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Geoffrey Chaucer, *The Complete Works of Geoffrey Chaucer, vol. 7 (Supplement: Chaucerian and Other Pieces)* [1897]

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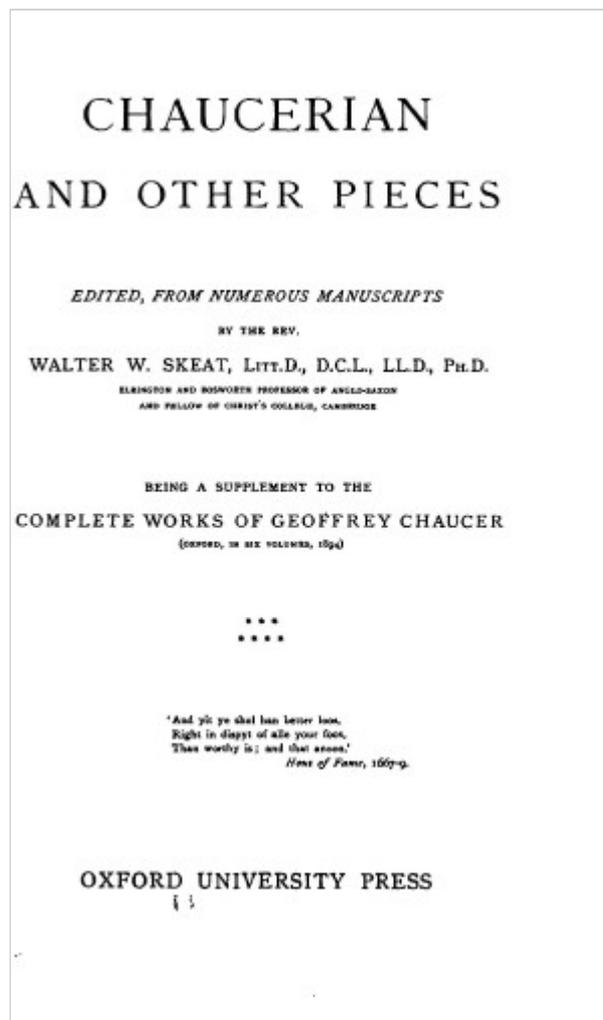
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## Edition Used:

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Author: [Geoffrey Chaucer](#)

Editor: [Walter W. Skeat](#)

## About This Title:

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

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## ERRATA AND ADDENDA

### INTRODUCTION

§ 1. The following pieces are selected, as being the most important, from among the very numerous ones which have been appended to Chaucer's works in various editions.

I use the word 'appended' advisedly. It is not true that these works were all attributed to Chaucer in the black-letter editions. The Praise of Peace was marked as Gower's in Thynne's first edition of 1532. Another piece in that edition is attributed to Scogan. The Letter of Cupid is expressly dated 1402, though Chaucer died in 1400. The Flower of Curtesye contains the words 'Chaucer is dede'; and The Testament of Cresseid contains a remark which, in modern English, would run thus—'Who knows if all that Chaucer wrote is true?'

Those who, through ignorance or negligence, regard Thynne's edition of Chaucer as containing 'Works attributed to Chaucer' make a great mistake; and even if the mistake be excused on the ground that it has been very generally and very frequently made, this does not lessen its magnitude. The title of Thynne's book is very instructive, and really runs thus:—'The Workes of Geffray Chaucer newly printed, with dyuers workes which were neuer in print before, &c.' This is strictly and literally true; for it contains such works of Chaucer's as had previously been printed by Caxton, Wynkyn de Worde, and Julian Notary (see vol. i. p. 28), together with 'dyuers workes [*of various authors*] which were neuer in print before.' Which is the simple solution of the whole matter, as far as this edition is concerned. The same remarks apply to the second edition in 1542, and the third, printed about 1550. But Stowe, in 1561, altered the title so as to give it a new meaning. The title-page of his edition runs thus:—'The Woorkes of Geffrey Chaucer, newly printed with diuers Addicions which were neuer in printe before.' Here the authorship of Chaucer was, *for the first time*, practically claimed for the whole of Thynne's volume. At the same time, Stowe did not really mean what he seems to say, for it was he who first added the words—'made by Ihon lidgate'—to the title of 'The Flower of Curtesie,' and who first assigned a title (ascribing the poem to *dan Ihon lidgat*) to the poem beginning 'Consider wel'; see no. 40 (vol. i. p. 33).

§ 2. It is clear that Thynne's intention was to print a collection of poems, including all he could find of Chaucer and anything else of a similar character that he could lay his hands on<sup>1</sup>. In other words, the collection was, from the beginning, a collection of the Works of Chaucer *and other writers*; and this fact was in no way modified by the adoption by Stowe and Speght of misleading titles that actually assigned to Chaucer all the poems in the volume! See further, as to this subject, in the discussion of The Court of Love below.

The number of pieces appended, at various times, to Chaucer's Works are so numerous that I have been obliged to restrict myself to giving a selection of them only.

Of the non-Chaucerian pieces printed by Thynne in 1532, I have included all but three. The rejected pieces are those numbered 18, 21, and 22 in the list given at p. 32 of vol. i. They are all poor and uninteresting, but I add a few words of description.

18. *A Praise of Women*. Noticed in vol. i. p. 37. Though decisively rejected by Tyrwhitt, and excluded from Moxon's reprint, it was revived (for no good reason) by Bell, and consequently appeared in the Aldine edition, which was founded on Bell's. It enumerates the merits of womankind, and condemns the slanders of men concerning them. We ought to worship all women out of reverence for the Queen of heaven, and we shall do well to pray to Our Lady to bring us to the heaven in which she and all good women will be found. Thynne is not the sole authority for this poem, as it occurs also (in a Scottish dress) in the Bannatyne MS., fol. 275. The whole of this MS. (written in 1568) was printed for the Hunterian Club in 1873–9; see p. 799 of that edition.

21. *The Lamentation of Mary Magdalen*. Noticed in vol. i. p. 37. This lugubrious piece was probably the wail of a nun, who had no book but a Vulgate version of the Bible, from which all her quotations are taken. It bears no resemblance to any work by Chaucer, nor to any of the pieces in the present volume. It consists of 102 seven-line stanzas. The metre resembles Lydgate's, but the final *-e* is hardly ever used. Bell's text is not taken from Thynne, but from some later and inferior reprint of it. For this poem, Thynne's first edition is the sole authority.

22. *The Remedy of Love*. Noticed in vol. i. p. 38. It appears that the 'remedy of love' is to be found in a consideration of the wicked ways of women. Twelve whole stanzas are taken up with a metrical translation of one of the chapters in the book of Proverbs. The author refers us to 'the fifth chapter,' but he is wrong. He means chapter vii, verses 6–27. He also quotes from Ecclesiasticus, ix. 9, and xxv. 25.

Nos. 28, 29, 30 (vol. i. p. 32) are not found in Thynne, but were first printed by Stowe. I give them below, at p. 297. The first two stanzas are Lydgate's; and probably the third is his also. It is no great matter.

No. 41 (vol. i. p. 33) was also first printed by Stowe. To save words, I have printed it below, at p. 450, from the original MS.

§ 3. I now consider the non-Chaucerian pieces in Part II. of Stowe's Edition (see vol. i. p. 33). Of these, nos. 45, 50, 56, and 59 are here reprinted.

Nos. 46, 47, 48, 49, 51, 52, 53, 54, and 55 were all taken by Stowe from MS. Trin. R. 3. 19. Perhaps they are sufficiently noticed in vol. i. p. 41, as they present few points of interest. However, I enumerate them, adding a few remarks.

No. 46. *The Craft of Lovers*. In 23 seven-line stanzas; 161 lines. Besides the copy in the Trin. MS., there are copies (almost duplicates) in MSS. Addit. 34360, fol. 73, back

(p. 142), and Harl. 2251, fol. 53 (now called 52). Dated 1448 in the Trin. MS., but 1459 in the other two. The first line ought to run:—‘To moralise, who list these ballets sewe’; but it is clear that some one added the words ‘A similitude’ in the margin, and that this remark was afterwards incorporated in the text. Hence the first line, in the latter MSS., stands:—‘To moralise a similitude who list these balettis sewe’; which is more than enough for a line of five accents. After two introductory stanzas, the poem becomes a dialogue, in alternate stanzas, between a wooer, named *Cupido*, and a lass, named *Diana*<sup>1</sup>; the result of which is successful. This may be compared with *La Belle Dame sans Merci*, and with the *Nut-brown Maid*. The twenty-third stanza forms the author’s *Conclusio*, which is followed by an Envoy in the Addit. MS. and in the Harl. MS. only. The same MSS. seem to superadd two more stanzas; but they really belong to another piece.

No. 47. Taken by Stowe from MS. Trin. R. 3. 19, fol. 156, back. *A Balade*. In 4 seven-line stanzas; 28 lines. Begins—‘Of their nature they greatly them delite’; i. e. Women are by nature hypocrites; they like kissing live images rather than shrines. So I advise young men to take warning: ‘Beware alwaye, the blind eateth many [a] flye’; a line which is quoted from Lydgate’s ballad printed at p. 295. The author then prays God to keep the fly out of his dish; and ends by congratulating himself on being anonymous, because women would else blame him.

No. 48. *The Ten Commandments of Love*; from Trin. MS., fol. 109. Also in MS. Fairfax 16. Begins:—‘Certes, ferre extendeth yet my reason.’ In 14 stanzas of seven-lines; the last two form the Envoy. After two introductory stanzas, the author gives the ladies their ten commandments. They are, it appears, to exhibit Faith, Entencion, Discrecion, Patience, Secretnesse, Prudence, Perseverance, Pity, Measure [Moderation], and Mercy. In the Envoy, the author says, truly enough, that he is devoid of cunning, experience, manner of enditing, reason, and eloquence; and that he is ‘a man unknown.’

No. 49. *The Nine Ladies Worthy*. In 9 seven-line stanzas, one stanza for each lady. Begins: ‘Profulgent in preciousnes, O Sinope the quene.’ Only remarkable for the curious selection made. The Nine Ladies are: (1) Sinope, daughter of Marsepia, queen of the Amazons; see Orosius, Hist. i. 10; (2) Hippolyta, the Amazon, wife of Theseus; (3) Deipyle, daughter of Adrastus, wife of Tydeus; (4) Teuta, queen of the Illyrians; see note to C. T., F 1453 (vol. v. p. 398); (5) Penthesilea the Amazon, slain by Achilles before Troy; (6) queen Tomyris, who slew Cyrus in battle, bc 529; (7) Lampeto the Amazon, sister of Marsepia, and aunt of Sinope; (8) Semiramis of Babylon; (9) Menalippe or Melanippe, sister of Antiope, queen of the Amazons, taken captive by Hercules, according to Justinus, ii. 4. 23. Most of these queens are mentioned by Orosius, i. 10, ii. 1, ii. 4; see also Higden’s *Polychronicon*, bk. ii. chapters 9, 21, 24, and bk. iii. c. 7. From the Trin. MS., fol. 113, back.

[No. 50. *Virelai*. Printed below, at p. 448.]

No. 51. *A Ballade*. Begins:—‘In the season of Feuerere when it was full colde.’ In 7 seven-line stanzas. In praise of the daisy. Very poor. From the Trin. MS., fol. 160.

No. 52. *A Ballade*. Begins—‘O Mercifull and o merciabile.’ In 12 seven-line stanzas. The Trin. MS. has 13 stanzas; but Stowe omitted the tenth, because it coincides with st. 19 of the *Craft of Lovers*. It is made up of scraps from other poems. Stanzas 1–4 form part of a poem on the fall of man, from Lydgate’s *Court of Sapience* (see vol. i. p. 57). In st. 8 occurs the assonance of *hote* (hot) and *stroke*; and in st. 9, that of *cureth* and *renueth*. From the Trin. MS., fol. 161.

No. 53. *The Judgement of Paris*. In 4 seven-line stanzas; the first is allotted to Pallas, who tells Paris to take the apple, and give it to the fairest of the three goddesses. After this, he is addressed in succession by Juno, Venus, and Minerva (as she is now called). Then the poem ends. Trin. MS., fol. 161, back.

No. 54. *A Balade pleasaunte*. Begins—‘I haue a Ladie where so she bee.’ In 7 seven-line stanzas. Meant to be facetious; e. g. ‘Her skin is smothe as any oxes tong.’ The author says that when he was fifteen years old, he saw the wedding of queen Jane; and that was so long ago that there cannot be many such alive. As Joan of Navarre was married to Henry IV in 1403, he was born in 1388, and would have been sixty-two in 1450. It is an imitation of Lydgate’s poem entitled *A Satirical Description of his Lady*; see *Minor Poems*, ed. Halliwell, p. 199. Trin. MS., fol. 205.

No. 55. *Another Balade*. Begins—‘O mossie Quince, hangyng by your stalke.’ In 4 seven-line stanzas, of which Stowe omits the second. A scurrilous performance. Trin. MS., fol. 205, back.

[No. 56. A Ballad by Lydgate; printed below, at p. 295.]

No. 58 is a Balade in 9 seven-line stanzas, of no merit, on the theme of the impossibility of restoring a woman’s chastity.

No. 59. *The Court of Love*. Printed below, at p. 409.

No. 60 is a genuine poem; and no. 61 is Lydgate’s *Story of Thebes*. And here Stowe’s performance ceases.

§ 4. The subsequent additions made by Speght are discussed in vol. i. pp. 43–46. Of these, *The Flower and the Leaf*, *Jack Upland*, and Hoccleve’s poem to Henry V, are here reprinted; and Chaucer’s *ABC* is genuine. He also reprinted the *Sayings* at p. 450. The pieces not reprinted here are Chaucer’s *Dream* and *Eight Goodly Questions*.

*Chaucer’s Dream* is a false title, assigned to it by Speght; its proper name is *The Isle of Ladies*. Begins—‘Whan Flora, the quene of pleasaunce.’ The MS. at Longleat is said to have been written about 1550. A second MS. has been acquired by the British Museum, named MS. Addit. 10303; this is also in a hand of the sixteenth century, and presents frequent variations in the text. It is very accessible, in the texts by Moxon, Bell, and Morris; but how Tyrwhitt ever came to dream that it could be genuine, must remain a mystery. I originally hoped to include this poem in the present selection, but its inordinate length compelled me to abandon my intention. In a prologue of seventy lines, the author truthfully states, at l. 60, that he is ‘a slepy<sup>1</sup> writer.’ There are many assonances, such as *undertakes*, *scapes* (337); *named*, *attained* (597); *tender*,

*remember* (1115, 1415); *rome, towne* (1567). Note also such rimes as *destroyed, conclude* (735); *queen, kneen*, pl. of *knee* (1779); *nine, greene* (1861); *vertuous, use* (1889). Some rimes exhibit the Northern dialect; as *paines, straines*, pr. s., 909; *wawe, overthrawe*, pp., 1153; *servand, livand*, pres. pt., 1629; *greene, eene* (pl. of *e, eye*), 1719; *hand, avisand*, pres. pt., 1883; &c. Yet the writer is not particular; if he wants a rime to *wroth*, he uses the Southern form *goth*, 785; but if he wants a rime to *rose*, he uses the Northern form *gose* (goes), 1287, 1523. But before any critic can associate this poem with Chaucer, he has first to prove that it was written before 1450. Moreover, it belongs to the cycle of metrical romances, being connected (as Tyrwhitt says) with the *Eliduc* of Marie de France; and, perhaps, with her *Lanval*.

To the *Isle of Ladies* Speght appended two other poems, of which the former contains a single stanza of 6 lines, and the latter is a ballad in 3 seven-line tanzas.

No. 66. *Eight Goodly Questions*; in Bell's Chaucer, iv. 421. In 9 seven-line stanzas. First printed in 1542. There are at least two manuscript copies; one in the Trinity MS., marked R. 3. 15; and another in the Bannatyne MS., printed at p. 123 of the print of the Bannatyne MS., issued by the Hunterian Club in 1873. In l. 19, the latter MS. corrects *tree* to *coffour*, the Scottish form of *cofre*. It is merely expanded from the first seven lines of a poem by Ausonius, printed in Walker's *Corpus Poetarum Latinorum*, with the title *Eorundem Septem Sapientum Sententiae*. This English version is quite in Lydgate's style.

## § 5.

### Editions And MSS. Consulted.

I have repeatedly explained that there were but four black-letter editions of Collected Works before Speght's; and these I call Thynne's first edition (1532), Thynne's second edition (1542), the undated edition (about 1550, which I call 1550 for brevity), and Stowe's edition (1561) respectively. I shall denote these editions below by the symbols 'Th.,' ed. 1542, ed. 1550, and 'S.' respectively. Of these editions, the first is the best; the second is derived from the first; the third is derived from the second; and the fourth from the third<sup>1</sup>. In every case it is useless to consult a later edition when an earlier one can be found.

The following is the list of the pieces which depend on the editions *only*, or for which the editions have been collated. I always cite the earliest; that the later ones *also* contain the piece in question must, once for all, be understood.

Caxton.—XXVIII. No. VII. was also collated with a print by Caxton.

Wynkyn de Worde.—XXIII.

Wynkyn de Worde.—VIII.

Chepman and Miller (1508).—VIII.

Th.—I. IX. XI. XXII. Also collated for IV. V. VII. VIII. X. XII. XVI. XVII. XVIII. XIX. XXI. XXIII.

Thynne had access to excellent MSS., and is always worth consulting.

Ed. 1542.—II. XXVIII. Collated for VI.

An early printed edition of Jack Upland.—III.

S. (1561).—XV. Collated for XIII. XIV. XXIV. XXV. XXIX.

A printed edition of the Testament of Cresseid (1593).—XVII.

Speght (1598).—XX. Collated for III.

The following twenty MSS. have been collated or consulted.

Trentham MS.—IV. (See Introduction.)

Fairfax 16.—V. VIII. XIII. XVI. XVIII. XIX. (See vol. i. p. 51.)

Bodley 638.—V. VIII. XVIII. (See vol. i. p. 53.)

Tanner 346.—V. VIII. XVIII. XIX. (See vol. i. p. 54.)

Ashmole 59.—VII. X. XIII. (See vol. i. p. 53.)

Arch. Selden B. 24—V. VIII. XVIII. XXVI. XXVII. (See vol. i. p. 54.)

Digby 181.—V. VIII. (See vol. i. p. 54.)

Camb. Univ. Lib. Ff. 1. 6.—V. XII. XVI. XVIII. (See vol. i. p. 55.)

Pepys 2006.—VIII. (See vol. i. p. 55.)

Trin. Coll. R. 3. 19.—XIV. XVI. XXI. XXIV. XXV. XXIX. (See vol. i. p. 56.)

Trin. Coll. R. 3. 20.—V. (One of Shirley's MSS.)

Trin. Coll. O. 9. 38.—XIV.

Addit. 16165, B. M.—XIII. (See vol. i. p. 56.)

Addit. 34360, B. M.—XXI.

Harl. 372, B. M.—XVI. (See vol. i. p. 58.)

Harl. 2251, B. M.—VII. XII. XIV. (See vol. i. p. 57.)

Harl. 7578, B. M.—XIII. (See vol. i. p. 58.)

Sloane 1212, B. M.—X. (A fair copy.)

Phillipps 8151.—VI. (See Hoccleve's Poems, ed. Furnivall, p. 1.)

Ashburnham 133.—V. (See the same, p. xxvii.)

§ 6. Conversely, I here give the authorities from which each piece is derived. For further comments on some of them, see the separate introductions to each piece below.

I. *The Testament of Love* (prose).—Th. (Thynne, 1532).

II. *The Plowmans Tale* (1380 lines).—Th. (Thynne, 1542).

III. *Jack Upland* (prose).—Early edition, Caius College library; Speght (1598).

IV. *Praise of Peace* (385 lines).—Th. (1532); Trentham MS.

V. *Letter of Cupid* (476 lines).—Th. (1532); Fairfax, Bodley, Tanner, Selden, Ashburnham, Digby MSS.; Trin. Coll. R. 3. 20; Camb. Ff. 1. 6; also in the Bannatyne MS.

VI. *To the King's Grace* (64).—Th. (1542); Phillipps 8151.

VII. *A Moral Balade* (189).—Th. (1532); Caxton; Ashmole 59, Harl. 2251. (I also find a reference to Harl. 367, fol. 85, back.)

VIII. *Complaint of the Black Knight* (681).—Th. (1532); Fairfax, Bodley, Tanner, Digby, Selden, Pepys; Addit. 16165. Also printed, separately, by Wynkyn de Worde (n. d.); and at Edinburgh, by Chepman and Miller, in 1508.

IX. *The Flour of Curtesye* (270).—Th. (1532).

X. *In Commendation of our Lady* (140).—Th.; Ashmole 59; Sloane 1212.

XI. *To my Soverain Lady* (112).—Th.

XII. *Ballad of Good Counsel* (133).—Th.; Camb. Ff. 1. 6; Harl. 2251.

XIII. *Beware of Doubleness* (104).—Stowe (1561); Fairfax 16, Ashmole 59, Harl. 7578, Addit. 16165.

XIV. *A Balade: Warning Men* (49).—Stowe (1561); Harl. 2251, fol. 149, back; Trin. R. 3. 19; Trin. O. 9. 38.

XV. *Three Sayings* (21).—Stowe (1561).

XVI. *La Belle Dame sans Mercy* (856).—Th.; Fairfax, Harl. 372; Camb. Ff. 1. 6; Trin. R. 3. 19, fol. 98.

XVII. *Testament of Cresseid* (616).—Th.; Edinburgh edition (1593).

XVIII. *The Cuckoo and the Nightingale* (290).—Th.; Fairfax, Bodley, Tanner, Selden; Camb. Ff. 1. 6.

XIX. *Envoy to Alison* (27).—Th.; Fairfax, Tanner.

XX. *The Flower and the Leaf* (595).—Speght (1598).

XXI. *The Assembly of Ladies* (756).—Th.; Addit. 34360; Trin. R. 3. 19.

XXII. *A goodly Balade* (71).—Th.

XXIII. *Go forth, King* (14).—Wynkyn de Worde; Th.

XXIV. *The Court of Love* (1442).—Stowe (1561); Trin. R. 3. 19.

XXV. *Virelai* (20).—Stowe (1561); Trin. R. 3. 19.

XXVI. *Prosperity* (8); XXVII. *Loyalty* (7).—Selden MS.

XXVIII. *Sayings* (14).—Caxton; reprinted, Th. (1542).

XXIX. *In Praise of Chaucer* (7).—Stowe (1561); Trin. R. 3. 19.

## § 7.

### I. The Testament Of Love; By Thomas Usk.

Of this piece no MS. copy has been discovered. The only authority is Thynne's edition of 1532, whence all later editions have been copied more or less incorrectly. The reprints will be found to grow steadily worse, so that the first edition is the only one worth consulting.

The present edition is printed from a transcript of Thynne (1532), made by myself; the proof-sheets being carefully read with the original. In making the transcript, I have altered the symbol *u* to *v*, when used as a consonant; and (in the few places where it occurs) the consonantal *i* to *j*. I have also substituted *i* for *y* when the vowel is short, chiefly in the case of the suffix *-yng* or *-ynge*, here printed *-ing* or *-inge*. In nearly all other cases, the original spellings are given in the footnotes. Thynne's chief errors of printing occur in places where he has persistently altered the spelling of the MS. to suit the spelling in fashion in the days of Henry VIII. His chief alterations are as follows. He prints *ea* for open *ee*, written *ee* or *e* at the beginning of the fifteenth century; thus, he has *ease* for *ese*, and *please* for *plese*. He most perversely adds a useless final *e* to the words *howe*, *nowe*, and some others; and he commits the anachronism of printing *father*, *mother*, *together*, *wether*, *gather*, in place of *fader*, *moder*, *togeder*, *weder*, *gader*; whereas the termination in these words invariably appears as *-der* till shortly before 1500. Further, he prints *cathe* for *cacche*,

*perfection* for *perfeccion*, and the like; and in several other ways has much impaired the spelling of his original. Many of these things I have attempted to set right; and the scholar who compares the text with the footnotes will easily see why each alteration has been made, if he happens to be at all conversant with MSS. written in the fourteenth century.

I believe that this piece is almost unparalleled as regards the shameful corruption of its text. It cannot be supposed that Thynne or any one else ever read it over with the view of seeing whether the result presented any sense. Originally written in an obscure style, every form of carelessness seems to have been employed in order to render it more obscure than before. In a great number of places, it is easy to restore the sense by the insertion of such necessary words as *of*, or *but*, or *by*. In other places, non-existent words can be replaced by real ones; or some correction can be made that is more or less obvious. I have marked all inserted words by placing them within square brackets, as, e. g., *am* in l. 46 on p. 6. Corrections of readings are marked by the use of a dagger (†); thus ‘I † wot wel’ in l. 78 on p. 7 is my emendation of Thynne’s phrase ‘I wol wel,’ which is duly recorded in the footnote. But some sentences remain in which the sense is not obvious; and one is almost tempted to think that the author did not clearly know what he intended to say. That he was remarkable for a high degree of inaccuracy will appear presently.

A strange misprint occurs in Book III. ch. 4, ll. 30, 31 (p. 117), where nearly two whole lines occur twice over; but the worst confusion is due to an extraordinary dislocation of the text in Book III. (c. iv. l. 56—c. ix. l. 46), as recently discovered by the sagacity of Mr. H. Bradley, and explained more fully below.

I have also, for the first time, revised the punctuation, which in Thynne is only denoted by frequent sloping strokes and full stops, which are not always inserted in the right places. And I have broken up the chapters into convenient paragraphs.

§ 8. A very curious point about this piece is the fact which I was the first to observe, viz. that the initial letters of the various chapters were certainly intended to form an acrostic. Unfortunately, Thynne did not perceive this design, and has certainly begun some of the chapters either with the wrong letter or at a wrong place. The sense shews that the first letter of Book I. ch. viii. should be E, not O (see the note); and, with this correction, the initial letters of the First Book yield the words—margarete of.

In Book II, Thynne begins Chapters XI and XII at wrong places, viz. with the word ‘Certayn’ (p. 86, l. 133), and the word ‘Trewly’ (p. 89, l. 82). He thus produces the words—virtw have mctrci. It is obvious that the last word ought to be merci, which can be obtained by beginning Chapter XI with the word ‘Every,’ which suits the sense quite as well.

For the chapters of Book III, we are again dependent on Thynne. If we accept his arrangement as it stands, the letters yielded are—on thsknvi; and the three books combined give us the sentence:—margarete of virtw, have merci on thsknvi. Here ‘Margarete of virtw’ means ‘Margaret endued with divine virtue’; and the author appeals either to the Grace of God, or to the Church. The last word ought to give us

the author's name; but in that case the letters require rearrangement before the riddle can be read with certainty.

After advancing so far towards the solution of the mystery, I was here landed in a difficulty which I was unable to solve. But Mr. H. Bradley, by a happy inspiration, hit upon the idea that the text might have suffered dislocation; and was soon in a position to prove that no less than six leaves of the MS. must have been out of place, to the great detriment of the sense and confusion of the argument. He very happily restored the right order, and most obligingly communicated to me the result. I at once cancelled the latter part of the treatise (from p. 113 to the end), and reprinted this portion in the right order, according to the sense. With this correction, the unmeaning thsknvi is resolved into the two words thin usk, i. e. 'thine Usk'; a result the more remarkable because Mr. Bradley had *previously* hit upon Usk as being the probable author. For the autobiographical details exactly coincide, in every particular, with all that is known of the career of Thomas Usk, according to Walsingham, the Rolls of Parliament, and the continuation of Higden's Polychronicon by John Malverne (ed. Lumby, vol. ix. pp. 45–6, 134, 150, 169); cf. Lingard, ed. 1874, iii. 163–7.

The date of the composition of this piece can now be determined without much error. Usk was executed on March 4, 1388, and we find him referring to past events that happened towards the end of 1384 or later. The most likely date is about 1387. I here append an exact account of the order of the text *as it appears in Thynne*; every break in the text being denoted, in the present volume, by a dark asterisk.

Thynne's text is in a correct order from p. 1 to p. 118, l. 56:—any mouable tyme there (Th. fol. 354, col. 2, l. 11)<sup>1</sup>.

(1) Next comes, in Thynne, the passage beginning at p. 135, l. 94:—Fole, haue I not seyde—and ending at p. 143, l. 46:—syth god is the greatest loue and the (Th. fol. 356, back, col. 1, l. 5).

(2) Next, in Thynne, the passage beginning at p. 131, l. 97:—ne ought to loke thynges with resonnyng—and ending at p. 132, l. 161, at the end of a chapter (Th. fol. 356, back, col. 2, last line).

(3) Next, in Thynne, the passage beginning at p. 124, l. 8:—Now trewly, lady—and ending at p. 128, at the end of the chapter (Th. fol. 357, last line).

(4) Next, in Thynne, the passage beginning at p. 132, new chapter:—Uery trouth (quod she)—and ending at p. 135, l. 94:—that shal bringe out frute that (Th. fol. 358, back, col. 1, l. 25).

(5) Next, in Thynne, the passage beginning at p. 118, l. 56:—is nothyng preterit ne passed—and ending at p. 124, l. 7:—euer to onbyde (Th. fol. 360, col. 1, l. 24).

(6) Next, in Thynne, the passage beginning at p. 128, new chapter:—Nowe, lady (quod I) that tree to set—and ending at p. 131, l. 97:—vse ye (Th. fol. 360, back, col. 2, l. 9).

(7) Lastly, the text reverts to the true order, at p. 143, l. 46, with the words:—greatest wisdom (Th. fol. 360, back, col. 2, l. 9. as before). See *The Athenæum*, no. 3615, Feb. 6, 1897.

It is not difficult to account for this somewhat confusing dislocation. It is clear that the original MS. was written on quires of the usual size, containing 8 folios apiece. The first 10 quires, which we may call *a, b, c, d, e, f, g, h, i,* and *k*, were in the right order. The rest of the MS. occupied quire *l* (of 8 folios), and quire *m* (of only 2); the last page being blank. The seventh folio of *l* was torn up the back, so that the two leaves parted company; and the same happened to both the folios in quire *m*, leaving six leaves loose. What then happened was this:—first of all, folios *l*<sub>1</sub>—*l*<sub>4</sub> were reversed and turned inside out; then came the former halves of *m*<sub>1</sub>, and *m*<sub>2</sub>, and the latter half of *l*<sub>7</sub>; next *l*<sub>5</sub> and *l*<sub>6</sub> (undetached), with the former half of *l*<sub>7</sub> thrust in the middle; so that the order in this extraordinary quire was as follows: *l*<sub>4</sub>, *l*<sub>3</sub>, *l*<sub>2</sub>, *l*<sub>1</sub>, all inside out, half of *m*<sub>1</sub>, half of *m*<sub>2</sub>, the latter half of *l*<sub>7</sub>, *l*<sub>5</sub>, *l*<sub>6</sub>, and the former half of *l*<sub>7</sub>, followed by the six undetached leaves. The last quire simply consisted of *l*<sub>8</sub> (entire), followed by the latter halves of *m*<sub>2</sub> and *m*<sub>1</sub>, which were kept in the right order by the fact that the last page was blank.

It has thus become possible for us to make some progress towards the right understanding of the work, which has hitherto been much misunderstood. Warton (*Hist. E. Poetry*, 1840, ii. 218) dismisses it in two lines:—‘It is a lover’s parody of Boethius’s book *De Consolatione* mentioned above’; whereas the author was not a lover at all, except in a spiritual sense. Even the fuller account in Morley’s *English Writers* (1890), v. 261, is not wholly correct. The statement is there made, that ‘it professes to be written, and probably was written, by a prisoner in danger of his life’; but the prison<sup>1</sup> may have been *at first* metaphorical, as he could hardly have written the whole work in two or three months. In Book iii. ch. 9, ll. 131, 132, he prays that ‘God’s hand, which has scourged him in mercy, may hereafter mercifully keep and defend him in good plight.’ The whole tone of the treatise shews that he is writing to justify himself, and thinks that he has succeeded. But a stern doom was close at hand.

§ 9. The truth is that the attempts of Godwin and others to make the autobiographical statements of the author fit into the life of Chaucer, have quite led the critics out of the right track. That the author was *not* Chaucer is perfectly obvious to every one who reads the passage in the lower half of p. 140 with moderate attention; for the author there refers to Chaucer as Love’s ‘noble philosophical poet in English,’ who wrote a treatise of Love’s servant Troilus, and who ‘passeth all other makers in wit and in good reason of sentence’; praise which, however true it may be of Chaucer, the writer was certainly not entitled to claim for himself. The sole point in which the circumstances of the author agree with those of Chaucer is this—that they were both born in London; which is, obviously, too slight a coincidence to build upon. Now that we know the author’s name to have been Thomas Usk, the matter assumes quite another complexion. Usk was much inclined, in his early days, to a belief in Lollard opinions; but when he found that persistence in such belief was likely to lead to trouble and danger, he deemed it prudent to recant as completely as he could<sup>1</sup>, and contemplates his consequent security with some complacency.

In just the same way, it appears that he had changed sides in politics. We first find him in the position of confidential clerk to John of Northampton, mayor of London in 1381–2 and 1382–3. In July, 1384, Usk was arrested and imprisoned in order to induce him to reveal certain secrets implicating Northampton. This he consented to do, and accused Northampton before the king at Reading, on the 18th of August. Northampton strenuously denied the charges against him, but was condemned as guilty, and sent to Corfe castle<sup>2</sup>. After this, Usk joined the party of Sir Nicholas Brembre, mayor of London in 1383–4, 1384–5, and 1385–6, and Collector of Customs in 1381–3, when Chaucer was Comptroller of the same. Brembre had been active in procuring the condemnation of Northampton, and was, at the close of 1386, one of the few personal adherents who remained faithful to the king. In 1387, Richard was busily devising means for the overthrow of the duke of Gloucester's regency, Brembre and Usk being on the king's side; but his attempts were unsuccessful, and, in November of the same year, the duke of Gloucester and his partisans, who were called the 'appellants,' became masters of the situation; they accused the king's councillors of treason, and imprisoned or banished their opponents. On Feb. 3, 1388, the appellants produced their charges against their victims, Brembre and Usk being among the number. Both were condemned and executed, Brembre on Feb. 20, and Usk on the 4th of March. Usk's offence was that he had been appointed sub-sheriff of Middlesex by Brembre's influence<sup>3</sup>, with a view to the arrest of the duke of Gloucester and others of his party. His defence was that all that he had done was by the king's orders, a defence on which he doubtless relied. Unfortunately for him, it was an aggravation of his crime. It was declared that he ought to have known that the king was not at the time his own master, but was acting according to the counsel of false advisers; and this sealed his fate. He was sentenced to be drawn, hung, and beheaded, and that his head should be set up over Newgate. The sentence was barbarously carried out; he was hung but immediately cut down, and clumsily beheaded by nearly thirty strokes of a sword. 'Post triginta mucronis ictus fere decapitatus semper usque ad mortem nunquam fatebatur se deliquisse contra Johannem Northampton, sed erant omnia vera quae de eo praedicaverat coram rege in quodam consilio habito apud Radyngum anno elapso.'—Higden, App. 169. John of Malverne speaks as if he had some personal recollection of Usk, of whom he says—'Satagebat namque astu et arte illorum amicitiam sibi attrahere quos procul dubio ante capitales hostes sibi fuisse cognovit.'—Ib. p. 45.

We can now readily understand that Usk's praise of Chaucer must have been more embarrassing than acceptable; and perhaps it was not altogether without design that the poet, in his House of Fame, took occasion to let the world know how he devoted his leisure time to other than political subjects.

§ 10. Some of the events of his life are alluded to by Usk in the present treatise. He justifies his betrayal of Northampton (p. 26, ll. 53–103, p. 28, ll. 116–201), and is grateful for the king's pardon (p. 60, ll. 120–4). He refers to his first imprisonment (p. 60, l. 104), and tells us that he offered wager of battle against all who disputed his statements (p. 60, l. 116; p. 31, l. 10); but no one accepted the wager.

He further tells us how he endeavoured to make his peace with the Church. Taking his cue from the parable of the merchantman seeking goodly pearls (p. 16, l. 84), he

likens the visible Church of Christ to the pearl of great price (p. 145, l. 103; p. 94, l. 121), and piteously implores her mercy (p. 8, l. 135); and the whole tone of the piece shews his confidence that he is reasonably safe (p. 144, l. 120). He sees clearly that lollardy is unacceptable, and indulges in the usual spiteful fling against the cockle (*lolia*) which the Lollards were reproached with sowing (p. 48, l. 93). He had once been a heretic (p. 99, l. 29), and in danger of ‘never returning’ to the true Church (p. 99, l. 38); but he secured his safety by a full submission (p. 105, l. 133).

At the same time, there is much about the piece that is vague, shifty, and unsatisfactory. He is too full of excuses, and too plausible; in a word, too selfish. Hence he has no real message for others, but only wishes to display his skill, which he does by help of the most barefaced and deliberate plagiarism. It was not from the *Consolatio Philosophiae* of Boethius, but from the English translation of that work by Chaucer, that he really drew his materials; and he often takes occasion to lift lines or ideas from the poem of Troilus whenever he can find any that come in handy. In one place he turns a long passage from the House of Fame into very inferior prose. There are one or two passages that remind us of the Legend of Good Women (i. pr. 100, ii. 3. 38, iii. 7. 38); but they are remarkably few. But he keeps a copy of Chaucer’s Boethius always open before him, and takes from it passage after passage, usually with many alterations, abbreviations, expansions, and other disfigurements; but sometimes without any alteration at all. A few examples will suffice, as a large number of parallel passages are duly pointed out in the Notes.

§ 11. In Chaucer’s Boethius (bk. i. pr. 3. 10), when Philosophy, the heavenly visitant, comes to comfort the writer, her first words are:—‘*O my norry*, sholde I forsaken thee now?’ In the Testament (p. 10, l. 37), Heavenly Love commences her consolations with the same exclamation:—‘*O my nory*, wenest thou that my maner be, to foryete my frendes or my servaunts?’ The Latin text—‘*An te, alumne, desererem?*’—does not suggest this remarkable mode of address.

This, however, is a mere beginning; it is not till further on that plagiarisms begin to be frequent. At first, as at p. 37, the author copies the sense rather than the words; but he gradually begins to copy words and phrases also. Thus, at p. 43, l. 38, his ‘*chayres of domes*’ comes from Chaucer’s ‘*heye chayres*’ in bk. i. met. 5. 27; and then, in the next line, we find ‘*vertue, shynende naturelly . . . is hid under cloude*,’ where Chaucer has ‘*vertu, cler-shyninge naturelly is hid in derke derknesses*’; bk. i. met. 5. 28. At p. 44, l. 66, we have: ‘*Whan nature brought thee forth*, come thou not *naked out of thy moders wombe*? Thou haddest no richesse’; where Chaucer has: ‘*Whan that nature broughte thee forth out of thy moder wombe*, I receyved thee *naked*, and nedy of alle thinges’; bk. ii. pr. 2. 10. Just a few lines below (ll. 71–76) we have the sense, but not the words, of the neighbouring passage in Chaucer (ll. 23–25). Further literal imitations are pointed out in the Notes to l. 85 in the same chapter, and elsewhere. See, for example, the Notes to Book ii. ch. iv. 4, 14, 20, 61; ch. v. 15, 57, 65, 67, 79; ch. vi. 11, 30, 74, 117, 123, 129, 132, 143; ch. vii. 8, 14, 20, 23, 30, 39, 50, 74, 95, 98, 105, 109, 114, 117, 130, 135, 139, 148; &c.

Those who require conviction on this point may take such an example as this.

‘O! a noble thing and clere is power, that is not founden mighty to kepe himselfe’; (p. 70, l. 20).

‘O! a noble thing and a cleer thing is power, that is nat founden mighty to kepen itself’; Ch. Boeth. bk. iii. pr. 5. 5–7.

The Latin text is: ‘O praeclara potentia quae nec ad conseruationem quidem sui satis efficax inuenitur.’ I see no reason for supposing that the author anywhere troubled himself to consult the Latin original. Indeed, it is possible to correct errors in the text by help of Chaucer’s version; see the last note on p. 461.

§ 12. We get the clearest idea of the author’s method by observing his treatment of the House of Fame, 269–359. It is worth while to quote the whole passage:—

‘Lo! how a woman doth amis  
To love him that unknowen is! . . .270  
Hit *is not* al gold that glareth; . . .  
Ther *may be under* goodliheed  
Kevered *many* a shrewed vyce;275  
*Therefore* be *no wight* so nyce,  
To take a love only for *chere*,  
For *speche*, or for frendly manere;  
For this shal every woman finde  
That som *man*, of his pure kinde,280  
Wol *shewen outward* the faireste  
*Til he have* caught that what him leste;  
And *thanne wol* he *causes finde*,  
And swere how that she is unkinde,  
*Or fals*, or prevy, or double was . . .285  
Therfor I wol seye a proverbe,  
That “he that fully knoweth th’erbe290  
May saufly leye hit to his yē” . . .  
Allas! is every man thus trewe,  
That every yere wolde have a newe, . . .  
As thus: of *oon* he wolde *have fame*,305  
In magnifying of his name;  
Another *for frendship*, seith he;  
And yet ther shal the *thri de* be,  
That shal be taken *for delyt* . . .  
*Allas*, that ever hadde routhe332  
*Any woman* on any man!  
Now see I wel, and telle can,  
We wrecched *women conne non art* . . .335  
How sore that *ye men conne grone*,  
Anoon, as we have yow receyved,  
Certainly we *ben deceyved*;340  
For through you is my name *lorn*,  
And alle my actes *red and songe*

Over al this land on every tonge.348  
O wikke *Fame!* . . .  
Eek, thogh I mighte *duren ever*,  
*That I have doon, rekever I never* . . .354  
And that I shal thus juged be—  
“Lo, right as she hath doon, now she  
Wol do eftsones, hardily.” ’359

If the reader will now turn to p. 54, l. 45, and continue down to l. 81 on the next page, he will find the whole of this passage turned into prose, with numerous cunning alterations and a few insertions, yet including all such words as are printed above in italics! That is, he will find all except the proverb in ll. 290, 291; but this also is not far off; for it occurs over the leaf, on p. 56, at l. 115, and again at p. 22, ll. 44–45! Surely, this is nothing but book-making, and the art of it does not seem to be difficult.

§ 13. The author expressly acknowledges his admiration of Troilus (p. 140, l. 292); and it is easy to see his indebtedness to that poem. He copies Chaucer’s curious mistake as to Styx being a pit (p. 3, l. 80, and the note). He adopts the words *let-game* (p. 18, l. 124) and *wiver* (p. 129, l. 27). He quotes a whole line from Troilus at p. 27, l. 78 (see note); and spoils another one at p. 34, ch. viii. l. 5, a third at p. 80, l. 116, and a fourth at p. 128, ch. vii. l. 2. We can see whence he took his allusion to ‘playing raket,’ and to the dock and nettle, at p. 13, ll. 166, 167; and the phrase to ‘pype with an yvè-lefe’ at p. 134, l. 50.

It is further observable that he had read a later text of Piers Plowman with some care, but he seems to quote it from memory, as at p. 18, l. 153, and p. 24, l. 118. A few other passages in which he seems to have taken ideas from this popular and remarkable poem are pointed out in the Notes. It is probable that he thence adopted the words *legistres* and *skleren*; for which see the Glossary, and consult the Notes for the references which are there given.

§ 14. The author is frequently guilty of gross inaccuracies. He seems to confuse Cain with Ham (p. 52, ll. 107, 109), but *Cayn*, says Mr. Bradley, may be Thynne’s misprint for *Cam*, i. e. Ham. He certainly confuses Perdiccas with Arrhidæus (p. 52, l. 116). He speaks of the *eighth* year, instead of the *seventh*, as being a sabbatical year, and actually declares that the ordinary week contains *seven* working days (p. 24, ll. 102–104)! He tells us that Sunday begins ‘at the first hour after noon (!) on Saturday’ (p. 82, l. 163). Hence it is not to be wondered at that some of his arguments and illustrations are quite unintelligible.

§ 15. The title of the work, viz. The Testament of Love, readily reminds us of the passage in Gower already quoted in vol. iii. p. xliii., in which the goddess Venus proposes that Chaucer should write ‘his testament of love,’ in order ‘to sette an ende of alle his werke.’ I have already explained that the real reference in this passage is to the Legend of Good Women; but I am not prepared, at present, to discuss the connection between the expression in Gower and the treatise by Usk. The fact that our author adopted the above title may have led to the notion that Chaucer wrote the treatise here discussed; but it is quite clear that he had nothing to do with it.

Professor Morley well says that ‘the writer of this piece uses the word Testament in the old Scriptural sense of a witnessing, and means by Love the Divine Love, the Christian spirit encouraging and directing the wish for the grace of God, called Margaret, the pearl beyond all price.’ To which, however, it is highly essential to add that Margaret is not used in the sense of ‘grace’ alone, but is also employed, in several passages, to signify ‘the visible Church of Christ.’ The author is, in fact, careful to warn us of the varying, the almost Protean sense of the word at p. 145, where he tells us that ‘Margarite, a woman [i. e. properly a woman’s name], betokeneth *grace*, *learning*, or *wisdom of god*, or els *holy church*.’ His object seems to have been to extend the meaning of the word so as to give him greater scope for ingenuity in varying his modes of reference to it. He has certainly succeeded in adding to the obscurity of his subject. That by ‘holy church’ he meant the visible Church of Christ of his own time, appears from the remarkable assertion that it is ‘deedly,’ i. e. mortal (p. 94, l. 121). Such an epithet is inapplicable to the Church in its spiritual character. It may also be observed that, however much the sense implied by Margarite may vary, it never takes the meaning which we should most readily assign to it; i. e. it never means a live woman, nor represents even an imaginary object of natural human affection. The nearest approach to such an ideal is at p. 94, l. 114, where we are told that the jewel which he hopes to attain is as precious a pearl as a woman is by nature.

§ 16. It hardly seems worth while to give a detailed analysis of the whole piece. An analysis of the First Book (which is, on the whole, the best) is given by Professor Morley; and the hints which I have already given as to the character and situation of the author will enable the reader to regard the treatise from a right point of view. But it is proper to observe that the author himself tells us how he came to divide the work into three books<sup>1</sup>, and what are the ideas on which each book is founded. Each of the three books has an introductory chapter. That to the First Book I have called a Prologue; and perhaps it would have been strictly correct to have called the first chapters of the other books by the same name. In the introductory chapter to the Third Book, p. 101, he declares that the First Book is descriptive of Error, or Deviation (which the editions print as Demacion!); the Second, of Grace; and the Third, of Joy. In other words, the First Book is particularly devoted to recounting the errors of his youth, especially how he was led by others into a conspiracy against the state and into deviation from orthodoxy. In the Prologue, he excuses himself for writing in English, and announces the title of the work. He then assures us that he is merely going to gather up the crumbs that have fallen from the table, and to glean handfuls of corn which Boethius has dropped. ‘A sly servant in his own help is often much commended’; and this being understood, he proceeds to help himself accordingly, as has already been explained.

§ 17. Book I: Ch. I. In Chapter I, he describes his misery, and hopes that the dice will turn, and implores the help of Margaret, here used (apparently) to typify the grace of God. He represents himself as being in prison, in imitation of Boethius; but I suspect that, *in the present passage*, the prison was metaphorical. (He had been imprisoned in 1384, and in 1387 was imprisoned again; but that is another matter.)

Ch. II. Heavenly Love suddenly appears to him, as Philosophy appeared to Boethius, and is ready to console and reclaim him. She is aware of his losses, and he tries to vindicate his constancy of character.

Ch. III. He describes how he once wandered through the woods at the close of autumn, and was attacked by some animals who had suddenly turned wild. To save himself, he embarks on board a ship; but the reader is disappointed to find that the adventure is wholly unreal; the ship is the ship of Travail, peopled by Sight, Lust, Thought, and Will. He is driven on an island, where he catches a glimpse of Love, and finds a Margaret, a pearl of price. He appeals to Love to comfort him.

Ch. IV. Love first reproves and then consoles him. She enquires further into his complaints.

Ch. V. She advises him to contemn such as have spoken against him. He complains that he has served seven years for Rachel, and prays for comfort in his eighth year. She exhorts him to perseverance.

Ch. VI. He here goes into several details as to his previous conduct. The authorities threatened to keep him in prison, unless he would reveal a certain secret or plot. He was afraid that the peace of his native place, London, would suffer; and to procure its peace, he 'declared certain points.' Being charged upon oath to reveal certain secret dealings, he at once did so; for which he incurred much odium.

Ch. VII. To prove that he had only spoken the truth, he offered wager of battle; and was justified by the fact that no one accepted it. He had not perjured himself, because his oath in the law-court was superior to his former oath of secrecy. He only meant truth, but was sadly slandered. It is absurd to be 'a stinking martyr' in a false cause.

Ch. VIII. Love tells him he has greatly erred, and must expect much correction. Earthly fame should be despised, whilst he looks for the fame that comes after death.

Ch. IX. Love vindicates the greatness of God and the goodness of His providence.

Ch. X. The author complains of his hard fortune; he has lost his goods and has been deprived of his office. Love explains that adversity teaches salutary lessons, and that the true riches may still be his own.

§ 18. Book II. In the first chapter (or Prologue) of the Second Book, he again discusses the object of his work. In Chapter II, Love sings him a Latin song, introducing complaints against the clergy such as frequently occur in *Piers the Plowman*. In Chapter III, we find a discourse on womankind, largely borrowed from Chaucer's *House of Fame*. The next eight chapters are chiefly devoted to a discussion of the way by which the repentant sinner may come to 'the knot' of Heavenly bliss; and it is here, in particular, that a large portion of Chaucer's *Boethius* is freely imitated or copied. The last three chapters recount the excellences of Margaret, which in many passages refers rather to the visible Church than to divine Grace.

§ 19. Book III. The first chapter is again introductory, explaining why the number of Books is three. 'The Margaret in virtue is likened to Philosophy, with her three kinds.' It is remarkable that this Third Book, which is dedicated to Joy, is the dullest of the three, being largely taken up with the questions of predestination and free will, with more borrowings from Chaucer's Boethius. In Chapter V, Love explains how continuance in good will produces the fruit of Grace; and, in Chapters VI and VII, shews how such grace is to be attained. Chapter IX recurs to the subject of predestination; after which the work comes to a formal conclusion, with excuses for its various imperfections.

§ 20.

## II. The Plowmans Tale.

This piece does not appear in Thynne's first edition of 1532, but occurs, for the first time, in the second edition of 1542, where it is added at the end of the Canterbury Tales, after the Parson's Tale. In the next (undated) edition, probably printed about 1550, it is placed *before* the Parson's Tale, as if it were really Chaucer's, and the same arrangement occurs in the fourth edition, that of 1561, by John Stowe. It is worth mentioning that some booksellers put forward a fable as to the true date of the undated edition being 1539, in order to enhance the value of their copies; but the pretence is obviously false, as is shewn by collation<sup>1</sup>; besides which, it is not likely that the Plowman's Tale would have been *at first* inserted before the Parson's Tale, *then* placed after it, and then *again* placed before it. It is best to separate the first four editions by nearly equal intervals, their dates being, respectively, 1532, 1542, about 1550, and 1561.

Comparison of the black-letter editions shews that the first is the best; and the later ones, being mere reprints, grow gradually worse. Hence, in this case, the edition of 1542 is the sole authority, and the readings of the inferior copies may be safely neglected. It is remarkable that Mr. T. Wright, in his edition of this poem printed in his Political Poems and Songs, i. 304, should have founded his text upon a reprint of Speght in 1687, when he might have taken as his authority a text more than 140 years older. The result is, naturally, that his text is much worse than was at all necessary.

According to Speght, there was once a MS. copy of this piece in Stowe's library, but no one knows what became of it. According to Todd, in his Illustrations of Gower and Chaucer, p. xxxix, there was once a black-letter edition of it, entitled 'The Plouman's tale compylled by syr Geffray Chaucer knyght.' Todd says: 'It is of the duodecimo size, in the black letter, without date, and imprinted at London in Paules church-yard at the sygne of the Hyll, by Wyllyam Hyll. I have compared with the poem as printed by Urry forty or fifty lines, and I found almost as many variations between them<sup>2</sup>. The colophon of this book is, *Thus endeth the boke of Chaunterburye Tales*. This rarity belongs to the Rev. Mr. Conybeare, the present Professor of the Saxon language in the University of Oxford.' This edition can no longer be traced. Hazlitt mentions a black-letter edition of this piece, printed separately by Thomas

Godfray (about 1535), on twenty leaves; of which only one copy is known, viz. that at Britwell. There is also a late print of it in the Bodleian Library, dated 1606.

§ 21. It is needless to discuss the possibility that Chaucer wrote this Tale, as it is absent from all the MSS.; and it does not appear that the ascription of it to him was taken seriously. It is obvious, from the introductory Prologue (p. 147), that the author never intended his work to be taken for Chaucer's; he purposely chooses a different metre from any that occurs in the Canterbury Tales, and he introduces his Ploughman as coming under the Host's notice quite suddenly, so that the Host is constrained to ask him—'what man art thou?' The whole manner of the Tale is conspicuously and intentionally different from that of Chaucer; and almost the only expression which at all resembles Chaucer occurs in ll. 51, 52:—

'I pray you that no man me reproche  
Whyl that I am my tale telling.'

Chaucer himself, before reciting his Tale of Melibeus, said much the same thing:—

'And let me tellen al my tale, I preye.'

I do not know why Mr. Wright, when reprinting this piece, omitted the Prologue. It is a pity that half of the sixth stanza is missing.

§ 22. At l. 1065 we meet with a most important statement:—

'Of freres I have told before  
In a making of a Crede.'

It is generally agreed that the author here claims to have previously written the well-known piece entitled Pierce the Ploughman's Crede, which I edited for the Early English Text Society in 1867. I then took occasion to compare the language of these two pieces (which I shall shortly call the Crede and the Tale), and I found ample confirmation, from internal evidence, that the claim is certainly true. There are many similarities of expression, some of which I here lay before the reader.

## From The Crede.

Curteis Crist (1, 140).

cutted cote (434).

y can noh?t my Crede (8).

At marketts and myracles, we medleth us nevere (107).

For we buldeth a burw?, a brod and a large (118).

portreid and peint (121).

peynt and portred (192).

y sey coveitise catel to fongen (146).

Of double worstede y-dy?t (228).

Than ther lefte in Lucifer, er he were lowe fallen (374).

opon the plow hongen (421).

povere in gost God him-self blisseth (521).

ben maysters icalled, That the gentill Jesus . . . purly defended (574).

to brenne the bodye in a bale of fijr (667).

Thei shulden nou?t after the face . . . demen (670).

Thei schulden delven and diggen and dongen the erthe,

And mene mong-corn bred to her mete fongen (785).

He mi?te no maistre ben kald, for Crist that defended (838).

## From The Tale.

curteys Christ (482).

cuttid clothes (929).

Suche that conne nat hir Crede (413).

Market-beters, and medling make (871).

And builde als brode as a citè (743).

I-paynted and portred (135).

To catche catell as covytous (385; cf. 856).

With double worsted well y-dight (1002).

As lowe as Lucifer such shall fall (124).

honged at the plow (1042).

The pore in spirit gan Christ blesse (915).

Maysters be called defended he tho (1115).

Thou shalt be brent in balefull fyre (1234).

They nolde nat demen after the face (714).

Threshing and dyking fro town to town,

With sory mete, and not half y-now (1043).

Maysters be called defended he tho (1115).

The Crede is written in alliterative verse; and it will be observed that alliteration is employed in the Tale very freely. Another peculiarity in the Tale may here be noticed, viz. the use of the same rime, *fall* or *befall*, throughout Part I, with the exception of ll. 205–228. Indeed, in the first line of Part II, the author apologizes for being unable to find any more rimes for *fall*, and proceeds to rime upon *amend* throughout that Part. In Part III, he begins to rime upon *grace* in the first two stanzas, but soon abandons it for the sake of freedom; however, at l. 1276, he recurs to *grace*, and continues to rime upon it till the end. It is clear that the author possessed considerable facility of expression. We can date these pieces approximately without much error. The proceedings against Walter Brute, expressly alluded to in the Crede, l. 657, lasted from Oct. 15, 1391, to Oct. 6, 1393, when he submitted himself to the bishop of Hereford. We may well date the Crede about 1394, and the Tale (which probably soon followed it, as the author repeats some of his expressions) about 1395<sup>1</sup>.

Both these pieces are written in a spirited style, and are of considerable interest for the light which they throw upon many of the corrupt practices of the monks, friars, and clergy. The Crede is directed against the friars in particular, and reflects many of the opinions of Wyclif, as will easily appear by comparing it with Wyclif's works. See, in particular, his Fifty Heresies and Errors of Friars (Works, ed. Arnold, iii. 366). It would have been easy to crowd the Notes with quotations from Wyclif; but it is sufficient to point out so obvious a source. I have not observed any passage in which the author copies the exact language of Langland. The dialect seems to be some form of Midland, and is somewhat archaic; many of the verbal forms are of some value to the philologist. Taken altogether, it is a piece of considerable interest and merit. Ten Brink alludes to it as 'that transparent, half-prophetic allegory of the Quarrel between the Griffin and the Pelican'; and adds—'The Griffin was the representative of the prelates and the monks, the Pelican that of real Christianity in Wyclif's sense. At a loss for arguments, the Griffin calls in at last all the birds of prey in order to destroy its rival. The Phoenix, however, comes to the help of the Pelican, and terribly destroys the robber-brood.'

Tyrwhitt observed, with great acuteness, that Spenser's allusion, in the Epilogue to his Shepherds Calender, to 'the Pilgrim that the Ploughman playde awhyle,' may well refer to the author of the Plowman's Tale rather than to Langland<sup>1</sup>. Cf. p. 147, l. 12. It was natural that Spenser should mention him along with Chaucer, because their productions were bound up together in the same volume; a volume which was, to Spenser, a treasure-house of archaic words.

The discussion on points of religion between the Griffin and the Pelican clearly suggested to Dryden his discussion between the Hind and the Panther. His choice of quadrupeds in place of birds is certainly no improvement.

§ 23.

### III. Jack Upland.

Of this piece, no MS. copy is known. It is usually said to have been first printed by Speght, in his second edition of Chaucer's Works in 1602; but I have been so fortunate as to find a better and earlier text in the library of Caius College, Cambridge, to which my attention was drawn by a note in Hazlitt's Bibliographer's Handbook. This copy, here taken as the basis of my text, and collated with Speght, is a small book consisting of only 16 leaves. The title-page contains the following words, within a square border. ¶ Jack vp Lande | Compyled by the | famous Geoffrey | Chaucer. | Ezechielis. xiii. | ¶ Wo be vnto you that | dishonour me to me (*sic*) peo | ple for an handful of bar | lye & for a pece of bread. | Cum priuilegio | Regali.

At the end of the treatise is the colophon: ¶ Prynted for Ihon Gough. Cum Priuilegio Regali.

Hazlitt conjectures that it was printed about 1540. I think we may safely date it in 1536; for it is bound up in a volume with several other tracts, and it so happens that the tract next following it is by Myles Coverdale, and is dated 1536, being printed in just the very same type and style. We can also tell that it must have been printed after 1535, because the verse from Ezekiel xiii, as quoted on the title-page (see above), exactly corresponds with Coverdale's version of the Bible, the first edition of which appeared in that year.

The text of Jack Upland, in the Caius College copy, has the following heading, in small type:—'¶ These bē the lewed questions of Freres rytes and obseruaunces the whych they chargen more than Goddes lawe, and therefore men shulden not gyue hem what so they beggen, tyll they hadden answered and clerely assoyled these questions.'

As this copy is, on the whole, considerably superior to Speght's both as regards sense and spelling, I have not given his inferior readings and errors. In a very few places, Speght furnishes some obvious corrections; and in such instances his readings are noted.

§ 24. A very convenient reprint of Speght's text is given in Wright's edition of Political Poems and Songs (Record Series), vol. ii. p. 16. In the same volume, p. 39, is printed a reply to Jack Upland's questions by a friar who facetiously calls himself Friar Daw Topias, though it appears (from a note printed at p. 114) that his real name was John Walsingham. Nor is this all; for Friar Daw's reply is further accompanied by Jack Upland's rejoinder, printed, for convenience, below Friar Daw's text. It is most likely, as Mr. Wright concludes, that all three pieces may be dated in the same year. It was necessary that Friar Daw (who gave himself this name in order to indicate

that he is a comparatively unlearned man, yet easily able to refute his audacious questioner) should produce his reply at once; and we may be sure that Jack's rejoinder was not long delayed. Fortunately, the date can be determined with sufficient exactness; for Jack's rejoinder contains the allusion: 'and the kyng by his juges trwe [sholde] execute his lawe, as he *did now late*, whan he hangid you traytours,' p. 86. This clearly refers to June, 1402<sup>1</sup>, when eight Franciscan friars were hanged at Tyburn for being concerned in a plot against the life of Henry IV. We may, accordingly, safely refer all three pieces to the year 1402; shortly after Chaucer's death.

§ 25. It is also tolerably clear that there must have been two texts of 'Jack Upland,' an earlier and a later one. The earlier one, of which we have no copy, can easily be traced by help of Friar Daw's reply, as he quotes all that is material point by point. It only extended as far as the 54th question in the present edition (p. 199); after which followed two more questions which do not here reappear. The later copy also contains a few questions, not far from the beginning, which Friar Daw ignores. It is clear that we only possess a later, and, on the whole, a fuller copy. One of the omitted questions relates to transubstantiation; and, as any discussion of it was extremely likely, at that date, to be ended by burning the disputant at the stake, it was certainly prudent to suppress it. Not perceiving this point, Mr. Wright too hastily concluded that our copy of Jack Upland is extremely corrupt, a conclusion quite unwarranted; inasmuch as Friar Daw, in spite of his affectation of alliterative verse, quotes his adversary's questions with reasonable correctness. On this unsound theory Mr. Wright has built up another, still less warranted, viz. that the original copy of Jack Upland must have been written in alliterative verse; for no other reason than because Friar Daw's reply is so written. It is obvious that alliteration is conspicuously absent, except in the case of the four lines (424–7), which are introduced, by way of flourish, at the end. My own belief is that our copy of Jack Upland is a second edition, i. e. an amended and extended copy, which has been reasonably well preserved. It is more correct than the *Plowman's Tale*, and very much more correct than the *Testament of Love*.

§ 26. Mr. Wright further imagines that Jack Upland's rejoinder to Friar Daw's reply, which he prints from 'a contemporary MS. in the Bodleian Library at Oxford, MS. Digby 41,' was also originally in alliterative verse. This supposition is almost as gratuitous as the former; for, although there are very frequent traces of alliteration as an occasional embellishment, it is otherwise written in ordinary prose. The mere chopping up of prose into bits of not very equal length, as in Mr. Wright's print, does not produce verse of any kind. Friar Daw's verses are bad enough, as he did not understand his model (obviously the *Ploughman's Crede*), but he usually succeeds in making a kind of jingle, with pauses, for the most part, in the right place. But there is no verse discoverable in Jack Upland; he preferred straightforward prose, for reasons that are perfectly obvious.

For further remarks, I beg leave to refer the reader to Mr. Wright's Introduction, pp. xii–xxiv, where he will find an excellent summary of the arguments adduced on both sides. There is a slight notice of Jack Upland in Morley's *English Writers*, vi. 234.

§ 27.

#### IV. John Gower: The Praise Of Peace.

In Morley's English Writers, iv. 157, this poem is entitled 'De Pacis Commendatione,' on MS. authority (see p. 216). Mr. E. B. Nicholson, who has made a special study of Gower's poems, suggested 'The Praise of Peace,' which I have gladly adopted. I am much obliged to Mr. Nicholson for his assistance in various ways; and, in particular, for the generous loan of his own transcript of this poem.

§ 28. In Todd's Illustrations of Gower and Chaucer, p. 95, is a notice of a MS. 'in the present Marquis of Stafford's library at Trentham,' which had been previously described in Warton's Hist. of E. Poetry as being 'in Lord Gower's library.' Mr. Wright alludes to it as 'a contemporary MS. in the possession of his grace the duke of Sutherland.' It may be called 'the Trentham MS.' 'The Praise of Peace' was printed from it by Mr. Wright, in his Political Poems and Songs, ii. 4–15; and I have followed his text, which I denote by 'T.' At the same time, I have collated it with the text of Thynne's edition of 1532, which is a very good one. The differences are slight.

Warton describes the MS. as 'a thin oblong MS. on vellum, containing some of Gower's poems in Latin, French, and English. By an entry in the first leaf, in the handwriting and under the signature of Thomas lord Fairfax, Cromwell's general, an antiquarian, and a lover and collector of curious manuscripts, it appears that this book was presented by the poet Gower, about 1400<sup>1</sup>, to Henry IV; and that it was given by lord Fairfax to his friend and kinsman Sir Thomas Gower, knight and baronet, in the year 1656.' He goes on to say that Fairfax had it from Charles Gedde, Esq., of St. Andrews; and that it was at one time in the possession of King Henry VII, while earl of Richmond, who wrote in it his own name in the form 'Rychemond.'

The MS. contains (1) The Praise of Peace, *preceded by* the seven Latin lines (386–392), which I have relegated to the end of the poem, as in Thynne. The title is given in the colophon (p. 216); after which follow the twelve Latin lines (393–404), printed on the same page. (2) Some complimentary verses in Latin, also addressed to Henry IV, printed in Wright's Political Poems, ii. 1–3. (3) Fifty Balades in French, which have been printed by Stengel (Warton prints *four* of them), with the colophon—*Expliciunt carmina Johis Gower que Gallice composita Balades dicuntur.* (4) Two short Latin poems in elegiacs; see Warton. (5) A French poem on the Dignity or Excellence of Marriage. (6) Seventeen Latin hexameters. (7) Gower's Latin verses on his blindness, beginning—

'Henrici quarti primus regni fuit annus,  
Quo michi defecit visus ad acta mea,' &c.

See Todd and Warton for more minute particulars.

§ 29. The poem itself may safely be dated in the end of 1399, for reasons given in the note to l. 393. It is of some interest, as being Gower's last poem in English, and the spirit of it is excellent, though it contains no very striking lines. We have not much of

Gower's work in the form of seven-line stanzas. The *Confessio Amantis* contains only twelve such stanzas; iii. 349–352. I draw attention to the earliest known reference (l. 295) to the game of 'tenetz'; the enumeration of the nine worthies (ll. 281–3); and the reference to a story about Constantine which, in the *Confessio Amantis*, is related at considerable length (l. 339).

We may compare with this poem the stanzas in praise of peace in Hoccleve's *De Regimine Principum*, quoted in Morley's *English Writers* (1890), vol. vi. pp. 131–2.

## § 30.

### V. Thomas Hoccleve: The Letter Of Cupid.

This poem needs little discussion. It is known to be Hoccleve's; see Dr. Furnivall's edition of Hoccleve's *Minor Poems*, E. E. T. S., 1892, p. 72. As explained in the notes, it is rather closely imitated from the French poem entitled *L'Epistre au Dieu d'Amours*, written by Christine de Pisan. At the end of her poem, Christine gives the date of its composition, viz. 1399; and Hoccleve, in like manner, gives the date of his poem as 1402. The poem consists of sixty-eight stanzas, of which not more than eighteen are wholly independent of the original. The chief original passages are ll. 176–189, 316–329, and 374–434.

The poem is entirely occupied with a defence of women, such as a woman might well make. It takes the form of a reproof, addressed by Cupid to all male lovers; and is directed, in particular, against the sarcasms of Jean de Meun (l. 281) in the celebrated *Roman de la Rose*.

Of this poem there are several MS. copies; see footnotes at p. 217. The best is probably the Ashburnham MS., but it has not yet been printed. I chiefly follow MS. Fairfax 16, which Dr. Furnivall has taken as the basis of his text.

There is also a poor and late copy in the Bannatyne MS., at fol. 269; see the print of it for the Hunterian Club, 1879; p. 783.

## § 31.

### VI. The Same: Two Balades.

These two Balades, also by Hoccleve, were composed at the same time. The former is addressed to King Henry V, and the latter to the Knights of the Garter. They are very closely connected with a much longer poem of 512 lines, which was addressed to Sir John Oldcastle in August, 1415; and must have been written at about that date. It was natural enough that, whilst addressing his appeal to Oldcastle to renounce his heresies, the poet should briefly address the king on the same subject at the same time. I think we may safely date this piece, like the other, in August, 1415.

The remarkable likeness between the two pieces appears most in the references to Justinian and to Constantine. In fact, the reference to Justinian in l. 3 of the former of the Balades here printed would be unintelligible but for the full explanation which the companion poem affords. I have quoted, in the note to l. 3, the Latin note which is written in the margin of st. 24 of the address to Oldcastle; and I quote here the stanza itself:—

‘The Cristen emperour Justinian,  
As it is writen, who-so list it see,  
Made a lawe deffending every man,  
Of what condicion or what degree  
That he were of, nat sholde hardy be  
For to despute of the feith openly;  
And ther-upon sundry peynes sette he,  
That peril sholde eschuëd be therby.’

Minor Poems, ed. Furnivall, p. 14.

Compare with this the fourth stanza of Balade I.

We may regret that Hoccleve’s desire to make an example of heretics was so soon fulfilled. Only three years later, in Dec. 1418, Sir John Oldcastle was captured in Wales, brought up to London, and publicly burnt.

My text follows the sole good MS. (Phillipps 8151); which I have collated with the earliest printed text, that of 1542. There is, indeed, another MS. copy of the poem in the library of Trinity College, Cambridge (R. 3. 15); but it is only a late copy made from the printed book.

§ 32.

## VII. Henry Scogan: A Moral Balade.

The heading to this poem is from MS. Ashmole 59; it is, unfortunately, somewhat obscure. It is, of course, not contemporaneous with the poem, but was added, by way of note, by John Shirley, when transcribing it. In fact, the third son of Henry IV was not created duke of Bedford till 1415, after the accession of Henry V; whereas Henry V is here referred to as being still ‘my lord the Prince.’ Hence the poem was written in the reign of Henry IV (1399–1413); but we can easily come much nearer than this to the true date. We may note, first of all, that Chaucer is referred to as being dead (l. 65); so that the date is after 1400. Again, the poem does not appear to have been recited by the author; it was *sent*, in the author’s handwriting, to the assembled guests (l. 3). Further, Scogan says that he was ‘called’ the ‘fader,’ i. e. tutor, of the young princes (l. 2); and that he sent the letter to them out of fervent regard for their welfare, in order to warn them (l. 35). He regrets that sudden age has come upon him (l. 10), and wishes to impart to them the lessons which the approach of old age suggests. All this points to a time when Scogan was getting past his regular work as tutor, though

he still retained the title; which suggests a rather late date. We find, however, from the *Inquisitiones post Mortem* (iii. 315), that Henry Scogan died in 1407, and I have seen it noted (I forget where) that he only attained the age of forty-six. This shews that he was only relatively old, owing, probably, to infirm health; and we may safely date the poem in 1406 or 1407, the latter being the more likely. In 1407, the ages of the young princes were nineteen, eighteen, seventeen, and sixteen respectively, and it is not likely that Scogan had been their tutor for more than twelve years at most. This provisional date of 1407 sufficiently satisfies all the conditions.

The four sons of Henry IV were Henry, prince of Wales, born at Monmouth in 1388; Thomas, born in 1389, and created duke of Clarence in 1412; John, born in 1390, created duke of Bedford in 1415; and Humphrey, born in 1391, created duke of Gloucester in 1414.

§ 33. The expression *at a souper of feorthe merchande* is difficult, and I can only guess at the sense. *Feorthe* is Shirley's spelling of *ferthe*, i. e. fourth. *Merchande* is probably equivalent to O. F. *marchandie* or *marchandise*. Godefroy gives an example of the latter in the sense of 'merchant's company.' I suppose that *feorthe merchande* means 'fourth meeting of merchants,' or the fourth of the four quarterly meetings of a guild. Toulmin Smith, in his *English Gilds*, p. 32, says that quarterly meetings for business were common; though some guilds met only once, twice, or thrice in the course of a year.

The Vintry is described by Stow in his *Survey of London* (ed. Thomas, p. 90): 'Then next over against St. Martin's church, is a large house built of stone and timber, with vaults for the stowage of wines, and is called the Vintry. . . . In this house Henry Picard [lord mayor in 1356–7] feasted four kings in one day.'

I need not repeat here what I have already said about Scogan in vol. i. p. 83.

I may add to the note about Lewis John (vol. i. p. 84), that he was a person of some note. In 1423 (Feb. 8), 'Ludowicus Johan, armiger, constitutus est seneschall et receptor generalis ducatus Cornub.': see *Ordinances of the Privy Council*, iii. 24. He is further mentioned in the same, ii. 334, 342.

Chaucer's *Balade on Gentillesse*, quoted in full in ll. 105–125, is in seven-line stanzas; and is thus distinguished from the rest of the poem, which is written in eight-line stanzas. It may be noted that Scogan's rimes are extremely correct, if we compare them with Chaucer's as a standard.

Of this piece there are two early printed copies, one by Caxton, and one by Thynne (1532); and two MSS., Ashmole 59 and Harl. 2251. It is remarkable that the printed copies are better than the MSS. as regards readings.

§ 34.

## VIII. The Complaint Of The Black Knight.

Such is the title in Thynne's edition (1532). In MS. F. (Fairfax 16), it is entitled—'Complaynte of a Lovers Lyfe'; and there is a printed edition with the title—'The Complaynte of a Louers Lyfe. Imprynted at London in the flete strete at the sygne of the Sonne, by Wynkyn de Worde'; no date, 4to. on twelve leaves. In MS. S. (Arch. Selden, B. 24), there is an erroneous colophon—'Here endith the Mayng and disporte of Chaucere'; which gives the wrong title, and assigns it to the wrong author. In accordance with the last MS., it was printed, with the erroneous title—'Here begynnys the mayng or disport of chaucer'—in a volume 'Imprentit in the south gait of Edinburgh be Walter chepman and Androw myllar the fourth day of aperile the yhere of god: m.ccccc. and viii yheris' [1508]; and this scarce copy was reprinted as piece no. 8 in *The Knightly Tale of Golagrus and Gawane, &c.*, as reprinted by Laing in 1827.

But the fullest title is that in MS. Ad. (Addit. 16165), written out by John Shirley, who says: 'And here filowyng begynneth a Right lusty amorous balade, made in wyse of a complaynt of a Right worshipfulle Knyght that truly euer serued his lady, enduryng grete disese by fals envye and malebouche; made by Lydegate' (fol. 190, back). Some of the pages have the heading, 'The compleynte of a Knight made by Lidegate<sup>1</sup>.'

This attribution of the poem to Lydgate, by so good a judge as Shirley, renders the authorship certain; and the ascription is fully confirmed by strong internal evidence. Much of it is in Lydgate's best manner, and his imitation of Chaucer is, in places, very close; while, at the same time, it is easy to point out non-Chaucerian rimes, such as *whyte, brighte, 2; pitously, malady* (Ch. *maladye*), 137; *felyngly, malady*, 188; *mente, diligent*, 246; *grace, alas*, 529; *seyn, payn* (Ch. *peyne*), 568; *diurnal, fal*, (Ch. *falle*), 590; *payn, agayn*, 650; *queen* (Ch. *quene*), *seen*, 674. Besides which, there are two mere assonances in two consecutive stanzas, viz. *forjugeð, excused*, 274; and *wreke, clepe*, 284. The occurrence of this pair of assonances is quite enough to settle the question. If we apply a more delicate test, we may observe that, in ll. 218–220, the word *sōre* (with long *o*) rimes with *tore*, in which the *o* was originally short; on this point, see vol. vi. p. xxxii.

As to this poem, Ten Brink well remarks: 'His talent was fairly qualified for a popular form of the 'Complaint'—a sort of long monologue, interwoven with allegory and mythology, and introduced by a charming picture of nature. His *Complaint of the Black Knight*, which contains reminiscences from the Romance of the Rose, the Book of the Duchesse, and the Parlement of Foules, was long considered a production of Chaucer's, and is still frequently included in editions of his works—although with reservations. The critic, however, will not be deceived by the excellent descriptive passages of this poem, but will easily detect the characteristic marks of the imitator in the management of verse and rhyme, and especially in the diffusiveness of the story and the monotony even of the most important parts.'

§ 35. Lydgate's reminiscences of Chaucer are often interesting. In particular, we should observe the passages suggested by the Roman de la Rose in ll. 36–112; for we are at once reminded of Chaucer's *own version* of it, as preserved in Fragment A of the Romaunt. After noticing that he uses *costey* (36) for the F. *costoiant*, where Chaucer has *costeying* (134); and *atempre* (57) where Chaucer has *atempre* (131), though one French text has *atrempee*, it is startling to find him reproducing (80) Chaucer's very phrase *And softe as veluet* (R. R. 1420), where the French original has nothing corresponding either to *soft* or to *velvet*! This clearly shews that Lydgate was acquainted with Fragment A of the English version, and believed that version to be Chaucer's; for otherwise he would hardly have cared to imitate it at all.

The date of this poem is discussed in the Introduction to Schick's edition of the Temple of Glas, by the same author; pp. c, cxii. He dates it in Lydgate's early period, or about ad 1402.

The text is based upon Thynne's edition, which is quite as good as the MSS., though the spellings are often too late in form. The late excellent edition by E. Krausser (Halle, 1896) reached me after my text was printed. His text (from MS. F.) has much the same readings, and is accompanied by a full Introduction and eleven pages of useful notes.

## § 36.

### IX. The Flour Of Curtesye.

This piece has no author's name prefixed to it in the first three editions; but in the fourth edition by Stowe, printed in 1561, the title is: 'The Floure of Curtesie, made by Iohn lidgate.' Probably Stowe had seen it attributed to him in some MS., and made a note of it; but I know of no MS. copy now extant.

Few poems bear Lydgate's impress more clearly; there can be no doubt as to its authorship. Schick refers it to Lydgate's early period, and dates it about 1400–1402; see his edition of the Temple of Glas, p. cxii. As it was written after Chaucer's death (see l. 236), and probably when that sad loss was still recent, we cannot be far wrong if we date it about 1401; and the Black Knight, a somewhat more ambitious effort, about 1402.

The 'Flour of Curtesye' is intended as a portrait of one whom the poet honours as the best of womankind. The character is evidently founded on that of Alcestis as described in the Prologue to the Legend of Good Women; and throughout the piece we are frequently reminded of Chaucer; especially of the Legend, the Complaint of Mars, and the Parliament of Foules.

The Envoy presents a very early example of the four-line stanza, similar to that employed in Gray's famous Elegy.

§ 37.

X. A Balade In Commendation Of Our Lady.

This piece is attributed to 'Lidgate of Bury' in the Ashmole MS. no. 59; and the ascription is obviously correct. It abounds with evident marks of his peculiar style of metre; for which see Schick's Introduction to the Temple of Glas, p. lvi. We note in it a few reminiscences of Chaucer, as pointed out in the Notes; in particular, it was probably suggested by Chaucer's A B C, which furnished hints for ll. 27, 60, and 129. It is perhaps worth while to add that we have thus an independent testimony for the genuineness of that poem.

As an illustration of Lydgate's verse, I may notice the additional syllable after the cæsura, which too often clogs his lines. Thus in l. 8 we must group the syllables thus:—

Wherefór: now pláynty: I wól: my stýlë: dréssë. Similarly, we find *licour* in l. 13, *pîtè* (18), *living* (24), *bémës* (25), *gínning* (31), *mércy* (33), *gárden* (36), &c., all occupying places where a monosyllable would have been more acceptable.

The poem is strongly marked by alliteration, shewing that the poet (usually in a hurry) took more than usual pains with it. In the seventh stanza (43–49) this tendency is unmistakably apparent.

It is hardly possible to assign a date to a poem of this character. I can only guess it to belong to the middle period of his career; say, the reign of Henry V. We have not yet obtained sufficient data for the arrangement of Lydgate's poems.

§ 38. Lines 121–127 are here printed for the first time. In the old editions, l. 120 is succeeded by l. 128, with the result that *Sion* (120) would not rhyme with *set afere* (129); but the scribe of the Ashmole MS. was equal to the emergency, for he altered l. 129 so as to make it end with *fuyrless thou sette vppon*, which is mere nonsense. Thynne has *fyrelesse fyre set on*, which is just a little better.

This addition of seven lines was due to my fortunate discovery of a new MS.; for which I was indebted to the excellent MS. 'Index of First Lines' in the British Museum. This told me that a poem (hitherto unrecognised) existed in MS. Sloane 1212, of which the first line is 'A thousand stories,' &c. On examining the MS., it turned out to be a copy, on paper, of Hoccleve's De Regimine Principum, with four leaves of vellum at the beginning, and two more at the end, covered with writing of an older character. The two vellum leaves at the end were then transposed, but have since been set right, at my suggestion. They contain a few lines of the conclusion of some other piece, followed by the unique *complete* copy of the present Balade. This copy turned out to be much the best, and restored several of the readings. Indeed, the Ashmole MS. is very imperfect, having in it a lacuna of eight stanzas (ll. 64–119). I am thus able to give quite a presentable text.

The correction that most interested me was one in l. 134, where the Ashmole MS. and Thynne have *probatyf piscyne*. On June 5, 1896, I read a paper at the Philological Society, in which (among other things) I pointed out that the right reading must certainly be *probatik*. The very next day I found the Sloane MS.; and behold, its reading was *probatyk*! It is not often that a ‘conjectural emendation’ is confirmed, on unimpeachable authority, within twenty-four hours.

Another remarkable correction is that of *dyamaunt* for *dyametre* in l. 87. It was all very well to compare Our Lady to a diamond; but to call her a *diameter* (as in all the editions) is a little too bad. Again, in l. 121 (now first printed) we have the remarkable expression *punical pome* for a pomegranate, which is worthy of notice; and in l. 123 we find a new word, *agnelet*, which is not to be found in the New English Dictionary.

All the printed editions print the next piece as if it *formed a part* of the present one; but they have absolutely no point in common beyond the fact of having a common authorship.

## § 39.

### XI. To My Soverain Lady.

In all the old editions, this piece forms part of the preceding, though it is obviously distinct from it, when attention is once drawn to the fact. Instead of being addressed, like no. X, to the Virgin, it is addressed to a lady whose name the poet wishes to commend (l. 7); and from whom he is parted (51); whereas two lovers ought to be together, if they wish to live ‘well merry’ (64). Her goodly fresh face is a merry mirror (73); and he has chosen her as his Valentine (111).

It is evidently a conventional complimentary poem, written to please some lady of rank or of high renown (93), one, in fact, who is ‘of women chief princesse’ (70). It is prettily expressed, and does Lydgate some credit, being a favourable specimen of his more playful style; I wish we had more of the same kind. L. 68—‘Let him go love, and see wher [*whether*] it be game’—is excellent.

I shall here submit to the reader a pure guess, for what it is worth. My impression is that this piece, being a complimentary Valentine, was suggested by queen Katherine’s visit to England; the lover whose passion is here described being no other than king Henry V, who was parted from his queen for a week. The pair arrived at Dover on Feb. 2, 1421, and Henry went on to London, arriving on Feb. 14; the queen did not arrive till Feb. 21, just in time for her coronation on Feb. 23.

This hypothesis satisfies several conditions. It explains why the lover’s *English* is not good enough to praise the lady; why so many French lines are quoted; the significant allusion to the lily, i.e. the lily of France, in l. 16; the lover’s consolation found in English roundels (40); the expression ‘chief princesse’ in l. 70; and the very remarkable exclamation of *Salve, regina*, in l. 83, which doubtless made Thynne imagine that the poem was addressed to the Virgin Mary. The expression ‘for your

departing' in l. 105 does not necessarily mean 'on account of your departure from me'; it is equally in accordance with Middle-English usage to suppose that it means 'on account of your separation from me'; see *Depart* and *Departing* in the New English Dictionary.

It is well known that Lydgate provided the necessary poetry for the entry of Henry VI into London in Feb. 1432.

Some resemblances to Chaucer are pointed out in the Notes. The most interesting circumstance about this poem is that the author quotes, at the end of his third stanza, the first line of 'Merciles Beautè'; this is a strong point in favour of the attribution of that poem to his master.

This piece is distinguished from the preceding by the difference of its subject; by the difference in the character of the metre (there is here no alliteration); and, most significant of all, by its absence from MS. Ashmole 59 and MS. Sloane 1212, both of which contain the preceding piece. The two poems may have been brought together, in the MS. which Thynne followed, by the accident of being written about the same time.

§ 40.

## XII. Ballad Of Good Counsel.

The title of this piece in Stowe's edition stands as follows: 'A balade of good counseile, translated out of Latin verses into Englishe, by dan Iohn lidgat cleped the monke of Buri.' What were the Latin verses here referred to, I have no means of ascertaining.

This Ballad is eminently characteristic of Lydgate's style, and by no means the worst of its kind. When he once gets hold of a refrain that pleases him, he canters merrily along till he has absolutely no more to say. I think he must have enjoyed writing it, and that he wrote it to please himself.

He transgresses one of Chaucer's canons in ll. 79–82; where he rimes *hardy* with *foly* and *flatery*. The two latter words are, in Chaucer, *foly-ë* and *flatery-ë*, and never rime with a word like *hardy*, which has no final *-e*.

Lydgate is very fond of what may be called *catalogues*; he begins by enumerating every kind of possibility. You may be rich, or strong, or prudent, &c.; or fair (22) or ugly (24); you may have a wife (29), or you may not (36); you may be fat (43), or you may be lean (46); or staid (57), or holy (64); your dress may be presentable (71), or poor (72), or middling (73); you may speak much (78) or little (80); and so on; for it is hard to come to an end. At l. 106, he begins all over again with womankind; and the conclusion is, that you should govern your tongue, and never listen to slander.

Thynne's text is not very good; the MSS. are somewhat better. He makes the odd mistake of printing *Holynesse beautie* for *Eleynes beaute* (115); but Helen had not

much to do with holiness. Two of the stanzas (71–7 and 106–112) are now printed for the first time, as they occur in the MSS. only. Indeed, MS. H. (Harl. 2251) is the sole authority for the former of these two stanzas.

§ 41.

### XIII. Beware Of Doubleness.

This is a favourable example of Lydgate's better style; and is written with unusual smoothness, owing to the shortness of the lines. It was first printed in 1561. There is a better copy in the Fairfax MS., which has been taken as the basis of the text. The copy in MS. Ashmole 59 is very poor. The title—'Balade made by Lydgate'—occurs in MS. Addit. 16165. Stowe, being unacquainted with the phrase *ambes as* (l. 78), though it occurs in Chaucer, turned *ambes* into *lombes*, after which he wrongly inserted a comma; and *lombes* appears, accordingly, in all former editions, with a comma after it. What sense readers have hitherto made of this line, I am at a loss to conjecture.

§ 42.

### XIV. A Balade: Warning Men, Etc.

First printed by Stowe in 1561, from the MS. in Trinity College Library, marked R. 3. 19, which I have used in preference to the printed edition.

There is another, and more complete copy in the same library, marked O. 9. 38, which has contributed some excellent corrections. Moreover, it gives a better arrangement of stanzas three and four, which the old editions transpose. More than this, it contains a unique stanza (36–42), which has not been printed before.

The poem also occurs in Shirley's MS. Harl. 2251, which contains a large number of poems by Lydgate; and is there followed by another poem of seven stanzas, attributed to Lydgate. That the present poem is Lydgate's, cannot well be doubted; it belongs to the same class of his poems as no. XII above. I find it attributed to him in the reprint of 'Chaucer's Poems' by Chalmers, in 1810.

The substitution of the contracted and idiomatic form *et* for the later form *eteth* is a great improvement. It is due to MS. O. 9. 38, where the scribe first wrote *ette*, but was afterwards so weak as to 'correct' it to *etyth*. But this 'correction' just ruins the refrain. *Et* was no doubt becoming archaic towards the middle of the fifteenth century.

Two variations upon the last stanza occur in the Bannatyne MS., fol. 258, back; see the print by the Hunterian Club, 1879, pp. 754, 755.

§ 43.

XV. Three Sayings.

First printed by Stowe; I know of no MS. copy. The first two Sayings are attributed to Lydgate; so we may as well credit him with the third. The second expresses the same statements as the first, but varies somewhat in form; both are founded upon a Latin line which occurs in MS. Fairfax 16 (fol. 196) and in MS. Harl. 7578 (fol. 20), and runs as follows:—‘Quatuor infatuant, honor, etas, femina, uinum.’

Note that these Three Sayings constitute the *only* addition made by Stowe to Thynne in ‘Part I’ of Stowe’s edition. See nos. 28, 29, 30 in vol. i. p. 32. Stowe introduced them *in order to fill a blank half-column* between nos. 27 and 31.

§ 44.

XVI. La Belle Dame Sans Mercy.

First printed in Thynne’s Chaucer (1532). Tyrwhitt first pointed out that it could not possibly be his, seeing that Alan Chartier’s poem with the same name, whence the English version was made, could not have been written in Chaucer’s lifetime. Chartier was born in 1386, and was only fourteen years old at the time of Chaucer’s death. Tyrwhitt further stated that the author’s name, Sir Richard Ros, was plainly given in MS. Harl. 372, fol. 61, where the poem has this title:—‘La Belle Dame Sanz Mercy. Translatid out of Frenche by Sir Richard Ros.’ I have not been able to find the date of the French original, as there is no modern edition of Chartier’s poems; but it can hardly have been written before 1410, when the poet was only twenty-four years old; and the date of the translation must be later still. But we are not wholly left to conjecture in this matter. A short notice of Sir Richard Ros appeared in *Englische Studien*, X. 206, written by H. Gröhler, who refers us to his dissertation ‘Ueber Richard Ros’ mittlenglische übersetzung des gedichtes von Alain Chartier La Belle Dame sans Mercy,’ published at Breslau in 1886; of which Dr. Gröhler has most obligingly sent me a copy, whence several of my Notes have been derived. He tells us, in this article, that his dissertation was founded on the copy of the poem in MS. Harl. 372, which (in 1886) he believed to be unique; whereas he had since been informed that there are three other MSS., viz. Camb. Ff. 1. 6, Trin. Coll. Camb. R. 3. 19, and Fairfax 16; and further, that the Trinity MS. agrees with the Harleian as to misarrangement of the subject-matter<sup>1</sup>. He also proposed to give a new edition of the poem in *Englische Studien*, but I am unable to find it; and Dr. Kölbing courteously informs me that it never appeared.

Dr. Gröhler further tells us, that Mr. Joseph Hall, of Manchester, had sent him some account, extracted from the county history of Leicestershire by Nichols, of the family of Roos or Ros, who were lords of Hamlake and Belvoir in that county. According to Nichols, the Sir Richard Ros who was presumably the poet, was the second son of Sir Thomas Ros; and Sir Thomas was the second son of Sir W. Ros, who married

Margaret, daughter of Sir John Arundel. If this be right, we gain the further information that Sir Richard was born in 1429<sup>1</sup>, and is known to have been alive in 1450, when he was twenty-one years old.

The dates suit very well, as they suggest that the English poem was written, probably, between 1450 and 1460, or at the beginning of the second half of the fifteenth century; which sufficiently agrees with the language employed and with the probable age of the MSS. The date assigned in the New English Dictionary, s. v. *Currish*, is 1460; which cannot be far wrong. It can hardly be much later.

§ 45. The above notice also suggests that, as Sir Richard Ros was of a Leicestershire family, the dialect of the piece may, originally at least, have been North Leicestershire. Belvoir is situate in the N.E. corner of Leicestershire, not far from Grantham in Lincolnshire, and at no great distance from the birthplace of Robert of Brunne. It is well known that Robert of Brunne wrote in a variety of the Midland dialect which coincides, to a remarkable extent, with the form of the language which has become the standard literary English. Now it is easily seen that *La Belle Dame* has the same peculiarity, and I venture to think that, on this account, it is worth special attention. If we want to see a specimen of what the Midland literary dialect was like in the middle of the fifteenth century, it is here that we may find it. Many of the stanzas are, in fact, remarkably modern, both in grammar and expression; we have only to alter the spelling, and there is nothing left to explain. Take for example the last stanza on p. 301 (ll. 77–84):—

‘In this great thought, sore troubled in my mind,  
Alone thus rode I all the morrow-tide,  
Till, at the last, it happèd me to find  
The place wherein I cast me to abide  
When that I had no further for to ride.  
And as I went my lodging to purvey,  
Right soon I heard, but little me beside,  
In a gardén, where minstrels gan to play.’

A large number of stanzas readily lend themselves to similar treatment; and this is quite enough to dissociate the poem from Chaucer. The great difficulty about modernising Chaucer is, as every one knows, his use of the final *-e* as a distinct syllable; but we may search a whole page of *La Belle Dame* without finding anything of the kind. When Sir Richard’s words have an extra syllable, it is due to the suffix *-es* or the suffix *-ed*; and even these are not remarkably numerous; we do not arrive at *cloth-es*, a plural in *-es*, before l. 22; and, in the course of the first four stanzas, all the words in *-ed* are *awak-ed*, *nak-ed*, *vex-ed*, *tourn-ed*, and *bold-ed*, none of which would be surprising to a student of Elizabethan poetry. That there was something of a Northern element in Sir Richard’s language appears from the rime of *long-es* with *song-es*, in ll. 53–55; where *longes* is the third person singular of the present tense; but modern English has *belongs*, with the same suffix! Again, he constantly uses the Northern possessive pronoun *their*; but modern English does the same!

§ 46. Another remarkable point about the poem is the perfect smoothness and regularity of the metre in a large number of lines, even as judged by a modern standard. The first line—‘Half in a dream, not fully well awaked’—might, from a metrical point of view, have been written yesterday. It is a pity that the poem is somewhat dull, owing to its needless prolixity; but this is not a little due to Alan Chartier. Sir Richard has only eight stanzas of his own, four at the beginning, and four at the end; and it is remarkable that these are in the seven-line stanza, while the rest of the stanzas have eight lines, like their French original, of which I here give the first stanza, from the Paris edition of 1617, p. 502. (See l. 29 of the English version.)

‘N’agueres cheuauchant pensoye,  
Comme homme triste et douloureux,  
Au dueil où il faut que ie soye  
Le plus dolant des amoureux;  
Puisque par son dart rigoureux  
La mort me tolli ma Maistresse,  
Et me laissa seul langoureux  
En la conduite de tristesse.’

I have cited in the Notes a few passages of the original text which help to explain the translation.

§ 47. The text in Thynne is a good one, and it seemed convenient to make it the basis of the edition; but it has been carefully controlled by collation with MS. Ff. 1. 6, which is, in some respects, the best MS. I am not sure that Thynne always followed his MS.; he may have collated some other one, as he professes in some cases to have done. MS. Ff. 1. 6, the Trinity MS., and Thynne’s principal MS. form one group, which we may call A; whilst the Fairfax and Harleian MSS. form a second group, which we may call B: and of these, group A is the better. The MSS. in group B sadly transpose the subject-matter, and give the poem in the following order; viz. lines 1–428, 669–716, 525–572, 477–524, 621–668, 573–620, 429–476, 717–856. The cause of this dislocation is simple enough. It means that the B-group MSS. were copied from one in which three leaves, each containing six stanzas, were misarranged. The three leaves were placed one within the other, to form a sheet, and were written upon. Then the outer pair of these leaves was turned inside out, whilst the second and third pair changed places. This can easily be verified by making a little book of six leaves and numbering each page with the numbers 429–452, 453–476, 477–500, 501–524, &c. (i. e. with 24 lines on a page, ending with 716), and then misarranging the leaves in the manner indicated.

The copy in MS. Harl. 372 was printed, just as it stands, by Dr. Furnivall, in his volume entitled *Political, Religious, and Love Poems*, published for the E. E. T. S. in 1866; at p. 52. The text is there, accordingly, misarranged as above stated.

There is another MS. copy, as has been said above, in MS. Trin. Coll. Camb. R. 3. 19; but I have not collated it. It seems to be closely related to MS. Ff., and to present no additional information. Not only do the MSS. of the A-group contain the text in the right order, but they frequently give the better readings. Thus, in l. 47, we have the

odd line—‘My *pen* coud never have knowlege what it ment’; as given in MS. Ff., the Trinity MS., and Thynne. The word *pen* is altered to *eyen* in MSS. H. and F.; nevertheless, it is perfectly right, for the French original has *plume*; see the Note on the line. Other examples are given in the Notes.

In l. 174, MS. Ff. alone has the right reading, *apert*. I had made up my mind that this was the right reading even before consulting that MS., because the old reading—‘One wyse nor other, prevy nor *perte*’—is so extremely harsh. There is no sense in using the clipped form of the word when the true *and usual* form will scan so much better. See C. T., F 531, Ho. Fame, 717. The Trinity MS. gets out of the difficulty by a material alteration of the line, so that it there becomes—‘In any wyse, nether preuy nor *perte*.’

§ 48.

## XVII. The Testament Of Cresseid.

I do not suppose this was ever supposed to be Chaucer’s even by Thynne. Line 64—‘Quha wait gif all that Chaucer wrait was trew?’—must have settled the question from the first. No doubt Thynne added it simply as a pendant to Troilus, and he must have had a copy before him in the Northern dialect, which he modified as well as he could. Nevertheless, he gives us *can* for the Southern *gan* in l. 6, *wrate* for *wrote* in l. 64, and has many similar Northern forms.

The poem was printed at Edinburgh in 1593 with the author’s name. The title is as follows—¶The Testament of CRESSEID, Compylit be M. Robert Henrysone, Sculemai-ster in Dunfermeling. Imprentit at Edin = burgh be Henrie Charteris. md. xciii. The text is in 4to, ten leaves, black-letter. Only one copy has been preserved, which is now in the British Museum; but it was reprinted page for page in the volume presented by Mr. Chalmers to the Bannatyne Club in 1824. The present edition is from this reprint, with very few modifications, such as *sh* for *sch*, and final *-y* for final *-ie* in immaterial cases. All other modifications are accounted for in the footnotes below. No early MS. copy is known; there was once a copy in the Asloan MS., but the leaves containing it are lost.

Thynne’s print must have been a good deal altered from the original, to make it more intelligible. It is odd to find him altering *quhisling* (20) to *whiskyng*, and *ringand* (144) to *tynkyng*. I note all Thynne’s variations that are of any interest. He must have been much puzzled by *aneuch in* (which he seems to have regarded as one word and as a past participle) before he turned it into *enewed* (110). But in some cases Thynne gives us real help, as I will now point out.

In l. 48, E. (the Edinburgh edition) has—‘Quhill Esperus reioisit him agane’; where *Esperus* gives no good sense. But Thynne prints *esperous*, which at once suggests *esperans* (hope), as opposed to *wanhope* in the preceding line.

In l. 155, E. has *frosnit*, which Laing interprets ‘frozen,’ as if the pp. of *freeze* could have both a strong and weak pp. suffix at the same moment! But Thynne has *frounsed*, evidently put for *fronsit*, as used elsewhere by Henryson in *The Fable of the Paddock and the Mous*, l. 43:—‘The Mous beheld unto her *fronsit* face.’ A printer’s error of *sn* for *ns* is not surprising.

In ll. 164, 178, 260, E. has *gyis* or *gyse*; but Thynne has preserved the true Chaucerian word *gyte*, which the printer evidently did not understand. It is true that in l. 164 he turned it into *gate*; but when he found it recur, he let it alone.

In l. 205, E. has *upricht* (!); which Thynne corrects.

In l. 290, Th. has *iniure* for *iniurie*, and I think he is right, though I have let *injurie* stand; *iniure* is Chaucer’s form (*Troil.* iii. 1018), and it suits the scansion better.

In l. 382, Thynne corrects *Unto* to *To*; and in l. 386, has *Beuer* for *bawar*. In l. 441, he has *syder* for *ceder*. In l. 501, he has *plyte* for *plye*, where a letter may have dropped out in E.; but see the note (p. 525). In l. 590, his reading *tokenyng* suggests that *takning* (as in E.) should be *takining* or *takinning*; the line will then scan. The contracted form *taikning* occurs, however, in l. 232, where the word is less emphatic.

Note further, that in l. 216 the original must have had *Philogoney* (see the Note). This appears in the astonishing forms *Philologie* (E.), and *Philologiee* (Th.). Laing prints *Phlegonie*, which will neither scan nor rime, without any hint that he is departing from his exemplar. All his corrections are made silently, so that one cannot tell where they occur without reference to the original.

For further information concerning Robert Henryson, schoolmaster of Dunfermline, see the preface to David Laing’s edition of *The Poems and Fables of Robert Henryson*, Edinburgh, 1865; and *Morley’s English Writers*, 1890, vol. vi. p. 250. He is supposed to have been born about 1425, and to have died about 1500. On Sept. 10, 1462, the Venerable Master Robert Henrysone, Licentiate in Arts and Bachelor in Decrees, was incorporated or admitted a member of the newly founded university of Glasgow; and he is known to have been a notary public. Perhaps *The Testament of Cresseid* was written about 1460. It is a rather mature performance, and is his best piece. Perhaps it is the best piece in the present volume.

§ 49.

## XVIII. The Cuckoo And The Nightingale.

Of this piece there are several MSS., which fall into two main classes: (A)—Ff. (Ff. 1. 6, in the Camb. Univ. Library); T. (Tanner 346); Th. (MS. used by Thynne, closely allied to T.); and (B)—F. (Fairfax 16), and B. (Bodley 638), which are closely allied. There is also S. (Selden, B. 24) imperfect, which has readings of its own<sup>1</sup>. Of these groups, A is the better, and MS. Ff. is, in some respects, the most important. Nevertheless, MS. Ff. has never been collated hitherto, so that I am able to give a somewhat improved text. For example, in all former editions lines 12 and 13 are

transposed. In l. 180, the reading *haire* (as in Bell and Morris) is somewhat comic (see the Note). In l. 203, MS. Ff. restores the true reading *hit*, i. e. hitteth. Bell, by some accident, omits the stanza in which this word occurs. In vol. i. p. 39, I took occasion to complain of the riming of *now* with *rescow-e* in ll. 228–9, according to Bell. The right reading, however, is not *now*, but *avow-e*, which rimes well enough. MS. Selden has *allowe*, which Morris follows, though it is clearly inferior and is unsupported. On the other hand, MS. Selden correctly, and alone, has *leve* in l. 237; but the confusion between *e* and *o* is endless, so that the false reading *loue* creates no surprise.

This poem is very interesting, and has deservedly been a favourite one. It is therefore a great pleasure to me to have found the author's name. This is given at the end of the poem in MS. Ff. (the best MS., but hitherto neglected), where we find, in firm distinct letters, in the same handwriting as the poem itself, the remark—Explicit Clanvowe. Remembering that the true title of the poem is 'The Book of Cupid, God of Love<sup>2</sup>,' I applied to Dr. Furnivall, asking him if he had met with the name. He at once referred me to his preface to Hoccleve's Works, p. x, where Sir John Clanvowe and Thomas Hoccleve are both mentioned in the same document (about ad 1385: But Sir John Clanvowe died in 1391, and therefore could not have imitated the title of Hoccleve's poem, which was not written till 1402. Our poet was probably Sir Thomas Clanvowe, concerning whom several particulars are known, and who must have been a well-known personage at the courts of Richard II and Henry IV. We learn from Wylie's Hist. of Henry IV, vol. iii. p. 261, that he was one of twenty-five knights who accompanied John Beaufort (son of John of Gaunt) to Barbary in 1390. This Sir Thomas favoured the opinions of the Lollards, but was nevertheless a friend of 'Prince Hal,' at the time when the prince was still friendly to freethinkers. He seems to have accompanied the prince in the mountains of Wales; see Wylie, as above, iii. 333. In 1401, he is mentioned as being one of 'vi Chivalers' in the list of esquires who were summoned to a council by king Henry IV; see the Acts of the Privy Council, ed. Nicolas, temp. Henry IV, p. 162. (It may be noted that Sir John Clanvowe was a witness, in 1385, to the will of the widow of the Black Prince; see Testamenta Vetusta, ed. Nicolas.)

§ 50. It now becomes easy to explain the reference to the queen at Woodstock, which has never yet been accounted for. The poem begins with the words—'The God of Love! Ah benedicite,' quoted from Chaucer, the title of the poem being 'The Book of Cupid, God of Love,' as has been said; and this title was imitated from Hoccleve's poem of 1402. But there was no queen of England after Henry's accession till Feb. 7, 1403, when the king married Joan of Navarre; and it was she who held as a part of her dower the manor and park of Woodstock; see Wylie, as above, ii. 284. Hence the following hypothesis will suit the facts—namely, that the poem, imitating Chaucer's manner, and having a title imitated from Hoccleve's poem of 1402, was written by Sir Thomas Clanvowe, who held Lollard opinions<sup>1</sup> and was a friend (at one time) of Henry of Monmouth. And it was addressed to Joan of Navarre, Henry's stepmother, queen of England from 1403 to 1413, who held as a part of her dower the manor of Woodstock. If so, we should expect it to have been written before April, 1410, when Thomas Badby, the Lollard, was executed in the presence of the prince of Wales. Further, as it was probably written early rather than late in this period, I should be inclined to date it in 1403; possibly in May, as it relates so much to the time of spring.

I may add that the Clanvowes were a Herefordshire family, from the neighbourhood of Wigmore. The only remarkable non-Chaucerian word in the poem is the verb *greden*, to cry out (A. S. *gr?dan*); a word found in many dialects, and used by Layamon, Robert of Gloucester, Langland, and Hoccleve.

The poem is written in a light and pleasing style, which Wordsworth has fairly reproduced. The final *-e* is suppressed in *assay-e* (l. 52). The non-Chaucerian rimes are few, viz. *gren-e* and *sen-e* as riming with *been* (61–5), shewing that Clanvowe cut down those dissyllables to *green* and *seen*. And further, the forms *ron* and *mon* are employed, in order to rime with *upon* (81–5); whereas Chaucer only has the form *man*; whilst of *ran* I remember no example at the end of a line<sup>1</sup>.

§ 51. But there is one point about Clanvowe's verse which renders it, for the fifteenth century, quite unique. In imitating Chaucer's use of the final *-e*, he employs this suffix with unprecedented freedom, and rather avoids than seeks elision. This gives quite a distinctive character to his versification, and is very noticeable when attention has once been drawn to it. If, for example, we compare it with the Parliament of Foules, which it most resembles in general character, we find the following results. If, in the Cuckoo and Nightingale, we observe the first 21 lines, we shall find (even if we omit the example of *hy-e* in l. 4, and all the examples of final *-e* at the end of a line) the following clear examples of its use:—*low-e*, *lyk-e*, *hard-e*, *sek-e*, *hol-e* (twice), *mak-e*, *hav-e*, *wys-e*, *proud-e*, *grev-e*, *trew-e*, *hert-e*, i. e. 13 examples, besides the 5 examples of final *-en* in *mak-en*, *bind-en*, *unbind-en*, *bound-en*, *destroy-en*. But in the first 21 lines of the Parliament of Foules there are only 2 examples of the final *-e* in the middle of a line, viz. *lust-e* (15) and *long-e* (21), whilst of the final *-en* there is none. The difference between 13 and 2 must strike even the most inexperienced reader, when it is once brought under his notice. However, it is an extreme case.

Yet again, if the *last* 21 lines in the Cuckoo be compared with ll. 659–679 of the Parliament (being the *last* 21 lines, if we dismiss the roundel and the stanza that follows it), we find in the former 7 examples of final *-e* and 2 of *-en*, or 9 in all, whilst in Chaucer there are 7 of final *-e*, and 1 of *-en*, or 8 in all; and this also happens to be an extreme case in the other direction, owing to the occurrence in the former poem of the words *egle*, *maple*, and *chambre*, which I have not taken into account.

This suggests that, to make sure, we must compare much longer passages. In the whole of the Cuckoo, I make about 120 such cases of final *-e*, and 23 such cases of final *-en*, or 143 in all. In 290 lines of the Parliament of Foules, I make about 68 and 19 such cases respectively; or about 87 in all. Now the difference between 143 and 87 is surely very marked.

The cause of this result is obvious, viz. that Chaucer makes a more frequent use of elision. In the first 21 lines of the Parl. of Foules, we find elisions of *men'*, *sor'*, *wak'*, *oft'* (twice), *red'* (twice), *spek'*, *fast'*, *radd'*; i. e. 10 examples; added to which, Chaucer has *joy(e)*, *love*, *knowe*, *usage*, *boke*, at the cæsura, and suppresses the *e* in *write* (written). But in ll. 1–1, Clanvowe has (in addition to *love*, *make*, *lowe*, *make* (twice), *gladde* at the cæsura) only 3 examples of true elision, viz. *fressh'*, *tell'*, and *mak'* (15).

And further, we seldom find *two* examples of the use of the final *-e* in the *same* line in Chaucer. I do not observe any instance, in the Parl. of Foules, till we arrive at l. 94:—‘Took rest that mad-*e* me to slep-*e* faste.’ But in Clanvowe they are fairly common. Examples are: Of seke-*e* folk ful hol-*e* (7); For every trew-*e* gentil hert-*e* free (21); That any hert-*e* shuld-*e* slepy be (44); I went-*e* forth alon-*e* bold-*e*-ly (59); They coud-*e* that servyc-*e* al by rote (71); and the like. In l. 73, we have even *three* examples in *one* line; Some song-*e* loud-*e*, as they hadd-*e* playned. From all of which it appears that the critics who have assigned the Cuckoo to Chaucer have taken no pains whatever to check their opinion by any sort of analysis. They have trusted to their own mere opinion, without looking the facts in the face.

§ 52. I will point out yet one more very striking difference. We know that Chaucer sometimes employs headless lines, such as: Twénty bókes át his béddes héed. But he does so sparingly, especially in his Minor Poems. But in the Cuckoo, they are not uncommon; see, e. g. lines 16, 50, 72, 100, 116, 118, 146, 152, 153, 154, 155, 156, 157, 158, 161, 166, 205, 232, 242, 252, 261, 265, 268. It is true that, in Morris’s edition, lines 72, 146, 153, 161, and 205 are slightly altered; but in no case can I find that the alteration is authorised. And even then, this does not get rid of the *five consecutive* examples in ll. 154–158, which cannot be explained away. Once more, I repeat, the critics have failed to use their powers of observation.

I think the poem may still be admired, even if it be allowed that Clanvowe wrote it some three years after Chaucer’s death.

§ 53. At any rate, it was admired by so good a judge of poetry as John Milton, who of course possessed a copy of it in the volume which was so pleasantly called ‘The Works of Chaucer.’ That his famous sonnet ‘To the Nightingale’ owed something to Clanvowe, I cannot doubt. ‘Thou with fresh hope the lover’s heart dost fill’ is, in part, the older poet’s theme; see ll. 1–30, 149–155, 191–192. Even his first line reminds one of ll. 77, 288. If Milton writes of May, so does Clanvowe; see ll. 20, 23, 34, 55, 70, 230, 235, 242; note especially l. 230. But the real point of contact is in the lines—

‘Thy liquid notes that close the eye of day,  
First heard before the shallow cuckoo’s bill,  
Portend success in love . . .  
Now timely sing, ere the rude bird of hate  
Foretell my hopeless doom in some grove nigh;  
As thou from year to year hast sung too late  
For my relief, yet hadst no reason why:  
Whether the Muse or Love call thee his mate,  
Both them I serve, and of their train am I.’

With which compare:—

‘That it were good to here the nightingale  
Rather than the lewde cukkow singe’: (49).  
‘A litel hast thou been to longe henne;  
For here hath been the lew[e]de cukkow,

And songen songes rather than hast thou': (102).  
'Ye, quod she, and be thou not amayed,  
Though thou have herd the cuckow er than me.  
For, if I live, it shal amended be  
The nexte May, if I be not affrayed': (232).  
'And I wol singe oon of my songes newe  
For love of thee, as loude as I may crye': (247).  
'For in this worlde is noon so good servyse  
To every wight that gentil is of kinde': (149).

## § 54.

### XIX. Envoy To Alison.

This piece has always hitherto been printed *without any title*, and is made to follow The Cuckoo and the Nightingale, as if there were some sort of connection between them. This is probably because it happens to follow that poem in the Fairfax and Tanner MSS., and probably did so in the MS. used by Thynne, which has a striking resemblance to the Tanner MS. However, the poem is entirely absent from the Cambridge, Selden, and Bodley MSS., proving that there is no connection with the preceding poem, from which it differs very widely in style, in language, and in metre.

I call it an Envoy to Alison. For first, it is an Envoy<sup>1</sup>, as it refers to the author's 'lewd book,' which it recommends to a lady. What the book is, no one can say; but it may safely be conjectured that it was of no great value. And secondly, the lady's name was Alison, as shewn by the acrostic in lines 22–27; and the author has recourse to almost ludicrous efforts, in order to secure the first four letters of the name.

Briefly, it is a very poor piece; and my chief object in reprinting it is to shew how unworthy it is of Clanvowe, not to mention Chaucer. We have no right even to assign it to Lydgate. And its date may be later than 1450.

## § 55.

### XX. The Flower And The Leaf.

This piece many 'critics' would assign to Chaucer, merely because they like it. This may be sentiment, but it is not criticism; and, after all, a desire to arrive at the truth should be of more weight with us than indulgence in ignorant credulity.

It is of some consequence to learn, first of all, that it is hardly possible to separate this piece from the next. The authoress of one was the authoress of the other. That The Assembly of Ladies is longer and duller, and has not held its own in popular estimation, is no sound argument to the contrary; for it is only partially true. Between the first eleven stanzas of the Assembly and the first eleven stanzas of the present poem, there is a strong general resemblance, and not much to choose. Other stanzas of

the Assembly that are well up to the standard of the Flower will be found in lines 456–490, 511–539. The reason of the general inferiority of the Assembly lies chiefly in the choice of the subject; it was meant to interest some medieval household, but it gave small scope for retaining the reader's attention, and must be held to be a failure.

The links connecting these poems are so numerous that I must begin by asking the reader to let me denote The Flower and the Leaf by the letter F (= Flower), and The Assembly of Ladies by the letter A (= Assembly).

The first point is that (with the sole exception of the Nutbrown Maid) no English poems exist, as far as I remember, written previously to 1500, and purporting to be written by a woman. In the case of F. and A., this is assumed throughout. When the author of F. salutes a certain fair lady, the lady replies—'*My doughter, gramercy*'; 462. And again she says, '*My fair doughter*'; 467, 500, 547. The author of A. says she was one of five ladies; 5–7, 407. Again, she was a woman; 18. The author of A. and some other ladies salute Lady Countenance, who in reply says 'fair sisters'; 370. Again, she and others salute a lady-chamberlain, who replies by calling them 'sisters'; 450; &c.

The poem A. is supposed to be an account of a dream, told by the authoress to a gentleman; with the exception of this gentleman, all the characters of the poem are *ladies*; and hence its title. The poem F. is not quite so exclusive, but it comes very near it; all the principal characters are ladies, and the chief personages are queens, viz. the queen of the Leaf and the queen of the Flower. The 'world of ladies' in l. 137 take precedence of the Nine Worthies, who were merely men. A recognition of this fact makes the whole poem much clearer.

But the most characteristic thing is the continual reference to colours, dresses, ornaments, and decorations. In F., we have descriptions of, or references to, white surcoats, velvet, seams, emeralds, purfils, colours, sleeves, trains, pearls, diamonds, a fret of gold, chaplets of leaves, chaplets of woodbine, chaplets of *agnus-castus*, a crown of gold, thundering trumpets, the treasury of Prester John, white cloaks, chaplets of oak, banners of Tartarysilk, more pearls, collars, escutcheons, kings-of-arms, cloaks of white cloth, crowns set with pearls, rubies, sapphires, and diamonds. Then there is a company all clad in one suit (or livery); heralds and poursuivants, more chaplets and escutcheons, men in armour with cloth of gold and horse-trappings, with bosses on their bridles and peitrels—it is surely needless to go on, though we have only arrived at l. 246.

In A., we have much the same sort of thing all over again, though it does not set in before l. 83. Then we meet with blue colours, an embroidered gown, and a purfil with a device. After a respite, we begin again at l. 206—'*Her gown was blue*'; and the lady wore a French motto. Diligence tells the authoress that she looks well in her new blue gown (259). At l. 305, there is another blue gown, furred with gray, with a motto on the sleeve; and there are plenty more mottoes to follow. At l. 451 we come to a paved floor, and walls made of beryl and crystal, engraved with stories; next, a well-apparelled chair or throne, on five stages, wrought of 'cassidony,' with four pommels of gold, and set with sapphires; a cloth of estate, wrought with the needle (486); cloth

of gold (521); a blue gown, with sleeves wrought tabard-wise, of which the collar and the *vent* (slit in front of the neck) are described as being like ermine; it was couched with great pearls, powdered with diamonds, and had sleeves and purfils; then we come to rubies, enamel, a great balas-ruby, and more of the same kind. Again, it is useless to go further. Surely these descriptions of seams, and collars, and sleeves, are due to a woman.

The likeness comes out remarkably in two parallel stanzas. One of them is from F. 148, and the other from A. 526.

‘As grete perles, round and orient,  
Diamondes fyne and rubies rede,  
And many another stoon, of which I want  
The names now; and everich on her hede  
A riche fret of gold, which, without drede,  
Was ful of statly riche stones set;  
And every lady had a chapelet,’ &c.  
‘After a sort the coller and the vent,  
Lyk as ermyne is mad in purfeling;  
With grete perles, ful fyne and orient,  
They were couched, al after oon worching,  
With dyamonds in stede of powdering;  
The slevs and purfilles of assyse;  
They were y-mad [ful] lyke, in every wyse.’

I wonder which the reader prefers; for myself, I have really no choice.

For I do not see how to choose between such lines as these following:—

And on I put my gere and myn array; F. 26.  
That ye wold help me on with myn aray; A. 241.  
*or*, So than I dressed me in myn aray; A. 253.  
As grete perles, round and orient; F. 148.  
With grete perles, ful fyne and orient; A. 528.  
And forth they yede togider, twain and twain; F. 295.  
See how they come togider, twain and twain; A. 350.  
So long, alas! and, if that it you plese  
To go with me, I shal do yow the ese; F. 391.  
And see, what I can do you for to plese,  
I am redy, that may be to your ese; A. 447.  
I thank you now, in my most humble wyse; F. 567.  
We thanked her in our most humble wyse; A. 729.

Besides these striking coincidences in whole lines, there are a large number of phrases and endings of lines that are common to the two poems; such as—*the springing of the day*, F. 25, A. 218; *Which, as me thought*, F. 36, A. 50; *wel y-wrought*, F. 49, A. 165; *by mesure*, F. 58, A. 81; *I you ensure*, F. 60, 287, A. 52, 199; *in this wyse*, F. 98, A. 589; *I sat me down*, F. 118, A. 77; *oon and oon*, F. 144, A. 368, 543, 710; *by and by*,

F. 59, 146, A. 87; *withouten fail*, F. 369, A. 567, 646; *herself aloon*, F. 458, A. 84; *ful demure*, F. 459, A. 82; *to put in wryting*, F. 589, A. 664; and others that are printed out in the Notes.

Very characteristic of female authorship is the remark that the ladies vied with each other as to which looked the best; a remark which occurs in *both* poems; see F. 188, A. 384.

A construction common to both poems is the use of *very* with an adjective, a construction used by Lydgate, but not by Chaucer; examples are *very rede*, F. 35; *very good*, F. 10, 315; *very round*, A. 479.

It is tedious to enumerate how much these poems have in common. They open in a similar way, F. with the description of a grove, A. with the description of a garden with a maze. In the eighth stanza of F., we come to ‘a herber that benched was’; and in the seventh stanza of A. we come to a similar ‘herber, mad with benches’; both from The Legend of Good Women.

In F., the authoress has a waking vision of ‘a world of ladies’ (137); in A. she sees in a dream the ‘assembly of ladies.’ In both, she sees an abundance of dresses, and gems, and bright colours. Both introduce several scraps of French. In both, the authoress has interviews with allegorical or visionary personages, who address her either as daughter or sister. I have little doubt that the careful reader will discover more points of resemblance for himself.

§ 56. The chief appreciable difference between the two poems is that F. was probably written considerably earlier than A. This appears from the more frequent use of the final *-e*, which the authoress occasionally uses as an archaic embellishment, though she frequently forgets all about it for many stanzas together. In the former poem (F.) there seem to be about 50 examples, whilst in the latter (A.) there are hardly 10<sup>1</sup>. In almost every case, it is correctly used, owing, no doubt, to tradition or to a perusal of older poetry. The most important cases are the abundant ones in which a final *e* is omitted where Chaucer would inevitably have inserted it. For example, such a line as F. 195—From the same grove, where the ladyes come out—would become, in Chaucer—From the sam-ē grov-ē wher the ladyes come out—giving at least twelve syllables in the line. The examples of the omission of final *-e*, where such omission makes a difference to the scansion, are not very numerous, because many such come before a vowel (where they might be elided) or at the cæsura (where they might be tolerated). Still we may note such a case as *green* in l. 109 where Chaucer would have written *gren-e*, giving a *fresh gren-ē laurer-tree*, to the ruin of the scansion. Similar offences against Chaucer’s usage are *herd* for *herd-e*, 128 (cf. 191); *spek’* for *spek-e*, 140; *al* for *all-e*, plural, 165; *sight* for *sight-e*, 174; *lyf* for *lyv-e*, 182; *sam’* for *sam-e*, 195; *the tenth* for *the tenth-e*, 203; *gret* for *gret-e*, plural, 214, 225; *red* for *red-e*, 242; *the worst* for *the worst-e*, 255; *yed’* for *yed-e*, 295, 301; *fast* for *fast-e*, 304; *rejoice* for *rejoy-se*, 313; *noise* for *nois-e*, 353; *sonn’* for *son-ne*, 355, 408; *hir fresh* for *hir fres-she*, 357; *laft* for *laft-e*, pt. t., 364; *their greet* for *hir gret-e*, 377; *sick* for *sek-e*, 410; *about* for *about-e*, 411; *to soup* for *to soup-e*, 417; *without* for *without-e*, 423, 549; *the hool* for *the hol-e*, 437; *to know* for *to know-e*, 453; *past* for *pass-ed-e* or *past-e*, 465;

*My fair* for *My fair-e*, vocative, 467, 500; *to tel* for *to tell-e*, 495; *nin(e)* for *nyn-e*, 502; *imagin(e)* for *imagin-en*, 525; *they last* for *they last-e*, 562; *thy rud(e)* for *thy rud-e*, 595. Those who believe that *The Flower and the Leaf* was written by Chaucer will have to explain away every one of these cases; and when they have done so, there is more to be said.

§ 57. For it is well known that such a word as *sweetly* (96) was trisyllabic, as *swet-e-ly*, in Chaucer; C. T., A 221. Similarly, our authoress has *trewly* for *trew-e-ly*<sup>1</sup>, 130; *richly* for *rich-e-ly*, 169; *woodbind* for *wod-e-bind-e*, 485. Similar is *ointments* for *oin-e-ments*, 409. And, moreover, our authoress differs from Chaucer as to other points of grammar. Thus she has *Forshronk* as a strong pp., 358, which ought to be *forshronk-en* or *forshronk-e*. Still more marked is her use of *rood* as the plural of the past tense, 449, 454, where Chaucer has *rid-en*: and her use of *began* as a plural, 385, where Chaucer has *bigonn-e*. Can these things be explained away also? If so, there is more to be said.

§ 58. All the above examples have been made out, without so much as looking at the rimes. But the rimes are much harder to explain away, where they differ from Chaucer's. Here are a few specimens.

*Pas-se* rimes with *was*, 27; so it must have been cut down to *pas*! Similarly, *hew-e* has become *hew*; for it rimes with *grew*, sing., 32. *Sight-e* has become *sight*, to rime with *wight*, 37. *Brought* should rather be *brought-e*, but it rimes with *wrought*, 48. Similar difficulties occur in *peyn* (for *peyn-e*), r. w. *seyn* (62); *syd*<sup>2</sup> for *syd-e*, r. w. *espy'd* for *espy-ed*, 72; *eet*, r. w. *sweet* for *swet-e*, 90; *not*<sup>3</sup> for *not-e*, r. w. *sot*, 99; *busily*, r. w. *aspy*<sup>4</sup> for *aspy-e*, 106; *trewly*, r. w. *armony*<sup>5</sup> for *armony-e*, 130; *orient* (*oriant*?), r. w. *want* for *want-e*, 148; *person* for *person-e*, r. w. *everichon*, 167. It is tedious to go on; let the critic finish the list, if he knows how to do it. If not, let him be humble. For there is more to come.

§ 59. Besides the grammar, there is yet the pronunciation to be considered; and here comes in the greatest difficulty of all. For, in ll. 86–89, we have the unusual rime of *tree* and *be* with *pretily*. This so staggered Dr. Morris, that he was induced to print the last word as *pretile*; which raises the difficulty without explaining it. For the explanation, the reader should consult the excellent dissertation by Dr. Curtis on *The Romance of Clariodus* (Halle, 1894), p. 56, § 187. He remarks that a rime of this character gives evidence of the transition of M. E. long close *e* to (Italian) long *i* [as in the change from A. S. *me* to mod. E. *me*], and adds: 'this change became general in the fifteenth century, but had begun in some dialects at an earlier date.' Its occurrence in the present poem is a strong indication that it is later than the year 1400, and effectually disposes of any supposed connection with Midland poems of the fourteenth century.

Both poems are remarkably free from classical allusions and from references to such medieval authors as are freely quoted by Chaucer. There is nothing to shew that the authoress was acquainted with Latin, though she knew French, especially the French of songs and mottoes.

The Flower and the Leaf is chiefly famous for having been versified by Dryden. The version is a free one, in a manner all his own, and is finer than the original, which can hardly be said of his ‘versions’ of Palamon and Arcite and The Cock and the Fox. It is doubtless from this version that many critics have formed exaggerated ideas of the poem’s value; otherwise, it is difficult to understand for what reasons it was considered worthy of so great a master as Geoffrey Chaucer.

§ 60. It will be seen, from the Notes, that the authoress was well acquainted with the Prologue to The Legend of Good Women; and it can hardly be questioned that she took the main idea of the poem from that source, especially ll. 188–194 of the later text. At the same time she was well acquainted with Gower’s lines on the same subject, in the Conf. Amantis, iii. 357, 358; see vol. iii. pp. xlii, 297. Gower has:—

‘Me thoughte I sigh to-fore myn hede  
Cupide with his bowe bent,  
And like unto a parlement  
Which were ordeined for the nones,  
With him cam al the world atones<sup>1</sup>  
Of gentil folk, that whylom were  
Lovers; I sigh hem alle there . . .  
Her hedes kempt, and therupon  
Garlondes, nought of o colour,  
Some of the Lefe, some of the Flour,<sup>2</sup>  
And some of grete perles were.<sup>3</sup> . . .  
So loude that on every syde  
It thoughte as al the heven cryde<sup>1</sup>  
In such accorde and suche a soun  
Of bombard and of clarioun . . .  
So glad a noise for to here.  
The grene Leef is overthrowe<sup>2</sup> . . .  
Despuiled is the somer fare,’ &c.

(p. 371).

§ 61.

## XXI. The Assembly Of Ladies.

This has already been discussed, in some measure, in considering the preceding poem. Both pieces were written by the same authoress; but the former is the more sprightly and probably the earlier. With the exception of the unusual rime of *tree* with *pretily* (discussed above), nearly all the peculiarities of the preceding poem occur here also. The Chaucerian final *-e* appears now and then, as in *commaund-e* (probably plural), 203; *red-e*, 215; *countenanc-e*, 295; *pen-ne* [or else *seyd-e*], 307; *chayr-e*, 476; *tak-e*, 565; *trouth-e*, 647; *liv-e*, 672; *sem-e* (pr. s. subj.), 696. But it is usually dropped, as in *The fresh* for *The fres-she*, 2; &c. In l. 11, Thynne prints *fantasyse* for *fantasyes*; for it obviously rimes with *gyse* (monosyllabic); cf. 533–535. *Hew-e* and *new-e* are cut

down to *hew* and *new*, to rime with *knew*, 67. *Bold* rimes with *told*, clipped form of *told-e*, 94; and so on. So, again, *trewly* appears in place of Chaucer's *trew-e-ly*, 488. It is needless to pursue the subject.

The description of the maze and the arbour, in ll. 29–70, is good. Another pleasing passage is that contained in ll. 449–497; and the description of a lady's dress in ll. 519–539. As for the lady herself—

'It was a world to loke on her visage.'

There is a most characteristic touch of a female writer in lines 253–254:—

'So than I dressed me in myn aray,  
And asked her, *whether it were wel or no?*'

To attribute such a question as 'how will my dress do' to a male writer is a little too dramatic for a mere narrative poem.

The two MSS. have now been collated for the first time and afford some important corrections, of which l. 61 presents remarkable instances. MS. Addit. 34360 is of some value.

§ 62. A considerable part of The Assembly of Ladies that is now of little interest may have been much appreciated at the time, as having reference to the ordering of a large medieval household, with its chambers, parlours, bay-windows, and galleries, carefully kept in good order by the various officers and servants; such as Perseverance the usher, Countenance the porter, Discretion the chief purveyor, Acquaintance the harbinger, Largesse the steward, Bel-cheer the marshal of the hall, Remembrance the chamberlain, and the rest. The authoress must have been perfectly familiar with spectacles and pageants and all the amusements of the court; but she was too humble to aspire to wear a motto.

'And for my "word," I have non; this is trew.  
It is ynough that my clothing be blew  
As here-before I had commaundement;  
And so to do I am right wel content';

A. 312.

We must not forget that the period of the Wars of the Roses, especially from 1455 to 1471, was one during which the composition of these poems was hardly possible. It is obviously very difficult to assign a date to them; perhaps they may be referred to the last quarter of the fifteenth century. We must not put them too late, because The Assembly exists in MSS. that seem to be as old as that period.

§ 63.

XXII. A Goodly Balade.

For this poem there is but one authority, viz. Thynne's edition of 1532. He calls it 'A goodly balade of Chaucer'; but it is manifestly Lydgate's. Moreover, it is really a triple Balade, with an Envoy, on the model of Chaucer's Fortune and Complaynt of Venus; only it has seven-line stanzas instead of stanzas of eight lines. An inspection of Thynne's volume shews that it was inserted to fill a gap, viz. a blank page at the back of the concluding lines of The Legend of Good Women, so that the translation of Boethius might commence on a new leaf.

It is obvious that the third stanza of the second Balade was missing in Thynne's MS. He did not leave it out for lack of space; for there is plenty of room on his page.

That it is not Chaucer's appears from the first Balade, where the use of the monosyllables *shal* and *smal* in ll. 8 and 10 necessitates the use of the clipped forms *al* for *al-le*, *cal* for *cal-le*, *apal* for *apal-le*, and *befal* for *befal-le*. Moreover, the whole style of it suggests Lydgate, and does not suggest Chaucer.

The sixth stanza probably began with the letter *D*; in which case, the initial letters of the stanzas give us *M, M, M; D, D, D; J, C, Q*. And, as it was evidently addressed to a lady named *Margaret* (see the Notes), we seem to see here *Margaret, Dame Jacques*. The name of *Robert Jacques* occurs in the Writs of Parliament; Bardsley's English Surnames, 2nd ed., p. 565. Of course this is a guess which it is easy to deride; but it is very difficult to account otherwise for the introduction of the letters *J, C, Q* in the third Balade; yet it was evidently intentional, for much force was employed to achieve the result. To make the first stanza begin with *J*, recourse is had to French; and the other two stanzas both begin with inverted clauses.

§ 64.

XXIII. Go Forth, King.

I give this from Thynne's first edition; but add the Latin lines from the copy printed in Schick's edition of The Temple of Glas, at p. 68. His text is from that printed by Wynken de Worde about 1498, collated with the second and third prints from the same press at somewhat later dates, and a still later copy printed by Berthelet.

The only difference between Thynne's text and that given by Schick is that Wynken de Worde printed *ar* in the last line where Thynne has printed *be*. Schick also notes that 'the Chaucer-Prints of 1561 and 1598 omit *thou*' in l. 9; and I find that it is also omitted in the third edition (undated, about 1550). But it occurs in the edition of 1532, all the same; shewing that the later reprints cannot always be relied upon.

I have already said (vol. i. p. 40)—'Surely it must be Lydgate's.' For it exhibits his love for 'catalogues,' and presents his peculiarities of metre. Dr. Schick agrees with

this ascription, and points out that its appearance in the four prints above-mentioned, in all of which it is annexed to Lydgate's Temple of Glas, tends to strengthen my supposition. I think this may be taken as removing all doubt on the subject.

§ 65. I beg leave to quote here Schick's excellent remarks upon the poem itself.

'There are similar pieces to these *Duodecim Abusiones* in earlier English literature (see ten Brink, *Geschichte der englischen Literatur*, i. 268, and note).<sup>1</sup> The "twelf unþēawas" existed also in Old-English; a homily on them is printed in Morris, *Old Eng. Homilies*, pp. 101–119<sup>2</sup>. It is based on the Latin Homily "De octo viciis et de duodecim abusivis huius saeculi," attributed to St. Cyprian or St. Patrick; see Dietrich in Niedner's *Zeitschrift für historische Theologie*, 1855, p. 518; Wanley's *Catalogus*, passim (cf. the Index *sub voce* Patrick). In the Middle-English period we meet again with more or less of these "Abusions"; see Morris, *Old Eng. Miscellany*, p. 185 (11 Abusions); Furnivall, *Early Eng. Poems*, Berlin, 1862 (Phil. Soc.), p. 161; "Five Evil Things," Wright and Halliwell, *Reliquiae Antiquae*, i. 316, and ii. 14.'

§ 66.

## XXIV. The Court Of Love.

This piece was first printed by Stowe in 1561. Stowe happened to have access to a MS. which was really a miscellaneous collection of Middle-English pieces of various dates; and he proceeded to print them as being 'certaine workes of Geffray Chauser,' without paying any regard to their contents or style. In vol. i. pp. 33, 34, I give a list of his additions, numbered 42–60<sup>3</sup>. By good fortune, the very MS. in question is now in Trinity College Library, marked R. 3. 19. We can thus tell that he was indebted to it for the pieces numbered 46, 47, 48, 49, 50, 51, 53, 54, 55, 56, and 59. These eleven pieces are all alike remarkable for being non-Chaucerian; indeed, no. 56 is certainly Lydgate's. But it has so happened that no. 59, or The Court of Love, being the best of these pieces, was on that account 'attributed' to Chaucer, whilst the others were unhesitatingly rejected. And it happened on this wise.

§ 67. After Tyrwhitt had edited the Canterbury Tales afresh, it occurred to him to compile a Glossary. He rightly reasoned that the Glossary would be strengthened and made more correct if he included in it all the harder words found in the *whole* of Chaucer's Works, instead of limiting the vocabulary to words which occur in the Canterbury Tales only. For this purpose, he proceeded to draw up a List of what he conceived to be Chaucer's *genuine* works; and we must remember that the only process open to him was to consider all the old editions, and *reject* such as he conceived to be spurious. Hence his List is not really a list of genuine works, but one made by striking out from all previous lists the works which he *knew* to be spurious. A moment's reflection will show that this is a very different thing.

Considering that he had only his own acumen to guide him, and had no access to linguistic or grammatical tests, still less to tests derived from an examination of rimes or phonology, it is wonderful how well he did his work. In the matter of rejection, he

did not make a single mistake. His first revision was made by considering only the pieces numbered 1–41, in the *first* part of Stowe's print (see vol. i. pp. 31–33); and he struck out the following, on the express ground that they were *known to have been written by other authors*; viz. nos. 4, 11, 13, 25, 26, 27, 28, 29, 33, and 40<sup>1</sup>.

Then he went over the list again, and struck out, on internal evidence, nos. 15, 18, 21, 22, and 32<sup>2</sup>.

Truly, here was a noble beginning! The only non-Chaucerian pieces which he failed to reject explicitly, among nos. 1–41, were the following, viz. 6 (A Goodly Balade of Chaucer), 17 (The Complaint of the Black Knight), 20 (The Testament of Love), 31 (The Cuckoo and the Nightingale), 38 (Go forth, King), and 41 (A Balade in Praise of Chaucer). Of course he rejected the last of these, but it was not worth his while to say so; and, in the same way, he tacitly rejected or ignored nos. 6, 30, and 38. Hence it was that nos. 6, 30, 38, and 41 did not appear in Moxon's Chaucer, and even no. 32 was carefully excluded. In his final list, out of nos. 1–41, Tyrwhitt actually got rid of all but nos. 17, 20, and 31 (The Black Knight, The Testament of Love, and The Cuckoo).

As to the remaining articles, he accepted, among the longer pieces, nos. 59, 62, and 63, i. e. The Court of Love, Chaucer's Dream, and The Flower and the Leaf; to which he added nos. 42, 43, and 60 (as to which there is no doubt), and also the Virelai (no. 50), on the slippery ground that it *is* a virelai (which, strictly speaking, it is not).

§ 68. One result of his investigations was that an edition of Chaucer was published by Moxon (my copy is dated 1855), in which all the poems were included which Tyrwhitt accepted, followed by Tyrwhitt's Account of the Works of Chaucer.

Owing to the popularity of this edition, many scholars accepted the poems contained in it as being certainly genuine; but it is obvious that this was a very risky thing to do, in the absence of external evidence; especially when it is remembered that Tyrwhitt merely wanted to illustrate his glossary to the Canterbury Tales by adding words from other texts. The idea of drawing up a canon by the process of striking out from luxuriant lists the names of pieces that are obviously spurious, is one that should never have found acceptance.

§ 69. There is only one correct method of drawing up a canon of genuine works, viz. that adopted by Mr. Henry Bradshaw, formerly our Cambridge University Librarian. It is simple enough, viz. to take a clean sheet of paper, and enter upon it, first of all, the names of all the pieces that are admittedly genuine; and then to see if it can fairly be augmented by adding such pieces as have reasonable evidence in their favour. In making a list of this character, The Court of Love has no claim to be considered at all, as I fully proved about twenty years ago<sup>1</sup>; and there is an end of the matter. The MS. copy is in a hand of the sixteenth century<sup>2</sup>, and there is no internal evidence to suggest an earlier date.

§ 70. Our task is to determine what it really is, and what can be made of it as it stands. We learn from the author that he was 'a clerk of Cambridge' (913), which we may

readily accept. Beyond this, there is nothing but internal evidence; but of this there is much. That our 'clerk' had read Ovid and Maximian appears from the Notes; he even seems to have imbibed something of 'the new learning,' as he makes up the names Philogenet and Philo-bone by help of a Greek adjective<sup>1</sup>. Dr. Schick has made it clear that he was well acquainted with Lydgate's Temple of Glas, which he imitates freely; see Schick's edition of that poem, p. cxxix. Mr. J. T. T. Brown, in his criticism on 'The Authorship of the Kingis Quair,' Glasgow, 1896, draws many parallels between The Court of Love and The Kingis Quair, and concludes that The Kingis Quair was indebted to The Court of Love; but it is tolerably certain that the indebtedness was in the other direction. For, in The Kingis Quair, some knowledge of the true use of Chaucer's final *-e* is still exhibited, even in a Northern poem, whilst in The Court of Love, it is almost altogether dead, though the poem is in the Midland dialect. I shall presently shew that our clerk, whilst very nearly ignoring the final *-e*, occasionally employs the final *-en*; but this he does in a way which clearly shews that he did not understand when to use it aright, a fact which is highly significant.

