. Cp. stuwe.

[602.] Cl. *om.* in.

- [603.] Cl. H. Wnwist
- [608.] Cl. hym; *rest* hem.
- [612.] Cl. auyse; *rest* deuyse.
- [613.] Cl. like; Cp. H. Cm. liken. Cl. laughen that here.
- [614.] Cp. Cm. Ed. tolde; Cl. H. told. Cl. tales; Ed. a tale; H2. the tale; *rest* tale.
- [616.] Cl. she wolde; *rest om.* she.
- [617.] H2. werdis; Cl. Cp. Ed. wyerdes; H. wierdes; Cm. wordis (!).
- [619.] Cm. H2. herdis; *rest* hierdes.
- [621.] Cl. *om.* now.
- [630.] it] Cl. a.
- [632.] Cl. *om.* I.
- [636.] Cl. be. nought a-] Cl. for no.
- [637.] Cl. *om.* as.
- [640.] ron] Ed. rayned. H2. flood; Cl. H. Cm. flode.
- [642.] Cl. *om.* it.
- [645.] dere] Cl. drede.
- [648.] a] Cm. on.
- [664.] Cp. outer; H. outter; Cl. other; Ed. vtter; Cm. vttir.
- [674.] Cl. Cp. H. The voyde; Cm. They voydyn; Ed. They voyde; H2. They voydid &.
- [676.] Cl. that; H2. *om.*; *rest* the.
- [684.] Cl. in; *rest* at.
- [690.] Cp. Ed. skippen; H. skipen; Cm. schepe; H2. skipe; Cl. speken. traunce] Ed. praunce.
- [696.] Cl. Cp. sey; H. seye; Cm. woste; H2. wist; Ed. sawe. Cl. Ed. H2. al.
- [697.] Cl. *om.* up-.
- [704.] Cl. *om.* For.

- [711.] Cp. H. gruwel; Cl. Cm. growel; Ed. gruell.
- [715.] Cl. An; Cp. As; *rest* And.
- [717.] Cl. combest; Cm. H2. cumbrid; Cp. H. Ed. combust. Cl. *om.* in.
- [722.] Cl. Cp. Ed. *om.* O.
- [725.] Cl. Cp. H. Cipres; Cm. Cipris; Ed. Cipria; H2. Ciphis.
- [726.] Ed. Daphne.
- [727.] Cm. wex; Cl. Cp. H. wax.
- [729.] Cl. Cp. H. hierse; H2. hyerce; Cm. hirie; Ed. her (!).
- [729, 731.] Cl. ek, by-sek; H. eke, bi-seke.
- [735.] Cl. help; *rest* helpeth.
- [737.] Cl. a-garst (!).
- [738.] Cp. H. don; Cm. do; *rest* do on. Cl. a-boue; *rest* up-on.
- [739.] Cl. folewe; Cp. Cm. folwe; H. Ed. folowe.
- [745.] Cp. H. Ed. layen; Cl. lay.
- [753.] Cl. Cm. haveth.
- [756.] H. rise; Cl. rysen.
- [758.] Cm. H2. thus; *rest om.* hem] Cl. vs.
- [761.] H2. Ey; Ed. Eygh; *rest* I.
- [762.] Cl. Quod tho; *rest om.* tho.
- [763.] Cl. *om.* er.
- [770.] com] Cl. cam.
- [775.] Cm. houe; H2. howe.
- [776.] Cl. Cp. H. Ed. this mene while; Cm. H2. *om.* mene.
- [777.] Cl. *om.* 2nd a.
- [780.] Cl. that; Cp. Cm. H. Ed. al.

[791.]shal] H2. ow; Ed. owe.

[795.]Cl. Ed. H2. is this.

[797.]Cp. H. Cm. scholden louen oon; Cl. louen sholde on. hatte] Ed. hight.

[799.]Cl. alle these thynges herde.

[801.]she] Cl. H2. ful. Cl. answerede.

[802.]Cl. tolle (!).

[804.]Cl. conseytes.

[809.]Cl. more (*for* morwe). and] Cl. yf.

[810.]Cl. fully excuse.

[811.]him] Cl. he.

[813.]Cl. *om.* god.

[818.]Cl. Ed. either; H. oyther (*for* eyther); Cl. Cm. other. Cl. nough.

[823.]Cl. Other he; *rest* Or.

[826.]derknesse] H. distresse.

[829.]Cl. *om.* that.

[833.]ful] Cl. but.

[834.]Cl. Cm. manere.

[839.]Cl. H. mad Troylus to me; H2. thus Troylus me made; Cm. Ed. Cp. Troylus mad to me.

[842.]him] Cl. yow.

[843.]Cl. myn; Cp. H. my.

[847.]Ed. I (*for* for I). H. Ed. for the beste.

[850.]Ed. H2. *om.* a.

[854.]H. abedes; Cm. abydis.

[857.]Cp. H. Ed. Wel; *rest om.* Cl. H2. to rescowe; *rest om.* to.

[859.]Cm. H2. How is; *rest om.* is (*here*). H2. y-falle; Cm. falle; *rest* is falle.

[861.] H2. feldyfare; Cl. feld-fare; *rest* feldefare.

[862.] Cp. H. Ed. ne; *rest om.* Cl. gref.

[869.] I] Cl. ye.

[870.] Ye] Cl. I.

[880.] Cl. malis.

[887.] more] Cl. H2. better.

[889.] Cl. ben sene; Cp. H. Cm. be sene; H2. be seyn; Ed. he sene.

[892.] dede men] Cl. a dede man.

[893.] trowe I] Cl. I trowe.

[898.] Cl. stenteth; *rest* stynteth.

[900.] Cp. Ed. Cm. nolde; H. nold; Cl. nold not. Cp. H. setten; Cl. Cm. sette.

[909.] Cl. To; *rest* So. H. spek; *rest* speke.

[912.] Cm. *om.* is. H. teuery (*for* to euery).

[917.] Cl. at; H2. am; Cm. H. Ed. al; Cp. *om.*

[928.] to] Cl. Cp. H. Ed. for to.

[931.] Cl. H. A; *rest* At.

[935.] or] Cl. Cm. H2. and. Cl. tacches.

[936.] Cp. Ed. This is seyde. Cl. hym; *rest* hem. Cl. is; *rest* be (ben, beth).

[947.] Cl. That; H2. That good; *rest* Ther good.

[954.] Cl. Cm. Cp. H2. hede; Ed. heed; H. hed.

[956.] Cl. -lych; H. -lyche.

[964.] Cl. quysshon; Cm. qwischin; H2. cuschyn.

[965.] Cp. Ed. leste; *rest* lyste, lyst.

[968.] Cl. put; Cp. H. putte.

[970.] H2. dewte; Cp. dewete.

[975.] Cl. H2. now gode; *rest om.* now.

[976.] Cl. *om.* al.

[978.] Cl. fyre; Ed. fiere; *rest fere.*

[980.] Cl. loken.

[990.] Cl. goudly; Cp. H. goodly. Cl. Cp. make; H. Cm. Ed. maken.

[994.] for] Cl. first; Cm. H2. *om.*

[995.] H2. found; *rest founden.* Cp. ?it; Cm. yite; *rest yet.*

[999.] Cl. emforthe; Cp. H. Ed. emforth.

[1002.] Cl. H2. dredles.

[1004.] Cl. H2. yow not.

[1005.] your] Cl. H2. yow.

[1009.] Cl. loue (*for myn, as a correction*).

[1014.] Cl. refuyt; Cp. H. Cm. refut; Ed. refute.

[1015.] Cl. *ins.* him *bef.* arace. arace] Cl. Ed. race.

[1017.] Ed. dignyte (*for deitee*).

[1020.] for to] Cl. that I. on] Cl. Ed. of.

[1022.] up-on] Cl. on.

[1029.] Cl. Cm. to bere; *rest om.* to.

[1032.] Cl. And whanne.

[1033.] Cp. H. piete; *rest pite.*

[1043.] Cl. dishese.

[1046.] Cp. H. Ed. list; Cl. lyste. Cm. ordel.

[1047.] Cl. lyste; Cp. H. Ed. leste.

[1055.] Cl. in-to the bed down; *rest* down in the bed.

[1056.] Cl. wreygh; Cp. H. wreigh; Cm. wrigh; Ed. wrighe.

[1060.] Cl. *om.* a.

[1066.] Cm. Ed. liste; *rest* lyst (list, lest).

[1067.] Cl. *om.* a.

[1074.] in] Cl. vn.

[1075.] that] Cl. the.

[1087.] Cl. eighen; Cp. H. Ed. eyen.

[1094.] Cl. H2. For; *rest* But. Ed. hushte.

[1096.] Cl. Buth; Cp. H. Ed. Beth.

[1097.] Cl. he him in-to bedde.

[1104.] Cp. Ed. Cm. pullen; Cl. H. pulle.

[1113.] Cl. no; Cm. not; Cp. H. nought.

[1116.] to] Cl. for.

[1121.] Cl. bet gan; *rest* gan bet.

[1129.] Cp. Ed. keste; Cl. Cm. kyste.

[1131.] Cp. H. herte; *rest* hertes.

[1132.] Cp. H. Ed. leste; Cl. lyste.

[1137.] *All* eyen (ey?en).

[1141.] Cl. Cp. chimeney; H. Cm. chimeneye.

[1143.] H. Ed. list; Cl. lyste.

[1144.] Cp. Cm. thoughte; Cl. H. thought.

[1163.] Cp. Ed. andswerde; H. answerde; Cl. answered.

[1168.] Cp. H. Ed. Ialous; Cm. Ielous; Cl. Ialousye.

[1169.] Cl. *om.* it.

[1177.] Cp. H. answerde; Cl. answered.

[1192.] Cl. Cp. Cm. it; *rest* him. Cp. H. foot; Cl. fote.

[1193.] Cp. H. thise; Cm. these; Cl. this.

[1194.] Cp. H. sucre; Cm. seukere; H2. Ed. sugre; Cl. sour. Cp. H. soot; Cl. sot; Cm. H2. sote; Ed. soote.

[1195.] Cl. mot.

[1200.] Ed. aspen; H2. auspen.

[1201.] Cl. *om.* his.

[1203.] Cl. *om.* tho.

[1206.] Cm. Ed. mote; *rest* mot.

[1208.] H. boot; Cl. Cp. Cm. bote.

[1209.] Cp. H. Cm. answerde; Cl. answered.

[1211.] Cl. yolden.

[1218.] hath] Cl. is.

[1219.] Cl. the more; *rest om.* the.

[1222.] Cl. sith that; *rest om.* that.

[1225.] Cp. comth; Cl. come.

[1227.] Cl. Iust.

[1229.] Cl. entent; H. entente.

[1231.] Cl. Cm. wrythe; Cp. H. Ed. writhe; H2. writhen is (*read wryth or writh*).

[1234.] Cl. gynneth to; Cp. bygynneth to; *rest* begynneth.

[1236.] Cl. ony.

[1238.] Cl. Criseyd. Cl. stynte; Cp. H. stente.

[1240.] y-] Cl. is.

[1241.] Cl. out; gysse.

[1244.] Cl. alle; word.

[1247.] Cl. streyght; Cp. streghte.

[1248.] Cl. fleysshly.

- [1251.] Cl. *om.* heuene *and* to.
- [1258.] Cl. the; *rest* that (*after* next).
- [1261.] Cl. Cm. Benyngne; Cp. H. Benigne.
- [1264.] Cl. nodestow (!).
- [1266.] Cl. seye; Cp. H. Cm. seyn.
- [1268.] H2. coude leest; Cm. couthe lest; Cp. H. leest koude; Cl. lest kowde.
- [1269.] Cl. be; Cp. H. Cm. ben. Cl. to; Cp. H. Cm. vn-to.
- [1272.] Cp. H. H2. pace; Cl. passe.
- [1276.] Cl. dishese.
- [1285.] Cp. H. Cm. benignite; Cl. benyngnite.
- [1286.] Cm. thynkith; Cl. thenk; Cp. H. thynk that.
- [1288.] Cl. seruyce.
- [1290.] Cl. for that; *rest om.* that.
- [1291.] Cl. Cm. Cp. stere; H. Ed. fere (feere).
- [1294.] Cl. *om.* that I; Cm. Cp. *om.* I.
- [1296.] Cl. But; *rest* For.
- [1298.] H. Cp. Ed. fynden; Cl. Cm. fynde. Cl. lyfe.
- [1299.] Cp. H. Ny (*for* Ne I). Cm. Ed. H2. not; Cl. Cp. H. *om.*
- [1302.] Cl. to; *rest* un-to.
- [1314.] Cl. *om.* thise.
- [1315.] Cm. be-twixe; Cl. be-twexen; H. bitweyne. Cl. Cm. dred; *rest* drede (*read* dred).
- [1318.] Cl. *om.* two.
- [1321.] Cl. daunder (!).
- [1322.] Cl. blyssyd; *rest* blisse (blis).
- [1324.] Cp. Ed. tellen; Cm. tellyn; H. talen; Cl. telle.

[1326.] Cm. (2nd) I; Cl. Cp. H. and; Ed. *om.*

[1339.] Cp. H. Cm. Ed. a-sonder; Cl. a-sondry. Cp. H. Cm. Ed. gon; Cl. go ne (!) Cl. *om.* it.

[1340.] Cm. H2. wende; Cp. Cl. H. wenden.

[1341.] Cm. Ed. Cp. H2. moste; Cl. H. most.

[1342.] Cl. nere (*for* were).

[1345.] And] Cl. A. goodly] Cl. gladly.

[1346.] H. Cm. blynte; Cp. Ed. bleynte; Cl. blente.

[1352.] Cl. eighen; Cp. H. Ed. eyen.

[1356.] Cl. wreten; Cp. H. writen.

[1361.] H. swiche; H2. Ed. suche; Cl. swich.

[1362.] Cl. whanne; Cm. whan; Cp. H. when.

[1365.] H. bilynne; *rest* blynne.

[1370.] Cl. of; *rest* and.

[1373.] Cl. Cp. H. or a; Cm. a; *rest om.*

[1375.] tho] Cl. the. Cl. Ed. pens; Cp. H. Cm. pans. Cp. H. mokre; H2. moker; Cm. mokere; Cl. moke. Cl. Ed. kecche; Cm. crache (!). Cp. tecche (!); H2. teche (!); H. theche (!).

[1385.] Cp. H. Ed. lyue; Cl. leue.

[1387.] tho] Cl. that.

[1388.] Cl. eerys.

[1390.] Cl. drenken.

[1394.] Cp. H. Thise; Cl. This.

[1396.] Cp. H. speken; Cl. speke.

[1398.] hem] Cl. hym.

[1400.] to] H. Cm. in-to.

- [1401.] Cp. H. Cm. mo; *rest* more. Cp. H. fel; Cl. fille.
- [1403.] Cp. H. Cm. al; Cl. alle.
- [1405.] Cl. dede; Cm. dedyn; Ed. dydden; *rest* diden.
- [1407.] Cl. Cp. Ed. -peyse; *rest* -pese.
- [1408.] Cl. shep (!); H. slep; *rest* slepe.
- [1409.] Cl. nough (!)
- [1410.] H. Cm. kep; *rest* kepe.
- [1414.] Cl. Cp. gentillesse; *rest* gentilnesse.
- [1415.] Cl. whanne; Cp. Cm. whan; H. when.
- [1416.] Cl. to crowe; *rest om.* to.
- [1418.] Cm. hese (= his); *rest* here (hire). Cl. bemys throw.
- [1419.] Cl. Cm. after-; *rest* est-.
- [1420.] [than] *All* that.
- [1424.] Cl. Cm des-; *rest* dis-.
- [1425.] Cp. H. hennes; Cm. henys; Cl. hens to.
- [1426.] Cl. ellys.
- [1428.] Ed. Alcmena.
- [1435.] Cl. Cm. flest; Cp. H. H2. fleest.
- [1442.] Cl. hastely.
- [1444.] H. piteous; Cp. pietous; *rest* pitous.
- [1450.] Cl. crueel.
- [1453.] Cp. H2. yen; *rest* eyen.
- [1454.] Cm. espyen.
- [1457.] Cl. Cm. these; Cp. H2. thise.
- [1459.] Cl. shent; *rest* slayn.

[1460.] Cm. Ed. let; Cl. late; *rest* lat (*read* lete).

[1462.] Cl. Cp. selys.

[1464.] Cl. he to; *rest om.* to.

[1465.] Cp. H. fool; Cl. Cm. fol.

[1466.] Cl. Cp. Cm. dawyng; *rest* dawnyng.

[1471.] H. Cp. sighte; Cl. sight; Ed. syghed.

[1476.] H. my lyf an oure; Cp. Ed. my lyf an heure; Cl. an hour my lyf.

[1482.] Cl. brenneth; H. bitleth (!); Cp. biteth; Ed. byteth; *rest* streyneth.

[1486.] Cm. H2. Yit; *rest om.* Cp. H. wiste; Cl. wist.

[1490.] Cl. Cm. wordes; *rest* worldes.

[1491.] Cp. H. Cm. Ed. enduren; Cl. endure.

[1492.] Cp. H. answerde; Cl. answered.

[1498.] Cl. Troles (!).

[1506.] Cl. An.

[1516.] H. Cp. ayein; Cl. a-yen.

[1525.] Cl. myn herte and dere swete.

[1526.] Cp. H. sownde; Cl. sound.

[1527.] Cp. H. Cm. answerde; Cl. answerede.

[1535.] Cl. Cp. Ed. bedde; *rest* bed.

[1536.] Cl. woned.

[1542.] Cl. Hise; *rest* Hire (Her).

[1543.] Cl. hire; *rest* his.

[1546.] Cl. new; Cp. H. Cm. newe.

[1554.] Cp. dorste; Cl. H. dorst.

[1558.] Cl. ye my; *rest om.* my.

- [1559.] slepe] Cl. shepe (!).
- [1562.] Cp. H. com; Cl. Cm. come.
- [1563.] Cl. H. murye; Cm. merie.
- [1564.] Cp. H. answerde; Cl. Cm. answerede. Cl. *om.* for.
- [1566.] Cp. H. caused; Cl. causes.
- [1568.] Cl. Cm. *om.* O.
- [1570.] H. Cm. wex; Cl. Cp. wax.
- [1573.] Cl. Here hane. Ed. smyteth; Cp. smyten; *rest* smyte.
- [1575.] Cl. keste.
- [1577.] and] Cl. an.
- [1578.] to] Cl. for to
- [1579.] Cl. H2. but; *rest* than.
- [1583.] H. Cp. ayeyn; Cl. a-yen.
- [1587.] Cl. come.
- [1592.] Cm. kneis; Cp. H. knowes.
- [1593.] Cl. out of; *rest om.* out.
- [1595.] he] Cl. Cm. and. Cl. H. Cm. blysse; *rest* blesse.
- [1600.] Cp. Cm. flegetoun; Ed. Phlegeton. Cl. Cp. H. Cm. fery; H2. firy; Ed. fyrie.
- [1603.] Cm. myghte; Cl. might. Cm. Ed. mote; Cp. H. moote; Cl. mot.
- [1608.] Cp. H. hires; Cl. heres.
- [1609.] Cp. heighe; Cm. hye; Cl. H. heigh.
- [1611.] Cp. y-?iue; Cl. y-yeue.
- [1613.] Cl. Cm. leue; *rest* lyue.
- [1619, 1621, 1622.] Cl. Cp. lief, grief, mischief; Cm. lef, gref, myschef; H2. leef, greef, mischeef.
- [1621.] now] Cl. it.

- [1622.] Cl. of of (!); *rest* of this.
- [1627.] Cl. H2. be; *rest* ben.
- [1629.] Cp. H. Thart. Cl. ynowh.
- [1634.] Cl. kep; *rest* kepe.
- [1642.] Cp. H. Ny.
- [1644.] Cm. wistist thou; Ed. wystemest thou; Cp. wystemestow; Cl. H. wistow.
- [1655.] than] Cl. er.
- [1656.] H. answerde; Cl. answerede.
- [1657.] Cl. Cm. onys.
- [1659.] Cp. H. Cm. herde; Cl. herd.
- [1662.] H. Cp. preysen; Cl. preyse.
- [1663.] Cp. Cm. righte; Cl. H. right.
- [1664.] chere] Cl. clere.
- [1671.] Cp. Cm. felte; Cl. H. felt.
- [1675.] Cm. H2. ek; *rest om.*
- [1677.] Cp. H. theeffect.
- [1679.] *Al* brought. Cl. Cp. H. H2. whan that; Cm. Ed. *om.* that.
- [1680.] Cl. *om.* thus.
- [1687.] Cl. complende (!); Cp. comprende; *rest* comprehende.
- [1693.] H. wryten; H2. writyn; Cl. y-wrete.
- [1694.] Cl. by-thenke; *rest* by-thynke.
- [1696.] signes] Cl. synes.
- [1700.] traytour] Cl. traytous.
- [1702.] Cl. Cp. H. *om.* allas.
- [1703.] H2. Pirous; Ed. Pyrous; H. Pirors; Cl. Cp. Cm. Piros.

[1704.] Ed. Whiche; *rest* Which.

[1708.] him] Cl. here; Cp. H. hire. Cl. sacrifice.

[1711.] Cl. woned; Cp. H2. Ed. wont; H. wonte; Cm. wone.

[1713.] Cp. Cm. wroughte; Cl. H. wrought.

[1718.] Cl. H. festeynynges; Cp. H2. festynges; Cm. festyngys; (*read* festeynges).

[1720.] aboute him] Cl. hym aboute.

[1722.] H. fresshiste; Cl. fresshest.

[1723.] Cl. *om.* 2nd a. stevene] H. neuene.

[1725.] Cl. rong vp into.

[1731.] Cl. ony.

[1734.] Cl. y-maked (!).

[1738.] Cp. H. Cm. Ed. gardyn; Cl. gardeyn.

[1745.] Cl. heste.

[1747.] Cl. hem lyst hym (*wrongly*).

[1748.] Cl. Cp. knetteth; H. knetteth; Ed. knytteth; H2. kennyth; Cm. endytyth. Cl. Cm. of; H. Cp. Ed. and; H2. *om.*

[1753.] Cl. elementes; Cp. H. elementz.

[1755.] Cp. H2. Ed. mote; Cl. H. mot; Cm. may.

[1759.] Cl. Constreyne.

[1760.] Cl. *om.* so. Cp. H. Ed. fiersly; Cm. fersely; H2. fersly; Cl. freshly.

[1762.] Cp. H. lete; Cl. late; Cm. let; Ed. lette.

[1767.] H. Cp. cerclen; Cm. serkelyn; Cl. cerchen; Ed. serchen; H2. cherysson.

[1768.] Cp. H. wey; Cl. weye.

[1769.] twiste] Cl. it wyste.

[1770.] Cl. lest; Cp. H. liste.

[1771.] Cl. kep.

[1774.] Cl. certaynly.

[1776.] Cl. H. Cm. encres; Ed. encrease.

[1779.] Cl. *om.* he.

[1780.] Cp. boor; Cm. bor; *rest* bore.

[1784.] Cl. H2. cometh; *rest* comen.

[1787.] Cl. Cp. H. alle; *rest* al.

[1794.] Cl. heyghe; Cp. H. heigh.

[1797.] Cm. vnkouth; Cl. vnkow; Cp. vnkoude; *rest* vnkouth.

[1800.] Cm. real.

[1801.] Cl. Lyst hym; Cp. H. Him liste.

[1804.] Cp. Cm. wolde; Cl. H. wold.

[1805.] Cp. H. Ed. pride and Ire enuye.

[1810.] [In] Cl. I. Cp. H. tabide.

[1815.] Cl. seruyce.

[1816.] Cl. dishese.

[1818.] wyse] Cl. wys.

Colophon. *From* Ed.; Cl. Cp. H. H2. *wrongly place it after* Book IV, l. 28.

[6, 11.] Cl. Cp. H. whiel; H2. Ed. whele.

[7.] Cl. here; *rest* him.

[21.] Cl. vilonye; H. vilenye; *rest* vilanye.

[22.] *All* herynes. Cl. nyghttes.

[23.] Cl. compleynes; H. compleynen; Cp. compleignen.

[24.] Ed. Allecto; Tesiphonee.

[25.] Cp. H. to; Cl. H2. of.

[27.] H. los; Cl. losse. Colophon. Cl. Cp. H. *wrongly have* Explicit liber Tercius; *read* prohemium.

[30.] Cl. Giekys.

[31.] Cl. whanne.

[32.] H. herculis.

[33.] H. Cp. ful; *rest om.*

[35.] Cl. woned.

[40.] Cl. on; *rest in.*

[41.] Cl. lenge; *rest lenger.*

[43.] [sharpe] Cl. faste.

[44.] Cl. fele.

[47.] Cl. last; Cp. H. Ed. laste.

[51.] Ed. Polymydas. Cl. Cp. H. Ed. Monesteo; H2. Penestio.

[53.] H2. Riphio; Cl. Cp. H. Rupheo.

[57.] Cp. H. a Grek; Cl. H2. Ed. at Grekes; *read* at Greek.

[59.] Ed. moste; Cp. meste; *rest* most.

[60.] Cl. yeue; Cp. Ed. yeuen.

[67.] Cl. woned.

[69.] Cl. don hym; *rest om.* hym.

[75.] Cl. told; Cp. H. tolde.

[76.] Cl. dredles; Cp. H. dredeles.

[78.] Cl. for (*for 2nd* in).

[82.] Cl. weres; Cp. H. Ed. weren. H. leue (*gl. i. cari*).

[86.] Ed. regarde; *rest* resport (*see* l. 850).

[89.] Cl. losse; dishese.

[90.] Cl. -saf; Cp. H. -sauf.

- [99.] Cl. H. say; *rest* sawe.
- [101.] Cl. yif. H. H2. *om.* that.
- [103.] Cp. amonges; *rest* among (amonge).
- [105.] [through] Cl. for.
- [106.] Cl. preson; H. prisoun.
- [107.] Cl. wille.
- [108.] Cl. chyd (*sic*).
- [110.] Cl. On; Cp. H. Oon.
- [115.] Cp. Cm. Ed. it; *rest om.*
- [117.] And] Cl. I.
- [118.] Cm. fer; H2. fere.
- [119.] Cl. in; Cp. H. Cm. Ed. to; H2. in-to.
- [120.] Cp. Ed. H2. Neptunus; H. neptimus; Cl. Neptainus; Cm. Natyinus.
- [121.] Cp. Ed. makeden; H. makkeden; *rest* maden.
- [124.] Ed. Lamedoun.
- [125, 6.] Cm. here, fere.
- [129.] Cl. terys; twye.
- [131.] Cl. by-seche.
- [132.] Cl. helen.
- [133.] Cp. yaue; Cl. Cm. yaf; Ed. gaue.
- [134.] Cl. y-nowh.
- [138.] Cp. Ed. Cm. bryngen; H. brynge; Cl. bryng. H. hom; Cl. Cm. hem; *rest* home.
H. Tooas; Ed. Thoas.
- [139.] Cp. H. Ed. -garde; Cl. -gard. Cm. H2. his saf cundwyt hem sente.
- [140.] Cp. H. Ed. Thembassadors; Cl. H2. The ambassiatours (*see* l. 145).
- [155.] Cl. angwyssh.

[163.] Cl. gon; *rest* go.

[165.] H. Cm. ne; *rest om.*

[167.] Cl. blowe; *rest* y-blowe.

[168.] Cl. bothere; Ed. bother; Cp. brother (!); H2. bothe; Cm. botheis; H. eyther.

[173.] Cl. whanne. Cl. Cp. Cm. hadde; *rest* had.

[175.] Cp. H. a?eyn; Cl. Cm. ayen.

[176.] Cp. H. Ed. Grekes; *rest* Grekis.

[178.] Cl. answerede; Cp. H. Cm. answerde.

[179.] Cl. Cm. presoner.

[180.] Cl. H2. *om.* that.

[183, 5.] Cl. onys, nonys.

[184.] Cl. in; H2. a; *rest* on.

[186.] Cp. H. Ed. sholden; Cl. sholde.

[191.] Cl. Cp. Ed. to; H. tolk (*for* to folk); *rest* of.

[198.] Cl. liten (!). Cl. weten; H. Cp. witen; Ed. wenen; H2. know.

[201.] Cl. here an; *rest om.* an.

[204.] Cl. after he was.

[205.] Ed. quytte; H2. quytt; H. Cp. quite; Cl. Cm. quyt.

[206.] Cl. discessioun.

[207.] Cl. Cm. dede.

[210.] Cl. seyden; Cp. H. Cm. seyde; Ed. sayd; H2. saide. Ed. heere; *rest* here. Cm. houme; *rest* howne (hown).

[211.] Cl. was delibered.

[213.] Cl. pronuncede; precident.

[214.] Cl. Al they; preyede.

[220.] Cl. Cm. spede; *rest* spedde.

- [223.] Cp. H. Cm Ed. slepen; Cl. slepe.
- [229.] Cl. I-bounde.
- [236.] Cl. hepede; H. heped.
- [237.] Cl. -brest; Cp. Cm. -breste; H. -brast. Cl. werkyn.
- [242.] Cl. Righ.
- [243.] Cl. Cm. festes; *rest* fistes.
- [252.] MSS. Schop, Shope.
- [257.] Cl. terys.
- [260.] Cl. Thanne; Cp. H. Than.
- [270.] Cp. Cm. Ed. now the; Cl. H. the now.
- [277.] Cl. on (*for* or). Cl. Cm. deye; Cp. H. dye.
- [282.] Cp. H. Ed. whidder; Cl. Cm. wheder.
- [286.] H. gerful; Ed. gierful; Cl. greful; Cm. gery; Cp. serful (!).
- [294.] Cl. repeles (!).
- [295.] Cm. H2. schal I; *rest* I may.
- [296.] Cl. cruwel; Cm. crewel.
- [298.] Cl. Allas; *rest* Allone.
- [302.] Cp. Ed. wery; Cm. werray; *rest* verray.
- [305.] H. vnneste (*glossed* i. go out of thi nest). Ed. woful neste (*wrongly*).
- [309.] Cl. desport.
- [310.] Cp. H2. brighte; *rest* bright (*but* Cm. *varies*).
- [312.] Cp. H. Stonden; Cm. Stondyn; Ed. Stonden; Cl. Stondeth. Cp. H. sighte; Cl. sight.
- [313.] Cp. H. lighte; Cl. lyght.
- [314.] Cl. tweyne; Cp. H. tweye.
- [317.] H2. thilke; Cm. ye ilke; *rest* this.

- [318.] Cl. Cp. H. the; Ed. thy; *rest my*.
- [320.] Cl. vn-to yow so.
- [323.] H. heighe; Cp. heigh; Cl. heyhe.
- [327.] Cl. whanne; be.
- [330.] Cp. H. Ed. myslyued; H2. mysleuyd; Cl. Cm. mysbyleued.
- [336.] Cl. where as; *rest om. as*.
- [339.] Cl. Meddles; *rest Medled (Medlid)*.
- [345.] Cl. Burgeys & lord.
- [350.] Cp. H. rees; Cl. Cm. res; Ed. race.
- [352.] Cp. H. vndid; Cl. vndede.
- [354.] Cl. as ony; *rest om. ony*.
- [356.] Cm. nyste; Cl. Cp. H. nyst; *see 349*.
- [362.] Cl. colde.
- [364.] Cp. H. slough.
- [367.] H. Cp. ayein; Cl. Cm. ayen; Ed. ayenst.
- [368.] Cl. wyych.
- [370.] Cp. H. thise; Cl. this.
- [379.] Ed. deed; H. Cm. ded; Cl. Cp. dede.
- [380.] Cl. answerede.
- [387.] Cl. Als; *rest As*.
- [392.] Cl. Cm. his; *rest hire (her)*.
- [398.] *All eye (ey)*.
- [402.] Cm. sweche; Ed. H2. suche; Cl. H. Cp. swych.
- [405.] Cm. owene; Cl. Cp. H. owen; Ed. owne.
- [408.] Cl. *om. in*.

[413.] Cl. Cm. of; *rest* for.

[414.] Cl. H. zauzis; *rest* zanzis.

[415.] Cp. H. chaceth; Cl. cacheth.

[417.] Cl. thow art; Cp. artow; H. ertow; Cm. or thow; *rest* art thou.

[423.] Cl. ellys.

[424.] Cl. al.

[426.] H. Tabrigge; Cp. Tabregge; Cm. To abregge.

[430.] Cl. Cm. sorwe; *rest* wo.

[431.] Cm. roughte; Cl. Cp. H. rought. Cl. vnthryf; *om.* that.

[434.] Cp. at oothir; H. attother.

[435.] Cl. he answered. Cl. seyde a; *rest om.* a.

[437.] Cl. fende.

[438.] Cp. H. traysen; Cl. trassen; Ed. trayen. Cl. Cm. here (hire); *rest* a wight.

[439.] Cl. to god; *rest om.* to. Cp. H. y-the; Cl. the.

[440.] Cl. anoon sterue right.

[443.] Cl. her (*for* herte).

[444.] Cl. heres; Cp. H. hires; Ed. hers.

[445.] Cl. syn that; *rest om.* that.

[455.] Cl. sleste; H. Cm. slest; *rest* sleest.

[459.] H2. wolde; Cm. nulde; Cp. H. Ed. wol; Cl. wil.

[462.] Cl. that (*before* for) and hath (*over erasure*); Cp. H. and; *rest* that.

[468.] Cm. pasciounys; *rest* passions.

[472.] Cl. Criseyde; Cm. Crisseid; *rest* Criseydes.

[478.] Cl. a lasse; *rest om.* a.

[480.] Cl. leue; Cm. lyuyn; Cp. H. lyuyd (!).

[483.] Cl. Ed. knowe; *rest* y-knowe.

[484.] Cl. thenketh; Cp. H. Cm. thynketh.

[493.] Cl. leuede; H. lyuede; Ed. lyued.

[498.] H2. *repeats* nay; *rest* Nay.

[506.] Ed. hyre; H. H2. hire; Cl. Cm. here.

[510.] H. outhur; Cl. Cm. other; H2. eyther. Cl. yn this teris; *rest om.* this.

[520.] Cl. *om.* out. Cl. a lambyc; H. a lambic; Cm. a lambik; H2. lambyke; Ed. allambyke.

[525.] Cl. it; *rest* him.

[526.] Cm. seyde; Cl. H. seyd.

[527.] Cl. thow; *rest* thee (the). H. Cm. H2. to; *rest om.*

[528.] Cl. self; H. Ed. seluen; Cm. selue.

[530.] Cl. H2. To; *rest* Go.

[531.] H. outhur; Cl. Cm. other; H2. either.

[535.] Cl. H2. be; *rest* ben.

[539.] Cm. beleuyn.

[540.] Cl. answerede.

[544.] Cl. *om.* this.

[548.]]by] Cl. my.

[556.] Cl. Thanne.

[564.] Cp. mooste; Cl. most.

[566.] Cl. Cp. H. nold; *rest* nolde.

[582.] Cl. answerede.

[583.] Cl. for; *rest* so.

[586.] Cl. H. nold; Cm. nylde; *rest* nolde.

[591.] Cp. H. Ed. seluen; *rest* self.

[592.] Cl. Cp. namly.

[594.] Cp. H. lite; Cl. Ed. Cm. litel.

[596.] Cp. H. Ed. vn-to; Cl. to.

[599.] H2. lete; Cm. letyn; Cp. H. laten; Cl. late. H2. to; Cm. in-to (*om.* thus); *rest* vn-to.

[601.] man] Cm. men.

[607.] Cl. Cp. H. of; *rest* for. Cl. Cp. H. fered; Cm. ferd; Ed. feare; H2. drede.

[612.] Cl. loue.

[614.] Ed. H2. Though; Cp. H. Theigh; Cl. They; Cm. That.

[615.] thee] Cl. yow.

[619.] Cl. Kygh (!); Ed. Kythe; Cp. Cm. Kith.

[624.] dede] Cl. nede.

[625.] Cl. H. Cp. Theygh; Ed. Though. Cl. stonde.

[630.] H. H2. it; *rest om.*

[631.] Cl. to quiken.

[636.] Cl. short.

[637.] Cl. Cp. H. Ed. rauysshē.

[639.] Cl. thanne. wel] Cp. H. wil.

[640.] Cl. answered.

[642.] H. Ed. yuel; Cp. yuele; Cl. Cm. euele.

[643.] Cl. Cp. H. Ed. rauysshē.

[652.] Cl. shappe; *om.* that.

[662.] Cp. H. Ed. al; Cl. of; Cm. *om.*

[667.] Cl. *om.* which.

[671.] Cp. thise; Cm. Ed. these; Cl. H. this. Cp. H. Cm. sothe; Cl. soth.

[675.] this] Cl. the. mighte] Cl. koude.

- [679.] Cl. *om.* So.
- [682.] Cp. H. com; *rest* come.
- [684.] Cl. ynowh.
- [688.] Cl. that ye shal; Cm. ye schal; *rest om.* ye.
- [689.] seyde] Cl. answered. nam] Cl. Cm. Ed. am.
- [691.] Cp. H. Ed. tho; *rest om.*
- [692.] Cp. bryngen; Cm. bryngyn; Cl. H. brynge.
- [693.] Cl. whanne.
- [694.] Cl. wodes (!); *wommannyssh.*
- [695.] Cp. thennes; H. tennes (!); Cl. thens.
- [699.] Cl. herte; *rest soule.*
- [701.] Cp. H. Thise; Cl. This. Cl. *om.* thus.
- [703.] Cl. hem; Ed. her; *rest hire.*
- [707.] *So all (except their for that in H2.).*
- [708.] Ed. H2. might she no lenger; Cm. myghte sche no lenger to.
- [709.] Ed. H2. they gan so; Cm. so gunne thei; (*read* so they gonnen).
- [710.] Cm. yeuyn; Ed. gaue. Cm. the; *rest her.*
- [713.] Cm. sithe; H2. sythe; Ed. sens. Cm. forgoth; Ed. forgo; H2. forgeten.
- [716.] Cp. H. Wenden; *rest Wende.*
- [717.] Cl. *om.* she.
- [720.] Cl. Seygh; H. Cp. Seigh; Cm. Saw.
- [722.] Cl. comforten; H. Cm. conforten.
- [731.] Ed. soroufull; Cl. H. sorwful.
- [741.] Cl. *om.* 2nd hir.
- [750.] Cm. The salte teris from hyre ey?yn tweyn.

[751.] Doun fille] Cm. Out ran. in] Cm. of. Cm. H2. Aprille; Cp. April. Cm. ful; *rest om.*

[752.] wo] Cm. peyne.

[756.] forlost] H2. soore lorn.

[757.] doon] Cl. do. Cm. What schal he don what schal I don also.

[758.] Cl. *om.* that.

[765.] Cl. I a; *rest om.* I.

[768.] Cm. Leuyn.

[772.] Cp. crueltee; Cl. cruwelte; H. Ed. cruelte.

[773.] yow] Cl. him.

[775.] Ed. Cp. H2. drinke; *rest* drynk.

[777.] Cp. Ed. wol; Cm. wele; Cl. H. wold.

[788.] Cl. Ed. Cm. twynned.

[791.] Cm. Erodice; *rest* Erudice

[799.] y-red] H. y-herd.

[805.] I] Cp. H. ich.

[806.] Cl. sent was; *rest om.* was.

[807.] Cl. *om.* Was. H2. to; *rest* vn-to.

[810.] Cp. secree; Cl. seere (!); Ed. H2. secrete; H. faire.

[812.] Cl. Cp. Come; H. Com; Ed. Came.

[814.] C. terys.

[816.] Cl. herys.

[817.] Cl. eris.

[818.] H2. martire; Cp. matire; Ed. matiere; *rest* matere (!).

[824.] H2. pite felte; Cp. pitie felt; H. pite hadde; Cl. felte pyte.

[827.] Cp. H. pleynte; Cl. pleynt.

[832.] Cl. -ferst; brough (!).

[833.] swich] Cl. this.

[834.] Cl. thanne. or] Cl. er.

[835.] Cm. euery; *rest* alle. Cl. thenketh.

[837.] Cl. who that.

[839.] Cl. accurse; Cp. H. a-corse.

[840.] wikke] Cl. wo.

[841.] Cl. onys.

[842.] Cp. H. pleynte; Cl. pleynt. Cl. Ed. wo and; Cp. H. H2. *om.* and.

[845.] Cl. sikenesse; H. sekenesse; Cp. siknesse.

[846.] Cl. teris.

[847.] Cl. cruwel.

[850.] Cp. Cl. Ed. resport (*see* l. 86); H. reporte; Cm. report; H2. desporte.

[851.] Cl. *om.* allas.

[852.] Cl. Lef; Cp. H. Leef; Cm. Leue. werk] Cl. wek. Cm. tak; Cl. Cp. H. take.

[858.] wol] Cl. wold. Cl. *om.* herte.

[860.] Cl. ye (*for* he). Cl. terys.

[864.] Cl. a; H. to; *rest* of.

[870.] H2. Betrent. H. toknynge; Cl. tokenynge.

[872.] Cl. H. myght; Cp. Cm. myghte.

[872.] Cl. H. myght; Cp. Cm. myghte.

[875.] Cp. H. thise; Cl. this.

[882.] Cl. away.

[887.] Cl. It; *rest* And.

[891.] can] Cl. may.

- [893.]Cl. May as; *rest om.* as.
- [894.]Cl. an answere; *rest om.* an.
- [896.]Cp. H2. leue; Ed. leaue; Cm. leuyth; Cl. H. Lef.
- [897.]Cp. H. sighte; Cl. Ed. sighed; Cm. syghynge.
- [898.]Cl. felt; *rest feleth.* Cl. sharpe; Cp. H. sharp.
- [899.]Cp. H. muchel; Cl. muche.
- [900.]Cl. loueth.
- [903.]Cp. Cm. sorwe; Cl. H. sorw.
- [909.]Cl. And; *rest But.* Cl. treteth.
- [910.]Cl. the; *rest that.* Cp. Cl. H. H2. he beteth; Cm. Ed. *om.* he.
- [911.]Cl. This.
- [914.]Cl. ye wel.
- [917.]Cl. Cm. wod
- [919.]Cl. wend.
- [924.]Cl. Cp. H. lef; H2. leue; Ed. leaue.
- [925.]Cl. shappeth. H. tabrigge.
- [927.]Cl. Buth; Cm. Be; *rest Beth.* Cl. *om.* cause. flat] Ed. plat.
- [930.]Cl. drenche; Cm. drenk; *rest dreynte.*
- [932.]hider] Cl. here.
- [934.]Cl. shappeth. Cl. Cm. this; *rest your.*
- [937.]Cl. *puts now after sen.*
- [944.]this] Cl. Cm. H2. his. H. soor; Cl. Cm. sor.
- [948.]Cl. rowhte.
- [949.]Cp. H. Cm. pitouse; Cl. petouse.
- [957.]*Read loren* (Legend, 1048); MSS. lorn.

[966.] Cl. come; *rest* comen.

[968.] Cl. clerkes grete.

[969.] Cp. H2. Ed. argumentes; Cl. H. argumentz.

[974.] som] Cl. so.

[975.] Ne] Cl. And.

[976.] Cl. falle; *rest* fallen. H2. Ed. though; Cl. they; Cp. H. theigh.

[977.] Cl. seighen; Ed. sene; *rest* seyn.

[984.] *All* feled (felid); *read* fel'd.

[989.] Cl. stedefast.

[994.] Cl. corsed wykkednesse.

[998.] Cl. seyghen; Ed. sene; *rest* seyn.

[1011.] Cl. wheyther.

[1016.] Cp. H. nenforce. Cp. Ed. H. nat; Cl. nought; *rest* not.

[1019.] Cl. byforn; H. Cp. bifor; H2. Ed. before; *read* biforen.

[1021.] Cp. Ed. necessaire; *rest* necessarie.

[1026.] Cl. coniestest.

[1029.] Cl. nowe herkene.

[1035.] Cl. *om.* in thee (*rest* in the).

[1036.] Cl. Ter mot.

[1038.] *All give too long a line:* That thyn opinion of his sitting soth is.

[1039.] sit] Ed. sate.

[1045.] Cl. make.

[1048.] Cl. Cp. H. which.

[1052.] Cl. it is; *rest* is it.

[1053.] Cl. Nough; *rest* Nat (Not).

[1065.] I (*2nd*) Cl. ich.

[1066.] H2. purueyth; Cl. purueyed; *rest* purueyeth.

[1070.] Cl. H. soueyren; H2. souereyn.

[1072.] H. H2. herto; Cl. Ed. therto.

[1073.] Cl. *om.* That. as] Cl. a.

[1077.] the] Cl. that.

[1079.] Cl. Thanne.

[1080.] Cl. H2. alle; *rest* al this.

[1085.] Cp. H. Ed. in; *rest om.*

[1087.] Cm. H2. Ey; Ed. Eygh; Cl. Cp. H. I.

[1089.] Cm. owene; H. Ed. owne; Cl. owen.

[1091.] Cl. thyn; H. Cp. thy.

[1092.] Cl. eyghen.

[1093.] Cl. by-fore; *rest* be-forn (by-forne).

[1097.] Cl. *om.* thy.

[1099.] Cl. H. com; Cp. Ed. come.

[1103.] Cl. seluen; *rest* self.

[1114.] Cl. swych; Cm. why; *rest* which.

[1116.] Cl. blissyd; *rest* blisful.

[1120.] this] Cl. H2. thi.

[1121.] Cl. answerede; H. answerde. Cl. sight; Cp. H. sighte.

[1128.] Cl. it is; *rest om.* it. that] H. than; Cl. *om.* Cl. whanne.

[1129.] peyne] Cl. peynes; Cm. sorwe.

[1135, 6, 8.] Cl. teris.

[1139.] Cl. thought; Ed. through; Cp. thorough; H. thorwgh.

[1144.] H. woken; Ed. weaken; Cm. lesse.

[1146.] Cl. teris.

[1147.] H2. Cm. hors; Ed. horse; H. hois. Cp. H. Ed. H2. for shrigh; Cl. for bright (!); Cm. for feynt.

[1151.] Cl. lost; H. left; *rest* loste.

[1153.] Cl. vp; Cm. H2. a; Cp. H. o; Ed. in.

[1158.] Cm. With-oute; *rest* With-outen.

[1166.] ful] Cl. fyl. is] Cl. his.

[1171.] Cl. honde.

[1178.] Cl. *om.* aught. he] Cl. I.

[1181.] Cl. Cm. won; H. H2. wone.

[1184, 1189.] Cl. cruwel; Cp. H. cruel.

[1185.] Cl. He (*for* His).

[1186.] Ed. sleen; Cl. Cp. Cm. slen.

[1187.] Cl. sowe (*2nd time*).

[1188.] Cp. doom; Cl. Cm. dom; *rest* dome.

[1191.] Cl. Cp. H2. fulfilled; *rest* fulfild.

[1193.] Cl. *om.* ye.

[1202.] H. wol; Cl. wole.

[1203.] H. suffure; Cp. Ed. H2. suffre; Cl. Cm. suffren. H. lyues here; Cl. y-fere (!); *rest* lyuen here.

[1207.] Cl. now I; *rest om.* now.

[1208.] H2. Attropos; Ed. Attropose; Cl. H. Cp. Attropes.

[1212.] H. breyde; Cm. brayd; *rest* abreyde (Cp. shabreyde).

[1221.] Cl. flekered; Cm. flekerede; Cp. Ed. flikered; H2. fykered (!); H. flied.

[1222.] Cl. a-yen; H. a-yein.

[1226.] Cp. H. it hadde; H2. that (he) hadde; *rest* hadde it.

[1227.] Cl. Cm. *om.* hir.

[1231.] Cl. swich; *rest* which.

[1234.] Cl. wolden; slay.

[1235.] Cl. answerede.

[1236.] Cl. mad; *rest* made.

[1241.] slayn] Cm. slawe.

[1244.] Cm. Ed. there; *rest* ther.

[1245.] mortar] Cm. percher.

[1246.] ful] Cl. right.

[1248.] tho] Cl. Cm. H2. the.

[1249.] Cl. gan other.

[1257.] nis] Cl. H. is. Cl. Cm. ences; Cp. H. encesse; H2. encrease; Ed. encrease.

[1259.] Cl. H2. be; *rest* ben.

[1261, 3.] Cl. Cm. wot, hot; H. woote, hoote.

[1264.] Cl. thenketh; *rest* thinketh. Cl. H2. ne; *rest* nor.

[1265.] Cm. Aughte; *rest* Ought.

[1267.] Ed. sleen; Cl. H. Cm. slen.

[1268.] Cl. *om.* 2nd the.

[1271.] nis] Cl. Cm. is.

[1272.] Cl. Cp. remede; H. remade; *rest* remedie.

[1276.] H. Cp. ayein; Cl. Cm. ayen.

[1278.] Cl. dredles; Cp. H. Cm. dredeles. Cl. Cp. H. wowke; Cm. wouke; H2. wooke; Ed. weke.

[1281.] Cl. Cm. hep; Cp. H. heepe.

[1282.] Cl. wot; Cp. H. Ed. wol; Cm. nyl. Cl. sermon.

- [1283.]may] Cl. wol.
- [1284.]Cl. conclusyon.
- [1287.]Cl. Cm. ayen; H. ayenis; Cp. ayeyns.
- [1296.]Cl. for ye; *rest om.* for.
- [1299.]Cl. Iuggement.
- [1304.]Cl. dishese; cruwellyche.
- [1308.]Cl. Cm. ayen; H. Cp. ayein.
- [1309.]Cp. oughte; Cl. ought. Cl. H2. the lasse; *rest om.* the.
- [1312.]Cl. ye wel.
- [1318.]H. Cp. ayein; Cl. ayen.
- [1319.]Cl. righ.
- [1321.]Cl. Cm. erst; *rest* erste. Cl. shal; *see* 1322.
- [1324.]Cl. Cp. H. Ed. *insert tyme after ofte.*
- [1329.]Cp. H. an; *rest om.*
- [1330.]lite] Cl. Cm. H2. litel.
- [1343.]if] Cl. and.
- [1344.]Cl. nedede; H. H2. neded.
- [1354.]Cm. moste; H. most; Cp. moost; Cl. mose (!).
- [1356.]Cl. Cm. ben; *rest* been.
- [1358.]Cl. wit-outen.
- [1361.]Cl. wheder.
- [1373.]Cl. Cp. H. Ed. ful hard; *rest om.* ful.
- [1376.]Cm. Mot; H. Moot; Cl. Cp. Mote.
- [1380.]Cp. H. H2. moeble; Cl. moble; *see* l. 1460.
- [1384.]Cl. wheche.

[1385.] Cm. sendyn; *rest* sende.

[1387.] H. *glosses* quantitee by i. of golde; *hence* Ed. *has* be of golde an.

[1388.] Ed. aspyde; Cm. aspiede; H. aspied; Cl. aspie.

[1391.] Cl. H2. *om.* that.

[1394.] what for] Cl. that for other (!).

[1397.] Cl. and or; *rest om.* and.

[1398.] Cl. calkullynge.

[1399.] Ed. blende; *rest* blynde.

[1406.] Ed. speke.

[1407.] a] Ed. o.

[1409.] his] Cl. is.

[1411.] H. Ed. ferde; Cm. fer; Cl. Cp. fered; H2. drede. Cl. his; *rest om.*

[1415.] Cl. wreten.

[1416.] of] H. Cm. in. Cp. Ed. entente; *rest* entent.

[1422.] Cl. eerys.

[1423.] Ed. H2. deuysed.

[1425.] selve] Cl. same. H2. lete; Cl. Cp. H. late. hir] Cl. he.

[1426.] Cl. *om.* him.

[1431.] Cp. H. thamorouse.

[1435.] Cp. H2. Delited; Cl. Ed. Deliten; Cm. Delite; H. Delites (!).

[1436.] Cp. H. natheles; Cl. nathles.

[1445.] Cp. Ed. H. cruel; Cl. cruwel.

[1449.] Ed. Dwell; H2. Dwelleth; *rest* Dwelle.

[1452.] Cl. fayllen; Cp. H. faylen.

[1456.] and] Cl. but. Cl. a-rede; H. Cp. atrede; Cm. at-rede.

[1458.] Cl. H. crepul; Cp. crepel; *rest* crepil. Cl. can on; *rest om.* on.

[1459.] MSS. eyed.

[1463.] Cl. H. alle; Cm. Cp. Ed. al.

[1468.] Cl. a-yen; H. Cp. ayein.

[1470.] on] Cl. to.

[1473.] preyse] Cl. prese.

[1476.] of] Cm. Ed. on; H. of on (!). Cl. H2. he; *rest* ye.

[1483.] And] Cl. Al.

[1490.] Cm. Troilus; Cl. Cp. H. Ed. Troians (*but read* Troián-es).

[1492.] Cl. thenke; *rest* thinke.

[1494.] Cp. H. dredeles; Cl. Cm. dredles.

[1498.] Cl. am; Cp. H. Ed. H2. nam.

[1501.] reweth] Cl. rewes.

[1503.] Cp. H. bi-twixe; Cl. by-twext.

[1505.] his] Cl. is.

[1507.] Cp. H. to-gidere; Cl. to-gedre.

[1508.] wit] Cl. nede.

[1509.] Cp. sholden; H. sholdon; Cm. schuldyn; Cl. sholde.

[1515.] Cl. Y-nowh. Cl. pleasaunce; Cp. H. Cm. plesaunce.

[1520.] Cl. Cm. Ed. hardely.

[1523.] Cp. Cm. gold; *rest* golde.

[1532.] Cl. Cp. helpe; H. Cm. help. Cm. moste; Cp. mooste; Cl. H. most.

[1538.] Cl. Ed. Saturnus.

[1539.] Cp. H. wood; Cl. wod. Cm. achamaunt; Ed. Achamante.

[1546.] Cp. H. Cm. Ed. to-breste; Cl. H2. thow breste.

[1548.] Ed. Synoys; *rest* Symoys.

[1549.] Cm. *om.* ay.

[1550.] Cl. wittensesse.

[1555.] away] Cl. alwey.

[1557.] any] Cl. ony.

[1558.] Cl. namly.

[1560.] Cm. leye; Ed. laye; H2. were; Cl. Cp. H. lay.

[1562.] Ed. herafter be take. *Perhaps read:* pees be after take.

[1565.] Cp. H. ayeyne; Cl. ayen.

[1567, 8.] Cp. H. Cm. hastif.

[1569.] Cl. ye that the peple ek of al; *rest om.* that *and* of.

[1570.] Cp. H. tarede.

[1577.] I] Cl. H2. it.

[1585.] Cp. H. moot; Cl. Cm. mote.

[1587.] Cp. H. Ed. By pacience (paciens); Cl. By patient; H2. Be patient; Cm. Beth patient. Cl. thenk; Cm. thynkith; *rest* thynke.

[1592.] H. leon, *glossed* i. signum leonis; ariete, *glossed* i. signum arietis.

[1595.] Cp. H. messaile.

[1603.] Cl. *om.* that.

[1608.] H. cynthia; Cp. Cinthia; Cl. Cynthes (!); Ed. Scythia (!).

[1623.] Cp. H. Cm. wiste; Cl. H2. wist.

[1624.] Cl. H. com.

[1626.] H. H2. way; Cp. wey; Cl. weye.

[1632.] Cl. Cm. beseche.

[1633.] Cl. ough.

[1636.] so] Cl. the. Cl. good of; Cm. good; *rest* good a.

[1637.] Cl. *om.* ye.

[1638.] Ed. at; H2. in; H. a; Cl. Cp. Cm. o. point] Cl. poyn.

[1640.] Cp. Cm. owene; Ed. owne; Cl. owen.

[1642.] Cl. assent (!).

[1643.] Cl. do ye me.

[1649.] Cp. H2. alle; *rest* al.

[1655.] Cm. Ed. glade; H2. gladde; Cl. H. glad.

[1656.] H2. yhe; *rest* eye.

[1658.] Cm. schorte; Cp. Ed. shorte; *rest* short.

[1660.] Cp. H. Cm. goode; Cl. good.

[1664.] Cl. *om.* god.

[1669.] H. tournay; H2. tourney.

[1670.] Cl. aray.

[1677.] and] Cl. an. Cl. pepelyssh; H. Cp. H2. poeplissh.

[1682.] *Read* fortun-è.

[1689.] Cp. H2. streite; H. streyte; Cl. streyght.

[1691.] Cl. Cp. rowfullych; H. rewwfulliche; H2. pitously.

[1693.] hir] Cl. his.

[1696.] Ed. H2. Ne entendement; Cl. Cp. Nentendement.

[1697.] The] Cl. This. H. cruel; Cp. cruele; Cl. cruwel.

[1699.] Cl. *om.* whan.

[4.] Cp. Ed. Committeth; H. Comitteth; Cl. Comytted.

[8.] Ed. golde; Cl. Cp. H. gold; *read* golden. H2. The Auricomus tressed (!).

[9.] H. alle; Cl. Cp. al. H2. shene; *rest* clere; cf. ii 920, iv. 1432.

[11.] H. a-yeyn; Cl. a-yen.

- [12.] H. sone (*glossed* Troilus).
- [13.] H. hire (*glossed* i. Criseyde).
- [14.] Cl. o morwe; Cp. H. a morwe.
- [16.] Cl. for to; *rest om.* for.
- [18.] Cp. H. nyste; *rest* nyst.
- [20.] Cl. wyst.
- [21.] Cl. *om.* a.
- [22.] Cp. H. reed; Cl. red.
- [26.] Cl. here by fore.
- [27.] Cl. farewel now.
- [29.] Cp. bood; Cl. bod; *rest* bode.
- [31.] Cl. H. Cp. Ed. sene; H2. sen.
- [33.] Cl. houede. Cl. H. Cp. tabyde; *rest* to abide.
- [37.] Cm. H2. Ed. horse; *rest* hors.
- [40.] Cl. do it; *rest om.* do.
- [41.] Cl. onys.
- [41, 42.] H2. deye, dreye.
- [43.] Cl. onys.
- [44.] Cl. y-nowh.
- [51.] Cp. Ed. H. Cm. liste Cl. lyst
- [52.] alwey] Cl. always; Cp. H. alweyes.
- [58.] Cp. H. sighte; Cl. sight; Cm. syhede.
- [60.] Cp. rit; H. rite (*for* rit); H2. ritte; Ed. rydeth; Cl. right (!).
- [62.] Cl. that though.
- [64.] Cl. curtasie.

- [66.] Cl. H. compaynye.
- [80.] Cl. Cm. ner, rod; Cp. H. neer, rood.
- [82.] she] Cp. Cm. he.
- [85.] Cl. he al; *rest om.* al.
- [88.] Cl. Ed. toke.
- [99.] Cl. ynowh.
- [105.] So Cp. H.; Cl. That she shal not as yet wete what.
- [109.] Cl. desese.
- [117.] Cl. H. Cp. H2. preyde; Ed. prayde; Cm. preyede.
- [120.] Cl. thenketh (*badly*).
- [122.] H2. Troiaunes; Cl. H. Cp. Ed. Troians; *read* Troian-es.
- [124.] Cl. Cm. *om.* if.
- [127.] Cl. An.
- [133.] Cl. Cm. to; *rest vn-to.*
- [135.] Cl. take.
- [138.] Cl. Cm. to amenden; Cp. H. tamende; *rest to amende.*
- [151.] Cm. But be this; (this = this is).
- [154.] Cl. H2. aboue; *rest* abouen.
- [155.] Cl. H. borne; Cp. Ed. Cm. born.
- [164.] or] Cl. of; Cp. er.
- [170.] Cl. feyr; *see* 172.
- [172.] Cm. myghte; Cl. Cp. H. myght.
- [174.] Cl. you to; *rest om.* to.
- [176.] Ed. H. Cp. lyte; *rest* litel.
- [180.] Cl. hert; Cp. H. Cm. herte.

- [182.]of] Cl. on.
- [185.]H. H2. liste; Cl. Cp. lyst.
- [186.]Cp. Cm. good; Cl. H. goode.
- [189.]H. shalighte.
- [194.]Cl. mewet; Cp. H. muwet; Ed. muet.
- [199.]Cl. *om.* face.
- [202.]Cl. went; toke.
- [206.]Cm. frentyk.
- [207, 8.]Cl. curssed.
- [214.]Ed. lyte; Cp. H. lite; *rest* litel. Cl. Cm. a lytel his herte.
- [224.]Cp. Ed. pilowe; H2. pillowe; H. pilwo; *rest* pilwe.
- [225.]H. Cp. ayein; Cl. Cm. ayen.
- [226.]H. leete; Cl. Cm. let.
- [230.]H2. endowe.
- [232.]Cm. ryghte; Cl. Cp. H. right.
- [236.]*Here* speketh = spek'th.
- [238.]Cl. Cm. yuele.
- [242.]Cl. tendresse.
- [245.]Cl. in-to; *rest* vn-to.
- [246.]Cl. fill; ony.
- [247.]Cl. by-gonne; *rest* by-gynne.
- [249.]mete] H2. dreme. Cl. as he; *rest om.* as.
- [255.]Cl. tremor; *rest* tremour.
- [263.]Cl. Cp. H. seine; Ed. sayne; Cm. H2. sey.
- [268.]Cl. peyne; *rest* pyne.

[273.] Cl. thenke.

[275.] H2. y-waxen; Cl. H. Ed. y-woxen.

[277.] Cl. wonted; Cm. wone; *rest* wont(e); *read* woned.

[280.] Cl. H. sente.

[288.] Cp. H. Cm. deuyne; Cl. dyuyne.

[290.] Cl. peyne.

[297.] Cp. H. Ed. lyuen; Cl. lyue.

[308.] Cl. Cp. H. yef; Ed. yeue; *rest* yif.

[315.] Cm. H2. prey; *rest* preyen. Cl. Cp. Ed. to kepe; *rest om.* to.

[319.] Ed. hyght; Cm. highte; Cl. hatte; Cp. H. hette. Ed. Ascaphylo (i. e. Ascalaphus); Cl. Cp. Escaphilo; H. esciphilo; Cm. H2. eschaphilo.

[320.] Cp. thise; Cm. Ed. these; Cl. H. this.

[327.] Cm. red; *rest* rede.

[329.] Cl. late; Cp. H. lat; *rest* let; *read* lete. Cp. worthen; Cl. worthe; H2. worth; *rest* worchen.

[330.] Cp. Ed. tel; *rest* telle. Cl. nowe.

[331.] Cl. Cm. ony.

[334.] gon] Cm. forgon.

[335, 336.] H. care, fare.

[348.] Cm. H2. on-; Cl. Cp. H. o-; Ed. a-.

[352.] Cl. fond; *rest* fonde.

[353.] Cp. H. nought (*for* not). Ed. H2. to abyde. Cm. is not so longe to on-byde.

[354.] Cp. H. Ed. comen; *rest* come.

[355.] Cl. nyl not; *rest om.* not.

[356.] Cm. dred; *rest* drede.

[357.] Cp. H. ayein; Cl. Cm. a-yen.

[360.] Cl. Cm. proceden.

[362.] *Read* all' swev'nés.

[368.] Cl. Cp. H. Ed. infernals; *rest* infernal.

[369.] Cl. seynt (!).

[378.] Cl. lef; *rest* leue.

[380.] Cl. foweles; H. fowelis.

[382.] Cl. owlys.

[383.] Cl. foule; Cp. H. Cm. foul.

[385.] Cl. shad (!).

[387, 389, 390.] H. Cp. foryue, dryue, lyue; Cl. foryeue, dreue, leue.

[398.] Cl. foyete; Cp. H. foryete. Ed. or; *rest* oure.

[403.] Cl. hens; Cp. H. hennes.

[409.] Ed. rouken (*wrongly*).

[410.] Cl. thow trust; *rest om.* thow.

[413.] Cl. dar.

[414.] Cl. answered; Cp. Cm. Ed. answerde.

[421.] Cl. Cp. Cm. fyn; *rest* fyne.

[423.] Cl. sacrefise.

[425.] Cl. foule; H. fowl; Cm. foul.

[428.] Cp. H. reed; Cl. Cm. red.

[438.] Cl. H. cost; *rest* coste.

[440.] Ed. moste; H2. most; Cl. Cm. meste; H. meest. Cl. *om.* eek.

[441.] Cl. ony.

[443.] Cl. Cp. H. thorough; Ed. through.

[444.] Cl. ony.

[446.] Cl. as; *rest* at.

[447.] H. Nof.

[448.] Cp. Ie; H2. ye; *rest* eye.

[451.] Cp. pietous; H. pietus; *rest* pitous.

[455.] Cl. gladyn; Cp. glade; Cl. H. Ed. glad. Cl. Cp. festenyng (for festeiynge = festeyinge); *rest* feestyng (festyng).

[456.] Cl. laydyes.

[459.] Cl. ony; H2. an; *rest* on.

[464.] Cl. *om.* him.

[466.] Cl. Cp. Ed. there; *rest* here.

[468.] Cl. Cp. H. maze; *rest* mase.

[469.] Cl. Cp. howue; Ed. houe; H. howen. Cl. Cp. H. glaze; *rest* glase.

[470.] Cl. old.

[473.] Cl. Ed. shap and; *rest om.* and.

[475.] H. droofe; Cl. Cp. m[Editor: illegible character] drof. Cp. H. tanende.

[479.] Ed. H2. conueyen.

[480.] Cl. tok; [Editor: illegible character] toke.

[483.] nil] Cl. wol.

[484.] Cl. answered; H. Cp. Ed. answerde. Cl. heder; H. hyder; Cp. H2. hider.

[485.] Cl. a-yen.

[488.] Cl. ony.

[489.] Cl. hens; Cp. H. hennes.

[490.] Cl. vilonye.

[491.] Cl. H. wold.

[492.] Cm. wouke; Cl. Cp. H. wowke; Ed. weke.

[498.] H2. alle; *rest* al.

[499.] Cm. woukis; Cl. Cp. wykes; H. Ed. wekes. Cl. H. end.

[503.] H. fynden; Cl. Cp. Cm. fynde.

[506.] Cl. H. sobrelich; *rest* softly (softly).

[510.] Cp. H. bihighte; Cl. byhight.

[513.] Cl. Cm. of here; *rest om.* here.

[515.] Cl. *om.* it.

[519.] Cm. Cp. Ed. H2. On; Cl. H. O.

[520.] Cp. tabrayde H. to breyde; *rest* to abreyde.

[523.] H. Ed. H2. As; Cl. So; Cm. *om.*

[528.] Cl. Criseyde; *rest* Criseydes.

[530.] Cl. Cm. brast.

[531.] Cl. dorres sperid.

[533.] Cp. Cm. H2. war; *rest* ware.

[538.] god] Cl. gold.

[548.] Cl. Cm. with the; *rest om.* the.

[550.] Cp. John. lisse; H2. hisse (!); *rest* blisse.

[553.] which] Cl. whom.

[554.] H. ye; H2. yee; *rest* eye.

[561.] Cl. Cm. H2. thens; Cp. thennes; H. tennes (!).

[565.] Cl. yende; *rest* yonder; *see* 573.

[567.] Cm. caughte, righte; *rest* kaught, right.

[568, 569, 571.] Cl. yender; *see* 575.

[579.] Cl. thenketh; *rest* thinketh.

[583.] Cm. myn; H2. my; *rest om.* (*read* *mémorie*).

[584.] Cl. waryed; Cp. wereyed; H2. weryhed; *rest* weryed (*read* *werreyed* = *werréy'd*).

- [593.] Cl. leue; Cm. lyf; *rest* lyue. Cl. *om.* in.
- [594.] Ed. ne aske; Cl. Cp. H. naxe; *rest* ne axe.
- [599.] Cl. lorde; cruwel.
- [605.] Cp. H. Ed. wente; *rest* went.
- [607.] Cl. bens; Cp. H. hennes.
- [609.] Cl. in; Ed. to; *rest* in-to.
- [610.] Cp. hille; H. hille; Cl. hill; Cm. hil.
- [614.] Cp. H. hider; Cl. heder.
- [616.] H. seen; Cl. se.
- [618.] Cl. Cp. H. defet; Cm. defect; Ed. defayted (*om.* and).
- [617.] Cl. Ed. woxen.
- [631.] Cl. hise.
- [632.] Cm. The enchesoun.
- [636.] Cm. Ed. softe; Cl. Cp. H. soft.
- [637.] Cl. gan to; *rest om.* to. Cl. syngen; *rest* singe (syng).
- [639.] Cp. H. soore; Cl. Cm. sor.
- [641.] H2. and stere; Cm. on sterid; Cl. Cp. H. in stere. Ed. I stere and sayle.
- [643.] The] Cl. Thi.
- [644.] Caribdis H2.; Cp. Carikdis; *rest* Caribdes.
- [653.] Cp. H. hennes; Cl. hens. Cm. bryghte; *rest* right.
- [655.] Cm. Cp. bryghte; *rest* bright. Cl. lathona; Ed. Lucyna; *rest* latona; *see* iv. 1591.
- [657.] Cl. whanne.
- [658.] she] Cl. he; H2. ye. my] Cl. me.
- [659.] Cm. Ed. H2. day is; *rest* dayes.
- [662.] was] Cl. is.

- [669.]yonder] Cl. H2. yender.
- [670.]Cl. Cp. tho; *rest* the. Cl. tenten (!).
- [671.]Cp. H. thennes; Cl. thens.
- [675.]Cl. It is.
- [686.]Ed. Cp. Cm. stynten; H. stenten; *rest* stynte.
- [693.]Cl. it is; *rest om.* it.
- [695.]Cl. ought; Ed. aught; *rest* nought (naught).
- [696.]Cp. H. H2. Ed. pace.
- [701.]Cp. Cm. putte; *rest* put.
- [702.]and] Cl. an.
- [703.]Cl. *om.* I. Cp. Ed. Cm. holde; Cl. H. hold.
- [708.]Cm. I-waxen; Cl. H. Ed. y-woxen.
- [711.]Ther] Cl. The. H2. Cm. ther; *rest om.*
- [715.]Cl. syked; *om.* eek.
- [716.]Ed. purtrayeng; H2. portering; Cl. portraynge; H. portreyng; Cp. purtrayng.
- [720.]woful] Cl. ful.
- [722.]Cp. cruel; Cl. H. cruwel; Cm. crewel.
- [723.]Cp. Ed. compleynen; *rest* compleyne.
- [725.]*All* wepte (*but see* wopen in 724).
- [726.]MSS. teris.
- [729.]Cl. Cp. rowfully; Ed. rewfully; Cm. reufully.
- [733.]Cl. H. tho yonder; *rest om.* tho. Cp. H2. walles; *rest* wallys.
- [734.]O] Cl. Of (!). Cp. H. dostow; Cm. dost thou; Cl. dost.
- [735.]whether] Cl. wher.
- [744.]three] Cl. two.

[751.] H. weste; *rest* west.

[752.] Cl. stelen. Cl. Ed. on; H2. by; *rest* in.

[753, 4.] H. H2. leste, beste; *rest* lest, best.

[756.] on] Cm. of.

[757.] Cl. wold.

[758.] H. Ed. rulen; Cm. H2. reule; Cp. reulen; Cl. rewelyn (*for* rewlen).

[759.] Cl. Cm. *om.* Ne. Cp. H. Cm. thryuen; Cl. thryue.

[760.] Cl. somme han blamed; *rest* that (at) som men blamen.

[764.] Cl. ony.

[765.] Cl for my; *rest om.* my.

[769.] Cp. Cm. knotteles; *rest* knotles.

[770.] Ed. H2. to abyde.

[774.] Cl. Cm. short; *rest* shortest.

[780.] Cp. H. thennes; Cl. Cm. thens.

[781.] Cl. laughen.

[782.] H2. to accoy.

[784.] Cl. H. Cp. nassayeth; *rest* assayeth. Cl. Cp. H. nacheueth; Cm. ne cheueth; *rest* acheueth.

[787.] Cl. *om.* of.

[790.] For] Cl. As. Cl. wys; H. Cp. Cm. Ed. wyse.

[800.] Cl. H. corageus.

[805.] Ed. Calcidony.

[808.] Cp. Cm. myghte; Cl. H. myght.

[809.] Cl. H. oft; *rest* ofte.

[812.] Cl. Cm. thred; *rest* threde. Cl. H. wold.

[815.] Cl. H2. speke; *rest* speken.

[817.] Cl. formede. H. H2. yen; *rest* eyen.

[821.] Cm. I-norschid.

[827.] Cm. waxen; H2. waxe; *rest* woxen.

[834.] Cp. H. y-founde; *rest* founde.

[837.] Cp. H. duryng; Cl. dorryng; Cm. dorynge to; Ed. daryng; (*best* durring). Cl. Cp. don; *rest* do.

[840.] Cp. durre; H. durre to; Cl. dosre; Cm. dore; Ed. dare. Cl. Cp. Cm. don; Ed. done; H. do.

[845.] Cl. a (*for* as).

[846.] Cm. Cp. H2. done; Cl. don.

[849.] H. by hire hym; Cm. by hire; *rest* hym by here.

[850.] Cl. y-nowh.

[851.] longe] Cl. more.

[856.] H2. Betwixe; Cl. Cp. H. Ed. Bytwyxen.

[860.] H. Cp. Cm. axen.

[867.] Cl. Answered.

[868.] Cp. H. Ed. wiste; Cl. wist.

[872.] Cl. thenketh.

[879.] Cl. ony.

[880.] Cp. H. Sholden; Ed. Shulden; *rest* Sholde.

[882.] Cl. H2. dredles; *rest* dredeles.

[885.] Cl. Ed. Fro. Cp. H. thennes; Cl. Cm. thens.

[888.] to] Cm. for.

[891, 895.] Cp. H. hennes; Cm. henys; Cl. hens.

[895.] H. Cp. Ed. to rauyashen any; Cm. to rauych ony; H2. to rauisshe any; Cl. the rauesshyng of a.

- [896.] Cl. Cm. ben; *rest* be.
- [898.] Cl. H. sleye; *rest* slye.
- [909.] Cp. H. Cm. grete; Cl. gre (!).
- [912.] Cl. an.
- [916.] Cl. brough.
- [920.] Cl. ony.
- [924.] Cp. Ed. be; Cm. ben; H. ben a; *rest* the.
- [925.] Ed. reed; Cl. Cm. red.
- [926.] Cp. quook; H. quooke; Cl. Cm. quok.
- [927.] Cl. cast a litel wight a syde.
- [931.] Cl. ony.
- [934.] Of] Cl. O. Ed. Calcidony.
- [938.] H2. Polymites; Cm. Polymyght; *rest* Polymyte.
- [942.] Cl. I shal; *rest om.* I. Cp. H. Ed. H2. lyue; Cl. lyuen.
- [945.] Cl. tel.
- [950.] Cp. H. speken; Cl. Cm. speke.
- [952.] Cp. H2. to hym she; Cl. H. Ed. she to hym.
- [954.] H. Cp. Ed. it noon; Cl. H2. non it.
- [970.] *All but* Cp. H. *om.* 1st and.
- [971.] Cl. an.
- [977.] now] Cl. here.
- [982.] Cl. ony.
- [986.] Cl. done.
- [987.] Cl. to pleye; *rest om.* to.
- [989.] Cp. bisy; H. bysi; Cm. besi; Ed. H2. besy; Cl. ben.

[997.] Cl. H. com.

[999.] Cl. *om.* hir. heres] H. eres; Cm. eyyn.

[1003.] Cm. Ne I; Cp. H. Ny; Cl. H2. Ed. Ne.

[1005.] Cl. ther-with (*om.* al). eyen] Cl. ey.

[1006.] Troye] Cl. Ed. Troilus and Troye (!); H. Troilus (!).

[1010.] al] Cl. as. Cl. a-yen.

[1013.] Cl. wich.

[1014.] Cm. waxen; H2. waxe; *rest* woxen.

[1016.] Cl. folewede.

[1018.] Ed. Cythera.

[1032.] Cl. shorly; *om.* that; tales.

[1033.] Cl. Cm. H2. *put he before* spak. Ed. selfe; *rest* self.

[1034.] Cl. sore sykes.

[1036.] Cp. refte; Cl. reste (*for* refte); H2. rafte; H. ref (*for* refte); Ed. lefte; Cm. reuyth. Cl. Cp. H. (1st) of; H2. all; *rest om.*

[1039.] Ed. she; *rest* he; *see note.* Cl. onys.

[1043.] Cl. Cp. Ed. pencil; *rest* pensel.

[1044.] Cp. H. the; *rest om.*

[1045.] Cl. thorough.

[1046.] Cm. wep; *rest* wepte.

[1048.] Cl. *om.* kepen.

[1049.] Cm. hele; H2. helpe; *rest* helen.

[1053.] Cl. falsede.

[1056.] Cl. falsede on; gentilest.

[1057.] Cl. Thas; on; worthyest.

[1060.] word] Cl. wood.

[1062.] Cl. Thorough ought.

[1070.] Cl. *om.* for. Cm. H2. *om.* me.

[1077.] Cl. Cp. lady; Ed. H2. ladyes; *rest om.*

[1079.] Cp. Ed. Cm. ne; Cl. H. to; H2. *om.*

[1081.] H2. might I; Cl. Cm. myghty (!); Ed. shulde I; Cp. sholde I; H. shold I.

[1084.] Cl. giltles.

[1085.] Cl. Ed. And; *rest* But.

[1089.] Cl. H. Tak. Cl. Cm. hise.

[1090.] Cp. H. Ed. fynden; Cl. fynd; *rest* fynde.

[1091.] Cp. H. Ed. that; *rest om.* Cl. Cm. gan; *rest* bigan.

[1094.] the] Cl. this.

[1095.] H2. Ed. publissed; *rest* punisshed (!).

[1096.] oughte] Cl. out.

[1097.] Cl. ony.

[1098.] Cl. H. *om.* so.

[1100.] Cl. tolde.

[1102.] Cp. hoot; Cl. Cm. hot; *rest* hote (= hoot).

[1109.] H2. warme; *rest* warmen. *All est; read* th'est.

[1113.] Cl. *om.* of.

[1114.] Cp. noon; Cm. non; *rest* noone (none); see 1122.

[1118.] Cl. here; *rest* his.

[1123.] Cl. Cm. *om.* here.

[1125.] Cl. twinnen; *rest* winnen.

[1128.] Cl. answered.

[1130.] Cl. thanne; a-yen.

[1133.] Cl. Cp. H. cape; *rest* gape.

[1139.] H. portours; Cp. Ed. H2. porters; Cl. Cm. porterys.

[1140.] Cl. H2. holde; *rest* holden.

[1142.] H2. comth; H. Cm. cometh; Cl. Cp. come; Ed. came.

[1147.] [hir] Cl. his.

[1153.] Cl. Cp. Ed. H. whan that; *rest om.* that.

[1155.] Cl. not to; *rest om.* [Editor: illegible character]

[1156.] H. nought; Cp. Ed. naught; *rest* not. Cp. Ed. H. Cm. for; *rest om.*

[1161.] Ed. H2. art; *rest* arte.

[1162.] [fare] Ed. farre; H2. soory. *All* carte.

[1170.] Cl. y-nowh.

[1176.] Ed. ferne; Cl. H. fern; Cp. farn.

[1179.] [hem] Cl. hym.

[1180.] Cm. H2. Ed. muste; Cp. moste; Cl. H. most. Cl. beuen (*for* bleuen); H2. beleue.

[1181.] Ed. within the; Cl. Cp. H2. with-inne the; *rest* with-inne.

[1184.] H. Ed. gladded; Cl. Cp. gladed.

[1191.] Cl. holden.

[1197.] Cl. ony.

[1198.] Cl. is fledde; *rest om.* is.

[1201.] Cl. Cm. hise.

[1203.] Cl. Cp. nyst; H. Cm. nyste. Cl. myght; Cp. H. myghte.

[1204.] Cl. byhyght; Cp. H. bihighte.

[1205.] Cl. H2. fifthe; *rest* fifte. Cp. H. Cm. H2. sexte.

[1206.] [of] Cm. the; Cl. *om.*

[1209.] [hir] Cl. he.

[1211.] Cl. *om.* for to.

[1213.] Cl. þe wode; *rest om.* the.

[1215.] Cl. H. wold.

[1217.] Cl. compaignye.

[1219.] Ed. defayte.

[1223.] Cl. iire. Cp. *omits* 1233-74.

[1224.] Cp. H. H2. axed; Ed. asked; Cm. axe; Cl. asketh.

[1235.] Cl. welk; H. welke; *rest* walked.

[1239.] Cm. slep; *rest* slepte.

[1248.] Cl. ony.

[1249.] Cl. ellis.

[1250.] Cl. thorough.

[1256.] Cl. iust; H. Cm. Ed. iuste.

[1259.] *So* Cl.; H. esuraunce; *rest* assuraunce.

[1263.] Cl. trowen; ony.

[1266.] *All* bigile (begile).

[1272.] Ed. slowe; Cl. slowh; H2. sloo; H. slewe. Ed. than alway; Cl. H. H2. alwey than. Cm. *Myn* self to sle than thus alwey. Cl. compleyne; *rest* to pleyne.

[1275.] Cl. answerede.

[1278.] folk] Cl. men.

[1279.] Cl. dastow.

[1285.] Ed. on; H2. in; Cl. Cp. H. o; Cm. a.

[1288.] Cl. a-right.

[1289.] Cm. thanne; *rest* than.

[1292.] Cl. can.

[1293.] Cl. thow a lettre here.

- [1294.] Cl. H2. brynge.
- [1298.] Cm. H2. trowe; *rest* trowen.
- [1300.] Cl. wheyther. Cl. Cm. ony.
- [1301.] Cl. ellys.
- [1303.] Cp. writen; Cl. H2. wreten; Cm. wrete; H. writon.
- [1305.] Cl. The (*for* Ther).
- [1310.] Cl. H2. Accorded; *rest* Acorded.
- [1317.] Cl. Cp. H. ben haue.
- [1324.] Cl. H2. wite; Cp. witen; H. wyten; Ed. weten.
- [1336.] Cl. terys.
- [1342.] Cl. *om.* my.
- [1343.] Cl. Cp. H. masterte (*for* me asterte).
- [1345.] Cl. ony.
- [1347.] Cl. ought; Cp. Cm. oughte.
- [1348.] Cl. Cm. monethes.
- [1350.] Cl. Ed. ten dayes.
- [1351.] Cl. Cm. monethes. Cl. retorne.
- [1352.] me] Cl. I.
- [1354.] Cm. sikis I sike.
- [1357.] Cl. H2. it youre wil; Ed. Cm. your wyl it.
- [1363.] Cl. *om.* to. Cl. mot; Cp. moot; *rest* mote.
- [1364.] up-on] Cl. on.
- [1365.] Cl. Cp. yow; *rest* to yow.
- [1368.] Cl. chyste; Cp. chiste; *rest* cheste.
- [1374, 6.] Cm. waxen; Cl. Ed. woxen.

- [1374.] Cl. wellys.
- [1376.] Cp. Ed. Cm. harm; *rest* harme.
- [1377.] Cl. ellys.
- [1386.] Cl. Cp. Commeue; Ed. Can meuen; Cm. Remeue; H2. Remorde.
- [1388.] *more*] Cl. maner.
- [1393.] Cl. Ther; H2. The (*for* Ther); *rest* That.
- [1394.] Cl. dothe.
- [1397.] Cl. Wit.
- [1398.] Ed. Cm. disporte.
- [1400.] *or*] Cl. er. Cp. H2. Ed. deliuereth; *rest* deliuere.
- [1410.] Cl. we ether (*for* whether).
- [1412.] *Read* far'th.
- [1415.] Cl. but that; *rest* that but.
- [1420.] Cl. dyshese.
- [1421.] Cp. Ed. *add*—Le vostre T.; *see l.* 1631.
- [1424.] Cl. wrote a-yen.
- [1428.] Cm. Ed. nyste; *rest* nyst.
- [1430.] Cp. swerth. *Read* swer'th, lov'th; Ed. swore she loued.
- [1440.] Cl. slep; H. slepe. Cm. ne no word he ne seyde; *rest* ne word (worde) seyde; *where* worde = word he.
- [1442.] Cl. wax; H. Cp. Cm. wex.
- [1444.] *come*] Cl. ek.
- [1446.] *Read* out of?
- [1448.] Cl. vntrothe. his] Cl. here.
- [1461.] Cl. thorough.
- [1462.] Cl. & ek of; *rest om.* ek.

[1464.] Cl. *om.* wrooth.

[1466.] H. Nencens.

[1468.] Cm. Wrok; H2. Venged. Cl. cruwel.

[1469.] Cl. Cp. H. grete; Cm. H2. gret.

[1473.] Cl. *om.* the.

[1475.] Cp. H. Ed. mayden; *rest* mayde.

[1480.] Cl. *om.* And. Cl. descendede.

[1482.] But] Cl. H. And.

[1484.] Cl. were it.

[2.] Cl. doceat; *rest* docet. Cl. insideas.

[3.] Cl. Cp. H. H2. Hemoduden; Cm. sinoduden; Ed. Hermodien; *read* Hemoniden (Theb. iii. 42).

[9.] Ed. -peo; H. -pes; *rest* -pea.

[10.] Cl. Flumine; *rest* Fulmine.

[12.] Ed. Argiuam; *rest* Argiua.]

[1485.] Cl. H. told; *rest* tolde.

[1486.] Cl. strong; *rest* stronge.

[1491.] Cp. Ed. H2. tolde; *rest* told. Cp. Ed. H. by; Cl. the; Cm. on.

[1493.] Cp. H. Ed. H2. slough; Cl. slowh; Cm. slow.

[1499.] Cl. H. burynge; Cp. H2. burying; Ed. buryeng; Cm. brenynge.

[1500.] Cp. H. Ed. fil; Cl. ful; Cm. fel.

[1501.] Cp. H. Ed. Argeyes; Cl. Cm. Argeys.

[1502.] Cl. *om.* how. in] Cl. y.

[1508.] Cp. scarmuche; H. scarmyche; H2. Ed. scarmisshe; Cl. scarmych. Cl. slowh; Cp. H. slough.

[1515.] Cl. Meleagree.

[1516.]so] Cl. that.

[1517.]Cl. H. is; *rest* his.

[1518.]Ed. leaue.

[1521.]Cl. Cp. H. fals.

[1522.]Cm. gret; *rest* grete.

[1523.]Cl. seystow; Cp. H. sestow; Ed. seest thou; H2. sest thou. Cl. fol; Cp. H. Cm. fool.

[1528.]Cl. *om.* was.

[1534.]Cl. cruwel.

[1537.]Cp. y-mad; H. H2. Ed. ymade; Cl. made; Cm. mad.

[1540.]Cp. Cl. H. dryeth; *rest* dryueth.

[1542.]Cp. H2. hire; Ed. her; *rest* here.

[1543.]Cl. Cp. Thorough.

[1544.]Cp. H2. flitted; Cl. H. fletted.

[1546.]bryghte] Cl. out.