I am much indebted to my friend Professor Hales for pointing out another very cogent argument. He draws attention to the numerous instances in which the author of The Court of Love fails to end a stanza with a stop. There is no stop, for example, at the end of ll. 14, 567, 672, 693, 700, 763, 826, 1064, 1288; and only a slight pause at the end of ll. 28, 49, 70, 84, 189, 231, 259, 280, 371, 406, 427, &c. In Chaucer's Parlement of Foules, on the other hand, there is but one stanza without a stop at the end, viz. at l. 280; and but one with a slight pause, viz. at l. 154. The difference between these results is very marked, and would convince any mathematician. I should like to add that the same test disposes of the claims of The Flower and the Leaf to be considered as Chaucer's; it has no stop at the end of ll. 7, 70, 154, 161, 196, 231, 280, 308, 392, 476, and has mere commas at the end of ll. 28, 49, 56, 98, 119, 224, 259, 329, 336, &c. In the Assembly of Ladies this departure from Chaucer's usage has been nearly abandoned, which is one reason why that piece is in a less lively style.

§ 71. The sole MS. copy of The Court of Love belongs to the sixteenth century, and there is nothing to shew that the poem itself was of earlier date. Indeed, the language of it is remarkably like that of the former half of that century. If it be compared with Sackville's famous 'Induction,' the metrical form of the stanzas is much the same; there is the same smoothness of rhythm and frequent modernness of form, quite different from the halting lines of Lydgate and Hawes. This raises a suggestion that the author may have learnt his metre from Scottish authors, such as Henryson and Dunbar; and it is surprising to find him employing such words as *celstitude* and *pulcritude*, and even riming them together, precisely as Dunbar did (ll. 611–613, and the note). One wonders where he learnt to use such words, if not from Scottish authors. Curiously enough, a single instance of the use of a Northern inflexion occurs in the phrase *me thynkes*, 874. And I admit the certainty that he consulted The Kingis Quair.

I have no space to discuss the matter at length; so shall content myself with saying that the impression produced upon me is that we have here the work of one of the heralds of the Elizabethan poetry, of the class to which belonged Nicholas Grimoald, Thomas Sackville, Lord Surrey, Lord Vaux, and Sir Francis Bryan. There must have

been much fairly good poetry in the time of Henry VIII that is lost to us. Tottell's Miscellany clearly shews this, as it is a mere selection of short pieces, which very nearly perished; but for this fortunate relic, we should not have known much about Wyat and Surrey. Sackville, when at Cambridge, acquired some distinction for Latin and English verse, but we possess none of it. However, Sackville was not the author of *The Court of Love*, seeing that it was published in a 'Chaucer' collection in 1561, long before his death.

The fact that our clerk was well acquainted with so many pieces by Chaucer, such as *The Knight's Tale*, *The Complaint of Pity*, *The Legend of Good Women*, *Troilus*, and *Anelida*, besides giving us reminiscences of *The Letter of Cupid*, and (perhaps) of *The Cuckoo and Nightingale*, raises the suspicion that he had access to Thynne's edition of 1532; and it is quite possible that this very book inspired him for his effort. This suspicion becomes almost a certainty if it be true that ll. 495–496 are borrowed from *Rom. Rose*, 2819–20; see note at p. 545. I can find no reason for dating the poem earlier than that year.

§ 72. However this may be, the chief point to notice is that his archaisms are affectations and not natural. He frequently dispenses with them altogether for whole stanzas at a time. When they occur, they are such as he found in Chaucer abundantly; I refer to such phrases as *I-wis* or *y-wis*; *as blyve*; the use of *ich* for *I* (661); *besy cure* (36); *gan me dresse* (113; cf. C. T., G 1271); *by the feith I shall to god* (131; cf. Troil. iii. 1649); and many more. He rarely uses the prefix *i-* or *y-* with the pp.; we find *y-born* (976), *y-formed* (1176), *y-heried* (592), *y-sped* (977), all in Chaucer; besides these, I only note *y-fed* (975), *y-ravished* (153), *y-stope* (281), the last being used in the sense of Chaucer's *stope*. The most remarkable point is the almost total absence of the final *-e*; I only observe *His len-ē body* (1257); *to serv-e* (909); *to dred-e* (603); and *in thilk-ē place* (642); the last of which is a phrase (cf. R. R. 660). On the other hand, whilst thus abstaining from the use of the final *-e*, he makes large use of the longer and less usual suffix *-en*, which he employs with much skill to heighten the archaic effect. Thus we find the past participles *holden*, 62; *growen*, 182; *yoven* or *yeven*, 742; *shapen*, 816, 1354; *blowen*, 1240; the gerunds *writen*, 35; *dressen*, 179; *byden*, 321; *semen*, 607; *seken*, 838; *worshippen*, 1165, and a few others; the infinitives *maken*, 81; *byden*, 189; *quyten*, 327, &c., this being the commonest use; the present plurals *wailen*, 256; *foten*, 586; *speden*, 945, &c.; with the same form for the first person, as in *wailen*, 1113; *bleden*, 1153; and for the second person, as in *waxen*, 958; *slepen*, 999. Occasionally, this suffix is varied to *-yn* or *-in*, as in *exilyn*, v., 336; *serchyn*, v., 950; *spakyn*, pt. pl., 624; *approchyn*, pr. pl., 1212. This may be the scribe's doing, and is consistent with East Anglian spelling.

But the artificial character of these endings is startlingly revealed when we find *-en* added in an impossible position, shewing that its true grammatical use was quite dead. Yet we find such examples. A serious error (hardly the scribe's) occurs in l. 347: 'Wheder that she me *helden* lefe or loth.' *Hold* being a strong verb, the pt. t. is *held*; we could however justify the use of *held-e*, by supposing it to be the subjunctive mood, which suits the sense; but *held-en* (with *-en*) is the plural form, while *she* is singular; and really this use of *-e* in the subjunctive must have been long dead. In l. 684, we have a case that is even worse, viz. *I kepen in no wyse*; here the use of *-en*

saves a hiatus, but the concord is false, like the Latin *ego seruiamus*. In l. 928, the same thing recurs, though the scribe has altered *greven* into *growen*<sup>1</sup>; for this present tense is supposed to agree with *I*! A very clear case occurs in l. 725: *For if by me this mater springen out*; where the use of *-en*, again meant to save a hiatus, is excruciatingly wrong; for *mater* is singular! This cannot be the fault of the scribe. Other examples of false grammar are: *thou serven*, 290; *thou sene*, 499. But the climax is attained in l. 526, where we meet with *thay kepten ben*, where the *-en* is required for the metre. *Kepten*, as a *past participle*, is quite unique; let us drop a veil over this sad lapse, and say no more about it<sup>2</sup>.

We may, however, fairly notice the constant use of the Northern forms *their* and *thaim* or *theim*, where Chaucer has *hir* and *hem*. The use of *their* and *them* (not *thaim*) was well established by the year 1500 in literary English, as, e.g., in Hawes and Skelton. Caxton uses all four forms, *hem* and *them*, *her* and *their*.

§ 73. I add a few notes, suggested by an examination of the rimes employed.

The final *-e* is not used at the end of a line. This is easily seen, if carefully looked into. Thus *lette* (1284) stands for *let*, for it rimes with *y-set*; *grace* and *trespace* rime with *was*, 163; *kene* rimes with *bene*, misspelling of *been*, 252; *redde*, put for *red*, rimes with *spred*, 302; *yerde*, put for *verd*, rimes with *aferd*, 363; *ende* rimes with *frend* and *fend*, 530; and so on throughout<sup>3</sup>. The following assonances occur: *here*, *grene*, 253; *kepe*, *flete*, 309; and the following rimes are imperfect: *plaint*, *talent*, *consent*, 716; *frend*, *mynd*, 1056; *nonne* (for *non*), *boun*, 1149; *like* (*i* long), *stike* (*i* short), 673; and perhaps *hold*, *shuld*<sup>4</sup>, 408; *hard*, *ferd*, 151. *Hard* is repeated, 149, 151; 1275, 1277. A curious rime is that of *length* with *thynketh*, 1059; read *think'th*, and it is good enough. Noteworthy are these: *thryse* (for Chaucer's *thry-ës*), *wyse*, 537; *hens* (for Chaucer's *henn-ës*), *eloquence*, 935; *desire*, *here*, 961, 1301; *eke*, *like*, 561; *tretesse* (for Chaucer's *tretys*), *worthinesse*, 28; *write*, *aright*, 13; *sey* (I saw), *way*, 692. In one place, he has *discryve*, 778, to rime with *lyve*; and in another *discry* (miswritten *discryve*, 97), to rime with *high*. As in Chaucer, he sometimes has *dy*, to die, riming with *remedy*, 340, and elsewhere *dey*, to rime with *pray*, 582; and again *fire*, *fyr*, riming with *hyre*, 883, or with *desire*, 1285, and at another time the Kentish form *ferre* (borrowed from Chaucer), with the same sense, r. w. *y-ferre*, 622. The most curious forms are those for 'eye.' When it rimes with *degree*, 132, *see*, 768, we seem to have the Northern form *ee* or *e*; but elsewhere it rimes with *besily*, 299, *pretily*, 419, *wounderly*, 695, *dispitously*, 1139, or with *I*, 282; and the plural *yen* (=y'n) rimes with *lyne*, 135. The sounds represented by *ē* and *y* obviously afford permissible rimes; that the sounds were not identical appears from ll. 1051–1055, which end with *me*, *remedy*, *be*, *dy*, *company* consecutively.

§ 74. Perhaps an easier way for enabling a learner to recognise the peculiarities of The Court of Love, and the difference of its language from Chaucer, is to translate some lines of it into Chaucerian English. The effect upon the metre is startling.

So thanne I went-ē by straunge and fer-rē contrees; 57.

Alceste it was that kept-ē there her sojour; 105.

To whom obeyd-ën the ladies god-ē nynten-ë; 108.

And yong-ē men fel-ē cam-ē forth with lusty pace; 110.  
O bright-ē Regina, who mad-ē thee so fair? 141.  
And mercy ask-ē for al my gret-ē trespas; 166.  
This eight-ē-ten-ē yeer have kept yourself at large; 184.  
In me did never worch-ē trew-ē-ly, yit I; 212.  
And ther I sey the fres-shē quene of Cartáge; 231.  
A! new-ē com-ēn folk, abyde, and woot ye why; 271.  
Than gan I me present-ē tofor-ē the king; 274.  
That thou be trew-ē from henn-es-forth, to thy might; 289.  
And nam-ē-ly haw-ē-thorn brought-ēn both-ē page and grom-ē; 1433.

Very many more such examples may be given. Or take the following; Chaucer has (L. G. W. 476):—

For Love ne wól nat countrepleted be.

And this is how it reappears in C. L. 429:—

For Love wil not be counterpleted, indede!

Here the melody of the line is completely spoilt.

In the present state of our knowledge of the history of the English language, any notion of attributing The Court of Love to Chaucer is worse than untenable; for it is wholly disgraceful. Everything points to a very late date, and tends to exclude it, not only from the fourteenth, but even from the fifteenth century.

At the same time, it will readily be granted that the poem abounds with Chaucerian words and phrases to an extent that almost surpasses even the poems of Lydgate. The versification is smooth, and the poem, as a whole, is pleasing. I have nothing to say against it, when considered on its own merits.

§ 75. Space fails me to discuss the somewhat vexed question of the Courts of Love, of which some have denied the existence. However, there seems to be good evidence to shew that they arose in Provence, and were due to the extravagances of the troubadours. They were travesties of the courts of law, with a lady of rank for a judge, and minstrels for advocates; and they discussed subtle questions relating to affairs of love, usually between troubadours and ladies. The discussions were conducted with much seriousness, and doubtless often served to give much amusement to many idle people. Not unfrequently they led to tragedies, as is easily understood when we notice that the first of one set of thirty-one Laws of Love runs as follows:—‘Marriage cannot be pleaded as an excuse for refusing to love.’ The reader who requires further information is referred to ‘The Troubadours and Courts of Love,’ by J. F. Rowbotham, M.A., London, Swan Sonnenschein and Co., 1895.

It is perhaps necessary to observe that the said Courts have very little to do with the present poem, which treats of a Court of Cupid in the Chaucerian sense (Leg. Good Women, 352). Even the statutes of the Court are largely imitated from Lydgate.

§ 76.

Pieces Numbered XXV-XXIX.

XXV. *Virelay*. This piece, from the Trinity MS., belongs to the end of the fifteenth century, and contains no example of the final *-e* as constituting a syllable. Chaucer would have used *sore* (l. 2), *more* (l. 12), *trouth* (l. 13), as dissyllables; and he would not have rimed *pleyn* and *disdayn* with *compleyn* and *absteyn*, as the two latter require a final *-e*. The rime of *finde* with *ende* is extraordinary.

The title ‘*Virelai*’ is given to this piece in Moxon’s Chaucer, and is, strictly speaking, incorrect; in the MS. and in Stowe’s edition, it has no title at all! Tyrwhitt cautiously spoke of it as being ‘perhaps by Chaucer’; and says that ‘it comes nearer to the description of a *Virelay*, than anything else of his that has been preserved.’ This is not the case; see note to *Anelida*, 256; vol. i. p. 536. Tyrwhitt quotes from Cotgrave—‘*Virelay*, a round, freemen’s song,’ and adds—‘There is a particular description of a *Virlai*, in the *Jardin de plaisance*, fol. xii, where it makes the *decima sexta species Rhetorice Gallicane*.’ For further remarks, see p. 554.

XXVI. *Prosperity*: by John Walton. ‘To Mr. [Mark] Liddell belongs the honour of the discovery of John Walton as the author of the little poem on fol. 119 [of MS. Arch. Seld. B. 24]. The lines occur as part of the Prologue (ll. 83–90) to Walton’s translation of Boethius’ *De Consolatione*.’—J. T. T. Brown, *The Authorship of the Kingis Quair*, Glasgow, 1896; p. 71. See the account of Walton in Warton’s *Hist. E. Poetry*, sect. xx. The original date of the stanza was, accordingly, 1410; but we here find it in a late Scottish dress. The ascription of it to ‘Chaucer,’ in the MS., is an obvious error; it was written ten years after his death.

XXVII. *Leaulte vault Richesse*. This piece, like the former, has no title in the MS.; but the words *Leaulte vault Richesse* (Loyalty deserves riches) occur at the end of it. If the original was in a Midland dialect, it must belong to the latter part of the fifteenth century. Even in these eight lines we find a contradiction to Chaucer’s usage; for he always uses *lent*, pp., as a monosyllable, and *rent-e* as a dissyllable. It is further remarkable that he never uses *content* as an adjective; it first appears in *Rom. Rose*, 5628.

XXVIII. *Sayings*. I give these sayings as printed by Caxton; see vol. i. p. 46, where I note that Caxton did not ascribe them to Chaucer. They are not at all in his style.

In MS. Ashmole 59, fol. 78, I find a similar prophecy:—

*Prophecia merlini doctoris perfecti.*  
Whane lordes wol leefe their olde lawes,  
And preestis been varyinge in their sawes,  
And leccherie is holden solace,  
And oppressyoun for truwe purchace;  
And whan the moon is on dauid stall,  
And the kyng passe Arthures hall,

Than<sup>1</sup> is [the] lande of Albyon  
Nexst to his confusyoun.

It is extremely interesting to observe the ascription of these lines to *Merlin*; see King Lear, iii. 2. 95.

XXIX. Balade. This poor stanza, with its long-drawn lines, appears in Stowe at the end of 'Chaucer's Works.' In the Trinity MS., it occurs at the end of a copy of The Parlement of Foules.

§ 77. An examination of the pieces contained in the present volume leads us to a somewhat remarkable result, viz. that we readily distinguish in them the handiwork of *at least* twelve different authors, of whom no two are much alike, whilst every one of them can be distinguished from Chaucer.

These are: (1) the author of The Testament of Love, who writes in a prose style all his own; (2) the author of The Plowmans Tale and Plowmans Crede, with his strong powers of invective and love of alliteration, whose style could never have been mistaken for Chaucer's in any age<sup>2</sup>; (3) the author of Jack Upland, with his direct and searching questions; (4) John Gower, with his scrupulous regularity of grammatical usages; (5) Thomas Hoccleve, who too often accents a dissyllable on the latter syllable when it should be accented on the former; (6) Henry Scogan, whose lines are lacking in interest and originality; (7) John Lydgate<sup>3</sup>, who allows his verse too many licences, so that it cannot always be scanned at the first trial; (8) Sir Richard Ros, who writes in English of a quite modern cast, using *their* and *them* as in modern English, and wholly discarding the use of final *-e* as an inflexion; (9) Robert Henryson, who writes smoothly enough and with a fine vein of invention, but employs the Northern dialect; (10) Sir Thomas Clanvowe, who employs the final *-e* much more frequently than Chaucer or even Gower; (11) the authoress of The Flower and the Leaf and The Assembly of Ladies, to whom the final *-e* was an archaism, very convenient for metrical embellishment; and (12) the author of The Court of Love, who, while discarding the use of the final *-e*, was glad to use the final *-en* to save a hiatus or to gain a syllable, and did not hesitate to employ it where it was grammatically wrong to do so.

§ 78. If the reader were to suppose that this exhausts the list, he would be mistaken; for it is quite easy to add at least one known name, and to suggest three others. For the piece numbered XXVI, on p. 449, has been identified as the work of John Walton, who wrote a verse translation of Boethius in the year 1410; whilst it is extremely unlikely that no. XXVII, written in Lowland Scottish, was due to Henryson, the only writer in that dialect who has been mentioned above. This gives a total of *fourteen* authors already; and I believe that we require yet two more before the Virelai and the Sayings printed by Caxton (nos. XXV and XXVIII) can be satisfactorily accounted for. As for no. XIX—the Envoy to Alison—it *may* be Lydgate's, but, on the other hand, it may not. And as for no. XXIX, it is of no consequence.

Moreover, it must be remembered that I here only refer to the selected pieces printed in the present volume. If we go further afield, we soon find several more authors, all

distinct from those above-mentioned, from each other, and from Chaucer. I will just instance the author of the Isle of Ladies, the authoress (presumably) of The Lamentation of Mary Magdalen, the author of The Craft of Lovers, the 'man unknown' who wrote The Ten Commandments of Love, and the author of the clumsy lines dignified by the title of The Nine Ladies Worthy. It is quite certain that *not less* than twenty authors are represented in the mass of heterogeneous material which appears under Chaucer's name in a compilation such as that which is printed in the first volume of Chalmers' British Poets; which, precisely on that very account, is useful enough in its own peculiar way.

§ 79. I believe it may be said of nearly every piece in the volume, that it now appears in an improved form. In several cases, I have collated MSS. that have not previously been examined, and have found them to be the best. The Notes are nearly all new; very few have been taken from Bell's Chaucer. Several are due to Schick's useful notes to The Temple of Glas; and some to Krausser's edition of The Black Knight, and to Gröhler's edition of La Belle Dame, both of which reached me after my own notes were all in type. I have added a Glossary of the harder words; for others, see the Glossary already printed in vol. vi.

In extenuation of faults, I may plead that I have found it much more difficult to deal with such heterogeneous material as is comprised in the present volume than with pieces all written by the same author. The style, the grammar, the mode of scansion, the dialect, and even the pronunciation are constantly shifting, instead of being reasonably consistent, as in the genuine works of Chaucer. Any one who will take the pains to observe these points, to compile a sufficient number of notes upon difficult passages, and to prepare a somewhat full glossary, may thus practically convince himself, as I have done, that not a single piece in the present volume ought ever to have been 'attributed' to Chaucer. That any of them should have been so attributed — and some of them never were — has been the result of negligence, superficiality, and incapacity, such as (it may be hoped) we have seen the last of.

I wish once more to acknowledge my obligations to Mr. E. B. Nicholson, for the loan of his transcript of The Praise of Peace; to Mr. Bradley, for his discovery of the authorship of The Testament of Love and for other assistance as regards the same; to Dr. E. Krausser, for his edition of The Complaint of the Black Knight; to Dr. Gröhler, for his dissertation on La Belle Dame sans Mercy; and to Professor Hales for his kind help as to some difficult points, and particularly with regard to The Court of Love.

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I

## THE TESTAMENT OF LOVE.

### BOOK I

#### PROLOGUE. [\[ \]](#)

MANY men there ben that, with eeres openly sprad, so moche swallowen the [deliciousnesse](#) of jestes and of ryme, [by queynt knitting coloures](#), that of the goodnesse or of the badnesse of the sentence take they litel hede or els [non](#).

[Soothly](#), dul [wit](#) and a thoughtful soule so sore have myned<sup>5</sup> and graffed in my spirites, that suche craft of endyting wol not ben of myn acqueyntaunce. And, for rude wordes and [boystous](#) percen the herte of the herer to the [in\[ne\]rest point](#), and planten there the sentence of thinges, so that with litel helpe it is able to [springe](#); this [book](#), that nothing hath of the [greet flode](#) of<sup>10</sup> wit ne of semelich coloures, is dolven with rude wordes and boystous, and so drawe togider, to maken the [cacchers](#) therof ben the more redy to [hente](#) sentence.

Some men there ben that peynten with coloures riche, and some with vers, as with red inke, and some with coles and<sup>15</sup> chalke; and yet is there good matere to the leude people of thilke chalky purtreiture, as hem thinketh for the tyme; and [afterward](#) the sight of the better coloures yeven to hem more joye for the [firstleudnesse](#). So, sothly, this leude clowdy occupacion is not to prayse but by the leude; for [comunly](#) leude<sup>20</sup>[leudnesse](#) commendeth. Eke it shal [yeve sight](#), that other precious thinges shal be the more in reverence. In Latin and French hath many soverayne wittes had [greet delyt](#) to endyte, and have many noble thinges [fulfild](#); but certes, there<sup>25</sup> ben some that speken their poysye-mater in Frenche, of whiche speche the Frenche men have as good a fantasye as we have in hering of Frenche mennes [English](#). And many termes there ben in [English](#), [of] whiche unneth we Englishmen connen declare the knowlinge. [How](#) shulde than a Frenche man [born](#) suche<sup>30</sup> termes [conne jumpere](#) in his mater, but as the jay chatereth [English](#)? Right so, trewly, the understanding of Englishmen wol not [strecche](#) to the privy termes in Frenche, what-so-ever we bosten of straunge langage. Let than clerkes endyten in Latin, for they have the [propertee](#) of science, and the knowinge in that<sup>35</sup>[facultee](#); and [let](#) Frenchmen in their Frenche also endyten their queynt termes, for it is kyndely to their mouthes; and let us shewe our fantasyes in suche wordes as we lerneden of our dames tonge.

And although this [book](#) be litel [thank-worthy](#) for the leudnesse<sup>40</sup> in travaile, yet suche wrytinges excyten men to thilke thinges that ben necessarie; for every man therby may, as by a perpetual mirroure, [seen](#) the vyces or vertues of other, in whiche thing lightly may be conceyved to eschewe perils, and [necessaries](#) to [cacche](#), after as adventures have fallen to other people or persons.

45 Certes, [[perfeccion](#) is] the [soveraynest](#) thing of desyre, and moste †[creatures](#) resonable have, or els shulde have, ful appetyte to their [perfeccion](#) ; unresonable beestes mowen not, [sith reson](#) hath in hem no werking. Than [resonable](#) that wol not is comparisoned to unresonable, and made lyke hem. For-sothe, the50 most soverayne and fynal [perfeccion](#) of man is in knowing of [\[\]](#) a sothe, withouten any entent disceyvable, and in love of [oon](#) very god that is inchaungeable; that is, to knowe and love his creatour.

¶ [Now](#) , principally, the [mene](#) to bringe in knowleging and55 loving his creatour is the consideracion of thinges made by the creatour, wherthrough, [by](#) thilke thinges that ben made understanding here to our wittes, [arn](#) the unsene privitees of god made to us [sightful and knowing](#) , in our contemplacion and understanding. These thinges than, forsoth, moche bringen us to the ful knowleginge [of] sothe, and to the [parfit](#) love of the60 maker of heavenly thinges. Lo, [David](#) sayth, ‘thou [hast](#) delyted me in makeinge,’ as who sayth, to have [delyt](#) in the tune, how god hath lent me in consideracion of thy makeinge.

Wherof Aristotle, in the boke *de Animalibus* , [saith](#) to naturel philosophers: ‘it is a [greet](#) lyking in love of knowinge their65 creatour; and also in knowinge of causes in kyndely [thinges](#) .’ [Considred](#) , forsoth, the formes of kyndly thinges and the shap, a [greet](#) kindly love [me](#) shulde have to the werkman that hem made. The crafte of a werkman is shewed in the werke. Herfore, trully, the philosophers, with a lyvely studie, many70 noble thinges right precious and worthy to memory writen; and by a [greet](#) swetande travayle to us leften of causes [of] the [propertees](#) in natures of thinges. To whiche (therefore) philosophers it was more joy, more lykinge, more herty lust, in kyndely vertues and [maters of reson](#) , the [perfeccion](#) by busy75 study to knowe, than to have had al the [tresour](#) , al the richesse, al the vainglory that the passed emperours, princes, or kinges hadden. Therefore the names of hem, in the boke of perpetual memory, in vertue and [pees](#) arn writen; and in the contrarye, [\[\]](#) that is to sayne, in [Styx](#) , the foule pitte of helle, arn thilke pressed80 that suche goodnesse hated. And bycause this [book](#) shal be of love, and the pryme causes of steringe in that doinge, with passions and [diseses](#) for wantinge of desyre, I wil that this [book](#) be cleped The Testament of Love.

But [now](#) , thou reder, who is thilke that wil not in scorne85 laughe, to here a dwarfe, or els halfe a man, say he wil [rende](#) out the swerde of Hercules handes, and also he shuld [sette](#) Hercules Gades a myle yet ferther; and over that, he had power of strengthe to [pulle](#) up [the spere](#) , that Alisander the noble might never wagge? [And that](#) , passing al thinge, to ben90 mayster of Fraunce by might, there-as the noble gracious Edward the thirde, for al his [greet](#) prowesse in victories, ne might al yet conquere?

Certes, I [wot](#) wel, ther shal be mad more scorne and jape of me, that I, so [unworthily](#) clothed al-togider in the cloudy cloude95 of [unconninge](#) , wil putten me in prees to speke of love, or els of the causes in that matter, sithen al the grettest clerkes han [\[\]](#) had ynough to don, and (as who sayth) †[gadered](#) up clene toforn hem, and with their sharpe sythes of conning al mowen, and100 [mad](#) therof [greterekes](#) and noble, ful of al [plentees](#) , to fede me and many another. Envye, forsothe, commendeth nought his [reson](#) that he hath in [hayne](#) , be it never so trusty. And [al-though](#) these noble repers, as

good workmen and worthy their [hyre](#) , han al drawe and bounde up in the sheves, and [mad](#) many105 shockes, yet have I ensample to [gadere](#) the smale crommes, and [fullen](#) my walet of tho that fallen from the borde [among](#) the smale houndes, notwithstandinge the travayle of the almoigner, that hath drawe up in the cloth al the [remissailes](#) , as trenchours, and the [relief](#) , to bere to the almesse.

110Yet also have I leve of the noble husbnde [Boëce](#) , al-though I be a straunger of conninge, to come after his doctrine, and these [grete](#) workmen, and glene my handfuls of the shedinge after their handes; and, if me faile ought of my ful, to [encrese](#) my porcion with that I shal drawe by [privitees](#) out of the shocke.115 A [slye](#) servaunt in his owne helpe is often moche commended; [knowing](#) of trouthe in causes of thinges was more hardyer in the first sechers (and so sayth [Aristotle](#) ), and lighter in us that han folowed after. For their passing †[studies](#) han fresshed our wittes, and our understandinge han excyted, in consideracion of trouthe,120 by sharpnesse of their [resons](#) . Utterly these thinges be no dremes ne japes, to throwe to hogges; it is [lyflich mete](#) for[ ] children of trouthe; and as they me [betiden](#) , whan I pilgrimaged out of my kith in winter; whan the †[weder](#) out of [mesure](#) was boystous, and the wylde [wind Boreas](#) , as his [kind](#) asketh, with125[dryinge](#) coldes maketh the wawes of the occian-see so to aryse unkyndely over the commune bankes, that it was in poynte to [spille](#) al the erthe.

Thus endeth the Prologue; and here-after foloweth the first book of the Testament of Love.

## CHAPTER I.

### Ch. I.

[ ] ALAS! Fortune! alas! I that som-tyme in delicious houres was wont to [enjoye](#) blisful stoundes, am now drive by unhappy hevynesse to bewaile my [sondry](#) yvels in tene!

Trewly, I leve, in myn herte is writte, of perdurable letters, al the entencions of lamentacion that [now](#) ben y-nempned! For any5 maner [diseuse outward](#) , in sobbing maner, sheweth sorowful yexinge from within. Thus from my [comfort](#) I ginne to spille, sith she that shulde me solace is [fer](#) fro my presence. Certes, her absence is to me an [helle](#) ; my sterving [deth](#) thus in wo it myneth, that [endeles](#) care is throughout myne herte clenched; blisse of10 my joye, that ofte me murthed, is turned in-to galle, to thinke on [thing](#) that may not, at my wil, in armes me [hente](#) ! Mirth is chaunged in-to tene, whan [swink](#) is there continually that reste was wont to sojourne and have [dwelling-place](#) . Thus [witless](#) , thoughtful, [sightles](#) lokinge, I endure my penaunce in this derke [prison](#) ,15[ ] †[caitived](#) fro frendshippe and acquaintaunce, and forsaken of al that any †[word](#) dare speke. [Straunge](#) hath by waye of intrucioun [mad](#) his home, there me shulde be, if [reson](#) were [herd](#) as he shulde. Never-the-later yet hertly, lady precious Margarit, have mynde on thy servaunt; and thinke on his [diseuse](#) , how lightles he20 liveth, sith the [bemes](#) brennende in love of thyn eyen are so[ ][bewent](#) , that worldes and cloudes atwene us twey wol nat suffre my thoughtes [of hem](#) to be enlumined! Thinke that [oon](#) vertue of a [Margarite precious](#) is, amonges many other,

the sorouful to comferte; yet †[whyles](#) that, me sorouful to comferte, is my [lust](#)<sup>25</sup> to have nought els at this tyme, [d\[r\]ede](#) ne deth ne no maner traveyle hath no power, [myn](#) herte so moche to fade, as shulde[ ] to here of a [twinkling](#) in your [dise](#) ! Ah! god forbede that; but yet [let](#) me [deye](#), [let](#) me sterve withouten any [mesure](#) of penaunce, rather than [myn](#) hertely thinking [comf](#)ort in ought<sup>30</sup> were [dised](#) ! What [may](#) my service [avayle](#) , in absence of her that my service shulde accepte? Is this nat [endeles](#) sorowe to thinke? Yes, yes, god wot; [myn herte breketh](#) nigh a-sonder. [How](#) shulde the [ground](#) , without kyndly noriture, bringen [forth](#)<sup>35</sup> any frutes? [How](#) shulde a [ship](#) , withouten a sterne, in the [grete](#) see be governed? [How](#) shulde I, withouten my blisse, my herte, my desyre, my joye, my goodnesse, endure in this contrarious prison, that thinke every hour in the day an hundred winter? Wel may [now](#) Eve [sayn](#) to me, ‘Adam, in sorowe fallen from welth, driven<sup>40</sup>[art](#) thou out of paradise, with swete thy sustenaunce to beswinke!’ Depe in this pyninge pitte with wo I ligge y-stocked, with chaynes linked of care and of tene. [It is so hye](#) from thens I lye and the commune erth, there ne is cable in no lande maked, that might [strecche](#) to me, to drawe me in-to blisse; ne steyers<sup>45</sup> to [steye](#) on is none; so that, without recover, [endeles](#) here to endure, I [wot](#) wel, I [am] [purveyed](#) . O, where art thou now, [frendship](#) , that somtyme, with laughande chere, madest bothe face and countenaunce to me-wardes? Truly, [now art](#) thou went out of towne. But ever, me thinketh, he [wereth](#) his olde<sup>50</sup> clothes, and that the soule in the whiche the lyfe of frendship was in, is drawn out from his other spirites. [Now](#) than, farewell, frendship! and farewell, felawes! Me thinketh, ye al han taken your [leve](#) ; no force of you al at ones. But, lady of love, ye wote what I mene; yet thinke on thy servaunt that for thy love<sup>55</sup> spilleth; al thinges have I forsake to folowen thyn hestes; rewarde me with a thought, though ye do naught els. Remembraunce of love [lyth](#) so sore under my brest, that other thought cometh not in my mynde but gladnesse, to thinke on your goodnesse[ ] and your mery chere; †[ferdnes](#) and sorowe, to thinke on your<sup>60</sup> wreche and your daunger; from whiche [Christ](#) me save! My [greet](#) joye it is to have in meditacion the [bountees](#) , the vertues, the nobley in you printed; sorowe and [helle](#) comen at ones, to[ ] suppose that I be †[weyved](#) . Thus with care, sorowe, and tene am I [shapt](#) , myn ende with dethe to make. Now, good goodly,<sup>65</sup> thinke on this. O [wrecched](#) foole that I am, fallen in-to so lowe, the [hete](#) of my brenning tene hath me al defased. How shulde ye, lady, sette prise on so foule fylthe? My conninge is thinne, my [wit](#) is exiled; lyke to a foole naturel am I comparisoned. Trewly, lady, but your mercy the more were, I [wot](#) wel al my labour were in ydel; your [mercy](#) than passeth right. God graunt<sup>70</sup> that proposicion to be verified in me; so that, by truste of good hope, I mowe come to the haven of [ese](#) . And [sith](#) it is impossible, the colours of your [qualitees](#) to chaunge: and forsothe I [wot](#) wel, [wem ne spot may](#) not abyde there so noble vertue haboundeth, so that the defasing to you is verily [\[un\]imaginable](#) ,<sup>75</sup> as countenaunce of goodnesse with encresinge vertue is so in you [knit](#) , to abyde by necessary maner: yet, if the revers mighte [falle](#) (which is ayenst kynde), I †[wot wel](#) myn herte ne shulde therfore naught [flitte](#) , by the leste poynt of gemetrye; so sadly is it[ ] †[souded](#) , that away from your service in love [may](#) he not departe.<sup>80</sup> O love, whan shal I ben [plesed](#) ? O [charitee](#) , whan shal I ben [esed](#) ? O good goodly, whan shal the dyce turne? O ful of vertue, do the [chaunce](#) of [comf](#)ort upwarde to falle! O love, whan wolt thou thinke on thy servaunt? I can no more but here, [out-cast](#) of al welfare, abyde the day of my dethe, or els to see the<sup>85</sup> sight that might al my wellinge sorowes voyde, and of the [flode](#) make an ebbe. These [dise](#)ses mowen wel, by duresse of sorowe, make my lyfe to unbodye,

and so for to dye; but certes ye, lady, in a ful [perfeccion](#) of love ben so [knit](#) with my soule, that [deth](#) may not thilke knotte unbynde ne departe; so that ye and my<sup>90</sup> soule [togider †in endeles blisse](#) shulde [dwell](#); and there shal my soule at the ful ben [esed](#), that he may have your presence, to shewe [th'entent](#) of his desyres. Ah, dere god! that shal be a [greet](#) joye! [Now](#), erthely goddesse, take regarde of thy servant, though I be feble; for thou [art wont](#) to prayse them better than<sup>95</sup> [wolde conne](#) serve in love, al be he ful mener than kinges or princes that wol not have that vertue in mynde.

[Now](#), precious Margaryte, that with thy noble vertue [hast](#) drawn me in-to love first, [me weninge](#) therof to have blisse, [[ther](#)]-as galle and aloes are so moche spronge, that savour of<sup>100</sup> swetnesse may I not ataste. Alas! that your benigne eyen, in whiche that mercy semeth to have al his noriture, nil by no waye tourne the clerenesse of mercy to me-wardes! Alas! that your brennande vertues, shyning amonges al [folk](#), and enlumining <sup>105</sup> al other people by habundaunce of [encresing](#), sheweth to me but smoke and no light! These thinges to thinke in myn herte maketh every day weping in myn eyen to renne. These ligen on my backe so sore, that importable burthen me semeth on my backe to be charged; it maketh me backwarde to meve, whan<sup>110</sup> my stepes by comune course [even-forth](#) pretende. These thinges also, on right syde and lift, have me so envolved with care, that wanhope of helpe is throughout me ronne; [trewly](#), †[I leve](#), that [graceles](#) is my fortune, whiche that ever sheweth it me-wardes by a cloudy [disese](#), al redy to make stormes of tene;<sup>115</sup> and the blisful syde [halt](#) stil awayward, and wol it not suffre to me-wardes to turne; [no force](#), yet wol I not ben conquered.

[O, alas](#)! that your nobley, so moche among al other creatures<sup>120</sup> [\[\]](#) commended by †[flowinge](#) streme †of al maner vertues, but ther ben wonderful, I not whiche that let the [flood](#) to come in-to my soule; wherefore, purely mated with sorowe thorough-sought, my-selfe I crye on your goodnesse to have pitè on this [caytif](#), that in the [in\[ne\]rest](#) degree of sorowe and [disese is left](#), and, without your goodly wil, from any helpe and recovery. These sorowes [may](#) I not sustene, but-if my sorowe shulde be<sup>125</sup> [told](#) and to you-wardes shewed; although moche space is bitwene us [twayne](#), yet me thinketh that by suche †[joleyvinge](#) wordes my [disese](#) ginneth ebbe. Trewly, me thinketh that the sowne of my lamentacious weping is right [now](#) flowe in-to your presence, and there cryeth after mercy and grace, to which thing (me semeth)<sup>130</sup> [thee list non](#) answeere to yeve, but with a deynous chere ye commaunden it to avoide; but god forbid that any [word](#) shuld of you springe, to have so litel routh! Pardè, pitè and mercy in every Margarite is closed by kynde amonges many other vertues, by [qualitees of comfort](#); but comfort is to me right naught [worth](#),<sup>135</sup> withouten mercy and pitè of you alone; whiche thinges hastily god me graunt for his mercy!

## CHAPTER II.

### Ch. II.

REHERSINGE these thinges and many other, without tyme or moment of rest, me semed, for anguisshe of [disese](#), that al-togider I was ravished, I can not [telle how](#); but [hoolly](#) all my passions and felinges weren [lost](#), as it semed, for the tyme; and sodainly a maner of drede [lighte](#) in me al at ones; nought suche<sup>5</sup> [fere as folk](#) have of

an enemy, that were mighty and wolde hem greve or [don hem dise](#). For, I trowe, this is wel knowe to many persones, that otherwhyle, if a man be in his soveraignes presence, a maner of [ferdnesse](#) crepeth in his herte, not for harme, but of goodly [subjeccion](#); namely, as men reden that aungels ben aferde<sup>10</sup> of our saviour in heven. And pardè, there ne is, ne [may](#) no passion of [dise](#) be; but it is to [mene](#), that angels ben adradde, not by †[ferdnes](#) of drede, sithen they ben perfittly blissed, [but] as [by] [affeccion](#) of wonderfulnessse and by service of obedience. Suche ferde also han these lovers in presence of their loves, and<sup>15</sup> subjectes [afor](#) their soveraynes. Right so with [ferdnesse](#) myn herte was caught. And I sodainly astonied, there entred in-to the place there I was [loggeda lady](#), the semeliest and [most](#) goodly to my sight that ever [to-for](#) apered to any creature; and trewly, in the [blustringe](#) of her looke, she yave gladnesse and<sup>20</sup>[comfort sodaynly](#) to al my wittes; and right so she [doth](#) to every wight that cometh in her presence. And for she was so goodly, as me thought, [myn](#) herte [began](#) somdele to be embolded, and wexte a litel hardy to speke; but yet, with a quakinge voyce, as I durste, I salued her, and enquired what she was;<sup>25</sup> and why she, so worthy to sight, dayned to entre in-to so foule a dongeon, and namely a [prison](#), without [leve](#) of my kepers. For certes, [al-though](#) the vertue of dedes of mercy [strecchen](#) to visiten the poore prisoners, and hem, after that [facultees](#) ben had, to comforte, me semed that I was so [fer fallen](#) in-to miserye and<sup>30</sup>[wrecched hid](#) caytifnesse, that me shulde no precious [thingneighe](#); and also, that for my sorowe every wight shulde ben [hevy](#), and wisshe my recovery. But whan this lady had somdele apperceyved, as wel by my wordes as by my chere, what thought<sup>35</sup> besied me within, with a good womanly countenance she sayde these wordes:—

‘[O my nory](#), [wenest](#) thou that my maner be, to [foryete](#) my frendes or my servauntes? [Nay](#),’ quod she, ‘it is my ful entente to visyte and comforte al my [friendshipes](#) and [allyes](#), as wel in<sup>40</sup> tyme of perturbacion as of moost [propertee](#) of blisse; in me shal unkyndnesse never be founden: and also, sithen I have so fewe especial trewe [now](#) in these dayes. Wherefore I [may](#) wel at more leysar come to hem that me deserven; and if my cominge [may](#) in any thinge awayle, wete wel, I wol come often.’

<sup>45</sup>‘[Now](#), good lady,’ quod I, ‘that art so fayre on to loke, reyninge [hony](#) by thy wordes, blisse of [paradys](#) arn thy lokinges, joye and [comfort](#) are thy movinges. What is thy name? [How](#) is it that in you is so mokel werkinge vertues enpight, as me semeth, and in none other creature that ever [saw](#) I with myne<sup>50</sup> eyen?’

‘My disciple,’ quod she, ‘me wondreth of thy wordes and on [thee](#), that for a litel [dise](#) hast foryeten my name. [Wost](#) thou not wel that I am Love, that first [thee](#) brought to thy service?’

‘O good lady,’ quod I, ‘is this [worship](#) to [thee](#) or to [thyn](#)<sup>55</sup> excellence, for to come in-to so foule a place? Pardè, somtyme, tho I was in prosperitè and with forayne goodes envolved, I had mokil to done to drawe [thee](#) to myn hostel; and yet many werninges thou madest er thou liste fully to [graunte](#), [thyn](#) home to make at my dwelling-place; and [now](#) thou comest goodly by<sup>60</sup>[thynowne vyse](#), to comforte me with wordes; and so [there-thorough](#) I ginne remembre on passed gladnesse. Trewly, lady, I ne [wot](#) whether I shal say welcome or [non](#), sithen thy coming wol as moche do me tene and sorowe, as gladnesse and mirthe. [See](#) why: for that me [comforteth](#) to thinke on passed

gladnesse,<sup>65</sup> that me anoyeth ofte to be in doinge. Thus thy cominge bothe gladdeth and teneth, and that is cause of moche sorowe. Lo, lady, [how](#) than I am comforted by your comminge'; and with that I gan in teeres to distille, and tenderly wepe.

'[Now](#), certes,' quod Love, 'I [see](#) wel, and that me over-thinketh, thinketh, that [wit in thee](#) fayleth, and [thou] [art](#) in pointe<sup>70</sup> to dote.'

'Trewly,' quod I, 'that have ye maked, and that ever wol I rue.'

[ ] 'Wottest thou not wel,' quod she, 'that every [shepherde](#) ought by reson to seke his sperkelande [sheep](#), that [arn](#) ronne in-to<sup>75</sup> wildernesse [among](#) bussches and perils, and hem to their pasture ayen-bringe, and take on hem privy besy cure of keping? And [though](#) the unconninge [sheep](#) scattred wolde ben [lost](#), renning to wildernesse, and to desertes drawe, or els wolden [putte](#) hem-selfe to the swallowinge wolfe, yet shal the [shepherde](#), by businesse and<sup>80</sup> travayle, so [putte](#) him [forth](#), that he shal not [lete](#) hem be [lost](#) by no waye. A good [shepherde](#) putteth rather his [lyf](#) to ben [lost](#) for his [sheep](#). But for thou [shalt](#) not wene me being of werse condicion, trewly, for everich of my folke, and for al tho that to [me-ward](#) be knit in any condicion, I wol rather dye than suffre<sup>85</sup> hem [through](#) errour to ben spilte. For me liste, and it me lyketh, of al myne a shepherdesse to be cleped. Wost thou not wel, I fayled never wight, but he me refused and wolde negligently go with unkyndenesse? And yet, pardè, have I many such holpe and releved, and they have ofte me begyled; but ever, at the ende,<sup>90</sup> it discendeth in their owne nekkes. [Hast](#) thou not [rad how](#) kinde I [was to Paris](#), Priamus [sone](#) of Troy? How Jason me falsed, for al his [false](#) behest? How [Cesars](#) †[swink](#), I lefte it for no tene til he was troned in my blisse for his service? What!' quod she, [ ] 'most of al, maked I not a [loveday](#) bytwene god and mankynde,<sup>95</sup> and [chees](#) a mayde to be nompere, to [putte](#) the quarel at ende? [ ] Lo! [how](#) I have travayled to have [thank](#) on al sydes, and yet list me not to [reste](#), and I might fynde on †[whom](#) I shulde werche. But trewly, myn owne disciple, bycause I have [thee](#) founde, at al assayes, in thy wil to be redy myn hestes to have folowed and<sup>100</sup>[hast](#) ben trewe to that Margarite-perle that ones I [thee](#) shewed; and she alwaye, [ayenward](#), hath [mad](#) but daungerous chere; I am come, in propre person, to [putte thee](#) out of errors, and make thee gladde by wayes of [reson](#); so that sorow ne [disese](#) shal <sup>105</sup> no more hereafter [thee](#) amaistry. Wherthrough I hope thou [shalt](#) lightly come to the grace, that thou longe [hast](#) desyred, of thilke jewel. [Hast](#) thou not [herd](#) many ensamples, [how](#) I have comforted and releved the scholers of my lore? Who hath worthyed kinges in the felde? Who hath honoured ladyes in<sup>110</sup> boure by a perpetuel mirrour of their tr[o]uthe in my service? Who hath caused worthy [folk](#) to voyde vyce and shame? Who hath holde [cytees](#) and realmes in prosperité? If [thee](#) liste [clepe](#) ayen thyn olde remembraunce, thou coudest every [point](#) of this declare in especial; and say that I, thy maistresse, have be [cause](#),<sup>115</sup> causing these thinges and many mo other.'

'[Now](#), y-wis, madame,' quod I, 'al these thinges I knowe wel my-selfe, and that thyn excellence passeth the understanding of us beestes; and that no mannes [wit](#) erthely may comprehend thy vertues.'

<sup>120</sup>'Wel than,' quod she, 'for I [see thee in disese](#) and sorowe, I [wot](#) wel thou [art oon](#) of my nories; I [may](#) not suffre [thee](#) so to make sorowe, thyn owne selfe to shende. But

I my-selfe come to be [thy](#) fere, thyn hevye charge to make to seme the lesse. For [wo is him](#) that is alone; and to the sorye, to ben moned by a sorouful<sup>125</sup> wight, it is [greet gladnesse](#). Right so, with my sicke frendes I am [\[ \] sicke](#); and with sorie I can not els but sorowe make, til whan I have hem releved in suche wyse, that gladnesse, in a maner of counterpaysing, shal restore as mokil in joye as the passed hevynesse [biforn](#) did in tene. And also,' quod she, 'whan any of my<sup>130</sup> servauntes ben alone in solitary place, I have yet ever besied me to be with hem, in [comfort](#) of their hertes, and taught hem to make songes of playnte and of blisse, and to endyten letters of rethorike in queynt understandinges, and to bethinke hem in what wyse they might best their ladies in good service [plese](#) ; and<sup>135</sup> also to lerne maner in countenance, in wordes, and in [bering](#) , and to ben meke and lowly to every wight, his name and fame to [encrese](#) ; and to yeve gret yeftes and large, that his renomè [may](#) springen. But [thee](#) therof have I excused; for thy losse and thy [\[ \] grete](#) costages, [wherthrough](#) thou [art](#) nedy, [am nothing](#) to me<sup>140</sup> unknowen; but I hope to god somtyme it shal ben amended, as [thus I](#) sayd. In norture have I taught al myne; and in curtesye made hem expert, their ladies hertes to winne; and if any wolde [\[ \] \[b\]en](#) [deynous](#) or proude, or be envious or of [wrecches](#) acquyntaunce, hasteliche have I suche voyded out of my [scole](#) . For al vyces trewly I hate; vertues and worthynesse in al my power<sup>145</sup> I avaunce.'

'Ah! worthy creature,' quod I, 'and by juste cause the name of goddesse dignely ye mowe [bere](#) ! In [thee lyth](#) the grace thorough whiche any creature in this worlde hath any goodnesse. Trewly, al maner of blisse and preciousnesse in vertue out of<sup>150</sup>[thee](#) springen and wellen, as brokes and rivers proceden from their springes. And lyke as al waters by kynde drawen to the see, so al kyndely thinges thresten, by ful appetyte of desyre, to drawe after thy steppes, and to thy presence aproche as to their kyndely [perfeccion](#). [How](#) dare than beestes in this worlde aught forfete<sup>155</sup> ayenst thy devyne purveyaunce? Also, lady, ye knowen al the privy thoughtes; in hertes no [counsayl](#) [may](#) ben [hid](#) from your knowing. Wherfore I [wot](#) wel, lady, that ye knowe your-selfe that I in my conscience am and have ben willinge to your service, al coude I never do as I shulde; yet, forsothe, fayned I never to<sup>160</sup> love otherwyse than was in myn herte; and if I coude have made chere to one and y-thought another, as many other [doon](#) [alday](#) afore myn eyen, I trowe it wolde not me have vayled.'

'Certes,' quod she, 'haddest thou so [don](#) , I wolde not [now](#) have [thee](#) here visited.'<sup>165</sup>

[\[ \]](#) 'Ye wete wel, lady, eke,' quod I, 'that I have not [played](#) raket, "nettil in, docke out," and with the wethercocke waved; and trewly, there ye me sette, by acorde of my conscience I wolde not flye, til ye and [reson](#) , by [apert](#) strength, maden myn herte to tourne.'<sup>170</sup>

'In good [fayth](#) ,' quod she, 'I have knowe [thee](#) ever of tho condicions; and sithen thou woldest (in as moch as in [thee](#) was) a [made me](#) privy of thy [counsayl](#) and juge of thy conscience (though I [forsook](#) it in the dayes til I saw better my tyme), wolde never god that I shuld [now](#) fayle; but ever I wol be redy<sup>175</sup> witnessing thy sothe, in what place that ever I shal, ayenst al tho that wol the contrary susteyne. And for as moche as to me is naught unknowen ne hid of thy privy [herte](#) , but al hast thou tho thinges [mad](#) to me open at the ful, that hath caused my cominge<sup>180</sup> in-to this prison, to

[voydethe](#) webbes of thyne eyen, to make thee clerely to [see](#) the errours thou hast ben in. And bycause that men ben of dyvers condicions, some adradde to saye a sothe, and some for a sothe [anon](#) redy to [fichte](#), and also that I [may](#) not myselve ben in place to [withsaye](#) thilke men that of thee speken<sup>185</sup> otherwyse than [the](#) sothe, I wol and I charge thee, in vertue of obedience that thou to me owest, to wryten my wordes and sette hem in wrytinges, that they mowe, as my witnessinge, ben noted [among](#) the people. For bookes written neyther dreden ne shamen, ne stryve conne; but [only](#) shewen the entente of the<sup>190</sup> wryter, and yeve remembraunce to the herer; and if any wol in thy presence saye [any-thing](#) to tho wryters, loke boldely; [truste on Mars](#) to answeere at the ful. For certes, I shal him enfourme of al the trouthe in thy love, with thy conscience; so that of his helpe thou [shalt](#) not varye at thy nede. I trowe the strongest and<sup>195</sup> the beste that [may](#) be founde wol not [transverse](#) thy wordes; wherof than woldest thou drede?’

## CHAPTER III.

### Ch. III.

GRETLY was I tho [gladded](#) of these wordes, and (as who saith) wexen [sommel](#) light in herte; both for the auctoritè of witnessse, and also for sikernesse of helpe of the forsayd behestes, and sayd:—

5‘Trewly, lady, [now](#) am I wel gladded through [comfort](#) of your wordes. Be it [now](#) lykinge unto your nobley to shewe whiche [folk](#) diffame your servauntes, sithe your service ought above al other thinges to ben commended.’

‘Yet,’ quod she, ‘I [see](#) wel thy soule is not al out of the<sup>10</sup> amased cloude. [Thee](#) were better to here thing that [thee](#) might [lighte](#) out of thyn hevy charge and after knowing of thyn owne helpe, than to stirre swete wordes and such resons to here; for in a thoughtful soule (and namely suche [oon](#) as thou [art](#) ) wol not yet suche thinges sinken. [Come of](#), therefore, and let me [seen](#) thy hevy charge, that I may the lightlier for thy [comfort](#)<sup>15</sup>[purveye](#) .’

‘[Now](#), certes, lady,’ quod I, ‘the moste [comfort](#) I might have were utterly to wete me be sure in herte of that Margaryte I serve; and so I thinke to don with al mightes, whyle my lyfe dureth.’<sup>20</sup>

[ ] ‘Than,’ quod she, ‘[mayst](#) thou therafter, in suche wyse that misplesaunce ne entre?’

‘In good fayth,’ quod I, ‘there shal no misplesaunce be caused through trespase on my syde.’

‘And I do [thee](#) to weten,’ quod she, ‘I [settenever yet](#) person<sup>25</sup> to serve in no place (but-if he caused the contrary in defautes and trespasses) that he ne spedde of his service.’

‘Myn owne erthly lady,’ quod I tho, ‘and yet remembre to your worthinesse [how](#) long sithen, by many revolving of yeres, in tyme whan Octobre his [leve](#) ginneth take and

Novembre<sup>30</sup> sheweth him to sight, whan bernes ben ful of goodes as is the nutte on [every halke](#) ; and than good [lond-tillers](#) ginne shape for the erthe with [greet](#) travayle, to bringe [forth](#) more [corn](#) to mannes sustenance, ayenst the nexte yeres folowing. In suche tyme of [plentee](#) he that hath an home and is wyse, [list](#) not to<sup>35</sup> wander mervayles to seche, but he be constrayned or excited. Oft the lothe thing is [doon](#) , by excitacion of other mannes[ ] opinion, whiche wolden fayne have myn abydinge. [[Thogan I](#) ] take in herte of luste to travayle and [see the wynding](#) of the erthe in that tyme of winter. By [woodes](#) that large stretes [wern](#) in,<sup>40</sup> by smale pathes that [swyn](#) and hogges hadden made, as lanes with [ladels](#) their maste to seche, I walked thinkinge alone a wonder [greet](#) whyle; and the [grete](#) beestes that the woode[ ] haunten and adorneth al maner forestes, and heerdes [gonne](#) to wilde. Than, er I was [war](#) , I neyghed to a see-banke; and for<sup>45</sup> ferde of the beestes “[shipcraft](#) ” I cryde. For, lady, I trowe ye wete wel your-selfe, nothing is werse than the beestes that shulden ben tame, if they [cacche](#) her wildenesse, and ginne ayen waxe ramage. Thus forsothe was I [a-ferd](#) , and to shippe me hyed.<sup>50</sup>

Than were there y-nowe to [lacche](#) myn handes, and drawe me to [shippe](#) , of whiche [many](#) I [knew](#) wel the names. Sight was the first, Lust was another, Thought was the thirde; and Wil eke was there a mayster; these broughten me within-borde of this<sup>55</sup>[shippe](#) of Traveyle. So whan the [sayl](#) was sprad, and this ship gan to move, the [wind](#) and water gan for to ryse, and overthwartly to turne the welken. The waves semeden as they kiste togider;[ ] but often under colour of kissinge is mokel [old](#) hate prively closed and [kept](#) . The [storm](#) so straungely and in a devouring<sup>60</sup> maner gan so faste us assayle, that I supposed the date of my deth shulde have [mad](#) there his ginning. [Now](#) up, now downe, [now](#) under the wawe and [now](#) aboven was my [ship](#) a [greet](#) whyle. And so by mokel duresse of †[weders](#) and of stormes, and with [greetavowing](#) [of] pilgrimages, I was driven to an yle,<sup>65</sup> where utterly I wende first to have ben rescowed; but trewly, †[at](#) the first ginning, it semed me so perillous the haven to [cacche](#) , that but [thorow](#) grace I had ben comforted, of lyfe I was ful dispayred. Trewly, lady, if ye remembre a-right of al maner thinges, your-selfe [cam](#) hastily to sene us see-driven, and to<sup>70</sup> weten what we weren. But first ye were deynous of chere, after whiche ye gonne better [a-lighte](#) ; and ever, as me thought, ye lived in [greet](#) drede of [disese](#) ; it semed so by your chere. And whan I was certified of your name, the lenger I loked in you, the more I you goodly dradde; and ever myn herte on you<sup>75</sup>[ ] opened the more; and so in a litel tyme my [ship](#) was out of mynde. But, lady, as ye me [ladde](#) , I was [war](#) bothe of beestes and of fisshes, a [greet](#) nombre thronging togider; [among](#) whiche a muskel, in a blewe shel, had enclosed a Margaryte-perle, the moste precious and best that ever [to-forn cam](#) in my sight.<sup>80</sup> And ye tolden your-selfe, that ilke jewel in his kinde was so good and so vertuous, that her better shulde I never finde, al sought I ther-after to the worldes ende. And with that I [held](#) my [pees a greet](#) whyle; and ever sithen I have me bethought on [the man](#) that sought the precious Margarytes; and whan he had<sup>85</sup> founden [oon](#) to his lyking, he solde al his good to bye that jewel. Y-wis, thought I, (and yet so I thinke), [now](#) have I founden the jewel that [myn](#) herte desyreth; wherto shulde I seche further? Trewly, [now](#) wol I stinte, and on this Margaryte I sette me for ever: [now](#) than also, sithen I wiste wel it was your wil that I shulde so suche a service me take; and so to desyre that thing,<sup>90</sup> of whiche I never have blisse. There liveth [non](#) but he hath [disese](#) ; your might than that brought me to suche service, that to me is cause of sorowe and of joye. I wonder of your

worde that ye [sayn](#) , “to bringen men in-to joye”; and, pardè, ye wete wel that default ne trespace may not [reasonably](#) ben put to me-wardes,95 as [fer](#) as my conscience knoweth.

But of my [disese](#) me list now a whyle to speke, and to enforme you in what maner of blisse ye have me thronge. For truly I wene, that al gladnesse, al joye, and al mirthe is beshet under locke, and the keye throwe in suche place that it may not be100 founde. My brenning wo hath alreth al my hewe. Whan I shulde slepe, I walowe and I thinke, and me disporte. Thus combred, I seme that al [folk](#) had me mased. Also, lady myne, desyre hath longe dured, some speking to have; or els at the lest have ben [enmoysed](#) with sight; and for wantinge of these thinges105 my [mouth](#) wolde, and he durst, pleyne right sore, sithen yvels for my goodnesse [arn](#) manyfolde to me yolden. I wonder, lady, trewly, save evermore your reverence, [how](#) ye mowe, for shame, suche thinges suffre on your servaunt to be so multiplied. Wherfore, kneeling with a lowe herte, I pray you to rue on this110 [caytif](#) , that [of nothing now may serve](#) . Good lady, if ye liste, [now](#) your [help](#) to me shewe, that am of your privyest servantes at al assayes in this tyme, and under your winges of [proteccion](#) . No [help](#) to me-wardes is shapen; [how](#) shal than straungers in any wyse after [socour](#) loke, whan I, that am so privy, yet of helpe115 I do fayle? Further [may](#) I not, but thus in this [prison](#) abyde; what bondes and chaynes me holden, lady, ye [see](#) wel your-selfe. A [renyant forjued](#) hath not halfe the care. But thus, syghing and sobbing, I wayle here alone; and nere it for [comfort](#) of your presence, right here wolde I sterve. And yet a litel am I [gladded](#) ,120 that so goodly [suche grace and non](#) hap have I [hent](#) , graciously to fynde the precious Margarite, that (al other [left](#) ) men shulde bye, if they shulde therfore [selle](#) al her substaunce. Wo is me, that so many [let-games](#) and purpose-brekers ben maked wayters,125 suche prisoners as I am to overlake and to hinder; and, for suche lettours, it is [hard](#) any suche jewel to winne. Is this, lady, an honour to thy [deitee](#) ? Me thinketh, by right, suche people shulde have no maistrye, ne ben overlokers over none of thy servantes. Trewly, were it leful unto you, to al the goddes130 wolde I playne, that ye rule your devyne purveyaunce amonges your servantes [nothing as ye shulde](#) . Also, lady, my moeble is insuffysaunt to countervayle the price of this jewel, or els to make th’exchange. Eke no wight is worthy suche perles to [were](#) but kinges or princes or els their peres. This jewel, for vertue,135 wold adorne and make fayre al a realme; the nobley of vertue is so moche, that her goodnesse overal is commended. Who is it that wolde not wayle, but he might suche richesse have at his wil? The vertue therof out of this prison may me deliver, and naught els. And if I be not [ther-thorow](#) holpen, I see my-selfe140 withouten recovery. Although I might hence voyde, yet wolde I not; I wolde abyde the [day](#) that [destenee](#) hath me ordeyned, whiche I suppose is without amendement; so sore is my herte bounden, that I [may](#) thinken [non](#) other. Thus strayte, lady, hath sir Daunger laced me in stockes, I leve it be not your wil;145 and for I [see](#) you taken so litel hede, as me thinketh, and wol not maken by your might the vertue in mercy of the Margaryte on me for to [strecche](#) , so as ye mowe wel in case that you liste, my blisse and my mirthe [arnfeld](#) ; sicknesse and sorowe ben always redy. The cope of tene is wounde aboute al my body,150 that stonding is me best; unneth may I ligge for pure [misesy](#) sorowe. And yet al this is litel [ynough](#) to be the earnest-silver in forwarde of this bargayne; for treble-folde so mokel muste I suffer er tyme come of myn [ese](#) . [For he is worthy no welthe, that may no wo suffer](#) . And certes, I am hevvy to thinke on these thinges;155 but who shal yeve me water ynough

to drinke, lest myn eyen drye, for renning stremes of [teres](#) ? Who shal waylen with me [myn](#) owne [happy hevinesse](#) ? Who shal counsaile me [now](#) in [\[ \]](#) my lyking tene, and in my goodly [harse](#) ? I not. For ever the more I brenne, the more I coveyte; the more that I sorow, the160 more thrist I in gladnesse. Who shal than yeve me a contrarious [drink](#) , to stanche the thurste of my blisful bitternesse? Lo, thus I brenne and I drenche; I shiver and I [swete](#) . To this reversed yvel was never yet ordeyned salve; forsoth al †[leches](#) ben unconning, save the Margaryte alone, any suche remedye to [purveye](#) .’

## CHAPTER IV.

### Ch. IV.

AND with these wordes I brast out to wepe, that every teere of myne eyen, for [greetnesse](#) [semed they boren](#) out the bal of my sight, and that al the water had ben out-ronne. Than thought me that Love gan a litel to [hevye](#) for miscomfort of my chere; and gan soberly and in [esy](#) maner speke, wel avysinge what5 she sayd. Comenly the wyse spoken [esily](#) and softe for many skilles. [Oon](#) is, their wordes are the better bileved; and also, in esy [spekinge](#) , avysement men may [cacche](#) , what to [putte forth](#) and what to holden in. And also, the auctorite of [esy](#) wordes is the more; and eke, they yeven the more understandinge to other10 intencion of the mater. Right so this [lady esely](#) and in a softe maner gan say these wordes.

¶ ‘Mervayle,’ quod she, ‘[greet](#) it is, that by no maner of semblaunt, as [fer](#) as I can espye, thou list not to have any recour; but ever thou playnest and sorowest, and wayes of remedye, for15 folisshe wilfulnesse, [thee list](#) not to seche. But enquiryre of thy next frendes, that is, thyne [inwit](#) and me that have ben thy maystresse, and the recour and fyne of thy [disese](#) ; [\[f\]or of disese is](#) gladnesse and joy, with a ful †[vessel](#) so helded, that it quenbeth the felinge of the firste tenes. But thou that were [wont](#) not [only](#)20 these thinges remembre in thyne herte, but also fooles therof to enfourmen, in adnullinge of their errours and [distroying](#) of their derke opinions, and in [comfort](#) of their [sere](#) thoughtes; now canst thou not ben [comfort](#) of thyn owne soule, in thinking of these thinges. O where [hast](#) thou be so longe [commensal](#) , that hast so25 mikel eeten of the potages of foryetfulnesse, and dronken so of [\[ \]](#) ignorance, that the olde [souking\[es\]](#) whiche thou haddest of me [arn](#) amaystred and lorn fro al maner of knowing? O, this is a worthy person to helpe other, that can not counsaile himselfe!’30 And with these wordes, for pure and stronge shame, I [wox](#) al reed.

And she than, seing me so astonyed by dyvers stoundes, sodainly (which [thing](#) kynde hateth) gan deliciously me comforte with sugred wordes, putting me in ful hope that I shulde the35 Margarite getten, if I folowed her hestes; and gan with a fayre [clothe](#) to wpyen the [teres](#) that hingen on my chekes; and than sayd I in this wyse.

‘[Now](#) , wel of [wysdom](#) and of al welthe, withouten [thee](#) may nothing ben lerned; thou [berest](#) the keyes of al privy thinges.40 In vayne travayle men to [cacche](#) any stedship, but-if ye, lady, first the locke unshet. Ye, lady, lerne us the wayes and the by-pathes to heven. Ye, lady, maken al the heavenly [bodyes](#) goodly and benignely to [don her cours](#) , that governen us beestes here on erthe. Ye armen your servauntes ayenst al debates with45 imperciable harneys; ye setten in her hertes insuperable [blood](#) of hardnesse;

ye [leden](#) hem to the [parfit](#) good. Yet al [thing\[ \]](#) desyreth ye [werne](#) no man of helpe, that †[wol](#) don your lore. Graunt me [now](#) a litel of your grace, al my sorowes to [cese](#) .’

50‘Myne owne servaunt,’ quod she, ‘trewly thou sittest nye myne herte; and thy badde chere gan sorily me greve. But amonge thy playning wordes, me thought, thou allegest thinges to be letting of thyne helpinge and thy grace to hinder; [wherthrough](#) , me thinketh, that wanhope is crope thorough thyn hert. God<sup>55</sup> forbid that nyse unthrifty thought shulde come in thy mynde, thy wittes to trouble; sithen [every thing in coming](#) is contingent. Wherefore make no more thy propoicion by an impossible. But [now](#) , I praye [thee](#) reherse me ayen tho thinges that thy mistrust causen; and thilke thinges I thinke by [reson](#) to<sup>60</sup> distroyen, and [putte](#) ful hope in thyn herte. What understondest thou there,’ quod she, ‘by that thou saydest, “[many let-games](#) are thyn overlokers?” And also by “that thy moeble is insuffysaunt”? I not what thou therof [menest](#) .’

‘Trewly,’ quod I, ‘[by the first](#) I say, that janglers evermore<sup>65</sup>[arn](#) spekinge rather of yvel than of good; for every age of man rather enclyneth to wickednesse, than any goodnesse to avaunce. Also false wordes springen so wyde, by the [stering](#) of false [lying](#) tonges, that fame als swiftly flyeth to her [eres](#) and sayth many wicked tales; and as soone shal falsenesse ben leved as tr[o]uthe, for al his gret sothnesse.<sup>70</sup>

Now by that other,’ quod I, ‘me thinketh thilke jewel so precious, that to no suche [wrecche](#) as I am wolde vertue therof extende; and also I am to feble in worldly joyes, any suche jewel to countrevayle. For suche people that worldly joyes han at her wil ben sette at the highest degree, and most in reverence<sup>75</sup> ben accepted. For false wening maketh felicity therin to be supposed; but suche caytives as I am evermore ben hindred.’

‘Certes,’ quod she, ‘take good hede, and I shal by [reson](#) to [thee](#) shewen, that al these thinges mowe nat [lette](#) thy [purpos](#) by the leest point that any wight coude pricke.<sup>80</sup>

## CHAPTER V.

### Ch. V.

REMEMBREST nat,’ quod she, ‘ensample is [oon](#) of the strongest [maner\[es\]](#) , as for to preve a [mannes purpos](#) ? Than if I [now](#) , by ensample, enduce [thee](#) to any propoicion, is it nat [preved](#) by strength?’

‘Yes, forsothe,’ quod I.<sup>5</sup>

‘Wel,’ quod she, ‘raddest thou never [how](#) Paris of Troye and Heleyne loved togider, and yet had they not entrecomuned of speche? Also [Acrisius shette Dane his daughter in a tour](#) , for [suertee](#) that no wight shulde of her have no maistry in my service; and yet Jupiter by signes, without any speche, had<sup>10</sup> al his purpose ayenst her fathers wil. And many suche mo have ben knitte in trouthe, and yet spake they never togider; for that is a thing enclosed under secretnesse of privyete, why twey persons [entremellen hertes after](#) a sight. The power in knowing, of such thinges †[to](#) preven, shal nat al

utterly be yeven to you<sup>15</sup>[beestes](#) ; for many thinges, in suche precious maters, ben reserved to jugement of devyne purveyaunce; for among [lyving](#) people, by mannes consideracion, moun they nat be determined. Wherefore I saye, al the envy, al the jangling, that wel ny [[al](#) ]<sup>20</sup> people upon my servauntes maken †[ofte](#) , is rather cause of [esployte](#) than of any hindringe.’

‘Why, than,’ quod I, ‘suffre ye such wrong; and moun, whan ye list, lightly al such yvels abate? Me semeth, to you it is a [greet](#) unworship.’

25‘O,’ quod she, ‘[hold now thy pees](#) . I have founden to many that han ben to me unkynde, that trewly I wol suffre every wight in that wyse to have [dise](#) ; and who that continueth to the ende wel and trewly, hem wol I helpen, and as for oon of myne in-to[ ] blisse [[don](#) ] to wende. As [[in](#) ] marcial doing in Grece, who<sup>30</sup> was y-crowned? By god, nat the strongest; but he that rathest [com](#) and lengest [abood](#) and continued in the journey, and spared nat to traveyle as long as the play [leste](#) . But thilke person, that profred him [now](#) to my service, [and] therin is a while, [and](#) anon voideth and [[is](#) ] redy to another; and so [now oon](#) he thinketh<sup>35</sup> and [now](#) another; [and in-to water](#) entreth and anon respireth: such [oon](#) list me nat in-to [perfit](#) blisse of my service bringe. A [tree](#) ofte set in dyvers places wol nat by kynde endure to bringe forth frutes. Loke [now](#) , I pray thee, [how](#) myne olde servauntes of tyme passed continued in her service, and folowe thou after<sup>40</sup> their steppes; and than might thou not fayle, in case thou worche in this wyse.’

‘Certes,’ quod I, ‘it is nothing lich, this [world](#) , to tyme passed; eke [this countrè](#) hath [oon](#) maner, and another countrè hath another. And so may nat a man [always putte](#) to his eye the<sup>45</sup>[salve](#) that he [heled](#) with his hele. For this is sothe: betwixe two thinges liche, ofte dyversitè is required.’

‘[Now](#) ,’ quod she, ‘that is sothe; dyversitè of nation, dyversitè of lawe, as was maked by many [resons](#) ; for that dyversitè cometh in by the contrarious malice of wicked people, that han envyous hertes<sup>50</sup> ayenst other. But trewly, my lawe to my servauntes ever hath ben in general, whiche may nat fayle. For right as mannes †[lawe](#) that is ordained by many [determinacions](#) , may nat be knowe for good or badde, til assay of the people han proved it and [[founded](#) ] to what ende it draweth; and than it sheweth the necessitè therof, or els the impossibilitè: right so the lawe of my servauntes<sup>55</sup> so wel hath ben proved in general, that hitherto hath it not fayled.

Wiste thou not wel that al the lawe of kynde is my lawe, and by god ordayned and stablissed to dure by kynde [resoun](#) ? Wherefore al lawe by mannes witte [purveyed](#) ought to be [underput](#) to lawe of kynde, whiche yet hath be commune to every kyndely<sup>60</sup> creature; that my statutes and my lawe that ben kyndely [arn](#) general to al peoples. Olde doinges and by many turninges of yeres used, and with the peoples maner proved, mowen nat so lightly ben defased; but newe doinges, contrariauntes suche olde, ofte causen [dise](#)ses and [breken](#) many purposes. Yet saye I nat<sup>65</sup> therefore that ayen newe [mischeef](#) men shulde nat ordaynen a newe remedye; but always looke it contrary not the olde no farther than the malice [streccheth](#) . Than foloweth it, the olde doinges in love han ben universal, as for most [exployte\[s\] forth](#) used; wherefore I wol not yet that of my lawes [nothing](#) be adnullid.<sup>70</sup> But thanne to thy [purpos](#) : suche

[jangelers](#) and lokers, and [wayters](#) of games, if [thee](#) thinke in aught they mowe dere, yet love wel alwaye, and sette hem at naught; and [let](#) thy [port](#) ben lowe in every wightes presence, and redy in thyne herte to maynteyne that thou hast begonne; and a litel [thee](#) fayne with<sup>75</sup> mekenesse in wordes; and thus with sleyght shalt thou surmount<sup>[ ]</sup> and dequace the yvel in their hertes. And [wysdom](#) yet is to seme flye otherwhyle, there a man wol [fichte](#) . Thus with suche thinges the tonges of yvel shal ben stilled; els fully to [graunte](#) thy ful [meninge](#) , for-sothe ever was and ever it shal be, that myn enemyes<sup>80</sup> ben aferde to truste to any fightinge. And therefore have thou no cowardes herte in my service, no more than somtyme thou haddest in the contrarye. For if thou drede suche jangleres, thy viage to make, [understand](#) wel, that he that dredeth any [rayn](#) , to sowe his [cornes](#) , he shal have than [\[bare\]](#) bernes. Also he that<sup>85</sup> is [aferd](#) of his clothes, let him daunce naked! [Who](#) nothing undertaketh, and namely in my service, nothing acheveth. [Aftergrete](#) stormes the †[weder](#) is often mery and smothe. After moche clatering, there is mokil rowning. Thus, after jangling wordes, cometh “[huisst](#) ! [pees](#) ! and be [stille](#) !” <sup>90</sup>

‘O good lady!’ quod I than, ‘[see now how](#) , seven yere passed <sup>[ ]</sup> and more, have I graffed and †[grobbed](#) a vyne; and with al the wayes that I coude I sought to a fed me of the grape; but frute have I [non](#) founde. Also I have this seven yere served Laban, to<sup>95</sup> a wedded Rachel his doughter; but blere-eyed [Lya](#) is brought to my bedde, which alway engendreth my tene, and is ful of children in tribulacion and in care. And although the clippinges and kissinges of Rachel shulde seme to me swete, yet is she so barayne that gladnesse ne joye by no way wol springe; so that<sup>100</sup> I may wepe with Rachel. I may not ben counsayled with solace, sithen issue of myn hertely desyre is fayled. [Now](#) than I pray that to me [\[come\]](#) sone fredom and grace in this eight<sup>[eth]</sup> yere; this [eighteth](#) mowe to me bothe be [kinrest](#) and masseday, after the seven werkedays of travayle, to folowe the Christen lawe; and,<sup>105</sup> what ever ye do els, that thilke Margaryte be holden so, lady, in your privy chambre, that she in this case to none other person be committed.’

‘Loke than,’ quod she, ‘thou persever in my service, in whiche I have thee grounded; that thilke [scorn](#) in thyn enemyes mowe<sup>110</sup> this on thy person be not [sothed](#) : “lo! [this](#) man began to edefye, but, for his fundament is bad, to the ende may he it not bringe.” For mekenesse in countenance, with a manly hert in dedes and in longe continuaunce, is the [conisance](#) of my livery to al my retinue delivered. What wenest thou, that me list avaunce suche<sup>115</sup> persons as loven the first sittings at feestes, the highest stoles in churches and in hal, loutinges of peoples in markettes and fayres;<sup>[ ]</sup> unstedfaste to byde in one place any whyle togider; wening his owne wit more excellent than other; scorning al maner devyse but his own? Nay, nay, god wot, these shul nothing parten of<sup>120</sup> my blisse. Truly, my maner [here-toforn](#) hath ben [to] [worship\[pe\]](#) with my blisse lyons in the felde and lambes in chambre; egles at assaute and maydens in halle; foxes in counsayle, [stil\[le\]](#) in their dedes; and their [proteccioun](#) is graunted, redy to ben [a bridge](#) ; and their baner is arered, like wolves in the felde.<sup>125</sup> Thus, by these wayes, shul men ben avaunced; ensample of David, that from keping of shepe was drawn up in-to the order<sup>[ ]</sup> of kingly governaunce; and Jupiter, from a bole, to ben Europes fere; and Julius Cesar, from the [lowest degré](#) in Rome, to be mayster of al erthly princes; and Eneas from hel, to be king of the countrè there Rome is [now](#) standing. And so to thee I say;<sup>130</sup> thy grace, by bering

ther-after, may [sette thee](#) in suche plight, that no jangling may greve the [leest](#) tucke of thy hemmes; that [suche] are their †[jangles](#) , is nought to counte at a cresse in thy disavauntage.

## CHAPTER VI. [ ]

### Ch. VI.

EVER,’ quod she, ‘hath the people in this worlde desyred to have had [greet](#) name in worthinesse, and hated foule to bere any [\[en\]fame](#) ; and that is [oon](#) of the [objeccions](#) thou alegest to be ayen thyne hertely desyre.’

‘Ye, forsothe,’ quod I; ‘and that, so comenly, the people wol5 lye, and bringe aboute suche enfame.’

‘[Now](#) ,’ quod she, ‘if men with [lesinges putte on thee](#) enfame, wenest thy-selfe therby ben enpeyred? That wening is [wrong](#) ; see why; for as moche as they lyen, thy meryte [encreseth](#) , and make[th] [thee ben](#) more worthy, to hem that knowen of the soth;10 by what thing thou art apeyred, that in so mokil thou [art encresed\[ \]](#) of thy beloved frendes. And sothly, a wounde of thy frende [[is](#) ] to [thee](#) lasse [harm](#) , ye, sir, and better than a [fals](#) kissing in disceyvable glosing of thyne enemy; above that than, to be wel with thy frende maketh [[voyd](#) ] suche enfame. *Ergo*, thou [art](#) encresed15 and not apeyred.’

[ ] ‘Lady,’ quod I, ‘somtyme yet, if a man be in [disese](#) , th’estimacion of the envyous people ne loketh nothing to desertes of men, ne to the merytes of their doinges, but only to the aventure of fortune; and thereafter they yeven their sentence. And some20 loken the voluntary wil in his herte, and thereafter telleth his jugement; not taking hede to [reson](#) ne to the qualite of the [ ] doing; as thus. If a man be riche and [fulfild](#) with worldly welfulnesse, some commenden it, and [sayn](#) it is so [lent](#) by juste cause; and he that hath adversite, they [sayn](#) he is [weked](#) ; and25 hath deserved thilke [anoy](#) . The contrarye of these thinges some [ ] men holden also; and [sayn](#) that to the riche prosperite is purvayed in-to his confusion; and upon this mater many autorites of many and [greet-witted](#) clerkes they alegen. And some men30 [ ] sayn, though al good estimacion [forsake](#) folk that han adversite, yet is it meryte and [encrees](#) of his blisse; so that these purposes [arn](#) so wonderful in understanding, that trewly, for myn adversite [now](#) , I not [how](#) the sentence of the indifferent people wil jugen my fame.’

35 ‘Therefore,’ quod she, ‘if any wight shulde yeve a trewe sentence on suche maters, the cause of the [disese](#) maist thou [see](#) wel. [Understand](#) ther-upon after what ende it draweth, that is to sayne, good or badde; so ought it to have his [fame †by goodnesse or enfame](#) by badnesse. For [of] every [resonable](#) person, and40 namely of a wyse man, his [wit](#) ought not, without reson to-forne [herd](#) , sodainly in a mater to juge. After the sawes of the wyse, “thou shalt not juge ne deme [toforne](#) thou knowe.” ’

‘Lady,’ quod I, ‘ye remembre wel, that in moste laude and praysing of certayne seyntes in holy church, is to rehersen their45 [conuersion](#) from badde in-to good; and that is so rehersed, as [ ] by a perpetual mirroure of remembraunce, in worshippinge of

tho sayntes, and good ensample to other misdoers in amendement. [How](#) turned the Romayne [Zedeoreys](#) fro the Romaynes, to be with Hanibal ayenst his kynde nacion; and afterwardes,50 him seming the Romayns to be at the next degrè of confusion, turned to his olde alyes; by whose witte after was Hanibal discomfited. Wherefore, to enfourme you, lady, the maner-why [\[ \]I mene, see now](#) . In my youth I was drawe to ben assentaunt and (in my mightes) helping to certain conjuracions and other55 [grete](#) maters of ruling of citizins; and thilke thinges ben my drawers in; and [ex\[c\]itours](#) to tho maters [wern](#) so paynted and coloured that (at the prime face) me semed them noble and glorious to al the people. I than, wening mikel meryte have deserved in furthering and mayntenaunce of tho thinges, besyed60 and laboured, with al my diligence, in werkinge of thilke maters to the ende. And trewly, lady, to [telle](#) you the sothe, me rought litel of any hate of the mighty senatours in thilke citè, ne of comunes malice; for two skillis. [Oon](#) was, I had [comfort](#) to ben in suche plyte, that bothe [profit](#) were to me and to my frendes. Another was, for comen [profit](#) in [cominaltee](#) is not but [pees](#) and65 tranquillè, with just governaunce, proceden from thilke [profit](#) ; sithen, by counsayle of myne inwitte, me thought the firste painted thinges malice and yvel [meninge](#) , withouten any good avayling to any people, and of tyrannye purposed. And so, for pure sorowe, and of my medlinge and badde infame that I was in ronne, tho70 [\[the \]](#) teres [\[that \]](#) lashed out of myne eyen were thus awaye wasshe, than the underhidde malice and the [rancour](#) of purposing envye, [forncast](#) and imagined in [distruccion](#) of mokil people, shewed so openly, that, had I ben [blind](#) , with myne hondes al the circumstaunce I might wel have feled.75

[Now](#) than tho persones that suche thinges have [cast](#) to redresse,[\[ \]](#) for wrathe of my first medlinge, shopen me to [dwelle](#) in this pynande prison, til Lachases my [threed](#) no lenger wolde twyne. And ever I was sought, if me liste to have grace of my lyfe and frenesse of that prison, I shulde openly confesse [how pees](#) might80 ben [enduced](#) to enden al the firste rancours. It was fully supposed my knowing to be ful in tho maters. Than, lady, I thought that every man that, by any waye of right, rightfully [don](#) , [mayhelpe](#) any comune †[wele](#) to ben saved; whiche [thing](#) to kepe above al thinges I am holde to mayntayne, and namely in85 [distroying](#) of a wrong; al shulde I therthrough enpeche myn owne fere, if he were guilty and to do [misdeed](#) assentaunt. And mayster ne [frend may](#) nought avayle to the soule of him that in falsnesse deyeth; and also that I nere desyred wrathe of the people ne indignacion of the worthy, for nothinge that ever I90 wrought or did, in any doing my-selfe els, but in the mayntenaunce of these foresayd errors and in hydinge of the privitees therof. And that al the peoples hertes, holdinge on the errors syde, weren blinde and of elde so [ferforth](#) begyled, that [debat](#) and [stryf](#) they maynteyned, and in [distruccion](#) on that other syde;95 by whiche cause the [pees](#) , that moste in comunaltey shulde be desyred, was in poynte to be broken and adnulled. Also the [citee](#) of London, that is to me so dere and swete, in whiche I was [forth](#) growen; (and more kyndely love have I to that place than to any100 other in erthe, as every kyndely creature hath ful appetyte to that [place](#) of his kyndly engendrure, and to wilne reste and pees in that stede to abyde); thilke pees shulde thus there have ben broken, and of al wyse it is commended and desyred. For knowe [thing](#) it is, al men that desyren to comen to the [perfit](#) pees everlasting105 must the pees by god commended bothe mayntayne and kepe. This pees by angels voyce was confirmed, our god entringe [\[ \]](#) in this worlde. This, as for his Testament, he [lefte](#) to al his frendes, whanne he retourned to the place from whence he [cam](#) ; this his apostel

amonesteth to holden, without whiche man [perfitly](#)<sup>110</sup> may have [non](#) insight. Also this god, by his coming, made not [pees](#) alone betwene hevenly and erthly bodyes, but also amonge us on erthe so he [pees](#) confirmed, that in [one](#) heed of love [oon](#) body we shulde perfourme. Also I remembre me wel [how](#) the name of [Athenes](#) was rather after the god of [pees](#) than of batayle,<sup>115</sup> shewinge that pees moste is necessarie to [comunaltees and citees](#). I than, so styred by al these wayes [toform](#) nempned, declared certayne poyntes in this wyse. Firste, that thilke persones that hadden me drawn to their purposes, and me not weting the privy entent of their [meninge](#), drawn also the [feeble](#) witted<sup>120</sup> people, that have [non](#) insight of [gubernatif](#) prudence, to clamure and to crye on maters that they styred; and under poyntes for comune avauntage they enbolded the [passif](#) to take in the actives doinge; and also styred innocentes of conning to crye after thinges, whiche (quod they) may not stande but we ben<sup>125</sup> executours of tho maters, and auctoritè of execucion by comen [eleccion](#) to us be delivered. And that muste entre by strength of your mayntenaunce. For we out of suche degree put, oppression of these olde hindrers shal [agayn](#) surmounten, and putten you in such [subjeccion](#), that in endelesse wo ye shul complayne.

<sup>130</sup>The governementes (quod they) of your citè, lefte in the handes of torcencious citezins, shal bringe in pestilence and [distruccion](#) to you, good men; and therefore let us have the comune administracion to abate suche yvels. Also (quod they) it is worthy the good to commende, and the gilty desertes to chastice. There<sup>135</sup> ben citezens many, for-ferde of execucion that shal be [doon](#); for extorcions by hem committed ben evermore ayenst these purposes and al other good mevinges. Never-the-latter, lady, trewly the [meninge](#) under these wordes was, fully to have apeched the [mighty senatoures](#), whiche hadden [hevy](#) herte for the misgovernaunce that they seen. And so, lady, whan it fel that free<sup>140</sup>[eleccion](#) [was mad], by [greet](#) clamour of moche people, [[that](#)] for greet [disese](#) of misgovernaunce so fervently stoden in her [eleccion](#) that they hem submitted to every maner †[fate](#) rather than have suffred the maner and the rule of the hated governours; notwithstandinge that in the contrary helden moche comune meyny,<sup>145</sup> that have no consideracion but [only](#) to voluntary lustes withouten [reson](#). But than thilke governour so forsaken, fayninge [to-form](#) his undoinge for misrule in his tyme, [shoop](#) to have letted thilke [eleccion](#), and have made a newe, him-selfe to have ben chosen; and under that, mokil rore [to] have arered. These thinges, lady,<sup>150</sup> knowen [among](#) the princes, and made open to the people, draweth in amendement, that every degree shal ben ordayned to stande there-as he shulde; and that of errours coming herafter men may lightly [to-form-hand](#) purvaye remedye; in this wyse [pees](#) and rest to be furthered and holde. Of the whiche thinges, lady,<sup>155</sup> thilke persones broughten in answeere [to-form](#) their moste soverayne juge, not [coarted by payninge dures](#), openly knowlegeden, and asked therof grace; so that [apertly](#) it preveth my wordes ben sothe, without forginge of [lesinges](#).

But [now](#) it greveth me to remembre these dyvers sentences, in<sup>160</sup> janglinge of these shepy people; certes, me thinketh, they oughten to maken joye that a sothe [may](#) be knowe. For my trouthe and my conscience ben witnessse to me bothe, that this (knowinge sothe) have I [sayd](#), for no harme ne malice of tho persones, but [only](#) for trouthe of my [sacrament](#) in my [ligeaunce](#), by whiche<sup>165</sup> I was charged on my kinges behalfe. But see ye not [now](#), lady, how the felonous thoughtes of this people and covins of wicked men conspyren ayen my sothfast truth! [See](#) ye not every wight that

to these erroneous opinions were assentaunt, and helpes to the noyse, and knewen al these thinges better than I my-selven, 170 apparaylen to fynden newe frendes, and [clepen me fals](#), and studyen [how](#) they mowen in her mouthes wese plyte nempne? O god, what [may](#) this be, that thilke [folk](#) whiche that in tyme of my mayntenaunce, and whan my might avayled to [strecche](#) to 175 the forsayd maters, tho me commended, and yave me name of trouthe, in so manyfolde maners that it was nyghe in every wightes eere, there-as any of thilke people weren; and on the other syde, thilke company somtyme [passed](#), yevinge me name of badde loos: [now](#) bothe tho peoples turned the good in-to 180 badde, and badde in-to good? Whiche thing is wonder, that they [knowing](#) me [saying](#) but sothe, [arn now](#) tempted to [reply](#) her olde praysinges; and knowen me wel in al doinges to ben trewe, and [sayn](#) openly that I false have sayd many thinges! And they aleged [nothing](#) me to ben false or untrewe, save thilke mater 185 knowleged by the parties hem-selfe; and god [wot](#), other mater is [non](#). Ye also, lady, knowe these thinges for trewe; I avaunte not in praysing of my-selfe; therby shulde I lese the precious secrè of my conscience. But ye [see](#) wel that false opinion of the [\[ \]](#) people for my trouthe, in telling out of false conspyred maters; 190 and after the jugement of these clerkes, I shulde not hyde the sothe of no maner person, mayster ne other. Wherfore I wolde not drede, were it put in the consideracion of trewe and of wyse. And for comers hereafter shullen fully, [out of denwere](#), al the sothe knowe of these thinges in acte, [but as](#) they [wern](#), I have 195 put it in scripture, in perpetuel remembraunce of true [meninge](#). For trewly, lady, me semeth that I ought to [bere](#) the name of trouthe, that for the love of rightwysnesse have thus me †[submitted](#). But [now](#) than the false fame, which that ([clerkessayn](#)) flyeth as faste as [doth](#) the fame of trouthe, shal so wyde sprede 200 [\[ \]](#) til it be brought to the jewel that I of [mene](#); and so shal I ben hindred, withouten any [mesure](#) of trouthe.’

## CHAPTER VII. [\[ \]](#)

### Ch. VII.

THAN gan Love sadly me beholde, and sayd in a changed voyce, lower than she had spoken in any tyme: ‘[Fayn](#) wolde I,’ quod she, ‘that thou were holpen; but [hast](#) thou sayd [any-thing](#) whiche thou might not proven?’

‘Pardè,’ quod I, ‘the persones, every thing as I have sayd, han 5 knowleged hem-selfe.’

‘[Ye](#),’ quod she, ‘but what if they hadden nayed? [How](#) woldest thou have maynteyned it?’

‘Sothely,’ quod I, ‘it is wel [wist](#), bothe [amonges](#) the [greetest](#) and other of the realme, that I profered my body so largely in-to 10 provinge of tho thinges, that Mars shulde have juged the ende; but, for sothnesse of my wordes, they durste not to thilke juge truste.’

‘[Now](#), certes,’ quod she, ‘above al fames in this worlde, the name of marcial doinges [most plesen](#) to ladyes of my lore; but 15 sithen thou were redy, and thyne adversaryes in thy presence refused thilke doing; thy fame ought to be so [born](#) as if in dede it had take to the ende. And therefore every wight that any droppe of [reson](#) hath, and hereth

of [thee](#) infame for these thinges, hath this answeere to saye: “trewly thou saydest; for thyne<sup>20</sup> adversaryes thy wordes affirmed.” And if thou haddest lyed, yet are they discomfited, the prise [leved](#) on thy syde; so that fame shal holde down infame; [he](#) shal bringe [\[it in\]](#) upon none halfe. What greveth [thee](#) thyne [enemye\[s\]](#) to [sayn](#) their owne shame, as thus: “we [arn](#) discomfited, and yet our quarel is<sup>25</sup> trewe?” Shal not the loos of thy frendes ayenward dequace thilke enfame, and saye they graunted a sothe without a stroke or fighting? Many men in batayle ben discomfited and overcome in a rightful quarel, that is goddes privy jugement in heven; but yet, although the [party](#) be yolden, he may with wordes saye his<sup>30</sup> quarel is trewe, and to yelde him, in the contrarye, for drede of dethe he is compelled; and he that graunteth and no stroke hath feled, he [may](#) not crepe away in this wyse by none excusacion. [Indifferentfolk](#) wil say: “ye, who is trewe, who is [fals](#), him-selfe<sup>35</sup> knowlegeth tho thinges.” Thus in every syde fame sheweth to [thee](#) good and no badde.’

‘But yet,’ quod I, ‘some wil say, I ne shulde, for no dethe, have [discovered](#) my [maistresse](#); and so by unkyndnesse they wol knette infame, to pursue me aboute. Thus enemyes of wil,<sup>40</sup> in manyfolde maner, wol seche privy serpentynes queintyses, to quenche and distroye, by venim of many businesses, the light of tr[o]uthe; to make hertes to murmure ayenst my persone, to have me in hayne withouten any cause.’

‘[Now](#),’ quod she, ‘here me a fewe wordes, and thou [shalt](#) fully<sup>45</sup> ben [answered](#), I trowe. Me thinketh (quod she) right [now](#), by thy wordes, [that sacrament](#) of [swering](#), that is to say, charging by othe, was [oon](#) of the causes to make thee discover [the](#) malicious imaginacions tofore nempned. Every [ooth](#), by knittinge of [copulacion](#), muste have these lawes, that is, [trewe](#) jugement and right-wysenesse;<sup>50</sup> in whiche thinge if any of these lacke, the [ooth](#) is y-toured in-to the name of perjury. Than to make a trewe serment, most nedes these thinges [folowe](#). For ofte tymes, a man to saye sothe, but jugement and justice folowe, he is forsworn; ensample of Herodes, for holdinge of his [serment](#) was [\[he\]](#)<sup>55</sup> dampned.

[\[ \]](#) Also, to saye tr[o]uthe rightfullliche (but in jugement) otherwhile is forboden, by that al sothes be nat to sayne. Therefore in jugement, in tr[o]uthe, and rightwisenesse, is every creature bounden, up payne of perjury, ful knowing to make, tho[ugh] it<sup>60</sup> were of his owne persone, for drede of sinne; after [that worde](#), “better is it to dey than live [false](#).” And, [al](#) wolde perverted people fals [report](#) make in unkyndnesse, in that entent thy [en]fame to reyse, [whan](#) light of tr[o]uthe in these maters is [forth](#) sprongen and openly publissed among commens, than shal nat suche<sup>65</sup> derke enfame dare appere, for pure shame of his falsnesse. As some men ther ben that their owne enfame can none otherwyse voide or els excuse, but †[by](#) hindringe of other mennes fame; which that by non other cause [clepen](#) other men false, but for [\[that\]](#) with their owne falsnesse mowen they nat ben avauused; or els<sup>70</sup> by false [sklaund\[r\]inge](#) wordes other men [shenden](#), their owne trewe sklauder to make seme the lasse. For if such men wolden their eyen of their conscience revolgen, [\[they\]](#) shulden [seen](#) the [\[ \]](#) same sentence they [legen](#) on other springe out of their sydes, with so many branches, it were impossible to nombre. To whiche [\[ \]](#) therefore [mayit be sayd in that thinge](#), “[this man thou demest](#),<sup>75</sup> therein thy-selfe thou condempnest.”

But (quod she) [understand](#) nat by these wordes, that thou wene me saye [thee](#) to be worthy sclander, for any mater tofore written; truely I wolde witesse the contrary; but I saye that the [bemes](#) of sclaudring wordes may not be [don](#) awaye til the80 daye of dome. For [how](#) shulde it nat yet, amonges so [greetplentee](#) of people, ben many shrewes, sithen whan no mo but eight persons in Noes shippe were closed, yet [oon](#) was a [shrewe](#) and skorned his father? These thinges (quod she) I trowe, shewen that [fals](#) fame is nat to drede, ne of wyse persons to accepte, and85 namely nat of thy Margarite, whose [wysdom](#) here-after I thinke to declare; wherfore I [wot](#) wel suche [thing](#) shal nat her asterte; than of unkyndnesse [thynooth](#) hath [thee](#) excused at the fulle. But [now](#) , if thou woldest nat greve, me list a fewe thinges to shewe.’90

‘Say on,’ quod I, ‘what ye wol; I trowe ye [mene](#) but trouthe and my [profit](#) in tyme cominge.’

‘Trewly,’ quod she, ‘that is sothe, so thou con wel kepe these wordes, and in the [in\[ne\]rest](#) secrè chambre of thyne herte so faste hem close that they never flitte; than [shalt](#) thou fynde hem95 avayling. Loke [now](#) what people [hast](#) thou served; whiche of hem al in tyme of thyne exile ever [thee](#) refreshed, by the valewe of the leste coyned plate that walketh in money? Who was [sory](#) , or made any rewth for thy [disese](#) ? If they hadden gotten their purpose, of thy misaventure sette they nat an hawe. Lo, whan100 thou were [emprisonned](#) , [how](#) faste they hyed in helpe of thy deliveraunce! I wene of thy dethe they yeve but lyte. They loked after [no-thing](#) but after their owne lustes. And if thou liste [\[ \]](#) say the sothe, al that meyny that in this †[brige](#) thee broughten, lokeden rather [after thyne helpesthan thee](#) to have releved.105

Owen nat yet some of hem money for his commens? Paydest nat thou for some of her dispences, til they were tourned out of [Selande](#) ? Who yave [thee](#) ever ought for any rydinge thou madest? Yet, [pardè](#) , some of hem token money [for thy chambre](#) , and110 putte tho pens in his purse, unwetinge of the renter.

Lo for which a company thou medlest, that neither [thee](#) ne them-selfe mighten [helpe of unkyndnesse](#) ; [now](#) they [bere](#) the name that thou supposet of hem for to have. What might thou more have [don](#) than thou diddest, but-if thou woldest in a [fals](#)115 quarel have been a stinkinge martyr? I wene thou [fleddest](#) , as longe as thou might, their privitè to counsayle; which thing thou [hele\[de\]st](#) lenger than thou shuldest. And thilke that ought [thee](#) money no penny wolde paye; they wende thy returne hadde ben an impossible. [How](#) might thou better have hem proved, but thus120 [\[ \]](#) in thy nedy [diseses](#) ? [Now hast](#) thou ensauple for whom thou [shalt](#) meddle; trewly, this lore is [worth](#) many goodes.’

## CHAPTER VIII. [\[ \]](#)

### Ch. VIII.

†[EFT](#) gan Love to †[steren](#) me [\[with \]](#) these wordes: ‘thinke on my speche; for trewly here-after it wol do [thee](#) lykinge; and [how-so-ever](#) thou see Fortune shape her wheele to tourne, [\[ \]](#) this [meditacion \[shal\]](#) by no waye revolve. For certes, Fortune5 sheweth her fayrest, whan she thinketh to begyle. And as me thought, [here-toforn](#) thou saydest,

thy loos in love, for thy right-wysenesse ought to be raysed, shulde be a-lowed in tyme cominge. Thou might in love so [thee](#) have, that loos and fame shul so ben raysed, that to thy frendes [comfort](#) , and sorowe to thyne enemys,10 endlesse shul endure.

But if thou were the [oon sheep](#) , amonges the hundred, were [lost](#) in deserte and out of the way hadde erred, and [now](#) to the flokke [art](#) restoored, the [shepherd](#) hath in [thee](#) no joye [and thou](#) ayen to the forrest tourne. But that right as the sorowe and anguishe15 was [greet](#) in tyme of thyne out-waye goinge, right so joye and gladnesse shal be doubled to sene [thee](#) converted; and nat as Lothes [wyf](#) ayen-lokinge, but [\[in\]](#) [hool](#) counsayle with the shepe folowinge, and with them grasse and herbes gadre. Never-the-later (quod she) I saye nat these thinges for no wantrust that I have in supposinge of [thee](#) otherwyse than I shulde. For20 trewly, I [wot](#) wel that [now](#) thou [art set](#) in suche a purpose, out of whiche [thee](#) liste nat to parte. But I saye it for many men there [been](#) , that to knowinge of other mennes doinges setten al their cure, and lightly desyren the badde to clatter rather than the good, and have no wil their owne maner to amende. They also25 hate of olde rancours lightly haven; and there that suche [thing](#) abydeth, sodaynly [in their mouthes](#) procedeth the habundaunce of the herte, and wordes as [stones](#) out-throwe. Wherefore my [counsayl](#) is ever-more openly and [apertly](#) , in what place thou sitte, counterplete [th'errors](#) and [meninges](#) in as [fer](#) as thou hem30 [wistest](#) false, and [leve](#) for no wight to make hem be knowe in every bodyes [ere](#) ; [and be alway pacient and use Jacobes wordes](#) , what-so-ever [men](#) of [thee](#) clappen: "I shal sustayne my ladyes wrathe which I have deserved, so longe as my Margarite hath rightwysed my cause." And certes (quod she) I wisse my-selfe,35 if thou, thus converted, sorowest in good [meninge](#) in thyne herte, [\[and\]](#) [wolt](#) from al vanitè [parfitly](#) departe, in [consolacioun](#) of al good [plesaunce](#) of that Margaryte, whiche that thou desyrest after wil of thyn [herte](#) , in a maner of a †[moders](#) pitè, [\[she\]](#) shul fully accepte [thee](#) in-to grace. For right as thou rentest clothes in40 open sighte, so openly to [sowe hem](#) at his worshippe withouten reprofe [\[is\]](#) commended. Also, right as thou were ensample of moche-folde error, right so thou must be ensample of manyfolde [\[ \]correccioun](#) ; so good savour to forgoing †of [error](#) causeth diligent love, with many playted praisinges to folowe; and than shal al45 the firste errors make the folowinge worshippes to seme hugely [encresed](#) . Blacke and white, [set](#) togider, every for other more semeth; and so [doth](#) every thinges contrary in kynde. But infame, that [goth](#) alwaye tofore, and praysinge [worship](#) by any cause folowinge after, maketh to ryse the ilke honour in double50 of welth; and that quencheth the spotte of the first enfame. Why [wenest](#) , I saye, these thinges in hindringe of thy name? [Nay, nay, god wot](#) , but for pure [encresing](#) worship, thy rightwysenesse to commende, and thy trouthe to seme the more. Wost nat wel55 [\[ \]](#) thy-selfe, that thou in fourme of making †[passest](#) nat Adam that eet of the apple? Thou †[passest](#) nat the stedfastnesse of Noe, that [eetinge](#) of the grape [becom](#) dronke. Thou [passest](#) nat the chastitè of Lothe, that lay by his doughter; eke the nobley of Abraham, whom god reproved [by](#) his pryde; also Davides60 mekenesse, whiche for a woman made Urye be slawe. What? [\[ \]](#) also Hector of Troye, in [whom](#) no defaute might be founde, yet is he reproved that he ne hadde with manhode nat suffred the warre [begonne](#) , ne Paris to have went in-to Grece, by whom [gan](#) al the sorowe. For trewly, him lacketh no venim of privè65 [\[ \]](#) consenting, whiche that openly [leveth](#) a [wrong](#) to [withsaye](#) .

[ ] Lo eke an olde proverbe amonges many other: “He that is stille semeth as he graunted.”

[Now](#) by these ensamples thou might fully understonde, that these thinges ben writte to your lerning, and in rightwysenesse of<sup>70</sup> tho persones, as thus: To every wight his defaute committed made goodnesse afterwardes [don](#) be the more in reverence and in open shewing; for ensample, is it nat [songe](#) in holy church, [ ] “Lo, [how](#) necessary was Adams synne!” David the king [gat](#) Salomon the king of her that was Uryes [wyf](#) . Truly, for reprof<sup>75</sup> is [non](#) of these thinges writte. Right so, tho I reherce thy before-dede, I repreve [thee](#) never the more; ne for no villany of [thee](#) are they rehersed, but for worshippe, so thou continewe wel here-after: and for [profit](#) of thy-selfe I rede thou on hem thinke.’

Than sayde I right thus: ‘Lady of unitè and accorde, envy<sup>80</sup> and wrathe [lurken](#) there thou comest in place; ye weten wel your-selfe, and so [don](#) many other, that whyle I administred the office of comen doinge, as in rulinge of the stablissmentes amonges the people, I defouled never my conscience for no maner dede; but ever, by witte and by counsayle of the wysest,<sup>85</sup> the maters weren drawn to their right endes. And thus trewly for you, lady, I have desyred suche cure; and certes, in your service was I nat ydel, as [fer](#) as suche doinge of my cure [streccheth](#) .’

‘That is a thing,’ quod she, ‘that may drawe many hertes of noble, and voice of commune in-to glory; and fame is nat but<sup>90</sup>[wrecched](#) and fickle. Alas! that mankynde coveyteth in so leude a wyse to be rewarded of any good dede, sithe glorie of fame, in this worlde, is nat but hindringe of glorie in tyme comminge! And certes (quod she) yet at the hardest suche fame, in-to heven, is nat the erthe but a [centre](#) to the cercle of heven? A pricke is<sup>95</sup> wonder litel in [respect](#) of al the cercle; and yet, in al this pricke, may no name be [born](#) , in maner of peersing, for many obstacles, as waters, and wildernesse, and straunge langages. And nat [only](#) names of men ben stilled and holden out of knowleginge by these obstacles, but also citees and realmes of prosperitè ben letted to<sup>100</sup> be knowe, and their [reson](#) hindred; so that they mowe nat ben [parfitly](#) in mennes propre understandinge. [How](#) shulde than the name of a singular Londenoyse passe the glorious name of [London](#) , whiche by many it is commended, and by many it is lacked, and in many mo places in erthe nat knowen than knowen? For in<sup>105</sup> many countrees litel is London in knowing or in spech; and yet among [oon](#) maner of people may nat such fame in goodnes come; for as many as praysen, comenly as many lacken. [Fy](#) than on such maner fame! Slepe, and suffre him that knoweth previtè of hertes to dele suche fame in thilke place there [nothing](#)<sup>110</sup> ayenst a sothe shal neither speke ne dare apere, by attourney [ ] ne by other maner. [How](#) many [greet-named](#) , and many [greet](#) in worthinesse losed, han be tofore this tyme, that [now](#) out of memorie are slidden, and clenely forgotten, for defaute of wrytinges! And yet scriptures for [greet](#) elde so ben defased, that<sup>115</sup> [ ] no perpetualltè [may](#) in hem ben juged. But if thou [wolt](#) make comparisoun to ever, what joye mayst thou have in erthly name? It is a [fayr](#) lykenesse, a pees or [oon grayn of whete](#) , to a [thousand](#) shippes ful of corne charged! What nombre is betwene the [oon](#) and [th’other](#) ? And yet mowe bothe they be nombred, and<sup>120</sup> ende in rekening have. But trewly, al that [may](#) be nombred is nothing to recken, as to thilke that [may](#) nat be nombred. For †of [the](#) thinges ended is [mad](#) comparison; as, [oon](#) litel, another [greet](#) ; but in thinges to have

an ende, and another no ende, suche comparisoun may nat be founden. Wherefore in heven to125 ben losed with god hath [non](#) ende, but endlesse endureth; and[ ] thou [canst nothing don](#) aright, but thou desyre the [rumour](#) therof be [heled](#) and in every wightes [ere](#) ; and that dureth but a pricke in respecte of the other. And so thou sekest [reward](#) of folkes130 smale wordes, and of vayne praysinges. Trewly, therin thou lesest the guerdon of vertue; and lesest the grettest [valour](#) of [conscience](#) , and uphap thy renomè everlasting. Therefore boldely renomè of fame of the erthe shulde be hated, and fame after deth[ ] shulde be desyred of werkes of vertue. [[Trewly, vertue](#) ] asketh135[ ] guerdoning, and the soule causeth al vertue. Than the soule, delivered out of [prison](#) of erthe, is most worthy suche [guerdon](#) among to have in the everlastinge fame; and nat the body, that causeth al mannes yvels.

## CHAPTER IX. [ ]

Ch. IX.

OF twey thinges [art](#) thou answered, as me thinketh (quod Love); and if any [thing](#) be in doute in thy soule, shewe it forth, [thyn](#) ignoraunce to clere, and [leve](#) it for no shame.'

'Certes,' quod I, 'there is no body in this worlde, that aught5 coude saye by [reson](#) ayenst any of your skilles, as I leve; and by my witte [now](#) fele I wel, that yvel-spekers or [berers](#) of enfame may litel greve or lette my [purpos](#) , but rather by suche thinge my quarel to be forthered.'

'[Ye](#) ,' quod she, 'and it is proved also, that the like jewel in10 my kepinge shal nat [there-thorow](#) be [stered](#) , of the lest moment that might be imagined.'

'That is soth,' quod I.

'Wel,' quod she, 'than †[leveth](#) there, to declare that thy insuffisance is no maner letting, as thus: for that she is so worthy,15 thou shuldest not clymbe so highe; [for thy moebles](#) and [thyn](#) estate [arn](#) voyded, thou thinkest [[thee](#) ] fallen in suche miserie, that gladnesse of thy pursute wol nat on [thee](#) discende.'

'Certes,' quod I, 'that is sothe; right suche thought is in [myn](#) herte; for comunly it is spoken, and for an olde-proverbe it is [ ] leged: "He that heweth to hye, with chippes he [may](#) lese20 his sight." Wherefore I have ben about, in al that ever I might, to studye wayes of remedye by one syde or by another.'

'[Now](#) ,' quod she, 'god forbede †[that](#) thou seke any other doinges but suche as I have lerned [thee](#) in our restinge-whyles, and suche herbes as ben planted in oure gardins. Thou [shalt](#)25 wel understande that above man is but [oon](#) god alone.'

'[How](#) ,' quod I, 'han men [to-form](#) this tyme trusted in writtes and chauntements, and in helpes of spiritis that dwellen in the ayre, and therby they han gotten their desyres, where-as first, for al his manly power, he daunced behynde?'30

‘O,’ quod she, ‘[fy](#) on suche maters! For trewly, that is sacrilege; and that shal have no sort with any of my servauntes; in myne eyen shal suche thing nat be loked after. How often is [\[ \]](#) it commaunded by these passed wyse, that “to one god shal men serve, and not to goddes?” And who that liste to have myne<sup>35</sup> helpes, shal aske none helpe of foule spirites. Alas! is nat man maked semblable to god? Wost thou nat wel, that al vertue of lyvelich werkinge, by goddes purveyaunce, is [underput](#) to resonable creature in erthe? Is nat every [thing](#), [a this halfe god](#), [madbuxom](#) to mannes contemplation, understandinge in heven and<sup>40</sup> in erthe and in helle? Hath not [man](#) beinge with stones, soule of wexing with trees and herbes? Hath he nat soule of felinge, with beestes, fisshes, and foules? And he hath soule of [reson](#) and understanding with aungels; so that in him is [knit](#) al maner of [lyvinges](#) by a [resonable](#) proporcioun. Also man is [mad](#) of<sup>45</sup> al [the foure elementes](#). Al universitee is rekened in him alone; he hath, under god, principalite above al thinges. [Now](#) is his soule here, now a [thousand](#) myle hence; [now fer](#), [now](#) nygh; [now](#) hye, [now](#) lowe; as [fer](#) in a [moment](#) as in mountenaunce of [ten](#) winter; and al this is in mannes governaunce and [disposicion](#).<sup>50</sup> Than sheweth it that men ben liche unto goddes, and children of moost heyght. But [now](#), sithen al thinges [\[arn\]](#) [underput](#) to the wil of [resonable](#) creatures, god forbede any man to winne that [lordship](#), and aske helpe of [any-thing](#) lower than him-selfe; and than, namely, of foule thinges innominable. Now than, why shuldest<sup>55</sup> thou wene to love to highe, sithen [nothing](#) is [thee](#) above but god alone? Trewly, I [wot](#) wel that thilke jewel is in a maner [even](#) in lyne of degree there thou [art](#) thy-selfe, and nought above, save thus: aungel upon angel, [man](#) upon [man](#), and devil upon devil<sup>60</sup> han a maner of [soveraigntee](#); and that shal [cese](#) at the daye of dome. And so I say: [though](#) thou be [put](#) to serve the ilke jewel duringe thy lyfe, yet is that no servage of underputtinge, but a maner of travayling plesaunce, to conquere and gette that thou [hast](#) not. [I sette now](#) the hardest: in my service<sup>65</sup> [now](#) thou deydest, for sorowe of wantinge in thy desyres; trewly, al heavenly bodyes with one voyce shul come and make melody in thy cominge, and saye—“Welcome, our fere, and worthy to entre into Jupiters joye! For thou with might [hast](#) overcome [deth](#); thou woldest never flitte out of thy service; and we al shul<sup>70</sup> [now praye](#) to the goddes, rowe by rowe, to make thilk Margarite, that no routh had in [this persone](#), but unkyndely without [comfortlet](#) [thee](#) deye, shal besette her-selfe in suche wyse, that in erthe, for parte of vengeaunce, shal she no joye have in loves service; and whan she is deed, than shal her soule ben brought up in-to<sup>75</sup> thy presence; and whider thou [wilt](#) chese, thilke soule shal ben committed.” Or els, after thy [deth](#), [anon](#) al the foresayd heavenly bodyes, by one accorde, shal †[benimen](#) from thilke perle al the vertues that firste her were taken; for she hath hem forfeited by that on [thee](#), my servaunt, in thy lyve, she wolde not suffre<sup>80</sup> to worche al vertues, withdrawn by might of the hygh bodyes. Why than shuldest thou wene so any more? And if [thee](#) liste to loke upon the lawe of kynde, and with order whiche to me was ordayned, sothely, [non](#) age, [non](#) overturninge tyme but †[hiderto](#) had no tyme ne power to chaunge the wedding, ne<sup>85</sup> the knotte to unbynde of two hertes [that] [thorow oonassent](#), in my presence, †[togider](#) accorden to endure til [deth](#) hem departe. What? trowest thou, every [ideot wot](#) the meninge and the privy entent of these thinges? They wene, forsothe, that suche [accord](#) may not be, but the rose of maydenhede be plucked. Do [way](#),<sup>90</sup> do way; they knowe nothing of this. For [consent](#) of two hertes alone maketh the fasteninge of the knotte; neither lawe of kynde ne mannes lawe determineth neither the age ne the qualite of persones, but [onlyaccord](#) bitwene thilke twaye. And trewly, after tyme that suche [accord](#), by their consent in

hert, is [enseled](#) , and put in my tresorye amonges my privy thinges, than ginneth95[] the name of spouses; and although they [breken forward](#) bothe, yet suche mater [enseled](#) is [kept](#) in remembrance for ever. And see [now](#) that spouses have the name anon after [accord](#) , though[] the rose be not take. The aungel [bad](#) Joseph take Marye his spouse, and to Egypte wende. Lo! she was cleped “spouse,”100 and yet, [toform](#) ne after, neither of hem bothe mente no fleshly [lust](#) knowe. Wherefore the wordes of trouthe acorden that my servauntes shulden forsake bothe †[fader and moder](#) , and be [adherand](#) to his spouse; and they two in unitè of one flesshe shulden accorde. And this wyse, two that [wern](#) firste in a litel105 maner discordaunt, hygher that [oon](#) and lower that other, ben [mad](#) evenliche in gree to stonde. But [now](#) to enfourme [thee](#) that ye ben liche to goddes, these clerkes [sayn](#) , and in determinacion shewen, that “[three](#) thinges haven [[by](#) ] the names of goddes ben [cleped](#) ; that is to sayn: man, divel, and images”;110 but yet is there but [oon](#) god, of whom al goodnesse, al grace, and al vertue cometh; and he †[is](#) loving and trewe, and everlasting, and pryme cause of [al being thinges](#) . But men ben goddes lovinge and trewe, but not everlasting; and that is by adopcioun of the everlastinge god. Divels ben goddes, stirringe by115 a maner of [lyving](#) ; but neither ben they trewe ne everlastinge; and their name of godliheed [th\[e\]y](#) han by usurpacion, as the [prophetesayth](#) : “Al goddes of gentyles (that is to say, paynims) are divels.” But images ben goddes by nuncupacion; and they ben neither livinge ne trewe, ne everlastinge. After these wordes120 they [clepen](#) “goddes” images wrought with mennes handes. But [now](#) [[art thou a](#)] [resonable](#) creature, that by adopcion alone [art](#) to the [grete](#) god everlastinge, and therby thou [art](#) “god” cleped: [let](#) thy †[faders](#) maners so entre thy wittes that thou might folowe, in-as-moche as longeth to thee, thy †[fadersworship](#) , so125 that in nothinge thy kynde from his wil declyne, ne from his nobley perverte. In this wyse if thou werche, thou [art](#) above al other thinges save god alone; and so say no more “thyn herte129[] to serve in to hye a place.”

## CHAPTER X.[]

### Ch. X.

FULLY have I [now](#) declared thyn estate to be good, so thou folow thereafter, and that the †[objeccion](#) first †[by thee](#) aleged, in worthinesse of thy Margaryte, shal not [thee](#) lette, as it shal forther [thee](#) , and [encrese thee](#) . It is [now](#) to declare, the5 last [objeccion](#) in nothing may greve.’

‘Yes, certes,’ quod I, ‘bothe greve and [lette](#) muste it nedes; the contrarye [may](#) not ben proved; and [see now](#) why. Whyle I was glorious in worldly welfulnesse, and had suche goodes in welth as maken men riche, tho was I drawe in-to companyes10 that loos, prise, and name yeven. Tho louteden blasours; tho curreyden glosours; tho welcomeden flatterers; tho worshipped[] thilke that [now](#) deynen nat to loke. Every wight, in such erthly wele habundant, is holde noble, precious, benigne, and wyse to do what he shal, in any degree that men him [sette](#) ; al-be-it that15 the sothe be in the contrarye of al tho thinges. But he that [can never](#) so wel him behave, and hath vertue habundaunt in manyfolde maners, and be nat welthed with suche erthly goodes, is holde for a foole, and [sayd](#) , his [wit](#) is but sotted. Lo! how fals for [[javer](#)] is holde trewe! Lo! [how](#) trewe is [clepedfals](#) for wanting20 of goodes! Also, lady, [dignitees](#) of

office maken men mikel comended, as thus: “he is so good, [were he out](#) , his pere shulde men not fynde.” Trewly, I trowe of some suche that are so praysed, were they out ones, another shulde make him so be knowe, he shulde of no wyse no more ben loked after: but [only](#)<sup>25</sup> fooles, wel I [wot](#) , desyren suche [newe](#) thinges. Wherefore I wonder<sup>[ ]</sup> that thilke governour, out of [whom](#) alone the causes proceden that governen al thinges, whiche that hath ordeyned this [world](#) in workes of the kyndely bodyes so be governed, not with unstedfast or happyous thing, but with rules of [reson](#) , whiche shewen the course of certayne thinges: why suffreth he suche<sup>30</sup> slydinge chaunges, that misturnen suche noble thinges as ben we men, that [arn a fayr parcel](#) of the erthe, and holden the upperest degree, under god, of benigne thinges, as ye sayden right [now](#) your-selfe; shulde never man have ben set in so worthy a place but-if his degre were ordayned noble. Alas! thou that knittest<sup>35</sup> the purveyaunce of al thinges, why lokest thou not to amenden<sup>[ ]</sup> these defautes? I [see](#) shrewes that han wicked maners sitten in chayres of domes, lambes to punisshen, there wolves shulden ben punisshed. Lo! vertue, shynende naturelly, for [povertie](#) lurketh, and is [hid](#) under cloude; but the moone false, [forsworn](#) (as<sup>40</sup> I knowe my-selfe) for aver and yeftes, hath usurped to shyne by day-light, with peynture of other mens praysinges; and trewly, thilke forged light foully shulde fade, were the trouthe away of colours feyned. Thus is night turned in-to [day](#) , and [day](#) in-to night; winter in-to sommer, and sommer in-to winter; not in<sup>45</sup> dede, but in [misclepinge](#) of foliche people.’

‘Now,’ quod she, ‘what wenest thou of these thinges? How felest thou in thyn hert, by what governaunce that this cometh aboute?’

‘Certes,’ quod I, ‘that [wot](#) I never; but-if it be that Fortune<sup>50</sup> hath graunt from above, to lede the ende of man as her lyketh.’

‘Ah! [now I see](#) ,’ quod she, ‘[th’entent](#) of thy [mening](#) ! Lo, bycause thy worldly goodes ben fullliche dispent, thou [beraft](#) out of dignite of office, in whiche thou madest the †[gaderinge](#) of thilke goodes, and yet diddest in that office by counsaile of wyse [\[before](#)<sup>55</sup> [that](#) ] any thing were ended; and true were unto hem [whos profit](#) thou shuldest loke; and seest [now](#) many that in thilke hervest made of [thee](#) mokel, and [now](#) , for glosing of other, deyneth [thee](#) nought to forther, but enhaunsen false shrewes by witnessinge of trouthe! These thinges greveth thyn herte, to sene thy-selfe thus<sup>60</sup> abated; and than, frayltè of mankynde ne setteth but litel by the lesers of suche richesse, have he never so moche vertue; and so thou wenest of thy jewel to renne in [dispyt](#) , and not ben accepted<sup>[ ]</sup> in-to grace. Al this shal [thee](#) nothing hinder. [Now](#) (quod she) first thou [wost](#) wel, thou lostest nothing that ever mightest thou<sup>65</sup> chalenge for thyn owne. Whan nature brought [thee forth](#) , come thou not naked out of thy †[moders](#) wombe? Thou haddest no richesse; and whan thou shalt entre in-to [the](#) ende of every fleshly body, what shalt thou have with thee than? So, every<sup>70</sup> richesse thou [hast](#) in tyme of thy livinge, nis but [lent](#) ; thou<sup>[ ]</sup> might therin chalenge no [propertee](#) . And [see now](#) ; every thing that is a mannes [own](#) , he may do therwith what him lyketh, to yeve or to kepe; but richesse thou playnest from [thee](#) lost; if thy might had [strecched](#) so ferforth, [fayn](#) thou woldest have hem kept,<sup>75</sup> multiplyed with mo other; and so, ayenst thy wil, ben they departed<sup>[ ]</sup> from [thee](#) ; wherefore they were never thyn. And if thou laudest and joyest any wight, for he is stuffed with suche maner

richesse, thou [art](#) in that beleve begyled; for thou wenest thilke joye to be selinesse or els [ese](#) ; and he that hath [lost](#) suche happes to ben<sup>80</sup> unsely.’

‘Ye, forsoth,’ quod I.

‘Wel,’ quod she, ‘than wol I prove that unsely in that wise is to preise; and so the tother is, the contrary, to be lacked.’

‘[How](#) so?’ quod I.

85[ ] ‘For Unsely,’ quod she, ‘begyleth nat, but sheweth [th’entent](#) of her working. *Et e contra*: Selinesse begyleth. For in prosperite she maketh a jape in blyndnesse; that is, she wyndeth him to make sorowe whan she withdraweth. [Wolt](#) thou nat (quod she) preise him better that sheweth to [thee](#) his herte, tho[ugh] it be<sup>90</sup> with bytande wordes and dispitous, than him that gloseth and thinketh in †[his](#) absence to do [thee](#) many harmes?’

‘Certes,’ quod I, ‘the [oon](#) is to commende; and the other to lacke and dispice.’

‘A! ha!’ quod she, ‘right so [Ese](#) , while †[she](#) lasteth, gloseth<sup>95</sup> and flatereth; and lightly voydeth whan she most plesauntly sheweth; and ever, in hir absence, she is aboute to do thee tene and sorowe in herte. But Unsely, al-be-it with bytande chere, sheweth what she is, and so doth not that other; wherfore Unsely [doth](#) not begyle. Selinesse disceyveth; Unsely put [away](#)<sup>100</sup> doute. That [oon](#) maketh men blynde; that other openeth their eyen in shewing of [wrecchidnesse](#) . The [oon](#) is ful of drede to lese that is not his owne; that other is sobre, and maketh men discharged of mokel hevinesse in burthen. The [oon](#) draweth a man from very good; the other haleth him to vertue by the hookes of thoughtes. And wenist thou nat that thy [disese](#) hath<sup>105</sup>[don](#) [thee](#) mokel more to winne than ever yet thou lostest, and more than ever the contrary made [thee](#) winne? Is nat a [greet](#) good, to thy thinking, for to knowe the hertes of thy sothfast frendes? [Pardè](#) , they ben proved to the ful, and the trewe have discovered from the false. Trewly, at the goinge of the ilke brotel<sup>110</sup> joye, ther yede no more [away](#) than the ilke that was nat thyn proper. He was never from that lightly departed; [thyn](#) owne good therfore [leveth](#) it stille with [thee](#). [Now](#) good (quod she); for [how](#) moche woldest thou somtyme have bought this verry knowing of thy frendes from [the](#) flatteringe flyes that thee glosed,<sup>115</sup> whan thou thought thy-selfe sely? But thou that playnest of losse in riches, hast founden the most dere-worthy [thing](#) ; that thou [clepest](#) unsely hath made [thee](#) moche [thing](#) to winnen. And also, for conclusioun of al, he is frende that [now leveth](#) nat his [herte](#) from thyne helpes. And if that Margarite denyeth now nat<sup>120</sup> to suffre her vertues shyne to thee-wardes with [spredinge bemes](#) , as [far](#) or farther than if thou were sely in worldly joye, trewly, I saye nat els but she is [somedel](#) to blame.’

‘Ah! [pees](#) ,’ quod I, ‘and speke no more of this; [myn](#) herte [breketh](#), [now](#) thou touchest any suche wordes!’<sup>125</sup>

[ ] ‘A! well!’ quod she, ‘thane [let](#) us singen; thou herest no more of these thinges at this tyme.’

Thus endeth the firste book of the Testament of Love; and hereafter foloweth the  
seconde.

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## BOOK II.

### CHAPTER I.

#### Ch. I.

[ ] VERY welth may not be founden in al this worlde; and that is wel sene. Lo! [how](#) in my mooste [comfort](#) , as I wende and moost supposed to have [had](#) ful answeere of my contrary thoughtes, sodaynly it was vanissshed. And al the workes of man5 faren in the same wyse; whan [folk](#) wenen best her entent for to have and willes to perfourme, [anon](#) chaunging of the lift syde to the right halve tourneth it so clene in-to another kynde, that never shal it come to the first plyte in doinge.

O this wonderful [steering](#) so soone otherwysed out of knowinge!10 But for my [purpos](#) was at the beginninge, and so dureth yet, if god of his grace tyme wol me graunt, I thinke to perfourme this worke, as I have begonne, in love; [after as](#) my thinne [wit](#) , with inspiracion of him that hildeth al grace, wol suffre. Grevously, [ ] god [wot](#) , have I suffred a [greet](#) throwe that the Romaine15 emperour, which in unité of love shulde acorde, and every with other \* \* \* \* in cause of other to avaunce; and namely, [sithe](#) this empyre [[nedeth](#) ] to be corrected of so many sectes in heresie of faith, of service, [of](#) rule in loves religion. Trewly, al were it but to shende [erroneous](#) opinions, I [may](#) it no lenger suffre.20 For many [men](#) there ben that [sayn](#) love to be in gravel and sande, that with see ebbinge and flowinge [woweth](#) , as riches that sodaynly vanisssheth. And some sayn that love shulde be in windy blastes, that stoundmele turneth as a [phane](#) , and glorie of renomè, which after lustes of the varyaunt people is areysed or stilled.

25Many also wenen that in the sonne and the moone and other sterres love shulde ben founden; for [among](#) al other planettes moste soveraynly they shynen, as dignitees in reverence of estates rather than good han and occupyen. Ful many also there ben that in okes and in huge postes supposen love to ben grounded,30 as in strength and in might, which mowen not helpen their owne [wrecchidnesse](#) , whan they ginne to falle. But [[of](#) ] suche diversité of sectes, ayenst the rightful beleve of love, these errors ben [forth](#) spredde, that loves servantes in trewe rule and [stedfast fayth](#) in no place [daren](#) apere. Thus [irrecuperable](#) joy is went, and anoy [endless](#) is entred. For no man aright reproveth suche errors,35 but [[men](#) ] confirmen their wordes, and sayn, that badde is noble good, and goodnesse is badde; to which [folk](#) the prophete biddeth wo without ende.

Also manye tonges of [greet](#) false techinges in gylinge maner, principally in my tymes, not [only](#) with wordes but also with [armes](#) ,40 loves servauntes and professe in his religion of trewe rule pursewen, to confounden and to distroyen. And for as moche as holy †[faders](#) , that of our Christen [fayth](#) aproved and strengthed to the Jewes, as to men resonable and of divinitè lerned, proved thilke fayth with resonnes, and with auctoritès of the olde testament and of the newe,45 her pertinacie to distroy: but to

paynims, that for beestes and houndes were holde, to [putte](#) hem out of their errour, was †[miracle](#) of god shewed. These thinges were figured by cominge of [th'angel](#) to the shepherdes, and by the sterre to paynims kinges; as who [sayth](#) : angel resonable to resonable creature, and sterre of miracle<sup>50</sup> to people bestial not lerned, [wern](#) sent to enforme. But I, [lovers clerk](#) , in al my conning and with al my mightes, trewly I have no suche grace in vertue of miracles, ne for no [discomfit](#) falsheedes suffyseth not auctoritès alone; sithen that suche [[arn](#) ] heretikes and maintaynours of falsitès. Wherefore I [wot](#) wel, sithen that<sup>55</sup> they ben men, and [reson](#) is approved in hem, the clowde of [errour](#) hath her [reson beyond](#) probable resons, whiche that [cacchende wit](#) rightfully may not with-sitte. By my travaylinge studie I have ordeyned hem, †[whiche](#) that auctoritè, misglosed by mannes [reson](#) , to graunt shal ben enduced.<sup>60</sup>

[Now](#) ginneth my penne to quake, to thinken on the sentences of the envyous people, whiche [always](#) ben redy, both [ryder and goer](#) , to scorne and to jape this leude [book](#) ; and me, for [rancour](#) and hate in their hertes, they shullen so dispysse, that [although](#) my [book](#) be leude, yet shal it ben more leude holden, and by<sup>65</sup> wicked wordes in many maner apayred. Certes, me thinketh, [[of](#) ] the sowne of their badde speche right [now](#) is ful bothe myne eeres. O good precious Margaryte, myne herte shulde wepe if I wiste ye token hede of suche maner speche; but trewly, I [wot](#)<sup>70</sup> wel, in that your [wysdom](#) shal not asterte. For of god, maker of kynde, witnesse I [took](#) , that for none envy ne yvel have I drawe this mater togider; but only for goodnesse to maintayn, and errours in falsetees to distroy. Wherefore (as I sayd) with [reson](#) I thinke, thilke forsayd errours to distroye and dequace.

<sup>75</sup>These [resons](#) and suche other, if they enduce men, in loves service, trewe to beleve of [parfit](#) blisse, yet to ful faithe in credence[ ] of deserte fully mowe they nat suffyse; sithen 'faith hath no merite of mede, whan mannes [reson](#) sheweth experience in doing.' For utterly no [reson](#) the [parfit](#) blisse of love by no waye<sup>80</sup>[may](#) make to be comprehended. Lo! what is a [parcel](#) of lovers joye? [Parfit](#) science, in good service, of their desyre to comprehende in bodily doinge the lykinge of the soule; not [as by a glasse](#) to have contemplacion of tyme cominge, but thilke first imagined and thought after face to face in beholding. What<sup>85</sup> herte, what [reson](#) , what understandinge can make his heven to be feled and knowe, without assaye in doinge? Certes, [noon](#) . Sithen thanne of love cometh suche fruite in blisse, and love in him-selfe is the most [among](#) other vertues, as clerkes [sayn](#) ; the [seed](#) of suche springinge in al places, in al countreys, in al worldes shulde<sup>90</sup> ben sowe.

But o! welawaye! thilke [seed](#) is forsake, and †[mowe](#) not ben suffred, the [lond-tillers](#) to [sette](#) a-werke, without medlinge of [cockle](#) ; badde wedes whiche somtyme stonken †[han](#) caught the name of love among idiotes and [badde-meninge](#) people. Never-the-later,<sup>95</sup> yet [how-so-it-be](#) that [men clepe](#) thilke †[thing](#) preciourest[ ] in kynde, with many eke-names, that other thinges that the soule yeven the ilke noble name, it sheweth wel that in a maner men have a [greet](#) lykinge in worshippinge of thilke name. Wherefore this worke have I writte; and [tothee](#) , tytled of Loves name,<sup>100</sup> I have it avowed in a maner of sacrifyse; that, where-ever it be [rad](#) , it mowe in merite, by the excellence of thilke name, the more wexe in autoritè and worshippe of takinge in hede; and to what entent it was ordayned, the [inseères](#) mowen ben moved.[ ] Every [thing](#) to whom is owande occasion [don](#) as for his ende, Aristotle supposeth that the

actes of every thinge ben in a maner<sup>105</sup> his final cause. A final cause is noblerer, or els even as noble, as thilke [thing](#) that [is finally to thilke ende](#) ; wherfore accion of thinge everlasting is demed to be eternal, and not temporal; sithen it is his final cause. Right [so](#) the actes of my boke ‘Love,’ and love is noble; wherfore, though my [book](#) be leude, [the cause](#)<sup>110</sup> with which I am stered, and for whom I ought it [doon](#) , noble forsothe ben bothe. But bycause that in conninge I am [yong](#) , and [can](#) yet but crepe, [this leude](#) A. b. c. have I [set](#) in-to lerning; for I can not passen the telling of [three](#) as yet. And if god wil, in shorte tyme, I shal amende this leudnesse [in joininge](#)<sup>115</sup> syllables; whiche [thing](#) , for dulnesse of witte, I [may](#) not in [three](#) letters declare. For trewly I saye, the goodnesse of my Margaryteperle wolde yeve mater in endyting to many clerkes; certes, her mercy is more to me swetter than any livinges; wherfore my lippes mowen not suffyse, in speking of her ful laude and worshippe<sup>120</sup> as they shulde. But who is [that \[wolde be wyse\] in knowing](#) of the orders of heven, and putteth his resones in the erthe? I forsothe may not, with blere eye, the shyning sonne of vertue [in bright whele](#) of this Margaryte beholde; therfore as yet I [may](#) her not discryve in vertue as I wolde. In tyme cominge,<sup>125</sup> in [another trefyse](#) , [thorow](#) goddes grace, this sonne in clerenesse of vertue to be-knowe, and [how](#) she enlumineth al this day, I thinke to declare.

## CHAPTER II. [ ]

### Ch. II.

IN this [mene](#) whyle this comfortable lady [gan](#) singe a wonder mater of endytinge in Latin; but trewly, the noble colours in rethorik wyse knitte were so craftely, that my conning wol not [strecche](#) to remembre; but the sentence, I trowe, [somedel](#) have I in mynde. Certes, they were wonder swete of sowne, and they<sup>5</sup> were touched al in lamentacion wyse, and by no werbles of myrthe. Lo! thus [gan](#) she singe in Latin, as I may constrewe it in our Englisshe tonge.

‘Alas! that these hevenly bodyes their light and course shewen,<sup>10</sup> as nature yave hem in commaundement at the ginning of the first age; but these thinges in free choice of reson han [non](#) understandinge. But man that ought to passe al [thing](#) of doinge, of right course in kynde, over-whelmed sothnesse by wrongful tittle, and hath drawn the sterre of envye to gon by his syde, that the<sup>15</sup> clips of me, that shulde be his shynande sonne, so ofte is [seye](#) , that it wened thilke errour, [thorow](#) hem come in, shulde ben myn owne defaute. Trewly, therefore, I have me withdrawe, and [mad](#) my dwellinge out of lande in an yle by my-selfe, in the occian closed; and yet [sayn](#) there many, they have me harberowed; but,<sup>20</sup> god [wot](#) , they faylen. These thinges me greven to thinke, and namely on passed gladnesse, that in this worlde was [wont](#) me disporte of highe and lowe; and [now](#) it is fayled; they that wolden maystries me have in thilke stoundes. In heven on highe, above [Saturnes sphere](#) , in [sesonable](#) tyme were they<sup>25</sup> lodged; but now come queynte counsailours that in no house wol suffre me sojourne, wherof is pitè; and yet [sayn](#) some that they [me have](#) in celler with wyne shed; in gernere, there [corn](#) is [layd](#) covered with whete; in [sacke](#) , [sowed with wolle](#) ; in purse, with money faste [knit](#) ; among [pannes](#) mouled in a †[whicche](#) ;<sup>30</sup> in [presse](#) , among clothes [layd](#) , with riche pelure arayed; in stable, [among hors](#) and other beestes, as hogges, [sheep](#) ,

and [neet](#) ; and in many other wyse. But thou, maker of light (in winking of thyn eye the sonne is queynt), [wost](#) right wel that I in trewe name was never thus herberowed.