[1552.]Cl. *om.* him.

[1555.]Cl. H. thenketh.

[1558.]Cm. H2. the auentayle.

[1559.]Cl. Achille thorough.

[1563.]Cl. may it.

[1567.]Cl. Cp. H2. *om.* 2nd for.

[1573.]Cl. a-yen.

[1576.]Cl. Cm. gret.

[1577.]Cl. Cp. H2. Hym self; *rest* Hym seluen. Ed. Cm. disgyse; Cp. desgise; Cl. H. degyse.

[1582.]Cl. Cp. wep; *rest* wepte.

[1585.] Cm. H2. (1st) that; *rest om.*

[1586.] *All* That she; *I omit* That.

[1588.] Cl. *om.* al.

[1598.] Cp. pietee; Cm. pete; *rest pite.*

[1601.] Cl. a-yen. Cp. H. Ed. ne; *rest om.*

[1602.] Cl. Cm. *om.* that.

[1607.] Cl. nys not; *rest om.* not.

[1608.] Cl. H. thenketh.

[1615.] Cl. *om.* How.

[1618.] *All* Come (Com).

[1618.] Cl. Cm. H2. disioynt.

[1623.] Cl. *om.* that.

[1625.] Cl. Cp. H. an; *rest on.* Cl. yuyl. Cl. H2. that ye; *rest om.* that.

[1629.] Cl. Of; *rest Eek.*

[1630.] H. H2. The entente.

[1631.] H. Ed. *add*—La vostre C.

[1632.] *So* Cp. H.; Cl. This lettre this Troilus.

[1634.] Cl. Cp. Ed. kalendes; H. kalendas; Cm. kalendis. Ed. eschaunge.

[1636.] Cl. now; *rest ne.*

[1640.] Cl. Cm. ony.

[1643.] Cl. trewe; *rest kynde.*

[1645.] *been*] Cl. gon.

[1651.] Cl. arme (*for* armure).

[1652.] Cp. H. Biform; Ed. Beforne; *rest* Byfore.

[1653.] Cl. H. which.

- [1661.] Cl. broch; *rest* broche.
- [1664.] Cl. a-yen.
- [1667.] Cl. forth hom; *rest om.* forth.
- [1669.] *All word or worde (put for ord).*
- [1674.] Cl. Cm. Thanne.
- [1681.] Cl. other; *rest* othes.
- [1684.] and] Cl. or.
- [1685.] Cl. cruwel.
- [1688.] Cm. leste.
- [1694.] Cp. H. Ed. Cm. shewen; Cl. shewe.
- [1697.] Cl. Cp. H. Cm. with-inne; *rest* with-in.
- [1701.] Cl. Cm. ony.
- [1708.] on] Cp. H. Ed. of.
- [1709.] H2. Pandare; *rest* Pandarus.
- [1711.] Cl. thow; *rest* thee. Cl. lyst; Cp. H. H2. Ed. liste.
- [1715.] Cl. slep; drem.
- [1717.] Cl. hensforth; Cp. H. hennes forth.
- [1719.] Cp. H. Ed. be the; Cl. H2. by this.
- [1724.] Cl. H. wist.
- [1725.] Cl. a-yen; answerede.
- [1728.] Ed. H2. astonyed.
- [1730.] Cl. last.
- [1731.] Cl. dere brother.
- [1735.] un-to] Cl. to.
- [1736, 7.] Cl. dede.

[1740.] Cl. dredles.

[1745.] hir] Cl. his.

[1751.] Cl. cruwel.

[1755.] Cl. H2. dredles.

[1756.] Cl. cruwely.

[1760.] Cp. H. Ed. weren; Cl. were.

[1761.] Cl. cruwel.

[1765.] Cl. wryten.

[1767.] Cl. wold; hise; battayles (*read* batail-lès).

[1769.] H2. that (*for* as); *rest* seyde as I can; *read* as that.

[1770.] Cl. Hese.

[1771.] Cl. H. Red; *rest* Rede.

[1774.] Ed. Al be it that.

[1777.] *All* write.

[1778.] Cl. goode.

[1779.] Cp. H. Ny (*for* Ne I).

[1780.] Ed. betrayed.

[1783.] Ed. Betrayen.

[1787.] Cl. makere.

[1788.] Ed. make; *rest* make in; (*read* maken?).

[1789.] Cl. Cp. H. nenuye; H2. enuye. Ed. make thou none enuye.

[1791.] Cl. ther-as. Cl. Ed. pace; *rest* space.

[1792.] Ed. Of Vergil; *rest om.* Of.

[1798.] Cl. Cp. *om.* I; *rest* god I; *but read* I god.

[1799.] Cl. rathere.

[1802.] Cl. thousandys hese.

[1803.] Cl. ony.

[1806.] Cl. slowh. H2. fers.

[1809.] Ed. holownesse; Cl. holwghnesse; Cp. H. holughnesse. *All* seuenthe.

[1810.] Cl. letyng; H. letyng; Cp. Ed. letyng.

[1812.] Cl. Th (*for* The).

[1814.] Cp. H thennes; Cl. thens.

[1824.] Cl. *om.* that.

[1825.] Ed. shulden; H. Cp. sholden; Cl. shuld.

[1843.] Cl. cros; Cp. H. crois.

[1849.] rytes] Cl. vyces.

[1852.] Cl. trauayle.

[1853.] Ed. and (*for* 3rd of).

[1855.] Cl. *om.* ye.

[1856.] Cp. book; *rest* boke (booke).

[1857.] Cl. H. *om.* to.

[1859.] Cp. Ed. goode; H. H2. good; Cl. garde.

[1862.] Cl. *om.* to.

[1867.] Cl. eurychon.

[1868.] Cl. grace; *rest* mercy. Colophon. *So* H.; Cl. *has* Criseide; Cp. Explicit Liber Troily.

[[Metre 1.](#)] In order to elucidate the English text, I frequently quote the original Latin, usually from the text of T. Obbarius, Jena, 1843. See further in the Introduction.

[[3.](#)] *rendinge*, Lat. ‘laceræ’; rather rent, or tattered. The sense ‘rending’ occurs in Ovid, Met. viii. 880.

[[6.](#)] *that is to seyn*. The words in italics are not in the original, but were added by Chaucer as explanatory. Throughout the treatise, I print all such passages in italics.

[8.] *werdes*, ‘weirds,’ fate.

‘Gloria felicis olim uiridisque iuuentae
Solantur maesti nunc mea fata senis.’

[12.] *slake*, better *slakke*; cf. Cant. Ta. E 1849. *empted*, ‘effeto.’ MS. C. has *emty*.

[13.] *in yeres . . . swete*: ‘dulcibus annis.’

[14.] *y-cleped*, invoked; ‘uocata,’ sc. ‘mors.’ Cf. Troilus, iv. 503.

[16.] *naiteth*, refuseth; ‘negat.’ Icel. *neita*, to say nay.

[17.] *lighte*, i. e. transitory; ‘leuibus . . . bonis.’ The gloss ‘sc. temporels’ (in A) gives the right sense. *sc.* = scilicet, namely; the form *temporels* is the French plural.

[18, 19.] *But now*:

‘Nunc quia fallacem mutauit nubila uultum,
Protrahit ingratas impia uita moras.’

The translation *unagreeable dwellinges* is an unhappy one.

[22.] *in stedefast degree*, in a secure position; ‘stabili . . . gradu.’

With regard to the last sentence, Mr. Stewart remarks, in his essay on Boethius, that Chaucer here ‘actually reproduces the original Latin metre,’ i. e. a hexameter and pentameter. The true M. E. pronunciation must, for this purpose, be entirely neglected; which amounts to saying that Chaucer must have been profoundly unconscious of any such intention.

[Prose 1. 2.] *and markedede*: ‘querimoniamque lacrimabilem stiii officio designarem.’ Hence *markedede* is ‘wrote down’; and *pointel* refers to the *stilus*. Cf. Som. Tale, D 1742. *with office*, by the use (of).

[6.] *empted*, exhausted; ‘inexhausti uigoris.’ Of course the woman here described is *Philosophia*.

[9.] *doutous*; ‘statura discretionis ambiguae.’

[12.] *heef*, heaved; A. S. *hōf*. In Layamon, *hof*, *haf*, *heaf*. I put *heef* for *hef*, because the *e* is long.

[13.] *so that*: ‘respicientiumque hominum frustrabatur intuitum.’

[14.] *delye* (so in both MSS.) = *deli-ē*, O. F. *deliè* (see Cotgrave), delicate, thin, slender, from Lat. *delicatus*, with the usual loss of *c* between two vowels and before the accented syllable; Lat. ‘tenuissimis filis.’

After *crafte* it would have been better to insert *and*; Lat. ‘indissolubili^{que} materiâ.’
But some MSS., including C., omit *que*.

[18.] *as it is wont*: ‘ueluti fumosas imagines solet.’

[21.] *a Grekissh P*; i. e. Π. *a Grekissh T*; i. e. Θ, not T; the Greek θ being pronounced as *t* in Latin. The reference is to φιλοσοφία πρακτικὴ καὶ θεωρητικὴ; in Latin, Philosophia Actiua et Contemplatiua; i. e. Practical (or Active) and Theoretical (or Contemplative) Philosophy. This is the same distinction as that between the *Vita Actiua* and *Vita Contemplatiua*, so common in medieval literature; see note (3) to the Sec. Non. Tale, G 87; and note to P. Plowman, B. vi. 251.

[26.] *corven*, cut, cut away pieces from; Lat. ‘sciderant.’

[33.] *cruel*, i. e. stern; ‘toruis.’

[34.] *thise comune*: ‘has scenicas meretriculas.’

[39.] *no-thing fructefyng*; ‘infructuosus.’ Hence we may perhaps prefer to read *no-thing fructuous*, as in Caxton and Thynne.

[41.] *holden*: ‘hominumque mentes assuefaciunt morbo, non liberant.’

[45.] *for-why*, because (very common); seldom interrogative.

[47.] *me*, from me; and, in fact, Caxton and Thynne read *from me* or *fro me*. The forms *Eleaticis*, &c. are due to the Lat. text—‘Eleaticis atque Academicis studiis.’ He should rather have said—‘scoles of Elea and of the Academie.’ The *Eleatici philosophi* were the followers of Zeno of Elea (Zeno Eleates, born about bc 488 at Elea (Velia) in Italy), and the favourite disciple of Parmenides (who is expressly mentioned in Book iii. pr. 12, l. 143). The Academic philosophers were followers of Plato.

[49.] *mermaidenes*; Lat. ‘Sirenes,’ Sirens; cf. N. P. Tale, B 4461, and note.

til it be at the laste; a false translation. Rather *unto destruction*; ‘usque in exitium.’
But, instead of *exitium*, MS. C. has *exitum*.

[55.] *plounged*, drowned; ‘mersa.’ Cf. *dreint*, Met. 2, l. 1.

[59.] *ner*, nearer; comparative, not positive; ‘propius.’

[Metre 2. 2.] *mintinge*, intending; ‘tendit . . . ire.’ Still in use in Cambridgeshire.

[8.] *sterres of the cold moon*: ‘gelidae sidera lunae.’ I suppose this means the constellations seen by moonlight, but invisible in the day. The expression *sidus lunae*, the moon’s bright form, occurs in Pliny, Nat. Hist. ii. 9. 6; but it is difficult to see how *sidera* can have the same sense, as some commentators say.

[9.] *recourses*, orbits; referring to the planets.

y-flit, moved or whirled along by their different spheres; alluding to the old Ptolemaic system of astronomy, which supposed that each planet was fastened to a revolving sphere, thus causing it to perform its orbit in a certain time, varying in the case of each.

this man: ‘Comprensam [sc. stellam] in numeris uictor habebat.’

[16.] *highteth*, adorns; ‘ornet.’ Prob. from the sb. *hight*, *hiht* (A. S. *hyht*), joy, delight.

[17.] *fleteth*, flows (i.e. abounds); ‘graudis influat uuis.’

[20.] *empted*: ‘Nunc iacet effeto lumine mentis.’

[22.] *fool*, i. e. foolish, witless, senseless; ‘stolidam.’

[Prose 2. 6.] *armures*, i. e. defensive armour; ‘arma.’

[8.] *in sikernesse*: ‘inuicta te firmitate tuerentur.’

[14.] *litargie*; better *letargye*, i. e. lethargy. Cf. Troil. i. 730.

[19.] *yplyted*, pleated into a wrinkle; ‘contracta in rugam ueste.’

[Metre 3. 1.] *discussed*, driven away; ‘discussâ . . . nocte.’

[4.] *clustred*; ‘glomerantur’; or ‘covered with clouds,’ as Chaucer says.

[5.] *Chorus*, Corus, or Caurus, the north-west wind.

[6.] *ploungy*, stormy, rainy; ‘nimboſis . . . imbribus.’

[8.] *Borias*, Boreas, the north wind, from Thrace.

[9.] *caves*; better *cave*, as in Caxton and Thynne; Lat. ‘antro.’ *beteth*; ‘uerberet’; hence Chaucer’s gloss.

[11.] *y-shaken*, ‘uibratus’; i. e. tremulous, sparkling.

[Prose 3. 2.] *took*, drew in, received light; ‘hausi caelum.’

[4.] *beholde*, the present tense; ‘respicio.’

[10.] *norry*, pupil, lit. nourished one; ‘alumne.’

[11.] *parten the charge*, share the burden.

[15.] *redoute my blame*, fear blame. *agrysen*, shudder.

[16.] *quasi diceret non*, as if she would say no; as if she expected the answer no. This remark is often inserted by Chaucer.

[19.] *Plato*; bc 428-347. Before his time, Solon, Anaxagoras, and Pythagoras all met with opposition. The fate of Socrates is well known.

[21.] *The heritage*: ‘Cuius hereditatem cum deinceps Epicureum uulgius ac Stoicum, ceterique pro sua quisque parte raptum ire molirentur, meque reclamantem renitentemque uelut in partem praedae detraherent, uestem, quam meis texueram manibus, disciderunt, abreptisque ab ea panniculis, totam me sibi cecidisse credentes abiere.’

[38.] *Anaxogore*, Anaxagoras, a Greek philosopher (bc 500-428); exiled from Athens (bc 450).

[39.] *Zeno*; Zeno of Elea (see p. 420), born about bc 488, is said to have risked his life to defend his country. His fate is doubtful.

[40.] *Seneciens*, apparently meant for ‘the followers of Seneca.’ The original has: ‘at Canios, at Senecas, at Soranos . . . scire potuisti.’

Canios, the *Canii*; i. e. men like Canius. The constancy and death of Julius Canius (or Canus) is related by Seneca, *De Tranquillitate*, cap. xiv. Cf. Pr. iv. 131, and note, p. 424.

[41.] *Sorans*, the *Sorani*; men like Soranus. Soranus is mentioned in Tacitus, *Annal.* xvi. 23. Caxton and Thynne read *Soranos*, as in the Latin text.

[42.] *unsolempne*, uncelebrated; ‘incelebris.’

[49.] *it is to dispise*, it (the host) is to be despised.

[53.] *ententif*, busy about seizing useless baggage as spoil.

sarpulers, sacks made of coarse canvas; in Caxton, *sarpleris*; ‘sarcinulas.’ Cotgrave has: ‘*Serpillere*, a *Sarpler*, or *Sarp-cloth*, a piece of coarse canvas to pack up things in.’ Cf. mod. F. *serpillière*.

[56.] *palis*, also spelt *paleis* (O. F. *palis*), lit. a palisading, or a piece of strong paling, a rampart, used to translate Lat. *uallum*. When spelt *paleis*, it must not be confused with *paleis*, a palace.

[Metre 4. 3.] *either fortune*, good fortune or bad.

[5.] *hete*: ‘Versum funditus excitantis aestum.’ I suppose that *aestum* is rather ‘surge’ than ‘heat’ here. See Met. vii. below, l. 3.

[6.] *Vesevus*, ‘Veseuus’; the same as Vesuvius; cf. Vergil, *Georg.* ii. 224.

[7.] *wrytheth*, writhes out, throws forth wreaths of smoke. Here the old printed editions by Caxton and Thynne, as well as MS. Ii. 1. 38, happily restore the text; Lat. ‘Torquet.’

[8.] Caxton and Thynne have *thonder-leyte*, which is perhaps better. MS. Ii. 1. 38 has *thonder leit*.

[13.] *stable of his right*: ‘*stabilis, suique iuris.*’

[Prose 4. 2.] *Artow lyk*. The original is partly in Greek. ‘An ἄνος λύρας?’ Some MSS. have: ‘Esne ἄνος πρὸς λύραν?’ And MS. C. has: ‘Esne asinus ad liram?’ In an edition of Boethius by Renatus Vallinus, printed in 1656, I find the following note: ‘Ut et omnes veteres scripsere, Varro in satyra quæ Testamentum inscribitur apud Agellium, lib. iii. cap. xvi: *li liberi, si erunt ἄνοι λύρας, exheredes sunt*. Suidas ex Menandro, Lucianus, Martian. Capella, lib. viii., atque alii quos refert Erasmus, in eo adagio. Imo et apud Varronem id nominis satyra extitit.’ It has clearly a proverbial reference to dullness of perception. Ch. quotes it again in his Troilus, i. 731, where he so explains it.

[3.] *why spillestow teres*, why do you waste tears; ‘*Quid lacrimis manas?*’ After these words occur, in the original, four Greek words which Chaucer does not translate, viz.: ἔξαύδα, μὲν κεν ἄθε νόσος: i. e. speak out, do not hide them in your mind; quoted from Homer, Iliad i. 363.

With lines 3 and 4 compare Troilus, i. 857.

[7.] *by him-self*, in itself; ‘*per se.*’ Alluding to ‘sharpnesse,’ i. e. ‘*asperitas.*’

[15.] *enformedest*, didst conform; ‘*formares.*’

[17.] *ordre of hevene*; ‘*ad caelestis ordinis exemplar.*’ This refers to the words of Plato just at the end of the 9th book of The Republic: ἦν οὐρανῶν ἡ σωὸς παράδειγμα ἡνάκειται. Cf. also the last lines of Book II of the present treatise.

[18.] *confermedest* (MS. A, *enfourmedist*), didst confirm; ‘*sanxisti.*’ The reading *conformedest* evidently arose from confusion with *enformedest* above, in l. 15.

[19.] *mouth of Plato*; referring to Book V (473 D) of the Republic: ἦν μὲν, ἡ οὐ ἡλόσοιοι βασιλεύσωσιν ἦν ταῖς πόλεσιν, ἡ οὐ βασιληῆς τε νῦν λεγόμενοι καὶ δυνάσται ἡλοσοῖήσωσι γνησίως τε καὶ ἡκανῶς, καὶ τοντο εἰς ταῖς ξυμπέσας, δύνάμεις τε πολιτικῆς καὶ ἡλοσοφίας τῶν δε νῦν πορευομένων χωρὶς ἡ ἡκάτερον αὐτὰ πολλὰ ἡύσεις ἡξ ἡνάγκης ἡποκλεισθῶσιν, οὐκ ἡστι κακῶν παντῶν . . . ταῖς πόλεσι δοκῶ δὲ, οὐδὲ τῶν ἡνθρωπίνῶν γένει.

[24.] *the same Plato*; in the 6th Dialogue on the Republic.

[25.] *cause*, reason; ‘*causam.*’ *wyse*, i. e. ‘*for wise men.*’

[27.] *felonous tormentours citizenes*, citizens who are wicked and oppressive; the substantives are in apposition.

[33.] *knowinge with me*, my witnesses; ‘mihi . . . conscii.’

[36.] *discordes . . . preyeres*; ‘inexorabilesque discordiae.’

[37.] *for this libertee, &c.*; ‘et quod conscientiae libertas habet.’

[41.] *Conigaste*, Conigastus, or Cunigastus; mentioned in Cassiodorus, Epist. lib. viii. ep. 28. The facts here referred to are known only from the present passage.

prospre fortunes translates ‘fortunae’ simply; it seems to mean ‘success’ or ‘well-being.’

[43.] *Trigwille*, Triguilla; ‘regiae praepositum domus.’

[45.] *auctoritee*; ‘obiecta periculis auctoritate protexi.’

[52.] *cariages*, taxes; ‘uctigalibus.’ See a similar use in the Pers. Tale, I 752, and note.

[59.] *inplitable*, intricate: ‘inexplicabilis.’ *coempcioun*, an imposition so called; see Chaucer’s explanation below, in l. 64. In Greek, συνωνή.

[61.] *Campaigne*, Campania, in Italy. *provost*; ‘praefectum praetorii.’

[64-67.] See the footnote. I have here transposed this gloss, so as to make it *follow*, instead of *preceding*, the mention of *coempcioun* in the text.

[68.] *Paulin*, Decius Paulinus, consul in 498; mentioned in Cassiodorus, Epist. lib. i. epist. 23, lib. iii. epist. 29.

[69.] *houndes*; ‘Palatini canes.’

[73.] *Albin*, perhaps Decius Albinus, to whom Theodoric addressed a letter preserved in Cassiodorus, lib. iv. ep. 30. See l. 156 below.

[75.] *Ciprian*, Cyprian. We know something of him from two letters in Cassiodorus, Epist. v. 40, 41. Theodoric esteemed him highly. See a discussion of his career in H. F. Stewart’s Essay on Boethius, pp. 42-52.

[78.] *to hem-ward*, i. e. for the benefit of the officers around me; ‘mihi . . . nihil apud aulicos, quo magis essem tutior. reseruavi.’

[81.] *Basilius*. Not much is known of him; see H. F. Stewart, as above, p. 48.

[82.] *compelled*, i. e. bribed to accuse me. *for nede of foreine moneye*: ‘alienae aeris necessitate.’

[84.] *Opilion*, *Opilio*; the *Opilio* mentioned in Cassiodorus, lib. v. epist. 41, and lib. viii. epist. 16, and brother of the Cyprian mentioned above, l. 75. His father's name was *Opilio* likewise.

[89.] *aperceived*, made known. *the king*, i. e. Theodoric, king of Italy for 33 years, ad 493-526. His reign was, on the whole, good and glorious, but he committed the great crime of putting to death both Boethius and his aged father-in-law Symmachus, for which he afterwards expressed his deep repentance. See Gibbon's *Roman Empire*. The chief record of his reign is in the collection of twelve books of public epistles composed in his name by Cassiodorus. The seat of his government was Ravenna, as mentioned below.

[93.] *lykned*; rather, *added*; Lat. 'posse *adstrui* uidetur.'

[95-194.] See a translation into modern English of the whole of this passage, in H. F. Stewart's *Essay*, pp. 37-41.

[101.] *axestow in somme*, if you ask particularly; 'summam quaeris?'

[106, 107.] *forsake*, deny. *have wold*, have willed, did wish.

[109.] *and that I confesse*. Here Chaucer's version seems to be quite at fault. 'At uolui, nec unquam uelle desistam. Fatebimur? [MS. C. Et fatebimur.] Sed impediendi delatoris opera cessabit.'

[113.] *by me*, with regard to me; 'de me.'

[117.] *Socrates*; in Plato's *Republic*, Book VI: τὸν ψεύδειαν . . . μισεῖν, τὸν δὲ λήθειαν στέργειν (485 C).

[120.] *preisen*, appraise, judge of: 'aestimandum.'

[131.] *Canius*, better *Canus*, i. e. 'Julius Canus, whose philosophic death is described by Seneca, *De Tranquillitate Animi*, cap. xiv.'—Gibbon. He has already been mentioned above, *Prose* iii. l. 40.

[132.] *Germeynes sone*, the son of Germanicus. This Gaius Cæsar is better known as *Caligula*, the emperor who succeeded *Tiberius*.

[143.] *famileres*, friends, i. e. disciples, viz. *Epicurus*, in the *De Ira Divina*, cap. xiii (Stewart).

[154.] *Verone*, *Verona*; next to *Ravenna*, the favourite residence of *Theodoric*.

[156.] *his real maiestee*, high treason, lit. 'his royal majesty'; Lat. 'maiestatis crimen.' The king was intent upon repressing all freedom of speech.

[167.] *submittedede*, subdued: 'summitteret.'

[171.] *present*, i. e. he would, even in such a case, have been allowed to appear in his defence, would have been called upon to confess his crime, and would have been condemned in a regular manner.

[173.] *fyve hundred*, nearly 500 miles. Boethius was imprisoned in a tower at Pavia.

[176.] *as who seith, nay*; i. e. it is said ironically. The senate well deserve that no one should ever defend them as I did, and be convicted for it.

[181.] *sacrilege*; glossed *sorcerie*: ‘sacrilegio.’ Sorcery or magic is intended. ‘At the command of the barbarians, the occult science of a philosopher was stigmatised with the names of sacrilege and magic.’—Gibbon. See below, l. 196.

[186.] *Pictagoras*, Pythagoras. The saying here attributed to him is given in the original in Greek—*ποῦ θεῶν*?. Some MSS. add the gloss, *i. deo non diis seruiendum*. MS. C. has: *deo et non diis sacrificandum*.

[188.] *I*, i. e. for me. A remarkable grammatical use.

[190.] *right clene*: ‘penetral innocens domus.’

[193.] *thorough*, i. e. for. Caxton and Thynne read *for*.

[195.] *feith*: ‘de te tanti criminis fidem capiunt.’

[198.] *it suffiseth nat only . . . but-yif*, this alone is insufficient . . . unless thou also, &c. *of thy free wille*: ‘ultro.’

[212.] *good gessinge*, high esteem: ‘existimatio bona.’

[215.] *charge*, burden, load: ‘sarcinam.’

[219.] *by gessinge*, in men’s esteem: ‘existimatio.’

[223.] *for drede*: ‘nostri discriminis terrore.’

[*Metre 5. 1.*] *whele*, sphere: ‘orbis.’ Not only were there seven spheres allotted to the planets, but there was an eighth larger sphere, called the sphere of fixed stars, and a ninth ‘sphere of first motion,’ or *primum mobile*, which revolved round the earth once in 24 hours, according to the Ptolemaic astronomy. This is here alluded to. God is supposed to sit in an immoveable throne beyond it.

[3.] *sweigh*, violent motion; the very word used in the same connexion in the Man of Lawes Tale, B 296; see note to that passage.

[4.] *ful hornes*, i. e. her horns filled up, as at full moon, when she meets ‘with *alle* the bemes’ of the Sun, i. e. reflects them fully.

[7.] *derke hornes*, horns faintly shining, as when the moon, a thin crescent, is near the sun and nearly all obscured.

‘The bente mone with hir hornes pale;’ Troil. iii. 624.

[9.] *cometh eft ayein hir used cours*, returns towards her accustomed course, i. e. appears again, as usual, as a morning-star, in due course. I think the text is incorrect; for *cometh* read *torneth*, i. e. turns. Lat. text: ‘Solitas iterum mutet habenas.’ The planet Venus, towards one apparent extremity of her orbit, follows the sun, as an evening-star; and again, towards the other apparent extremity, precedes it as a morning-star. So Cicero, De Nat. Deorum, ii. 20. 53: ‘dicitur Lucifer, cum antegreditur solem, cum subsequitur autem, Hesperus.’

[11.] *restreinet*, shortenest; the sun’s apparent course being shorter in winter. Lat. ‘stringis.’

[13.] *swifte tydes*, short times; viz. of the summer nights.

[19.] *Arcturus*, a Boötis, in the sign Libra; conspicuous in the nights of spring.

[20.] *Sirius, or Canis Maioris*, or the Dog-star, in the sign of Cancer; seen before sunrise in the so-called dog-days, in July and August. It was supposed that the near approach of Sirius to the Sun caused great heat.

[21.] *his lawe*, i. e. ‘its law’; and so again in *his propre*.

[28.] *on*. Caxton and Thynne rightly read *on*.

[29.] *derke derknesses*, obscure darkness: ‘obscuris . . . tenebris.’ Not a happy expression.

[31.] *covered and kembd*: ‘compta.’ Cf. *kembde* in Squi. Ta. F 560.

[37.] *erthes*, lands; the pl. is used, to translate ‘terras.’

[41.] *bonde*, i. e. the chain of love; see Bk. ii. Met. 8. l. 15.

[Prose 5. 1.] *borken out*, barked out; ‘delatraui.’ MS. A. changes *borken* into *broken*. The glossaries, &c., all seem to miss this excellent example of the strong pp. of *berken*. *Borken* appears as a pt. t. pl. in the King of Tars, l. 400. The A. S. pp. *borcen* appears in the A. S. Leechdoms, ed. Cockayne, i. 170, l. 17.

[14.] *oo . . king*. The original is in Greek—ε[Editor: illegible character]ς κοίρανος ?στ?ν, ε[Editor: illegible character]ς βασιλεύς: quoted from Homer, Iliad, ii. 204, with the change from ?στω to ?στίν.

[18, 19.] *thy citee*, i. e. the city of heaven; note the context.

[22.] *palis*, paling, rampart; ‘uallo.’ Clearer than *paleis*, as in A, which might mean palace; but both spellings occur in French.

[25.] *face* (facies), the look of this prison.

[31.] *in comune good*, for the common good: ‘in commune bonum.’

[34.] *thinges . . . aposed*, accusations; ‘delatorum.’

[45.] *thy wode Muse*: ‘Musae saeuientis’; cf. Met. 5 above, l. 22.

[51.] *thilke passiouns*: ‘ut quae in tumorem perturbationibus influentibus induruerunt.’

[54.] *by an esier touchinge* refers to the preceding *mowen . . . softe*: ‘tactu blandiore mollescant.’

[Metre 6.] This Metre refers to the necessity of doing everything in its proper season.

[2.] ‘When the sun is in Cancer’; i. e. in the month of June.

[4.] *lat him gon*, let him go and eat acorns.

[6.] *whan the feld*: ‘Cùm saeuis Aquilonibus Stridens campus inhorruit.’ *Chirkinge*, hoarse, rustling; alluding to the rustling of frozen grass in a high wind.

[15.] *And forthy*: ‘Sic quod praecipiti uiâ Certum deserit ordinem, Laetos non habet exitus.’

[Prose 6. 10.] *by fortunous fortune*: ‘fortuitis casibus.’ Not well expressed.

[14.] *the same . . . thou*, thou didst sing the same thing. See Met. v. 22.

[17.] *owh!* an exclamation of astonishment: Lat. ‘papae.’

[18.] *why that thou*: ‘cur in tam salubri sententiâ locatus aegrotas.’

[20.] *I not . . . what*: ‘nescio, quid abesse coniecto.’

[22.] *with whiche governailes*, by what sort of government.

[28.] *the strengthe*, the strength of the gaping stockade discloses an opening: ‘uelut hiantie ualli robore.’ The corruption of *chyning* to *schynyng* in MS. A. makes sad nonsense of the passage.

[42.] *they may nat al*: ‘sibique totum extirpare non possint.’

[55.] *or elles the entree*: ‘uel aditum reconciliandae sospitatis inueni.’

[56.] *For-why, for*, Because, since. *for-thy*, therefore.

[64.] *the auctor . . . of hele*: ‘sospitatis auctori.’

[65.] *norisshinges*; perhaps better *norisshing*, as in Caxton and Thynne; ‘fomitem,’ i. e. furtherance.

[71.] *faster*, firmer, stronger: ‘firmioribus.’

[76.] *to maken thinne and wayk*: ‘attenuare.’

[77.] *meneliche*, moderate: ‘mediocribus.’

[Metre 7. 1.] *yeten a-down*, pour down; ‘fundere.’ Not *geten*, as in A.

[2.] *trouble*, turbid; ‘Turbidus Auster.’

[3.] *medleth the hete*: ‘Misceat aestum.’ See above, Met. iv. l. 5.

[5.] *clere as glas*; cf. Knight’s Tale, A 1958.

withstande: ‘Mox resolutio Sordida caeno, Visibus obstat.’

[7.] *royleth*, wanders; ‘uagatur.’ Not ‘rolls.’

[11.] *holden*, keep to; cf. ‘Hold the hie wey’; Truth, l. 20. *weyve*: ‘Gaudia pelle, Pelle timorem; Spemque fugato.’

[Prose 1. 13.] *to begyle*; copied in Troil. iv. 2, 3:—

‘— y-thonked be Fortune,
That semeth trewest whan she wol bigyle.’

[22.] *myn entree*: ‘de nostro adyto.’ But Chaucer has translated ‘adyto’ as if it were ‘aditu.’ He translates *aditum* by *entree* in Bk. i. Pr. 6, l. 55. *Adyto* is ‘sanctuary.’

[28.] *Com*, i. e. let (it) come; imperative: ‘Adsit igitur rhetoricae suadela dulcedinis.’

[32.] *moedes*, moods, strains; ‘modos.’ *prolaciouns*, utterances.

[35.] Compare Chaucer’s poem on Fortune; and see the long note at the beginning of the Notes to that poem.

[45.] *use hir maneres*; rather, make the best of her conduct: ‘utere moribus.’ *agrysest*, shudderest at, dreadest.

[48.] *She hath forsaken*: ‘Reliquit enim te, quam non relicturam nemo umquam poterit esse securus.’

[51.]The MSS. usually agree in this clause. Chaucer's gloss is due to an obscure note in MS. C., viz. 'vel quam non relictam, secundum alios libros.' Other notes occur there, but do not help us.

[68.]*floor*: 'intra fortunae aream.' We say 'area' or 'domain.'

[77.]*amonges*, at various times, from time to time, now and then; see New E. Dict., s. v. *Among*, B. 2.

[83.]*cesede*, would cease; copied in Troil. i. 848:—

'For if hir wheel stinte any-thing to torne,
Than cessed she Fortune anoon to be.'

[Metre 1. 3.]*Eurype*, Euripus; a narrow channel, with a strong current; especially that between Boeotia and Euboea. This use of the word is here seen to be far older in English than the quotation from Holland's Pliny in the New E. Dict.

[8.]*so hard*: 'Ulteroque gemitus, dura quos fecit, ridet.'

[9.]*laugheth*, laughs at; 'ridet.' It is impossible to accept the reading *lyssheth* in C. There seems to be no such word. It probably arose from the attempt of the scribe to represent the guttural sound of *gh*, because we actually find him writing *neysshebour* for *neighbour* twice, viz. in Bk. ii. Pr. 3. 24, and in Pr. 7. 57. This passage is imitated in Troil. iv. 7: 'Than laugheth she and maketh him the mowe.'

[Prose 2. 1.]Compare Chaucer's 'Fortune'; l. 25, &c.

[4.]*every-dayes*, daily: 'cottidianis querelis.'

[37.]*I torne*: 'Rotam uolubili orbe uersamus.'

[39.]*Worth up*, climb up: 'Ascende.' Cf. P. Plowman, B. vii. 91; Wars of Alexander, 2878, 2973.

[42.]*Cresus*, Croesus; see note to Monk. Tale, B 3917.

[47.]*Perciens*, Persians. But Chaucer is here wrong. The Lat. text has 'Persi regis,' i. e. king Perseus. Perseus, or Perses III, was the last king of Macedonia, who was defeated by L. Æmilius Paulus in a decisive battle fought near Pydna, in June, bc 168. 'When brought before Æmilius [here, Paulus], he is said to have degraded himself by the most abject supplications; but he was treated with kindness by the Roman general;' Smith, Class. Dict. See Livy, xl. 57; xli. 53; xliv. 32; &c.; Plutarch, Life of Æmilius.

[51.]*Tragedie*. Cf. the definition in the Monk. Prol. B 3163; and note to Anelida, 320.

[53.] *in Greke*. These two words are not in the original, but the following quotation is given in Greek: δύο τοῖς πίθους, τὸν μὲν ἵνα κακῶν, τὸν δὲ ἕτερον καλῶν. Some MSS. add: ‘duo dolia quidem malum alterum bonum.’ From Homer, *Iliad*, xxiv. 527:

δοιοῦ γὰρ τε πίθοι κατακείται ἵν Διῶς οἴδει,
δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἰάων.

Cf. notes to Wyf of Bathes Prol. D 170, and to Leg. of Good Women, 195.

[54.] *in the entree*: ‘in Iouis limine’: ἵν Διῶς οἴδει.

[61.] *realme*: ‘intra commune omnibus regnum locatus.’

[Metre 2. 1.] *hiede*, pour: ‘Tantas fundat opes, nec retrahat manum Pleno copia cornu.’

[8.] *as fool-large*, like one that is foolishly lavish: ‘Multi prodigus auri.’

[11.] *other gapinges*: ‘Alios pandit hiatus.’ Some MSS. have *Altos*, but Chaucer evidently read *Alios*, as in MS. C.

[13.] *to any . . ende*; rather, ‘within a prescribed boundary’; ‘Certo fine retentent.’

[Prose 3. 22.] *princes*. These were, in particular, Festus and Symmachus. Boethius married Rusticiana, the daughter of Symmachus. Hence the allusion to his *fadres-in-lawe* (socerorum) just below, in l. 26; where the right sense is *parents-in-law*. See Stewart’s Essay, p. 24.

[23.] *leef*: ‘delectusque in affinitatem principum ciuitatis, quod pretiosissimum propinquitatis genus est, prius carus, quam proximus esse coepisti.’ Hence *the whiche thing* really refers back to *affinitee*, which is hardly obvious in the E. version.

[40.] *whan thou*: ‘cū in Circo duorum medius consulum circumfusae multitudinis expectationem triumphali largitione satiasti.’

[43.] *gave thou wordes*: ‘Dedisti . . uerba fortunae.’

[48.] *privee*, a man of private station, not of noble rank: ‘priuato.’ The reference is to the election of his two sons as consuls in one day.

[55.] *Art thou*: ‘An tu in hanc uitae scenam nunc primum subitus hospesque uenisti.’ Thus *shadwe or tabernacle* is meant to translate *scenam*.

[60.] *laste day*; quoted in Chaucer’s ‘Fortune,’ l. 71; see note to the line.

[61.] *and also*, i. e. even to such Fortune as abides and does *not* desert the man: ‘fortunae . . etiam manentis.’

[62.] *thar recche*; it is absolutely necessary to insert *thee* after *thar*; i. e. And therefore, what, do you suppose, need you care? *yif thou*, i. e. whether thou.

[Metre 3. 10.] *the fairnesse*: ‘Iam spinis abeat decus.’

[13.] *over-whelveth*, turns over: ‘Verso concitat aequore.’ *whelveth* is the right form, as noted by Stratmann; it occurs in MS. ii. 1. 38, and in the black-letter editions. It occurs again in Palladius on Husbandry, i. 161: ‘For harme . . . may . . . perchance the *overwhelve*,’ i.e. for perhaps harm may overthrow thee. And again, in the same, i. 781: ‘*overwhelve* hit upsodowne,’ i. e. turn it (the land) right over.

[16.] *tomblinge*, fleeting, transitory; ‘caducis.’

[18.] *nis*, is; we must disregard the second negative.

[Prose 4. 3.] *ne be comen*, is not come; i. e. did not come. It refers to past time.

[5.] *For in alle*: ‘Nam in omni aduersitate fortunae infelicissimum genus est infortunii, fuisse felicem.’ This famous sentence has been several times copied. See, e. g., Troil. iii. 1625-8; Dante, *Inferno*, v. 121-3; Tennyson, *Locksley Hall*, 76.

[8.] *But that thou*, i. e. ‘but the fact that thou.’ *abyest*, sufferest: ‘falsae opinionis supplicium luis.’

[12.] *For al be it*: ‘Nam si te hoc inane nomen fortuitae felicitatis mouet.’

[20.] *Symachus*, Symmachus. There were several distinguished men of this family. Q. Aurelius Symmachus was a statesman and author in the latter half of the fourth century. The one here referred to is Q. Aurelius Memmius Symmachus, who had been consul under Odoacer in 485, and was involved in the fate of Boethius, being put to death by Theodoric in 525, shortly after the execution of Boethius in 524. He had two daughters, Rusticiana and Galla, of whom the former married Boethius. See Procopius, *de Bello Gothico*, lib. i., and several Epistles in Cassiodorus, viz. lib. iv. epist. 22, 37, 66.

[25.] *thy wyf*; i. e. Rusticiana, daughter of Symmachus; for there is no proof that Boethius was twice married (Stewart, p. 24). She survived the capture of Rome by the Goths under Totila, ad 546. ‘The riches of Rusticiana, the daughter of Symmachus and widow of Boethius, had been generously devoted to alleviate the calamities of famine. But the barbarians were exasperated by the report, that she had prompted the people to overthrow the statue of the great Theodoric; and the life of that venerable matron would have been sacrificed to his memory, if Totila had not respected her birth, her virtues, and even the pious motive of her revenge.’—Gibbon, *Rom. Empire*, ch. 43.

[31.] *two sones*; the two spoken of just above (Pr. iii. l. 35), as being both made consuls together. This was in 522.

conseilours, i. e. of consular rank: ‘consulares.’

[40.] *thyne ancre*. Hence the line, ‘Yit halt thyn ancre.’ Fortune, l. 38.

[52.] *thy delices*: ‘delicias tuas.’ The sense here intended is ‘effeminacy,’ or ‘unmanly weakness.’

[56.] *ful anguissous*, very full of anxieties: ‘Anxia enim res,’ &c. Repeated in Troilus, iii. 816, q. v.

[68.] *for alwey*, &c. Very obscure. Chaucer seems to mean—‘for always, in every man’s case, there is, in something or other, that which (if he has not experienced it) he does not understand; or else he dreads that which he has already experienced.’ The Latin is clearer: ‘inest enim singulis, quod inexpertus ignoret, expertus exhorreat.’

[79.] *nothing [is] wrecched*. The insertion of *is* completes the sense: ‘adeo nihil est miserum, nisi cum putes.’ Observe ‘*nis a wrecche*’ in Chaucer’s own gloss (l. 81); and see l. 25 of ‘Fortune.’

[83.] *by the agreeabletee*, by means of the equanimity: ‘aequanimitate tolerantis.’ Not having the word ‘equanimity’ at command, Chaucer paraphrases it by ‘agreeabletee or egalitee,’ i. e. accommodating or equable behaviour. Cf. l. 92.

[86.] *The swetnesse*, &c. Cf. Troilus, iii. 813-5; and Man of Lawes Tale, B 421-2, and note.

[89.] *withholden*, retained: ‘retineri non possit.’ *that*, so that.

[107.] *sheweth it wel*, it is plain: ‘manifestum est.’

[110.] *either he woot*, &c.; copied in Troilus, iii. 820-833.

[115.] *lest he lese that . . . it*, lest he lose that which. MS. A. *omits* ‘it’; but the phrase is idiomatic.

[119.] *this is to seyn that men*, that is to say that, in such a case, men, &c.

[120.] *lost*, loss. This form of the sb. occurs elsewhere; as in Gower, i. 147 (goth to *lost*); and in P. Plowman, C. vii. 275; &c. See Stratmann.

[131.] *it ne maketh*, it does not make men miserable.

[Metre 4. 7.] *lause*, loose; Icel. *lauss*: ‘solutae.’ Usually *loos*, as in Cant. Ta. A 4064, 4352.

[8.] *forthy if thou*: ‘Fugiens periculosam Sortem sedis amoenae, Humili domum memento Certus figere saxo.’ Chaucer’s translation is hardly correct; *sortem* and *sedis* must be taken in close connection. ‘Avoiding the perilous condition of a fair (and exposed) situation, take care to found thy house securely on a low-lying (and sheltered) rock.’

[12.] *wefeiful*: ‘Felix robore ualli Duces serenus aeuum.’ *palis*, stockade, rampart; as before, Bk. i. Pr. 3. 56, Pr. 5. 22.

[Prose 5. 10.] *to hem that despenden it*; rather, by spending it; Lat. ‘effundendo.’ So again, in l. 11, *to thilke folke that mokeren it* answers to the Lat. gerund ‘coaceruando.’