35Somtyme, toforn the sonne in the [seventh](#) partie was smiten, I [bar](#) both crosse and mytre, to yeve it where I wolde. With me the pope [wente](#) a-fote; and I tho was worshipped of al holy church. Kinges baden me their crownes holden. The law was set as it shuld; tofore the juge, as wel the poore durste shewe<sup>40</sup> his [grief](#) as the riche, for al his money. I [defended](#) tho taylages, and was redy for the poore to [paye](#) . I made [grete](#) feestes in my tyme, and noble songs, and [maryed](#) damoselles of gentil feture, withouten golde or other richesse. Poore clerkes, for witte of schole, I sette in churches, and made suche persones to [preche](#) ; and tho was service in holy churche honest and [devout](#) , in<sup>45</sup> plesaunce bothe of god and of the people. But [now](#) the leude for [symonye](#) is avanced, and shendeth al holy churche. [Now](#) is [steward](#) , for his [achates](#) ; [now](#) [tis](#) courtiour, for his debates; now is [eschetour](#) , [for his wronges](#) ; now is losel, for his songs, personer; [\[ \]](#) and [\[hath his\]](#) provendre alone, with whiche manye<sup>50</sup> thrifty shulde [encrese](#) . And yet is this shrewe [behynde](#) ; free herte is [forsake](#) ; and losengeour is take. Lo! it acordeth; for suche there ben that voluntarie lustes haunten in courte with ribaudye, that til midnight and more wol playe and wake, but in the churche [at matins](#) he is behynde, for yvel disposicion of his<sup>55</sup> [\[ \]](#) stomake; therfore he shulde [ete bene-breed](#) (and so did his [\[ \]](#) syre) his estate ther-with to strengthen. His auter is broke, and lowe [lyth](#) , in poynte to [gon](#) to the erthe; but his [hors](#) muste ben [esy](#) and hye, to bere him over [grete](#) waters. His chalice poore, but he hath riche cuppes. No towayle but [a shete](#) , there god<sup>60</sup> shal ben handled; and on his [mete-borde](#) there shal ben [bord-clothes](#) and towelles many payre. At masse serveth but [a clergion](#) ; fyve squiers in hal. Poore chaunsel, open holes in every syde; beddes of silke, with tapites going al aboute his chambre. Poore [masse-book](#) and [leud chapelayn](#) , and [broken](#) surplice with<sup>65</sup> many an hole; [good houndes](#) and many, to hunte after [hart](#) and hare, to fede in their feestes. Of poore men have they [greet](#) care; for they ever crave and [nothing](#) offren, they wolden have hem [dolven](#) ! But [amonglegistres](#) there [dar](#) I not come; my doinge[s], they [sayn](#) , maken hem nedy. They ne wolde for<sup>70</sup> [\[ \]](#) nothing have me in town; for than were tort and †[force](#) nought [worth](#) an hawe about, and [plesen](#) no men, but thilk grevous and torcions ben in might and in doing. These thinges [to-forn-sayd](#) mowe wel, if men liste, [ryme](#) ; trewly, they acorde [nothing](#) . And for-as-moch as al thinges by me shulden of right ben governed,<sup>75</sup> I am [sory](#) to [see](#) that governaunce fayleth, as thus: to sene smale and lowe governe the hye and bodies above. Certes, that [policye](#) is naught; it is forbode by them that of governaunce [treten](#) and enformen. And right as [beestly wit](#) shulde ben <sup>80</sup>[subject](#) to [reson](#) , so erthly power in it-selfe, the lower shulde ben subject to the hygher. What is worth thy body, but it be governed with thy soule? Right so litel or naught is [worth](#) erthely power, but if [reignatif](#) prudence in heedes governe the smale; to whiche heedes the smale owen to obey and suffre in<sup>85</sup> their governaunce. But soverainnesse [ayenward](#) shulde thinke in this wyse: “I am servaunt of these creatures to me delivered, not [lord](#) , but defendour; not mayster, but enfourmer; not [possessour](#) , but in possession; and to hem liche a tree in whiche sparowes shullen stelen, her birdes to norisshe and [forth bringe](#) ,<sup>90</sup> under [suretee](#) ayenst al raveynous foules and beestes, and not to be tyraunt them-selfe.” And than the smale, in reste and quiete, by the heedes wel disposed, owen for their soveraynes helth and prosperitè to pray, and in other doinges in maintenaunce therof performe, withouten other administracion in

rule of any maner<sup>95</sup> governaunce. And they wit have in hem, and grace to come to suche thinges, yet shulde they [cese](#) til their heedes them cleped, although [profit](#) and [plesaunce](#) shulde folowe. But trewly, other governaunce ne other medlinge ought they not to clayme, ne the heedes on hem to [putte](#). Trewly, amonges [cosinagedar](#)<sup>100</sup> I not come, but-if richesse be my [mene](#); sothly, she and other bodily goodes maketh nigh cosinage, ther never propinquitè ne alyaunce in lyve was ne shulde have be, nere it for her medling maners; wherfore kindly am I not ther leged. Povert of kinred is [behynde](#); richesse suffreth him to passe; truly he saith,<sup>105</sup> he com never of Japhetes childe. Whereof I am sorry that Japhetes children, for povert, in no linage ben rekened, and [Caynes](#) children, for riches, be maked Japhetes heires. Alas! this is a wonder change bitwene tho two Noës children, sithen that [ ] of Japhetes ofspring [comeden](#) knightes, and of Cayn discended<sup>110</sup> the lyne of servage to his brothers childe. Lo! [how](#) gentillesse and servage, as cosins, bothe discended out of two [brethern](#) of one body! Wherfore I saye in sothnesse, that [gentillesse](#) in kinrede †[maketh](#) not gentil linage in succession, without [desert](#) of a mans own selfe. Where is [now](#) the lyne of Alisaundre the<sup>115</sup> noble, or els of Hector of Troye? Who is discended of right bloode of lyne fro king Artour? Pardè, sir [Perdicas](#), whom that Alisandre made to ben his heire in Grece, was of no kinges bloode; his dame was a [tombestere](#). Of what kinred ben the gentiles in our dayes? I trow therfore, if any good be in gentillesse, it is only that it semeth a maner of necessitè be input to<sup>120</sup> gentilmen, that they shulden not varyen fro the vertues of their [ ] auncestres. Certes, al maner linage of men ben evenliche in birth; for [oon](#) †[fader](#), maker of al goodnes, enformed hem al, and al mortal [folk](#) of one sede [arn](#) greyned. Wherto avaunt men of her linage, in cosinage or in †[elde-faders](#)? Loke now the ginning,<sup>125</sup> and to god, maker of mans person; there is no [clerk](#) ne no worthy in gentillesse; and he that norissheth his †[corage](#) with vyces and unresonable lustes, and [leveth](#) the kynde course, to whiche ende him brought [forth](#) his birthe, trewly, he is ungentil, and [among](#) †[cherles](#) may ben nempned. And therefore, he that<sup>130</sup> wol ben gentil, he [mot](#) daunten his flesshe fro vyces that causen ungentilnesse, and [leve](#) also reignes of wicked lustes, and drawe to him vertue, that in al places gentillesse gentilmen maketh. And so speke I, in feminine gendre in general, of tho persones, at the reverence of [one](#) whom every wight honoureth; for her<sup>135</sup> [bountee](#) and her noblesse y-made her to god so dere, that his moder she became; and she me hath had so [greet](#) in worship, that I nil for nothing in open declare, that in any thinge ayenst her [sectemay](#) so wene. For al vertue and al worthinesse of plesaunce [in hem](#) haboundeth. And although I wolde any-thing speke,<sup>140</sup> trewly I can not; I may fynde in yvel of hem no maner mater.’

## CHAPTER III.

### Ch. III.

RIGHT with these wordes she stinte of that lamentable melodye; and I [gan](#) with a lyvely herte to praye, if that it were lyking unto her noble grace, she wolde her deyne to declare me the mater that firste was begonne, in which she lefte and stinte to speke [beforn](#) she gan to singe.<sup>5</sup>

‘O,’ quod she, ‘this is no newe [thing](#) to me, to sene you [men](#) desyren after mater, whiche your-selfe caused to voyde.’

‘Ah, good lady,’ quod I, ‘in whom [victorie of strength](#) is proved above al other [thing](#) , after the jugement of [Esdras](#) , [whos](#) lordship 10 al [lignes](#) : [who is](#) , that right as emperour hem commaundeth, whether thilke ben not women, in [whos lyknesse](#) to me ye aperen? For right as man [halt](#) the principaltè of al thing under his beinge, in the masculyne gender; and no mo genders ben there but masculyn and femenyne; al the remenaunt ben no gendres but 15 of grace, in [facultee](#) of grammer: right so, in the femenyne, the women holden the upperest degree of al thinges under thilke [\[ \]](#) gendre conteyned. Who bringeth [forth](#) kinges, whiche that ben lordes of see and of erthe; and al peoples of women ben [born](#) . They norisshe hem that graffen vynes; they maken men [comfort](#) 20 in their gladdes cheres. Her sorowe is [deth](#) to mannes herte. [\[ \]](#) Without women, the being of men were impossible. They conne with their swetnesse the crewel herte ravishe, and make it meke, [buxom](#) , and benigne, without violence mevinge. In [beautee](#) of their eyen, or els of other maner fetures, is al mens desyres; 25 ye, more than in golde, precious stones, either any richesse. And in this degree, lady, your-selfe many hertes of men have so bounden, that [parfit](#) blisse in womankynde to ben men wenen, and in nothings els. Also, lady, the goodnesse, the vertue of women, by propertè of discrecion, is so wel knowen, by litelnesse 30 [\[ \]](#) of malice, that desyre to a good asker by no waye conne they warne. And ye thanne, that wol not passe the kynde werchinge [of your sectes](#) by general discrecion, I [wot](#) wel, ye wol so encline to my prayere, that grace of my requeste shal fully ben graunted.’

‘Certes,’ quod she, ‘thus for the more parte fareth al mankynde, 35 to praye and to crye after womans grace, and fayne many fantasyes to make hertes encline to your desyres. And whan these sely women, for freltè of their kynde, beleven your wordes, and [wenen](#) al be gospel the promise of your behestes, than [graunt\[en\]](#) they to you their hertes, and fulfillen your lustes, wherthrough 40 their libertè in maystreship that they [tofor](#) had is thrallid; and [so maked](#) soverayn and to be prayed, that first was servaunt, and voice of prayer used. Anon as filled is your lust, many of you be so [trewe](#) , that litel hede take ye of suche kyndnesse; but with traysoun anon ye thinke hem begyle, and let light of that 45 thing whiche firste ye maked to you wonders dere; so [what thing to women it is](#) to loven any wight er she him wel knowe, and have him proved in many halfe! For every [glitring thing](#) is nat [gold](#) ; and under colour of fayre speche many vices may be hid and conseled. Therefore I rede no wight to trust on you to rathe; mens chere and her speche right gyleful is ful ofte. 50 Wherfore without good assay, it is nat [worth on](#) many †[of](#) you to truste. Trewly, it is right kyndely to every man that thinketh women betraye, and shewen [outward](#) al goodnesse, til he have his wil performed. Lo! the [bird](#) is begyled with the mery voice of the foulers [whistel](#) . Whan a woman is closed in your nette, 55 than wol ye causes fynden, and [bere](#) unkyndenesse her †[on hande](#) , or falsètè upon her putte, your owne malicious trayson with suche thinge to excuse. Lo! than han women [non](#) other wreche in vengeance, but †[blobere](#) and wepe til hem list stint, and sorily her mishap complayne; and [is put](#) in-to wening that 60 al men ben so untrew. [How](#) often have men chaunged her loves in a litel whyle, or els, for fayling their wil, in their places [\[ \]](#) hem set! For [fren\[d\]ship](#) shal be [oon](#) , and fame with another him [list](#) for to have, and a thirde for [delyt](#) ; or els were he lost bothe in packe and in clothes! Is this [fair](#) ? Nay, god wot. 65 I [may](#) nat [telle](#) , by thousande partes, the wronges in trechery of suche false people; for make [they](#) never so good a [bond](#) , al sette [ye](#) at a myte whan your hert tourneth. And they that wenen for sorowe of you [deye](#) , the pitè of your false herte is flowe [\[ \]](#) out of

towne. Alas! therefore, that ever any woman wolde take<sup>70</sup> any wight in her grace, til she knowe, at the ful, on whom she might at al assayes [truste](#) ! Women con no more [craft](#) in queynt knowinge, to understande the false disceyvable coniectementes of mannes begylynges. Lo! [how](#) it fareth; though ye men gromen and cryen, certes, it is but disceyt; and that preveth wel<sup>75</sup> by [th'endes](#) in your werkinge. [How](#) many women have ben [lorn](#) , and with shame foule shent by [long-lastinge](#) tyme, whiche [thorow](#) mennes gyle have ben disceyved? Ever their fame shal dure, and their dedes [\[ben\] rad](#) and songe in many londes; that they han [don](#) , recoveren shal they never; but alway ben demed<sup>80</sup> lightly, in suche plyte a-yen shulde they [falle](#) . Of whiche slaunders and tenes ye false men and wicked ben the verey causes; on you by right ought these shames and these reproves al [hoolly](#) discende. Thus [arn](#) ye al nighe untrew; for al your fayre speche, your<sup>85</sup> herte is ful fickel. What cause han ye women to dispysse? Better fruite than they ben, ne swetter spyces to your behove, mowe ye not [fynde](#) , as far as worldly bodyes [strecchen](#) . Loke to their forminge, at the making of their persones by god in joye of paradyce! For goodnesse, of mans propre body were they<sup>90</sup> made, after the sawes of the bible, rehersing goddes wordes in [\[ \]](#) this wyse: “It is good to mankynde that we make to him an helper.” Lo! in paradyse, for your helpe, was [this tree](#) graffed, out of whiche al linage of man descendeth. If a man be noble frute, of noble frute it is sprongen; the blisse of paradyse, to<sup>95</sup> mennes sory hertes, yet in this tree abyde. O! noble helps ben these trees, and gentil jewel to ben worshipped of every good creature! He that hem anoyeth [doth](#) his owne shame; it is a comfortable perle ayenst al tenes. Every company is mirthed by their present being. Trewly, I [wiste](#) never vertue, but a woman<sup>100</sup> were therof the rote. [What](#) is heven the worse though Sarazins on it lyen? Is your [fayth](#) untrew, [though](#) [†renegates](#) maken theron [lesinges](#) ? If the [fyr](#) doth any wight brenne, blame his owne [wit](#) that put himselfe so [far](#) in the [hete](#) . Is not fyr gentildest and [mostcomfortable element](#) amonges al other? Fyr<sup>105</sup> is [cheef](#) werker in fortheringe sustenance to mankynde. Shal fyr ben blamed for it brende a foole naturelly, by his own stulty witte in steringe? Ah! wicked folkes! For your propre malice and shreudnesse of your-selfe, ye blame and dispysse the [precious\[es\]t](#) thing of your kynde, and whiche thinges [among](#) other<sup>110</sup> moste ye desyren! Trewly, Nero and his children ben shrewes, that dispysen so their [dames](#) . The wickednesse and gyling of men, in disclaundring of thilke that [most](#) hath hem [glad\[d\]ed and plesed](#) , were impossible to wryte or to nempne. Never-the-later yet I say, he that knoweth a [way](#) may it lightly passe; eke<sup>115</sup> [\[ \]](#) an herbe proved may safely to smertande sores ben [layd](#) . So I say, in him that is proved is nothing suche yvels to gesse. But these thinges have I rehersed, to warne you women al at ones, that to lightly, without good assaye, ye assenten not to mannes speche. The sonne in the day-light is to knowen from<sup>120</sup> the moone that shyneth in the night. [Now](#) to [thee](#) thy-selfe (quod she) as I have ofte sayd, I knowe wel thyne herte; thou [art noon](#) of al the tofore-nempned people. For I knowe wel the continuaunce of thy service, that never sithen I [sette thee](#) a-werke, might thy Margaryte for plesaunce, [friendship](#) , ne [fayrhede](#) of none other, be in poynte moved from thyne herte; wherfore<sup>125</sup> in-to myne housholde hastely I wol that thou entre, and al the [parfit](#) privite of my werking, make it be knowe in thy understanding, as [oon](#) of my privy familiers. Thou desyrest (quod she) [fayn](#) to here of tho thinges there I lefte?

‘Ye, forsothe,’ quod I, ‘that were to me a [greet](#) blisse.’<sup>130</sup>

[ ] ‘[Now](#) ,’ quod she, ‘for thou shalt not wene that womans condicions for fayre speche suche thing belongeth:—

## CHAPTER IV.

### Ch. IV.

THOU [shalt](#) ,’ quod she, ‘understonde first [among](#) al other thinges, that al the cure of [my](#) service to me in the [parfit](#) blisse in doing is desyred in every mannes herte, be he never [ ] so moche a [wrecche](#) ; but every man travayleth by dyvers studye, and [seke\[th\]](#) thilke blisse by dyvers wayes. But al the endes<sup>5</sup> are knit in selinesse of desyre in the [parfit](#) blisse, that is suche joye, whan men it have gotten, there †[leveth](#) no [thing](#) more to ben coveyted. But [how](#) that desyre of suche [perfeccion](#) in my service be kindly set in lovers hertes, yet her [erroneous](#) opinions misturne it by falsenesse of wening. And although<sup>10</sup> mannes understanding be misturned, to knowe whiche shuld ben the way unto my person, and whither it abyde; yet wote they there is a love in every wight, [[whiche](#)] weneth by that thing that he covyeth [most](#) , he shulde come to thilke love; and that is [parfit](#) blisse of my servauntes; but than fulle blisse [may](#) not<sup>15</sup> be, and there lacke any [thing](#) of that blisse in any syde. Eke it foloweth than, that he that must have ful blisse lacke no blisse in love on no syde.’

‘Therefore, lady,’ quod I tho, ‘thilke blisse I have desyred, and †[soghte toform](#) this myselfe, [by wayes of riches](#) , of dignite<sup>20</sup>, of power, and of renomè, [wening](#) me in tho †[things](#) had ben thilke blisse; but ayenst the [heer](#) it [turneth](#) . Whan I supposed beste thilke blisse have †[getten](#) , and come to the ful purpose of your service, sodaynly was I hindred, and throwen so fer<sup>25</sup> abacke, that me thinketh an impossible to come there I lefte.’

‘I †[wot](#) wel,’ quod she; ‘and therefore hast thou fayled; for thou wentest not by the hie way. A litel misgoing in the ginning causeth mikil error in the ende; wherfore of thilke blisse thou fayledest, for having of riches; ne non of the other thinges thou<sup>30</sup> nempnest mowen nat make suche [parfit](#) blisse in love as I shal shewe. Therefore they be nat worthy to thilke blisse; and yet [somwhat](#) must ben cause and way to thilke blisse. *Ergo*, there is [som](#) suche thing, and som way, but it is litel in usage and that is nat openly y-knowe. But what felest in thyne hert of the<sup>35</sup> service, in whiche by me thou art entred? Wenest aught thyselfe yet be in the hie way to my blisse? I shal so shewe it to [thee](#) , thou [shalt](#) not [conne](#) saye the contrary.’

‘Good lady,’ quod I, ‘altho I suppose it in my herte, yet wolde I here thyn wordes, [how ye menen](#) in this mater.’

<sup>40</sup>Quod she, ‘that I shal, with my good wil. Thilke blisse desyred, [som-del](#) ye knowen, altho it be nat parfitly. For kyndly [entencion](#) ledeth you therto, but in [three](#) maner [livinges](#) is al suche wayes shewed. Every wight in this world, to have this blisse, [oon](#) of thilke [three](#) wayes of lyves must procede; whiche, after opinions<sup>45</sup> of [grete](#) clerkes, are by names [cleped](#) bestiallich, resonablich, [[and manlich. Resonablich](#) ] is vertuous. Manlich is worldlich. Bestialliche is lustes and delytable, [nothing](#) restrayned by bridel of [reson](#) . Al that joyeth and yeveth gladnesse to the hert, and it

be ayenst [reson](#) , is lykened to bestial [living](#) , which [thing](#) foloweth lustes and<sup>50</sup> delytes; wherfore in suche thinge [may](#) nat that precious blisse, that is maister of al vertues, abyde. Your †[faders toform](#) you have cleped such lusty [livinges](#) after the flessch “passions of desyre,” which are innominable tofore god and man both. Than, after [determinacion](#) of suche wyse, we accorden that suche passions of<sup>55</sup> desyre shul nat be nempned, but [holden for absolute](#) from al other [livinges](#) and provinges; and so †[leveth](#) in [\[w\]o](#) livinges, manlich and resonable, to declare the maters begonne. But to make [thee](#) fully have understanding in manlich [livinges](#) , whiche is holden worldlich in these thinges, so that ignorance be [mad](#) no letter, I wol (quod she) nempne these forsayd wayes †[by](#) names and<sup>60</sup> conclusions. First [riches](#) , dignitè, renomè, and power shul in this worke be [cleped](#) bodily goodes; for in hem hath ben, a gret throw, mannes trust of selinesse in love: as in riches, suffisance to have maintayned that was [begonne](#) by worldly catel; in dignitè, honour and reverence of hem that [wern](#) underput by maistry<sup>65</sup> therby to [obeye](#) . In renomè, glorie of peoples praising, after lustes in their hert, without hede-taking to qualitè and maner of doing; and in power, by trowth of lordships mayntenaunce, thing to procede forth in doing. In al whiche thinges a longe tyme mannes coveytise in commune hath ben [greetly](#) grounded, to come<sup>70</sup> to the blisse of my service; but trewly, they were begyled, and for the principal muste nedes fayle, and in helping mowe nat availe. [See](#) why. For holdest him not poore that is nedy?’

‘Yes, pardè,’ quod I.

‘And him for dishonored, that moche [folk](#) deyne nat to<sup>75</sup> reverence?’

‘That is soth,’ quod I.

‘And what him, that his mightes faylen and mowe nat helpen?’

‘Certes,’ quod I, ‘me semeth, of al men he shulde be holden a [wrecche](#) .’<sup>80</sup>

‘And wenest nat,’ quod she, ‘that he that is litel in renomè, but rather is out of the praysinges of mo men than a fewe, be nat in shame?’

‘For soth,’ quod I, ‘it is shame and villany, to him that coveyteth renomè, that more folk nat prayse in name than preise.’<sup>85</sup>

‘Soth,’ quod she, ‘thou sayst soth; but al these thinges are folowed of suche maner doinge, and wenden in riches suffisaunce, in power might, in dignitè worship, and in renomè glorie; wherfore they discended in-to disceyvable wening, and in that service [disceit](#) is folowed. And thus, in general, thou and al suche other that so<sup>90</sup> worchen, faylen of my blisse that ye long han desyred. Wherfore truly, in lyfe of [reson](#) is the hye way to this blisse; as I thinke more openly to declare hereafter. Never-the-later yet, in a litel to comferte thy herte, in shewing of what waye thou [art](#) entred thyselve, <sup>95</sup> and that thy Margarite may knowe [thee](#) set in the hye way, I wol enforme [thee](#) in this wyse. Thou hast fayled of thy first [purpos](#) , bicause thou wentest wronge and leftest the hye way on thy right syde, as thus: thou lokedest on worldly [living](#) , and that thing [thee](#) begyled; and lightly therefore, [as a litel assay](#) , thou<sup>100</sup>[songedest](#) ; but whan I

turned thy [purpos](#) , and shewed thee a [part](#) of [the](#) hye waye, tho thou abode therin, and no [deth](#) ne ferdnesse of non enemy might [thee](#) out of thilk way reve; but ever [oon](#) in thyn herte, to come to the ilke blisse, whan thou were arested and firste tyme enprisoned, thou were loth to105 chaunge thy way, for in thy hert thou wendest to have ben there thou shuldest. And for I had routhe to sene [thee](#) miscaried, and [wiste](#) wel [thyn](#) ablenesse my service to forther and [encrese](#) , I [com](#) my-selfe, without other [mene](#) , to visit thy [person](#) in [comfort](#) of thy hert. And perdy, in my comming thou were [greetly](#)110 [glad](#)[d]ed ; after whiche tyme no [disese](#) , no care, no tene, might move me out of thy hert. And yet am I [glad](#) and greetly enpited, [how](#) continually thou haddest me in mynde, with good avyusement of thy conscience, whan [thy king](#) and his princes by huge wordes and [grete](#) loked after variaunce in thy speche; and ever thou115 were redy for my sake, in plesaunce of the [Margarite-perle](#) and many mo other, thy body [to oblige](#) in-to Marces doing, if any contraried thy sawes. Stedfast way maketh stedfast hert, with good hope in the ende. Trewly, I wol that thou it wel knowe; for I [see thee](#) so set, and not chaunginge herte haddest in my120 service; and I made thou haddest grace of thy kinge, in foryevenesse of mikel misdede. To the gracious king [art](#) thou mikel holden, of [whos](#) grace and goodnesse somtyme hereafter I thinke [thee](#) enforme, whan I shew the [ground](#) where-as moral vertue groweth. Who brought [thee](#) to werke? Who brought this grace125 aboute? Who made thy hert hardy? Trewly, it was I. For haddest thou of me fayled, than of this [purposhad](#)[dest [thou](#)] never taken [hede] in this wyse. And therefore I say, thou might wel truste to come to thy blisse, sithen thy ginninge hath ben [hard](#) , but ever graciously after thy hertes [desyr](#) hath proceded. Silver130 fyned with many [hetes](#) men knowen for trew; and safely men may trust to the alay in werkinge. This †[disese](#) hath proved what [way hence-forward](#) thou thinkest to holde.’

‘[Now](#) , in good fayth, lady,’ quod I tho, ‘I am [now](#) in; me semeth, it is the hye way and the right.’

‘Ye, forsothe,’ quod she, ‘and [now](#) I wol disprove thy first135 wayes, by whiche many men wenen to gette thilke blisse. But for-as-moche as every herte that hath caught ful love, is tyed with queynt knittinges, thou shalt understande that [love and thilke](#) foresayd blisse [tofor](#)n declared in this[e] provinges, shal hote the knot in the hert.’140

‘Wel,’ quod I, ‘this [inpossession](#) I wol wel understande.’

‘Now also,’ quod she, ‘for the knotte in the herte muste ben from one to an-other, and I knowe thy [desyr](#) , I wol thou understande these maters to ben sayd of thy-selfe, in disproving of thy first service, and in [strengthinge](#) of thilke that thou [hast](#) undertake145 to thy Margaryte-perle.’

‘[A goddes halfe](#) ,’ quod I, ‘right wel I fele that al this case is possible and trewe; and therefore I †[admitte it altogether](#) .’

‘†[Understand](#) wel,’ quod she, ‘these termes, and loke no [contradiccion](#) thou graunt.’150

‘If god wol,’ quod I, ‘of al these thinges wol I not fayle; and if I graunt [contradiccion](#) , I shulde graunte an impossible; and that were a [foul](#) inconvenience; for whiche thinges, [lady](#) , y-wis, herafter I thinke me to kepe.’

## CHAPTER V.

### Ch. V.

‘WEL,’ quod she, ‘thou knowest that every [thing](#) is a cause, [wherthrough](#) any thing hath being that is cleped “caused.” Than, if [richesse](#) †[causeth](#) knot in herte, thilke [richesse](#) †[is](#) cause of thilke precious thinge being. But after the sentence of [Aristotle](#) , every cause is more in dignitè than his thinge caused;5 wherthrough it foloweth [richesse](#) to ben more in dignitè than thilke knot. But riches [arn](#) kyndely naughty, badde, and nedy; and thilke knotte is [thing](#) kyndely good, [most](#) praysed and desyred. *Ergo*, [thing](#) naughty, badde, and nedy in kyndely 10 understandinge is more worthy than [thing](#) kyndely good, [most](#) desyred and praysed! The consequence is [fals](#) ; nedes, the antecedent [mot](#) ben of the same condicion. But that riches ben bad, naughty, and nedy, that wol I prove; wherfore they mowe cause no suche thing that is so glorious and good. The15 [ ] more [richesse](#) thou [hast](#) , the more nede hast thou of helpe hem to kepe. *Ergo*, thou nedest in [richesse](#), whiche nede thou shuldest not have, if thou hem wantest. Than muste [richesse](#) ben nedy, that in their having maken [thee](#) nedy to helpes, in [suretee](#) thy [richesse](#) to kepen; wherthrough foloweth, [richesse](#) to20 ben nedy. Everything causinge yvels is badde and naughty; but [richesse](#) in one causen [misese](#) , in another they mowen not evenly [strecchen](#) al about. Wherof cometh plee, [debat](#) , theft, begylynges, but [richesse](#) to winne; whiche thinges ben badde, and by [richesse](#) [arn](#) caused. *Ergo*, thilke [richesse\[s\]](#) ben badde; whiche badnesse25 and nede ben knit in-to [richesse](#) by a maner of kyndely [propertee](#) ; and every cause and caused accorden; so that it foloweth, thilke [richesse\[s\]](#) to have the same accordaunce with badnesse and nede, that their cause asketh. Also, every thing hath his being by his cause; than, if the cause be destroyed, the being of caused is30 vanissed. And, so, if [richesse\[s\]](#) causen love, and [richesse\[s\]](#) weren destroyed, the love shulde vanisse; but thilke knotte, and it be trewe, may not vanisse, for no going of [richesse](#). *Ergo*, [richesse](#) is no cause of the knot. And many men, as I sayd, setten the cause of the knotte in [richesse](#); thilke knitten the35 [richesse](#), and [nothing](#) the yvel; thilke persons, what-ever they ben, wenen that riches is most worthy to be had; and that make they the cause; and so wene they thilke riches be better than the person. Commenly, suche asken rather after the quantitè than after the qualitè; and suche wenen, as wel by hemselfe as by40 other, that [conjuncion](#) of his lyfe and of his soule is no more precious, but in as mikel as he hath of [richesse](#). Alas! [how may](#) he holden suche thinges precious or noble, that neither han [lyf](#) ne soule, ne ordinaunce of werching limmes! Suche [richesse\[s\]](#) ben more worthy whan they ben in †[gadering](#) ; in departing,45 ginneth his love of other mennes praysing. And avarice †[gadering](#) maketh be hated, and nedy to many out-helpes; and whan leveth the possession of such goodes, and they ginne vanissh, than entreth sorowe and tene in their hertes. O! badde and straye ben thilke, that at their departing maketh men teneful and sory, and in the †[gadering](#) of hem make men nedy! Moche [folk](#) at50 ones mowen not togider moche thereof

have. A good gest gladdeth his hoste and al his meyny; but he is a badde gest that maketh his hoste nedy and to be [aferd](#) of his gestes going.'

'Certes,' quod I, 'me wondreth therefore that the comune opinion is thus: "He is [worth](#) no more than that he hath in<sup>55</sup> catel."'

[ ] 'O!' quod she, 'loke thou be not of that opinion; for if [gold](#) or money, or other maner of riches shynen in thy sight, [whos](#) is that? Nat thyn. And tho[ugh] they have a litel [beautee](#), they be nothing in comparison of our kynde; and therefore, ye shulde nat [sette](#)<sup>60</sup> your worthnesse in thing lower than your-selfe. For the riches, the fairnesse, the worthnesse of thilke goodes, if ther be any suche preciousnesse in hem, are nat thyne; thou madest hem so never; from other they come to [thee](#), and to other they shul[ ] from [thee](#). Wherefore embracest thou other wightes good, as<sup>65</sup> tho[ugh] they were thyn? Kynde hath drawe hem by hem-selfe. [ ] It is sothe, the goodes of the erth ben ordayned in your fode and norisshinge; but if thou [wolt](#) holde [thee apayd](#) with that suffyseth to thy kynde, thou shalt nat be in daunger of no suche riches; to kynde suffyseth litel thing, who that taketh hede.<sup>70</sup> And if thou wolt algates with superfluitè of riches be a-throted, thou shalt hastelich be anoyed, or els yvel at [ese](#). And fairnesse of felde ne of habitacions, ne multitude of [meyne](#), may nat be rekened as riches that are thyn owne. For if they be badde, it is [greet](#) sclaunder and villany to the occupyer; and if they be good<sup>75</sup> or faire, the mater of the [workman](#) that hem made is to prayse. [How](#) shulde other-wyse [bountee](#) be compted for thyne? Thilke goodnesse and fairnesse be proper to tho thinges hem-selfe; than, [ ] if they be nat thyne, sorow nat whan they wende, ne glad [thee](#) nat in pompe and in pride whan thou hem hast. For their<sup>80</sup>[bountee](#) and their [beautees](#) cometh out of their owne kynde, and nat of thyne owne person. As faire ben they in their not having as whan thou [hast](#) hem. They be nat faire for thou [hast](#) hem; but thou hast geten hem for the fairnesse of them-selfe. And there the vaylance of men is demed in richesse outforth, wenen<sup>85</sup>[me\[n\]](#) to have no proper good in them-selfe, but seche it in straunge thinges. Trewly, the [condicion](#) of good wening is to [thee](#) mistourned, to wene, your noblesse be not in your-selfe, but in the goodes and [beautee](#) of other thinges. Pardy, the beestes<sup>90</sup> that han but feling soules, have suffisaunce in their owne selfe; and ye, that ben lyke to god, seken [encrese](#) of suffisaunce from so excellent a kynde of so lowe thinges; ye do [greet](#) wrong to him that you made lordes over al erthly thinges; and ye [putte](#) your worthnesse under the nombre of the fete of lower thinges and<sup>95</sup> foule. Whan ye juge thilke riches to be your worthnesse, than [putte](#) ye your-selfe, by estimacion, under thilke foule thinges; and than leve ye the knowing of your-selfe; so be ye viler than any dombe beest; that cometh of shrewde vice. Right so thilke persons that loven non yvel for dereworthnesse of the persone,<sup>100</sup> but for straunge goodes, and saith, the adornement in the knot lyth in such thing; his errour is perilous and [shrewd](#), and he wryeth moche venim with moche welth; and that knot [may](#) nat be good whan he hath it getten.

Certes, thus hath riches with flickering sight anoyed many;<sup>105</sup> and often, whan there is a [throw-out](#) shrewe, he coyneth al the [gold](#), al the precious stones that mowen be founden, to have in his bandon; he weneth no wight be worthy to have suche thinges but he alone. [How](#) many [hast](#) thou knowe, [now](#) in late tyme, that in their richesse supposed suffisance have folowed, and [now](#)<sup>110</sup> it is al fayled!'

‘Ye, lady,’ quod I, ‘that is for [mis medling](#) ; and otherwyse governed [they] thilke richesse than [they](#) shulde.’

‘Ye,’ quod she tho, ‘had not the [flood greetly](#) areysed, and throwe [to-hemward](#) both gravel and [sand](#) , he had [mad](#) no medlinge.115 And right as see yeveth [flood](#) , so draweth see ebbe, and pulleth ayen under wawe al the firste [out-throwe](#) , but-if good pyles of noble governaunce in love, in [wel-meninge](#) maner, ben sadly grounded; †[the](#) whiche holde thilke gravel as for a tyme, that ayen lightly mowe not it turne; and if the pyles ben trewe, the120 gravel and [sand](#) wol abyde. And certes, ful warning in love shalt thou never [thorow](#) hem get ne cover, that lightly with an ebbe, er thou [be ware](#) , it [ne] wol ayen meve. In richesse many men have had tenes and [diseses](#) , whiche they shulde not have had, if therof they had fayled. [Thorow](#) whiche, [now](#) declared, [partly](#) it is shewed, that for richesse shulde the knotte in herte neither ben125 caused in one ne in other; trewly, knotte [may benknit](#) , and I trowe more stedfast, in love, though richesse fayled; and els, in richesse is the knotte, and not in herte. And than suche a knotte is [fals](#) ; whan the see ebbeth and withdraweth the gravel, that such richesse voydeth, thilke knotte wol unknitte.130 Wherfore no trust, no way, no cause, no [parfit](#) being is in richesse, of no suche knotte. Therfore another way muste we have.

## CHAPTER VI. [\[ \]](#)

Ch. VI.

HONOUR in dignitè is wened to yeven a ful knot.’

‘Ye, certes,’ quod I, ‘and of that opinion ben many; for they [sayn](#) , dignitè, with honour and reverence, causen hertes to encheynen, and so abled to be [knit](#) together, for the excellence in soverayntè of such degrees.’5

‘[Now](#) ,’ quod she, ‘if dignitè, honour, and reverence causen thilke knotte in herte, this knot is good and profitable. For every cause of a cause is cause of thing caused. Than thus: good thinges and profitable ben by dignitè, honour, and reverence caused. *Ergo*, they accorden; and dignites ben good with10 [\[ \]](#) reverences and honour. But contraries mowen not accorden. Wherfore, by [reson](#) , there shulde no dignitee, no reverence, [non](#) honour acorde with shrewes. But that is [fals](#) ; they have ben cause to shrewes in many shreudnes; for with hem they accorden. *Ergo*, from beginning to argue [ayenward](#) til it come to the laste15 conclusion, they are not cause of the knot. Lo, al day at eye [arn](#) shrewes not in reverence, in honour, and in dignitè? Yes, forsothe, rather than the good. Than foloweth it that shrewes rather than good shul ben cause of this knot. But of this [\[the \]](#) contrarie of al lovers is bileved, and for a sothe openly determined20 to holde.’

‘[Now](#) ,’ quod I, ‘[fayn](#) wolde I here, [how](#) suche dignitees acorden with shrewes.’

‘O,’ quod she, ‘that wol I shewe in manifolde wyse. Ye wene25 (quod she) that [dignites](#) of office here in your citè is as the [\[ \]](#) sonne; it shyneth bright withouten any cloude; [\[of \]](#) whiche [thing](#) , whan they comen in the handes of malicious tirauntes,

there cometh moche [harm](#) , and more grevaunce therof than of the wilde fyre, though it brende al a strete. Certes, in dignitè of [office](#), the werkes of the occupyer shewen the malice and the badnesse in the person; with shrewes they maken manyfolde harmes, and moche people shamen. [How](#) often han rancours, for malice of the governour, shulde ben mainteyned? Hath not than suche dignitees caused [debat](#) , rumours, and yvels? Yes, [god wot](#) , by suche thinges have ben trusted to make mens understanding encline to many queynte thinges. Thou wottest wel what I [mene](#) .

‘Ye,’ quod I, ‘therefore, as [dignitè suche thing in tene y-wrought](#) , so [ayenward](#) , the substaunce in dignitè chaunged, relyed to bring [ayen good plyte in doing](#) .’

‘Do way, do way,’ quod she; ‘if it so betyde, but that is selde, that suche dignitè is betake in a good mannes governaunce, what thing is to reken in the dignitees goodnesse? Pardè, the [bountee](#) and goodnesse is hers that usen it in good governaunce; [and therefore cometh it that honour and reverence shulde ben don to dignitè](#) bycause of encresinge vertue in the occupyer, and not to the ruler bycause of [soverayntee](#) in dignitè. Sithen dignitè may no vertue cause, who is worthy worship for suche goodnesse? Not dignitè, but person, that maketh goodnesse in [dignitè to shyne](#) .’

‘This is wonder thing,’ quod I; ‘for me thinketh, as the person in dignitè is worthy honour for goodnesse, so, tho[ugh] a person for badnesse [ma\[u\]gree](#) hath deserved, yet the dignitè leneth to be commended.’

[55](#) ‘Let be,’ quod she, ‘thou errest right foule; dignitè with badnesse is helper to performe the felonous doing. Pardy, were [it](#) kyndly good, or any propertè of kyndly vertue [\[that men\]](#) hadden in hem-selfe, shrewes shulde hem never have; with hem shulde they never accorde. Water and [fyr](#) , that ben contrarious, mowen nat togider ben assembled; kynde wol nat suffre suche [60](#) contraries to [joyne](#) . And sithen at eye, by experience in doing, we [seen](#) that shrewes have hem more often than good [men](#) , siker [mayst](#) thou be, that kyndly good in suche thing is nat appropred. Pardy, were they kyndly good, as wel [oon](#) as other shulden evenlich in vertue of governaunce ben worthe; but [oon](#) fayleth in [65](#) goodnesse, another [doth](#) the contrary; and so it sheweth, kyndly goodnesse in dignitè nat be grounded. And this same reson (quod she) may be [mad](#) , in general, on al the bodily goodes; for they comen ofte to [throw-out](#) shrewes. After this, he is strong that hath might to have [grete burthens](#) , and he is light [70](#) and swifte, that hath soveraintè in ronning to passe other; right so he is a shrewe, on whom shreude thinges and badde han most werching. And right as philosophy maketh philosophers, and [\[ \]](#) my service maketh lovers, right so, if dignites weren good or vertuuous, they shulde maken shrewes good, and turne her malice, [75](#) and make hem be vertuuous. But that they do nat, as it is proved, but causen rancour and [debat](#) . *Ergo*, they be nat good, but utterly badde. Had [Nero](#) never ben Emperour, shulde never his dame have be slayn, to maken open the privitè of his engendrure. Herodes, for his dignitè, [slew](#) many children. The [80](#) dignitè of [king John](#) wolde have destroyed al [England](#) . Therefore mokol [wysdom](#) and goodnesse both, [nedeth in a person](#) , the malice in dignitè slyly to brydel, and with a good bitte of arest to withdrawe, in case it wolde prauunce otherwyse than it shulde. Trewly, ye yeve to dignites wrongful names

in your cleping.<sup>85</sup> They shulde hete, nat dignitè, but moustre of badnesse and mayntenour of shrewes. Pardy, shyne the sonne never so bright, and it [bringe forth](#) no [hete](#), ne sesonably the herbes out-bringe of the erthe, but suffre frostes and [cold](#), and the erthe barayne to ligge by tyme of his compas in circute about, ye wolde wonder,<sup>90</sup> and dispreyse that [sonne](#)! If the mone be at ful, and sheweth no light, but derke and dimme to your sight appereth, and make [distruccion](#) of the waters, wol ye nat suppose it be under cloude or in clips, and that [som](#) prevy thing, unknowen to your wittes, is cause of suche contrarious doinge? Than, if clerkes, that han<sup>95</sup> ful insight and knowing of suche impedimentes, enforme you of the sothe, very idiottes ye ben, but-if ye yeven credence to thilk clerkes wordes. And yet it doth me tene, to sene many [wrecches](#) rejoycen in [such maner planettes](#). Trewly, litel [con\[ne\]](#) they on<sup>100</sup> [\]](#) philosophy, or els on my lore, that any [desyr](#) haven suche lightinge planettes in that wyse any more to shewe.’

‘Good lady,’ quod I, ‘tel me [how ye mene](#) in these thinges.’

‘Lo,’ quod she, ‘the dignites of your citè, sonne and mone, nothing in kynde shew their shyning as they shulde. For the<sup>105</sup> sonne made no brenning hete in love, but freeded envye in mennes hertes, for feblenesse of shyning hete; and the moone was about, under an olde cloude, the [livinges](#) by waters to distroye.’

‘Lady,’ quod I, ‘it is supposed they had shynded as they<sup>110</sup> shulde.’

‘Ye,’ quod she, ‘but [now](#) it is proved at the ful, their beautè in kyndly shyning fayled; wherfore dignitè of him-selven hath no [beautee](#) in fayrnesse, ne dryveth nat away vices, but [encreseth](#); and so be they no cause of the knotte. [Now see](#), in good trowth;<sup>115</sup> holde ye nat such sonnes worthy of no reverence, and dignites worthy of no worship, that maketh men to do the more harmes?’

‘I [not](#), quod I.

‘No?’ quod she; ‘and thou [see](#) a wyse good man, for his goodnesse and [wysnesse wolt](#) thou nat do him worship? Therof<sup>120</sup> he is worthy.’

‘That is good skil,’ quod I; ‘it is dewe to suche, both reverence and worship to have.’

[\]](#) ‘Than,’ quod she, ‘a shrewe, for his shreudnesse, altho he be put [forth toforn](#) other for ferde, yet is he worthy, for shreudnesse,<sup>125</sup> to be unworshipped; of reverence no [part](#) is he worthy to have, [\[that \]](#) to contrarious doing belongeth: and that is good skil. For, right as he [besmyteth](#) the dignites, thilke same thing [ayenward](#) him smyteth, or els shulde smyte. And over this thou [wost\[ \]](#) wel (quod she) that [fyr](#) in every place [heteth](#) where it be, and<sup>130</sup> water maketh wete. Why? For kyndely werking is so y-put in hem, to do suche thinges; for every kyndely in werking sheweth [\]](#) his kynde. But though a wight had ben mayre of your [city](#) many winter togider, and come in a straunge place there he were not knowen, he shulde for his dignitè have no reverence. Than neither worshippe ne reverence is kyndely propre in no dignitè,<sup>135</sup> sithen they shulden don their kynde in suche doinge, if any were. And if reverence ne worshippe kyndely be not set in dignitees, and they more therein ben shewed than [goodnesse](#),

for that in dignitè is shewed, but it proveth that goodnesse kyndely in hem is not grounded. I-wis, neither worshippe, ne reverence, ne goodnesse<sup>140</sup> in dignitè [don non](#) office of kynde; for they have non<sup>[ ]</sup> suche [propertee](#) in nature of doinge but by false opinion of the people. Lo! [how](#) somtyme thilke that in your [city wern](#) in dignitè noble, if thou liste hem nempne, they ben [now](#) overturned bothe in worship, in name, and in reverence; wherfore<sup>145</sup> such dignites have no kyndly werching of worshippe and of reverence. [He](#) that hath no worthinesse on it-selfe, [now](#) it ryseth and [now](#) it vanisseth, after the variaunt opinion in false hertes of unstable people. Wherfore, if thou desyre the knotte of this jewel, or els if thou woldest suppose she shulde sette the knotte<sup>150</sup> on [thee](#) for suche maner dignitè, than thou wenest [beautee](#) or goodnesse of thilke somewhat [encreseth](#) the goodnesse or vertue in<sup>[ ]</sup> the body. But [dignite\[es\]](#) of hemself ben not good, ne yeven reverence ne worshippe by their owne kynde. [How](#) shulde they than yeve to any other a [thing](#), that by no waye mowe they have<sup>155</sup> hemselfe? It is sene in dignitè of the emperour and of many mo other, that they mowe not of hem-selve kepe their worshippe ne their reverence; [that](#), in a litel whyle, it is [now](#) up and [now](#) downe, by unstedfaste hertes of the people. What [bountee](#) mowe they yeve that, with cloude, lightly [leveth](#) his shyninge? Certes,<sup>160</sup> to the occupyer is mokel appeyred, sithen suche doinge [doth](#) villanye to him that [may](#) it not mayntayne. Wherfore thilke [way](#) to the knotte is croked; and if any desyre to come to the knot,<sup>[ ]</sup> he must [leve](#) this [way](#) on his lefte syde, or els shal he never come there.<sup>165</sup>

## CHAPTER VII. <sup>[ ]</sup>

### Ch. VII.

AVAYLETH aught (quod she) power of might in mayntenaunce of [[men, to maken hem](#)] worthy to come to this knot?’

‘Pardè,’ quod I, ‘ye; for hertes ben ravished from suche<sup>5</sup> maner thinges.’

‘Certes,’ quod she, ‘though a fooles herte is with thing ravished, yet therfore is no general cause of the powers, ne of a siker [parfit](#) herte to be loked after. Was not [Nero](#) the moste shrewe [oon](#) of thilke that men rede, and yet had he power to<sup>10</sup> make senatours justices, and princes of many landes? Was not that [greet](#) power?’

‘Yes, certes,’ quod I.

‘Wel,’ quod she, ‘yet might he not helpe him-selfe out of [disese](#), whan he gan [falle](#). [How](#) many [ensamples](#) canst thou<sup>15</sup> remembre of kinges [grete](#) and noble, and huge power †[helden](#), and yet they might not kepe hem-selve from [wrecchednesse](#)? [How](#) [wrecched](#) was king [Henry Curtmantil](#) er he deyde? He had not so moche as to cover with his membres; and yet was he [oon](#) of the [grettest](#) kinges of al the Normandes ofspring, and moste<sup>20</sup><sup>[ ]</sup> possession had. O! a noble [thing](#) and clere is power, that is not founden mighty to kepe him-selfe! [Now](#), trewly, a [greet](#) fole is he, that for suche thing wolde sette the knotte in thyne herte! Also [power of réalmes](#), is not thilke [grettest](#) power amonges the worldly powers reckened? And if suche powers han [wrecchednesse](#)<sup>25</sup> in hem-selfe, it foloweth other powers of febler condicion to ben wrecched; and than, that wrecchednesse shulde be cause of suche a knotte! But every

wight that hath [reson wot](#) wel that wrecchednesse by no way may ben cause of none suche knotte; wherfore suche power is no cause. That powers have wrecchednesse<sup>30</sup> [\[ \]](#) in hem-selfe, may right lightly ben preved. If power lacke on any syde, on that syde is no power; but no power is wrecchednesse: for al-be-it so the power of emperours or kinges, or els of their rēalmes (which is the power of the prince) [strecchen](#) wyde and brode, yet besydes is ther mokel [folk](#) of whiche he hath no commaundement ne lordshippe; and there-as lacketh his<sup>35</sup> power, his nonpower entreth, where-under springeth that maketh hem wrecches. No power is wrecchednesse and nothing els; but in this maner hath kinges more porcion of wrecchednesse than of power. Trewly, suche powers ben unmighty; for ever [\[ \]](#) they ben in drede [how](#) thilke power from lesing may be keped<sup>40</sup> of sorow; so drede sorily [prikkes](#) ever in their hertes: litel is that power whiche careth and ferdeth it-selfe to mayntayne. Unmighty is that wrecchednesse whiche is entred by the ferdful weninge of the wrecche him-selfe; and knot y-maked by wrecchednesse is betwene wrecches; and wrecches al thing bewaylen;<sup>45</sup> wherfore the knot shulde be bewayled; and there is no suche [parfit](#) blisse that we supposed at the ginning! *Ergo*, power in nothing shulde cause suche knottes. Wrecchednesse is a kyndely [propertee](#) in suche power, as by way of drede, whiche they mowe [\[ \]](#) nat eschewe, ne by no way live in sikernesse. For thou [wost](#) wel<sup>50</sup> (quod she) he is nought mighty that wolde [don](#) that he may not [don](#) ne perfourme.'

'Therefore,' quod I, 'these kinges and lordes that han suffisaunce at the ful of men and other thinges, mowen wel ben holden mighty; their comaundementes ben [don](#) ; it is nevermore<sup>55</sup> denied.'

'Foole,' quod she, 'or he [wot](#) him-selfe mighty, or wot it not; for he is nought mighty that is blynde of his might and [wot](#) it not.'

'That is sothe,' quod I.<sup>60</sup>

'Than if he [wot](#) it, he must nedes ben [a-drad](#) to lesen it. He that [wot](#) of his might is in doute that he mote nedes lese; and so [ledeth](#) him drede to ben unmighty. And if he [recche](#) not to lese, litel is that [worth](#) that of the lesing [reson reccheth](#) nothing; and if it were mighty in power or in strength, the lesing shulde ben<sup>65</sup> withset; and whan it cometh to the lesing, he may it not withsitte. *Ergo*, thilke might is leude and naughty. Such mightes [arn](#) y-lyke to postes and pillers that upright stonden, and [greet](#) might han to [bere](#) many charges; and if they croke on any syde, litel [thing](#) maketh hem overthrowe.'<sup>70</sup>

'This is a good ensample,' quod I, 'to pillers and postes that I have [seenovertrowed](#) my-selfe; and hadden they ben underput with any helpes, they had not so lightly [falle](#).'

[\[ \]](#) 'Than holdest thou him mighty that hath many men armed<sup>75</sup> and many servauntes; and ever he is [adrad](#) of hem in his herte; and, for he gasteth hem, somtyme he mot the [more fere](#) have. Comenly, he that other agasteth, other in him [ayenward](#) werchen the same; and thus [warnissshedmot](#) he be, and of warnisse the hour drede. Litel is that might and right leude, who-so taketh<sup>80</sup> hede.'

‘Than semeth it,’ quod I, ‘that suche [famulers](#) aboute kinges and grete lordes shulde [greet](#) might have. [Although](#) a [sypher](#) in augrim have no might in significacion of it-selfe, yet he yeveth power in significacion to other; and these clepe I the helpes to85 a poste to kepe him from falling.’

‘Certes,’ quod she, ‘thilke skilles ben leude. Why? But-if the shorers be wel grounded, the helpes shulden slyden and suffre the charge to [falle](#) ; her might litel awayleth.’

‘And so me thinketh,’ quod I, ‘that a poste alone, standing<sup>90</sup> upright upon a basse, may lenger in [greet](#) burthen endure than croken pilers for al their helpes, and her [ground](#) be not siker.’

[ ] ‘That is sothe,’ quod she; ‘for as, [if] the [blynde](#) in bering of the lame ginne stomble, bothe shulde [falle](#) , right so suche pillers, so envyroned with helpes, in falling of the grounde fayleth †[altogider](#) .95[ ][How](#) ofte than suche famulers, in their moste pryde of prosperitè, ben sodainly overthrowen! Thou [hast](#) knowe many in a moment so ferre overthrowe, that cover might they [ ] never. Whan the hevynesse of suche fayling cometh by case of fortune, they mowe it not eschue; and might and power, if ther<sup>100</sup> were any, shulde of strength such thinges voyde and weyve; and so it is not. Lo, than! whiche thing is this power, that, tho men han it, they ben agast; and in no tyme of ful having be they siker! And if they wold weyve drede, as they mow not, litel is in worthines. Fye therefore on so naughty thing, any knot to<sup>105</sup>[ ] cause! Lo! in adversitè, thilk ben his foes that glosed and semed frendes in welth; thus arn his familiers his foes and his enemyes; and nothing is werse, ne more mighty for to anoy than is a familier [enemy](#) ; and these thinges may they not weyve; so [ ] trewly their might is not [worth](#) a cresse. And over al thinge, he that [may](#) not withdrawe the brydel of his fleshly lustes and his<sup>110</sup>[wrecched](#) complayntes ([now think](#) on thy-selfe) trewly he is not mighty; I can [seen](#) no [way](#) that [lyth](#) to the knotte. Thilke people than, that setten their hertes upon suche mightes and [ ] powers, often ben begyled. Pardè, he is not mighty that may do any thing, that another [may doon](#) him the selve, and that men<sup>115</sup> have as [greet](#) power over him as he over other. A justice that demeth men [ayenward](#) hath ben often demed. [Buserusslew](#) his gestes, and he was [slayn](#) of Hercules his geste. [Hugest](#) betraysshed many men, and of Collo was he betrayed. He that with [ ] swerde smyteth, with swerde shal be smitten.’<sup>120</sup>

Than gan I to studyen a whyle on these thinges, and made a countenance with my hande in maner to ben [huisht](#) . [ ]

‘[Now](#) let [seen](#) ,’ quod she, ‘me thinketh somewhat there is within thy soule, that troubleth thy understanding; saye on what it is’<sup>125</sup>

Quod I tho, ‘me thinketh that, although a man by power have suche might over me, as I have over another, that disproveth no might in my person; but yet may I have power and might never-the-later.’

[ ] ‘[See now](#) ,’ quod she, ‘thyne owne leudenesse. He is mighty<sup>130</sup> that [may](#) without [wrecchednesse](#) ; and he is unmighty that [may](#) it [ ] not withsitte; but than he, that

might over [thee](#) , and he wol, [putte](#) on [thee wrecchednesse](#) , thou might it not withsitte. *Ergo*, thou seest thy-selfe what foloweth! But [now](#) (quod she) woldest thou not skorne, and thou [see](#) a [flye](#) han power to [don harm](#) to135 an-other flye, and thilke have no might ne ayenturning him-selfe to defende?’

‘Yes, certes,’ quod I

[ ] ‘Who is a frayler thing,’ quod she, ‘than the fleshly body of a man, over whiche have oftentyme flyes, and yet lasse thing than140 a flye, mokol might in grevaunce and [anoying](#) , withouten any withsittinge, for al thilke mannes mightes? And sithen thou seest thyne fleshly body in kyndely power fayle, [how](#) shulde than the accident of a thinge ben in more suretè of beinge than substancial? Wherefore, thilke thinges that we clepe power is but145 accident to the fleshly body; and so they may not have that [suretee](#) in might, whiche wanteth in the substancial body. [Why there](#) is no [way](#) to the knotte, [[for him](#) ] that loketh aright after the149 hye [way](#) , as he shulde.

## CHAPTER VIII. [ ]

Ch. VIII.

VERILY it is proved that richesse, dignitè, and power ben not trewe [way](#) to the knotte, but as rathe by suche thinges the knotte to be unbounde; wherefore on these thinges I rede no wight truste to gette any good knotte. But what shul we saye of5 renomè in the peoples mouthes? Shulde that ben any cause? What supposeth thou in thyn herte?’

‘Certes,’ quod I, ‘yes, I trowe; for your slye resons I dare not safely it saye.’

‘Than,’ quod she, ‘wol I preve that shrewes as rathe shul ben10 in the knotte as the good; and that were ayenst kynde.’

‘[Fayn](#) ,’ quod I, ‘wolde I that here; me thinketh wonder [how](#) renomè shuld as wel knitte a shrewe as a good person; renomè in every degree hath avaunced; yet wist I never the contrarye. Shulde than renomè accorde with a shrewe? It [may](#) not sinke in15 my stomake til I here more.’

‘[Now](#) ,’ quod she, ‘have I not sayd alwayes, that shrewes shul not have the knotte?’

‘What nedeth,’ quod I, ‘to reherse that any more? I [wot](#) wel every wight, by kyndely [reson](#) , shrewes in knitting wol eschewe.’

20‘Than,’ quod she, ‘the good ought thilke knotte to have.’

‘[How](#) els?’ quod I.

‘It were [greet harm](#) ,’ quod she, ‘that the good were weyved and put out of espoire of the knotte, if he it desyred.’

‘O,’ quod I, ‘alas! On suche thing to thinke, I wene that<sup>25</sup> heven wepeth to [see](#) suche wronges here ben suffred on erthe; the good ought it to have, and no wight els.’

‘The goodnesse,’ quod she, ‘of a person may not ben knowe outforth but by renomè of the knowers; wherfore he must be renomèd of goodnesse, to come to the knot.’

30‘So must it be,’ quod I, ‘or els al lost that we carpen.’

‘Sothly,’ quod she, ‘that were [greet harm](#), but-if a good man might have his desyres in service of thilke knot, and a shrewe to be †[weyved](#), and they ben not knowen in general but by lacking and praysing, and in renomè; and so by the consequence it foloweth, a shrewe to ben prayed and knit; and a good to be<sup>35</sup> forsake and unknit.’

‘Ah,’ quod I tho, ‘have ye, lady, ben here [abouten](#); yet wolde I see, by grace of our argumentes better declared, [how](#) good and bad do [acorden](#) by lacking and praysing; me thinketh it ayenst kynde.’<sup>40</sup>

‘Nay,’ quod she, ‘and that shalt thou [see](#) as yerne; these [elementes](#) han contrarious [qualitees](#) in kynde, by whiche they mowe not acorde no more than good and badde; and in [[some](#)] qualitees they acorde, so that contraries by qualite acorden by qualite. Is not erthe drye; and water, that is next and bitwene<sup>45</sup> th’[erthe](#), is wete? Drye and wete ben contrarie, and mowen not acorde, and yet this discordaunce is bounde to acorde by cloudes; for bothe elementes ben colde. Right so the eyre, that is next the water, is wete; and eke it is [hot](#). This eyre by his hete contrarieth water that is [cold](#); but thilke [contrarioustè](#) is [oned](#) †[by](#)<sup>50</sup> moysture; for bothe be they moyst. Also the [fyr](#), that is next[ ] the †[eyre](#) and it encloseth al about, is drye, wherthrough it contrarieth †[eyre](#), that is wete; and in hete they acorde; for bothe they ben hote. Thus by these acordaunces discordantes ben joyned, and in a maner of acordaunce they acorden by<sup>55</sup>[conneccion](#), that is, knitting together; of that accorde cometh a maner of melodye that is right noble. Right so good and bad [arn](#) contrarie in doinges, by lacking and praysing; good is bothe lacked and prayed of some; and badde is bothe lacked and prayed of some; wherfore their [contrarioustee](#) acorde bothe by<sup>60</sup> lacking and praysing. Than foloweth it, though good be never so mokel prayed, [[it](#)] oweth more to ben knit than the badde; or els bad, for the renomè that he hath, must be taken as wel as the good; and that oweth not.’

‘No, forsothe,’ quod I.<sup>65</sup>

‘Wel,’ quod she, ‘than is renomè no [way](#) to the knot. Lo, foole,’ quod she, ‘[how](#) clerkes wryten of suche glorie of renomè:—“O [ ] glorie, glorie, thou [art non](#) other [thing](#) to thousandes of folke[ ] but a [greet](#) sweller of eeres!” Many [oon](#) hath had ful [greet](#) renomè<sup>70</sup> by false opinion of variaunt people. And what is fouler than [folk](#) wrongfully to ben prayed, or by malice of the people giltlesse lacked? Nedes shame foloweth therof to hem that with wrong prayseth, and also to the desertes prayed; and vilanye and [reproof](#) of him that disclaundreth.

75[ ] Good [child](#) (quod she) what echeth suche renomè to the conscience of a wyse man, that loketh and [mesureth](#) his goodnesse, not by slevellesse wordes of the people,

but by sothfastnesse of conscience? By god, nothing. And if it be [fayr](#), a mans name be eched by moche [folkes](#) praysing, and fouler thing that mo folk<sup>80</sup> not praysen? I sayd to [thee](#) a litel here [beforn](#), that no [folk](#) in straunge countreyes nought praysen; suche renomè may not comen to their eeres, bycause of unknowing and other [obstacles](#), as I sayde: wherfore more [folk](#) not praysen, and that is right [foul](#) to him that renomè desyreth, to wete, lesse [folk](#) praisen than<sup>85</sup> [\[\]](#) renomè enhance. I trowe, the [thank](#) of a people is naught [worth](#) in remembraunce to take; ne it procedeth of no wyse judgement; never is it stedfast pardurable. It is veyne and fleing; with winde wasteth and [encreseth](#). Trewly, suche glorie ought to be hated. If gentillesse be a [cleer thing](#), renomè and glorie to<sup>90</sup> enhance, as in reckening of thy linage, than is gentillesse of thy kinne; for-why it semeth that gentillesse of thy kinne is but praysing and renomè that come of thyne auncestres desertes: and if so be that praysing and renomè of their desertes make their clere gentillesse, than mote they nedes ben gentil for their<sup>95</sup> gentil dedes, and not thou; for of thy-selfe cometh not such maner gentillesse, praysinge of thy desertes. Than gentillesse of thyne auncesters, that forayne is to [thee](#), maketh [thee](#) not gentil, but ungentil and reproved, and-if thou continuest not their [\[\]](#) gentillesse. And therefore a wyse man ones sayde: “Better is it<sup>100</sup> thy kinne to ben by [thee](#) gentyled, than thou to glorifye of thy kinnes gentillesse, and [hast](#) no [desert](#) therof thy-selfe.”

[\[\]](#)How passinge is the [beautee](#) of fleshly bodyes, more flittinge than movable floures of sommer! And if thyne eyen weren as good as the lynx, that [may seen thorow](#) many stone walles, bothe [fayre and foule](#), in their entrayles, of no maner hewe shulde apere to<sup>105</sup> thy sight; that were a foule sight. Than is [fayrnesse](#) by feblesse of eyen, but of no kynde; wherfore [thilke](#) shulde be no way to the knot; whan thilke is went, the knotte wendeth after. Lo, [now](#), at al proves, none of al these thinges mowe parfitly ben in understanding, to ben [way](#) to the during blisse of the knotte.<sup>110</sup> But [now](#), to conclusion of these maters, herkeneth these wordes. Very sommer is knowe from the winter: in shorter cours draweth the dayes of Decembre than in the moneth of June; the springes of Maye faden and †[falowen](#) in Octobre. These thinges ben not unbounden from their olde kynde; they have not [lost](#) her werke<sup>115</sup> of their propre [estat](#). Men, of voluntarious wil, withsitte that hevens governeth. Other thinges suffren thinges paciently to werche; man, in what estat he be, yet wolde he ben chaunged. Thus by queynt thinges blisse is desyred; and the [fruit](#) that cometh of these springes nis but anguis and bitter; al-though it<sup>120</sup> be a whyle swete, it [may](#) not be with-holde; hastily they departe; [\[\]](#) thus [al-day](#) fayleth thinges that fooles wende. Right thus [hast](#) thou fayled in thy first wening. He that thinketh to sayle, and drawe after the course of [the sterre de polo antartico](#), shal he never come [northward](#) to the contrarye sterre of [polus articus](#); of whiche<sup>125</sup> thinges if thou take kepe, thy first [out-waye-going](#) “prison” and “exile” may be cleped. The [groundfalsed](#) underneth, and so hast thou fayled. No wight, I wene, blameth him that stinteth in misgoing, and secheth redy way of his blisse. [Now](#) me [\[\]](#) thinketh (quod she) that it suffyseth in my shewing; the wayes<sup>130</sup> by dignetè, richesse, renomè, and power, if thou loke clerely, arn no [wayes](#) to the knotte.’

## CHAPTER IX.

### Ch. IX.

[ ] ‘EVERY argument, lady,’ quod I tho, ‘that ye han makid in these fore-nempned maters, me thinketh hem in my ful witte conceyved; shal I no more, if god wil, in the contrarye be begyled. But [fayn](#) wolde I, and it were your wil, blisse of the knotte to me were declared. I might fele the better [how](#) my<sup>5</sup> herte might assente, to pursue the ende in service, as he hath begonne.’

‘O,’ quod she, ‘there is a melodye in heven, whiche clerkes clepen “[armony](#)”; but that is not in brekinge of voice, but it is<sup>10</sup> a maner swete thing of kyndely werching, that causeth [joye\[s\]](#) out of nombre to reken, and that is joyned by [reson](#) and by wysdome in a quantite of proporcion of knitting. God made al thing in [reson](#) and in witte of proporcion of melody, we mowe not suffyse to shewe. It is written by [grete](#) clerkes and wyse, that,<sup>15</sup> in erthly thinges, lightly by studye and by travayle the knowinge may be gotten; but of suche heavenly melody, mokol travayle wol bringe out in knowing right litel. Swetenesse of this paradyse hath you ravished; it semeth ye slepten, rested from al other [diseses](#); so kyndely is your [herte](#) therein y-grounded. Blisse of<sup>20</sup> two hertes, in ful love knitte, may not aright ben imagined; ever is their contemplacion, in ful of thoughty studye to plesaunce, mater in bringinge [comfort](#) everiche to other. And therefore, of erthly thinges, mokol mater lightly cometh in your lerning. Knowledge of understanding, that is [nigh](#) after eye, but not so<sup>25</sup>[nigh](#) the covetyse of knittinge in your hertes. More [soverain desyr](#) hath every wight in litel heringe of heavenly conninge than of mokol material purposes in erthe. Right so it is in [propertee](#) of my servautes, that they ben more affiched in steringe of litel thinge in his [desyr](#) than of mokol other mater lasse in his<sup>30</sup> conscience. This blisse is a maner of sowne delicious in a queynte voice touched, and no dinne of notes; there is [non](#) impression of [breking labour](#). I [can](#) it not otherwyse nempne, for wantinge of privy wordes, but paradyse terrestre ful of delicious melody, withouten travayle in sown, perpetual service in ful joye<sup>35</sup> coveyted to endure. [Only](#) kynde maketh hertes in understanding so to slepe, that otherwyse may it nat be nempned, ne in other maner names for lyking swetnesse can I nat it declare; al [sugre](#) and hony, al ministralsy and melody ben but [soot](#) and galle in comparison, by no maner proporcion to reken, in [respect](#) of this<sup>40</sup> blisful joye. This armony, this melody, this perdurable joye may nat be in doinge but betwene hevens and elementes, or twey kyndly hertes ful knit in trowth of naturel understanding, withouten weninge and disceit; as hevens and planettes, whiche thinges continually, for kyndly accordaunces, foryeteth al contrarious mevinges, that in-to passive [diseses](#) may sowne; evermore it<sup>45</sup> thirsteth after more werking. These thinges in proporcion be so wel joyned, that it undoth al thing whiche in-to badnesse by any way may be accompted.’

‘Certes,’ quod I, ‘this is a thing precious and noble. Alas! that falsnesse ever, or wantrust shulde ever be maynteyned, this<sup>50</sup> joye to voyde. Alas! that ever any [wrecche](#) shulde, thorow wrath or envy, janglinge dare make, to shove this melody so farre a-backe, that openly [dar](#) it nat ben used; trewly, [wrecches](#) ben fulfilled with envy and wrathe, and no wight els. [Flebring](#) and tales in suche [wrecches](#) dare appere openly in every wightes<sup>55</sup> eere, with ful mouth so charged, [[with](#)] mokol malice moved

many [innocentes](#) to shende; god wolde their soule therwith were strangled! Lo! trowth in this blisse is hid, and over-al under covert him hydeth; he [dar](#) not come a-place, for waytinge of shrewes. Commenly, badnesse goodnesse amaistreth; with myselve<sup>60</sup> and my soule this joye wolde I bye, if the goodnesse were as moche as the nobley in melody.'

'O,' quod she, 'what goodnesse may be acompted more in this material worlde? Truly, non; that shalt thou understonde. Is nat every thing [good](#) that is contrariant and [distroying](#) yvel?'<sup>65</sup>

'[How](#) els?' quod I.

'Envy, wrathe, and falsnesse ben general,' quod she; 'and that wot every man being in his right mynde; the knotte, the whiche we have in this blisse, is contrariaunt and distroyeth such maner yvels. *Ergo*, it is good. What hath caused any wight<sup>70</sup> to don any good dede? [Fynd](#) me any good, but-if this knotte be the [cheef](#) cause. Nedes [mot](#) it be good, that causeth so many good dedes. Every cause is more and worthier than [thing](#) caused; and [in that mores](#) possession al thinges lesse ben compted. As the king is more than his people, and hath in<sup>75</sup> possession al his rēalme after, right so the knot is more than [ ] al other goodes; thou might reken al thinges lasse; and that to him longeth, oweth in-to his mores cause of worship and of wil †[to](#) turne; it is els rebel and out of his mores defending to voyde. Right so of every goodnesse; in-to the knotte and<sup>80</sup> in-to the cause of his worship [[it](#)] oweth to tourne. And trewly, every thing that hath being profitably is good, but nothing hath to ben more profitably than this knot; kinges it mayntayneth, and hem, their powers to mayntayne. It maketh misse to ben<sup>85</sup> amended with good governaunce in doing. It closeth hertes so togider, that rancour is out-thresten. Who that it lengest kepeth, lengest is glad[d]ed.'

'I trowe,' quod I, 'heretykes and [misse-mening](#) people [hence-forward](#) wol maintayne this knotte; for therthorough shul they<sup>90</sup> ben maintayned, and utterly wol turne and [leve](#) their olde yvel understanding, and knitte this goodnesse, and profer so ferre in service, that name of servauntes might they have. Their jangles shal [cese](#); me thinketh hem lacketh mater [now](#) to alege.'

'Certes,' quod Love, 'if they, of good wil thus turned, as thou<sup>95</sup> sayst, wolen trewly perfourme, yet shul they be abled party of this blisse to have; and they wol not, yet shul my servauntes the werre wel susteyne in myn helpe of maintenaunce to the ende. And they, for their good travayle, shullen in reward so ben meded, that endelesse joye body and soule †[to-gider](#) in this shullen<sup>100</sup> abyden. There is ever [accion](#) of blisse withouten possible corrupcion; there is [accion](#) perpetuel in werke without travayle; there is everlasting passife, withouten any of labour; continuel plyte, without [cesinge](#) coveyted to endure. No tonge may [telle](#), ne [herte](#) may thinke the leest point of this blisse.'

105'God bring me thider!' quod I than.

'Continueth wel,' quod she, 'to the ende, and thou might not fayle than; for though thou spede not here, yet shal the passion of thy martred lyfe ben written, and [rad](#)

[toform](#) the [grete](#) Jupiter, that god is of routhe, an high in the holownesse of heven, there<sup>110</sup> he [sit](#) in his trone; and ever thou shalt [forward](#) ben holden amonge al these hevins for a knight, that mightest with no penaunce ben discomfited. He is a very martyr that, livingly goinge, is gnawen to the bones.'

'Certes,' quod I, 'these ben good wordes of [comfort](#) ; a litel<sup>115</sup> myne herte is rejoiced in a mery wyse.'

[ ] 'Ye,' quod she; 'and he that is in heven felith more joye, than whan he firste herde therof speke.'

'So it is,' quod I; 'but wist I the sothe, that after [disese comfort](#) wolde folowe with blisse, so as ye have often declared, I wolde wel suffre this passion with the better chere. But my<sup>120</sup> thoughtful sorowe is endelesse, to thinke [how](#) I am cast out of a welfare; and yet dayneth not this yvel [non](#) herte, [non](#) hede, to [meward](#) throwe: which thinges wolde [greetly](#) me by wayes of [comfort](#) disporte, to weten in my-selfe a litel with other [me\[n\]](#) ben y-moved; and my sorowes peysen not in her balaunce the<sup>125</sup> weyght of a peese. Slings of her daunger so hevily peysen, they drawe my causes so hye, that in her eyen they semen but light and right litel.'

[ ] 'O! for,' quod she, 'heven with skyes that foule cloudes maken and darke †[weders](#) , with gret tempestes and huge,<sup>130</sup> maketh the mery dayes with softe shyning sonnes. Also the yere with-draweth floures and [beautee](#) of herbes and of erth; [ ] the same †[yere](#) maketh springes and jolite in Vere so to renovel [ ] with peynted coloures, that erthe semeth as gay as heven. Sees that blasteth and with wawes throweth shippes, of whiche the<sup>135</sup> living creatures for [greet](#) peril for hem dreden; right so, the same sees maketh smothe waters and golden sayling, and comforteth hem with noble haven that firste were so ferde. Hast [ ] thou not (quod she) lerned in thy youth, that Jupiter hath in his wardrobe bothe garmentes of joye and of sorowe? What<sup>140</sup> wost thou [how](#) soone he wol turne of the garment of care, and clothe thee in blisse? Pardè, it is not ferre fro [thee](#) . Lo, an olde [proverbe](#) aleged by many wyse:—"Whan bale is [greetest](#) , than is bote a nye-bore." Wherof [wilt](#) thou dismaye? Hope wel and serve wel; and that shal [thee](#) save, with thy good bileve.'<sup>145</sup>

'Ye, ye,' quod I; 'yet [see](#) I not by [reson how](#) this blisse is coming; I [wot](#) it is contingent; it may [falle](#) on other.'

'O,' quod she, 'I have mokel to done to clere thyne understanding, and voyde these errours out of thy mynde. I wol prove it by [reson](#) , thy wo may not alway enduren. Every thing<sup>150</sup> [ ] kyndely (quod she) is governed and ruled by the heavenly bodyes, whiche haven ful werching here on erthe; and after course of these bodyes, al course of your doinges here ben governed and ruled by kynde.

[ ] Thou wost wel, by cours of planettes al your dayes proceden;<sup>155</sup> and to everich of singuler houres be enterchaunged stondmele about, by submitted worching naturally to suffre; of whiche changes cometh these transitory tymes that maketh revolving of your yeres thus stondmele; every hath ful might of worching,<sup>160</sup> til al seven han had her course about. Of which worchinges and possession of houres the dayes of the

weke have take her names, after [denominacion](#) in these seven planettes. Lo, your Sonday ginneth at the first hour after noon on the Saturday, in whiche hour is than the Sonne in ful might of worching; of whom Sonday<sup>165</sup> taketh his name. Next him foloweth Venus, and after Mercurius, and than the Moone; so than Saturnus, after whom Jovis; and than Mars; and ayen than the Sonne; and so forth †[by](#) .xxiiii. houres togider; in whiche hour ginning in the seconde day [stant](#) the Moone, as maister for that tyme to rule; of whom<sup>170</sup> Monday taketh his name; and this course foloweth of al other dayes generally in doing. This course of nature of these bodyes chaunging stinten at a [certain](#) terme, limitted by their first kynde; and of hem al governementes in this elemented worlde proceden, as in springes, constellacions, engendrures, and al that folowen<sup>175</sup> kynde and reson; wherfore [[in](#)] the course that foloweth, sorowe and joy kyndely moten entrechangen their tymes; so that alway [oon](#) wele, as alway [oon](#) wo, may not endure. Thus seest[ ] thou appertly, thy sorowe in-to wele [mot](#) ben chaunged; wherfore in suche case to better syde evermore encline thou shuldest.<sup>180</sup>[ ] Trewly, next the ende of sorowe anon entreth joy; by maner of necessitè it wol ne may non other betyde; and so thy [conti\[n\]gence](#) is disproved; if thou holde this opinion any more, thy wit is right leude. Wherfore, in ful conclusion of al this, thilke Margaryte thou desyrest hath ben to [thee](#) dere in thy herte, and<sup>185</sup> for her hast thou suffred many thoughtful [diseses](#); herafter shal [[she](#)] be cause of mokol mirth and joye; and loke [how](#) glad [canst](#) thou ben, and [cese](#) al thy passed hevynesse with manifold joyes. And than wol I as blythly here [thee](#) speken thy mirthes in [joye](#), as I [now](#) have [y-herd](#) thy sorowes and thy complayntes.<sup>190</sup> And if I mowe in aught thy joye [encrese](#), by my trouthe, on my syde shal nat be [leved](#) for no maner traveyle, that I with al my mightes right blythly wol helpe, and ever ben redy you bothe to plesse. And than thanked I that lady with al goodly maner that I [worthily](#) coude; and trewly I was [greetly](#) rejoysed in myne [herte](#) of her fayre behestes; and profered me to be<sup>195</sup>[slawe](#), in al that she me wolde ordeyne, while my [lyf](#) lested.

## CHAPTER X.

### Ch. X.

‘[ ] ME thinketh,’ quod I, ‘that ye have right wel declared, that way to the knot shuld not ben in none of these disprovinge thinges; and [now](#), order of our [purpos](#) this asketh, that ye shulde me shewe if any way be †[thider](#), and whiche thilke way shulde ben; so that openly [may be seye](#) the verry<sup>5</sup> hye [way](#) in ful confusioun of these other thinges.’

[ ] ‘Thou shalt,’ quod she, ‘understande that [[of](#)] one of [three](#) lyves (as I first sayd) every creature of mankynde is sprongen, and so forth procedeth. These lyves ben [thorow](#) names departed in [three](#) maner of kyndes, as bestialliche, manliche, and resonabliche; <sup>10</sup> of whiche two ben used by fleshely body, and the thirde by his soule. “Bestial” among resonables is forboden in every lawe and every secte, bothe in [Cristen](#) and other; for every wight dispyseth hem that liveth by lustes and delytes, as him that is thral and bounden servaunt to thinges right foule; suche<sup>15</sup> ben compted werse than men; he shal nat in their degree ben rekened, ne for suche one allowed. Heritykes, [sain](#) they, chosen [lyf](#) bestial, that voluptuously liven; so that (as I [first sayde](#) to [thee](#)) in manly and resonable [livinges](#) our mater was to declare; but [[by](#)]

“manly” lyfe, in [living](#) after flesshe, or els flesschly wayes<sup>20</sup> to chese, may nat blisse in this knotte be conquered, as by [reson](#) it is proved. Wherfore by “reasonable” lyfe he must nedes it have, sithe a way is to this knotte, but nat by the firste tway lyves; wherfore nedes [mot](#) it ben to the thirde; and for to live in flesshe, but nat after flessch, is more resonablich than manliche rekened<sup>25</sup> by clerkes. Therfore [how](#) this [way](#) cometh in, I wol it blythely declare.

[ ][See now](#) (quod she) that these bodily goodes of manliche [livinges](#) yelden †[sorrowfulle](#) stoundes and smertande houres. Whoso †[wol](#) remembre him to their endes, in their worchinges they<sup>30</sup> ben thoughtful and sorie. Right as a bee that hath [had](#) his hony, [anon](#) at his flight beginneth to stinge; so thilke bodily goodes at the laste mote awaye, and than stinge they at her goinge, wherthrough entreth and clene voydeth al blisse of this knot.’

35‘Forsothe,’ quod I, ‘me thinketh I am wel served, in shewing of these wordes. Although I hadde litel in [respect among](#) other [ ][grete](#) and worthy, yet had I a [fair](#) parcel, as me thought, for the tyme, in forthering of my sustenance; whiche while it dured, I thought me havinge mokel hony to myne [estat](#). I had richesse<sup>40</sup> suffisauntly to weyve nede; I had dignitè to be reverenced in worship. Power me thought that I had to kepe fro myne enemyes, and me semed to shyne in glorie of renomè as [manhood](#) asketh in mene; for no wight in [myne](#) administracion coude non yvels ne trechery by sothe cause on me putte. Lady, your-selve<sup>45</sup> [ ] weten wel, that of tho confederacies maked by my soverains I nas but a servaunt, and yet mokel [mene folk](#) wol fully ayenst [reson](#) thilke maters maynteyne, in whiche mayntenance [ ][they](#) glorien themselves; and, as often ye haven [sayd](#), therof ought [nothing](#) in yvel to be [layd](#) to me-wardes, sithen as repentaunt<sup>50</sup> I am tourned, and no more I thinke, neither tho thinges ne none suche other to sustene, but utterly distroye, without medlinge maner, in al my mightes. [How](#) am I [now cast](#) out of al swetnesse of blisse, and mischevously [ ][is](#) stongen my passed joy! Soroufully muste I bewayle, and live as a [wrecche](#).

55Every of tho joyes is tourned in-to his contrary. For richesse, [now](#) have I povertè; for dignitè, [now](#) am I emprisoned; in stede of power, [wrecchednesse](#) I suffre; and for glorie of renomè, I am [now](#) dispysed and foullich hated. Thus hath [farn Fortune](#), that sodaynly am I overthrown, and out of al welth dispoyled.<sup>60</sup> Trewly, me thinketh this way in [entree](#) is right [hard](#); god graunt me better grace er it be al passed; the other way, [lady](#), me thought right swete.’

‘[Now](#), certes,’ quod Love, ‘me list for to chyd. What ayleth thy darke dulnesse? Wol it nat in clerenesse ben sharped?<sup>65</sup> Have I nat by many [resons](#) to [thee](#) shewed, suche bodily goodes faylen to yeve blisse, their might so [ferforth](#) wol nat [strecche](#)? Shame (quod she) it is to say, thou lyst in thy wordes. Thou [ ] ne hast wist but right fewe that these bodily goodes had al atones; commenly they dwellen nat togider. He that plentè hath in riches, of his kinne is ashamed; another of linage right noble and wel<sup>70</sup> knowe, but povert him handleth; he were lever unknowe. Another hath these, but renomè of peoples praysing may he nat have; overal he is hated and defamed of thinges right foule. Another is [fair](#) and semely, but dignitè him fayleth; and he that hath dignitè is croked or lame, or els misshapen and [fouly](#) dispysed.<sup>75</sup> Thus partable these goodes dwellen commenly; in one household ben they but [slide](#). Lo! [how](#)

[wrecched](#) is your truste on thing that wol nat accorde! Me thinketh, thou clepest thilke plyte thou were in “selinesse of fortune”; and thou sayest, for that the selinesse is departed, thou [art a wrecch](#) . Than foloweth<sup>80</sup> [ ] this upon thy wordes; every soule resonable of man may nat dye; and if [deth](#) endeth selinesse and maketh [wrecches](#) , as nedes of fortune maketh it an ende. Than soules, after [deth](#) of the body, [ ] in [wrecchednesse](#) shulde liven. But we knowe many that han geten the blisse of heven after their [deth](#). [How](#) than may this<sup>85</sup> [lyf](#) maken men blisful, that whan it passeth it yeveth no wrecchednesse, and many tymes blisse, if in this lyfe he con live as he [ ] shulde? And [wolt](#) thou acompt with Fortune, that [now](#) at [t]he first she hath [don thee](#) tene and sorowe? If thou loke to the maner of al glad thinges and sorouful, thou mayst nat nay it, that<sup>90</sup> yet, and namely [now](#) , thou standest in noble plyte in a good ginning, with good forth-going hereafter. And if thou wene to be a [wrecch](#) , for such welth is passed, why than art thou nat wel fortunate, for badde thinges and anguis [wrecchednesse](#) ben passed? Art thou [now](#) come first in-to the hostry of this lyfe, or els the<sup>95</sup> [both](#) of this worlde? Art thou [now](#) a [sodayn](#) gest in-to this [wrecched](#) exile? Wenest there be any [thing](#) in this erthe stable? Is nat thy first arest passed, that brought [thee](#) in mortal sorowe? Ben these nat mortal thinges agon with ignorance of beestial wit, and hast receyved [reson](#) in knowing of vertue? What [comfort](#) is<sup>100</sup> in thy [herte](#) , the knowinge sikerly in my service [to ] be grounded? And [wost](#) thou nat wel, as I said, that deth maketh ende of al fortune? What than? Standest thou in noble plyte, litel hede or [recking](#) to take, if thou let fortune passe [dy\[i\]ng](#) , or els that<sup>105</sup> [ ] she fly whan her list, now by thy lyve? Pardy, a man hath nothing so leef as his [lyf](#) ; and for to holde that, he doth al his cure and diligent traveyle. Than, say I, thou art blisful and fortunat sely, if thou knowe thy goodes that thou hast yet †[beleved](#) , whiche [nothing](#) may doute that they ne ben more worthy<sup>110</sup> than thy lyf?'

‘What is that?’ quod I.

‘Good [contemplacion](#) ,’ quod she, ‘of wel-doing in vertue in tyme coming, bothe in plesaunce of me and of thy Margarit-peerle. Hastely thyn hert in ful blisse with her shal be [esed](#) . Therefore dismay<sup>115</sup> [thee](#) nat; Fortune, in hate grevously ayenst thy bodily person, ne yet to gret tempest hath she nat sent to [thee](#) , sithen the holding cables and ankers of thy lyfe holden by knitting so faste, that thou discomforte [thee](#) nought of tyme that is now, ne dispayre [thee](#) not of tyme to come, but yeven [theecomfort](#) in hope of<sup>120</sup> weldoing, and of getting [agayn](#) the double of thy lesing, with [encresing](#) love of thy Margarite-perle therto! For this, hiderto, thou hast had al her ful daunger; and so thou might amende al that is misse and al defaultes that somtyme thou diddest; and that now, in al thy tyme, to that ilke Margaryte in ful service of<sup>125</sup> my lore thyne herte hath continued; wherfore she ought moche [ ] the rather encline fro her daungerous sete. These thinges ben yet knit by the holding anker in thy lyve, and holden mote they; to god I pray, al these thinges at ful ben perfourmed. For whyle this anker holdeth, I hope thou [shalt](#) safely escape; and [in a ]<sup>130</sup> whyle thy [trewe-mening](#) service aboute bringe, in dispyte of al false [meners](#) that [thee](#) of-newe haten; for [in ] this trewe service thou [art now](#) entred.’

[ ] ‘[Certayn](#) ,’ quod I, ‘among thinges I asked a question, whiche was the way to the knot. Trewly, lady, [how-so](#) it be I tempt you<sup>135</sup> with questions and answers, in speking of my first service, I am [now](#) in ful [purpos](#) in the pricke of the [herte](#) , that

thilke service was an enprisonment, and alway bad and naughty, in no maner to be desyred; ne that, in getting of the knot, may it nothing aveyle. A wyse gentil [herte](#) loketh after vertue, and none other bodily joyes alone. And bycause [toform](#) this in the wayes I was [set](#), I [wot](#) wel my-selfe I have erred, and of the blisse fayled; and so out of my way hugely have I [ronne](#).

‘Certes,’ quod she, ‘that is sothe; and there thou hast miswent, eschewe the [path](#) from [hens-forward](#), I rede. Wonder I trewly why the mortal [folk](#) of this worlde seche these ways outforth; [145](#) and it is preved in your-selfe. Lo, [how](#) ye ben confounded with errour and folly! The knowing of very cause and way is [\[ \]](#) goodnesse and vertue. Is there any [thing](#) to [thee](#) more precious than thy-selfe? Thou shalt have in thy power that thou woldest never lese, and that in no way may be taken fro [thee](#); and thilke [150](#) thing is that is cause of this knot. And if [deth](#) mowe it nat reve more than an erthly creature, thilke [thing](#) than abydeth with thy-selfe soule. And so, our conclusion to make, suche a knot, thus getten, abydeth with this thinge and with the soule, as long as [theylaste](#). A soule dyeth never; vertu and goodnesse evermore [155](#) with the soule endureth; and this knot is [parfit](#) blisse. Than this soule in this blisse endlesse shal endure. Thus shul hertes of a trewe knot ben [esed](#): thus shul their soules ben [plesed](#): thus perpetually in joye shul they singe.’

‘In good trouth,’ quod I, ‘here is a good beginning; yeve us [160](#) more of this way.’

Quod she, ‘I said to [thee](#) nat longe sithen, that resonable [lyff \[ \]](#) was [oon](#) of [three](#) thinges; and it was proved to the soule.

## CHAPTER XI.

### Ch. XI.

[EVERY](#) soule of [reson](#) hath two thinges of stering [lyf](#), oon in vertue, and another in the bodily workinge; and whan the soule is the maister over the body, than is a man maister of him-selfe. And a man, to be a maister over him-selfe, liveth in vertu and in goodnesse, and as reson of vertue techeth. So the soule and the [5](#) body, worching vertue togider, liven resonable [lyf](#), whiche clerkes clepen “felicitè in [living](#)”; and therein is the hye way to this knot. These olde philosophers, that hadden no knowing of divine grace, of kyndly [reson](#) alone, wenden that of pure nature, withouten any [10](#) helpe of grace, me might have y-shoned [th’other livinges \[ \]](#) Resonably have I lived; and for I thinke herafter, if god wol, and I have space, thilke grace after my leude knowing declare, I [leve](#) it as at this tyme. But, as I said, he that out-forth loketh after the wayes of this knot, [\[his \]](#) conning with whiche he shulde [15](#) knowe the way in-forth, slepeth for the tyme. Wherefore he that wol this way knowe, must [leve](#) the loking after false wayes outforth, and open the eyen of his conscience, and uncloze his herte. Seest nat, he that hath trust in the bodily lyfe is so besy bodily woundes to [anointe](#), in keping from smert (for al-out may they nat [20](#) be [heled](#)), that of woundes in his true understanding he taketh no hede; the knowing evenforth slepeth so harde: but anon, as in knowing awake, than ginneth the prevy medicynes, for [heling](#) of his trewe intent, inwards lightly †[helen](#) conscience, if it be wel handled. Than must nedes these wayes come out of the soule [25](#) by stering lyfe of the body; and els [may](#) no man come to

[parfit](#) blisse of this knotte. And thus, by this waye, he shal come to the knotte, and to the [parfit](#) selinesse that he wende have had in bodily goodes outforth.'

'Ye,' quod I, 'shal he have both knot, riches, power, dignitè,<sup>30</sup> and renomè in this maner [way](#) ?'

'Ye,' quod she, 'that shal I shewe [thee](#) . Is he nat riche that hath suffisaunce, and hath the power that no man may amaistrien? Is nat [greet](#) dignitè to have worship and reverence? And hath he nat glorie of renomè, [whos](#) name perpetual is during, and out<sup>35</sup> of nombre in [comparacion](#) ?'

'These be thinges that men wenen to gotten outforth,' quod I.

'Ye,' quod she; 'they that loken after a [thing](#) that nought is therof, in al ne in partie, longe mowe they gapen after!'

'That is sothe,' quod I.

40[ ] 'Therefore,' quod she, 'they that sechen [gold](#) in grene trees, and wene to gader precious stones [among](#) vynes, and [layn](#) her nettes in mountains to fische, and thinken to [hunte](#) in depe sees after hart and [hynd](#) , and sechen in erth thilke thinges that surmounteth heven, what may I of hem say, but folisshe ignoraunce misledeth<sup>45</sup> wandring [wrecches](#) by uncouth wayes that shulden be forleten, and maketh hem blynde fro the right pathe of trewe way that shulde ben used? Therefore, in general, error in mankynde departeth thilke goodes by [mis-seching](#) , whiche he shulde have hole, and he sought by [reson](#) . Thus goth he begyled of that he sought; in his hode men have blowe a jape.'<sup>50</sup>

'[Now](#) ,' quod I, 'if a man be vertuouus, and al in vertue liveth, [how](#) hath he al these thinges?'

'That shal I proven,' quod she. 'What power hath any man to [lette](#) another of [living](#) in vertue? For prisonment, or any other disese, [[if](#) ] he take it paciently, discomfiteth he nat; the<sup>55</sup>[ ] tyrant [over his soule](#) no power [may](#) have. Than hath that man, so tourmented, suche power, that he nil be discomfit; ne overcome may he nat ben, sithen pacience in his soule overcometh, and †[is](#) nat overcomen. Suche thing that may nat be a-maistred, he hath nede to nothing; for he hath suffisaunce [y-now](#) , to helpe<sup>60</sup> him-selfe. And thilke thing that thus hath power and suffisance, and no tyrant may it reve, and hath dignitè to sette at nought al thinges, here it is a [greet](#) dignitè, that deth may a-maistry. Wherefore thilke power [[with](#) ] suffisaunce, so enclosed with dignitè, by al reson renomè must have. This is thilke riches with suffisaunce<sup>65</sup> ye sholde loke after; this is thilke worshipful dignitè ye shulde [coveyte](#) ; this is thilke power of might, in whiche ye shulde truste; this is the ilke renomè of glorie that endlesse endureth; and al nis but substaunce in vertuouus [lyving](#) .'

'Certes,' quod I, 'al this is sothe; and so I [see](#) wel that vertue<sup>70</sup> with ful gripe encloseth al these thinges. Wherefore in sothe I may saye, by my trouth, vertue of my Margarite brought me first in-to your service, to have knitting with that jewel, nat sodain longinges ne folkes smale wordes, but [only](#) our [conversacion](#) togider; and than

I, seinge [th'entent](#) of her trewe mening with 75 florissing vertue of pacience, that she used [nothing](#) in yvel, to quyte the wicked [lesinges](#) that false tonges ofte in her have [laid](#), I have [seye](#) it my-selfe, goodly foryevenesse hath spronge out of her [herte](#). Unite and [accord](#), above al other thinges, she desyreth in a good meke maner; and suffereth many wicked<sup>80</sup> tales.

[ [Trewly](#), lady, to you it were a gret worship, that suche thinges by due chastisment were amended.'

'Ye,' quod she, 'I have [thee](#) excused; al suche thinges as yet<sup>85</sup> mowe nat be redressed; thy Margarites vertue I commende wel the more, that patiently suche anoyes suffreth. David king was meke, and suffred mokel hate and many yvel speches; no [despyt](#) ne shame that his enemys him deden might nat move pacience out of his herte, but ever in one plyte mercy he used. [Wherfore](#)<sup>90</sup> god him-selfe [took reward](#) to the thinges; and theron suche punisshment let [falle](#). Trewly, by [reson](#), it ought be ensample of drede to al maner peoples mirth. A man vengeable in wrath no governance in punisshment ought to have. [Plato](#) had a cause his servant to †[scourge](#), and yet cleped he his neibour to performe the<sup>95</sup> doinge; him-selfe wolde nat, lest wrath had him a-maistred; and so might he have [layd](#) on to moche: evermore grounded vertue sheweth [th'entent](#) fro within. And trewly, I [wot](#) wel, for her goodnesse and vertue, thou hast desyred my service to her plesance wel the more; and thy-selfe therto fully [hast](#) profered.'

100'Good lady,' quod I, 'is vertue the hye [way](#) to this knot that long we have y-handled?'

'Ye, forsoth,' quod she, 'and without vertue, goodly this knot may nat be goten.'

'Ah! [now I see](#),' quod I, '[how](#) vertu in me fayleth; and I, as<sup>105</sup> a seer [tree](#), without burjoning or frute, alwaye welke; and so I stonde in dispeyre of this noble knot; for vertue in me hath no maner workinge. A! wyde-where aboute have I traveyled!'

'[Pees](#),' quod she, 'of thy first way; thy traveyle is in ydel;<sup>110</sup> and, as touchinge the seconde way, I [see](#) wel thy [meninge](#). Thou woldest [conclude](#) me, if thou coudest, bycause I brought [thee](#) to service; and every of my servantes I helpe to come to [this](#) blisse, as I sayd [here-beforn](#). And thou saydest thy-selfe, thou mightest nat be holpen as thou [wenest](#), bycause that vertue in<sup>115</sup> [thee](#) fayleth; and this blisse parfitly without vertue [may](#) nat be goten; thou wenest of these wordes [contradiccion](#) to folowe. Pardè, at the hardest, I have no servant but he be vertuous in dede and thought. I brought [thee](#) in my service, yet [art](#) thou nat my servant; but I say, thou might so werche in vertue hereafter,<sup>120</sup> that than shalt thou be my servant, and as for my servant [ ] acompted. For [habit](#) maketh no [monk](#); ne [weringe](#) of gilte spurres maketh no knight. Never-the-later, in [confort](#) of thyne herte, yet wol I otherwyse answe.'

'Certes, lady,' quod I tho, 'so ye muste nedes; or els I had [nigh](#) caught suche a †[cardiacle](#) for sorowe, I [wot](#) it wel, I shulde<sup>125</sup> it never have recovered. And therefore [now](#) I praye [[thee](#)] to enforme me in this; or els I holde me without [recovery](#). I may nat long endure til this lesson be lerned, and of this [mischeef](#) the remedy knowen.'

‘[Now](#),’ quod she, ‘be nat [wroth](#); for there is no man on-lyve<sup>130</sup> that [may](#) come to a precious thing longe coveited, but he somtyme suffre teneful [diseases](#): and [wenest](#) thyselfe to ben unliche to al other? That [may](#) nat ben. And with the more sorowe that a thing is gotten, the more he hath joye the like [thing](#) afterwardes to kepe; as it fareth by children in [scole](#), that for lerninge arn<sup>135</sup>[beten](#), whan their lesson they foryetten. Commenly, after a good disciplyning with a yerde, they kepe right wel doctrine of their [scole](#).’

## CHAPTER XII.

### Ch. XII.

RIGHT with these wordes, on this lady I [threw](#) up myne eyen, to [see](#) her countenaunce and her chere; and she, aperceyving this fantasye in myne herte, gan her semblaunt goodly on me caste, and sayde in this wyse.

‘It is wel knowe, bothe to [reson](#) and experience in doinge,<sup>5</sup> every active worcheth on his passive; and whan they ben togider, “active” and “passive” ben [y-cleped](#) by these philosophers. If [fyr](#) be [in place](#) chafinge [thing](#) able to be chafed or [hete\[d\]](#), and thilke thinges ben [set](#) in suche a distaunce that the [oon](#) may werche, the other shal suffre. Thilke Margarite thou desyrest is<sup>10</sup> ful of vertue, and able to be active in goodnesse: but every herbe sheweth his vertue [outforth](#) from within. The sonne yeveth light, that thinges may be [seye](#). Every [fyr](#) heteth thilke thing that it[ ] †[neigheth](#), and it be able to be [hete\[d\]](#). Vertue of this Margarite <sup>15</sup> outforth †[wercheth](#); and [nothing](#) is more able to suffre worching, or worke [cacche](#) of the actife, but passife of the same actife; and no passife, to vertues of this Margaryte, but [thee](#), in al my [Donet](#) can I fynde! So that her vertue muste nedes on [thee](#) werche; in what place ever thou be, within distaunce of her worthinesse,<sup>20</sup> as her very passife thou [art](#) closed. But vertue may [thee](#) nothing profyte, but thy [desyr](#) be perfourmed, and al thy sorowes [cesed](#). *Ergo*, through werching of her vertue thou [shalt esely](#) ben holpen, and driven out of al care, and welcome to this longe by [thee](#) desyred!’

<sup>25</sup>‘Lady,’ quod I, ‘this is a good lesson in ginning of my joye; but wete ye wel forsothe, [though](#) I suppose she have moche vertue, I wolde my spousaile were proved, and than [may](#) I live out of doute, and rejoice me [greetly](#), in thinking of tho vertues so shewed.’

<sup>30</sup>‘I herde [thee saye](#),’ quod she, ‘at my beginning, whan I receyved [thee](#) firste for to serve, that thy jewel, thilke Margaryte thou desyrest, was closed in a [muskle](#) with a blewe shel.’

‘Ye, forsothe,’ quod I; ‘so I sayd; and so it is.’

‘Wel,’ quod she, ‘every-thing kyndly sheweth it-selfe; this<sup>35</sup> jewel, closed in a blewe shel, [by ] [excellence](#) of coloures sheweth vertue from within; and so every wight shulde rather loke to the propre vertue of thinges than to his forayne goodes. If a thing be engendred of good mater, comenly and for the more [part](#), it foloweth, after the congelement, vertue of the first mater (and<sup>40</sup> it be not corrupt with vyces) to procede

with [encrees](#) of good vertues; eke right so it fareth of badde. Trewly, [greet](#) excellence in vertue of linage, for the more [part](#), discendeth by kynde to the succession in vertues to folowe. Wherefore I saye, the †[colour](#) of every Margarit sheweth from within the fynesse in vertue.<sup>45</sup> [ ] Kyndely heven, whan mery †[weder](#) is a-lofte, apereth in mannes eye of coloure in blewe, [stedfastnesse](#) in [pees](#) betokening within [and](#) without. Margaryte is engendred by heavenly dewe, and sheweth in it-selfe, by fynesse of [colour](#), whether the engendrure were makid on morowe or on eve; thus sayth kynde of this<sup>50</sup> perle. This precious [Margaryte](#) that thou servest, sheweth it-selfe discended, by nobley of vertue, from this hevenlich dewe, norished and congeled in [mekenesse](#), that †[moder](#) is of al vertues; and, by werkes that men [seen](#) withouten, the [significacion](#) of the coloures ben shewed, mercy and [pitee](#) in the herte, with pees to al other; and al this is y-closed in a muskle, who-so redily these vertues loken.<sup>55</sup> Al thing that hath soule is [reduced](#) in-to good by [mene](#) thinges, as thus: In-to god man is reduced by soules resonable; and so [forthbeestes](#), or bodyes that mowe not moven, after place ben reduced in-to manne by beestes †[mene](#) that [moven](#) from place to place. So that thilke bodyes that han felinge soules, and move<sup>60</sup> not from places, holden the lowest degree of soulinge thinges in felinge; and suche ben reduced in-to man by [menes](#). So it foloweth, the muskle, as †[moder](#) of al vertues, [halt](#) the place of mekenesse, to his lowest degree [discendeth](#) downe of heven, and there, by a maner of virgine engendrure, [arn](#) these Margarytes<sup>65</sup> engendred, and [afterward](#) congeled. Made not mekenesse so lowe the hie heven, to enclose and [cacche](#) out therof so noble a dewe, that after congelement, a [Margaryte](#), with endelesse vertue and everlasting joy, was with ful vessel of grace yeven to every creature, that goodly wolde it receyve?<sup>70</sup>

‘Certes,’ quod I, ‘these thinges ben right noble; I have er this [herd](#) these same sawes.’

‘Than,’ quod she, ‘thou [wost](#) wel these thinges ben sothe?’

‘Ye, forsothe,’ quod I, ‘at the ful.’

‘[Now](#),’ quod she, ‘that this Margaryte is ful of vertue, it is wel<sup>75</sup> proved; wherefore [som](#) grace, [som](#) mercy, [among](#) other vertues, I [wot](#) right wel, on [thee](#) shal discende?’

[ ] ‘Ye,’ quod I; ‘yet wolde I have better declared, vertues in this Margarite kyndely to ben grounded.’

‘That shal I shew [thee](#),’ quod she, ‘and thou woldest it lerne.’<sup>80</sup>

‘Lerne?’ quod I, ‘what nedeth suche wordes? Wete ye nat wel, lady, your-selfe, that al my cure, al my diligence, and al my might, have turned by your counsaile, in plesaunce of that perle? Al my thought and al my studye, with your helpe, desyareth, in worshippe [of ] thilke jewel, to [encrese](#) al my travayle and al my<sup>85</sup> besinesse in your service, this [Margaryte](#) to gladde in some halve. Me were [lever](#) her honour, her plesaunce, and her good chere [thorow](#) me for to be mayntayned and [kept](#), and I of suche thinge in her lykinge to be cause, than al the welthe of bodily goodes ye<sup>90</sup> coude reken. And wolde never god but I [putte](#) my-selfe in [greet jeopardy](#) of al that I †[welde](#), (that is [now](#) no more but my [luf](#) alone), rather than I shulde suffre thilke

jewel in any pointe ben blemisshed; as ferre as I may suffre, and with my mightes [strecche](#) .’

95‘Suche thing,’ quod she, ‘[may](#) mokel further thy grace, and [thee](#) in my service avaunce. But [now](#) (quod Love) [wilt](#) thou graunte me thilke Margaryte to ben good?’

‘O! [good †god](#) ,’ quod I, ‘why tempte ye me and tene with suche maner speche? I wolde graunt that, [though](#) I shulde [anon](#)100 dye; and, by my trouthe, [fichte](#) in the quarel, if any wight wolde countreplede.’

‘It is so moche the lighter,’ quod Love, ‘to prove our entent.’

‘Ye,’ quod I; ‘but yet wolde I here [how](#) ye wolde prove that she were good by [reasonable](#) skil, that it mowe not ben denyed.105 For although I knowe, and so [doth](#) many other, manifold goodnesse and vertue in this Margaryte ben printed, yet some men there ben that no goodnesse speken; and, wher-ever your wordes ben [herd](#) and your [resons](#) ben shewed, suche [yvel spekers](#) , lady, by auctorité of your excellence, shullen be stopped and ashamed!110 And more, they that han [non](#) aquayntaunce in her persone, yet mowe they knowe her vertues, and ben the more enfourmed in what wyse they mowe sette their hertes, whan hem liste in-to your service any [entree](#) make. For trewly al this to beginne, I [wot](#)[ ] wel my-selfe that thilke jewel is so precious perle, as a womanly115 woman in her kynde; in [whom](#) of goodnesse, of vertue, and also of answeringe shappe of limmes, and fetures so wel in al pointes acording, [nothing](#) fayleth. I leve that kynde her made with [greet](#) studye; for kynde in her person nothing hath [foryet](#) [en], and that is wel sene. In every good wightes herte she hath grace of120 commending and of vertuous praysing. Alas! that ever kynde made her [deedly](#) ! Save [only](#) in that, I wot wel, that Nature, in fourminge of her, in no-thinge hath erred.’

## CHAPTER XIII.

Ch. XIII.

‘CERTES,’ quod Love, ‘thou [hast](#) wel begonne; and I aske thee this question: Is not, in general, [every-thing](#) good?’

‘I not,’ quod I.

‘No?’ quod she; ‘†[saw](#) not god [everything](#) that he made, and [weren](#) right good?’5

‘Than is wonder,’ quod I, ‘[how](#) yvel thinges comen a-place, sithen that al thinges weren right good.’

‘Thus,’ quod she, ‘I wol declare. Everiche qualité and every [accion](#) , and every thing that hath any maner of beinge, it is of god; and god it made, of whom is al goodnesse and al being.10[ ] Of him is no badnesse. Badde to be, is naught; good to be, is somewhat; and therefore good and being is [oon](#) in understanding.’

‘[How](#) may this be?’ quod I. ‘For often han shrewes me assailed, and mokel badnesse therin have I founden; and so me<sup>15</sup> semeth bad to be somewhat in kynde.’

‘Thou shalt,’ quod she, ‘understande that suche maner badnesse, whiche is used to purifye [wrong-doers](#), is somewhat; and god it made, and being [[it](#)] hath; and that is good. Other badnesse no being hath utterly; it is in the negative of somewhat, and that is<sup>20</sup> naught and nothing being. The parties essential of being [arn](#) sayd in double wyse, as that it is; and these parties ben founde in every creature. For al thing, [a this halfe](#) the first being, is being through participacion, taking partie of being; so that [[in](#)] every creature is difference bitwene being of him through whom<sup>25</sup> it is, and his own being. Right as every good is a maner of being, so is it good [thorow](#) being; for it is naught other to be. And every thing, though it be good, is not of him-selfe good; but it is good by that it is ordinable to the [greet](#) goodnesse. This dualitè, after clerkes †[determinison](#), is founden in every<sup>30</sup> creature, be it never so single of onhed.’

‘Ye,’ quod I; ‘but there-as it is [y-sayd](#) that god †[saw](#) everything of his making, and [[they](#)] were right good (as [your-selfe sayd](#) to me not longe tyme sithen), I aske whether every creature <sup>35</sup>[ ] is [y-sayd](#) “good” through goodnesse unfourmed eyther els fourmed; and [afterward](#), if it be [accept](#) utterly good?’

‘I shal say [thee](#),’ quod she. ‘These [grete](#) passed clerkes han devyded good in-to good being alone, and that is nothing but †[god](#), for nothing is good in that wyse but god: also, in good by<sup>40</sup>[participacion](#), and that is y-cleped “good” for [far fet](#) and representative of †[godly](#) goodnesse. And after this maner [manyfold](#) good is sayd, that is to saye, good in kynde, and good in gendre, and good of grace, and good of joy. Of good in kynde [Austensayth](#), “al that ben, ben good.” But peraunter thou woldest<sup>45</sup> wete, whether of hem-selfe it be good, or els of anothers goodnesse: for naturel goodnesse of every substaunce is nothing els than his substancial being, which is [y-cleped](#) “goodnesse” after comparison that he hath to his first goodnesse, so as it is inductatife by [menes](#) in-to the first goodnesse. [Boece](#) sheweth this thing at the ful, that<sup>50</sup> this name “good” is, in general, name in kynde, as it is comparisoned generally to his principal ende, which is god, knotte of al goodnesse. Every creature cryeth “god us made”; and so they han ful [apeted](#) to thilke god by [affeccion](#) such as to hem longeth; and in this wyse al thinges ben good of the gret god,<sup>55</sup> which is good alone.’

‘[This](#) wonder thing,’ quod I, ‘[how](#) ye have by many [resons](#) proved my first [way](#) to be errour and misgoing, and [cause\[d\]](#) of badnesse and feble meninge in the grounde ye aleged to be roted. Whence is it that suche [badnesse](#) hath springes, sithen al thinges<sup>60</sup> thus in general ben good, and badnesse hath no being, as ye have declared? I wene, if al things ben good, I might than with the first way in that good have ended, and so by goodnesse have comen to blisse in your service desyred.’

‘Al thing,’ quod she, ‘is good by being in participacion out of<sup>65</sup> the firste goodnesse, whiche goodnesse is [corrupt](#) by badnesse and [badde-mening](#) maners. God hath [[ordeyned](#)] in good thinges, that they ben good by being, and not in yvel; for there is absence of rightful love. For badnesse is [nothing](#) but [only](#) yvel wil of the user, and through giltes of the doer; wherfore, at the ginninge of<sup>70</sup> the worlde, every thing by him-selfe was good; and in universal they [weren](#) right good. An eye or a [hand](#) is

fayrer and [betterer](#) in a body [set](#) , in [his kyndely place](#) , than from the body [dissevered](#) . Every thing in his kyndly place, being kyndly, good [doth](#) werche; and, out of that place voyded, it dissolveth and is defouled himselve. Our noble god, in gliterande wyse, by armony this [world](#)<sup>75</sup> ordeyned, as in purtreitures storied with colours medled, in whiche [blacke](#) and other derke colours commenden the golden and the asured paynture; every [put](#) in kyndely place, [oon](#) , besyde another, more for other glitereth. Right so [litel fayr](#) maketh right [fayr](#) more glorious; and right so, of goodnesse, and of other<sup>80</sup> thinges in vertue. Wherefore other badde and not so good perles as this Margaryte that we han of this matier, [yeven by the ayre](#) litel goodnesse and litel vertue, [[maken](#) ] right mokel goodnesse and vertue in thy Margaryte to ben proved, in shyning wyse to be founde and shewed. [How](#) shulde ever goodnesse of [pees](#) have<sup>85</sup> ben knowe, but-if [unpees](#) somtyme reigne, and mokel yvel †[wrathe](#) ? [How](#) shulde mercy ben proved, and no [trespas](#) were, by due justificacion, to be punished? Therefore grace and goodnesse of a wight is founde; the sorouful hertes in good [meninge](#) to endure, ben comforted; unitè and [acord](#) bitwene hertes [knit](#) in joye to<sup>90</sup> abyde. What? wenest thou I rejoyce or els accompte him [among](#) my servauntes that [pleseth Pallas](#) in undoinge of Mercurye, al-be-it that to Pallas he be [knit](#) by tyle of lawe, not according to [reasonable](#) conscience, [and Mercurie](#) in doinge have grace to ben suffered; or els him that †[weyveth](#) the moone for fayrenesse of<sup>95</sup> the eve-sterre? Lo! otherwhyle by nightes, light of the moone [greetly](#) comforteth in derke thoughtes and blynde. Understanding of love yeveth [greet](#) gladnesse. Who-so [list](#) not byleve, whan a sothe tale is shewed, [a deweand a deblys](#) his name is entred. Wyse [folk](#) and worthy in gentillesse, bothe of vertue and of<sup>100</sup> livinge, yeven ful credence in sothnesse of love with a good [herte](#) , there-as good evidence or experience in doinge sheweth not the contrarie. Thus mightest thou have ful [preef](#) in thy Margarytes goodnesse, by commendement of other jewels badnesse and yvelnesse in doing. Stoundemele [diseses](#) yeveth several houres<sup>105</sup> in joye.’

‘[Now](#) , by my trouthe,’ quod I, ‘this is wel declared, that my Margaryte is good; for sithen other ben good, and she passeth manye other in goodnesse and vertue; [wherthrough](#) , by maner<sup>110</sup> necessarie, she muste be good. And goodnesse of this Margaryte is [nothing](#) els but vertue; wherfore she is vertuous; and if there fayled any vertue in any syde, there were lacke of vertue. Badde nothing els is, ne may be, but lacke and [want](#) of good and goodnesse; and so shulde she have that same lacke, that is to saye,<sup>115</sup> [ ] badde; and that [may](#) not be. For she is good; and that is good, me thinketh, al good; and so, by consequence, me semeth, vertuous, and no lacke of vertue to have. But the sonne is not knowe but he shyne; ne vertuous herbes, but they have her kynde werching; ne vertue, but it [strecche](#) in goodnesse or [profyt](#) to another, is no<sup>120</sup> vertue. Than, by al wayes of [reson](#) , sithen mercy and [pitee](#) ben moste commended [among](#) other vertues, and they might never ben shewed, [[unto](#) ] refreshment of helpe and of [comfort](#) , but [now](#) at my moste nede; and that is the kynde werkinge of these vertues; trewly, I wene, I shal not varye from these helps. [Fyr](#) ,<sup>125</sup> and-if he yeve [non hete](#) , for fyre is not demed. The sonne, but he shyne, for sonne is not accompted. Water, but it wete, the name shal ben chaunged. Vertue, but it werche, of goodnesse [doth](#) it fayle; and in-to his contrarie the name shal ben reversed. And these ben impossible; wherfore the contradictorie, that is<sup>130</sup> necessarye, nedes muste [I leve](#) .’

‘Certes,’ quod she, ‘in thy person and out of thy mouthe these wordes lyen wel to ben said, and in thyne understanding to be leved, as in entent of this Margaryte alone. And here [now](#) my speche in conclusion of these wordes.

## CHAPTER XIV. [\[ \]](#)

### Ch. XIV.

IN these thinges,’ quod she, ‘that me list [now](#) to shewe openly, shal be founde the mater of thy sicknesse, and what shal ben the medicyn that may be thy sorowes lisse and comfort, as wel [thee](#) as al other that amisse have erred and out of<sup>5</sup> the [way](#) walked, so that any drope of good wil in amendement [may] ben dwelled in their hertes. Proverbes of Salomon openly [techeth](#), [how](#) somtyme an innocent walkid by the way in blyndnesse of a derke night; whom mette a woman (if it be [leefly](#) to saye) as a strumpet arayed, redily purveyed in turninge of thoughtes with veyne janglinges, and of rest inpacient, by dissimulcion<sup>10</sup> of my termes, [saying](#) in this wyse: “[Com](#) , and be we dronken of our swete pappes; use we coveitous collinges.” And thus drawn was this innocent, as an oxe to the larder.’

‘Lady,’ quod I, ‘to me this is a queynte [thing](#) to understande; I praye you, of this parable declare me the entent.’<sup>15</sup>

‘This innocent,’ quod she, ‘is a [scoler](#) lerninge of my lore, in seching of my blisse, in whiche thinge the [day](#) of his thought turning enclyneth in-to eve; and the sonne, of very light faylinge, maketh derke night in his conninge. Thus in derknesse of many doutes he walketh, and for blyndenesse of understandinge, he ne<sup>20</sup>[wot](#) in what waye he is in; forsothe, suche [oon](#) may lightly ben begyled. To [whom cam](#) love fayned, not clothed of my livery, but [\[of\] unleffful lusty habit](#) , with softe speche and mery; and with fayre honyed wordes heretykes and [mis-meninge](#) people [skleren and wimplen](#) their errorres. Austen witnesseth of an<sup>25</sup>[heretyk](#) , that in his first beginninge he was a man right [expert](#) in [resons](#) and swete in his wordes; and the werkes miscorden. Thus fareth fayned love in her firste werchinges. Thou knowest these thinges for trewe; thou [hast](#) hem proved [by experience](#) somtyme, in doing to thyne owne person; in whiche thing thou hast<sup>30</sup> founde mater of mokel dise. Was not fayned love redily purveyed, thy wittes to [cacche](#) and tourne thy good thoughtes? Trewly, she hath wounded the conscience of many with florisschinge of mokel jangling wordes; and good worthe thanked I it for no glose. I am [glad](#) of my prudence thou hast so manly her<sup>35</sup>[\[ \] †weyved](#) . To me [art](#) thou moche holden, that in thy kynde course of good [mening](#) I returne thy mynde. I trowe, ne had I [shewedthee](#) thy Margaryte, thou haddest never returned. Of first in good [parfit](#) joye was ever fayned love impacient, as the water of [Siloë](#) , whiche evermore floweth with stilnesse and privy<sup>40</sup> noyse til it come nighe the brinke, and than ginneth it so out of [mesure](#) to bolne, with novelleries of chaunging stormes, that in course of every renning it is in pointe to [spille](#) al his circuit of †[bankes](#) . Thus fayned love prively, at the fullest of his flowinge, <sup>45</sup> [\[ginneth \]](#) newe stormes [\[of\] debat](#) to arayse. And al-be-it that [Mercurius](#) [\[servants \]](#) often with hole understandinge knowen suche perillous maters, yet [Veneriens](#) so lusty ben and so leude in their wittes, that in suche thinges right litel or naught don they fele; and wryten and cryen to their felawes: “here is blisse,<sup>50</sup> here is joye”; and thus

in-to one same errour mokol folk they drawn. “Come,” they [sayen](#) , “and be we dronken of our pappes”; [that ben fallas](#) and [lying](#) glose, of whiche mowe they not souke milke of helthe, but deedly venim and poyson, corrupcion of sorowe. Milke of fallas is venim of [disceyt](#) ; milke of [lying](#) glose<sup>55</sup> is venim of corrupcion. Lo! what [thing](#) cometh out of these pappes! “Use we coveted collinges”; desyre we and meddle we false wordes with sote, and sote with false! Trewly, this is the sorinesse of fayned love; nedes, of these surfettes sicknesse [muste](#) folowe. Thus, as an oxe, to thy langoring deth were thou drawn;<sup>60</sup> the [sote of the smoke](#) hath [thee](#) al defased. Ever the deper thou somtyme wadest, the soner thou [it founde](#) ; if it had [thee](#) killed, it had be litel wonder. But on that other syde, my trewe [servaunt\[s\]](#) not faynen ne disceyve conne; sothly, their doinge is open; my foundement endureth, be the burthen never so<sup>65</sup>[greet](#) ; ever in one it lasteth. It yeveth [lyf](#) and blisful goodnesse in the laste endes, though the ginninges ben sharpe. Thus of two contraries, contrarye ben the effectes. And so [thilke Margaryte](#) thou servest shal [seen thee](#) , by her service out of [ ] perillous tribulacion delivered, bycause of her service in-to newe<sup>70</sup>[disese](#) fallen, by hope of amendement in the laste ende, with joye to be gladded. Wherfore, of kynde pure, her mercy with grace of good helpe shal she [graunte](#) ; and els I shal her so strayne, that with pitè shal she ben amaystred. Remembre in thyne [ ] herte [how](#) horribly somtyme to thyne Margaryte thou trespassest,<sup>75</sup> and in a [grete](#) wyse ayenst her thou forfeytest! Clepe ayen thy mynde, and [know](#) thyne owne giltes. What goodnesse, what [bountee](#) , with mokol folowing pitè founde thou in that tyme? Were thou not goodly accepted in-to grace? By my pluckinge was she to foryevenesse enclyned. And after, I her styred to<sup>80</sup>[ ] drawe [thee](#) to house; and yet wendest thou utterly for ever have ben refused. But wel thou wost, sithen that I in suche sharpe [disese](#) might so [greetly](#) avayle, what thinkest in thy wit? [How fer may my wit stretche](#) ? And thou [lache](#) not on thy syde, I wol make the knotte. Certes, in thy good bering I wol acorde [ ] with the psauter: “I have founde David in my service true, and<sup>85</sup> with holy oyle of [pees](#) and of rest, longe by him desyred, utterly he shal be anoynted.” Truste wel to me, and I wol [thee](#) not fayle. The †[leving](#) of the first way with good herte of continuance that I [see](#) in [thee](#) grounded, this purpose to parfourme, draweth me by maner of constrayning, that nedes muste I ben thyne helper.<sup>90</sup> Although mirthe a whyle be taried, it shal come at suche seson, that thy thought shal ben joyed. And wolde never god, sithen thyne herte to my [resons arn](#) assented, and [openlyhast](#) confessed thyne amisse-going, and [now](#) cryest after mercy, but-if mercy folowed; thy blisse shal ben redy, y-wis; thou ne wost how sone.<sup>95</sup> Now be a good [child](#) , I rede. The kynde of vertues, in thy Margaryte rehersed, by strength of me in thy person shul werche. [Comfort thee](#) in this; for thou mayst not miscary.’ And these wordes [sayd](#) , she streyght her on length, and rested a whyle.

¶ Thus endeth the seconde book, and here after foloweth the thirde book.

Colophon. booke. boke.

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## BOOK III.

### CHAPTER I.

Book. III: Ch. I.

OF nombre, [sayn](#) these clerkes, that it is naturel somme of [discrete](#) thinges, as in tellinge [oon](#), two, [three](#), and so forth; but [among](#) al nombres, [\[ \]three](#) is determined for moste [certayn](#). Wherefore in nombre [certayn](#) this [werk](#) of my besy leudenesse I thinke to ende and parfourme. Ensampl by this worlde, in [\[ \]three](#) tymes is devyded; of whiche the first is cleped †[Deviacion](#), that is to say, going out of trewe way; and al that tho dyeden, in [helle](#) were they punisshed for a man[ne]s sinne, til grace and mercy fette hem thence, and there ended the firste tyme. The seconde tyme lasteth from the comming of merciabile grace until the ende<sup>10</sup> of transitorie tyme, in whiche is shewed the true way in fordoinge of the badde; and that is y-cleped tyme of Grace. And that [thing](#) is not yeven by [desert](#) of yeldinge [oon benefyt](#) for another, but [only](#) through goodness of the yever of grace in thilke tyme.<sup>15</sup> Who-so can wel understande is shapen to be saved in souled blisse. The thirde tyme shal [ginne](#) whan transitorie thinges of worldes han [mad](#) their ende; and that shal ben in Joye, glorie, and rest, both body and soule, that wel han deserved in the tyme of Grace. And thus in that heven †[togider](#) shul they [dwelle](#) perpetuelly,<sup>20</sup> without any imaginatyfe yvel in any halve. These tymes are figured by tho [three](#) dayes that our god was closed in erthe; and in the thirde [arous](#), shewing our [resurreccion](#) to joye and blisse of tho that it deserven, by his merciabile grace. So this leude [book](#), in [three](#) maters, accordaunt to tho tymes,<sup>25</sup> [\[ \]](#) lightly by a good inseer [may](#) ben understonde; as in the firste, [Errour](#) of misse-goinge [is](#) shewed, with sorowful pyne punisshed, †that cryed after mercy. In the seconde, is Grace in good way proved, [whiche](#) is faylinge without [desert](#), thilke first misse amendinge, in [correccion](#) of tho erroures, [and](#) even [way](#) to bringe,<sup>30</sup> with [comfort](#) of welfare in-to amendement wexinge. And in the thirde, Joye and blisse graunted to him that wel [can](#) deserve it, and hath savour of understandinge in the tyme of grace. Thus in Joye, of my thirde boke, shal the mater be til it ende.

But special cause I have in my [herte](#) to make this [proces](#)<sup>35</sup> of a [Margarit-perle](#), that is so precious a gemme †[whyt](#), clere and litel, of whiche stoness or [jewell\[les\]](#) the tonges of us Englissh people tourneth the right names, and clepeth hem ‘[Margery-perles](#)’; thus varieth our speche from many other langages. For trewly Latin, Frenche, and many mo other langages [clepeth](#) hem,<sup>40</sup> Margery-perles, [\[by \]](#) the name ‘Margarites,’ or ‘Margarite-perles’; wherefore in that denominacion I wol me acorde to other mens tonges, in that name-cleping. These clerkes that [treden](#) of kyndes, and studien out the [propertee](#) there of thinges, [sayn](#): the Margarite is a litel [whyt](#) perle, throughout holowe and rounde and<sup>45</sup> vertuous; and on the see-sydes, in [the more Britayne](#), in muskle-shelles, of the hevenly dewe, the best ben engendred; in whiche by experience ben founde three fayre vertues. [Oon](#) is, it yeveth [comfort](#) to the feling spiritis in bodily persones of [reson](#). Another is good; it is profitable helthe ayenst passions of sorie mens hertes. And the thirde, it is nedeful and noble in staunching of bloode,<sup>50</sup>

there els to moche wolde out [renne](#) . To whiche perle and vertues me list to lyken at this tyme Philosophie, with her [three](#) speses, that is, natural, and moral, and resonable; of whiche thinges hereth what [sayn](#) these [grete](#) clerkes. Philosophie is knowing of devynly and manly thinges joyned with studie of good living;<sup>55</sup> and this [stant](#) in two thinges, that is, [conninge](#) and opinion. Conninge is whan a thing by [certayn](#) reson is conceyved. But [wrecches](#) and fooles and leude men, many wil conceyve a thing and mayntayne it as for sothe, though reson be in the contrarye; wherfore conninge is a straunger. Opinion is [why](#) a thing is in<sup>60</sup>[non-certayn](#) , and [hid](#) from mens very knowleging and by no [parfit reson](#)[ ] fully declared, as thus: if the sonne be so mokel as men wenen, or els if it be more than the erthe. For in sothnesse the [certayn](#) quantite of that planet is unknowen to erthly dwellers; and yet by opinion of some men it is holden for more than midle-erth.<sup>65</sup>

The first spece of philosophie is naturel; whiche in kyndely thinges †[treteth](#) , and sheweth causes of heven, and strength of [ ] kyndely course; as by arsmetrike, geometry, musike, and by astronomye techeth wayes and [cours](#) of hevens, of planetes, and of sterres aboute heven and erthe, and other elementes.<sup>70</sup>

The seconde spece is moral, whiche, in order, of living maners techeth; and by reson proveth vertues of soule moste worthy in [ ] our [living](#) ; whiche ben prudence, justice, temperaunce, and strength. Prudence is goodly [wisdom](#) in knowing of thinges. Strength voideth al adversitees aliche even. Temperaunce distroyeth<sup>75</sup> beestial [living](#) with esy [bering](#) . And Justice rightfully jugeth; and juging departeth to every wight that is his owne.

The thirde spece turneth in-to [reson](#) of understanding; al [ ] thinges to be sayd soth and discussed; and that in two thinges is devyded. [Oon](#) is [art](#) , another is rethorike; in whiche two al<sup>80</sup> lawes of mans [reson](#) ben grounde or els maintayned.

And for this [book](#) is of Love, and thereafter [bereth](#) his name, and philosophie and lawe muste here-to acorden by their clerghial discipcions, as: philosophie for love of [wisdom](#) is declared, lawe for mainteynaunce of [pees](#) is holden: and these with love must<sup>85</sup> nedes acorden; therfore of hem in this place have I touched. Ordre of homly thinges and honest maner of livinge in vertue, with rightful jugement in causes and profitable [administracion](#) in [comminaltees](#) of realmes and [citees](#) , by evenhed profitably to<sup>90</sup> raigne, nat by singuler avauntage ne by prive envy, ne by soleyne [purpos](#) in covetise of worship or of goodes, ben disposed in open rule shewed, by love, philosophy, and lawe, and yet love, toform al other. Wherfore as [sustern](#) in unite they accorden, and [oon](#) ende, that is, [pees](#) and rest, they causen norisshinge; and in the<sup>95</sup> joye maynteynen to endure.

[Now](#) than, as I have declared: my [book](#) acordeth with [discipcion](#) of [three](#) thinges; and the Margarit in vertue is lykened to Philosophy, with her [three](#) speses. In whiche maters ever [twey](#) ben acordaunt with bodily [reson](#) , and the thirde with the<sup>100</sup> soule. But in conclusion of my boke and of this [Margarite-perle](#) in knittinge togider, Lawe by [three](#) sondrye maners shal be lykened; that is to saye, lawe, right, and custome, whiche I wol declare. Al that is lawe cometh of goddes ordinaunce, by kyndly worching; and thilke thinges ordayned by mannes wittes arn y-cleped right,<sup>105</sup> which

is ordayned by many maners and in [constitucion](#) written. But custome is a thing that is accepted for right or for lawe, there-as lawe and right faylen; and there is no difference, whether it come of scripture or of reson. Wherefore it sheweth, that lawe is kyndly governaunce; right cometh out of mannes probable<sup>110</sup>[reson](#) ; and custome is of comen usage by length of tyme used; and custome nat writte is usage; and if it be writte, [constitucion](#) it is y-written and y-cleped. But lawe of kynde is comen to every nation, as [conjuncion](#) of man and woman in love, succession of children in heritance, [restitucion](#) of thing<sup>115</sup> by strength taken or lent; and this lawe among al other [halt](#) the soveraynest gree in worship; whiche lawe began at the beginning of [reasonable](#) creature; it varied yet never for no chaunging of tyme. Cause, forsothe, in ordaying of lawe was to constrayne mens hardinesse in-to [pees](#) , and withdrawing his yvel<sup>120</sup> wil, and turning malice in-to goodnesse; and that innocence sikerly, withouten teneful anoye, [among](#) shrewes safely might<sup>[ ]</sup> inhabite by proteccion of safe-conducte, so that the shrewes, [harm](#) for harme, by brydle of [ferdnesse](#) shulden restrayne. But forsothe, in kyndely lawe, [nothing](#) is commended but such as goddes<sup>[ ]</sup> wil hath confirmed, ne nothing denyed but [contrariouste](#) of<sup>125</sup> goddes wil in heven. Eke than al lawes, or custome, or els constitucion by usage or wryting, that contraryen lawe of kynde, utterly ben repugnaunt and adversarie to our goddes wil of heven. Trewly, lawe of kynde for goddes own lusty wil is verily to mayntayne; under whiche [lawe](#) ([and unworthy](#) ) bothe professe<sup>130</sup> and regular [arnobediencer](#) and bounden to this Margarite-perle as by knotte of loves statutes and stablissment in kynde, whiche that goodly [may](#) not be withsetten. Lo! under this bonde am<sup>[ ]</sup> I constraigned to abyde; and man, under [living](#) lawe ruled, by that lawe oweth, after desertes, to ben rewarded by [payne](#) or by mede,<sup>135</sup> but-if mercy weyve the payne. So than †[by part resonfully](#) may be [seye](#) , that mercy bothe right and lawe passeth. [Th' entent](#) of al these maters is the lest clere understanding, to weten, at [th' ende](#) of this thirde boke; ful knowing, [thorow](#) goddes grace, I thinke to make neverthelater. Yet if these thinges han a good<sup>140</sup> and a †[sleigh](#) inseer, whiche that can souke hony of the harde stone, oyle of the drye rocke, [[he](#) ] may lightly fele nobley of mater in my leude [imaginacion](#) closed. But for my [book](#) shal be of joye (as I sayd), and I [[am](#) ] so [fer](#) set fro thilke place fro whens gladnesse shulde come; my corde is to short to [lete](#) my boket<sup>145</sup> ought [cacche](#) of that water; and fewe men be [abouten](#) my corde to eche, and many in ful [purpos](#) ben redy it shorter to make, and to enclose [th' entrè](#) , that my boket of joye nothing shulde [cacche](#) , but empty returne, my careful sorowes to encrease: (and if I dye for payne, that were gladnesse at their hertes): good [lord, send](#)<sup>150</sup> me water in-to the cop of these mountayns, and I shal drinke therof, my thurstes to [stanche](#) , and sey, these be comfortable welles; in-to helth of goodnesse of my saviour am I holpen. And yet I saye more, the house of joye to me is nat opened. How dare my sorouful goost than in any mater of gladnesse thinken to<sup>155</sup> trete? For ever sobbinges and complayntes be redy [refrete](#) in his [meditacions](#) , as werbles in manifolde stoundes [comming about I not than](#) . And therefore, what maner of joye coude [[I](#) ] endyte? But yet at dore shal I knocke, if the key of David wolde the locke <sup>160</sup>[unshitte](#) , and [hebringe](#) me in, whiche that childrens tonges both<sup>[ ]</sup> openeth and closeth; [whos spirit](#) where he †[wol](#) wercheth, departing goodly as him lyketh.

[Now](#) to goddes laude and reverence, [profit](#) of the reders, amendement of maners of the herers, encresing of worship among<sup>165</sup> Loves servauntes, releving of my [herte](#) in-to grace of my jewel, and [fren\[d\]ship \[in\]](#) plesance of this [perle](#) , I am stered in this

making, and for nothing els; and if any good thing to mennes lyking in this scripture be founde, thanketh the maister of grace, whiche that of that good and al other is authour and principall [\[ \]](#) doer. And if any thing be insufficient or els mislyking, †[wyte](#) that the leudnesse of myne unable conning: for body in disese anoyeth the understanding in soule. A disesely [habitacion](#) letteth the wittes [\[in \]](#) many thinges, and namely in sorowe. The custome never-the-later of Love, †[by](#) long tyme of service, in [175](#) termes I thinke to pursue, whiche ben lyvely to yeve understanding in other thinges. But [now](#), to [enforme thee](#) of this Margarites goodnesse, I may her not halfe preyse. Wherefore, nat she for my [boke](#), but this [book](#) for her, is worthy to be commended, tho my [book](#) be leude; right as thinges nat for places, but places [180](#) for thinges, ought to be desyred and praysed.

## CHAPTER II. [\[ \]](#)

Ch. II.

‘[NOW](#),’ quod Love, ‘trewly thy wordes I have wel understonde. Certes, me thinketh hem right good; and me wondreth why thou so lightly passest in the lawe.’

‘Sothly,’ quod I, ‘my wit is leude, and I am right [blynd](#), and [5](#) that mater depe. [How](#) shulde I than have waded? Lightly might I have drenched, and spilte ther my-selfe.’

‘[Ye](#),’ quod she, ‘I shal helpe [thee](#) to [swimme](#). For right as lawe punissheth brekers of preceptes and the contrary-doers of the written [constitucions](#), right so [ayenward](#) lawe rewardeth and [10](#) yeveth mede to hem that lawe strengthen. By one lawe this rebel is punisshed and this innocent is meded; the shrewe is enprisoned and this rightful is corowned. The same lawe that joyneth by wedlocke without forsaking, the same lawe yeveth lybel of departicion bycause of devorse both demed and declared.’ [15](#)

[\[ \]](#) ‘Ye, ye,’ quod I, ‘I fynde in no lawe to mede and rewarde in goodnes the [gilty](#) of desertes.’

‘Fole,’ quod she, ‘[gilty](#), converted in your lawe, mikel [merit \[ \]](#) deserveth. Also [Pauly\[n\]](#) of Rome was crowned, that by him the maynteyners of Pompeus weren known and distroyed; and yet [20 \[ \] toform](#) was this Paulyn [cheef](#) of Pompeus counsaile. This lawe in Rome hath yet his name of mesuring, in mede, the bewraying of the conspiracy, ordayned by tho senatours the deth. [Julius Cesar](#) is acompted in-to Catons rightwisnesse; for ever in trouth florissbeth his name [among](#) the knowers of [reson](#). [Perdicas was](#) [25](#) crowned in the heritage of Alexander the [grete](#), for tellinge of a prevy hate that king Porrus to Alexander hadde. Wherefore every wight, by [reson](#) of lawe, after his rightwysenesse apertely his mede may chalenge; and so thou, that maynteynest lawe of kynde, and therfore [disese](#) hast suffred in the lawe, [reward](#) is [30](#) worthy to be rewarded and ordayned, and †[apertly](#) thy mede might thou chalenge.’

‘Certes,’ quod I, ‘this have I wel lerned; and ever hensforward I shal drawe me therafter, in [oonhed](#) of wil to abyde, this lawe bothe maynteyne and kepe; and so hope I best entre in-to [35](#) your grace, wel deservinge in-to worship of a wight, without nedeful compulsion, [\[that \]](#) ought medefully to be rewarded.’

‘Truly,’ quod Love, ‘that is sothe; and tho[ugh], by [constitucion](#), good service in-to [profit](#) and avantage [strecche](#), utterly many men it demen to have more desert of mede than good wil<sup>40</sup> nat compelled.’

‘[See](#) now,’ quod I, ‘[how](#) †[many](#) men holden of this the contrary. And what is good service? Of you wolde I here this question declared.’

‘I shal say [thee](#),’ quod she, ‘in a fewe wordes:—resonable<sup>45</sup> workinges in plesaunce and [profit](#) of thy soverayne.’

‘[How](#) shulde I this performe!’ quod I.

‘Right wel,’ quod she; ‘and here me [now](#) a litel. It is hardely (quod she) to understande, that [right as mater](#) by due overchaunginges foloweth his [perfeccion](#) and his forme, right so every<sup>50</sup> man, by rightful werkinges, ought to folowe the [lefful](#) desyres in his [herte](#), and [see](#) toform to what ende he deserveth. For many tymes he that loketh nat after th’endes, but utterly therof is unknowen, befalleth often many yvels to done, wherthrough, er he<sup>55</sup> be [war](#), shamefully he is confounded; th’ende[s] therof nedden to be before loked. To every desirer of suche foresight in good service, [three](#) thinges specially nedeth to be rulers in his workes. First, that he do good; next, that he do [[it](#)] by [eleccion](#) in his owne [herte](#); and the thirde, that he do godly, withouten any<sup>60</sup> surquedry in thoughtes. That your werkes shulden be good, in service or in any other actes, authoritès many may be aleged; neverthelater, by [reson](#) thus [may](#) it be shewed. Al your werkes be cleped seconde, and moven in vertue of the firste wercher, whiche in good workes wrought you to procede; and right so<sup>65</sup> your werkes moven in-to vertue of the laste ende: [and right](#) in the first workinge were nat, no man shulde in the seconde werche. Right so, but ye feled to what ende, and seen their goodnes closed, ye shulde no more †[recche](#) what ye wrought; but the ginning gan with good, and there shal it [cese](#) in the laste ende, if<sup>70</sup> it be wel considered. Wherefore the middle, if other-ways it drawe than accordant to the endes, there stinteth the course of good, and another maner course entreth; and so it is a [partie](#) by himselve; and every part [[that](#)] be nat accordant to his al, is [foul](#) and ought to be eschewed. Wherefore every thing that is wrought<sup>75</sup> and be nat good, is nat accordant to th’endes of his al hole; it is foul, and ought to be withdrawe. Thus the persons that neither don good ne [harm](#) shamen foule their making. Wherefore, without working of good actes in good service, may no man ben accepted. Truly, the ilke that han might to do good and [doon](#) it nat, the<sup>80</sup> crowne of worship shal be take from hem, and with shame shul they be anulled; and so, to make [oon](#) werke acordant with his endes, every good servaunt, by [reson](#) of consequence, [muste do good nedes](#). Certes, it suffiseth nat alone to do good, but goodly withal folowe; the thanke of goodnesse els in nought he<sup>85</sup> deserveth. For right as al your being come from the [greatest](#) good, in whom al goodnesse is closed, right so your endes ben directe to the same good. Aristotel determineth that [ende](#) and good ben one, and convertible in understanding; and he that in wil doth away good, and he that loketh nat to th’ende, loketh nat to good; but he that doth good and doth nat [goodly](#), [[and](#)] <sup>90</sup> draweth away the direction of th’ende nat goodly, must nedes be [badde](#). Lo! badde is nothing els but absence or [negative](#) of good, as derkenesse is absence or negative of light. Than he that dooth [[not](#)] goodly, directeth thilke good in-to th’ende of badde; so muste thing nat good folowe: eke

badnesse to suche<sup>95</sup> folke ofte foloweth. Thus contrariaunt workers of th'ende that is good ben worthy the contrary of th'ende that is good to have.'

'How,' quod I, 'may any good dede be [doon](#), but-if goodly it helpe?'<sup>100</sup>

'Yes,' quod Love, 'the devil [doth](#) many good dedes, but goodly he leveth be-hynde; for [ever](#) badly and in disceyvable wyse he worketh; wherfore the contrary of th'ende him foloweth. And do he never so many good dedes, bicause goodly is away, his goodnes is nat rekened. Lo! than, [tho\[ugh\]](#) a man do good,<sup>105</sup> but he do goodly, th'ende in goodnesse wol nat folowe; and thus in good service both good dede and goodly [doon](#) musten joyne togider, and that it be [doon](#) with free choise in [herte](#); and els deserveth he nat the [merit](#) in goodnes: that wol I prove. For if thou do any-thing good by chaunce or by happe, in what thing<sup>110</sup> art thou therof worthy to be commended? For nothing, by [reson](#) of that, turneth in-to thy [praysing ne lacking](#). Lo! thilke thing [doon](#) by hap, by thy wil is nat caused; and therby [shulde I](#) thanke or lacke deserve? And sithen that fayleth, th'ende which<sup>115</sup> that wel shulde rewarde, must [ned\[e\]s](#) faile. Clerkes sayn, no man but willinge is blessed; a good dede that he hath [doon](#) is nat [doon](#) of free choice willing; without whiche blissednesse may nat folowe. *Ergo*, neither thanke of goodnesse ne service [[is](#)] in [that](#) [that] is contrary of the good ende. So than, to good service longeth good dede goodly don, [thorow free](#) choice in [herte](#).'<sup>120</sup>

'Truely,' quod I, 'this have I wel understande.'

'Wel,' quod she, 'every thing thus [doon](#) sufficiently by lawe, that is cleped justice, [[may](#)] [after-reward clayme](#). For lawe and justice was ordayned in this wyse, suche desertes in goodnesse, <sup>125</sup> after quantite in doinge, by mede to rewarde; and of necessite of suche justice, that is to say, rightwysenesse, was free choice in deserving of wel or of yvel graunted to resonable creatures. Every man hath [free arbitrement](#) to chose, good or yvel to performe.'

<sup>130</sup>'[Now](#),' quod I tho, 'if I by my good wil deserve this Margaritperle, and am nat therto compelled, and have free choice to do what me lyketh; she is than holden, as me thinketh, to rewarde th'entent of my good wil.'

'Goddess forbode els,' quod Love; 'no wight [meneth](#) otherwyse,<sup>135</sup> I trowe; free wil of good [herte](#) after-mede deserveth.'

'Hath every man,' quod I, '[free](#) choice by necessary maner of wil in every of his doinges that him lyketh, by goddess proper purvyaunce? I wolde [see](#) that wel declared to my leude understanding; for "necessary" and "necessite" ben wordes of moken<sup>140</sup>[entencion](#), [closing](#) (as to saye) so mote it be nedes, and otherwyse may it nat betyde.'

'This shalt thou [lerne](#),' quod she, 'so thou take hede in my speche. If it were nat in mannes owne libertè of [free](#) wil to do good or bad, but to the one teyed by bonde of goddess preordinaunce,<sup>145</sup> than, do he never so wel, it were by nedeful compulcion of thilk bonde, and nat by [free](#) choice, wherby nothing he desyreth: and do he never so

yvel, it were nat man for to wyte, but [onlich](#) to him that suche thing ordayned him to done. Wherefore he ne ought for [bad\[de\]](#) be punisshed, ne for no good<sup>150</sup> dede be rewarded; but of necessitè of rightwisnesse was therfore [free](#) choice of arbitrement put in mans proper [disposicion](#). Truely, if it were otherwyse, it contraried goddes charitè, that badnesse and goodnesse rewardeth after desert of [payne](#) or of mede.'

[ ] 'Me thinketh this wonder,' quod I; 'for god by necessitè<sup>155</sup>[forwot](#) al thinges coming, and so mote it nedes be; and thilke thinges that ben don †[by](#) our [free](#) choice comen nothing of necessitè but [only](#) †[by](#) wil. [How](#) may this stonde †[togider](#)? And so me thinketh truely, that [free](#) choice fully repugneth goddes forweting. Trewly, lady, me semeth, they mowe nat stande<sup>160</sup> †[togider](#).'

## CHAPTER III. [ ]

Ch. III.

THAN gan Love [nighe](#) me nere, and with a noble countenance of visage and limmes, dressed her nigh my sitting-place.

'Take forth,' quod she, 'thy pen, and redily wryte these wordes. For if god wol, I shal hem so enforme to [thee](#), that thy<sup>5</sup> leudnesse which I have [understande](#) in that mater shal openly be clered, and thy sight in ful lokung therin amended. First, if thou thinke that goddes prescience repugne [libertè of arbitrement](#), it is impossible that they shulde accorde in onheed of sothe to understanding.'<sup>10</sup>

'Ye,' quod I, 'forsothe; so I it conceyve.'

'Wel,' quod she, 'if thilke impossible were away, the repugnaunce that semeth to be therin were utterly removed.'

'Shewe me the absence of that impossibilitè,' quod I.

'So,' quod she, 'I shal. [Now](#) I suppose that they mowe<sup>15</sup> stande togider: prescience of god, whom foloweth necessitè of thinges comming, and libertè of arbitrement, [thorow](#) whiche thou belevest many thinges to be without necessitè.'

'Bothe these proporcions be sothe,' quod I, 'and wel mowe stande togider; wherefore this case as possible I admit.'<sup>20</sup>

'Truely,' quod she, 'and this case is impossible.'

'[How](#) so?' quod I.

'For herof,' quod she, 'foloweth and wexeth another impossible.'

'Prove me that,' quod I.<sup>25</sup>

[ ] ‘That I shal,’ quod she; ‘for somthing is comming without necessitè, and god wot that toform; for al thing comming he before wot, and that he befrom wot of necessitè is comming, as he [beforn](#) wot be the case by necessary [maner](#) ; or els, [thorow](#) necessitè, is somthing to be without necessitè; and [wheder, to](#)<sup>30</sup> every wight that hath good understanding, is seen these thinges to be repugnaunt: prescience of god, whiche that foloweth necessitè, and libertè of arbitrement, fro whiche is removed necessitè? For truely, it is necessary that god have forweting of thing withouten any necessitè cominge.’<sup>35</sup>

‘Ye,’ quod I; ‘but yet remeve ye nat away fro myne understanding the necessitè folowing goddes be foreweting, as thus. God [beforn wot](#) me in service of love to be bounden to this Margariteperle, and therefore by necessitè thus to love am I bounde; and<sup>40</sup> if I had nat loved, [thorow](#) necessitè had I ben [kept](#) from al lovededes.’

‘Certes,’ quod Love, ‘bicause this mater is good and necessary to declare, I thinke here-in wel to abyde, and not lightly to passe. Thou [shalt](#) not (quod she) say [al-only](#) , “god [beforn wot](#) me to be<sup>45</sup> a lover or no lover,” but thus: “god [beforn wot](#) me to be a lover without necessitè.” And so foloweth, whether thou love or not love, every of hem is and shal be. But [now](#) thou seest the impossibilitè of the case, and the possibilitè of thilke that thou wendest had been impossible; wherfore the repugnaunce is adnulled.’

<sup>50</sup>‘Ye,’ quod I; ‘and yet do ye not awaye the strength of necessitè, whan it is said, [th\[r\]ough](#) necessitè it is me in love to abyde, or not to love without necessitè for god [beforn wot](#) it. This maner of necessitè forsothe semeth to some men in-to [coaccion](#) , that is to sayne, constrayning, or else prohibicion, that is,<sup>55</sup> defendinge; wherfore necessitè is me to love of wil. I understande me to be constrayned by some privy strength to the wil of lovinge; and if [I] [no\[t\]](#) love, to be defended from the wil of lovinge: and so [thorow](#) necessitè me semeth to love, [for I love](#) ; or els [not](#) to love, if I [not](#) love; wherthrough neither [thank](#) ne<sup>60</sup> maugrè in tho thinges [may](#) I deserve.’

‘[Now](#) ,’ quod she, ‘thou [shalt](#) wel understande, that often we [sayn](#) thing [thorow](#) necessitè to be, that by no strength to be neither is coarted ne constrayned; and [through](#) necessitè not to be, that with no defendinge is removed. For we [sayn](#) it is<sup>65</sup>[thorow](#) necessitè god to be immortal, nought deedliche; and it is necessitè, god to be rightful; but not that any strength of [violent](#) maner constrayneth him to be immortal, or defendeth him to be unrightful; for nothing may make him dedly or unrightful. Right so, if I say, [thorow](#) necessitè is [thee](#) to be a lover or els<sup>70</sup>[noon; only](#) [thorow](#) wil, as god [beforn](#) wete. It is nat to understonde that any thing defendeth or forbit [thee](#) thy wil, whiche shal nat be; or els constrayneth it to be, whiche shal be. That same [thing](#) , forsoth, god before wot, whiche he befrom seeth.

Any [ ] [thingcommende](#) of [only](#) wil, that wil neyther is constrayned ne defended [thorow](#) any other thing. And so [thorow](#) libertè of<sup>75</sup> arbitrement it is do, that is [don](#) of wil. And trewly, my good [child](#) , if these thinges be wel [understonde](#) , I wene that non inconvenient shalt thou fynde betwene goddes forweting and libertè of arbitrement; wherfore I wot wel they may stande togider. Also farthermore, who that understanding of prescience<sup>80</sup> properlich considreth, [thorow](#) the same wyse that any-thing be afore wist is said, for to be [comming](#) it is pronounced; there is nothing toform

wist but thing comming; foreweting is but of [trouth\[e\]](#); [dout\[e\]](#) may nat be wist; wherfore, whan I sey that god toform [wot](#) any-thing, [thorow](#) necessitè is thilke thing to be comming;85 al is oon if I sey, [it shal be](#) . But this necessitè neither constrayneth ne defendeth any-thing to be or nat to be. Therefore sothly, if love is put to be, it is said of necessitè to be; or els, for it is put nat to be, it is affirmed nat to be of necessitè; nat for that necessitè constrayneth or defendeth love to be or nat to be. For90 whan I say, if love shal be, of necessitè it shal be, here foloweth necessitè the thing [toform](#) put; it is as moch to say as if it were thus pronounced—“that thing shal be.” [Noon](#) other thing signifyeth this necessitè but [only](#) thus: that shal be, may nat togider be and nat be. Evenlich also it is soth, love was, and is, and shal95 be, nat of necessitè; and nede is to have be al that was; and nedeful is to be al that is; and comming, to al that shal be. And it is nat the same to saye, love to be passed, and love passed to be passed; or love present to be present, and love to be present; or els love to be comminge, and love comminge to be100 comming. Dyversitè in setting of wordes maketh dyversitè in understandinge; [altho\[ugh\]](#) in the same sentence they accorden of [significacion](#) ; right as it is nat al [oon](#) , love swete to be swete, and love to be swete. For moch love is bitter and sorouful, er hertes ben [esed](#) ; and yet it glad[d]eth thilke sorouful [herte](#) on105 suche love to thinke.’

‘Forsothe,’ quod I, ‘outherwhile I have had mokel blisse in [herte](#) of love that stoundmele hath me sorily anoyed. And certes, lady, for I [see](#) my-self thus knit with this [Margarite-perle](#)110 as by bonde of your service and of no libertè of wil, my [herte](#) wil [now](#) nat acorde this service to love. I can demin in my-selfe non otherwise but [thorow](#) necessitè am I constrayned in this service to abyde. But alas! than, if I [thorow](#) nedeful compulsioun maugre me be with-holde, litel [thank](#) for al my [greet](#) travail have115 I than deserved.’

‘[Now](#) ,’ quod this lady, ‘I saye as I sayde: me lyketh this mater to declare at the ful, and why: for many men have had dyvers fantasies and [resons](#) , both on one syde therof and in the other. Of whiche right sone, I trowe, if thou wolt understonde,120 thou [shalt conne](#) yeve the sentence to the partie more probable by [reson](#) , and in soth knowing, by that I have of this mater makend an ende.’

‘Certes,’ quod I, ‘of these thinges longe have I had [greet lust](#) to be lerned; for yet, I wene, goddes wil and his prescience125 acordeth with my service in lovinge of this precious Margarite-perle.[] After whom ever, in my [herte](#), [with](#) thursting desyre wete, I do brenne; unwasting, I langour and fade; and the day of my[] desteny in dethe or in joye I †[onbyde](#) ; but yet in th’ende I am comforted †[by](#) my supposaile, in blisse and in joye to determine130 after my desyres.’

‘That thing,’ quoth Love, ‘hastely to thee neigh, [god graunt](#) of his grace and mercy! And this shal be my prayer, til thou be lykende in herte at thyne owne wil. But [now](#) to enforme [thee](#) in this mater (quod this lady) thou wost where I left; that was:135 love to be swete, and love swete to be swete, is not al [oon](#) for to say. For a tree is nat alway by necessitè white. Somtyme, er it were white, it might have be nat white; and after tyme it is white, it [may](#) be nat white. But a white tree evermore nedeful is to be white; for neither toform ne after it was white, might it140 be togider white and nat white. Also love, by necessitè, is nat present as [now](#) in [thee](#) ; for er it were present, it might

have be that it shulde [now](#) nat have be; and yet it [may](#) be that it shal nat be present; but thy love present whiche to her, Margarite, [thee](#) hath bounde, nedeful is to be present. Trewly, [som](#) doing of [accion](#), nat by necessitè, is comminge [fer](#) tofornt it be; it may be<sup>145</sup> that it shal nat be comminge. Thing forsoth comming nedeful is to be comming; for it may nat be that comming shal nat be comming. And right as I have sayd of present and of future tymes, the same sentence in sothnesse is of the preterit, that is to say, tyme passed. For thing passed must nedes be passed; and<sup>150</sup> er it were, it might have nat be; wherfore it shulde nat have passed. Right so, whan love comming is said of love that is to come, nedeful is to be that is said; for thing comming never is nat comminge. And so, ofte, the same [thing](#) we sayn of the same; as whan we [sayn](#) “every man is a man,” or “every lover is a lover,”<sup>155</sup> so muste it be nedes. In no waye may he be man and no man togider. And if it be nat by necessitè, that is to say nedeful, al thing comming to be comming, than somthing comming is nat comminge, and that is impossible. Right as these termes “nedeful,” “necessitè,” and “necessary” betoken and signify thing nedes<sup>160</sup> to be, and it may nat otherwyse be, right [\[so\]](#) †[this terme](#) “impossible” signifyeth, that [\[a\]](#) thing is nat and by no way may it be. Than, [thorow](#) pert necessitè, al thing comming is comming; but [that](#) is by necessitè foloweth, with nothing to be constrayned. Lo! whan that “comming” is said of thinge, nat alway thing<sup>165</sup>[thorow](#) necessitè is, [altho\[ugh\]](#) it be comming. For if I say, “tomorowe love is comming in this Margarites [herte](#),” nat therfore thorow necessitè shal the ilke love be; yet it may be that it shal nat be, [altho\[ugh\]](#) it were comming. Neverthelater, somtyme it is soth that somthing be of necessitè, that is sayd “to come”; as<sup>170</sup> if I say, to-morowe †[be](#) comminge the [rysinge of the sonne](#). If therfore with necessitè I pronounce comming of thing to come, in this maner love to-morne comminge in thyne Margarite to [theeward](#), by necessitè is comminge; or els the rysing of the sonne to-morne comminge, through necessitè is comminge. Love sothely,<sup>175</sup> whiche may nat be of necessitè alone folowinge, [thorow](#) necessitè comming it is [mad certayn](#). For “futur” of future is said; that is to sayn, “comming” of comminge is said; as, if to-morowe comming is thorow necessitè, comminge it is. Arysing of the sonne, [thorow](#) two necessitès in comming, it is to understande; that [oon](#) is [to-for\[e\]going](#)<sup>180</sup> necessitè, whiche maketh thing to be; therfore it shal be, for nedeful is that it be. Another is folowing necessitè, whiche nothing constrayneth to be, and so by necessitè it is to come; why? for it is to come. [Now](#) than, whan we sayn that god befornt wot<sup>185</sup> thing comming, nedeful [\[it\]](#) is to be comming; yet therfore make we nat in [certayn](#) evermore, [thing](#) to be [thorow](#) necessitè comminge. Sothly, thing comming [may](#) nat be nat comming by no way; for it is the same sentence of understanding as if we say thus: if god befornt wot any-thing, nedeful is that to be comming.<sup>190</sup> But yet therfore foloweth nat the prescience of God, thing [thorow](#) necessitè to be comming: for al-tho[ugh] god tofornt [wot](#) al thinges comming, yet nat therfore he befornt wot every thing comming [thorow](#) necessitè. Some thinges he befornt wot comming of free wil out of resonable creature.’

195 ‘Certes,’ quod I, ‘these termes “nede” and “necessitè” have a queint maner of understanding; they wolden dullen many mennes wittes.’

‘Therefore,’ quod she, ‘I wol hem openly declare, and more clerely than I have tofornt, er I departe [hen\[ne\]s](#).’

## CHAPTER IV. [ ]

### Ch. IV.

HERE of this mater,' quod she, 'thou [shalt](#) understande that, right as it is nat nedeful, god to wilne that he wil, no more in many thinges is nat nedeful, a man to wilne that he wol. And ever, right as nedeful is to be, what that god wol,<sup>5</sup> right so to be it is nedeful that man wol in tho thinges, whiche that god hath put in-to mannes [subjeccion](#) of willinge; as, if a man wol love, that he love; and if he ne wol love, that he love nat; and of suche other thinges in mannes [disposicion](#). For-why, [now](#) than that god wol may nat be, whan he wol the wil of man<sup>10</sup>[thorow](#) no necessitè to be constrayned or els defended for to wilne, and he wol [th'](#)effect to [folowe](#) the wil; than is it nedeful, wil of man to be [free](#), and also to be that he wol. In this maner it is soth, that [thorow](#) necessitè is mannes werke in loving, that he wol do [altho\[ugh\]](#) he wol it nat with necessitè.'

15Quod I than, '[how stant](#) it in love of thilke wil, sithen men loven willing of free choice in herte? Wherefore, if it be [thorow](#) necessitè, I praye you, lady, of an answerè this question to assoyle.'

'I wol,' quod she, 'answerè [thee](#) blyvely. Right as men wil not [thorow](#) necessitè, right so is not love of wil [thorow](#) necessitè;<sup>20</sup> ne [thorow](#) necessitè wrought thilke same wil. For if he wolde it not with good wil, it shulde nat have been wrought; although that he [doth](#), it is nedeful to be [doon](#). But if a man do sinne, it is nothing els but to †[wilne](#) that he shulde nat; right so sinne of wil is not to be [[in](#)] maner necessary [don](#), no more than wil is<sup>25</sup> necessarye. Never-the-later, this is sothe; if a man wol sinne, it is necessarye him to sinne, but th[r]ough thilke necessitè nothing is constrayned ne defended in the wil; right so thilke [thing](#) that [free-wil](#) wol and [may](#), and not may not wilne; [and nedeful is](#) that to wilne he [may](#) not [wilne](#). [But](#) thilke to wilne nedeful is; for<sup>30</sup> impossible to him it is [oon](#) thing and the same to wilne and not to [ ] wilne. The werke, forsothe, of wil, to [whom](#) it is yeve that it be that he hath in wil, and that he wol not, voluntarie †[or](#) spontanye it is; for by spontanye wil it is do, that is to saye, with good wil not constrayned: than by wil not constrayned it is constrayned to<sup>35</sup> be; and that is it may not †[togider](#) be. If this necessitè maketh [libertè](#) of wil, whiche that, [afor](#)n they weren, they might have ben eschewed and shonned: god than, whiche that knoweth al [tr\[o\]uthe](#), and nothing but [tr\[o\]uthe](#), al these thinges, as they [arn](#) spontanye or necessarye, †seeth; and as he [seeth](#), so they<sup>40</sup> ben. And so with these thinges wel considred, it is open at the ful, that without al maner repugnaunce god [beforn](#) wot al maner thinges [[that](#)] ben don by [free](#) wil, whiche, [afor](#)n they weren, [[it](#)] might have ben [[that](#)] never they shulde be. And yet ben they thorow a maner necessitè from [free wil †discended](#).<sup>45</sup>

Hereby [may](#) (quod she) lightly ben knowe that not al thinges to be, is of necessitè, though god have hem in his prescience. For som thinges to be, is of [libertè](#) of wil. And to make [thee](#) to have ful knowinge of goddes [beforn-weting](#), here me (quod she) what I shal say.'<sup>50</sup>

'Blythly, lady,' quod I, 'me list this mater entyrelly to understande.'

‘Thou [shalt](#) ,’ quod she, ‘understande that in heven is goddes beinge; although he be over al by power, yet there is abydinge of 55 devyne persone; in whiche heven is everlastinge presence, withouten any movable tyme. There\* is nothing preterit ne passed, there is nothing future ne comming; but al thinges togider in that place ben present everlasting, without any meving. Wherefore, to [\[\]](#) god, al thing is as [now](#) ; and though a [thing](#) be nat, in kyndly 60 nature of thinges, as yet, and if it shulde be hereafter, yet evermore we shul saye, god it maketh be tyme present, and [now](#) ; for no future ne preterit in him may be founde. Wherefore his weting and his before-weting is al [oon](#) in understanding. Than, if weting and before-weting of god putteth in necessitè to al thinges whiche 65 he wot or before-wot; ne thing, after eternitè or els after any tyme, he wol or [doth](#) of libertè, but al of necessitè: whiche thing if thou wene it be ayenst [reson](#) , [than is] nat [thorow](#) necessitè to be or nat to be, al thing that god wot or before-wot to be or nat to be; and yet nothing defendeth [any-thing](#) to be wist or to be 70 before-wist of him in our willes or our doinges to be [don](#) , or els comminge to be for free arbitrement. Whan thou [hast](#) these [declaracions](#) wel understande, than shalt thou fynde it resonable at prove, and that many thinges be nat [thorow](#) necessitè but [thorow](#) libertè of wil, save necessitè of free wil, as I tofore said, 75 and, as me thinketh, al utterly declared.’

‘Me thinketh, lady,’ quod I, ‘so I shulde you nat [displese](#) , and evermore your reverence to kepe, that these thinges contraryen in any understanding; for ye [sayn](#) , somtyme is [thorow](#) libertè of wil, and also [thorow](#) necessitè. Of this have I yet no savour, 80 without better [declaracion](#) .’

‘What wonder,’ quod she, ‘is there in these thinges, sithen al day thou [shalt see](#) at thyne eye, in many thinges receyven in hemselve revers, thorow dyvers [resons](#) , as thus:—I pray [thee](#) (quod she) which thinges ben more revers than “comen” and “[gon](#) ”? 85 For if I bidde [thee](#) “come to me,” and thou come, after, whan I bidde [thee](#) “go,” and thou go, thou reversest fro [thy](#) first comming.’

‘That is soth,’ quod I.

‘And yet,’ quod she, ‘in thy first alone, by dyvers [reson](#) , was ful reversinge to understande.’ 90

‘As [how](#) ?’ quod I.

‘That shal I shewe [thee](#) ,’ quod she, ‘by ensample of thinges that have kyndly moving. Is there any-thing that meveth more kyndly than doth the hevens eye, whiche I clepe the sonne?’

‘Sothly,’ quod I, ‘me semeth it is most kyndly to move.’ 95

[\[\]](#) ‘Thou sayest soth,’ quod she. ‘Than, if thou loke to the sonne, in what parte he be under heven, evermore he †[hyeth](#) him in moving fro thilke place, and †[hyeth](#) meving [toward](#) the ilke same place; to thilke place from whiche he [goth he †hyeth](#) comminge; and without any [ceesinge](#) to that place he neigheth 100 from whiche he is chaunged and withdrawe. But [now](#) in these thinges, after dyversitè of [reson](#) , revers in one

thinge may be [seye](#) without repugnaunce. Wherefore in the same wyse, without any repugnaunce, by my [resons](#) tofore maked, al is [oon](#) to beleve, somthing to be [thorow](#) necessitè comminge for it is comming, and<sup>105</sup> yet with no necessitè constrained to be comming, but with necessitè that cometh out of free wil, as I have sayd.’

Tho [liste](#) me a litel to speke, and gan [stinte](#) my penne of my wryting, and [sayde](#) in this wyse.

‘Trewly, lady, as me thinketh, I can allege autoritees [grete](#) ,<sup>110</sup> that contrarien your [sayinges](#) . Job saith of mannes person,<sup>[ ]</sup> “thou hast [put](#) his terme, whiche thou might not passe.” Than saye I that no man may shorte ne [lengthe](#) the day ordayned of his †[dying](#) , altho[ugh] somtyme to us it semeth som man to do a [thing](#) of free wil, [wherthorow his deeth](#) he henteth.’<sup>115</sup>

‘[Nay](#) , forsothe,’ quod she, ‘it is nothing ayenst my [saying](#) ; for god is not begyled, ne he seeth nothing wheder it shal come of libertè or els of necessitè; yet it is said to be ordayned at god immovable, whiche at man, or it be [don](#) , may be chaunged. Suche thing is also that Poule the apostel [saith](#) of hem that [tofore](#)<sup>120</sup><sup>[ ]</sup> wern purposed to be sayntes, as thus: “whiche that god before [wiste](#) and hath predestined conformes of images of his †[sone](#) , that he shulde ben the firste begeten, that is to saye, here amonges many [brethren](#) ; and whom he hath predestined, hem he hath<sup>125</sup> cleped; and whom he hath cleped, hem he hath justified; and whom he hath justified, hem he hath magnified.” This [purpos](#) , after whiche they ben cleped sayntes or holy in the everlasting present, wher is neither tyme passed ne tyme comminge, but ever<sup>[ ]</sup> it is [only](#) present, and [now](#) as mokol a moment as sevin [thousand](#)<sup>130</sup> winter; and so [ayenward](#) withouten any meving is nothing lich temporel presence for thinge that there is ever present. Yet amonges you men, er it be in your presence, it is movable [thorow](#) libertè of arbitrement. And right as in the everlasting present no maner thing was ne shal be, but [only](#) is; and [now](#) here, in<sup>135</sup> your temporel tyme, somthing was, and is, and shal be, but movinge stoundes; and in this is no maner repugnaunce: right so, in the everlasting presence, nothing may be chaunged; and, in your temporel tyme, otherwhyle it is proved movable by libertè of wil or it be do, withouten any inconvenience therof to folowe.<sup>140</sup><sup>[ ]</sup> In your temporel tyme is no suche presence as in the tother; for your present is [don](#) whan passed and to come ginnen entre; whiche tymes here amonges you everich [esily](#) foloweth other. But the presence everlasting dureth in [oonhed](#) , withouten any imaginable chaunging, and ever is present and [now](#) . Trewly, the<sup>145</sup> course of the planettes and overwhelminges of the sonne in dayes and nightes, with a newe ginning of his circute after it is ended, that is to sayn, [oon yeer](#) to folowe another: these maken your transitory tymes with chaunginge of lyves and [mutacion](#) of people, but right as your temporel presence coveiteth every place, and al<sup>150</sup> thinges in every of your tymes be containyd, and as [now](#) both [seye](#) and wist to goddes very knowinge.’

<sup>[ ]</sup> ‘Than,’ quod I, ‘me wondreth why Poule [spak](#) these wordes by voice of [significacion](#) in tyme passed, that god his sayntes before-wist hath predestined, hath cleped, hath justified, and<sup>155</sup> hath magnified. Me thinketh, he shulde have [sayd](#) the wordes in tyme present; and that had ben more accordaunt to the everlasting present than to have spoke in preterit voice of passed understanding.’

‘O,’ quod Love, ‘by these wordes I [see](#) wel thou hast litel<sup>160</sup> understanding of the everlasting presence, or els of my before spoken wordes; for never a thing of tho thou hast nempned was tofore other or after other; but al at ones evenlich at the god ben, and al togider in the everlasting present be [now](#) to understanding. This eternal presence, as I sayd, hath inclose togider in one al tymes, in which [close and one](#) al thinges that ben in<sup>165</sup> dyvers tymes and in dyvers places temporel, [[and](#)] without posterioritè or prioritè ben closed [ther in](#) perpetual [now](#), and maked to [dwelle](#) in present sight. But there thou sayest that Poule shulde<sup>170</sup> have spoke thilke forsaid sentence †[by](#) tyme present, and that most shulde have ben acordaunt [to](#) the everlasting presence, why gabbest thou †in thy wordes? Sothly, I say, Poule moved the wordes by [significacion](#) of tyme passed, to shewe fully that thilk wordes were nat put for temporel [significacion](#); for al [[at](#)] thilk tyme [of] [thilke sentence were nat](#) temporallich born, whiche that Poule pronounced god have tofore knowe, and have cleped, than<sup>175</sup> magnified. [Wherthorow](#) it may wel be [knowe](#) that Poule used the wordes of passed [significacion](#), for nede and lacke of a worde in mannes bodily [speche](#) betokeninge the everlasting presence. And therefore, [[in](#)] worde moste semeliche in lykenesse to everlasting presence, he [took](#) his sentence; for thinges that here-[beforn](#)<sup>180</sup> ben passed utterly be immovable, y-lyke to the everlasting presence. As thilke that ben there never mowe not ben present, so thinges of tyme passed ne mowe in no wyse not ben passed; but al thinges in your temporal presence, that passen in a litel while, shullen ben not present. So than in that, it is more<sup>185</sup> similitude to the everlasting presence, [significacion](#) of tyme passed than of tyme temporal present, and so more in accordaunce. In this maner what [thing](#), of these that ben [don thorow free](#) arbitrement, or els as necessary, holy [writ](#) pronounceth, after eternitè he speketh; in whiche presence is everlasting sothe and nothing but<sup>190</sup> sothe immovable; nat after tyme, in whiche naught alway ben your willes and your actes. And right as, while they be nat, it is nat nedeful hem to be, so ofte it is nat nedeful that somtyme they shulde be.’

‘As how?’ quod I; ‘for yet I must be lerned by some<sup>195</sup> ensample.’

‘Of love,’ quod she, ‘wol I [now](#) ensample make, sithen I knowe the heed-knotte in that yelke. Lo! somtyme thou wrytest no [art](#), [ne art](#) than in no wil to wryte. And right as while thou<sup>200</sup> wrytest nat or els wolt nat wryte, it is nat nedeful [thee](#) to wryte or els wilne to wryte. And for to make [thee](#) knowe utterly that thinges ben otherwise in the everlasting presence than in temporal tyme, [see now](#), my good [child](#): for [somthing](#) is in the everlasting presence, than in temporal tyme it was nat; in<sup>205</sup> †[eterne](#) tyme, in [eterne](#) presence shal it nat be. Than no [resondefendeth](#), that somthing ne may be in tyme temporal moving, that in eterne is immovable. Forsothe, it is no more contrary ne revers for to be [movable](#) in tyme temporel, and [im][movable](#) in eternitè, than nat to be in any tyme and to be alway in<sup>210</sup> eternitè; [and to have be](#) or els to come in tyme temporel, and nat have be ne nought comming to be in eternitè. Yet never-the-later. I say nat somthing to be never in tyme temporel, that ever is [[in](#)] eternitè; but [al-only](#) in [som tyme](#) nat to be. For I saye nat thy love to-morne in no tyme to be, but to-day alone<sup>215</sup> I [deny it to](#) be; and yet, never-the-later, it is [alway](#) in eternitè.’

‘A! so,’ quod I, ‘it semeth to me, that comming thing or els passed here in your temporal tyme to be, in eternitè ever [now](#) and present oweth nat to be demed; and yet

foloweth nat thilke [thing](#) , that was or els shal be, in no maner [ther to](#) ben passed220[ ] or els comming; than utterly shul we deny for there without [ceesing](#) it is, in his present maner.'

'O,' quod she, 'myne owne disciple, [now](#) ginnest thou [be] able to have the name of my servaunt! Thy [wit](#) is clered; away is [now](#) errour of cloude in unconning; [away](#) is blyndnesse of225 love; away is thoughtful study of medling maners. Hastely [shalt](#) thou entre in-to the joye of me, that am thyn owne maistres! Thou [hast](#) (quod she), in a fewe wordes, wel and clerely concluded mokel of my mater. And right as there is no revers ne [contrarioustee](#) in tho thinges, right so, withouten230 any repugnaunce, it is sayd somthing to be movable in tyme temporel, †[afore](#) it be, that in eternité dwelleth immovable, nat afore it be or after that it is, but without censing; [for right](#) naught is there after tyme; that same is there everlastinge that temporalliche somtyme nis; and [toform](#) it be, it [may](#) not be, as I have sayd.'235

'[Now](#) sothly,' quod I, 'this have I wel understande; so that [now](#) me thinketh, that prescience of god and [free](#) arbitrement withouten any repugnaunce acorden; and that maketh the strength of eternité, whiche encloseth by presence during al tymes, and al thinges that ben, han ben, and shul ben in any240 tyme. I wolde [now](#) (quod I) a litel understande, sithen that [[god](#) ] al thing thus [beforn](#) wot, whether thilke wetinge be of tho thinges, or els thilke [thinges ben to ben](#) of goddes wetinge, and so of god [nothing](#) is; and if every thing be [thorow](#) goddes wetinge, and therof take his being, than shulde god be maker and auctour245 of badde werkes, and so he shulde not rightfully punisshе yvel doinges of mankynde.'

Quod Love, 'I shal [telle thee](#) , this lesson to lerne. Myne owne trewe servaunt, the noble [philosophical poete](#) in Englissh, whiche evermore him besieth and travayleth right sore my name250 to [encrese](#) (wherfore al that willen me good owe to do him worship and reverence bothe; trewly, his better ne his pere in [scole](#) of my rules coude I never fynde)—he (quod she), in a [tretis](#) that he made of my servant Troilus, hath this mater touched, and at the ful this question assoyled. Certaynly, his noble [sayinges](#)255 can I not amende; in goodnes of [gentil manliche](#) speche, without any maner of [nyceté of](#) †[storiers](#) imaginacion, in witte and in good [reson](#) of sentence he passeth al other makers. In the boke of Troilus, the answerе to thy question [mayst](#) thou lerne. Nevertheless, yet may lightly thyne understandinge [somedel](#) ben lerned,260 if thou have knowing of these to-forsaid thinges; with that thou have understanding of [two the laste](#) chapters of this seconde boke, that is to say, good to be somthing, and bad to [wante](#) al maner being. For badde is nothing els but absence of good; and [[as](#) ] that god in good maketh that good dedes ben good,265 in yvel he maketh that they ben but naught, that they ben bad; for to nothing is badnesse to be [[lykned](#) ].'

'I have,' quod I tho, 'ynough knowing therin; me nedeth of other thinges to here, that is to saye, [how](#) I shal come to my blisse so long desyred.'270

## CHAPTER V.

### Ch. V.

‘IN this mater tofor declared,’ quod Love, ‘I have wel shewed, that every man hath [free](#) arbitrement of thinges in his power, to do or undo what him lyketh. Out of this grounde[ ] muste come the spire, that by processe of tyme shal in [greetnesse](#)<sup>5</sup> sprede, to have braunches and blosmes of waxing frute in grace, of whiche the taste and the savour is endesse blisse, in [joye](#) ever to onbyde.’\*

‘[Now](#) , trewly, lady, I have my grounde wel understonde; but what thing is thilke spire that in-to a tree shulde wexe?<sup>10</sup> Expowne me that thing, what ye therof [mene](#) .’

‘That shal I,’ quod she, ‘blithly, and take good hede to the wordes, I [thee](#) rede. Continuaunce in thy good service, by longe processe of tyme in ful hope abyding, without any chaunge to wilne in thyne herte, this is the spire. Whiche, if it be wel kept<sup>15</sup> and governed, shal so hugely springe, til the [fruit](#) of grace is plentuously out-sprongen. For [although](#) thy wil be good, yet may not therfore thilk blisse desyred hastely on [thee](#) discenden; it must abyde his sesonable tyme. And so, by processe of growing, with thy good traveyle, it shal in-to more and more wexe,<sup>20</sup> til it be found so mighty, that windes of yvel speche, ne scornes of envy, make nat the traveyle overthowe; ne frostes of mistrust, ne hayles of jelousy right litel might have, in harming of suche springes. Every yonge setling lightly with smale stormes is apeyred; but whan it is woxen [sommel](#) in gretnesse, than han<sup>25</sup>[grete](#) blastes and †[weders](#) but litel might, any disadvantage to them for to werche.’

‘Myne owne soverayne lady,’ quod I, ‘and welth of myne [herte](#) , and it were lyking un-to your noble grace therthrough nat to be [displeued](#) , I suppose ye erren, [now](#) ye maken jelousy, envy,<sup>30</sup> and distourbour to hem that ben your servauntes. I have lerned ofte, [to-for](#) this tyme, that in every lovers [herte greet plentee](#) of jelousyes greves ben sowe, wherfore (me thinketh) ye ne ought in no maner accompte thilke [thing](#) among these other [welked](#) wivers and venomous serpentes, as envy, mistrust, and yvel<sup>35</sup> speche.’

‘O fole,’ quod she, ‘mistrust with foly, with yvel wil medled, engendreth that welked padde! Truely, if they were destroyed, jelousy [undon](#) were for ever; and yet some maner of jelousy, I wot wel, is ever redy in al the hertes of my trewe servauntes, as thus: to be jelous over him-selfe, lest he be cause of his own<sup>40</sup>[disese](#) . This jelousy in ful thought ever shulde be kept, for ferdnesse to lese his love by miskeping, [thorow](#) his owne doing in leudnesse, or els thus: lest she, that thou servest so fervently, is beset there her better lyketh, that of al thy good service she compteth nat a cresse. These jelousies in herte for acceptable<sup>45</sup> qualitees ben demed; these oughten every trewe lover, by kyndly [[maner](#) ], evermore haven in his mynde, til fully the grace and blisse of my service be on him discended at wil. And he that than jelousy [caccheth](#) , or els by wening of his owne folisshe wilfulnesse mistrusteth, truely with fantasy of [venim](#) he is foule<sup>50</sup> begyled. Yvel wil hath grounded thilke mater of sorowe in his leude soule, and yet nat-for-than to every wight shulde me nat [truste](#) , ne every wight fully misbeleve; the [mene](#) of these thinges †[oweth](#) to be used. Sothly, withouten causeful evidence mistrust in jelousy shulde nat be wened in no wyse person comenly;<sup>55</sup> suche leude wickednesse shulde me nat fynde. He that is wyse and [with yvel](#) wil nat be acomered, can abyde wel his tyme, til grace and blisse of his service folowing have him so mokel [esed](#) , as his abydinge toforehande hath him [disesed](#) .’

‘Certes, lady,’ quod I tho, ‘of nothing me wondreth, sithen<sup>60</sup> thilke blisse so precious is and kyndly good, and wel is and worthy in kynde whan it is medled with love and [reson](#), as ye toforn have declared. [Why](#), anon as hye [oon](#) is [spronge](#), why springeth nat the tother? And [anon](#) as the [oon](#) cometh, why receyveth nat the other? For every thing that is out of his kyndly place, by ful<sup>65</sup>[appetyt](#) ever cometh [thiderward](#) kyndely to drawe; and his kyndly being ther-to him constrayneth. And the kyndly stede of this blisse is in suche wil medled to †[onbyde](#), and nedes in that it shulde have his kyndly being. Wherefore me thinketh, anon as that wil to be shewed and [kid](#) him profreth, thilke blisse shulde him<sup>70</sup> hye, thilk wil to receyve; or els [kynde\[s\]](#) of goodnesse worchen nat in hem as they shulde. Lo, be the sonne never so [fer](#), ever [ ] it hath his kynde werching in erthe. [Greet](#) weight on hye on-lofte caried stinteth never til it come to †[his](#) resting-place. Waters<sup>75</sup> to the [see-ward](#) ever ben they drawing. Thing that is light blythly wil nat sinke, but ever ascendeth and upward draweth. Thus kynde in every thing his kyndly [cours](#) and his beinge-place sheweth. Wherefore †[by](#) kynde, on this good wil, anon as it were spronge, this blisse shulde thereon discende; her [kynde\[s\]](#) wolde,<sup>80</sup> they dwelleden togider; and so have ye [sayd](#) your-selfe.’

‘Certes,’ quod she, ‘thyne [herte](#) sitteth wonder sore, this blisse for to have; thyne [herte](#) is sore agreved that it tarieth so longe; and if thou durstest, as me thinketh by thyne wordes, this blisse woldest thou blame. But yet I saye, thilke blisse is kyndly good,<sup>85</sup> and his kyndely place [[is](#)] in that wil to †[onbyde](#). Never-the-later, their comming togider, after kyndes ordinaunce, nat sodaynly [may](#) betyde; it muste abyde tyme, as kynde yeveth him [leve](#). For if a man, as this wil medled gonne him shewe, and thilke blisse in haste folowed, so lightly comminge shulde lightly cause<sup>90</sup> going. Longe tyme of thursting causeth [drink](#) to be the more delicious whan it is atasted.’

‘[How](#) is it,’ quod I than, ‘that so many blisses [see](#) I al [day](#) at myne eye, in the firste moment of a sight, with suche wil accorde? Ye, and yet other-whyle with wil assenteth, singularly by him-selfe;<sup>95</sup> there [reson](#) fayleth, traveyle was [non](#); service had no tyme. This is a queynt maner [thing](#), [how](#) suche doing cometh aboute.’

‘O,’ quod she, ‘that is thus. The erthe kyndely, after [sesons](#) and tymes of the yere, bringeth [forth](#) innumerable herbes and trees, bothe profitable and other; but suche as men might [leve](#)<sup>100</sup> (though [they nought](#) in norisshinge to mannes kynde serven, or els suche as tournen [sone](#) unto mennes confusion, in case that therof they ataste), comen [forth](#) out of the erthe by their owne kynde, withouten any mannes cure or any businesse in traveyle. And the ilke herbes that to mennes lyvelode necessarily serven,<sup>105</sup> withoute whiche goodly in this lyfe creatures mowen nat enduren, and most ben †[norisshinge](#) to mankynde, without [greet](#) traveyle, [greet](#) tilthe, and longe abydinge-tyme, comen nat out of the erthe, and [[y](#)][lit](#) with sede toforn ordayned, suche herbes to make springe and [forth](#) growe. Right so the [parfit](#) blisse, that we have in [meninge](#) of during-tyme to abyde, may nat come so lightly, but with [greet](#)<sup>110</sup> traveyle and right besy tilth; and yet good [seed](#) to be sowe; for ofte the croppe fayleth of badde seede, be it never so wel traveyled. And thilke blisse thou spoke of so lightly in comming, trewly, is nat necessary ne abydinge; and but it the better be stamped, and the venomous jeuse out-wrongen, it is lykely to enpoysonen<sup>115</sup> al tho that therof tasten. Certes, right bitter ben the herbes that shewen first [[in](#)] the yere of her own kynde. Wel the more is the harvest that yeldeth many graynes, tho longe and sore it

hath ben traveyled. What woldest thou demen if a man wold yeve [three](#) quarters of nobles of golde? That were a precious gift?' 120

'Ye, certes,' quod I.

'And what,' quod she, '[three](#) quarters ful of [perles](#) ?'

'Certes,' quod I, 'that were a riche [gift](#) .'

'And what,' quod she, 'of as mokel azure?'

Quod I, 'a precious gift at ful.' 125

'Were not,' quod she, 'a noble [gift](#) of al these atones?'

'In good faith,' quod I, 'for wanting of Englissh naming of so noble a worde, I can not, for preciousnesse, yeve it a name.'

'Rightfully,' quod she, '[hast](#) thou demed; and yet love, [knit](#) in vertue, passeth al the [gold](#) in this erthe. Good wil, accordant to [reson](#) , with no maner propertè may be countrevayled. Al the azure in the worlde is nat to accompte in [respect](#) of [reson](#) . Love that with good wil and [reson](#) accordeth, with non erthly riches may nat ben amended. This yeft hast thou yeven, I know it my-selfe, and thy Margarite thilke gift hath receyved; in whiche<sup>135</sup> thinge to rewarde she hath her-selfe bounde. But thy [gift](#) , as I said, by no maner riches may be amended; wherfore, with thinge that may nat be amended, thou shalt of thy Margarites rightwisenesse be rewarded. Right suffred yet never but every good dede somtyme to be yolde. Al wolde thy Margarite with<sup>140</sup> no rewarde [thee](#) quyte, right, that never-more dyeth, thy mede in merit wol purvey. Certes, such [sodayn](#) blisse as thou first nempnest, right wil hem rewarde as [thee](#) wel is worthy; and though at thyn eye it semeth, the [reward](#) the desert to passe, right can after sende suche bitternesse, evenly it to rewarde. So<sup>145</sup> that [sodayn](#) blisse, by al wayes of [reson](#) , in gret goodnesse may not ben acompted; but blisse long, both long it abyde, and endlesse it wol [laste](#). See why thy wil is endelesse. For if thou lovedest ever, thy wil is ever ther [t'abyde](#) and nevermore to<sup>150</sup> change; evenhed of rewarde must ben don by right; than muste nedes thy grace and this blisse [[ben](#) ] endelesse in [joye to t'onbyde](#) . Evenliche disese asketh evenliche [joye](#) , whiche hastely thou shalt have.'

'A!' quod I, 'it suffyseth not than alone good wil, be it never<sup>155</sup> so wel with reson medled, but-if it be in good service longe travayled. And so through service shul men come to the joye; and this, me thinketh, shulde be the waxing [tree](#) , of which ye first meved.\*

## CHAPTER VI.

Ch. VI.

[NOW](#) , lady,' quod I, 'that tree to [sette](#), [fayn](#) wolde I lerne.'

‘So thou shalt,’ quod she, ‘er thou depart hence. The first thing, thou muste [sette](#) thy werke on grounde siker and good,[\[ \]](#) accordaunt to thy springes. For if thou desyre grapes, thou<sup>5</sup> goest not to the hasel; ne, for to [fecchen](#) roses, thou sekest not on okes; and if thou shalt have hony-soukels, thou [levest](#) the frute of the soure docke. Wherefore, if thou desyre this blisse in [parfit joye](#), thou must [sette](#) thy [purpos](#) there vertue foloweth, and not to loke after the bodily goodes; as I sayd whan thou were<sup>10</sup> wryting in thy [secondeboke](#). And for thou [hast](#) set thy-selfe in so noble a place, and utterly lowed in thyn herte the misgoing of thy first [purpos](#), this †[setling](#) is the esier to springe, and the more lighter thy soule in grace to be lissed. And trewly thy [desyr](#), that is to say, thy wil algates [mot](#) ben stedfast in this mater without<sup>15</sup> any chaunginge; for if it be stedfast, no man [may](#) it voyde.’

‘Yes, pardè,’ quod I, ‘my wil [may](#) ben turned by frendes, and [\[ \]disese](#) of manace and thretning in lesinge of my lyfe and of my limmes, and in many other wyse that [now](#) cometh not to mynde. And also it [mot](#) ofte ben out of thought; for no remembraunce<sup>20</sup> may holde [oon](#) thing continually in herte, be it never so lusty desyred.’

‘[Now see](#),’ quod she, ‘thou thy wil shal folowe, thy [free](#) wil to be grounded continually to abyde. It is thy [free](#) wil, that thou lovest and [hast](#) loved, and yet shal loven this Margaryte-perle; and in thy wil thou thinkest to holde it. Than is thy wil knit<sup>25</sup> in love, not to chaunge for no newe lust besyde; this wil [techeth](#) thyn herte from al maner [varying](#). But than, although thou be thretened in dethe or els in otherwyse, yet is it in thyn arbitrement to chose, thy love to voyde or els to holde; and thilke arbitrement is in a maner a jugement bytwene [desyr](#) and thy<sup>30</sup> herte. And if thou deme to love thy good wil fayleth, than [art](#) thou worthy no blisse that good wil shulde deserve; and if thou chose continuaunce in thy good service, than thy good wil abyde; nedes, blisse folowing of thy good wil must come by strength of thilke jugement; for thy first wil, that taught thyn<sup>35</sup> herte to abyde, and [halt](#) it from th’eschauge, with thy reson is accorded. Trewly, this maner of wil thus shal abyde; impossible it were to turne, if thy [herte](#) be trewe; and if every man diligently the meninges of his wil consider, he shal wel understande that good wil, knit with [reson](#), but in a false herte<sup>40</sup> never is voyded; for power and might of keping this good wil is [thorow](#) libertè of arbitrement in [herte](#), but good wil to kepe may not fayle. Eke than if it fayle, it sheweth it-selfe that good wil in keping is not there. And thus false wil, that putteth out the good, [anon](#) constrayneth the herte to accorde in lovinge of<sup>45</sup> thy good wil; and this accordaunce bitwene false wil and thyn herte, in falsità ben lykened †[togider](#). Yet a litel wol I say [thee](#) in good wil, thy good willes to rayse and [strengthe](#). [Tak](#) hede to me (quod she) [how](#) thy willes thou shalt understande. Right as ye han in your body dyvers membres, and [fyve sondrye](#)<sup>50</sup> wittes, everiche [apart](#) to his owne doing, whiche thinges as instrumentes ye usen; as, your handes [apart](#) to handle; [feet](#), to go; tonge, to speke; eye, to [see](#): right so the soule hath in him certayne steringes and strengthes, whiche he useth as instrumentes to his certayne doinges. [Reson](#) is in the soule,<sup>55</sup> which he useth, thinges to knowe and to prove; and wil, whiche he useth to wilne; and yet is neyther wil ne [reson](#) al the soule; but everich of hem is a thing by him-selfe in the soule. And right as everich hath thus singuler instrumentes by hemselfe,<sup>60</sup> they han as wel dyvers [aptes](#) and dyvers maner usinges; and thilke aptes mowen in wil ben cleped [affeccions](#). [Affeccion](#) is an instrument of willinge in his

apetytes. Wherefore moken [folk](#) sayn, if a resonable creatures soule any thing fervently wilneth, affectuously he wilneth; and thus may wil, by [terme of equivocas](#),<sup>65</sup> in [three](#) wayes ben understande. [Oon](#) is instrument of willing; another is affection of this instrument; and the third is use, that setteth it a-werke. Instrument of willing is thilke strength of the [\[ \]](#) soule, which that constrayneth to wilne, right as [reson](#) is instrument of resons, which ye usen whan ye loken. [Affeccion](#) of this<sup>70</sup> instrument is a thing, by whiche ye be drawe desyrously anything to wilne in coveitous maner, al be it for the tyme out of your mynde; as, if it come in your thought thilke thing to [\[ \]](#) remembre, anon ye ben willing thilke to done or els to have. And thus is instrument wil; and [affeccion](#) is wil also, to wilne<sup>75</sup>[thing](#) as I said; as, for to wilne helth, whan wil nothing theron thinketh; for anon as it cometh to memorie, it is in wil. And so [\[ \]](#) is [affeccion](#) to wilne slepe, whan it is out of mynde; but anon as it is remembered, wil wilneth slepe, whan his tyme cometh of the doinge. For [affeccion](#) of wil never accordeth to sicknesse,<sup>80</sup> ne alway to wake. Right so, in a true lovers [affeccion](#) of willing, instrument is to wilne [tr\[o\]uthe](#) in his service; and this [affeccion](#) alway abyde, although he be sleping or threted, or els not theron thinking; but anon as it cometh to mynde, anon he is stedfast in that wil to abyde. Use of this instrument forsothe<sup>85</sup> is another thing by himselfe; and that have ye not but whan ye be doing in willed thing, by [affect](#) or instrument of wil purposed or desyred; and this maner of usage in my service wysely nedeth to be ruled from wayters with envy closed, from spekers ful of jangeling wordes, from proude folk and hautayn,<sup>90</sup>[that lambes](#) and innocentes bothe scornen and dispysen. Thus in doing varieth the actes of willinge everich from other, and yet ben they cleped “wil,” and the name of wil utterly owen they to have; as instrument of wil is wil, whan ye turne in-to [purpos](#) of any thing to don, be it to [sitte](#) or to stande, or any such thing<sup>95</sup> els. This instrument may ben had, although affect and usage be left out of doinge; right as ye have sight and reson, and yet alway use ye\* [†nat](#) to loke, [\[ne \]](#) thinges with resonning to prove; and so is instrument of wil, wil; and yet varyeth he from [effect](#) and using bothe. [Affeccion](#) of wil also for wil is cleped, but it varyeth from instrument in this maner wyse, by that [nameliche](#), whan it<sup>100</sup> cometh in-to mynde, anon-right it is in willinge desyred, and the [negatif](#) therof with willing nil not acorde; this is closed in herte, [though](#) usage and instrument slepe. This slepeth whan instrument [\[ \]](#) and [us\[e\]](#) waken; and of suche maner [affeccion](#), trewly, some man hath more and some man lesse. Certes, trewe lovers<sup>105</sup> wenen ever therof to litel to have. False lovers in litel wenen have right moken. Lo, instrument of wil in false and trewe bothe, evenliche is proporcioned; but [affeccion](#) is more in some places than in some, bycause of the goodnesse that foloweth, and that I thinke hereafter to declare. Use of this instrument is wil,<sup>110</sup> but it taketh his name whan wilned thing is in doinge; but utterly grace to [cacche](#) in thy blisse [†desyreth](#) to ben rewarded. Thou [most](#) have than [affeccion](#) of wil at the ful, and use whan his tyme asketh wysely to ben governed. Sothly, my disciple, without fervent [affeccion](#) of wil may no man ben saved. This<sup>115</sup> [affeccion](#) of good service in good love may not ben grounded, without fervent [desyr](#) to the thing in wil coveited. But he that never [reccheth](#) to have or not to have, [affeccion](#) of wil in that hath no resting-place. Why? For whan thing cometh to mynde, and it be not taken in hede to [comin](#) or not come, therefore in<sup>120</sup> that place [affeccion](#) fayleth; and, for thilke [affeccion](#) is so litel, thorow whiche in goodnesse he shulde come to his grace, the litelnesse wil it not suffre to avayle by no way in-to his helpes. Certes, grace and [reson](#) thilke [affeccion](#) foloweth. This [affeccion](#), with [resonknit](#), dureth in everiche trewe herte, and

evermore<sup>125</sup> is [encresing](#) ; no ferdnesse, no strength [may](#) it remove, whyle tr[o]uthe in herte abydeth. Sothly, whan falsheed ginneth entre, tr[o]uthe draweth away grace and [joye bothe](#) ; but than thilke falsheed, that trouth[e] hath thus voyded, hath unknit the [bond](#) of understanding [reson](#) bytwene wil and the herte. And who-so<sup>130</sup> that [bond undoth](#) , and unknitteth wil to be in other purpose than to the first accorde, knitteth him with contrarye of [reson](#) ; and that is [unreson](#) . Lo, than, wil and [unreson](#) bringeth a man from the blisse of grace; whiche thing, of pure kynde, every man<sup>135</sup> ought to shonne and to eschewe, and to the knot of wil and [reson](#) confirme.

Me thinketh,' quod she, 'by thy studient lokes, thou wenest in these wordes me to contrarien from other [sayinges here-tofor](#)n in other place, as whan thou were somtyme in [affeccion](#) of wil to<sup>140</sup>[thinges](#) that [now](#) han brought thee in [disese](#) , which I have [thee](#) consayled to voyde, and thyn herte discover; and there I made thy wil to ben chaunged, whiche now thou wenest I argue to with[h]olde and to kepe! Shortly I say, the revers in these wordes may not ben founde; for though dronkenesse be forboden,<sup>145</sup> men shul not alway ben drinklesse. I trowe right, for thou thy wil out of [reson](#) shulde not tourne, thy wil in one [reson\[ \]](#) shulde not †[onbyde](#) . I say, thy wil in thy first [purpos](#) with [unreson](#) was closed; constrewe forth of the [remenant](#) what [thee](#) good lyketh. Trewly, that wil and [reson](#) shulde be knit togider,<sup>150</sup> was [free](#) wil of reson; after tyme thyne herte is assentaunt to them bothe, thou might not chaunge. But if thou from rule of [reson](#) varye, in whiche variaunce to come to thilke blisse desyred, contrariously thou werchest; and nothing may knowe wil and reson but love alone. Than if thou voide love, than †[weyvest](#) [thou]<sup>155</sup> the [bond](#) that knitteth; and so nedes, or els right lightly, that other [gon](#) a-sondre; wherfore thou seest apertly that love holdeth this knot, and amaystreth hem to be bounde. These thinges, as a [ring](#) in circuit of wrethe, ben knit in thy soule without departing.'

'A! let be! let be!' quod I; 'it nedeth not of this no<sup>160</sup> rehersayle to make; my soule is yet in [parfit](#) blisse, in thinking of that knotte!'<sup>\*</sup>

## CHAPTER VII.

### Ch. VII.

'VERY trouth,' quod she, 'hast thou [now](#) conceyved of these thinges in thyne [herte](#) ; hastly shalt thou be able very joye and [parfit](#) blisse to receyve; and [now](#) , I wot wel, thou desyrest to knowe the maner of branches that out of the tree<sup>5</sup> shulde [springe](#) .'

'Therof, lady,' quod I, 'hertely I you pray; for than leve I †[wel](#) , that right [sone](#) after I shal [ataste](#) of the frute that I so long have desyred.'

'Thou hast [herd](#) ,' quod she, 'in what wyse this [tree](#) tofor this have I declared, as in grounde and in stocke of wexing. First,<sup>10</sup>[ ] the [ground](#) shulde be thy [free wil](#) , ful in thyne [herte](#) ; and the stocke (as I sayde) shulde be continuaunce in good service by long tyme in traveyle, til it were in [greetnesse](#) right wel woxen. And whan this tree suche [greetnesse](#) hath caught as I have rehersed, the branches than, that the frute shulde forth-bringe,<sup>15</sup> speche must they be nedes, in voice of prayer in complying wyse used.'

‘Out! alas!’ quod I tho, ‘he is soroufully wounded that hydeth his speche, and spareth his complayntes to make! What shal I speke the care? But payne, even [lyk to helle](#), sore hath<sup>20</sup> me assayled, and so ferforth in payne me thronge, that I leve my [tree](#) is seer, and never shal it frute forth [bringe](#)! Certes, he is [greetly esed](#), that dare his prevy mone discover to a true felowe, that conning hath and might, wherthrough his pleint in any thinge may ben amended. And mokel more is he joyed, that with herte<sup>25</sup> of hardinesse dare complayne to his lady what cares that he suffreth, by hope of mercy with grace to be avaunced. Truely I saye for me, sithe I [cam](#) this Margarit to serve, durst I never me discover of no maner [disese](#); and wel the later hath myn herte hardyed suche thinges to done, for the [grete bountees](#) and worthy<sup>30</sup> refreshmentes that she of her grace goodly, without any desert on my halve, ofte hath me rekened. And nere her goodnesse the more with grace and with mercy medled, which passen al desertes, traveyls, and servinges that I in any degre might endite, I wolde wene I shulde be without recover, in getting of this blisse for<sup>35</sup> ever! Thus have I stilled my [disese](#); thus have I covered my care; that I [brenne](#) in sorouful anoy, as gledes and coles wasten<sup>□</sup> a [fyr](#) under deed asshen. Wel the hoter is the [fyr](#) that with asshen it is overleyn. Right longe this wo have I suffred.’

‘Lo,’ quod Love, ‘[how](#) thou farest! Me thinketh, the palasy-yvel<sup>40</sup> hath acomered thy wittes; as faste as thou hyest [forward](#), anon sodaynly [backward](#) thou movest! Shal nat yet al thy leudnesse out of thy braynes? Dul ben thy skilful understandinges; thy wil hath thy wit so amaistred. Wost thou nat wel (quod she)<sup>45</sup> but every tree, in his sesonable tyme of burjoning, shewe his blomes from within, in signe of what frute shulde out of him [springe](#), els the frute for that yere men [halt](#) delivered, be the [ground](#) never so good? And though the stocke be mighty at the ful, and the braunches seer, and no burjons shewe, farwel the<sup>50</sup> gardiner! He may [pype](#) with an yvè-lefe; his frute is fayled. Wherefore thy braunches must burjonen in presence of thy lady, if thou desyre any frute of thy ladies grace. But beware of thy lyfe, that thou [nowode lay](#) use, as in asking of thinges that [strecchen](#) in-to shame! For than might thou nat spede, by no maner way<sup>55</sup> that I can espy. Vertue wol nat suffre villany out of him-selfe to [springe](#). Thy wordes may nat be queynt, ne of subtel maner understandinge. Freel-witted people supposen in suche poesies to be begyled; in open understandinge must every [word](#) be used. “Voice without clere understanding of sentence,” saith [Aristotel](#),<sup>60</sup> “right nought printeth in [herte](#).” Thy wordes than to abyde in [herte](#), and clene in ful sentence of trewe mening, platly must thou shewe; and ever be obedient, her hestes and her wils to performe; and be thou set in suche a wit, to wete by a loke evermore what she [meneth](#). And he that list nat to speke, but<sup>65</sup> stilly his [disese](#) suffer, what wonder is it, tho[ugh] he come never to his blisse? Who that traveyleth unwist, and coveyteth thing unknowe, unweting he shal be quyted, and with unknowe thing rewarded.’

<sup>□</sup> ‘Good lady,’ quod I than, ‘it hath ofte be sene, that †[weders](#)<sup>70</sup> and stormes so hugely have [falle](#) in burjoning-tyme, and by perte duresse han [beten](#) of the springes so clene, wherthrough the frute of thilke yere hath fayled. It is a [greet](#) grace, whan burjons han good †[weders](#), their frutes [forth](#) to bringe. Alas! than, after suche stormes, [how hard](#) is it to avoyde, til efte wedring and<sup>75</sup> yeres han makid her circute cours al about, er any frute be able to be tasted! He is shent for shame, that foule is rebuked of his speche. He that is in fyre brenning sore smarteth for [disese](#); him

thinketh ful long er the water come, that shulde the [fyr](#) quenche. While men [gon](#) after a leche, the body is buryed.<sup>80</sup> Lo! [how](#) semely this frute wexeth! Me thinketh, that of tho frutes [may](#) no man ataste, for pure bitternesse in [savour](#) . In this wyse bothe frute and the tree wasten away togider, though mokel besy [occupacion](#) have be [spent](#) , to bringe it so [ferforth](#) that it was able to [springe](#) . A lyte speche hath makid that al this labour is in ydel.<sup>85</sup>

‘I not,’ quod she, ‘wherof it serveth, thy question to assoyle. Me thinketh [thee now](#) duller in wittes than whan I with thee first mette. Although a man be leude, comunly for a fole he is nat demed but-if he no good wol lerne. Sottes and [foles lete](#) lightly out of mynde the good that men [techeth](#) hem. I sayd therfore,<sup>90</sup> thy stocke must be stronge, and in [greetnesse](#) wel herted: the tree is ful feble that at the firste dent falleth. And although frute fayleth [oon](#) yere or two, yet shal suche a [seson](#) come [oon](#) tyme or other, that shal bringe out frute that [[is parfit](#) ] . \* Fole, have I not seyde tofore this, as tyme hurteth, right so ayenward tyme [heleth](#)<sup>95</sup> and rewardeth; and a tree oft fayled is holde more in [deyntee](#) whan it frute [forth](#) bringeth. [A marchaunt](#) that for ones lesinge in the see no more to aventure thinketh, he shal never with aventure come to richesse. [So ofte](#) must men on the oke smyte, til the happy dent have entred, whiche with the okes owne swaye<sup>100</sup> maketh it to come al at ones. So ofte falleth the [lethy](#) water on the harde rocke, til it have [thorow](#) persed it. The even draught of the wyr-drawer maketh the [wyr](#) to ben even and supple-werching; and if he stinted in his draught, the [wyrbreketh](#) a-sonder. Every [tree](#) wel springeth, whan it is wel grounded and<sup>105</sup> not often removed.’

‘What shal this frute be,’ quod I, ‘[now](#) it ginneth rype?’

‘Grace,’ quod she, ‘in [parfit](#) joy to endure; and therwith thou [begon\[ne\]](#) .’

‘Grace?’ quod I; ‘me thinketh, I shulde have a [reward](#) for my<sup>110</sup> longe travayle?’

‘I shal [telle thee](#) ,’ quod she; ‘retribucion of thy good willes to have of thy Margaryteperle, it [bereth](#) not the name of mede, but [only](#) of good grace; and that cometh not of thy [desert](#) , but of thy Margarytes goodnesse and vertue alone.’<sup>115</sup>

Quod I, ‘shulde al my longe travayle have no [reward but thorow\[ \]](#) grace? And somtyme your-selven sayd, rightwisnesse evenliche rewardeth, to quyte [oon benefit](#) for another.’

‘That is sothe,’ quod Love, ‘ever as I sayde, as to him that<sup>120</sup>[doth](#) good, which to done he were neyther holden ne yet constrayned.’

‘That is sothe,’ quod I.

[ ] ‘Trewly,’ quod she, ‘al that ever thou doest to thyne Margaryteperle, of wil, of love, and of reson thou owest to done it; [it is](#)<sup>125</sup> nothing els but yelding of thy dette in quytinge of thy grace, which she [thee lente](#) whan ye first mette.’

‘I wene,’ quod I, ‘right [litel](#) grace to me she delivered. Certes, it was harde grace; it hath nyghe me astrangled.’

‘That it was good grace, I wot wel thou wilt it [graunte](#) , er130 thou departe hence. If any man yeve to another wight, to whom that he ought not, and whiche that of himselfe [nothing may](#) have, a garnement or a cote, though he [were](#) the cote or els thilke clothing, it is not to [putte](#) to him that was naked the cause of his clothinge, but [only](#) to him that was yever of the garnement.135 Wherefore I saye, thou that were naked of love, and of thy-selfe non have mightest, it is not to [putte](#) to thyne owne persone, sithen thy love [cam thorow](#) thy Margaryte-perle. *Ergo*, she was yever of the love, [although](#) thou it use; and there [lente](#) she [thee](#) grace, thy service to beginne. She is worthy the [thank](#) of this140 grace, for she was the yever. Al the thoughtes, besy doinges, and plesaunce in thy might and in thy wordes that thou [canst](#) devyse, ben but right litel in quytinge of thy dette; had she not ben, suche thing hadde not ben studyed. So al these maters kyndly drawn [hom-ward](#) to this Margaryte-perle, for from thence145 were they borrowed; [al ishoolly](#) her to wyte, the love that thou havest; and thus quytest thou thy dette, in that thou stedfastly servest. And kepe wel that love, I [thee](#) rede, that of her thou hast borrowed, and use it in her service thy dette to quyte; and than [art](#) thou able right sone to have grace; wherefore after mede150 in none halve mayst thou loke. Thus thy ginning and ending is but grace [aloon](#) ; and in thy good deserving thy dette thou aquytest; without grace is nothing [worth](#) , what-so-ever thou werche. Thanke thy Margaryte of her [grete](#) grace that †[hidertothee](#) hath gyded, and praye her of continuaunce [forth](#) in thy werkes hereafter; and that, for no mishappe, thy grace overthwartly155 tourne. Grace, glorie, and joye is coming [thorow](#) good folkes desertes; and by getting of grace, therin shullen ende. And what is more glorie or more joye than [wysdom](#) and love in [parfit](#) charitè, whiche god hath graunted to al tho that wel †[conne](#) deserve?’ And with that [this lady](#) al at ones sterte in-to160 my [herte](#) : ‘here wol I onbyde,’ quod she, ‘for ever, and never wol I gon hence; and I wol kepe thee from medlinge while me liste here onbyde; thyne entermeting maners in-to stedfastnesse shullen be chaunged.’

## CHAPTER VIII.

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SOBERLICHE tho [threw](#) I up myn eyen, and hugely tho was I astonyed of this sodayne adventure; and [fayn](#) wolde I have lerned, [how](#) vertues shulden ben knowen; in whiche thinges, I hope to god, here-after she shal me enfourmen; and namely, sithen her restinge-place is [now](#) so [nygh](#) at my wil; and anon al5 these thinges that this lady said, I remembred me by my-selfe, and [ ] revolved the †[lynes](#) of myne understandinge wittes. Tho [found](#) I fully al these maters [parfitly](#) there written, [how mis-rule](#) by fayned love bothe realmes and [citees](#) hath governed a [greet](#) throwe; [how](#) lightly [me might](#) the fautes espye; [how](#) rules in love10 shulde ben used; [how](#) somtyme with fayned love foule I was begyled; [how](#) I shulde love have knowe; and [how](#) I shal in love with my service procede. Also furthermore I [found](#) , of perdurable letters wonderly there graven, these maters whiche I shal nempne. Certes, [non](#) age ne other [thing](#) in erthe [may](#) the leest sillable of15 this in no poynte deface, but clerely as the sonne in myne understandinge soule they shynen. This [may](#) never out of my mynde, [how](#) I [may](#) not my love kepe, but [thorow](#) willinge in herte; wilne to love [may](#) I not, but I lovinge have. Love have I [non](#) , but [thorow](#) grace of this Margarite-perle. It is no

maner doute, that<sup>20</sup> wil wol not love [but for](#) it is lovinge, as wil wol not rightfully but for it is rightful it-selve. Also wil is not lovinge for he wol love; but he wol love for he is lovinge; it is al [oon](#) to †[wilne](#) to be lovinge, and lovinges in possession to have. Right so wil wol not<sup>25</sup> love, for of love hath he no partie. And yet I denye not lovinge wil [[may](#)] wilne more love to have, whiche that he hath not whan he wolde more than he hath; but I saye, he [may](#) no love wilne if he no love have, through which thilke love he shuld wilne. But to have this loving wil may no man of him-selfe, but [only](#) through<sup>30</sup> grace [toform-going](#); right so [may](#) no man it kepe, but by grace folowinge. Consider [now](#) every man aright, and let [seen](#) if that any wight of him-selfe mowe this loving wel [gete](#), and he therof first [nothing](#) have; for if it shulde of him-selfe [springe](#), either it muste be willing or not willing. Willing by him-selfe may he it not<sup>35</sup> have, sithen him fayleth the mater that shulde it [forth bringe](#). The mater him fayleth; why? He [may](#) therof have no knowing til whan grace put it in his herte. Thus willing by him-selfe may he it not have; and not willing, may he it not have. Pardè, every conseyt of every [reasonable](#) creature otherwyse wil [[wol](#)] not<sup>40</sup>[graunte](#); wil in [affirmatif](#) with not willing by no way mowe acorde. And although this loving wol come in myn [herte](#) by [freenesse](#) of arbitrement, as in this booke fully is shewed, yet [owe I not therefore](#) as moche alowe my [free wil](#) as grace of that Margaryte to me [lened](#). For neyther might I, without grace to-form going and<sup>45</sup>[afterward](#) folowing, thilke grace [gete](#) ne kepe; and lese shal I it never but-if free wil [it make](#), as in willinge otherwyse than grace hath me graunted. For right as whan any person taketh willing to be sobre, and throweth that away, willing to be dronke; or els taketh wil of drinking out of mesure; whiche thing, anon as it is<sup>50</sup>[don](#), maketh ([thorow](#) his owne gilte by free wil) that [[he](#)] leseth his grace. In whiche thing therefore upon the nobley of grace I mote trusten, and my besy cure [sette](#) thilke grace to kepe, that my free wil, otherwyse than by [reson](#) it shulde werche, cause not my grace to voyde: for thus must I bothe loke to free wil and to<sup>55</sup> grace. For right as naturel usage in engendring of children [may](#) not ben without †[fader](#), ne also but with the †[moder](#), for neyther †[fader](#) ne †[moder](#) in begetting [may](#) it lacke; right so grace and free wil accorden, and withoute hem bothe [may](#) not lovinge wil in no partie ben gotten. But yet is not free wil in gettinge of that thing so mokel [thank-worthy](#) as is grace, ne in the kepinge therof<sup>60</sup> so moche [thank](#) deserveth; and yet in gettinge and keping bothe [don](#) they acorde. Trewly, often-tyme grace free wil helpeth, in fordoinge of contrarye thinges, that to willinge love not accorden, and †[strengtheth](#) wil adversitees to withsitte; wherfore †al-togider to grace oweth to ben accepted, that my willing deserveth. Free<sup>65</sup> wil to lovinge in this wyse is accorded. I remembre me wel [how](#) al this [book](#) (who-so hede taketh) considereth [[how](#)] al thinges to werchinges of mankynde evenly accordeth, as in turning of this worde ‘love’ in-to trouthe or els rightwisnesse, whether that it lyke. For what thing that falleth to man in helping of free<sup>70</sup> arbitrement, thilke rightwisnesse to take or els to kepe, [thorow](#) whiche a man shal be saved (of whiche thing al this [book](#) mencion hath made), in every poynte therof grace oweth to be thanked. Wherfore I saye, every wight havinge this rightwisnesse rightful is; and yet therefore I fele not in my conscience, that to al<sup>75</sup> rightful is behoten the blisse everlastinge, but to hem that ben rightful withouten any unrightfulnesse. Some man after some degree [may](#) rightfully ben accompted as chaste men in living, and yet ben they janglers and ful of envy pressed; to hem shal this blisse never ben delivered. For right as very blisse is without al maner<sup>80</sup> nede, right so to no man shal it be yeven but to the rightful, voyde from al maner unrightfulnesse founde; so no man to her blisse

shal ben folowed, but he be rightful, and with unrightfulnesse not bounde, and in that degree fully be knowe. This rightfulnessse, in as moche as in him-selfe is, of none yvel is it cause; and of al<sup>85</sup> maner goodnesse, trewly, it is †[moder](#). This helpeth the spirit to withsitte the leude lustes of fleshly lykinge. This [strengtheth](#) and maintayneth the lawe of kynde; and if that otherwhyle me weneth [harm](#) of this precious thing to folowe, therthorough is [[it](#)] [nothing](#) the cause; of somewhat els cometh it aboute, who-so<sup>90</sup> [[it](#)] taketh hede. By rightfulnessse forsothe [wern](#) many holy sayntes good savour in swetenesse to god almighty; but that to some folkes they weren savour of dethe, in-to deedly ende, that [com](#) not of the sayntes rightwisnesse, but of other wicked mennes <sup>95</sup> badnesse hath proceded. Trewly, the ilke wil, whiche that the Lady of Love me lerned ‘[affection](#) of wil’ to nempne, which is in willing of profitable thinges, yvel is it not, but whan to fleshly lustes it consenteth ayenst [reson](#) of soule. But that this [thing](#) more clerely be [understande](#), it is for to knowe, whence and [how](#)<sup>100</sup> thilke wil is so vicious, and so [redy](#) yvel dedes to perfourme. Grace at the ginninge ordeyned thilke wil in goodnesse ever to have endured, and never to badnesse have assented. Men shulde not byleve, that god thilke wil maked to be [vicious \[in\] our](#) firste †[faders](#), as Adam and Eve; for vicious appetytes, and vicious wil<sup>105</sup> to suche appetytes consentinge, ben not on thing in kynde; other thing is [don](#) for the other. And [how](#) this wil first in-to man first assented, I holde it profitable to shewe; but if the first condicion of [reasonable](#) creature wol be considred and apertly loked, lightly the cause of suche wil may be shewed. Intencion of god was,<sup>110</sup> that rightfully and blissed shulde [reasonable](#) nature ben maked, himselfe for to kepe; but neyther blisful ne rightful might it not be, withouten wil in them bothe. Wil of rightfulnessse is thilke same rightfulnessse, as [here-to-for](#)n is shewed; but wil of blisse is not thilke blisse, for every man hath not thilke blisse, in whom<sup>115</sup> the wil therof is abydinge. In this blisse, after every understandinge, is suffisaunce of covenable comoditees without any maner nede, whether it be blisse of aungels or els thilke that grace first in paradise suffred Adam to have. For al-though aungels blisse be more than Adams was in paradyse, yet [may](#) it not<sup>120</sup> be †[denyed](#), that Adam in paradyse [ne had](#) suffisaunce of blisse; for right as [greet](#) herte is without al maner of coldenesse, and yet [may](#) another herte more [hete](#) have; right so [nothing](#) defended Adam in paradyse to ben blessed, [without al maner nede](#). [Al-though](#) aungels blisse be moche more, forsothe, it foloweth<sup>125</sup> not [[that](#)], lasse than another to have, therefore [him nedeth](#); but for to wante a [thing](#) whiche that behoveth to ben had, that [may](#) ‘nede’ ben cleped; and that was not in Adam at the first ginning. God and the Margaryte weten what I [mene](#). Forsothe, where-as is nede, there is [wrecchednesse](#). †God without cause<sup>130</sup> to-forgoinge made not [reasonable](#) creature [wrecched](#); for him to understande and love had he firste maked. God made therfore man blissed without al maner indigence; †[togider](#) and at ones [took reasonable](#) creature blisse, and wil of blissednesse, and wil of rightfulnessse, whiche is rightfulnessse it-selve, and [libertee](#) of arbitrement, that is, [free](#) wil, with whiche thilke rightfulnessse may<sup>135</sup> he kepe and lese. So and in that wyse [[god](#)] ordayned thilke two, that wil (whiche that “instrument” is [cleped](#), as [here-to-for](#)n mencion is maked) shulde use thilke rightfulnessse, by [teching](#) of his soule to good maner of governaunce, in thought and in wordes; and that it shulde use the blisse in obedient maner, withouten<sup>140</sup> any incommodite. Blisse, forsothe, in-to mannes [profit](#), and rightwisnesse in-to his worship god delivered at ones; but rightfulnessse so was yeven that man might it lese, whiche if he [not lost](#) had, but continually [[might](#)] have it [kept](#), he shulde have deserved the avauncement in-to the felowshippe of aungels, in

whiche thing<sup>145</sup> [ ] if he that loste, never by him-selfe [forward](#) shulde he it mowe [ayenward](#) recovere; and as wel the blisse that he was in, as aungels blisse that to-himwardes was coming, shulde be nome at ones, and he deprived of hem bothe. And thus fil man un-to lykenesse of [unresonable](#) bestes; and with hem to corrupcion and <sup>150</sup> unlusty apetytes was he under-thrown. But yet wil of blisse dwelleth, that by indigence of goodes, whiche that he loste through [greet wrecchednesse](#) , by right shulde he ben punisshed. And thus, for he weyved rightfulness, [lost](#) hath he his blisse; but fayle of his [desyrin his owne comoditè](#) may he not; and †[where](#)<sup>155</sup> comodites to his [reasonable](#) nature whiche he hath [lost](#) may he not have, to false lustes, whiche ben bestial apetytes, he is turned. Folye of unconning hath him begyled, in wening that thilke ben the comoditees that owen to ben desyred. This [affeccion](#) of wil by libertè of arbitrement is enduced to wilne thus thing that<sup>160</sup> he shulde not; and so is wil not maked yvel but unrightful, by absence of rightfulness, whiche thing by [reson](#) ever shulde he have. And [freenesse](#) of arbitrement may he not wilne, whan he it not haveth; for while he it had, thilke [halp](#) it not to kepe; so that without grace may it not ben recovered. Wil of commoditè,<sup>165</sup> in-as-moche as unrightful it is maked by willinge of yvellustes, willing of goodnesse may he not wilne; for wil of instrument of [affeccion](#) of wil is thralled, sithen that other thing may it not wilne; for wil of instrument to [affeccion](#) desyreth, and yet ben bothe they<sup>170</sup> ‘wil’ cleped. For that instrument wol, through [affeccion](#) it wilneth; and affeccion desyreth thilke thing wherto instrument him ledeth. And so [free wil](#) to unlusty [affeccion](#) ful servaunt is maked, for unrightfulness [may](#) he not releve; and without rightfulness ful [freedom](#) may it never have. For kyndly [libertee](#) of arbitrement<sup>175</sup> without it, veyne and ydel is, forsothe. Wherefore yet I say, (as often have I sayd the same), whan instrument of wil [lost](#) hath rightfulness, in no maner but by grace may he ayen retourne rightfulness to wilne. For sithen nothing but rightfulness alone shulde he wilne, what that ever he wilneth without rightfulness,<sup>180</sup> unrightfully he it wilneth. These than unrightful apetytes and unthrifty lustes whiche the †[flesh](#) desyreth, in as mokel as they ben in kynde, ben they nat bad; but they ben unrightful and badde for they ben in resonable creature, where-as they being, in no waye shulde ben suffred. In [unresonable](#) beestes neyther ben they yvel<sup>185</sup> ne unrightful; for there is their kynde being.

## CHAPTER IX.

### Ch. IX.

KNOWEN may it wel ben [now](#) of these thinges [tofor](#) declared, that man hath not alway thilke rightfulness which by dutè of right evermore haven he shulde, and by no way by him-selfe may he it [gete](#) ne kepe; and after he it hath, if he it<sup>5</sup> lese, recover shal he it never without especial grace. Wherefore the comune sentence of the people in opinion, that every thing [ ] after [destenee](#) is ruled, false and wicked is to beleve. For [though](#) predestinacion be as wel of good as of badde, sithen that it is [sayd](#), [god](#) †[hath destenees](#) made, whiche he never ne wrought; but,<sup>10</sup> for he suffreth hem to be maked, as that he hardeth, whan he naught [missayth](#) , or †[let](#) in-to temptacion, whan he not delivereth: wherefore it is [noninconvenient](#) if in that maner be sayd, god [tofor](#) have destenyed bothe badde and her badde werkes, whan hem ne their yvel dedes [ [he](#) ] neyther amendeth ne therto hem<sup>15</sup> grace †[leneth](#) . But specialliche, predestinacion

of goodnesse alone is [sayd](#) by these [grete](#) clerkes; for in him god [doth](#) that they ben, and that in goodnesse they werchen. But the [negatif](#) herof in badnesse is holden, as the Lady of Love hath me lerned, who-so aright in this booke loketh. And utterly it is to weten, that predestinacion properly in god may not ben demed, no more<sup>20</sup> than [beforn-weting](#). For in the [chapitre](#) of goddes [beforn-weting](#), as Love me rehersed, al these maters [apertly may](#) ben founden. Al thinges to god ben [now †togider](#) and in presence duringe. Trewly, presence and predestinacion in [nothing](#) disacorden; wherfore, as I was lerned [how](#) goddes before-weting and free<sup>25</sup> choice of wil mowe stonden †[togider](#), me thinketh the same [reson](#) me [ledeth](#), that destenye and [free wil](#) accorden, so that neyther of hem bothe to other in nothing contrarieth. And [resonabliche](#) may it not ben [demed](#), as often as any thing falleth [[thorow](#)] [free wil](#) werching (as if a man another man wrongfully anoyeth, wherfore<sup>30</sup> he him sleeth), that it be constrayned to that ende, as mokol [folk](#) cryeth and sayth: ‘Lo, as it was destenyed of god [toforne knowe](#), so it is [thorow](#) necessitè falle, and otherwyse might it not betyde.’ Trewly, neyther he that the [wrong](#) wrought, ne he that him-selfe venged, none of thilke thinges [thorow](#) necessitè wrought;<sup>35</sup> for if that [[oon](#)] with free wil there had it not willed, neyther had [[he](#)] wrought that he perfourmed; and so utterly grace, that free wil in goodnesse bringeth and kepeth, and fro badnesse it tourneth, in al thinge moste [thank](#) deserveth. This grace maketh sentence in vertue to abyde, wherfore in body and in soule, in ful<sup>40</sup>[plentee](#) of conninge, after their good deserving in the everlastinge [joye](#), after the day of dome shul they endelesse [dwelle](#); and they shul ben lerned in that [kingdom](#) with so mokol [affect](#) of love and of grace, that the leste joye shal of the [grestest](#) in glorie rejoice and ben gladded, as if he the same joye had. What wonder,<sup>45</sup> [ ] sith god is the [grestest](#) love and the [\\*grestest](#) wisdom? In hem shal he be, and they in god. Now than, whan al false [folk](#) be ashamed, which wenen al bestialtè and erthly thing be [sweter](#) and better to the body than heavenly is to the soule; this is the grace and the frute that I long have desyred; it [doth](#) me good the<sup>50</sup> savour to [smelle](#).

[ ][Crist](#), now to [thee](#) I crye of mercy and of grace; and graunt, of thy goodnes, to every maner reder ful understanding in this leude pamflet to have; and let no man wene other cause in<sup>55</sup> this werke than is verily the soth. For envy is ever redy, al innocentes to shende; wherfore I wolde that good speche envy evermore hinder.

But no man wene this werke be sufficiently maked; for goddes werke passeth [man\[ne\]s](#); no [man\[ne\]s](#) wit to parfit werke may by no<sup>60</sup> way purvay th’ende. How shuld I than, so leude, aught wene of perfeccion any ende to [gete](#)? Never-the-later, grace, glorie, and laude I yelde and [putte](#) with worshipful reverences to the sothfast god, in [three](#) with unitè closed, whiche that the hevvy langour of my sicknesse hath turned in-to mirthe of helth to recover. For<sup>65</sup> right as I was sorowed thorow the gloton cloud of manifolde sickly sorow, so mirth [[of](#)] ayencoming helth hath me glad[d]ed and gretly comforted. I beseche and pray therfore, and I crye on goddes gret pitè and on his mokol mercy, that [this\[e\]](#) present scorges of my flesh mow maken [medecyne](#) and [lechecraft](#) of<sup>70</sup> my inner [man\[ne\]s](#) helth; so that my passed trespas and tenes through weping of myn eyen ben wasshe, and I, voyded from al maner disese, and no more to wepe hereafter, [y-now](#) be kept [thorow](#) goddes grace; so that goddes [hand](#), whiche that merciably me hath scorged, hereafter in good plite from thence merciably me<sup>75</sup> kepe and defende.

In this boke be many privy thinges wimpled and folde; unneth shul leude men the plites unwinde. Wherfore I pray to the holy gost, he lene of his oyntmentes, mennes wittes to clere; and, for goddes love, no man wonder why or how this question come to80 my mynde. For my [greet](#) lusty [desyr](#) was of this lady to ben enfourmed, my leudenesse to amende. Certes, I knowe not other mennes wittes, what I shulde aske, or in answeere what I shulde saye; I am so leude my-selfe, that mokel more lerninge yet me behoveth. I have [mad](#) therfore as I coude, but not85 sufficiently as I wolde, and as mater yave me sentence; for my [\[ \]](#) dul [wit](#) is hindred by †[stepmoder](#) of foryeting and with cloude of unconning, that stoppeth the light of my Margarite-perle, wherfore it may not shyne on me as it shulde. I desyre not [only](#) a good reder, but also I coveite and pray a good [book-amender](#) , in [correccion](#) of wordes and of sentence; and [only](#) this90 mede I coveite for my travayle, that every inseër and herer of this leude fantasye devoute [horisons](#) and prayers to god the [greet](#) juge yelden; and prayen for me in that wyse, that in his dome my sinnes mowe ben [relesed](#) and foryeven. He that prayeth for other for him-selfe travayleth.95

Also I praye, that every man parfitly mowe knowe [thorow](#) what intencion of herte this [tretys](#) have I drawe. [How](#) was it, that [\[ \]](#) sightful manna in deserte to children of Israel was spirituel [mete](#) ? Bodily also it was, for mennes bodies it †[norissshed](#) ; and yet, never-the-later, [Crist](#) it signified. Right so a jewel100 betokeneth a gemme, and that is a [stoon](#) vertuous or els a perle. Margarite, a woman, betokeneth grace, lerning, or wisdom of god, or els holy church. If breed, [thorow](#) vertue, is [mad](#) holy [\[ \]](#) flesshe, what is that our god [sayth](#) ? ‘It is the [spirit](#) that yeveth [lyf](#) ; the flesshe, of nothing it profiteth.’ Flesshe is flesschly105 understandinge; flessch without grace and love naught is worth. [\[ \]](#) ‘The letter sleeth; the spirit yeveth lyfelich understanding.’ Charitè is love; and love is charitè.

God graunt us [al\[le\]](#) therin to be frended! [\[ \]](#)  
And thus The Testament of Love is ended.110

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## II.

### THE PLOWMANS TALE.

Here beginneth the Plowmans Prologue.

*From Thynne (ed. 1542). I give rejected spellings.*

THE [Plowman](#) plucked up his [plow](#) ,  
Whan midsommer mone was comen in,  
And sayd, ‘his beestes shuld [ete y-now](#) ,  
And [lig](#) in the grasse, up to the [chin](#) ;  
They ben feble, both oxe and [cow](#) ,5  
Of hem nis left but [boon](#) and [skin](#) .’  
He [shook](#) of share, and cultre [of-drow](#) ,  
And [hong](#) his harneys on a [pin](#) .  
He [took](#) his [tabard](#) and his [staf](#) eke,  
And on his, heed he set his hat;10  
And sayde, he wolde [saynt](#) Thomas seke,  
On [pilgrimage](#) he goth forth [plat](#) .  
In scrippe he [bar](#) both breed and lekes,  
He was forswonke and all [forswat](#) ;  
Men might have [seen](#) through both his chekes,15  
And every wang-toth and where it sat.  
Our hoste [beheld wel](#) all about,  
And [saw](#) this man was sunne y-brent;  
He [knew](#) well by his senced [snout](#) ,  
And by his clothes that were to-rent,20  
He was a man wont to walke about,  
He nas nat always in cloystre y-pent;  
He [coud](#) not religiousliche [lout](#) ,  
And therefore was he [fully](#) shent.  
Our host him axed, ‘what man art thou?’25  
‘Sir,’ quod he, ‘I am an hyne;  
For I am wont to go to the [plow](#) ,  
And erne my [mete](#) yer that I dyne.  
To swete and swinke I make [avow](#) ,  
My [wyf](#) and children [therwith tofynd](#) ,30  
And servē god, and I wist [how](#) ;  
But we [lewd](#) men [ben full\[y\]](#) blynd.  
For clerkes saye, we shullen be [fayn](#)  
For [hir](#) lyvelod [\[to\] swete](#) and swinke,  
And they right nought us give [agayn](#) ,35  
Neyther to [ete](#) ne yet to drinke.  
[They](#) mowe by lawē, as they [sayn](#) ,

Us curse and dampne to [hell\[e\]](#) brinke;  
Thus they putten us to [payn](#) ,  
With candles [queynt](#) and belles clinke.40  
They make us thralles at [hir](#) lust,  
And [sayn](#) , we mowe nat els be saved;  
They have the [corn](#) and we the dust,  
Who [speketh](#) ther-agayn, they say he raved.' [ ]  
'What, man,' quod our host, 'canst thou [preche](#) ?45  
Come [neer](#) , and tell us some holy [thing](#) .'  
'Sir,' quod he, 'I herde [ones teche](#)  
A prest in pulpit a good [preching](#) .'  
'[Say](#) on,' quod our host, 'I [thee](#) beseche.'  
'Sir, I am redy at your bidding.50  
I [pray](#) you that [no man](#) me reproche  
[Whyl](#) that I am my tale [telling](#) .

Thus endeth the prologue, and here foloweth the first part of the tale.

Colophon: fyrst parte.

## PART I.

A STERNĒ [stryf](#) is stered newe [ ]  
In many stedes in a stounde,  
Of sondry [sedes](#) that [ben](#) sewe;55  
It semeth that som ben unsounde.  
For [some](#) be [gretē](#) growen †[on grounde](#) ,  
Some [bensouple](#) , simple and small;  
Whether of hem is falsere founde,  
The falsere, [foul](#) mote him befall!60  
That [oon](#) syde is, that I of tell,  
Popes, cardinals, and prelates,  
Parsons, monkes, and [freres](#) fell,  
Priours, abbottes of [grete](#) estates;  
Of [heven](#) and hell they kepe the yates,65  
And Peters successours they ben all;  
This is demed by oldē dates;  
But falshed, [foul mote](#) it befall!  
The other syde ben poore and pale,  
And people put [[al](#) ] out of [prees](#) ;70  
And semē [caytifs](#) sore [a-cale](#) ,  
And [ever inoon](#) without [encrees](#) ,  
† [I-cleped](#) lollers and [londlees](#) ; [ ]  
Who toteth on hem, they [been](#) untall. [ ]  
They ben arayed all for the [pees](#) ;75  
But falshed, [foul](#) mote it befall!  
Many a country have I sought,  
To [know](#) the falsere of these two;

But ever my [travail](#) was for nought,  
All so [fer](#) as I have go.80  
But as I wandred in a [wro](#) ,  
In a [wode](#) besyde a wall,  
Two foules [saw](#) I sitte tho;  
The falser, foul mote him befall!  
That [oon](#) did plede on the Popes syde,85  
A [Griffon](#) of a [grim](#) stature.  
A Pellicane withouten pryde[]  
To these lollers layde his lure;  
He mused his matter in [measure](#) ,  
To [counsail](#) Christ ever gan he call.90  
The Griffon shewed as [sharp](#) as fyre,  
But falshed, [foul](#) mote it befall!  
The Pellican began to [preche](#)  
Both of mercy and of [mekeness](#) ;  
And sayd, that “Christ so gan us [teche](#) ,95  
And meke and merciablen gan [bless](#) .  
The Evangely [bereth witness](#)  
A [lamb](#) , he [lykneth](#) Christ over-all,  
In [tokening](#) that he mekest was,  
Sith pryde was out of heven fall.100  
And so shulde every Christned be;  
Preestes, Peters successours,  
Beth [lowlich](#) and of [low](#) degree,  
And usen none erthly honours,  
Neyther [crown](#) , ne curious [cove\[r\]tours](#) ,105  
Ne †[pelure](#) , ne other proudē pall;[]  
Ne nought to cofren up [greet tresours](#) ;  
For falshed, [foul](#) mote it befall!  
[Prest\[e\]s shuld](#) for no cattel plede,  
But chasten hem in charitè;110  
Ne to no [batailshuld](#) men lede  
For inhausing of [hir own](#) degree;  
Nat wilnē [sittings](#) in [hy](#) see,  
Ne [soverayntè](#) in [hous](#) ne hall;  
All worldly [worship](#) defye and flee;115  
For [who](#) willeth highnes, [foul shal](#) fall!  
Alas! who may [such](#) sayntes call  
That wilneth welde [erthly](#) honour?  
As lowe as Lucifer [such shal](#) fall,  
In baleful blacknesse [y-builde hir bour](#) ;120  
That eggeth the people to errour,  
And maketh [hem to hem \[be\]](#) thrall;  
To Christ I [hold](#) suche [oon](#) traytour,  
As lowe as Lucifer [such shal](#) fall.  
That willeth to be kinges [peres](#) ,125  
And hygher than the emperour;

Some that were but [pore freres](#)  
[Now](#) wollen waxe a warryour.  
God is nat [hir](#) governour, [ ]  
That holdeth [no man](#) his †[peragall](#) ;130  
[Whyl](#) covetyse is [hir](#) counsaylour,  
All [such](#) falshed [mot](#) nedē fall.  
That hye on horse willeth ryde  
In [glitterand](#) golde of [grete aray](#) ,  
I-paynted and portred all in pryde;135 [ ]  
No [commun](#) knight [may](#) go so [gay](#) .  
Change of clothing every [day](#) ,  
With golden girdles [grete](#) and small;  
As [boystous](#) as is bere at [bay](#) ;  
All [such](#) falshed [mot](#) nedē fall.140  
With pryde †[punysheth](#) the pore,  
And somē they [sustayn](#) with sale;  
Of holy churche maketh an hore,  
And filleth [hir](#) wombe with wyne and ale;  
With money filleth many a male,145  
And chaffren churches when they fall,  
And telleth the people a [lewed](#) tale;  
[Such](#) falsē faytours, [foul hem fall](#) !  
With change of many maner [metes](#) ,  
With [song](#) and solace [sitting long](#) ,150  
And filleth [hir](#) wombē, and fast fretes,  
And from the [metē](#) to the [gong](#) ;  
And after [mete](#) with [harp](#) and [song](#) ,  
And [ech](#) man [mot](#) hem lordes call;  
And hotē spyces ever [among](#) ;155  
[Such](#) falsē faytours, [foul hem fall](#) !  
And myters mo than [oon](#) or two,  
I-perled as the quenes heed;  
A [staf](#) of golde, and †[perrey](#) , lo!  
As hevy as it were [mad](#) of [leed](#) ;160  
With cloth of [gold](#) both newe and [reed](#) ,  
With [glitterand](#) †[gown](#) as grene as gall,  
By dome will dampnē men to deed;  
All suche faytours, [foulhem fall](#) !  
And Christes people proudly curse165  
With brode bokes, and braying bell;  
To putte pennyces in [hir](#) purse  
They woll sell both heven and [hell](#) ;  
And in [hir](#) sentence, and thou wilt dwell,  
They willen gesse in [hir gay](#) hall;170  
And though the soth thou of hem tell,  
In [greet](#) cursinge shalt thou fall.  
That is blessed, that they blesse,  
And cursed, that they cursē woll;

And thus the people they oppresse,175  
And have their lordshippes at full;  
And many be marchauntes of woll,  
And to purse penyes woll come thrall;[ ]  
The [porē](#) people they all to-pull,  
[Such](#) falsē faytours, [foul](#) hem fall!180  
Lordes motē to hem loute,  
Obeysaunt to [hir](#) brode blessing;  
They ryden with [hir](#) royall route  
On a courser, as it were a [king](#) ;  
With saddle of golde [glitt\[e\]ring](#)185  
With curious harneys quayntly [crallit](#) ,  
Styoppes gaye of [gold-mastling](#) ;[ ][ ]  
All suche falshed, [foul](#) befall it!  
Christes ministers †[cleped](#) they [been](#) ,  
And rulen all in robberye;190  
But Antichrist they serven clene,  
Attyred all in tyrannye;  
Witnesse of Johns prophecye,  
That [Antichrist](#) is [hir](#) admirall,[ ]  
Tiffelers attyred in trecherye;195  
All suche faytours, [foul](#) hem fall!  
Who sayth, that some of hem may sinne,  
He shal be †[demed](#) to be deed;[ ]  
Some of hem woll gladly winne  
All ayenst that [which](#) god forbed;200  
“[All-holyest](#) ” they clepen [hir](#) heed,  
That of [hir](#) rulē is regall;  
Alas! that ever they eten breed;  
For all [such](#) falshed woll [foul](#) fall.  
[Hir](#) heed loveth all honour,205  
And to be worshipped in worde and dede;  
Kinges [mot](#) to hem knele and coure;  
To the apostles, that Christ [forbede](#) ;[ ]  
To popes hestes [such](#) taketh more hede  
Than to kepe Christes commaundēment;210  
Of gold and silver [mot](#) ben [hir](#) wede,  
They holdeth him hole omnipotent.[ ]  
He ordayneth by his ordinaunce[ ]  
To parish-preestes a powére;  
To another a [greter](#) avaunce,215  
A [greter](#) poynt to his mystere;  
But for he is hyghest in erth here,  
To him reserveth he many a poynt;  
But to Christ, that hath no pere,  
Reserveth he neither opin ne joynt.220[ ]  
So semeth he above[n] all,  
And Christ aboven him nothing;

Whan he sitteth in his stall,  
Dampneth and saveth as him [think](#) .  
[Such](#) pryde tofore god doth [stink](#) ;225  
[An angell](#) bad John to him nat knele,  
But only to god do his [bowing](#) ;  
Such willers of worship [must evil](#) fele.  
They ne clepen Christ but *sanctus deus*,  
And clepen her heed *Sanctissimus*;230  
They that [such a sect\[ē\] sewis](#) ,  
I trowe, they taken hem amisse.  
In erth[ē] here they have [hir](#) blisse,  
[Hir](#) hye master is Belial;  
†[Christ his](#) people from hem wisse!235[ ]  
For all [such](#) falsē will [foul](#) fall!  
They mowē both[ē] binde and lose,  
And all is for [hir](#) holy [lyf](#) ;  
To save or dampne they mowē chose,  
Betwene hem now [[ther](#) ] is [gret stryf](#) .240  
Many a man is killed with [knyf](#) ,  
To wete [which of hem](#) have lordship shall;  
For [such](#) , Christ suffred woundes fyve;  
For all [such](#) falshed will [foul](#) fall.  
Christ sayd: *Qui gladio percutit*245[ ]  
With swerdē shall [[he surely](#) ] dye;  
He bad his preestes [pees](#) and grith,  
And [bad](#) hem not drede for to dye;  
And bad them be both simple and slye,  
And carkē not for no cattall,250  
And †[truste](#) on god that sitteth on hye;  
For all [[such](#)] falsē shull foul fall.  
These wollen makē men to swere  
Ayenst Christes commaundēment;  
And Christes membres all to-tere255[ ]  
On [rode](#) as he wer newe y-rent.  
Suche lawes they make by [commun](#) assent,  
[Ech on](#) it choweth as a ball;  
Thus the [pore](#) be fully shent,  
But ever falshed foule it †[fall](#) !260  
They usen [[never](#) ] no symonye,  
But sellen churches and priories;  
Ne [[yet](#) ] they usen no envye,  
But cursen all hem contraryes;[ ]  
And hyreth men by dayes and yeres265  
With strength to holde hem in [hir](#) stall;  
And culleth all [hir](#) adversaryes;  
Therefor, falshed! [foul](#) thou [fall](#) !  
With purse they purchase personage,  
With purse they paynen hem to plede;270

And men of warrë they woll wage,  
To bringe [hir](#) enemyes to the dede.  
And lordes lyves they woll lede,  
And moche take, and give but small;  
But he it so get, from it shall shede,<sup>275</sup>[ ]  
And make such falsë right [foul](#) fall!  
They halowe nothing but for hyre,  
Churchë, font, ne vestëment;  
And make[n] orders in every shyre,  
But preestes paye for the parchement;<sup>280</sup>  
Or ryatours they taken [rent](#) ,  
Therwith they smere the [shepes](#) skall;[ ]  
For many churches ben [oft](#) suspent;  
All [such](#) falshed, yet [foul](#) it fall!  
Some liveth nat in lecherye,<sup>285</sup>  
But haunten wenchis, widdowes, and wyves,  
And punisheth the [pore](#) for putrye;  
Them-selfe it useth all their lyves.  
And but a man to them [[him](#) ] shryves,  
To heven comë never he shall;<sup>290</sup>  
He shal be cursed as be captyves,  
To hell they [sayn](#) that he shall fall.  
There was more mercy in [Maximien](#) ,  
And in Nero, that never was good,  
Than [[there](#) ] is [now](#) in some of †[hem](#)<sup>295</sup>  
Whan he hath on his furred [hood](#) .  
They folowe Christ that shedde his [blood](#)[ ]  
To heven, as [bucket](#) in-to the [wall](#) ;  
Suche wreches ben worse than [wood](#) ;  
And all [such](#) faytours, foule hem fall!<sup>300</sup>  
They give [hir](#) almesse to the riche,  
[To](#) maynteynours, and [to](#) men of lawe;  
For to lordes they woll be liche,  
An harlottes [sone](#) nat [worth](#) an hawe!  
Sothfastnessë suche han slawe,<sup>305</sup>[ ]  
They kembe [hir](#) [crokets](#) with [cristall](#) ;[ ]  
And drede of god they have [down](#) drawe;  
All suche faytours, [foul](#) hem fall!  
They maken parsons for the penny,  
And canons of [hir](#) cardinals;<sup>310</sup>  
Unnethes amongst hem all any  
That he ne hath glosed the gospell fals!  
For Christ made never no cathedrals,  
Ne with him was no cardinall  
Wyth a [reed](#) hatte as usen mynstrals;<sup>315</sup>  
But [falshed](#), [foul](#) mote it befall!  
†[Hir](#) tything, and [hir](#) offring both,  
They [cle\[y\]meth](#) it by possessio[u]n;

Thérof nill they none forgo,  
But robben men as [\[by\] raunsoun](#) .320  
The tything of *Turpe lucrum*[\[\]](#)  
With these maisters is [meynall](#) ;  
Tything of bribry and larsoun  
Will makē falshed full [foulfall](#) !  
They taken to fermē [hir](#) sompnours325[\[\]](#)  
To harme the people what they may;  
To pardoners and false faytours  
Sell [hir seles](#) , I [dar](#) well say;  
And all to holden [greet](#) array,  
To multiply hem more metall,330  
They drede full litell domes day  
Whan all [such \[falsē\]](#) shall [foul](#) fall.  
Suche harlottes shull men disclaunder[\[\]](#)  
For they shullen make [hir gree](#) ,  
And ben as proude as Alexaander,335  
And [sayn](#) to the [pore](#) , “wo be ye!”  
By yere [ech preest](#) shall paye his fee  
To [encrese](#) his lemmans [call](#) ;  
Suche [herdes](#) shull well yvell [thee](#) ,  
And all [such](#) falsē shull [foul](#) fall!340  
And if a man be [falsly](#) famed,  
And woldē make purgacioun,  
Than woll the officers be agramed,  
And assigne him fro [town](#) to [town](#) ;  
So nede he must[e] paye [raunsoun](#)345  
Though he be clene as is [cristall](#) ,  
And than have an absolutioun;  
But all [such](#) falsē shull [foul](#) fall!  
Though he be [gilty](#) of the dede,  
And that he [\[yet\] may](#) money pay,350  
All the whyle his purse woll blede  
He [may](#) use it fro day to day!  
These bishoppes officers [goon](#) full gay,  
And this game they usen over-all;  
The [pore](#) to pill is all †[hir](#) pray;355  
All [such](#) falsē shull [foul](#) fall!  
Alas! god ordayned never [such](#) lawe,  
Ne no [such craft](#) of covetyse;  
He [forbad](#) it, by his sawe,  
[Such](#) governours mowen of god agryse;360  
For all his rules †[ben](#) rightwyse.  
These newe poyntes ben pure papall,  
And goddes lawē they [dispyse](#) ;  
And all [such](#) faytours shul [foul](#) fall!  
They [sayn](#) that Peter had the key365  
Of [hevin](#) and hell, to have and [hold](#) ;

I trowe Peter [took](#) no money  
For no sinnes that he [sold](#) !  
[Such](#) successours ben to [bold](#) ,  
In winning all their [wit](#) they wrall;370  
Hir conscience is waxen [cold](#) ;  
And all [such](#) faytours, foule hem fall!  
Peter was never so great a fole  
To [leve](#) his key with such a lorell,  
[Or](#) to take [such](#) cursed [such](#) a tole375  
He was advysed nothing well.  
I trowe, they have the key of hell;  
†[Hir](#) maister is of that place marshall;  
For there they dresen hem to dwell,  
And with [fals Lucifer](#) there to fall.380  
They ben as proude as [Lucifer](#) ,  
As angry, and as envious;  
From good [fayth](#) they ben full [fer](#) ,  
In covetyse they ben curious;  
To catche catell as covytous385  
As [hound](#) , that for [hunger](#) woll yall;  
Ungoodly, and [ungracious](#) ;  
And nedely, [such](#) falsed shal [foul](#) fall!  
The pope, and he were Peters [heyr](#) ,  
Me [think](#) , he erreth in this [cas](#) ,390  
Whan choyse of bishoppes is in [dispeyr](#) ,  
To chosen hem in dyvers place;  
A [lord](#) shall write to him for grace,  
For his clerke †[pray anon](#) he shall;  
So shall he spede[n] his [purchas](#) ;395  
And all [such](#) falsē, [foule](#) hem fall!  
Though he †[conne](#) no more good,  
A lordes prayer shal be [sped](#) ;  
Though he be [wild](#) of will or wood,  
Nat understanding what men han [red](#) ,400  
A [boster](#) , and (that god forbede!)  
As good a [bishop](#) †[as](#) my [hors](#) Ball,[ ]  
Suche a pope is foule [be-sted](#) ,  
And at [\[the\] la](#)

Here endeth the first part of this tale, and hereafter foloweth the  
seconde part.

## PART II.

TO accorde with this wordē “fal”[ ]  
No more English can I [find](#) ;  
Shewe another [now](#) I shall,  
For I have moche to [say behind](#) ,480

How preestes han the people pynd ,  
As curteys Christ hath me [y-]kend ,  
And put this matter in my mind  
To make this maner men amend .  
Shortly to shende hem, and shewe now485  
How wrongfully they worche and walke;  
O hye god, nothing they tell , ne how ,[ ]  
But in goddes word, †tell many a balke.  
In hernes holde hem and in halke,  
And prechin of tythes and offrend ,490[ ]  
And untruely of the gospell talke;  
For his mercy, god it amend !  
What is Antichrist to say  
But evin Christes adversáry?  
Such hath now ben many a day495  
To Christes bidding full contráry,  
That from the trouthē clenē vary ;  
Out of the wayē they ben wend ;  
And Christes people untruely cary;  
God, for his pitè , it amend !500  
That liven contráry to Christes lyf ,  
In hye pride agaynst mekenesse;  
Agaynst suffraunce they usen stryf ,  
And angre ayenst sobrenesse;  
Agaynst wisdom , wilfulnesse;505  
To Christes tales litell tend ;  
Agaynst mesúre , outragiousnesse;  
But whan god woll, it may amend !  
Lordly lyf ayenst lowlinesse,  
And demin all without mercy;510  
And covetyse ayenst largesse,  
Agaynst trewth[e], trechery;  
And agaynst almesse, envy;  
Agaynst Christ they comprehend .  
For chastitè, they maynteyn lechery;515  
God, for his gracē, this amend !  
Ayenst penaunce they use delytes ,  
Ayenst suffraunce, strong defence;  
Ayenst god they use yvel rightes,[ ]  
Agaynst pitè , punishments ;[ ]520  
Open yvell ayenst continence;  
Hir wicked winning wors dispend ;  
Sobrenesse they sette in-to dispence;  
But god, for his goodnesse, it amend !  
Why cleymen they hoolly his powére,525  
And wranglen ayenst all his hestes?  
His living folowen they nothing here,  
But liven wors than witles beestes.

Of fish and flesh they loven feestes,  
As lordes, they ben brode y-kend ;530  
Of goddes pore they haten gestes;[ ]  
God, for his mercy, this amend !  
With †Dives such shall have hir doom  
That sayn that they be Christes frendes,  
And do nothing as they shuld doon ;535  
All such ben falsur than ben fendes.  
On the people they ley such bendes,  
As god is in erthe, they han offend ;  
Sucour for suchē Christ now sende us,  
And, for his mercy, this amend !540  
A token of Antichrist they be.  
His careckes ben now wyde y-know ;  
Receyved to preche shall no man be  
Without[ē] token of him, I trow .  
Ech Christen preest to prechen ow ,545  
From god above they ben send .  
Goddes word to all folk for to show,  
Sinfull man for to amend .  
Christ sente the pore for to preche;  
The royall riche he did nat so;550  
Now dar no pore the people teche,  
For Antichrist is over-all hir fo .  
Among the people he mot go;  
He hath bidden, all such suspend ;  
Some hath he hent , and thinketh yet mo;555  
But all this god may well amend  
All tho that han the world forsake,  
And liven lo[w]ly , as god bad ,  
In-to hir prison shullen be take,  
Betin and bounden, and forth lad .560  
Herof I rede no man be drad ;  
Christ sayd, his [servaunts ] shulde be shend ;  
Ech man ought herof be glad ;  
For god ful well it woll amend .  
They take on hem royall powére,565  
And saye, they havē swerdes two,  
Oon curse to hell, oon slee men here;[ ]  
For at his taking Christ had no mo,  
Yet Peter had [that] oon of tho.  
But Christ to Peter. smyte gan defend ,570  
And in-to the sheth bad putte it tho;  
And all such mischeves god amend !  
Christ bad Peter kepe his sheep ,  
And with his swerde forbad him smyte;  
Swerd is no tole with sheep to kepe575[ ]  
But to shep[h]erdes that sheep woll byte.

Me thinketh, suche shep[h]erdes ben to wyte  
Ayen hir sheep with swerd that contend ;  
They dryve hir sheep with greet dispyte;  
But al this god may well amend .580  
So successours to Peter be they nought  
Whom [that ] Christ madē cheef pastour ;  
A swerd no shep[h]erde usen ought  
But he wold slee as a bochour .  
For who-so were Peters successour585  
Shuld bere his sheep till his bak bend ,  
And shadowe hem from every shour ;  
And all this god may wel amend .  
Successours to Peter ben these  
In that that Peter Christ forsook ,590  
That had lever the love of god [to ] lese  
Than a shep[h]erde had to lese his hook .  
He culleth the sheep as doth the cook ;  
Of hem [they ] taken the woll untrend ,  
And falsely glose the gospell-book ;595  
God, for his mercy, †hem amend !  
After Christ had take Peter the kay,  
Christ sayd, he mustē dye for man;  
That Peter to Christ gan withsay;  
Christ bad him, ‘go behind , Sathan!’600  
Such counsaylours many of these men han  
For worldes wele, god to offend ;  
Peters successours they ben for-than,  
But all such god may well amend .  
For Sathan is to say no more605  
But he that contrary to Christ is;  
In this they lernē Peters lore,  
They sewen him whan he did mis ;  
They folowe Peter forsothe in this,  
In al that Christ wolde †himreprende ,610  
Nat in that that longeth to hevin blis ;  
God for his mercy hem amend !  
Some of the apostels they sewen in cas ,  
Of ought that I can understonde,  
Him that betrayed Christ, Judas,615  
That bar the purse in every londe;  
And al that he might sette on honde,  
He hidde and stal , and [gan] mispēnd ;  
His rule these traytours han in honde;  
Almighty god [now ] hem amend !620  
And at last his lord gan tray  
Cursedly, through his covetyse;  
So wolde these trayen him for money,  
And they wisten in what wyse!

They be seker of the selfe ensyse ;625  
From all sothnesse they ben frend ;[ ]  
And covetyse chaungen with queyntyse;  
Almighty god all suche amend !  
Were Christ on erthē here eft-soon ,  
These wolde dampnē him to dye;630  
All his hestes they han fordon ,  
And sayn , his sawes ben heresy;  
Ayent his †maundēments they cry ,  
And dampne all his to be [y-]brend ;  
For it lyketh nat hem, such losengery;635  
God almighty hem amend !  
These han more might in England here  
Than hath the king and all his lawe,  
They han purchased hem such powére  
To taken hem whom [they] list nat knawe;640  
And say, that heresy is hir sawe,  
And so to prison woll hem send ;[ ]  
It was nat so by elder dawe,  
God, for his mercy, it amend !  
The kinges lawe wol no man deme[ ]645  
Angerliche, withouten answe;e;  
But, if any man these misqueme,  
He shal be baited as a bere;  
And yet wel wors they woll him tere,  
And in prison woll hem [be] pend650  
In gyves, and in other gere;  
Whan god woll, it may [a]mend .  
The king taxeth nat his men  
But by assent of the comminaltē;  
But these, ech yere, woll raunsom hem655  
Maysterfully, more than doth he;  
Hir seles , by yerē, better be  
Than is the kinges in extend ;  
Hir officers han gretter fee;  
But this mischeef [may] god amend !660  
For who-so woll prove a testament  
Thát is natt all worth ten pound ,  
He shall paye for the parchēment  
The third part of the money all round .  
Thus the people is raunsound ,665  
They say, such part to hem shulde apend ;  
There as they grypen, it goth to ground ;  
God, for his mercy, it amend !  
A simple fornicioun ,  
Twenty shillings he shall pay ;670  
And than have an absolucioun ,  
And al the yere usen it forth he may !

Thus they letten hem go a-stray,  
They recke nat though the soul be brend ;  
These kepin yvell Peters key,675  
And all such shep[h]erdes god amend !  
Wonder is, that the parliament  
And all the lordes of this lond  
Here-to taken so litell entent  
To helpe the people out of hir hond ;680  
For they ben harder in †hir bond ,[ ]  
Wors bete[n] and [more ] bitter brend  
Than to the king is understond ;  
God him helpe this to amend !  
What bisshoppes, what religio[u]ns685  
Han in this lande as moch lay-fee ,  
Lordshippes, and possessio[u]ns  
More than the lordes, it semeth me!  
That maketh hem lese charitè,  
They mowē nat to god attend ;690  
In erthe they have so high degree,  
God, for his mercy, it amend !  
The emperour yaf the pope somtyme  
So hyghe lordship him about ,  
That, at [the ] laste, the sely kyme ,695  
The proudē popē putte him out!  
So of this realme is in dout ,  
But lordes be ware and †hem defend ;  
For now these folk be wonder stout ,  
The king and lordes now this amend !700

Thus endeth the seconde part of this tale, and hereafter foloweth the thirde.

### PART III.

MOYSES lawe forbood it tho,  
That preestes shuld no lordshippes welde,  
Christes gospel biddeth also  
Thát they shuld no lordship helde;  
Ne Christes apostels were never so bold705  
No such lordshippes to †hem embrace;  
But smeren hir sheep and kepe hir fold ;  
God amende hem for his grace!  
For they ne ben but countrefet ,  
Men may knowe hem by hir fruit ;710  
Hir gretnesse maketh hem god foryet ,  
And take his mekenesse in dispyt .  
And they were pore and had but lyte,  
They nolde nat demen after the face,

But norishe hir sheep , and hem nat byte;715  
God amende hem for his grace!”  
Grifon.  
“What canst thou preche ayenst chanons  
Thát men clepen seculere?”  
Pelican. “They ben curates of many towns,  
On erthē they have greet powére.720  
They han greet prebendes and dere,  
Some two or three , and some [han ] mo,  
A personage to ben a playing-ferē .[]  
And yet they serve the king also;  
And let to fermē all that fare725[]  
To whom that woll most give therfore;[]  
Some woll spende, and some woll spare,  
And some woll laye it up in store.  
A cure of soule[s] they care nat for ,  
Só they mowē money take;730  
Whether hir soules be wonne or lore,  
Hir profits they woll nat forsake.  
They have a gedering procuratour  
That can the pore people enplede,  
And robben hem as a ravinour,735  
And to his lord the money lede;  
And cacche of quicke and eke of dede,  
And richen him and his lord eke,  
And to robbe the pore can give good rede  
Of olde and yonge, of hole and seke .740  
Therwith they purchase hem lay-fee  
In londē, there hem lyketh best,  
And builde †als brode as a citē  
Both in the est, and eke in the west.  
To purchase thus they ben ful prest;745  
But on the pore they woll nought spend ,  
Ne no good give to goddes gest,  
Ne sende him some that all hath send .[]  
By hir service such woll live,  
And trusse that other in-to tresour ;750  
Though all hir parish dye unshrive,  
They woll nat give a rosē-flour .  
Hir lyf shuld be as a mirrour  
Bothe to lered and to leude also,  
And teche the people hir leel labour;755  
Such mister men ben all misgo.  
Some of hem ben hardē nigges,  
And some of hem ben proude and gay;  
Some spende hir good upon [hir ] gigges ,  
And finden hem of greet aray.760[]  
Alas! what think these men to say

That thus dispenden goddis good?  
At the dredfull domes day  
Such wrecches shul be worse than wood.  
Some hir churc[h]es never ne sye,765  
Ne never o peny thider ne sende;  
Though the pore parishens for hunger dye,  
O peny on hem wil they nat spende.  
Have they receivinge of the rent ,  
They reck never of the remenant;770  
Alas! the devill hath clene hem blent!  
Suche oon is Sathanas sojournant.  
And usen horedom and harlotry,[ ]  
Covetysē, pompe, and pride,  
Slouthē, wrathe, and eke envy,775  
And sewen sinne by every syde.  
Alas! where thinkē such t'abyde ?  
How woll they accomptes yeld ?  
From hy god they mow hem nat hyde,  
Such willers wit is nat worth a neld .780[ ]  
They ben so roted in richesse,  
That Christes povert is foryste ,  
Served with so many messe,  
Hem thinketh that manna is no mete.  
All is good that they mow get ,785  
They wenē to live evermore;  
But, whan god at dome is set ,  
Such tresour is a feble store.  
Unneth mot they matins say ,  
For counting and for court-holding ;790  
And yet he jangleth as a jay ,[ ]  
And understont him-self nothing .  
He woll serve bothe erl and king  
For his fynding and his fee,  
And hyde his tything and his offring ;795  
This is a feble charitè.  
Other they ben proude, or coveytous,  
Or they ben harde, or [els ] hungry,  
Or they ben liberall or lecherous,  
Or els medlers with marchandry;800  
Or maynteyners of men with maistry,  
Or stewardes, countours, or pledours,  
And serve god in hypocrisy;  
Such preestes ben Christes fals traytours!  
They ben false, they ben vengeable,805  
And begylen men in Christes name;  
They ben unstedfast and unstable;  
To tray hir lord , hem thinketh no shame.  
To servē god they ben full lame,

Goddes theves, and falsly stele;810  
And falsly goddes word defame;  
In winning is hir worldes wele.  
Antichrist these serven all;  
I pray thee , who may say [me ] nay?  
With Antichrist such [folk] shull fall,815  
They folowen him in dede and fay;  
They servin him in riche array,  
To servē Christ such falsly fayn ;  
Why, at the dredful domes day,  
Shull they not folowe him to payn ?820  
That knowen hem-self , that they don ill  
Ayenst Christes commaundēment,  
And amende hem never ne will,  
But serve Sathan by one assent.  
Who sayth [the ] sothe, he shal be shent,825  
Or speketh ayenst hir fals living;  
Who-so well liveth shal be brent ,  
For such ben gretter than the king!  
Pope, bishoppes, and cardinals,  
Chanons, persons, and vicaire ,830  
In goddes service, I trow , ben fals ,  
That sacramentēs sellen here.  
And ben as proude as Lucifere;  
Ech man loke whether that I ly !  
Who-so speketh ayenst hir powére,835  
It shall be holden heresy.  
Loke how many orders take  
Only of Christ , for his servyce,  
That the worldes goodes forsake?  
Who-so taketh orders †on other wyse,840  
I trow , that they shall sore agryse!  
For all the glose that they conne,  
All sewen not this [same ] assyse;  
In yvell tyme they thus bigonne.  
Loke how many among hem all845  
Holden not this hyē way !  
With Antichrist they shullen fall,  
For they wolden god betray .  
God amende hem, that best may !  
For many men they maken shende;850  
They weten well, the sothe I say ,  
Bút the divell hath foule hem blend .  
Some [up]on hir churches dwell,  
Apparailled porely , proude of port ;  
The seven sacraments they don sell,855[ ]  
In cattel-cacching is hir comfort .[ ]  
Of ech mattér they wollen mell,[ ]

And don hem wrong is hir disport ;  
To afray the people they ben fell,  
And holde hem lower then doth the lord .860  
For the tythinge of a ducke,  
Or of an apple, or an ay ,  
They make men swere upon a boke;  
Thus they foulen Christes fay.  
Such beren yvell heven-kay ,865  
They mowen assoyl , they mowē shryve;  
With mennes wyves strongly play,  
With trewē tillers sturte and stryve  
At the wrestling , and at the wake;  
And chefe chauntours at the nale ;870  
Market-beters , and medling make,[ ]  
Hoppen and houten with heve and hale .  
At fayrē freshe, and at wynē stale,  
Dyne and drinke, and make debat ;  
The seven sacraments set at sale ;875  
How kepe such the kayes of heven-gat ?  
Mennes wyves they wollen holde;  
And though that they ben right sory,  
To speke they shall not be so bolde  
Forsompning to the consistory;880  
And make hem say [with] mouth “I ly ,”  
Though they it sawē with hir y ;  
His lemman holden openly,  
No man so hardy to axē why!  
He wol have tythinge and offringe,885  
Maugrē who-so-ever it gruche;  
And twyēs on the day woll singe;  
Goddes prestes nere none suche!  
He mot on hunting with dogge and bic[c]he,  
And blowen his horn , and cryēn “hey!”890  
And sorcery usen as a wicche ;  
Such kepen yvell Peters key.  
Yet they mot have somstocke or stoon  
Gayly paynted, and proudly dight,  
To maken men [to] †leven upon,895  
And say , that it is full of might;  
About such, men sette up greet light,  
Other such stockes shall stand therby  
As darkē as it were midnight,  
For it may makē no ma[i]stry.900  
That lewed people see it mow ,  
Thou, Mary , worchest wonder thinges;  
About that, that men offren to now ,  
Hongen broches, ouches, and ringes;  
The preest purchaseth the offringes,905

But he nill offre to none image;  
Wo is the soule that he for singes,  
That precheth for suche a pilgrimage!  
To men and women that ben pore ,  
That ben [in ] Christes own lykenesse,910  
Men shullen offre at hir dore  
That suffren hunger and distresse;  
And to suche imáges offre lesse,  
That mow not felē thurst ne cold ;  
The pore in spirit gan Christ blesse,915[]  
Therefore offreth to feble and old .  
Buckelers brode, and swerdes longe ,  
†Baudriks , with baselardes kene,[]  
Such toles about hir necke they honge;  
With Antichrist such preestes been ;920  
Upon hir dedes it is well sene  
Whom they serven, whom they hono[u]ren;  
Antichristes they ben clene,  
And goddes goodes fa[l]sly deuouren.  
Of scarlet and grene gay[ē] gownes,925  
That mot be shapē for the newe,  
To clippen and kissen counten in townes  
The damoseles that to the daunce sewe;  
Cutted clothes to sewehir hewe,  
With longē pykes on hir shoon ;930  
Our goddes gospell is not trewe,  
Eyther they serven the divell or noon !  
Now ben prestes pokes so wyde,  
Men must enlarge the vestēment;  
The holy gospell they don hyde,935  
For they contrarien in rayment.  
Such preestes of Lucifer ben sent,  
Lyk conquerours they ben arayd ,  
Proude pendaunts at hir ars y-pent,  
Falsly the truthe they han betrayd .940  
Shryft-silver suchē wollen aske is,[]  
And woll men crepē to the crouche;[]  
None of the sacraments , save askes ,  
Without[ē] mede shall no man touche.  
On hir bishop their warant vouche,945  
That is lawe of the decrè;  
With mede and money thus they mouche,  
And † this , they sayn , is charitè!  
In the middes of hir masse  
They nill have no man but for hyre,950  
And, full shortly, let forth passe;  
Such shall men finde[n] in ech shyre  
That personages for profite desyre,

To live in lykinge and in lustes;  
I dar not sayn , *sans ose ieo dyre* ,955  
That such ben Antichristes preestes.  
Or they yef the bishops why,[ ]  
Or they mot ben in his servyce,  
And holden forth hir harlotry;  
Such prelates ben of feble empryse.960  
Of goddes grame such men agryse ,  
For such matters that taken mede;  
How they excuse hem, and in what wyse,  
Me thinketh, they ought greetly drede.  
They sayn , that it to no man longeth965  
To reprove † hem , though they erre;  
But falsely goddes good they fongeth,  
And therwith maynteyn wo and werre.  
Hir dedes shuld be as bright as sterre,  
Hir living, lewed mannes light;970  
They say , the popē may not erre,  
Nede must that passē mannes might.  
Though a prest ly with his lemman al night,  
And tellen his felowe, and he him,  
He goth to massē anon-right ,975  
And sayeth, he singeth out of sinne!  
His bryde abydeth him at his inne,  
And dighteth his dyner the mene whyle;  
He singeth his masse for he wolde winne,  
And so he weneth god begyle!980  
Hem thinketh long till they be met;  
And that they usen forth all the yere;  
Among the folk when he is set ,  
He holdeth no man half his pere;  
Of the bishop he hath powére985  
To soyle men, or els they ben lore;  
His absolucion may make † hem skere;  
And wo is the soul that he singeth for !”  
The Griffon began for to threte,  
And sayd, “of monkes canst thou ought?”990  
The Pellican sayd, “they ben full grete,  
And in this world moch wo hath wrought.  
Saynt Benet , that hir order brought,  
Ne made hem never on such manere;  
I trowe, it cam never in his thought995  
That they shulde use so greet powér[e];  
That a man shulde a monk lord cal,  
Ne serve on kneēs, as a king .  
He is as proud as prince in pall  
In mete , and drink , and [in ] all thing;1000  
Some weren myter and ring ,

With double worsted well y-dight,[]  
With royall mete and riche drink ,  
And rydeth on courser as a knight.  
With hauke[s] and with houndes eke,1005  
With broches or ouches on his hode,  
Some say no masse in all a weke,  
Of deyntees is hir moste fode .  
With lordshippes and with bondmen  
This is a royall religioun ;1010  
Saynt Benet made never none of hem  
To have lordship of man ne town .  
Now they ben queynte and curious,  
With fyn cloth cladde, and served clene,  
Proude, angry, and envyous,1015  
Malyce is mochē that they mene .  
In cacching crafty and covetous,  
Lordly liven in greet lyking ;  
This living is not religious  
According to Benet in his living .1020  
They ben clerkes, hir courtes they oversee ,  
Hir pore tenaunts fully they flyte;  
The hyer that a man amerced be,  
The gladlyer they woll it wryte.  
This is fer from Christes povertè,1025  
For all with covetyse they endyte;  
On the pore they have no pitè,  
Ne never hem cherish , but ever hem byte.  
And comunly suche ben comen  
Of pore people, and of hem begete,1030  
That this perfeccion han y-nomen;  
Hir †faders ryde not but on hir fete,  
And travaylen sore for that they ete,  
In povert liveth, yonge and old ;  
Hir †faders suffreth drought and wete,1035[]  
Many hongry meles, thurst, and cold .  
All this the monkes han forsake  
For Christes love and saynt Benet ;  
To pryde and esē have hem take;  
This religio[u]n is yvell beset .1040  
Had they ben out of religioun,  
They must have honged at the plow ,  
Threshing and dyking fro town to town  
With sory mete, and not half y-now .  
Therefore they han this all forsake,1045  
And taken to riches, pryde, and ese ;  
Full fewe for god woll monkes hem make,  
Litell is suche order for to prayse!  
Saynt Benet ordayned it not so,

But bad hem be [ful] cherelich ;[ ]1050  
In Finis.

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### III.

#### JACK UPLAND.

*From C. (=printed copy in Caius Coll. library, Cambridge); I give here rejected spellings; readings marked Sp. are from Speght.*

I, JACK UPLANDE , make my mone to very god and to all true belevinge in Christ, that Antichrist and his disciples, by colour of holines, walken and deceiven Christes church by many fals figures, wherethrough, by Antichrist and his, many vertues been transposed to vices.<sup>5</sup>

But the fellestfolk that ever Antichrist foundbeen last[ ] brought into the church, and in a wonder wyse; for they been of divers sectes of Antichrist, sowen of divers countrees and kinredes . And all men knowen wel, that they ben not obedient to bishoppes, ne lege men to kinges; neither they tillen ne sowen, weden , ne repen woode, corn, ne gras, neither nothing that man shuld helpe but only hem-selves , hir lyves to sustein. And these men han all maner power of god, as they sayen, in heaven and in earth, to sell heaven and hell to whom that hem lyketh; and these wrecches wete never where to been<sup>15</sup>hemselves .

And therefore, frere, if thine order and rules ben grounded on goddes law, tell thou me, Jack Upland, that I aske of thee ; and if thou be or thinkest to be on Christes syde, kepe thy pacience.

Saynt Paul techeth , that al our dedes shuld be don in charitè,<sup>20</sup> and els it is nought worth, but displesing to god and harm to[ ] oure owne soules. And for because freres chalengen to be grestest clerkes of the church, and next folowinge Christ in livinge, men shulde, for charitè, axe hem some questions, and <sup>25</sup> pray hem to grounde their answers in reson and in holy writ ; for els their answeere wolde nought be worth, be it florished never so faire; and, as me think, men might skilfully axe thus of a frere.

[ ] 1. Frere, how many orders be in erthe , and which is the perfitest order? Of what order art thou? Who made thyn<sup>30</sup> order? What is thy rule? Is there any perfiter rule than Christ himselfe made? If Christes rule be moost perfit , why rulest thou thee not therafter? Without more, why shall a frere be more punished if he breke the rule that his patron made, than if he breke the hestes that god himself made?

35[ ] 2. Approveth Christ any more religions than oon , that saynt James spekethof . If he approveth no more , why hast thou left his rule, and taken another? Why is a frere apostata , that leveth his order and taketh another secte; sith there is but oon religion of Christ ?

40[ ] 3. Why be ye wedded faster to your habits than a man is to his wyfe? For a man may leve his wyf for a vere or two, as many men do; and if †ye leve your habit a quarter of a vere , ye shuld be holden apostatas.

[ ] 4. Maketh youre habit you men of religion, or no? If it<sup>45</sup> do, than, ever as it wereth , your religion wereth ; and, after that the habit is better, is you[r] religion better. And whan ye ligen it besyde you, than lig ye youre religion besyde you, and ben apostatas . Why by ye you so precious clothes, sith no man seketh such but for vaine glorie, as saynt Gregory saith?

505.[ ] What betokeneth youre grete hood , your scaplerye, youre knotted girdel, and youre wyde cope ?

[ ] 6. Why use ye al oon colour , more then other Christen men do? What betokeneth that ye been clothed all in one maner clothinge?

557. If ye saye it betokeneth love and charitè, certes, than ye be ofte ypocrites, whan any of you hateth other, and in that, that ye wollen be said holy by youre clothinge .

[ ] 8. Why may not a frere were clothing of an-other secte of freres, sith holines stondeth not in the clothes?

[ ] 9. Why holde ye silence in one howse more than in another ;60 sith men ought over-al to speke the good and leve the evell?

[ ] 10. Why ete you flesh in one house more than in another, if youre rule and youre order be perfit, and the patron that made it?

[ ] 11. Why gette ye your dispensacions, to have it more esy ?65 Certes, either it semeth that ye be unperfit ; or he, that made it so hard that ye may not holde it. And siker , if ye holde not the rule of youre patrons, ye be not than hir freres; and so ye lye upon youre-selves !

[ ] 12. Why make ye you as dede men whan ye be professed;70 and yet ye be not dede , but more quicke beggars than ye were before? And it semeth evell a deed man to go aboute and begge.

[ ] 13. Why will ye not suffer youre novices here your counsels in youre chapter-house, er that they been professed; if youre counsels75 been trew, and after god[d]es lawe?

[ ] 14. Why make ye you so costly houses to dwell in; sith Christ did not so, and dede men shuld have but graves, as falleth todede men? And yet ye have more gorgeous buildinges than many lordes of Englonde. For ye maye wenden through the80 realme, and ech night, wel nigh , ligge in youre owne courtes; and so mow but right few lordes do.

[ ] 15. Why hyre ye to ferme youre limitors, gevinge therfore eche yeer a certain rente; and will not suffer oon in an-others limitacion, right as ye were your-selves lordes of contreys?85

[ ] 16. Why be ye not under youre bisshops visitacions, and liege men to oure kinge?

17. Why axe ye no letters of bretherhedes of other mens prayers, as ye desyre that other men shulde aske letters of you?

[ ] 18. If youre letters be good, why graunte ye them not generally90 to al maner men , for the more charitè?

[ ] 19. Mow ye make ony man more perfit brother for your prayers, than god hath by oure beleve, by our baptyme and his owne graunte? If ye mowe, certes, than ye be above god.

9520.[ ] Why make ye men beleve that your golden trentall songe of you, to take therfore ten shillinges, or at the leest fyve shillinges, will bringe soules out of helle, or out of purgatorye? If this be sooth , certes, ye might bring all soules out of payne. And that wolle ye nought; and than ye be out of charitè.

10021.[ ] Why make ye men beleve, that he that is buried in youre habit shall never come in hell; and ye wite not of youre-selfe, whether ye shall to hell, or no? And if this were sooth, ye shulde selle youre high houses, to make many habites , for to save many mens soules.

10522.[ ] Why stele ye mens children for to make hem of youre secte; sith that theft is agaynst goddes heste; and sithe youre secte is not perfit? Ye know not whether the rule that ye binde him to, be best for him or worst!

[ ] 23. Why undernime ye not your brethren, for their trespas 110 after the lawe of the gospell; sith that underneming is the best that may be? But ye put them in prison ofte, whan they do after goddes lawe; and, by saynt Austines rule, if ony did amisse and wolde not amende him, ye should put him from you.

[ ] 24. Why covete ye shrifte, and burying of other mens parishens, 115 and non other sacrament that falleth to Christen folke?

[ ] 25. Why busie ye not to here shrifte of poore folke, as well as of riche lordes and ladyes; sith they mowe have more plentee of shrifte-fathers than poore folk may ?

26. Why saye ye not the gospel in houses of bedred men; as 120 ye do in riche mens, that mowe go to churche and here the gospell?

27. Why covette †ye not to burye poore folk among you ; sith that they ben moost holy, as ye sayn that ye ben for youre poverttee ?

12528. Why will ye not be at hir diriges, as ye been at riche mens; sith god prayseth hem more than he doth riche men?

[ ] 29. What is thy prayer worth; sith thou wilt take therefore? For of all chapmen ye nede to be moost wyse; for drede of symonye.

13030.[ ] What cause hast thou that thou wilt not preche the gospell, as god sayeth that thou shuldest; sith it is the best lore, and also oure beleve?

[ ] 31. Why be ye evell apayed that secular prestes shulde preche the gospel ; sith god him-selfe hath boden hem ?

32. Why hate ye the gospell to be preched ; sith ye be so<sup>135</sup> moche holde thereto? For ye winne more by yre with *In principio*, than with all the rules that ever youre patrons made. And, in this, minstrels been better than ye. For they contraryen not to the mirthes that they maken; but ye contraryen the gospell bothe in worde and dede. 140

[ ] 33. Frere, whan thou receivest a peny for to say a masse, whether sellest thou goddes body for that peny, or thy prayer, or els thy travail? If thou sayest thou wolt not travaile for to saye the masse but for the peny, †than certes , if this be soth, than thou lovest to littel mede for thy soule. And if thou sellest<sup>145</sup> goddes body, other thy prayer, than it is very symony; and art become a chapman worse than Judas, that solde it for thirty pens.

[ ] 34. Why wrytest thou hir names in thy tables, that yeveth thee moneye; sith god knoweth all thing ? For it semeth, by thy<sup>150</sup> wryting, that god wolde not rewarde him but thou wryte him in thy tables; god wolde els forgetten it.

[ ] 35. Why berest thou god in honde, and sclaudrest him that he begged for his mete ; sith he was lord over all? For than hadde he ben unwyse to have begged, and no nede therto. 155

[ ] 36. Frere, after what law rulest thou thee ? Wher findest thou in goddes law that thou shuldest thus begge?

37. What maner men nedeth for to begge?

Of whom oweth suche men to begge?

Why beggest thou so for thy brethren?160

If thou sayest, for they have nede; than thou doest it for the more perfeccion , or els for the leest , or els for the mene . If it be the moost perfeccion of all, than shulde al thy brethren do so; and than no man neded to begge but for him-selfe, for so shuld no man begge but him neded. And if it be the leest perfeccion, why165 lovest thou than other men more than thy-selfe? For so thou art not well in charitè; sith thou shuldest seke the more perfeccion after thy power, livinge thy-selfe moost after god; and thus, leving that imperfeccion, thou shuldest not so begge for hem . And if170 it is a good mene thus to begge as thou doest , than shuld no man do so but they ben in this good mene; and yet such a mene, graunted to you, may never be grounded in goddes lawe; for than both lered and lewed that ben in mene degrè of this worlde shuld go aboute and begge as ye do. And if all suche shuld do175 so, certes, wel nigh al the world shuld go aboute and begge as ye do: and so shulde there be ten beggers agaynst oon yever.

38. Why procurest thou men to yeve thee hir almes, and sayest it is so meedful ; and thou wilt not thy-selfe winne thee that mede?

18039. Why wilt thou not begge for poore bedred men, that ben poorer than any of youre secte, that ligger, and mow not go aboute to helpe themselves ; sith we be all brethren in god, and that brotherhed passeth any other that ye or any man coude make? And where moost nede were, there were moost perfeccion;185 either els ye holde hem not youre pure brethren, or worse. But than ye be imperfite in your begginge.