[11.] *mokeren it*, hoard it. Perhaps related to O. F. *mucier*; see *Curmudgeon* in my Etym. Dict. See *mokereres*, misers, below.

[15.] *stenteth to ben had*, ceases to be possessed: ‘desinit possideri.’

[16.] *large*, lavish; ‘largiendi usu desinit possideri.’

[18.] *as of that*, as regards that hoard.

[19.] *a voys al hool*, a voice not yet dispersed: ‘uox . . . tota.’

[32.] *yif it wanteth*, if it lacks: ‘carens animae motu atque membrorum compage.’

[35.] *of the laste*: ‘postremae aliquid pulcritudinis.’ Perhaps it means ‘of the lowest kind of beauty.’ Mr. Stewart, in his Essay, p. 225, reads *postremo*, for which I find no authority. MS. C. has *postreme*. []

[36.] *through the distinccioun*: ‘suique distinctione.’

[40.] *Why sholde it nat, &c.* In some editions, this passage is not marked as being assigned to Boethius. In others, it is.

[85.] *ostelments*, furniture, household goods: ‘supellectilis.’ O. F. *ostillement*, *oustillement*, furniture; cf. mod. F. *outil*, a word of doubtful origin. Cf. l. 94.

[90.] *subgit*; as if for ‘suppositis’; but the Lat. text has ‘sepositis,’ i. e. separate, independent.

[92.] *beest*, animal: ‘diuinum merito rationis animal.’

[97.] *of the lowest, &c.*, ‘by means of vilest things.’

[101.] *yif that al, &c.*, ‘if all the good possessed is more valuable than the thing possessing it.’

[105.] *and certes*: ‘quod quidem haud immerito cadit.’

[111.] *it cometh*: ‘it arises from some defect in them.’

[121.] *Gabbe I of this*, do I lie concerning this?

[125.] *weneth*. The texts have *and weneth*; but I suppress *and* to make sense, and to make the translation agree with the Latin. ‘Atqui diuitiae possidentibus persaepe nocuerunt, cum pessimus quisque, eoque alieni magis audius, quidquid usquam auri gemmarumque est, se solum qui habeat dignissimum putat.’

[128.] *way-feringe*; MS. A, *way-faryng*. Both forms, *feringe* and *faring(e)* occur; see Stratmann. *Feringe* = A. S. *fērende*, from the weak verb *fēran*, to go, travel; whilst *faringe* = A. S. *farende*, from the strong verb *faran*, to go. *Fēran* (= **fōrian*) is derived, with vowel-mutation, from the stem **fōr*, appearing in *fōr*, the pt. t. of *faran*.

[130.] *singe*, &c. Doubtless from Juvenal, Sat. x. 22; see Wyf of Bathes Tale, D 1191, and the note.

[Metre 5.] Largely imitated in Chaucer’s poem called ‘The Former Age,’ which see. See also the Notes to the same.

[5.] *They ne coude*, they knew not how: ‘Non Bacchica munera norant Liquido confundere melle.’

[6.] *piment*, usually spiced wine; here, wine mixed with honey. See Rom. of the Rose, 6027, and the note. *clarree*, wine mixed with honey and spices, and then strained till it is clear; clarified wine. See Rom. of the Rose, 5967, 6026; Former Age, 16; Kn. Tale, A 1471. Chaucer uses these two words here in conjunction, for the simple reason that he was thinking of the parallel passage in the French Rom. de la Rose, which is imitated from the present passage in Boethius. Ll. 8418-9 are:—

‘Et de l’iaue simple bevoient
Sans querre *piment ne claré*.’

[7.] *ne they coude*: ‘Nec lucida uellera Serum Tyrio miscere ueneno.’ Hence the *Seriens* are the *Seres*, or Chinese; and *the venim of Tyrie* should rather be *the venim of Tyre*, but Chaucer follows the adjectival form in the original, both here and in Bk. iii. Met. 4, l. 2. *Venim* is not the right word here; ‘ueneno’ merely means ‘dye.’ The reference is to the *murex* or purple shell-fish. See Vergil, Aen. iv. 262: ‘Tyrioque ardebat *murice* laena’; and Georg. ii. 465: ‘*alba nec Assyrio fucatur lana ueneno*.’

[13.] *gest ne straungere*: ‘hospes.’ Cf. Former Age, 21.

[17.] *armures*, defensive armour: ‘arma.’ The usual reading is *arua*, i. e. fields; but more than six MSS. have *arma*, and Chaucer’s copy had the same; as appears from MS. C.

[18.] *For wherto*: ‘for to what purpose, or what sort of madness of enemies would first take up arms, when they saw but cruel wounds (as the result) and no rewards for the blood that was shed?’

[22.] *But the anguissous*: ‘Sed saeuior ignibus Aetnae Feruens amor ardet habendi.’

[24.] *Allas!* &c. Cf. Former Age, 27-32. *the gobetes or the weightes of gold*: ‘Auri . . . pondera.’

[26.] *He dalf*: ‘Pretiosa pericula fodit.’

[Prose 6. 8.] *the imperie of consulers*, consular rank: ‘consulare imperium.’ The reference is to the creation of Decemviri; see Livy, iii. 32.

[20.] *so requerable*, in such request: ‘expetibilis.’

[29.] *into the . . . body*: ‘in secreta quaeque.’

[32.] *the whiche I clepe*, by which I mean; so again below, l. 39.

[35.] *a thought*, a mind; ‘mentem firma sibi ratione cohaerentem.’

[36.] *a free man*; Anaxarchus of Abdera, bc 323. The *tyraunt* was Nicocreon, king of Cyprus. See Valerius Maximus, iii. 3.

[44.] *But what*: ‘Quid autem est, quod in alium quisquam facere possit, quod sustinere ab alio ipse non possit?’

[47.] *Busirides*, Busiris (gen. case, *Busiridis*), a king of Egypt, who sacrificed all strangers on his altars. But Hercules, coming to Egypt, slew him and abolished the custom. See Vergil, Georg. iii. 5; Ovid, Tr. iii. 11. 39. In the Monkes Tale, B 3293, Chaucer calls him *Busirus*.

[49.] *Regulus*; M. Regulus, taken prisoner by the Carthaginians, bc 255. The story of his embassy to Rome is well known.

[63.] *may I*. It is necessary to insert *I* (only found in the black-letter editions) to complete the sense. ‘Quod quidem de cunctis fortunae muneribus dignius existimari potest.’

[71.] *as of wil*, i. e. when it can: ‘ultro.’

[80.] *reproeved*, disproved: ‘redarguuntur.’

[Metre 6. 2.] *Nero*. Cf. Monkes Tale, B 3653-84.

[4.] *his brother*; Britannicus, poisoned by Nero; Tacitus, Annal. xiii. 16; Suetonius, Nero, 33.

[8.] *domesman*, judge; see Monk. Ta. B 3680, and note.

[15.] *septem triones*, properly, the seven chief stars in the Lesser Bear; also sometimes used of the seven bright stars in the Greater Bear. The leading star in the Lesser Bear is the pole-star; and as that remains fixed in the north, the whole constellation came to

signify the north. Hence, in the Monk. Ta. B 3657, we are told that Nero ruled over ‘Both Est and West, South and *Septemtrioun*’; see note to that line.

[18.] *Nothus*, Notus, the south wind; see below. *scorkleth*, scorches; MS. A has *scorchith*. The Prompt. Parv. has: ‘Scorkelyn, *ustulo*, *ustillo*’; and ‘Scorklyd, *ustillatus*.’ As Mr. Bradley notes, it is a variant of *scorknen* or *scorpnen*. The orig. Icel. verb is *skorpna*, to become shrivelled, allied to *skorpinn*, shrivelled. This is a pp. form as if from **skerpa*, pt. t. **skarp*; cf. *skera*, pt. t. *skar*, pp. *skorinn*. The adj. *skarpr* means ‘sharp,’ whence the weak verb *skerpa*, to sharpen. The sense of the primitive verb **skerpa* was, doubtless, ‘to cut’; and *scorklen* is, lit., ‘to cause to be cut about,’ when used as a transitive verb; hence, ‘to shrivel up,’ from the appearance of plants ‘cut’ with frost or parched with heat.

[21.] *Allas!*

‘Heu grauem sortem, quoties iniquus
Additur saeuo gladius ueneno!’

More correctly, ‘lordshippe to venimous crueltee.’ MS. C has ‘gladius, i. potestas exercehdi gladium’; and ‘ueneno, i. venenose crudelitati.’

[Prose 7. 3.] *I have wel desired*: ‘materiam gerendis rebus optauimus, quo ne uirtus tacita consenesceret.’

[10.] *drawen to governaunce*: ‘allicere,’ i. e. allure (simply).

[18.] *a prikke*, a point; cf. Parl. of Foules, 57; Troil. v. 1815; Ho. Fame, 907. From Ptolemy, Syntaxis, lib. i. cap. 6; cf. Macrobius, In Somnium Scipionis, lib. ii. c. 9.

[23.] *Tholomee*, Ptolemy; viz. in the beginning of book ii. of his Megale Syntaxis. See the same in Pliny, Nat. Hist. ii. 68.

[28.] *wel unnethe*, scarcely, hardly at all: ‘uix angustissima inhabitandi hominibus area relinquetur.’

[34.] *And also sette*: ‘Adde, quod hoc ipsum breuis habitaculi septum plures incolunt nationes.’

[38.] *defaute . . marchaundise*; Lat. only: ‘tum conmercii insolentia.’

[41.] *Marcus Tullius*, i. e. Cicero, in his Somnium Scipionis, which originally formed part of the sixth book of the De Republica. See cap. vi. of that work, and Note to Parl. Foules, 31.

[43.] *Caucasus*; mentioned again in the Wyf of Bathes Tale, D 1140.

[45.] *Parthes*, Parthians.

[59.] *hath the wrecched*: ‘scriptorum inops deleuit obliuio.’

[69.]*ended*: ‘definitum.’ We now say ‘finite.’

[73.]*endeles*: ‘interminabilem.’ We now say ‘infinite.’

[77.]*were thought*, were considered in comparison with eternity.

[89.]*This rather man*, this former man, the former.

[95.]*seyde*: ‘Iam tandem, inquit, intelligis me esse philosophum? Tum ille nimium mordaciter, Intellexeram, inquit, si tacuisses.’ This story is alluded to in Piers Plowman; see my note to that poem, C. xiv. 226.

[108.]*despyseth it*; cf. Troilus, v. 1821-7.

[Metre 7. 1.]*with overthrowing thought*: ‘mente praecipiti.’

[3.]*shewing*, evident, open to the view: ‘Latè patentēs . . . plagas.’

[7.]*dedly*, mortal, perishable: ‘mortali iugo.’

[8.]*ferne*, distant: ‘remotos.’ This is important, as settling the sense of ‘ferne halwes’ in the Prologue to the Tales, l. 14.

[13.]*Fabricius*, the conqueror of Pyrrhus; censor in bc 275. *Brutus*, the slayer of Cæsar.

[14.]*Catoun*, Cato of Utica (bc 95-46).

[17.]*Liggeth*, lie ye; ‘Iacetis.’ The imperative mood.

[20.]*cruel*; Lat. ‘sera,’ which Chaucer has taken as ‘seua.’ ‘Cum sera uobis rapiet hoc etiam dies.’ *thanne is*: ‘Iam uos secunda mors manet.’

[Prose 8. 2.]*untretable*, not to be treated with, intractable, inexorable: ‘inexorable.’

[7.]*unpleyten*, unplait, explain: ‘explicare.’

[17.]*windinge*. Read *windy*, i. e. unstable; Lat. ‘uentosam.’ Caxton’s edition has *wyndy*, which proves the point. So also other old black-letter editions.

[23.]*aspre*: ‘haec aspera, haec horribilis fortuna.’

[26.]*visages*, faces. See Notes to the poem on Fortune.

[Metre 8. 1.]It begins ‘Quòd mundus stabile fide Concordes uariat uices; Quòd pugnancia semina Foedus perpetuum tenent.’ The whole of this metre reappears in Troilus, iii. 1744-1764.

[6.] *hath brought*, hath led in, introduced: ‘duxerit.’

greedy to flowen; the Lat. text merely has *avidum*; ‘Ut fluctus avidum mare Certo fine coerceat.’ The Lat. *fluctus* answers to ‘hise flodes.’

[7.] *ende*, boundary: ‘fine.’

[8.] *termes or boundes*, borders: ‘terminos.’

[10.] *Love*: ‘Et caelo imperitans amor.’ On this passage is founded one in the *Knights Tale*, A 2991-3.

[11.] *slakede*, were to relax. The last lines are:—

‘Et quam nunc socia fide Pulcris motibus incitant,
Certent soluere machinam. Hic sancto populos quoque
Iunctos foedere continet: Hic et coniugii sacrum
Castis nectit amoribus: Hic fidis etiam sua
Dictat iura sodalibus. O felix hominum genus,
Si uestros animos amor, Quo caelum regitur, regat!’

[Prose 1. 3.] *streighte*, pp., i. e. stretched; ‘adrectis . . . auribus.’ The form *streight-e* is plural.

[6.] *so*, i. e. so much. Better ‘how much’; Lat. *quantum*.

[8.] *unparigal*, unequal; ‘imparem.’

[11.] *nat only that*, it is not only the case that. It would be clearer if *that* were omitted.

[12.] *agrisen*, filled with dread; pp., with short *i*, of *agrysen*. Cf. *agryseth*, Bk. i. *Met.* 6, l. 7.

[15.] *ravishedest*, didst greedily receive; ‘rapiebas.’

[32.] *for the cause of thee*, for thy sake; ‘tui caussa.’

[33.] *but I wol*, &c.; ‘sed quae tibi caussa notior est, eam prius designare uerbis atque informare conabor.’

[Metre 1. 2.] *hook*, sickle; ‘falce.’

[4.] *Hony*; cf. *Troilus*, i. 638, iii. 1219.

[6.] *Nothus*, *Notus*, the South wind. *ploungy*, stormy, rainy; ‘imbriferos.’

[9.] *bigin*, do thou begin; imperative; ‘incipe.’

[Prose 2. 2.] *streite sete*, narrow (retired) seat; ‘in angustam sedem.’

[3.] *cures*, endeavours; ‘omnis mortalium cura.’

[7.] *over that*, beyond it; ‘ulterius.’

[8.] *sovereyn good*; ‘omnium summum bonorum.’

[11.] *out of . . . good*; ‘extrinsecus.’

[28.] *mesuren*, &c.; ‘Plurimi uerò boni fructum gaudio laetitiâque metiuntur.’

[34.] *is torned*; a bad translation of ‘uersatur,’ i. e. ‘resides.’

[38.] *merinesse*, enjoyment; ‘iocunditatis.’

[50.] *for which*, on which account; ‘quare.’

[55.] *Epicurus*. See Cant. Tales, Prol. 336-8, where this is quoted; and see Merch. Ta. E 2021; Troil. iii. 1691; ‘Epicurus . . . sibi summum bonum uoluptatem esse constituit.’

[57.] *birefte away*. But the Lat. text has precisely the opposite sense: ‘quod caetera omnia iocunditatem animo uideantur adferre.’ For *adferre* [MS. C *afferre*], Chaucer has given us the sense of *auferre*.

[58.] *studies*, i. e. endeavours; ‘studia.’ *corage*; ‘animus.’

[59.] *al be it*, &c.; ‘et si caligante memoria.’

[60.] *not*, knows not; ‘uelut ebrius, domum quo tramite reuertatur, ignorat.’ See Cant. Tales, A 1262.

[67.] *that . . . it*: ‘qui quod sit optimum, id etiam . . . putant.’

[75.] *forsake*, deny; ‘sequestrari nequit.’

[77.] *be anguissous*, i. e. ‘be *neither* full of anxiety.’ The *neither* is implied in the following *ne*; ‘non esse anxiam tristemque.’ It is clearer if we supply *nat*, as in the text.

[83.] *Than is it good*, then it is the *summum bonum*.

[86.] *lovinge*, as if translating *diligendo*, which occurs in many MSS.; but the better reading is ‘deligendo,’ i. e. selecting.

[Metre 2. 1.] *with slakke . . . strenges*; ‘fidibus lentis.’

[2.] *enclineth and flitteth*; ‘flectat.’ *flitteth* here means ‘shifts.’

[3.] *purveyable*, with provident care; ‘prouida.’

[6.] *of the contre of Pene*; ‘Poeni leones’; lions of North Africa, supposed to be extremely ferocious.

[8.] *sturdy*, cruel, hard; ‘trucem . . . magistrum.’

[13.] *and hir mayster*: ‘Primusque lacer dente cruento Domitoi rabidas imbuit iras.’

[15.] *Iangelinge*, garrulous; ‘garrula.’ This passage is imitated twice in the Cant. Tales, F 607-617, H 163-174.

[17.] *pleyinge businessse*; ‘ludens cura.’

[19.] *agreables*; this form of the pl. adj. is only used in the case of words of French origin. Examples are not very common; cf. *reverents* below, Bk. iii. Met. 4, l. 6; and *delitables*, C. T. F 899.

[26.] *by privee path*, by an unseen route; ‘secreto tramite.’ Alluding to the apparent passage of the sun below the horizon and, as it were, underneath the world. Cf. Troil. iii. 1705.

[27.] *Alle thinges*: ‘Repetunt proprios quaeque recursus.’

[Prose 3. 1.] *beestes*, animals; ‘animalia.’ Chaucer always uses *beest* for ‘animal.’

[15.] *fals beautee*, a false beauty; ‘falsa . . . beatitudinis species.’ But ‘species’ may simply mean ‘semblance.’

[17.] After *axe*, Caxton and Thynne insert *the*, i. e. thee; ‘te ipsum.’

[24.] *thee lakked*: ‘uel aberat quod abesse non uelles, uel aderat quod adesse noluisses.’ This sentence much impressed Chaucer. He again recurs to it in the Complaint to Pite, 99-104; Parl. Foules, 90, 91; and Complaint to his Lady, 47-49. This fact helps to prove the genuineness of the last-named poem.

[36.] *No*. Observe the use of *no* after a sentence containing *nis nat*. If there had been no negative in the preceding sentence, the form would have been *Nay*. Such is the usual rule.

[40, 41.] *maken*, cause, bring it about. *bihighten*, promised.

[48.] *foreyne . . . pletinges*; ‘forenses querimoniae.’ But *forenses* means ‘public.’

[69.] *be fulfild . . . and axe any thing*; rather paraphrastic; ‘aliquid poscens opibus expletur.’ *fulfild* here means ‘plentifully supplied,’ not ‘completely satisfied,’ whereas in the very next line it means ‘completely satisfied.’

[71.] *I holde me stille, and telle nat*, I say nothing about; ‘Taceo.’ Seven E. words for one of Latin.

[74.] *what may . . . be*, why is it; ‘quid est quod,’ &c.

[Metre 3. 1.] After *river*, Caxton and Thynne insert *or a gutter*; Lat. ‘gurgite.’

[2.] *yit sholde it never*. This gives quite a false turn to the translation, and misses the sense intended. I quote the whole Metre.

‘Quamuis fluente diues auri gurgite
Non expleturas cogat auarus opes,
Oneretque baccis colla rubri litoris;
Ruraque centeno scindat opima boue:
Nec cura mordax deserit superstitem,
Defunctumque leues non comitantur opes.’

[3.] *rede see*; lit. ‘red shore.’ However, the Red Sea is alluded to. Chaucer’s translation of *baccis* by ‘stones’ is not happy; for ‘pearls’ are meant. Cf. Horace, Epod. viii. 14; Sat. ii. 3. 241. Pliny praises the pearls from the Red Sea; Nat. Hist. lib. xii. c. 18.

[Prose 4. 9.] *postum*, short for *apostume*, i. e. imposthume. *boch*, botch, pustule. Lat. *struma*. Catullus is the well-known poet, and the allusion is to his lines addressed to himself (Carm. 52):—

‘Quid est, Catulle, quid moraris emori?
Sella in curuli struma Nonius sedet.’

[14.] *Certes, thou, &c.* Rather involved. ‘Tu quoque num tandem tot periculis adduci potuisti, ut cum Decorato gerere magistratum putares, cum in eo mentem nequissimi scurrae delatorisque respiceres?’ *With* is used for *by*: ‘by so many perils’ is intended. See Chaucer’s gloss.

[16.] *Decorat, Decoratus*. He seems to have been in high favour with king Theodoric, who wrote him a letter which is preserved in Cassiodorus, lib. v. 31. It is clear that Boethius thought very ill of him.

[32.] *that he is despysed*, i. e. *because* he is despised. The argument is, that a wicked man seems the more wicked when he is despised by a very great number of people; and if he be of high rank, his rank makes him more conspicuous, and therefore the more generally contemned. The MSS. vary here; perhaps the scribes did not see their way clearly. See the footnote.

[35.] *and . . . nat unpunished*; ‘Verum non impunè.’

[40.] *comen by*, arise from; ‘per has umbratiles dignitates non posse contingere.’ See Chaucer’s Balade on Gentillesse, l. 5.

[42.] *many maner*, a mistranslation: ‘Si quis multiplici consulatu functus.’

[46.] *to don his office*, to perform its function. Cf. Wyf of Bathes Tale, D 1144.

[50.] *that wenen*, i. e. (folk or people) who suppose.

[56.] *provostrie*, i. e. the praetorship; 'praetura.'

[57.] *rente*, income; 'et senatorii census grauis sarcina.'

[58.] *the office*; this alludes to the *Praefectus annonae*, once an honourable title. It was borne by Augustus, when emperor.

[64.] *by the opinioun of usaunces*; 'opinione utentium.' Chaucer's phrase seems to mean 'by estimation of the mode in which it is used.' He should have written 'by the opinioun of hem that usen it.'

[66.] *of hir wille*, of their own accord (as it were); 'ultro.'

[68.] *what is it*; 'quid est, quòd in se expetendae pulcritudinis habeant, nedum aliis praestent?'

[Metre 4.] Cf. Monkes Tale, B 3653-60.

[2.] *Tirie*, Tyre; lit. 'Tyrian,' the adjectival form; 'Tyrio superbus ostro.' So above, Bk. ii. Met. 5, l. 8.

[3.] *throf he*, he flourished (lit. throve); 'uigebat.'

[6.] *reverents*, the pl. form of the adj. See above, Bk. iii. Met. 2, l. 19. *unworshipful*, &c.; 'indecores curules.'

[Prose 5. 1.] *regnes*, kingdoms; *familiaritees*, friendships.

[2.] *How elles*, why not? 'Quidni?' *whan*, whenever.

[4.] *kinges ben chaunged*. This is the subject of Chaucer's Monkes Tale. Examples are certainly numerous. In the time of Boethius (470-524), they were not wanting. Thus Basiliscus, emperor of the East, had a reign which Gibbon describes as 'short and turbulent,' and perished miserably of hunger in 476; and Odoacer was killed by Theodoric in 493; see Gibbon's History.

[13.] *upon thilke syde that*, on whichever side.

[14.] *noun-power* . . . *undernethe*; 'impotentia subintrat.' *nounpower*, lack of power, occurs in P. Plowman, C. xx. 292; see my note.

[17.] *A tyraunt*; Dionysius, tyrant of Syracuse, in Sicily, who caused a sword to be hung by a slender thread over the head of his favourite Damocles, to teach him that riches could not make happy the man whose death was imminent. See Cicero, Tuscul. v. 21. 6; Horace, Carm. iii. 1. 17; Persius, Sat. iii. 40. And see Ch. Kn. Tale, A 209.

[27.] *seriaunts*, serjeants (satellite), different from *servauntes* (*seruientium*) below. The difference is one of use only; for the form *seriaunt*, E. *serjeant*, represents the Lat. *seruientem*, whilst *servaunt*, E. *servant*, represents the O. F. pres. part. of the O. F. verb *servir*; which comes to much about the same thing.

[30.] *what*, why; *what* . . . *anything* answers to Lat. ‘quid.’

[33.] *in hool*, &c., whether that power is unimpaired or lost; Lat. ‘incolumis . . . lapsa.’

[34.] *Nero*; see note to Monkes Tale, B 3685.

[35.] *Antonius*, a mistake for *Antoninus*, as in the Lat. text. By Antoninus is meant the infamous emperor Caracalla, on whom Septimius Severus had conferred the title of Antoninus. Papinianus was a celebrated Roman jurist, who was put to death at the command of Caracalla; see Gibbon, Roman Empire, ch. vi.

[39.] *Senek*, Seneca; see Tacitus, Annal. xiv.

[41.] *But whan*; ‘Sed dum ruituros moles ipsa trahit, neuter, quod uoluit, effecit.’ I. e. neither Papinian nor Seneca found it possible to forego their position.

[48.] *Certes*, *swiche folk*; see Monkes Ta. B 3434-5.

[50.] *pestilence*; see Merch. Ta. E. 1784, and 1793-4.

[Metre 5. 1.] For *corage*, Caxton and Thynne have *corages*, but this may be an alteration due to the Latin which they quote as a heading: ‘Qui se uolet esse potentem, *Animos*,’ &c.

[5.] *Tyle*; ‘ultima Thule.’ Supposed to be Iceland, or one of the Shetland Islands.

[Prose 6. 3.] *tragedies*; see note to Cant. Ta. B 3163.

[3, 4.] *O glorie*. The original has: [Editor: illegible character] δόξα δόξα μυρίοισι δὲ βροτῶν, οὐδὲν γεγῶσι βίοντων ἡγκώσας μέγαν. See Euripides, *Andromache*, 319. For this, MS. C. gives, as the Latin equivalent—‘o gloria, gloria, in milibus hominum nichil aliud facta nisi auribus inflatio magna’; an interpretation which Chaucer here follows.

[24.] *gentillesse*. See remarks (in the notes) on Chaucer’s *Balade of Gentillesse*.

[Metre 6. 8.] For *yif thou loke your*; the change from *thy* to *your* is due to the Latin: ‘Si promordia *uestra* Auctoremque Deum *spectes*.’

[9.] *forlived*, degenerate; ‘degener.’ In Prose 6 (above), l. 37, *outrayen or forliven* translates ‘degenerent.’

[Prose 7. 1.] *delices*; ‘uoluptatibus.’ The MSS. so confuse the words *delices* and *deliys* that it is hardly possible to say which is meant, except when the Lat. text has *deliciae*. Both E. words seem to correspond to *uoluptates*.

[12.] *Iolitee*: intended to translate ‘lasciuia,’ a reading of some MSS.; MS. C. has this reading, glossed ‘uoluptatem.’ Most MSS. read *lacunam*, i. e. void, want. *were*, would be; ‘foret.’

[14.] *that children*: ‘nescio quem filios inuenisse tortores.’

[15.] *bytinge*; ‘mordax.’ *anguissous*: ‘anxium.’

[16.] *or, ere*; in fact, Caxton has *ere*, and Thynne, *er*.

[18.] *Euripidis*; in the gen. case, as in the Lat. text. The reference is to Euripides, *Andromache*, 418: παρσι δ’ ἠνθρώποις ἄρ’ ἦν ψυχῆ, τεκν’ ἄστις δ’ ἀτ’ ἠπειρος
[Editor: illegible character]ν ψέγει, ἦσσον μὲν ἄλλεῖ, δυστυχῶν δ’ ἐδαιμονεῖ.

[Metre 7. 3.] *he fleeth*: ‘Fugit et nimis tenaci Ferit icta corda morsu.’ As to the use of *flyes* for ‘bees,’ see note to Parl. Foules, 353.

[Prose 8. 1.] *that thise weyes*: ‘quin hae ad beatitudinem uiae deuiuae quaedam sint.’

[8.] *supplien*, supplicate, beg: ‘danti supplicabis.’

[11.] *awaytes*, snares: ‘subiectorum insidiis obnoxius periculis subiacebis.’ *anoyously*; a mistranslation of ‘obnoxius,’; see above.

[12.] *destrat*, distracted: ‘distractus.’

[16.] *brotel*, brittle, frail: ‘fragilissimae.’

[28.] *of the somer-sesoun*: ‘uernalium.’ So elsewhere, *somer-sesoun* really means the spring. Cf. P. Plowman, line 1.

Aristotle. The reference is not known; but the belief was common. It is highly probable that the fable about the lynx’s sharp sight arose from a confusion with the sharp sight of Lynceus; and it is Lynceus who is really meant in the present passage; ‘Lynceis oculis.’ Cf. Horace, Sat. i. 2. 90:

— ‘ne corporis optima Lyncei
Contemplere oculis.’

[Metre 8. 5.] *ginnes*, snares: ‘laqueos.’

[7.] *Tyrene*; ‘Tyrrhena . . . uada’; see Vergil, Aen. i. 67.

[14.] *echines*: ‘uel asperis Praestent echinis litora.’

[Prose 9. 10.] *thorough a litel clifte*: ‘rimulâ.’

[14.] *misedeth it and transporteth*: ‘traducit.’

[16.] *Wenest thou*: ‘An tu arbitraris, quod nihilo indigeat, egere potentia?’

[38.] *Consider*: ‘Considera uero, ne, quod nihilo indigere, quod potentissimum, quod honore dignissimum esse concessum est, egere claritudine, quam sibi praestare non possit, atque ob id aliqua ex parte uideatur abiectius.’

[53.] *This is a consequence*: ‘Consequitur.’

[69.] *they ne geten hem*: ‘nec portionem, quae nulla est, nec ipsam, quam minimè affectat, assequitur.’

[77.] *that power forleteth*: ‘ei, quem ualentia deserit, quem molestia pungit, quem uilitas abicit, quem recondit obscuritas.’ Hence *that* means ‘whom,’ and refers to the man.

[95.] *that shal he nat finde*. This is turned into the affirmative instead of the interrogative form: ‘sed num in his eam reperiet, quae demonstrauiimus, id quod pollicentur, non posse conferre?’

[119.] *norie*, pupil; Lat. ‘alumne.’

[136.] *that lyen*: ‘quae autem beatitudinem mentiantur.’

[142.] *in Timeo*; ‘uti in Timaeo Platoni.’ Here Chaucer keeps the words *in Timaeo* without alteration, as if they formed the title of Plato’s work. The passage is: ἄλλ’ [Editor: illegible character] Σώκρατες, τον?τό γε δ? πάντες ?σοι κα? κατ? βραχύ σω?ροσύνης μετέχουσιν ?π? πάσ? ?ρμ?? κα? μικρον? κα? μεγάλου πράγματος θε?ν ?εί που καλον?σιν (27 C).

[Metre 9. 3.] *from sin that age hadde biginninge*, since the world began: ‘ab aeuo.’ *thou that dwellest*: cf. Kn. Tale, A 3004.

[5.] *necesseden*, compelled, as by necessity: ‘pepulerunt.’

[6.] *floteringe matere*: ‘materiae fluitantis’; see below, Pr. xi. 156.

[8.] *beringe*, &c.; see Leg. of Good Women, 2229, and note.

[13.] *Thou bindest*: ‘Tu numeris elementa ligas.’

[14.] *colde*. Alluding to the old doctrine of the four elements, with their qualities. Thus the nature of fire was thought to be *hot* and *dry*, that of water *cold* and *moist*, that of air *cold* and *dry*, that of earth *hot* and *moist*. Cf. Ovid, Met. i. 19:—

‘Frigida pugnabant calidis, humentia siccis,

Mollia cum duris, sine pondere habentia pondus.
Hanc Deus et melior litem Natura diremit . . .
Dissociata locis concordi pace ligauit.’

Sometimes the four elements are represented as lying in four layers; the earth at the bottom, and above it the water, the air, and the fire, in due order. This arrangement is here alluded to. Cf. Kn. Ta. A 2992.

[18.] *Thou knittest, &c.*

‘Tu triplicis mediam naturae cuncta mouentem
Connectens animam per consona membra resoluis.
Quae cum secta duos motum glomeravit in orbes,
In semet reditura meat mentemque profundam
Circuit, et simili conuertit imagine caelum.
Tu caussis animas paribus uitasque minores
Prouehis, et leuibis sublimes curribus aptans
In caelum terramque seris, quas lege benigna
Ad te conuersas reduci facis igne reuerti.
Da pater angustam menti conscendere sedem,
Da fontem lustrare boni, da luce reperta
In te conspicuos animi defigere uisus.’

[24.] *cartes*, vehicles; the bodies which contain the souls.

[34.] *berer*: ‘uector, dux, semita, terminus idem.’

[Prose 10. 8.] *for that veyn*, in order that vain, &c.

[11.] *ne is*, exists. We should now drop the negative after ‘deny.’ *nis right as*, is precisely as.

[12.] *is proeued*: ‘id imminutione perfecti imperfectum esse perhibetur.’

[14.] *in every thing general*: ‘in quolibet genere.’

[21.] *descendeth*: ‘in haec extrema atque effeta dilabitur.’ Cf. Kn. Ta. 3003-10.

[31, 2.] *that nothing nis bettre*, i.e. than whom nothing is better. So below (l. 70) we have—‘that nothing nis more worth.’

[32.] *nis good*, is good. The *ne* is due to the preceding ‘douted.’

[39.] *for as moche*: ‘ne in infinitum ratio procedat.’

[51.] *this prince*; Caxton and Thynne have *the fader*; Lat. ‘patrem.’

[62.] *feigne*: ‘fingat qui potest.’

[88.] *thanne ne may*: ‘quare neutrum poterit esse perfectum, cum alterutri alterum deest.’ Thus we must read *may* (sing.), not *mowen* (pl.).

[98.] *Upon thise thinges*, besides this: ‘Super haec.’

[100.] *porismes*: ‘*πορίσματα*’; corollaries, or deductions from a foregoing demonstration.

[101.] *as a corollarie*: ‘ueluti corollarium.’ *Corollary* is derived from *corolla*, dimin. of *corona*, a garland. It meant money paid for a garland of flowers; hence, a gift, present, gratuity; and finally, an additional inference from a proposition. Chaucer gives the explanation *mede of coroune*, i.e. gift of a garland.

[106.] *they ben maked iust*: these four words must be added to make sense; it is plain that they were lost by the inadvertence of the scribes. Lat. text: ‘Sed uti iustitiae adeptione *iusti*, sapientiae sapientes fiunt, ita diuinitatem adeptos, Deos fieri simili ratione necesse est.’

[165.] *the sovereign fyn*; Lat. text: ‘ut summa, cardo, atque caussa.’ Chaucer seems to have taken *summa* to be the superl. adjective; and *fyn*, i.e. end, is meant to represent *cardo*.

[Metre 10. 8.] *Tagus*; the well-known river flowing by Toledo and Lisbon, once celebrated for its golden sands; see Ovid, Am. i. 15. 34; Met. ii. 251, &c.

[10.] *Hermus*, an auriferous river of Lydia, into which flowed the still more celebrated Pactolus. ‘Auro turbidus Hermus;’ Verg. Georg. ii. 137.

rede brinke: ‘rutilante ripa.’

Indus; now the Sind, in N. W. India.

[11.] *that medleth*: ‘candidis miscens uirides lapillos’; which Chaucer explains as mingling *smaragdes* (emeralds) with *margaretes* (pearls); see footnote on p. 80.

[17.] *that eschueth*: ‘Vitat obscuras animae ruinas.’

[Prose 11. 3.] *How mochel*; i.e. at what price will you appraise it: ‘quanti aestimabis.’

[24.] *The thinges thanne*: ‘Quae igitur, cum discrepant, minimè bona sunt; cum uero unum esse coeperint, bona fiunt: nonne haec ut bona sint, unitatis fieri adeptione contingit?’

[55.] *non other*; i.e. no other conclusion: ‘minimè aliud uidetur.’

[63.] *travaileth him*, endeavours: ‘tueri salutem laborat.’

[71.] *thar thee nat doute*, thou needst not doubt.

[81.] *What woltow*: ‘Quid, quod omnes, uelut in terras ore demerso trahunt alimenta radicibus, ac per medullas robur corticemque diffundunt?’ (*maryes*, marrows.)

[91.] *renovelen and puplisshen hem*: ‘propagentur.’

[92.] *that they ne ben*, that they are; the superfluous *ne* is due to the *ne* preceding.

[110.] *But fyr*: ‘Ignis uero omnem refugit sectionem.’

[112.] *wilful*: ‘de uoluntariis animae cognoscentis motibus.’

[123.] *som-tyme*: ‘gignendi opus . . . interdum coërcet uoluntas.’

[128.] *And thus*: ‘Adeò haec sui caritas.’

[142.] *for yif that that oon*: ‘hoc enim sublato, nec esse quidem cuiquam permanebit.’

[156.] *floteren*, fluctuate, waver; ‘fluitabunt’; see above, Met. ix. 6.

[161.] *for thou hast*: ‘ipsam enim mediae ueritatis notam mente fixisti.’

[163.] *in that*, in that thing which: ‘in hoc . . . quod.’

[Metre 11. 2.] *mis-weyes*, by-paths: ‘nullis . . . deuiis.’

rollen and trenden: ‘reuoluat.’ Chaucer here uses the causal verb *trenden*, to revolve, answering to an A.S. form **trendan*, causal of a lost verb **trindan*. The E. *trund-le* is from the same strong verb (pp. **getrunden*).

‘Longosque in orbem cogat inflectens motus,
Animumque doceat quidquid extra molitur
Suis retrusum possidere thesauris.’

[7.] Cf. Troilus, iv. 200.

[8.] *lighten*, i. e. shine: ‘Lucebit.’

[10.] *Glosa*. This gloss is an alternative paraphrase of all that precedes, from the beginning of the Metre.

[32.] *Plato*. From Plato’s *Phaedo*, where Socrates says: ?τι ?μ??ν ? μάθησις ο?κ ?λλο τι ? ?νάμνησις τυγχάνει ον??σα (72 E).

[Prose 12. 18.] *Wendest*, didst ween: ‘Mundum, inquit, hunc à Deo regi paullo antè minimè dubitandum putabas.’ Surely Chaucer has quite mistaken the construction. He should rather have said: ‘Thou wendest, quod she, a litel her-biforn that men ne sholden nat doute,’ &c.

[19.] *nis governed*, is governed; the same construction as before. So also *but-yif there nere*=unless there were (l. 25).

[28.] *yif ther ne were*: ‘nisi unus esset, qui quod nexuit contineret.’

[30.] *bringe forth*, bring about, dispose, arrange: ‘disponeret.’

so ordenee: ‘tam dispositos motus.’

[38.] *that thou*: ‘ut felicitatis compos, patriam sospes reuisas.’

[55.] *a keye and a stere*: ‘ueluti quidam clauus atque gubernaculum.’ Here Chaucer unluckily translates *clauus* as if it were *clauis*.

[63.] *ne sheweth*: ‘non minùs ad contuendum patet’; i. e. is equally plain to be seen.

[67.] *by the keye*: ‘bonitatis clauo’; see note to l. 55.

[73.] *It mot nedes be so*: ‘Ita, inquam, necesse est; nec beatum regimen esse uideretur, si quidem detrectantium iugum foret, non obtemperantium salus.’ The translation has here gone wrong.

[87.] *softely*, gently, pleasurably: ‘suauiter.’

[91.] *so at the laste*: ‘ut tandem aliquando stultitiam magna *lacerantem* sui pudeat.’ Another common reading is *latrantem*, but this was evidently not the reading in Chaucer’s copy; MS. C. has *lacerantem*.

[97.] *the poetes*. See Ovid, Met. i. 151-162; Vergil, Georg. i. 277-283.

[116.] *Scornest thou me*: ‘Ludisne, inquam, me, inextricabilem labyrinthum rationibus texens, quae nunc quidem, qua egrediaris, introeas; nunc uerò qua introieris, egrediare; an mirabilem quemdam diuinae simplicitatis orbem complicas?’

[117.] *the hous of Dedalus*; used to translate ‘labyrinthum.’ See Vergil, Aen. vi. 24-30, v. 588. No doubt Boethius borrowed the word *inextricabilis* from Aen. vi. 27.

[125.] *for which*: ‘ex quo neminem beatum fore, nisi qui pariter Deus esset, quasi munusculum dabis.’ Here *munusculum* refers to *corollarium*, which Chaucer translates by ‘a mede of coroune’; see above, Pr. x. 101.

[132.] *by the governements*: ‘bonitatis gubernaculis.’

[135.] *by proeves in cercles and hoomlich knowen*: ‘atque haec nullis extrinsecus sumptis, sed altero ex altero fidem trahente insitis domesticisque probationibus.’ Chaucer inserts *in cercles and*, by way of reference to arguments drawn from circles; but the chief argument of this character really occurs later, viz. in Bk. iv. Pr. vi. 81.

[143.] *Parmenides*, a Greek philosopher who, according to Plato, accompanied Zeno to Athens, where he became acquainted with Socrates, who was then but a young man. Plato, in his *Sophistes*, quotes the line of Parmenides which is here referred to: πάντοθεν ἐκύκλου σφαίρας ἰσότητος ἴσος. This the MSS. explain to mean: ‘*rerum orbem mobilem rotat, dum se immobilem ipsa conseruat.*’ The Greek quotation is corruptly given in the MSS., but is restored by consulting Plato’s text (244 E); hence we do not know what reading Boethius adopted. It can hardly have been the one here given, which signifies that God is ‘like the mass of a sphere that is well-rounded on all sides.’ Perhaps he took the idea of God’s immobility from the next two verses:—

μεσσοθεν ἰσοπαλῶς πάντα, τῶ γὰρ οὔτε τι μετῴζον
οὔτε βεβαιοτερον πέλει.

i. e. ‘equidistant from the centre in all directions; for there is nothing greater (than Him), and nothing more immovable.’

[152.] *Plato*. From Plato’s *Timaeus*, 29 B: ἴσος ἴσος τοῦ λόγου [Editor: illegible character] ἵππερ ἐστὶν ἰσηγηταί, τούτων ἀπὸ τῶν κατὰ συγγενεῶς ἴσως ἴσως. Chaucer quotes this saying twice; see *Cant. Tales*, A 741-2, H 207-210.

[*Metre 12. 3.*] *Orpheus*. This well-known story is well told in Vergil, *Georg. iv.* 454-527; and in Ovid, *Met. x.* 1-85.

Trace, Thrace; as in *Cant. Ta.* A 1972.

[4.] *weeply*, tearful, sorrowful: ‘*flebilibus.*’

[5.] *moevable* should precede *riveres*; ‘*Silvas currere, mobiles Amnes stare coegerat.*’ Chaucer took these two lines separately.

[12.] *hevene goddesses*, gods of heaven: ‘*superos.*’

‘*Illic blanda sonantibus Chordis carmina temperans
Quicquid praecipuis deae Matris fontibus hauserat,
Quod luctus dabat impotens, Quod luctum geminans amor
Deflet Taenara commouens, Et dulci ueniam prece
Umbrarum dominos rogat.*’

[16.] *laved out*, drawn up (as from a well). The M. E. *laven*, to draw up water, to pour out, is from the A. S. *lafian*, to pour; for which see Cockayne’s A. S. *Leechdoms*, ii. 124, ii. 74, iii. 48. It is further illustrated in my *Etym. Dict.*, s. v. *Lavish*, its derivative. No doubt it was frequently confused with F. *laver*, to wash; but it is an independent Teutonic word, allied to G. *laben*. In E. Friesic we find *lafen sük* or *laven sük*, to refresh oneself. It is curious that it appears even in so late an author as Dryden, who translates Lat. *egerit* (Ovid, *Met. xi.* 488) by *laves*, i. e. bales out. And see *laven* in *Mätzner*.

[16.] *Calliope*. Orpheus was son of Oeagrus, king of Thrace, and of Calliope, chief of the Muses; cf. Ovid, *Ibis*, 484.