[ ] 40. Why make ye you so many maisters among you; sith it is agaynst the teching of Christ and his apostels?

[ ] 41. Whos ben all your riche courtes that ye han, and all your190 riche jewels ; sith ye sayen that ye han nought, in proper ne in comune ? If ye sayn they

ben the popes, why †geder ye then, of poore men and of lordes, so much out of the kinges honde to make your pope riche? And sith ye sayen that it is greet perfeccion to have nought, in proper ne in comune , why be ye so fast aboute to<sup>195</sup> make the pope (that is your †fader) riche , and putte on him imperfeccion? Sithen ye sayn that your goodes ben all his, and he shulde by reson be the moost perfit man, it semeth openlich that ye ben cursed children, so to sclaunder your †fader , and make him imperfit . And if ye sayn that tho goodes be yours, then do<sup>200</sup> ye ayenst youre rule; and if it be not ayenst your rule, than might ye have both plough and cart , and labour as other good men don , and not so begge to by losengery , and ydell, as ye don . And if ye say that it is more perfeccion to begge than to travaill or worch with youre hand, why preche ye not openly, and teche all men to do so, sith it is the best and moost perfit lyf to helpe of her<sup>205</sup> soules, as ye make children to begge that might have been riche heyres?

[ ] 42. Why make ye not your festes to poore men, and yeveth hem yeftes, as ye don to the riche ; sith poore men han more nede than the riche?<sup>210</sup>

[ ] 43. What betokeneth that ye go tweyne and tweyne †togeder ? If ye be out of charitè , ye accorden not in soule.

[ ] 44. Why begge ye, and take salaries therto, more than other prestes; sith he that moost taketh, most charge he hath?

45. Why holde ye not saynt Fraunces rule and his testament;<sup>215</sup> sith Fraunces saith, that god shewed him this living and this rule? And certes, if it were goddes will, the pope might not fordo it; or els Fraunces was a lyar, that sayde on this wyse. And but this testament that he made accorde with goddes will, els erred he as a lyar that were out of charitè ; and as the law<sup>220</sup> sayeth, he is accused that letteth the rightfull last will of a deed man lacke . And this testament is the last will of Fraunces that is a deed man; it seemeth therefore that all his freres ben cursed.

46. Why wil ye not touche no coined money with the crosse,<sup>225</sup> ne with the kinges heed , as ye don other jewels both of golde and silver? Certes, if ye despise the crosse or the kinges heed , than ye be worthy to be despised of god and the kinge. And sith ye will receyve money in your hertes and not with youre handes, it seemeth that ye holde more holinesse in your hondes than in your<sup>230</sup>hertes ; and than be ye false to god.

47. Why have ye exempt you fro our kinges lawes and visitinge of our bishoppes more than other Christen men that liven in this realme, if ye be not gilty of traitory to our realme, or trespassers to oure bishoppes? But ye will have the kinges lawes for trespas<sup>235</sup>don to you; and ye wil have power of other bishops more than other prestes; and also have leave to prison youre brethren as lordes in youre courtes, more than other folkes han that ben the kinges lege men.

24048. Why shal some secte of you freres paye eche yere a certaine to hir generall provinciall or minister, or els to hir souverains, but-if he stele a certain number of children, as some men sayn ? And certes, if this be soth, than be ye constrayned, upon certaine payne, to do thefte, agaynst goddes commaundement, *non*<sup>245</sup>*furtum facies*.

[ ] 49. Why be ye so hardy, to graunte, by letters of fraternitè, to men and women, that they shall have part and merit of all your good dedes; and ye witen never whether god be apayed with youre dedes because of youre sinne? Also ye witen never whether<sup>250</sup> that man or woman be in state to be saved or damned; than shall he have no merit in heven for his owne dedes, ne for none other mans . And all were it so, that he shuld have part of youre good dedes; yet shulde he have no more than god would geve him, after that he were worthy; and so much shall eche man have of<sup>255</sup> goddes yefte, withoute youre limitacion. But if ye will saye that ye ben goddes felowes , and that he may not do without youre assent, than be ye blasphemers to god.

[ ] 50. What betokeneth that ye have ordeined, that when such oon as ye have mad youre brother or sister, and hath a letter of<sup>260</sup> your sele , that letter

†mot be brought in youre holy chapter and there be red ; or els ye will not praye for him? But and ye willen not praye specially for all other that weren not mad youre brethren or sistren, than were ye not in right charitè; for that ought to be commune , and namely in goostly thinges.

26551. Frere, what charitè is this—to overcharge the people by mighty begginge, under colour of preching or praying or masses singing? Sith holy writ biddeth not thus, but even the contrary; for al such goostly dedes shulde be don freely , as god yeveth hem freely .

27052. Frere, what charitè is this—to begyle children or they comen to discrecion, and binde hem to youre orders, that been not grounded in goddes lawe, against hir frendes wil? Sithen by this foly ben many apostatas , both in will and dede, and many ben apostatas in hir will during all hir lyfe, that wolde gladly be discharged if they wist how; and so, many ben apostatas that<sup>275</sup> shulden in other states have ben trewe men.

[ ] 53. Frere, what charitè is this—to make so many freres in every countrey, to the charge of the people? Sith persounes and vicares alone, ye, secular prestes alone, ye, monkes and chanons alone, with bishops above hem , were y-nough to the<sup>280</sup> church, to do prestes office. And to adde mo than y-nough is a foul errour, and greet charge to the people; and this is openly against goddes will, that ordeined all thinges to be don in weight, nomber, and mesure . And Christ himself was apayed with twelve apostles and a few disciples, to preche and do prestes office to all<sup>285</sup> the hole world; than was it better don than it is now at this tyme by a thousand deel . And right so as foure fingers with a thumbe in a mannes hande, helpeth a man to worche, and double nomber of fingers in one hond shuld lette him more; and the more nomber that there were, passing the mesure of goddes ordinaunce,<sup>290</sup> the more were a man letted to worke: right so, as it semeth, it is of these newe orders that ben added to the church, without grounde of holy writ and goddes ordinaunce.

54. Frere, what charitè is this—to lye to the people, and saye that ye folowe Christ in povertè more than

other men don ?295[ ] And yet, in curious and costly howsinge, and fyne and precious clothing, and delicious and lyking fedinge, and in tresoure and jewels and riche ornamentes, freres passen lordes and other richeworldly men; and soonest they shuld bringe hir cause aboute, be it never so costly , though goddes lawe be put abacke .300

55. Frere, what charitè is this—to † gader up the bokes of holy writ and putte hem in tresory, and so emprisoune hem from secular prestes and curates; and by this cautel lette hem to preche the gospell freely to the people without worldly mede; and also to defame good prestes of heresy, and lyen on hem openly,305 for to lette hem to shew goddes lawe, by the holy gospell, to the Christen people?

56. Frere, what charitè is this—to fayn so much holines in your bodily clothing, that ye clepe your habit , that many blinde310[ ] foles desyren to dye therin more than in an-other? And also, that a frere that leveth his habit (late founden of men), may not be assoiled till he take it again, but is an apostata, as ye sayn , and cursed of god and man both? The frere beleveth treuth and pacience, chastitè, mekenesse, and sobrietè; yet for the more315part of his lyfe he may soone be assoiled of his prior; and if he bringe hoom to his house much good by yere, be it never so falsly begged and pilled of the poore and nedy people in courtes aboute, he shal be hold[en] a noble frere! O lord, whether this be charitè!

320[ ] 57. Frere, what charitè is this—to prese upon a riche man, and to entyce him to be buried among you from his parish-church, and to suche riche men geve letters of fraternitè confirmed by youre generall sele , and therby to bere him in honde that he shall have part of all your masses, matins, prechinges , fastinges,325 wakinges, and all other good dedes don by your brethren of youre order (both whyles he liveth and after that he is deed ), and yet ye witen never whether youre dedes be acceptable to god, ne whether that man that hath that letter be able by good living to receive ony part of youre dedes? And yet a poore man, that ye330 wite wel or supposen in certain to have no good of, ye ne geve no such letters, though he be a better man to god than suche a riche man; nevertheles, this poore man doth not

recche therof. For, as men supposen, suche letters and many other that freres behesten to men, be full of false deceites of freres, out of reson<sup>335</sup> and god[d]es lawe and Christen mens faith.

[ ] 58. Frere, what charitè is this—to be confessours of lordes and ladyes , and to other mighty men, and not amend hem in hir living; but rather, as it semeth, to be the bolder to pille hir poore tenautes and to live in lechery, and there to dwelle in your office of<sup>340</sup> confessour, for winning of worldly goodes, and to be holden grete by colour of suche goostly offices? This seemeth rather pryde of freres than charitè of god.

59. Frere, what charitè is this—to sayn that who-so liveth after youre order, liveth most parfitly , and next foloweth the state of aposteles in povertè and penaunce; and yet the wysest<sup>345</sup> and grestest clerkes of you wende, or sende, or procure to the court of Rome to be mad cardinales or bishoppes or the popes chapelayns , and to be assoiled of the vowe of povertè and obedience to your ministers; in the which, as ye sayn, standeth moost perfeccion and merite of youre orders? And thus ye faren<sup>350</sup> as Pharisees, that sayen oon , and do another to the contrarye.

60. Why name ye more the patron of youre order in youre *Confiteor*, whan ye beginne masse, than other saintes, as apostels, or marters, that holy church holde[th] more glorious than hem , and clepe hem youre patrons and youre avowries?<sup>355</sup>

61. Frere, whet[h]er was saint Fraunces, in making of his rule that he sette thyne order in, a fole and lyar, or els wyse and trew? If ye sayn that he was not a fole but wyse; ne a lyar, but trew; why shewe ye the contrary by youre doing, whan by youre suggestion to the pope ye said that Fraunces rule was mad so hard that ye might<sup>360</sup> not live to holde it without declaracion and dispensacion of the pope? And so, by youre dede, ye lete your patron a fole, that made a rule so hard that no man may wel kepe [it ]; and eke youre dede proveth him a lyar, where he sayeth in his rule, that he took and lernerd it of the holy gooste. For how might ye, for shame,<sup>365</sup> praye the pope to undo that the holy goost biddeth , as

whan ye prayed him to dispense with the hardnesse of your order?

[ ] 62. Frere, which of the foure orders of freres is best, to a man that knoweth not which is the beste, but wolde fain enter into the beste and none other? If thou sayest that thyn is the best, than<sup>370</sup> sayest thou that noon of the other is as good as thyn ; and in this eche frere in the three other orders wolde say that thou lye; for in the selve maner eche other frere woll say that his order is beste. And thus to eche of the foure orders ben the other three contrary in this poynte; in the which if ony say sooth, that is oon<sup>375</sup>aloon ; for there may but oon be the beste of foure. So foloweth it, that if ech of these orders answered to this question as thou doest, three were false and but oon trew; and yet no man shulde wite who that were. And thus it semeth, that the moost part of<sup>380</sup> freres ben or shulde be lyars in this poynt, and they shulde answeere therto. If †ye say that another ordre of the freres is better than thyn or as good; why toke ye not rather therto as to the better, whan thou mightest have chosen at the beginning? And eke, why shuldest thou be an apostata , to leve thyn order<sup>385</sup> and take thee to that that is better? And so, why goest thou not from thyn order into that?

63. Frere, is there ony perfiter rule of religion than Christ, goddes son , gave in his gospels to his brethren, or than that religion that saynt James in his epistle maketh mencion of? If<sup>390</sup> †ye saye ‘yes,’ than putttest thou on Christ, that is wysdom of god the †fader, uncunning , unpower, or evil will. For eyther than he coude not make his rule so good as another did his, (and so he hadde be uncunning, that he might not make his rule so good as another man might, and so were he unmighty and not<sup>395</sup> god); or he wolde not make his rule so perfit as another did his (and so had he ben evill-willed, namely to himselfe!) For if he might, and coude , and wold[e] have mad a rule perfit without defaute , and did not, he was not goddes son almighty. For if [ ] ony other rule be perfiter than Christes, than must Christes rule<sup>400</sup> lacke of that perfeccion by as much as the other were more perfiter; and so were defaute, and Christ had failed in makinge of his rule. But to putte ony defaute or failinge in god, is blasphemy. If thou

saye that Christes rule and that religion that saynt James maketh mencion of, is the perfitest; why holdest<sup>405</sup> thou not than thilke rule without more? And why clepest thou thee rather of saynt Frances or saynt Dominiks rule or religion or order, than of Christes rule or Christes order?

64. Frere, canst thou assigne ony defaute in Christes rule of the gospell, with the whiche he taught al men sikerly to be saved,<sup>410</sup> if they kepte it to hir endinge? If thou saye it was to hard ,<sup>[ ]</sup> than sayest thou that Christ lyed; for he saide of his rule: ‘My yoke is softe, and my burthen light.’ If thou saye Christes rule was to light, that may be assigned for no defaute, for the better may it be kept. If thou sayst that there is no defaute in Christes rule of the gospell, sith Christ him-selfe saith it is light and esy :<sup>415</sup> what nede was it to patrons of freres to adde more therto, and so to make an harder religion, to save freres, than was the religion that Christes apostels and his disciples helden and weren saved by; but-if they wolden that her freres saten above the apostels in heven , for the harder religion that they kepen here? And so<sup>420</sup><sup>[ ]</sup> wolde they sitten in heven above Christ himselfe for the moo and strait observaunces; than so shulde they be better than Christ<sup>[ ]</sup> himselfe, with misc[h]aunce!

Go now forth, and frayne youre clerkes,  
And grounde you in goddes lawe, and geve  
Jack answe.<sup>425</sup>  
And whan ye han assoiled me that I have  
said, sadly in treuth ,  
I shall soill thee of thyn order , and save  
thee to heven !

If freres cunne not or mow not excuse hem of these questions asked of hem, it semeth that they be horrible gilty against god and hireven-Christen ; for which gyltes and defautes it were<sup>430</sup> worthy that the order that they calle hir order were for-don . And it is wonder that men susteyne hem or suffer hem live in suche<sup>[ ]</sup> maner. For holy writ biddeth that thou do well to the meke, and geve not to the wicked, but forbid to geve hem breed, lest they be mad thereby mightier through you. Finis .<sup>435</sup>

¶ Prynted for Jhon Gough.

Cum Priuilegio Regali.

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IV.

JOHN GOWER

UNTO THE WORTHY AND NOBLE  
KINGE HENRY THE FOURTH.

*From Th. (Thynne, ed. 1532.); corrected by T. (Trentham MS.) I give the rejected spellings of Th. (Thynne), except where they are corrected by the MS.*

O NOBLE worthy king, Henry the  
ferthe,  
In whom the gladde fortune is  
befalle  
The people to governe here upon  
erthe,  
God hath thee chose , in comfort of  
us alle;  
The worship of this land, which was  
doun falle,<sup>5</sup>  
Now stant upright, through grace of  
thy goodnesse,  
Which every man is holde for to  
blesse.  
The highe god, of his justyce alone,  
The right which longeth to thy  
regalye  
Declared hath to stande in thy  
persone;<sup>10</sup>  
And more than god may no man  
justifye .  
Thy title is knowe upon thyn  
auncestrye ;<sup>1</sup>  
The londes folk hath eek thy right  
affermed;  
So stant thy regne, of god and man  
confermed.  
Ther is no man may saye in other  
wyse<sup>15</sup>  
That god him-self ne hath the right  
declared;

Wherof the land is boun to thy  
servyse,[]  
Which for defaute of helpe hath  
longe cared.  
But now ther is no mannes herte  
spared  
To love and serve, and worche thy  
plesaunce;20  
And al this is through goddes  
purveyaunce.[]  
In alle thing which is of god  
begonne  
Ther foloweth grace, if it be wel  
governed;  
Thus tellen they whiche olde bokes  
conne,  
Wherof, my lord, I wot wel thou art  
lerned.25  
Aske of thy god; so shalt thou nat  
be werned  
Of no request [the] whiche is  
resonable;[]  
For god unto the goode is favorable.  
King Salomon, which hadde at his  
askinge  
Of god, what thing him was levest  
to crave,30  
He chees wysdom unto the  
governinge  
Of goddes folk, the whiche he  
wolde save;  
And as he chees , it fil him for to  
have;  
For through his wit, whyl that his  
regne laste,  
He gat him pees and reste, unto the  
laste .35  
But Alisaundre, as telleth his  
historie ,[]  
Unto the god besoughte in other  
weye,  
Of al the worlde to winne the  
victorie,  
So that under his swerde it might[e]  
obeye;  
In werre he hadde al that he wolde  
preye.40

The mighty god behight[e] him that  
behest ;  
The world he wan, and hadde it of  
conquest .  
But though it fil at thilke tyme so,  
That Alisaundre his asking hath  
acheved ,  
This sinful world was al[le] payen  
tho;45  
Was noon whiche hath the highe  
god beleved ;  
No wonder was, though thilke  
world was greved .  
Though a tyraunt his purpos mighte  
winne,  
Al was vengeaunce, and infortune  
of sinne.  
But now the faith of Crist is come  
a-place50  
Among the princes in this erthe  
here,  
It sit hem wel to do pitè and grace,  
But yet it mot be tempred in  
manere.  
For as they fynden cause in the  
matere  
Upon the poynt, what afterward  
betyde,55  
The lawe of right shal nat be layd a-  
syde.  
So may a king of werre the viage[ ]  
Ordayne and take, as he therto is  
holde,  
To clayme and aske his rightful  
heritage  
In alle places wher it is with-  
holde.60  
But other-wyse, if god him-selve  
wolde  
Afferme love and pees bitween the  
kinges,  
Pees is the beste, above alle ertly  
thinges.  
Good is t'eschewe werre, and  
nathelees  
A king may make werre upon his  
right;65  
For of bataile the fynal ende is pees;

Thus stant the lawe, that a worthy  
knight  
Upon his trouthe may go to the  
fight.  
But-if so were that he mighte chese,  
Betre is the pees of which may no  
man lese.70  
To stere pees oughte every man on-  
lyve ,  
First, for to sette his liege lord in  
reste,  
And eek these othre men, that they  
ne stryve;  
For so this land may standen atte  
beste.  
What king that wolde be the  
worthieste,75  
The more he mighte our deedly  
werre cese ,  
The more he shulde his worthinesse  
encrese .  
Pees is the cheef of al the worldes  
welthe,  
And to the heven it ledeth eek the  
way ;  
Pees is of soule and lyfe the mannes  
helthe80  
Of pestilence , and doth the werre  
away .  
My liege lord, tak hede of that I say  
,  
If werre may be left , tak pees on  
honde,  
Which may nat be withoute goddes  
sonde.  
With pees stant every crëature in  
reste,85  
Withoute pees ther may no lyf be  
glad;  
Above al other good, pees is the  
beste;  
Pees hath him-self, whan werre is al  
bestad;  
The pees is sauf, the werre is ever  
adrad.  
Pees is of al[le] charitè the keye,90  
Whiche hath the lyf and soule for to  
weye.

My liege lord, if that thee list to  
seche  
The sothe ensamples, what the  
werre hath wrought,  
Thou shalt wel here, of wyse  
mennes speche,  
That deedly werre tourneth in-to  
nought.95  
For if these olde bokes be wel  
sought ,  
Ther might thou see what thing the  
werre hath do  
Bothe of conquest and conquerour  
also.  
For vayne honóur, or for the  
worldes good,  
They that whylom the stronge  
werres made,100  
Wher be they now? Bethink wel, in  
thy mood,  
The day is goon , the night is derke  
and fade;  
Hir crueltè, which made hem thanne  
glade,  
They sorowen now, and yet have  
naught the more;  
The blood is shad, which no man  
may restore.105  
The werre is moder of the wronges  
alle;  
It sleeth the preest in holy chirche at  
masse,  
Forlyth the mayde, and doth her  
flour to falle.  
The werre maketh the grete citee  
lasse,  
And doth the lawe his reules  
overpasse.110  
Ther is nothing, wherof mescheef  
may growe  
Whiche is not caused of the werre, I  
trowe.  
The werre bringth in póverte at his  
heles,  
Wherof the comun people is sore  
greved;  
The werre hath set his cart on thilke  
wheles115

Wher that fortune may not be  
beleved.  
For whan men wene best to have  
acheved,  
Ful ofte it is al newe to beginne;  
The werre hath nothing siker, thogh  
he winne.  
For-thy, my worthy prince, in  
Cristes halve,120  
As for a part whos fayth thou hast  
to gyde,  
Ley to this olde sore a newe salve,  
And do the werre away, what-so  
betyde.  
Purchase pees, and sette it by thy  
syde,  
And suffre nat thy people be  
devoured;125  
So shal thy name ever after stande  
honoured!  
If any man be now, or ever was  
Ayein the pees thy prevy  
counsylour,  
Let god be of thy counsail in this  
cas,  
And put away the cruel  
werreyour.130  
For god, whiche is of man the  
creatour,  
He wolde not men slowe his  
creature  
Withoute cause of deedly  
forfayture.  
Wher nedeth most, behoveth most  
to loke;  
My lord, how so thy werres be  
withoute,135  
Of tyme passed who that hede toke,  
Good were at home to see right wel  
aboute;  
For evermore the worste is for to  
doute.  
But, if thou mightest parfit pees  
attayne,  
Ther shulde be no cause for to  
playne.140  
Aboute a king, good counsail is to  
preyse

Above al othre thinges most  
vailable;  
But yet a king within him-self shal  
peyse  
And seen the thinges that be  
resonable.  
And ther-upon he shal his wittes  
stable145  
Among the men to sette pees in  
evene ,  
For love of him whiche is the king  
of hevene .  
A! wel is him that shedde never  
blood[ ]  
But-if it were in cause of  
rightwysnesse!  
For if a king the peril  
understood150  
What is to slee the people, thanne, I  
gesse,  
The deedly werres and the  
hevinesse  
Wher-of the pees distourbed is ful  
ofte,  
Shulde at som tyme cesse and wexe  
softe.  
O king! fulfilled of grace and of  
knighthode,155  
Remembre upon this poynt, for  
Cristes sake;  
If pees be profred unto thy  
manhode,  
Thyn honour sauf, let it nat be  
forsake!  
Though thou the werres darst wel  
undertake,  
After resoun yet temper thy  
corage;160  
For lyk to pees ther is non  
avauntage.  
My worthy lord, think wel, how-so  
befalle  
Of thilke lore, as holy bokes sayn;  
Crist is the heed, and we be  
membres alle,  
As wel the subject as the  
soverayn.165  
So sit it wel, that charitè be playn,

Whiche unto god him-selve most  
accordeth,  
So as the lore of Cristes word  
recordeth.  
In th'olde lawe, or Crist him-self  
was bore,  
Among the ten comaundements, I  
rede,170  
How that manslaughter shulde be  
forbore;  
Such was the wil, that tyme, of the  
godhede.  
But afterward , whan Crist took his  
manhede,  
Pees was the firste thing he leet do  
crye[ ]  
Ayenst the worldes rancour and  
envye.175  
And, or Crist wente out of this erthe  
here,  
And stigh to heven, he made his  
testament,  
Wher he bequath to his disciples  
there  
And yaf his pees, which is the  
foundement  
Of charitè, withouten whos  
assent180  
The worldes pees may never wel be  
tryed,  
Ne lovè kept, ne lawè justified.  
The Jewes with the payens hadden  
werre,  
But they among hem-self stode ever  
in pees;  
Why shulde than our pees stonde  
out ofherre ,185  
Which Crist hath chose unto his  
owne encrees?  
For Crist is more than was Moyses;  
And Crist hath set the parfit of the  
lawe,  
The whiche shulde in no wyse be  
withdrawe.  
To yeve us pees was causè why  
Crist dyde,190  
Withoute pees may nothing stonde  
avayled;

But now a man may see on every  
syde  
How Cristes fayth is every day  
assayled,  
With the payens distroyed , and so  
batayled  
That, for defaute of helpe and of  
defence,195  
Unneth hath Crist his dewe  
reverence.  
The righte fayth to kepe of holy  
chirche  
The firste poynt is named of  
knyghthode;[ ]  
And every man is holde for to  
wirche  
Upon the poynt that stant to his  
manhode.200  
But now, alas ! the fame is spred so  
brode  
That every man this thing [alday ]  
complayneth;[ ]  
And yet is ther no man that help  
ordayneth.  
The worldes cause is wayted over-  
al;  
Ther be the werres redy, to the  
fulle;205  
But Cristes owne cause in special,  
Ther ben the swerdes and the speres  
dulle.  
And with the sentence of the popes  
bulle  
As for to doon the folk payen  
obeye,  
The chirche is tourned al another  
weye.210  
It is wonder , above any mannes  
wit,  
Withoute werre how Cristes fayth  
was wonne;  
And we that been upon this erthē yit  
Ne kepe it nat as it was first  
begonne.  
To every crēature under the  
sonne215  
Crist bad him-self, how that we  
shulde preche,

And to the folke his evangely teche.  
More light it is to kepe than to  
make;  
But that we founden mad to-fore the  
hond  
We kepe nat, but lete it lightly  
slake;220  
The pees of Crist hath al to-broke  
his bond.  
We reste our-self , and suffren  
every lond  
To slee eche other as thing  
undefended;  
So stant the werre, and pees is nat  
amended.  
But though the heed of holy chirche  
above225  
Ne do nat al his hole busnesse  
Among the men to sette pees and  
love,  
These kinges oughten, of hir  
rightwysnesse,  
Hir owne cause among hem-self  
redresse.  
Thogh Peters ship, as now, hath lost  
his stere,230  
It lyth in hem that barge for to stere.  
If holy chirche after the dewetè  
Of Cristes word ne be nat al avysed  
To make pees, accord, and unitè  
Among the kinges that be now  
devysed,235  
Yet, natheles, the lawè stant assysed  
Of mannes wit, to be so resonable  
Withoute that to stande hem-selve  
stable.  
Of holy chirche we ben children  
alle,  
And every child is holde for to  
bowe240  
Unto the moder, how that ever it  
falle,  
Or elles he mot reson disalowe.  
And, for that cause, a knight shal  
first avowe  
The right of holy chirche to  
defende,

That no man shal the privilege  
offende.245  
Thus were it good to setten al in  
evene  
The worldes princes and the prelatz  
bothe,  
For love of him whiche is the king  
of hevene ;  
And if men shulde algate wexen  
wrothe,  
The Sarazins, whiche unto Crist ben  
lothe,250  
Let men be armed ayenst hem to  
fichte,[]  
So may the knight his dede of armes  
righte.  
Upon three poynts stant Cristes pees  
oppressed;[]  
First, holy chirche is in her-self  
devyded;  
Which oughte, of reson, first to be  
redressed;255  
But yet so high a cause is nat  
decyded.  
And thus, whan humble pacience is  
pryded,  
The remenaunt, which that they  
shulde reule,  
No wonder is, though it stande out  
of reule.  
Of that the heed is syk , the limmes  
aken;260  
These regnes, that to Cristes pees  
belongen,  
For worldes good, these deedly  
werres maken,  
Which helpelees , as in balaunce,  
hongen.  
The heed above hem hath nat  
underfongen  
To sette pees, but every man sleeth  
other;265  
And in this wyse hath charitè no  
brother.  
The two defautes bringen in the  
thridde  
Of miscreants, that seen how we  
debate;

Between the two, they fallen in a-  
midde  
Wher now al-day they fynde an  
open gate.270  
Lo! thus the deedly werre stant al-  
gate.  
But ever I hopē of king Henries  
grace,  
That he it is which shal the pees  
embrace.  
My worthy noble prince, and king  
anoynt ,  
Whom god hath, of his grace, so  
preserved,275  
Behold and see the world upon this  
poynt,  
As for thy part, that Cristes pees be  
served.  
So shal thy highe mede be reserved  
To him, whiche al shal quyten atte  
laste;  
For this lyf herē may no whyle  
laste.280[]  
See Alisandre, Hector , and Julius,  
See Machabeus , David, and Josuē,  
See Charlemayne, Godfray, and  
Arthus  
Fulfilde of werre and of mortalitee!  
Hir fame abit, but al is vanitee;285  
For deth, whiche hath the werres  
under fote,  
Hath mad an ende, of which ther is  
no bote.  
So may a man the sothe wite and  
knowe,  
That pees is good for every king to  
have;  
The fortune of the werre is ever  
unknowe,290  
But wher pees is, ther ben the  
marches save.  
That now is up , to-morwe is under  
grave.  
The mighty god hath alle grace in  
honde;  
Withouten him, men may nat longe  
stonde.[]

Of the tenetz to winne or lese a  
chace<sup>295</sup>[ ]  
May no lyf wite, or that the bal be  
ronne;  
Al stant in god, what thing men shal  
purchase:  
Th'ende is in him, or that it be  
begonne;  
Men sayn, the wolle, whan it is wel  
sponne,  
Doth that the cloth is strong and  
profitable,<sup>300</sup>  
And elles it may never be durable.  
The worldes chaunces upon  
aventure  
Ben ever set; but thilke chaunce of  
pees  
Is so behovely to the crëature  
That it above al other is peerlees  
.305  
But it may nat †be gete ,  
nathelees,[ ]  
Among the men to lasten any  
whyle,  
But wher the herte is playn,  
withoute gyle.  
The pees is as it were a sacrament  
To-fore the god, and shal with  
wordes playne<sup>310</sup>  
Withouten any double entendement  
Be treted; for the trouthe can nat  
feyne.  
But if the men within hem-self be  
vayne,  
The substaunce of the pees may nat  
be trewe,  
But every day it chaungeth upon  
newe.<sup>315</sup>  
But who that is of charitè parfyte ,  
He voydeth alle sleighes fer aweye,  
And set his word upon the same  
plyte  
Wher that his herte hath founde a  
siker weye;  
And thus, whan conscience is  
trewly weye,<sup>320</sup>  
And that the pees be handled with  
the wyse,

It shal abyde and stande, in alle  
wyse.  
Th'apostel sayth, ther may no lyf be  
good  
Whiche is nat grounded upon  
charitè;  
For charitè ne shedde never  
blood.325  
So hath the werre, as ther, no  
propertè ;  
For thilke vertue which is sayd  
'pitè'  
With charitè so ferforth is  
acquaynted  
That in her may no fals sembla[u]nt  
be paynted.  
Cassodore , whos wryting is  
authorysed .330[ ]  
Sayth: 'wher that pitè regneth, ther  
is grace';  
Through which the pees hath al his  
welthe assysed ,  
So that of werre he dredeth no  
manace.  
Wher pitè dwelleth, in the same  
place  
Ther may no deedly crueltè  
sojourne335  
Wherof that mercy shulde his  
wey[e] tourne.[ ]  
To see what pitè, forth with mercy,  
doth,  
The cronique is at Rome, in thilke  
empyre  
Of Constantyn , which is a tale soth,  
Whan him was lever his owne deth  
desyre340  
Than do the yonge children to  
martyre.  
Of crueltee he lefte the quarele;  
Pitè he wroughte, and pitè was his  
hele.  
For thilke mannes pitè which he  
dede  
God was pitous, and made him hool  
at al;345  
Silvester cam, and in the same stede  
Yaf him baptyme first in special,

Which dide away the sinne original,  
And al his lepre it hath so purified,  
That his pitè for ever is  
magnifyed.350  
Pitè was cause why this emperour  
Was hool in body and in soule  
bothe;  
And Rome also was set in thilke  
honour  
Of Cristes fayth, so that the leve, of  
lothe  
Whiche hadden be with Crist tofore  
wrothe,355  
Receyved werë unto Cristes lore.  
Thus shal pitè be prayسد evermore.  
My worthy liege lord, Henry by  
name,  
Which Engelond hast to governe  
and righte,  
Men oughten wel thy pitè to  
proclame,360  
Which openliche, in al the worldes  
sighte,  
Is shewed, with the helpe of god  
almighte,  
To yeve us pees, which long hath be  
debated ,[ ]  
Wherof thy prys shal never be  
abated.  
My lord, in whom hath ever yet be  
founde365  
Pitè, withoute spotte of violence,  
Keep thilke pees alway, withinne  
bounde,  
Which god hath planted in thy  
conscience.  
So shal the cronique of thy pacience  
Among the saynts be take in-to  
memorie370  
To the loënge of perdurable glorie .  
And to thyn erthely prys, so as I  
can,  
Whiche every man is holde to  
commende,  
I Gower, which am al thy liege  
man,  
This lettre unto thyn excellence I  
sende,375

As I, whiche ever unto my lyves  
ende  
Wol praye for the stat of thy  
persone,  
In worshipe of thy sceptre and of  
thy trone .  
Nat only to my king of pees I wryte,  
But to these othre princes Cristen  
alle,380  
That eche of hem his owne herte  
endyte  
And cese the werre, or more  
mescheef falle.  
Set eek the rightful pope upon his  
stalle;  
Keep charitè, and draw pitè to  
honde,  
Maynteyne lawe; and so the pees  
shal stonde.385

Explicit carmen de pacis commendacione, quod ad  
laudem et memoriam serenissimi principis domini  
Regis Henrici quarti, suus humilis orator Johannes  
Gower composuit.

Electus Christi, [       ] pie rex  
Henrice, fuisti,  
Qui bene venisti, [       ] cum  
propria regna petisti;  
Tu mala vicisti [       ] -que bonis  
bona restituisti,  
Et populo tristi [       ] nova gaudia  
contribuisti.  
Est mihi spes lata, [       ] quod  
adhuc per te renovata390  
Succedent fata [       ] veteri  
probitate beata;  
Est tibi nam grata [       ] gratia  
sponte data.  
Henrici quarti primus regni fuit  
annus[ ]  
Quo mihi defecit visus ad acta mea.  
Omnia tempus habent, finem natura  
ministrat,395  
Quem virtute sua frangere nemo  
potest.  
Ultra posse nihil, quamvis mihi  
velle remansit;

Amplius ut scribam non mihi posse  
manet.  
Dum potui, scripsi, sed nunc quia  
curua senectus  
Turbauit sensus, scripta relinquo  
scolis.400  
Scribat qui veniet post me discretior  
alter,  
Ammodo namque manus et mea  
penna silent.  
Hoc tamen in fine verborum queso  
meorum,  
Prospera quod statuatur regna futura  
deus.404

¶ *Explicit.*

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V.

THOMAS HOCCLEVE.

THE LETTER OF CUPID.

From F (Fairfax); various readings from B (Bodley 638); T (Tanner 346); S (Arch. Selden B. 24); A (Ashburnham MS.); Tr. (Trin. Coll. Cam. R. 3. 20). *Also in* Th. (Thynne, ed. 1532); D (Digby 181); Ff (Camb. Univ. Library, Ff. 1. 6); *and in the* Bannatyne MS.

Litera Cupidinis, dei Amoris, directa subditis suis Amatoribus.

CUPIDO, unto whos  
comaundement  
The gentil kinrede of goddes on by  
And people infernal been obedient,  
And mortel folk al serven besily ,  
The goddesse sonē Cithera  
soothly,<sup>5</sup>  
To alle tho that to our deitee  
Ben sugets , hertly greting sende  
we!  
In general, we wolē that ye knowe  
That ladies of honour and  
reverence,  
And other gentil women, haven  
sowe<sup>10</sup>  
Such seed of compleynt in our  
audience  
Of men that doon hem outrage and  
offence,  
That it our eres greveth for to here;  
So pitous is th'effect of this matere.  
Passing al londes, on the litel yle<sup>15</sup>  
That cleped is Albion they most  
compleyne;  
They seyn , that there is croppe and  
rote of gyle.  
So conne tho men dissimulen and  
feyne

With standing dropes in hir eyen  
tweyne,  
When that hir herthes feleth no  
distresse,20  
To blinden women with hir  
doublenesse.  
Hir wordes spoken ben so  
syghingly,  
With so pitousē chere and  
contenance,  
That every wight that meneth  
trewely  
Demeth that they in herte have such  
grevance;25  
They seyn so importable is hir  
penaunce  
That, but hir lady lust to shewe hem  
grace,  
They right anoon †mot sterven in  
the place.  
'A, lady myn!' they seyn , 'I yow  
ensure,  
As doth me grace, and I shal ever  
be,30  
Whyl that my lyf may lasten and  
endure,  
To yow as humble and lowe in ech  
degree  
As possible is, and kepe al thing  
secree  
Right as your-selven liste that I do;  
And elles moot myn herte breste a-  
two.'35  
Ful hard it is to knowe a mannes  
herte ;  
For outward may no man the  
trouthe deme;  
When word out of his mouthe may  
noon asterte[ ]  
But it by reson any wight shuld  
queme,  
So is it seyd of herte , as hit wolde  
seme.40  
O feythful woman, ful of innocence,  
Thou art deceyved by fals  
apparence!  
By proces women, meved of pitee,

Wening that al thing were as thise  
men sey,  
They graunte hem grace of hir  
benignitee45  
For that men shulde nat for hir sake  
dey;  
And with good herte sette hem in  
the wey  
Of blisful lovë—kepe it if they  
conne;  
Thus other-whylë women beth y-  
wonne.  
And whan this man the pot hath by  
the stele,50[]  
And fully is in his possessioun,  
With that woman he kepeth not to  
dele,  
After if he may fynden in the toun  
Any woman, his blinde  
affeccioun[]  
On to bestowë; evel mote he  
preve!55  
A man, for al his othes, is hard to  
leve !  
And, for that every fals man hath a  
make,  
(As un-to every wight is light to  
knowe),  
Whan this traitour this woman hath  
forsake,  
He faste him spedeth un-to his  
felowe;60  
Til he be there, his herte is on a  
lowe;  
His fals deceyt ne may him not  
suffyse,  
But of his treson telleth al the wyse.  
Is this a fair avaunt ? is this honour,  
A man him-self accuse thus, and  
diffame?65  
Now is it good, confesse him a  
traitour,  
And bringe a woman to a  
sclandrous name,  
And telle how he her body hath do  
shame?  
No worship may he thus to him  
conquere,

But greet esclaundre un-to him and  
here!70  
To herē ? Nay, yet was it no repreef  
;[ ]  
For al for vertu was it that she  
wroughte ;  
But he that brewed hath al this  
mischeef ,  
That spak so faire, and falsly inward  
thoughte ,  
His be the sclaundre, as it by reson  
oughte ,75  
And un-to her a thank perpetuel,  
That in a nede helpe can so wel!  
Althogh of men, through sleyght  
and soutiltee,  
A sely, simple, and innocent woman  
Betrayed is, no wonder, sith the  
citee80  
Of Troye—as that the storie telle  
can—  
Betrayed was, through the disceyt  
of man,  
And set on fyre, and al doun over-  
throwe,  
And finally destroyed, as men  
knowe.  
Betrayen men not citees grete, and  
kinges?85  
What wight is that can shape  
remedye  
Ageynes thise falsly purposed  
thinges?  
Who can the craft such craftes to  
espye  
But man, whos wit ay redy is  
t'aplye  
To thing that souneth in-tohy  
falshede?90  
Women, beth ware of mennes  
sleight, I rede!  
And furthermore han thise men in  
usage  
That, where as they not lykly been  
to spede,  
Suche as they been with a double  
visage

They prócren , for to pursewe hir  
nede;95  
He prayeth him in his causë to  
procede,  
And largely guerdoneth he his  
travayle;  
Smal witen wommen how men hem  
assayle!  
Another wrecche un-to his felowe  
seyth:  
‘Thou fissanest faire! She that thee  
hath fyred100  
Is fals and inconstaunt , and hath no  
feyth .  
She for the rode of folke is so  
desyred  
And, as an hors, fro day to day is  
hyred  
That, when thou twinest fro hir  
companye,  
Another comth , and bled is thyn  
eyë!105  
‘Now prikke on fastë , and ryd thy  
journey  
Why! thou art there; for she, behind  
thy bak ,  
So liberal is, she wol no wight with-  
sey,  
But smertly of another take a snak ;  
For thus thise wommen faren, al the  
pak !110  
Who-so hem trusteth, hanged mote  
he be!  
Ay they desyren chaunge and  
noveltee!’  
Wher-of procedeth this but of  
envye?  
For he him-selve her ne winne may,  
He speketh her reproof and vileinye  
,115  
As mannes blabbing tonge is wont  
always.  
Thus dyvers men ful often make  
assay  
For to distourben folk in sondry  
wyse,  
For they may not acheven hir  
empryse.

Ful many a man eekwolde , for no  
good,120  
(That hath in love his tyme spent  
and used)  
Men wiste, his lady his axing  
withstood,  
And that he were of her pleyedly  
refused,  
Or wast and veyn were al that he  
had mused;  
Wherfore he can no better  
remedye125  
But on his lady shapeth him to lye:  
'Every womman,' he seyth, 'is light  
to gete;  
Can noon sey "nay," if she be wel  
y-soght.  
Who-so may leyser han , with her to  
trete,  
Of his purpós ne shal he faile  
noght,130  
But he on madding be so depe y-  
brought[]  
That he shende al with open  
hoomlinesse ;  
That loven wommen nat, as that I  
gesse!  
To sclaundre wommen thus, what  
may profyte  
To gentils namely, that hem armen  
sholde,135  
And in defence of wommen hem  
delyte  
As that the ordre of gentillesse  
wolde?  
If that a man list gentil to be holde,  
He moot flee al that ther-to is  
contrarie;  
A sclaundring tonge is his grete  
adversarie.140  
A foul vice is of tonge to be light;  
For who-so michel clappeth,  
gabbeth ofte.  
The tonge of man so swift is and so  
wight  
That, whan it is areysed up-on lofte,  
Resoun it seweth so slowly and  
softe,145[]

That it him never over-take may:  
Lord! so thise men ben trusty in  
assay !  
Al-be-it that man fynde oo woman  
nyce,  
Inconstant, rechelees, or variable ,  
Deynouse or proud , fulfilled of  
malyce,150  
Withouten feyth or love, and  
deceyvable,  
Sly, queynt, and fals, in al unthrift  
coupable,  
Wikked and feers, and ful of  
crueltee,  
It foloweth nat that swiche al  
wommen be.  
Whan that the high god aungels  
formed had,155  
Among hem alle whether ther were  
noon  
That founden was malicious and  
bad?  
Yis! al men woot that ther was  
many oon  
That, for hir pryde, fil from heven  
anoon.  
Shul men therefore alle aungels  
proude name?160  
Nay! he that that susteneth is to  
blame.  
Of twelve apostels oon a traitour  
was;  
The remenant yit godē were and  
trewe.  
Than, if it happe men fyndē, per cas  
,  
Oo womman fals, swich good is for  
t'eschewe,165  
And deme nat that they ben alle  
untrewe.  
I see wel mennes owne falsenesse  
Hem causeth wommen for to trusten  
lesse.  
O! every man oghte have an herte  
tendre  
Unto womman, and deme her  
honorable,170

Whether his shap be outhur thikke  
or slendre,  
Or be he bad or good; this is no  
fable.  
Every man woot, that wit hath  
resonable,  
That of a womman he descended is:  
Than is it shame, of her to speke  
amis.175  
A wikked tree good fruit may noon  
forth bring,  
For swich the fruit is, as that is the  
tree.  
Tak hede of whom thou took thy  
biginning;  
Lat thy moder be mirour unto thee.  
Honoure her, if thou wolt honoured  
be!180  
Dispyse thou her nat , in no manere,  
Lest that ther-by thy wikkednesse  
appere!  
An old provérbē seyd is in English:  
Men seyn, ‘that brid or foul is  
dishonest ,  
What that he be, and holden ful  
churlish ,185  
That useth to defoule his owne  
nest.’  
Men, to sey wel of wommen it is  
best,  
And nat for to despyse hem ne  
deprave,  
If that they wole hir honour kepe  
and save.  
Thise ladies eek compleynen hem  
on clerkes190  
That they han maad bokēs of hir  
diffame,  
In which they lakkenwommen and  
hir werkes  
And speken of hem greet reproof  
and shame,  
And causēlees yive hem a wikked  
name.  
Thus they despysed been on every  
syde,195  
And sclaudred, and bilowen on ful  
wyde.

The sory bokes maken mencion  
How they betrayden, in especial ,  
Adam, David, Sampson, and  
Salamoun,  
And many oon mo; who may  
reheren al200  
The treson that they havē doon, and  
shal?  
The world hir malice may not  
comprende;  
As that thise clerkes seyn, it hath  
non ende.  
Ovyde, in his boke called  
'Remedye[ ]  
Of Lovē,' greet reproof of wommen  
wryteth;205  
Wherin, I trowe, he dide greet folye,  
And every wight that in such cas  
delyteth.  
A clerkes custom is, whan he  
endyteth  
Of wommen , be it prose, or ryme,  
or vers,  
Sey they ben wikke, al knowe he  
the revers.210  
And that book scolers lerne in hir  
childhede,  
For they of wommen be war sholde  
in age,  
And for to love hem ever been in  
drede,  
Sin to deceyve is set al hir corage.  
They seyn, peril to caste is  
avantage,215[ ]  
And namely, suche as men han in  
be wrapped ;  
For many a man by woman hath  
mishapped .  
No charge is , what-so that thise  
clerkes seyn;  
Of al hir wrong wryting I do no  
cure;  
Al hir travayle and labour is in  
veyn.220  
For, betwex me and my lady  
Nature,  
Shal nat be suffred, whyl the world  
may dure,

Thise clerkes, by hir cruel tyrannye

Thus upon wommen kythen hir maistrye.

Whylom ful many of hem were in my cheyne<sup>225</sup>[ ]

Y-tyed , and now, what for unweldy age

And for unlust, may not to love atteyne,

And seyn, that love is but verray dotage.

Thus, for that they hem-self lakken corage,

They folk excyten, by hir wikked sawes,<sup>230</sup>

For to rebelle agayn me and my lawes.

But, maugre hem that blamen wommen most,

Suche is the force of myn impressioun,

That sodeinly I felle can hir bost

And al hir wrong imaginacioun.<sup>235</sup>

It shal not been in hir eleccioun

The foulest slutte of al a toun refuse,

If that me list, for al that they can muse;

But her in herte as brenningly desyre

As thogh she were a duchesse or a quene;<sup>240</sup>

So can I folkes hertes sette on fyre,

And (as me list) hem sende joye or tene.

They that to wommen been y-whet so kene

My sharpe persing strokes, how they smyte,

Shul fele and knowe; and how they kerve and byte.<sup>245</sup>

Perdee, this grete clerk, this sotil Ovyde

And many another han deceyved be

Of wommen , as it knowen is ful wyde;

Wot no man more; and that is greet  
deyntee,  
So excellent a clerk as that was  
he,250  
And other mo that coude so wel  
preche  
Betrapped were, for aught they  
coude teche.  
And trusteth wel, that it is no  
mervayle ;  
For wommen knewen pleynty hir  
entente .  
They wiste how sotilly they coude  
assayle255  
Hem, and what falshood they in  
herte mente ;  
And thise clerkes they in hir  
daunger hente .  
With oo venym another was  
distroyed;[]  
And thus thise clerkes often were  
anoyed.  
Thise ladies ne thise gentils,  
nevertheles,260  
Were noon of tho that wroughten in  
this wyse ;  
But swiche filthes as were vertules  
They quitten thus thise olde  
clerkeswyse .  
To clerkes forthy lesse may suffyse  
Than to deprave wommen  
generally;265  
For worship shul they gete noon  
therby.  
If that thise men, that lovers hem  
pretende,  
To wommen weren feythful, gode ,  
and trewe,  
And dredde hem to deceyven or  
offende,  
Wommen to love hem wolde nat  
eschewe.270  
But every day hath man an herte  
newe;  
It upon oon abyde can no whyle.[]  
What fors is it, swich a wight to  
begyle?

Men beren eek thise wommen upon  
honde  
That lightly, and withouten any  
peyne,275  
They wonne been ; they can no  
wight withstonde  
That his disese list to hem  
compleyne.  
They been so freel, they mowe hem  
nat refreyne;  
But who-so lyketh may hem lightly  
have;  
So been hir hertes esy in to  
grave.280  
To maister Iohn de Meun , as I  
suppose,  
Than it was a lewd occupacioun  
In making of the Romance of the  
Rose;  
So many a sly imaginacioun  
And perils for to rollen up and  
doun,285  
So long proces , so many a sly  
cautele  
For to deceyve a sely damosele !  
Nat can I seen, ne my wit  
comprehende  
That art and peyne and sotiltee  
sholde fayle  
For to conquere, and sone make an  
ende,290  
Whan man a feble place shal  
assayle ;  
And sone also to venquisshe a  
batayle  
Of which no wight dar maken  
resistence,  
Ne herte hath noon to stonden at  
defence.  
Than moot it folwen of  
necessitee,295  
Sin art asketh so greet engyn and  
peyne  
A womman to disceyve , what she  
be,  
Of constauncē they been not so  
bareyne[ ]

As that somme of thise sotil clerkes  
feyne;  
But they ben as that wommen  
oghten be,300  
Sad, constant, and fulfilled of pitee .  
How frendly was Medea to  
Jasoun[ ]  
In the conquering of the flees of  
gold !  
How falsly quitte he her affeccoun  
By whom victorie he gat , as he  
hath wold !305  
How may this man, for shame, be  
so bold  
To falsen her , that from his dethe  
and shame  
Him kepte , and gat him so gret prys  
and name?  
Of Troye also the traitour Eneas,[ ]  
The feythles wrecche , how hath he  
him forswore310  
To Dido, that queen of Cartágē was,  
That him releved of his smertes  
sore!  
What gentillesse might she han doon  
more  
Than she with herte unfeyned to  
him kidde?  
And what mischeef to her ther-of  
betidde!315  
In my Legende of Martres men may  
fynde[ ]  
(Who-so that lyketh therin for to  
rede)  
That ooth noon ne behest may no  
man bynde;  
Of reprevable shame han they no  
drede.  
In mannes herte trouthe hath no  
stede;320  
The soil is noght, ther may no  
trouthe growe!  
To womman namely it is nat  
unknowe.  
Clerkes seyn also: ‘ther is no  
malyce  
Unto wommannes crabbed  
wikkednesse !’

O woman! How shalt thou thy-self  
chevyce,<sup>325</sup>  
Sin men of thee so muchel harm  
witnessse?  
No fors ! Do forth! Takē no  
hevinesse!  
Kepē thyn ownē, what men clappe  
or crake;  
And somme of hem shul smerte , I  
undertake!  
Malyce of wommen, what is it to  
drede?<sup>330</sup>  
They slee no men, distroyen no  
citees;  
They not oppressen folk ne  
overlede,  
Betraye empyres, remes, ne  
duchees,  
Ne men bereve hir landes ne hir  
mees,  
Empoyson folk , ne houses sette on  
fyre,<sup>335</sup>  
Ne false contractes maken for non  
hyre!  
Trust, perfit love, and entere  
charitee,  
Fervent wil, and entalented corage  
To thewes gode, as it sit wel to be,  
Han wommen ay, of custome and  
usage;<sup>340</sup>  
And wel they can a mannes ire  
aswage  
With softe wordes discreet and  
benigne;  
What they be inward, sheweth  
Explicit litera Cupidinis, dei amoris,  
directa suis subditis amatoribus.

Colophon. D.T. amatoribus;  
F.om.B.has—The lettre of Cupide,  
god of love, directed to his  
suggestys louers.

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## VI.

### TO THE KINGES MOST NOBLE GRACE; AND TO THE LORDES AND KNIGHTES OF THE GARTER.

Cestes Balades ensuyantes feurent  
faites au tres noble Roy Henry le  
quint (que dieu pardoint!) et au tres  
honourable compaignie du Jarter.

## I.

*From P. (Phillipps 8151); also in  
Ed. (ed. 1542).*

TO you, welle of  
honour and  
worthinesse,  
Our Cristenking ,  
the heir and  
successour  
Un-to Justinians  
devout tendrenesse  
In the feith of Jesu,  
our redemptour;  
And to you, lordes  
of the Garter ,  
'flour5  
Of chevalrye ,' as  
men you clepe and  
calle;  
The lord of vertu  
and of grace  
auctour  
Graunte the fruit of  
your loos never  
appalle!  
O lige lord, that  
han eek the  
lyknesse

Of Constantyn ,  
th'ensauple and  
the mirour<sup>10</sup>  
To princes alle, in  
love and  
buxumnesse  
To holy chirche, O  
verray sustenour  
And piler of our  
feith, and  
werreyour  
Ageyn the heresyës  
bitter galle,[]  
Do forth , do forth ,  
continue your  
socour!<sup>15</sup>  
Hold up Cristes  
baner; lat it nat  
falle!  
This yle, or this,  
had been but  
hethenesse,  
Nad been of your  
feith the force and  
vigour![]  
And yit, this day,  
the feendes  
fikilnesse  
Weneth fully to  
cacche a tyme and  
hour<sup>20</sup>  
To have on us,  
your liges, a sharp  
shour,  
And to his  
servitude us knitte  
and thralle.  
But ay we truste in  
you, our  
próctour;  
On your  
constaunce we  
awayten alle.  
Commandeth that  
no wight have  
hardinesse,<sup>25</sup>  
O worthy king, our  
Cristen emperour,

Of the feith to  
despute more or  
lesse  
Openly among  
people, wher errour  
Springeth al day  
and engendreth  
rumour.  
Maketh swich  
lawe, and for ought  
may befall,30[ ]  
Observe it wel;  
ther-to be ye  
dettour.  
Doth so, and god in  
glorie shal you  
stalle.

## II.

Ye lordes eek,  
shyninge in noble  
fame,  
To whiche  
appropred is the  
maintenaunce  
Of Cristes cause; in  
honour of his  
name35  
Shove on, and  
putte his foos to the  
outrance!  
God wolde so; so  
wolde eek your  
ligeaunce;[ ]  
To tho two  
prikketh you your  
duëtee .  
Who-so nat kepeth  
this double  
observaunce  
Of merit and  
honour naked is  
he!40  
Your style seith  
that ye ben foos to  
shame;

Now kythe of your  
feith the  
perseveraunce,  
In which an heep  
of us arn halte and  
lame.  
Our Cristen king of  
England and of  
Fraunce,  
And ye , my lordes,  
with your  
alliaunce,45  
And other feithful  
people that ther be  
(Truste I to god)  
shul quenche al this  
nuisaunce[ ]  
And this land sette  
in hy prosperitee.  
Conquest of hy  
prowesse is for to  
tame  
The wilde  
woodnesse of this  
mescreaunce ;50  
Right to the rote  
repe ye that same!  
Slepe nat this, but,  
for goddes  
plesaunce[ ]  
And his modres,  
and in signifiante  
That ye ben of  
seint Georges  
liveree,  
Doth him servyce  
and knightly  
obeisaunce;55  
For Cristes cause is  
his, wel knowen  
ye!  
Stif stande in that,  
and yeshul greve  
and game[ ]  
The fo to pees,  
thenorice of  
distaunce ;

That now is earnest,  
torne it into game;  
Dampnable fro  
feith werē  
variaunce![]60  
Lord lige, and  
lordes, have in  
rémembraunce,  
Lord of al is the  
blessed Trinitee,  
Of whos vertu the  
mighty  
habundaunce  
You herte and  
strengthe in feithful  
unitee! Amen.[]

*Cest tout.*

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## VII.

### A MORAL BALADE.

BY HENRY SCOGAN, SQUYER.

Here foloweth next a Moral Balade,  
to my lord the Prince, to my lord of  
Clarence, to my lord of Bedford,  
and to my lord of Gloucestre, by  
Henry Scogan; at a souper of  
feorththe merchande in the Vyntre in  
London, at the hous of Lowys  
Johan.

*From Th. (Thynne, ed. 1542):  
collated with A. (Ashmole 59), and  
Cx. (Caxton); readings also given  
from H. (Harl. 2251).*

*Title;from A. (which has folowethe  
nexst); Cx.has Here next foloweth a  
treytise, whiche John Skogan sente  
vnto the lordes and gentilmen of the  
kynges hows, exortyng them to lose  
no tyme in theyr yougthe, but to vse  
vertues; Th.has Scogan vnto the  
lordes and gentylnen of the kynges  
house.*

MY noble sones ,  
and eek my lordes  
dere,  
I, your fader called,  
unworthily ,  
Sende un-to you  
this litel tretys here  
Writen with myn  
owne hand full  
rudely;  
Although it be that  
I not reverently<sup>5</sup>  
Have writen to  
your estats, yet I  
you praye,

Myn unconning  
taketh benignely  
For goddes sake,  
andherken what I  
seye.  
I complayn sore,  
whan I remembre  
me  
The sodeyn age  
that is upon me  
falle ;10  
More I complayn  
my mispent juventè  
The whiche is  
impossible ayein to  
calle .  
But certainly , the  
most complaynte  
of alle  
Is for to thinke, that  
I have been so nyce  
That I ne wolde no  
virtue to me  
calle15  
In al my youthe,  
but vyces ay  
cheryce.  
Of whiche I aske  
mercy of thee, lord  
,  
That art almighty  
god in majestè,  
Beseking thee, to  
make so even  
accord  
Betwix thee and  
my soule, that  
vanitè20  
Of worldly lust, ne  
blynd prosperitè  
Have no lordship  
over my flesshe so  
frele .  
Thou lord of reste  
and parfit unitè,  
Put fro me vyce,  
and keep my soules  
hele.

And yeve me  
might, why I have  
lyf and space,25  
Me to conforme  
fully to thy  
plesaunce;  
Shewe upon me  
th'abundaunce of  
thy grace,  
In gode werkes  
graunt me  
perseveraunce.  
Of al my youthe  
forget the  
ignoraunce;  
Yeve me good wil,  
to serve thee ay to  
queme ;30  
Set al my lyf after  
thyn ordinaunce,  
And able me to  
mercy, or thou  
deme!  
My lordes dere,  
why I this  
complaint wryte  
To you, alle whom  
I love entierly ,  
Is for to warne you,  
as I can endyte,35  
That tyme y-lost in  
youth folily  
Greveth a wight  
goostly and bodily  
,  
I mene hem that to  
lust and vyce  
entende.  
Wherfore, I pray  
you, lordes ,  
specially,  
Your youth in  
vertue shapeth to  
dispende.40  
Planteth the rote of  
youth in suche a  
wyse

That in vertue your  
growing be alway;  
Loke ay ,  
goodnesse be in  
your exercyse,  
That shal you  
mighty make, at  
eche assay,  
The feend for to  
withstonde at eche  
affray.45  
Passeth wysly this  
perilous  
pilgrimage,  
Thinke on this  
word, and werke it  
every day;  
That shal you yeve  
a parfit floured age.  
Taketh also hede,  
how that these  
noble clerkes  
Write in hir bokes  
of gret sapience,50  
Saying, that fayth  
is deed withouten  
werkes;[ ]  
So is estat withoute  
intelligence  
Of vertue; and  
therefore, with  
diligence,  
Shapeth of vertue  
so to plante the  
rote,  
That ye therof have  
ful experience,55  
To worship of your  
lyfe and soules  
bote.[ ]  
Taketh also hede,  
that lordship ne  
estat,  
Withoute vertue,  
may not longe  
endure;

Thinketh eek how  
vyce and vertue at  
debat  
Have been, and  
shal, whyles the  
world may dure;60  
And ay the vicious,  
by aventure,  
Is overthrowe; and  
thinketh evermore  
That god is lord of  
vertue and figure  
Of al goodnesse;  
and therfore folowe  
his lore.  
My mayster  
Chaucer, god his  
soulē have!65[]  
That in his langage  
was so curious.  
He sayde, the fader  
whiche is deed and  
grave,[]  
Biquath nothing his  
vertue with his  
hous  
Unto his sone;  
therfore laborious  
Ought ye to be,  
beseching god, of  
grace,70  
To yeve you might  
for to be vertuous,  
Through which ye  
might have part of  
his fayr place.  
Here may ye see  
that vertuous  
noblesse  
Cometh not to you  
by way of  
auncestrye,  
But it cometh  
thorough leefful  
besinesse75  
Of honest lyfe, and  
not by slogardrye.

Wherfore in youthe  
I rede you edefye  
The hous of vertue  
in so wys manere  
That in your age it  
may you kepe and  
gye  
Fro the tempest of  
worldly wawes  
here.80  
Thinkethhow,  
betwixē vertue and  
estat  
There is a parfit  
blessed mariage;  
Vertue is cause of  
pees, vyce of debat  
In mannes soule;  
for which, with ful  
corage,  
Cherissheth vertue  
, vyces to  
outrage:85  
Dryveth hem away;  
let hem have no  
woning  
In your soules;  
leseth not the  
heritage  
Which god hath  
yeve to vertuous  
living.  
Taketh hede also,  
how men of povre  
degree  
Through vertue  
have be set in greet  
honour,90  
And ever have  
lived in greet  
prosperitee  
Through  
cherisshing of  
vertuous labour.  
Thinketh also, how  
many a governour

Called to estat,  
hath oft be set ful  
lowe  
Through misusing  
of right, and for  
error,95  
Therefore I  
counsaile you,  
vertue to knowe.  
Thus ‘by your  
eldres may ye  
nothing clayme,’  
As that my mayster  
Chaucer sayth  
expresse,  
‘But temporel  
thing, that man  
may hurte and  
mayme’;  
Than is god stocke  
of vertuous  
noblesse;100  
And sith that he is  
lord of  
blessednesse ,  
And made us alle ,  
and for us alle  
deyde,  
Folowe his vertue  
with ful besinesse,  
And of this thing  
herke how my  
mayster seyde:—  
*The firste stok,*  
*fader ofgentilesse*  
*,105*  
*What man that*  
*claymeth gentil for*  
*to be*  
*Must folowe his*  
*trace, and alle his*  
*wittes dresse*  
*Vertu to sewe, and*  
*vyces for to flee.*  
*For unto vertu*  
*longeth dignitee,*

*And noght the  
revers, sauflly dar I  
deme, 110*

*Al were he mytre,  
croune, or  
diademe.*

*This firste stok was  
ful of*

*rightwisnesse,  
Trewe of his word,  
sobre, pitous, and  
free,*

*Clene of his goste,  
and loved  
besinesse*

*Ageinst the vyce of  
slouth, in  
honestee; 115*

*And, but his heir  
love vertu, as dide  
he,*

*He is noght gentil,  
though he riche  
seme,*

*Al were he mytre,  
croune, or  
diademe.*

*Vyce may wel be  
heir to old  
richesse;*

*But ther may no  
man, as men may  
wel see, 120*

*Bequethe his heir  
his vertuous  
noblesse;*

*That is appropred  
unto no degree,*

*But to the firste  
fader in magestee*

*That maketh him  
his heir, that can  
him queme,*

*Al were he mytre,  
croune, or  
diademe. 125*

*Lo here, this noble  
poete of Bretayne*

How hyely he , in  
vertuous sentence,  
The losse in youthe  
of vertue can  
complayne;  
Wherfore I pray  
you, dooth your  
diligence,  
For your estats and  
goddes  
reverence,130  
T'enprintē vertue  
fully in your  
mynde,  
That, whan ye  
come in your juges  
presence,  
Ye be not set as  
vertules behynde.  
Ye lordes have a  
maner now-a-dayes  
,  
Though oon shewe  
you a vertuous  
materē ,135  
Your fervent  
youthē is of so  
false alayes  
That of that art ye  
have no joy to here.  
But, as a ship that  
is withouten stere  
Dryveth up and  
doun, withouten  
governance,  
Wening that calm  
wol lastē, yeer by  
yeer ,140  
Right so fare ye ,  
for very  
ignoraunce.  
For very shamē,  
knowe ye nat, by  
réson  
That, after an ebbe,  
ther cometh a flood  
ful rage?[ ]

In the same wyse,  
whan youth passeth  
his séson,  
Cometh croked and  
unweldy palled  
age;145  
Sone after  
comenkalends of  
dotage;  
And if your youth  
no vertue have  
provyded,  
Al men wol saye,  
fy on your  
vassalage!  
Thus hath your  
slouth fro worship  
you devyded.  
Boëce the clerk, as  
men may rede and  
see,150[ ]  
Saith, in his Boke  
of Consolacioun,  
What man desyreth  
†have of vyne or  
tree  
Plentee of fruit , in  
the ryping sesoun,  
Must ay eschewe to  
doon oppressioun  
Unto the rote,  
whyle it is yong  
and grene;155  
Ye may wel see, by  
this conclusioun ,  
That youthē  
vertulees doth  
moche tene.  
Seeth , there-  
ayenst, how  
vertuous noblesse  
Roted in youthē ,  
with good  
perséveraunce,  
Dryveth away al  
vyce and  
wrecchednesse,160

As slogardrye,  
ryote and  
distaunce!  
Seeth eek how  
vertue causeth  
suffisaunce,  
And suffisaunce  
exyleth  
coveityse![]  
And who hath  
vertue hath al  
abundaunce  
Of wele, as fer as  
reson can  
devyse.165  
Taketh hede of  
Tullius Hostilius,[]  
That cam fro  
povertee to hy  
degree;  
Through vertue  
redeth eek of  
Julius[]  
The conquerour,  
how povre a man  
was he;  
Yet, through his  
vertue and  
humanitee ,170  
Of many a countree  
had he  
governaunce.  
Thus vertue  
bringeth unto greet  
degree  
Eche wight that list  
to do him  
entendaunce .  
Rede, here-ayenst,  
of Nero  
vertulees;[]  
Taketh hede also of  
proude  
Balthasar;175  
They hated vertue,  
equitee, and pees.

Loke how  
Antiochus fil fro  
his char ,  
That he his skin  
and bones al to-tar  
!  
Loke what  
meschauncē they  
had for hir vyces!  
Who-so that wol  
not by these signes  
be war ,180  
I dar wel say,  
infortunat or nyce  
is.  
I can no more ; but  
here-by may ye see  
How vertue  
causeth parfit  
sikernesse,  
And vyces doon  
exyle prosperitee;  
The best is, ech to  
chesen , as I  
gesse.185  
Doth as you list, I  
me excuse  
expresse;  
I wolde be sory , if  
that ye mischese.[ ]  
God you conferme  
in vertuous  
noblesse,  
So that through  
negligence ye  
nothing lese!189

*Explicit.*

Colophon.Cx. Thus endeth the  
traytye wiche John Skogan sent to  
the lordes and estates of the kynges  
hous.

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## VIII.

JOHN LYDGATE.

### THE COMPLAINT OF THE BLACK KNIGHT; OR, THE COMPLAINT OF A LOVERES LYFE.

*From Th. (Thynne, ed. 1532);  
collated with F. (Fairfax 16); B.  
(Bodley 638, imperfect); T. (Tanner  
346); D. (Digby 181); S. (Arch.  
Selden B. 24); I have also consulted  
Ad. (Addit. 16165); and P. (Pepys  
2006).*

IN May, whan  
Flora, the fresshe  
lusty quene,  
The soile hath clad  
in grene, rede , and  
whyte,  
And Phebus gan to  
shede his stremes  
shene  
Amid the Bole ,  
with al the bemes  
bryghte,  
And Lucifer, to  
chace away the  
night,<sup>5</sup>  
Ayen the morowe  
our orizont hath  
take  
To bidde lovers out  
of hir sleepe  
awake,  
And hertes hevy  
for to recomforte  
From drierheed of  
hevy nightes  
sorowe,

Nature bad hem  
ryse, and hem  
disporte,10  
Ayen the goodly,  
gladde, greye  
morowe;  
And Hope also,  
with seint Johan to  
borowe,  
Bad , in dispyt of  
daunger and  
dispeyre,  
For to take the  
hoolsom lusty eyre:  
And with a sigh I  
gan for to  
abreyde15[ ]  
Out of my slombre,  
and sodainly up  
sterte  
As he, alas! that  
nigh for sorowe  
deyde,  
My sekenes sat ay  
so nigh my herte.  
But, for to finde  
socour of my  
smerte,  
Or at the leste som  
réles of my  
peyne,20  
That me so sore  
halt in every  
veyne,[ ]  
I roos anon, and  
thoghte I wolde  
goon  
Into the wode , to  
here the briddes  
singe,[ ]  
Whan that the  
misty vapour was  
agoon  
And clere and faire  
was the morowning  
;25  
The dewe also, lyk  
silver in shyning

Upon the leves , as  
any baume swete,  
Til fyry Tytan ,  
with his persaunt  
hete,  
Had dryed up the  
lusty licour newe  
Upon the herbes in  
the grene mede,30  
And that the  
floures, of many  
dyvers hewe,  
Upon hir stalkes  
gonne for to sprede  
And for to  
splaye[n] out hir  
leves on-brede[ ]  
Agayn the sonne,  
gold-burned in his  
spere,  
That doun to hem  
caste his bemes  
clere.35  
And by a river  
forth I gan  
costey[ ]  
Of water clere as  
berel or cristal  
Til at the laste I  
found a litel wey  
Toward a park,  
enclosed with a wal  
In compas rounde,  
and by a gate  
smal40  
Who-so that wolde  
frely mighte goon  
Into this park ,  
walled with grene  
ston.  
And in I wente , to  
here the bridde  
song ,[ ]  
Whiche on the  
braunches , bothe  
in playn and vale,

So loude songe ,  
that al the wode  
rong45  
Lyke as it shulde  
shiver in peces  
smale;  
And, as me  
thoughte , that the  
nightingale  
With so gret  
mighte her voys  
gan out-wreste  
Right as her herte  
for love wolde  
breste .  
The soil was playn,  
smothe, and  
wonder softe50  
Al oversprad with  
tapites that Nature  
Had mad her-selve  
, celured eek alofte  
With bowes grene,  
the floures for to  
cure,[]  
That in hir beauté  
they may longe  
endure  
From al assaut of  
Phebus fervent  
fere,55  
Whiche in his sperre  
so hote shoon and  
clere.  
The eyre attempre ,  
and the smothe  
wind  
Of Zepherus,  
among the  
blossomes whyte,  
So hoolsom was  
and norisshing by  
kind,  
That smale buddes,  
and rounde blomes  
lyte60  
In maner gonnen of  
her brethe delyte

To yeve us hope  
that hir fruit shal  
take ,  
Ayens autumpne,  
redy for to shake .  
I saw ther Daphne ,  
closed under rinde,  
Grene laurer, and  
the hoolsom  
pyne;65  
The myrre also,  
that wepeth ever of  
kinde;  
The cedres hye,  
upright as a lyne;[]  
The philbert eek,  
that lowe doth  
encline[]  
Her bowes grene to  
the erthe adoun  
Unto her knight, y-  
called  
Demophoun.70  
Ther saw I eek the  
fresshe hawēthorn  
In whyte motlè ,  
that so swote doth  
smelle ,  
Ash , firre, and ook  
, with many a yong  
acorn ,  
And many a  
tree—mo than I  
can telle ;  
And, me beforn , I  
saw a litel welle  
,75  
That had his cours ,  
as I gan beholde,  
Under an hille ,  
with quikke  
stremes colde.  
The gravel gold ,  
the water pure as  
glas ,  
The bankes rounde,  
the welle  
envyroning;

And softe as veluēt  
the yonge gras<sup>80</sup>  
That therupon  
lustilycam  
springing ;  
The sute of trees  
aboute  
compassing[ ]  
Hir shadowe caste,  
closing the welle  
rounde,  
And al the herbes  
growing on the  
grounde.  
The water was so  
hoolsom and  
vertuous<sup>85</sup>  
Through might of  
herbes growing  
there besyde,  
Not lyk the welle,  
wher-as Narcisus[ ]  
Y-slayn was,  
through  
vengeaunce of  
Cupyde ,  
Where so covertly  
he didē hyde  
The grayn of cruel  
dethe upon ech  
brinke,<sup>90</sup>[ ]  
That deeth mot  
folowe, who that  
ever drinke;  
Ne lyk the pittē of  
the Pegacē  
Under Pernaso,  
where poetēs  
slepte;  
Nor lyk the welle  
of pure chastitē  
Which thatDyane  
with her nymphes  
kepte,<sup>95</sup>  
Whan she naked  
into the water  
lepte,

That slow Acteon  
with his houndes  
felle  
Only for he cam so  
nigh the welle!  
Bút this welle, that  
I here reherce,  
So hoolsom was,  
that it wolde  
aswage<sup>100</sup>  
Bollen hertes, and  
the venim perce  
Of pensifheed ,  
with al the cruel  
rage,  
And evermore  
refresshe the  
visage[]  
Of hem that were  
in any werinesse  
Of greet labour, or  
fallen in  
distresse.<sup>105</sup>  
And I, that had,  
through daunger  
and disdayne,  
So drye a thrust ,  
thoughte I wolde  
assaye[]  
To taste a draughte  
of this welle, or  
twayne,  
My bitter langour if  
it mighte alaye;  
And on the banke  
anon adoun I  
lay,<sup>110</sup>  
And with myn heed  
unto the welle I  
raughte,  
And of the water  
drank I a good  
draughte;  
Wherof, me  
thought, I was  
refresshed wele[]

Of the brenning  
that sat so nigh my  
herte,  
That verily anon I  
gan to fele<sup>115</sup>  
An huge part  
relesed of my  
smerte;  
And therwithallē  
anon up I sterte,  
And thoughte I  
wolde walke, and  
see more  
Forth in the parke,  
and in the holtes  
hore.  
And through a  
laundē as I yede a-  
pace<sup>120</sup>  
And gan aboute  
faste to beholde,  
I found anon a  
délitable place  
That was beset  
with treēs yonge  
and olde,  
Whose names here  
for me shal not be  
tolde;  
Amidde of whiche  
stood an herber  
grene,<sup>125</sup>  
That benched was,  
with colours newe  
and clene.  
Thís herber was ful  
of flouresinde ,  
In-to the whiche as  
I beholde gan,  
Betwix an hulfere  
and a wodēbinde,  
As I was war, I saw  
wher lay a man<sup>130</sup>  
In blakke and  
whyte colour , pale  
and wan,  
And wonder deedly  
also of his hewe,

Of hurtes grene and  
fresshe woundes  
newe.

And overmore  
distrayned with  
sekenesse,  
Besyde al this, he  
was, ful  
grevously;135  
For upon him he  
had an hoot accesse

,  
That day by day  
him shook ful  
pitously;  
So that, for  
constreynt of his  
malady  
And hertly wo,  
thus lying al alone,  
It was a deeth for  
to here him  
grone.140  
Wherof astonied,  
my foot I gan  
withdrawe,  
Greetly wondring  
what it mighte be  
That he so lay, and  
hadde no felawe,  
Ne that I coude no  
wight with him see;  
Wherof I hadde  
routhe, and eek  
pitè,145  
And gan anon, so  
softely as I coude,  
Among the bussches  
me prively to  
shroude;  
If that I mighte in  
any wyse espye  
What was the cause  
of his deedly wo,  
Or why that he so  
pitously gan  
crye150

On his fortune, and  
on hisure also;  
With al my might I  
layde an ere to,  
Every word to  
marke, what he  
seyde,  
Out of his swough  
among as he  
abrayde.[]  
But first, if I shulde  
make mencion<sup>155</sup>  
Of his persone, and  
plainly him  
discryve,  
He was in sothe,  
without  
excepcioun,  
To speke of  
manhode, oon the  
best on-lyve;  
Ther may no man  
ayen the trouthe  
stryve.  
For of his tyme,  
and of his age  
also<sup>160</sup>  
He proved was,  
ther men shulde  
have ado ,  
For oon the beste  
there , of brede and  
lengthe  
So wel y-mad by  
good proporcioun,  
If he had be in his  
deliver strengthe;  
But thought and  
seknesse were  
occioun<sup>165</sup>  
That he thus lay, in  
lamentacioun,  
Gruffe on the  
grounde, in place  
desolat,  
Sole by him-self,  
awhaped and  
amat.[]

And, for me  
semeth that it is  
sitting  
His wordes al to  
putte in  
remembraunce,170  
To me, that herdē  
al his complayning  
And al the groundē  
of his woful  
chaunce,  
If ther-withal I may  
you do plesaunce,  
I wol to you, so as I  
can, anon,  
Lyk as he sayde,  
reherce hem  
everichon.175  
But who shal helpe  
me now to  
complayne?  
Or who shal now  
my style gye or  
lede?[ ]  
O Niobè , let now  
thy teres rayne  
In-to my penne;  
and helpe eek in  
this nede,  
Thou woful Mirre,  
that felest my herte  
blede180  
Of pitous wo, and  
myn hand eek  
quake  
Whan that I wryte,  
for this mannes  
sake!  
For unto wo  
accordeth  
complayning  
And doleful cherē  
unto hevinesse;  
To sorowe also,  
syghing and  
weping,185

And pitous  
mourning, unto  
drerinesse;  
And whoso that  
shal wryten of  
distresse  
In party nedeth to  
knowe felingly  
Cause and rote of  
al such malady.  
But I, alas! that am  
of witte but  
dulle,190  
And have no  
knowing of such  
matere,  
For to discryve and  
wryten at the fulle  
The woful  
complaynt, which  
that ye shal here,  
But even-lyk as  
doth a skripenere  
That can no more  
what that he shal  
wryte,195  
But as his maister  
besyde doth  
endyte;  
Right so fare I, that  
of no sentement  
Saye right naught,  
as in conclusioun,  
But as I herde,  
whan I was  
present,  
This man  
complayne with a  
pitous soun;200  
For even-lyk,  
without addicioun  
Or disencrees ,  
either more or  
lesse,  
For to reherce anon  
I wol me dresse.

And if that any  
now be in this  
place  
That fele in love  
brenning or  
fervence,205  
Or hindred werē to  
his lady grace  
With false tonges,  
that with pestilence  
Slee trewe men that  
never did offence  
In word nor dede,  
ne in hir entent—  
If any suche be  
here now  
present,210  
Let him of routhe  
lay to audience,  
With doleful chere  
and sobre  
countenance,  
To here this man,  
by ful high  
sentence,  
His mortal wo and  
his gret  
perturbaunce  
Cómplayning, now  
lying in a  
traunce,215  
With lokes upcaste,  
and with ruful  
chere,  
Th' effect of  
whiche was as ye  
shal here.—

Compleynt.

Compleynt;*inF.only.*

THE thought  
oppressed with  
inward sighes sore,  
The painful lyf, the  
body languisshing,

The woful gost, the  
herte rent and  
tore,220  
The pitous chere,  
pale in  
compleyning,  
The deedly face,  
lyk ashes in  
shyning,  
The salte teres that  
fro myn eyen falle,  
Parcel declare  
grounde of my  
peynes alle:  
Whos herte is  
grounde to blede in  
hevinesse;225  
The thought,  
resceyt of wo and  
of complaynt;  
The brest is cheste  
of dole and  
drerinesse;  
The body eek so  
feble and so faynt;  
With hote and  
colde myn acces is  
so meynt,[]  
That now I chiver  
for defaute of  
hete,230  
And, hoot as gleed,  
now sodainly I  
swete.  
Now hoot as fyr,  
now cold as asshes  
dede,  
Now hoot fro cold,  
now cold fro hete  
agayn;  
Now cold as ys ,  
now as coles rede  
For hete I brenne;  
and thus, betwixe  
twayne,235  
I possed am, and al  
forcast in payne;

So that my hete  
plainly, as I fele,  
Of grevous cold is  
causè, every-deel.  
This is the cold of  
inward high  
disdayne ,  
Cold of dispyt, and  
cold of cruel  
hate;240  
This is the cold that  
doth his besy payne  
Ayeines trouthe to  
fichte and to  
debate.  
This is the cold that  
wolde the fyr abate  
Of trewe mening;  
alas! the harde  
whyle!  
This is the cold that  
wolde me  
begyle.245  
For ever the better  
that in trouthe I  
mente  
With al my mighte  
faythfully to serve,  
With herte and al  
for to be diligent,  
The lesse thank,  
alas! I can deserve!  
Thus for my  
trouthe Daunger  
doth me sterve.250  
For oon that shulde  
my deeth, of  
mercy, lette  
Hath mad despyt  
newe his swerd to  
whette  
Ayeines me, and  
his arowes to fyle  
To take  
vengeaunce of  
wilful crueltè;

And tonges false,  
through hir  
sleightly wyle,255  
Han gonne a werre  
that wil not stinted  
be;  
And fals Envye,  
Wrathe , and  
Enmitè,  
Have conspired,  
ayeines al right and  
lawe,  
Of hir malyce, that  
Trouthe shal be  
slawe.  
And Male-Bouche  
gan first the tale  
telle ,260  
To slaundre  
Trouthe, of  
indignacioun;  
And Fals-Report so  
loude rong the  
belle ,  
That Misbeleve  
and Fals-  
Suspeccioun,  
Have Trouthe  
brought to his  
dampnacioun,  
So that, alas!  
wrongfully he  
dyeth,265  
And Falsnes now  
his placē  
occupyeth,  
And entred is in-to  
Trouthes lond ,  
And hath therof the  
ful possessioun.  
O rightful god, that  
first the trouthe  
fond ,  
How may thou  
suffre such  
oppressioun,270

That Falshood  
shulde have  
jurisdriccoun  
In Trouthes right,  
to slee him  
giltēlees?  
In his fraunchyse  
he may not live in  
pees.  
Falsly accused, and  
of his foon  
forjued ,  
Without answerē,  
whyl he was  
absent,275  
He dampned was,  
and may not ben  
excused,  
For Crueltē sat in  
jugēment  
Of hastinesse,  
withoute  
avysēment,  
And bad Disdayn  
do execute anon  
His jugēment, in  
presence of his  
foon.280  
Attourney noon ne  
may admitted been  
T'excuse Trouthē,  
ne a word to speke;  
To fayth or ooth  
the juge list not  
seen,  
There is no gayn,  
but he wil be  
wreke.  
O lord of trouthe,  
to thee I calle and  
clepe ;285  
How may thou see,  
thus in thy  
presence,  
Withoute mercy,  
murdred  
innocence?

Now god, that art  
of trouthe souverain  
And seest how I  
lye for trouthe  
bounde,  
So sore knit in  
loves fyry  
chain<sup>290</sup>  
Even at the deth,  
through-girt with  
many a wounde  
That lykly are  
never for to  
sounde,  
And for my trouthe  
am dampned to the  
deeth,  
And not abyde, but  
drawe along the  
breeth:  
Consider and see,  
in thyn eternal  
right,<sup>295</sup>  
How that myn  
herte professed  
whylom was  
For to be trewe  
with al my fulle  
might  
Only to oon , the  
whiche now, alas!  
Of voluntè,  
withoute any  
trespas,  
Myn accusours  
hath taken unto  
grace,<sup>300</sup>  
And cherissheth  
hem, my deth for to  
purchase.  
What meneth this?  
what is this wonder  
ure  
Of purveyauncē , if  
I shal it calle ,  
Of god of love, that  
false hem so  
assure,

And trewe, alas!  
doun of the whele  
ben falle ?305[ ]  
And yet in sothe,  
this is the worst of  
alle ,  
That Falshed  
wrongfully of  
Trouthe hath name  
,  
And Trouthe  
ayenward of  
Falshed bereth the  
blame .  
This blinde  
chaunce, this  
stormy aventure,  
In lovē hath most  
his experience;310  
For who that doth  
with trouthe most  
his cure  
Shal for his mede  
finde most offence,  
That serveth love  
with al his  
diligence;  
For who can faynē,  
under lowliheed ,  
Ne fayleth not to  
finde grace and  
speed .315  
For I loved oon, ful  
longē sith agoon,  
With al my herte,  
body, and ful  
might,  
And, to be deed,  
my herte can not  
goon  
From his hest, but  
holde that he hath  
hight;  
Though I be  
banissed out of  
her sight,320

And by her mouth  
dampned that I shal  
deye,  
†To my behest yet  
I wil ever obeye.  
For ever, sithē that  
the world began,  
Who-so list lokē,  
and in storie rede,  
He shal ay finde  
that the trewe  
man<sup>325</sup>  
Was put abakke,  
wher-as the  
falshede  
Y-furthered was;  
for Love taketh non  
hede  
To slee the trewe,  
and hath of hem no  
charge,  
Wher-as the false  
goth freely at hir  
large.  
I take recorde of  
Palamides ,<sup>330</sup>  
The trewe man, the  
noble worthy  
knight,  
That ever loved,  
and of his payn no  
relees;  
Notwithstanding  
his manhood and  
his might  
Love unto him did  
ful greet unright;  
For ay the bet he  
did in  
chevalrye,<sup>335</sup>  
The more he was  
hindred by envye.  
And ay the bet he  
did in every place  
Through his  
kighthood and his  
besy payne,

The ferther was he  
from his lady  
grace,  
For to her mercy  
mighte he never  
attayne;340  
And to his deth he  
coude it not  
refrayne  
For no daungere,  
but ay obey and  
serve  
As he best coude,  
plainly, til he  
sterve.  
What was the fyne  
also of Hercules ,  
For al his conquest  
and his  
worthinesse,345  
That was of  
strengthe alone  
pereles ?  
For, lyk as bokes of  
him list expresse,  
He sette pillers,  
through his hy  
prowesse,  
Away at Gades ,  
for to signifye[ ]  
That no man  
mighte him passe  
in chevalrye.350  
The whiche pillers  
ben ferre beyonde  
Inde  
Beset of golde, for  
a remembraunce;  
And, for al that,  
was he set behinde  
With hem that  
Love liste febly  
avaunce;[ ]  
For [he ] him sette  
last upon a  
daunce,355  
Ageynes whom  
helpe may no stryf;

For al his trouthe,  
yit he loste his lyf.  
Phebus also, for al  
his persaunt light,  
Whan that he  
wente here in erthe  
lowe,  
Unto the herte with  
fresh Venus  
sight<sup>360</sup>  
Y-wounded was,  
through Cypydes  
bowe,  
And yet his lady  
liste him not to  
knowe.  
Though for her  
love his herte didē  
blede,  
She leet him go,  
and took of him no  
hede.  
What shal I saye of  
yonge Piramus  
<sup>?365</sup>  
Of trew Tristram ,  
for al his hye  
renoun?  
Of Achilles, or of  
Antonius ?  
Of Arcite eke , or  
of him  
Palemoun?<sup>[ ]</sup>  
What was the endē  
of hir passioun  
But, after sorowe,  
deeth, and than hir  
grave?<sup>370</sup>  
Lo, here the  
guerdon tha these  
lovers have!  
But false Jason ,  
with his  
doublenesse,  
That was untrewē  
at Colkos to  
Medee,

And Theseus , rote  
of unkindēnesse,  
And with these two  
eek the false  
Enee;375  
Lo! thus the falsē,  
ay in oon degrè,  
Had in love hir lust  
and al hir wille;  
And, save falshood  
, ther was non other  
skille.  
Of Thebes eek the  
false [knight ]  
Arcyte,  
And Demophon  
†also , for [al ] his  
slouthe,380[ ]  
They had hir lust  
and al that might  
delyte  
For al hir falshode  
and hir greet  
untrouthe.  
Thus ever Love  
(alas! and that is  
routhe!)  
His false leges  
forthereth what he  
may,  
And sleeth the  
trewe ungoodly,  
day by day.385  
For trewe Adon  
was slayn with the  
bore[ ]  
Amid the forest, in  
the grene shade;  
For Venus love he  
feltē al the sore.  
But Vulcanus with  
her no mercy  
made;  
The foule chorl had  
many nightes  
glade,390

Wher Mars, her  
worthy knight, her  
trewe man,  
To finde mercy,  
comfort noon he  
can.

Also the yonge  
fresshe Ipomenes[ ]  
So lusty free [was  
], as of his corage,  
That for to serve  
with al his herte he  
chees395

Athalans, so fair of  
hir visage;

But Love, alas!  
quitte him so his  
wage

With cruel daunger  
plainly, at the laste,  
That, with the  
dethe, guerdonles  
he paste.

Lo! here the fyne  
of lovers  
servyse!400

Lo! how that Love  
can his servaunts  
quyte!

Lo! how he can his  
faythful men  
despyse,

To slee the trewe ,  
and false to  
respyte!

Lo! how he doth  
the swerd of  
sorowe byte  
In hertes, suche as  
most his lust  
obeye,405

To save the false,  
and do the trewe  
deye!

For fayth nor ooth ,  
word, ne  
assuraunce,

Trewe mening,  
awayte, or  
besinesse,  
Stille port , ne  
faythful  
attendaunce,  
Manhood, ne  
might, in armes  
worthinesse,410  
Pursute of worship,  
nor no hy  
prowesse,  
In straunge lande  
ryding, ne  
travayle,[]  
Ful lyte or nought  
in lovē doth avayle.  
Peril of dethe,  
nother in see ne  
lande,  
Hunger ne thurst,  
sorowe ne  
sekenesse ,415  
Ne grete empryses  
for to take on  
hande,  
Sheding of blode,  
ne manful  
hardinesse,  
Ne ofte woundinge  
at sautes by  
distresse,  
Nor †juparting of  
lyf, nor deeth  
also—[]  
Al is for nought,  
Love taketh no  
hede therto!420  
But lesings, with  
hir false flaterye,  
Through hir  
falshede, and with  
hir doublenesse,  
With tales newe  
and many fayned  
lye,

By fals semblaunt  
and counterfet  
humblesse,  
Under colour  
depeynt with  
stedfastnesse,425  
With fraude  
covered under a  
pitous face  
Accepte been now  
ratherst unto grace,  
And can hem-selve  
now best magnifye  
With fayned port  
and fals  
presumpcioun;  
They haunce hir  
cause with fals  
surquedrye430  
Under meninge of  
double entencioun,  
To thenken oon in  
hir opinioun  
And saye another;  
to sette hemselve  
aloft  
And hinder trouthe,  
as it is seyn ful  
ofte.  
The whiche thing I  
bye now al to  
dere,435  
Thanked be Venus  
and the god  
Cupyde!  
As it is sene by  
myn oppressed  
chere,  
And by his arowes  
that stiken in my  
syde,  
That, sauf the deth,  
I nothing abyde  
Fro day to day;  
alas, the harde  
whyle!440  
Whan ever his dart  
that him list to fyle,

My woful herte for  
to ryve a-two  
For faute of mercy,  
and lak of pitè  
Of her that causeth  
al my payne and  
wo  
And list not ones,  
of grace, for to  
see445  
Unto my trouthe  
through her  
crueltee;  
And, most of alle,  
yit I me  
complayne,  
That she hath joy  
to laughen at my  
peyne!  
And wilfully hath  
[she ] my deeth y-  
sworn  
Al giltëeles, and  
wot no cause  
why450  
Save for the trouthe  
that I have had  
afor  
To her alone to  
serve faithfully!  
O god of lovë !  
unto thee I cry,  
And to thy blinde  
double deitee  
Of this gret wrongë  
I compleyne  
me,455  
And to thy stormy  
wilful variaunce  
Y-meynt with  
chaunge and greet  
unstablenesse;  
Now up, now down,  
so renning is thy  
chaunce,[]  
That thee to truste  
may be no  
sikernesse.

I wyte it nothing  
but thy  
doublenesse;460  
And who that is an  
archer and is  
†blent[ ]  
Marketh nothing,  
but sheteth as he  
†went .[ ]  
And for that he  
hath no  
discrecioun,  
Withoute avys he  
let his arowe go;  
For lakke of sight,  
and also of  
resoun,465  
In his shetinge, it  
happeth ofte so,  
To hurte his frend  
rather than his fo;  
So doth this god,  
[and ] with his  
sharpe floon  
The trewe sleeth,  
and let the false  
goon.  
And of his  
wounding this is  
the worst of  
alle,470  
Whan he hurteth,  
he doth so cruel  
wreche  
And maketh the  
seke for to crye and  
calle  
Unto his fo, for to  
been his leche;  
And hard it is, for a  
man to seche,  
Upon the point of  
dethe in jupardye  
,475  
Unto his fo, to  
finde remedye!  
Thus fareth it now  
even by me,

That to my fo, that  
yaf myn herte a  
wounde,  
Mote aske grace,  
mercy, and pitè,  
And namely, ther  
wher non may be  
founde!480[ ]  
For now my sore  
my leche wil  
confounde,  
And god of kinde  
so hath set myn  
ure,  
My lyves fo to  
have my wounde in  
cure!  
Alas! the whyle  
now that I was  
born! [ ]  
Or that I ever saw  
the brighte  
sonne!485  
For now I see, that  
ful longe afor,  
Or I was born, my  
desteny was  
sponne  
By Parcassustren ,  
to slee me, if they  
conne;  
For they my deth  
shopen or my  
sherte  
Only for trouthe! I  
may it not  
asterte.490  
The mighty  
goddesse also of  
Nature  
That under god  
hath the  
governaunce  
Of worldly thinges  
committed to her  
cure,

Disposed hath ,  
through her wys  
purveyaunce,  
To yeve my lady so  
moche  
suffisaunce<sup>495</sup>  
Of al vertues, and  
therwithal purvyde  
To murdre trouthe,  
hath take Daunger  
to gyde.  
For bountè, beautè,  
shappe, and  
semeliheed,  
Prudence, wit,  
passingly fairnesse,  
Benigne port, glad  
chere with  
lowliheed,<sup>500</sup>  
Of womanheed  
right plenteous  
largesse ,  
Nature did in her  
fully empresse,  
Whan she her  
wroughte; and  
alther-last  
Disdayne,  
To hinder trouthe,  
she made her  
chamberlayne;  
Whan Mistrust  
also, and Fals-  
Suspeccioun,<sup>505</sup>  
With Misbeleve,  
she made for to be  
Cheef of counsayl  
to this conclusioun,  
For to exyle  
Routhe , and eek  
Pitè,  
Out of her court to  
make Mercy flee,  
So that Dispyt now  
holdeth forth her  
reyne,<sup>510</sup>

Through hasty  
bileve of tales that  
men feyne.  
And thus I am, for  
my trouthe, alas![]  
Murdred and slayn  
with wordes sharpe  
and kene,  
Giltles , god wot,  
of al maner trespas,  
And lye and blede  
upon this colde  
grene.515  
Now mercy, swete!  
mercy, my lyves  
quene!  
And to your grace  
of mercy yet I  
preye,  
In your servyse that  
your man may  
deye!  
But if so be that I  
shal deye algate,  
And that I shal non  
other mercy  
have,520  
Yet of my dethe let  
this be the date  
That by your wille  
I was brought to  
my grave;  
Or hastily, if that  
you list me save,  
My sharpe  
woundes, that ake  
so and blede,  
Of mercy, charme,  
and also of  
womanhede.525[]  
For other charme,  
playnly, is ther non  
But only mercy, to  
helpe in this case;  
For though my  
woundes blede  
ever in oon,

My lyf, my deeth,  
standeth in youre  
grace;  
And though my gilt  
be nothing,  
alas!530  
I aske mercy in al  
my beste entente,  
Redy to dye, if that  
ye assente.  
For ther-ayeines  
shal I never stryve  
In worde ne werke;  
playnly, I ne may;  
For lever I have  
than to be alyve535  
To dye soothly,  
and it be her to pay  
;  
Ye, though it be  
this eche same day  
Or whan that ever  
her liste to devyse;  
Suffyceth me to  
dye in your  
servyse.  
And god, that  
knowest the  
thought of every  
wight540  
Right as it is, in †al  
thing thou mayst  
see,  
Yet, ere I dye, with  
all my fulle might  
Lowly I pray, to  
graunte[n] unto me  
That ye, goodly,  
fayre, fresshe, and  
free,  
Which slee me  
only for defaute of  
routhe,545  
Or that I dye, ye  
may knowe my  
trouthe.  
For that, in sothe,  
suffyseth unto me,

And she it knowe  
in every  
circumstaunce;  
And after, I am wel  
apayd that she  
If that hir list, of  
dethe to do  
vengeaunce<sup>550</sup>  
Unto me, that am  
under her  
legeaunce ;  
It sit me not her  
doom to disobeye,  
But, at her luste ,  
wilfully to deye .  
Withoute  
grucching or  
rebellioun  
In wille or worde,  
hoolly I  
assent,<sup>555</sup>[ ]  
Or any maner  
contradiccioun,  
Fully to be at her  
commaundement;  
And, if I dyë, in my  
testament  
My herte I sende,  
and my spirit also,  
What-so-ever she  
list , with hem to  
do.<sup>560</sup>  
And alder-last unto  
her womanhede  
And to her mercy  
me I  
recommaunde,  
That Iye now here,  
betwixe hope and  
drede,  
Abyding playnly  
what she list  
commaunde.  
For utterly, (this  
nis no  
demaunde),<sup>565</sup>

Welcome to me ,  
whyl me lasteth  
breeth,  
Right at her choise,  
wher it be lyf or  
deeth!  
In this matere more  
what mighte I seyn,  
Sith in her hande  
and in her wille is  
al,  
Both lyf and deeth,  
my joy and al my  
payn?570  
And fynally, my  
heste holde I shal,  
Til my spirit, by  
desteny fatal,  
Whan that her liste  
, fro my body  
wende;  
Have here my  
trouthe, and thus I  
make an ende!  
And with that  
worde he gan syke  
as sore575[ ]  
Lyk as his herte  
ryve wolde  
atwayne,  
And held his pees,  
and spak a word no  
more.  
But, for to see his  
wo and mortal  
payne,  
The teres gonne fro  
myn eyen rayne  
Ful pitously, for  
very inward  
routhe580  
That I him saw so  
languisshing for  
trouthe.  
And al this whyle  
my-self I kepte  
cloos

Among the bowes,  
and my-self gan  
hyde,  
Til, at the laste, the  
woful man aroos,  
And to a logge  
wente ther  
besyde,585  
Where, al the May,  
his custome was  
t'abyde,  
Sole, to  
complaynen of his  
paynes kene,  
Fro yeer to yere,  
under the bowes  
grene.  
And for bicause  
that it drow to the  
night  
And that the sonne  
his ark diurnal590  
Y-passed was, so  
that his persaunt  
light,  
His brighte bemes  
and his stremes al  
Were in the waves  
of the water fal,  
Under the bordure  
of our ocēan,  
His char of golde  
his cours so swiftly  
ran:595  
And whyl the  
twylight and the  
rowes rede  
Of Phebus light  
were dēaurat a lyte,  
A penne I took, and  
gan me faste spede  
The woful playntē  
of this man to  
wryte  
Word by wordē, as  
he did endyte:600

Lyk as I herde, and  
coude him tho  
reporte,  
I have here set,  
your hertes to  
disporte.  
If ought be mis,  
layeth the wyte on  
me,  
For I am worthy  
for to bere the  
blame  
If any thing [[here](#) ]  
misreported be,605  
To make this [dytè](#)  
for to seme lame  
Through myn  
unconning; but, to  
sayn the same,  
Lyk as this man his  
complaynt did  
expresse,  
I aske mercy and  
forgivēnesse.  
And, as I wroot,  
me thoughte I saw  
a-ferre,610  
Fer in the [weste](#) ,  
lustely appere  
[Esperus](#) , the  
goodly brighte  
sterre,  
So glad, so fair, so  
persaunt eek of  
chere,  
I mene Venus, with  
her bemes clere,  
That, hevly hertes  
only to releve,615  
Is wont, of custom,  
for to shewe at eve.  
And I, as [faste](#) , fel  
[doun](#) on my knee  
And even thus to  
her gan I to  
preye:—  
'O lady Venus! so  
faire upon to see,

Let not this man  
for his trouthe  
deye,620  
For that joy thou  
haddest when thou  
leye[ ]  
With Mars thy  
knight, whan  
Vulcanus you fond,  
And with a chayne  
invisible you bond  
Togider, bothe  
twayne, in the  
same whyle  
That al the court  
above celestial625  
At youre shame  
gan for to laughe  
and smyle!  
A! fairē lady!  
welwilly founde at  
al,[ ]  
Comfort to careful,  
O goddesse  
immortal!  
Be helping now,  
and do thy  
diligence  
To let the stremes  
of thyn  
influence630  
Descende doun, in  
forthering of the  
trouthe,  
Namely, of hem  
that lye in sorowe  
bounde;  
Shew now thy  
might, and on hir  
wo have routhe  
Er fals Daunger  
slee hem and  
confounde.  
And specially, let  
thy might be  
founde635

For to socourē ,  
what-so that thou  
may,  
The trewe man that  
in the herber lay,  
And alle trewe  
forther, for his  
sake,  
O gladde sterre, O  
lady Venus myne!  
And cause his lady  
him to grace  
take.640  
Her herte of stele  
to mercy so  
enclyne,  
Er that thy bemes  
go up, to declyne,  
And er that thou  
now go fro us  
adoun,  
Fór that love thou  
haddest to  
Adoun!' [ ]  
And whan that she  
was gon unto her  
reste,645  
I roos anon, and  
hoom to bedde  
wente,  
For verily , me  
thoughte it for the  
beste ;  
Prayinge thus, in al  
my best entente,  
That alle trewe,  
that be with  
Daunger shente,  
With mercy may,  
in reles of hir  
payn,650  
Recured be, er May  
come eft agayn.  
And for that I ne  
may no lenger  
wake,  
Farewel, ye lovers  
alle, that be trewe!

Praying to god; and  
thus my leve I take,  
That, er the sonne  
to-morowe be risen  
newe,655  
And er he have  
ayein his rosen  
hewe,  
That eche of you  
may have suche a  
grace,  
His owne lady in  
armes to embrace.  
I mene thus, that ,  
in al honestee,  
Withoute more, ye  
may togider  
speke660  
What so ye listē, at  
good libertee,  
That eche may to  
other hir herte  
breke,  
On Jelousyē only  
to be wreke,[]  
That hath so longe,  
of malice and  
enve,  
Werreyed Trouthe  
with his  
tirannye.665

Lenvoy.

Princesse, plesē it  
your benignitee  
This litel dytē for  
to have in mynde!  
Of womanhedē  
also for to see  
Your trewe man  
may youre mercy  
finde;  
And Pitē eek, that  
long hath be  
behinde,670  
Let him ayein be  
próvoked to grace;

For, by my trouthe,  
it is ayeines kinde,  
Fals Daunger for to  
occupye his place!  
Go, litel quayre,  
unto my lyves  
queen,  
And my very hertes  
soverayne;<sup>675</sup>  
And be right glad;  
for she shal thee  
seen;  
Suche is thy grace!  
But I, alas! in  
payne  
Am left behinde,  
and not to whom to  
playne.  
For Mercy, Routhe,  
Grace, and eek Pitè  
Exyled be, that I  
may not attayne<sup>680</sup>  
Recure to finde of  
myn adversitè.

*Explicit.*

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## IX.

### THE FLOUR OF CURTESYE.

*From* Th. (Thynne, ed. 1532). Title:  
Th. The Floure of Curtesy; (ed.  
1561 *adds*—made by Ihon Lidgate).  
*I note here the rejected spellings.*

IN [Fevrier](#) , whan  
the frosty mone  
Was horned, ful of  
Phebus [firy](#) light,  
And that she gan to  
reyse her [stremes](#)  
sone,  
Saint [Valentyne](#) !  
upon thy blisful  
night  
Of [duētee](#) , whan  
glad is every  
wight,<sup>5</sup>  
And foules chese  
(to voyde [hir](#) olde  
sorowe)  
[Everich](#) his make,  
upon the [nexte](#)  
morowe;  
The same tyme, I  
herde a [larke](#) singe  
Ful lustely, [agayn](#)  
the morowe gray—  
'Awake, ye lovers,  
out of your  
slombringe,<sup>10</sup>  
This [gladde](#)  
morowe, in al the  
haste ye may;  
Some [óbservaunce](#)  
[doth](#) unto this day,  
Your choise ayen  
of herte to renewe  
In [cónfirming](#), for  
ever to be trewe!

And ye that be, of  
chesing , at your  
large,15  
This lusty day, by  
custome of nature,  
Take upon you the  
blisful holy charge  
To serve lovē,  
whyl your lyf may  
dure,  
With herte, body,  
and al your besy  
cure,  
For evermore, as  
Venus and  
Cipryde20[ ]  
For you disposeth,  
and the god  
Cupyde.  
For joye owe we  
playnly to obeye  
Unto this lordes  
mighty ordinaunce,  
And, mercillesse,  
rather for to deye  
Than ever in you  
be founden  
variaunce;25  
And, though your  
lyf be medled with  
grevauce,  
And, at your herte,  
closed be your  
wounde,  
Beth alway one,  
ther-as ye are  
bounde!  
Thát whan I had  
herd , and listed  
longe,  
With devout herte,  
the lusty  
melodye30  
Of this hevenly  
comfortable songe  
So ágreable, as by  
harmony ,

I roos anon, and  
faste gan me hye  
Toward a grove,  
and the way [gan ]  
take  
Foules to sene,  
everich chese his  
make.35  
And yet I was ful  
thursty in  
languisshing;  
Myn ague was so  
fervent in his hete,  
Whan Aurora , for  
drery complayning,  
Can distille her  
cristal teres wete  
Upon the soile,  
with silver dewe so  
swete;40  
For she [ne ]  
durste, for shame,  
not apere  
Under the light of  
Phebus bemes  
clere.  
And so, for  
anguisshye of my  
paynes kene,  
And for  
constraynte of my  
sighes sore,  
I sette me doun  
under a laurer  
grene45  
Ful pitously; and  
alway more and  
more,  
As I beheld into the  
holtes hore,  
I gan complayne  
myn inward deedly  
smerte,  
That ay so sore  
†crampisshed myn  
herte.  
And whyl that I, in  
my drery payne,50

Sat , and beheld  
aboute on every  
tree  
The foules sitten ,  
alway twayne and  
twayne,  
Than thoughte I  
thus: ‘alas! what  
may this be,  
That every foul  
hath his libertee  
Frely to chesen  
after his desyre<sup>55</sup>  
Everich his make  
thus, fro yeer to  
yeer ?  
The sely wrenne,  
the titmose also,  
The litel redbrest,  
have free eleccioun  
To flyen y-ferē and  
†togider go  
Wher-as hem liste,  
abouten enviroun  
,60  
As they of kynde  
have inclinacoun ,  
And as Nature,  
emperesse and  
gyde,□  
Of every thing,  
liste to provyde;  
But man aloon ,  
alas! the harde  
stounde!  
Ful cruelly, by  
kyndes  
ordinaunce,<sup>65</sup>  
Constrayned is, and  
by statut bounde,  
And debarred from  
alle such  
plesaunce.  
What meneth this?  
What is this  
purveyaunce

Of god above,  
agayn al right of  
kynde,  
Withoute cause, so  
narowe man to  
bynde?70  
Thus may I  
[soothly] seen , and  
playne, alas!  
My woful houre  
and my  
disaventure,  
That dolefully  
stonde in the same  
cas  
So fer behyndē,  
from al helth and  
cure.  
My wounde  
abydeth lyk a  
sursanure ;75  
For me Fortune so  
felly list dispose,  
My harm is hid,  
that I dar not  
disclose.  
For I my herte have  
set in suche a place  
Wher I am never  
lykly for to spede;  
So fer I am hindred  
from her grace80  
That, save daunger,  
I have non other  
mede.  
And thus, alas! I  
not who shal me  
rede  
Ne for myn helpe  
shape remedye,  
For Male-bouche ,  
and for false  
Envye:  
The whiche twayne  
ay stondest in my  
wey85  
Maliciously; and  
Fals Suspeccioun

Is very causē also  
that I dey,  
Ginning and rote of  
my distruccioun ;  
So that I fele, [as ]  
in conclusioun ,  
With hir traynes  
that they wol me  
shende,90  
Of my labour that  
deth mot make an  
ende!  
Yet, or I dye, with  
herte, wil, and  
thought  
To god of lovē this  
avowe I make,  
(As I best can, how  
dere that it be  
bought,  
Wher-so it be, that  
I slepe or wake,95  
Why! Boreasdoth  
the leves shake)  
As I have hight,  
playnly, til I sterve,  
For wele or wo,  
that I shal [ay ] her  
serve.  
And, for her sake,  
now this holy  
tyme,  
Saint Valentyne!  
somwhat shal I  
wryte100  
Al-though so be  
that I can not ryme,  
Nor curiously by  
no crafte endyte,  
Yet lever I have,  
that she putte the  
wyte  
In unconning than  
in negligence,  
What-ever I sayē of  
her excellence.105  
What-ever I saye ,  
it is of duētee ,

In sothfastnesse  
and no  
presumpcioun ;  
This I ensure to  
you that shal it see  
,  
That it is al under  
correccioun ;  
What I reherce in  
commendacioun 110  
Of herē that I shal  
to you, as blyve,  
So as I can, her  
vertues here  
discryve.—  
¶ Right by example  
as the somer-sonne  
Passeth the sterre  
with his bemes  
shene,  
And Lucifer among  
the skyës donne 115  
A-morowe sheweth  
to voyde nightes  
tene,  
So verily,  
withouten any  
wene,  
My lady passeth  
(who-so taketh  
hede)  
Al tho alyve, to  
speke of  
womanhede.  
And as the ruby  
hath the  
soveraintè 120  
Of riche stones and  
the regalyë;  
And [as ] the rose,  
of swetnesse and  
beauté,  
Of fresshe floures,  
withouten any lyë;  
Right so, in sothe,  
with her goodly yē  
,

She passeth al in  
bountee and  
fairnesse ,125[ ]  
Of maner ekē, and  
of gentilnesse.  
For she is bothe the  
fairest and the  
beste,  
To reken al in very  
sothfastnesse;  
For every vertue is  
in her at reste;  
And furthermore,  
to speke of  
stedfastnesse,130  
She is the rotē; and  
of seemlinesse  
The very mirroure;  
and of governaunce  
To al example,  
withouten  
variaunce.  
Of port benigne,  
and wonder glad of  
chere,  
Having evermore  
her trewe  
advertence135  
Alway to reson ; so  
that her desyre  
Is brydeled ay by  
witte and  
providence;  
Thereto, of wittē  
and of hy prudence  
She is the wellē, ay  
devoide of pryde,  
That unto vertue  
her-selven is the  
gyde!140[ ]  
And over this, in  
her daliaunce  
Lowly she is,  
discret. wyse , [and  
secre],  
And goodly gladde  
by attemperance,

That every wight,  
of high and low  
degree,  
Are gladde in herte  
with her for to  
be;145  
Só that, shortly, if I  
shal not lye,  
She named is ‘The  
Flour of Curtesye.’  
And there, to speke  
of femininitee ,  
The leste mannish  
in comparisoun ,  
Goodly abashed,  
having ay pitee150  
Of hem that been  
in tribulacioun ;  
For she aloon is  
consolacioun  
To al that arn in  
mischeef and in  
nede,  
To comferte hem,  
of her womanhede.  
And ay in vertue is  
her besy  
charge,155  
Sadde and demure,  
and but of wordes  
fewe;  
Dredful also of  
tonges that ben  
large,  
Eschewing ay hem  
that listen to  
hewe[ ]  
Above hir heed, hir  
wordes for to  
shewe,  
Dishonestly to  
speke of any  
wight;160  
She deedly hateth  
of hem to have a  
sight.

The herte of whom  
so honest is and  
clene,  
And her entent so  
faithful and entere  
That she ne may,  
for al the world ,  
sustene  
To suffre her eres  
any word to  
here,165  
Of frend nor fo ,  
neither fer ne nere,  
Amis resowning,  
that hinder shulde  
his name;  
And if she do, she  
wexeth reed for  
shame.  
So trewely in  
mening she is set ,  
Without chaunging  
or any  
doublenese;170  
For bountee and  
beautee ar togider  
knet  
In her personë,  
under faithfulness;  
For void she is of  
newefangelnesse ;  
In herte ay oon ,  
for ever to perséver  
Ther she is set ,  
and never to  
dissever.175  
I am to rude her  
vertues everichoon  
Cunningly [for ] to  
discryve and wryte;  
For wel ye wot,  
colour[es] have I  
noon  
Lyk her  
discrecioun craftely  
t'endyte;  
For what I sayë , al  
it is to lyte.180

Whérfor to you  
thus I me excuse,  
That I aqeynted  
am not with no  
muse!  
By rethoryke my  
style to governe,  
In her preyse and  
commendacioun ,  
I am to blind , so  
hyly to  
discerne,185  
Of her goodnesse  
to make  
discripcioun ,  
Save thus I sayë ,  
in conclusioun,  
If that I shal shortly  
[her ] commende,  
In her is naught  
that Nature can  
amende.  
For good she is, lyk  
to Policene ,190  
And, in fairnesse ,  
to the quene  
Helayne;  
Stedfast of herte, as  
was Dorigene,  
And wyfly trouthe,  
if I shal not fayne:  
In constaunce eke  
and faith , she may  
attayne  
To Cleopatre ; and  
therto as  
†secree195  
As was of Troye  
the whyte  
Antigone;  
As Hester meke;  
lyk Judith of  
prudence;  
Kynde as Alceste  
or Marcia  
Catoun;[ ]  
And to Grisildelyk  
in pacience,

And Ariadne , of  
discrecioun;200  
And to Lucrece,  
that was of Rome  
toun,  
She may be lykned  
, as for honestè;  
And, for her faith ,  
unto Penelope .  
To faire Phyllis and  
to Hipsiphilee ,  
For innocencè and  
for  
womanhede;205  
For seemlinessè ,  
unto Canacee ;  
And over this, to  
speke of  
goodlihede,  
She passeth alle  
that I can of rede;  
For worde and  
dede, that she  
naught ne falle ,  
Acorde in vertue,  
and her werkes alle  
.210  
For though that  
Dydo , with [her ]  
witte sage,  
Was in her tyme  
stedfast to Enee,  
Of hastinesse yet  
she did outrage;  
And so for Jason  
did also Medee .  
But my lady is so  
avisee215  
That, bountee and  
beautee bothe in  
her demeyne,[]  
She maketh  
bountee alway  
soverayne.  
This is to mene,  
bountee goth afore,

Lad by prudence,  
and hath the  
soveraintee;  
And beautee  
folweth , ruled by  
her lore,220  
That she  
†n'offendē her in  
no degree;[ ]  
So that, in one, this  
goodly fresshe free  
Surmounting al,  
withouten any  
were,  
Is good and fair, in  
oon persone y-fere

.  
And though that I,  
for very  
ignoraunce,225  
Ne may discryve  
her vertues by and  
by,  
Yet on this day, for  
a rémembraunce,  
Only supported  
under her mercy,  
With quaking  
hondē, I shal ful  
humbly  
To her hynesse, my  
rudenes for to  
quyte,230  
A litel balade here  
bineth endyte,  
Ever as I can  
suppryse in my  
herte,  
Alway with fere,  
betwixe drede and  
shame,  
Lestout of lose any  
word asterte  
In this metre, to  
make it seme  
lame;235

Chaucer is deed,  
that hadde suche a  
name[ ]  
Of fair making,  
that [was],  
withoute wene,  
Fairest in our  
tonge, as the laurer  
grene.  
We may assaye for  
to counterfete  
His gaye style, but  
it wil not be;240  
The welle is drye,  
with the licour  
swete,  
Bothe of Clio and  
of Caliopè;[ ]  
And first of al, I  
wol excuse me  
To her, that is [the]  
ground of  
goodlihede;  
And thus I saye  
until hir  
womanhede:—245

Balade simple.

¶ ‘With al my  
mightè , and my  
beste entente ,  
With al the faith  
that mighty god of  
kynde  
Me yaf , sith he me  
soule and knowing  
sente ,  
I chese, and to this  
bonde ever I me  
bynde,  
To love you best,  
whyl I have lyf and  
mynde’:—250  
Thus herde I foules  
in the dawëninge[ ]

Upon the day of  
saint Valentyne  
singe .  
'Yet chese I, at the  
ginning , in this  
entente ,  
To love you,  
though I no mercy  
fynde;  
And if you liste I  
dyed, I wolde  
assente ,255  
As ever twinne I  
quik out of this  
lynde !  
Suffyseth me to  
seen your fetheres  
ynde':—  
Thus herde I foules  
in the morweninge  
Upon the day of  
saint Valentyne  
singe.  
'And over this,  
myn hertes lust to-  
bente,260  
In honour only of  
the wodëbynde ,  
Holly I yeve, never  
to repente  
In joye or wo,  
wher-so that I  
wynde  
Tofore Cupyde,  
with his eyën  
blynde':—  
The foules alle ,  
whan Tytan did  
springe,265  
With dévout herte ,  
me thoughte I  
herde singe!

Lenvoy .

¶ Princesse of beautee , to  
you I represente

This simple dytè, rude as in  
makege,  
Of herte and wil faithful in  
myn entente ,  
Lyk as, this day, [the ]  
foules herde I singe.270

Here endeth theFlourofCurtesye .

Colophon: Floure; Curtesy.

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X.

A BALADE; IN  
COMMENDATION OF  
OUR LADY.

(A devoute balade by Lidegate of Bury, made at the reverence of our lady, Qwene of mercy.—A.)

*From Th.; collated with A.*  
(Ashmole 59); *and Sl.* (Sloane 1212).

A THOUSAND  
stories coude I mo  
reherce  
Of olde poetes ,  
touching this  
matere,  
How that Cupyde  
the hertes gan so  
perce  
Of his servautes,  
setting hem on ferre  
;  
Lo, here the fyn of  
th'errour and the  
were !5  
Lo, here of love the  
guerdon and  
grevance  
That ever with wo  
his servaunts doth  
avaunce!  
Wherfor now  
playnly I wol my  
style dresse  
Of one to speke, at  
nede that wol nat  
fayle;  
Alas ! for dole, I ne  
can ne may  
expresse10

Her passing pryse,  
and that is no  
mervayle.  
O wind of grace,  
now blow into my  
sayle![]  
O aureat licour of  
Cleo, for to wryte  
My penne enspyre,  
of that I wolde  
endyte!  
Alas! unworthy I  
am and unable<sup>15</sup>  
To love suche oon ,  
al women  
surmounting,  
To be benigne to  
me, and merciable,  
That is of pitè the  
welle and eek the  
spring!  
Wherfor of her, in  
laude and in  
praying,  
So as I can ,  
supported by her  
grace,<sup>20</sup>  
Right thus I say,  
kneling tofore her  
face:—  
O sterre of sterres,  
with thy stremes  
clere,[]  
Sterre of the see, to  
shipmen light and  
gyde,  
O lusty living ,  
most plesaunt to  
apere,  
Whos brighte  
bemes the cloudes  
may not hyde;<sup>25</sup>  
O way of lyf to  
hem that go or  
ryde,  
Haven from  
tempest, surest up  
to ryve ,

On me have mercy,  
for thy joyes  
fyve![]  
O rightful rule, O  
rote of holinesse,  
And lightsom lyne  
of pitè for to  
playne,30[]  
Original gining of  
grace and al  
goodnesse,  
Clenest conduit of  
vertue soverayne ,  
Moder of mercy,  
our trouble to  
restrayne,  
Chambre and  
closet clenest of  
chastitè,  
And named  
herberwe of the  
deitè!35  
O hoolsom garden,  
al voyde of wedes  
wikke,  
Cristallin welle , of  
clennesse clere  
consigned,  
Fructif olyve, of  
foyles faire and  
thikke,  
And redolent cedre,  
most dereworthy  
digned,  
Remembre on  
sidders unto thee  
assigned40  
Er wikked fendes  
hir wrathe upon  
hem wreche;  
Lanterne of light,  
thou be hir lyves  
leche!  
Paradyse of  
plesaunce ,  
gladsom to al good,

Benigne  
braunchelet of the  
pyne-tree,  
Vyneyard  
vermayle,  
refressher of our  
food ,45  
Licour ayein  
languor, palled that  
may not be,  
Blisful bawme-  
blossom , byding in  
bountè,  
Thy mantel of  
mercy on our  
mischef sprede,  
And er wo wake,  
wrappe us under  
thy wede!  
O rody rosier ,  
flouring withouten  
spyne,50  
Fountayne filthles ,  
as beryl currant  
clere,  
Som drope of  
graceful dewe to us  
propyne ;  
Light withoute  
nebule, shyning in  
thy sperre ,  
Medecyne to  
mischeves , pucelle  
withouten pere,  
Flame down to  
doleful light of  
thyn influence55  
On thy servautes,  
for thy  
magnificence !  
Of al Christen  
protectrice and  
tutele,  
Retour of exyled,  
put in  
prescripcioun

To hem that erre in  
the pathe of hir  
sequele ;  
To wery wandred  
tent and  
pavilioun,60[ ]  
The feynte to  
fresshe, and the  
pausacioun;  
Unto unresty bothe  
reste and remedye,  
Fruteful to al tho  
that in her affye.  
To hem that rennen  
thou artinerarie ,  
O blisful bravie to  
knightes of thy  
werre;65  
To wery werkmen  
thou art  
diourndenarie ,  
Mede unto  
mariners that have  
sayled ferre;  
Laureatcrowne ,  
streming as a sterre  
To hem that putte  
hem in palestre for  
thy sake,  
Cours of her  
conquest, thou  
whyte as any lake  
!70  
Thou mirthe of  
martyrs, sweter  
than citole ,  
Of confessours also  
richest donatyf ,  
Unto virgynes  
eternal lauriolle,  
Afore al women  
having prerogatyf ;  
Moder and mayde,  
bothe widowe and  
wyf ,75  
Of al the worlde is  
noon but thou  
alone!

Now, sith thou  
may, be socour to  
my mone!  
O trusty turtle,  
trewest of al trewe  
,[ ]  
O curteyse  
columbe, replete of  
al mekenesse,  
O nightingale with  
thy notes newe,<sup>80</sup>  
O popinjay,  
plumed with al  
clennesse,  
O laverok of love,  
singing with  
swetnesse,  
Phebus , awayting  
til in thy brest he  
lighte  
Under thy winge at  
domesday us  
dighte !  
O ruby, rubifyed in  
the passioun<sup>85</sup>  
Al of thy sonne,  
among have us in  
minde,  
O stedfast  
dyamaunt of  
duracioun,[ ]  
Thatfewe feres that  
tyme might thou  
finde,  
For noon to him  
was founden half  
so kinde!  
O hardy herte, O  
loving creature,<sup>90</sup>  
What was it but  
love that made thee  
so endure?  
Semely saphyre ,  
depe loupe , and  
blewe ewage,  
Stable as the loupe,  
ewage of pitè,

This is to say, the  
freshest of visage,  
Thou lovest hem  
unchanged that  
serven thee.95  
And if offence or  
wrything in hem  
be,  
Thou art ay redy  
upon hir wo to  
rewe,  
And hem receyvest  
with herte ful  
trewe.[ ]  
O goodly gladded ,  
whan that  
Gabriel[ ]  
With joy thee  
grette that may not  
be nombred!100  
Or half the blisse  
who coude wryte  
or tel  
Whan the holy  
goost to thee was  
obumbred ,  
Wherthrough  
fendes were utterly  
encombred?  
O wemlees mayde,  
embelished in his  
birthe,  
That man and  
aungel therof  
hadden mirthe!105  
Lo, here the  
blossom and the  
budde of glorie,[ ]  
Of which the  
prophet spak so  
longe afor ;[ ]  
Lo, here the same  
that was in  
memorie  
Of Isaie, so longe  
or she was born ;

Lo, here of David  
the delicious corn  
;110  
Lo, here the  
groundthat list  
[him] to onbelde ,  
Becoming man, our  
raansom for to  
yelde!  
O glorious vyole,  
O vytreinviolat !  
O fyry Tytan ,  
persing with thy  
bemes,  
Whos vertuous  
brightnes was in  
thy brest vibrat  
,115  
That al the world  
embelisshed with  
his lemes!  
Conservatrice of  
kingdomes and  
remes ;  
Of Isaies sede O  
swete Sunamyte ,  
Measure my  
mourning, myn  
owne Margaryte !  
O sovereignest,  
sought out of  
Sion,120  
O punical pome  
ayensal  
pestilence;[ ]  
And aureat urne, in  
whom was bouk  
and boon  
The agnelet , that  
faught for our  
offence  
Ayens the serpent  
with so high  
defence  
That lyk a lyoun in  
victorie he was  
founde;125

To him commende  
us, of mercy  
mosthabounde !  
O precious perle,  
withouten any pere,  
Cockle with gold  
dew from above  
berayned,  
Thoubusshe  
unbrent, fyrles set  
a-fere ,  
Flaming with  
fervence, not with  
hete payned ;130  
Thou during  
daysye, with no  
†weder stayned;  
Flees undefouled  
of gentilGedeon ,  
And fructifying  
yerd thou of Aaron

.  
Thou misty arke,  
probatik piscyne,[]  
Laughing Aurora ,  
and of pees olyve  
;135[]  
Columpne and base  
, up bering from  
abye ;[]  
Why nere I  
conning, thee for to  
discryve?[]  
Chosen of Joseph ,  
whom he took to  
wyve ,  
Unknowing him,  
childing by greet  
miracle,  
And of our  
manhode trewe  
tabernacle!140[]

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XI.

TO MY SOVERAIN  
LADY.

*From Th. (Thynne, ed. 1532); I note  
rejected spellings.*

I HAVE non  
English convenient  
and digne []  
Myn hertes hele ,  
lady, thee with  
t'honoure ,  
Ivorie clene ;  
therfore I wol  
resigne  
In-to thyn hand , til  
thou list socoure  
To help my making  
bothe florisshe and  
floure ;5  
Than shulde I  
shewe, in love how  
I brende,  
In songes making,  
thy name to  
commende.  
For if I coude  
before thyn  
excellence []  
Singen in love, I  
wolde, what I fele,  
And ever standen,  
lady, in thy  
presence,10  
To shewe in open  
how I love you  
wele;  
And sith, although  
your herte be mad  
of stele,  
To you, withoute  
any disseverance ,

*Jay en voustoutema  
fiaunce.* [ ]

Wher might I love  
ever better

besette 15

Than in this lilie,  
lyking to beholde?

The lace of love,  
the bond so wel

thou knette ,

That I may see thee  
or myn herte colde,

And or I passe out  
of my dayes olde,

Tofore singing  
evermore

utterly—20

‘Your eyen two  
wol slee me

sodainly.’ [ ]

For love I langour,  
blissed be such

seknesse ,

Sithit is for you,  
my hertely

suffisaunce;

I can not elles saye

, in my distresse,

So fair oon hath

myn herte in

governaunce; 25

And after that I

†ginne on

esperaunce [ ]

With feble entune,  
though it thyn herte

perce,

Yet for thy sake

this lettre I do

reherce.

God wot , on

musike I can not,

but I gesse,

(Alas! why so?)

that I might say or

singe, 30

So love I you, myn  
own soverain  
maistresse ,  
And ever shal,  
withouten  
départinge.  
Mirroure of beauté,  
for you out shuld I  
ringe,  
In rémembraunce  
eke of your eyen  
clere,  
Thus fer from you,  
my soverain lady  
dere!<sup>35</sup>  
So wolde god your  
love wold me slo,  
Sith , for your sake,  
I singe day by day;  
Herte, why nilt  
thou [never] breke  
a-two,  
Sith with my lady  
dwellen I ne may?  
Thus many a  
roundel and many a  
virelay<sup>40</sup>  
In fresshe  
Englisshe, whan I  
me layser finde,  
I do recorde, on  
you to have minde!  
Now , lady myn!  
sith I you love and  
drede,  
And you  
unchanged finde ,  
in o degree ,  
Whos grace ne may  
flye fro your  
womanhede,<sup>45</sup>  
Disdayneth not for  
to remembre on  
me!  
Myn herte bledeth,  
for I may nat you  
see ;

And sith ye wot my  
mening désirous,  
Pleurezpurmoi , *si*  
*vous plaist*  
*amorous!*[ ]

What marveyle is,  
though I in payne  
be?50

I am departed from  
you, my souveraine;  
Fortune, alas! *dont*  
*vient ladestenee* ,  
That in no wyse I  
can ne may attayne  
To see the beauté  
of your eyën  
twayne.

Wherfore I say, for  
tristesse doth me  
grame,55

*Tant me*  
*faitmaldepartir de*  
*ma dame!*[ ]

Why nere my  
wisshing brought  
to suche exploit  
That I might say,  
for joye of your  
presence,

*‘Ore a mon cuer ce*  
*quil veulloit,*[ ]

*Ore a mon cuer* the  
highest  
excellence60

That ever had  
wight;’ and sith  
myn advertence  
Is in you, reweth  
on my paynes  
smerte,

I am so sore  
wounded to the  
herte.

To live wel mery,  
two lovers were y-  
fere,

So may I say  
withouten any  
blame;65  
If any man [per cas  
] to wilde were,  
I coude him [sonē ]  
teche to be tame;  
Let him go love ,  
and see wher it be  
game!  
For I am brydled  
unto sobernesse  
For her, that is of  
women cheef  
princesse.70  
But ever, whan  
thought shulde my  
herte embrace,  
Than unto me is  
beste remedye ,  
Whan I loke on  
your goodly  
fresshe face;  
So mery a mirroure  
coude I never  
espye ;  
And, if I coude, I  
wolde it  
magnifye.75  
For never non was  
[here] so faire y-  
founde,  
To reken hem al,  
and also  
Rosamounde.  
And fynally, with  
mouthe and wil  
present  
Of double eye,  
withoute  
repentaunce,  
Myn herte I yeve  
you, lady, in this  
entent,80  
That ye shal hoolly  
therof have  
governaunce;

Taking my leve  
with hertes  
obeysaunce,  
'*Salve, regina!*'  
singing laste of al,  
To be our helpe,  
whan we to thee  
cal!  
Al our lovë is but  
ydelnesse<sup>85</sup>  
Save your aloon ;  
who might therto  
attayne?  
Who-so wol have a  
name of  
gentillesse,  
I counsayle him in  
love that he not  
fayne.  
Thou swete lady!  
refut in every  
payne,  
Whos [pitous]  
mercy most to me  
avayleth<sup>90</sup>  
To gye by grace,  
whan that fortune  
fayleth.  
Nought may be  
told , withouten  
any fable,  
Your high renome,  
your womanly  
beauté;  
Your governaunce,  
to al worship able,  
Putteth every herte  
in ese in his  
degree.<sup>95</sup>  
O violet,  
*Oflourdesiree,*  
Sith I am for you  
so amorous,  
*Estreynez moy,*  
[lady ,] *de cuer*  
*joyous!*[ ]

With fervent herte  
my brest hath  
broste on fyre;  
*L'ardant espoir*  
*que mon cuer*  
*poynt, est*  
*mort, 100*[ ]  
*D'avoir l'amour de*  
*celle que je desyre,*  
I mene you, swete,  
most plesaunt of  
port ,  
*Et jesaibien que*  
*ceo n'est pas mon*  
*tort*[ ]  
That for you singe,  
so as I may, for  
mone  
For your departing;  
alone I live,  
alone. 105  
Though I mighte , I  
wolde non other  
chese;  
In your servyce, I  
wolde be founden  
sad ;[ ]  
Therefore I love no  
labour that ye lese,  
Whan, in longing,  
sorest ye be stad ;  
Loke up, ye lovers  
[alle ], and be right  
glad 110  
Ayeynes sēynt  
Valentyne's day,  
For I have chose  
that never forsake I  
may!

*Explicit.*

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## XII.

### BALLAD OF GOOD COUNSEL.

*From Th. (Thynne's edition, 1532);  
collated with Ff. (MS. Ff. 1. 6,  
Camb. Univ. Library). Another copy  
in H. (Harl. 2251).*

CONSIDER wel,  
with every  
circumstaunce,  
Of what estat so-  
ever that thou be—  
Riche, strong , or  
mighty of  
puissaunce,  
Prudent or wyse,  
discrete or avisee ,  
The doom of folke  
in soth thou mayst  
nat flee ;5  
What-ever that  
thou do , trust right  
wel this,  
A wikked tonge  
wol alway deme  
amis.[ ]  
For in thy port or in  
thyn apparayle  
If thou be clad or  
honestly be-seyn ,  
Anon the people,  
of malice, wol nat  
fayle,10  
Without advyce or  
reson, for to sayn  
That thyn array is  
mad and wrought  
in vayn;  
What! suffre hem  
spekē!—and trust  
right wel this,

A wikked tonge  
wol alway deme  
amis.

Thou wilt to kinges  
be equipolent .15  
With gretē lordes  
even and peregal ;  
And, if thou be to-  
torn and al to-rent,  
Than wol they say,  
and jangle over-al,  
Thou art a slogard,  
that never thryvë  
shal;

Yet suffre hem  
spekë!—and trust  
right wel this,20  
A wikked tonge  
wol alway deme  
amis.

If thou be fayr,  
excelling of  
beautee, [ ] [ ]  
Than wol they say,  
that thou art  
amorous ;

If thou be foul and  
ugly on to see,  
They wol afferme  
that thou art  
vicious,25

The peple of  
langage is so  
dispitous;  
Suffre hem spekë,  
and trust right wel  
this ,

A wikked tonge  
wol alway deme  
amis.

And if it fallë that  
thou take a wyf,  
[Than ] they wol  
falsly say, in hir  
entent,30

That thou art lykly  
ever to live in stryf

,

Voyd of al rest,  
without alegèment  
;

Wyves be maistres  
, this is hir  
jugèment;  
Yet suffre hem  
spekë—and trust  
right wel this,  
A wikked tonge  
wol alway deme  
amis.<sup>35</sup>

And if it so be that  
, of parfitnesse,  
Thou hast avowed  
to live in chastitee,  
Thán wol folk of  
thy persone  
expresse  
Say thou art  
impotent  
t'engendre in thy  
degree;

And thus, whether  
thou be chast or  
deslavee ,<sup>40</sup>  
Suffre hem  
spekë—and trust  
right wel this,  
A wikked tonge  
wel alway deme  
amis.

And if that thou be  
fat or corpulent,  
Than wol they say  
that thou art a  
glotoun,  
A devourour , or  
ellës vinolent;<sup>45</sup> [ ]  
If thou be lene or  
megre of fassioun,  
Cal thee a nigard,  
in hir opinioun;  
Yet suffre hem  
spekë—and trust  
right wel this,

A wikked tonge  
wol alway deme  
amis.  
If thou be richē,  
som wol yeve thee  
laud ,50  
And say , it cometh  
of prudent  
governaunce;  
And som wol  
sayen, that it  
cometh of fraud,  
Outher by sleight,  
or by fals  
chevisaunce;  
To say the worst,  
folk have so gret  
plesaunce;  
Yet suffre hem  
sayē —and trust  
right wel this,55  
A wikked tonge  
wol alway deme  
amis.  
If thou be sad or  
sobre of  
countenaunce,  
Men wol  
say—thou thinkest  
som tresoun ;  
And if [that ] thou  
be glad of  
deliaunce,  
Men wol deme  
itdissolucioun ,60  
And calle thy fair  
speche, adulacioun;  
Yet let hem  
spekē—and trust  
right wel this,  
A wikked tonge  
wol alway deme  
amis.  
Who that is holy by  
perfeccioun,  
Men, of malyce,  
wol calle him  
ipocryte;65

And who is mery,  
of clene  
entencioun,  
Men say, in ryot he  
doth him delyte;  
Som mourne in  
blak; som laughe in  
clothes whyte;  
What! suffre them  
spekē —and trust  
right wel this,  
A wikked tonge  
wol alway deme  
amis.70  
Honest array, men  
deme, †is pompe  
and pryde,[ ]  
And who goth  
poore, men calle  
him a wastour ;  
And who goth  
[mene ], men  
marke him on  
every syde,[ ]  
And saye that he is  
a spye or a gylour;  
Who wasteth , men  
seyn [that ] he hath  
tresour;75  
Wherfore conclude  
, and trust [right ]  
wel this,  
A wikked tonge wil  
alway deme amis.  
Who speketh  
mochē, men calle  
himprudent ;  
And who debateth,  
men say, he is  
hardy;  
And who saith litel  
with gret  
sentiment,80  
Som men yet wol  
edwyte him of foly;  
Trowth is put down,  
and up goth  
flattery;[ ]

And who list  
plainly know the  
cause of this,  
A wikked tonge  
wol alway deme  
amis .  
For though a man  
were al-so  
paciēt<sup>85</sup>  
As was David,  
through his  
humilitee, [ ]  
Or with Salamon in  
wysdom as  
prudent,  
Or in knighthode  
egal with Josuē,  
Or manly proved as  
Judas Machabee,  
Yet, for al  
that—trust right  
wel this,<sup>90</sup>  
A wikked tonge  
wol alway deme  
amis .  
And though a man  
hadde the high  
prowesse  
Of worthy Hector,  
Troyes champioun,  
The love of Troilus  
or the kindenesse ,  
Or of Cesar the  
famous high  
renoun,<sup>95</sup>  
With Alisaundes  
dominacioun,  
Yet, for al  
that—trust right  
wel this,  
A wikked tonge  
wol alway deme  
amis .  
And though a man  
of high or low  
degree

Of Tullius hadde  
the sugred  
eloquence,100  
Or of Senek the  
greet moralitee,  
Or of Catoun the  
foresight or  
prudence ,  
Conquest of  
Charles, Arthurs  
magnificence,  
Yet, for al  
that—trust right  
wel this,  
A wikked tonge  
wol alway deme  
amis.[\_]105  
Touching of  
women the parfit  
innocence,[\_]   
Thogh they had  
ofHestre the  
mekenes,  
Or of Griseldes  
[the] humble  
pacience,  
Or of Judith the  
proved stablenes,  
Or Policenes  
virginal  
clennes,110[ ]  
Yit dar I say and  
truste right wel  
this,  
A wikked tonge  
wol alway deme  
amis.  
The wyfly trouthe  
of Penelope,  
Though they it  
hadde in hir  
possessioun,  
Elynes beautè, the  
kindnes of  
Medee,115[ ]  
The love unfeyned  
of Marcia Catoun ,

Or of Alcest the  
trewe affeccoun,  
Yit dar I say and  
truste right wel  
this,  
A wikked tonge  
wol alway deme  
amis .  
Than sith it is, that  
no man may  
eschewe<sup>120</sup>  
The swerde of  
tonge, but it  
wolkerve and byte,  
Ful hard it is, a  
man for to remewe  
Out of hir daunger,  
so they hem delyte  
To hindre or  
slaundre, and also  
to bakbyte ;  
For [this] hir study  
fynally it is<sup>125</sup>  
[ ] And hir  
plesaunce, alway to  
deme amis.  
Most noble princes  
, cherissers of  
vertue,  
Remembreth you  
of high  
discrecioun,  
The first vertue,  
most plesing to  
Jesu,  
(By the wryting  
and sentence of  
Catoun),<sup>130</sup>[ ]  
Is a good tonge, in  
his opinioun;  
Chastyse the révers  
, and of wysdom do  
this,  
Withdraw your  
hering from al that  
deme amis.

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### XIII.

## BEWARE OF DOUBLENESSE.

(Balade made by Lydgate.)

THIS world is ful  
of variaunce  
In every thing, who  
taketh hede,  
That faith and trust,  
and al constaunce,  
Exyled ben, this is  
no drede;  
And, save only in  
womanhede,<sup>5</sup>  
I can [nat ] see no  
sikernesse;  
But for al that, yet,  
as I rede,  
Be-war alway of  
doublenesse.  
Also these fresshe  
somer-floures  
Whyte and rede,  
blewe and grene,<sup>10</sup>  
Ben sodainly, with  
winter-shoures,  
Mad feinte and  
fade, withoute  
wene;  
That trust is non, as  
ye may seen ,  
In no-thing, nor no  
stedfastnesse,  
Except in women,  
thus I mene;<sup>15</sup>  
Yet ay be-war of  
doublenesse.  
The croked mone,  
this is no tale,  
Som whyle is  
shene and bright of  
hewe,

And after that ful  
derk and pale,  
And every moneth  
chaungeth newe;20  
That, who the  
verray sothe  
knewe,  
Al thing is bilt on  
brotelnesse,  
Save that these  
women ay be  
trewe;  
Yet ay be-war of  
doublenesse.  
The lusty fresshe  
somers day,25  
And Phebus with  
his bemes clere,  
Towardes night,  
they drawe away,  
And no lenger liste  
appere;  
That , in this  
present lyf now  
here  
Nothing abit in his  
fairnesse,30[]  
Save women ay be  
founde intere  
And devoid of  
doublenesse.[]  
The see eke, with  
his sterne wawes,  
Ech day floweth  
newe again,  
And, by concours  
of his lawes,35  
The ebbe foloweth  
, in certain ;  
After gret drought  
ther comth a rain,  
That farewel here  
al stabelnesse,  
Save that women  
be hole and plain;  
Yet ay be-war of  
doublenesse.40

Fortunes wheel  
goth round aboute  
A thousand tymes,  
day and night:  
Whos cours  
standeth ever in  
doute  
For to transmew;  
she is so light.  
For which  
adverteth in your  
sight<sup>45</sup>  
Th'untrust of  
worldly fikelnesse,  
Save women,  
which of kindly  
right  
Ne have no tache  
of doublenesse.  
What man may the  
wind restraine  
Or holde a snake  
by the tail,<sup>50</sup>  
Or a sliper eel  
constraine[ ]  
That it nil voide,  
withouten fail;  
Or who can dryve  
so a nail  
To make sure new-  
fangelnesse,  
Save women, that  
can gye hir  
sail<sup>55</sup>[ ]  
To rowe hir boot  
with doublenesse.  
At every haven  
they can aryve  
Wher-as they wote  
is good passage;  
Of innocence, they  
can not stryve  
With wawes nor no  
rokkes rage;<sup>60</sup>  
So happy is hir  
lodemanage,

With nelde and  
ston hir cours to  
dresse,  
That Salamon was  
not so sage  
To find in hem no  
doublenesse.  
Therfor who-so  
hem accuse<sup>65</sup>  
Of any double  
entencioun,  
To speke, rowne ,  
other to muse,  
To pinche at hir  
condicioun;  
Al is but fals  
collusioun,  
I dar right wel the  
sothe expresse;<sup>70</sup>  
They have no  
better proteccioun  
But shroude hem  
under doublenesse.  
So wel fortunéd is  
hir chaunce[ ]  
The dys to turnen  
up-so-down,  
With sys and sink  
they can  
avaunce,<sup>75</sup>  
And than, by  
revolucioun,  
They sette a fel  
conclusioun  
Of ambes as , in  
sothfastnesse;  
Though clerkes  
make mencion  
Hir kind is fret  
with  
doublenesse.<sup>80</sup>  
Sampsoun had  
experience  
That women were  
ful trewe founde ,  
Whan Dalida, of  
innocence ,

With sheres gan his  
heer to rounde;  
To speke also of  
Rosamounde<sup>85</sup>  
And Cleopatras  
feithfulnesse,  
The stories plainly  
wil confounde  
Men that apeche  
hir doublenesse.  
Sengle thing ne is  
not preised,  
Nor oo-fold is of  
no renoun;<sup>90</sup>  
In balaunce whan  
they be peised,  
For lakke of weght  
they be bore down;  
And for this cause  
of just resoun,  
These women alle,  
of rightwisnesse,  
Of chois and free  
eleccioun<sup>95</sup>  
Most love  
eschaunge and  
doublenesse .

Lenvoy.

O ye women, which been  
enclyned,  
By influence of your  
nature,  
To been as pure as gold y-  
fyned  
In your trouth for to endure  
,<sup>100</sup>  
Arm your-self in strong  
armure  
Lest men assaile your  
sikernesse:  
Set on your brest, your-self  
t'assure ,  
A mighty sheld of  
doublenesse.

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#### XIV.

### A BALADE: WARNING MEN TO BEWARE OF DECEITFUL WOMEN.

*From Trin. (Trin. Coll. Cam. R. 3. 19), printed in Ed. (ed. 1561); T. (Trin. Coll. O. 9. 38); H. (Harl. 2251).*

LOKE wel [aboute](#) ,  
ye that lovers be;  
Lat nat your lustes  
[lede](#) you to dotage;  
Be nat enamoured  
on al thing that ye  
[see](#) .  
Sampson the fort,  
and [Salamon](#) the  
sage  
Deceived were, for  
al [hir](#) gret corage;<sup>5</sup>  
Men deme [hit](#) is  
right as they [see](#) at  
y;  
Bewar therefore; the  
blinde [et](#) many a  
fly.[<sup>6</sup>]  
I mene, in [women](#) ,  
for al hir cheres  
[queinte](#) ,  
Trust [nat](#) to moche;  
hir [trouthē](#) is but  
[geson](#) ;  
The fairest outward  
[ful](#) wel can they  
[peinte](#) ,<sup>10</sup>  
Hir stedfastnes  
endureth but a  
seson;  
For they [feyn](#)  
frendlines and  
worchen treson.

And for they be  
chaungeable  
naturally,  
Bewar therefore; the  
blinde et many a  
fly.

Though al the  
world do his besy  
cure<sup>15</sup>

To make women  
stonde in stablenes

,  
Hit may nat be, hit  
is agayn nature;  
The world is do  
whan they lak  
doublenes ;

For they can laughe  
and love nat ; this  
is expres .[ ]

To trust in hem, hit  
is but fantasy;<sup>20</sup>  
Bewar therefore; the  
blind et many a fly.

What wight on-  
lyve trusteth in hir  
cheres

Shal haue at last  
his guerdon and his  
mede;

They can shave  
nerer then rasours  
or sheres;

Al is nat gold that  
shyneth ! Men,  
take hede;[ ]<sup>25</sup>  
Hir galle is hid  
under a sugred  
wede.[ ]

Hit is ful hard hir  
fantasy t'aspy ;  
Bewar therefore; the  
blinde et many a  
fly.

Women, of kinde,  
have condicions  
three ;[ ]

The first is, that  
they be fulle of  
deceit;30  
To spinne also hit  
is hir propertee ;  
And women have a  
wonderful conceit ,  
They wepen ofte,  
and al is but a  
sleight ,  
And whan they list,  
the tere is in the y;  
Bewar therfore; the  
blinde et many a  
fly.35  
What thing than  
eyr is lighter and  
meveable ?[ ]  
The light, men say,  
that passeth in a  
throw;  
Al if the light be  
nat so variable  
As is the wind that  
every wey [can]  
blow ;  
And yet , of reson,  
som men deme and  
trow40  
Women be lightest  
of hir company;  
Bewar therfore; the  
blind et many a fly.  
In short to say,  
though al the erth  
so wan[ ]  
Were parchemyn  
smothe, whyte and  
scribable ,  
And the gret see,  
cleped the occian  
,45  
Were torned in  
inke, blakker then  
is sable,  
Ech stik a penne,  
ech man a scribeyn  
able ,

They coud nat  
wryte wommanes  
traitory ;  
Bewar therefore; the  
blinde et many a  
fly.49

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XV.

THREE SAYINGS.

A. *From Stowe* (ed. 1561).

B. *From the same.*

C. *From the same.*

(A). A SAYING  
OF DAN JOHN.  
THER beth four  
things that maketh  
a man a fool ,  
Hónour first  
putteth him in  
outrage,  
And alder-next  
solitarie and sool ;  
The second is  
unweldy coked  
age;  
Women also bring  
men in dotage;<sup>5</sup>  
And mighty wyne,  
in many dyvers  
wyse,  
Distempreth folk  
which [that] ben  
holden wyse.

(B). YET OF THE  
SAME.

Therbeth four  
things causing  
gret folye,  
Honour first, and  
[than] unweldy  
age;  
Women and wyne,  
I dar eek specifye ,  
Make wyse men [to  
] fallen in dotage;

Wherfore, by  
counseil of  
philosophers sage,5  
In gret honour,  
lerne this of me,  
With thyn estat  
have [eek ]  
humilitee.  
(C). BALADE DE  
BON CONSAIL.  
If it befalle , that  
god thee list visyte  
With any tourment  
or adversitee ,  
Thank first the lord  
; and [than], thyself  
to quyte,  
Upon suffrauncè  
and humilitee  
Found thou thy  
quarrel , what-ever  
that it be;5  
Mak thy defence  
(and thou shalt  
have no losse)  
The rémembraunce  
of Crist and of his  
crosse.

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## XVI.

### LA BELLE DAME SANS MERCY.

TRANSLATED OUT OF  
FRENCH BY SIR  
RICHARD ROS.

*From* Th. (Thynne, ed. 1532);  
*collated with* F. (Fairfax 16); and H.  
(Harl. 372). *Also in* Ff. (Camb.  
Univ. Lib. Ff. 1. 6). *Bad spellings of*  
Th. *are corrected by the MSS.*  
Title.Th.H. La . . mercy; F. Balade  
de la Bele Dame sanz mercy.  
H.*adds*—Translatid . . Ros.

HALF in a dreme,  
not fully wel  
awaked,[ ]  
The golden sleep  
me wrapped under  
his wing;  
Yet nat for-thy I  
roos , and wel nigh  
naked,  
Al sodaynly my-  
selve rémembraing  
Of a matér, leving  
al other thing<sup>5</sup>  
Which I shold do,  
with-uten more  
delay,  
For hem to whom I  
durst nat disobey .  
My charge was  
this, to translate by  
and by,  
(Al thing forgive),  
as part of my  
penaunce,

A book called Belle  
Dame sans  
Mercy10  
Which mayster  
Aleyn made of  
rémembraunce,  
Cheef secretarie  
with the king of  
Fraunce.  
And ther-upon a  
whyle I stood  
musing,  
And in my-self  
gretly imagening  
What wyse I shuld  
performe the sayd  
processe,15  
Considering by  
good avysement  
Myn unconning  
and my gret  
simplenesse ,  
And ayenward the  
strait  
commaundement  
Which that I had;  
and thus, in myn  
entent,  
I was vexed and  
toured up and  
down ;20  
And yet at last, as  
in conclusioun ,  
I cast my clothes  
on, and went my  
way,  
This foresayd  
charge having in  
rémembraunce,  
Til I cam to a lusty  
green valey  
Ful of floures, to  
see, a gret  
plesauce;25  
And so bolded ,  
with their benygn  
suffraunce

That rede this book  
 , touching this sayd  
 matere,  
 Thus I began , if it  
 plese you to here.  
 NAT long ago,  
 ryding an esy paas,  
 I fel in thought, of  
 joy ful desperate<sup>30</sup>  
 With greet diseas  
 and payne, so that I  
 was  
 Of al lovers the  
 most unfortunate,  
 Sith by his dart  
 most cruel, ful of  
 hate,  
 The deeth hath take  
 my lady and  
 maistresse,  
 And left me sole,  
 thus discomfit and  
 mate,<sup>35</sup>  
 Sore languisshing,  
 and in way of  
 distresse.  
 Than sayd I thus,  
 ‘it falleth me to  
 cesse  
 Eyther to ryme or  
 ditees for to make,  
 And I, surely, to  
 make a ful  
 promesse  
 To laugh no more,  
 but wepe in clothes  
 blake.<sup>40</sup>  
 My joyful tyme,  
 alas! now is it  
 slake,  
 For in my-self I  
 fele no maner ese ;  
 Let it be written,  
 such fortune I take,  
 Which neither me,  
 nor non other doth  
 plese.

If it were so, my  
wil or myn  
entent45[ ]  
Constrayned were  
a joyful thing to  
wryte,  
Myn pen coud  
never have  
knowlege what it  
ment;  
To speke therof my  
tonge hath no  
delyte.  
And with my  
mouth if I laugh  
moche or lyte,  
Myn eyen shold  
make a  
countenaunce  
untrewe;50  
My hert also wold  
have therof  
despyte,  
The weping teres  
have so large  
issewe.  
These seke lovers,  
I leve that to hem  
longes,[ ]  
Which lede their  
lyf in hope of  
alegeaunce,  
That is to say, to  
make balades and  
songes,55  
Every of hem, as  
they fele their  
greaunce.  
For she that was  
my joy and my  
plesauce,  
Whos soule I pray  
god of his mercy  
save,  
She hath my wil,  
myn hertes  
ordinaunce,

Which lyeth here,  
within this tombe  
y-grave .60  
Fro this tyme forth,  
tyme is to hold my  
pees;  
It werieth me this  
mater for to trete;  
Let other lovers put  
hem-self in prees;  
Their seson is, my  
tyme is now  
forgete.  
Fortune by strength  
the forcerhath  
unshet65  
Wherin was sperd  
al my worldly  
richesse,  
And al the goodes  
which that I have  
gete  
In my best tyme of  
youth and  
lustinesse.  
Love hath me kept  
under his  
governaunce;  
If I misdid, god  
graunt me  
forgifnesse!70  
If I did wel, yet  
felte I no  
plesaunce;  
It caused neither  
joy nor hevinesse.  
For whan she dyed,  
that was my good  
maistresse,  
Al my welfare than  
made the same  
purchas;  
The deeth hath set  
my boundes , of  
witnes,75  
Which for no-thing  
myn hert shal never  
pas.'

In this gret thought  
, sore troubled in  
my mynde,  
Aloon thus rood I  
al the morow-tyde,  
Til at the last it  
happed me to fynde  
The place wherin I  
cast me to abyde<sup>80</sup>  
Whan that I had no  
further for to ryde.  
And as I went my  
logging to purvey,  
Right sone I herde,  
but litel me besyde,  
In a gardeyn , wher  
minstrels gan to  
play.  
With that anon I  
went me bakker-  
more;<sup>85</sup>  
My-self and I, me  
thought, we were  
y-now;  
But twayn that  
were my frendes  
here-before  
Had me espyed,  
and yet I wot nat  
how.  
They come for me;  
awayward I me  
drow,  
Somwhat by force,  
somwhat by their  
request,<sup>90</sup>  
That in no wyse I  
coud my-self  
rescow,  
But nede I must  
come in, and see  
the feest.  
At my coming, the  
ladies everichoon  
Bad me welcome,  
god wot, right  
gentilly,

And made me  
chere, everich by  
oon and oon ,95  
A gret del better  
than I was worthy;  
And, of their grace,  
shewed me gret  
curtesy  
With good disport,  
bicause I shuld nat  
mourne.  
That day I bood  
stille in their  
company,  
Which was to me a  
gracious  
sojourne.100  
The bordes were  
spred in right litel  
space;  
The ladies sat, ech  
as hem semed best.  
Were non that did  
servyce within that  
place[ ]  
But chosen men,  
right of the  
goodliest:  
And som ther were,  
peravénturemost  
fresshest,105  
That sawe their  
juges, sitting ful  
demure,  
Without semblaunt  
either to most or  
lest,  
Notwithstanding  
they had hem under  
cure.  
Among al other,  
oon I gan espy  
Which in gret  
thought ful often  
com and went110  
As man that had  
ben ravished  
utterly,

In his langage nat  
gretly diligent;  
His countenaunce  
he kept with greet  
tourment,  
But his desyr fer  
passed his resoun;  
For ever his eye  
went after his  
entent<sup>115</sup>  
Ful many a tyme,  
whan it was no  
sesoun.  
To make good  
chere, right sore  
him-self he payned,  
And outwardly he  
fayned greet  
gladnesse;  
To singe also by  
force he was  
constrayned  
For no plesaunce,  
but very  
shamfastnesse;<sup>120</sup>  
For the complaynt  
of his most  
hevinesse  
Com to his voice  
alwey without  
request,  
Lyk as the sowne  
of birdes doth  
expresse  
Whan they sing  
loude, in frith or in  
forest.  
Other ther were,  
that served in the  
hal,<sup>125</sup>  
But non lyk him, as  
after myn advyse;  
For he was pale,  
and somewhat lene  
with-al;  
His speche also  
trembled in fereful  
wyse;

And ever aloon,  
but when he did  
servyse.  
Al blak he ware,  
and no devyce but  
playn.130  
Me thought by  
him, as my wit  
coud suffyse,  
His hert was no-  
thing in his own  
demeyn.  
To feste hem al he  
did his diligence,  
And wel he couth ,  
right as it semed  
me.  
But evermore,  
whan he was in  
presence,135  
His chere was don;  
it wold non other  
be.  
His scole-maister  
had suche auctoritè  
That, al the whyle  
he bood stille in the  
place,  
Speke coude he  
nat, but upon her  
beautè  
He loked stil, with  
right a pitous  
face.140  
With that, his heed  
he tourned at the  
last  
For to behold the  
ladies everichon;  
But ever in oon he  
set his ey stedfast  
On her, the which  
his thought was  
most upon.  
And of his eyen the  
shot I knew  
anon145[ ]

Which federed was  
with right humble  
requestes.  
Than to my-self I  
sayd, 'By god  
aloon,  
Suche oon was I, or  
that I saw these  
gestes .'  
Out of the prees he  
went ful esely  
To make stable his  
hevy  
countenaunce;150  
And, wit ye wel, he  
syghed tenderly  
For his sorowes  
and woful  
remembraunce.  
Than in him-self he  
made his  
ordinaunce,  
And forth-withal  
com to bringe in  
the mes ;  
But, for to juge his  
most ruful  
semblaunce ,155  
God wot, it was a  
pitous entremes!  
After diner, anon  
they hem avauced  
To daunce about,  
these folkes  
everichoon;  
And forth-withal  
this hevy lover  
daunced  
Somtyme with  
twayn, and  
somtyme but with  
oon.160  
Unto hem al his  
chere was after  
oon,  
Now here, now  
there, as fel by  
aventure;

But ever among, he  
drew to her aloon  
Which he most  
dredde of living  
creature.  
To myn advyse,  
good was his  
purveyaunce<sup>165</sup>  
Whan he her chase  
to his maistresse  
aloon,[]  
If that her hert were  
set to his plesaunce  
As moche as was  
her beauteous  
persone.  
For who that ever  
set his trust upon  
The réport of the  
eyen, withouten  
more,<sup>170</sup>  
He might be deed  
and graven under  
stoon  
Or ever he shulde  
his hertes ese  
restore.  
In her fayled  
nothing, as I coud  
gesse,  
O wyse nor other,  
prevy nor[]apert ;  
A garnison she was  
of al goodnesse<sup>175</sup>  
To make a frounter  
for a lovers hert;[]  
Right yong and  
fresshe, a woman  
ful covert;  
Assured wel her  
port and eke her  
chere,  
Wel at her ese,  
withouten wo or  
smert,  
Al underneth the  
standard of  
Daungere.<sup>180</sup>

To see the feest, it  
weried me ful sore;  
For hevy joy doth  
sore the hert  
travayle.[ ]  
Out of the prees I  
me withdrew  
therefore,  
And set me down  
aloon , behynd a  
trayle  
Ful of leves, to see,  
a greet  
mervayle,185  
With grene withies  
y-bounden  
wonderly;  
The leves were so  
thik, withouten  
fayle,  
That thorough-out  
might no man me  
espy.  
To this lady he  
com ful curteisly  
Whan he thought  
tyme to daunce  
with her a  
trace;190  
Sith in an herber  
made ful  
pleasauntly  
They rested hem,  
fro thens but litel  
space.  
Nigh hem were  
none, a certayn of  
compace,  
But only they, as  
fer as I coud see;  
And save the  
trayle, ther I had  
chose my place,195  
Ther was no more  
betwix hem tweyne  
and me.

I herd the lover  
syghing wonder  
sore;  
For ay the neer ,  
the sorer it him  
sought.  
His inward payne  
he coud not kepe in  
store,  
Nor for to speke, so  
hardy was he  
nought.200  
His leche was neer  
, the gretter was his  
thought;  
He mused sore, to  
conquere his  
desyre;  
For no man may to  
more penaunce be  
brought  
Than, in his hete ,  
to bringe him to the  
fyre.  
The hert began to  
swel within his  
chest,205  
So sore strayned  
for anguish and for  
payne  
That al to peces  
almost it to-brest,  
Whan bothe at ones  
so sore it did  
constrayne;  
Desyr was bold,  
but shame it gan  
refrayne;  
That oon was large,  
the other was ful  
cloos;210  
No litel charge was  
layd on him,  
certayn,  
To kepe suche  
werre, and have so  
many foos.[ ]

Ful often-tymes to  
speke him-self he  
peyned,  
But shamfastnesse  
and drede sayd  
ever 'nay';  
Yet at the last so  
sore he was  
constrayned,<sup>215</sup>  
Whan he ful long  
had put it in delay,  
To his lady right  
thus than gan he  
say  
With dredful voice,  
weping, half in a  
rage:—  
'For me was  
purveyd an  
unhappy day  
Whan I first had a  
sight of your  
visage!<sup>220</sup>  
I suffre payne, god  
wot, ful hoot  
brenning,  
To cause my deeth,  
al for my trew  
servyse;  
And I see wel, ye  
rekke therof  
nothing,  
Nor take no hede  
of it, in no kins  
wyse.  
But whan I speke  
after my best avyse  
,<sup>225</sup>  
Ye set it nought,  
but make ther-of a  
game;  
And though I sewe  
so greet an  
entrepryse ,  
It peyreth not your  
worship nor your  
fame.

Alas! what shulde  
be to you prejudyce  
If that a man do  
love you  
faithfully<sup>230</sup>□  
To your worship,  
eschewing every  
vyce?  
So am I yours, and  
wil be verily;  
I chalenge nought  
of right, and reson  
why,  
For I am hool  
submit to your  
servyse;  
Right as ye liste it  
be, right so wil  
I,<sup>235</sup>  
To bynde my-self,  
where I was in  
fraunchyse!  
Though it be so,  
that I can nat  
deserve  
To have your  
grace, but alway  
live in drede,  
Yet suffre me you  
for to love and  
serve  
Without maugrè of  
your most  
goodlihede;<sup>240</sup>  
Both faith and  
trouth I give your  
womanhede,  
And my servyse,  
withoute ayein -  
calling.  
Love hath me  
bounde, withouten  
wage or mede,  
To be your man,  
and leve al other  
thing.'

Whan this lady had  
herd al this  
langage, 245  
She yaf answeere ful  
softe and demurely,  
Without chaunging  
of colour or corage,  
No-thing in haste,  
but mesurabelly  
:—  
'Me thinketh, sir,  
your thought is  
greet foly !  
Purpose ye not  
your labour for to  
cese? 250  
For thinketh not,  
whyl that ye live  
and I,  
In this matére to set  
your hert in pees!'

LAMANT.

'Ther may non make the  
pees, but only ye,  
Which ar the ground and  
cause of al this werre;  
For with your eyen the  
letters written be, 255  
By which I am defyed and  
put a-fer.  
Your plesaunt look, my  
verray lode-sterre,  
Was made heraud of thilk  
same défyauce  
Which utterly behight me  
to forbarre ]  
My faithful trust and al  
myn affyaunce.' 260

LA DAME.

'To live in wo he hath gret  
fantasy  
And of his hert also hath  
slipper holde,

That, only for beholding of  
an y ,  
Can nat abyde in pees, as  
reson wolde!  
Other or meif ye list to  
beholde ,265  
Our eyen are made to loke;  
why shuld we spare?  
I take no kepe, neither of  
yong nor olde;  
Who feleth smert, I  
counsayle him be ware!’

LAM.

‘If it be so, oon hurte  
another sore,[]  
In his defaut that feleth the  
grevauce,270  
Of very right a man may do  
no more;  
Yet reson wolde it were in  
remembraunce.  
And, sith Fortune not only,  
by her chaunce,  
Hath caused me to suffre al  
this payn,  
But your beauté, with al the  
circumstaunce,275  
Why list ye have me in so  
greet disdayn?’

LA D.

‘To your persone ne have I  
no disdayn,  
Nor ever had, trewly ! ne  
nought wil have,  
Nor right gret love, nor  
hatred, in certayn;  
Nor your counsayl to know,  
so god me save!280  
If such beleve be in your  
mynde y-grave  
That litel thing may do you  
greet plesaunce ,[]  
You to begyle, or make you  
for to rave,

I wil nat cause no suche  
encomberaunce !’

LAM.

‘What ever it be that me  
hath thus purchased,285  
Wening hath nat disceyved  
me, certayn,  
But fervent love so sore  
hath me y-chased  
That I, unware, am casten  
in your chayne;  
And sith so is, as Fortune  
list ordayne,  
Al my welfare is in your  
handes falle ,290  
In eschewing of more  
mischévous payn;  
Who sonest dyeth, his care  
is leest of alle.’

LA D.

‘This sicknesse is right esy  
to endure,  
But fewe people it causeth  
for to dy;  
But what they mene, I  
know it very sure,295  
Of more comfort to draw  
the remedy.  
Such be there now ,  
playning ful pitously,  
That fele, god wot, nat  
alther-grettest payne;  
And if so be, love hurt so  
grevously,  
Lesse harm it were, oon  
sorowful, than  
twayne!’300[ ]

LAM.

‘Alas, madame! if that it  
might you plese,  
Moche better were , by way  
of gentilnesse,

Of one sory , to make  
twayn wel at ese,[]  
Than him to stroy that  
liveth in distresse!  
For my desyr is neither  
more nor lesse305  
But my servyce to do, for  
your plesaunce,  
In eschewing al maner  
doublenesse,  
To make two joyes in stede  
of oo grevaunce!’

LA D.

‘Of love I seke neither  
plesaunce nor ese,  
Nor greet desyr, nor right  
gret affyaunce;310  
Though ye be seke , it doth  
me nothing plese;  
Also, I take no hede to your  
plesaunce.  
Chese who-so wil, their  
hertes to avaunce,  
Free am I now, and free wil  
I endure;  
To be ruled by mannes  
governaunce315  
For erthely good, nay! that  
I you ensure!’

LAM.

‘Love, which that joy and  
sorowe doth departe,  
Hath set the ladies out of al  
servage,  
And largely doth graunt  
hem, for their parte,  
Lordship and rule of every  
maner age .320  
The poor servaunt nought  
hath of avauntage  
But what he may get only  
of purchase ;  
And he that ones to love  
doth his homage,

Ful often tyme dere bought  
is the rechace .’[ ]

LA D.

‘Ladies be nat so simple,  
thus I mene,325  
So dul of wit, so sotted of  
foly,  
That, for wordes which  
sayd ben of the splene,  
In fayre langage, paynted  
ful plesauntly,  
Which ye and mo holde  
scoles of dayly ,  
To make hem of gret  
wonders to suppose;330  
But sone they can away  
their hedes wrye ,  
And to fair speche lightly  
their eres close.’

LAM.

‘Ther is no man that  
jangleth busily,  
And set his hert and al his  
mynd therfore,  
That by resoun may playne  
so pitously335  
As he that hath moche  
hevinesse in store.  
Whos heed is hool, and  
sayth that it is sore,  
His fayned chere is hard to  
kepe in mewe;  
But thought, which is  
unfayned evermore,  
The wordes preveth, as the  
workes sewe .340[ ]

LA D.

‘Love is subtel, and hath a  
greet awayt ,  
Sharp in worching , in  
gabbing greet plesaunce,

And can him venge of  
suche as by disceyt  
Wold fele and knowe his  
secret governaunce;  
And maketh hem to obey  
his ordinaunce<sup>345</sup>  
By chereful wayes, as in  
hem is supposed;  
But whan they fallen in-to  
repentaunce,  
Than, in a rage, their  
counsail is disclosed.’[ ]

LAM.

‘Sith for-as-moche as god  
and eke nature  
Hath †love avaunced to so  
hye degrè,<sup>350</sup>  
Moch sharper is the point,  
this am I sure,[ ]  
Yet greveth more the faute,  
wher-ever it be.  
Who hath no cold, of hete  
hath no deyntè,  
The toon for the tother  
asked is expresse;  
And of plesaunce knoweth  
non the certeyntè<sup>355</sup>  
But it be wonne with  
thought and hevinesse.’

LA D.

‘As for plesaunce, it is nat  
always oon ;  
That you is swete, I thinke  
it bitter payne.  
Ye may nat me constrayne,  
nor yet right non,  
After your lust, to love that  
is but vayne.<sup>360</sup>  
To chalenge love by right  
was never seyn,  
But herte assent, before  
bond and promyse;  
For strength nor force may  
not atteyne, certayn ,

A wil that stant enfeffed in  
fraunchyse!’

LAM.

‘Right fayr lady, god mote I  
never plese,365  
If I seke other right, as in  
this case,  
But for to shewe you  
playnly my diseise  
And your mercy to abyde,  
and eke your grace.  
If I purpose your honour to  
deface,  
Or ever did, god and  
fortune me shende!370  
And that I never rightwysly  
purchace  
Oon only joy, unto my  
lyves ende!’

LA D.

‘Ye and other, that swere  
suche othes faste,  
And so condempne and  
cursen to and fro,  
Ful sikerly, ye wene your  
othes laste375  
No lenger than the wordes  
ben ago!  
And god, and eke his  
sayntes, laughe also.  
In such swering ther is no  
stedfastnesse,  
And these wrecches, that  
have ful trust therto,  
After, they wepe and  
waylen in distresse.’380

LAM.

‘He hath no corage of a  
man, trewly,  
That secheth plesaunce,  
worship to despyse;

Nor to be called forth is not  
worthy  
The erthe to touch the ayre  
in no-kins wyse.  
A trusty hert, a mouth  
without feyntyse,385  
These ben the strength of  
every man of name;  
And who that layth his faith  
for litel pryse,  
He leseth bothe his worship  
and his fame.'

LA D.

'A currish herte, a mouth  
that is curteys,  
Ful wel ye wot, they be not  
according;390  
Yet feyned chere right sone  
may hem apeyse  
Where of malyce is set al  
their worching ;  
Ful fals semblant they bere  
and trew mening ;[ ]  
Their name, their fame,  
their tonges be but fayned;  
Worship in hem is put in  
forgetting,395  
Nought repented, nor in no  
wyse complayned.'

LAM.

'Who thinketh il, no good  
may him befall;  
God, of his grace, graunt  
ech man his desert!  
But, for his love, among  
your thoughtes al,  
As think upon my woful  
sorowes smert;400  
For of my payne, wheder  
your tender hert  
Of swete pitè be not  
therwith agreved,  
And if your grace to me  
were discovert,

Than , by your mene, sone  
shulde I be releved.'

LA D.

'A lightsom herte, a folly of  
plesauce<sup>405</sup>  
Are moch better, the lesse  
whyl they abyde;  
They make you thinke, and  
bring you in a traunce;  
But that seknesse wil sone  
be remedyed.  
Respite your thought, and  
put al this asyde;  
Ful good disportes werieth  
men al-day;<sup>410</sup>  
To help nor hurt, my wil is  
not aplyed;  
Who troweth me not, I lete  
it passe away.'

LAM.

'Who hath a brid , a faucon,  
or a hound,  
That foloweth him, for  
love, in every place,  
He cherissheth him, and  
kepeth him ful sound;<sup>415</sup>  
Out of his sight he wil not  
him enchace.  
And I, that set my wittes, in  
this cace,  
On you alone, withouten  
any chaunge,  
Am put under, moch ferther  
out of grace,  
And lesse set by, than other  
that be straunge.'<sup>420</sup>

LA D.

'Though I make chere to  
every man aboute  
For my worship, and of  
myn own fraunchyse,

To you I nil do so,  
withouten doute,  
In eschewing al maner  
prejudyse.  
For wit ye wel, love is so  
litel wyse,425  
And in beleve so lightly wil  
be brought,  
That he taketh al at his own  
devyse,  
Of thing, god wot, that  
serveth him of nought.'

LAM.

'If I, by love and by my  
trew servyse,  
Lese the good chere that  
straungers have alway,430  
Wherof shuld serve my  
trouth in any wise  
Lesse than to hem that  
come and go al-day,  
Which holde of you  
nothing, that is no nay?  
Also in you is lost, to my  
seming,  
Al curtesy, which of resoun  
wold say435  
That love for love were  
lawful deserving .'

LA D.

'Curtesy is alyed wonder  
nere  
To Worship, which him  
loveth tenderly ;  
And he wil nat be bounde,  
for no prayere,  
Nor for no gift , I say you  
verily,440  
But his good chere depart  
ful largely  
Where him lyketh, as his  
conceit wil fal;  
Guerdon constrayned , a  
gift don thankfully,[]

These twayn may not  
accord, ne never shal.'

LAM.

'As for guerdon, I seke non  
in this case;445  
For that desert, to me it is  
to hy;  
Wherfore I ask your pardon  
and your grace,  
Sith me behoveth deeth, or  
your mercy.  
To give the good where it  
wanteth, trewly,  
That were resoun and a  
curteys maner;450  
And to your own moch  
better were worthy  
Than to straungers, to  
shewe hem lovely chere.'

LA D.

'What cal ye good? Fayn  
wolde I that I wist!  
That pleseth oon, another  
smerteth sore;  
But of his own to large is  
he that list455  
Give moche, and lese al his  
good fame therfore.  
Oon shulde nat make a  
graunt, litel ne more,  
But the request were right  
wel according;  
If worship be not kept and  
set before,  
Al that is left is but a litel  
thing.'460

LAM.

'In-to this world was never  
formed non,  
Nor under heven creature y-  
bore,

Nor never shal, save only  
your persone,  
To whom your worship  
toucheth half so sore,  
But me, which have no  
seson, lesse ne more,465  
Of youth ne age, but still in  
your service;  
I have non eyen , no wit,  
nor mouth in store,  
But al be given to the same  
office.’[ ]

LA D.

‘A ful gret charge hath he,  
withouten fayle,[ ]  
That his worship kepeth in  
sikernesse;470  
But in daunger he setteth  
his travayle  
That feffeth it with others  
businesse.  
To him that longeth honour  
and noblesse,  
Upon non other shulde nat  
he awayte;  
For of his own so moche  
hath he the lesse475  
That of other moch folweth  
the conceyt.’

LAM.

‘Your eyen hath set the  
print which that I fele[ ]  
Within my hert, that,  
where-so-ever I go,  
If I do thing that sowneth  
unto wele,  
Nedes must it come from  
you, and fro no mo.480  
Fortune wil thus , that I, for  
wele or wo,  
My lyf endure, your mercy  
abyding;  
And very right wil that I  
thinke also

Of your worship, above al  
other thing.'

LA D.

'To your worship see wel,  
for that is nede,485  
That ye spend nat your  
seson al in vayne;  
As touching myn, I rede  
you take no hede,  
By your foly to put your-  
self in payne.  
To overcome is good, and  
to restrayne  
An hert which is disceyved  
folily .490  
For worse it is to breke than  
bowe, certayn,  
And better bowe than fal to  
sodaynly!'

LAM.

'Now, fair lady, think, sith  
it first began  
That love hath set myn hert  
under his cure,  
I never might, ne truly I ne  
can495  
Non other serve, whyle I  
shal here endure;  
In most free wyse therof I  
make you sure,  
Which may not be  
withdawe; this is no nay.  
I must abyde al maner  
aventure;  
For I may not put to, nor  
take away.'500

LA D.

'I holde it for no gift , in  
sothfastnesse,  
That oon offreth, where that  
it is forsake;

For suche gift is  
abandoning expresse  
That with worship ayein  
may not be take.  
He hath an hert ful fel that  
list to make505  
A gift lightly, that put is in  
refuse;[]  
But he is wyse that such  
conceyt wil slake,  
So that him nede never to  
study ne muse.’

LAM.

‘He shuld nat muse, that  
hath his service spent[]  
On her which is a lady  
honourable;510  
And if I spende my tyme to  
that entent,  
Yet at the leest I am not  
reprevable  
Of feyled hert; to thinke I  
am unable,  
Or memistook whan I made  
this request,  
By which love hath, of  
entreprise notable,515  
So many hertes gotten by  
conquest.’

LA D.

‘If that ye list do after my  
counsayl,  
Secheth fairer, and of more  
higher fame,  
Whiche in servyce of love  
wil you prevayl[]  
After your thought,  
according to the same.520  
He hurteth both his worship  
and his name  
That folily for twayne him-  
self wil trouble;  
And he also leseth his after-  
game

That surely can not sette his  
poyntes double.’

LAM.

‘This your counsayl, by  
ought that I can see,[]525  
Is better sayd than don, to  
myn advyse;  
Though I beleve it not,  
forgive it me,  
Myn herte is suche, so hool  
without feyntyse,  
That it ne may give  
credence, in no wyse,  
To thing which is not  
sowning unto trouthe;530  
Other counsayl, it ar but  
fantasyes, []  
Save of your grace to  
shewe pitè and routhe.’

LA D.

‘I holde him wyse that  
worketh folily  
And, whan him list, can  
leve and part therfro;  
But in conning he is to  
lerne, trewly,535  
That wolde him-self  
conduite, and can not so.[]  
And he that wil not after  
counsayl do,[]  
His sute he putteth in  
desesperaunce;  
And al the good, which that  
shulde falle him to,  
Is left as deed, clene out of  
rémembraunce.’540

LAM.

‘Yet wil I sewe this mater  
faithfully  
Whyls I may live, what-  
ever be my chaunce;

And if it hap that in my  
trouthe I dy,  
That deeth shal not do me  
no displesaunce.  
But whan that I, by your ful  
hard suffraunce,<sup>545</sup>  
Shal dy so trew , and with  
so greet a payne,  
Yet shal it do me moche the  
lesse grevaunce  
Than for to live a fals lover,  
certayne.’

LA D.

‘Of me get ye right nought,  
this is no fable,  
I nil to you be neither hard  
nor strayt;<sup>550</sup>  
And right wil not, nor  
maner customable,  
To think ye shulde be sure  
of my conceyt.  
Who secheth sorowe, his be  
the receyt!  
Other counsayl can I not  
fele nor see,  
Nor for to lerne I cast not to  
awayte;<sup>555</sup>[ ]  
Who wil therto , let him  
assay, for me!’

LAM.

‘Ones must it be assayd,  
that is no nay,  
With such as be of  
reputacioun,  
And of trew love the right  
devoir to pay[ ]  
Of free hertes, geten by due  
raunsoun;<sup>560</sup>  
For free wil holdeth this  
opinioun,  
That it is greet duresse and  
discomfort  
To kepe a herte in so strayt  
a prisoun,

That hath but oon body for  
his disport .’

LA D.

‘I know so many cases  
mervaylous<sup>565</sup>  
That I must nede, of resoun,  
think certayn,<sup>[ ]</sup>  
That such entree is wonder  
perilous,  
And yet wel more, the  
coming bak agayn.  
Good or worship therof is  
seldom seyn;  
Wherefore I wil not make  
no suche aray<sup>570</sup>  
As for to fynde a plesaunce  
but barayn,  
Whan it shal cost so dere,  
the first assay.’

LAM.

‘Ye have no cause to doute  
of this matere ,  
Nor you to meve with no  
such fantasyes  
To put me ferre al-out, as a  
straungere;<sup>575</sup>  
For your goodnesse can  
think and wel avyse ,  
That I have made a prefe in  
every wyse  
By which my trouth  
sheweth open evidence;  
My long abyding and my  
trew servyse  
May wel be knowen by  
playn experience.’<sup>580</sup>

LA D.

‘Of very right he may be  
called trew ,  
And so must he be take in  
every place,

That can deserve , and let  
as he ne knew ,  
And kepe the good, if he it  
may purchase.  
For who that prayeth or  
sueth in any case,585  
Right wel ye wot, in that no  
trouth is preved;  
Suche hath ther ben, and  
are, that geten grace,  
And lese it sone, whan they  
it have acheved.’

LAM.

‘If trouth me cause, by  
vertue soverayne,  
To shew good love, and  
alway fynd contrary,590  
And cherish that which  
sleeth me with the payne,  
This is to me a lovely  
adversary!  
Whan that pitè, which long  
a-slepe doth tary,  
Hath set the fyne of al myn  
hevinesse,  
Yet her comfort , to me  
most necessary,595  
Shuld set my wil more sure  
in stablenesse.’

LA D.

‘The woful wight, what  
may he thinke or say?  
The contrary of al joy and  
gladnesse.  
A sick body, his thought is  
al away  
From hem that fele no  
sorowe nor siknesse.600  
Thus hurtes ben of dyvers  
businessse  
Which love hath put to  
right gret hinderance ,  
And trouthe also put in  
forgetfulnesse

Whan they so sore begin to  
sighe askaunce.'

LAM.

'Now god defend but he be  
havëlesse605[ ]  
Of al worship or good that  
may befall,  
That to the werst tourneth,  
by his lewdnesse,  
A gift of grace, or any-  
thing at al  
That his lady vouchsauf  
upon him cal,  
Or cherish him in  
honourable wyse!610  
In that defaut what-ever he  
be that fal  
Deserveth more than deth  
to suffre twyse!'

LA D.

'There is no juge y-set of  
such trespace[ ]  
By which of right oon may  
recovered be;  
Oon curseth fast, another  
doth manace,615  
Yet dyeth non , as ferre as I  
can see,  
But kepe their cours alway,  
in oon degre,  
And evermore their labour  
doth encrese  
To bring ladyes, by their  
gret soteltè ,  
For others gilte, in sorowe  
and disese!'620

LAM.

'Al-be-it so oon do so greet  
offence,  
And be not deed, nor put to  
no juÿse ,

Right wel I wot, him  
gayneth no defence,  
But he must ende in ful  
mischévous wyse,  
And al that ever is good wil  
him dispyse.625  
For falshed is so ful of  
cursednesse  
That high worship shal  
never have enterpryse[ ]  
Where it reigneth and hath  
the wilfulnesse.'

LA D.

'Of that have they no greet  
fere now-a-days ,  
Suche as wil say, and  
maynteyne it ther-to,630  
That stedfast trouthe is  
nothing for to prays  
In hem that kepe it long for  
wele or wo.  
Their busy hertes passen to  
and fro,  
They be so wel reclaymed  
to the lure,  
So wel lerned hem to  
withholde also,635[ ]  
And al to chaunge, whan  
love shuld best endure.'

LAM.

'Whan oon hath set his  
herte in stable wyse  
In suche a place as is both  
good and trewe,  
He shuld not flit, but do  
forth his servyse  
Alway, withouten chaunge  
of any newe.640  
As sone as love beginneth  
to remewe,  
Al plesaunce goth anon, in  
litel space;  
For my party , al that shal I  
eschewe,

Whyls that the soule  
abydeth in his place.'

LA D.

'To love trewly ther-as ye  
ought of right,645  
Ye may not be mistaken,  
doutëlesse;  
But ye be foul deceyved in  
your sight  
By lightly understanding,  
as I gesse.  
Yet may ye wel repele your  
businessse  
And to resoun somwhat  
have attendaunce,650  
Moch better than to byde ,  
by fol simplesse,  
The feble socour of  
desesperaunce.'

LAM.

'Resoun, counsayl,  
wisdom, and good avyse  
Ben under love arested  
everichoon,  
To which I can accorde in  
every wyse;655  
For they be not rebel, but  
stille as stoon;  
Their wil and myn be  
medled al in oon ,  
And therwith bounden with  
so strong a cheyne  
That, as in hem, departing  
shal be noon ,  
But pitè breke the mighty  
bond atwayne.'660

LA D.

'Who loveth not himself,  
what-ever he be  
In love , he stant forgete in  
every place;

And of your wo if ye have  
no pitè,  
Others pitè bileve not to  
purchase;  
But beth fully assured in  
this case,665  
I am alway under oon  
ordinaunce,  
To have better ; trusteth not  
after grace,[]  
And al that leveth tak to  
your plesaunce!’ []

LAM.

‘I have my hope so sure  
and so stedfast[]  
That suche a lady shulde  
nat fail pitè;670  
But now, alas! it is shit up  
so fast,  
That Daunger sheweth on  
me his crueltè.  
And if she see the vertue  
fayle in me  
Of trew servyce, then she to  
fayle also  
No wonder were; but this is  
the suretè ,675  
I must suffre, which way  
that ever it go.’

LA D.

‘Leve this purpos , I rede  
you for the best;  
For lenger that ye kepe it  
thus in vayn,  
The lesse ye gete, as of  
your hertes rest,  
And to rejoice it shal ye  
never attayn.680[]  
Whan ye abyde good hope,  
to make you fayn,  
Ye shal be founde asotted  
in dotage;  
And in the ende, ye shal  
know for certayn,

That hope shal pay the  
wrecches for their wage!’

LAM.

‘Ye say as falleth most for  
your plesaunce,685  
And your power is greet ; al  
this I see;  
But hope shal never out of  
my rémembraunce,  
By whiche I felt so greet  
adversité.  
For whan nature hath set in  
you plentè  
Of al goodnesse, by vertue  
and by grace,690  
He never assembled hem,  
as semeth me,  
To put Pitè out of his  
dwelling-place.’

LA D.

‘Pitè of right ought to be  
resonable,  
And to no wight of greet  
disavantage;  
There-as is nede, it shuld be  
profitable,695  
And to the pitous shewing  
no damage .  
If a lady wil do so greet  
out-rage  
To shewe pitè, and cause  
her own debate,  
Of such pitè cometh  
dispitous rage,  
And of the love also right  
deedly hate.’700

LAM.

‘To comferte hem that live  
al comfortlesse,  
That is no harm , but  
worship to your name;

But ye, that bere an herte of  
such duresse,  
And a fair body formed to  
the same,  
If I durst say, ye winne al  
this defame<sup>705</sup>  
By Crueltè, which sitteth  
you ful il,  
But-if Pitè, which may al  
this attame,  
In your high herte may rest  
and tary stil.’

LA D.

‘What-ever he be that sayth  
he loveth me,  
And peraventure, I leve that  
it be so,<sup>710</sup>  
Ought he be wroth, or  
shulde I blamed be,  
Though I did noght as he  
wolde have me do?  
If I medled with suche or  
other mo,  
It might be called pitè  
manerlesse ;  
And, afterward if I shulde  
live in wo,<sup>715</sup>  
Than to repent it were to  
late, I gesse.’

LAM.

‘O marble herte, and yet  
more hard , pardè,  
Which mercy may nat  
perce, for no labour,  
More strong to bowe than is  
a mighty tree,  
What vayleth you to shewe  
so greet rigour?<sup>720</sup>  
Plese it you more to see me  
dy this hour  
Before your eyen, for your  
disport and play,  
Than for to shewe som  
comfort or socour

To respite deth, that chaseth  
me alway!'

LA D.

'Of your diseuse ye may  
have allegeaunce;725  
And as for myn, I lete it  
over-shake .  
Also, ye shal not dye for  
my plesaunce,  
Nor for your hele I can no  
surety make.  
I nil nat hate myn hert for  
others sake;  
Wepe they , laugh they, or  
sing, this I waraunt,730  
For this mater so wel to  
undertake  
That non of you shal make  
therof avaunt!'

LAM.

'I can no skil of song ; by  
god aloon ,  
I have more cause to wepe  
in your presence;  
And wel I wot , avauntour  
am I noon ,735  
For certainly, I love better  
silence.  
Oon shuld nat love by his  
hertes credence  
But he were sure to kepe it  
secretly;  
For avauntour is of no  
reverence  
Whan that his tonge is his  
most enemy.'740

LA D.

'Male-bouche in courte  
hath greet  
commaundement;  
Ech man studieth to say the  
worst he may.

These fals lovers, in this  
tyme now present,  
They serve to boste , to  
jangle as a jay.  
The most secret wil wel  
that some men say<sup>745</sup>  
How he mistrusted is on  
some partyes ;  
Wherfore to ladies what  
men speke or pray ,  
It shuld not be bileved in no  
wyse.’

LAM.

‘Of good and il shal be, and  
is alway;  
The world is such; the erth  
it is not playn .<sup>750</sup>  
They that be good, the  
preve sheweth every day,  
And otherwyse, gret villany  
, certayn.  
Is it resoun, though oon his  
tonge distayne  
With cursed speche, to do  
him-self a shame,  
That such refuse shuld  
wrongfully remayne<sup>755</sup>  
Upon the good, renommed  
in their fame?’

LA D.

‘Suche as be nought , whan  
they here tydings newe,  
That ech trespas shal lightly  
have pardoun,  
They that purposen to be  
good and trewe—  
Wel set by noble  
disposicioun<sup>760</sup>  
To continue in good  
condicioun—  
They are the first that fallen  
in damage,  
And ful freely their hertes  
abandoun

To litel faith , with softe  
and fayr langage.’

LAM.

‘Now knowe I wel, of very  
certayntè,765  
Though oon do trewly, yet  
shal he be shent,  
Sith al maner of justice and  
pitè  
Is banished out of a ladyes  
entent.  
I can nat see but al is at oo  
stent,  
The good and il, the vyce  
and eek vertue!770  
Suche as be good shal have  
the punishment  
For the trespas of hem that  
been untrewel.’

LA D.

‘I have no power you to do  
greaunce,  
Nor to punissh non other  
creature;  
But, to eschewe the more  
encomberaunce,775  
To kepe us from you al, I  
holde it sure.  
Fals semblaunce hath a  
visage ful demure,  
Lightly to cacche the ladies  
in a-wayt ;  
Wherefore we must, if that  
we wil endure,  
Make right good watch; lo!  
this is my conceyt .’780

LAM.

‘Sith that of grace oo  
goodly word aloon  
May not be had, but alway  
kept in store,

I pele to god, for he may  
here my moon ,  
Of the duresse, which  
greveth me so sore.  
And of pitè I pleyn me  
further-more,785  
Which he for gat , in al his  
ordinaunce,  
Or els my lyf to have ended  
before,  
Which he so sone put out of  
rémembraunce.’[ ]

LA D.

‘My hert, nor I, have don  
you no forfeyt ,  
By which ye shulde  
complayne in any  
kynde.790  
There hurteth you nothing  
but your conceyt ;  
Be juge your-self; for so ye  
shal it fynde.  
Ones for alway let this  
sinke in your mynde—  
That ye desire shal never  
rejoysed be !  
Ye noy me sore, in wasting  
al this wynde;795  
For I have sayd y-nough ,  
as semeth me.’

Verba Auctoris.

Title;*inH.*

This woful man  
roos up in al his  
payne,  
And so parted ,  
with weping  
countenaunce;  
His woful hert  
almost to-brast in  
twayne,

Ful lyke to dye,  
forth walking in a  
traunce,800  
And sayd, 'Now ,  
deeth, com forth!  
thy-self avaunce,  
Or that myn hert  
forgete his  
propertè;  
And make shorter  
al this woful  
penaunce  
Of my pore lyfe,  
ful of adversitè!'  
Fro thens he went,  
but whider wist I  
nought,805  
Nor to what part he  
drow , in  
sothfastnesse;  
But he no more  
was in his ladies  
thought,  
For to the daunce  
anon she gan her  
dresse.  
And afterward, oon  
tolde me thus  
expresse,  
He rente his heer,  
for anguissh and  
for payne,810  
And in him-self  
took so gret  
hevinesse  
That he was deed,  
within a day or  
twayne.

Lenvoy.

Title;*in*. Th.

Ye trew lovers, this  
I beseche you al,  
Such †avantours ,  
flee hem in every  
wyse,[]

And as people  
defamed ye hem  
cal;815  
For they, trewly, do  
you gret prejudyse.  
Refus hath mad for  
al such flateryes  
His castelles  
strong, stuffed with  
ordinaunce,  
For they have had  
long tyme, by their  
offyce,  
The hool countrè of  
Love in  
obeysaunce.820  
And ye, ladyes, or  
what estat ye be,  
In whom Worship  
hath chose his  
dwelling-place,  
For goddes love,  
do no such crueltè,  
Namely, to hem  
that have deserved  
grace.  
Nor in no wyse ne  
folowe not the  
trace825  
Of her, that here is  
named rightwisly,  
Which by resoun,  
me semeth, in this  
case  
May be called La  
Belle Dame sans  
Mercy .

Verba Translatoris.

Go, litel book! god  
sende thee good  
passage![]  
Chese wel thy way;  
be simple of  
manere;830

Loke thy clothing  
be lyke thy  
pilgrimage,  
And specially, let  
this be thy prayere  
Un-to hem al that  
thee wil rede or  
here,  
Wher thou art  
wrong, after their  
help to cal  
Thee to correcte in  
any part or al.835  
Pray hem also,  
with thyn humble  
servyce,  
The boldēnesse to  
pardon in this case  
;  
For els thou art not  
able, in no wyse,  
To make thy-self  
appere in any  
place.  
And furthermore,  
beseche hem, of  
their grace,840  
By their favour and  
supportacioun,  
To take in gree this  
rude translacioun,  
The which, god  
wot , standeth ful  
destitute  
Of eloquence, of  
metre, and of  
coloures,  
Wild as a beest,  
naked, without  
refute,845  
Upon a playne to  
byde al maner  
shoures.  
I can no more, but  
aske of hem  
socoures

At whos request  
thou mad were in  
this wyse,  
Commaunding me  
with body and  
servyse.  
Right thus I make  
an ende of this  
processe ,850  
Beseching him that  
al hath in balaunce  
That no trew man  
be vexed,  
causëlesse,  
As this man was,  
which is of  
rémembraunce;  
And al that doon  
their faythful  
observaunce,  
And in their trouth  
purpose hem to  
endure,855  
I pray god sende  
hem better  
aventure.

*Explicit.*

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## XVII.

### THE TESTAMENT OF CRESSEID.

*From E. (Edinburgh edition, 1593);  
collated with Th. (Thyme, ed.  
1532).*

ANE dooly sesoun  
to ane cairfull  
dye[ ]  
Suld correspond,  
and be equivalent.  
Richt sa it wes  
quhen I began to  
wryte  
This tragedy ; the  
wedder richt  
fervent ,  
Quhen Aries, in  
middis of the  
Lent,5  
Shouris of hail can  
fra the north  
discend;  
That scantly fra the  
cauld I micht  
defend .  
Yit nevertheles,  
within myn orature  
I stude, quhen  
Tytan had his  
bemis bricht  
Withdrawin doun  
and sylit under  
cure;10[ ]  
And fair Venus, the  
bewty of the night,  
Uprais, and set  
unto the west full  
richt  
Hir goldin face, in  
oppositioun

Of god Phebus  
direct descending  
doun.  
Throwout the glas  
hir bemis brast sa  
fair<sup>15</sup>  
That I micht see ,  
on every syde me  
by,  
The northin wind  
had purifyit the air,  
And shed the misty  
cloudis fra the sky.  
The froist freisit,  
the blastis bitterly  
Fra pole Artyk  
come quhisling  
loud and shill ,<sup>20</sup>  
And causit me  
remuf aganis my  
will.  
For I traistit that  
Venus, luifis  
quene,  
To quhom sum-  
tyme I hecht  
obedience,  
My faidit hart of  
luf sho wald mak  
grene;  
And therupon, with  
humbil  
reverence,<sup>25</sup>  
I thoct to pray hir  
hy magnificence;  
But for greit cald  
as than I lattit was,  
And in my chalmer  
to the fyr can pas.  
Thocht luf be hait,  
yit in ane man of  
age  
It kendillis nocht sa  
sone as in  
youthheid ,<sup>30</sup>  
Of quhom the  
blude is flowing in  
ane rage;

And in the auld the  
curage †douf and  
deid,[]  
Of quhilk the fyr  
outward is best  
remeid,  
To help be phisik  
quhair that nature  
failit;  
I am expert, for  
baith I have  
assailit.35  
I mend the fyr, and  
beikit me about,  
Than tuik ane drink  
my spreitis to  
comfort,  
And armit me weill  
fra the cauld  
thairout.  
To cut the winter-  
nicht, and mak it  
short,  
I tuik ane quair ,  
and left all uther  
sport,40  
Writin be worthy  
Chaucer glorious,  
Of fair Cresseid  
and lusty Troilus.  
And thair I fand ,  
efter that  
Diomeid[]  
Ressavit had that  
lady bricht of hew,  
How Troilus neir  
out of wit abraid  
,45  
And weipit soir,  
with visage pail of  
hew;  
For quhilk  
wanhope his teiris  
can renew,  
Quhill †esperans  
rejoisit him agane:

Thus quhyl in joy  
he levit, quhyl in  
pane.  
Of hir behest he  
had greit  
comforting,<sup>50</sup>  
Traisting to Troy  
that sho suld mak  
retour,  
Quhilk he desyrit  
maist of eirdly  
thing,  
For-quhy sho was  
his only paramour.  
Bot quhen he saw  
passit baith day and  
hour  
Of hir gaincome,  
than sorrow can  
oppres<sup>55</sup>  
His woful hart in  
cair and hevines.  
Of his distres me  
neidis nocht  
reheirs,  
For worthy  
Chaucer, in the  
samin buik,  
In guidly termis  
and in joly veirs  
Compylit hes his  
cairis, quha will  
luik.<sup>60</sup>  
To brek my sleip  
ane uther quair I  
tuik,  
In quilk I fand the  
fatall desteny  
Of fair Cresseid,  
that endit  
wretchitly.  
Quha wait gif all  
that Chauceir wrait  
was trew?  
Nor I wait nocht  
gif this  
narratioun<sup>65</sup>

Be authoreist, or  
feneit of the new  
Be sum poeit,  
throw his  
inventioun,  
Maid to report the  
lamentatioun  
And woful end of  
this lusty Cresseid,  
And quhat distres  
sho thoillit, and  
quhat deid .70  
Quhen Diomed had  
all his appetyt ,  
And mair, fulfillit  
of this fair lady,  
Upon ane uther he  
set his haill delyt ,  
And send to hir ane  
lybel of répudy ,  
And hir excludit fra  
his company.75  
Than desolait sho  
walkit up and  
doun,  
And , sum men  
sayis, into the court  
commoun .[ ]  
O fair Cresseid !  
the flour and A-  
per-se  
Of Troy and Grece,  
how was thou  
fortunait ,[ ]  
To change in filth  
all thy feminitee  
,80  
And be with fleshly  
lust sa maculait,  
And go amang the  
Greikis air and lait  
Sa giglot-lyk,  
takand thy foull  
plesance!  
I have pity thee  
suld fall sic  
mischance!

Yit nevertheles,  
quhat-ever men  
deme or say<sup>85</sup>  
In scornful langage  
of thy brukilnes ,  
I sall excuse, als  
far-furth as I may,  
Thy womanheid,  
thy wisdom , and  
fairnes,  
The quilk Fortoun  
hes put to sic  
distres  
As hir pleisit, and  
na-thing throw the  
gilt<sup>90</sup>  
Of thee, throw  
wikkit langage to  
be spilt.  
This fair lady, in  
this wys destitut  
Of all comfort and  
consolatioun,  
Richt prively, but  
fellowship, on  
fut[ ]  
Disgysit passit far  
out of the toun<sup>95</sup>  
Ane myle or twa,  
unto ane mansioun  
Beildit full gay,  
quhair hir father  
Calchas,  
Quhilk than among  
the Greikis  
dwelland was.  
Quhan he hir saw,  
the caus he can  
inquyr  
Of hir cuming; sho  
said, syching full  
soir,<sup>100</sup>  
'Fra Diomeid had  
gottin his desyr  
He wox wery, and  
wald of me no  
moir!'

Quod Calchas,  
'Douchter, weip  
thow not thairfoir;  
Peraventure all  
cummis for the  
best;  
Welcum to me;  
thow art full deir  
ane gest.' 105  
This auld Calchas,  
efter the law was  
tho,[]  
Wes keeper of the  
tempill, as ane  
preist,  
In quhilk Venus  
and hir son Cupido  
War honourit; and  
his chalmer was  
thaim neist;  
To quhilk Cresseid,  
with baill aneuch in  
breist, 110  
Usit to pas, hir  
prayeris for to say;  
Quhill at the last,  
upon ane solempne  
day,  
As custom was, the  
pepill far and neir,  
Befoir the none,  
unto the tempill  
went  
With sacrifys  
devoit in thair  
maneir. 115  
But still Cresseid,  
hevy in hir intent,  
In-to the kirk wald  
not hir-self  
present,[]  
For giving of the  
pepil ony deming  
Of hir expuls fra  
Diomeid the king:  
But past into ane  
secreit orature 120

Quhair sho nicht  
weip hir wofull  
desteny.

Behind hir bak sho  
cloisit fast the dure

,  
And on hir knēis  
bair fell down in  
hy.

Upon Venus and  
Cupid angerly  
Sho cryit out, and  
said on this same  
wys,125

‘Allas ! that ever I  
maid yow sacrifys !  
Ye gave me anis  
ane devyn

responsaill  
That I suld be the  
flour of luif in  
Troy;

Now am I maid an  
unworthy outwaill ,  
And all in cair  
translatit is my  
joy.130

Quha sall me gyde?  
quha sall me now  
convoy,

Sen I fra Diomeid  
and nobill Troilus  
Am clene excludit,  
as abject odious?  
O fals Cupide, is  
nane to wyte bot  
thow

And thy mother, of  
luf the blind  
goddes!135

Ye causit me  
always understand  
and trow

The seid of luf was  
sawin in my face,  
And ay grew grene  
throw your supply  
and grace .

But now, allas !  
that seid with froist  
is slane,  
And I fra luifferis  
left, and all forlane  
!' 140  
Quhen this was  
said, doun in ane  
extasy,  
Ravishit in spreit,  
intill ane dream sho  
fell;  
And, be apperance,  
hard , quhair sho  
did ly,[]  
Cupid the king  
ringand ane silver  
bell,  
Quhilk men nicht  
heir fra hevin unto  
hell; 145  
At quhais sound  
befoir Cupide  
appeiris  
The sevin planetis ,  
discending fra thair  
spheiris ,  
Quhilk hes powèr  
of all thing  
generábill  
To reull and steir,  
be thair greit  
influence,  
Wedder and wind  
and coursis  
variábill. 150  
And first of all  
Saturn gave his  
sentence,  
Quhilk gave to  
Cupid litill  
reverence,  
But as ane busteous  
churl, on his  
maneir,  
Com crabbitly,  
with auster luik and  
cheir.

His face fronsit ,  
his lyr was lyk the  
leid155[ ]  
His teith chatterit  
and cheverit with  
the chin  
His ene drowpit ,  
how, sonkin in his  
heid  
Out of his nois the  
meldrop fast can  
rin  
With lippis bla ,  
and cheikis leine  
and thin  
The yse-shoklis  
that fra his hair  
doun hang160  
Was wonder greit,  
and as ane speir als  
lang.  
Atour his belt his  
lyart lokkis lay  
Felterit unfair,  
ourfret with froistis  
hoir;  
His garmound and  
his †gyte full gay  
of gray;  
His widderit weid  
fra him the wind  
out woir .165  
Ane busteous bow  
within his hand he  
boir ;  
Under his gyrdil  
ane flash of felloun  
flanis  
Fedderit with yse,  
and heidit with  
hail-stanis .  
Than Juppiter richt  
fair and amiábill,  
God of the starnis  
in the  
firmament,170  
And nureis to all  
thing[is] generábill,

Fra his father  
Saturn far different,  
With burely face,  
and browis bricht  
and brent;  
Upon his heid ane  
garland wonder  
gay  
Of flouris fair, as it  
had been in  
May.175  
His voice was cleir,  
as cristal wer his  
ene;  
As goldin wyr sa  
glitterand was his  
hair;  
His garmound and  
his gyte full gay of  
grene,  
With goldin listis  
gilt on every gair;  
Ane burely brand  
about his middill  
bair .180  
In his right hand he  
had ane groundin  
speir,  
Of his father the  
wraith fra us to  
weir.[ ]  
Nixt efter him com  
Mars, the god of  
ire,  
Of stryf , debait,  
and all dissensioun;  
To chyd and  
fecht, als feirs as  
ony fyr ;185  
In hard harnes,  
hewmound and  
habirgeoun,  
And on his hanche  
ane rousty fell  
fachioun :  
And in his hand he  
had ane rousty  
sword,

Wrything his face  
with mony angry  
word.  
Shaikand his  
sword, befoir  
Cupide he com190  
With reid visage  
and grisly  
glowrand ene;  
And at his mouth  
ane bullar stude of  
fome,  
Lyk to ane bair  
quhetting his tuskis  
kene  
Richt tuilyour-lyk ,  
but temperance in  
tene;  
Ane horn he blew,  
with mony  
bosteous brag,195  
Quhilk all this  
world with weir hes  
maid to wag.  
Than fair Phebus,  
lanterne and lamp  
of licht  
Of man and beist,  
baith frute and  
flourishing,[]  
Tender nuréis , and  
banisher of nicht,  
And of the world  
causing, be his  
moving200  
And influence, lyf  
in all eirdly thing;  
Without comfort of  
quhom, of force to  
nocht  
Must all ga dy, that  
in this world is  
wrocht.  
As king royáll he  
raid upon his chair

,

The quhilk Phaeton  
gydit sum-tyme  
unricht ;205[]  
The brichtnes of  
his face, quhen it  
was bair,  
Nane nicht behald  
for peirsing of his  
sicht.  
This goldin cart  
with fyry bemes  
bricht  
Four yokkit steidis,  
full different of  
hew,  
But bait or tyring  
throw the spheiris  
drew.210  
The first was soyr ,  
with mane als reid  
as rois,[]  
Callit Eöy , in-to  
the orient;[]  
The secund steid to  
name hecht Ethiös ,  
Quhytly and paill,  
and sum-deill  
ascendent;  
The thrid Peros ,  
richt hait and richt  
fervent;215  
The feird was blak,  
callit †Philegoney ,  
Quhilk rollis  
Phebus down in-to  
the sey.  
Venus was thair  
present, that  
goddes gay ,  
Hir sonnys querrel  
for to defend, and  
mak  
Hir awin  
complaint, cled in  
ane nyce array,220  
The ane half grene,  
the uther half  
sabill-blak;

Quhyte hair as  
gold, kemmit and  
shed abak;  
But in hir face  
semit greit  
variance,  
Quhyles perfit  
treuth, and quhylës  
inconstance.  
Under smyling sho  
was  
dissimulait,225  
Provocative with  
blenkis amorous;  
And suddanly  
changit and alterait,  
Angry as ony  
serpent venemous ,  
Richt pungitive  
with wordis odious.  
Thus variant sho  
was, quha list tak  
keip,230  
With ane eye lauch  
, and with the uther  
weip:—  
In taikning that all  
fleshly paramour,  
Quhilk Venus hes  
in reull and  
governance,  
Is sum-tyme sweit,  
sum-tyme bitter  
and sour,  
Richt unstabill, and  
full of variance,235  
Mingit with cairfull  
joy, and fals  
plesance;  
Now hait, now  
cauld; now blyth ,  
now full of wo;  
Now grene as leif,  
now widderit and  
ago.  
With buik in hand  
than com  
Mercurius,

Richt eloquent and  
full of rethory;240  
With pólite termis  
and delicious;  
With pen and ink  
to réport all redy ;  
Setting sangis, and  
singand merily.  
His hude was reid,  
heklit atour his  
croun,  
Lyk to ane poeit of  
the auld  
fassoun.245  
Boxis he bair with  
fine electuairis,[ ]  
And sugerit syropis  
for digestioun;  
Spycis belangand  
to the pothecairis,  
With mony  
hailsum sweit  
confectioun;  
Doctour in phisik,  
cléd in scarlot  
goun,250  
And furrít weill, as  
sic ane aucht to be,  
Honest and gude,  
and not ane word  
coud le .  
Nixt efter him com  
lady Cynthia,  
The last of all, and  
swiftest in hir  
spheir ,[ ]  
Of colour blak,  
buskit with hornis  
twa,255  
And in the nicht  
sho listis best  
appeir ;[ ]  
Haw as the leid, of  
colour na-thing  
cleir.  
For all hir licht sho  
borrowis at hir  
brothir

Titan; for of hir-  
self sho hes nane  
uther.  
Hir gyte was gray,  
and full of spottis  
blak;260  
And on hir breist  
ane churl paintit ful  
evin,[]  
Beirand ane bunch  
of thornis on his  
bak,  
Quhilk for his thift  
nicht clim na nar  
the hevin.  
Thus quhen they  
gadderit war, thir  
goddis sevin,  
Mercurius they  
cheisit with ane  
assent265  
To be foir-speikar  
in the parliament.  
Quha had ben thair,  
and lyking for to  
heir  
His facound toung  
and termis  
exquisyte,  
Of rhetorik the  
praktik he nicht  
leir,  
In breif sermone  
ane pregnant  
sentence wryte.270  
Befoir Cupide  
vailing his cap a  
lyte,  
Speiris the caus of  
that vocacioun;  
And he anonshew  
his intencioun.  
'Lo!' quod Cupide,  
'quha will  
blaspheme the  
name

Of his awin god,  
outhir in word or  
deid,275  
To all goddis he  
dois baith lak and  
shame,  
And suld have  
bitter panis to his  
meid.  
I say this by yonder  
wretchit Cresseid ,  
The quhilk throw  
me was sum-tyme  
flour of lufe,  
Me and my mother  
starkly can  
reprufe.280  
Saying, of hir greit  
infelicitè[ ]  
I was the caus; and  
my mother Venus,  
Ane blind goddes  
hir cald , that micht  
not see,  
With slander and  
defame injurious.  
Thus hir leving  
unclene and  
lecherous285  
Sho wald returne  
on me and [on ] my  
mother,  
To quhom I shew  
my grace abone all  
uther.  
And sen ye ar all  
sevin deificait,  
Participant of  
dévyn sapience,  
This greit injúry  
don to our hy  
estait290[ ]  
Me-think with pane  
we suld mak  
recompence;  
Was never to  
goddis don sic  
violence.

As weill for yow as  
for myself I say;  
Thairfoir ga help to  
révenge, I yow  
pray.'

Mercurius to Cupid  
gave answeir,295

And said, 'Shir  
king, my counsall  
is that ye

Refer yow to the  
huest planeit heir,  
And tak to him the  
lawest of degre,

The pane of  
Cresseid for to  
modify ;[ ]

As god Saturn ,  
with him tak  
Cynthia.'300

'I am content,'  
quod he, 'to tak  
thay twa.'

Than thus procedit  
Saturn and the  
Mone,

Quhen thay the  
mater rypely had  
degest;[ ]

For the dispyt to  
Cupid sho had  
done,

And to Venus  
oppin and  
manifest,305

In all hir lyf with  
pane to be opprest  
And torment sair,  
with seiknes  
incurábill,

And to all lovers be  
abominábill .

This dulefull  
sentence Saturn  
tuik on hand,

And passit doun  
quhair cairfull  
Cresseid lay;310

And on hir heid he  
laid ane frosty  
wand,  
Than lawfully on  
this wyse can he  
say;  
'Thy greit fairnes,  
and al thy bewty  
gay,  
Thy wantoun  
blude, and eik thy  
goldin hair,  
Heir I exclude fra  
thee for  
evermair.315  
I change thy mirth  
into melancholy,  
Quhilk is the  
mother of all  
pensivenes;  
Thy moisture and  
thy heit in cald and  
dry;[ ]  
Thyne insolence,  
thy play and  
wantones  
To greit diseis: thy  
pomp and thy  
riches320  
In mortall neid; and  
greit penuritie  
Thow suffer sall ,  
and as ane beggar  
die .'  
O cruel Saturn,  
fraward and angry,  
Hard is thy dome,  
and to malicious !  
On fair Cresseid  
quhy hes thow na  
mercy,325  
Quhilk was sa  
sweit, gentill, and  
amorous?  
Withdraw thy  
sentence, and be  
gracious

As thow was never;  
so shawis thow thy  
deid,  
Ane wraikfull  
sentence gevin on  
fair Cresseid.  
Than Cynthia,  
quhen Saturn past  
away,330  
Out of hir sait  
discendit down  
belyve,  
And red ane bill on  
Cresseid quhair sho  
lay,  
Contening this  
sentence  
diffinityve:—  
'Fra heil of body I  
thee now depryve,  
And to thy seiknes  
sal be na  
recure,335  
But in dolour thy  
dayis to indure .  
Thy cristall ene  
minglit with blude  
I mak,  
Thy voice sa cleir  
unplesand, hoir ,  
and hace;  
Thy lusty lyre  
ourspred with  
spottis blak,  
And lumpis haw  
appeirand in thy  
face.340  
Quhair thow  
cummis, ilk man  
sall flee the place;  
Thus sall thou go  
begging fra hous to  
hous,  
With cop and  
clapper, lyk ane  
lazarous.' [ ]  
This dooly dream ,  
this ugly visioun

Brocht to ane end,  
Cresseid fra it  
awoik,345  
And all that court  
and convocatioun  
Vanischit away.  
Than rais sho up  
and tuik  
Ane poleist glas,  
and hir shaddow  
coud luik;  
And quhen sho saw  
hir face sa  
déformait,  
Gif sho in hart was  
wa aneuch, god  
wait !350  
Weiping full sair,  
'Lo! quhat it is,'  
quod she,  
'With fraward  
langage for to mufe  
and steir  
Our crabbit goddis,  
and sa is sene on  
me!  
My blaspheming  
now have I bocht  
full deir;  
All eirdly joy and  
mirth I set  
areir.355  
Allas , this day!  
Allas, this wofull  
tyde,  
Quhen I began with  
my goddis to  
chyde!'  
Be this was said,  
ane child com fra  
the hall  
To warn Cresseid  
the supper was  
redy ;  
First knockit at the  
dure, and syne  
coud call—360

‘Madame, your  
father biddis you  
cum in hy;  
He has mervell sa  
lang on grouf ye ly,  
And sayis, “Your  
prayërs been to  
lang sum-deill;  
The goddis wait all  
your intent full  
weill.”’

Quod sho, ‘Fair  
child, ga to my  
father deir,365  
And pray him cum  
to speik with me  
anon .’

And sa he did, and  
said, ‘Douchter,  
quhat cheir?’

‘Allas!’ quod she,  
‘father, my mirth is  
gon !’

‘How sa?’ quod he;  
and sho can all  
expone,

As I have tauld, the  
vengeance and the  
wrak ,370

For hir trespas,  
Cupide on hir coud  
tak.

He luikit on hir  
ugly lipper face,  
The quhilk befor  
was quhyte as lilly-  
flour;

Wringand his  
handis, oftymes he  
said, Allas!

That he had levit to  
see that wofull  
hour!375

For he knew weill  
that thair was na  
succour

To hir seiknes; and  
that dowblit his  
pane;

Thus was thair cair  
aneuch betwix  
tham twane.

Quhen thay  
togidder murnit  
had full lang,  
Quod Cresseid ,  
'Father, I wald not  
be kend;380

Thairfoir in secreit  
wyse ye let me  
gang

To yon hospítall at  
the tounis end;[]

And thidder sum  
meit, for cheritie ,  
me send

To leif upon; for all  
mirth in this eird  
Is fra me gane; sik  
is my wikkit  
weird.'385

Than in ane mantill  
and ane The  
Complaint of  
Cresseid.

'O  
sop  
of  
sorrow  
sonken  
into  
cair![]  
O  
caytive  
Cresseid!  
now  
and  
ever-  
mair  
Gane  
is  
thy  
joy  
and

all  
thy  
mirth  
in  
eird  
;  
Of  
all  
blyithnes  
now  
art  
thow  
blaiknitbair  
;410  
Thair  
is  
na  
salve  
may  
saif  
thee  
of  
thy  
sair!  
Fell  
is  
thy  
fortoun,  
wikkit  
is  
thy  
weird  
;  
[ ]  
Thy  
blis  
is  
baneist,  
and  
thy  
baill  
on  
breird  
!  
Under  
the  
eirth  
god

gif  
I  
gravin  
wer,  
Quhar  
nane  
of  
Grece  
nor  
yit  
of  
Troy  
nicht  
heird  
!415  
Quhair  
is  
thy  
chalmer  
,  
wantounly  
besene  
With  
burely  
bed,  
and  
bankouris  
browderit  
bene,[]  
Spycis  
and  
wynis  
to  
thy  
collatioun;  
The  
cowpis  
all  
of  
gold  
and  
silver  
shene,  
The  
swete  
meitis  
servit  
in

[plaittis](#)  
clene,420  
With  
[saipheron](#)  
sals  
of  
ane  
gude  
[sessoun](#)  
;  
Thy  
gay  
garmentis,  
with  
mony  
gudely  
goun,  
Thy  
plesand  
[lawn](#)  
pinnit  
with  
goldin  
[prene](#)  
?  
All  
is  
[areir](#)  
thy  
greit  
royáll  
renoun!  
Quhair  
is  
thy  
garding,  
with  
[thir](#)  
[greissis](#)  
gay425  
And  
fresshe  
flouris,  
quhilk  
the  
quene  
Floray

Had  
paintit  
plesandly  
in  
every  
pane,  
Quhair  
thou  
was  
wont  
full  
merily  
in  
May  
To  
walk  
,  
and  
tak  
the  
dew  
be  
it  
was  
day,  
And  
heir  
the  
merle  
and  
mavis  
mony  
ane;430  
With  
ladyis  
fair  
in  
carrolling  
to  
gane,  
And  
see  
the  
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suffer  
paine;  
I  
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yow  
wit,  
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is  
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few  
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Quhom  
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I  
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ruby  
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drowry  
to  
me  
send,

To  
him  
agane  
I  
leif  
it  
quhan  
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am  
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To  
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and  
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and  
belt  
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gave  
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in  
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Of  
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trew  
lufe!’—And  
with  
that  
word  
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swelt.  
And  
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ane  
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and  
fell  
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in  
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was  
untrew,  
and  
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is  
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tomb  
of  
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And  
wrait  
hir  
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and  
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it  
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XVIII.

THE  
CUCKOO  
AND THE  
NIGHTINGALE;

OR THE  
BOOK OF  
CUPID, GOD  
OF LOVE.

*From Th. (Thynne, ed. 1532); collated with F. (Fairfax 16); B. (Bodley 638); S. (Arch. Selden, B. 24); T. (Tanner 346); also in Ff. (Camb. Univ. Ff. 1. 6).*

Title:Th. Of the C.  
and the N.; F.B.  
The boke of  
Cupide, god of  
loue.

THE  
god  
of  
love,  
a !  
*benedicite!*  
How  
mighty  
and  
how  
greet  
a  
lord

is  
he![]  
For  
he  
can  
make  
of  
lowe  
hertes  
hye,  
And  
ofhye  
lowe,  
and  
lyke  
for  
to  
dye,  
And  
harde  
hertes  
he  
can  
maken  
free.5  
And  
he  
can  
make,  
within  
a  
litel  
stounde  
Of  
seke  
folk  
ful  
hole,  
fresshe  
and  
sounde,  
And  
of  
[the]  
hole  
,  
he  
can

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seke;  
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can  
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and  
unbinden  
eke  
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have  
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telle  
his  
might  
my  
wit  
may  
not  
suffyse  
;  
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he  
may  
do  
al  
that  
he  
wol  
devyse.[]  
For  
he  
can  
make  
of  
wyse  
folk  
ful  
nyce,  
And  
[eke]  
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[distroyen](#)  
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hertes  
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and  
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[or](#)  
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[syketh](#)  
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most  
his  
might  
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sheweth  
ever  
in  
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every  
trewe  
gentil  
herte  
free  
That  
with  
him  
is,  
or  
thinketh  
for  
to  
be,  
Ageines  
May  
now  
shal  
have  
som  
steringe  
Other  
to  
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or  
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to  
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and  
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rémembraunce  
A  
maner  
ese  
medled  
with  
greaunce,  
And  
lusty  
thoughtes  
fulle  
of  
greet  
longinge.30  
And  
of  
that  
longing  
cometh  
hevinesse,  
And  
therof  
groweth  
ofte  
greet

[seknesse](#)

,  
And  
al  
for  
[lak](#)  
of  
that  
that  
they  
desyre;  
And  
thus  
in  
May  
ben  
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sette  
on  
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[althogh](#)  
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be  
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and  
unlusty,  
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May,  
Bothe  
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cold,  
an  
aces  
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day,  
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sore,  
y-  
wis,  
ther  
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no  
wight  
but  
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am  
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shaken  
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the  
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Of  
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May  
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slepte  
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but  
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And  
also  
it  
naught  
lyketh  
unto  
me  
,

That  
any  
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to  
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I  
might  
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For  
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had  
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non  
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al  
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yere,  
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tho  
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thridde  
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of  
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,  
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as  
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the  
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bedde  
abyde,  
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was  
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the  
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hadde  
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and  
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the  
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fel  
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suche  
a  
slober  
and  
a  
swow  
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al  
a-  
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,  
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that  
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was  
than  
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apayd  
but  
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'Now  
god,'  
quod  
I,  
'that  
dyēd  
on  
the  
crois  
Yeve  
sorow  
on  
thee  
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and  
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besyde  
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she  
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the  
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Nightingale!  
quod  
I  
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'A  
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to  
longe  
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, I  
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the  
briddes  
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And  
what  
they  
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and  
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som-  
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away,  
And  
let  
us  
that  
can  
singen  
dwellen  
here;

For  
every  
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thee  
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singe  
as  
wel  
as  
thou,  
For  
my  
song  
is  
bothe  
trewe  
and  
playn  
;  
Al-  
though  
I  
can  
not  
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But,  
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so  
may  
they  
not  
do  
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;  
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thou  
hast  
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cry.  
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have  
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*ocy!*”  
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wis,  
Than  
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I  
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I  
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!’  
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wight  
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or  
be  
to-  
drawe  
!  
But  
I  
forsake  
al  
suchē  
companye.  
For  
myn  
entent  
is  
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,  
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For  
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ben  
the  
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on-  
lyve

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han,  
and  
mostunthryve

,  
And,  
most  
enduren  
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wo,  
and  
care;  
And,

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in  
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,  
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yonge  
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no  
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me  
bringe  
Fro  
love;  
and  
yet  
he  
doth  
me  
mochel

wo  
.240  
'Ye  
,  
use  
thou  
,  
quod  
she,  
'this  
medicyne;  
Every  
day  
this  
May,  
or  
that  
thou  
dyne,  
Go  
loke  
upon  
the  
fresshedayesyë  
.  
And  
though  
thou  
be  
for  
wo  
in  
poynt  
to  
dye,  
That  
shal  
ful  
gretly  
lissen  
thee  
of  
thy  
pyne.245  
And  
loke  
alwey  
that

thou  
be  
good  
and  
trewe,  
And  
I  
wol  
singe  
oon  
of  
my  
songes  
newe,  
For  
love  
of  
thee  
,  
as  
loude  
as  
I  
may  
crye;'  
And  
than[ne]  
she  
began  
this  
song  
ful  
hye—  
'I  
shrewe  
al  
hem  
that  
been  
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untrewe!'250  
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'Nów  
farewel,'  
quod  
she,  
'for  
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mot  
wende;  
And  
god  
of  
love,  
that  
can  
right  
wel  
and  
may,  
As  
mochel  
joye  
sende  
thee  
this  
day  
As  
ever  
yet  
he  
any  
lover  
sende  
'255  
Thus  
took  
the  
Nightingale  
her  
leve  
of  
me.  
I  
pray  
to  
god,

he  
alway  
with  
her  
be,  
And  
joye  
of  
love  
he  
sende  
her  
evermore;  
And  
shilde  
us  
fro  
the  
Cukkow  
and  
his  
lore;  
For  
ther  
is  
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fals  
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Forth  
she  
fley  
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gentil  
Nightingale,  
To  
al  
the  
briddes  
that  
were  
in  
that

dale  
,  
And  
gat  
hem  
alle  
into  
a  
place  
in-  
fere,  
And  
†hem  
besoughte  
that  
they  
woldē  
here  
Her  
dise  
se  
;  
and  
thus  
began  
her  
tale:—265  
‘Ye  
witen  
wel,  
it  
is  
not  
fro  
yow  
hid[ ]  
How  
the  
Cukkow  
and  
Ifaste  
have  
chid  
Ever  
sithen  
it  
was  
dayes  
light;

I  
[pray](#)  
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[alle](#)  
,  
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do  
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Of  
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unkinde  
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. '270  
Than  
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[oo](#)  
brid  
for  
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'This  
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good  
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For  
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ben  
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fere.  
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is,  
the  
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is

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here;  
And  
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have  
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And  
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shal  
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Egle  
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And  
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*with*  
T.  
(Tanner  
346);  
*and*  
Th.  
(Thynne,  
ed.  
1532).

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,  
with  
thy  
[foole](#)  
ruden  
Sith  
thou  
hast  
neith  
[beaut](#)  
n'elo  
Who  
hath  
[thee](#)  
cause  
or  
yeve

thee  
hardi  
For  
to  
apper  
in  
my  
ladye  
prese  
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am  
ful  
siker,  
thou  
know  
her  
beniv  
Ful  
ágreá  
to  
alle  
hir  
obeyi  
;  
For  
of  
al  
good  
she  
is  
the  
best  
living  
Allas  
that  
thou  
ne  
hadde  
worth  
To  
shew  
to  
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som  
plesa  
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Sith  
that

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hath,  
thoro  
her  
genti  
Acce  
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serva  
to  
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digne  
rever  
O,  
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repen  
that  
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n'hac  
scien  
And  
leyse  
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to  
make  
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For  
of  
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good  
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is  
the  
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her  
meke  
with  
al  
lowli  
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be  
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from  
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in  
absen  
To  
thank  
on  
my  
troutl  
to  
her  
and  
stedfa  
And  
to  
abreg  
of  
my  
sorwe  
the  
violet  
Which  
cause  
is  
where  
know  
your  
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lyke  
amon  
to  
notify  
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lykin  
For  
of  
al  
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Lenuoye;  
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The  
Lenuoye;  
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and  
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and  
goodnesse,  
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beseche,  
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AND  
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(1598);  
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note  
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readings.*

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that  
Phebe  
his  
chair  
of  
gold  
so  
[hy\[\]](#)  
Had  
whirl  
up  
the  
sterry  
sky  
aloft,  
And  
in  
the  
[Bole](#)  
was  
entre  
certai

What  
shou  
swete  
of  
rain  
disce  
†soft  
,  
Caus  
the  
grou  
fele  
tyme  
and  
oft,5  
Up  
for  
to  
give  
many  
an  
hools  
air  
,  
And  
every  
plain  
was  
[eek  
y-]cl  
fair  
With  
newe  
grene  
,  
and  
make  
smale  
floure  
To  
spring  
here  
and  
there  
in  
feld  
and

mede  
;  
So  
very  
good  
and  
hools  
be  
the  
shoun  
That  
it  
renew  
,  
that  
was  
old  
and  
deede  
In  
winte  
tyme  
and  
out  
of  
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Sprin  
the  
herbē  
,  
so  
that  
every  
wigh  
Of  
this  
sesou  
wexe  
[ful  
]  
glad  
and  
light.  
And  
I,  
só  
glad

of  
the  
[seson](#)  
swete  
Was  
happ  
thus  
upon  
a  
[certai](#)  
night  
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lay  
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my  
bed,  
[sleep](#)  
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unme  
Was  
unto  
me;  
but,  
why  
that  
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ne  
migh  
Rest,  
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ne  
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for  
there  
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[erthly](#)  
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suppo  
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[ese20](#)  
[Than](#)  
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for  
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. .  
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I  
merv  
gretly  
of  
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selve  
,  
That  
I  
so  
long  
witho  
sleep  
lay;  
And  
up  
I  
roos  
,  
three  
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after  
twelv  
,  
Abou  
the  
[very  
]  
spring  
of  
the  
day,[  
And  
on  
I  
put  
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gere  
and  
myn  
array

And  
to  
a  
plesa  
grové  
I  
gan  
passe  
,  
Long  
or  
the  
brigh  
sonne  
upris  
was,  
In  
which  
were  
okēs  
grete  
,  
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a  
lyne,  
Unde  
the  
which  
the  
gras  
,  
so  
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of  
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Was  
newly  
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and  
an  
eight  
foot  
or  
nyne]

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brode  
[laden](#)  
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[and](#)  
[som](#)  
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Whic  
as  
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thoug  
was  
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a  
plesa  
sight.  
And  
eek  
the  
bridd  
[songl](#)  
[to](#)  
[here](#)  
Woul  
have

rejois  
any  
erthly  
wigh  
And  
I,  
that  
couth  
not  
yet,  
in  
no  
mane  
Here  
the  
night  
of  
al  
the  
yere,  
Ful  
busily  
herkr  
with  
herte  
and  
ere  
,  
If  
I  
her  
voice  
perce  
could  
any-  
wher  
And  
at  
the  
last,  
a  
path  
of  
litel  
brede  
I  
found  
that

gretly  
had  
not  
used  
be,  
For  
it  
forgre  
was  
with  
gras  
and  
weed  
That  
wel  
unnet  
a  
wigh  
[ther  
]  
migh  
it  
see.  
Thou  
I,  
this  
path  
som  
whid  
goth,  
pardé  
,  
And  
so  
I  
folow  
til  
it  
me  
broug  
To  
right  
a  
plesa  
,  
wel  
y-  
wrou

That  
bench  
was,  
and  
[al]  
with  
turve  
new5  
Fresh  
turve  
where  
the  
grenē  
gras  
So  
small  
so  
thik  
,  
so  
short,  
so  
fresh  
of  
hew,  
That  
most  
lyk  
to  
grene  
†wol  
,  
wot  
I,  
it  
was.  
The  
hegge  
also,  
that  
yede  
[as  
]  
in  
comp  
And  
close  
in

al  
the  
grene  
herbe  
With  
sicam  
was  
set  
and[  
,  
Writ  
in-  
fere  
so  
wel  
and  
cunni  
That  
every  
braun  
and  
leef  
grew  
by  
mesu  
,  
Plain  
as  
a  
bord,  
of  
on  
heigh  
by  
and  
by  
,  
[That  
]  
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So  
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;  
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]  
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And  
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was  
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and  
al,  
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]  
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and  
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hegge  
as  
thik  
as  
[is]  
a  
castle  
wal  
,  
That,  
who  
that  
list  
witho  
to  
stond  
or  
go,[]  
Thou  
he  
wold  
al-  
day  
pryer  
to  
and  
fro  
,  
He  
shuld  
not  
see  
if  
there  
were  
any  
wigh  
With  
or  
no;  
but  
oon  
withi  
wel  
migh  
Perce  
al

tho  
that  
yeder  
there  
witho  
In  
the  
feld  
,  
that  
was  
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Cove  
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corn  
and  
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,  
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oon  
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So  
rich  
a  
feld  
[ne]  
could  
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be  
espye  
[Up]  
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cost  
,  
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[quant](#)  
,  
For  
of  
[al](#)  
good  
thing  
ther  
was  
[\[gree](#)  
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.  
And  
I,  
that  
[al](#)  
this  
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,  
Thou  
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an  
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]  
of  
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[eglan](#)  
,  
that  
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Ther  
is  
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,  
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,  
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frowa  
and  
[contr](#)  
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but  
it  
[shuld](#)  
soone  
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bote,  
If  
it  
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onës  
felt  
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savou  
[sote](#)  
. .  
And  
as  
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stood  
and  
cast  
asyde  
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y  
,85  
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was  
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That  
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,  
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to  
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herbe  
sydē  
was  
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fairē  
tree,  
of  
which

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have  
you  
told;  
And,  
at  
the  
last,  
the  
brid  
began  
to  
sing,  
Whan  
he  
had  
eten  
what  
he  
etē  
wold.  
So  
passi  
sweet  
that,  
by  
mani  
It  
was  
more  
plesa  
than  
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coud  
devys.  
And  
whan  
his  
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was  
ende  
in  
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wyse  
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that  
al  
the  
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rong  
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as  
it  
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sot  
,  
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Throu  
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[un]ti  
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and  
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wist  
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what  
place  
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was,  
ne  
wher  
And  
†ay

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me  
thoug  
she  
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myn  
ere.1  
When  
about  
I  
waite  
busily  
On  
every  
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if  
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see;  
And,  
at  
the  
last,  
I  
gan  
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laure  
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right  
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a  
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to  
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I  
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and  
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and  
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;  
for,  
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enten  
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song  
was  
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conve  
And  
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plesa  
to  
me,  
by  
many  
fold,  
Than  
mete  
or  
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or  
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most  
delici

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trewl  
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,  
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worlde  
of  
ladies  
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to  
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Their  
greet  
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lyth  
not  
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my  
migh  
Ne  
their  
array  
never  
I  
shal  
Tell  
you  
a  
part,  
thoug  
I  
speke  
not  
of  
al  
.140

†In  
surco  
whyte  
of  
velue  
wel  
sittin  
They  
were  
[y-]cl  
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and  
the  
seme  
echo  
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As  
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were  
a  
mane  
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Was  
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[horse](#)  
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XXI.

## THE ASSEMBLY OF LADIES.

*From* Th. (Thynne, ed. 1532); *compared with* A. (Áddit. 34360); *and* T. (Trin. R. 3. 19). Title.Th. The assemble of ladies; T. the Boke callyd Assemble de Damys.

IN Septembre, at the falling of the [leef](#) ,  
The fressh [sesoun](#) was al-togider doon,  
And of the [corn](#) was [gadered](#) in the [sheef](#) ;  
In a [gardyn, about twayn after noon](#) ,

Ther were ladyes walking, as was her wone,5  
Foure in nombre, as to my [mynd doth falle](#) ,  
And I the [fifte, the](#) simplest of hem [alle](#) .  
Of gentilwomen fayre ther were also,  
Disporting hem, everiche after her gyse,  
In crosse-aleys walking, by two and two,10  
And some alone, after her fantasyes.  
Thus occupied we were in dyvers wyse;  
And yet, in trouthe, we were not [al](#) alone;  
Ther were knightës and squyers many one.  
'Wherof I served?' oon of hem asked me;15  
I [sayde ayein](#) , as it fel in my thought,  
'To walke [aboutthe mase](#) , in certayntè,  
As a woman that [[of](#) ] nothing rought.'  
He asked me [ayein](#) —'whom that I sought,  
And of my colour why I was so pale?'20  
'Forsothe,' quod I, 'and therby [lyth](#) a tale.'  
'That must [me wite](#) , ' quod he, 'and that [anon](#) ;  
Tel on, let see, and make no [tarying](#) .'  
'[Abyd](#) , ' quod I, 'ye [been](#) a hasty oon,  
I let you [wite](#) it is no litel thing.25  
But, for bicause ye have a [greet](#) longing  
In your [desyr](#) , this [proces](#) for to here,  
I shal you tel the [playn](#) of this matere.—  
It happed thus, that, in an [after-noon](#) ,  
My felawship and I, by [oon](#) assent,30  
Whan al [our](#) other [besinesse was doon](#) ,  
To passe our tyme, into this mase we went,  
And toke our wayes, eche after our entent;  
Some [went](#) inward, and †[wend](#) they had gon out,  
Some stode [amid](#) , and loked al [about](#) .35  
And, [sooth](#) to say, some were ful [fer behind](#) ,  
And right anon as [ferforth as the best](#) ;  
Other ther were, so mased in her [mind](#) ,  
Al wayes were good for hem, bothe eest and west.  
Thus went they [forth](#) , and had but litel rest;40  
And some, her corage did hem [sore](#) assayle,  
For very [wrath](#) , they [did step](#) over the rayle!  
And as they sought [hem-self thus](#) to and fro,  
I [gat](#) myself a litel avauntage;  
Al for-weried, I might no further go,45  
Though I had won right [greet](#) , for my viage.  
So [com](#) I [forth](#) into a [strait](#) passage,  
Which brought me to an herber [fair](#) and grene,  
Mad with benches, ful [craftily](#) and clene,  
That, as me thought, ther might no créature50  
Devyse a better, by [dew](#) proporcioun;  
Safe it was closed wel, I you ensure,

With [masonry of compas](#) enviroun,  
Ful secretly, with [stayres](#) going doun  
Inmidde the place, with turning [wheel](#) , certayn;55[]  
And upon that, a [pot of marjolain](#) ;  
With margarettes growing in ordinaunce,  
To shewe [hemself, as folk](#) went to and fro,  
That to beholde it was a [greet](#) plesaunce,  
And [how](#) they were acompanyed with mo[]60  
[Ne-m'oublie-miesand sovenez](#) also;  
The povre [pensees](#) were not disloged there;[]  
[No, no](#) ! god [wot](#) , her place was every-where!  
The flore [beneth](#) was paved faire and [smothe](#)  
With stones square, of many dyvers [hew](#) ,65  
So wel joyned that, for to say the sothe,  
Al semed [oon \(who that non other knew\)](#) ;  
And underneth, the [stremes new and new](#) ,[]  
As silver bright, springing in suche a wyse  
That, whence it [cam](#) , ye coude it not devyse.70  
A litel whyle [thus](#) was I al alone,  
Beholding wel this délectable place;  
My felawship were coming everichone,[]  
So [must me nedes](#) abyde, as for a space.  
Rememb[e]ring of many dyvers cace75  
Of tyme passed, [musing](#) with sighes depe,  
I set me [doun](#) , and ther I fel a-slepe.  
And, as I slept, me thought ther [com](#) to me  
A gentilwoman, metely of stature;  
Of [greet](#) worship she semed for to be,80  
Atyred wel, not high, but by mesure;  
Her countenaunce ful [sadand ful](#) demure;  
Her colours [blewe](#) , al that she had upon;  
Ther [com](#) no mo [there ] but herself aloon.  
Her [gown](#) was wel [embrouded](#) , certainly,85  
With [sovenez](#) , after her own devyse;  
[On her](#) purfyl her [word \[was\]](#) by and by[]  
[Bien et loyalment, as I coud devyse](#) .  
Than prayde I her, in [every maner](#) wyse  
That of her name I might have remembraunce;90  
She sayd, she [called was](#) Perséveraunce.  
So furthermore to speke [than](#) was I [bold](#) ,  
Where she dwelled, I prayed her for to say;  
And she [again](#) ful [curteysly me told](#) ,  
“My dwelling is, and hath [ben](#) many a day95  
With a lady.”—“What lady, I you pray?”  
“Of [greet](#) estate, thus warne I you,” quod she;  
“What cal ye her?”—“Her name is Loyaltè.”  
“In what offyce [stand](#) ye, or in what degré?”  
Quod I to her, “that wolde I [wit right](#) fayn.”100

“I am,” quod she, “unworthy though I be,  
Of her chambre her [ussher, in certayn](#) ;  
This [rod](#) I [bere](#) , as for a token [playn](#) ,  
Lyke as ye [know](#) the rule in such servyce  
[Pertayning is unto](#) the same offyce.105  
She charged me, by her commaundement,  
To [warn](#) you and your felawes everichon,  
That ye [shuld](#) come there as she is present,  
For a [counsayl](#) , which shal be [now anon](#) ,  
Or seven dayes be comen and [gon](#) .110  
And furthermore, she bad that I [shuld](#) say  
Excuse there might be non, nor [[no](#) ] delay.  
Another thing was [nigh](#) forget [behind](#)  
Whiche in no wyse I wolde but ye it [knew](#) ;  
Remembre wel, and [bere](#) it in your mind,115  
Al your felawes and ye [must](#) come in [blew](#) ,  
Every liche able your maters for to sew;  
With more, which I pray you thinke upon,  
Your [wordes](#) on your [slevës](#) everichon.  
And [be not ye abasshed in no wyse](#) ,120  
As many been in suche an high presence;  
[Mak](#) your request as ye can best devyse,  
And she gladly wol yeve you audience.  
There is no [greef](#) , ne no maner offence,  
Wherin ye fele that your herte is [displeued](#) ,125  
But with her [help](#) right sone ye [shul be esed](#) .”  
“I am right glad,” quod I, “ye tel me this,[\[ \]](#)  
But there is non of us that knoweth the way.”  
“As of your way,” quod she, “ye [shul](#) not mis,  
Ye [shul](#) have [oon](#) to gyde you, day by day,130  
Of my felawes (I can no better say)  
Suche [oon](#) as shal tel you the [way](#) ful right;  
And Diligence this gentilwoman hight.  
A woman of right famous governaunce,  
And wel cherished, [I](#) tel you in certayn;135  
Her felawship shal do you [greet](#) plesaunce.  
Her [port](#) is suche, her maners trewe and [playn](#) ;  
She with glad chere wol do her besy payn  
To bring you there; [now farwel, I have](#) don.”  
“Abyde,” [sayd](#) I, “ye may not go so sone.”140  
“Why so?” quod she, “and I have [fer](#) to go  
To yeve warning in many dyvers place  
To your felawes, and so to other mo;  
And wel ye [wot](#) , I have but litel space.”  
“[Now](#) yet,” quod I, “ye must tel me this cace,145  
If we shal any man unto us cal?”  
“Not [oon](#) ,” quod she, “may come [among](#) you al.”  
“[Not oon,](#)” quod I, “[ey](#) ! *benedicite!*”

What have [they don](#) ? I pray you tel me that!”  
“[Now](#) , by my [lyf](#) , I trow but wel,” quod she;150  
“But ever I can bileve there is somewhat,  
And, for to say you [trouth](#) , more can I [nat](#) ;  
In [questiouns](#) I may nothing [be large](#) ,  
I [medle](#) no further than is my charge.”  
“Than thus,” quod I, “do me to [understand](#) ,155  
What place is there this lady is dwelling?”  
“Forsothe,” quod she, “and [oon](#) sought al this [land](#) ,  
Fairer is [noon](#) , though it were for a king  
Devysed wel, and that in every thing.  
The toures [hy](#) ful plesaunt [shul ye find](#) ,160  
With [fanis](#) fressh, turning with every [wind](#) .  
The chambres [and parlours both of oo sort](#) ,  
With bay-windowes, goodly as may be thought,  
As for daunsing and other wyse [disport](#) ;  
The galeryes right wonder wel y-wrought,165  
That I wel [wot](#) , if ye were thider brought.  
And [took](#) good hede therof in every wyse,  
Ye [wold](#) it thinke a very paradyse.”  
“What hight [this](#) place?” quod I; “[now](#) say me that.”  
“Plesaunt [Regard](#) ,” quod she, “to tel you [playn](#) .”170  
“Of [verray](#) trouth,” quod I, “and, [wot](#) ye what,  
It may [right](#) wel be called so, certayn;  
But furthermore, this wold I wit [ful](#) fayn,  
What [shulde](#) I do as sone as I come there,  
And after whom [that](#) I may best enquere?”175  
“A gentilwoman, a porter [at](#) the yate  
There shal ye [find](#) ; her name is Countenaunce;  
If [it](#) so hap [ye](#) come erly or late,  
Of her were good to have som acquaintaunce.  
She can [tel how ye shal you](#) best avaunce,180  
And [how](#) to come to [her](#) ladyes presence;  
To her wordes I rede [you yeve](#) credence.  
Now it is tyme [that](#) I [depart](#) you fro;  
For, in good [sooth](#) , I have [gret](#) businesse.”  
“I [wot](#) right wel,” quod I, “that it is so;185  
And I [thank](#) you of your [gret](#) gentilnesse.  
Your [comfort](#) hath yeven me [suche](#) hardinesse  
That [now](#) I shal be [bold](#) , withouten [fayl](#) ,  
To do after your [avyse and](#) counsayl.”  
Thus parted she, and I lefte al aloon;190  
With that I saw, as I beheld asyde,  
A woman come, a verray goodly oon;  
And forth withal, as I had her aspyed,  
Me thought anon, [that] it shuld be the gyde;  
And of her name anon I did enquere.195  
Ful womanly she yave me this answeere.

“I am,” quod she, “a simple crëature  
Sent from the [court](#) ; my name is Diligence.  
As sone as I might come, I you ensure,  
I taried not, after I had licence;200  
And [now](#) that I am come to your presence,  
Look, what servyce [that](#) I can do or may,  
Commaundë me; I can no further say.”  
I thanked her, and prayed her to come nere,  
Because I [wold see how she were arayed](#) ;205  
Her gown was blew, dressed in good manere  
With her devyse, her [word](#) also, that [sayd](#)  
*Tant que je puis*; and I was wel [apayd](#) ;  
[For](#) than wist I, withouten any more,  
It was ful [trew](#) , that I had [herd](#) before.210  
“Though we took [now](#) before a litel space,  
It were ful good,” quod she, “as I [coud](#) gesse.”  
“[How fer](#) ,” quod I, “have we unto [that](#) place?”  
“A dayes journey,” quod she, “but litel lesse;  
Wherfore I redë that we [onward](#) dresse;215  
For, I suppose, our felawship is past,  
And for nothing I [wold that we were last](#) .”  
Than [parted](#) we, [at](#) springing of [the](#) day,  
And forth we wente [[a](#) ] soft [and esy](#) pace,  
Til, at the last, we were on our journey220  
So [fer onward](#) , that we might [see](#) the place.  
“[Now](#) let us rest,” quod I, “a litel space,  
And say we, as devoutly as we can,  
A [pater-noster](#) for saint Julian.”  
“With al [my herte](#) , I assent with good wil;225  
Much better [shul](#) we spede, whan we have don.”  
Than taried we, and sayd it every [del](#) .  
And whan the day [was fer gon](#) after noon,  
We [saw](#) a place, and thider [cam](#) we sone,  
Which rounde [about](#) was closed with a wal,230  
Seming to me ful lyke an hospital.  
Ther [found I oon](#) , had brought al myn aray,  
A gentilwoman of [myn](#) aquaintaunce.  
“I have [mervayl](#) ,” quod I, “what maner way  
Ye had knowlege of al this ordenaunce.”235  
“[Yis, yis](#) ,” quod she, “I [herd](#) Persëveraunce,  
How she warned [your](#) felawes [everichon](#) ,  
And what aray [that ye shulde](#) have upon.”  
“[Now](#) , for my love,” quod I, “this I you pray,  
Sith ye have take upon you al [the](#) payn,240  
That ye [wold](#) helpe me on with [myn](#) aray;[ ]  
For wit ye wel, I [wold be gon ful fayn](#) .”  
“Al this prayer nedeth not, [certayn](#) ;”  
Quod she [agayn](#): “[com of, and hy](#) you sone,

And ye shal [see how wel](#) it shal be [doon](#) .”245  
“But this I [dout me greetly](#), [wot](#) ye what,  
That my felawes [ben](#) passed [by and gon](#) .”  
“I [warant](#) you,” quod she, “that ar they nat;  
For here they [shul](#) assemble [everichon](#) .  
Notwithstanding, I [counsail](#) you [anon](#) ;250  
Mak [you](#) redy, and tary [ye](#) no more,  
It is no [harm, though](#) ye be there [afore](#) .”  
So than I dressed me in myn aray,  
And asked her, whether it were wel or no?  
“It is right wel,” quod she, “unto my pay;255  
Ye nede not care to what place ever ye go.”  
And [why](#) that she and I debated so,  
[Cam](#) Diligence, and [saw](#) me al in [blew](#) :  
“Sister,” quod she, “right wel [brouk](#) ye your new!”  
Than [went](#) we forth, and met at aventure260  
A [yong](#) woman, an officer [seming](#) :  
“What is your name,” quod I, “good creature?”  
“[Discrecioun](#) ,” quod she, “without [lesing](#) .”  
“And where,” quod I, “is your most [abyding](#) ?”  
“I have,” quod she, “this office of purchace,265  
[Cheef](#) purveyour, that longeth to this place.”

*Before 267:* Th.T. Acquayntaunce herbyger.

“[Fair](#) love,” quod I, “in al your ordenaunce,  
What is her name that is the [herbegere](#) ?”  
“For sothe,” quod she, “her name is Acquaintaunce,  
A woman of right gracious manere.”270  
Than thus quod I, “What straungers have ye here?”  
“But [few](#) ,” quod she, “of [high degree ne low](#) ;  
Ye be the first, as ferforth as I [know](#) .”  
Thus with talës we [cam](#) streight to the yate;  
This [yong](#) woman departed was and gon;275  
[Cam](#) Diligence, and knocked fast [therat](#) ;  
“Who is without?” quod Countenaunce [anon](#) .  
“[Trewly](#) ,” quod I, “[fair](#) sister, here is [oon](#) !”  
“[Which oon](#) ?” quod she, and therwithal she [lough](#) ;  
“I, Diligence! ye [know](#) me wel [ynough](#) .”280  
Than opened she the [yate](#) , and in we go;  
With wordës [fair](#) she sayd ful gentilly,  
“Ye are welcome, ywis! are ye no mo?”  
“Nat [oon](#) ,” quod she, “save this woman and I.”  
“[Now](#) than,” quod she, “I pray yow hertely,285  
[Tak](#) my chambre, as for a [why](#) , to rest  
Til your felawës come, I holde it best.”  
I thanked her, and forth we [gon echon](#)  
Til her chambre, [without\[en\]](#) wordës mo.

[Cam](#) Diligence, and [took her leve anon](#) ;290  
“Wher-ever you list,” quod I, “[now](#) may ye go;  
And I [thank](#) you right hertely also  
Of your [labour, for which](#) god do you [meed](#) ;  
I can no more, but Jesu be your [speed](#) !”  
Than Countenauncē asked me [anon](#) ,295  
“Your felawship, where ben they [now](#) ?” quod she.  
“For sothe,” quod I, “they be coming [echon](#) ;  
[But in certayn, I know nat wher they be](#) ,  
Without I may hem at this [window see](#) .  
Here wil I stande, awaytinge ever [among](#) ,300  
For, wel I wot, they wil nat [now](#) be long.”  
Thus as I [stood musing](#) ful busily,  
I thought to take good hede of her aray,  
Her [gown](#) was [blew, this wot](#) I verely,  
Of good [fasoun](#) , and furred wel with gray;305  
Upon her sleve her [word](#) (this is no nay),  
[Which](#) sayd thus, as my pennē can endyte,  
*A moi que je voy*, writen with [lettres](#) whyte.  
[Than forth withal she](#) cam streight [unto](#) me,  
“Your [word](#) ,” quod she, “[fayn](#) wold I that I knew.”310  
“Forsothe,” quod I, “ye shal wel knowe and [see](#) ,  
And for my [word](#) , I have [non](#) ; this is [trew](#) .  
It is [ynough](#) that my clothing be [blew](#) ,  
As here-before I had commaundēment;  
And so to do I am right wel content.315  
But tel me this, I pray you hertely,  
The steward here, say me, what is her name?”  
“She hight Largesse, I say you [suërly](#) ;  
A [fair](#) lady, and &

Here endeth the Book of Assemble de Damys.

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XXII.

## A GOODLY BALADE.

*From Th. (Thynne's ed. 1532). Title. A goodly balade of Chaucer. I note here rejected spellings.*

¶ [MODER of norture](#) , best beloved of al,  
And freshest [flour](#) , to whom good thrift god sende.  
Your [child](#) , if it [list](#) you me so to cal,  
[Al be](#) I unable [my-self](#) so to pretende,  
To your [discrecioun](#) I [recommende](#)<sup>5</sup>  
Myn herte and al, with every circumstance,  
Al [hoolly](#) to be under your governaunce.  
Most desyre I, and have, and ever shal  
[Thing](#) , whiche might your hertës [ese](#) amende;  
Have me excused, my power is but [smal](#) ;10  
[Natheles](#) , of right ye [ought\[e\]](#) to commende  
My [good\[e\]](#) will, [which fayn](#) wolde entende  
To do you service; for al my suffisaunce  
Is [hoolly](#) to be under your governaunce.  
[Meulx un](#) : in herte, which never shal apal,<sup>15</sup>  
Ay fresshe and newe, and right glad to dispende  
My tyme in your servyce, what-so [befal](#) ,  
Beseching your excéllence to defende  
My simplenesse, if ignoraunce offende  
In any wyse; [sith](#) that myn affiaunce<sup>20</sup>  
Is [hoolly to be](#) under your governaunce.  
¶ [Daisy of light](#) ! very [ground of comfort](#) !  
The sonnes doughter ye hight, as I rede;  
For when he westreth, farwel your [disport](#) !  
By your nature anon, right for pure drede<sup>25</sup>  
Of the rude night, that with his boystous wede  
Of [derkness](#) shadoweth our emispere,  
Than closen ye, my lyves lady dere!  
Dawing the day to his kinde [resort](#) ,<sup>□</sup>  
[Phebus](#) your [fader](#) , with his stremes rede,<sup>30</sup>  
Adorneth the [morow](#) , cónsuming the [sort](#)  
Of misty cloudës, that [wolde](#) overlede  
Trewe humble hertës with hir mistihede,  
Nere [comfort](#) a-dayes, whan eyën clere<sup>□</sup>  
Disclose and sprede my lyves lady dere.<sup>35</sup>

[*A stanza lost; lines 36–42.*]

¶ *Je vouldray* :—but [the] [gret\[e\]](#) god disposeth  
And maketh [casuel](#) by his providence  
[Such](#) thing as [mannës](#) frelë [wit](#) purposeth;45  
Al for the best, if that our conscience  
Nat [grucche](#) it, but in humble pacience  
[It receyve](#) ; for [god saith, without\[e\]](#) fable,  
A faithful hertë ever is acceptáble.  
[Cautels](#) who useth gladly, gloseth;50  
To eschewe suche it is right high prudence;  
What ye [said\[e\]](#) onës, [[now](#) ] myn herte opposeth,  
“That my [wryting japës](#) , in your absence,  
[Plesed](#) you moche [bet](#) than my presence!”  
Yet can I more, ye be nat excusáble;55  
A faithful hertë ever is acceptáble.  
[Quaketh my penne](#) ; my spirit supposeth  
That in my wryting ye finde [wol som](#) offence;  
Myn herte welkeneth thus sone, anon it †[roseth](#) ;[ ]  
[Now hot, now cold](#) , and [eft](#) in [[al](#) ] fervence;60  
That [mis](#) is, is caused of negligence  
And not of malice; [therfor beth](#) merciáble;  
A faithful hertë ever is acceptáble.

Lenvoy.

¶ [Forth](#) , complaynt! [forth, lakking](#) eloquence,[ ]  
[Forth](#) , litel lettre, of endyting lame!65  
I have besought my ladies sapience  
Of thy behalfe, to accept in game  
Thyn [inabilitee](#) ; do thou the same!  
Abyd! have more yet; *Je serve*[Jonesse](#) .[ ]  
[Now](#) forth; I close [thee](#) , in holy Venus name;70  
[Thee](#) shal unclose my hertes governeresse.

*Finis.*

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XXIII.

GO FORTH, KING.

Rex sine sapiencia: Episcopus sine doctrina.  
Dominus sine consilio: Mulier sine castitate.  
Miles sine probitate: Iudex sine Iusticia.  
Diues sine elemosina: Populus sine lege.  
Senex sine religione: Seruus sine timore.  
Pauper superbus: Adolescens sine obediencia.

*From Th. (Thynne, ed. 1532); I give rejected spellings.*

GO [forth](#) , king, rule [thee](#) by sapience;  
[Bishop](#) , be able to minister doctryne;  
[Lord, to trew consayl](#) yeve audience;  
[Womanheed](#) , to chastitè ever enclyne;  
Knight, [let](#) thy dedes worship determyne;<sup>5</sup>  
Be [rightwis, jugē](#) , in saving thy name;  
Rich, do almesse, lest thou lese [blis](#) with shame.  
People, obey your king and the lawe;  
Age, be thou ruled by good [religioun](#) ;  
[Trew](#) servant, be [dredful](#) , and [keep](#) thee under  
awe,<sup>10</sup>  
And thou, [povre](#) , fy on [presumpcioun](#) ;  
Inobedience to youth is utter [distruccioun](#) ;  
Remembre you [how](#) god hath set you, lo!  
And do your [part](#) , as ye be ordained to.

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XXIV.

THE COURT OF LOVE.

*From MS. Trin. R. 3. 19, fol. 128; collated with the print of the same in (S.) Stowe's edition (1561). I note some rejected readings of the MS.*

[WITH](#)timerous hert and [trembling](#) hand of drede,  
Of cunning naked, bare of eloquence,  
Unto the flour of [port](#) in womanhede  
I write, as he that [non](#) intelligence  
Of metres hath, ne floures of sentence;5  
Sauf that me list my writing to convey,[]  
In that I can to please her hygh nobley.  
The blosmes fresshe of Tullius garden soote[]  
Present thaim not, my [mater](#) for to [borne](#) :  
[Poemes of Virgil](#) taken here no rote,10  
Ne crafte of [Galfrid](#) may not here sojorne:[]  
Why nam I cunning? O well may I morne,  
For lak of science that I can-not write  
Unto the princes of my life a-right  
No [termes](#) digne unto her excellence,15  
So is she sprong of noble stirpe and high:  
A world of [honour](#) and of reverence  
There is in her, this [wil](#) I testifie.  
[Calliope](#) , [thou](#) sister wise and sly,  
And [thou](#) , Minerva, guyde me with thy grace,20  
That langage rude my mater not deface.  
Thy suger-dropes swete of [Elicon](#)  
Distill in me, [thou](#) gentle Muse, I pray;  
And [thee](#) , [Melpomene](#) , I calle [anon](#) ,  
Of ignoraunce the [mist](#) to chace away;25  
And give me grace so for to write and sey,  
That she, my lady, of her worthinesse,  
Accepte in gree this [litel](#) short tretesse,[]  
That is entituled thus, 'The[Court](#)of Love.'  
And ye that [benmetriciens](#) me excuse,30  
I you [besech](#) , for Venus sake above;  
For [what](#) I mene in this ye [need](#) not muse:  
And if so be my lady it refuse  
For lak of ornat speche, I wold be [wo](#) ,  
That I presume to her to writen [so](#) .  
But [myn](#) entent and all my besy cure[]  
Is for to write this tretesse, as I can,

Unto my lady, stable, true, and sure,  
Feithfull and [kind](#) , sith first that she began  
Me to accept in service as her [man](#) :40  
To her be all the [plesure](#) of this boke,  
That, whan her like, she may it rede and loke.[]  
WHEN I was yong, at eighteen yere of age,  
Lusty and light, desirous of pleasaunce,  
Approching on full sadde and ripe corage,45[]  
Love arted me to do myn observaunce  
To his astate, and doon him obeysaunce,  
Commaunding me the [Court](#) of Love to see,  
A lite beside the [mount](#) of Citharee,[]  
There Citherea goddesse was and quene50  
Honoured highly for her [majestee](#) ;  
And eke her [sone](#) , the mighty god, I wene,  
[Cupid](#) the [blind](#) , that for his [dignitee](#)  
A thousand lovers worship on [their knee](#) ;  
There was I [bid, on](#) pain of death, t'apere,55  
By [Mercury](#) , the winged messengere.[]  
So than I went [by](#) straunge and [fer](#) contrees,  
Enquiring ay [what](#) costes †[to it drew](#) ,[]  
The [Court](#) of Love: and thiderward, as bees,  
At last I [sey](#) the peple gan pursue:60  
Anon, me thought, som wight was there that [knew](#)  
Where that the [court](#) was holden, ferre or [ny](#) ,  
And after thaim [ful fast](#) I gan me [hy](#) .  
Anone as I thaim [overtook](#) , I [said](#) ,  
'[Hail](#) , frendes! whider purpose ye to [wend](#) ?'65  
'[Forsooth](#) ,' quod [oon](#) that answered lich a [maid](#) ,  
'To Loves [Court now go](#) we, gentill frend.'  
'Where is that place,' quod I, 'my felowe hend?'  
'At Citheron, sir,' seid he, 'without dowte,  
The King of Love, and all his noble rowte,70  
Dwelling [within](#) a castell ryally.'  
So than apace I jorned forth among,  
And as he seid, so fond I there truly.  
For I [beheld](#) the towres high and strong,  
And high pinacles, large of hight and long,75  
With plate of gold [bespred](#) on every side,  
And presious [stones](#) , the [stone-werk](#) for to hide.  
No saphir [ind](#) , no rubè riche of price,  
There lakked [than](#) , nor [emeraud](#) so grene,  
[Baleis Turkeis](#) , ne thing to my devise,80[]  
That may the castell maken for to [shene](#) :  
All was as bright as sterres in winter [been](#) ;[]  
And Phebus [shoon](#) , to make his [pees](#) agayn,  
For [trespas](#) doon to high estates [tweyn](#) ,  
Venus and Mars, the god and goddesse clere,85

Whan he them [found](#) in armes cheined [fast](#) :[ ]  
Venus was then full sad of [herte](#) and chere.  
But Phebus bemes, streight as is the [mast](#) ;[ ]  
Upon the castell [ginneth](#) he to cast,  
To [plese](#) the lady, princesse of that place,90  
In signe he loketh aftir Loves grace.  
For there nis god in heven or helle, y-wis,[ ]  
But he hath ben right soget unto Love:  
Jove, Pluto, or [what-so-ever](#) he is,  
Ne creature in erth, or yet above;95  
Of this the révers may no wight approve.  
But furthermore, the castell to [descry](#) ,  
Yet [saw](#) I never [non](#) so large and high.  
For unto heven it streccheth, I suppose,  
[Within](#) and [out](#) depeynted wonderly,100  
With many a thousand daisy, rede as rose,  
And white also, this [saw](#) I [verily](#) :  
But [what](#) tho [daises](#) might do [signify](#) ,  
Can I not tell, sauf that the quenes [flour](#)  
Alceste [it](#) was that [kept](#) there her [sojour](#) ;105[ ]  
Which under Venus lady was and quene,  
And [Admete](#) king and soverain of that place,  
To whom [obeyed](#) the ladies gode [ninetene](#) ,  
With many a thowsand other, bright of face.  
And yong men fele came forth with lusty pace,110  
And aged eke, [their](#) homage to dispose;  
But [what](#) thay were, I [coud](#) not well disclose.  
Yet [ner](#) and [ner](#) furth in I gan me dresse  
Into an halle of noble apparaile,  
With arras spred and cloth of gold, I gesse,115[ ]  
And other [silkof esier availe](#) :  
Under the cloth of [their](#) estate, [saunz faile](#) ,  
The king and quene ther sat, as I beheld:  
It passed joye of [Helisee](#) the feld.[ ]  
There [saintes](#) have their comming and resort,120  
To seen the king so ryally [beseyn](#) ,  
In purple clad, and eke the quene in sort:  
And on [their](#) hedes [saw](#) I crownes [tweyn](#) ,  
With stones [fret](#) , so that it was no [payn](#) ,  
Withouten mete and [drink](#) , to stand and see125  
The kinges honour and the [ryaltee](#) .  
And for to trete of states with the king,  
That [been](#) of counsell chief, and with the quene,  
The king had Daunger [ner](#) to him standing,[ ]  
The Quene of Love, [Disdain](#) , and that was seen:130  
For by the feith I shall to god, I wene,  
Was never straunger [[non](#) ] in her degree  
Than was the quene in casting of her [ee](#) .

And as I [stood](#) perceiving her apart,  
And eke the bemes shyning of her yen, 135  
Me thought they were [shapen lich a dart](#) ,  
[Sherp](#) and persing, smale, and streight as lyne.  
And all her here, it [shoon](#) as gold so fyne, [\[\]](#)  
[Dishevel, crisp, down](#) hinging at her bak [\[\]](#)  
A yarde in length: and [soothly](#) than I [spak](#) :—140  
‘O bright Regina, who made [thee](#) so [fair](#) ?  
Who made thy colour vermelet and white?  
Where [woneth](#) that god? [how](#) fer above the [eyr](#) ?  
[Greet](#) was his [craft](#) , and [greet](#) was his [delyt](#) .  
Now marvel I nothing that ye do hight 145  
The Quene of Love, and [occupy](#) the place  
Of [Citharee: now, sweet](#) lady, thy grace.’  
In mewet [spak](#) I, so that nought astert, [\[\]](#)  
By no condicion, [word](#) that might be [herd](#) ;  
B[ut] in [myn](#) inward thought I gan [advert](#) , 150  
And oft I seid, ‘My [wit](#) is dulle and [hard](#) :’  
For with her [bewtee](#) , thus, god wot, I [ferd](#)  
As doth the man y-ravished with sight,  
[When](#) I beheld her cristall yen so bright,  
No respect having [what](#) was best to doon; 155  
Till right anon, beholding here and there,  
I spied a frend of myne, and that full [soon](#) ,  
A gentilwoman, was the chamberer  
Unto the quene, that hote, as ye shall here,  
Philobone, that lovèd all her life: 160  
Whan she me sey, she led me furth as blyfe;  
And me demaunded [how](#) and in [what](#) wise  
I thider [com](#) , and [what](#) myne erand was?  
‘To [seen](#) the [court](#) ,’ quod I, ‘and all the guyse;  
And eke to sue for pardon and for grace, 165  
And mercy [ask](#) for all my [greet](#) trespass,  
That I [non](#) erst [com](#) to the [Court](#) of Love: [\[\]](#)  
Foryeve me this, ye goddes all above!’  
‘That is well seid,’ quod Philobone, ‘in-dede:  
But were ye not assomoned to apere 170 [\[\]](#)  
By [Mercury](#) ? For that is all my drede.’  
‘Yes, [gentil fair](#) ,’ quod I, ‘[now](#) am I here;  
Ye, yit [what tho](#) , though that be true, my dere?’  
‘Of [your free will](#) ye shuld have come unsent:  
For ye [did](#) not, I deme ye [will](#) be shent. 175  
For ye that [reign](#) in youth and lustinesse, [\[\]](#)  
Pampired with [ese](#) , and †[jolif](#) in your age,  
[Your dewtee](#) is, as [fer](#) as I [can](#) gesse,  
To Loves [Court](#) to dressen [your](#) viage,  
As sone as Nature maketh you so sage, 180  
That ye may [know](#) a woman from a swan, [\[\]](#)

Or [whan your foot](#) is growen half a [span](#) .  
But sith that ye, [by wilful](#) necligence,  
This eighteen yere have [kept yourself](#) at large,  
The gretter is [your](#) trespance and [offence](#) ,185  
And in your nek ye [moot](#) bere all the charge:  
For better were ye ben withouten barge,  
[Amiddē see](#) , in tempest and in [rain](#) ,  
[Than](#) byden here, receiving woo and [pain](#) ,  
That ordeined is for [such](#) as thaim [absent](#)190  
Fro Loves [Court](#) by yeres long and fele.  
I ley my lyf ye shall full [soon](#) repent;  
For Love [will](#) reyve [your colour](#) , lust, and hele:  
Eke ye [must bait](#) on many an hevye mele:[]  
No force, y-wis, I stired you long [agoon](#)195  
To [draw to court](#) ,’ quod litell Philobon.  
‘Ye shall well [see how rough](#) and angry face  
The King of Love will [shew](#) , when ye him [see](#) ;  
By [myn](#) advyse [kneel down](#) and [ask](#) him grace,  
Eschewing perell and adversitee;200  
For [well](#) I wot it [wol non](#) other be,  
[Comfort](#) is [non](#) , ne [counsel](#) to [your ese](#) ;[]  
Why [will](#) ye [than](#) the King of Love displese?’  
‘O mercy, god,’ quod [ich](#) , ‘I me repent,  
Caitif and wrecche in hert, in wille, and thought!205  
And aftir this shall be myne hole entent  
To serve and [plese, how](#) dere that love be bought:[]  
Yit, sith I have [myn own](#) penaunce y-sought,  
With humble [spirit](#) shall I it receive,  
Though that the King of Love my life bereyve.210  
And though [that](#) fervent loves qualitè  
In me did never [worch](#) truly, yit I  
With all obeisaunce and humilitè,  
And [benign hert](#) , shall serve him til I dye:  
And he that Lord of †[might](#) is, grete and highe,215  
Right as him [list](#) me chastice and [correct](#) ,  
And [punish](#) me, with trespance thus [enfect](#) .’  
Thise wordes seid, she caught me by the lap,  
And led me furth intill a temple round,  
Large and wyde: and, as my blessed hap220  
And [good](#) avénture was, right sone I [found](#)  
A tabernacle reised from the [ground](#) ,  
Where Venus sat, and [Cupid](#) by her syde;  
Yet half for drede I gan my visage hyde.  
And eft again I loked and [beheld](#) ,225  
[Seeing](#) full sundry peple in the place,  
And mister [folk](#) , and som that might not [weld](#)  
[Their](#) limmes [well](#) , me thought a wonder [cas](#) ;  
The temple [shoon](#) with [windows](#) all of [glas](#) ,[]

Bright as the day, with many a [fair](#) image;230  
And there I sey the [fresh](#) quene of Cartage,  
Dido, that brent her [bewtee](#) for the love  
Of fals Eneas; and the weymenting  
Of hir, Anelida, true as turtill-dove,  
To Arcite fals: and there was in [peinting](#)235  
Of many a prince, and many a doughty king,  
Whose marterdom was shewed [about](#) the walles;  
And [how](#) that [fele](#) for love had suffered falles.  
But sore I was abashed and [astonied](#)  
Of all [tho folk](#) that there were in that tyde;240  
And than I asked where thay [had](#) [y-]woned:  
'In dyvers courtes,' quod she, 'here besyde.'  
In sondry clothing, mantil-wyse full wyde,  
They were arrayed, and did [their](#) sacrifice  
Unto the god and goddesse in [their](#) guyse.245  
'[ ] †[Lo](#) ! yonder [folk](#) ,' quod she, 'that knele in [blew](#)  
,  
They were the [colour](#) ay, and ever shall,  
In [sign](#) they were, and ever will be trew  
Withouten chaunge: and [sothly](#) , yonder all  
That ben in blak, with morning cry and [call](#)250[ ]  
Unto the goddes, for their loves [been](#)  
Som [fer](#) , som dede, som all to [sherpe](#) and kene.'  
'Ye, than,' quod I, '[what doon](#) thise prestes here,  
Nonnes and [hermits](#) , freres, and all thoo  
That sit in white, in russet, and in [grene](#) ?'255  
'For-soth,' quod she, 'they wailen of [their wo](#) .'  
'O mercy, lord! may thay so come and [go](#)  
[Freely](#) to court, and have [such libertee](#) ?'  
'Ye, men of [ech](#) condicion and degree,  
And women eke: for truly, there is [non](#)260  
Excepcion [mad](#) , ne never was ne may:  
This [court](#) is ope and [free](#) for [everichon](#) ,  
The King of Love he [will](#) nat say thaim nay:  
He taketh all, in poore or riche [array](#) ,  
That [meekly](#) sewe unto his excellence265  
With all [their herte](#) and all their reverence.'  
And, walking thus [about](#) with Philobone,  
I [sey](#) where [cam](#) a messenger in [hy](#)  
Streight from the king, which let [commaund](#) anon,  
[Through-out](#) the [court](#) to make an ho and [cry](#) :270[ ]  
'A! [new-come](#) folk, abyde! and [wot](#) ye [why](#) ?  
The kinges [lust](#) is for to seen [you soon](#) :  
[Com ner](#) , let [see](#) ! his [will mot need](#) be [doon](#) .'  
Than gan I me present to-fore the king,  
[Trembling](#) for fere, with visage pale of [hew](#) ,275  
And many a lover with me was kneling,

Abasshed sore, till [unto tyme](#) thay [knew](#)  
The sentence [yeve](#) of his entent full [trew](#) :  
And at the [last](#) the king hath me behold  
With [stern](#) visage, and seid, '[What](#) doth this  
old,280[]  
Thus [fer](#) y-stope in yeres, come so late  
Unto the [court](#) ?' 'For-soth, my liege,' quod I,  
'An hundred tyme I have ben at the gate  
Afore this tyme, yit [coud](#) I never [espy](#)  
Of [myn](#) acqueyntaunce [any](#) with [mine y](#) ;285  
And shamefastnes away me [gan](#) to chace;  
But [now](#) I me [submit](#) unto your grace.'  
'Well! all is perdoned, with condicion[]  
That [thou](#) be [trew&a](#)  
'GOTH on,' she seid to [Philobone](#) ,  
'and take[]  
This man with you, and lede him all  
about  
Within the court, and shew him, for  
my sake,1025  
What lovers dwell withinne, and all  
the rowte  
Of [officers](#); [for](#) he is, out of dowte,  
A straunger yit:'—'Come on,' quod  
Philobone,  
'Philogenet, with me now must ye  
gon.'  
And stalking soft with [esy pace](#) , I  
saw1030  
About the king [[ther](#) ] stonden  
environ,  
Attendaunce, Diligence, and their  
[felaw](#)[]  
Fortherer, [Esperaunce](#) , and many  
oon;  
[Dred-to-offend](#) there [stood](#) , and not  
aloon;  
For there was eke the cruell  
[adversair](#) ,1035  
The lovers fo, that cleped is [Dispair](#)  
,  
Which unto me spak angrely and  
fell,  
And said, my lady me [deceiven](#)  
shall:  
'[Trowest](#) thow,' quod she, 'that all  
that she did tell,

Is true? Nay, nay, but under hony  
gall!1040[ ]  
Thy birth and †hers, [they] be  
nothing egall:  
Cast of thyn hart, for all her wordes  
whyte,[ ]  
For in good faith she lovith thee but  
a lyte.  
And eek remember, thyn habilite  
May not compare with hir, this well  
thow wot .’1045  
Ye, than cam Hope and said, ‘My  
frend, let be!  
Beleve him not: Dispair , he ginneth  
dote.’  
‘Alas,’ quod I, ‘here is both cold  
and hot :  
The tone me biddeth love, the toder  
nay;  
Thus wot I not what me is best to  
say.1050  
But well wot I, my lady graunted  
me,  
Truly to be my woundes remedy;  
Her gentilness may not infected  
be[ ]  
With dobleness, thus trust I till I dy  
.’  
So cast I void Dispaire  
company,1055[ ]  
And taken Hope to counsell and to  
frend.  
‘Ye, kepe that wele,’ quod  
Philobone, ‘in mind.’  
And there besyde, within a bay-  
window ,  
Stood oon in grene, full large of  
brede and length,  
His berd as blak as fethers of the  
crow;1060  
His name was Lust, of wounder  
might and strength;  
And with Delyt to argue there he  
thenkth ,  
For this was all his [hool ] opinion,  
That love was sin ! and so he hath  
begon

To reson fast, and legge  
auctorité:1065[ ]  
'Nay,' quod Delyt , 'love is a vertue  
clere,  
And from the soule his progress  
holdeth he:  
Blind appetyt of lust doth often  
stere ,  
And that is sin: for reson lakketh  
there,  
For thow [dost ] think thy  
neighbours wyfe to win :1070  
Yit think it well that love may not  
be sin ;  
For god and seint, they love right  
verely ,[ ]  
Void of all sin and vice : this knowe  
I wele,  
Affeccion of flessh is sin , truly;  
But verray love is vertue, as I  
fele,1075  
For love may not thy freil desire  
akele :  
For [verray ] love is love withouten  
sin .'  
'Now stint,' quoth Lust, 'thow  
spekest not worth a pin .'  
And there I left thaim in their  
arguing,  
Roming ferther in the castell  
wyde,1080  
And in a corner Lier stood talking  
Of lesings fast, with Flatery there  
besyde;  
He seid that womenwere attire of  
pryde,  
And men were founde of nature  
variaunt,  
And coud be false, and shewen beau  
semblaunt.1085  
Than Flatery bespake and seid, y-  
wis:  
'See, so she goth on patens faire and  
fete,  
Hit doth right wele: what prety man  
is this  
That rometh here ? Now truly, drink  
ne mete

Nede I not have; myne hart for joye  
doth bete1090  
Him to behold, so is he goodly  
fressh:  
It semeth for love his harte is tender  
nessh.’  
This is the court of lusty folk and  
glad,  
And wel becometh their habit and  
array:  
O why be som so sorry and so  
sad,1095[]  
Complaining thus in blak and whyte  
and gray?  
Freres they ben, and monkes, in  
good fay:  
Alas, for rewth! greet dole it is to  
seen ,  
To see thaim thus bewaile and sory  
been .  
See how they cry and wring their  
handes whyte,1100[]  
For they so sone went to religion!  
And eke the nonnes, with vaile and  
wimple plight,  
There thought that they ben in  
confusion:  
‘Alas,’ thay sayn, ‘we fayn  
perfeccion ,  
In clothes wide, and lak our  
libertè;1105  
But all the sin mote on our frendes  
be.[]  
For, Venus wot, we wold as fayn as  
ye,  
That ben attired here and wel  
besene,  
Desiren man, and love in our  
degree,  
Ferne and feithfull, right as wold  
the quene:1110  
Our frendes wikke, in tender youth  
and grene,  
Ayenst our will made us religious;  
That is the cause we morne and  
wailen thus.’  
Than seid the monks and freres in  
the tyde,

‘Wel may we curse our abbeys and  
our place,1115  
Our statuts sharp, to sing in cofes  
wyde,  
Chastly to kepe us out of loves  
grace,  
And never to fele comfort ne solace;  
Yet suffre we the hete of loves fire,  
And after than other haply we  
desire.1120  
O Fortune cursed, why now and  
wherefore  
Hast thou,’ they seid, ‘beraft us  
libertè ,  
Sith nature yave us instrument in  
store,  
And appetyt to love and lovers be?  
Why mot we suffer suche  
adversitè,1125  
Diane to serve, and Venus to  
refuse?  
Ful often sith this matier doth us  
muse.  
We serve and honour, sore ayenst  
our will,  
Of chastitè the goddes and the  
quene;  
Us leffer were with Venus byden  
still,1130  
And have reward for love, and soget  
been  
Unto thise women courtly, fressh,  
and shene.  
Fortune, we curse thy whele of  
variaunce!  
There we were wele , thou revest  
our plesaunce.’  
Thus leve I thaim, with voice of  
pleint and care,1135  
In raging wo crying ful pitously ;[ ]  
And as I yede, full naked and full  
bare  
Some I behold , looking dispitously  
,  
On povertè that dedely cast their y ;  
And ‘Welaway!’ they cried, and  
were not fain,1140

For they ne might their glad desire  
attain.  
For lak of richesse worldely and of  
†gode ,  
They banne and curse, and wepe,  
and sein, ‘Alas,  
That poverte hath us hent that  
whylom stode  
At hartis ese , and free and in good  
case!1145  
But now we dar not shew our-self in  
place,[]  
Ne us embolde to duelle in  
company,  
There-as our hart wold love right  
faithfully.’  
And yet againward shryked every  
nonne,  
The prang of love so straineth thaim  
to cry:1150[]  
‘Now wo the tyme,’ quod thay,  
‘that we be boun !  
This hateful ordre nyse will don us  
dy !  
We sigh and sobbe, and bleden  
inwardly,  
Freting our-self with thought and  
hard complaint,  
That ney for love we waxen wode  
and faint.’1155  
And as I stood beholding here and  
there,  
I was war of a sort full  
languisshing,  
Savage and wild of loking and of  
chere,  
Their mantels and their clothës ay  
tering;  
And oft thay were of nature  
complaining,1160[]  
For they their members lakked, fote  
and hand,  
With visage wry and blind, I  
understand.  
They lakked shap, and beautie to  
preferre  
Theim-self in love: and seid, that  
god and kind

Hath forged thaim to worshippen  
the sterre, 1165  
Venus the bright, and leften all  
behind  
His other werkes clene and out of  
mind:  
'For other have their full shape and  
bewtee ,  
And we,' quod they, 'ben in  
deformitè.'  
And nye to thaim there was a  
company, 1170  
That have the susters waried and  
misseid;  
I mene, the three of fatall destinè,  
That be our †werdes ; and sone, in a  
brayd, []  
Out gan they cry as they had been  
affrayd,  
'We curse,' quod thay, 'that ever  
hath nature 1175  
Y-formed us, this wofull lyfe  
t'endure !'  
And there he was contrite, and gan  
repent, []  
Confessing hole the wound that  
Cithere  
Hath with the dart of hot desire him  
sent ,  
And how that he to love must subjet  
be: 1180  
Than held he all his skornes vanitè,  
And seid, that lovers lede a blisful  
lyfe,  
Yong men and old, and widow ,  
maid and wyfe.  
'Bereve †me , goddesse,' quod he,  
'[of] thy might,  
My skornes all and skoffes, that I  
have 1185  
No power forth , to mokken any  
wight,  
That in thy service dwell: for I did  
rave:  
This know I well right now, so god  
me save,  
And I shal be the chiefpost of thy  
feith,

And love uphold, the révers who-so  
seith.' 1190  
Dissemble stood not fer from him in  
trouth,  
With party mantill, party hood and  
hose;  
And said, he had upon his lady  
rowth,  
And thus he wound him in, and gan  
to glose  
Of his entent full doble, I  
suppose:1195  
And al the world, he seid, he loved  
it wele;  
But ay, me thoughte, he loved her  
nere a dele.  
Eek Shamefastness was there, as I  
took hede,  
That blusshed rede, and durst nat  
ben a-knowe  
She lover was, for thereof had she  
drede;1200  
She stood and hing her visage down  
alowe;  
But suche a sight it was to sene, I  
trow,  
†As of these roses rody on their  
stalk:[]  
There coud no wight her spy to  
speke or talk  
In loves art , so gan she to  
abasshe,1205  
Ne durst not utter all her privité :  
Many a stripe and many a grevous  
lasshe  
She gave to thaim that wolden  
lovenes be,  
And hindered sore the simpill  
comonaltè ,  
That in no wyse durst grace and  
mercy crave;1210  
For were not she , they need but ask  
and have;  
Where if they now approchin for to  
speke,  
Than Shamefastness returnith thaim  
again:

Thay think, if †we our secret  
councell breke,  
Our ladies will have scorn on us,  
certain ,1215  
And [per ] aventure thinken greet  
disdain:  
Thus Shamefastness may bringin in  
Dispeir ,  
Whan she is dede, the toder will be  
heir .[ ]  
Com forth, Avaunter ! now I ring  
thy bell!  
I spyed him sone; to god I make a-  
vowe,1220  
He loked blak as fendes doth in  
hell:—  
‘The first ,’ quod he, ‘that ever [I]  
did †wowe ,[ ]  
Within a word she com, I wot not  
how,  
So that in armes was my lady free;  
And so hath ben a thousand mo than  
she.1225  
In Englund, Bretain, Spain, and  
Pycardie,  
Arteys, and Fraunce, and up in hy  
Holand,  
In Burgoyne, Naples, and [in ] Italy,  
Naverne, and Grece, and up in  
hethen land ,  
Was never woman yit that wold  
withstand1230  
To ben at myn commaundement,  
whan I wold:  
I lakked neither silver, coin, ne  
gold.  
And there I met with this estate and  
that;  
And here I broched her, and here, I  
trow:  
Lo! there goth oon of myne; and  
wot ye what ?1235  
Yon fressh attired have I leyd full  
low;  
And such oon yonder eke right well  
I know:  
I kept the statut whan we lay y-fere;

And yet yon same hath made me  
right good chere.’  
Thus hath Avaunter blowen every-  
where<sup>1240</sup>  
Al that he knowith, and more, a  
thousand-fold;  
His auncetrye of kin was to Lière  
.[]  
For firste he makith promise for to  
hold  
His ladies councell, and it not  
unfold;  
Wherfore, the secret when he doth  
unshit ,<sup>1245</sup>  
Than lyeth he, that all the world  
may wit .  
For falsing so his promise and  
behest,  
I wounder sore he hath such fantasie  
;  
He lakketh wit, I trowe, or is a best,  
That can no bet him-self with reson  
gy .<sup>1250</sup>  
By myn advice, Love shal be  
contrarie  
To his availe, and him eke  
dishonoure,  
So that in court he shall no more  
sojoure .[]  
‘Take hede,’ quod she, this litell  
Philobone,  
‘Where Envy rokketh in the corner  
yond,<sup>1255</sup>[]  
And sitteth dirk; and ye shall see  
anone  
His lenē bodie, fading face and  
hond;[]  
Him-self he fretteth, as I  
understond;  
Witnesse of Ovid  
Methamorphose ;[]  
The lovers fo he is, I wil not glose  
.<sup>1260</sup>  
For where a lover thinketh him  
promote,  
Envy will grucch, repyning at his  
wele;

Hit swelleth sore about his hartes  
rote,  
That in no wyse he can not live in  
hele;  
And if the feithfull to his lady  
stele,1265  
Envy will noise and ring it round  
about,  
And sey moche worse than don is,  
out of dowte.’  
And Prevy Thought , rejoysing of  
him-self,  
Stood not fer thens in habit  
mervelous;  
‘Yon is,’ thought [I ], ‘som spirit or  
some elf,1270  
His sotill image is so curious :  
How is,’ quod I, ‘that he is shaded  
thus  
With yonder cloth, I not of what  
colour?’  
And nere I went, and gan to lere and  
pore,  
And frayned him [a ] question full  
hard.1275  
‘What is,’ quod I, ‘the thing thou  
lovest best?  
Or what is boot unto thy paines  
hard?  
Me think, thou livest here in grete  
unrest;  
Thow wandrest ay from south to est  
and west,  
And est to north; as fer as I can  
see,1280  
There is no place in court may  
holden thee.  
Whom folowest thou? where is thy  
harte y-set?  
But my demaunde asoile, I thee  
require.’  
‘Me thought,’ quod he, ‘no creature  
may let  
†Me to ben here, and where-as I  
desire:1285  
For where-as absence hath don out  
the fire,

My mery thought it kindleth yet  
again,  
That bodily , me think, with my  
souverain[ ]  
I stand and speke, and laugh, and  
kisse, and halse,  
So that my thought comforteth me  
full oft:1290[ ]  
I think, god wot, though all the  
world be false,  
I will be trewe; I think also how soft  
My lady is in speche, and this on-  
loft  
Bringeth myn hart †to joye and  
[greet ] gladnesse;  
This prevey thought alayeth myne  
hevinesse.1295[ ]  
And what I thinke, or where to be,  
no man  
In all this erth can tell, y-wis, but I:  
And eke there nis no swallow swift,  
ne swan  
So wight of wing, ne half [so ] yern  
can fly;  
For I can been, and that right  
sodenly,1300  
In heven, in helle, in paradise, and  
here,  
And with my lady , whan I will  
desire.  
I am of counsell ferre and wyde, I  
wot,  
With lord and lady, and their previtè  
I wot it all; but be it cold or hot  
,1305  
They shall not speke without  
licence of me,  
I mene, in suche as sesonable be;  
For first the thing is thought within  
the hert ,  
Ere any word out from the mouth  
astert.’  
And with that word Thought bad  
farewell and yede:1310  
Eke furth went I to seen the courtes  
gyse :  
And at the dore cam in, so god me  
spede,

†Twey courteours of age and of  
assyse  
Liche high, and brode, and, as I me  
advyse,  
The Golden Love, and Leden Love  
thay hight:1315[ ]  
The ton was sad, the toder glad and  
light.