[17.] *and he song*. This does not very well translate the Latin text; see note to l. 12.

[21.] *of relesinge*: ‘ueniam’; i. e. for the release (of Eurydice).

[22.] *Cerberus*, the three-headed dog; cf. Verg. Georg. iv. 483; Aen. vi. 417; Ovid, Met. iv. 449.

[23.] *Furies*; the Eumenides; cf. Verg. Georg. iv. 483; Ovid, Met. x. 46.

[26.] *Ixion*, who was fastened to an ever-revolving wheel; see Georg. iv. 484; iii. 38; Ovid, Met. iv. 460.

overthrowinge, turning over: ‘Non Ixionium caput Velox praecipitat rota.’

[27.] *Tantalus*, tormented by perpetual thirst; Ovid, Met. x. 41; iv. 457.

[29.] *Tityus*: ‘Vultur dum satur est modis Non traxit Tityi iecur.’ Cf. Verg. Aen. vi. 595-600; Ovid, Met. iv. 456. And see Troilus, i. 786-8.

[34.] *But we wol*: ‘Sed lex dona coërceat.’

[37.] *But what*; quoted in Kn. Tale, A 1164.

[42.] *and was deed*: ‘occidit.’ The common story does not involve the immediate death of Orpheus.

[49.] *loketh*, beholds: ‘uidet inferos.’ The story of Orpheus is excellently told in King Alfred’s translation of Boethius, cap. xxxv. § 6.

[Prose 1. 5.] *forbrak*, broke off, interrupted: ‘abrupi.’

[14.] *so as*, seeing that, since: ‘cùm.’

[25.] *alle thinges may*, is omnipotent: ‘potentis omnia.’

[27.] *an embasshinge . . ende*: ‘infiniti stuporis.’

[30.] *right ordenee*, well ordered: ‘dispositissima domo.’

[32.] *heried*, praised. This resembles the language of St. Paul; 2 Tim. ii. 20.

[41.] *cesen*, cause to cease: ‘sopitis querelis.’

[45.] *alle thinges*, all things being treated of: ‘decursis omnibus.’

[47.] *fetheres*, wings; ‘pennas.’ The A. S. pl. *fethera* sometimes means wings.

[50.] *sledes*, sleds, i. e. sledges: ‘uehicularis.’ The Vulgate version of 1 Chron. xx. 3 has: ‘et fecit super eos tribulas, et *trahas*, et ferrata carpenta transire.’ Wycliffe translates *trahas* by *sledis* (later version, *sleddis*).

[Metre 1. 2-5.] Quoted in Ho. Fame, 973-8.

[5.] *fyr*, fire. In the old astronomy, the region of air was supposed to be surrounded by a region of fire, which Boethius here says was caused by the swift motion of the ether: ‘Quique agili motu calet aetheris Transcendit ignis uerticem.’ Beyond this region were the planetary spheres, viz. those of the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. This explains the allusion to the passage of Thought (Imagination) through ‘the houses that bear the stars’ (i. e. planets), in Latin *astriferas domos*, and so, past the sun, to the seventh sphere of Saturn. After this, Thought soars to the eighth sphere, called the Sphere of the Fixed Stars (denoted below by ‘the circle of the stars’ or ‘the firmament’); and after ‘wending on the back of it,’ i. e. getting beyond it, reaches the *primum mobile*, where ‘the lord of kings holds the sceptre of his might.’

‘Donec in astriferas surgat domos,
Phoeboque coniungat uias,
Aut comitetur iter gelidi senis
Miles corusci sideris;
Vel quocunque micans nox pingitur,
Recurrat astri circulum,
Atque ubi iam exhausti fuerit satis,
Polum relinquit extimum,
Dorsaque uelocis premat aetheris
Compos uerendi luminis.’

[9.] *Saturnus*, the planet Saturn; which Chaucer rightly gives as the sense of ‘senis.’

and he y-maked, i. e. and he (Thought) becomes a knight. I hesitate to insert *is* after *he*, because all the authorities omit it; in fact, the phrase *and he y-maked* seems to be equivalent to ‘he being made.’ I do not understand what is meant by ‘Miles corusci sideris,’ unless it means that Boethius imagines Thought to become a companion of Mars, and thus to be made a soldier, in the service of that bright planet.

[15.] *images of sterres*, i. e. constellations, which were fancifully supposed to represent various objects.

[18.] *worshipful light*. MS. A has *dredefulle clerenesse*. Both are translations of ‘uerendi luminis.’

[22.] *swifte cart*: ‘uolucrum currum.’ *Cart* is sometimes used for car or chariot.

[25.] *but now*, &c. These words are supposed to be spoken by Boethius, when he remembers all the truth. ‘Haec dices, memini, patria est mihi.’

[26.] *heer wol I fastne my degree*: ‘hic sistam gradum.’ The sense is rather, ‘here will I [or, let me] fix my step,’ or ‘plant my foot’; i. e. remain. Cf. ‘Siste gradum,’ i. e. stop; Verg. Aen. vi. 465.

[27.] *But yif*:

‘Quod si terrarum placeat tibi
Noctem relictam uisere,
Quos miseri toruos populi timent
Cernes tyrannos exules.’

[Prose 2. 1.] *owh*, an exclamation; ‘Papae.’

[13.] *fey*, the faith, the certainty: ‘fides.’ *sentence*, opinion.

[31.] *And in that*: ‘Quod uero quisque potest.’ *may*, can do.

[38.] *lad*, led; *studies*, desires: ‘quae diuersis studiis agitur.’

[71.] *Yif that*: ‘Etsi coniecto, inquam, quid uelis.’

[84.] *knit forth*: ‘Contexe, inquam, cetera.’

[93.] *shewing*, evident; *is open and shewing*: ‘patet.’

[97.] *Iugement*. Evidently meant to translate *iudicium*. But Chaucer misread his text, which has *indicium*. ‘Idque, ut medici sperare solent, indicium est erectae iam resistentisque naturae.’

[103.] *ledeth hem*, i. e. leads them to: ‘qui ne ad hoc quidem peruenire queunt, ad quod eos naturalis ducit, ac pene compellit, intentio.’

[104.] *And what*: ‘Et quid? si hoc tam magno ac pene inuicto praeuentis naturae desererentur auxilio?’

[112.] *Ne shrewes*: ‘Neque enim leuia aut ludicra praemia petunt, quae consequi atque obtinere non possunt.’

[120.] *laye*, might lie (subjunctive): ‘quo nihil ulterius peruium iaceret incessui.’

[137.] *for to ben*, even to exist. So below, *ben* frequently means ‘to exist,’ as appears from the argument.

[151.] *mowen*, have power to act: ‘possunt.’

[161.] *understonde*, mayest understand: ‘ut intelligas.’

[187.] *Plato*, viz. in the Gorgias and Alcibiades I, where many of the arguments here used may be found.

[[Metre 2.](#)]The subject of this metre is from Plato, *De Republica*, x. Chaucer's translation begins with the 7th line of the Latin.

‘Quos uides sedere celsos Solii culmine reges,
Purpura claros nitente, Septos tristibus armis,
Ore toruo comminantes, Rabie cordis anhelos,
Detrahat si quis superbis Vani tegmina cultus,
Iam uidebit intus arctas Dominos ferre catenas.
Hinc enim libido uersat Auidis corda uenenis;
Hinc flagellat ira mentem Fluctus turbida tollens,
Moeror aut captos fatigat, Aut spes lubrica torquet.
Ergo, cum caput tot unum Cernas ferre tyrannos,
Non facit, quod optat, ipse Dominis pressus iniquis.’

[[12.](#)] *tyrannyes*. This reading (in C ed.) gives the sense better than the reading *tyrauntis* (in A); although the latter is quite literal.

[[Prose 3. 7.](#)] *stadie*, race-course: ‘in stadio’; which Chaucer explains by ‘furlong.’

[[10.](#)] *purposed*, equivalent to *proposed*; ‘praemium commune propositum.’

[[14.](#)] *For which thing*: ‘quare probos mores sua praemia non relinquunt.’

[[25, 26.](#)] *so as*, whereas. *for men*, because men.

[[27.](#)] *part-les*, without his share of: ‘praemii . . . expertem.’

[[35.](#)] *no day*: ‘quod nullus deterat dies.’

[[39.](#)] *undepartable*, inseparable: ‘inseparabili poena.’

[[49.](#)] *may it semen*: ‘possuntne sibi supplicii expertes uideri, quos omnium malorum extrema nequitia non afficit modò, verumetiam uehementer inficit?’

[[70.](#)] *under*, beneath, below: ‘infra hominis meritum.’

[[Metre 3. 1.](#)] *aryvede*, cause to arrive, drove: ‘appulit.’

the sailes: ‘Vela Neritii ducis;’ Chaucer inserts *Ulixes*, i. e. Ulysses. The phrase is from Ovid: ‘Dux quoque Neritius,’ i. e. Ulysses; *Fasti*, iv. 69. Neritos was a mountain of Ithaca, the island of Ulysses. MS. C. reads *Naricii*, which accounts for the form *Narice*.

[[3.](#)] *Circes*, Circe, as in Ho. *Fame*, 1272; inserted by Chaucer.

[[7.](#)] *that oon of hem*: ‘Hunc apri facies tegit.’—‘One of them, his face is covered,’ &c.

[[9.](#)] *Marmorike*: ‘Marmaricus leo.’ This refers to the country of Barca, on the N. African coast, to the W. of Egypt.

[13.] *But al-be-it*: ‘Sed licet uariis modis Numen Arcadis alitis Obsitum miserans ducens Peste soluerit hospitis.’ *Arcas ales*, the winged Arcadian, i. e. Mercury, because born on the Arcadian mountain Cyllene.

[16.] *algates*, at any rate; *by this*, already.

[19.] *akornes of okes*; this is not tautology, for an *acorn* was, originally, any fruit of the field, as the etymology (from *acre*) shews.

[23.] *over-light*, too light, too feeble: ‘O leuem nimium manum, Nec potentia gramina, Membra quae ualeant licet, Corda uertere non ualent.’

[32.] *for vyces*: ‘Dira, quae penitus meant, Nec nocentia corpori Mentis uulnere saeuunt.’

[Prose 4. 2.] *ne I ne see nat*: ‘nec iniuria dici uideo uitiosos, tametsi humani corporis speciem seruent, in belluas tamen animorum qualitate mutari.’ Chaucer’s ‘as by right’ should rather be ‘as by wrong.’ It means ‘I do not see that it is wrongly said.’

[4, 5.] *But I nolde*, but I would rather that it were not so with regard to evil men: ‘eis licere noluissem.’

[18.] *to mowen don*, to be able to do: ‘potuisse.’

[22.] *three*, i. e. the triple misfortune of *wishing* to do evil, of *being able* to do it, and of *doing* it.

[26.] *thilke unselinesse*: ‘hoc infortunio’; i. e. the ability to sin.

[28.] *So shullen*: ‘Carebunt, inquit, ocus, quàm uel tu forsitan uelis, uel illi sese existiment esse carituros.’

[30.] *For ther*: ‘Neque enim est aliquid in tam breuibus uitae metis ita serum, quod exspectare longum immortalis praesertim animus putet.’

[39.] *by the outtereste*: ‘eorum malitiam . . . mors extrema finiret.’

[42.] *ben perdurable*, i. e. to exist eternally: ‘infinitam liquet esse miseriam, quam constat esse aeternam.’

[51.] *ther is not why*, there is no reason why.

[54.] *but of the thinges*: ‘sed ex his, quae sumpta sunt, aequae est necessarium.’

[64.] *but I understande*: ‘sed alio quodam modo infeliciores esse improbos arbitror impunitos, tametsi nulla ratio correctionis, nullus respectus habeatur exempli.’ Thus ‘non ensauple of lokinge’ is wrong; it should rather be ‘non lokinge of ensauple,’ i. e. no regard to the example thus set.

[90.] *which defaute*: ‘quam iniquitatis merito malum esse confessus es.’ Hence ‘for the deserte of felonye’ means ‘when we consider what wickedness deserves.’

[102.] *to leten*, to leave: ‘nullane animarum supplicia . . . relinquis?’

[132.] *briddes*, i. e. owls. See Parl. Foules, 599.

[142.] *right as thou*: ‘ueluti si uicibus sordidam humum caelumque respicias, cunctis extra cessantibus, ipsa cernendi ratione nunc coeno nunc sideribus interesse uidearis.’

[153.] Wrong. It should rather run: ‘sholde we wene that *we* were blinde?’ Lat. ‘num uidentes eadem caecos putaremus?’

[193.] *in al*, altogether: ‘tota,’ sc. opera defensorum.

[197, 8.] *at any clifte*: ‘aliqua rimula.’

sawen, if they should perceive: ‘uiderent.’

[200.] *right for*: ‘compensatione adipiscendae probitatis.’ Hence *for to geten hem* means ‘of obtaining for themselves.’

[205.] *y-leten*, left: ‘nullus prorsus odio locus relinquatur.’

[Metre 4. 1.] *What delyteth you*, Why does it delight you? ‘Quid tantos iuuat excitare motus?’

Lines 8-10 are put interrogatively in the Latin text.

[9.] *and wilnen*: ‘Alternisque uolunt perire telis.’

[10.] *But the resoun*: ‘Non est iusta satis saeuitiae ratio.’

[Prose 5. 9.] *y-shad*, shed, spread abroad: ‘transfunditur.’

[20.] *hepeth*: ‘Nunc stuporem meum Deus rector exaggerat.’

[Metre 5.] The Latin text begins thus:—

‘Si quis Arcturi sidera nescit
Propinqua summo cardine labi,
Cur legat tardus plaustra Boötes,
Mergatque seras aequore flammis,
Cum nimis celeres explicet ortus,
Legem stupebit aetheris alti.’

[1.] *sterres of Arcture*, the stars of the constellation Arcturus. Arcturus was (as here) another name for Boötes, though it properly meant the brightest star in that constellation. It is at no great distance from the north pole, and so appears to revolve

round it. The passage, which is somewhat obscure, seems to refer to the manner of the rising and setting of Boötes; and the argument is, that a person ignorant of astronomy, must be puzzled to understand the laws that rule the motions of the sky.

[3.]*the sterre*, the constellation. Chaucer uses *sterre* in this sense in several passages; see Kn. Tale, A 2059, 2061, and the notes.

[8.]*the fulle mone*. This alludes to an eclipse of the moon, as appears from below.

[9.]*infect*: ‘*Infecta metis noctis opacae.*’

confuse, confounded, overcome; the light of the moon disappears in a full eclipse, rendering the stars brighter.

[11.]*The comune error*: ‘*Commouet gentes publicus error.*’ The people who do not understand an eclipse, are excited by it; they bring out basins, and beat them with a loud din, to frighten away the spirit that is preying on the moon. Chaucer calls them *Corybantes*, but these were the priests of Cybele. Still, they celebrated her rites to the sound of noisy music; and he may have been thinking of a passage in Ovid, *Fasti*, iv. 207-14. C. adds a gloss: ‘*i. vulgaris error, quo putatur luna incantari.*’

[12.]*thikke strokes*, frequent strokes. The word resembles *thilke* in C., because *lk* is not unfrequently written for *kk* in the fifteenth century, to the confusion of some editors; see my paper on Ghost-words, in the *Philol. Soc. Trans.* 1886, p. 370.

[18.]*by quakinge flodes*: ‘*frementi . . . fluctu.*’

[23.]*alle thinges*: ‘*Cuncta, quae rara prouehit aetas.*’

[24.]*troubly error*: ‘*nubilus error.*’

[Prose 6. 9.]*laven it*, to exhaust the subject: ‘*cui uix exhausti quidquam satis sit.*’ As to *lave*, see note to Bk. iii. Met. 12-16.

[13.]*Ydre*, Hydra; see note below to Met. 7. The form is due to *hydrae* (MS. *hydre*) in the Latin text.

Ne ther . . . ende: ‘*nec ullus fuerit modus.*’ *Manere* is not the sense of *modus* here; it rather means *ende* or ‘limit.’

[14.]*but-yif*: ‘*nisi quis eas uiuacissimo mentis igne coërceat.*’

[24. 5.]*But although*: ‘*Quòd si te musici carminis oblectamenta delectant, hanc oportet paullisper differas uoluptatem, dum nexus sibi ordine contexo rationes.*’ This is said, because this ‘Prose’ is of unusual length. For *sibi*, another reading is *tibi*; hence Chaucer’s ‘weve to thee resouns.’

[30.]*muable*, mutable, changeable: ‘*mutabilium naturarum.*’ Cf. Kn. Tale, A 2994-3015.

[33.] *in the tour*: ‘Haec in suae simplicitatis arce composita, multiplicem rebus gerendis modum statuit.’

[48.] *but destinee*: ‘fatum uero singula digerit in motum, locis, formis, ac temporibus distributa.’

[59.] *and ledeth*: ‘et quod simpliciter praesentarieque prospexit, per temporales ordines ducit.’ Cf. Troilus, i. 1065-9.

[67.] *by some sowle*; glossed ‘anima mundi.’ This idea is from Plato, De Legibus, bk. x: ψυχῶν δὲ διοικόντων καὶ νοικόντων ἢ πασι τοῖς πάντ’ κινουμένοις μὴ ὅ καὶ τὴν ὀρανὴν ἠνάγκη διοικεῖν ἕσθαι; (896 D).

[68.] *by the celestial, &c.*; alluding to the old astrology.

[81.] *a same centre*; i. e. concentric circles, as on a target.

[87.] *and yif ther be*: ‘si quid uero illi se medio connectat et societ, in simplicitatem cogitur, diffundique ac diffluere cessat.’

[93.] *laus, loose*; from Icel. *lauss*. Also spelt *loos, los. it axeth*: ‘quantò illum rerum cardinem uicinius petit.’ Thus *it axeth* is due to ‘petit,’ i. e. seeks, tends to.

[97.] *Thanne right swich*: ‘Igitur uti est ad intellectum ratiocinatio; ad id quod est, id quod gignitur; ad aeternitatem tempus; ad puncti medium circulus: ita est fati series mobilis ad prouidentiae stabilem simplicitatem.’

[108.] *whan they passen*: ‘cùm . . . proficiscantur.’ Thus *whan* should rather be *so as*, i. e. whereas, because.

[112.] *unable to ben ybowed*: ‘indeclinabilem caussarum ordinem promat.’

[114.] *sholden fleten*: ‘res . . . temerè fluituras.’

For which it is: ‘Quo fit.’

[116.] *natheles*: ‘nihilominus tamen suus modus ad bonum dirigens cuncta disponat.’

[121.] *ne the ordre*: ‘ne dum ordo de summi boni cardine proficiscens, a suo quoquam deflectat exordio’ MS. C. has ‘deflectatur.’

[123.] ‘Quae uero, inquires, potest ulla iniquior esse confusio.’ For ‘iniquior,’ MS. C. has the extraordinary reading ‘inquiescior,’ which Chaucer seems to have tried to translate.

[138.] *Ne it ne is nat*: ‘Non enim dissimile est miraculum nescienti.’

[145.] *hele of corages*: ‘animorum salus.’

[148.] *lecher*, i. e. leech-er, healer: ‘medicator mentium Deus.’

[151.] *leneth hem*, gives them: ‘quod conuenire nouit, accommodat.’ Printed *leueth* in Dr. Furnivall’s print of MS. C., but *leneth* in Morris’s edition of MS. A. There is no doubt as to the right reading, because *accommodare* and *lenen* are both used in the sense ‘to lend.’

[154.] *for to constreine*: ‘ut pauca . . . perstringam,’ i. e. ‘to touch lightly on a few things.’ Chaucer has taken it too literally, but his paraphrase is nearly right.

[157.] *right kepinge*: ‘aequi seruantissimum.’

[159.] *my familer*: ‘familiaris noster Lucanus.’ Alluding to the famous line:—‘Victrix caussa deis placuit, sed uicta Catoni’; *Pharsalia*, i. 128.

[168.] *with-holden*, retain: ‘retinere fortunam.’

[176.] *by me*, by my means, by my help: ‘Nam ut quidam me quoque excellentior ait.’ This looks like a slip on the part of Boethius himself, for the supposed speaker is Philosophy herself. The philosopher here alluded to still remains unknown. MS. C. has ‘me quidem’; and ‘me’ is glossed by ‘philosophus per me.’

[177.] *in Grek*. Some MSS. have: ἡνδρῶν ἔρον? σω?μα δυνάμεις ο?κοδομον?σι. There are various readings, but Chaucer had before him only the interpretation: ‘Viri sacri corpus aedificauerunt uirtutes.’ Such is the reading in MS. C.

[179.] *taken*, delivered, entrusted. ‘Fit autem saepe, uti bonis summa rerum gerenda deferatur.’

[182.] *remordeth*: ‘remordet,’ i.e. plagues, troubles.

[186.] *And other folk*: ‘Alii plus aequo metuunt, quod ferre possunt.’

[201.] *of wikkede merite*: ‘eos male meritos omnes existimant.’

[206.] *seruen to shrewes*: ‘famulari saepe improbis.’ *I trowe*: ‘illud etiam dispensari credo.’

[207, 8.] *overthrowinge to yvel*: ‘praeceps.’

[209.] *egren him*: ‘eum . . . exacerbare possit.’

[219.] *shal be cause*: ‘ut exercitii bonis, et malis esset caussa supplicii.’ Hence *continuacion* seems to mean ‘endurance’ or ‘continuance.’

[242.] *sin that*: the original is in Greek, with (in MS. C.) the false gloss:—‘fortissimus in mundo Deus omnia regit.’ The Greek is—?ργαλέον δέ με ταν?τα θε?ν ?ς πάντ? ?γορεύειν. From Homer, *Il.* xii. 176, with the change from ?γορεν?σαι to ?γορεύειν.

[247.] *with-holden*, to retain, keep, maintain; ‘retinere.’

[253.] *ben outrageous or haboundant*: ‘abundare.’ Hence *outrageous* is ‘superfluous’ or ‘excessive.’

[257.] *and whan*: ‘quo reffectus, firmior in ulteriora contendas.’

[Metre 6. 1.] ‘Si uis celsi iura tonantis Pura sollers cernere mente, Adspice summi culmina caeli’; &c.

[5.] *cercle*: ‘Non Sol . . . Gelidum Phoebes impedit axem.’

[6.] *Ne the sterre*: ‘Nec quae summo uertice mundi Flectit rapidos Ursa meatus, Numquam occiduo lota profundo, Cetera cernens sidera mergi, Cupit Oceano tingere flammis.’ Hence *deyen* is to dye, to dip.

[10.] *Hesperus*, the evening-star; *Lucifer*, the morning-star.

[13.] *And thus*: ‘Sic aeternos reficit cursus Alternus amor; sic astrigeris Bellum discors exsulat oris. Haec concordia temperat aequis Elementa modis, ut pugnancia Vicibus cedant humida siccis’; &c.

[20, 1.] *in the firste somer-sesoun warminge*: ‘uere tepenti.’ This is not the only place where *uer* is translated *somer-sesoun*, a phrase used as applicable to May in P. Plowman, Prol. 1. Another name for ‘spring’ was *Lent* or *Lenten*.

[24.] *and thilke*: ‘Eadem rapiens condit et aufert Obitu mergens orta supremo.’

[29.] *And tho*: ‘Et quae motu concitat ire, Sistit retrahens, ac uaga firmat.’

[31.] *For yif*: ‘Nam nisi rectos reuocans itus, Flexos iterum cogat in orbis, Quae nunc stabilis continet ordo, Dissepta suo fonte fatiscant.’

[37.] *This is*: ‘Hic est cunctis communis amor Repetuntque boni fine teneri, Quia non aliter durare queunt, Nisi conuerso rursus amore Refluent caussae, quae dedit esse.’

[Prose 7. 57.] *ne also it*: ‘ita uir sapiens molestè ferre non debet, quotiens in fortunae certamen adducitur.’

[60.] *matere*, material, source.

[62.] *vertu*. Boethius here derives *uirtus* from *uires*: ‘quod suis uiribus nitens non superetur aduersis.’

[64.] *Ne certes*: ‘Neque enim uos in propectu positi uirtutis, diffluere deliciis, et emarcescere uoluptate uenistis; proelium cum omni fortuna nimis acre conseritis, ne uos aut tristis opprimat, aut iucunda corrumpat: firmis medium uiribus occupate.’

[72.] *in your hand*: ‘In uestra enim situm est manu.’

[[Metre 7. 1.](#)] *wreker*, avenger; *Attrides*, Atrides, i. e. Agamemnon, son of Atreus. Chaucer derived the spelling *Agamenon* from a gloss in MS. C. Gower (C. A. ii. 344) has the same form.

[[2.](#)] *recovered*: 'Fratris amissos thalamos piauit.'

[[5.](#)] *Menelaus*, &c.; 'that was his brother Menelaus' wife.' The usual idiom; see note to Squieres Tale, E 209.

[[9.](#)] *doughter*, i. e. Iphigenia; Ovid, Met. xii. 27-38.

[[13.](#)] *Itacus*: 'Fleuit amissos Ithacus sodales.' The well-known story of Ulysses of Ithaca; from Homer, Od. ix.

[[15.](#)] *empty*; as if translating 'inani.' But the right reading is *inmani* (or *immani*); i. e. 'vast.' MS. C. 'inmani,' glossed 'magno.'

[[20.](#)] *Hercules*. See Monkes Tale, B 3285, and the notes. In the first note, this passage from Boethius is given at length.

[[21.](#)] *Centaures*, Centaurs; Hercules was present at the fight between the Centaurs and Lapithae; Ovid, Met. xii. 541; ix. 191.

[[22.](#)] *lyoun*, the Nemean lion; Ovid, Met. ix. 197, 235; Her. ix. 61.

[[23.](#)] *Arpyes*, the Harpies; with reference to the destruction of the Stymphalian birds, who ate human flesh; Met. ix. 187. The gloss in the footnote—*in the palude of lyrne* (in the marsh of Lerna) is a mistake; it should refer to the Hydra mentioned below.

[[25.](#)] *dragoun*, the dragon in the garden of the Hesperides; Met. ix. 190. The 'golden metal' refers to the golden apples.

[[26.](#)] *Cerberus*; Ovid, Met. ix. 185.

[[27.](#)] *unmeke*, proud; see note to Monkes Tale, B 3293; and Ovid, Met. ix. 194-6. Note that *hors* (= horses) is plural.

[[29.](#)] *Ydra*, Hydra; Ovid, Met. ix. 192.

[[30.](#)] *Achelous*; see the story in Ovid, Met. ix. 1-97. Boethius imitates Ovid, l. 97, viz. 'Et lacerum cornu mediis caput abdidit undis.'

[[35.](#)] *Antheus*, Antaeus; Ovid, Met. ix. 184. For the story, see Lucan, Phars. iv. 590-660; Lucan refers to *Lybia* as the place of combat; l. 582.

[[36.](#)] *Cacus*; see the story in Ovid, Fasti, i. 543-86.

[[39.](#)] *boor*, the boar of Erymanthus; Ovid, Her. ix. 87. For *scomes* (lit. scums), Caxton and Thynne have *vomes*, for *fomes* (foams).

[40.] *the whiche*, ‘which shoulders were fated to sustain (lit. thrust against) the high sphere of heaven.’ Alluding to Hercules, when he took the place of Atlas.

[45.] *nake*, expose your unarmed backs (Lat. nudatis), like one who runs away. An unarmed man was usually said to be *naked*; as in Othello, v. 2. 258; 2 Hen. VI. iii. 2. 234; &c.

[Prose 1. 3.] A mistranslation. ‘Recta quidem exhortatio, tuaque prorsus auctoritate dignissima.’

[9.] *assoilen to thee the*. I prefer this reading, adopted from Caxton’s edition, because the others make no sense. The original reading was *to the the* (= *to thee the*), as in MS. Ii. 1. 38, whence, by dropping one *the*, the reading *to the* in C. and Ed. MS. A. alters it to *the to the*, absurdly. The fact is, that *to thee* belongs to the next clause. ‘Festino, inquit, debitum promissionis absoluere, uiamque tibi,’ &c.

[14.] *to douten*, to be feared; ‘uerendumque est.’

[28.] *left, or dwellinge*, left, or remaining (*reliquus*). ‘Quis enim . . . locus esse ullus temeritati reliquus potest?’

[31.] *nothing*: ‘nihil ex nihilo existere.’ Referring to the old saying:—‘Ex nihilo nihil fit.’

[34.] *prince and beginnere* oddly represents Lat. ‘principio.’ *casten it*, laid it down: ‘quasi quoddam iecerint fundamentum.’ I supply *it*.

[44.] *Aristotulis*, Aristotle. The reference is to Aristotle’s *Physics*, bk. ii. ch. 5.

[47.] *for grace*, for the sake of; ‘gratia.’

[50.] *Right as*, just as if. *by cause*, for the purpose.

[55.] *ne dolve*, had not digged; subj. mood.

[57.] *abregginge*. A mistranslation. ‘Hae sunt igitur fortuiti caussae compendii’; these then are the causes of this fortuitous acquisition. *Compendium* also means ‘an abbreviating,’ which Chaucer here expresses by *abregginge*, introducing at the same time the word ‘hap,’ to make some sense.

[66.] *uneschuable*, inevitable; ‘ineuitabili.’

[Metre 1. 2.] *Achemenie*: ‘Rupis Achaemeniae scopulis,’ in the crags of the Achæmenian rock or mountain. *Achaemenius* signifies ‘Persian,’ from Achaemenes, the grandfather of Cyrus; but is here extended to mean Armenian. The sources of the Tigris and Euphrates are really different, though both rise in the mountains of Armenia; they run for a long way at no great distance apart, and at last join.

[3.] *fleinge bataile*, the flying troop; with reference to the well-known Parthian habit, of shooting arrows at those who pursue them; see Vergil, *Georg.* iii. 31.

[5.] *yif they*, when they; meaning that they *do* converge.

[9.] *and the wateres*: ‘Mixtaque fortuitos implicet unda modos: Quae tamen ipsa uagos terrae decliua cursus Gurgitis et lapsi defluus ordo regit.’

[14.] *it suffereth*: ‘Fors patitur frenos, ipsaque lege meat.’

[Prose 2. 4, 5.] *destinal*, fatal; ‘fatalis.’ *corages*, minds.

[10.] *things* . . . *fleen*, i. e. to be avoided: ‘fugienda.’

[13.] *is*, i. e. is in, resides in: ‘quibus in ipsis inest ratio.’

[14.] *ordeyne*, determine: ‘constituo.’

[16.] *sovereines*, the supreme divine substances. This is a good example of adjectives of French origin with a plural in *-es*.

[17, 18.] *wil*: ‘et incorrupta uoluntas.’ *might*: ‘potestas.’

[27.] *talents*, affections: ‘affectibus.’

[30.] *caitifs*, captive: ‘propriâ libertate captiuae.’ Ll. 30-34 are repeated in *Troilus*, iv. 963-6; q. v.

[34.] *in Greek*: πάντ’ ἴσθι [Editor: illegible character] καὶ πάντ’ ἴσθι. From Homer, *Iliad*, iii. 277—Ἡέλιός θ’, δς πάντ’ ἴσθι [Editor: illegible character] καὶ πάντ’ ἴσθις. Cf. *Odys.* xii. 323.

[Metre 2. 1, 2.] *with the, &c.*; ‘Melliflui . . . oris.’ *cleer*, bright; alluding to the common phrase in Homer: λαμπρὸν ἦος ἠελίοιο; *Il.* i. 605, &c.

[8.] *strok*: ‘Uno mentis cernit in ictu.’

[Prose 3.] A large portion of this Prose, down to l. 71, is paraphrased in *Troilus*, iv. 967-1078; q. v.

[12.] *libertee of arbitre*, freedom of will (*arbitrii*).

[19.] *proeve*, approve of: ‘Neque . . . illam probo rationem.’

[30.] *but . . . ytravailed*: ‘Quasi uero . . . laboretur’; which means, rather, ‘as if the question were.’

[35.] *But I ne, &c.* The translation is here quite wrong; and as in another place, Chaucer seems to have read *nitamur* as *uitamus*. The text has: ‘At nos illud

demonstrare nitamur.’ The general sense is: ‘But let me endeavour to shew, that, in whatever manner the order of causes be arranged, the happening of things foreseen is necessary, although the foreknowledge does not seem to impose on future things a necessity of their happening.’

[53.] *For although that*; cf. Troil. iv. 1051-7, which is clearer.

[55.] *therefore ne bityde they nat*, it is not on *that* account that they happen. Cf. ‘Nat that it comth for it purveyed is’; Troil. iv. 1053.

[71.] *at the laste*, finally: ‘Postremò.’

[78.] *that I ne wot it*. The *ne* is superfluous, though in all the copies. The sense is—‘if I know a thing, it cannot be false (must be true) that I know it.’

[80.] *wanteth lesing*, is free from falsehood: ‘mendacio careat.’

[90, 1.] *egaly*, equally: ‘aeque.’ *indifferently*, impartially.

[94.] *Iape-worthy*, ridiculous: ‘ridiculo.’ From Horace, Sat. ii. 5. 59—‘O Laërtiade, quicquid dicam, aut erit, aut non.’

[116.] *sent*, for *sendeth*, sends: ‘mittit.’

[117.] *constreineth*: ‘futuri cogit certa necessitas.’

[121.] *discrecioun*, discernment: ‘indiscreta confusio.’

And yit, &c. To make sense, read *than whiche* for *of the whiche*. The whole clause, from *And yit* down to *wikke* is expanded from ‘Quoque nihil sceleratius excogitari potest.’

[131.] *sin that*: ‘quando optanda omnia series indeflexa connectit?’

[141.] *that nis nat . . . or that*, that cannot be approached before. The Latin is: ‘illique inaccessae luci, prius quoque quam impetrent, ipsa supplicandi ratione coniungi.’

[142.] *impetren*, ask for it; such is the reading of MS. Ii. 1. 38. A coined word, from the Lat. *impetrent*; see the last note.

[146.] *linage of mankind*, the human race; to which *his* (its) twice refers below.

[147.] *a litel her-biforn*; i. e. in Bk. iv. Met. 6. 34, where we find—‘they sholden departen from hir welle, that is to seyn, from hir biginninge, and faylen.’ See p. 122.

[Metre 3. 1.] *What*, &c.: ‘Quaenam discors foedera rerum Causa resoluit?’

[2.] *the coniunccioun*; but this gloss seems to be wrong, for the reference is rather (as Chaucer, following a sidenote in MS. C., says in l. 5) to foreknowledge and free will.

[3.] *Whiche god*, i. e. what divinity: ‘*Quis tanta deus Veris statuit bella duobus?*’

[7.] *But ther nis*. The Lat. text is put interrogatively: ‘*An nulla est discordia ueris, Semperque sibi certa cohaerent?*’

[10.] *by fyr*: ‘*oppressi luminis igne.*’

[12.] *But wherefore*: ‘*Sed cur tanto flagrat amore Veri tectas reperire notas?*’ It thus appears that *y-covered*, i. e. ‘that are hidden,’ refers to *thilke notes*, not to *sooth*; cf. l. 15. But the translation is not at all happy.

[16.] *Wot it*: ‘*Scitne, quod appetit anxia nosse?*’

[18.] *seith thus*: ‘*Sed quis nota scire laborat? At si nescit, quid caeca petit? Quis enim quidquam nescius optet?*’

[23.] *or who*: ‘*Aut quis ualeat nescita sequi? Quoue inueniat, quisue repertam Queat ignarus noscere formam?*’

[26.] *But whan*: not a statement, as here taken, but a question. ‘*An cùm mentem cerneret altam Pariter summam et singula norat?*’ The translation is quite incorrect, and the passage is difficult. The reference seems to be to the supposition that the soul, apart from the body, sees both universals and particulars, but its power in the latter respect is impeded by the body; ideas taken from Plato’s *Meno* and *Phædo*.

[32, 33.] *withholdeth*, retains: ‘*tenet.*’ *singularitees*, particulars: ‘*singula.*’

[34.] *in neither nother*, put for *in ne either ne other*, i. e. not in one nor in the other; or, in modern English, ‘he is neither in one position nor the other’: ‘*Neutro est habitu.*’ This curious phrase is made clearer by comparing it with the commoner *either other*. Thus, in *P. Plowman*, B. v. 148: ‘*either despiseth other*’; in the same, B. v. 164: ‘*eyther hitte other*’; and again, in B. xi. 173: ‘that alle manere men . . . Louen her *eyther other*’; and, in B. vii. 138: ‘*apposeden either other*’; and lastly, in B. xvi. 207: ‘*either is otheses Ioye.*’

[36.] *retreteth*, reconsiders: ‘*altè uisa retractans.*’

[Prose 4. 2.] *Marcus Tullius*, i. e. Cicero; *De Diuinatione*, lib. ii. 60.

[8.] *moeven to*: ‘*ad diuinae praescientiae simplicitatem non potest admoueri.*’

[15.] *y-spended*, spent; but the right sense of the Latin is weighed or considered: ‘*si prius ea quibus moueris, expendero.*’

[22.] *from elles-where*: ‘*aliunde*’; compare Chaucer’s gloss.

[24.] *unbityde*, not happen: ‘*non euenire non possunt.*’

[27.] *thou thyself*. The reference is to Bk. v. Pr. 3. l. 27, above—‘ne it ne bihoveth nat, nedes, that thinges bityden that ben purvyed.’

[28. 9.] *what cause*: ‘quid est, quod uoluntarii exitus rerum ad certum cogantur euentum?’ *endes*, results: ‘exitus;’ and so again below.

[30.] *by grace of position*, for the sake of a supposition, by way of supposition: ‘positionis gratia.’ Cf. Chaucer’s use of *pose* for ‘suppose’ in the next line. The reading *possessioun* (in both MSS.) is obviously wrong; it sounds as if taken down from dictation.

[31.] *I pose*, I suppose, I put the case: ‘statuamus nullam esse praescientiam.’ The words ‘per impossibile’ are inserted by Chaucer, and mean, ‘to take an impossible case.’

[56.] *But, certes, right*; only, indeed, just as, &c. It is difficult to give the right force intended; and, probably, Chaucer quite mistook the sense. ‘Quasi uero nos ea, quae prouidentia futura esse praenoscit, non esse euentura credamus.’

[62.] *in the torninge*: ‘in quadrigis moderandis atque flectendis.’

[63.] *And by*: ‘atque ad hunc modum caetera.’

[100.] *and for that this thing shal mowen shewen*, and in order that this may appear (lit. may be able to appear). The whole clause merely means—‘And to make this clearer by an easy example.’ Lat. ‘Nam ut hoc breui liqueat exemplo.’

[101.] *roundnesse* is here in the objective case: ‘candem corporis rotunditatem aliter uisus aliter tactus agnoscit.’

[107.] *And the man*: ‘Ipsum quoque hominem.’

wit, i. e. sense. The ‘five wits’ were the five senses.

[113.] *spece*, species. *peces*, parts; *in the singular peces*, i. e. in the particular parts.

[114.] *intelligence*, understanding; ‘intelligentiae.’

[115.] *universitee*, that which is universal: ‘uniuersitatis ambitum.’

[133.] *by a strok*: ‘illo uno ictu mentis formaliter.’

[137.] *diffinissheth*, defines the universality of her conception.

[[Metre 4. 1.](#)] *The Porche*; in Latin, *Porticus*; in Gk. *στοά*, a roofed colonnade or porch in Athens, frequented by Zeno and his followers, who hence obtained the name of Stoics.

‘Quondam Porticus attulit Obscuros nimium senes,

Qui sensus, et imagines E corporibus extimis
Credant mentibus imprimi.’

[10.]Text. The Latin text continues thus:—

‘Vt quondam celeri stilo Mos est aequare paginae
Quae nullas habeat notas, Pressas figere litteras.’

[11.]*pointel*; see note to Somn. Tale, D 1742. And cf. Troilus, i. 365; Cant. Ta. E 1581, 2.

[15.]*But yif*:

‘Sed mens si propriis uigens Nihil motibus explicat
Sed tantum patiens iacet Notis subdita corporum,
Cassasque in speculi uicem Rerum reddit imagines.
Vnde haec sic animis uiget Cernens omnia notio?
Quae uis singula prospicit, Aut quae cognita diuidit?
Quae diuisa recolligit, Alternumque legens iter
Nunc summis caput inserit, Nunc desidit in infima,
Tum sese referens sibi, Veris falsa redarguit?’

[32.]*passioun*, passive feeling, impression: ‘passio.’

[Prose 5. 1.]*But what yif . . . and al be it so*, Nevertheless, even if it be so: ‘Quod si . . . quamuis.’

[4.]*entalenten*, affect, incline, stimulate: ‘afficiant.’

[18.]*For the wit*, i. e. the sense, the external senses.

[21.]*as oystres . . . see*: the Latin merely has: ‘quales sunt conchae maris.’

[23.]*remuable*, capable of motion from place to place: ‘mobilibus belluis.’

talent, inclination, desire, wish: ‘affectus.’

[30.]*But how . . . yif that*, but how will it be if?

[33.]*that that that*, that *that* thing which.

[35.]*ne that ther nis*, so that there is: ‘nec quicquam esse sensibile.’

[49.]*maner stryvinge*, sort of strife: ‘In huiusmodi igitur lite.’

[62.]*parsoneres*, partners of, endowed with. The modern *partner* represents the M. E. *parcener*, variant of *parsoner*, from O. F. *parsonier*, representing a Latin form **partitionarius*. Lat. ‘participes.’

[66.] *For which*: ‘Quare in illius summae intelligentiae cacumen, si possumus, erigamur.’

[Metre 5. 1.] *passen by*, move over: ‘permeant.’

[6.] *by moist fleeinge*: ‘liquido . . uolatu.’ *gladen hemself*, delight: ‘gaudent.’

[7.] *with hir goings . . feet*: ‘gressibus.’

[9.] *to walken under*, to enter: ‘subire.’

[10.] *enclined*, i. e. enclined earthwards: ‘Prona.’

[11.] *hevieth*, oppresses: ‘Prona tamen facies hebetes ualet ingrauare sensus.’ From Aristotle, On the Parts of Animals, Bk. iv. Δι? πλείονος γινομένου τον? βάρους κα? τον? σωματώδους, ?νάγκη ?έπειν τ? σώματα πρ?ς τ?ν γη?ν (chap. 10). As to the upright carriage of man, see the same chapter. Cf. Ovid, Met. i. 84, and see note to Chaucer’s ‘Truth,’ l. 19.

[12.] *light*, i. e. not bowed down: ‘leuis recto stat corpore.’

[14.] *axest*, seemest to seek: ‘caelum . . petis.’

[Prose 6. 21.] *as Aristotle demed*; in De Caelo, lib. i.

[33.] *present*: ‘et sui compos praesens sibi semper assistere.’

[42.] *Plato*. This notion is found in Proclus and Plotinus, and other followers of Plato; but Plato himself really expressed a contrary opinion, viz. that the world had a definite beginning. See his Timæus.

[48.] *For this ilke*: ‘Hunc enim uitae immobilis praesentarium statum infinitus ille temporalium rerum motus imitatur; cumque eum effingere atque aequare non possit, ex immobilitate deficit in motum, et ex simplicitate praesentiae decrescit in infinitam futuri ac praeteriti quantitatem;’ &c.

[53.] *disencreseth*; a clumsy form for *decreseth*: ‘decrescit.’

[65.] *therfor it*: ‘infinitum temporis iter arripuit.’

[81.] *it is science*: ‘sed scientiam nunquam deficientis instantiae rectius aestimabis.’