[*Some stanzas lost.*]

‘Yis! draw your hart, with all your  
force and might,[ ]  
To lustiness, and been as ye have  
seid;  
And think that I no drop of favour  
hight ,  
Ne never had to your desire  
obeyd,1320  
Till sodenly, me thought, me was  
affrayed,  
To seen you wax so dede of  
countenance;  
And Pitè bad me don you some  
plasaunce .  
Out of her shryne she roos from  
deth to lyve,[ ]  
And in myne ere full prevely she  
spak,1325  
“Doth not your servaunt hens away  
to dryve,  
Rosiall,” quod she; and than myn  
harte [it] brak ,  
For tender †reuth : and where I  
found moch lak  
In your persoune, †than I my-self  
bethought,  
And seid, “This is the man myne  
harté hath sought.” ’1330  
‘Gramercy, Pitè! might I †but  
suffice  
To yeve the lawde unto thy shryne  
of gold,[ ]  
God wot, I wold; for sith that †thou  
did rise  
From deth to lyve for me, I am  
behold

To †thanken you a thousand tymes  
told,1335  
And eke my lady Rosiall the shene,  
Which hath in comfort set myn  
harte, I wene.  
And here I make myn protestacion,  
And depely swere, as [to ] myn  
power, to been  
Feithfull, devoid of variacion,1340  
And her forbere in anger or in tene,  
And serviceable to my worldes  
quene,  
With al my reson and intelligence,  
To don her honour high and  
reverence.’  
I had not spoke so sone the word,  
but she,1345  
My souverain, did thank me hartily,  
And seid, ‘Abyde, ye shall dwell  
still with me  
Till seson come of May; for than,  
truly,  
The King of Love and all his  
company  
Shall hold his fest full ryally and  
well.’1350  
And there I bode till that the seson  
fell.  
ON May-day, whan the lark began  
to ryse,  
To matens went the lusty  
nightingale[]  
Within a temple shapen hawthorn-  
wise;[]  
He might not slepe in all the  
nightertale,1355  
But ‘Domine labia ,’ gan he crye  
and gale,  
‘My lippes open, Lord of Love, I  
crye,  
And let my mouth thy preising now  
bewrye .’[]  
The eagle sang ‘Venite , bodies all,  
And let us joye to love that is our  
helth.’1360  
And to the deske anon they gan to  
fall,

And who come late, he pressed in  
by stelth:[]  
Than seid the fawcon, our own  
hartis welth,  
'Domine, Dominus noster , I wot,  
Ye be the god that don us bren thus  
hot .' 1365  
'Celi enarrant ,' said the  
popingay,[]  
'Your might is told in heven and  
firmament.'  
And than came in the goldfinch  
fresh and gay,  
And said this psalm with hertly glad  
intent,  
'Domini est terra ; this Laten  
intent, 1370  
The god of Love hath erth in  
governaunce.'  
And than the wren gan skippen and  
to daunce.  
'Jube, Domine , Lord of Love, I  
pray  
Commaund me well this lesson for  
to rede;  
This legend is of all that wolden  
dey 1375 []  
Marters for love; god yive the  
sowles spede!  
And to thee, Venus, †sing we, out  
of drede,  
By influence of all thy vertue grete,  
Beseching thee to kepe us in our  
hete.'  
The second lesson robin redebrest  
sang, 1380 []  
'Hail to the god and goddess of our  
lay!'  
And to the lectorn †amorously he  
sprang :—  
'Hail,' quod [he ] eke, 'O fresh  
seson of May,  
Our moneth glad that singen on the  
spray ![]  
Hail to the floures, rede, and whyte,  
and blewe, 1385  
Which by their vertue make our  
lustes newe!'

The thrid lesson the turtill-dove  
took up, [ ]  
And therat lough the mavis [as ] in  
scorn:  
He said, ‘O god, as mot I dyne or  
sup ,  
This folissh dove will give us all an  
horn !1390  
There been right here a thousand  
better born,  
To rede this lesson, which, as well  
as he,  
And eke as hot, can love in all  
degree.’  
The turtill-dove said, ‘Welcom,  
welcom, May,  
Gladsom and light to loveres that  
ben trewe!1395  
I thank thee, Lord of Love, that doth  
purvey  
For me to rede this lesson all of  
dewe;  
For, in gode sooth, of corage I  
†pursue  
To serve my make till deth us must  
depart.’  
And than ‘Tuautem ’ sang he all  
apart.1400  
‘Te deum amoris ,’ sang the  
thrustell-cok:  
Tuball him-self, the first musician,  
With key of armony coude not  
unlok  
So swete [a ] tewne as that the  
thrustill can:  
‘The Lord of Love we praisen,’  
quod he than,1405  
‘And so don all the fowles, grete  
and lyte ;  
Honour we May, in fals lovers  
dispyte.’  
‘Dominus regnavit ,’ seid the pecok  
there,  
‘The Lord of Love, that mighty  
prince, y-wis,  
He hath received her[e] and every-  
where:1410

Now *Jubilate* †sing :’—‘What  
meneth this?’  
Seid than the *linet* ; ‘welcom, Lord  
of blisse!’  
Out-stert the owl with ‘*Benedicite* ,  
What meneth al this mery fare?’  
quod he.  
‘*Laudate* ,’ sang the lark with voice  
full shrill;1415  
And eke the *kite* , ‘*O admirabile* ;  
This quere will *through* myne eris  
pers and thrill;  
But what? welcom this May *seson* ,’  
quod he;  
‘And honour to the Lord of Love  
mot be,  
That hath this feest so *solemn* and  
so high.’1420  
‘*Amen*,’ seid all; and so seid eke the  
pye.  
And furth the cokkow gan procede  
anon,[ ]  
With ‘*Benedictus*’ thanking god in  
hast,  
That in this May wold visite thaim  
echon,  
And gladden thaim all whyl the fest  
shall *last* :1425  
And therewithall a-loughter out he  
brast,  
‘I thank it god that I shuld end the  
song,  
And all the service which hath been  
so long.’  
Thus sang thay all the service of the  
fest,  
And that was don right erly, to my  
dome;1430  
And furth *goth* all the Court, both  
most and lest,  
To feche the floures fressh, and  
braunche and *blome* ;  
And namly, hawthorn brought both  
page and grome.  
With fressh *garlandës* , *partie* blewe  
and whyte,  
And thaim *rejoysen* in *their greet*  
*delyt* .1435

Eke eche at other threw the floures  
bright,[]  
The prymerose, the violet, the gold ;  
So than, as I beheld the ryall sight,  
My lady gan me sodenly behold,  
And with a trew-love , plited many-  
fold,1440  
She smoot me through the [very]  
hert as blyve;  
And Venus yet I thanke I am alyve.

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XXV.

VIRELAI.

*From Trin. (Trin. Coll. Cam. R. 3. 19); collated with S. (Stowe's ed. 1561).*

ALONE walking, In thought  
pleyning,  
And sore sighing, All desolate,  
Me remembering Of my living,  
My [deth wishing](#) Bothe [erly](#) and  
late.  
Infortunate Is [so](#) my fate<sup>5</sup>  
That, wote ye [what? Out](#) of mesure  
My [lyf](#) I hate Thus desperate;  
[In pore](#) estate Do I endure.  
Of other cure Am I [nat](#) sure,  
Thus to endure Is hard, certain;<sup>10</sup>  
Such is my [ure](#) , I yow ensure;  
What creature [May](#) have more pain?  
My [trouth](#) so [pleyn](#) Is take in veyn,  
And [gret disdeyn](#) In remembraunce;  
Yet I full [feyn Wold](#) me  
[compleyn](#)<sup>15</sup>  
Me to [absteyn](#) From this penaunce.  
But in substaunce [Noon](#) allegeaunce  
Of my grevaunce Can I [nat](#) finde;  
Right so my chaunce With  
displesaunce  
[Doth](#) me avaunce; And thus an [ende](#)  
.20

*Explicit.*

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XXVI.

PROSPERITY.

XXVI. *From MS. Arch. Seld. B. 24, fol. 119; I give rejected spellings.*

RICHT as povert causith sobirnes,  
And febilnes enforcith contenance,  
Richt so prosperitee and [gret](#) riches  
The moder is of vice and negligence;  
And powere also causith insolence;<sup>5</sup>  
And honour oftsiss chaungith gude thewis;  
There is no more [perilous](#) pestilence  
Than hie estate geven unto schrewis.  
Quod Chaucere.

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XXVII.

LEAULTE VAULT RICHESSE.

XXVII. *From MS. Arch. Seld. B. 24, fol. 138; I give rejected spellings.*

THIS worldly [joy](#) is [only](#) fantasy,  
Of quhich non erdly wicht can be content;  
Quho most has wit, [lest](#) suld in it affy,  
Quho taistis it most, most sall him repent;  
Quhat valis all this richness and this rent,<sup>5</sup>  
Sen no man [wat](#) quho sall his tresour have?  
Presume nocht gevin that god has [donbut](#)  
[lent](#) ,  
Within schort tyme the quhiche he thinkis to  
crave.

*Leaulte vaultrichesse .*

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## XXVIII.

### SAYINGS PRINTED BY CAXTON.

XXVIII. *From* Caxton's print of Chaucer's *Anelida*, &c.; see vol. i. p. 46. Also in ed. 1542, in later spelling.

1.

WHAN feyth failleth in prestes  
sawes,  
And lordes hestes ar holden for  
lawes,  
And robbery is holden purchas,  
And lechery is holden solas,  
Than shal the lond of Albyon5[ ]  
Be brought to grete confusioun.

2.

Hit falleth for [every](#) gentilman  
To saye the best that he can  
In [[every](#)] mannes absence,  
And the soth in his presence.10

3.

Hit cometh by kynde of gentil blode  
To cast away al [hevines](#) ,  
And gadre to-gidre wordes good;  
The werk of [wisdom](#) berith witnes.

*Et sic est finis.*

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XXIX.

BALADE IN PRAISE OF CHAUCER.

XXIX. *From MS. Trin. R. 3. 19, fol. 25; also in Stowe (ed. 1561).*

MASTER Geffray [Chauser](#) , that now lyth  
in grave,  
The nobyll [rethoricien](#) , and poet of Gret  
Bretayne,  
That worthy was the lawrer of poetry have  
For thys hys labour, and the palme attayne;  
Whych furst made to dystyll and reyne5  
The gold dew-dropys of speche and  
[eloquence](#)  
In-to Englyssh tong, thorow hys excellence.

*Explicit.*

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## NOTES.

### I.

#### THE TESTAMENT OF LOVE.

The text is from Thynne's first edition (1532); the later reprints are of inferior value. No MS. of this piece is known. Rejected spellings are given at the bottom of each page. Conjectural emendations are marked by a prefixed obelus (†). In many places, words or letters are supplied, within square brackets, to complete or improve the sense. For further discussion of this piece, see the Introduction.

#### Book I.

#### Book II.

#### Chap. I.

The initials of the fourteen Chapters in this Book give the words: virtw have merci. Thynne has not preserved the right division, but makes *fifteen* chapters, giving the words: virtw have mctrcci. I have set this right, by making Chap. XI begin with 'Every.' Thynne makes Chapter XI begin with 'Certayn,' p. 86, l. 133, and another Chapter begin with 'Trewly,' p. 89, l. 82. This cannot be right, because the latter word, 'Trewly,' belongs to the last clause of a sentence; and the Chapter thus beginning would have the unusually small number of 57 lines.

#### Book III.

#### Chap. I.

This chapter is really a Prologue to the Third Book.

## II.

### THE PLOWMAN'S TALE.

Numerous references are given to Pierce the Ploughman's Crede, ed. Skeat (E.E.T.S.); a poem by the same author. See the Introduction.

## III.

### JACK UPLAND.

To this piece, which is an attack upon the friars, a reply was made by one of them (probably a Dominican, see notes to ll. 100, 130), which is printed at length in Wright's Political Poems and Songs (Record Series), vol. ii. pp. 39–114; together with a rejoinder by Jack Upland, printed on the same pages. The friar's reply is often cited in the Notes below, where the number refers to the page of the above-named volume. See further in the Introduction.

## IV.

### GOWER: THE PRAISE OF PEACE.

This piece has no English title except that printed at p. 205; for the Latin title, see p. 216. See the Introduction.

## V.

### THOMAS HOCCLEVE: THE LETTER OF CUPID.

This poem is imitated, rather than translated, from the French poem entitled L'Epistre au Dieu d'Amours, written by Christine de Pisan in May, 1399; printed in Œuvres Poétiques de Christine de Pisan, publiées par Maurice Roy, ii. 1–27; Société des Anciens Textes Français, 1891. Hoccleve even rearranges some of the material; and Dr. Furnivall has printed all the lines of the original of which the

English poet has made use, in the Notes to his edition of Hoccleve's Works, published for the Early English Text Society, in 1892. It thus appears that the lines of Christine's poem are to be taken in the following order: 1-116, 537-54, 126-30, 531-4, 131-96, 721-5, 259-520, 321-5, 271-4, 387-460, 643-77, 608-23, 559-75, 759-800. The following stanzas, on the other hand, are wholly Hoccleve's own: 71-7, 92-8, 127-33, 141-7, 162-8, 176-89, 267-73, 316-29, 379-434. The last set extends to 56 lines.

Cupid, god of Love, is supposed to write a letter to all lovers, who are his subjects, reproving men for their slander and ill-treatment of women, and defending women against all that is alleged against them. In fact, it is a reply, by Christine de Pisan, to the numerous severe things that Jean de Meun had said about women in the famous *Roman de la Rose*. He is expressly mentioned by name in l. 281.

I here quote, as a specimen, the first 7 lines of the original, answering to Hoccleve's first stanza—

'Cupido, roy par la grace de lui,  
Dieu des amans, sans aide de nullui,  
Regnant en l'air du ciel tres reluisant,  
Filz de Venus la deesse poissant,  
Sire d'amours et de tous ses obgiez,  
A tous vos vrais loiaux servans subgiez,  
Salut, Amour, Familiarite!'

## VI.

### THOMAS HOCCLAVE: TO THE KING; AND TO THE KNIGHTS OF THE GARTER.

These two Balades, each of 32 lines, are written in a highly artificial metre; for, in each case, the four stanzas of which each consists shew the same rimes throughout. The riming syllables in Balade 1 are *-esse*, *-our*, and *-alle*; and in Balade 2, are *-ame*, *-aunce*, and *-ee*. A similar example of metrical arrangement occurs in Chaucer's Balade to Rosemounde.

VII.

HENRY SCOGAN: A MORAL  
BALADE.

For remarks upon the heading of this poem, see the Introduction.

VIII.

JOHN LYDGATE; COMPLAINT OF  
THE BLACK KNIGHT.

There are some excellent notes relative to this poem in Schick's edition of Lydgate's *Temple of Glas* (E. E. T. S.); I refer to them below as 'Schick, T. G.'

IX.

JOHN LYDGATE: THE FLOUR OF  
CURTESYE.

I know of no MS. copy of this piece.

X.

IN COMMENDATION OF OUR  
LADY.

XI.

TO MY SOVERAIN LADY.

XII.

BALLAD OF GOOD COUNSEL.

XIII.

BEWARE OF DOUBLENESS.

This piece is gently ironical throughout, as, for example, in ll. 15, 23, 31, 39, 47, &c.

XIV.

A BALADE: WARNING MEN, Etc.

XV.

THREE SAYINGS.

XVI.

LA BELLE DAME.

XVII.

THE TESTAMENT OF CRESSEID.

This sequel to Chaucer's 'Troilus,' written by Robert Henryson of Dunfermline, is in the Northern dialect of the Scottish Lowlands. Thynne has not made any special attempt to alter the wording of this piece, but he frequently modifies the spelling; printing *so*

instead of *sa* (l. 3), *whan* for *quhen* (l. 3), *right* for *richt* (l. 4), and so on. I follow the Edinburgh edition of 1593. See further in the Introduction.

## XVIII.

### THE CUCKOO AND THE NIGHTINGALE.

In this piece, the final *-e* is much used as forming a distinct syllable; indeed, more freely than in Chaucer.

## XIX.

### ENVOY TO ALISON.

## XX.

### THE FLOWER AND THE LEAF.

I give numerous references below to ‘A. L.’, i. e. the Assembly of Ladies, printed at p. 380. The two poems have much in common.

## XXI.

### THE ASSEMBLY OF LADIES.

For numerous references to this poem, see Notes to the preceding poem.

Though apparently written by the authoress of the Flower and the Leaf, it is of later date, and much less use is made of the final *e*. That the author was a woman, is asserted in ll. 7, 18, 259, 284, 370, 379–85, 407, 450, 625.

## XXII.

### A GOODLY BALADE.

Obviously Lydgate’s. See the Introduction.

## XXIII.

### GO FORTH, KING.

This poem really consists of twelve precepts, intended to redress twelve abuses. The twelve abuses are given by the Latin lines above, which should be compared throughout. The whole poem is thus easily understood.

The accent is on the first syllable of the line in most of the lines. In l. 3, the word *Lord* stands alone in the first foot. The lines are somewhat unsteady, quite in Lydgate's usual manner. In l. 6, *jug -e* is probably dissyllabic. See further in the Introduction.

## XXIV.

### THE COURT OF LOVE.

This late piece abounds with imitations of Lydgate, especially of his Temple of Glas; many of the resemblances are pointed out in Schick's edition of that poem, which I refer to by the contraction 'T. G.'

## XXV.

### VIRELAI.

Not a true virelay, as the ending *-ing* does not reappear in the second stanza; for a correct example, see note to Anelida and Arcite, 256 (vol. i. p. 536). But it is of the nature of a virelay, inasmuch as the rime *-ate*, which concludes the first stanza, reappears in the second; and similarly, the ending *-ure*, which concludes the second stanza, reappears in the third; and so on, with the rime-endings *-ain* and *-aunce*. Compare the poem by Lord Rivers, in the same metre, alluded to in vol. i. p. 42.

XXVI.

PROSPERITY.

From John Walton's translation of Boethius, ad 1410. See the Introduction.

XXVII.

LEAULTE VAULT RICHESSE.

From the same MS. as the last.

XXVIII.

SAYINGS.

XXIX.

BALADE.

This Balade, printed by Stowe, seems like a poor imitation of the style of Lydgate.

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## GLOSSARIAL INDEX.

References to I. (The Testament of Love) are to the Book, Chapter, and Line; thus 'I. ii. 1. 7'=Testament of Love, bk. ii. ch. 1. l. 7. References containing '*pr.*' refer to the prologue to the same. In all other cases, the references are to the piece and to the line: thus 'V. 50'=Letter of Cupid, l. 50.

A,*v.* have, I. i. 2. 173; *ger.* I. i. 5. 93.

A deblys, (*perhaps*) to the devil, as if devoted to the devil, I. ii. 13. 99. See the note.

A dewe, (*perhaps for à dieu*), I. ii. 13. 99. See the note.

A this halfe, on this side, below, I. i. 9. 39.

A. b. c.,*s.* alphabet, I. ii. 1. 113.

Abacke,*adv.* backward, III. 300; Abakke, VIII. 326.

Abbeys,*s. pl.* abbeys, XXIV. 1115.

Abeisen,*v.* (*for* Abasen), abase, put down, reprove, XXIV. 738.

Abit,*pr. s.* abides, IV. 284; XIII. 30.

Able,*imp. s.* enable, VII. 32; Abled, *pp.* l. ii. 9. 95; fitted, I. ii. 6. 4.

Abode, 2 *pt. s.* didst abide, I. ii. 4. 101; Abood, *pt. s.* remained, I. i. 5. 31.

Abouten,*adv.* all about, all round, I. ii. 8. 37.

Abregge,*ger.* to abridge, shorten, XIX. 18.

Abreyde,*ger.* to start up, awake, VIII. 15; Abraid, *pt. s.* started, went suddenly, XVII. 45; Abrayde, awoke, VIII. 154.

Abydinge,*s.* waiting, delay, I. i. 3. 38.

Abye,*v.* pay for (it), II. 1233; pay for, II. 1199.

Abyrne,*s.* the abyss, X. 136.

A-cale,*pp.* *as adj.* frozen, afflicted with the cold, II. 71.

Accept,*pp.* accepted (*as*), I. ii. 13. 36; *Accepte, as adj. pl.* accepted, VIII. 427.

Acces,*s.* feverish attack, VIII. 229; XVIII. 39; *Accesse*, VIII. 136.

Accident,*s.* accidental quality, I. ii. 7. 144; *accident*, II. 1222.

Accompte, 1 *pr. s.* account, I. ii. 13. 91; *pp.* I. ii. 9. 48.

Accomptes,*s pl.* accounts, II. 778.

Accord,*s.* agreement, XVIII. 280.

Accordaunce,*s.* agreement, I. ii. 5. 27.

Accordaunt,*adj.* agreeing, XVIII. 83.

Accorde,*ger.* to agree, to rime, II. 477; *pr. s.* suits, VIII. 183; 2 *pr. pl.* agree, III. 212; *pr. pl.* I. ii. 5. 26; *pres. pt.* XX. 112. See *Acorde*.

Acertained,*pp.* made sure, informed, XX. 568.

Achates,*s. pl.* purchases, I. ii. 2. 48.

Acomered,*pp.* encumbered, I. iii. 5. 57; troubled, I. iii. 7. 41.

Acompt,*v.* reckon, I. ii. 10. 88.

Acordaunces,*s. pl.* agreements, I. ii. 8. 54.

Acorde,*ger.* to agree, I. ii. 8. 47; *pr. s.* I. ii. 2. 52; *pr. pl.* IX. 210. *a. nothing*, in no wise agree, I. ii. 2. 74.

Acorn,*s.* acorn. VIII. 73.

A-croke,*adv.* amiss, XXIV. 378.

A-dayes,*adv.* by day-time, XXII. 34.

- Adherand,*pres. pt.* cleaving, I. i. 9. 103.
- Admirall,*s.* prince, chief, II. 194.
- Adnulled,*pp.* annulled, I. iii. 3. 49.
- Adnullinge,*s.* annulling, I. i. 4. 22.
- Ado, to do, VIII. 161.
- A-down,*adv.* down here, II. 1319.
- A-drad,*pp.* afraid, I. ii. 7. 61; IV. 89; filled with tear, I. i. 2. 12, 182.
- Adulacioun,*s.* flattery, XII. 61.
- Adversair,*s.* adversary, XXIV. 1035.
- Advertence,*s.* attention, XI. 61.
- Adverteth,*imp. pl.* heed, note, XIII. 45.
- A-ferd,*pp.* afraid, II. 433; Aferde, I. i. 2. 10.
- A-fere, on fire, X. 129.
- A-ferre,*adv.* afar, VIII. 610.
- Affect,*s.* desire, I. iii. 9. 43.
- Affectuously,*adv.* with desire, I. iii. 6. 64.
- Affermed,*pp.* affirmed, IV. 13.
- Affiched,*pp.* fixed, set, I. ii. 9. 28.
- Affirmatif,*s.* the affirmative, I. iii. 8. 40.
- Affray,*s.* conflict, trouble, XX. 374.
- Affrayed,*pp.* frightened away, XVIII. 235; frightened, XXIV. 1000.
- Affy,*v.* trust, XXVII. 3; Affye, *pr. pl.* X. 63.
- Aforn,*adv.* previously, VIII. 451; X. 107.
- Afray,*ger.* to frighten, II. 859.

After,*adv.* afterwards, XVI. 380; After as, according as, I. i. *pr.* 44.

After,*prep.* for, I. ii. 3. 35; i. e. to get, I. ii. 14. 94;  
After oon, i. e. always alike, XVI. 161.

After-game,*s.* second game, return-match, XVI. 523.

After-reward,*s.* following reward, I. iii. 2. 123.

Agadred,*pp.* gathered together, II. 1335.

Agasteth,*pr. s.* frightens greatly. I. ii. 7. 77.

Agilted,*pt. s.* sinned against, II. 1308.

Agnelet,*s.* little lamb, X. 123.

Agnus-castus (see the note, p. 531), XX. 160.

Agoon,*pp.* gone away, VIII. 24; Ago, XVII. 238.

Agramed,*pp.* angered, II. 343.

Agryse,*v.* feel terror, II. 360, 841, 1216; XVIII. 15;  
*pr. pl. subj.* let them fear, II. 961.

Ague,*s.* feverish attack, IX. 37.

Air,*adv.* early, XVII. 82.

Akele,*v.* cool, XXIV. 1076.

Aken,*pr. pl.* ache, IV. 260; Ake, VIII. 524.

A-knowe,*pp.* perceived, recognised, XXIV. 1199.

Al,*conj.* although, I. i. 7. 61.

Alay,*s.* alloy, I. ii. 4. 131; Alayes, *pl.* VII. 136.

Alaye,*v.* allay, VIII. 109.

Alday,*adv.* continually, I. i. 2. 162; IV. 270.

Alder-last,*adv.* last of all, VIII. 561.

Aldernext,*adj.* next of all, XV. *a.* 3.

Ale,*s.* ale, II. 432.

Allegeaunce,*s.* alleviation, XVI. 54.

Aleged,*pp.* alleged, adduced, I. ii. 9. 143.

Alegement,*s.* alleviation, XII. 32.

Alegge,*v.* alleviate (me), XVIII. 26.

Algate,*adv.* in any case, IV. 249; VIII. 519; always, IV. 271.

Algates,*adv.* in all ways, I. iii. 6. 14; at any rate, I. ii. 5. 71.

A-lighte,*v.* be glad, be cheerful, I. i. 3. 71.

Allegeaunce,*s.* alleviation, relief, XVI. 725; XXIV. 886; XXV. 17.

All-holyest,*adj.* holiest of all, II. 201.

Almesse,*s.* alms, II. 301; XXIII. 7; Almous, (his) pittance, XVII. 392.

Almoigner,*s.* almoner, I. i. *pr.* 108.

Aloes,*s.* aloes, I. i. 1. 100.

Al-only,*adv.* only, I. iii. 3. 44.

A-loughter, a-laughing, XXIV. 1426.

Al-out,*adv.* altogether outside, XVI. 575.

Alowe,*pr. s. subj.* may (He) approve, II. 1379;  
Alowed, *pp.* approved of, I. i. 8. 7.

Als,*adv.* as, XVII. 161, 571; Al-so, as, XII. 85.

Alterait,*pp.* altered, XVII. 227.

Alther-grettest,*adj.* greatest of all, very great, XVI. 298.

Alther-last,*adv.* last of all, VIII. 503.

A-maistry, *v.* conquer, I. ii. 11. 63; rule, I. i. 2. 105; Amaistrien, *v.* subdue, I. ii. 11. 32; *pr. s.* masters, overpowers, I. ii. 9. 60; compels, I. iii. 6. 157; *pp.* conquered, got by mastery, I. ii. 11. 59; overcome, I. i. 4. 28.

Amat, *pp.* cast down, VIII. 168.

Amayed, *pp.* dismayed, XVIII. 232.

Ambes as, double aces, XIII. 78. See note, p. 515.

Amendes, *s. pl.* amends, retribution, II. 1090.

Amerced, *pp.* fined, II. 1023.

Amisse-going, *s.* trespass, I. ii. 14. 94.

Amonesteth, *pr. s.* admonishes, I. i. 6. 109.

Among, *adv.* meanwhile, VIII. 154; X. 86; XXI. 300.

And, *conj.* if, I. i. 8. 13.

Ane, a, XVII. 1.

Aneuch, *adj.* enough, XVII. 110, 350.

Anguis, *adj.* distressful, I. ii. 8. 120; I. ii. 10. 94. See N. E. D.

A-night, by night, XIX. 23.

Anis, *adv.* once, XVII. 127.

Ankers, *s. pl.* anchors, I. ii. 10. 117.

Anon-right, *adv.* immediately, XX. 397, 402.

Anoy, *s.* vexation, I. ii. 1. 34; Annoy, discomfort, XX. 389.

Anoynt, *pp.* anointed, IV. 274.

Antecedent, *s.* antecedent statement, premiss, I. ii. 5. 12.

Anulled, *pp.* annulled, I. iii. 2. 81.

A-pace,*adv.* quickly, VIII. 120.

Apal,*v.* be appalled, faint, XXII. 15.

Apart,*adv.* apart, XXIV. 1400.

Apayed,*pp.* pleased, satisfied, III. 133, 248; Apayd, XXI. 208; *wel a.*, well pleased, XVIII. 231; *evel a.*, ill pleased, XVIII. 92.

Apayred,*pp.* depreciated, I. ii. 1. 66.

Apeche,*pr. pl.* impeach, XIII. 88; Apeched, *pp.* I. i. 9. 138.

Apend,*v.* belong, II. 666.

A-per-se, A by itself, the chief letter, prime thing, XVII. 78.

Apert,*adj.* open; *prevy nor apert*, secret nor open, in no respect, XVI. 174.

Apertly,*adv.* openly, I. iii. 8. 108; without concealment, I. i. 8. 29; Apertely, I. iii. 2. 28.

Apeted,*pp.* sought after, I. ii. 13. 53. See the note, p. 476.

Apeyre,*v.* suffer evil, be harmed, XVIII. 170; Apeyred, *pp.* injured, I. iii. 5. 24; defamed, I. i. 6. 11.

Apeyse,*v.* appease, XVI. 391.

A-place, into its right place, IV. 50.

Apostata,*s.* apostate, III. 37, 312; Apostatas, *pl.* III. 43.

Appair,*v.* blame, harm, XXIV. 416.

Appalle,*pr. s. subj.* fade, VI. 8.

Apparaile,*s.* ornamentation, XXIV. 114.

Apparaylen,*pr. pl.* attempt, I. i. 6. 171.

Appeired,*pp.* impaired, XX. 553; harmed (i. e. much harm is done), I. ii. 6. 161.

Apperceyved,*pp.* perceived, I. i. 2. 34.

Appertly,*adv.* openly, evidently, I. ii. 9. 178.

Appropred,*pp.* appropriated, reserved, I. ii. 6. 63;  
assigned, VI. 34.

Aptes,*s. pl.* natural tendencies, I. iii. 6. 60. (Unique.)

Aquyttest,*pr. s.* payest, I. iii. 7. 152.

Ar,*pr. pl.* are; It ar, they are, XVI. 531.

Arayse,*ger.* to raise, I. ii. 14. 45.

Arbitrement,*s.* choice, I. iii. 2. 128; I. iii. 3. 76.

Areir,*adv.* behindhand, XVII. 423.

Arered,*pp.* set up, I. i. 5. 124.

Arest,*s.* spear-rest, XX. 282. ‘With spere in thyn  
*arest* alway’; Rom. Rose, 7561.

Arest,*s.* stopping, arresting, I. ii. 6. 83; arrest, I. ii.  
10. 98.

Areysed,*pp.* raised up, I. ii. 5. 113; raised, V. 144.

Ark,*s.* arc, course, VIII. 590.

Arke,*s.* ark, X. 134.

Armony,*s.* harmony, I. ii. 9. 9; I. ii. 13. 75; XXIV.  
1403.

Armure,*s.* armour, XIII. 101.

Arn,*pr. pl.* are, VI. 43; IX. 153.

Arras,*s.* cloth of Arras, XXIV. 115.

Arsmetrike,*s.* arithmetic, I. iii. 1. 68.

Arted,*pl. s.* provoked, XXIV. 46.

Artyk,*adj.* northern, XVII. 20.

As,*with imp.*, pray, V. 30; As than, at that time, just then, XVII. 27.

As,*s. pl. aces*, XIII. 78.

Ash,*s.* ash-tree, VIII. 73.

Askaunce,*adv.* askance, aside, XVI. 604.

Asker,*s.* one who asks, I. ii. 3. 30.

Askes,*s. pl.* ashes (i. e. penance), II. 943.

Asketh,*pr. s.* requires, I. i. *pr.* 124; I. ii. 5. 28.

Aslaken,*v.* assuage, XXIV. 710.

Asotted,*pp.* besotted, XVI. 682.

Assay,*s.* trial, I. i. 5. 53; V. 147; attempt, XVI. 572;  
Assayes,*pl.* trials, I. ii. 3. 72.

Assembled,*pt. s.* brought (them) together, XVI. 691.

Assentaunt,*pres. pt.* assenting, I. i. 6. 53, 87; I. iii. 6. 150.

Asshen,*s. pl.* ashes, I. iii. 7. 38.

Assomoned,*pp.* summoned, XXIV. 170.

Assoyle,*ger.* to explain, I. iii. 4. 18; Asoile, *v.* answer, XXIV. 1283; *pp.* explained, I. iii. 4. 255; absolved, III. 312.

Assyse,*s.* way, fashion, II. 843; size, XXIV. 1313; *of a.*, of a like size, suitable to each other, XXI. 531.

Assysed,*pp.* fixed, set; *or perhaps*, assessed, rated, IV. 332; regulated, IV. 236.

Astarte,*pt. s.* escaped, II. 1350.

Astate,*s.* estate, rank, XXIV. 47.

Asterte,*v.* escape, I. i. 7. 87; V. 38; VIII. 490; start aside, give way, I. ii. 1. 70; *pr. s. subj.* escape, IX. 234; *pt. s.* escaped, XXIV. 148.

Astonied,*pp.* astonished, I. i. 2. 17; XX. 102.

Astrangled,*pp.* strangled, I. iii. 7. 128.

Astray,*adv.* astray, II. 673; XX. 285.

Astronomye,*s.* astronomy, I. iii. 1. 69.

Asured,*pp.* rendered blue, blue, I. ii. 13. 78.

At,*prep.* from, XVII. 258.

Ataste,*v.* taste, I. i. 1. 101; I. iii. 7. 7; Atasted, *pp.* I. iii. 5. 91.

A-throated,*pp.* throttled, strangled, I. ii. 5. 71.  
(Unique.)

Atour,*prep.* beyond, XVII. 162.

Attame,*v.* subdue (lit. tame), XVI. 707. See *Atame* in N. E. D.

Attemperaunce,*s.* Moderation, XXI. 507.

Attempre,*adj.* temperate, VIII. 57.

Attourney,*s.* attorney, I. i. 8. 111; VIII. 281.

Attyred,*pp.* attired, II. 192.

Auctoritè,*s.* authority, I. i. 4. 9; XVI. 137.

Auotour,*s.* author, I. iii. 4. 245.

Augrim,*s.* arithmetic, I. ii. 7. 83.

Auld,*adj.* old, XVII. 32.

Auncestrye,*s.* ancestry, IV. 12; Auncetrye, XXIV. 1242.

Aureat,*adj.* golden, X. 13; XXIV. 817.

Aurore,*s.* dawn, XIX. 22.

Auter,*s.* altar, I. ii. 2. 57.

Authorysed,*pp.* considered as authoritative, IV, 330;  
Authoreist, *pp.* authorised, XVII. 66.

Authour,*s.* author, I. iii. 1. 169.

Autumpne,*s.* autumn, VIII. 63.

Availe,*s.* value; *esier a.*, less value, *or*, easier to obtain, XXIV. 116.

Avantours,*s. pl.* boasters, XVI. 814. See note, p. 520.

Avaunce,*s.* advancement, II. 215.

Avaunce,*v.* promote, VIII. 354; X. 7; succeed, XIII. 75; *imp. s. refl.* advance, come forward, approach, XVI. 801; *pt. pl. refl.* advanced, came forward, XVI. 157; *pp.* promoted. I. i. 7. 69.

Avauncement,*s.* promotion, I. iii. 8, 145.

Avaunt,*s.* boast, V. 64; XVI. 732.

Avaunte, 1 *pr. s.* boast, I. i. 6. 186; *pr. pl.* boast, I. ii. 2. 124.

Avauntour,*s.* boaster, XVI. 735, 739; Avaunter, Boaster, XXIV. 1219.

Avayl,*s.* prevalence, XXI. 649.

Avayl,*v.* be of use, II. 1080; *pp.* made valid, IV. 191; *pres. pt.* useful, I. i. 7. 96.

Aventure,*s.* fortune, XVI. 499; luck, XVI. 856.

Aver,*s.* wealth, I. i. 10. 19. A. F. *aveir*, F. *avoir*.

Avisee,*adj.* prudent, IX. 215; XII. 4.

Avoide,*ger.* to depart, I. i. 1. 131.

Avow,*s.* vow, II. 29; XVIII. 229; Avowe, IX. 93.

Avowe,*v.* vow, IV. 243; XVIII. 229; own, acknowledge (it), II. 1374.

Avowing,*s.* vowing, I. i. 3. 64.

Avowries,*s. pl.* protectors, III. 355.

Avyse,*s.* advice, XVI. 225; XXI. 189; consideration, VIII. 464.

Avysement,*s.* consideration, VIII. 278; XVIII. 272.

Avysenesse,*s.* Advisedness, XXI. 343.

Avysinge,*pres. pt.* considering, I. i. 4. 5.

Awayt,*s.* lying in wait, watching an opportunity, XVI. 341; attendance, VIII. 408; ambush, snare, XVI. 778.

Awayte,*v.* wait, XVI. 474; *ger.* to wait for, try, XVI. 555.

Awayward,*adv.* away, I. i. 1. 115; aside, XVI. 89.

A-werke, at work, I. ii. 3. 124; I. iii. 6. 67.

A-whaped,*pp.* amazed, VIII. 168.

Awin,*adj.* own, XVII. 275.

Awreke,*pp.* avenged, XVIII. 215.

Awter,*s.* alter, XXIV. 325.

Axe,*v.* ask, III. 24.

Axing,*s.* asking, request, V. 122.

Ay,*s.* egg, II. 862.

Ayein,*adv.* back again, XVI. 504.

Ayen-bringe,*v.* bring back, I. i. 2. 77.

Ayencoming,*pres. pt.* returning, I. iii. 9. 66.

Ayenës*prep.* in return for, II. 1297; Ayens, ready for, VIII. 63.

Ayen-looking,*pres. pt.* looking back, I. i. 8. 17.

Ayenst,*prep.* against, II. 826.

Ayenturning,*s.* power of turning again, I. ii. 7. 136.

Ayenward,*adv.* back again, I. ii. 6. 15; in return, I. i. 2. 102; on the contrary, on the other hand, I. iii. 4. 130; XVI. 18.

Ayre,*s.* air, XVI. 384.

Asure,*s.* azure, i. e. *lapis lasuli*, I. iii. 5. 124, 132.

Badde,*adj.* bad, evil, I. ii. 13. 11.

Badde-meninge,*adj.* ill-intentioned, I. ii. 1. 94; I. ii. 13. 16.

Baid,*pt. s.* abode, XVII. 490.

Baill,*s.* bale, sorrow, XVII. 110; harm, XVII. 413.

Bair,*s.* boar, XVII. 193.

Bair,*adj.* bare, XVII. 180, 206.

Bait,*s.* food (for horses), XVII. 210.

Bait,*v.* feed, XXIV. 194 (see note, p. 543); Baited, *pp.* baited, II. 648.

Bakbyte,*ger.* to backbite, XII. 124.

Bakker-more,*adv.* further back, XVI. 85.

Bal,*s.* ball, IV. 296; eye-ball, I. i. 4. 2.

Balaunce,*s.* balance, IV. 263; the balance, XIII. 91; *in b.*, in His sway, XVI. 851.

Balays,*s.* balas-ruby, XXI. 536; Baleis, XXIV. 80.

Bale,*s.* evil. I. ii. 9. 143.

Balefull,*adj.* evil, II. 120, 1234.

Balke,*s.* balk, check, difficulty, II. 488.

Ball,*s.* a horse's name, II. 402.

Ballet,*s.* ballad, poem, XVII. 610.

Bandon,*s.* disposal, I. ii. 5. 107.

Banere,*s.* banner, XX. 211.

Bankes,*s. pl.* banks, I. ii. 14. 44. See note to l. 40, p. 478.

Bankouris,*s. pl.* benches, soft seats, XVII. 417.

Banne,*pr. pl.* swear, XXIV. 1143.

Baptyme,*s.* baptism, III. 93.

Bar,*pt. s.* bore, carried, XX. 254, 257.

Bareyne,*adj.* barren, void, V. 298.

Bargaret,*s.* a pastoral song, XX. 348. See note, p. 533.

Barge,*s.* boat, XXIV. 187; ship, IV. 231.

Baselardes,*s. pl.* short swords, II. 918.

Basse,*s.* base, I. ii. 7. 90.

Basse,*s.* kiss, buss, XXIV. 797.

Batayled,*pp.* assaulted, IV. 194.

Baudriks,*s. pl.* belts, II. 918.

Baume,*s.* balm, VIII. 27.

Bawme-blossom,*s.* balm-blossom, X. 47.

Bay,*s.* bay; *at bay*, II. 139.

Bayn,*s.* bath, XXI. 464.

Bay-window,*s.* window with a bay or recess, XXIV. 1058; *pl.* XXI. 163.

Be,*adv.* by the time that, when, XVII. 358.

Beau,*adj.* fair, XXIV. 1085.

Bede,*pt. s.* bade, II. 1229.

Bedred,*adj.* bedridden, III. 119.

Bedreint,*pp.* drenched, wetted, XXIV. 577.

Beestly,*adj.* animal, I. ii. 2. 79.

Beet,*pt. s.* beat, II. 1353.

Before-weting,*s.* foreknowledge, I. iii. 4. 63;  
Beforn-, I. iii. 4. 49.

Before-wist,*pp.* foreknown, I. iii. 4. 154.

Begeten,*pp.* begotten, I. iii. 4. 123; Begete, II. 1030.

Beggair,*s.* beggar, XVII. 483.

Begonne,*pt. pl.* began, XVIII. 70; *pp.* IV. 22.

Behave,*v.* behave (himself), I. i. 10. 16.

Behest,*s.* promise, I. i. 2. 93; *pl.* I. ii. 3. 38.

Behesten,*pr. pl.* promise, III. 334.

Behight, 1 *pr. s.* promise, assure, XX. 396; *pt. s.* promised, IV. 41; (apparently) commanded, XVI. 259.

Behold,*pp.* beheld, XXIV. 279.

Behoten,*pp.* promised, I. iii. 8. 76.

Behove,*s.* behoof, I. ii. 3. 86.

Behovely,*adj.* fit, suitable, IV. 304.

Beikit, 1 *pt. s.* warmed, XVII. 36.

Beildit,*pp.* built, XVII. 97.

Being,*s.* existence, I. ii. 5. 29.

Beinge-place,*s.* home, I. iii. 5. 77.

Be-knowe,*ger.* to acknowledge, I. ii. 1. 127.

Belchere,*s.* Good Cheer, XXI. 322.

Beleve,*s.* belief, XVI. 426; XVIII. 162.

Beleved,*pp.* left, I. ii. 10. 109.

Belive,*adv.* at once, XVII. 331.

Belle,*s.* bell, VIII. 262; *gen.* II. 40.

Benched,*pp.* provided with benches, VIII. 126; XX. 50.

Benches,*s. pl.* benches, or banks of turf, XXI. 49.

Bend,*s.* band, girdle, XXIV. 810; Bendes, *pl.* bonds, II. 537.

Bene,*adv.* excellently, XVII. 417.

Bene,*s.* bean, XXIV. 796.

Bene-breed,*s.* bean-bread, I. ii. 2. 56.

Benimen,*v.* take away, I. i. 9. 77.

Bequath,*pt. s.* bequeathed, IV. 178.

Beraft,*pp.* bereft, I. i. 10. 53; V. 362.

Berayned,*pp.* rained upon, X. 128.

Bere,*s.* bear, II. 139, 648.

Bere him in honde, make him believe, III. 323; *pt. pl.* bore, carried, XX. 213, 223; Berest in honde, 2 *pr. s.* accusest, III. 153; Beren on honde, accuse falsely, V. 274.

Berel,*s.* beryl, VIII. 37; XXI. 455.

Bernes,*s. pl.* barns, I. i. 3. 31.

Beseen,*pp.* adorned, XX. 169; Besene, arrayed, XVII. 416.

Besette,*v.* bestow, place, I. i. 9. 72; XI. 15; *pp.* bestowed, XXIV. 391; used, II. 1040; set up, VIII. 352.

Be-seyn,*pp.* adorned, XII. 9; XXIV. 121.

Beshet,*pp.* shut up, I. i. 3. 99.

Besmyteth,*pr. s.* defiles, I. ii. 6. 127. See the note, p. 469.

Besprad,*pt. pl.* spread over, XXIV. 266.

Bestad,*pp.* hardly beset, IV. 88; Be-sted, *pp.* bestead, circumstanced, II. 403.

Bestial,*adj.* bestial, I. ii. 4. 4; I. ii. 10. 12.

Bestiallich,*adj.* bestial, I. ii. 4. 45.

Bestialtè,*s.* fleshliness, I. iii. 9. 48.

Beswinke,*ger.* to toil for, I. i. 1. 40.

Bet,*adv.* better, VIII. 337; XXII. 54.

Betake,*pp.* committed (to), I. ii. 6. 42.

Bete,*pp.* adorned with beaten gold, XX. 212.

Beteich, 1 *pr. s.* bequeath, XVII. 577.

Beten,*v.* kindle, XXIV. 324.

Betiden (= betidden), *pt. pl.* happened (to), I. i. *pr.* 122.

Betokeneth,*pr. s.* means, III. 50.

Betrapped,*pp.* entrapped, V. 252.

Betrayden,*pt. pl.* betrayed, V. 198.

Betraysshed,*pt. s.* betrayed, I. ii. 7. 118.

Betterer,*adj.* better, I. ii. 13. 71.

Bevar,*adj.* made of beaver, XVII. 386.

Bewent,*pp.* turned aside, I. i. 1. 21.

Bewrye,*v.* disclose, utter, XXIV. 1358.

Bicche,*s.* bitch, II. 889.

Bigge,*ger.* to build, II. 473.

Bigon,*pp.* beset; *wel b.*, well placed, well situate, in a good position or case, XX. 186. See *Bego* in the New E. Dict.

Bil,*s.* petition, XXI. 325; Billes, *pl.* XXI. 352.

Bileved,*pp.* believed, I. ii. 6. 20.

Bilowen,*pp.* lied against, belied, V. 196.

Biquath,*pt. s.* bequeathed, VII. 68.

Bit,*pr. s.* bids, XXIV. 469.

Bitte,*s.* bit, I. ii. 6. 83.

Bla,*adj.* livid, XVII. 159. Icel. *blár*.

Blabbing,*pres. pt.* praitling, V. 116.

Blaiknit,*pp.* lit. made bleak, deprived, XVII. 410.

Blasours,*s.* proclaimers, trumpeters, I. i. 10. 10.

Blemished,*pp.* injured, I. ii. 12. 93.

Blend,*pp.* blinded, II. 852.

Blenk,*s.* glance, look, XVII. 499.

Blenking,*s.* look, XVII. 503.

Blent,*pp.* blinded, II. 771; VIII. 461 (see note, p. 508).

Blere,*adj.* blear, dim, I. ii. 1. 123.

Blered,*pp.* bleared, dimmed, V. 105.

Bliss, 1 *pr. s.* bless, XXIV. 862.

Blobere,*v.* to blubber, to sob, I. ii. 3. 59.

Blustringe (*probably for* bluschinge), *s.* brightness, I. i. 2. 20. See note, p. 454.

Blyfe;*as bl.*, as quickly as possible, XXIV. 161;  
heartily, XXIV. 404; as soon as possible, IX. 111;  
XXIV. 1441.

Blyvely,*adv.* soon, I. iii. 4. 19.

Bochour,*s.* butcher, II. 584.

Bode, 1 *pt. s.* remained, XXIV. 1351.

Boden,*pp.* bidden, III. 134.

Boistously,*adv.* rudely, XX. 595.

Boket,*s.* bucket, I. iii. 1. 145.

Bolded,*pp.* emboldened, XVI. 26.

Bole,*s.* bull, I. i. 5. 127; XX. 3; Taurus, VIII. 4.

Bollen,*pp.* swollen, overcharged, VIII. 101.

Bolne,*ger.* to swell, I. ii. 14. 42.

Bond,*s.* bond, II. 681.

Bond,*pt. s.* bound, VIII. 623.

Bondmen,*s. pl.* serfs, II. 1009.

Bood, 1 *pt. s.* abode, XVI. 99.

Boon,*s.* boon, petition, XXI. 621.

Boot,*s.* boat, XIII. 56.

Bordes,*s. pl.* tables, XVI. 101.

Bordure,*s.* border, rim, VIII. 594.

Bore,*s.* boar, VIII. 386.

Boren,*v.* bore, I. i. 4. 2.

Borne,*ger.* to burnish, ornament, adorn, XXIV. 9.

Borowe,*s.* pledge; *to b.*, as a security, VIII. 12.

Bosardes,*s. pl.* buzzards, II. 1337.

Bosse,*s.* stud, boss, XX. 246.

Bost,*s.* boast, V. 234.

Bosteous,*adj.* noisy, XVII. 195.

Boster,*s.* boaster, II. 401.

Bote,*s.* good, benefit, VII. 56; help, XX. 83.

Both,*s.* booth, tabernacle, I. ii. 10. 95.

Bouk,*s.* body; *bouk and boon*, body and bone, X. 122. See New E. D.

Boun,*adj.* ready, IV. 17; XVII. 600.

Bour,*s.* bower, II. 120.

Bowe,*v.* bend, give way, XVI. 491, 492.

Bowes,*s. pl.* boughs, VIII. 53, 583.

Boystous,*adj.* rough, boisterous, I. i. *pr.* 7; II. 139; rough, poor, lowly, II. 1052; rude, XXII. 26.

Brak,*pt. s.* brake, V. 378.

Brast,*pt. s.* burst, XVIII. 210; 1 *pt. s.* I. i. 4. 1; *pt. pl.* XX. 490; penetrated, XVII. 15.

Braunchelet,*s.* small branch, X. 44.

Braunches,*s. pl.* branches, I. iii. 7. 4.

Bravie,*s.* prize of running, X. 65. See note.

Brayd,*s.* moment, XXIV. 1173.

Braying,*pres. pt.* clanging, II. 166.

Brede,*s.* breadth, VIII. 162; XX. 43.

Breird,*s.* lit. blade (of grass, &c.); *on br.*, in growth, on the increase, XVII. 413.

Breist,*s.* breast, XVII. 110.

Brenne,*pr. s. subj.* burn, XVIII. 105; *pr. pl.* XVIII. 35; Brende, 1 *pt. s.* burnt, XI. 6; *pt. s. subj.* should burn, I. ii. 6. 29; Brent, *pt. s.* burnt, XXIV. 232; Brent, *pp.* II. 1234; Brend, *pp.* II. 674; *pres. pt.* burning, I. i. 3. 101; Brennende, I. i. 1. 21; Brennande, I. i. 1. 104.

Brenningly,*adv.* hotly, V. 239.

Brent,*adj.* high, smooth, XVII. 173.

Bretherhedes,*s. pl.* brotherhoods, III. 88.

Brid,*s.* bird, XVIII. 260, 270; Briddes, *pl.* VIII. 43; XVIII. 262.

Brige,*s.* contention, trouble, I. i. 7. 104. See note, p. 460.

Brind,*adj.* hot (lit. burnt), XXIV. 319. See note, p. 544.

Brinke,*s.* brink, edge, margin, I. ii. 14. 41; VIII. 90.

Broched,*pt. s.* violated, XXIV. 1234.

Broches,*s.* brooches, II. 904.

Broke,*s. dat.* brook, XVIII. 217; -syde, brook-side, XVIII. 60.

Broken,*pp.* torn, I. ii. 2. 65.

Broste,*pp.* burst, XI. 99. See Brast.

Brotel,*adj.* brittle, frail, I. i. 10. 110.

Brotelnesse,*s.* frailty, XIII. 22.

Brouk, 2 *pr. pl.* use, make use of, enjoy, XXI. 259.

Browdered,*pp.* braided, XXIV. 811; ornamented, XVII. 417.

Brukilnes,*s.* frailty, XVII. 86.

Brukkil,*adj.* brittle, XVII. 569.

Brydel,*ger.* to restrain, I. ii. 6. 83.

Buckelers,*s. pl.* bucklers, II. 917.

Bucket,*s.* bucket, II. 298. See note.

Buit,*s.* advantage, profit, help, XVII. 481. See Bote.

Bullar,*s.* bubble, XVII. 192.

Bulle,*s.* bull, IV. 208.

Burely,*adj.* fit for a lady's bower, XVII. 417;  
handsome, XVII. 173; large, XVII. 180. See p. 524.

Burjonen,*v.* bud, I. iii. 7. 51.

Burjoning,*s.* budding, bud, I. ii. 11. 105; I. iii. 7. 45.

Burjoning-tyme,*s.* time of budding, I. iii. 7. 70.

Burjons,*s. pl.* buds, I. iii. 7. 49.

Buskit,*pp.* adorned, XVII. 255.

Busteous,*adj.* boisterous, rough, XVII. 153; huge,  
XVII. 166. See Boystous.

But,*prep.* without, I. iii. 4. 135; XVII. 94, 194;  
except, I. iii. 6. 40.

But-if,*conj.* unless, I. i. 1. 124; I. ii. 7. 86.

Buxom,*adj.* obedient, hence, subject, I. i. 9. 40.

Buxumnesse,*s.* obedience, VI. 11.

By,*prep.* with reference to, XVII. 278; By that, for  
the reason that, I. i. 7. 57.

By and by, in due order, IX. 226; XX. 59, 145.

Bye,*v.* buy, I. i. 3. 123; 1 *pr. s* VIII. 435.

Bylis,*s. pl.* boils, tumours, XVII. 395.

By-pathes,*s. pl.* by-ways, I. i. 4. 42.

Byte,*v.* bite, devour, II. 576; Bytande, *pres. pt.*  
biting, bitter, I. i. 10. 90.

Cables,*s. pl.* cables, I. ii. 10. 117.

Cacchende,*pres. pt.* catching, comprehensive, I. ii. 1. 57.

Cacching,*s.* getting money, II. 1017.

Cace,*s.* case; *in. c.*, perchance, XVII. 507.

Cairful,*adj.* full of care, mournful, XVII. 1, 310.

Caitif,*adj.* wretched, XXIV. 205.

Caitived, Caytifved, *pp.* imprisoned, kept as a captive, I. i. 1. 16.

Cald,*adj.* cold, XVII. 541.

Call,*s.* caul, head-dress, II. 338.

Call,*adj.* (*prob. error for Tall*), II. 466. *See Untall.*

Calm,*s.* calm, VII. 140.

Can, 1 *pr. s.* know, possess, XVI. 733; *can pas*, did pass, went, XVII. 28; *can discend*, caused to descend, XVII. 6; *Canst, pr. s.* knowest, II. 1073.

Captyves,*s. pl.* wretches, captives, II. 291.

Cardiacle,*s.* a disease of the heart, pain in the heart, I. ii. 11. 125.

Cardinall,*s.* cardinal, II. 314, 456.

Care,*s.* misery, I. i. 3. 118.

Careckes,*s. pl.* characters, marks, II. 542.

Carkē,*v.* be anxious, II. 250, 1123.

Carpen, 1 *pr. pl.* talk about, discuss, I. ii. 8. 30.

Cassidony,*s.* chalcedony, XXI. 478. *See note.*

Cast me, 1 *pt. s.* designed, intended, XVI. 80.

Casuel,*adj.* subject to chance, XXII. 44.

Catel,*s.* wealth, I. ii. 5. 56; Catell, II. 385; Cattal, II. 250.

Cathedrals,*s. pl.* cathedrals, II. 313.

Cattel-cacching,*s.* getting money, II. 856.

Cauld,*s.* cold, XVII. 7.

Causeful,*adj.* circumstantial, weighty, I. iii. 5. 54.

Cautel,*s.* trick, III. 303; Cautele, V. 286; *pl.* deceits, XXII. 50.

Cawdell,*s.* a warm gruel, mixed with wine or ale, and sweetened or spiced, given chiefly to sick people, XXIV. 438. See *Caudle* in the N. E. D.

Caytif,*s.* captive, wretch, I. i. 1. 122; *pl.* II. 71.

Caytifnesse,*s.* captivity, wretchedness, I. i. 2. 31.

Caytive,*adj.* wretched, XVII. 408.

Cedre,*s.* cedar, X. 39; *pl.* VIII. 67.

Cedule,*s.* schedule, writing, XXI. 345.

Celler,*s.* cellar, I. ii. 2. 27.

Celsitude,*s.* highness, XXIV. 611.

Celured,*pp.* ceiled, canopied, VIII. 52.

Cercle,*s.* circle, XXI. 536.

Cereal,*adj.*; *c. okes*, holm-oaks, XX. 209. See note.

Cesse,*ger.* to cease, XVI. 37; Cessing that, when that ceases, V. 415.

Chace,*s.* chase (at tennis), IV. 295. See note.

Chafed,*pp.* heated, warmed, I. ii. 12. 8; Chafinge, *pr. pt.* I. ii. 12. 8.

Chaffren,*pr. pl.* bargain for, II. 146.

Chair,*s.* chariot, car, XVII. 204; XX. 1.

Challenge,*v.* claim, I. i. 10. 66; 1 *pr. s.* claim, XVI. 233; *pr. pl.* III. 22.

Chalmer,*s.* chamber, XVII. 28, 416.

Chamberer,*s.* lady of the chamber, XXIV. 158.

Chanons,*s. pl.* canons, II. 717, 1062; III. 280.

Chapelayns,*s. pl.* chaplains, III. 348.

Chapelet,*s.* chaplet, XX. 154, 236; Chapelets, *pl.* XX. 159, 161, 209, 222.

Chapitre,*s.* chapter, I. iii. 9. 21.

Chapman,*s.* trader, III. 147; Chapmen, *pl.* III. 128.

Chapter-house,*s.* chapter-house, III. 75.

Char.*s.* chariot, VII. 177; VIII. 595.

Charge,*s.* responsibility, VIII. 328; XVI. 469; burden, I. i. 3. 15; blame, XXIV. 186; *pl.* burdens, I. ii. 7. 69.

Chase,*pr. pl.* chase, persecute, II. 1322.

Chase,*pt. s.* chose, XVI. 166.

Chauncellere,*s.* chancellor, XXI. 507.

Chaunsel,*s.* chancel, I. ii. 2. 63.

Chauntements,*s. pl.* enchantments, I. i. 9. 28.

Chauntours,*s.* singers, II. 870.

Chayre,*s.* throne, XXI. 476.

Chees; see Chese.

Chere,*s.* demeanour, XXIV. 575; good cheer, XVI. 95; *pl.* looks, XIV. 8.

Cherelich,*adj.* prodigal, II. 1050. Read *not cherelich*; see note, p. 491.

Cheryce,*v.* cherish, VII. 16; Cheryse, XXIV. 893.

Chese,*ger.* to choose, I. ii. 10. 21; Chesen, *ger.* VII. 185; 1 *pr. s.* IX. 249; *imp. s.* 3 *p.* let him choose, XVI. 313; Chees, *pt. s.* chose, IV. 31; VIII. 395; Cheisit, *pt. pl.* chose, XVII. 265.

Chesing,*s.* choice, IX. 15.

Cheste,*s.* chest, VIII. 227.

Cheverit,*pt. pl.* shivered, shook, XVII. 156. See Chiver.

Chevisaunce,*s.* usury, dealing for profit, XII. 53.

Chevyce,*v.* preserve, V. 325.

Chid,*pp.* chid (*pp.* of *chide*), XVIII. 267.

Childing,*pres. pt.* bearing a child, X. 139.

Chippes,*s. pl.* chips, I. i. 9. 20.

Chiever, 1 *pr. s.* shiver, VIII. 230.

Chorl,*s.* churl, VIII. 390.

Chose,*pp.* chosen, IV. 4.

Choweth,*pr. s.* chews, II. 258.

Christned,*pp.* christened (person), II. 101.

Churlich,*adj.* churlish, poor, II. 1051.

Circute,*s.* circuit; *c. cours*, complete course, I. iii. 7. 75.

Citole,*s.* zedoary, X. 71.

Cladde,*pp. pl.* clothed, II. 1014.

Clam,*pt. s.* climbed, XVII. 550.

Clamure,*ger.* to clamour, I. i. 6. 120.

Clappe,*pr. pl.* prate, V. 328; Clappen, I. i. 8. 33; Clappeth, *pr. s.* prates, V. 142.

Clapper,*s.* clap-dish, as carried by lepers, XVII. 343, 387.

Clatter,*ger.* to proclaim, applaud, I. i. 8. 24.

Clergion,*s.* chorister-boy, I. ii. 2. 62.

Clepe, 1 *pr. s.* cry, VIII. 285; *pr. pl.* call, name, VI. 6; *pr. pl.* II. 201; *imp. s.* call, I. ii. 14. 75; *pt. pl.* called, I. ii. 2. 96; *pp.* I. iii. 4. 154; V. 16.

Clim,*v.* climb, XVII. 263.

Clinke,*s.* clink, sound, II. 40.

Clippinges,*s. pl.* embraces, I. i. 5. 97.

Clips,*s.* eclipse, I. ii. 2. 15; I. ii. 6. 94.

Clokes,*s. pl.* cloaks, XX. 207.

Close,*pr. pl.* are included, come together, I. iii. 4. 165; *pp.* enclosed, I. i. 1. 133; XXI. 52.

Coaccion,*s.* compulsion, I. iii. 3. 53.

Coarted,*pp.* constrained, I. i. 6. 157; compelled, I. iii. 3. 63.

Cockes,*s.* (*for* Goddes), II. 1271.

Cockle,*s.* darnel, I. ii. 1. 93.

Cockle,*s.* shell, X. 128.

Cocold,*s.* cuckold, XXIV. 410.

Cofren,*ger.* to put in a chest, II. 107.

Cokkow,*s.* cuckoo, XXIV. 1422.

Colers,*s. pl.* collars, XX. 215.

Coles,*s. pl.* coals, i.e. charcoal, I. i. *pr.* 15.

Collatioun,*s.* banquet, XVII. 418.

Collinges,*s. pl.* embracings, I. ii. 14. 12.

Colour,*s.* pretence, III. 3, 341; VIII. 425.

Columbe,*s.* dove, X. 79.

Columpne,*s.* column, X. 136.

Com of, be quick! XXI. 244; Come of, come on, I. i. 3. 14.

Comberaunce,*s.* trouble, XXI. 430.

Combred,*pp.* encumbered, burdened, I. i. 3. 103.

Comfortable,*adj.* comforting, I. ii. 2. 1.

Cominaltee,*s.* a community, I. i. 6. 65.

Commende,*pres. pt.* coming, I. iii. 3. 74.

Commens,*s.* commons, rations of food, I. i. 7. 106.

Commens,*s. pl.* the commons, I. i. 7. 64.

Commensal,*adj.* partaking of a common repast, feeding with others, I. i. 4. 25.

Comminaltè,*s.* commons, II. 654; *pl.* communities, I. iii. 1. 89.

Comming,*pres. pt. as adj.* future, sure to happen, I. iii. 3. 26; I. iii. 3. 82.

Comoditè,*s.* advantage, I. iii. 8. 155.

Comonaltè,*s.* commonalty, XXIV. 1209.

Comparacion,*s.* comparison, I. ii. 11. 35.

Comparisoned,*pp.* compared, I. i. *pr.* 49; I. i. 1. 68; I. ii. 13. 50.

Compas,*s.* circuit, XX. 54; *a certain of c.*, within a certain distance round, XVI. 193; *of compas*, in a circle, XXI. 53.

Compassed,*pp.* contrived, V. 369.

Compteth,*pr. s.* accounts, I. iii. 5. 45; Compted, *pp.* accounted, I. ii. 10. 16; counted, I. ii. 5. 77.

Compulcion,*s.* compulsion, I. iii. 2. 145.

Comune wele, commonwealth, I. i. 6. 84.

Con,*ger.* to observe, note, XXIV. 379.

Conceit,*s.* liking, fancy, XVI. 442; Conceyt, XVI. 476; imagination, V. 364; XVI. 791.

Conclude,*v.* include, I. ii. 11. 111. See note, p. 475.

Conclusioun,*s.* result, XIII. 77.

Concours,*s.* due course, XIII. 35.

Conding,*adj.* excellent, XVII. 446.

Conduit,*s.* conduit, X. 32.

Conduite,*v.* conduct, demean, XVI. 536.

Confessoures,*s. pl.* confessors, III. 336.

Confiteor,*s.* confession, III. 353.

Conformes,*adj. pl.* similar, shewing conformity (with), like (to), I. iii. 4. 122.

Confounde,*v.* confuse, trouble, VIII. 481.

Congeled,*pp.* congealed, I. ii. 12. 52.

Congelement,*s.* congealment, I. ii. 12. 39.

Conisaunce,*s.* cognisance, badge I. i. 5. 113.

Conjectements,*s.* devices, I. ii. 3. 73.

Conjunccion,*s.* conjunction, I. iii. 1. 113; conjoining, I. ii. 5. 40.

Conjuracions,*s. pl.* conspiracies, I. i. 6. 54.

Conne,*v.* know how (to), I. i. 1. 96; I. iii. 3. 120; be able, I. ii. 4. 37; *pr. pl.* know, II. 413, 842; IV. 24; can, V. 18; may, I. iii. 7. 160.

Conneccion,*s.* connexion, I. ii. 8. 56.

Conning,*s.* skill, I. i. *pr.* 99.

Conservatrice,*s.* preserver, X. 117.

Consigned,*pp.* dedicated, X. 37.

Consistory,*s.* consistory-court, II. 880.

Constaunce,*s.* constancy, XIII. 3.

Constrewe,*v.* construe, translate, I. ii. 2. 7; *imp. s.* I. iii. 6. 148.

Contenance,*s.* continence, XXVI. 2.

Contingence,*s.* contingency, conditional state, I. ii. 9. 181.

Contingent,*adj.* contingent, I. i. 4. 56; conditional, I. ii. 9. 147.

Contradiccion,*s.* a contradiction, I. ii. 11. 116.

Contradictorie,*s.* opposite, I. ii. 13. 129.

Contrariaunt,*adj.* opposing, I. iii. 2. 96; Contrariant, I. ii. 9. 65; Contrariauntes, *pl.* contravening, I. i. 5. 64.

Contrarien,*pr. pl.* contradict (it), II. 936; *pt. s. subj.* should contradict, I. ii. 4. 117; would oppose, I. iii. 2. 152.

Contraries,*s. pl.* contrary things, I. ii. 6. 11.

Contrarious,*adj.* contrary, I. ii. 6. 95.

Contrarioustè,*s.* contrariety, I. ii. 8. 50; contradiction, I. iii. 4. 229; opposition, I. iii. 1. 125.

Contrary-doers,*s. pl.* trespassers, I. iii. 2. 8.

Convenient,*adj.* fitting, suitable, XI. 1; XX. 119; XXIV. 786.

Cop,*s.* cup, XVII. 343, 387.

Cop,*s.* top, I. iii. 1. 151.

Cope,*s.* cope, cape, III. 51; I. i. 3. 149; *pl.* XXIV. 116.

Cornes,*s.* *pl.* grains of corn, I. i. 5. 85.

Corowned,*pp.* crowned, I. iii. 2. 12.

Cosinage,*s.* relationship, I. ii. 2. 101; relatives, I. ii. 2. 99.

Cost,*s.* side, XX. 76; *pl.* coasts, regions, XXIV. 58.

Costages,*s.* *pl.* expenses, I. i. 2. 139.

Costey,*v.* coast along, VIII. 36.

Cote,*s.* coat, I. iii. 7. 132.

Couched,*pp.* set, XXI. 529.

Coude,*pt.* *pl.* knew, XVIII. 71.

Counten,*pr.* *pl.* (they) count, expect, II. 927.

Countenaunce,*s.* sign, I. ii. 7. 122; semblance, XVI. 50.

Counterfaytours,*s.* *pl.* counterfeit dealers, II. 1061.

Counterpaysing,*s.* an equivalent, I. i. 2. 128.

Counterplete,*v.* plead against, contradict, I. i. 8. 30; *v.* plead against me, I. ii. 12. 101; *pp.* pleaded against, XXIV. 429.

Countervayle,*ger.* to equal, I. i. 3. 132; *pp.* balanced, I. iii. 5. 131.

Countours,*s.* accountants, II. 802.

Coupable,*adj.* culpable, V. 152.

Coure,*v.* cower, cringe, II. 207.

Courser,*s.* horse, II. 1004.

Courteours,*s.* courtiers, XXIV. 1313.

Courtes,*s.* *pl.* court-houses, III. 81.

Court-holding,*s.* holding of courts, II. 790.

Couth,*pt. s.* knew how, XVI. 134.

Covenable,*adj.* suitable, I. iii. 8. 116.

Cover,*v.* recover (themselves), I. ii. 7. 97; obtain, I. ii. 5. 121.

Covert,*adj.* secretive, sly, very prudent, XVI. 177.

Covertours,*s.* coverings, II. 105.

Covins,*s. pl.* complots, I. i. 6. 167.

Cowpis,*s. pl.* cups, flagons, XVII. 419.

Crabbed,*adj.* crabbed, perverse, V. 324; Crabbit, cross, XVII. 353.

Crabbitly,*adv.* crabbedly, morosely, XVII. 154.

Crake,*pr. pl.* boast, V. 328.

Crakel,*v.* quaver, XVIII. 119. See note.

Crallit,*pp.* curled, twisted, II. 186.

Crampished,*pt. s.* oppressed, constrained, pained, IX. 49.

Crave,*ger.* to ask for again, XXVII. 8.

Crede,*s.* Creed, II. 413, 1066.

Crepë,*v.* creep, II. 942.

Cresse,*s.* blade of a cress, I. i. 5. 133; I. ii. 7. 109; I. iii. 5. 45.

Croke,*pr. pl.* go crooked, bend in, I. ii. 7. 69.

Croked,*adj.* crooked, indirect, I. ii. 6. 163; curved, XIII. 17.

Croken,*adj.* crooked, I. ii. 7. 91.

Crokets,*s. pl.* rolls of hair, II. 306. See note.

Crommes,*s. pl.* crumbs, I. i. *pr.* 105.

Cronique,*s.* chronicle, story, IV. 338, 369.

Crope,*pp.* crept, I. i. 4. 54.

Croppe,*s.* shoot, sprout, top, V. 17.

Crosse,*s.* cross, the cross marked on a piece of money, III. 225.

Crosse-aleys,*s. pl.* cross-alleys, XXI. 10.

Crouche,*s.* cross, II. 942.

Crowes,*s. pl.* crows, II. 1334.

Croysery,*s.* crusade, II. 445.

Cukkow,*s.* cuckoo, XVIII. 50.

Culleth,*pr. s.* kills, II. 593, 1314; *pr. pl.* II. 267.

Cultre,*s.* coulter, II. 7.

Cure,*s.* care, XVI. 494; XXIV. 986; guard, XVII. 10; diligence, VIII. 311; attention, I. iii. 8. 52; cure (of souls), II. 1173; responsibility, XX. 61.

Curious,*adj.* curious, anxious, II. 384; nice, II. 1013; choice, VII. 66.

Currant,*s.* current, *or adj.* running, X. 51.

Curreyden,*pt. pl.* curried favour, I. i. 10. 11.

Currish,*adj.* like a cur, XVI. 389.

Curteys,*adj.* gentle, II. 482.

Custome,*s.* custom, I. iii. 1. 106.

Cut,*ger.* curtail, XVII. 39; *pp.* cut short, II. 929.

Dame,*s.* mother, I. ii. 2. 117; II. 1361; Dames tonge, mother-tongue, I. i. *pr.* 37.

Damoselles,*s. pl.* damsels, I. ii. 2. 42; girls, II. 928.

Dampnable,*adj.* damnable, VI. 60.

Dampne,*v.* condemn, II. 630; *pr. s.* II. 224; *pp.* damned, I. i. 7. 55; condemned, VIII. 276.

Dased,*pp.* dazed, II. 1326.

Daunger,*s.* control, V. 257.

Daungerous,*adj.* disdainful, XXIV. 901; cross, XXIV. 330; difficult to please, XXIV. 761; forbidding, I. i. 2. 102.

Daunten,*v.* subdue, I. ii. 2. 131.

Dawe,*s. pl. dat.* days; *by elder dawwe*, in olden times, II. 643. A.S. *dagum*.

Daweninge,*s.* dawning, IX. 251.

Dawing,*pres. pt.* dawning, XXII. 29.

Dayesye,*s.* daisy, XVIII. 243.

Dayneth,*pr. s.* deigns, I. ii. 9. 122.

Deaurat,*pp.* gilded, made of a golden colour, VIII. 597.

Debat,*s.* strife, VII. 59; uneasiness, XVI. 698; *pl.* I. ii. 2. 48; combats, I. i. 4. 44.

Debated,*pp.* striven about, IV. 363. But read *delated*, i. e. deferred; the Trentham MS. has *deleated*, meant for *delated*.

Debonair,*adj.* courteous, XX. 501; gentle, V. 347.

Deed,*adj.* dead, II. 198.

Deedly,*adj.* mortal, I. ii. 12. 121; Deedliche, I. iii. 3. 65; Dedly, I. iii. 3. 68.

Deeth,*s.* death, VIII. 140.

Defame,*ger.* to accuse falsely, III. 305.

Defased,*pp.* defaced, I. i. 8. 115; made cheerless, I. i. 1. 66.

Defaut,*s.* default, trespass, I. i. 3. 95; XVI. 270 (obscure); XVI. 611; Defaute, fault, I. ii. 2. 17; III. 398; *pl.* IV. 267.

Defence,*s.* power to defend, X. 124.

Defend,*v.* forbid, II. 570; *pt. s.* forbade, I. iii. 8. 122; II. 1115; *pp.* forbidden, I. iii. 3. 57.

Defendinge,*s.* forbidding, I. iii. 3. 55.

Deformait,*adj.* deformed, ugly, XVII. 349.

Defoule,*ger.* to defile, V. 186; 1 *pt. s.* defiled, I. i. 8. 83; *pp.* I. ii. 13. 74.

Degest,*pp.* digested, considered, XVII. 303.

Deid,*s.* death, XVII. 70, 585.

Deid,*s.* deed, doing, XVII. 328.

Deificait,*pp.* accounted as gods, XVII. 288.

Del.*s.* portion; *every del*, every bit, XXI. 227.

Delated; see Debated.

Délectable,*adj.* delightful, XXI. 72.

Délitable,*adj.* delightful, VIII. 122.

Deliver,*adj.* nimble, VIII. 164.

Deliveraunce,*s.* deliverance, I. i. 7. 102.

Delytable,*adj.* delightful, I. ii. 4. 47.

Delyte,*v.* delight, VIII. 61, 381.

Deme,*v.* judge, XII. 7; 2 *pr. s. subj.* VII. 32; *pr. s.* condemns, I. ii. 7. 117; *pp.* judged, adjudged to be true, approved, II. 67; condemned, II. 198.

Demene,*s.* demeanour, XXIV. 734.

Demeyne,*s.* control, IX. 216; XVI. 132.

Demin,*v.* deem, suppose, I. iii. 3. 111; *pr. pl.* (?), II. 510. See Deme.

Deming,*s.* suspicion, XVII. 118.

Demure,*adj.* sedate, IX. 156; XVI. 106; XX. 459; XXI. 82; XXIV. 653.

Demurely,*adv.* sedately, XVI. 246.

Denarie,*s.* pay, wages, X. 66.

Denominacion,*s.* naming, I. ii. 9. 162.

Dent,*s.* stroke, blow, dint, I. iii. 7. 92, 100; XXIV. 836.

Denwere,*s.* doubt, I. i. 6. 193. A false form; see note, p. 459.

Depart<sup>e</sup>,*v.* separate, XVI. 317; sever, I. i. 1. 90; part, XXIV. 1399; impart, XVI. 440; *pr. s. subj.* part, I. i. 9. 86; *pp.* divided, I. ii. 10. 9; parted, XI. 51; rent, XX. 193.

Departicion,*s.* divorce, I. iii. 2. 14.

Departing,*s.* separation, I. iii. 6. 158; XVI. 659; distributing, I. ii. 5. 44.

Depeynt,*pp.* painted, VIII. 425; Depeynted, XXIV. 100.

Dequace,*v.* suppress, I. i. 5. 77; put down, I. i. 7. 26; *ger.* to repress, I. ii. 1. 74.

Dere,*v.* do harm, I. i. 5. 72.

Dereworthinesse,*s.* fondness (for), I. ii. 5. 99.

Dereworthly,*adv.* precious, X. 39.

Dere-worthy,*adj.* precious, I. i. 10. 117.

Descry,*ger.* to describe, XXIV. 97.

Desesperaunce,*s.* despair, desperation, XVI. 538, 652.

Deslavee,*adj.* unchaste, inordinate in conduct, XII. 40.

Destenyed,*pp.* predestined, I. iii. 9. 13.

Desyrously,*adv.* eagerly, I. iii. 6. 70.

Determinacions,*s. pl.* ordinances, settlements, I. i. 5. 52.

Determine,*adj.* fixed, XXIV. 647.

Determine,*ger.* to end, I. iii. 3. 129; *pp.* settled, fixed, I. ii. 6. 20.

Determinison,*s.* determination, definition, I. ii. 13. 30.

Dettour,*s.* debtor, VI. 31.

Deviacion,*s.* deviation, going astray, I. iii. 1. 6.

Devoir,*s.* duty, XVI. 559. (F. text, *devoir*.)

Devoit,*adj.* devout, XVII. 115.

Devyn,*adj.* divine, XVII. 127.

Devynly,*adj.* divine-like, I. iii. 1. 55.

Devyse,*s.* device, XXI. 207.

Devyse,*v.* relate, XX. 97; XXI. 525.

Dew,*adj.* due, XXI. 51.

Dew-dropys,*s. pl.* dewdrops, XXIX. 6.

Dewe,*s.* due; *of dewe*, duly, XXIV. 1397.

Dewetè,*s.* duty, due course, IV. 232.

Deydest, 2 *pt. s.* didst die, were to die, I. i. 9. 65; *pt. s.* died, VII. 102.

Deyne,*v. refl.* deign, I. ii. 3. 3.

Deynous,*adj.* disdainful, I. i. 1. 130; I. i. 2. 143 (see note); I. i. 3. 70; Deynouse,*fem.* V. 150.

Deyntees,*s.* dainties, II. 1008.

Diamant,*s.* diamond, XXIV. 696.

Diffame,*pr. pl.* defame, I. i. 3. 7.

Diffyne,*v.* define, V. 463.

Dighteth,*pr. s.* gets ready, II. 978; *pr. s. subj.* may (He) arrange *or* place, X. 84; *pp.* ornamented, II. 894; XX. 254.

Digne,*adj.* worthy, V. 457; XIX. 11.

Digned,*pp.* honoured, X. 39.

Dinne,*s.* din, noise, I. ii. 9. 31.

Diourn,*adj.* daily, X. 66.

Diriges,*s. pl.* dirges, burials, III. 125.

Dirk,*adv.* in the dark, XXIV. 1256.

Disalowe,*v.* disapprove of, dispraise, IV. 242.

Disaventure,*s.* ill fortune, IX. 72.

Disceyvable,*adj.* deceitful, I. ii. 4. 89.

Disciplyning,*s.* correction, I. ii. 11. 137.

Disclauder,*v.* slander, II. 333; *pr. pl.* II. 1053; *pr. s.* speaks slander, I. ii. 8. 74.

Disclaundring,*s.* slandering, I. ii. 3. 112.

Discomfit,*adj.* discomfited, sad, XVI. 35.

Discomfiteth,*pr. s.* discomfords himself, grieves, I. ii. 11. 55; *pp.* discomforted, I. ii. 11. 57.

Discordaunce,*s.* disagreement, I. ii. 8. 47.

Discordaunt,*adj.* discordant, I. i. 9. 106;

Discordantes, *s. pl.* things discordant, I. ii. 8. 54.

Discovert,*pp.* discovered, made known, XVI. 403.

Discrete,*adj.* separate, I. iii. 1. 2.

Discryve,*v.* describe, VIII. 156; IX. 112; XXIV. 778;  
*ger.* XXI. 512.

Disencrees,*s.* decrease, VIII. 202.

Disease,*s.* misery, woe, XVIII. 265; XX. 377;  
annoyance, I. i. 1. 20, 28; anger, II. 1260.

Disesed,*pp.* made wretched, I. i. 1. 31.

Disesely,*adj.* uncomfortable, I. iii. 1. 172.

Dishevel,*adj.* dishevelled, XXIV. 139.

Dishonest,*adj.* shameful, V. 184.

Disloged,*pp.* banished, XXI. 62.

Dismaye,*v.* feel dismay, I. ii. 9. 144.

Dispence,*s.* expence, II. 523; *pl.* I. i. 7. 107.

Dispende,*ger.* to spend, VII. 40; XXII. 16; *pr. pl.* II.  
762; Dispent, *pp.* spent, I. i. 10. 53.

Dispense,*ger.* to dispense, III. 367.

Dispitous,*adj.* contemptuous, I. i. 10. 90; spiteful,  
XII. 26.

Displeaunce,*s.* displeasure, XVI. 544; XXI. 661;  
XXV. 19.

Disport,*s.* amusement, XVI. 98; *pl.* XVI. 410.

Disporte,*ger.* to amuse, interest, VIII. 602; *v. refl.* be  
merry, VIII. 10; 1 *pr. s. refl.* throw myself about,  
tumble and toss, I. i. 3. 102.

Dispreyse,*v.* blame, I. ii. 6. 91.

Dispyt,*s.* contempt, II. 712; VIII. 240.

Dissever,*v.* part, depart, IX. 175; *pp.* separated, II.  
1242.

Disseveraunce,*s.* separation, XI. 13; XXIV. 783.

Dissimulacion,*s.* (*ill used for simulation*), imitation, I. ii. 14. 10.

Dissimulait,*adj.* full of dissimulation, XVII. 225.

Dissimulen,*v.* dissimulate, V. 18.

Dissolucioun,*s.* dissolute conduct, XII. 60.

Distauce,*s.* strife, VI. 58; VII. 161; disagreement, II. 1166.

Distempreth,*pr. s.* intoxicates, XV. *a.* 7.

Distourbour,*s.* disturbance, I. iii. 5. 30.

Distraineth,*pr. s.* constrains, XXIV. 660; *pp.* afflicted, VIII. 134.

Distruccioun,*s.* destruction, IX. 88.

Distrye,*v.* destroy, II. 1235. (In II. 1144, perhaps *distry* should be *discry*, i. e. describe.)

Diurnal,*adj.* daily, VIII. 590.

Do,*imp. s.* cause, I. i. 1. 83; *pp.* done, IV. 97; come to an end, XIV. 18; Do way, do (it) away, put (it) aside, abandon (the idea), I. i. 9. 89.

Docke,*s.* dock (plant), I. i. 2. 167; I. iii. 6. 7.

Doctrine,*s.* learning, I. ii. 11. 136.

Dole,*s.* sorrow, woe, X. 10; XXIV. 1098.

Doleful,*adj.* sad (ones), X. 55.

Dolven,*pp.* buried, I. ii. 2. 69; wrought, I. i. *pr.* 11.

Dombe,*adj.* dumb, I. ii. 5. 98.

Dome,*s.* judgement, XX. 306; *gen.* II. 331.

Domesday,*s.* doom's-day, X. 84.

Don,*pp.* done; *d. but lent*, only lent, XXVII. 7.

Donatyf,*s.* gift, reward, X. 72.

- Donet,*s.* primer, I. ii. 12. 17. See note, p. 475.
- Donne,*adj. pl.* dun, dark, IX. 115.
- Dooly,*adj.* mournful, XVII. 1, 344.
- Doon,*error for Do*, 1 *pr. s. subj.* do, act, XXIV. 927.
- Dotage,*s.* folly, XV. *a.* 5, XV. *b.* 4.
- Dote,*ger.* to be a fool, I. i. 2. 71; v. XXIV. 1047.
- Doth,*imp. pl.* cause, make, XXIV. 1326.
- Doubleness,*s.* duplicity, XIII. 8.
- Douceperes,*s. pl.* the twelve peers (of Charlemagne), XX. 516.
- Douf (*old text* doif), benumbed (lit. deaf), XVII. 32. See note.
- Doyle,*s.* down-feather, II. 1272. See note.
- Dour,*adj.* stern, severe, oppressive, XVII. 437.
- Dout,*s.* fear, II. 697.
- Doute,*ger.* to be feared, IV. 138; 1 *pr. s. refl.* fear, XXI. 246.
- Dradde, 1 *pt. s.* dreaded; feared, I. i. 3. 74; Drad, *pp.* frightened, II. 561; afraid, II. 1088.
- Draught,*s.* draught, drawing, I. iii. 7. 102.
- Drede,*s.* dread; *withoute d.*, without doubt, XX. 152.
- Drede,*ger.* to fear, V. 330.
- Dredful,*adj.* timid, V. 348; XVI. 218; fearful. IX. 157; fearful (to offend), XXIII. 10.
- Drenche, 1 *pr. s.* am drowned, I. i. 3. 162.
- Dreriheed,*s.* dreariness, VIII. 9.
- Dresse,*v. refl.* advance, XXIV. 113; address myself, VIII. 203; *ger.* to direct, XXIV. 179; Dresse, XIII.

62; *pr. pl. refl.* direct themselves, II. 379; 1 *pr. pl. subj.* direct our way, go forward, XXI. 215; Dress you, *imp. pl. (as s.)*, direct yourself, go, XXIV. 554; Drest, 1 *pt. s. refl.* advanced, XX. 456; Dressed, *pt. s. refl.* advanced, I. iii. 3. 2.

Drive,*pp.* driven, I. i. 1. 2.

Dropping,*pres. pt.* dripping, XX. 371.

Drow,*pt. s.* withdrew, XVI. 806.

Drowpit,*pt. pl.* drooped, XVII. 157.

Drowry,*s.* love-token, XVII. 583.

Dualitè,*s.* duality, doubleness, I. ii. 13. 30.

Duchees,*s. pl.* duchies, V. 333.

Duëtee,*s.* duty, VI. 38: IX. 5, 106.

Duleful,*adj.* grievous, XVII. 309.

Dullen,*v.* render dull, I. iii. 3. 196.

Duracioun,*s.* duration, endurance, X. 87.

Duresse,*s.* hardness, XVI. 703; force, I. iii. 7. 71; constraint, I. i. 6. 157; stress, I. i. 1. 87; cruelty, XVI. 784.

Dureth,*pr. s.* lasts, I. i. 3. 20.

During,*adj.* enduring, X. 131.

Dwale,*s.* a sleeping draught made from the deadly nightshade, XXIV. 998.

Dyamaunt,*s.* diamond, X. 87.

Dyking,*pres. pt.* ditching, II. 1043.

Dys,*s. pl.* dice, XIII. 74.

Dytè,*s.* ditty, song, poem, VIII. 606; IX. 268; XVII. 1.

Ebbe,*s.* ebb, VII. 143; XIII. 36.

Eche,*ger.* to increase, I. iii. 1. 147; Eched, *pp.* I. ii. 8. 79.

Edefye,*ger.* to build, I. i. 5. 110; v. VII. 77.

Edwyte,*v.* accuse, reproach, XII. 18.

Ee,*s.* eye, XXIV. 768. See Eye.

Eet,*pt. s.* ate, I. i. 8. 55; XX. 90; Eten, *pp.* eaten, XX. 95.

Effunde, 1 *pr. s.* pour out, XIX. 25.

Efter,*conj.* according as, XVII. 106.

Egall,*adj.* equal, XXIV. 1041.

Egally,*adv.* equally, impartially, XXIV. 365.

Eglantere,*s.* sweet-briar, XX. 56, 80. See the note, p. 520.

Eighteth,*adj.* eighth, I. i. 5. 103.

Eird,*s.* earth. XVII. 384.

Eirdly,*adj.* earthly, XVII. 52, 355.

Eke-names,*s. pl.* nicknames, I. ii. 1. 96.

Elde,*s.* old age, I. i. 6. 94; I. i. 8. 115.

Elde-faders,*s. pl.* ancestors, I. ii. 2. 125.

Eleccioun,*s.* choice, V. 236.

Electuairis,*s. pl.* electuaries, XVII. 246.

Elementes,*s. pl.* elements, I. ii. 9. 41.

Elenge,*adj.* mournful, miserable, XVIII. 115.

Embelisshed,*pp.* honoured, dignified, X. 104.

Embrouded,*pp.* embroidered, XXI. 85.

Emeraud,*adj.* emerald, XXIV. 79; *s. pl.* XX. 144.

Emispere,*s.* hemisphere, XXII. 27.

Empryse,*s.* enterprise, II. 960; design, V. 119; *pl.* VIII. 416.

Enamayl,*s.* enamel, XXI. 534.

Enbolded,*pp.* emboldened, I. i. 2. 23.

Enchace,*v.* chase, XVI. 416.

Enchesoun,*s.* reason, V. 429.

Encheynen,*ger.* to link together, *or*, to be linked together, I. ii. 6. 4.

Encomberaunce,*s.* encumbrance, trouble, XVI. 284, 775; XXI. 746.

Encombred,*pp.* encumbered, hindered, defeated, X. 103.

Encrees,*s.* increase, II. 72.

Endry,*v.* suffer, endure, XXIV. 727, 941. See note, p. 547.

Enduced,*pp.* induced, I. ii. 1. 60.

Endyte,*v.* indite, VIII. 196; IX. 231; *pr. pl.* indict, II. 1026.

Endyting,*s.* composition, inditing, XXII. 65.

Ene,*s. pl.* eyes, XVII. 157.

Enfame,*s.* disgrace, I. i. 8. 51; reproach, I. i. 6. 6.

Enfect,*pp.* infected, stained, XXIV. 217.

Enfeffed,*pp.* invested (with), possessed (of), XVI. 364.

Enforme,*ger.* to inform, I. ii. 11. 127; to give information, I. ii. 1. 51; *pr. pl.* instruct, I. ii. 2. 79.

Enfourmer,*s.* instructor, I. ii. 2. 87.

Engendrure,*s.* conception, I. ii. 6. 80; nativity, I. i. 6. 101; *pl.* I. ii. 9. 174.

Engyn,*s.* device, XXIV. 535; ingenuity, V. 296.

Enhaunce,*ger.* to exalt, V. 455; *pr. pl.* increase, I. ii. 8. 85; *pp.* advanced, II. 448.

Enlumineth,*pr. s.* illumines, I. ii. 1. 127; *pp.* I. i. 1. 23.

Enmoysed,*pp.* cheered, comforted, I. i. 3. 105. See note, p. 456.

Enpeche,*v.* impeach, accuse, I. i. 6. 86.

Enpeyred,*pp.* injured, I. i. 6. 8.

Enpight,*pp.* infixed, I. i. 2. 48.

Enpited,*pp.* filled with pity, I. ii. 4. 111. (The sole known example of the word.)

Enplede,*v.* plead against, II. 734.

Enpoysonen,*ger.* to poison, I. iii. 5. 115.

Enprent,*imp. s.* imprint, XXIV. 876.

Enprisoned,*pp.* imprisoned, I. ii. 4. 104.

Ensample,*s.* example, I. i. 5. 1.

Enseled,*pp.* sealed, I. i. 9. 94.

Ensure, 1 *pr. s.* assure, XX. 60, 287; XXI. 52.

Ensyse,*s.* kind, sort, II. 625.

Entalented,*pp.* excited, V. 338. See N.E.D.

Entayl,*s.* cutting; *of e.*, with excellent cutting, XXI. 536.

Entencion,*s.* intention, design, I. ii. 4. 42; V. 553; XXIV. 908; signification, I. iii. 2. 140; VIII. 431.

Entendaunce,*s.* service, VII. 173.

Entende,*v.* intend, XXII. 12.

Entent,*s.* intent, desire, XVI. 768; XXIV. 206; *pl.* II. 1159.

Ententyf,*adj.* attentive, V. 439.

Enterchaunged,*pp.* interchanged, I. ii. 9. 156.

Entere,*adj.* entire, XXIV. 354; true, IX. 163.

Entermeting,*pres. pt.* intermeddling, I. iii. 7. 163.

Entrechangen,*v.* interchange, I. ii. 9. 176.

Entrecomuned,*pp.* had communication, I. i. 5. 7.

Entremellen,*pr. pl.* intermingle, I. i. 5. 14.

Entremes,*s.* course between two more substantial ones, XVI. 156. See note.

Entreprise,*s.* enterprise, XVI. 515.

Entune,*s.* tune, tone, XI. 27.

Entuned,*pp.* kept in tune, XX. 180.

Enviroun,*adv.* all round, XXI. 53; Environ, XXIV. 1031.

Envolved,*pp.* enwrapped, I. i. 1. 111.

Envyroned,*pp.* surrounded, I. ii. 7. 94; Envyroning, *pres. pt.* encircling, VIII. 79.

Equipolent,*adj.* equal in power, XII. 15.

Equivocas,*s. pl.* words of like meaning, I. iii. 6. 64. See note, p. 482.

Er,*adv.* sooner, XVIII. 233.

Erber,*s.* arbour, XXIV. 757.

Erdly,*adj.* earthly, XXVII. 2.

Ermyne,*s.* ermine, XX. 243.

Ernest-silver,*s.* earnest money, I. i. 3. 151.

Erst,*adv.* soonest; *non erst* (error for *non er*), no sooner, XXIV. 167.

Eschaunge,*s.* change, XIII. 96.

Eschetour,*s.* an escheator, I. ii. 2. 49.

Eschewing,*s.* avoidance, avoiding, XVI. 291, 307.

Esclaundre,*s.* scandal, V. 70.

Esperaunce,*s.* Hope, XXIV. 1033; Esperans, XVII. 48; *on e.*, in hope, XI. 26.

Esperus, Hesperus, the evening-star, VIII. 612.

Esplot,*s.* result, success, XI. 57; Esployte, I. i. 5. 20.

Espoire,*s.* hope, I. ii. 8. 23.

Estate,*s.* state, XXI. 486; *pl.* VII. 6.

Et,*pr. s.* (*short for eteth*), eats, XIV. 7, 14.

Eterne,*adj.* eternal, I. iii. 4. 205.

Evangely,*s.* gospel, II. 97; IV. 217.

Even,*adv.* close; *e. by*, close by, XX. 134.

Even-Christen,*s.* fellow-Christian, III. 430.

Evenforth,*adv.* continually, I. ii. 11. 21; forwards, I. i. 1. 110.

Evenhed,*s.* equality, I. iii. 1. 89; I. iii. 5. 150.

Evenlich,*adv.* equally, I. iii. 4. 62; similarly, I. iii. 3. 95.

Evenliche,*adj.* equal, I. ii. 2. 122; I. iii. 5. 152.

Even-lyk,*adv.* exactly so, VIII. 201; exactly, VIII. 194.

Ever,*adv. as s.* eternity, I. i. 8. 117.

Ever in oon,*adv.* continually, VIII. 528.

Everich,*adj.* each one, XX. 151.

Everichon,*pron.* every one, XX. 168.

Eve-sterre,*s.* evening-star, I. ii. 13. 96.

Ewage,*s.* a precious stone having the colour of sea-water, X. 92, 93. See note.

Excitation,*s.* instigation, I. i. 3. 37.

Excitours,*s. pl.* exhorters, instigators, I. i. 6. 56.

Excusacion,*s.* excuse, I. i. 7. 33; V. 471.

Exemplair,*s.* exemplar, XX. 502.

Exempt,*pp.* exempted, III. 232.

Expert,*adj.* experienced, XXIV. 882.

Exploytes,*s. pl.* successes, successful results, I. i. 5. 69.

Expone,*v.* recount, XVII. 369; Expowne, *imp. s.* expound, I. iii. 5. 10.

Expuls,*s.* expulsion, repulse, XVII. 119.

Extend,*s.* extent, II. 658.

Eye,*s.* eye; *at e.*, visibly, I. ii. 6. 16; Eyen, *pl.* XVI. 266. See Ee.

Eylen,*v.* ail, XVIII. 116.

Eyre,*s.* air, I. ii. 8. 48; VIII. 14; Eyr, XIV. 36.

Fachioun,*s.* falchion, curved sword, XVII. 187.

Facound,*adj.* eloquent, XVII. 268.

Facultees,*s. pl.* facilities, opportunities, I. i. 2. 29.

Fade,*adj.* dull, sombre, IV. 102.

Fade,*ger.* to cause to wither, I. i. 1. 27; Faidit, *pp.* XVII. 24.

Fain,*adj.* glad, XX. 378.

Fair,*s.* fare, XVII. 403.

Fallas,*s.* deceit, I. ii. 14. 52, 54.

Falle,*v.* happen, I. i. 1. 77; XVI. 539; *pr. s.* is suitable, III. 78.

Falowen,*pr. pl.* fade, I. ii. 8. 114.

Falsen,*ger.* to deceive, V. 307; *pt. s.* gave way, failed, I. ii. 8. 127; was false to, I. i. 2. 92.

Falsetè,*s.* falsehood, I. ii. 3. 57; *pl.* I. ii. 1. 73.

Falsheed,*s.* falsehood, I. iii. 6. 127.

Famed,*pp.* defamed, II. 341.

Familier,*adj.* familiar, (once) friendly, I. ii. 7. 108.

Famulers,*s. pl.* familiar friends, I. ii. 7. 81.

Fand, 1 *pt. s.* found, XVII. 43.

Fanes,*s. pl.* vanes, weather-cocks, XXI. 161.

Fantasy,*s.* fancy, XXI. 597; XXVII. 1; folly, XIV. 20; pleasure, I. i. *pr.* 26; *pl.* XXI. 11.

Farced,*pp.* stuffed, filled, XXIV. 655.

Fare,*pr. pl.* go, XX. 341; fare, II. 1134; Farn, *pp.* fared, I. ii. 10. 58.

Fasoun,*s.* make, XXI. 305, 522; Fassioun, habit, XII. 46.

Faucon,*s.* falcon, XVI. 413.

Faute,*s.* lack, VIII. 443; Faut, fault, XXIV. 608.

Fay,*s.* faith, XVII. 571; XVIII. 115.

Fayn, 2 *pr. pl.* feign, make a pretence, XXIV. 751.

Fayrhede,*s.* beauty, I. ii. 3. 124.

Faytours,*s.* deceivers, II. 148, 327.

Fecht,*ger.* to fight, XVII. 185.

Federed,*pp.* feathered, XVI. 146; Fedderit, XVII. 168.

Feffe,*ger.* to endow, XXIV. 932; *pr. s.* XVI. 472.

Feill,*s.* experience, knowledge, XVII. 533.

Feird;*adj.* fourth, XVII. 216.

Fel,*adj.* cruel, wicked, XVI. 505; evil, XIII. 77.

Felauship,*s.* company, XXI. 730.

Felawes,*s. pl.* companions, XXI. 247.

Feld,*pp.* overthrown (lit. felled), I. i. 3. 148.

Fele,*adj.* many, XX. 5; XXIV. 110, 191.

Feled,*pp.* felt, perceived, I. ii. 1. 86.

Fell,*adj.* cruel, II. 859; terrible, XVII. 187; Fellest, worst, III. 6.

Felle,*v.* overturn, V. 234.

Felloun,*adj.* destructive, XVII. 167.

Felly,*adv.* cruelly, IX. 76.

Felonous,*adj.* evil, I. i. 6. 167; wicked, I. ii. 6. 56.

Felterit,*pp.* entangled, XVII. 163.

Femininitee,*s.* womanhood, IX. 148.

Feminitee (*for* Femininitee), *s.* womanliness, XVII. 80.

Fend,*s.* the fiend, XXIV. 529; *pl.* II. 1165.

Fenyeit,*pp.* feigned, XVII. 66.

Feorthe,*adj.* fourth, VII. (*title*).

Fer,*adv.* far, XXI. 141.

Ferd, 1. *pt. s.* fared, was, XXIV. 152.

Ferde,*s.* fear, I. i. 2. 15.

Ferde,*adj. pl.* afraid, I. ii. 9. 138.

Ferdeth,*pr. s.* feels fear, I. ii. 7. 42.

Ferdful,*adj.* timid, I. ii. 7. 43.

Ferdnesse,*s.* fear, terror, I. i. 1. 9; I. i. 1. 59; I. i. 2. 13; I. ii. 4. 102; I. iii. 1. 123; I. iii. 6. 126.

Fere,*s.* companion, comrade, I. i. 2. 123; I. i. 5. 128;  
Feres, *pl.* X. 88.

Fere,*s.* fire, VIII. 55; *on f.*, on fire, X. 4.

Ferforth,*adv.* far onward, I. ii. 10. 66; XXI. 37; far, XXI. 273.

Ferme, to, to farm, on hire, II. 325, 725; III. 83.

Fervence,*s.* ardour, VIII. 205; X. 130; XXII. 60.

Fervent,*adj.* severe, XVII. 4.

Fete,*adj.* neat, XXIV. 473.

Fettes,*pr. pl.* fetch, II. 471; Fet, *pp.* I. ii. 13. 40.

Fevers whyte,*s. pl.* attacks of lovelonging, XVIII. 41. See note.

Feyntyse,*s.* feigning, deceit, XVI. 385.

Fig;*a fig for*, XXIV. 685.

Figurait,*pp.* figured, imaged, XVII. 511.

Fikilnesse,*s.* fickleness, VI. 19.

Fil,*pt. s.* came to pass, IV. 43.

Filthes,*s. pl.* low women, V. 262.

Firre,*s.* fir, VIII. 73.

Fit,*s.* bout, XXIV. 984.

Flaming,*pres. pt.* flaming, X. 130.

Flaming,*adj.* flame-coloured, XXIV. 793. See note to l. 798.

Flanis,*s. pl.* arrows, XVII. 167.

Flash,*s.* sheaf, quiver (?), XVII. 167.

Flawe,*adj.* yellowish (?), XXIV. 782. See note.

Flebring,*s.* gossip (?), I. ii. 9. 54. Or is it an error for *fabling*?

Flees,*s.* fleece, V. 303; X. 132.

Flete,*v.* float, XXIV. 311.

Fley,*pt. s.* flew, XVIII. 219, 221.

Flickering,*adj.* wavering, I. ii. 5. 104.

Flitte,*v.* stir, I. i. 1. 79; move, I. i. 9. 69; change, XVI. 639; remove, XX. 489; *pr. pl.* go away, I. i. 7. 95; Flittinge, *pres. pt.* volatile, fading, I. ii. 8. 102.

Floon,*s. pl.* arrows, VIII. 468. See Flanis.

Florished,*pp.* garnished, III. 26.

Florisslinge,*s.* adornment, florid use, I. ii. 14. 33.

Flour,*s.* flower, chief, XXIV. 3; chastity, IV. 108.

Floured,*pp.* full of flower, VII. 48.

Flowe,*pp.* flown, II. 1306, 1311, 1344; come, I. i. 1. 128; gone, I. ii. 3. 69.

Flyte,*pr. pl.* chide, scold, II. 1022.

Foir-speikar,*s.* first speaker, XVII. 266.

Fol,*adj.* foolish, XVI. 651.

Folde,*pp.* enfolded, I. iii. 9. 76.

Fole,*s.* tool, II. 373; *voc.* XVIII. 126.

Fon,*v.* to be foolish, act foolishly, dote, XXIV. 458.

Fond,*pt. s.* found, VIII. 622.

Fongeth,*pr. pl.* take, II. 967.

Foole,*adj.* foolish, XIX. 1.

Foon,*s. pl.* foes, V. 466; VIII. 280.

For,*prep.* on account of, I. i. 3. 156; for fear of, II. 880; XVII. 118, 207.

For,*conj.* because, I. iii. 8. 22; III. 161.

Forayne,*adj.* foreign, alien, I. i. 2. 56; I. ii. 8. 97.

For-barre,*v.* bar up, repress, XVI. 259.

Forbed; see Forbit.

Forbere,*v.* forbear, XXIV. 1341.

Forbit,*pr. s.* forbids, I. iii. 3. 71; Forbood, *pt. s.* forbade, II. 701; Forbed, II. 200; Forbode, *pp.* forbidden, I. ii. 2. 78; Forboden, *pp.* I. i. 7. 57.

Forbode,*s.* prohibition, II. 1315.

Forby,*adv.* by; *passe forby*, to pass by, to take no notice, XXIV. 329.

Forcast,*pp.* cast away, VIII. 236.

Force;*off.*, of necessity, XVII. 202; *no f.*, it is no matter, I. i. 1. 53.

Forcer,*s.* casket, shrine, XVI. 65.

Fordo,*v.* annul, III. 218; For-don, *pp.* destroyed, III. 431.

Fordoinge,*s.* annulling, I. iii. 8. 63; destruction, I. iii. 1. 11.

Fore-nempned,*pp.* aforenamed, I. ii. 9. 2.  
Forfayture,*s.* trespass, IV. 133.  
For-ferde,*pp. pl.* extremely afraid, I. i. 6. 135.  
Forfeyt,*s.* injury, XVI. 789.  
Forfeytest, 2 *pr. s.* offendest, I. ii. 14. 75.  
Forged,*pp.* made, XXIV. 1165.  
For-gerd,*pp.* ruined, destroyed, II. 1340. See Stratmann.  
Forgete,*pp.* forgotten, XVI. 662.  
Forgo,*v.* forgo, II. 319.  
Forgoing,*s.* giving up, I. i. 8. 44.  
Forgrowen,*pp.* overgrown, XX. 45.  
Forjuged,*pp.* condemned, I. i. 3. 118; VIII. 274.  
Forlane,*pp.* lit. for-lain, deflowered, XVII. 140.  
Forleten,*pp.* forsaken, I. ii. 11. 45.  
Forlyth,*pr. s.* lies with, IV. 108.  
Forncast,*pp.* forecast, I. i. 6. 73.  
For-quhy,*adv.* because, XVII. 53.  
Fors,*s.* matter, III. 327; V. 273.  
Forsake,*pp.* refused, rejected, XVI. 502.  
For-shronk,*pp.* shrunken up, XX. 358.  
Forsoken,*pt. pl.* forsook, V. 441.  
Forswat,*pp.* covered with sweat, II. 14.  
Forswonke,*pp.* worn with toil, II. 14.  
Forswore,*pp.* forsworn, V. 310.  
Fort,*adj.* strong, XIV. 4.

Forth,*adv.* forward; *do f.*, go on, V. 327.

For-than,*adv.* therefore, II. 603.

Fortherer,*s.* Advancer, Promoter, XXIV. 1033.

Fortheringe,*s.* helping forward, preparing, I. ii. 3. 105.

Forthren,*v.* further, II. 1080; *pr. s.* advances, VIII. 384; *pp.* I. i. 9. 8.

Forthright,*adv.* immediately, XX. 439.

For-thy,*adv.* therefore, V. 264; *nat for-thy*, all the same, nevertheless, XVI. 3.

Fortunait,*adj.* afflicted by fortune, XVII. 79.

Fortuned,*pp.* directed by fortune, XIII. 73.

Forward,*adv.* afterwards, I. iii. 8. 146.

Forward,*s.* covenant, agreement, I. i. 9. 96; -warde, I. i. 3. 152.

For-weried,*pp.* tired out, XXI. 45.

Forweting,*s.* foreknowledge, I. iii. 2. 159; I. iii. 3. 78.

Forwot,*pr. s.* foresees, I. iii. 2. 155.

Foryete,*v.* forget, V. 423; Foryet, *pr. s.* II. 465; *pr. pl.* I. ii. 11. 136; *pp.* I. i. 2. 52.

Foryeting,*s.* forgetfulness, I. iii. 9. 86.

Foten,*pr. pl.* foot, dance, XXIV. 586.

Foul,*s.* a foul or evil fate, II. 60.

Foule,*adj.* ugly, VIII. 390.

Foulers,*gen.* fowler's, I. ii. 3. 55.

Foules,*s. pl.* birds, II. 83.

Foundement,*s.* foundation, I. i. 5. 111; I. ii. 14. 64.

Foyles,*s. pl.* leaves, X. 38.

Fra,*adv.* from, XVII. 7; from the time that, as soon as, XVII. 101.

Fraternitè,*s.* fraternity, III. 246.

Fraunchyse,*s.* freedom, XVI. 236, 364; liberality, XVI. 422; privileged place, VIII. 273.

Fraward,*adj.* froward, XVII. 352.

Fray,*ger.* to quarrel, XXIV. 682.

Frayne,*imp. s.* ask, III. 424; 1 *pt. s.* XXIV. 1275.

Freel-witted,*adj.* thin-witted, I. iii. 7. 57.

Freesed,*adj.* very cold, I. ii. 6. 105.

Freisit,*pt. s.* froze, XVI. 19.

Frele,*adj.* frail, VII. 22; XXII. 45.

Frend,*for* Fremd, *adj.* strange, II. 626.

Frended,*pp.* befriended, I. iii. 9. 109.

Freres,*s. pl.* friars, II. 1065; XXIV. 1097.

Fresshe,*ger.* to refresh, X. 61.

Fret,*s.* ornament, XX. 152.

Fret,*pp.* lit. adorned, XXIV. 124; hence, furnished, XIII. 80.

Frete,*pr. pl.* fret, annoy, XXIV. 940; Fretes, *pr. pl.* eat, devour, II. 151; Frettith, *pr. pl. (or s.)*, vex, XXIV. 579.

Frith,*s.* coppice, XVI. 124.

Frivoll,*adj.* frivolous, hence, poor, base, XVII. 454.

Fro,*prep.* after, VIII. 233.

Fronsit,*pp.* wrinkled, XVII. 155.

Frounter,*s.* first attack, XVI. 176. See note.

Fructif,*adj.* fruitful, X. 38.

Fructifying,*pres. pt.* fruit-producing, X. 133.

Fulfilled,*pp.* filled full, I. ii. 9. 54; V. 301.

Futur,*adj.* future, I. iii. 3. 177.

Fyle,*ger.* to file, to whet, VIII. 253, 441.

Fynding,*s.* food, II. 794.

Fyne,*s.* end, VIII. 343, 400; XVI. 594.

Fyned,*pp.* refined, I. ii. 4. 130.

Fynesse,*s.* fineness, I. ii. 12. 44; Fynenesse, I. ii. 12. 48.

Fyrles,*s.* without fire, X. 129.

Ga,*v.* go; *ga dy*, go and die, XVII. 203.

Gabbest, 2 *pr. s.* talkest idly, I. iii. 4. 171; Gabbeth, *pr. s.* lies, V. 142.

Gabbing,*s.* boasting, XVI. 342.

Gader,*ger.* gather, III. 301; *pp.* I. i. *pr.* 98.

Gaincome,*s.* coming again, XVII. 55.

Gair,*s.* gore, strip, XVII. 179.

Galeryes,*s. pl.* galleries, XXI. 165.

Galle,*s.* gall, bitterness, XIV. 26.

Gan, 1 *pt. s.* did, XXIV. 274.

Garmound,*s.* garment, XVII. 164.

Garnement,*s.* garment, I. iii. 7. 132.

Garnishing,*s.* ornamentation, XX. 143.

Garnisoun,*s.* garrison, XVII. 484; complete array, XVI. 175.

Gasteth,*pr. s.* frightens, I. ii. 7. 76.

Gayneth,*pr. s.* serves, helps, XVI. 623.

Geder, 2 *pr. pl.* gather, III. 191; *pres. pt.* collecting, II. 733.

Gemetrye,*s.* geometry, I. i. 1. 79.

Generabill,*adj.* that can be produced, created, XVII. 148, 171.

Generaltee,*s.* generality, V. 402.

Gentillesse,*s.* nobility, I. ii. 8. 94.

Gentilwoman,*s.* gentlewoman, XXI. 133.

Gentyled,*pp.* ennobled, I. ii. 8. 100.

Gere,*s.* dress, XX. 26; array, II. 651.

Gernere,*s.* garner, I. ii. 2. 27.

Geson,*adj.* scarce, XIV. 9.

Gesse,*pr. pl.* guess, make guesses, II. 170.

Gest,*s.* guest, I. ii. 5. 51; *pl.* II. 531.

Get,*pr. s.* gets, II. 275; Gete, *pp.* gotten, obtained, IV. 306; XVI. 67.

Gif,*pr. s. subj.* grant, XVII. 414.

Gif,*conj.* if, XVII. 64.

Gigges,*s. pl.* concubines, II. 759.

Giglot-lyk,*adj.* like a giglot, like a common woman, XVII. 83.

GINNE, 1 *pr. s.* begin, XI. 26; *pr. pl.* I. i. 3. 48.

Ginning,*s.* beginning, I. i. 3. 61; IX. 88, 253.

Glad,*adj.* pleasant, XX. 35.

Gladde,*ger.* to gladden, please, I. ii. 12. 86; *pp.* X. 99.

Gladsom,*adj.* pleasant, X. 43.

Glasse,*s.* glass, i. e. mirror, I. ii. 1. 83.

Gledes,*s. pl.* kites, II. 1337.

Gleed,*s.* glowing coal, VIII. 231; Gledes, *pl.* I. iii. 7. 37.

Gleyve,*s.* glaive, sword, XXIV. 544.

Gliterande,*pres. pt.* glittering, I. ii. 13. 75;  
Glitterand, II. 134.

Glose,*s.* explanation, comment, II. 842.

Glose,*v.* explain (it) away, XXIV. 1260; *imp. s.* XXIV. 420; *pr. s.* glosses over (things), dissembles, XXII. 50; *pt. pl.* flattered, I. ii. 7. 105; *pp.* commented upon, II. 312.

Glosing,*s.* explaining, II. 1140; flattery, I. i. 6. 14; deception, I. i. 10. 58.

Glosours,*s. pl.* flatterers, I. i. 10. 11.

Gloton,*adj.* gluttonous, devouring, I. iii. 9. 65.

Gloutoun,*s.* glutton, XII. 44.

Glowrand,*pres. pl.* glowering, lowering, XVII. 191.

Gnat,*s.* gnat, II. 459.

Gnawen,*pp.* gnawed, I. ii. 9. 113.

Godliheed,*error for* Godheed, *s.* godhead, I. i. 9. 117.

Goer,*s.* walker (on foot), I. ii. 1. 63.

Goinge,*s.* departure, I. i. 10. 110.

Gold,*s.* marigold, XXIV. 1437.

- Gold-burned,*pp.* burnished like gold, VIII. 34.
- Goldfinch,*s.* XX. 89; XXIV. 1368.
- Gold-mastling,*s.* latten, II. 187. See note.
- Gong,*s.* privy, II. 152.
- Gonnen,*pt. pl.* began, VIII. 61; Gonne, VIII. 32.
- Goodlihede,*s.* excellence, IX. 244.
- Goodly,*adj.* courteous, XXI. 367.
- Goodly,*adj. as s.* goodness, I. iii. 2. 99, 104.
- Goodly,*adv.* well, justly, I. iii. 2. 106.
- Gospel,*s.* gospel, truth, I. ii. 3. 38.
- Gospell-book,*s.* gospel, II. 595.
- Gostly,*adj.* spiritual, II. 1118.
- Governaunce,*s.* guidance, VII. 139.
- Governayl,*s.* steersman, II. 1078.
- Governed,*pp.* steered, I. i. 1. 36.
- Governeresse,*s.* mistress, XXII. 71.
- Graffen,*pr. pl.* graft, I. ii. 3. 19; *pp.* I. ii. 3. 92; *gr. in,* become grafted into, I. i. *pr.* 6.
- Grame,*s.* anger, II. 961; XXIV. 320; harm, XI. 55.
- Grame,*v.* make angry, VI. 57.
- Gramercy,*s.* great thanks, XX. 462.
- Grane,*s.* grain, minute particular, XVII. 433. See note.
- Graunteth,*pr. s.* admits (a thing), I. i. 7. 32.
- Grave,*ger.* to engrave, V. 280; *pp.* buried, VII. 67; XVI. 171; engraved, I. iii. 8. 14.

Gray,*adj.* gray (referring to the Franciscans), XXIV. 1096.

Grede, 1 *pr. s.* exclaim, cry out, XVIII. 135.

Gree,*s.* rank, grade, I. iii. 1. 116; favour, II. 334; XXIV. 28; *to take in gr.*, to receive with favour, XVI. 842.

Greet-named,*adj.* renowned, I. i. 8. 112.

Greissis,*s. pl.* grasses, XVII. 425.

Grette,*pt. s.* greeted, X. 100; XXIV. 772.

Grevaunce,*s.* grievance, harm, XX. 311.

Greve,*v.* grieve, VI. 57; Greven, *error for* Greve, 1 *pr. s. subj.* grieve, XXIV. 928.

Greves,*s. pl.* groves, XX. 367.

Greynded,*pp.* formed like grain, I. ii. 2. 124.

Griffon,*s.* griffin, II. 86.

Gripe,*s.* grip, grasp, I. ii. 11. 71.

Grith,*s.* protection, II. 247.

Grobbed,*pp.* grubbed, dug round about, I. i. 5. 92.

Grome,*s.* groom, XXIV. 1433.

Grouf;*on gr.*, in a grovelling posture, XVII. 362. See Gruffe.

Grounde,*pp.* ground down, VIII. 225.

Grounded,*pp.* founded, I. ii. 5. 118.

Grucchen,*v.* murmur, XXIV. 960; grumble, II. 1164; *pr. s. subj.* may grumble (at), II. 886; murmur at, XXI. 47.

Gruffe,*adv.* grovelling, VIII. 167.

Grypen,*pr. pl.* grasp, II. 667.

Gubernatif,*adj.* governing, relating to government, political, I. i. 6. 120.

Guerdon,*s.* reward, I. i. 8. 136; VIII. 371; X. 6; XVI. 443.

Guerdoneth,*pr. s.* rewards, V. 97; *pp.* XXI. 591.

Guerdoning,*s.* reward, I. i. 8. 135.

Guerdonles,*adj.* without reward, VIII. 399.

Guyse,*s.* way, XXIV. 245.

Gydit,*pt. s.* guided, XVII. 205.

Gye,*v.* guide, VIII. 177; XIII. 55; preserve, VII. 79; direct, XXIV. 1250.

Gylour,*s.* traitor, XII. 74.

Gyse,*s.* manner, XXI. 9.

Gyte,*s.* mantle, XVII. 164, 178, 260. See note, p. 522.

Gyves,*s. pl.* fetters, II. 651.

Habirgeoun,*s.* coat of mail, XVII. 186.

Habit,*s.* friar's dress, III. 101; dress, I. ii. 11. 121.

Habounde,*adj.* abundant, X. 126.

Haboundeth,*pr. s.* abounds, I. i. 1. 75; I. ii. 2. 140.

Habundaunce,*s.* abundance, VI. 63.

Hace,*adj.* hoarse, XVII. 338, 445.

Hail,*adj.* whole, XVII. 73.

Hailsum,*adj.* wholesome, XVII. 249.

Hait,*adj.* hot, XVII. 29, 237.

Hale,*s.* the cry of 'haul,' II. 872.

Haleth,*pr. s.* draws, I. i. 10. 104.

Halfe,*s.* side, direction, I. ii. 3. 47; *a goddes h.*, in God's name, I. ii. 4. 147.

Halke,*s.* nook, I. i. 3. 32; II. 489.

Halowe,*pr. pl.* consecrate, II. 277.

Halse, 1 *pr. s.* embrace, XXIV. 1289.

Halt,*pr. s.* holds, I. ii. 3. 12; VIII. 21; keeps, I. i. 1. 115.

Halte,*adj.* halt, VI. 43.

Halve,*s.* side, I. ii. 1. 7; part, I. iii. 7. 32; IV. 120; way, respect, I. ii. 12. 86.

Han,*pr. pl.* have, possess, I. ii. 5. 42; II. 601.

Hanche,*s.* haunch, hip, XVII. 187.

Handle,*ger.* to handle, feel, I. iii. 6. 52.

Hang,*pt. pl.* hung, XVII. 160.

Hap,*s.* chance, mere luck, I. i. 3. 121.

Happed,*pp.* chanced; *was happed*, had such fortune, XX. 16.

Happy,*adj.* due to chance, casual, I. i. 3. 157; fortunate, V. 393.

Happyous,*adj.* chance, casual, I. i. 10. 29.

Harberowed,*pp.* harboured, lodged, I. ii. 2. 19.

Hard,*pt. s.* heard, XVII. 143.

Hardily,*adv.* certainly, XX. 234.

Hardyed,*pp.* emboldened, I. iii. 7. 30.

Hardyer,*adj.* more difficult, I. i. *pr.* 116.

Harlotry,*s.* evil conduct, II. 1100.

Harneys,*s.* defensive armour, I. i. 4. 45; XX. 242; Harnes, XVII. 186.

Harse,*s.* *perhaps an error for harm*, I. i. 3. 158.

Hart,*s.* *hart*, I. ii. 11. 43.

Hasel,*s.* *hazel-bush*, I. iii. 6. 5.

Hat,*pr.* *s. is called*, II. 454.

Hate,*v.* *hate; hence, put force upon*, XVI. 729.

Hate, 1 *pr.* *s. command, bid*, XXI. 689. (*Better, hote.*)

Haunce,*pr. pl.* *enhance, advance*, VIII. 430.

Hautayn,*adj.* *haughty*, I. iii. 6. 89.

Havelesse,*adj.* *indigent, as one that possesses nothing*, XVI. 605.

Haw,*adj.* *wan, dull of colour*, XVII. 257; *livid*, XVII. 340.

Hawe,*s.* *haw*, II. 304; *sette nat an h.*, *care not a haw*, I. i. 7. 100.

Hayles,*s. pl.* *hailstorms*, I. iii. 5. 22.

Hayne,*s.* *hatred, dislike*, I. i. *pr.* 102; I. i. 7. 43.

Hecht, 1 *pt.* *s. promised*, XVII. 23; *pt. s. was named*, XVII. 213.

Hede-taking,*s.* *taking heed*, I. ii. 4. 67.

Heep,*s.* *crowd*, VI. 43.

Heer,*s.* *hair*, I. ii. 4. 22 (*see note*); XIII. 84.

Heerdes,*s. pl.* *herds*, I. i. 3. 44.

Hegge,*s.* *hedge*, XX. 54, 66.

Heidit,*pp.* *headed*, XVII. 168.

Heil,*s.* *health (E. heit)*, XVII. 334.

Heird,*prob. for Heir it, hear it*, XVII. 415. Cf. Lowl. Sc. *dude*, *do it (Jamieson)*.

Heklit,*pp.* drawn forward over, XVII. 244. Cf. Icel. *hekla, hökull*.

Helde,*v.* hold, II. 704; Helden, 3 *pr. s. subj.* might hold, XXIV. 347 (ungrammatical).

Helded,*pp.* inclined, poured out, I. i. 4. 19.

Hele,*s.* health, XXIV. 193, 666; salvation, IV. 343; VII. 24.

Heledest,*pr. s.* didst conceal, I. i. 7. 117; *pp.* hidden, I. i. 8. 128 (obviously a false reading; read *deled*, distributed).

Helen,*v.* (to) heal, I. ii. 11. 23; *pt. s.* healed; *h. with his hele*, healed his heel with, I. i. 5. 45.

Heles,*s. pl.* heels, IV. 113.

Hell-yates,*s. pl.* hell-gates, II. 419.

Henne,*adv.* hence, XVIII. 102.

Hens-forward;*from h.*, from henceforth, I. ii. 10. 144.

Henshmen,*s. pl.* henchmen, XX. 252.

Hente,*v.* catch, I. i. *pr.* 12; seize, I. i. 1. 12; *pr. s.* catches, I. iii. 4. 115; *pt. pl.* caught, seized, V. 257; *pp.* caught, II. 555; seized, XXIV. 1144; gained, I. i. 3. 121.

Heped,*pp.* heaped, i. e. great, V. 407.

Heraud,*s.* herald, XVI. 258; *pl.* XX. 233.

Herber,*s.* arbour, VIII. 125, 127; XVI. 191; XX. 48; XXI. 48.

Herbergere,*s.* harbinger, officer who provides apartments, XXI. 268, 389.

Herberowed,*pp.* lodged, I. ii. 2. 34.

Herberwe,*s.* harbour, X. 35; Herbery, shelter, XVII. 403.

Herdes,*s. pl.* shepherds, II. 339.

Here,*s.* hair, XX. 332.

Here,*pron.* her, V. 70, 71; IX. 111.

Here-toform,*adv.* formerly, I. i. 8. 6.

Hernes,*s. pl.* corners, II. 489.

Herre,*s.* hinge; *out of h.*, off the hinge, IV. 185. A.S. *heorr*.

Herted,*pp.* hardened, strengthened, I. iii. 7. 91.

Hertely,*adj.* dear to my heart, XI. 23; Hertly, severe, VIII. 139.

Hest,*s.* promise, VIII. 319; Heste, VIII. 571; command, III. 106; *pl.* commands, II. 209; V. 354.

Hete,*s.* heat, XXIV. 1379.

Hete,*v.* be called (*probably an error for hote*), I. ii. 6. 86. See Hote.

Heth,*s.* heath, XXIV. 755.

Hethenesse,*s.* pagan country, VI. 17.

Heve,*s.* the cry of 'heave,' II. 872. See note.

Heven-kay,*s.* the key of heaven, II. 865.

Hevye,*ger.* to be sorrowful, I. i. 4. 4.

Hewe,*ger.* to hew, IX. 158.

Hewmound,*s.* helmet, XVII. 186.

Hey,*interj.* hey! II. 890.

Heyr,*s.* heir, successor, XVIII. 180 (see note); *pl.* III. 207.

Highnes,*s.* exaltation, II. 116.

Hight,*pr. s.* is named, XXI. 169; 2 *pr. pl.* XXII. 23; *do h.*, are called, XXIV. 145; 1 *pt. s.* promised, XXIV. 1319; *pp.* promised, VIII. 319; IX. 97.

Hildeth,*pr. s.* pours out, I. ii. 1. 13.

Hing,*pt. s.* hung, XXIV. 1201; Hingen, *pt. pl.* I. i. 4. 36; *pres. pt.* hanging, XXIV. 139. See Hong.

Hit,*pr. s.* hits, XVIII. 203.

Ho,*s.* proclamation, XXIV. 270. See note.

Hogges,*s. pl.* hogs, I. i. *pr.* 121.

Hoir,*adj.* lit. hoary, XVII. 163; old, feeble, XVII. 338, 445. See Hore.

Hold,*s.* fortress, II. 475.

Holden,*pp.* beholden, I. ii. 4. 122; compelled, I. iii. 7. 120; Holde, *pp.* bound, IV. 7.

Hole,*adj.* whole, IV. 226; XVIII. 7; entire, XXIV. 302; trustworthy, XIII. 39.

Hole,*adv.* wholly, II. 212; XXIV. 322.

Holownesse,*s.* hollow vault, concave, I. ii. 9. 109.

Holpen,*pp.* helped, I. ii. 12. 23.

Holtes,*s. pl.* woods, copses, VIII. 119; IX. 47.

Honde,*s.* hand, IV. 384.

Hong,*v.* hang, XX. 245; Hongen, *pr. pl.* IV. 263; Hong, *pt. s.* hung, II. 8; Honged, *pp.* hung on, II. 1042. See Hing.

Hony,*s.* honey, I. i. 2. 46; I. ii. 9. 38; XXIV. 1040.

Honyed,*adj.* full of honey, I. ii. 14. 24.

Hony-soukels,*s. pl.* honeysuckles, I. iii. 6. 6.

Hookes,*s. pl.* hooks, I. i. 10. 105.

Hool,*adj. as adv.* wholly, XVI. 234; in full, XXI. 628.

Hoolly,*adv.* wholly, XXII. 14.

Hoolsom,*adj.* wholesome, VIII. 14; X. 36; XX. 6.

Hoomlinesse,*s.* plainness of speech, V. 132.

Hoot,*adj.* hot, VIII. 136.

Hoppen,*pr. pl.* dance, II. 872.

Hore,*adj. pl.* hoary, old, hence bare (as trees in winter), VIII. 119; IX. 47. See Hoir.

Horisons,*s. pl.* prayers, I. iii. 9. 92.

Horn,*s.* horn; *give us an horn*, scoff at us, XXIV. 1390.

Horowe,*adj.* dirty, II. 1097.

Hors,*s. pl.* horses, XX. 201, 274.

Hors-harneys,*s.* horse-trappings, XX. 218, 226, 237.

Hospitall,*s.* hospital, XVII. 382.

Hostel,*s.* lodging, I. i. 2. 57.

Hote,*v.* be called, I. ii. 4. 139; Hoten, have a name, XVIII. 185; Hote, *pt. s.* was named, XXIV. 159; *pp.* called, XXIV. 741.

Houge,*adj.* huge, great, II. 1109.

Hours,*s. pl.* services, as matins, &c., XVIII. 70. See note.

Houselin,*ger.* to receive the eucharist, II. 1211.

Houten,*pr. pl.* hoot, shout, II. 872.

How,*adv.* however, XXIV. 207.

How,*adj.* hollow, XVII. 157.

Howsinge,*s.* building of houses, III. 296.

Hude,*s.* hood, XVII. 244.

Huisht,*adj.* silent, I. ii. 7. 122. See below.

Huisst,*interj.* whist! peace! I. i. 5. 90.

Hulfere,*s.* holly, VIII. 120.

Hy,*s.* haste; *in hy*, XVII. 361; XXIV. 268, 698.

Hye,*v. refl.* hasten, I. iii. 5. 71; IX. 33; *imp. pl. refl.* XXI. 244; *pr. s.* I. iii. 4. 98.

Hyly,*adv.* highly, IX. 185.

Hynd,*s.* hind, I. ii. 11. 43.

Hyne,*s.* hind, farm-labourer, II. 26.

I-cleped,*pp.* called, II. 73.

Ideot,*s.* idiot, I. i. 9. 87; *pl.* I. ii. 1. 94.

Idole,*s.* image, XVII. 507.

Ilke,*adj.* same, I. i. 3. 80; I. i. 9. 62.

Impedimentes,*s. pl.* hindrances, I. ii. 6. 96.

Imperciable,*adj.* impervious, not to be pierced, I. i. 4. 45.

Imperfite,*adj.* imperfect, III. 186, 199.

Importable,*adj.* unbearable, I. i. 1. 108; V. 26.

Impossible,*s.* a thing impossible, I. ii. 4. 152;  
Impossible, VII. 12.

Imprentit,*pp.* imprinted, XVII. 508.

Impression,*s.* impression, I. ii. 9. 32.

In principio first verse of St. John's gospel, III. 136.

Inchaungeable,*adj.* unchangeable, I. i. *pr.* 52.

Inclose,*pp.* included, I. iii. 4. 164.

Incommoditè,*s.* inconvenience, I. iii. 8. 141.

Inconvenience,*s.* unfitness, I. iii. 4. 139; mistake, I. ii. 4. 153.

Inconvenient,*adj.* unfitting, I. iii. 9. 12.

Ind,*adj.* blue, XXIV. 78; Inde, *pl.* VIII. 127.

Indifferent,*adj.* impartial, I. i. 7. 34.

Inductatife,*adj.* capable of being reduced, I. ii. 13. 48.

Infame,*s.* ill fame, disgrace, I. i. 8. 49; ill report, I. i. 6. 70.

Infected,*pp.* impaired, XXIV. 1053.

In-fere,*adv.* together, II. 1212; V. 458; XVIII. 78, 263, 273; XXI. 407; fully, XXI. 602.

Inflat,*pp.* inflated, blown, XVII. 463.

Infortune,*s.* misfortune, IV. 49.

Inhausing,*s.* enhancing, II. 112.

Inke,*s.* ink, I. i. *pr.* 15.

Inly,*adv.* inwardly, extremely, XX. 113; very, XXI. 515, 747.

In-middes,*prep.* amid, XXI. 55.

Inne,*s.* inn, lodging, II. 977.

Inne,*adv.* within, in, XVIII. 62.

Innominalable,*adj.* unnameable, I. i. 9. 55; I. ii. 4. 53.

Inobedience,*s.* disobedience, XXIII. 12.

Inpossession,*s.* an error for 'imposition,' i.e. the imposing of a name, I. ii. 4. 141. See the note.

Input,*pp.* placed in, implanted, I. ii. 2. 120.

Inseer, *s.* investigator, looker into, I. iii. 1. 141; I. iii. 9. 91; reader, I. iii. 1. 25; *pl.* I. ii. 1. 103.

Insight, *s.* perception, I. ii. 6. 96.

Inspiracion, *s.* inspiration, I. ii. 1. 13.

Insuffisance, *s.* insufficiency, I. i. 9. 13.

Insuffysaunt, *adj.* insufficient, I. i. 4. 63.

Intent, *pr. s.* means, XXIV. 1370.

Intere, *adj.* entire, sincere, XIII. 31.

In-to, *prep.* in, XVII. 212.

Intrucioun, *s.* intrusion, I. i. 1. 17.

Inwit, *s.* conscience, I. i. 4. 17.

In-paynted, *pp.* painted, II. 135.

I-perled, *pp.* adorned with pearls, II. 158.

Ipocryte, *s.* hypocrite, XII. 65.