[82.] *For which*: ‘Unde non praeuidencia, sed prouidentia, potius dicitur.’ The footnote to l. 83 is wrong, as Dr. Furnivall’s reprint of MS. C. is here at fault. That MS. (like MS. Ii. 1. 38) has here the correct reading ‘preuydence,’ without any gloss at all. The gloss ‘prouidentia’ belongs to the word ‘puruiaunce.’ Hence the reading ‘previdence,’ which I thought to be unsupported, is really supported by two good MSS.

[86.] *Why axestow . . thanne*: ‘Quid igitur postulas?’

[112.] *he ne unwot*: ‘quod idem existendi necessitate carere non nesciat.’

[116.] *it ne may nat unbityde*: ‘id non euenire non posse.’

[119.] *but unnethe*: ‘sed cui uix aliquis nisi diuini speculator accesserit.’

[150, 1.] *in beinge*, in coming to pass: ‘exsistendo.’

by the which: ‘qua prius quam fierent, etiam non euenire potuissent.’ MS. C. has the contraction for ‘que,’ i.e. ‘quae’; but Chaucer clearly adopted the reading ‘qua.’ The usual reading is ‘quia’ or ‘quae.’

[154.] *so as they comen*, since they come: ‘cum . . . eueniant.’

[159.] *the sonne arysinge*. See above, p. 148, l. 102: ‘Right so,’ &c.

[185.] *And thilke*: ‘illa quoque noscendi uices alternare uideatur?’

[191.] *For the devyne*: ‘Omne namque futurum diuinus praecurrit intuitus, et ad praesentiam propriae cognitionis retorquet ac reuocat.’ Hence *retorneth hem* means ‘makes them return.’

[193.] *ne he ne*: ‘nec alternat, ut existimas, nunc hoc, nunc illud praenosceri uices; sed uno ictu mutationes tuas manens praeuenit atque complectitur.’

[199.] *a litel her-biforn*. See above, Bk. v. Pr. 3, ll. 62-65; &c.

[207.] *purposen*, propose, assign: ‘proponunt.’

[208.] *to the willinges*: ‘solutis omni necessitate uoluntatibus.’

[211.] *renneth . . . with*, concurs with: ‘concurrit.’

[214.] *put*, set: ‘positae.’ *that ne mowen*: ‘quae cum rectae sunt, inefficaces esse non possunt.’

[217.] *areys thy corage*: ‘animum subleuate.’ *yilde*: ‘humiles preces in excelsa porrigite.’

[220.] *sin that ye*: ‘cum ante oculos agitis iudicis cuncta cernentis.’ With the word ‘cernentis’ the Lat. treatise ends.

The words—‘To whom . . . Amen’ occur in the Cambridge MS. only; and, in all probability, were merely added by the scribe. However, the Latin copy in that MS. adds, after ‘cernentis,’ the following: ‘Qui est dominus noster Iesus Christus, cui sit honor et gloria in secula seculorum. Amen.’

[2.] ‘That was the son of King Priam of Troy.’

[5.] *fro ye*, from you; observe the rime. The form *ye* is not here the nom. case, but the *unemphatic form* of the acc. *you*; pronounced (y?), where (?) is the indefinite vowel, like the *a* in *China*. So in Shak. Two Gent. iv. 1. 3, 4, we have *about ye* (unemphatic) in l. 3, and *you* twice in l. 4.

[6.] *Thesiphone*, Tisiphone, one of the Furies, invoked as being a ‘goddess of torment.’ Cf. ‘*furial pyne of helle*,’ Sq. Ta. F 448.

[13.] *fere*, companion; viz. Tisiphone.

[16.] ‘Nor dare pray to Love,’ &c.

[21.] Cf. Boccaccio: ‘Tuo sia l’ onore, e mio si sia l’ affanno,’ Fil. I. st. 5. And see ll. 1042, 3 below.

[57.] Here begins the story; cf. Fil. I. st. 7. Bell remarks that ‘a thousand shippes,’ in l. 58, may have been suggested by ‘*mille carinae*’ in Verg. *Æn.* ii. 198; cf. ‘*anni decem*’ in the same line, with l. 60.

[67.] Read *éxpert*. *Calkas* is Homer’s Calchas, Il. i. 69. He was a Greek, but Guido makes him a Trojan, putting him in the place of Homer’s Chryses. See the allit. Troy-book, 7886.

[70.] *Delphicus*, of Delphi; cf. Ovid, *Met.* ii. 543.

[77.] *Ye, yea. wolde who-so nolde*, whoever wished it or did not wish it. This idiomatic phrase is thus expressed in the MSS. Bell’s edition has *wold who so or nolde*, where the *e* in *wolde* is suppressed and the word *or* inserted without authority. I hesitate, as an editor, to alter an idiomatic phrase. Cf. *will he, nill he*, in which there is no *or*.

[91.] ‘Deserve to be burnt, both skin and bones.’

[99.] *Criseyde*; Boccaccio has *Griseida*, answering to Homer’s *Χρυσήϊδα*, Il. i. 143. It was common, in the Middle Ages, to adopt the accusative form as the standard one, especially in proper names. Her father was Chryses; see note to l. 67. But Benoît de Sainte-Maure calls her *Briseida*, and *Chryseis* and *Briseis* seem to have been confused. The allit. Troy-book has *Bresaide*; l. 8029.

[119.] ‘While it well pleases you’; *good* is used adverbially. Ital. ‘*mentre t’ aggrada*.’

[125.] ‘And would have done so oftener, if,’ &c.

[126.] *and hoom*, and (went) home.

[132, 133.] This is a curious statement, and Chaucer’s object in making it is not clear. Boccaccio says expressly that she had neither son nor daughter (st. 15); and Benoît (l. 12977) calls her ‘*la pucele*.’

[136.] *som day*, one day; used quite generally.

[138.] ‘And thus Fortune wheeled both of them up and down again.’ Alluding to the wheel of Fortune; see the Ballade on Fortune, l. 46, and note.

[145.] *Troyane gestes*, Trojan history; cf. the title of Guido delle Colonne’s book, viz. ‘Historia Troiana,’ which Chaucer certainly consulted, as shewn by several incidents in the poem.

[146.] *Omer*, Homer; whose account was considered untrustworthy by the medieval writers; see Ho. Fame, 1477, and note. *Dares*, Dares Phrygius; *Dyte*, Dictys Cretensis; see notes to Ho. Fame, 1467, 1468. These three authors really mean Guido delle Colonne, who professed to follow them.

[153.] *Palladion*, the Palladium or sacred image of Pallas, on the keeping of which the safety of Troy depended. It was stolen from Troy by Diomedes and Ulysses; see *Aeneid*, ii. 166. But Chaucer doubtless read the long account in Guido delle Colonne.

[171.] Hence Henrysoun, in his Testament of Criseyde, st. 12, calls her ‘the flower and A-per-se Of Troy and Greece.’ Cf. ‘She was a woman A-per-se, alon’; Romance of Partenay, 1148. Boccaccio’s image is much finer; he says that she surpassed other women as the rose does the violet. On the other hand, l. 175 is Chaucer’s own.

[172.] *makelees*, matchless, peerless; cf. A. S. *gemaca*.

[189.] *lakken*, to blame; see P. Pl. B. v. 132.

[192.] *bayten*, feed, feast (metaphorically); E. *bait*.

[205.] *Ascaunces*, as if; in l. 292, the Ital. text has *Quasi dicesse*, as if she said. See Cant. Ta. D 1745, G 838. It is tautological, being formed from E. *as* and the O. F. *quanses*, as if (Godefroy); so that the literal force is ‘as as if.’

[210.] ‘And nevertheless [or, still] he (Cupid) can pluck as proud a peacock (as was Troilus).’ Cf. Prol. A 652.

[214-266.] These lines are Chaucer’s own.

[217.] *falleth*, happens; *ne wenden*, would not expect. In Ray’s Proverbs, ed. 1737, p. 279, is a Scotch proverb—‘All fails that fools thinks’ (*sic*); which favours the alternative reading given in the footnote. []

[218.] *Bayard*, a name for a bay horse; see Can. Yem. Ta. G 1413.

[229.] *wex a-fere*, became on fire. *Fere* is a common Southern form, as a variant of *fyre*, though *a-fyre* occurs in Ho. Fame, 1858. The A. S. vowel is *?*, the A. S. form being *f?r*.

[239.] ‘Has proved (to be true), and still does so.’

[257.]‘The stick that will bend and ply is better than one that breaks.’ Compare the fable of the Oak and the Reed; see bk. ii. 1387.

[266.]*ther-to refere*, revert thereto. Halliwell gives: ‘*Refeere*, to revert; *Hoccleve*.’ Chaucer here ends his own remarks, and goes back to the *Filostrato*.

[292.]*Ascaunces*, as if (she said); see note to l. 205.

[316.]*awhaped*, amazed, stupefied; see *Anelida*, 215; *Leg. of Good Women*, 132, 814, 2321; he was ‘not utterly confounded,’ but only dazed; cf. l. 322.

[327.]*borneth*, burnishes, polishes up; i. e. makes bright and cheerful. The rime shews that it is a variant spelling of *burneth*; cf. *burned*, burnished, *Ho. Fame*, 1387; *Kn. Ta. A* 1983.

MS. Harl. 3943 has *vnournith*, an error for *anorneth*, adorns; with a like sense.

[333.]*Him tit*, to him betideth; *tit* is for *tydeth*.

[336.]*ordre*, sect, brotherhood; a jesting allusion to the religious orders. So also *ruled* = under a religious rule.

[337.]*noun-certeyn*, uncertainty; cf. O. F. *noncerteit*, uncertainty (Godefroy); *nounpower*, want of power (P. Plowman); and F. *nonchalance*. Again spelt *noun-certeyn*, *Compl. Venus*, 46.

[340.]*lay*, law, ordinance; see *Sq. Ta. F* 18.

[344.]‘But observe this—that which ye lovers often avoid, or else do with a good intention, often will thy lady misconstrue it,’ &c.

[363.]*a temple*, i. e. in the temple.

[381.]*First* stands alone in the first foot. Cf. ll. 490, 603, 811.

[385.]*Yelt*, short for *yeldeth*, yields.

[394.]*writ*, writeth. *Lollius*; Chaucer’s reason for the use of this name is not known. Perhaps we may agree with Dr. Latham, who suggested (in a letter to the *Athenæum*, Oct. 3, 1868, p. 433), that Chaucer misread this line in Horace (*Epist.* i. 2. 1), viz. ‘Troiani belli scriptorem, maxime *Lolli*’; and thence derived the notion that Lollius wrote on the Trojan war. This becomes the more likely if we suppose that he merely saw this line quoted apart from the context. Chaucer does not seem to have read Horace for himself. As a matter of fact, ll. 400-420 are translated from the 88th sonnet of Petrarch. See note to *Ho. of Fame*, 1468. The following is the text of Petrarch’s sonnet:

‘S’ amor non è, che dunque è quel ch’ i’ sento?
Ma s’egli è amor, per Dio, che cosa e quale?

Se buona, ond' è l'effetto aspro mortale?
Se ria, ond' è sì dolce ogni tormento?
S'a mia voglia ardo, ond' è 'l pianto e'l lamento?
S'a mal mia grado, il lamentar che vale?
O viva morte, o diletto male,
Come puoi tanto in me s'io nol consento?
E s'io 'l consento, a gran torto mi doglio.
Fra sì contrari venti, in frale barca
Mi trovo in alto mar, senza governo.
Sì lieve di saver, d'error sì carca
Ch' i' medesimo non so quel ch'io mi voglio,
E tremo a mezza state, ardendo il verno.'

In l. 401, *whiche* means 'of what kind.'

[425.] Ital. text—'Non so s'io dico a donna, ovvero a dea'; Fil. I. 38. Cf. *Æneid*, i. 327. Hence the line in Kn. Ta. A 1101.

[457.] *That*; in modern E., we should use *But*, or else *said not* for *seyde*.

[463.] *Fled-de* is here a plural form, the pp. being treated as an adjective. Cf. *sprad-de*, iv. 1422; *whet-te*, v. 1760.

[464.] *savacioun*; Ital. 'salute.' Mr. Rossetti thinks that *salute* here means 'well-being' or 'health'; and perhaps *savacioun* is intended to mean the same, the literal sense being 'safety.'

[465.] *fownes*, fawns; see Book of the Duch. 429. It is here used, metaphorically, to mean 'young desires' or 'fresh yearnings.' This image is not in Boccaccio.

[470.] I take the right reading to be *felle*, as in Cm. Ed., with the sense 'destructive.' As it might also mean 'happened,' other MSS. turned it into *fille*, which makes a most awkward construction. The sense is: 'The sharp destructive assaults of the proof of arms [i. e. which afforded proof of skill in fighting], which Hector and his other brothers performed, not once made him move on *that* account only'; i. e. when he exerted himself, it was not for mere fighting's sake. Chaucer uses *fel* elsewhere; the pl. *felle* is in Troil. iv. 44; and see Cant. Ta. D 2002, B 2019. For *preve*, proof, see l. 690.

[473. 4.] *riden* and *abiden* (with short *i*) rime with *diden*, and are past tenses plural. l. 474 is elliptical: 'found (to be) one of the best, and (one of those who) longest abode where peril was.'

[483.] *the deeth*, i. e. the pestilence, the plague.

[488.] *title*, a name; he said it was 'a fever.'

[517.] *daunce*, i. e. company of dancers. Cf. Ho. Fame, 639, 640.

[530-2.] ‘For, by my hidden sorrow, (when it is) blased abroad, I shall be befooled more, a thousand times, than the fool of whose folly men write rimes.’ No particular reference seems to be intended by l. 532; the Ital. text merely has ‘più ch’ altro,’ more than any one.

[557.] *attricioun*, attrition. ‘An imperfect sorrow for sin, as if a bruising which does not amount to utter crushing (*contrition*); horror of sin through fear of punishment . . . while *contrition* has its motive in the love of God;’ New E. Dict.

[559.] *ley on presse*, compress, diminish; cf. Prol. A 81.

[560.] *holinesse*, the leanness befitting a holy state.

[626.] ‘That one, whom excess causes to fare very badly.’

[631-679.] Largely original; but, for l. 635, see note to Bk. III. 329.

[638-644.] There is a like passage in P. Pl. C. xxi. 209-217. Chaucer, however, here follows *Le Roman de la Rose*, 21819-40, q. v.

[648.] *amayed*, dismayed; O. F. *esmaier*. So in Bk. IV. l. 641.

[654.] *Oënone* seems to have four syllables. MS. H. has *Oonone*; MS. Cm. *senome* (over an erasure); MS. Harl. 3943, *Tynome*. Alluding to the letter of *Ænone* to Paris in Ovid, *Heroid.* v.

[659-665.] Not at all a literal translation, but it gives the general sense of *Heroid.* v. 149-152:

‘Me miseram, quod amor non est medicabilis herbis!
Deficior prudens artis ab arte mea.
Ipse repertor opis uaccas pauisse Pheraeas
Fertur, et a nostro saucius igne fuit.’

Ipse repertor opis means Phœbus, who ‘first fond art of medicine;’ *Pheraeas*, i. e. of Pherae, refers to Pherae in Thessaly, the residence of king Admetus. Admetus gained Alcestis for his wife by the assistance of Apollo, who, according to some accounts, served Admetus out of attachment to him, or, according to other accounts, because he was condemned to serve a mortal for a year. Chaucer seems to adopt a theory that Apollo loved Admetus chiefly for his daughter’s sake. The usual story about Apollo is his love for Daphne.

[674.] ‘Even though I had to die by torture;’ cf. Kn. Ta. A 1133.

[686.] ‘Until it pleases him to desist.’

[688.] ‘To mistrust every one, or to believe every one.’

[694.] *The wyse*, Solomon; see *Eccles.* iv. 10.

[699.] *Niobe*; ‘lacrimas etiamnum marmora manant;’ Ovid, *Met.* vi. 311.

[705.] ‘That eke out (increase) their sorrows,’ &c.

[707.] ‘And care not to seek for themselves another cure.’

[708.] A proverb; see note to *Can. Yem. Ta. G* 746.

[713.] *harde grace*, misfortune; cf. *Cant. Ta. G* 665, 1189. Tyrwhitt quotes Euripides, *Herc. Furens*, 1250: Γέμω κακῶν δὴ, κοκκέτ’ ἄσθ’ ἄπου τεθῶν.

[730, 731.] From Boethius, *Bk. I. Pr. 2. l. 14*, and *Pr. 4. l. 2*.

[739.] ‘On whose account he fared so.’

[740.] Compare: ‘He makes a rod for his own breech’; Hazlitt’s *Proverbs*.

[745.] ‘For it (love) would sufficiently spring to light of itself.’

[747.] Cf. *Rom. de la Rose*, 7595-6.

[763.] ‘But they do not care to seek a remedy.’

[780.] Pronounced *ben’cite*; see note to *Cant. Ta. B* 1170.

[786.] *Ticius*, *Tityos*. MS. H2. wrongly has *Siciphus*. ‘The fowl that highte *voltor*, that eteth the stomak or the giser of *Tityus*, is so fulfilled of his song that it nil eten ne tyren no more;’ tr. of Boeth. *Bk. III. Met. 12. 28*. The original has:

‘Vultur, dum satur est modis,
Non traxit Tityi iecur.’

See also Verg. *Æn.* vi. 595; Ovid, *Met.* iv. 456.

[811.] First foot deficient, as in ll. 603, 1051, 1069, &c. *winter*, years. Perhaps imitated from *Le Rom. de la Rose*, 21145-9.

[846, 847.] See Boethius, *Bk. ii. Pr. 3. 52-54*.

[848.] From Boethius, *Lib. II. Pr. 1*: ‘si manere incipit, fors esse desistit.’ See p. 26 above, l. 83.

[887.] ‘And, to augment all this the more.’

[890-966.] This is all Chaucer’s own; so also 994-1008.

[916.] *a blaunche fevere*, a fever that turns men white; said jocosely. Lovers were supposed to be pale; Ovid, *Art. Am.* i. 729. Cotgrave is somewhat more precise. He gives: ‘*Fievres blanches*, the agues wherewith maidens that have the green sickness

are troubled; hence, *Il a les fievres blanches*, either he is in love, or sick of wantonness.' In the Cuckoo and the Nightingale, l. 41, we find: 'I am so shaken with *the feveres white*.'

[932.]*beet*; beat thy breast (to shew thy repentance). Cf. P. Plowm. B. v. 454.

[956.]A proverb. 'The more haste, the worse speed (success).' Cf. Bk. iii. 1567, and The Tale of Melibeus, B 2244.

[964.]Dr. Köppel says—cf. Albertano of Brescia, Liber de Amore Dei, 45b: 'Iam et Seneca dixit, Non conualescit planta, quae saepe transfertur.' □

[969.]'A bon port estes arrivés'; Rom. de la Rose, 12964.

[977.]Fil. ii. st. 27: 'Io credo certo, ch' ogni donna in voglia Viva amorosa.'

[1000.]*post*, pillar, support; as in Prol. A 214.

[1002.]Cf. 'The greater the sinner, the greater the saint.'

[1011.]Understand *he*. 'He became, as one may say, untormented of his wo.'

[1024.]*cherl*, man. 'You are afraid the man will fall out of the moon! Alluding to the old notion that the spots on the moon's surface represent a man with a bundle of sticks. See the curious poem on this subject in Wright's Specimens of Lyric Poetry, p. 110; also printed in Ritson's Ancient Songs, i. 68, and in Böddeker's Altenglische Dichtungen, p. 176, where a fear is expressed that the man may fall out of the moon. Cf. Temp. ii. 2. 141; Mids. Nt. Dr. v. 1. 249; and see Alex. Neckam, ed. Wright, pp. xviii, 54.

[1026.]'Why, meddle with that which really concerns you,' i. e. mind your own business. Some copies needlessly turn this into a question, and insert *ne* before *hast*.

[1038.]'And am I to be thy surety?'

[1050.]*Scan*: 'And yet m' athink'th . . . m'asterte.' The sense is: 'And yet it repents me that this boast should escape me.'

[1051.]Deficient in the first foot: 'Now | Pandáre.' So in l. 1069.

[1052.]'But thou, being wise, thou knowest,' &c. In this line, *thou* seems to be emphatic throughout.

[1058.]Read *désiróus*; as in Book ii. 1101, and Sq. Ta. F 23.

[1070.]*Pandare* is here trisyllabic; with unelided *-e*.

[1078.]The same line occurs in the Clerk. Ta. E 413.

[1088.] ‘And is partly well eased of the aching of his wound, yet is none the more healed; and, like an easy patient (i. e. a patient not in pain), awaits (lit. abides) the prescription of him that tries to cure him; and thus he perseveres in his destiny.’ *Dryveth forth* means ‘goes on with,’ or ‘goes through with.’ The reading *dryeth*, i. e. endures, is out of place here, as it implies suffering; whereas, at the present stage, Troilus is extremely hopeful.

[1-3.] These lines somewhat resemble Dante, *Purgat.* i. 1-3.

‘Per correr miglior acqua alza le vele
Omai la navicella del mio ingegno,
Che lascia dietro a sè mar sì crudele;’ &c.

[7.] *calendes*, the introduction to the beginning; see bk. v. l. 1634. Thus the ‘kalends of January’ precede that month, being the period from Dec. 14 to Dec. 31.

[8.] *Cleo*; so in most copies; H2. has *Clyo*; Clio, the muse of history.

[14.] *Latin* seems, in this case, to mean Italian, which was called *Latino volgare*.

[21.] ‘A blind man cannot judge well of colours;’ a proverb.

[22.] Doubtless from Horace’s *Ars Poetica*, 71-3; probably borrowed at second-hand.

[28.] A proverb. In the *Proverbs of Hendyng*, l. 29, we have: ‘Ase fele thede, ase fele thewes,’ i. e. so many peoples, so many customs. See l. 42 below. Cf. Boethius, *Bk. ii. Pr. 7. 49* (p. 47).

[36.] *went*, for *wendeth*; i. e. goes; pres. tense.

[46.] ‘Yet all is told, or must be told.’

[48.] *bitit*, for *bitydeth*; i. e. betides, happens.

[55.] *Bole*, Bull, the sign Taurus. On the third of May, in Chaucer’s time, the sun would be in about the 20th degree of Taurus. The epithet *white* is from Ovid, *Met.* ii. 852.

[63.] *wente*, sb., a turn; i. e. he tossed about.

[64-68.] *forshapen*, metamorphosed. Progne was changed into a swallow; Ovid, *Met.* vi. 668. Tereus carried off Progne’s sister Philomela; see *Leg. of Good Women* (Philomela).

[74.] ‘And knew that the moon was in a good plight (position) for him to take his journey.’ That is, the moon’s position was propitious; see note to *Man of Lawes Tale*, B 312.

[77.] ‘*Janus*, god of (the) entry;’ see Ovid, *Fasti*, i. 125.

[81.]‘And found (that) she and two other ladies were sitting.’ *Sete* (A. S. *s?ton*) is the pt. t. pl., not the pp.

[84.]The celebrated story of the Siege of Thebes, known to Chaucer through the Thebais of Statius; see bk. v. 1484. And see l. 100.

[87.]*Ey*, eh! a note of exclamation, of frequent occurrence in the present poem.

[103.]*lettres rede*, i. e. the rubric describing the contents of the next section.

[100-105.](Edipus unwittingly slew his father Laius; and the two sons of Ædipus contended for Thebes. For *Amphiorax*, see note to bk. v. 1500, and to Anelida, 57.

[108.]*bokes twelve*; the 12 Books of the Thebais. The death of Amphioraus is related at the end of Book vii.

[110.]*barbe*, ‘part of a woman’s dress, still sometimes worn by nuns, consisting of a piece of white plaited linen, passed over or under the chin, and reaching midway to the waist;’ New E. Dict. She wore it because she was a widow; see the quotations in the New E. Dict., esp. ‘wearing of *barbes* at funerals.’ And see *Barbuta* in Ducange.

[112.]‘Let us perform some rite in honour of May;’ see note to Kn. Ta. A 1500.

[117.]The right reading is necessarily *sete*, for A. S. *s?te*, 3 p. s. pt. t. subj. of *sitten*; ‘it would befit.’ Cf. *seten*, they sat, 81, 1192.

[134.]‘And I am your surety,’ i.e. you may depend upon me; see bk. i. 1038.

[151.]*unkouth*, unknown, strange; hence, very; Sc. *unco*’.

[154.]*wal*, wall, defence; *yerde*, rod, scourge, as in bk. i. 740.

[167.]From Le Rom. de la Rose, 5684-6:—

‘Lucan redit, qui moult fu sages,
C’onques *vertu et grant pooir*
Ne pot nus *ensemble veoir*.’

Cf. Lucan, Phar. i. 92.

[236.]*Withoute*, excepting sweethearts; or, excepting by way of passionate love. The latter is the usual sense in Chaucer.

[273.]‘Therefore I will endeavour to humour her intelligence.’

[294.]*so well bigoon*, so well bestead, so fortunate. Cf. Parl. Foules, 171.

[318.]*Which . . . his*, whose; cf. *that . . . his*, Kn. Ta. A 2710.

[328.]‘Then you have fished to some purpose;’ ironical. To *fish fair* is to catch many fish.

[329.]*What mende ye*, what do you gain, though we both lose?

[344.]Gems were supposed to have hidden virtues.

[387.]*fele*, find out, investigate.

[391, 2.]Cf. Ovid, Art. Amat. ii. 107: ‘Ut ameris, amabilis esto.’

[393.]In the same, 113, we find: ‘Forma bonum fragile est,’ &c.

[396.]‘Go and love; for, when old, no one will have you.’

[398.]‘I am warned too late, when it has past away, quoth Beauty.’

[400.]The ‘king’s fool’ got the hint from Ovid, Art. Amat. ii. 118: ‘Iam uenient rugae,’ &c.

[403.]*crowes feet*, crow’s feet; wrinkles at the corners of the eyes; from the shape. So in Spenser, Shep. Kal. *December*, 136: ‘And by myne eie the crow his clawe doth write.’

[408.]*breste a wepe*, burst out a-weeping.

[413.]*Ret*, for *redeth*, advises; cf. P. Plowman C. iv. 410, and note.

[425.]*Pallas*; perhaps invoked with reference to the Palladium of Troy; bk. I. l. 153. Moreover, Pallas was a virgin goddess.

[434.]‘Of me no consideration need be taken.’

[477.]‘Except that I will not give him encouragement;’ see 1222.

[483.]‘But when the cause ceases, the disease ceases.’

[507.]*gon*, gone; ‘not very long ago.’

[525.]*mea culpa*, by my fault; words used in confession: see P. Plowman, B. v. 77, and note.

[527.]*Ledest the fyn*, guidest the end; cf. Boeth. Bk. iv. Pr. 6. 149.

[537.]*biwryen*, used in place of *biwreyen*, to bewray. The same rather arbitrary form appears in Parl. Foules, 348.

[539.]‘Because men cover them up,’ &c.

[586.] *were never*, never would be; *were* is in the subjunctive mood.

[611.] *Thascry*, for *The ascry*, the alarm. *Ascry* occurs in Wyclif, Prov. vii. 6.

[615.] *latis*, lattice. The reading *yates*, gates, is wrong, as shewn by l. 617.

[618.] Dardanus, ancestor of Priam. Cf. *Dardanidae*, i. e. Trojans, Verg. Aen. i. 560, ii. 72, &c. Troy had six gates, according to Guido; the strongest of these was *Dardanus*; see the allit. Destruction of Troy, ed. Panton and Donaldson, l. 1557, Lydgate, Siege of Troy, b. ii. c. 11, and Shakespeare's Prologue to his Troilus.

ther open is the cheyne, where the chain is open, or unfastened. Alluding to the chains sometimes drawn across a street, to block it against horsemen. The sense is, 'he will come down *this* street, because the others are blocked.'

[621.] *happy*, fortunate. It was a lucky day for him.

[627.] *a pas*, at a foot-pace; see Prol. A 825, and l. 620 above.

[637.] *an heven*, a beautiful sight; cf. Sq. Ta. F 558.

[639.] *tissew*, lace, twisted band; from F. *tistre*, to weave.

[642.] The shield was covered with horn, sinews or *nerf*, and skin or *rind*.

[651.] 'Who has given me a love-potion?'

[656.] *for pure ashamed*, for being completely ashamed, i. e. for very shame. A curious idiom.

[666.] *envyous*, envious person; accented on *y*, as in l. 857.

[677.] *Ma | de*; two syllables. The first foot is imperfect.

[681.] The astrological term 'house' has two senses; it sometimes means a zodiacal sign, as when, e. g. Taurus is called the 'house' or mansion of Venus; and sometimes it has another sense, as, probably, in the present passage. See Chaucer's treatise on the Astrolabe, pt. ii. § 37, on 'the equations of houses.' In the latter case, the whole celestial sphere was divided into twelve equal parts, called 'houses,' by great circles passing through the north and south points of the horizon. The first of these, reckoning upwards from the eastern horizon, was called the *first* house, and the *seventh* house, being opposite to it, was reckoned downwards from the western horizon. The *first* and *seventh* houses were both considered very fortunate; and it is here said that Venus was in her seventh house, i. e. was just below the western horizon at the moment when Criseyde first saw him. The same planet was also 'well disposed,' i. e. in a favourable sign of the zodiac; and at the same time was 'pleased (or made propitious) by favourable aspects' of other planets, i. e. other planets were favourably situated as regards their angular distances from Venus. Moreover, Venus

was no foe to Troilus in his nativity, i. e. she was also favourably situated at the moment of his birth.

[716.] Imitated from Le Rom. de la Rose, 5765-9, q. v.

[746.] 'I am one (who is) the fairest.' The *-e* in *fairest-e* is not elided neither is the *-e* in *wist-e* in l. 745.

[750.] I. e. 'I am my own mistress.'

[752.] *lese*, pasture; 'I stand, unfastened, in a pleasant pasture.' From A. S. *l?su*. Cf. Ho. Fame, 1768. It does not mean 'leash,' as usually said; Chaucer's form of 'leash' is *lees*, as in Cant. Ta. G 19.

[754.] *chekmat*, check-mate, as in chess; see Book Duch. 659. Bell sees a pun in it; 'check to my mate,' i. e. wife; but it remains to be shewn that the form *mate* (wife) was known to Chaucer, who spells it *make* (Cant. Ta. E 2080).

[759.] I. e. 'I am not a nun,' nor vowed to chastity.

[767, 769.] *sprat*, for *spredeþ*, spreads, pres. t.; *spradde*, pt. t. Cf. Boethius, Bk. i. Met. 3. 9-12.

[777.] According to Bell, MS. Harl. 1239 also has *why*, i. e. wherefore, a reason why, cause.

[784.] Cf. 'S'il fait folie, si la boive;' Rom. Rose, 12844.

[797.] 'No one stumbles over it,' for it is too unsubstantial.

[802.] 'Yet all things seem to them to be harmful, wherein folks please their friends.'

[807.] 'Nothing venture, nothing have.'

[830.] *hertes lust*, heart's pleasure; *to rente*, by way of rent.

[831.] *no wight*, to no one; dat. case.

[861.] See Hazlitt's notes on the proverb—'Many talk of Robin Hood, that never shot in his bow,' &c.

[866.] 'Who cannot endure sorrow deserves no joy.'

[867.] 'And therefore let him, who has a glass head, beware of stones cast in battle.'

[882.] *let*, short for *ledeth*, leads (Stratmann).

[884.] The MSS. end the line with *syke*. It has been pointed out that *syke* is not a perfect rime to *endyte*, *whyte*, but only an assonance. It is difficult to believe Chaucer

guilty of this oversight; and hence I would suggest, with all submission to the critics, that possibly Chaucer wrote *syte*. The M. E. *syte* means to be anxious, and occurs in the Cursor Mundi, 11675; where Joseph says to Mary:—‘Bot I *site* for an other thing That we o water has nu wanting,’ i. e. but I am anxious about another thing, that we lack water. The sb. *site*, grief, occurs in the Midland dialect as well as in Northumbrian; see *site* in Stratmann. As the word is unusual, it would naturally be altered by the scribes to the familiar *syke*, to sigh, with a cognate meaning.

[920.]‘And loude he song ageyn the sonne shene;’ Kn. Ta. A 1509.

[959.]‘Unless lack of pursuit is the cause (of failure),’ &c.; cf. 1075.

[964.]*hameled*, cut off, docked; cf. P. Pl. Crede, 300.

[1001.]‘Your ill hap is not owing to me.’

[1017.]Read *And úpon mé*, where *me* is emphatic.

[1022.]When people’s ears glow, it is because they are being talked of; according to folk-lore. See Brand’s Popular Antiquities, ed. Ellis, iii. 171.

[1026.]‘Sed lateant uires, nec sis in fronte disertus;’ Ovid, Art. Am. i. 463.

[1027.]‘Quascunque adspicies, lacrimae fecere lituras;’ Ovid, Heroid. iii. 3.

[1033.]‘Or always harp one tune.’

[1041.]‘Humano capiti,’ &c.; Horace, Ars Poet. 1-5. *pyk*, a pike (fish), as in the Balade to Rosemounde, 17.

[1062.]Accent *Mínervá* on the first and third syllables.

[1075-7.]*it made*, was the cause of it. *ley*, lied.

[1107.]*hoppe*, dance. ‘I always dance in the rear.’

[1108.]*to-laugh* (H2, *to lagh*, Cm. *to law*), laughed exceedingly. I know of no other example. A better form is *to-lough*; see l. 1163, and Pard. Ta. C 476.

[1119.]*spek-e*, might speak, should say; pt. t. subjunctive.

[1123.]*sent*, i. e. *sendeth*, sends; the pt. t. is *sent-e* or *send-e*.

[1177-8.]*Avysed*, she took notice; pt. tense. So also *fond*, found, which Bell takes to be a pp.; but the pp. is *founden*. *Coude good*, knew what was becoming. So, in l. 1197, *Can he* means ‘has he skill.’

[1201, 1204.]*sowe*, to sew the pieces of parchment together. Tyrwhitt remarks, s. v. *sowe*; ‘It was usual, and indeed necessary, formerly to *sew* letters, when they were

written upon parchment; but the practice continued long after the invention of paper.’
plyte, to fold it up.

[1229.] ‘A cushion, beaten with gold;’ cf. Kn. Ta. A 979.

[1238.] A proverb: ‘slight impressions soon fade.’

[1249.] Tyrwhitt, s. v. *somme*, boggles over this line, but it is quite right. Bell takes occasion to speak of the ‘rugged lines’ to be found in this poem; which is true enough of his own peculiar text. In *Beowulf*, l. 207, we have *fiftēna sum*, one of fifteen, where the cardinal number is used; and this is the usual idiom. But the ordinal number is used also. In *St. Juliana*, p. 79, we read that ‘te sea sencte him on his *thrituthe sum*,’ the sea drowned him and ‘thirtieth some’ of his men, which I understand to mean ‘and twenty-nine of his men,’ the master being the thirtieth; but Mr. Cockayne and Mr. Bradley make it mean ‘him and thirty others.’ So again, in *Sir Tristrem*, 817, we have: ‘He busked and made him yare hi[s] *fiftend som* of knight,’ he made ready for himself his ‘fifteenth some’ of knights, which I should explain to mean a band of fifteen knights, *himself included*, or, himself being the fifteenth. *Some* in such phrases has a collective force. However, the examples in Bosworth and Toller’s *A. S. Dict.*, s. v. *sum*, shew that this mode of expression is also sometimes used *exclusively* of the leader.

[1274.] *on to pyke*, for her to pick upon, or pick at; i. e. for her to pull out; see l. 1273. See examples in Halliwell, s. v. *pike*, of ‘to *pyke out* thornes,’ to pick out thorns.

[1276.] Cf. ‘to strike while the iron is hot;’ see *Melibeus*, B 2226.

[1289.] ‘But therein he had much to heave at and to do.’

[1291.] ‘And why? for fear of shame.’ Cm. has *for speche*, i. e. for fear of talk or scandal.

[1315.] *accesse*, attack, as of fever. See *New E. Dict.*

[1343.] *refreyde*, grow cool; cf. *Balade to Rosemounde*, l. 21.

[1349.] *after his gestes*, according to his deeds, or adventures.

[1390.] *forbyse*, to give (thee) instances. Hardly a correct form; it should rather be *forbysne*, short for *forbysnen*, as the verb is formed from the sb. *forbysne*, *A. S. foreb?sen*, an example, instance. The word was obsolescent.

[1398.] *Deiphebus* (= *Dé’phēbús*) is always trisyllabic.

[1410.] He means that he would do more for him than for any one, ‘except for him whom he loves most,’ i. e. *Troilus*.

[1427.] ‘With spur and whip,’ i. e. with all expedition.

[1495.] *word and ende*, beginning and end; cf. iii. 702, v. 1669. The right phrase is *ord and ende*, where *ord* is ‘beginning;’ but it would seem that, by Chaucer’s time, *word* had been corruptly substituted for the obsolescent *ord*. See Monk. Ta. B 3911, and the note.

[1534.] *triste*, station for a huntsman to shoot from. See *Tristre* in Stratmann.

[1554.] *renne*, to run, like an excited madman.

[1564.] ‘Bon fait prolixite foïr;’ Rom. de la Rose, 18498.

[1581.] ‘Although it does not please her to recommend (a remedy).’

[1594.] *To mowen*, to have it in her power; A. S. *mugan*.

[1650.] *for my bettre arm*, not even to save my right arm.

[1661.] *him thar nought*, ‘him needeth not,’ he need not do.

[1735.] An obscure allusion. ‘Perhaps it means, in regard for the king and queen, his parents;’ Bell. My own guess is different. I think it quite possible that Chaucer is referring to the two ‘crowns’ or garlands, one of roses and one of lilies, about which so much is said in his early work entitled the *Lyf of Seint Cecile*, afterwards called the Second Nonnes Tale (see G 270). Thus Pandarus, with his usual impudence, conjures Criseyde to pity Troilus by two solemn adjurations, viz. for the sake of Him who gave us all our souls, and by the virtue of the two heavenly crowns which an angel once brought *to a chaste couple*. He thus boldly insinuates that the proposed meeting is of the most innocent character. This I take to be the whole point of the allusion.

[1737.] ‘Fie on the devil!’ I. e. despise detraction.

[1738.] *com of*, come off; we now say ‘come on!’ See ll. 1742, 1750.

[1751.] ‘But now (I appeal) to you.’

[1752.] *cankedort*, a state of suspense, uncertainty, or anxiety; as appears from the context. The word occurs nowhere else. Only one MS. (H2) has the spelling *kankerdort*, usually adopted in modern editions; Thynne has *cankedorte*, but it needs no final *e*. The etymology is unknown nor do we even know how to divide it. There is a verb *kanka*, to shake, be unsteady, &c., in Swedish dialects (Rietz), and the Swed. *ort* is a place, quarter; if there is any relationship, *kanked-ort* might mean ‘shaky place,’ or ticklish position. Another theory is that *canker* relates to *canker*, a cancer, disease, and that *dort* is related to Lowl. Sc. *dort*, sulkiness. But this is assuming that the right spelling is *canker-dort*, a theory which the MSS. do not favour. Neither does the sense of ‘ill-humour’ seem very suitable. As I am bound, in this difficult case, to suggest what I can, I must add that it is also possible to suppose that *cankedort* is of French origin, answering to an O. F. *quant que dort*, lit. ‘whenever he is asleep (?),’ or ‘although he is asleep (?);’ and hence (conceivably) meaning ‘in a sleepy state.’ The phrase *quant que*, also spelt *kan ke* (and in many other ways) is illustrated by a

column of examples in Godefroy's Dictionary; but its usual sense is 'as well as,' or 'whatever'; thus *kan ke poet*=as well as he can. Or can we make it=*com ki dort*, like one who sleeps?

[1-38.] This is an exceptionally difficult passage, and some of the editions make great nonsense of it, especially of ll. 15-21. It is, however, imitated from stanzas 74-79 of the *Filostrato*, Book III; where the invocation is put into the mouth of Troilus.

The key to it is that it is an address to *Venus*, both the planet and the goddess.

[2.] The planet Venus was considered to be in 'the *third* heaven.' The 'heavens' or spheres were named, respectively, after the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the 'fixed stars;' beyond which was the *Primum Mobile*, the earth being in the centre of all, and immovable. Sometimes the spheres of the seven planets were reckoned backwards from Saturn, Venus being then in the *fifth* heaven; see *Lenvoy a Scogan*, 9, and the note.

[3.] 'O favourite of the Sun, O dear daughter of Jove!' Venus was considered a fortunate planet. Perhaps it is best to quote the Italian text here:—

'O luce eterna, il cui lieto splendore
Fa bello il terzo ciel, dal qual ne piove
Piacer, vaghezza, pietade ed amore;
Del sole amica, e figliuola di Giove,
Benigna donna d'ogni gentil core,
Certa cagion del valor che mi muove
A' sospir dolci della mia salute,
Sempre lodata sia la tua virtute.
Il ciel, la terra, lo mare e l'inferno
Ciascuno in sè la tua potenzia sente,
O chiara luce; e s'io il ver discerno,
Le piante, i semi, e l'erbe puramente,
Gli uccei, le fiere, i pesci con eterno
Vapor ti senton nel tempo piacente,
E gli uomini e gli dei, nè creatura
Senza di te nel mondo vale o dura.
Tu Giove prima agli alti affetti lieto,
Pe' qua' vivono e son tutte le cose,
Movesti, o bella dea; e mansueto
Sovente il rendi all' opere noiose
Di noi mortali; e il meritato fleto
In liete feste volgi e dilettose;
E in mille forme già quaggiù il mandasti,
Quand' ora d'una ed or d'altra il pregasti.

[11.] *vapour*, influence; Ital. *Vapor* (l. 598).

[15.] The readings in this stanza are settled by the Ital. text. Thus, in ll. 17, 19, 20, read *him*, not *hem*. *Comeveden*, didst move or instigate; agreeing with *ye*, for which Mod. E. uses *thou*. ‘Thou didst first instigate Jove to those glad effects (influences), through which all things live and exist; and didst make him amorous of mortal things; and, at thy pleasure, didst ever give him, in love, success or trouble; and, in a thousand forms, didst send him down to (gain) love on earth; and he caught those whom it pleased you (he should catch).’

In l. 17 we find *Comeveden* sometimes turned into *Comenden*, or even *Commodious!* The Italian text has *Movesti* (l. 603).

[22.] Venus was supposed to appease the angry planet Mars; see Compl. of Mars, 36-42.

[27.] ‘According as a man wishes.’

[29.] ‘Tu in unità le case e li cittadi, Li regni, . . . Tien.’

[31-34.]

‘Tu sola le nascosi qualitati
Delle cose conosci, onde ’l costrutto
Vi metti tal, che fai maravigliare
Chi tua potenza non sa riguardare.’

I. e. ‘Thou only knowest the hidden qualities of things, whence thou formest such a construction, that thou makest to marvel any one who knows not how to estimate thy power.’ Chaucer seems to have used *construe* because suggested by *costrutto*, but he really uses it as answering to *sa* (in the fourth line), and omits the words *’l costrutto vi metti tal* altogether. Hence ll. 33-35 mean: ‘when they cannot explain how it may come to pass that *she* loves *him*, or why *he* loves *her*; (so as to shew) why *this* fish, and not *that* one, comes to the weir.’

Io (= *jo*), come to pass. This word is not in the dictionaries, and has been coolly altered into *go* (!) in various editions. But it answers to O.F. *joer* (F. *jouer*), to play, hence, to play a game, to make a move (as in a game); here, to come about, come to pass.

[35.] *were*, weir, pool where fish are caught; see Parl. Foules, 138, and note.

[36.] ‘You have imposed a law on folks in this universe;’ Ital. ‘Tu legge, o dea, poni all’ universo.’

[44, 45.] *Inhelde*, pour in. *Caliope*, Calliope, muse of epic poetry; similarly invoked by Dante, Purg. i. 9.

[87.] ‘Though he was not pert, nor made difficulties; nor was he too bold, (as if about) to sing a mass for a fool.’ The last expression was probably proverbial; it seems to mean to speak without hesitation or a feeling of respect.

[115.] *to watre wolde*, would turn to water; cf. Squi. Ta. F 496.

[120.] *'I? what? i. e. 'I? what (am I to do)?'* In l. 122, Pandarus repeats her words, mockingly: 'You say I? what? why, of course you should pity him.'

[136-138.] *'And I (am) to have comfort, as it pleases you, (being at the same time) under your correction, (so as to have what is) equal to my offence, as (for instance) death.'* See Cant. Ta. B 1287.

[150.] *'By the feast of Jupiter, who presides over nativities.'* The reason for the use of *natal* is not obvious. Cf. *'Scit Genius, natale comes qui temperat astrum;'* Horat. Ep. ii. 2. 187.

[188.] *'I seem to hear the town-bells ringing for this miracle, though no hand pulls the ropes.'*

[193, 194.] *and oon, And two*, 'both the one of you and the other.'

[198.] *bere the belle*, take the former place, take precedence; like the bell-wether that heads the flock. See the New E. Dict.

[228.] *'Straight as a line,' i. e. directly, at once.*

[294.] See Manc. Ta. H 333, and note.

[299.] *'Thou understandest and knowest enough proverbs against the vice of gossiping, even if men spoke truth as often as they lie.'*

[308.] *'No boaster is to be believed, in the natural course of things.'*

[328, 329.] *drat*, dreadeth. Cf. *'Felix, quem faciunt aliena pericula cautum.'* But Chaucer took it from Le Rom. de la Rose, 8041-2: *'Moult a benéurée vie Cil qui par autrui se chastie.'*

[340.] *'And a day is appointed for making up the charters'* (which will particularise what she has granted you); metaphorical.

[349.] *richesse*, abundance; not a happy word, but suggested by the Ital. text: *'I sospir ch'egli aveva a gran dovizia;'* Fil. iii. 11. *Dovisia* (Lat. *diuitiae*) is precisely *'richesse.'* Bell has *rehetynge*, i. e. comforting (from O. F. *rehaiter, reheiter*), which gives no sense; and explains it by *'reheating!'*

[354.] *lusty*, lusty person; cf. Cant. Ta. A 165, 208.

[377.] *'Or durst (do so), or should know (how).'*

[380.] *stokked*, fastened in the stocks; cf. Acts xvi. 24.

[404.] *Departe it so*, make this distinction.

[410.] *frape*, company, troop. Marked by Tyrwhitt as not understood. Other examples occur. ‘With hem a god gret *frape*,’ Adam Davy, &c., ed. Furnivall, p. 60, col. 1, text 3, l. 390; and see Allit. Morte Arthure, ed. Brock, 2163, 2804, 3548. Godefroy gives O. F. *frap*, a multitude, and *frapaille*, rabble.

[445.] ‘And wished to be seised of that which he lacked.’

[497.] ‘Or to enumerate all the looks and words of one that is in such uncertainty.’

[502.] *as seith*; but it does not appear that Boccaccio says anything of the kind. The same remark applies to l. 575.

[510.] *Fulfelle* is a Kentish form, the *e* answering to A. S. *y*. Similar forms occur in Gower. See note to Book Duch. 438.

[526.] Scan: Dréd | elées | it cleer,’ &c. The sense is: ‘it was clear, in the direction of the wind, from every magpie and every spoil-sport.’ I. e. no one could detect them; they kept (like hunters) well to leeward, and there were no magpies or telltale birds to windward, to give an alarm.

[529.] Scan: In this matér-e, both-e frem’d. *fremed*, strange, wild.

[542.] *holy*, i. e. sacred to Apollo. From Ovid, Met. i. 566: ‘laurea . . . uisa est agitasse cacumen.’

[545.] ‘And therefore let no one hinder him.’

[572.] The readings all shew various corruptions of *thurfte*, which none of the scribes understood; see *thurfen*, *tharf*, in Stratmann. This is not the only place where *thurfte* has been ousted from the text. Cf. *thar* (for *tharf*) in the Reves Ta. A 4320, &c. *Yow thurfte have*, you would need (to) have. *Yow* is the dat. case, governed by the imper. verb. The reading *yow durste* turns *yow* (an accusative) into an imaginary nominative; but the nom. form is *ye*, which the scribes did not venture to substitute.

[584.] *goosish*, goose-like, silly. This delicious epithet was turned into *gofyssh*e by Thynne, and modern editions perpetuate the blunder. Tyrwhitt derived *gofish* from F. *goffe*, a word which is much later than Chaucer, and was probably merely adapted from Ital. *goffo*, stupid. The Century Dict. goes a step further, inserting a second *f*, and producing a form *goffish*, against all authority. Cf. Parl. Foules, 568, 586.

[601.] *stewe*, small chamber, closet; cf. G. *Stube*.

[602.] ‘Where he was shut in, as in a coop.’

[609.] ‘There was no dainty to be fetched’; they were all there.

[614.] *Wade*; this is the hero mentioned in the Merch. Tale, E 1424; see note.

[617-620.] Cf. Boethius, Bk. iv. Pr. 6. 60-68.

[622.]‘Without her leave, at the will of the gods.’

[624.]*bente*, i.e. curved, crescent; see l. 549. Cf. Boeth. Bk. I. Met. 5. 6, 7.

[625.]The Moon, Saturn, and Jupiter were all in conjunction in Cancer, which was the mansion of the moon. We are to understand that this caused the great rain.

[640.]*ron*, rained; so also in l. 677. The usual pt. t. is *reinede*, but we also find *roon*, *ron*, as in P. Plowm. B. xiv. 66 (C. xvi. 270), and in Trevisa, tr. of Higden, ii. 239. The pt. t. of A. S. *rignan*, *rīnan*, is usually *rīnde*; but the strong pt. *rān* occurs in the Blickling Glosses.

[648.]*a game*, in game; *a* = *an*, *on*; Cm. has *on*.

[671.]*The wyn anon*, the wine (shall come) at once; alluding to the wine drunk just before going to bed. See Prol. A 819, 820.

[674.]‘The *voidè* being drunk, and the cross curtain drawn immediately afterwards.’ The best reading is *voyde* or *voydee*. This seems to be here used as a name for the ‘loving-cup’ or ‘grace-cup,’ which was drunk after the table had been cleared or *voided*. Properly, it was a slight dessert of ‘spices’ and wine; where *spices* meant sweetmeats, dried fruits, &c. See Notes and Queries, 2 S. xi. 508. The *traverse* was a screen or curtain drawn across the room; cf. Cant. Ta. E 1817; King’s Quair, st. 90. See Additional Note, p. 506.

[690.]This refers to the attendants. They were no longer allowed to skip about (run on errands) or to tramp about noisily, but were packed off to bed, with a malediction on those who stirred about. *Traunceth*, tramps about, is used of a bull by Gower, C. A. ii. 72. In Beaumont and Fletcher, Fair Maid of the Inn, v. 2, we find—‘but, *traunce* the world over, you shall never,’ &c. For *traunce*, Thynne reads *praunce*, which has a similar sense. Morris explains *traunce* here as a sb., which seems impossible.

[695.]*The olde daunce*, the old game; see Prol. A 476.

[696.]*sey*, saw; perhaps read *seye*, subj., might perceive. If so, read *al*, i.e. every.

[702.]‘Beginning and end;’ see note to bk. II. 1495.

[711.]I. e. or else upset everything; cf. the phrase, ‘all the fat is in the fire.’

[716.]Mars and Saturn both had an evil influence.

[717.]*combust*, quenched, viz. by being too near the sun; see Astrolabe, pt. ii. § 4. Venus and Mercury, when thus ‘combust,’ lost their influence. *let*, hindered.

[721.]*Adoon*, Adonis; see Ovid, Met. x. 715.

[722.]*Europe*, Europa; see Leg. of Good Women, 113, and note.

[725.] *Cipris*, Venus; see Ho. Fame, 518.

[726.] *Dane*, Daphne; see Kn. Ta. A 2062.

[729.] *Mercúrie*, Mercury; *Herse*, daughter of Cecrops, beloved by Mercury. Her sister, Aglauros, had displeased Minerva (*Pallas*); whereupon Minerva made Aglauros envious of Herse. Mercury turned Aglauros into stone because she hindered his suit. See Ovid, Met. ii. 708-832.

[733.] 'Fatal sisters;' i. e. the Fates, Clotho, Lachesis, and Atropos. 'Which spun my destiny, before any cloth (infant's covering) was made for me.' See Kn. Ta. A 1566; Leg. G. Wom. 2629.

[764.] Let sleeping dogs lie; a proverb.

[773.] 'To hold in hand' is to feed with false hopes, to delude by pretended love.

[775.] Lit. 'and make him a hood above a cap.' A *calle* (caul) was a close-fitting cap, a skull-cap. To put on a hood over this evidently means to cover up the eyes, to cajole, to hoodwink.

[791, 797.] *shal*, owe to. *sholde love*, i. e. are reported to love.

[813-836.] Founded on Boethius, lib. II. Pr. 4. 'Quàm multis amaritudinibus humanae felicitatis dulcedo respersa est! . . . Anxia enim res est humanorum conditio bonorum, et quae uel numquam tota proueniat, uel numquam perpetua subsistat. . . . Ad haec, quem caduca ista felicitas uehit, uel scit eam, uel nescit esse mutabilem. Si nescit, quaenam beata sors esse potest ignorantiae caecitate? Si scit, metuat necesse est, ne amittat, quod amitti potest non dubitat; quare continuus timor non sinit esse felicem. . . . quonam modo praesens uita facere beatos potest?' See the E. version, ll. 86, 56, 109.

[839.] 'Why hast thou made Troilus distrust me?'

[853, 854.] 'Danger is drawn nearer by delay.' We say, 'Delays are dangerous.' Cf. Havelok, l. 1352. *abodes*, abidings, tarryings.

[855.] *Néc*, with elided *e*, forms the first foot. 'Every thing has its time;' cf. Eccl. iii. 1.

[861.] *farewel feldefare*, (and people will say) farewell, fieldfare! Cf. Rom. Rose, 5510. In the Rom. Rose, it refers to false friends, who, when fortune frowns, say 'Go! farewell fieldfare,' i. e. Begone, we have done with you. As fieldfares come here in the winter months, people are glad to see them go, as a sign of approaching summer. In the present case, the sense appears to be that, when an opportunity is missed, the harm is done; and people will cry, 'farewell, fieldfare!' by way of derision. We might paraphrase the line by saying: 'the harm is done, and nobody cares.'

[885.] *blewe*, blue; the colour of *constancy*.

[890.]‘Hazle-bushes shake.’ This is a truism known to every one, and no news at all; in like manner, your ring will tell him nothing, and is useless.

[901.]*jeffe him*, enfeoff him, bestow on him. *whyte*, fair.

[919.]*at pryme face*, at the first glance; *primâ facie*.

[931.]*At dulcarnon*, at a non-plus, in extreme perplexity. *Dulcarnon*, as pointed out by Selden, in his Pref. to Drayton’s *Polyolbion*, represents the Pers. and Arab.

dū’lkarnayn, lit. two-horned; from Pers. *dū*, [] two, and *karn*, horn. It was a common medieval epithet of Alexander the Great, who was so called because he claimed descent from Jupiter Ammon, whose image was provided with horns like a ram. Speght rightly says that *Dulcarnon* was also a name for the 47th prop. of Euclid, Book I, but gives a false reason and etymology. The real reason is plain enough, viz. that the two smaller squares in the diagram stick up like two horns. And, as this proposition is somewhat difficult for beginners, it here takes the sense of ‘puzzle;’ hence Criseyde was *at Dulcarnon*, because she was in perplexity. Speght refers to Alex. Neckam, *De Naturis Rerum*; see Wright’s edition, p. 295.

But this is not all. In l. 933, Pandarus explains that *Dulcarnon* is called ‘fleming of wrecches.’ There is a slight error here: ‘fleming of wrecches,’ i. e. banishment of the miserable, is a translation of *Fuga miserorum*, which is written opposite this line in MS. Harl. 1239; and further, *Fuga miserorum* is a sort of Latin translation of *Eleëfuga* or *Eleufuga*, from ἔλεος, pity, and ἔφυγή, flight. The error lies in confusing *Dulcarnon*, the 47th proposition, with *Eleufuga*, a name for the 5th proposition; a confusion due to the fact that both propositions were considered difficult. Roger Bacon, *Opus Tertium*, cap. 6, says: ‘Quinta propositio geometricae Euclidis dicitur *Elefuga*, id est, *fuga miserorum*.’ Ducange, s. v. *Eleufuga*, quotes from Alanus, *Anticlaudianus* lib. iii. cap. 6—‘Huius tirones curantis [*read cur artis*] *Eleufuga* terret,’ &c. The word also occurs in Richard of Bury’s *Philobiblon*, cap. xiii, somewhat oddly translated by J. B. Inglis in 1832: ‘How many scholars has the Helleflight of Euclid repelled!’

This explanation, partly due to the Rev. W. G. Clark (joint-editor of the *Globe Shakespeare*), was first given in the *Athenæum*, Sept. 23, 1871, p. 393, in an article written by myself.

[934.]*It*, i. e. *Dulcarnon*, or Euclid’s proposition. ‘It seems hard, because the wretched pupils will not learn it, owing to their very sloth or other wilful defects.’

[936.]*This = this is*; as elsewhere. *fecches*, vetches.

[947.]Understand *be*; ‘where (I hope) good thrift may be.’ Cf. 966.

[978.]*fere*, fire; as in Bk. i. 229. Usually *fyre*.

[979.]*fond his contenance*, lit. found his demeanour, i. e. composed himself as if to read.

[1010.] *wivere*, viper; O. F. *wivre* (F. *givre*), from Lat. *uipera*. The heraldic *wiver* or *wyvern* became a wondrous winged dragon, with two legs; wholly unlike the original viper. See Thynne's *Animadversions, &c.*, ed. Furnivall, p. 41.

[1013.] 'Alas! that he, either entirely, or a slice of him.'

[1021.] 'That sufferest undeserved jealousy (to exist).'

[1029.] *after that*, accordingly; *his*, its.

[1035.] See note to Bk. ii. 784.

[1046.] *ordal*, ordeal, trial by ordeal, i. e. by fire or water. See Thynne's *Animadversions*, ed. Furnivall, p. 66.

[1056.] *wreigh*, covered; A. S. *wrāh*; see *wrihen* in Stratmann.

[1064.] *shoures*, assaults. Bell actually substitutes *stouris*, as being 'clearly the true reading.' But editors have no right to reject real words which they fail to understand. *Shour* sometimes means a shower of arrows or darts, an assault, &c.; cf. A.S. *hildescūr*, a flight of missiles. In fact, it recurs in this sense in Bk. iv. 47, where Bell again turns it into *stoure*, against authority.

[1067.] 'For it seemed to him not like (mere) strokes with a rod . . . but he felt the very cramp of death.'

[1106.] *al forgeve*, all is forgiven. *stint*, stopped.

[1154.] *bar him on honde*, assured him.

[1177.] 'For a crime, there is mercy (to be had).'

[1194.] *sucre be or soot*, may be like sugar or like soot, i. e. pleasant or the reverse. We must read *soot* (not *sote*, sweet, as in Bell) because it rhymes with *moot*. Moreover, *soot* was once proverbially bitter. 'Bittrore then the sote' occurs in *Altenglische Dichtungen*, ed. Boddeker, p. 121; and in Rutebuef's *Vie Sainte Marie l'Egiptianne*, ed. Jubinal, 280, we find 'plus amer que suie;' cf. Rom. Rose, 10670: 'amer Plus que n'est suie.'

[1215.] Cf. 'Bitter pills may have sweet effects;' Hazlitt's *Proverbs*.

[1231.] *Bitrent*, for *bitrendeth*, winds round; cf. iv. 870. *wryth*, for *wrytheth*, writhes.

[1235.] 'When she hears any shepherd speak.'

[1249.] 'And often invoked good luck upon her snowy throat.'

[1257.] *welwilly*, full of good will, propitious.

[1258.] *Imeneus*, Hymenæus, Hymen; cf. Ovid, Her. xiv. 27.

[1261-4.]

Imitated from Dante, Parad. xxxiii. 14:—
‘Che qual vuol grazie, e a te non ricorre,
Sua disianza vuol volar senz’ ali.
La tua benignità non pur soccorre,’ &c.

[1282.] ‘Mercy prevails over (lit. surpasses) justice.’

[1344.] ‘Or else do I dream it?’

[1357.] *sooth*, for *sooth is*, i. e. it is true.

[1369.] Bell takes *scripture* to mean the mottos or posies on the rings. Perhaps this is right.

[1374.] *holt*, holds; ‘that holds it in despite.’

[1375.] ‘Of the money, that he can heap up and lay hold of.’ For *mokren*, cf. Chaucer’s Boethius, Bk ii. Pr. 5. 11. *Pens*, pence, is a translation of Ital. *denari*, money, in the Filostrato, Book iii. st. 38.

[1384.] *the whyte*, silver coins; *the rede*, gold coins.

[1389.] *Myda*, Midas; see Wyf of Bathes Tale, D 951.

[1391.] *Crassus*; wantonly altered to *Cresus* in Bell’s edition, on the ground that the story is told of Croesus. But Chaucer knew better. M. Crassus, surnamed Dives (the Rich), was slain in battle against the Parthians, bc 53. Orodes, king of Parthia, caused molten gold to be poured into the mouth of his dead enemy, saying, ‘Sate thyself now with that metal of which, in life, thou wast so greedy;’ Cicero, Att. vi. 1. 14; Floras, iii. 11. 4.

[1407.] ‘And to counterbalance with joy their former woe’

[1415.] The cock is called a common astrologer (i. e. astronomer), because he announces to all the time of day; cf. Non. Pr. Ta. B 4043; Parl. Foules, 350. Translated from ‘vulgaris astrologus;’ Alanus.

[1417, 9.] *Lucifer*, the morning-star, the planet Venus. *Fortuna maior*, the planet Jupiter. Mars and Saturn were supposed to have an *evil* influence; the Sun, Mercury, and Moon, had no great influence either way; whilst Jupiter and Venus had a *good* influence, and were therefore called, respectively, *Fortuna maior* and *Fortuna minor*. See G. Douglas, ed. Small, ii. 288. The MSS. have *that anoon*, (it happened) that anon; but this requires us to suppose so awkward an ellipsis that it is better to read *than*, answering to *whan*.

[1428.] *Almena*, Alcmena; a note in MS. H. has: ‘Almena mater Herculis.’ Alcmena was the mother of Hercules by Jupiter. Jupiter lengthened the night beyond its usual limit. Plautus has a play on the subject, called *Amphitruo*, as Jupiter personated Amphitryon.

[1437-9.] *ther*, wherefore; ‘wherefore (I pray that) God, creator of nature, may bind thee so fast to our hemisphere,’ &c. A similar construction occurs in l. 1456.

[1453.] *bore*, aperture, chink; ‘for every chink lets in one of thy bright rays.’ See New E. Dict.

[1462.] Engravers of small seals require a good light.

[1464.] *Tytan*, Titan, frequently used as synonymous with the sun; as in Ovid, *Met.* i. 10. Chaucer has confused him with *Tithonus*, the husband of Aurora, whom he denotes by *dawing* in l. 1466, and by *morwe* in l. 1469.

‘Iamque, fugatura Tithoni coniuge noctem,
Præuius Auroræ Lucifer ortus erat.’
Ovid, *Heroid.* xviii. 111.

[1490.] Read *wer-e*, in two syllables. *these worldes tweyne* seems to mean ‘two worlds such as this.’

[1495.] This somewhat resembles Verg. *Ecl.* i. 60-4.

[1502.] ‘Even if I had to die by torture;’ as in Bk. i. 674.

[1514.] *mo*, others; see note to Cler. Ta. E 1039.

[1546.] ‘Desire burnt him afresh, and pleasure began to arise more than at first.’ Cf. the parallel line in Leg. Good Wom. 1156: ‘Of which ther gan to bredden swich a fyr.’ Yet Bell rejects this reading as being ‘not at all in Chaucer’s manner,’ and prefers nonsense.

[1577.] ‘Christ forgave those who crucified him.’

[1600.] Cf. *Æneid.* vi. 550:—

‘Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon.’

[1625.] From Boethius, lib. ii. Pr. 4: ‘Sed hoc est, quod recolentem uehementius coquit. Nam in omni aduersitate fortunæ infelicissimum genus est infortunii, fuisse felicem.’ Cf. Dante, *Inf.* v. 121; Tennyson, Locksley Hall—‘That a sorrow’s crown of sorrow is remembering happier things.’

[1634.] Cf. Rom. de la Rose, 8301-4; from Ovid, *Art. Amat.* ii. 13.

[1642.] *Ne I*, read *N'I. racle*, behave rashly; it is plainly a *verb*, formed from the adj. *rakel*. Morris inserts *ben* after *rakel*, to the ruin of the scansion. Cf. Norweg. *rakla*, to ramble, totter, be unsteady (Aasen); Swed. dial. *rakla*, to rove (Rietz); Icel. *reka*, to drive.

[1649.] *I shal*, I owe; A.S. *ic sceal*.

[1687.] *comprende*, comprehend; F. *comprendre*. This is clearly the right form. In the Sq. Ta. F 223, though the MSS. have *comprehende*, it is obvious that *comprende* is the real reading.

[1703.] *Pirous*, i. e. Pyroeis, one of the four horses that drew the chariot of the sun. The other three were Eöus, Æthon, and Phlegon; see Ovid, Met. ii. 153.

[1705.] 'Have taken some short cut, to spite me.'

[1732.] 'To the extent of a single knot.' It would not be necessary to explain this, if it were not for Bell's explanation of *knot* as 'gnat.'

[1734.] *y-masked*, enmeshed; cf. A.S. *masc*, a mesh.

[1744-68.] Paraphrased from Boethius, lib. ii. Met. 8; but note that the lines italicised are transposed, and represent ll. 1744-1750:

Quòd mundus stabili fide Concordes uariat uices,
Quòd pugnantia semina Foedus perpetuum tenent,
Quòd Phoebus roseum diem Curru prouehit aureo,
Ut quas duxerit Hesperus Phoebe noctibus imperet,
Ut fluctus audum mare Certo fine coërceat,
Ne terris liceat uagis Latos tendere terminos.
Hanc rerum seriem ligat, Terras ac pelagus regens,
Et caelo imperitans Amor. Hic si fraena remisertit,
Quidquid nunc amat inuicem, Bellum continuò geret:
Et quam nunc socia fide Pulcris motibus incitant,
Certent soluere machinam. Hic sancto populos quoque
Iunctos foedere continet: Hic et coniugii sacrum
Castis nectit amoribus: Hic fidis etiam sua
Dictat iura sodalibus. O felix hominum genus,
Si uestros animos Amor Quo caelum regitur, regat!

[1764.] *halt to-hepe*, holds together, preserves in concord. Bell and Morris have the corrupt reading *to kepe*. *To hepe*, to a heap, became the adv. *to-hepe*, together. It occurs again in Ch. Astrolabe, Part I. § 14, and in Boethius, Bk. iv. Pr. 6. 182. Cf. 'gaderen tresor *to-hepe*,' Polit. Songs, ed. Wright, p. 325; 'han brought it *to-hepe*,' P. Ploughman's Crede, l. 727.

[1766.] 'That Love, by means of his power, would be pleased,' &c.

[1779.] *In tyme of trewe*, in time of truce; as in Boccaccio, Fil. iii. st. 91. Bell wrongly has *Out of Troy*. Morris alters *trewe* to *trewes*; but see Bk. iv. l. 1312.

[1805.] These are four of the seven deadly sins; see Pers. Tale.

[1807.] *lady*, i. e. Venus, called *Dionaëa* as being daughter of Dione; Æneid. iii. 19. Cf. Homer, Il. v. 370.

[1809.] The nine Muses. Helicon was a long way from Mount Parnassus; but see notes to Anelida, 15, and Ho. Fame, 521.

[1817.] ‘As it pleases my author to relate.’

[1.] In the Proem, ll. 1-3 correspond to Fil. iii. st. 94, ll. 1-3; and ll. 8 and 10 to the same stanza, ll. 4 and 7. The rest is original.

[3.] Cf. Boethius, lib. ii. Pr. 1: ‘Intelligo . . . illius [Fortunæ] . . . cum his, quos eludere nititur, blandissimam familiaritatem.’

[5.] *hent and blent*, for *hendeth and blendeth*, catches and blinds.

[6, 7.] Cf. Boethius, lib. ii. Met. 2: ‘Ultroque gemitus, dura quos fecit [Fortuna], ridet.’ Whence, in *Le Roman de la Rose*, 8076-9, the passage which Chaucer here imitates; *the mowe* = F. *la moe*.

[22.] *Herines*, i. e. Furies; used as the pl. of *Erynys* or *Erinnys*; see note to Compl. to Pite, 92. Their names (see l. 24) were Megaera, Alecto, and Tisiphone. Bell’s remark, that Chaucer found these names in Boccaccio, does not seem to be founded on fact. He more likely found them in Vergil, who has *Erinnys*, Æn. ii. 336, 573; vii. 447, 570; *Alecto*, id. vii. 324, 341, 405, 415, 445, 476; *Megæra*, id. xii. 846; *Tisiphone*, vi. 571, x. 761. But I suppose that, even in Chaucer’s time, MS. note-books existed, containing such information as the names of the Furies. Chaucer even knew that some (as Æschylus) considered them to be the daughters of Night.

[25.] *Quiryne*, Quirinus. Ovid, Fasti, ii. 476, tells us that Quirinus was Romulus; and just above, ii. 419, that Romulus and Remus were sons of Mars.

[29.] *Ligginge* . . . *The Grekes*, while the Greeks lay.

[32.] *Hercules Lyoun*, Hercules’ lion, the lion of Hercules; alluding to the lion’s skin which Hercules wore. Valerius Flaccus, Argonauticon, lib. i. 263, has ‘Herculeo . . . leoni;’ and Chaucer seems to have read this author, or at any rate his first book; see Leg. of Good Women, l. 1457, and the note. However, Chaucer shews his knowledge of the story clearly enough in his tr. of Boethius, Bk. iv. Met. 7. The reference is, simply, to the sign Leo. The sun was in this sign during the latter part of July and the former part of August; but we are further told that he was in the ‘breast’ of Leo, and therefore near the very bright star Regulus, called in Arabic *Kalbalased*, or the Lion’s Heart, which was situated almost on the zodiac, and (at that time) near the 20th degree of the sign. This gives the date as being the first week in August.

[41.] *in the berd*, in the beard, i. e. face to face.

[47.] *shour*, assault, attack; see note to Bk. iii. 1064.

[50-4.] From Boccaccio. The right names are Antenor, Polydamas, Menestheus or Mnestheus, Xanthippus, Sarpedon, Polymnestor, Polites, Riphaeus, all mentioned by Boccaccio, who probably took them from Guido delle Colonne. But Boccaccio omits 'Pheuseo,' and I do not know who is meant. Several of these names may be found in the allit. *Destruction of Troy*, ed. Panton and Donaldson; as Antenor and his son Polydamas, at ll. 3947, 3954; Xanthippus, king of Phrygia, l. 6107; Sarpedon, prince of Lycia, l. 5448; and in Lydgate's *Siege of Troy*, Bk. ii. capp. 16, 20. Polymnestor, or Polymnestor, was king of the Thracian Chersonese, and an ally of the Trojans. Polites was a son of Priam (*Æneid*. ii. 526). Mnestheus is repeatedly mentioned in Vergil (*Æn*. v. 116, &c.), and is also called Menestheus (*id*. x. 129); he is a different person from Menestheus, king of Athens, who fought on the other side. For Riphaeus, see Verg. *Aen*. ii. 339. The Ital. forms are Antenorre, Polidamas, Monesteo, Santippo, Serpedon, Polinestorre, Polite, Rifeo. Observe that Monostéo, Riphéo, Phebuséo rime together, with an accent on the penultimate.

[62.] *thassege*, for *the assege*, the siege; Barbour has *assege*, siege, in his *Bruce*, xvii. 270, xx. 8; pl. *assegis*, xx. 12. MS. H. wrongly has *thessage*. See l. 1480 below.

[64.] *Calkas*, Calchas; see Bk. i. 66, 71.

[79.] *This town to shende*, i. e. (it will be best for you) to despoil this town.

[86.] *resport*, regard. This strange word is certified by its reappearance in l. 850, where it rimes to *discomfört*. It is given in Roquefort, but only in a technical sense. It was, doubtless, formed from O. F. *esport*, deportment, demeanour, regard (Godefroy), by prefixing *re-*; and means 'demeanour towards,' or (here) simply 'regard,' as also in l. 850. The etymology is from Lat. *re-*, *ex*, and *portare*. Cf. F. *rapport*, from *re-*, *ad*, and *portare*.

[96.] *in hir sherte*, in her smock only; i. e. without much rich clothing; 'as she was.'

[99.] 'For because I saw no opportunity.'

[112.] *as yerne*, as briskly as possible, very soon; so in l. 201.

[120-4.] Laomedon, father of Priam, founded Troy. Apollo and Poseidon (Neptune) had been condemned for a while to serve him for wages. But Laomedon refused them payment, and incurred their displeasure.

[133.] Antenor had been taken prisoner by the Greeks; see Lydgate, *Siege of Troye*, Bk. iii. ch. 24. Lydgate's version is that Antenor was to be exchanged for Thoas, king of Calydon; and, at the request of Chalcas, it was arranged that Antenor should be exchanged for both Thoas and Criseyde (see l. 138); to which Priam consented.

withoute more, without further ado; cf. l. 376.

[143.] *parlement*; here Boccaccio has *parlamento*, i. e. a parley. Chaucer gives it the English sense.

[168.] ‘The love of you both, where it was before unknown.’

[197.] From Juvenal, Sat. x. ll. 2-4:—

‘pauci dignoscere possunt
Vera bona atque illis multum diuersa, remota
Erroris nebula.’

Cf. Dryden’s translation and Dr. Johnson’s poem on the Vanity of Human Wishes.

[198, 9.] *what is to yerne*, what is desirable. *offence*, disappointment.

[203.] *mischaunce*; because Antenor contrived the removal from Troy of the Palladium, on which the safety of the city depended. Cf. Lydgate, Siege of Troye, Bk. iv. ch. 34; or the account by Caxton, quoted in Specimens of English from 1394-1579, ed. Skeat, p. 89.

[210.] *here and howne*. The sense of this phrase is not known; but, judging by the context, it seems to mean—‘thus said every one, such was the common rumour.’ It has been explained as ‘thus said *hare* and *hound*,’ i. e. people of all sorts; but the M.E. form of *hare* is *hare* (A.S. *hara*), and the M.E. form of ‘hound’ never appears as *howne*, which, by the way, is evidently dissyllabic. In the absence of further evidence, guesswork is hardly profitable; but I should like to suggest that the phrase may mean ‘gentle and savage.’ The M.E. *here*, gentle, occurs in Layamon, 25867; and in Amis and Amiloun, 16 (Stratmann); from A.S. *hēore*. *Houne* answers, phonetically, to an A.S. *Hūna*, which may mean a Hun, a savage; cf. Ger. *Hüne*.

[225.] From Dante, Inf. iii. 112:—

‘Come d’autunno si levan le foglie
L’una appresso dell’ altra infin che ’l ramo
Rende alla terra tutte le sue spoglie.’

[239.] This stanza follows Boccaccio closely; but Boccaccio, in his turn, here imitates a passage in Dante, Inf. xii. 22:—

‘Qual è quel toro che si slaccia in quella
C’ha ricevuto già ’l colpo mortale,
Che gir non sa, ma qua e là saltella.’

[251, 2.] Almost repeated in the Clerk Ta. E 902, 3; see note to the latter line, and cf. Gower, Conf. Amant. ii. 14—‘Right as a lives creature She semeth,’ &c.

[263.] In MS. H., *thus* is glossed by ‘sine causa.’

[272.] Accent *misérie* on *e*; ‘Nella miseria;’ Inf. v. 123.

[279.] *combre-world*, encumbrance of the world, a compound epithet. It is used by Hoccleve, in his lament for Chaucer, *De Regim. Principum*, st. 299. ‘A *cumber-world*, yet in the world am left;’ Drayton, *Pastorals*, *Ecl.* ii. 25.

[286.] *gerful*, changeable; see note to *Kn. Ta.* A 1536.

[300.] *Edippe*, Œdipus, king of Thebes, who put out his own eyes on finding that he had slain his father Laius and married his mother Jocasta; Statius, *Theb.* i. 46.

[302.] Rossetti thus translates *Fil.* iv. st. 34: ‘O soul, wretched and astray, Why fliest thou not out of the most ill-fortuned body that lives? O soul brought low, part from the body, and follow Chryseis.’

[305.] *unneste*, glossed in *H.* by ‘go out of thi nest;’ correctly.

[318.] Read *my*, not *the* or *thy*; Rossetti thus translates *Fil.* iv. st. 36: ‘O my Chryseis, O sweet bliss of the sorrowing soul which calls on thee! Who will any more give comfort to *my* pains?’

[330.] *unholosom*; Boccaccio has *insano*, *Fil.* iv. st. 38. ‘I think it pretty clear that *B.* means *insane* in our ordinary sense for that word; but Chaucer’s *unholosom* is no doubt founded on *B.*’s epithet, and is highly picturesque.’—Rossetti.

[356, 7.] Nearly repeated in *Man of Lawes Ta.* B 608, 9. See l. 882.

[381.] ‘As certainly do I wish it were false, as I know it is true.’

[392.] *propretee*, his own indefeasible possession; see Boethius, *Bk.* ii. *Pr.* 2. 9 (p. 27), 61 (p. 28).

[407.] Pandarus took his morality from Ovid; cf. *Amorum lib.* ii. 4. 10-44: ‘Centum sunt causae, cur ego semper amem;’ &c.

[413.] *heroner*, a large falcon for herons; *faucon for rivere*, a goshawk for waterfowl. See note to *Sir Thopas*, B 1927.

[414, 5.] From Boccaccio, who does not, however, give the name of the author of the saying. The remark ‘as Zanzis writeth’ is Chaucer’s own. It is quite clear that *Zanzis* in this passage is the same as the *Zanzis* in the *Physiciens Tale*, C 16; and he is no other than Zeuxis the painter. I do not suppose that Chaucer had any special reason for assigning to him the saying, but his name was as useful as that of any one else, and the medieval method of reference is frequently so casual and light-hearted that there is nothing to wonder at. Besides, we are distinctly told (l. 428) that Pandarus was speaking *for the nonce*, i. e. quite at random. The real author is Ovid: ‘Successore nouo uincitur omnis amor;’ *Remed. Amor.* 462.

[460.] *pleyen raket*, play at rackets, knocking the ball forwards and backwards; alluding to the rebound of the ball after striking the wall.

[461.] *Nettle in, dokke out* means, as Chaucer says, first one thing and then another. The words are taken from a charm for curing the sting of a nettle, repeated whilst the patient rubs in the juice from a dock-leaf. The usual formula is simply, 'in dock, out nettle,' for which see Brockett's *Glossary of North-Country Words*, s. v. *dockon* (dock); but Chaucer is doubtless correct. He refers to a fuller form of words, given in *Notes and Queries*, 1st Ser. iii. 368:—

'Nettle in, dock out—Dock in, nettle out;
Nettle in, dock out—Dock rub nettle out.'

Akermann's *Glossary of Wiltshire Words* gives a third formula, as follows:—

'Out 'ettle, in dock—Dock shall ha' a new smock;
'Ettle zhan't ha' narrun.'

i. e. nettle shan't have ne'er one. See also *N. and Q.* 1st Ser. iii. 205, 368; xi. 92; *Athenæum*, Sept. 12, 1846; *Brand, Pop. Antiq.* iii. 315.

In the *Testament of Love*, Bk. i., the present passage is quoted in the following form: 'Ye wete wel, lady, eke (quod I) that *I haue not playde racket, nettyl in, docke out*, and with the wethercocke waued;' ed. 1550, fol. cccv, col. 2. This shews that the text is correct.

[462.] 'Now ill luck befall her, that may care for thy wo.'

[481-3.] *gabbestow*, liest thou. Ll. 482, 3 are a reproduction of Pandarus' own saying, in Bk. iii. 1625-8.

[493.] Deficient in the first foot; read—'I | that liv'd' | &c.

[497.] *formely*; Cm. *formaly*; for *formelly*, i. e. formally.

[503.] From Boethius, Bk. i. Met. 1. 13, 14 (p. 1).

[506.] Troilus speaks as if dead already. 'Well wot I, whilst I lived in peace, before thou (death) didst slay me, I would have given (thee) hire;' i. e. a bribe, not to attack me.

[520.] *alambyk*, alembic; i. e. a retort, or vessel used in distilling; in *Cant. Ta. G 794*, MS. E. has the pl. *alambikes*, and most other MSS. have *alembikes*. The word was afterwards split up into *a lembick* or *a limbeck*; see *Macb. i. 7. 67*. Chaucer took this from *Le Rom. de la Rose*, 6406-7:—

'Je vois maintes fois que tu plores
Cum alambic sus alutel.'

[556.] 'Then think I, this would injure her reputation.'

[583.] ‘But if I had so ardent a love, and had thy rank.’

[588.] Cf. the phrase ‘a nine days’ wonder.’ Lat. *nouendiale sacrum*; Livy, i. 31.

[600.] ‘Audentes Fortuna iuuat;’ Æneid. x. 284; ‘Fortes Fortuna adiuuat;’ Terence, Phormio, i. 4. 26.

[602.] ‘Unhardy is unsely;’ Reves Ta. A 4210.

[603.] For *litel*, MS. H. and Thynne have *lite*. It makes no difference, either to the sense or the scansion.

[607.] *for ferd*, for fear (H2. *for drede*; Thynne, *for feare*). Properly *for ferde*, as in Ho. Fame, 950; but often shortened to *for ferd*. *Ferde* or *ferd* is tolerably common as a sb., but some scribes hardly understood it. Hence MSS. Cl. and H. have *of-fered*, i. e. greatly frightened.

[618.] Cf. Kn. Ta. A 1163-8; and the notes.

[622.] ‘Boldly stake the world on casts of the dice.’ Cf. Cant. Tales, B 125, C 653, and the notes.

[627.] Nearly repeated in Kn. Tale, A 1010.

[630.] ‘The devil help him that cares about it.’

[659-61.] From Boccaccio, Fil. iv. st. 78; cf. Æneid. iv. 188.

[683.] ‘And expected to please her.’ *For pitous loye* represents ‘*pietosa allegrezza*,’ Fil. iv. st. 80.

[684.] ‘Dear enough at a mite;’ cf. note to L. G. Wom. 741.

[692.] *on every syde*; ‘d’ogni partito;’ Fil. iv. 81. I suppose it means, literally, ‘on every side;’ Troy being subject to attacks at various points.

[708-14.] Certainly genuine; found also in Fil. iv. 84.

[716.] Deficient in the first foot.

[735.] Dr. Furnivall says that MSS. Cl., H., and others have here misplaced a stanza, meaning that ll. 750-6 should have come next, as shewn by Boccaccio’s text. But only MS. Cm. has such an order, and it is quite certain that the other MSS. are right. The order in Boccaccio’s text furnishes no real guide, as Chaucer often transposes such order; and it is odd that only this *one* instance should have been noted. It is better to consider the order in MS. Cm. as wrong, and to say that it transposes the text by placing ll. 750-6 after l. 735, and gives a somewhat different version of ll. 750-2.

[736.] *ounded*, waved, wavy; see Ho. Fame, 1386, and note. Cf. ‘Tear my bright hair,’ &c.; Shak. Troilus, iv. 2. 112.

[750.] Cf. note to l. 735. MS. Cm., which inserts this stanza after l. 735, begins thus:—

‘The salte teris from hyre ey?yn tweyn
Out ran, as schour of Aprille ful swythe;
Hyre white brest sche bet, and for the peyne,’ &c.

[762.] This line, giving the name of Criseyde’s mother, is not in Boccaccio (Fil. iv. stt. 89-93). I do not know where Chaucer found the form *Argyve*; in Statius, Theb. ii. 297, *Argia* is the name of the wife of Polynices, and Ch. calls her *Argyve*; see Bk. v. l. 1509 below.

[769, 70.] *by-word*, proverb: ‘plants without a root soon die.’

[782.] *ordre*, order. She will pass her life in mourning and abstinence, as if she had entered a religious order.

[790.] *Elysos*, Elysium. It looks as if Chaucer was thinking of Vergil’s ‘Elysios . . campos;’ Georg. i. 38; for the story of Orpheus and Eurydice occurs in Georg. iv. 453-527. Cf. Ovid, Met. x. 1-85.

[829.] *cause causinge*, the primary cause. ‘*Causa causans*, a primary or original cause; *causa causata*, a secondary or intermediate cause;’ New E. Dict., s. v. *Causa*.

[831.] *Wher*, short for *whether*; as in Cant. Ta. B 3119, &c.

[836.] ‘*Extrema gaudii luctus occupat;*’ Prov. xiv. 13. See note to Man of Lawes Ta. B 421.

[842.] The first foot is deficient: ‘Peyn | e tor | ment,’ &c.

[843.] ‘There is no misery that is not within my body.’

[850.] *resport*, regard; see note to l. 86 above.

[865.] Compare the similar lines in Kn. Ta. A 1400, 1.

[866.] *men*, weakened form of *man*, takes a sing. verb.

[870.] *Bi-trent*, winds round; see note to iii. 1231.

[884.] *into litel*, within a little, very nearly.

[887.] *fawe*, gladly; cf. Cant. Ta. D 220.

[907.] *bane*, destruction; see Kn. Ta. A 1097, 1681.

[927.] ‘Be to him rather a cause of the *flat* than of the *edge*,’ i. e. of healing rather than of harming. A curious allusion which is fully explained by reference to the Squieres Tale, F 156-165. See also note to the same, F 238.

[947-1085.] This passage is not in Boccaccio, but some of it is in Boethius; see below.

[963-1078.] A considerable portion of this passage is copied, more or less closely, from Boethius, lib. v. Pr. 2 and Pr. 3. The correspondences are all pointed out below. Chaucer’s own prose translation should be compared. For example, the word *wrythen* (l. 986) appears in that also (Bk. v. Pr. 3. 15).

[963-6.] ‘Quae tamen ille, ab aeterno cuncta prospiciens, prouidentiae cernit intuitus, et suis quaeque meritis praedestinata disponit;’ Boeth. v. Pr. 2 (end).

[968.] *grete clerkes*; such as Boethius, Saint Augustine, and bishop Bradwardine; see Non. Pr. Ta. B 4431, 2.

[974-80.] ‘Nam si cuncta prospicit Deus, neque falli ullo modo potest, euenire necesse est, quod prouidentia futurum esse praeuiderit. Quare si ab aeterno non facta hominum modo, sed etiam consilia uoluntatesque praenoscit, nulla erit arbitrii libertas;’ Boeth. v. Pr. 3. 981-7 (*continued*): ‘neque enim uel factum aliud ullum, uel quaelibet existere poterit uoluntas, nisi quam nescia falli prouidentia diuina praesenserit. Nam si res aliorum, quam prouisae sunt, detorqueri ualent, non iam erit futuri firma praescientia.’ 988-994 (*continued*): ‘sed opinio potius incerta: quod de Deo credere nefas iudico.’

[996.] I. e. who have received the tonsure.

[997-1001.] ‘Aiunt enim, non ideo quid esse euenturum, quoniam id prouidentia futurum esse prospexerit: sed è contrario potius, quoniam quid futurum est, id diuinam prouidentiam latere non posse;’ Boeth. v. Pr. 3. 1002-1008 (*continued*): ‘eoque modo necessarium hoc in contrariam relabi partem. Neque enim necesse est contingere, quae prouidentur; sed necesse esse, quae futura sunt, prouideri.’ 1009-1015 (*continued*): ‘Quasi uero, quae cuiusque rei causa sit, praescientiane futurorum necessitatis, an futurorum necessitas prouidentiae, laboretur.’ 1016-1022 (*continued*): ‘At nos illud demonstrare nitamur, quoquo modo sese habeat ordo caussarum, necessarium esse euentum praescitarum rerum, etiam si praescientia futuris rebus eueniendi necessitatem non uideatur inferre.’

(The negative in l. 1016 is remarkable, but Chaucer’s prose rendering presents the same form. Surely he has taken *nitamur* as if it were *uitamus*.)

[1023-9] (*continued*): ‘Etenim si quispiam sedeat, opinionem quae eum sedere coniectat ueram esse necesse est: atque è conuerso rursus, (1030-6) si de quopiam uera sit opinio, quoniam sedet, eum sedere necesse est. In utroque igitur necessitas inest: in hoc quidem sedendi, at uerò in altero ueritatis.’ 1037-1047 (*continued*): ‘Sed non idcirco quisque sedet, quoniam uera est opinio; sed haec potius uera est, quoniam quempiam sedere praecessit. Ita cùm causa ueritatis ex altera parte procedat, inest

tamen communis in utraque necessitas. Similia de prouidentia futurisque rebus ratiocinari patet.’ 1051-78 (*continued*): ‘Nam etiam si idcirco, quoniam futura sunt, prouidentur; non uero ideo, quoniam prouidentur eueniunt: nihilo minus tamen à Deo uel uentura prouideri, uel prouisa euenire necesse est: quod ad perimendam arbitrii libertatem solùm satis est. Iam uero quam praeposterum est, ut aeternae praescientiae temporalium rerum euentus caussa esse dicatur? Quid est autem aliud arbitrari, ideo Deum futura, quoniam sunt euentura, prouidere, quam putare quae olim acciderunt, caussam summae illius esse prouidentiae? Ad haec, sicuti cum quid esse scio, id ipsum esse necesse est: ita cum quid futurum noui, id ipsum futurum necesse est. Sic fit igitur, ut euentus praescitae rei nequeat euitari.’

[1094.] *ferd*, fared; not the pp. of *faren* (l. 1087), but of the weak verb *feren* (A. S. *fēran*). The correct pp. of *faren* is *faren*. See Stratmann.

[1105.] ‘A man may offer his neck soon enough when it (i. e. his head) must come off.’

[1136.] ‘Beyond the nature of tears.’

[1139.] Myrrha, daughter of Cinyras, king of Cyprus, who was changed into a myrrh-tree; Ovid, *Met.* x. 298. The tree wept tears of myrrh; *id.* x. 500.

[1146.] *hir-e* (MS. Cl. *here*), their, is here dissyllabic. *unswelle*, cease to swell, as in Bk. v. 214.

[1147.] ‘All hoarse, and exhausted with shrieking.’ *forshright* is the pp. of *forshriken*, to shriek excessively. Bell wrongly has *for shrigh*; but *shrigh* is not a noun. The Ital. has ‘con *rotta* voce,’ with broken voice; *Fil.* iv. st. 116.

[1153.] ‘Being always on the point of departing.’

[1162.] ‘Whether it was sad for him.’

[1174.] Cf. ‘And *bisily* gan,’ &c.; *Prol.* A 301.

[1179.] *preignant* (F. *preignant*, *pregnant*, Cotgrave), catching hold of tightly, hence, forcible; pres. part. of *prendre*, to seize. Quite distinct from *pregnant* when representing Lat. *praegnans*.

[1181.] *woon*, hope, resource. This answers to Early E. *wān* (see Stratmann), and is allied to Icel. *ván*, hope, expectation; cf. Icel. *væna*, to hope for, to ween. The word is monosyllabic, and the long *o* is ‘open,’ as shewn by its riming with *noon*, *goon*, from A. S. *nān*, *gān*. Bell quite fails to explain it, and Morris suggests ‘remedy,’ without assigning any reason. It is common in *Rob. of Gloucester*, with similar rimes, and does not mean ‘custom’ or ‘habit’ or ‘manner,’ as suggested in Mr. Wright’s *Glossary*, nor has it any connection with M.E. *wone*, custom, which was dissyllabic, and had a short vowel in the former syllable; but it means, as here, ‘hope’ or ‘resource.’ For example: ‘tho he ne sey other *won*’ = when he saw nothing else to be done; *Rob. Glouc.* ed. Hearne, p. 12; ed. Wright, l. 275. ‘And flowe in-to hor castles,

vor hii nadde other *won*,’ i. e. no other resource; id. p. 19, ed. Hearne, l. 442. This is one of the rather numerous words in Chaucer that have not been rightly understood.

[1185.] *twighte*, plucked; pt. t. of *twicchen*.

[1188.] ‘Where the doom of Minos would assign it a place.’ Boccaccio here uses the word *inferno* (Fil. iv. 120) to denote the place where Troilus’ soul would dwell; which Rossetti explains to mean simply Hades. Chaucer’s meaning is the same; he is referring to *Æneid*. vi. 431-3.

[1208.] Atropos is the Fate who cuts the thread of life; see note to v. 7.

[1237.] *a forlong wey*, two minutes and a half, to speak exactly; see note to C. T., A 3637.

[1241.] Either *slayn* is here expanded into *slayen*, or the pause after this word does duty for a syllable, in the scansion.

[1242.] *ho*, stop, cease; see Kn. Ta. A 1706.

[1244.] *ther-e* is here made into a dissyllable.

[1245.] *morter*, mortar. The Century Dict. quotes from Dugdale’s *Hist. of St. Paul’s* (ed. Ellis), p. 27: ‘A *mortar* was a wide bowl of iron or metal; it rested upon a stand or branch, and was filled either with fine oil or wax, which was kept burning by means of a broad wick [at funerals or on tombs].’ It was named from its similarity in shape to the *mortar* in which things were pounded. I remember the word in common use; it came to denote what is now called a *night-light*, and the word *night-light* seems to have nearly displaced it. In this modern contrivance, the old ‘mortar’ is sometimes represented by a paper casing. The term was frequently applied, not merely to the saucer which held the grease, but to the light itself, which sometimes took the shape of a short candle. Cotgrave explains F. *mortier* as ‘a kind of small chamber-lamp.’ Instead of *morter*, MS. Cm. has *percher*, which meant a kind of wax candle placed upon a branch or bar called a *perche* (perch).

[1295.] ‘About that (there) is no question.’ Cf. l. 1694.

[1374.] *wether*, sheep. I.e. it is advisable to give the wolf a limb of a sheep, in order to save the rest.

[1377.] *grave*, incise, make an impression upon.

[1380.] *mobile* (H., H2. *moeble*), movable property; cf. F. *meubles*.

[1404.] ‘Whilst he is making his divination; and I will make him believe.’ Ll. 1401-14 are due to a passage in Guido; see allit. Destruction of Troy, 8101-40.

[1406.] *amphibologyes*, ambiguities. A more correct form is *amphiboly*, from Gk. ἀμφιβολία; see New E. Dict. The ambiguous character of the old oracular responses is well known.

[1411.] ‘When he started away from Delphi for fear.’ Cf. l. 607.

[1422.] See note to Book i. 463.

[1425.] *the selve wit*, the same opinion.

[1435.] *clere*, clear of woe, free, light. MS. H. has *chere*.

[1453.] ‘The bear has one opinion, and his leader another.’

[1456.] Repeated in Kn. Ta. A 2449; see note.

[1459.] ‘With eyes like Argus;’ i. e. seeing everywhere. Argus had a hundred eyes; Ovid, *Met.* i. 625.

[1483.] *ferre*, frighten, terrify; as in Bk. ii. 124.

[1505.] ‘To lose the substance, for the sake of something accidentally representing it;’ as when the dog dropped the piece of meat, in his anxiety to get the shadow (or reflected image) of it. As to the famous words *substance* and *accident*, see note to *Pard.* Ta. C 539.

[1525.] *go we*, let us go; also written *gowe*, P. *Plowm.* B. Pr. 226.

[1538-40.] Juno caused Athamas, the husband of Ino, to run mad. As Ovid tells the story, Juno descended into hell, and crossed the Styx, in order to persuade the fury Tisiphone to haunt Athamas. Hence the mention of the Styx was readily suggested. See Ovid, *Met.* iv. 416-561, esp. l. 434. Styx was not, as Chaucer says, ‘the pit of hell,’ but a river that flowed through it.

[1544.] *Satiry and Fauny*, Satyri and Fauni, Satyrs and Fauns. Chaucer was probably thinking of Ovid, *Met.* vi. 392-4, where the *Fauni*, *Satyri*, and *Nymphae* are described as ‘*ruricolae, siluarum numina.*’ For *halve goddesses*, we now say *demigods*.

[1548.] *Simois*, a river of Troas; *Æneid.* i. 100.

[1560.] *laye*, would lie; subj. The *e* is elided.

[1562.] *take*, take place, be made. Thynne has *be take*, but *be* clogs the line, and is not in the MSS.

[1584.] ‘*Vincit qui patitur;*’ see Frank. Ta. F 773.

[1585.] ‘He who will have what he wants must give up what he likes.’ Such seems to be the sense intended. *Leef* means ‘dear.’ One of Heywood’s proverbs is—‘Nought

lay down, nought take up;’ and very similar to this is—‘Nothing venture, nothing have.’ For the second *leef*, MS. H. has *lyfe*, a reading adopted by Bell and Morris. This takes all point out of the saying, and does not seem applicable to the case. Ll. 1587 and 1588 repeat the saying in another form, and confirm the reading in the text. Cf. Boeth. Bk. ii. Pr. 4. 98.

[1591, 2.] *Lucina*, i. e. Diana, or the moon; cf. Kn. Ta. A 2085. ‘Before the moon pass out of the sign of Aries beyond that of Leo.’ In order to this, the moon would have to pass wholly through Taurus, Gemini, Cancer, and Leo, thus traversing a distance represented by about 4 signs, or a third part of the whole zodiac: this would take up about the third part of 28 days, or more than 9 days. This brings us, as Criseyde says, to the 10th day (l. 1595). Such a method of counting is natural enough to those that watch the moon’s course; and lovers are generally credited with taking a special interest in that luminary; cf. l. 1608. In the sequel, a good deal turns upon this ‘tenth day.’ Cf. ll. 1320, 1328, 1685; V. 239, 642, 681, 1103, 1206.

[1608.] *Cynthia*, i. e. Diana, the moon; Ovid, Met. ii. 465.

[1612.] ‘To lose one opportunity, in order to gain another.’

[1620.] *pure*, very; as in Kn. Ta. A 1279.

[1628.] ‘Who can hold a thing that tries to get away?’

‘An eel and woman,
A learned poet says, unless by th’ tail
And with thy teeth thou hold, will either fail.’
The Two Noble Kinsmen, A. iii. sc. 5. l. 49.

[1645.] ‘Res est solliciti plena timoris amor;’ Ovid, Her. i. 12.

[1667-73.] In Boccaccio, a stanza of a similar character is assigned to Troilus, not to Criseyde.

[1677.] *poeplich*; Boccaccio (Fil. iv. st. 165) has *popolesco*, which Rossetti translates by ‘low-bred.’ Florio’s Ital. Dict. has: ‘*popolesco*, popular, of the common people.’

[1682.] Here *fórtun-è* is trisyllabic.

[3.] *Parcas*, Fates; the accusative case, as usual.

[7.] *Lachesis*, the Fate that apportions the thread of life; often represented with the spindle, though this is properly the attribute of Clotho alone. Clotho spins, Lachesis apportions, and Atropos cuts, the thread of life. Atropos has been mentioned above; Bk. iv. 1208, 1546. Statius mentions all three in lib. iii. of his Thebaid; Clotho at l. 556, Lachesis (*Lachesim putri uacuantem saecula penso*) at l. 642, and Atropos at l. 68.

[8.]For *golden tressed*, MS. Harl. 3943 has *Auricomus tressed* (!). Cf. ‘Sol auricomus, cingentibus Horis;’ Valerius Flaccus, *Argonaut.* iv. 92.

[12, 13.]*sone of Hecuba*, Troilus; *hir*, Criseyde.

[15-9.]Note that ll. 15, 17 rime on *-éde*, with close *e*, but ll. 16, 18, 19 rime on *-ède*, with open *e*. Cf. *Anelida*, 299-307.

[22-6.]Lines 22, 24 rime on *-ōre*, with long close *o*; ll. 23, 25, 26 on *-?re*, with (original) short open *o*.

[25.]*crop*, shoot, upper part of a tree. *more*, root, still in use in Hants; A. S. *more*, *moru*; see *P. Plowman*, B. xvi. 5, C. xviii. 21.

[53.]‘Upon the report of such behaviour of his.’

[65.]So in Boccaccio: ‘Con un falcone in pugno;’ *Fil.* v. st. 10.

[67.]A mistranslation. Boccaccio’s word is not *valle*, a valley, but *vallo*, a rampart. The first foot lacks a syllable.

[71.]Antenor was the Trojan, captured by the Greeks, who was restored to Troy in exchange for Thoas and Criseyde.

[88.]*sone of Tydeus*, i. e. Diomedes, often called *Tydidēs*; as in *Æneid.* i. 97, 471, &c.

[89.]To know one’s creed is very elementary knowledge.

[90.]*by the reyne hir hente*; Rossetti thinks Chaucer misunderstood *di colei si piglia* (*Fil.* v. 13), which might mean ‘takes hold of her,’ but really means ‘takes a fancy to her.’

[98.]This resembles ‘to take care of No. 1.’

[101.]*make it tough*, raise a difficulty, viz. by disparaging Troilus.

[106.]*coude his good*, knew what was good for him, knew what he was about. Bell says—‘understood good manners.’

[128.]*helply*; we now say ‘helpful,’ i. e. serviceable. *to my might*, to the best of my power.

[143.]*O god of love*, one and the same god of love.

[151.]*this*, contracted form of *this is. enseled*, sealed up.

[158.]*As paramours*, as by way of love. Cf. l. 332.

[180.] See below (l. 530), and Man of Lawes Ta. B 697. We can read either *brast* (burst), or *braste* (would burst).

[182.] *sye*, to sink down; A.S. *sīgan*; see *si?en* in Stratmann.

[194.] *mewet*, mute; as in the Court of Love, 148. *Mewet*, *muwet*, or *muet* is from the O.F. *muēt*, orig. dissyllabic, and answering to a Low Lat. diminutive type **mutettum*. The E. word is now obsolete, being displaced by the simple form *mute*, borrowed directly from Lat. *mutus*, which in O.F. became *mu*. *Mute* is common in Shakespeare. Lydgate has: ‘And also clos and *muēt* as a stone;’ Siege of Thebes, pt. iii. § 8. In Merlin, ed. Wheatley, p. 172, we find ‘stille and *mewet* as though thei hadde be dombe.’

The *-e* in *mild-e* is not elided; the A.S. *milde* is dissyllabic.

[208.] *Cipryde*, i. e. Cypris, or Venus; see note to Parl. Foules, 277.

[212.] The *-ie* in *furie* is rapidly slurred over. *Ixion* is accented on the *first* syllable. Ixion was bound, in hell, to an ever-revolving wheel; Georg. iii. 38; Æn. vi. 601.

[249.] *as mete*, as (for instance) dream; see l. 251.

[283.] ‘Although he had sworn (to do so) on forfeit of his head.’

[304.] *pālestrál*, i. e. games consisting of wrestling - matches and similar contests; from Lat. *palaestra*; see Verg. Æn. iii. 280, 281; and G. Douglas, ed. Small, vol. iii. p. 52, l. 24. There is a description of such games, held at a funeral, in Statius, Theb. vi., which is imitated by Chaucer in the Knightes Tale; see note to A 2863. *Vigile* (l. 305) is the same as Chaucer’s *liche-wake*; see note to A 2958.

[306.] He means that his steed, sword, and helm are to be offered up to Mars, and his shield to Pallas, at his funeral; cf. Kn. Ta. A 2889-2894.

[319.] *Ascaphilo*, a transposed form of Ascalaphus, whom Proserpine changed into an owl; Ovid, Met. v. 539. So also *Adriane* for Ariadne. Bell’s note, that the form of *Ascaphilo* is Italian, and helps to prove that Chaucer here follows Boccaccio is misleading; for Boccaccio does not mention Ascalaphus.

[321.] Mercury was supposed to convey men’s souls to Hades. See l. 1827 below, and note.

[332.] *paramours*, passionately; an adverb, as usual; cf. l. 158.

[345.] *By freendes might*, by constraint of their relatives.

[350.] *hurt*, for *hurteth*, hurts; present tense.

[360.] On dreams, cf. Non. Pr. Ta. B 4113-4129, 4280-4.

[365-8.] From *Le Rom. de la Rose*, 18709-12, q. v.

[379.] Lit. 'Well is it, concerning dreams, to these old wives;' i. e. these old women set a value on dreams.

[387.] Boccaccio has: 'a te stesso perdona,' i. e. spare thyself; Chaucer takes it literally—'forgive thyself.'

[403.] Sarpedon had been taken prisoner by the Greeks (iv. 52). Neither Boccaccio nor Chaucer explains how he had got back to Troy. See l. 431.

[409.] *iouken*, slumber; cf. *P. Plowman*, C. xix. 126. It was chiefly used as a term in falconry, and applied to hawks. In the *Boke of St. Albans*, fol. a 6, we are told that it is proper to say that 'your hauke *Ioukith*, and not *slepith*.' From O. F. *joquier*, *jouquier*; see Godefroy.

[421.] *of fyne force*, by very necessity.

[451.] I read 'piētous,' as in MS. H., not 'pitous,' for the sake of the metre, as in Bk. iii. 1444; cf. *pietee*, id. 1033. Perhaps Chaucer was thinking of the Ital. *pietoso*. We also find the spelling *pitevous*, for which form there is sufficient authority; see Wyclif, 2 Tim. iii. 12, Titus ii. 12; *Rob. of Glouc.* ed. Wright, 5884 (footnote); cf. Mod. E. *piteous*. Chaucer's usual word is *pitous*, as in *Cant. Ta.* B 449, 1059, C 298, &c.

[460.] *For*, because; as frequently.

[469.] 'Fortune intended to glaze his hood still better.' To 'glaze one's hood' was to furnish a man with a glass hood, a jocular phrase for to mock or expose to attack; because a glass hood would be no defence at all. Chaucer himself admirably illustrates this saying in a passage which has already occurred above; see Bk. ii. 867.

[478.] *her-e* is dissyllabic; as in *Ho. Fame*, 980, 1014, 1885, 1912, &c.

[479.] *congeyen us*, bid us take leave, dismiss us.

[484.] 'Did we come here to fetch light for a fire, and run home again?' A man who borrows a light must hurry back before it goes out.

[505.] *Hasel-wode*, hazel-wood; an allusion to a popular saying, expressive of incredulity. See note to l. 1174 below. Not the same proverb as that in Bk. iii. 890.

[541.] 'O house, formerly called the best of houses.' Bell and Morris place the comma after *houses*.

[552.] As to kissing the door, see note to *Rom. Rose*, 2676.

[601.] Referring, probably, to Statius, *Theb.* i. 12—'Quod saeuae Iunonis opus.' But this refers to the wrath of Juno against Athamas rather than against Thebes.

[642.]‘Wherefore, if, on the tenth night, I fail (to have) the guiding of thy bright beams for a single hour,’ &c.

[655.]Here Thynne’s reading, *Lucina*, is obviously correct; see Bk. iv. 1591. By the common mistake of writing *t* for *c*, it became *Lutina*, and was then changed into *Latona*. But *Latona* was *Lucina*’s *mother*.

[664.]*Pheton*, Phaethon; alluding to Ovid, *Met.* ii. 34, 47, &c.

[744.]Prudence is here represented with *three* eyes, to behold present, past, and future; but Creseyde had but *two* eyes, and failed to see what was to come. Cf. ‘*rerum fato Prudentia maior;*’ *Georg.* i. 416.

[763.]‘I call it felicity when I have what satisfies me;’ cf. the parallel passage in *Prol.* A 338; and *Boeth.* Bk. iii. Pr. 2. 6-8.

[769.]*knotteles*; ‘like a thread in which there is no knot.’

[784.]‘Nothing venture, nothing have.’

[805.]In Lydgate’s *Siege of Troye*, we are told that Diomedes brought 80 ships with him ‘fro Calidonye and Arge;’ Bk. ii. ch. 16, in the catalogue of the ships. The English alliterative Romance omits this passage. *Arge* is the town of Argos, ruled over by Diomedes; Homer, *Il.* ii. 559. *Calidoine* is Calydon, in Ætolia, of which city Tydeus, father of Diomedes, was king; see l. 934, and ll. 1513-5 below.

[806.]This description seems to be mainly Chaucer’s own. It occurs again, much amplified, in Lydgate’s *Siege of Troy*, Bk. ii. ch. 15, where it precedes the description of Priam. Boccaccio says that she had ‘lucent eyes and an angelic face’ (*Fil.* i. st. 28), with which cf. l. 816. He also describes her as ‘*Accorta, savia, onesta, e costumata,*’ which Rossetti translates by ‘Discerning, wise, honourable, and high-bred’ (*Fil.* i. 11); cf. ll. 820, 821. []

[827.]Troilus is described by Guido delle Colonne; see the translations, in the alliterative *Destruction of Troy*, ed. Panton and Donaldson, l. 3922, and in Lydgate’s *Siege of Troye*, Bk. ii. ch. 16.

[836.]Troilus was second to Hector in prowess (Bk. ii. 158, 644), but not in courage (Bk. i. 474).

[837.]*durring don*, daring to do, courage; where *durring* is a sb. formed from *durren*, to dare. So in l. 840, *to durre don* is ‘to dare to do.’ It is quite a mistake to regard *durring don* as a compound word, as is usually done by such as are ignorant of Middle English grammar. Spenser borrowed the phrase, but may have misunderstood it. In the Globe edition of Spenser, *derring-doe* occurs *with a hyphen*, in *Shep. Kal. Oct.* l. 65, but *as two words*, in *F. Q.* ii. 4. 42, vi. 5. 37. In *F. Q.* ii. 7. 10, we find ‘in *der-doing* armes,’ which I leave to be explained by the omniscient critic.

[852.]See the parallel line, *Squi. Ta.* F 294; cf. Bk. iii. 674.

[883.] *as who seyth*, so to speak.

[892.] *Manes*, the departed spirits or shades of the dead. He means that even these will dread the Greeks. The idea that they are the ‘gods of pain’ is taken from Vergil, *Æn.* vi. 743; cf. Statius, *Theb* viii. 84. Boccaccio merely has ‘tra’ morti in inferno’; *Fil.* vi. st. 16.

[897.] *ambages*, ambiguities; adapted from Boccaccio’s ‘ambage’ (*Fil.* vi. st. 17), which Ch. has to explain.

[911-938.] These lines are fairly close to the original.

[934.] See note above, to l. 805. B. has: ‘Di Calidonia e d’ Argo;’ *Fil.* vi. st. 24.

[937.] Tydeus, father of Diomedes, is one of the chief heroes in the *Thebaid* of Statius, which describes the struggle between Eteocles and Polynices (called *Polymites* in l. 938) for the possession of Thebes. Tydeus and Polynices married sisters, the daughters of Adrastus, king of Argos; hence their alliance. For the death of Tydeus in battle, see the conclusion of Book viii of the *Thebaid*. See ll. 1480-1501 below.

[971.] *Orcades*, the Orkney islands, very remote from Rome; Juvenal, *Sat.* ii. 161. *Inde*, India, remote from Rome in the other direction; Vergil, *Æn.* vi. 794. Here the point of view is transferred from Rome to Troy.

[975.] She was a widow; *Bk.* i. 97. In l. 977, she lies boldly.

[992.] ‘When I see what I have never seen yet (viz. Troy taken), perhaps I will do what I have never yet done (i. e. think of a second husband).’

[1013.] This incident is not in Boccaccio; but it occurs in Guido delle Colonne, which Chaucer must therefore have consulted. The alliterative *Destruction of Troy* duly records the circumstance, ll. 8092-4:—

‘A gloue of that gay gate he belyue,
Drogh hit full dernly the damsell fro;
None seond but hir-selfe, that suffert full well.’

[1016.] I. e. Venus was seen as ‘the evening-star.’

[1018, 9.] *Cynthea*, i. e. the moon; *Bk.* iv. 1608. In *Bk.* iv. l. 1591, Criseyde had promised to return before the moon passed out of the sign Leo. This was now on the point of happening; the moon was leaving Leo, to pass into Virgo.

[1020.] *Signifer*, the ‘sign-bearer,’ the zodiac. ‘This forseide hevenish zodiak is cleped the cercle of the signes;’ *Astrolabe*, pt. i. § 21. The zodiac extended, north and south, to the breadth of 6 degrees on both sides of the ecliptic line, thus forming a belt 12 degrees wide. This included numerous bright stars, such as Regulus (*a Leonis*) and Spica Virginis (*a Virginis*), here called ‘candles.’ Chaucer may have found the word *Signifer* in Claudian, *In Rufinum*, i. 365.

[1039.] *he wan*, he took in battle. Thynne reads *she*; but *he* is right. Diomedes got possession of Troilus' horse, and sent it to Criseyde; whereupon she said that Diomedes might keep it for himself. Note that Chaucer refers us to 'the story' for this incident; by which he means the *Historia Troiana* of Guido. But Guido only goes as far as to say that Diomedes sent Troilus' horse to Criseyde; the rest is Chaucer's [] addition. See the allit. Destruction of Troy, ll. 8296-8317; and Lydgate's Siege of Troye, Bk. iii. ch. 26, ed. 1557, fol. R 4, back. Cf. Shak. Troilus, v. 5. 1: '*Dio*. Go, go, my servant, take thou Troilus' horse, Present the fair steed to my lady Cressid.' The incidents of the 'broche' and 'pencil' are Chaucer's own; see Bk. iii. 1370-2.

[1043.] *pencil*, short for *penoncel*, a little pennon or banner; here it means that Diomedes wore a sleeve of hers as a streamer on his helmet or arm. This was a common custom; cf. Shak. Troil. v. 2. 69, 169. '*Pensell*, a lytel baner,' Palsgrave; and see P. Plowm. C. xix. 189.

[1044.] *the stories elles-where*, i. e. in another part of Guido's *Historia*, viz. in Book xxv; see the allit. Destruct. of Troy, ll. 9942-9959, and Lydgate's Siege of Troye, Bk. iv. ch. 30, ed. 1557, fol. U 4.

[1051.] I cannot find this in Guido.

[1062.] 'My bell shall be rung;' my story shall be told.

[1104.] I. e. 'on the morrow of which.'

[1107.] Cf. 'laurigero . . . Phoebos'; Ovid, Art. Am. iii. 389.

[1110.] 'Nisus' daughter,' i. e. Scylla, changed into the bird *ciris*, which some explain as a lark; see Leg. Good Wom. 1908, and note; Ovid, Met. viii. 9-151; Vergil, Georg. i. 404-9.

[1114.] *noon*, noon, mid-day; the time for dinner (see l. 1129, and Cant. Ta. E 1893). See my note to Piers Plowm. C. ix. 146.

[1133.] *cape*, gape; see Miller's Tale, A 3444, 3841 (footnotes).

[1140.] 1. *yate*, i. e. port-cullis. *As nought ne were*, as if there were no special reason for it. I. e. I will make them do it, without telling them why.

[1151.] Deficient in the first foot; hardly a good line.

[1155.] 'Think it not tedious to (have to) wait.'

[1162.] *fare-cart*, cart for provisions; cf. our phrase 'to enjoy good *fare*.' It might mean 'travelling-car,' but that is inapplicable. B. has simply 'carro;' Fil. vii. 8.

[1163-9.] Cf. Romeo's speech in Rom. v. 1. 1-11.

[1174.] 'The happiness which you expect will come out of the wood,' i. e. if it comes at all. A jocular form of expressing unlikelihood. There is evidently a reference to some popular song or saying; compare the *Jeu de Robin* in Toynbee's *Specimens of Old French*, p. 224. In the *Rom. of the Rose*, 7455, we have an allusion to a 'ioly Robin,' who was a gay dancer and a minstrel, and the exact opposite of a Jacobin friar. Shakespeare's clown in *Twelfth Night* (iv. 2. 78) sings of a 'jolly Robin' whose lady 'loves another.' And Ophelia sang 'bonny sweet Robin is all my joy;' *Hamlet*. iv. 5. 187.

[1176.] Another proverbial saying. *ferne yere*, last year; see *fern, fūrn*, in Stratmann, and cf. A. S. *fyrngēarum frōd*, wise with the experience of past years, *Phœnix*, 219. Last year's snow will not be seen again.

[1190.] He persuades himself that the moon is to pass well beyond the end of the sign Leo; thus allowing another day.

[1222.] *by potente*, with a stick, or staff with a spiked end and crutch-like top; cf. *Somp. Ta. D 1776*. A *potent*, in heraldry, is a figure resembling the top of a crutch, consisting of a rectangle laid horizontally above a small square. See *Rom. of the Rose*, 368.

[1274.] 'Whereas I daily destroy myself by living.'

[1313.] *rolleth*, revolves; see *Pard. Ta. C 838*; *Somn. Ta. D 2217*.

[1335.] 'And for that which is defaced, ye may blame the tears.'

[1354.] 'I sigh with sorrowful sighs.' MS. Cm. has *sikis I sike*.

[1368.] 'I can only say that, being a receptacle for every sorrow, I was still alive.' *cheste*, box; like that of Pandora.

[1372.] 'Until I see the contents of your reply.'

[1431.] 'Bottomless promises;' i. e. that held nothing.

[1433.] See the parallel line, *Kn. Ta. A 1838*, and note.

[1450.] *Sibille*, the Sibyl, the prophetess; not here a proper name, but an epithet of Cassandra. Cf. *Æneid*. vi. 98.

[1464.] (Ll. 1457-1512 are not in Boccaccio.) The story of Meleager and the Calydonian boar-hunt is told at length in Ovid, *Met.* viii. 271, &c.; whence Chaucer doubtless took it; cf. l. 1469 with *Met.* viii. 282. The 'mayde,' in l. 1473, was Atalanta.

[1480.] Chaucer seems to be mistaken here. Tydeus, according to one account, was Meleager's brother; and, according to another, his half-brother. He does not tell us to what 'olde bokes' he refers.

[1483.] *moder*; his mother Althaea; see Ovid, *Met.* viii. 445.

Latin Lines: Argument of the 12 books of the *Thebaid* of Statius. These lines are placed, in the MSS., after l. 1498, interrupting the connection. I therefore insert them after l. 1484, which is certainly their proper place. Ll. 1485-1510 give a loose rendering of them. I subjoin an epitome, in a more intelligible form; but suppress many details not mentioned in Chaucer.

[Book I.] Polynices and Tydeus meet, and become allies.

[II.] Tydeus sets out on an embassy to Eteocles at Thebes, and escapes an ambush by the way (ll. 1485-1491). He spares Mæon, one of his 50 assailants, and sends him to Thebes with the news, whilst he himself returns to Argos instead of proceeding to Thebes (1492-3).

[III.] Mæon (also called Haemonides, as being the son of Haemon, Bk. iii. l. 42) returns to Thebes, and relates how Tydeus had slain 49 men out of 50. At Argos, Amphiaraus, the augur, had concealed himself, hoping to delay the war against Thebes, which he prophesied would be disastrous; but Capaneus forces him from his retirement, and war is resolved upon (1494).

[IV.] The seven chiefs set out against Thebes. The army suffers from thirst, but Hypsipyle, a Lemnian princess, appears, and shews them a river (1495).

[V.] Hypsipyle relates the story of 'the furies of Lemnos,' i. e. of the Lemnian women who killed all the men in the island except Thoas, her father, whom she saved. (See *Leg. of Good Women*, 1467, and note.) While she is speaking, a snake, sent by Jupiter, kills her infant, named Archemorus. The snake is killed by Capaneus (1497, 8).

[VI.] Description of the obsequies of Archemorus, and of the funeral games (1499).

[VII.] Description of the temple of Mars (see *Knights Tale*). The allies arrive before Thebes, and the city is attacked. Amphiaraus is swallowed up by an earthquake (1500).

[VIII.] Tydeus is slain, after a great slaughter of his enemies (1501).

[IX.] Hippomedon, after great deeds of valour, is drowned in the river. Death of Parthenopæus (1502, 3).

[X.] Capaneus is killed by lightning whilst scaling the walls of Thebes (1504, 5).

[XI.] Single combat between Eteocles and Polynices; both are slain (1506-8).

[XII.] Creon forbids the burial of the slain invaders. The wives of the six chieftains seek assistance from Theseus, king of Athens (see *Knights Tale*). Argia, wife of Polynices, finds and burns her husband's body. Theseus slays Creon, and the Thebans open their gates to him (1509-10).

[1485-1491.] From the Thebaid, Bk. i (see above). *felawe*, comrade, brother-in-law. *Polymites*, Polynices. *Ethyocles*, Eteocles.

[1492-8.] From the same, Books ii-v. *Hemonides*, Haemonides, i. e. Maeon, son of Haemon. *asterte*, escaped. *fifty*; but he only slew 49, though attacked by 50. *sevene*; the seven chieftains, who went to besiege Thebes. *holy serpent*, the snake sent by Jupiter. *welle*, (apparently) the stream Langia, which refreshed the army (end of Bk. iv). *The furies*, the furious women of Lemnos, who killed all the males (but one) in the island.

[1499-1505.] From the same, Bks. vi-x. *Archimoris*, Archemorus, infant son of Hypsipyle; honoured by funeral games. *Amphiorax*, Amphiaraus; see Bk. ii. 105, and note to Anelida, 57. *Argeyes*, Argives, people of Argos. *Ypomедon*, Hippomedon; *Parthonope*, Parthenopaeus; see note to Anelida, 58. *Cappaneus*, Capaneus; see note to Anelida, 59.

[1506-1512.] From the same, Bks. xi, xii. *Argyve*, Argia, wife of Polynices; cf. Bk. iv. l. 762, above. *brent*, burnt; see Kn. Ta. A 990; but Statius says that the Thebans opened their gates to Theseus, who entered in triumph. I find nothing about any harm done to the city on this occasion.

[1514.] But Tydeus was Meleager's brother; see note to l. 1480.

[1518.] *leef*, leave it alone. Usually *leve*.

[1523.] *seestow*, seest thou; a general observation, *not* addressed to Cassandra in particular, but to every one at large.

[1527.] *Alceste*, Alcestis; see Leg. of Good Women, 432.

[1528.] *but*, except, unless. Yet Bell misunderstands it.

[1530.] *housbonde*; Admetus, king of Pherae, in Thessaly.

[1545.] *smitted*, smuted, disgraced; cf. l. 1546.

[1548.] *fyn of the parodie*, end of the period. Chaucer, not being a Greek scholar, has somewhat mistaken the form of the word; but, in MS. H., *parodie* is duly glossed by 'duracion,' shewing the sense intended. It is from the O.F. fem. sb. *periode*, or *peryode*, of which Littré gives an example in the 14th century: '*Peryode* est le temps et la mesure de la *duracion* d'une chose;' Oresme, Thèse de Meunier. Chaucer, being more familiar with the prefix *per-* than with the Greek *περι-*, has dropped the *i*; and the confusion between *per-* and *par-* is extremely common, because both prefixes were denoted, in contracted writing, by the same symbol. We may give up the old attempts at explaining the word otherwise, as we know that the glosses are usually due to the author. 'The end of the period of Hector's life was nigh at hand.'

Lydgate uses the word in the same sense, having caught it up from the present passage:—

‘When the *paródye* of this worthy knyght [Hector]
Aproche shall, without[e] wordes mo,
Into the fyelde playnly if he go.’
Siege of Troye, Bk. iii. ch. 27; ed. 1557, fol. R 6.
‘And how that he [Ulysses] might[e] not escape
The *párodýe* that was for hym shape;
For Parchas haue his last[e] *terme* set,’ &c.
Id., Bk. v. ch. 38; fol. Dd 3.

Observe that *parodye* is here equated to *terme*.

[1558.] From Guido; according to whose account Hector, having taken a prisoner, was conveying him through the throng, when Achilles thrust him through with a spear in a cowardly manner, stealing up to him unperceived. See allit. Dest. of Troy, ll. 8649-8660; Lydgate, Siege of Troy, Bk. iii. ch. 27, fol. S 2, back; Shak. Troil. v. 6. 27, 8. 1.

[1634.] *kalendes*, an introduction to the beginning; see note to Bk. ii. 7.

[1653.] *Lollius*; this incident is in the Filostrato, viii. st. 8; I do not find it in Guido.

[1669.] *word and ende*, beginning and end; see note to Monk. Ta. B 3911; and note to Bk. ii. 1495.

[1689.] ‘To present your new love with.’

[1760.] See note to Book i. 463.

[1764.] Here the story practically ends. Beyond this point, the lines taken from Boccaccio are less than twenty.

[1771.] *Dares*, i. e. Guido, who professes to follow Dares; see note to Book Duch. 1070.

[1778.] I. e. Chaucer was beginning to think of his Legend of Good Women.

[1786.] Here begins the Envoy (interrupted by ll. 1800-1827). Compare the last three lines of the Filostrato (ix. 8):—

‘Or va’; ch’ io prego Apollo che ti presti
Tanto di grazia ch’ ascoltata sii,
E con lieta risposa a me t’invii.’

[1787.] ‘Whereas may God send power to him that wrote thee to take part in composing some “comedy,” before he die.’

[1789.] ‘Do not envy any (other) poetry, but be humble.’

[1791.] Imitated from the concluding lines of the Thebaid, xii. 816:—

‘nec tu diuinam Æneida tenta,
Sed longe sequere, et uestigia semper adora.’

The sense is—‘And kiss their footsteps, wherever you see Vergil, &c. pass along.’ The reading *space* is ridiculous; and, in l. 1792, the names *Virgile*, &c., are accented on the second syllable. *Steppes* means ‘foot-prints,’ Lat. *uestigia*; see Leg. Good Women, 2209.

[1792.] An important line. Chaucer, in this poem, has made use of Statius (see l. 1485), Ovid (in many places), Vergil (occasionally), and Homer (not at first hand). Lucan seems to be mentioned only out of respect; but see note to Bk. ii. 167. He is mentioned again in Boethius, Bk. iv. Pr. 6. 159.

[1796.] *mismetre*, scan wrongly. This shews that Chaucer was conscious of his somewhat archaic style, and that there was a danger that some of the syllables might be dropped.

[1797.] *red*, read (by a single person). *songe*, read aloud, recited in an intoned voice.

[1802.] *thousandes* is to be taken in the literal sense. On one occasion, according to Guido, Troilus slew a thousand men at once. See the allit. Destruction of Troy, 9878; Lydgate, Siege of Troy, fol. U 3, back, l. 7.

[1806.] So in Guido; see allit. Destr. of Troy, 10302-11; Lydgate, Siege of Troye, Bk. iv. ch. 31. Cf. l. 1558, and the note.

[1807-1827.] These three stanzas are from Boccaccio’s *Teseide*, xi. 1-3. where, however, they refer to Arcita:—

‘Finito Arcita colei nominando
La qual nel mondo più che altro amava,
L’anima lieve se ne gî volando
Vêr la concavità del cielo ottava:
Degli elementi i conuessi lasciando,
Quivi le stelle erratiche ammirava . . .
Suoni ascoltando pieni di dolcezza.
Quindi si volse in giù a rimirare
Le cose abbandonate, e vide il poco
Globo terreno, a cui d’intorno il mare
Girava . . .
Ed ogni cosa da nulla stimare
A rispetto del ciel; e in fine al loco
Là dove aveva il corpo suo lasciato
Gli occhi fermò alquanto rivoltato.
E fece risa de’ pianti dolenti
Della turba lerne; la vanitate
Forte dannando delle umane genti,
Le qua’ da tenebrosa cechitate

Mattamente oscurate nelle menti
Seguon del Mondo la falsa beltate:
Lasciando il cielo, quindi se ne gio
Nel loco a cui Mercurio la sortio.’

[1809.] *holownesse* translates ‘concavità.’ For *seventh*, B. has ‘ottava,’ eighth. The seventh sphere is that of Saturn, from which he might be supposed to observe the motion of Saturn and of all the inferior planets. But surely *eighth* is more correct; else there is no special sense in ‘holownesse.’ The eighth sphere is that of the fixed stars; and by taking up a position on the *inner* or *concave* surface of this sphere, he would see all the planetary spheres revolving within it. (The ‘spheres’ were supposed to be concentric shells, like the coats of an onion.) The ‘erratic stars,’ or wandering stars, are the seven planets. As to the music of their spheres, see notes to Parl. Foules, ll. 59 and 61.

[1810.] *in convers leting*, leaving behind, on the other side. When, for example, he approached the sphere of Mars, it was *concave* to him; after passing beyond it, it appeared *convex*. Some modern editions of the Teseide read *connessi* (connected parts), but the right reading is *conuessi* (convex surfaces), for which Chaucer substitutes *convers*. See *converse* in the New E. Dictionary.

[1815.] Cf. Parl. Foules, 57. Boccaccio had in mind Cicero’s *Somnium Scipionis*.

[1825.] *sholden*, and we ought; *we* is understood.

[1827.] *sorted*, allotted; Ital. ‘sortio.’

[1828-1837.] Chiefly from Il Filostrato, viii. 28, 29.

[1838-1862.] These lines are Chaucer’s own, and assume a higher strain.

[1840.]

‘This lyf, my sone, is but a chery-feyre.’
Hoccleve, De Regim. Princ. ed. Wright, p. 47.

See four more similar comparisons in Halliwell’s Dict., s. v. *Cherryfair*.

[1856.] *moral Gower*. This epithet of Gower has stuck to him ever since; he moralises somewhat too much.

[1857.] *Strode*. Concerning this personage, Leland discovered the following note in an old catalogue of the worthies of Merton College, Oxford: ‘Radulphus Strode, nobilis poeta fuit et versificavit librum elegiacum vocatum Phantasma Radulphi.’ In the introduction to his edition of ‘Pearl,’ p. l., Mr. Gollancz says: ‘This Ralph Strode is identical with the famous philosopher of that name whose philosophical works hold an important place in the history of medieval logic. He was also famous in his time as a controversialist with Wiclif, and from Wiclif MSS., still unprinted, it is possible to gain some insight into Strode’s religious views.’ He was, perhaps, related to the

philosopher N. Strode, who is mentioned at the end of pt. ii. § 40 of the Treatise on the Astrolabe as being the tutor, at Oxford, of Chaucer's son Lewis.

[\[1863-5.\]](#)From Dante, Paradiso, xiv. 28-30:—

‘Quell’ uno e due e tre che sempre vive,
E regna sempre in tre e due e uno,
Non circonscriitto, e tutto circonscrive.’