Irrecuperable, *adj.* irrecoverable, I. ii. 1. 34.

Is, *pron.* them, II. 941.

Issewe, *s.* issue, flow, XVI. 52.

Itinerarie, *s.* road-book, guide, X. 64.

Ivorie, *s.* ivory, XI. 3.

Jangeling, *adj.* prattling, vain, I. iii. 6. 89.

Jangle, *ger.* to prattle, XVI. 744; *pr. s.* prates, II. 791; XVI. 333.

Janglers, *s. pl.* praters, I. i. 4. 64.

Jangles, *s. pl.* idle words, I. ii. 9. 93.

Jangling, *s.* discord, I. ii. 9. 52; gossip, I. i. 5. 19; *pl.* babblings, I. ii. 14. 10.

Jape,*s.* jest, I. i. 10. 87; XXI. 348; *pl.* XXII. 53.

Jay,*s.* jay, I. i. *pr.* 30; II. 791.

Jeuse,*s.* juice, I. iii. 5. 115.

Jocounde,*adj.* jocund, pleasant, V. 475.

Joleyvinge,*pres. pt.* cheering, I. i. 1. 126.

Jolif,*adj.* happy, XXIV. 177; spruce, XXIV. 473.

Jonesse,*s.* Youth, XXII. 69.

Jorned, 1 *pt. s.* journeyed, XXIV. 72.

Journey,*s.* day's work, I. i. 5. 31.

Jowall,*s.* jewel, XVII. 521.

Joynt,*pp. as s.* a thing closed, II. 220.

Jumpere,*v.* jumble together; *conne j.*, know how to mix, I. i. *pr.* 30.

Jupardye,*s.* risk, peril, VIII. 475.

Juparting,*s.* jeoparding, risking, VIII. 419.

Juridiccioun,*s.* jurisdiction, VIII. 271.

Justes,*s. pl.* jousts, tournaments, XX. 282.

Justificacion,*s.* justification, I. ii. 13. 88.

Juventè,*s.* youth, VII. 11.

Juyse,*s.* penalty, XVI. 622.

Kalends,*s.* the beginning, VII. 146.

Kele,*ger* to cool, XXIV. 775.

Kembe,*pr. pl.* comb, II. 306; Kemmit, *pp.* XVII. 222.

Kend,*pp.* known, XVII. 380.

Kendillis,*pr. s.* kindles, takes fire, XVII. 30.

Kepe,*s.* heed, XVIII. 207; *I take no kepe*, I take no heed, XVI. 267.

Kepen, 1 *pr. s.* (*for Kepe*), take care, XXIV. 684.

Kepten,*pp.* (*false form, for Kept*), kept, XXIV. 526.

Kerve,*v.* cut, XII. 121; *pr. pl.* V. 245.

Kidde,*pt. s.* shewed, V. 314; Kid, *pp.* made known, I. iii. 5. 70.

Kind,*s.* nature, XIII. 80.

Kinde,*adj.* natural, XXII. 29.

Kinges of armes,*s. pl.* kings-at-arms, XX. 220.

Kinrede,*s.* kindred, I. ii. 2. 113; V. 2; *pl.* III. 8.

Kinrest,*s.* rest for the people, time of rest, I. i. 5. 103.  
See the note.

Kirk,*s.* church, XVII. 117.

Kite,*s.* kite, XXIV. 1416.

Kith,*s.* native country, I. i. *pr.* 123.

Knette,*v.* knit, weave, suggest, I. i. 7. 39; Knitten, *pr. pl.* accept, lit. knit together, I. ii. 5. 34; *imp. s.* knit, fasten, XI. 17; *pp.* knit, IX. 171; Knit, *pp.* chosen, I. ii. 8. 62.

Knitting,*s.* choosing friends, I. ii. 8. 19.

Knot,*s.* knot, a fanciful term for the bliss for which a man strives, the *sumnium bonum*, I. ii. 4. 140.

Knowers,*s. pl.* men who know (it), I. ii. 8. 28.

Knowing,*s.* knowledge, I. ii. 9. 17.

Knowlegeden,*pt. pl.* acknowledged, I. i. 6. 157.

Knowleginge,*s.* knowledge, I. i. 8. 99; meaning, I. i. *pr.* 29.

Knyf,*s.* knife, II. 241.

Kyme,*s.* wretch, II. 695. See note.

Kynde,*adj.* kindred, I. i. 6. 49.

Kyndely,*adj.* natural, I. i. *pr.* 36; I. ii. 3. 52.

Kythen,*v.* (to) manifest, V. 224; *imp. pl.* shew, VI. 42.

Laborious,*adj.* full of endeavour, VII. 69.

Lacche,*ger.* to seize, grasp, I. i. 3. 51.

Lace,*s.* tie, bond, XI. 17.

Laced,*pp.* bound, I. i. 3. 144.

Lache, 2 *pr. s. subj.* loosen (it), let go, *or perhaps*, turn coward, relax, I. ii. 14. 83. F. *lâcher*.

Lacke,*v.* fail, III. 222.

Lacked,*pp.* dispraised, I. i. 8. 104; I. i. 10. 83.

Lacking,*s.* blaming, I. ii. 8. 33; dispraise, I. iii. 2. 112.

Ladde, 2 *pt. pl.* led, I. i. 3. 76; *pp.* IX. 219.

Lade,*pp.* laden, XX. 305.

Ladels,*s. pl.* cross-paths, by-paths, I. i. 3. 42. (See note, p. 456.)

Laft,*pt. s.* remained, XX. 364.

Lak,*s.* reproof, blame, reproach, XVII. 276.

Lake,*s.* linen cloth, X. 70.

Lakken,*pr. pl.* blame, V. 192.

Lamentacious,*adj.* mournful, I. i. 1. 128.

Lanes,*s. pl.* pathways, tracks, I. i. 3. 41.

Langoring,*adj.* full of langour, swooning, I. ii. 14. 59.

Lapwinges,*s. pl.* lapwings, II. 1339.

Larder,*s.* larder (i.e. slaughter), I. ii. 14. 13.

Large,*adj.* loose, too free, IX. 157; liberal, XVI. 455.

Large,*s.*; *at hir l.*, at freedom, free, VIII. 329; *at your l.*, IX. 15.

Largesse,*s.* bounty, II. 511; XVIII. 157; XXI. 318.

Larson,*s.* larceny, II. 323.

Las,*adj. pl.* less, XXI. 439.

Lasse,*adj.* less, I. ii. 9. 77; IV. 109.

Lasshed,*pt. pl.* burst, ran forth, flowed, I. i. 6. 71.

Last,*pt. pl.* lasted, XX. 288.

Lat,*adj.* late, behindhand, II. 457.

Lattit,*pp.* hindered, XVII. 27.

Lauch (*for Leuch?*), *pt. s.* laughed, XVII. 231 (*or infin.* to laugh).

Laudest, 2 *pr. s.* praisest, I. i. 10. 76.

Laughande,*pres. pt.* laughing, I. i. 1. 47.

Laundë,*s.* glade, VIII. 120; XVIII. 61.

Laureat,*adj.* made of laurel, X. 68.

Laurer,*s.* laurel, VIII. 65; IX. 238; XX. 158; -tree, XX. 109.

Lauriole,*s.* laurel crown, X. 73.

Laverok,*s.* lark, X. 82.

Lawde,*s.* praise, XXIV. 1332.

Lawest,*adj.* lowest, XVII. 298.

Lawfully,*adv.* in a low tone, XVII. 312.

Lawn,*s.* lawn covering, lawn kerchief, XVII. 423.

Lay,*s.* lea, XVIII. 285.

Lay,*s.* lay, song, I. iii. 7. 53.

Lay,*s.* law, faith, belief, V. 433.

Lay-fee,*s.* fee belonging to laymen, II. 686, 741.

Layser,*s.* leisure, XI. 41.

Lazarous,*s.* leprous person, leper, XVII. 343, 531.

Leche,*s.* physician, I. iii. 7. 79; X. 42.

Lechecraft,*s.* healing, I. iii. 9. 69.

Lectorn,*s.* lectern, XXIV. 1382.

Leed,*s.* lead, II. 160.

Leef,*adj.* lief, dear, longed for, XXI. 694.

Leefful,*adj.* permissible, VII. 75.

Leefly,*adj.* permissible, I. ii. 14. 8.

Leel,*adj.* loyal, II. 755.

Lees,*s.* lie, V. 444.

Leet,*pt. s.* caused; *leet do crye*, caused to be cried or proclaimed, IV. 174.

Leffer,*adj.* liefer, XXIV. 1130.

Lefful,*adj.* permissible, I. iii. 2. 51; Leful, I. i. 3. 129.

Lefte, 1 *pt. s.* remained, V. 443; XXI. 190; abandoned, IV. 342; Leften, *error for* Left, *pp.* left, XXIV. 1166.

Lege,*adj.* liege, III. 10.

Legeaunce,*s.* allegiance, VIII. 551.

Legende, Legend, V. 316. See note.

Legge,*v.* allege, XXIV. 1065; Legen, *pr. pl.* allege, I. i. 7. 73; Leged, *pp.* alleged (to be), I. ii. 2. 103.

Legistres,*s. pl.* lawyers, I. ii. 2. 69.

Leid,*s.* lead, XVII. 155.

Leid,*s.* person, man, XVII. 449.

Leif,*ger.* to live, XVII. 384.

Leir,*ger.* to learn, XVII. 479.

Lemes,*s. pl.* rays, X. 116.

Lemman,*s.* leman, II. 883; *gen.* II. 338.

Lene,*pr. s. subj.* may lend, I. iii. 9. 78.

Lene,*adj.* lean, weak, V. 408.

Leneth,*pr. s.* leans, inclines, I. ii. 6. 53.

Lenger,*adv.* the longer, XVI. 678.

Lengest,*adv.* longest, I. ii. 9. 86.

Lent,*s.* spring, XVII. 5.

Lepre,*s.* leprosy, IV. 349.

Lere,*ger.* to learn, XX. 229; *pp.* learned, II. 754.

Lerne,*ger.* to learn, to be taught, XVI. 535; 2 *pr. pl.* teach, I. i. 4. 41; *pp.* instructed, XVI. 635.

Lese,*ger.* to lose, II. 591; IV. 295; 2 *pr. s.* I. i. 8. 131; *pr. s.* XVI. 388; *pr. pl.* XVI. 588; *imp. pl.* VII. 87.

Lesers,*s. pl.* losers, I. i. 10. 62.

Lesing,*s.* losing, loss, I. ii. 7. 65; I. ii. 10. 120.

Lesing,*s.* falsehood, lie, XVIII. 238; XXI. 263; XXIV. 422; *pl.* I. i. 6. 159; VIII. 421.

Leste,*pt. s.* lasted (*or,* might last), I. i. 5. 32.

Let,*pr. s.* letteth, lets, VIII. 464.

Let,*pr. s.* hinders, I. i. 1. 119.

Let,*pr. s.* leads, I. iii. 9. 11.

Lete,*v.* let go, spare, let alone, XX. 215; Let, *v.* pretend, XVI. 583; Lete, 2 *pr. pl.* allow to be, III. 362; Let commaunde, caused men to command, XXIV. 296.

Let-games,*s. pl.* hinderers of sport, I. i. 3. 124; I. i. 4. 61.

Lethy,*adj.* weak, I. iii. 7. 101.

Lette,*v.* hinder, III. 289; VIII. 251; *ger.* to prevent, II. 1189; *pp.* hindered, I. i. 8. 100.

Letting,*s.* hindrance, I. i. 9. 114.

Lettours,*s. pl.* hinderers, I. i. 3. 126.

Lettred,*pp.* learned, XXIV. 302.

Leude,*adj.* ignorant, I. i. *pr.* 16.

Leudnesse,*s.* ignorance, want of skill, I. i. *pr.* 19.

Leve,*s.* belief, II. 1135.

Leve,*adj. pl.* dear ones, IV. 354.

Leve,*v.* leave, abandon, XVI. 534; *pr. s.* leaves off, ceases, I. ii. 5. 46; remains, I. ii. 4. 7; is left, XVI. 668; *pp.* left, I. i. 7. 22; neglected, I. ii. 9. 191.

Leven,*ger.* to believe, II. 895; V. 56; *v.* I. ii. 13. 130; 1 *pr. s.* XVI. 710; *imp. s.* XVIII. 237; *pp.* I. i. 4. 69.

Lever,*adv.* sooner, rather, I. ii. 10. 71; VIII. 535.

Leves,*s. pl.* leaves, XXIV. 519.

Lewed,*adj.* ignorant, II. 146, 970; Lewde, unskilful, XIX. 1; illomened, XVIII. 50.

Leyser,*s.* leisure, V. 129; XIX. 13; Leysar, I. i. 2. 43.

Lich,*adj.* like, similar, I. i. 5. 42; II. 303; XXIV. 696;  
Liche,*pl.* alike, I. i. 5. 46.

Liche,*adv.* alike, XXI. 117.

Liere,*s.* Liar, XXIV. 1242.

Lift,*adj.* left, I. i. 1. 111; I. ii. 1. 6.

Lige,*adj.* liege, VI. 9.

Ligeaunce,*s.* allegiance, I. i. 6. 165; VI. 37.

Ligge,*ger.* to lie, I. ii. 6. 90; Lig, *v.* II. 4; 2 *pr. pl.*  
lodge, III. 81; *pr. pl.* lie still, III. 181.

Liggen, 2 *pr. pl.* lay, III. 46. (Incorrectly used.)

Light,*adj.* easy, IV. 218; Lighter, *comp.* I. ii. 12.  
202.

Light,*s.* lightning, XIV. 37. See note. As 'lightning'  
is certainly meant, a better reading would be *leyt*.

Lighte,*pr. s. subj.* may alight, alight, X. 83; *pt. s.* I. i.  
2. 5.

Lightinge,*pres. pt.* shining; *suche lightinge*, giving  
such a kind of light, I. ii. 6. 101.

Lightles,*adj.* deprived of light, I. i. 1. 20.

Lightly,*adv.* easily, I. ii. 5. 121; XVI. 426.

Lightsom,*adj.* light, XVI. 405; pleasant, X. 30.

Lignes (?), I. ii. 3. 10; see note, p. 467.

Limitacion,*s.* boundary, limit, III. 85.

Limitors,*s. pl.* friars begging within a fixed limit, III.  
83.

Limmes,*s. pl.* limbs, IV. 260; XXIV. 228.

Linet,*s.* linnnet, XXIV. 1408.

Lipper,*adj.* belonging to lepers, XVII. 438; leprous,  
XVII. 372.

Lipper-leid,*s.* leper-folk, XVII. 451.

Lisse,*s.* comfort, alleviation, I. ii. 14. 3.

Lissen,*v.* ease, relieve, XVIII. 245; *pp.* I. iii. 6. 13.

List,*pr. s.* is pleased, I. i. 3. 35; XVI. 455; *pr. s.* prefers, likes, XVII. 256; List, 2 *pr. pl.* are (you) pleased, XVI. 276; *pr. s. subj.* may please, IX. 63; *pt. s. subj.* (it) should please, IX. 255.

Listed,*pp.* listened, IX. 29.

Listis,*s. pl.* borders, XVII. 179.

Living,*pres. pt.* living, existing, (*but perhaps an error for leming, i. e. shining*), X. 24. See note.

Livinges,*s. pl.* modes of life (?), I. ii. 1. 119 (*perhaps an error for livinge*).

Lodemanage,*s.* pilotage, steering, XIII. 61.

Lodesterre,*s.* lode-star, guiding star, XVI. 257.

Loënge,*s.* praise, IV. 371.

Logge,*s.* lodge, VIII. 585.

Logged,*pp.* lodged, I. i. 2. 18.

Logging,*s.* lodging, abode, XVI. 82.

Loke,*ger.* to look, I. iii. 6. 97; *pr. s. subj.* let (him) see, II. 834; Lokeden, *pt. pl.* looked, I. i. 7. 105.

Lokers,*s. pl.* onlookers, I. i. 5. 71.

Lollers,*s.* Lollards, II. 73, 88.

Londe,*s.* country, II. 1138.

Londlees,*adj.* landless, II. 73.

Lond-tillers,*s. pl.* farmers, I. i. 3. 32.

Longeth,*pr. s.* belongs, I. ii. 9. 78; II. 965; XVI. 53; is suitable, XXIV. 408; *pt. s.* XXI. 518.

Loos,*s.* praise, I. i. 7. 26; fame, VI. 8; *badde l.*, ill fame, I. i. 6. 179.

Lordlych,*adj.* lordly, II. 1052.

Lore,*s.* teaching, I. i. 4. 48; IX. 220.

Lore,*pp.* lost, II. 731, 986.

Lorell,*s.* abandoned wretch, II. 374, 1138.

Lorn,*pp.* lost, I. i. 4. 28; I. ii. 3. 77.

Lose,*s.* praise; *out of lose*, to my dispraise, IX. 234.

Losed,*pp.* praised, I. i. 8. 113, 126.

Losel,*s.* abandoned wretch, I. ii. 2. 49.

Losengeour,*s.* flatterer, I. ii. 2. 52.

Losengery,*s.* flattery, II. 635; III. 202.

Lothe,*adj.* hated, I. i. 3. 37; *pl.* hostile ones, IV. 354.

Lother,*adj.* more loath, XVIII. 160.

Lough,*pt. s.* laughed, XXI. 279.

Loupe,*s.* a hard knot in a gem, X. 92, 93. See note.

Loute,*v.* bow down, II. 181; *pt. pl.* I. i. 10. 10.

Loutinges,*s.* salutations, respects, I. i. 5. 116.

Loveday,*s.* day of reconciliation, I. i. 2. 95.

Lowe,*s.* blaze; *on a l.*, in a blaze, V. 61.

Lowed,*pp.* set low, put down, I. iii. 6. 11.

Lucerne,*s.* lantern, XIX. 23; XXIV. 632.

Lucifer, the morning-star, IX. 115.

Luifferis,*s. pl.* lovers, XVII. 140.

Luifis,*gen. sing.* love's, of love, XVII. 22.

Lure,*s.* lure, enticement, II. 88; XVI. 634.

Lurken,*pr. pl.* lurk, I. i. 8. 80.

Lust,*s.* pleasure, I. i. *pr.* 74; XXIV. 272.

Lust,*pr. pl.* please, are pleased, XX. 590.

Lusty,*adj.* pleasureable, I. iii. 1. 129; *adv.* jollily, II. 434.

Lyart,*adv.* gray, XVII. 162.

Lybel,*s.* bill (of divorce), I. iii. 2. 14; XVII. 74. (See note, p. 480.)

Lyf,*s.* person, IV. 86.

Lyfelich,*adj.* lively, I. iii. 9. 107; life-giving, I. i. *pr.* 12.

Lyke,*v.* please, XXIV. 394; *pr. s. impers.* XVIII. 43.

Lykinge,*adj.* pleasant, I. i. *pr.* 74; delicate, III. 297.

Lykly,*adj.* similar, II. 1303.

Lynde,*s. dat.* lime-tree, IX. 256.

Lynes,*s. pl.* lines, I. iii. 8. 7. See the note, p. 483.

Lynx,*s.* lynx, I. ii. 8. 104.

Lyoun,*s.* lion, II. 1317.

Lyre,*s.* complexion, hue, XVII. 339.

Lyte,*s.* little, XVIII. 42; XX. 205; *adv.* VIII. 413.

Lyther,*adj.* vicious, XVIII. 14.

Lyvelode,*s.* livelihood, I. iii. 5. 104; Lyvelod, II. 34.

Maculait,*adj.* stained, XVII. 81.

Mad,*pp.* made, XIII. 12; written I. iii. 9. 84.

Madding,*s.* madness, V. 131.

Maist,*adv.* most, XVII. 52.

Maistres,*s.* mistress, I. iii. 4. 227.

Maistrye,*s.* mastery, power, I. i. 3. 128; miracle, II. 900.

Make,*s.* companion, V. 57; IX. 56; XVIII. 183.

Makers,*s. pl.* poets, I. iii. 4. 258.

Making,*s.* composition of poetry, IX. 237; poem, II. 1066.

Malapert,*adj.* malapert, XXIV. 737.

Male,*s.* bag, II. 145.

Male-Bouche,*s.* Scandal, VIII. 260; IX. 84; XVI. 741; XX. 580.

Manace,*s.* threat, II. 1370.

Manace,*v.* menace, XVI. 615.

Manerlesse,*adj.* devoid of good manners, rude, XVI. 714.

Manlich,*adj.* manly, I. ii. 4. 46.

Manna,*s.* manna, I. iii. 9. 98; II. 784.

Maple,*s.* maple-tree, XVIII. 283.

Marchandry,*s.* trade, II. 800.

Marcial,*adj.* warlike, I. i. 5. 29.

Margarettes,*s. pl.* daisies, XXI. 57.

Margarit-perle,*s.* pearl, I. iii. 1. 35; *pl.* I. iii. 1. 37.

Marjolain,*s.* marjoram, XXI. 56.

Market-beters,*s. pl.* haunters of the market, II. 871.

Mars, i. e. ordeal by combat, I. i. 7. 11.

Martyr,*s.* martyr, I. i. 7. 115; *pl.* Martres, V. 316; XXIV. 1376.

Martyre,*ger.* to be martyred, IV. 341; Martred, *pp.* martyred, full of martyrdom, I. ii. 9. 108.

Mase,*s.* maze, XXI. 17, 32.

Mased,*pp.* amazed, confused, I. i. 3. 103; perplexed, XXI. 38.

Masonry, masonry, *s.* XXI. 53.

Masseday,*s.* day when mass is said, I. i. 5. 103.

Mast,*s.* mast (of a ship), XXIV. 88.

Maste,*s.* mast fallen from trees, beech-mast, I. i. 3. 42.

Mate,*adj.* depressed, XVI. 35.

Mated,*pp.* overcome, I. i. 1. 120.

Matens,*s. pl.* matins, XXIV. 1353.

Mater,*s.* matter, I. iii. 9. 85.

Maugrè,*prep.* in spite of, II. 886; V. 232; *m me*, in spite of myself, unwillingly, I. iii. 3. 114.

Maugrè,*s.* ill will, XVI. 240; Maugree, dislike, V. 376; displeasure, I. ii. 6. 53.

Maundements,*s. pl.* commandments, II. 633.

Mavis,*s.* thrush, XVII. 430; XXIV. 798.

May,*pr. s.* can (do a thing), I. ii. 7. 131.

Mayntenaunce,*s.* abetting, II. 1256.

Maynteynours,*s. pl.* maintainers, abettors, II. 302, 801.

Mayre,*s.* mayor, I. ii. 6. 132.

Maysterfully,*adv.* tyrannously, II. 656.

Maysters,*s. pl.* masters, II. 1115.

Maystreship,*s.* sovereignty, I. ii. 3. 40; rank of a master, II. 1122.

Maystresse,*s.* mistress, I. i. 4. 18.

Maystry,*s.* mastery, II. 1117; superior powers, I. ii. 2. 23. (*That wolden m. me have*, who wished me to have authority.)

Me,*indef. pron.* one, I. i. *pr.* 68; I. i. 1. 18; I. ii. 11. 10; I. iii. 8. 10; XXI. 22.

Mede,*s.* reward, II. 944.

Meded,*pp.* rewarded, I. ii. 9. 98; I. iii. 2. 11.

Medefully,*adv.* deservedly, I. iii. 2. 37.

Medlest,*pr. s.* takest part, interferest, I. i. 7. 111; *pp.* mingled, I. ii. 13. 76; I. iii. 7. 33; XVI. 657.

Medle-tree,*s.* medlar, XX. 86, 442.

Medlinge,*pres. pt.* meddling, I. ii. 10. 51; mixture, I. ii. 1. 92; interference, I. i. 6. 77.

Meedful,*adj.* meritorious, III. 178.

Mees,*s. pl.* dwellings, houses, V. 334. O. F. *mes, meis, meix*, 'ferme . . . habitation, demeure'; Godefroy.

Meid,*s.* reward, recompense, XVII. 277.

Melancolious,*adj.* melancholy, XX. 314.

Meldrop,*s.* hanging drop of mucus, XVII. 158.

Meles,*s. pl.* meals, II. 1036.

Mell,*v.* meddle, II. 857.

Memorial,*s.* memory, XXIV. 876.

Memour,*s.* memory, XVII. 465.

Mene,*adj.* intermediate, I. ii. 12. 56; middle, XXIV. 652.

Mene,*s.* mean, intermediate, III. 162; mean, I. iii. 5. 53; middle course, III. 170; mediator, I. ii. 2. 100; method, way, I. i. *pr.* 54; moderation (?), I. ii. 10. 43.

Mening,*s.* intention, XVI. 393; *pl.* I. i. 8. 30.

Merchande,*s.* (*perhaps*) merchants' meeting. VII. (*title*).

Merciabile,*adj.* merciful, II. 96; XXII. 62; XXIV. 645.

Merciably,*adv.* merciful, I. iii. 9. 73.

Merle,*s.* blackbird, XVII. 430.

Mervayl,*s.* marvel, XXI. 648.

Mery,*adj.* pleasant, I. ii. 9. 131.

Mes,*s.* dish, course of meats, XVI. 154.

Meschauncē,*s.* misfortune, VII. 179.

Mescraunce,*s.* unbelief, VI. 50.

Mesurabelly,*adv.* with moderation, XVI. 248.

Mesurable,*adj.* moderate, V. 350.

Mesure,*imp. s.* moderate, X. 119.

Mete-borde,*s.* dining-table, I. ii. 2. 61.

Metely,*adj.* moderate, i. e. of middle height, XXI. 79.

Metricians,*s. pl.* men skilled in metre, XXIV. 30.

Mevable,*adj.* moveable; i. e. (more) moveable, XIV. 36.

Meve,*ger.* to move, I. i. 1. 109; *pr. s.* moves, V. 432; 2 *pt. pl.* discussed, I. iii. 5. 158.

Mevinges,*s. pl.* motions, I. ii. 9. 45.

Meward;*to m.,* towards me, i. ii. 9. 123.

Mewe,*s.* mew, coop; *in mewe*, under restraint, XVI. 338.

Mewet,*adj.* mute; *in m.*, in a tone unheard, to myself, XXIV. 148.

Meynall,*adj.* belonging to their household, domestic, II. 322. See note. p. 487.

Meynt,*pp.* mingled, VIII 229.

Meyny,*s.* household, I. ii. 5. 52; crowd, I. i. 7. 104; followers, I. i. 6. 145.

Michel,*adv.* much, V. 142.

Middis,*s.* midst, XVII. 5.

Midle-erth,*s.* the earth, I. iii. 1. 65.

Milk-whyte,*adj.* milk-white, XXIV. 787.

Minde,*s.* remembrance, XI. 42.

Ming,*imp. s.* mix, XVII. 613; *pp.* 236.

Mirour,*s.* mirror, V. 179.

Mirthed,*pp.* cheered, I. ii. 3. 98.

Mis,*adj.* wrong, I. ii. 5. 111; II. 1197; VIII. 603; XXII. 61; *pl.* things that are wrong, I. ii. 9. 84.

Miscary,*v.* go astray, fail, I. ii. 14. 98; *pp.* gone astray, I. ii. 4. 106.

Mischance,*s.* a curse, ill luck, II. 1168; III. 423.

Mischese, 2 *pr. pl.* choose amiss, VII. 187.

Mischeves,*s.* diseases, X. 54.

Misclepinge,*s.* misnaming, I. i. 10. 46.

Miscorden,*pr. pl.* disagree, I. ii. 14. 27.

Miscreants,*s. pl.* unbelievers, IV. 268.

Misese,*s.* lack of ease, misery, I. ii. 5. 21.

- Misesy,*adj.* uneasy, I. i. 3. 150.
- Misglosed,*pp.* misinterpreted, I. ii. 1. 59.
- Misgo,*pp.* gone astray, II. 756.
- Misgoing,*s.* error, I. ii. 8. 129.
- Mishapped,*pp.* come to misfortune, V. 217.
- Mispend,*v.* misspend, II. 618.
- Misplesaunce,*s.* displeasure, grief, I. i. 3. 22.
- Misqueme,*pr. s. subj.* displease, II. 647.
- Mis-seching,*s.* seeking amiss, I. ii. 11. 48.
- Misse-mening,*adj.* ill-intentioned, I. ii. 9. 88.
- Mister,*s.* occupation, handicraft; *m. folk*, craftsmen, XXIV. 227.
- Mistihede,*s.* mistiness, darkness, XXII. 33.
- Misturnen,*v.* overturn, change the fortunes of, I. i. 10. 31; *pp.* altered amiss, I. ii. 5. 88; misdirected, I. ii. 4. 11.
- Misty,*adj.* mystic, mysterious, X. 134.
- Misusing,*s.* misuse, VII. 95.
- Miswent,*pp.* gone astray, I. ii. 10. 143.
- Mo,*adv.* besides, X. 1; XVI. 713; *adj.* others, I. i. 5. 11; others besides, XVI. 329, 480; XXI. 60.
- Moche-folde,*adj.* manifold, I. i. 8. 43.
- Mochel,*adj.* much, XVIII. 240.
- Moder,*s.* mother, I. iii. 8. 86.
- Modify,*ger.* to adjudge, appoint, specify, XVII. 299.
- Moeble,*s.* (moveable) property, wealth, I. i. 3. 231; I. i. 4. 62; *pl.* I. i. 9. 15.

Mokel,*adv.* much, I. ii. 6. 161.

Mokken,*ger.* to mock, XXIV. 1186.

Molles,*s. pl.* birds of the kite or buzzard family (see the context); II. 1338. (The exact sense is not known.)

Mone,*s.* moon, II. 2.

Mone,*s.* moan, lament, I. iii. 7. 23; X. 77; XI. 104.

Moned,*pp.* bemoaned, I. i. 2. 124.

Moneth,*s.* month, I. ii. 8. 113; XIII. 20.

Moo,*adj.* more numerous, III. 421.

Moon,*s.* moan, lament, XVI. 783.

Moot,*pr. s.* must, V. 35.

More,*adj.* greater, I. i. 1. 69; I. ii. 9. 73; I. iii. 1. 63;  
Mores, *adj. gen.; that mores*, of that greater thing, I. ii. 9. 74.

Morning,*s.* mourning, XXIV. 250.

Morow-day,*s.* morn, XXIV. 437.

Morowning,*s.* morning, VIII. 25.

Mote,*pr. s. subj.* may, II. 60; V. 111.

Motlë,*s.* motley, VIII. 72.

Mouche,*pr. pl.* sneak about, II. 947.

Moule,*v.* go mouldy, be putrid, II. 1275; *pp.* gone mouldy, I. ii. 2. 29.

Moun, 2 *pr. pl.* can, are able to, I. i. 5. 22.

Mountenance,*s.* amount, period, I. i. 9. 49.

Moustre,*s.* example, pattern, I. ii. 6. 86.

Mow,*pr. pl.* may, V. 381; Mowe, 2 *pr. pl.* can, III. 94; *pr. pl.* I. ii. 6. 155.

Mowlit,*adj.* mouldy, XVII. 441.

Mufe,*ger.* to move, provoke, XVII. 352.

Murthed,*pt. s.* cheered, I. i. 1. 11.

Muse,*v.* study, meditate, V. 238; *pt. s.* considered, II. 89.

Muskle,*s.* mussel (shell-fish), I. ii. 12. 32; *pl.* I. iii. 1. 45.

Mynd,*s.* memory, II. 1076; remembrance, I. i. 1. 20.

Myrre,*s.* myrrh, VIII. 66.

Mystere,*s.* ministry, II. 216.

Mystry,*s.* mystery, II. 1219.

Myte,*s.* mite, I. ii. 3. 68.

Nad,*pt. s.* had not, V. 357.

Naked,*pt. s.* deprived. V. 353.

Nale,*s.*; *at the nale*=*at then ale*, at the ale-house, II. 870.

Name-cleping,*s.* naming, I. iii. 1. 42.

Nameliche,*adv.* especially, I. iii. 6. 100; Namely, I. i. 2. 27; III. 264; V. 322; VIII. 480.

Namore, no more, V. 357.

Nar,*adv.* nearer, XVII. 263.

Nat-for-than,*adv.* nevertheless, I. iii. 5. 52.

Naught,*adj.* wicked, XVIII. 190; Naughty, I. ii. 5. 7.

Nay,*s.* denial, XVIII. 281; denying, XXI. 351, 521.

Nayed,*pp.* said no, I. i. 7. 7.

Nebule,*s.* mist, X. 53.

Nede,*s.* need, V. 77.

Nedes,*adv.* of necessity, I. iii. 2. 83.

Nedest, 2 *pr. s.* art needy, I. ii. 5. 16.

Nedy,*adj.* needy, II. 1086.

Needly,*adv.* needs, XXIV. 644.

Neer,*adv.* nearer, XVI. 198, 201.

Neet,*s. pl.* neat cattle, I. ii. 2. 31.

Neighe,*v.* approach, I. i. 2. 32; *pr. s.* approaches, I. ii. 12. 14; I. iii. 4. 100; Neigh, *pr. s. imp.* may it come near to, I. iii. 3. 131.

Neist,*adj.* nearest, XVII. 109.

Neld,*s.* needle, II. 780; XIII. 62.

Ne-moublie-mies,*s. pl.* forget-menots, XXI. 61. See note, p. 535.

Nempne,*v.* name, mention, I. i. 6. 172; I. iii. 8. 14; 2 *pr. s.* I. iii. 5. 143; 2 *pt. s.* didst name, I. ii. 4. 30; *pp.* I. i. 7. 48.

Ner,*adv.* nearer, XXIV. 113; Nere, XXIV. 749, 1274; nearly (i. e. it touched her very nearly), XXI. 663.

Nere,*adv.* never, I. i. 6. 89; XXIV. 1197.

Nere,*for* Ne were, were it not (for), XXII. 34; *n. it,* were it not, I. i. 3. 119.

Nesh,*adj.* soft, XXIV. 1092.

Nettil,*s.* nettle, I. i. 2. 167.

Never-the-latter (-later), nevertheless, I. i. 1. 19; I. i. 6. 137; I. ii. 1. 94.

Newe,*adj.;* *for the n.,* in the new guise, II. 926.

Newefangelnesse,*s.* newfangledness, IX. 173; XIII. 54.

Next,*adj.* nearest, most intimate, I. i. 4. 17.

Neyghed, 1 *pt. s.* drew near, I. i. 3. 45.

Nigard,*s.* niggard, XII. 47; Nigges, *pl.* II. 757.

Nightertale,*s.* night-time, XXIV. 999, 1355.

Nil,*pr. pl.* will not, I. i. 1. 102; II. 950; Nilt, wilt not, XI. 38.

Nist, 2 *pr. s.* knowest not, II. 1172.

Noblerer,*adj.* more noble, I. ii. 1. 106.

Nobles,*s. pl.* coins so called, I. iii. 5. 120. A *noble* was worth 6*s.* 8*d.*

Nobley,*s.* nobility, I. iii. 1. 142; VII. 73; nobleness, I. i. 1. 62; XVI. 473; excellence, I. ii. 9. 62.

Noght,*adj.* evil, V. 321.

No-kins wyse, lit. 'a way of no kind,' no kind of way, XVI. 384.

Nombre,*s.* number, proportion, I. i. 8. 119.

Nombred,*pp.* numbered, estimated, X. 100.

Nompere,*s.* umpire, I. i. 2. 96.

Non, none, i. e. not, I. i. 2. 62.

Non-certayn,*s.* uncertainty, I. iii. 1. 61.

Nones;*for the n.*, for the occasion, XX. 198.

Nonnes,*s. pl.* nuns, XXIV. 1102.

Nonpower,*s.* weakness, I. ii. 7. 36.

Noot, 1 *pr. s.* know not, XXIV. 909.

Norice,*s.* nurse, VI. 58.

Noriture,*s.* nutriment, I. i. 1. 34.

Norture,*s.* good breeding, XXII. 1.

Nory,*s.* pupil, I. i. 2. 37; *pl.* I. i. 2. 121.

Not, 1 *pr. s.* know not, I. i. 1. 119; I. iii. 1. 158; *pr. s.* knows not, XVIII. 203.

Nothing, *adv.* not at all, in no respect, I. i. 2. 139; XVI. 132.

Noughty, *adj.* needy, II. 1097.

Novelleries, *s. pl.* novelties, I. ii. 14. 42.

Now-a-dayes, *adv.* now-a-days, VII. 134.

Noy, 2 *pr. pl.* annoy, XVI. 795.

Nuisaunce, *s.* annoyance, VI. 47.

Nuncupacion, *s.* naming, I. i. 9. 119.

Nureis, *s.* nurse, nourisher, XVII. 171, 199.

Nutte, *s.* nut, I. i. 3. 32.

Nyce, *adj.* foolish, V. 148; VII. 14; XVIII. 13; Nyse, I. i. 4. 55.

Nycetè, *s.* folly, I. iii. 4. 257.

Nye-bore, *s.* neighbour, I. ii. 9. 144.

O, *adj.* one and the same, XI. 44.

Obediencer, *adj.* under obedience, I. iii. 1. 131.

Obeysaunce, *s.* obedience, XXIV. 47.

Obeysaunt, *adj.* obedient, II. 182.

Obumbred, *pp.* overshadowed, X. 102. See note, p. 512.

Occian, *s.* ocean, XIV. 45.

Occupacioun, *s.* occupation, employment, XX. 565.

Occupyer, *s.* owner, user, I. ii. 5. 75; I. ii. 6. 30.

Ochane, *s.* och hone! cry of woe, XVII. 541.

Ocy,*s.* French *oci*, an exclamation imitating the cry of a nightingale, XVIII. 124, 127, 135. See note.

Of,*prep.* for (with *biseche*), XIX. 26; during, XVIII. 42, 54; XX. 40.

Of-drow,*pt. s.* drew off, II. 7.

Offend,*pp.* offended, II. 538.

Office,*s.* duty, XVI. 468.

Offrend,*s.* offering, II. 490.

Of-new,*adv.* anew, XX. 319.

Oftsiss,*adv.* oftentimes, XXVI. 6; -sysis, XVII. 525.

Okes,*s. pl.* oaks, I. iii. 6. 6.

On,*prep.* against, I. ii. 3. 101.

Onbelde,*ger.* to build on, X. 111.

On-brede,*adv.* abroad, VIII. 33.

Onbyde,*ger.* to abide, I. iii. 5. 68; v. I. iii. 6. 147; remain, I. iii. 7. 161; 1 *pr. s.* await, I. iii. 3. 128.

One,*pr. pl.* unite, I. iii. 4. 165; *pp.* joined together, I. ii. 8. 50.

Onheed,*s.* unity, I. iii. 3. 9; Onhed, I. ii. 13. 21.

On-loft,*adv.* aloft, upwards, XXIV. 1293.

On-lyve,*adv.* alive, II. 1223; IV. 71; VIII. 158; XIV. 22; XVIII. 141; XXIV. 780.

Ony,*pron.* any, III. 30; XVII. 118.

Oo, one, V. 165, 258.

Oo-fold,*adj.* simple, lit. one-fold, XIII. 90. Cf. Lat. *sim-plex*.

Ook,*s.* oak, VIII. 73.

Oon, one, any one. XX. 74; Oon and oon, severally, XX. 144.

Oonhed,*s.* unity, I. iii. 2. 34.

Ope,*adj.* open, XXIV. 262; Open, displayed, I. ii. 6. 79; *as s.* a thing open, II. 220.

Or,*conj.* ere, IV. 176; VII. 32; Or that, before, XVI. 802.

Orature,*s.* oratory, XVII. 8.

Ordenaunce,*s.* arrangement, XXI. 235. See Ordinaunce.

Orders,*s. pl.* orders (of friars), III. 28.

Ordinable,*adj.* adjustable, brought into relation with, I. ii. 13. 29.

Ordinaunce,*s.* order, XXI. 575; (apparently) self-control, decision, XVI. 153; warlike array, XVI. 818; orderly disposition, I. ii. 5. 43; a row, XXI. 57.

Orient,*adj.* (*as applied to gems*), of prime excellence, XX. 148 (see note); XXI. 528; XXIV. 788.

Orizont,*s.* horizon, VIII. 6.

Ornat.*adj.* ornate, XXIV. 34.

Otherwhile,*adv.* sometimes, I. i. 7. 56; I. ii. 13. 96; V. 49.

Otherwysed,*pp.* changed, altered, I. ii. 1. 9.

Ouches,*s.* settings for jewels, II. 904, 1006.

Ourfret,*pp.* covered over, XVII. 163.

Ourquhelmit,*pt. pl.* overwhelmed, covered, XVII. 401.

Ourspred,*pp.* overspread, marked all over, XVII. 339.

Out-bringe,*v.* educe, I. ii. 6. 88.

Outforth,*adv.* externally, I. ii. 5. 85; I. ii. 10. 145.

Out-helpes,*s. pl.*: external aids, I. ii. 5. 46.

Outher,*conj.* either, V. 171.

Outherwhile,*adv.* sometimes, I. iii. 3. 107.

Outrage,*s.* violent act, IX. 213; extravagance of conduct, XV *a.* 2.

Outrage,*ger.* to banish, drive out, VII. 85.

Outragiousnesse,*s.* extravagance, II. 507.

Outrance,*s.* excessive injury, defeat, VI. 36.

Out-throwe,*pp.* thrown out, I. ii. 5. 116.

Outwaill,*s.* outcast, XVII. 129. See note.

Out-waye, out of the way, I. i. 8. 15. (But read *out-waye-going* as one word, meaning deviation; see note to bk. iii. 1. 6; p. 479.)

Out-waye-going,*s.* deviation, error, I. ii. 8. 126.

Out-wreste,*v.* force out, VIII. 48.

Over,*prep.* besides, I. i. *pr.* 88.

Over-al,*adv.* everywhere, I. i. 3. 136; XII. 18.

Overcharge,*ger.* to overburden, III. 265.

Overchaunginges,*s.* changes, I. iii. 2. 49.

Overcoom, 2 *pt. s.* didst overcome, V. 425.

Overlede,*pr. pl.* oppress, treat cruelly, V. 332; overwhelm, XXII. 32.

Overleyn,*pp.* covered, I. iii. 7. 39.

Overloke,*ger.* to oversee, I. i. 3. 125.

Overlokens,*s. pl.* overseers, I. i. 3. 128; I. i. 4. 62.

Over-rede,*adj.* too red, XXIV. 793.

Oversee,*pr. pl.* are overseers of, II. 1021.

Overshake,*v.* pass away, XVI. 726.

Oversprad,*pp.* overspread, VIII. 51.

Overthrowe,*v.* tumble over, I. ii. 7. 70.

Overthwartly,*adv.* contrarily, adversely, I. i. 3. 56;  
perversely, I. iii. 7. 155.

Overtourning,*pres. pt.* overwhelming, I. i. 9. 83.

Over-whelmed,*pt. s.* overturned, I. ii. 2. 13.

Overwhelminges,*s. pl.* circuits overhead, I. iii. 4.  
145.

Ow,*pr. s.* ought, II. 545; Oweth, *pr. s.* I. iii. 5. 54;  
ought (to be), I. ii. 8. 64; Owe, *pr. pl.* I. iii. 4. 251;  
Owande, *pres. pt.* due, I. ii. 1. 104.

Oyntmentes,*s. pl.* ointments, I. iii. 9. 78.

Paas,*s.* pace, XVI. 29.

Packe,*s.* pack, bundle of garments, I. ii. 3: 65; Pak,  
V. 110.

Padde,*s.* frog, toad, I. iii. 5. 37.

Palasy-yuel,*s.* paralysis, I. iii. 7. 40.

Palestre,*s.* wrestling match, struggle, X. 69.

Paleys,*s.* palace, V. 473.

Palfray,*s.* horse (for a lady), XX. 425.

Pall,*s.* fine cloth, II. 106, 299.

Palled,*pp.* rendered vapid, as stale liquor, X. 46;  
enfeebled, VII. 145.

Palme,*s.* palm-branch, XXIX. 4.

Pamflet,*s.* pamphlet, I. iii. 9. 54.

Pampired,*pp.* pampered, XXIV. 177.

Pane,*s.* pain, XVII. 291; Panis, *pl.* 277.

Pane,*s.* plot of ground, bed for flowers, XVII. 427;  
Pannes, *s. pl.* clothes, I. ii. 2. 29. See the note. (A better spelling is *panes*.)

Papinjay,*s.* parrot, used merely in scorn, XVIII. 222.

Parcel,*s.* part, portion, I. i. 10. 32; *as adv.* in part, VIII. 224.

Pardè, pardieu, XX. 47; XXI. 753.

Pardurable,*adj.* everlasting, I. ii. 8. 87.

Parfyte,*adj. fem.* perfect, IV. 316.

Parishens,*s. pl.* parishioners, II. 767; III. 114.

Partable,*adj.* divisible, I. ii. 10. 76.

Parted,*pt. s.* departed, XVI. 798.

Party,*s.* part, I. ii. 9. 95; XXIV. 1192; *pl.* *On some p.*, in some respects, XVI. 746; *Partie, adv.* partly, XXIV. 1434.

Passe,*ger.* to surpass, excel, I. ii. 2. 12; v. II. 972; XX. 63; Pas, *v.* pass beyond, XVI. 76; *pr. s.* IX. 114; *pr. pl.* III. 298; *pp.* past away, long ago dead, I. i. *pr.* 77.

Passif,*adj.* passive (man), I. i. 6. 122; (thing), I. ii. 9. 102.

Passing,*adj.* surpassing, great, severe, I. i. *pr.* 118.

Passinge,*prep.* surpassing, beyond, I. i. *pr.* 90.

Passingly,*adv.* surpassingly, XX. 352.

Passive,*s.* subject, I. ii. 12. 6.

Pastour,*s.* shepherd, pastor, II. 582.

Patens,*s. pl.* pattens, XXIV. 1087.

Patron,*s.* patron, founder, III. 33.

Pausacioun,*s.* waiting, repose, X. 61.

Pavilioun,*s.* tent, X. 60.

Pay,*s.* satisfaction; *her to pay*, for a satisfaction to her, VIII. 536.

Payën,*adj.* pagan, IV. 45; *s. pl.* IV. 183.

Paynims,*pl. adj.* pagan, I. ii. 1. 49; *s. pl.* I. ii. 1. 46.

Paynture,*s.* painting, I. ii. 13. 78.

Pecok,*s.* peacock, XXIV. 1408.

Pees,*s.* peace, IV. 62.

Pees,*s.* pea, I. i. 8. 118; Peese, I. ii. 9. 126.

Peirry,*s.* perry, XVII. 441.

Peise,*ger.* to weigh, consider, XXIV. 689; *pp.* XIII. 91.

Peitrel,*s.* poitrel, breast-strap (of a horse), XX. 246.

Pele, 1 *pr. s.* appeal, XVI. 783.

Pelure,*s.* fur, I. ii. 2. 30; II. 106.

Pend,*pp.* penned, II. 650.

Penny,*s.* money, fee, II. 309.

Pensees,*s. pl.* pansies, XXI. 62.

Pensifheed,*s.* pensiveness, VIII. 102.

Pensivenes,*s.* sadness, XVII. 317.

Penuritie,*s.* penury, XVII. 321.

Peny,*s.* money, III. 142.

Peragall,*s.* equal, II. 130.

Peraunter,*adv.* perhaps, I. ii. 13. 44.

Percas,*adv.* perchance, XXIV. 794.

- Perce,*v.* pierce, X. 3.
- Perdoned,*pp.* pardoned, XXIV. 288.
- Perdurable,*adj.* everlasting, I. ii. 9. 40; IV. 371.
- Pere,*s.* peer, II. 219; *pl.* XVIII. 277.
- Peregal,*adj.* fully equal, XII. 16.
- Pereles,*adj.* peerless, VIII. 346.
- Perfiter,*adj.* more perfect, III. 387.
- Perfitest,*adj.* most perfect, III. 29.
- Perrey,*s.* jewellery, II. 159.
- Persaunt,*adj.* piercing, VIII. 28, 358; XXIV. 849.
- Perse,*pr. pl.* pierce, XXIV. 940.
- Perséver,*v.* persevere, IX. 174.
- Personage,*s.* dignity, title, II. 269, 723; titles, II. 953.  
See note to II. 723, p. 465.
- Personer,*s.* a participant, I. ii. 2. 49. See the note.
- Perte,*adj.* open, evident, I. iii. 7. 70.
- Pertinacie,*s.* obstinacy, I. ii. 1. 46.
- Perturbaunce,*s.* distress, VIII. 214.
- Pese,*s.* pea, II. 1163.
- Peynture,*s.* painting, description, I. i. 10. 42.
- Peyreth,*pr. s.* impairs, XVI. 228. (Short for *a-peyreth.*)
- Peyse,*v.* weigh, ponder, IV. 143; *pr. pl.* I. ii. 9. 125.
- Phane,*s.* vane, weathercock, I. ii. 1. 23.
- Phenix,*s.* phoenix, II. 1343.
- Philbert,*s.* filbert, VIII. 68.

Piler,*s.* pillar, VI. 13; *pl.* VIII. 358.

Pilgrimage, 1 *pt. s.* made a pilgrimage, I. i. *pr.* 122.

Pill,*ger.* to pillage, rob, II. 355; III. 338; *pp.* III. 317.

Pinche at,*ger.* to find fault with, XIII. 68.

Piscyne,*s.* fish-pool, X. 134.

Pitous,*adj.* merciful, IV. 345; Pitousē, *fem.* piteous, V. 23.

Pittē,*s.* pit, well, VIII. 92.

Plain,*adj.* open, true, XIII. 39.

Plat,*adv.* flatly, plainly, II. 12.

Plate,*s.* coin, I. i. 7. 98.

Playing-fere,*s.* playmate, II. 723.

Playn,*s.* plain, VIII. 44.

Playn,*adj.* flat, free from mountains, XVI. 750.

Playne,*v.* complain, I. i. 3. 130; lament, IX. 71.

Playning,*adj.* complaining, sad, XXI. 611.

Playnte,*s.* complaint, VIII. 599.

Playted,*adj.* pleaded, involved, I. i. 8. 45.

Pledours,*s.* pleaders, II. 802.

Plee,*s.* plea, pleading, I. ii. 5. 22.

Plentuously,*adv.* fully, I. iii. 5. 16.

Plesandly,*adv.* pleasantly, XVII. 427.

Plesaunce,*s.* pleasure, XVI. 382.

Plesyr,*s.* pleasure, XX. 113.

Pleyn, 1 *pr. s. refl.* complain, XVI. 785; *pp.* XVIII. 73.

- Plight,*pp.* folded, XXIV. 1102.
- Plited,*pp.* folded, XXIV. 1440.
- Plites,*s. pl.* folds, I. iii. 9. 77.
- Plot,*s.* plot, bed (of flowers), XX. 499.
- Plow,*s.* plough, II. 1042.
- Pluckinge,*s.* inducement, I. ii. 14. 78.
- Ply,*s.* plight, XVII. 501. See note.
- Plyte,*s.* condition, state (lit. fold), I. ii. 1. 8; I. ii. 9. 103; IV. 318.
- Poesies,*s. pl.* poems, songs, I. iii. 7. 57.
- Poesye-mater,*s.* composition, I. i. *pr.* 25.
- Pointe;*in p. to,* ready to, I. i. 2. 70.
- Pokes,*s. pl.* pockets, II. 933.
- Poleist,*pp.* polished, XVII. 347.
- Pome,*s.* apple; *punical p.*, Punic apple, i. e. pomegranate, X. 121.
- Pomelles,*s. pl.* pommels, balls, XXI. 479.
- Popinjay,*s.* parrot, X. 81; XXIV. 1366.
- Port,*s.* demeanour, I. i. 5. 73; VIII. 409; XXI. 137.
- Portred,*pp.* pourtrayed, II. 135.
- Possed,*pp.* pushed about, VIII. 236.
- Post,*s.* support, XXIV. 1189.
- Posterioritè,*s.* being behind, I. iii. 4. 166.
- Pothecairis,*s. pl.* apothecaries, XVII. 248.
- Povert,*s.* poverty, II. 430.
- Povre,*adj.* poor, VII. 89; XXI. 62.

Powdering,*s.* sprinkling (with bright ornaments), XXI. 530.

Poynte;*in p. to*, ready to, I. i. *pr.* 126; *pl.* (*perhaps*) stakes, XVI. 524. See note, p. 519.

Praktik,*s.* practice, XVII. 269.

Prang,*s.* pang, XXIV. 1150.

Praunce,*v.* prance about, I. ii. 6. 84.

Pray,*s.* prey, II. 355.

Prays,*ger.* to praise, to be worthy of praise, XVI. 631.

Precelling,*pres. pt.* excelling, XVII. 446.

Preef,*s.* proof, I. ii. 13. 103; Pefe, XVI. 577.

Prees,*s.* press, throng, crowd, XX. 592; XXI. 429; *putten me in p.*, force me, I. i. *pr.* 96.

Pregnant,*adj.* pregnant, full, comprehensive, XVII. 270.

Preif,*imp. pl.* prove, make trial, XVII. 565.

Prejudyce,*s.* harm, XVI. 229.

Prene,*s.* brooch, XVII. 423.

Prerogatyf,*s.* prerogative, first claim, X. 74.

Prest,*adj.* ready, II. 745.

Pretende,*pr. pl.* tend to advance, I. i. 1. 110.

Preterit,*adj.* preterite, gone by, I. iii. 4. 56.

Pretily,*adv.* prettily, XX. 89.

Prety,*adj.* pretty, XXIV. 1088.

Prevayl,*v.* benefit, be of service to, help, XVI. 519.

Preve,*s.* proof, XVI. 751.

Preven,*ger.* to prove, to test, I. i. 5. 15; v. V. 55; *pr.* s. XVI. 350; *pp.* XVI. 586.

Prevy nor apert, i. e. in no respect, XVI. 174.

Pricke,*s.* dot, point, I. i. 8. 95; moment, I. i. 8. 128.

Prime face, first look; *at the p. f.*, *primā facie*, I. i. 6. 57.

Principalitè,*s.* rule, I. i. 9. 47; -altè, dominion, I. ii. 3. 12.

Print,*s.* impression, XVI. 477.

Printed,*pp.* imprinted, I. ii. 12. 106.

Prise,*s.* prize, I. i. 7. 22.

Prisonment,*s.* imprisonment, I. ii. 11. 54.

Probatyk,*adj.* sheep-cleansing, X. 134. See note, p. 513.

Processe,*s.* work, business, XVI. 15.

Procuratour,*s.* proctor, II. 733.

Procuren,*pr. pl.* procure, suborn, V. 95. (Accented on the *o*.)

Professe,*s.* the professed member of a religious order, I. iii. 1. 130.

Professed,*pp.* professed as members, III. 70; devoted, VIII. 296.

Proper,*adj.* own, I. i. 10. 112; Propre, peculiar, I. ii. 6. 135.

Proper,*s.* personal property, III. 190.

Propinquitè,*s.* nearness of kin, I. ii. 2. 101.

Proporcions,*s. pl.* suppositions, I. iii. 3. 19. (*Probably for propositions.*)

Propyne,*imp. s.* give to drink, afford, X. 52.

Protectrice,*s.* protectrix, X. 57.

Prove,*s.* proof, I. iii. 4. 73.

Proved,*pp.* approved, VIII. 161.

Provendre,*s.* prebend, I. ii. 2. 50.

Proyned,*pt. pl.* preened, trimmed, XVIII. 76.

Prunith,*pr. s. refl.* preens himself, trims himself, XXIV. 607.

Pryded,*pp.* made proud, IV. 257.

Pryen,*v.* pry (about), XX. 68.

Prymerose,*s.* primrose, XXIV. 1437.

Pryse,*s.* value, X. 11; Prys, glory, V. 308.

Psauter,*s.* psalter, I. ii. 14. 85.

Pucelle,*s.* maiden, X. 54.

Puissance,*s.* power, XII. 3.

Pulcritude,*s.* beauty, XXIV. 613.

Pull,*ger.* to pluck, tear, II. 1329.

Pungitive,*adj.* pungent, i. e. ready to sting, XVII. 229.

Punical,*adj.* Punic, X. 121. See Pome.

Punishhement,*s.* punishment, V. 467; *pl.* II. 520.

Purchase,*s.* earning (it), obtaining (it), XVI. 322; Purchas, bargain, XVI. 74; purchase, XXVIII. 3.

Purchase,*imp. s.* purchase, procure, obtain, IV. 124; 1 *pr. s. subj.* XVI. 371.

Purfeling,*s.* edging, ornamenting an edge, XXI. 527.

Purfyl,*s.* edge (of her sleeve), XXI. 87, 524; *pl.* XX. 146.

Purfyled,*pp.* ornamented at the edge, XX. 328.

Purgacioun,*s.* purgation, a clearing of a false charge, II. 342.

Purpose,*pr. s. subj.* intend, V. 372.

Purse,*ger.* to put in their purse, II. 178.

Pursevauntes,*s. pl.* pursuivants, XX. 232.

Purtreyture,*s.* drawing, I. i. *pr.* 17; *pl.* I. ii. 13. 76.

Purvey,*ger.* to provide, XX. 429; *v.* XXIV. 1396; *pp.* I. ii. 14. 9; XVI. 219; destined, I. i. 1. 46.

Purveyaunce,*s.* providence, disposal, I. i. 3. 130; IV. 21; VIII. 303; IX. 68; provision, XVI. 165.

Purveyour,*s.* purveyor, XXI. 266.

Putrye,*s.* whoredom, II. 287.

Puttockes,*s. pl.* kites, II. 1338. (Lit. poult(ry)-hawks.)

Pye,*s.* magpie, II. 1334; XXIV. 1421.

Pykes,*s. pl.* peaks, II. 930.

Pyles,*s. pl.* piles, strong stakes, I. ii. 5. 116.

Pyment,*s.* piment, wine mixed with honey and spices, II. 432.

Pynande,*pres. pt.* wearisome, I. i. 6. 77; Pynd, *pp.* pined, tortured, II. 481.

Pyne,*s.* pain, XVIII. 245; punishment, V. 399.

Pyne,*s.* pine, VIII. 65; -tree, X. 44.

Pype,*v.* pipe, whistle, I. iii. 7. 50.

Quair,*s.* book (lit. quire), XVII. 40; Quayre, VIII. 674.

Quake,*v.* quake, VIII. 181.

Quarele,*s.* complaint, IV. 242.

Quarters,*s. pl.* quarters (measures so called), I. iii. 5. 120.

Quayntly,*adv.* curiously, II. 186.

Queme,*s.;* *to qu.*, to your pleasure, VII. 30.

Queme,*v.* please, V. 39.

Quere,*s.* choir, XXIV. 1417.

Queynt,*pp.* quenched, I. ii. 2. 33; II. 40; Queint, XXIV. 457.

Queynte,*adj.* curious, XVIII. 182; particular, II. 1013; Queinte, pretty, XIII. 8.

Queyntyse,*s.* finery, ornaments, II. 627; Queyntyse, contrivances, I. i. 7. 40.

Quhair,*adv.* where, XVII. 34.

Quhais,*pron.* whose, of which, XVII. 146.

Quhen,*adv.* when, XVII. 5.

Quhetting,*pres. pt.* whetting, XVII. 193.

Quhilk,*pron.* which, XVII. 33.

Quhill,*adv.* until, XVII. 48, 482.

Quhisling,*pres. pt.* whistling, XVII. 20.

Quhyl,*adv.* sometimes, XVII. 49.

Quhytly,*adj.* whitish, XVII. 214.

Quik,*adj.* alive, IX. 256; Quicke, living, III. 71.

Quyte,*v.* requite, VIII. 401; repay, IV. 279; *ger.* to requite, XV *c.* 3; to redeem, IX. 230; Quitte, *pt. s.* requited, V. 304; *pt. pl.* V. 263.

Quytinge,*s.* requital, I. iii. 7. 125, 142.

Race,*pr. s. subj.* pluck, XXIV. 868.

Raddest, 2 *pt. s.* readest, hast thou read, I. i. 5. 6;  
Rad, *pp.* read, I. i. 2. 91; I. ii. 1. 101; XXI. 473.

Rage, *adj.* raging, VII. 143.

Raket, *s.* the game of rackets, I. i. 2. 166.

Ramage, *adj.* wild, I. i. 3. 49.

Rancour, *s.* hatred, I. ii. 1. 63; *pl.* heartburnings, I. ii. 6. 32.

Rank, *adj.* rank, overgrown, II. 407.

Rasours, *s. pl.* razors, XIV. 24.

Rathe, *adv.* soon, I. ii. 8. 9; *to r.*, too soon, I. ii. 3. 50;  
Rather, *comp.* XVIII. 104; Rathest, *superl.* I. i. 5. 30.

Raughte, 1 *pt. s.* reached down, VIII. 111.

Raunsoun, *s.* ransom, XX. 255.

Rave, *ger.* to rave, be mad, XVI. 283.

Raveynous, *adj.* ravenous, I. ii. 2. 90.

Ravinour, *s.* gluttonous destroyer, II. 735; Ravinere, spoiler, II. 1318.

Ravins, *s. pl.* ravens, II. 1334.

Ravished, *pp.* torn away. I. ii. 7. 4.

Rawk, *adj.* hoarse, XVII. 445. Lat. *raucus*.

Rayed, *pp.* arrayed, XXIV. 819.

Rayle, *s.* rail, bar, XXI. 42. See note.

Rëalmes, *s. pl.* kingdoms, I. ii. 7. 23, 33.

Rebél, *adj.* rebellious, XVI. 656.

Recche, *v.* reckon, care, I. iii. 2. 68; III. 332; *pr. s. subj.* I. ii. 7. 63; *pr. s.* I. iii. 6. 118.

Receyt, *s.* receipt, receiving, XVI. 553.

Rechace,*s.* ransom, XVI. 324. (An erroneous form, meant to answer to F. *rachat*; see note.)

Recheless,*adj.* reckless, V. 149.

Reclaymed,*pp.* reclaimed (as a hawk), XVI. 634.

Recomforte,*ger.* to comfort anew, VIII. 8.

Recorde,*s.* example, VIII. 330.

Recover,*s.* recovery, I. i. 1. 45; Recour, I. i. 4. 14; Recure, XVII. 335; remedy, VIII. 681.

Recured,*pp.* recovered, VIII. 651.

Redbrest,*s.* redbreast, IX. 58.

Rede,*s.* advice, II. 739.

Rede, 1 *pr. s.* advise, VII. 77; XXI. 215; Red, *pp.* read, II. 400.

Redresse,*s.* redresser, XXIV. 591.

Reed,*adj.* red, I. i. 4. 31.

Refrayne,*v.* restrain, XVI. 219; hold back, VIII. 341.

Refreshments,*s. pl.* aids, I. iii. 7. 31.

Refrete,*s.* burden (of a song), I. iii. 1. 156. See Halliwell.

Refuse,*s.* denial, rejection, XVI. 506, 755; Refus, Denial, XVI. 817.

Refut,*s.* refuge, XI. 89; shelter, XVI. 845; XXIV. 884.

Regall,*adj. as s.* chief, II. 202.

Regalye,*s.* sovereignty, royalty, IX. 121; royal rank, IV. 9.

Regester,*imp. s.* register, note, XXIV. 464.

Regnes,*s. pl.* kingdoms, IV. 261.

Regrait,*s.* complaint, XVII. 397.

Reguler,*s.* full member of a religious order, I. iii. 1. 131.

Rehersayle,*s.* rehearsal, I. iii. 6. 160.

Reid,*adj.* red, XVII. 211.

Reid,*s.* redness, XVII. 464.

Reignatif,*adj.* governing, I. ii. 2. 83. A coined word.

Rejoice,*ger.* to enjoy, XVI. 680; *pp.* gained, XVI. 794.

Rejoyse,*s.* joy, enjoyment, XXIV. 666.

Rekes,*s. pl.* ricks, I. i. *pr.* 100.

Relees,*s.* release, VIII. 332; Réles, VIII. 20.

Relesse,*v.* relax, XXIV. 1014.

Relief,*s.* remnant, remnants, orts, I. i. *pr.* 109. F. *relief.*

Religiositee,*s.* religiousness, piety, XXIV. 686.

Religioun,*s.* a life as of one of a religious order, II. 1041; XXIV. 1101.

Relyed,*pt. s.* united, I. ii. 6. 39.

Remedye,*s.* Remedy (of Love), V. 204.

Remeid,*s.* remedy, XVII. 33.

Remeid,*v.* remedy, cure, XVII. 473.

Remēnant,*s.* rest, V. 163.

Remes,*s. pl.* realms, V. 333; X. 117.

Remewe,*v.* move away, change, XVI. 641; *ger.* to remove, XII. 122; Remuf, XVII. 21.

Remissailles,*s. pl.* left fragments, scraps, leavings, I. i. *pr.* 108.

Renegates,*s. pl.* recreants, renegades, I. ii. 3. 101.

Reney,*ger.* to deny, renounce, XXIV. 874.

Renne,*ger.* to run, I. i. 1. 107; *pr. pl.* X. 64; *pres. pt.* running, variable, VIII. 458.

Renomè,*s.* renown, fame, I. ii. 4. 21; XI. 93.

Renommed,*pp.* renowned, XVI. 756.

Renovel,*ger.* to spring anew, I. ii. 9. 133.

Rent,*s.* income, II. 281.

Renter,*s.* landlord, I. i. 7. 110.

Rentest, 2 *pt. s.* didst rend, I. i. 8. 40.

Renyant,*s.* renegade, I. i. 3. 118.

Reparatryce,*s.* restorer, V. 403.

Repele,*v.* recall, repeal, XVI. 649.

Repent,*s.* repentance, XXIV. 667.

Repentaunt,*adj.* repentant, I. ii. 10. 49.

Reply,*ger.* to turn back, recall, unsay, I. i. 6. 181.

Repreef,*s.* reproof, V. 71; XVIII. 174.

Reprende,*v.* reprehend, II. 610.

Representative,*adj.* capable of representing, I. ii. 13. 40.

Reprevable,*adj.* reprehensible, V. 319; XVI. 512.

Repudy,*s.* divorce, XVII. 74.

Repugnaunce,*s.* opposition, contrariety, I. iii. 3. 49.

Repugnaunt,*adj.* opposite, contrary, I. iii. 3. 32.

Repugneth,*pr. s.* opposes, I. iii. 2. 158.

Requestē,*s.* request (trisyllabic), IV. 27 (not *request*, as in the text); *withoute r.*, unintentionally, XVI. 122.

Resceyt,*s.* receptacle, VIII. 226.

Rescowe,*ger.* to rescue, XVIII. 228; *v.* XVI. 91; *pp.* I. i. 3. 55.

Resonables,*s. pl.* reasonable beings, I. ii. 10. 12.

Resonablich,*adj.* reasonable, I. ii. 10. 25.

Resonfully,*adv.* reasonably, I. iii. 1. 136.

Resort,*s.* place of resort, XXII. 29.

Resowning,*pres. pt.* resounding, sounding, IX. 167.

Respireth,*pr. s.* breathes again, comes up to breathe, I. i. 5. 35.

Responsaill,*s.* response, XVII. 127.

Respyte,*ger.* to respite, pardon, VIII. 403.

Ressoun,*s.* reason; hence, sentence, declaration, XVII. 606.

Restinge-whyles,*s. pl.* times of rest, I. i. 9. 24.

Rethoricien,*s.* rhetorician, XXIX. 2.

Rethorike,*s.* rhetoric, I. i. 2. 133; I. iii. 1. 180; *r. wise*, manner of rhetoric, I. ii. 2. 3.

Rethory,*s.* rhetoric, XVII. 240.

Retour,*s.* return, X. 58; XVII. 51.

Retour,*v.* return, XVII. 464; Returnith, *pr. s.* sends back, XXIV. 1213.

Reule,*s.* rule, order, IV. 259; Reull, XVII. 233.

Reve,*v.* tear away, remove, I. ii. 4. 102; 2 *pr. s.* XXIV. 1134.

Revers,*adj.* reverse, XXIV. 96; opposite, I. iii. 4. 83, 84.

Revers,*s.* reverse, opposite, contrary, XII. 132; XXIV. 1190.

Reversest,*pr. s* goest in the opposite direction, I. iii. 4. 86.

Reversinge,*s.* retrogradation, I. iii. 4. 90.

Revolven,*v.* turn round, exercise, I. i. 7. 72.

Revolving,*s.* revolution, I. ii. 9. 158.

Rewarde,*v.* reward, III. 151.

Reweth,*imp. pl.* have mercy, XI. 62.

Reyne,*s.* reign, VIII. 510.

Reyninge,*pres. pt.* raining, I. i. 2. 46.

Reyve,*v.* reave, take away, XXIV. 193; bereave, XXIV. 331; *ger.* to rob, XXIV. 543.

Ribaud,*adj.* ribald, XXIV. 479.

Richen,*v.* enrich, II. 738.

Right,*s.* justice, XVI. 483.

Rightful,*adj.* just, I. iii. 3. 66.

Rightwyse,*adj.* righteous, II. 361.

Rightwysed,*pp.* justified, I. i. 8. 35.

Rightwysenesse,*s.* righteous dealing, I. iii. 2. 28.

Rightwysly,*adv.* justly, XVI. 371.

Rin,*v.* run; *can rin*, ran, did run, XVII. 158.

Rinde,*s.* bark, VIII. 64.

Ringand,*pres. pt.* ringing, XVII. 144.

Rinkis,*s. pl.* men, people, XVII. 432.

Rinning,*pres. pt. as adj.* running, talkative, XXIV. 737.

Robberye,*s.* robbery, II. 190.

Robin redebrest, XXIV. 1380.

Rode,*s.* road, common use, V. 102.

Rode,*s.* rood, cross, II. 256, 1294.

Rody,*adj.* ruddy, X. 50; XXIV. 1203.

Rois,*s.* rose, XVII. 211.

Roising,*pres. pt.* growing rosy, roseate, XVII. 464.

Rokes,*s. pl.* rooks, II. 1334.

Rokketh,*pr. s.* rocks; *but prob. an error for Rouketh,* i. e. cowers, XXIV. 1255.

Romen,*v.* roam, XXIV. 651.

Ron,*pt. s.* ran, XVIII. 82; Ronne, *pp.* run, I. i. 6. 70; run (its full course), IV. 296.

Rong,*pt. s.* rang, VIII. 45; XX. 100.

Rore,*s.* tumult, I. i. 6. 150.

Rosë-flour,*s.* rose, II. 752.

Rosen,*adj.* rosy, VIII. 656.

Roseth,*pr. s.* grows rosy, grows red, revives, XXII. 59. See note.

Rosier,*s.* rose-bush, X. 50.

Rote,*s.* rote, XVIII. 71. See note.

Rought,*pt. s. refl.* recked, I. i. 5. 61.

Roum,*s.* room, space, XXI. 552.

Rounde,*ger.* to cut all round, XIII. 84.

Roundel,*s.* roundel, XI. 40; XX. 176.

Rousty,*adj.* rusty, XVII. 187.

Rout,*s.* great company, XX. 196.

Rowe by rowe, in rows, I. i. 9. 70.

Rowes,*s. pl.* beams, VIII. 596.

Rowne,*ger.* to whisper, XIII. 67.

Rowning,*s.* whispering, I. i. 5. 89.

Rowte,*s.* company, XXIV. 70.

Rubified,*pp.* reddened, X. 85.

Ruik,*s.* rook (bird), XVII. 445.

Ruse,*v.* praise, XVII. 573.

Russet,*adj.* russet-brown, XXIV. 255.

Ryall,*adj.* royal, XXIV. 306.

Ryally,*adv.* royally, XXIV. 71, 1350.

Ryaltee,*s.* royalty, XXIV. 126.

Ryatours,*s. pl.* rioters, riotous persons, II. 281.

Ryder,*s.* rider (on horseback), I. ii. 1. 62.

Ryme,*v.* rime, I. ii. 2. 74 (see the note, p. 466); write verses, IX. 101.

Ryping,*adj.* ripening, VII. 153.

Ryve,*v.* be rent, VIII. 576.

Ryve,*ger.* to arrive (at), X. 27.

Sa,*adv.* so, XVII. 3.

Sacrament,*s.* oath, I. i. 6. 165.

Sad,*adj.* settled, constant, steadfast, firm, XI. 107; XVII. 567; XXIV. 45.

Sadly,*adv.* staidly, in a staid manner, XX. 159; firmly, I. i. 1. 79; permanently, XXIV. 877.

Safe-conducte,*s.* safe conduct, I. iii. 1. 122.

Saipheron,*adj.* made with saffron, XVII. 421.

Sait,*s.* seat, XVII. 331.

Sals,*s.* sauce, XVII. 421.

Salued, 1 *pt. s.* saluted, I. i. 2. 25; XX. 460; 1 *pt. pl.* XXI. 442.

Salve,*s.* salve, healing, medicament, IV. 122.

Samin,*adv.* same, XVII. 58, 484.

*Sans ose ieo dyre*, without saying ‘may I dare to mention it,’ II. 955.

Saphyre,*s.* sapphire, X. 92; XX. 224; *pl.* XXI. 480.

Sapience,*s.* wisdom, VII. 50; XIX. 19; XXII. 66; XXIII. 1.

Sarazins,*s. pl.* Saracens, I. ii. 3. 100; IV. 250.

Sat,*pt. s.* affected, pressed upon, XXI. 663.

Sauf,*prep.* save, except, XXI. 507.

Sauf,*adj.* safe, IV. 158; Save, *pl.* IV. 291.

Saunz,*prep.* without, XXIV. 117.

Sautes,*s. pl.* assaults, VIII. 418.

Sautry,*s.* psaltery, XX. 337.

Savour,*s.* understanding, I. iii. 4. 79.

Sawe,*s.* saying, command, II. 359; teaching, II.641; sayings, XXVIII. 1.

Sawin,*pp.* sown, XVII. 137.

Scaplerye,*s.* scapulary, III. 50.

- Schrewis,*s. pl.* wicked persons, XXVI. 8.
- Sclaunder,*pr. pl.* slander, III. 198; 2 *pr. s.* III. 153.
- Scochones,*s. pl.* escutcheons, XX. 216, 223, 237.
- Scole-maister,*s.* schoolmaster, oddly used to mean mistress, XVI. 137.
- Scolers,*s. pl.* scholars, schoolboys, V. 211.
- Scoles,*s. pl.* schools, XVI. 329.
- Scorges,*s. pl.* scourges, I. iii. 9. 69.
- Scourge,*ger.* to scourge, I. ii. 11. 94; Scorged, *pp.* I. iii. 9. 74.
- Scribable,*adj.* fit to write on, XIV. 44.
- Scrippe,*s.* scrip, II. 13.
- Scripture,*s.* writing, I. i. 6. 195.
- Scriveyn,*s.* scrivener, scribe, XIV. 47.
- Sechers,*s. pl.* seekers, I. i. *pr.* 117.
- Secheth,*imp. pl.* seek, XVI. 518.
- Secree,*adj.* secret, IX. 195.
- Secte,*s.* order, III. 38, 58, 106; sex, I. ii. 2. 139.
- See,*s.* seat, II. 113.
- Seemely,*adj.* handsome, XX. 240.
- Seemliheed,*s.* seemly behaviour, XVIII. 157.
- Seer,*adj.* sere, withered, I. ii. 11. 105; I. iii. 7. 22.
- See-sydes,*s. pl.* coasts, I. iii. 1. 45.
- Seet,*pt. s.* sat. II. 464.
- Seeth,*imp. pl.* see, VII. 158.
- See-ward, sea-ward, I. iii. 5. 78.

Seid,*s.* seed, XVII. 137, 139.

Seint,*s.* girdle, XXIV. 817.

Seke,*adj. pl.* sick, XVI. 53; XVIII. 7; XXIV. 948.

Seke,*ger.* to seek, to learn, XX. 234 (cf. 229).

Seker,*adv.* surely, II. 625.

Sele,*s.* seal, III. 260; *pl.* II. 328.

Self,*adj.* same, XVII. 552.

Seliness,*s.* happiness, I. i. 10. 79; I. ii. 4. 6.

Sely,*adj.* happy, I. ii. 10. 108; simple, IX. 57; innocent, II. 695, 1312.

Semblable,*adj.* like, I. i. 9. 37; similar, V. 390.

Semblaunt,*s.* notice, appearance of taking notice, XVI. 107; glance, I. ii. 12. 3; mien, XVI. 293; method, I. i. 4. 13.

Semelich,*adj.* seemly, pleasing, I. i. *pr.* 11.

Semes,*s. pl.* seams, XX. 142.

Sen,*conj.* since, XVII. 288.

Send,*pp.* sent, II. 546.

Sene,*adj.* visible, VIII. 437; XVII. 353; XVIII. 65; obvious, I. ii. 6. 156.

Sene,*ger.* to behold, XX. 157.

Senged,*pp.* singed, II. 19.

Sengle,*adj.* single, XIII. 89.

Sentement,*s.* feeling, VIII. 197.

Sentence,*s.* meaning, I. i. *pr.* 9, 12.

Sepulture,*s.* sepulchre, XXIV. 699.

Sequele,*s.* following, X. 59.

Sere,*adj.* sear, withered, dead (?), I. i. 4. 23. Cf. ‘*derke* opinions.’ Or *sere* may mean ‘several, particular.’

Serment,*s.* oath, I. i. 7. 52.

Serpentyne,*adj. pl.* winding, tortuous, I. i. 7. 40.

Servaunt,*s.* lover, XVI. 321.

Serven,*error for Serve*, 2 *pr. s. subj.* serve, XXIV. 290.

Sessoun,*s.* seasoning, XVII. 421.

Set by,*pp.* esteemed, XVI. 420.

Sete,*s.* seat, I. ii. 10. 126.

Sete,*pp.* sat, XX. 436.

Setling,*s.* sapling, shoot, I. iii. 5. 23; I. iii. 6. 12.

Sette,*v.* (*perhaps*) laydown (a stake), XVI. 524 (see note); 1 *pr. s.* suppose, I. i. 9. 64; *pr. pl.* lay stakes (upon), run risk (upon), XIII. 77.

Sew, Sewe,*ger.* to follow up, pursue, XXI. 117; to sue, XXI. 420; *v.* sue, XXI. 594; pursue, XVI. 541; 1 *pr. s.* follow, pursue, XVI. 227; *pr. pl.* follow, II. 608, 776; go, II. 928; sue, XXIV. 265; *imp. s.* sue, XXI. 332.

Sewe,*pp.* sown, II. 55.

Sewe,*error for Shewe*, *ger.* to shew, II. 929.

Sey,*s.* sea, XVII. 217.

Sey, 1 *pt. s.* saw, XXIV. 693; Seye, *pp.* seen, I. ii. 12. 13.

Shad,*pp.* shed, IV. 105.

Shaddow,*s.* reflexion, image, XVII. 347.

Shadowe,*v.* shelter, II. 587.

Shake,*ger.* to be shaken down, VIII. 63.

Shall, 1 *pr. s.* owe, XXIV. 131.

Shapen,*pp.* shaped, XX. 64; Shape, II. 926; *imp. pl.* endeavour, VII. 40.

Share,*s.* plough-share, II. 7.

Shede,*v.* part, II. 275.

Shede,*ger.* to shed, VIII. 3; *v.* part, II. 275; *pp.* dispersed, XVII. 18; poured out, I. ii. 2. 27.

Shedinge,*s.* that which is shed or dropped, I. i. *pr.* 112.

Sheef,*s.* sheaf, XXI. 3.

Shel,*s.* shell, I. i. 3. 78.

Shende,*ger.* to disgrace, I. i. 2. 122; I. iii. 9. 56; to harm, I. ii. 9. 57; to reprove, II. 485; *v.* disgrace, IX. 90; destroy, I. ii. 1. 19; *pr. s.* disgraces, I. ii. 2. 47; *pr. s. subj.* spoil, V. 132; *pr. pl. subj.* may (they) disgrace, XVI. 370; Shent, *pp.* reproached, II. 24; scolded, XVI. 766; exhausted, XX. 360; illtreated, II. 259; disgraced, I. ii. 3. 77.

Shene,*adj.* showy, fair, XVII. 419; bright, VIII. 3; XX. 34.

Shene,*ger.* to shine, XXIV. 81. Misused for *shine*.

Shepy,*adj.* sheepish, I. i. 6. 161.

Sheres,*s. pl.* shears, XIII. 84; XIV. 24.

Sherte,*s.* shirt, VIII. 489.

Sheteth,*pr. s.* shoots, VIII. 462.

Sheth,*s.* sheath, II. 571.

Shetinge,*s.* shooting, VIII. 466.

Shew, 1 *pr. s.* shew, XVII. 287.

Shilde,*pr. s. subj.* shield, XVIII. 259.

Shill,*adv.* shrilly, XVII. 20.

Shipcraft,*s.* use of a ship, I. i. 3. 46.

Shir,*s.* sir, XVII. 296.

Shit,*pp.* shut, XVI. 671; XXIV. 792.

Shiver,*v.* break, be shattered, VIII. 46.

Sho,*pron.* she, XVII. 142.

Shockes,*s. pl.* shocks of corn, I. i. *pr.* 105.

Shon,*ger.* to shun, XXIV. 381; *pp.* avoided, I. iii. 4. 38.

Shoon,*s. pl.* shoes, II 930.

Shoop,*pt. s.* endeavoured, I. i. 6. 148; Shopen, *pt. pl.* appointed, made, I. i. 6. 77; decreed, VIII. 489.

Shorers,*s.* posts to shore a thing up, props, I. ii. 7. 87.

Shot,*s.* glance, XVI. 145. (F. *trait.*)

Shove,*imp. pl.* push. VI. 36.

Shreudnes,*s.* wickedness, I. ii. 6. 14.

Shrewe, 1 *pr. s.* curse, XVIII. 250.

Shrifte-fathers,*s. pl.* confessors, III. 118.

Shroude,*v. refl.* (to) shelter themselves, XIII. 72; *ger.* to cover, hide, VIII. 147.

Shryft silver,*s.* money for shriving, II. 941.

Shryked,*pt. s.* shrieked, XXIV. 1149.

Shynande,*pres. pt.* shining, I. ii. 2. 15; Shynende, I. i. 10. 39.

Shyre,*s.* shire, II. 952.

Sicamour,*s.* sycamore, XX. 56.

Sightful,*adj.* visible, I. iii. 9. 98.

Siker,*adj.* secure, I. iii. 6. 3; sure, I. ii. 6. 62; IV. 319; XIX. 5.

Siker,*adv.* certainly, II. 1268.

Sikernesse,*s.* security, VIII. 459; XIII. 6; XVI. 470.

Silde,*adv.* seldom, I. ii. 10. 77.

Simply,*adv.* simply, XXI. 741.

Simplese,*s.* simplicity, XVI. 651.

Singular,*adj.* single, I. i. 8. 103.

Sit,*pr. s. impers.* suits, IV. 166; V. 339; befits, IV. 52; becomes, VIII. 552. See Sitteth.

Sith,*s. pl.* times, XXIV. 621, 1127.

Sith,*conj.* since, III. 59; VII. 101; XIX. 2; Sithe, VIII. 323; Sithen, I. i. 2. 13; XVIII. 278.

Sithen,*adv.* since, ago, I. ii. 13. 34.

Sitteth,*pr. s.* suits, XVI. 706; *impers.* (it) oppresses, I. iii. 5. 81; *pres. pt.* fitting, VIII. 169; XX. 141.

Skall,*s.* sore place, scab, II. 282.

Skere,*adj.* sheer, clean, pure, II. 987.

Skil,*s.* reason, I. ii. 6. 121; Skille, VIII. 378; *pl.* I. i. 4. 7; I. i. 9. 5.

Skilfully,*adv.* reasonably, III. 27.

Skippen,*v.* skip, XXIV. 1372.

Sklaundringe,*pres. pt.* slandering, I. i. 7. 70.

Skleren,*pr. pl.* veil, I. ii. 14. 25.

Skoffes,*s. pl.* scoffs, XXIV. 1185.

Skrivenere,*s.* scrivener, VIII. 194.

Slake,*adj.* slack, ended, XVI. 41.

Slake,*v.* pay slight heed to, XVI. 507; become slack, get loose, IV. 220.

Slee,*v.* (to) slay, II. 567; XI. 21; *pr. s.* VIII. 385; Slawe, *pp.* slain, I. ii. 9. 196; II. 305; VIII. 259.

Sleigh,*adj.* cunning, I. iii. 1. 141.

Sleight,*s.* subtlety, V. 394; trick, XIV. 33.

Sleightly,*adj.* sly, VIII. 255.

Slendre,*adj.* thin, slim, V. 171.

Slevelesse,*adj.* sleeveless, vain, I. ii. 8. 77.

Sleves,*s. pl.* sleeves, XX. 147; XXI. 119, 523.

Slidden,*pp.* slid, slipped, I. i. 8. 114.

Sliper,*adj.* slippery, XIII. 51; XVI. 262.

Slo,*v.* slay, XI. 36.

Slogard,*s.* sluggard, XII. 19.

Slogardrye,*s.* sluggishness, VII. 76, 161.

Slouthe,*s.* sloth, VIII. 380.

Slowe,*pt. s. subj.* should slay, IV. 132.

Slutte,*s.* slut, V. 237.

Sluttishness,*s.* slovenliness, XXIV. 472.

Slye,*adj.* cunning, I. ii. 8. 7.

Smal,*adj.* high, treble, XX. 180. See note, p. 532.

Smaragde,*s.* emerald, XXIV. 789.

Smere,*pr. pl.* smear, II. 282; *pr. pl. (or v.)*, smear, II. 707.

Smerteth,*pr. s.* causes to smart, XVI. 454;

Smertande, *pres. pt.* smarting, I. ii. 3. 115; painful, I. ii. 10. 29.

- Smyteth,*pr. s.* defiles, I. ii. 6. 128.
- Snak,*s.* snack, share, V. 109.
- Sobbinges,*s. pl.* sobs, I. iii. 1. 156.
- Socoures,*s. pl.* assistance, XVI. 847.
- Sodainly,*adv.* suddenly, XI. 21; XX. 79.
- Sodayn,*adj.* sudden, I. iii. 5. 142.
- Softe,*adj.* easy, III. 412.
- Soget,*s.* subject, XXIV. 1131; *adj.* XXIV. 93.
- Soill,*v.* absolve, III. 427.
- Sojorn,*pr. s. subj.* dwell, XXIV. 499.
- Sojour,*s.* abode, XXIV. 105.
- Sojoure,*v.* sojourn, XXIV. 1253.
- Sojournant,*s.* visitor, guest, II. 772.
- Sojourne,*s.* residence, rest, XVI. 100.
- Sole,*adj.* alone, XX. 165.
- Soleyn,*adj.* sole, unsupported, I. iii. 1. 90.
- Somer-sonne,*s.* summer-sun, IX. 113.
- Somer-wyse,*adj.* suitable for summer, XXIV. 815.
- Somme,*s.* sum, II. 418.
- Sompning,*s.* summoning, II. 880.
- Sompnour,*s.* summoner, II. 325.
- Sonde,*s.* sending, ordinance, IV. 84.
- Sonë,*s.* son, V. 5.
- Songe,*pp.* sung, III. 95.
- Songedest, 2 *pt. s.* didst dream, I. ii. 4. 100. F. *songer.*

Soot,*s.* soot, I. ii. 9. 38.

Soote,*adj.* sweet, XXIV. 8.

Sop,*s.* sup, XVII. 407.

Sort,*s.* kind, set, XXI. 533; company, XXIV. 1157; multitude, XXII. 31; *after a s.*, after one pattern, XXI. 526.

Sot,*s.* foolish person, XX. 101.

Sote,*s.* soot, I. ii. 14. 60.

Sote,*adj.* sweet, I. ii. 14. 57; XX. 84.

Sotell-persing,*adj.* subtly piercing, XXIV. 768.

Soteltè,*s.* subtlety, XVI. 619.

Soth,*s.* truth, II. 171.

Sothed,*pp.* verified, I. i. 5. 110.

Sotilly,*adv.* subtly, V. 255.

Sotiltee,*s.* subtilty, V. 78.

Sotted,*pp.* besottled, I. i. 10. 18; XVI. 326.

Sottes,*s. pl.* dolts, I. iii. 7. 89.

Souded,*pp.* fixed, I. i. 1. 80.

Souke,*v.* suck, I. ii. 14. 53; I. iii. 1. 141.

Soukinges,*s. pl.* food for infants, I. i. 4. 27.

Souled,*pp.* conferred on the soul, I. iii. 1. 15.

Soulë-hele,*s.* health of the soul, salvation, II. 1193.

Soun,*s.* sound, VIII. 200.

Sounde,*s.* swoon, XXIV. 995.

Sounde,*ger.* to heal, VIII. 292.

Soupë,*v.* sup, II. 1096; *ger.* XX. 417.

Souple,*adj.* supple, weak, II. 58.

Souverain,*s.* mistress, XXIV. 1288.

Sovenes,*s. pl.* remember-me's, plants of germander, XXI. 61, 86. See note, p. 536.

Soverainnesse,*s.* sovereignty, I. ii. 2. 85.

Soverayne,*adj.* supreme, IX. 217.

Soverayntee,*s.* supremacy, I. ii. 6. 47; IX. 219.

Sowe,*pp.* sown, I. iii. 5. 32; V. 10.

Sowe,*ger.* to sew together, I. i. 8. 41.

Sown,*v.* sound, be heard, XXIV. 312; *pr. pl.* tend, XXIV. 527; *pres. pt.* tending, XVI. 530.

Sowne,*s.* sound, voice, I. i. 1. 127; XVI. 123; *pl.* XX. 275.

Sowpit,*pp.* drenched, XVII. 450. See note.

Soyle,*ger.* to absolve, II. 986.

Soyr,*adj.* sorrel (in colour), reddish brown, XVII. 211.

Span,*s.* span (in length), XXIV. 182.

Speces,*s. pl.* kinds, sorts, I. iii. 1. 52.

Spede,*v.* prosper, XXI. 226; expedite, II. 395; *pr. pl.* succeed, XXIV. 945; Sped, *pp.* provided with a mate, XXIV. 560.

Speid,*s.* speed; *good sp.*, quickly, eagerly, XVII. 492.

Speir,*s.* spear, XVII. 161.

Speiris,*pr. s.* asks, XVII. 272.

Sperd,*pp.* fastened, shut up, XVI. 66.

Spere,*s.* sphere, VIII. 34; X. 53.

Sperkelande,*pres. pt.* wandering in different directions, I. i. 2. 75.

Spille,*ger.* to destroy, I. i. *pr.* 127; I. ii. 14. 43; to perish, to pine, I. i. 1. 7; *v.* perish, XVIII. 200; *pr. s.* spoils, XXIV. 385; Spilte, *pp.* destroyed, I. i. 2. 86.

Spinne,*ger.* to spin, XIV. 31.

Spire,*s.* blade, young shoot, I. iii. 5. 4, 9.

Spittail-hous,*s.* hospital, XVII. 391.

Splaye,*ger.* to display, VIII. 33.

Splene,*s.* spleen, ill temper, XVI. 327.

Sponne,*pp.* spun, IV. 299; VIII. 487.

Spontanye,*adj.* spontaneous, I. iii. 4. 33.

Spousayle,*s.* espousal, I. i. 9. 96; I. ii. 12. 27.

Sprad,*pp.* spread, I. i. *pr.* 1; I. i. 3. 55.

Spreit,*s.* spirit, XVII. 587; *pl.* XVII. 37.

Springen,*pr. s. subj. (for Springe),* may spring, should spring (abroad), XXIV. 725.

Springes,*s. pl.* growths, growing things, shoots, I. iii. 6. 4; sources, I. ii. 13. 59.

Springing,*s.* dawning, XX. 25; XXI. 218.

Spronge,*pp.* sprinkled, I. i. 1. 100. (The right form is *spreyned.*)

Spryt,*s.* spirit, II. 1182.

Spurnis, 2 *pr. s.* kickest, XVII. 475.

Spyces,*s. pl.* species, sorts of people, I. ii. 3. 86.

Spyne,*s.* thorn, X. 50.

Square,*v.* to square, make square by cutting, XX. 404.

- Squeymous,*adj.* squeamish, XXIV. 332.
- Stabelnesse,*s.* stability, XIII. 38.
- Stablisshment,*s.* establishment, I. iii. 1. 132.
- Stad,*pp.* bestead, beset, XI. 109; XVII. 542.
- Stal,*pt. s.* stole, II. 618.
- Stale,*adj.* late, II. 873.
- Stalking,*pres. pt.* going stealthily, XXIV. 1030.
- Stalle,*s.* stall, papal chair, IV. 483.
- Stalle,*v.* install, VI. 32.
- Stamped,*pp.* stamped, pressed, I. iii. 5. 114.
- Stanche,*ger.* to quench, I. iii. 1. 152.
- Stant,*pr. s.* stands, I. iii. 4. 15; IV. 6; is, XVI. 364.
- Starkly,*adv.* strongly, severely, XVII. 280.
- Starnis,*s. pl.* stars, XVII. 170.
- Statly,*adj.* stately, costly, XX. 153.
- Status,*s.* statute, XXIV. 304.
- Staunching,*s.* staying, I. iii. 1. 50.
- Stayres,*s. pl.* stairs, XXI. 54.
- Stedfastnesse,*s.* assurance, VIII. 425.
- Stedship,*s.* security, safety (?), I. i. 4. 40. A coined word.
- Steering,*s.* guidance, I. ii. 1. 9.
- Steir,*ger.* to govern, XVII. 149.
- Steir,*ger.* to stir, XVII. 352.
- Stele,*s.* handle, V. 50.
- Stelthe,*s.* stealth, subtle trick, V. 362.

Stent,*s.* rate; *at oo s.*, at one rate, valued equally, XVI. 769.

Stepmoder,*s.* stepmother, I. iii. 9. 86.

Stere,*s.* rudder, IV. 230; VII. 138.

Stere,*ger.* to stir, move men to, IV. 71; I. i. 8. 1; *pp.* I. ii. 1. 111; displaced, I. i. 9. 10; *pres. pt.* moving, XX. 199; active, I. ii. 11. 1.

Stering,*pres. pt.* guiding, XXIV. 603.

Stering,*s.* stirring, I. i. 4. 67; movement, I. i. *pr.* 82; provocation, XVIII. 23.

Steringe,*s.* management, I. ii. 3. 107.

Sterne,*s.* rudder, I. i. 1. 35.

Sterre,*s.* star, X. 22, 23, 68; (of Bethlehem), I. ii. 1. 50.

Sterry,*adj.* starry, XX. 2.

Sterte,*pt. s.* started, leapt, I. iii. 7. 160; darted, XVII. 537; 1 *pt. s.* started, XVIII. 216.

Sterve,*ger. s.* to die, XVIII, 134; v. I. i. 3. 120; 1 *pr. s.* IX. 97.

Stevin,*s.* voice, XVII. 491.

Steye,*ger.* to climb, I. i. 1. 45.

Steyers,*s. pl.* stairs, I. i. 1. 44.

Stigh,*pt. s.* ascended, IV. 177.

Stik,*v.* stick, remain, XXIV. 675.

Stinte,*v.* leave off, I. i. 3. 88; *pr. s.* ceases, I. iii. 5. 74; Stinten. *pr. pl.* (*error for Stinteth, pr. s.* ceases), I. ii. 9. 172; *pt. s.* ceased, I. ii. 3. 1; *pt. s. subj.* were to leave off, I. iii. 7. 104; *pp.* stopped, VIII. 256.

Stirpe,*s.* stock, race, XXIV. 16.

Stocke,*s.* trunk, stem, I. iii. 7. 12; idol, II. 893; *pl.* the stocks, I. i. 3. 144.

Stondmele,*adv.* at various times, I. ii. 9. 156.

Stoon,*s.* stone (but here used with reference to the magnet), XIII. 62.

Storied,*pp.* full of stories, representing various stories, I. ii. 13. 76.

Storiers,*s. pl. gen.* of story-tellers, I. iii. 4. 257. (Th. *starieres.*)

Stories,*s. pl.* histories, XIII. 87.

Stounde,*s.* time, IX. 64; XVIII. 6; meanwhile, XXIV. 769; sudden pain, XVII. 537; *pl.* times, hours, I. i. 1. 2; *pl.* acute pains, XVII. 542.

Stoundemele,*adv.* sometimes, now and then, I. ii. 13. 105; I. iii. 3. 108.

Stout,*adj.* proud, II. 699.

Strait,*adj.* strict, XVI. 28; narrow, XXI. 47.

Straunge,*adj.* distant in manner, XXIV. 834; *as s.* a stranger, I. i. 1. 17.

Strayne,*v.* constrain, I. ii. 14. 72.

Strayt,*adj.* strict, XVI. 550; close, XVI. 563; vexatious, I. ii. 5. 48.

Strecchen,*v.* extend, last, suffice, I. ii. 5. 22.

Stremes,*s. pl.* glances, beams, XXIV. 768; glances, XXIV. 849; rays, VIII. 3, 592; X. 22; XXII. 30.

Streming,*pres. pt.* beaming, X. 68.

Strene,*s.* race, kindred, strain, stock, XXIV. 370.

Strengtheth,*pr. s.* strengthens, I. iii. 8. 64.

Strengthinge,*s.* strengthening, I. ii. 4. 145.

Streyght,*pt. s.* stretched, I. ii. 14. 99.

- Stro,*s.* straw, XVII. 439.
- Stroy,*ger.* to destroy, XVI. 304.
- Student,*adj.* studious, I. iii. 6. 137.
- Stulty,*adj.* foolish, I. ii. 3. 106.
- Sturdily,*adv.* strongly, XX. 362.
- Sturte,*pr. pl.* start up, II. 868.
- Style,*s.* style, VIII. 177.
- Styred, 1 *pt. s.* stirred, I. ii. 14. 79.
- Styroppes,*s.* stirrups, II. 187.
- Subget,*s.* subject, II. 1222.
- Submit,*pp.* submitted, XVI. 234.
- Substantial,*adj.* that which is substance, I. ii. 7. 144.
- Suerly,*adv.* surely, verily, XXI. 318.
- Suffisaunce,*s.* sufficiency, XI. 23; what suffices (me), XXII. 13.
- Suffraunce, sufferance, XVI. 545; patience, II. 518.
- Suger-dropes,*s. pl.* sweet drops, XXIV. 22.
- Sugets,*s. pl.* subjects, V. 7.
- Sugre,*s.* sugar, XXIV. 542.
- Sugred,*adj.* sugared, sweet, I. i. 4. 34; XII. 100; XIV. 26.
- Suld,*pt. s.* should, XXVII. 3.
- Superscriptioun,*s.* title, description, XII. XVII. 604.
- Supple-werchinge,*adj.* pliant, I. iii. 7. 103.
- Supportacioun,*s.* support, XVI. 841.
- Supposaile,*s.* expectation, I. iii. 3. 129.

Suppryse,*v.* undertake, IX. 232.

Surcotes,*s. pl.* surcoats, XX. 141, 327.

Surfettes,*s. pl.* surfeits, I. ii. 14. 58.

Surplíce,*s.* surplice, I. ii. 2. 65.

Surquedry,*s.* arrogance, I. iii. 2. 60, VIII. 430.

Sursanure,*s.* a wound that only heals outwardly, IX. 75.

Suspent,*pp.* suspended, II. 283.

Suspiries,*s. pl.* sighs, XIX. 25.

Sustene,*v.* sustain, endure, bear up, XX. 291; *pr. s.* maintains, V. 161.

Sustenour,*s.* sustainer, VI. 12.

Sustern,*s. pl.* sisters, I. iii. 1. 93; Sustren, VIII. 488; Susters, XXIV. 1171.

Sute,*s.* suit, XVI. 538; livery, XX. 227, 238, 335; set, row, VIII. 82.

Swak,*v.* throw; *can swak, v.* threw, cast quickly, XVII. 522.

Swaye,*s.* sway, I. iii. 7. 160.

Sweit,*s.* sweat, XVII. 514.

Swelt,*pt. pl.* fainted, XVII. 599; XX. 360; died, XVII. 591.

Swete,*s.* sweat, I. i. 1. 40.

Swete, 1 *pr. s.* sweat, VIII. 231; Swetande, *pres. pt.* sweating, laborious, I. i. *pr.* 72.

Swink,*s.* toil, I. i. 1. 13; I. i. 2. 93 (see note, p. 454).

Swinke,*ger.* to toil, II. 29.

Swote,*adv.* sweetly, VIII. 72.

Swough,*s.* swoon, VIII. 154.

Swoun,*s.* swoon, XVII. 599; Swow, XVIII. 87.

Swowning,*s.* trance, XVIII. 107.

Swyre,*s.* neck, II. 1236.

Sy, 1 *pt.* *s.* saw, XX. 60.

Syching,*pres. pt.* sighing, XVII. 601; *s.* XVII. 540.

Syder,*s.* cider, XVII. 441.

Sye,*pt. pl.* saw, II. 765.

Syke,*v.* sigh, VIII. 575; *pr. s.* XVIII. 19.

Sylit,*pp.* lit. ceiled; hence, covered, XVII. 10.

Syne,*adv.* afterwards, XVII. 593.

Sypher,*s.* cipher, I. ii. 7. 82.

Syropis,*s. pl.* syrups, XVII. 247.

Sys and cinq, six and five, XIII. 75. See note.

Syte,*s.* sorrow, XVII. 450.

Sythes,*s. pl.* scythes, I. i. *pr.* 99.

Tabard,*s.* ploughman's coat, II. 9.

Tabard-wyse, (in) a way like a tabard, or herald's coat, XXI. 523.

Tables,*s. pl.* writing-tablets, III. 149.

T'abyde,*ger.* to abide, II. 777.

Tache,*s.* defect, blame, XIII. 48; *pl.* XVIII. 192.

Taidis,*s. pl.* toads, XVII. 578.

Taikning,*s.* token, XVII. 232.

Taistis,*pr. s.* tastes, tries, XXVII. 4.

Take,*v.* be set, VIII. 62.

Talent,*s.* pleasure, XXIV. 718.

T'apere, to appear, XXIV. 55.

Tapet,*s.* piece of tapestry, XXI. 499, 579; Tapites, *pl.* tapestry, I. ii. 2. 64; carpets, VIII. 51.

Tartarium,*s.* Tartary cloth, XX. 212.

T'assure,*ger.* to secure, protect, XIII. 103.

Taylages,*s. pl.* taxes, I. ii. 2. 40.

Telle,*v.* recount, I. ii. 3. 66; *pr. pl.* count, II. 488.

Tellinge,*s.* counting, I. ii. 1. 114; I. iii. 1. 2.

Tenauntes,*s. pl.* tenants, III. 339.

Tend,*pr. pl.* attend, II. 506.

Tender,*v.* affect, cherish, XXIV. 881.

T'endure, to endure, XXIV. 1176.

T'endyte,*ger.* to indite, IX. 179.

Tene,*s.* vexation, I. ii. 10. 89; XVIII. 209; XX. 389; sorrow, I. i. 1. 3; V. 242; harm, VII. 157; anger, XVII. 194.

Teneful,*adj.* distressful, I. ii. 11. 132; miserable, I. ii. 5. 49.

Teneth,*pr. s.* grieves, vexes, I. i. 2. 66.

Tenets,*s.* tennis, IV. 295. See note.

T'enprintē, to imprint, VII. 131.

Terme,*s.* term, appointed age, I. iii. 4. 112; *t. of my lyf*, for all my lifetime, XVIII. 289.

Terrestre,*adj.* terrestrial, I. ii. 9. 33.

Tewne,*s.* tune, XXIV. 1404.

T'excuse, to excuse, VIII. 282.

Teyed,*pp.* tied, bound, I. iii. 2. 144.

Than,*adv.* then; *or than*, ere then, before, XX. 125.

Thank,*s.* thanks, VIII. 249.

Thankfully,*adv.* by way of thanks, XVI. 443.

Thank-worthy,*adj.* worthy of thanks, I. i. *pr.* 39.

Th'ayr, the air, V. 472.

Thee,*v.* prosper, succeed, II. 339.

Thee-wardes, to, towards thee, I. i. 10. 121.

Th'effect, the effect, V. 14; the tenour, VIII. 217.

Thenken,*ger.* to think, VIII. 432; *pr. s.* XXIV. 1062.

Th'entent, the intent, I. i. 1. 93.

Therafter,*adv.* accordingly, I. i. 6. 20; III. 32.

Ther-as,*adv.* where that, I. i. *pr.* 91; XVI. 645.

Ther-ayeines,*adv.* there-against, VIII. 533; Ther-ayenst, on the contrary, VII. 158.

Thereto,*adv.* moreover, XX. 122.

There-without,*adv.* outside, XX. 71.

Ther-inne,*adv.* therein, V. 469.

Therthorough,*adv.* thereby, I. iii. 8. 89; There-thorow, I. i. 9. 10.

Th'eschaunge,*s.* the exchange, I. iii. 6. 36.

Thewes,*s. pl.* customs, manner, V. 339; XXVI. 6.

Thilke,*adj.* that (person), I. i. *pr.* 85; that same, I. iii. 4. 15; *pron.* those, IV. 115.

Thinkes me,*pr. s. impers.* it seems to me, I intend, XXIV. 874.

Thir,*pron.* those, XVII. 264.

- Thirlith,*pr. s.* pierces, XXIV. 294.
- Tho,*adv.* then, I. i. 6. 175; XVII. 106.
- Thoillit,*pt. s.* suffered, XVII. 70.
- Thoo,*pron.* those, XXIV. 254.
- Thorough,*prep.* through, by, XIX. 10.
- Thorough-sought,*pp.* (that has) penetrated (me), I. i. 1. 120.
- Thoughtful,*adj.* anxious, I. ii. 9. 185.
- Thrall,*adj.* subject, II. 178. (Doubtful; perhaps *wol come thrall*=will consent to become servants.)
- Thralle,*v.* enthrall, VI. 22; *pp.* made subject, I. ii. 3. 40; I. iii. 8. 168.
- Thralles,*s. pl.* thralls, II. 41.
- Threed,*s.* thread, XX. 370.
- Threshing,*pres. pt.* thrashing, II. 1043.
- Thresten,*pr. pl.* endeavour (lit. thrust), I. i. 2. 153.
- Thridde,*adj.* third, XVIII. 55; XX. 257.
- Thrist, 1 *pr. s.* thirst, I. i. 3. 160.
- Thronge,*pp.* thrust, I. i. 3. 98.
- Through-girt,*pp.* pierced through, VIII. 291.
- Throw,*s.* time, XX. 190; moment, short time, XIV. 37; XXIV. 538; space of time, XX. 318.
- Throw-out,*as adj.* thorough, I. ii. 5. 105; I. ii. 6. 69.
- Thrust,*s.* thirst, VIII. 107.
- Thrustell-cok,*s.* thrush, XXIV. 1401.
- Thursting,*pres. pt.* thirsting, I. iii. 3. 126.
- Tiffelers,*s. pl.* triflers, II. 195. See *Tiffle* in Halliwell.

Tillour,*s.* tiller, II. 453; *pl.* II. 868.

Tilthe,*s.* tillage, I. iii. 5. 107.

Titmose,*s.* titmouse, IX. 57.

To,*adv.* too, XVII. 324.

To,*prep.* up to; *to thy might*, as far you can, XXIV. 289.

To-bente,*pp. as adj.* bowed down, subject, rendered obedient, IX. 260.

To-brast,*pt. s.* burst asunder, XVI. 799.

To-breke,*v.* break in two, XVIII. 211.

To-brent,*pp.* (were) much burnt, XX. 358.

To-brest,*pt. s.* burst in twain, XVI. 207.

To-broke,*pp.* utterly broken, IV. 221.

Toder;*the toder=that oder*, the other, XXIV. 1049, 1218.

To-drawe,*pp.* drawn, II. 1237; drawn asunder, XVIII. 137.

Tofore,*adj.* before, IX. 264.

Tofor(e)going,*adj.* foregoing, antecedent, I. iii. 3. 180.

Tofore-nempned,*pp.* aforesaid, I. ii. 3. 122.

Toforn,*prep.* before, I. i. *pr.* 98; *conj.* before that, I. ii. 2. 35.

Toforn-going,*adj.* antecedent, I. iii. 8. 30.

To-forn-hand,*adv.* beforehand, I. i. 6. 154.

To-forn-sayd,*pp.* aforesaid, I. ii. 2. 73; I. iii. 4. 201.

To-hemward, towards them, I. ii. 5. 114.

To-him-wardes, towards him, I. iii. 8. 148.

Tole,*s.* tool, instrument, II. 375, 575; *pl.* II. 919.

Tombestere,*s.* female dancer, I. ii. 2. 117.

To-morne, to-morrow, I. iii. 4. 214.

Tone;*the tone=thet one*, the one, XXIV. 1049, 1316.

To-pull,*pr. pl.* pull to pieces, II. 179.

To-race,*v.* tear to pieces, II. 1274.

Torcencious,*adj.* exacting, I. i. 9. 131. Apparently a false form; it should rather be *torcenous*, from O. F. *torconos*, *torcenous*, exacting; see Godefroy.

Torcious,*adj.* exacting, I. ii. 2. 73. Probably for *torcenous* (see above).

Tore,*pp.* torn, VIII. 220.

To-rent,*pp.* with garments much rent, XII. 17; much torn, II. 20.

Torned,*pp.* turned, XIV. 46.

Tort,*s.* wrong, I. ii. 2. 71.

To-tere,*v.* rend in pieces, II. 255; XX. 488; *pt. s.* tore to pieces, VII. 178.

Toteth,*pr. s.* looks, II. 74, 418.

Tother;*the tother=thet other*, that other, XX 394.

To-torn,*pp.* with garments much torn, XII. 17.

Tour,*s.* tower, I. i. 5. 8.

Towayle,*s.* towel, I. ii. 2. 60; Towelles, *pl.* I. ii. 2. 62.

Town,*s.* farm, II. 1043.

To-yere,*adv.* this year, XVIII. 79. Cf. *to-day*.

Trace,*s.* a round (in a dance), XVI. 190.

Traines,*s. pl.* trains (of dresses), XX. 147.

- Traistit, 1 *pt. s.* trusted, hoped, XVII. 22.
- Traitory, *s.* treachery, III. 234; XIV. 48.
- Transitorie, *adj.* transitory, I. iii. 1. 11; I. iii. 4. 148.
- Transmew, *ger.* to move across, change, XIII. 44.
- Transverse, *v.* gainsay, I. i. 2. 195.
- Trapped, *pp.* adorned with trappings, XX. 262.
- Trappures, *s. pl.* trappings, XX. 244.
- Traunce, *s.* trance, dream, XVI. 407.
- Travayle, *s.* toil, XVI. 471.
- Traveyled, *pp.* worked for, I. iii. 5. 112; Travall, *pr. pl.* labour, II. 426.
- Tray, *ger.* to betray, II. 808; *v.* II. 621.
- Trayle, *s.* trellis, XVI. 184, 195. (F. text, *treille*.)
- Traynes, *s. pl.* snares, IX. 90.
- Trenchours, *s. pl.* trenchers, i. e. pieces of bread used as plates, I. i. *pr.* 109.
- Trentall, *s.* trental, mass repeated for thirty days, III. 95.
- Tresory, *s.* treasury, III. 302; XX. 202.
- Treted, *pp.* treated, IV. 312.
- Tretis, *s.* treatise, I. iii. 4. 253; Tretesse, XXIV. 28.
- Trew-love, *s.* true-lover's knot, bow of ribbon, XXIV. 1440. See note.
- Tristesse, *s.* sadness, XI. 55.
- Troncheoun, *s.* thick and short staff (properly, a broken piece of a spear), XX. 253.
- Trone, *s.* throne, IV. 378.

Troned,*pp.* enthroned, I. i. 2. 94.

Troublous,*adj.* troublesome, XX. 389.

Trumpe,*s.* trumpet, XX. 211; *pl.* XX. 192.

Trumpet,*s.* trumpeter, XX. 213; *pl.* XX. 210.

Trusse,*pr. pl.* pack up, II. 750.

Tucke,*s.* fold, I. i. 5. 132.

Tuilyour,*s.* quarreller; *t.-lyk*, quarrelsome, XVII. 194.

Turkeis (lit. Turkish), an epithet of Baleis, XXIV. 80.

Turtill-dove,*s.* turtle-dove, XXIV. 234, 1387.

Turtle,*s.* turtle-dove, X. 78.

Turved,*pp.* turfed, XX. 51.

Turves,*s. pl.* pieces of turf, XX. 50.

Tutele,*s.* guardian, X. 57.

Twey,*num.* two, I. iii. 1. 99; XXIV. 1313; Twa, XVII. 301.

Twinkling,*s.* small point, least matter, I. i. 1. 28.  
(Lit. glimmer, glimpse.)

Twinne, 1 *pr. s. subj.* may depart, IX. 256; 2 *pr. s.* V. 104.

Tythen,*ger.* to pay tithes, II. 1209.

Tything,*s.* tithe, II. 317, 861; *pl.* II. 1159.

Tytled,*pp.* entitled, I. ii. 1. 99.

Umple, fine stuff in a single fold, fine gauze or lawn, XXI. 471.

Unable,*adj.* weak, I. iii. 1. 171.

Unbodye,*ger.* to quit the body, I. i. 1. 88.

Unbrent,*pp.* unburnt, X. 129.

Unconning,*adj.* unskilful, I. i. 3. 164.

Unconning,*s.* ignorance, I. iii. 4. 224; VII. 7;  
Uncunning, III. 391.

Uncouth,*adj.* strange, unusual, XXIV. 451;  
unknown, I. ii. 11. 45.

Undefouled,*pp.* undefiled, X. 132.

Underfongen,*pp.* undertaken, IV. 264.

Underneming,*s.* reproof, III. 110.

Undernime, 2 *pr. pl.* reprove, III. 109.

Underput,*pp.* shored up, supported, I. ii. 7. 72;  
subjected, I. i. 9. 38; subject, I. i. 9. 52.

Understonde,*pp.* understood, I. iii. 3. 77; II. 683;  
Understande, I. iii. 6. 65; Understont, *pr. s.* II. 792;  
Understondeth, *imp. pl.* V. 428.

Understanding,*adj.* intelligible, I. i. *pr.* 56.

Under-throwen,*pp.* made subject, I. iii. 8. 151.

Unfair,*adv.* horribly, XVII. 163.

Unfold,*pp.* unfolded, XX. 595.

Ungentil,*adj.* not of gentle birth, I. ii. 2. 129.

Ungoodly,*adj.* unkind, II. 387.

Ungoodly,*adv.* evilly, unfairly, VIII. 385.

Unhold,*adj.* faithless, II. 473.

Universal,*s.* the whole, I. ii. 13. 70.

Universitee,*s.* the universe, I. i. 9. 46.

Unkindly,*adj.* unnatural, XX. 413.

Unknit,*pp.* rejected, I. ii. 8. 36.

Unknowe,*pp.* unknown, I. ii. 10. 71.

Unkyndely,*adv.* unusually, I. i. *pr.* 126.

Unleffful,*adj.* not permissible, forbidden, I. ii. 14. 23.

Unlok,*v.* unlock, XXIV. 1403.

Unlust,*s.* listlessness, V. 227.

Unmete,*adj.* unsuitable, XX. 17.

Unmighty,*adj.* weak, feeble, I. ii. 7. 39; III. 394.

Unneth,*adv.* scarcely, I. i. *pr.* 28; II. 789; IV. 196; XX. 46; with difficulty, I. iii. 9. 76.

Unnethes,*adv.* scarcely, II. 311; V. 380.

Unpees,*s.* war, I. ii. 13. 86.

Unperfit,*adj.* imperfect, III. 66.

Unpower,*s.* weakness, III. 391.

Unpurveyed,*pp.* unprovided, XXI. 382; XXIV. 561.

Unreson,*s.* lack of reason, I. iii. 6. 133.

Unresty,*adj.* restless, X. 62.

Unricht,*adv.* wrongly, amiss, XVII. 205.

Unright,*s.* injustice, II. 1071; VIII. 334.

Unrightful,*adj.* unjust, I. iii. 3. 68.

Unsely,*adj.* unhappy, I. i. 10. 80.

Unsene,*adj.* invisible, I. i. *pr.* 57.

Unshitte,*v.* open, unfasten, I. iii. 1. 160; Unshit, disclose, XXIV. 1245; Unshet, 2 *pr. pl.* I. i. 4. 41; *pp.* opened, XVI. 65.

Unshrive,*pp.* unshriven, II. 751.

Untall,*adj.* not tall, weak, II. 74.

Unthrifty,*adj.* unprofitable, I. i. 4. 55.

Unthryve,*v.* prosper ill, have ill luck, XVIII. 142.  
See note.

Untrend,*pp.* not rolled up, II. 594. See note.

Unwar,*adv.* at unawares, XXIV. 848.

Unweldy,*adj.* unwieldy, hence, infirm, XV. *a.* 4;  
XV. *b.* 2; weak, VII. 145.

Unwetinge,*pres. pt.* unwitting, I. i. 7. 110; *but an error for unwist*, i. e. unknown.

Unworship,*s.* discredit, I. i. 5. 24.

Unworshipped,*pp.* treated with disrespect, I. ii. 6. 125.

Unwyse,*adj.* not wise, III. 155.

Uphap,*adv.* perhaps, I. i. 8. 132.

Uplande, i. e. living in the country, countryman, III. 1.

Upperest,*adj.* highest, I. i. 10. 32.

Uprais,*pt. s.* rose, XVII. 12.

Ure,*s.* fortune, destiny, VIII. 151, 302, 482; XXIV. 634, 862; XXV. 11.

Us(e),*s.* use, I. iii. 6. 104; Use, 110.

Ussher,*s.* usher, XXI. 102.

Vailable,*adj.* useful, IV. 142.

Vaile,*s.* veil, XXIV. 1102.

Vailing,*pres. pt.* lowering, XVII. 271.

Vale,*s.* valley, VIII. 44.

Valewe,*s.* value, I. i. 7. 97.

Valey,*s.* valley, XVI. 24.

Valis,*pr. s.* avails, XXVII. 5. (Sing. after *what.*)

Varyaunt,*adj.* changeable, I. ii. 1. 24; variable, I. ii. 6. 148.

Vassalage,*s.* prowess, VII. 148.

Vaylance,*s.* benefit, profit, I. ii. 5. 85.

Vayleth,*pr. s.* availeth (it), XVI. 720; *pp.* I. i. 2. 163.

Veluēt,*s.* velvet, VIII. 80; XX. 233; Veluet, XX. 141, 261.

Vengeable,*adj.* revengeful, I. ii. 11. 92; II. 805.

Vent,*s.* slit of a gown at the neck, XXI. 526. F. *fente.*

Venym,*s.* venom, V. 258.

Verament,*adv.* truly, II. 1224.

Vere,*s.* spring-time, I. ii. 9. 133.

Vermayle,*adj.* crimson, X. 45.

Vermelet,*adj.* red, XXIV. 142.

Vertules,*adj.* without virtue, VII. 133, 157.

Vertuous,*adj.* endowed with virtue or power, I. iii. 1. 45.

Very,*adv.* extremely, XX. 10, 35; very, XX. 409; XXI. 479.

Vestēment,*s.* vestment, II. 278, 934.

Viage,*s.* voyage, journey, I. i. 5. 84; IV. 57; XXI. 46.

Vibrat,*pp.* vibrated, X. 115.

Vicaire,*s.* vicar, II. 830; *pl.* III. 279.

Vinolent,*adj.* drunken, XII. 45.

Violet,*s.* violet, II. 96; XXIV. 1437.

Virelay,*s.* lay with recurring rimes, XI. 40. (Such as *aabaab . bbabba.*)

Virginal,*adj.* virgin-like, XII. 110.

Vocacioun,*s.* calling of an assembly together, XVII. 272.

Voiden,*v.* (to) take away, XXIV. 628; escape, XIII 52; *pr. s.* retreats, I. i. 5. 34.

Voluntarious,*adj.* voluntary, free, I. ii. 8. 116.

Voluntè,*s.* free will, VIII. 299.

Voluptuously,*adv.* luxuriously, I. ii. 10. 18.

Vouche,*pr. pl.* avouch, II. 945.

Voyde,*ger.* to banish, IX. 116; *v.* escape, I. i. 3. 140; set aside, I. iii. 6. 15; *pr. s.* dispels, I. ii. 10. 34; departs, I. i. 10. 95.

Vyntre, Vintry, VII. (*title*).

Vyole,*s.* vial, X. 113.

Vyse,*s.* advice, intention, I. i. 2. 60.

Vytte,*s.* glass, X. 113.

Wa,*adj.* sad, XVII. 350.

Wageours,*s. pl.* wagers, XXI. 383.

Wagge,*v.* move, stir, I. i. *pr.* 90; *ger.* XVII. 196.

Waillit,*pp.* chosen, choice, XVII. 440.

Wait,*pr. s.* knows, XVII. 64.

Waitid, 1 *pt. s.* watched, XX. 106.

Wake,*s.* fair, II. 869.

Wake,*v.* keep a revel, I. ii. 2. 54.

Wald,*pt. s.* would (have), desired, XVII. 102.

Walet,*s.* wallet, bag, I. i. *pr.* 106.

Wall,*s.* well, II. 298. See note.

Walled,*pp.* walled, VIII. 42.

Walowe,*ger.* to toss about, XXIV. 334; 1 *pr. s.* I. i. 3. 102.

Wan,*adj.* pale, dim of colour, XIV. 43.

Wan,*pt. pl.* won, XX. 480. (A guess; the old ed. has *manly!*)

Wandred,*pp.* men who have wandered, X. 60.

Wane,*s.* weening, thought, XVII. 543. See Will.

Wang-tooth,*s.* molar tooth, II. 16.

Wanhope,*s.* despair, I. i. 1. 112; I. i. 4. 54; XVII. 47.

Want, 1 *pr. s.* lack, do not possess, do not know, XX. 150; *pr. s.* is lacking, XVI. 449.

Wantinge,*s.* lacking, I. i. *pr.* 83.

Wantrust,*s.* distrust, I. i. 8. 19; I. ii. 9. 50.

War,*adj.* aware, I. i. 3. 76; *be w.*, beware, VII. 180.

War,*adj.* worse, XVII. 460.

Warantyse,*s.* surety; *on w.*, on my surety, XXI. 406.

Warderobe,*s.* wardrobe, I. ii. 9. 140.

Waren,*pt. pl.* wore, XX. 267.

Waried,*pp.* cursed, XXIV. 1171.

Worldly,*adj.* worldly, XXVII. 1.

Warne,*v.* refuse, I. ii. 3. 31.

Warnisshe,*s.* protection, I. ii. 7. 78.

Warnished,*pp.* defended, I. ii. 7. 78.

Wastour,*s.* waster, XII. 72.

Waved,*pp.* wavered, I. i. 2. 167.

Wawes,*s. pl.* waves, I. i. *pr.* 125; I. i. 3. 57; VII. 80; XIII. 33.

Waxe,*v.* grow to be, II. 128; *pp.* become, II. 371.

Wayted,*pp.* watched, IV. 204.

Wayters,*s. pl.* spies, I. iii. 6. 88; guards, sentinels, I. i. 3. 124.

Waytinge,*s.* watching, lying in wait, I. ii. 9. 59.

Webbes,*s. pl.* dimness of vision, I. i. 2. 180. See note, p. 455.

Wede,*s.* covering, XIV. 26.

Weden,*pr. pl.* weed, III. 11.

Weder,*s.* weather, I. i. *pr.* 123; Wedder, XVII. 4; *pl.* storms, I. i. 3. 63; I. ii. 9. 130; I. iii. 5. 25.

Wedes,*s. pl.* weeds, X. 36.

Wedring,*s.* tempest, I. iii. 7. 74.

Weed,*s. (as. pl.)* garments, apparel, XX. 371; Weid, XVII. 165.

Weght,*s.* weight, XIII. 92.

Weip,*pt. s.* wept, XVII. 231 (or *infin.* to weep).

Weir,*s.* war, XVII. 196, 486.

Weir,*ger.* to guard, ward off, XVII. 182.

Weird,*s.* destiny, XVII. 384, 412.

Weiris,*pr. s.* wears, wastes away, XVII. 467.

Weked,*pp.* rendered weak (but read *wikked*), I. i. 6. 25.

Wel-condicioned,*adj.* of good condition, XX. 581.

Welde,*v.* possess, II. 118, 416, 702; manage, XXIV. 227; 1 *pr. s.* I. ii. 12. 91.

Weldoing,*s.* well-doing, I. ii. 10. 120.

Wele,*s.* wealth, II. 812; VII. 165.

Welfulnesse,*s.* wealth, I. i. 6. 24.

Welke, 1 *pr. s.* wither, I. ii. 11. 105; Welked, *pp.* withered, old, I. iii. 5. 33; withered, wrinkled, I. iii. 5. 37.

Welken,*s.* sky, I. i. 3. 57.

Welkeneth,*pr. s.* withers, fades, XXII. 59.

Welle,*s.* well, source, IX. 139; *pl.* streams, rills, XVII. 588.

Wellen,*pr. pl.* rise up, have their source, I. i. 2. 151; *pres. pt.* flowing, I. i. 1. 86.

Wel-meninge,*adj.* well-intentioned, I. ii. 5. 117.

Welterit,*pp.* overturned, XVII. 436.

Welth,*s.* happiness, I. i. 1. 39.

Welwilly,*adj.* benignant, favourable, VIII. 627.

Wem,*s.* stain, I. i. 1. 74.

Wemlees,*adj.* spotless, X. 104.

Wende,*v.* go, XVIII. 252; *pt. s.* went, XVII. 474; *pp.* gone, II. 498.

Wene,*s.* *withoute w.*, without doubt, IX. 237; XIII. 12.

Wenen,*pr. pl.* imagine, I. ii. 3. 38; 1 *pt. s.* expected, I. i. 3. 65; 2 *pt. s.* didst expect, I. ii. 14. 80; Wenden, *pt. pl.* imagined, I. ii. 11. 9; Wend (*old text*, went), imagined, XXI. 34; Went, *pr. s.* weens, imagines, guesses, VIII. 462. See note.

Wening,*s.* fancy, XVI. 286.

Went,*pp.* gone. departed, I. ii. 1. 34.

Wepen,*s.* weapon, II. 1092.

Werbles,*s. pl.* warblings, notes, I. ii. 2. 6; I. iii. 1. 157.

Werche,*pr. s. subj.* operate, I. ii. 13. 127; *pres. pt.* working, active, I. ii. 5. 43.

Wercher,*s.* agent, I. iii. 2. 63.

Werchinge,*s.* operation, I. ii. 13. 118.

Werdes,*s. pl.* fates, XXIV. 1173.

Were,*s.* doubt, IX. 223; X. 5.

Were,*pt. pl. subj.* should be, XI. 64; Wern, *pt. pl.* were, I. iii. 8. 91.

Wereth,*pr. s.* wears away, III. 45; *pr. pl.* wear, XXIV. 247.

Werien,*v.* grow weary, II. 1068.

Werne, 2 *pr. pl.* refuse, I. i. 4. 47; *pp.* IV. 26.

Werninges,*s. pl.* refusals, I. i. 2. 58.

Werre,*s.* war, VIII. 256.

Werrey, 1 *pr. s.* war, V. 431; *pp.* warred against, VIII. 665.

Werreyour,*s.* warrior, IV. 130; VI. 13.

Westreth,*pr. s.* sets in the west, XXII. 24.

Wete,*adj.* wet, I. iii. 3. 126; XX. 406.

Wete,*ger.* to know, I. i. 3. 18; Weten, 2 *pr. pl.* I. i. 8. 80; II. 1206; *pr. pl.* I. iii. 8. 128.

Wethercocke,*s.* weathercock, I. i. 2. 167.

Weting,*s.* knowledge, I. iii. 4. 62. 243.

Wexeth,*pr. s.* grows, XX. 14; *pres. pt.* I. iii. 1. 30;  
Wexte, *pt. s.* became, I. i. 2. 24.

Wexing,*s.* growth, I. i. 9. 42.

Weye,*ger.* to weigh, IV. 91; *pp.* 320.

Weymenting,*s.* lamenting, XXIV. 233.

Weyve,*ger.* to put away, I. ii. 10. 40; *v.* put aside, I. ii. 7. 100; *pr. s. subj.* I. iii. 1. 136; 2 *pr. s.* rejectest, I. iii. 6. 154; *pr. s.* rejects, I. ii. 13. 95; *pp.* I. i. 1. 63; I. ii. 14. 36; I. iii. 8. 154.

Wheder,*conj.* whether (or no), I. iii. 3. 30; XVI. 401.

Wheel,*s.* turning wheel, winding staircase, XXI. 55  
(see note); orbit, I. ii. 1. 124.

Wherof,*adv.* to what purpose, XVI. 431.

Wherthrough,*adv.* whereby, I. i. 4. 53; X. 103;  
wherefore, I. ii. 13. 109.

Wherto,*adv.* why? I. i. 3. 87.

Whicche,*s.* hutch, chest, I. ii. 2. 29.

Whirled,*pp.* whirled, driven, XX. 2.

Whistel,*s.* whistle, I. ii. 3. 55.

Whyle,*s.* time, VIII. 244.

Whyt,*adj.* white, II. 1338; plausible, XXIV. 1042.

Wicche,*s.* witch, II. 891.

Wicht,*s.* wight, man, XXVII. 2.

Widdercock,*s.* weathercock, XVII. 567.

Widderit,*pp.* withered, XVII. 238; soiled by weather, XVII. 165.

Wight,*s.* person, XX. 38, 46.

Wikke,*adj.* noxious, X. 36.

Wikkit,*adj.* evil, XVII. 412.

Wilde,*adj.* wild (i.e. unquenchable), I. ii. 6. 29.

Wilde,*ger.* to become wild, I. i. 3. 45.

Will of wane, lit. wild of weening, at a loss as to what to do, XVII. 543.

Willers,*s. pl.* wishers, II. 228; *gen. such w.*, of men who so desire, II. 780.

Willingly,*adv.* wilfully, V. 391.

Wilne,*ger.* to desire, I. i. 6. 101; *v.* I. iii. 4. 11; 2 *pr. pl.* II. 1250; *pr. pl.* II. 118; *pp.* I. iii. 6. 111.

Wimpeln,*pr. pl.* cover as with a wimple, I. ii. 14. 25; *pp.* covered up, I. iii. 9. 76.

Wimple,*s.* chin-cloth, XXIV. 1102.

Winne,*v.* make a gain, II. 979.

Wisse,*pr. s. subj.* may (He) guide, keep away, II. 235.

Wite,*v.* know, XXI. 749; Witen, 2 *pr. pl.* know, XVIII. 266; Wistest, 2 *pt. s.* I. i. 8. 31; Wist, *pp.* known, II. 1092.

Withdrawe,*ger.* to draw back, hold in, I. ii. 6. 84; *pr. s.* draws away, I. ii. 5. 129.

With-holde,*pp.* retained, I. ii. 8. 121; XVIII. 289; kept back, I. iii. 3. 114.

Withies,*s. pl.* withies, twigs of willow, XVI. 186. (F. text, Entrelacee de *saux vers.*)

Within-borde, on board, I. i. 3. 54.

Without,*conj.* unless, XXI. 299.

Withsaye,*ger.* to contradict, I. i. 2. 184; I. i. 8. 65; *v.* gainsay, II. 599.

Withsetten,*pp.* opposed, I. iii. 1. 133; Withset, I. ii. 7. 66.

- Withsitte,*v.* resist, I. ii. 7. 133; *ger.* I. iii. 8. 64.
- Withsittinge,*s.* opposition, I. ii. 7. 142.
- Witles,*adj.* ignorant, II. 528.
- Wittes,*s. pl.* wits, senses, I. iii. 5. 51.
- Wivers,*s. pl.* vipers, serpents, snakes, I. iii. 5. 34.
- Wlate,*v.* loathe, II. 1098.
- Wo-bestad,*pp.* beset with woe, XXIV. 845.
- Wode,*adj.* mad, I. iii. 7. 53.
- Wodebinde,*s.* woodbine, VIII. 129; IX. 261.
- Woir,*pt. s.* carried, wafted away, XVII. 165. (It seems to be merely a peculiar use of E. *wore*, *pt. t.* of *wear*; cf. *boir*, bore, in l. 166.)
- Wol,*s.* wool, XX. 53. See Wolle.
- Wolde,*pt. s. subj.* would wish, XVI. 272; Wold, *pp.* desired, V. 305.
- Wolle,*s.* wool, I. ii. 2. 28 (see the note, p. 465); IV. 299; Woll, II. 177, 594.
- Womanly,*adj.* woman-like, I. ii. 12. 114.
- Won,*pr. s. subj.* dwell, XXIV. 500.
- Wonder,*adj.* wonderful, III. 7; XX. 434.
- Wonderly,*adv.* wondrously, XXIV. 100, 697.
- Wonders,*adv.* wondrously, I. ii. 3. 45.
- Wone,*s.* custom, XXI. 5.
- Wones,*s. pl.* dwellings, XX. 201.
- Woneth,*pr. s.* dwells, XXIV. 143; Wonneth, II. 1140.
- Wonne,*pp.* won, XVI. 356.

Wonning,*s.* abode, VII. 86.

Wood,*adj.* mad, II. 299, 764, 1075, 1269; XVIII. 188.

Woodbind,*s.* woodbine, XX. 159.

Woode,*s.* *an error for* Weede, weed, III. 11. See note.

Woodnesse,*s.* madness, VI. 50; XVIII. 175.

Wook, 1 *pt. s.* awoke, XXI. 737.

Woroh,*pr. pl.* work, II. 411.

Word,*s.* motto, XXI. 87, 310, 312; Wordes, *pl.* XXI. 119.

World,*s.* great quantity, XX. 137; a thing worth the world, XXI. 539.

Worship,*s.* honour, XIV. 382.

Worsted,*s.* worsted, II. 1002.

Worthyed,*pp.* honoured, I. i. 2. 109.

Wost, 2 *pr. s.* knowest, XVIII. 126; Wottest, I. i. 2. 74.

Wowe,*v.* woo, XXIV. 1222.

Woweth,*pr. pl.* move, I. ii. 1. 21. *Put for* waweth; and properly singular.

Wox, 1 *pt. s.* became, I. i. 4. 30; grew, XVII. 102; Woxen, *pp.* I. iii. 5. 24.

Wraikful,*adj.* vengeful, XVII. 329.

Wrait,*pt. s.* wrote, XVII. 64.

Wraith,*s.* wroth, XVII. 182.

Wrak,*s.* vengeance, XVII. 370.

Wrall,*pr. pl.* pervert, II. 370. Cf. M.E. *wrawe*, perverse.

Wranglen,*pr. pl.* wrangle, II. 426.

Wrapped,*pp.* involved; *in be w.*, been mixed up with, V. 216.

Wreche,*s.* misery, I. i. 1. 60; vengeance, VIII. 471.

Wreke,*v.* avenge, XXIV. 702; *pp.* VIII. 284;  
Wreche, *pr. pl. subj.* X. 41.

Wrenne,*s.* wren, IX. 57; Wren, XXIV. 1372.

Wrethe,*s.* a wreath, garland, I. iii. 6. 158.

Wringing,*pres. pt.* wringing (wringing wet), XX. 406.

Writhen,*pp.* wreathed, twined, XX. 57.

Wro,*s.* corner, II. 81. Icel. *rā*.

Wrocht,*pp.* wrought, made, XVII. 203.

Wry,*adj.* deformed, XXIV. 1062.

Wrye,*v.* turn aside, XVI. 331.

Wryeth,*pr. s.* disguises, I. ii. 5. 102.

Wrything,*s.* twisting, turning aside, error, rebellion, X. 96.

Wyde-where,*adv.* far and wide, I. ii. 11. 107.

Wynde,*s.* breath, XVI. 795.

Wynde, 1 *pr. s. subj.* wind, go, IX. 263.

Wynding,*s.* envelopment (in snow) (?), I. i. 3. 39.

Wyr,*s.* wire, I. iii. 7. 103.

Wyr-drawer,*s.* wire-drawer, I. iii. 7. 103.

Wyte,*s.* blame, VIII. 603; IX. 103.

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[\[P. 26, l. 45.\]](#) *For conuersion read conversion.*

[\[P. 32, l. 38.\]](#) Mr. Bradley suggests that *maistresse* is a misprint of Thynne's for *maistres secrè*, i. e. master's secret; alluding to John of Northampton.

[\[P. 33, l. 75.\]](#)For may it be sayd in that thinge ‘this man thou demest, *read* may it be sayd, ‘in that thinge this man thou demest,

[\[P. 50, l. 28.\]](#)For in sacke, sowed with wolle *perhaps read* in sacke sowed, with wolle.

[\[P. 52, ll. 107, 109.\]](#)Mr. Bradley suggests that ‘Caynes’ and ‘Cayn’ are Thynne’s misprints for ‘Cames’ and ‘Cam’; where *Cam* (misread as *Cain*) means *Ham*, for which the Vulgate has *Cham*.

[\[P. 153, l. 187.\]](#)Insert a hyphen in gold-mastling.

[\[P. 163, l. 520.\]](#)For punishments *read* punishēments. (See note.)

[\[P. 180, l. 1050.\]](#)For [ful] *read* [not]. (See note.)

[\[P. 186, l. 1231.\]](#)End the line with a semicolon.

[\[P. 192, l. 36.\]](#)Insert a mark of interrogation after *speketh* of.

[\[P. 206, l. 27.\]](#)For request [the] *read* requestē. (See note.)

[\[P. 213, l. 294.\]](#)For men *perhaps read* pees. (See note.)

[\[P. 215, l. 363.\]](#)For debated *read* delated. (See note.)

[\[P. 237; footnotes, l. 1.\]](#)For 1542 *read* 1532.

[\[P. 256, l. 371.\]](#)For *tha read* that.

[\[P. 458; note to l. 117.\]](#)See also P. Pl. B. xiii. 277, 292.

[\[P. 458; note to l. 53.\]](#)For fuller details, see the Introduction.

[\[P. 473; note to l. 155.\]](#)Chaucer’s Astrolabe was not written till 1391, after Usk’s death.

[\[P. 475; note to Ch. XI. l. 11.\]](#)On the subject of Grace, see Bk. iii. ch. 8.

[\[P. 478; note to l. 47.\]](#)For taken from *read* compare.

[1] In this connection, we must not forget the curious story told in Francis Thynne's *Animadversions* on Speght's edition of 1598, to the effect that his father (William Thynne) had some thoughts of inserting in the volume a piece called *The Pilgrim's Tale*, but was advised by the king to let it alone; and this, *not* on the ground that the Tale was written after 1536, and contained an allusion to *Perkin Warbeck*, but solely in deference to the king's remark—'William Thynne, I doubt this will not be allowed, for I suspect the bishops will call thee in question for it.' See F. Thynne, *Animadversions, &c.*, ed. Furnivall (Ch. Soc.), pp. 9, 89.

[1] These names are given, in the margin, in MS. Addit. 34360 only.

[1] Morris printed *sleepe*, giving no sense; MS. 10303 has *slepye*.

[1] The way in which the spelling was gradually altered can be seen even from the following example, in which the eighth line of the Plowman's Tale is represented:—

Ed. 1542. And honge his harneys on a  
pynne; fol. cxix.  
Ed. 1550. And honged his harnys on a  
pynne; fol. xc.  
Ed. 1561. And honged his harnis on a pinne;  
fol. xciii.

[1] So in Thynne. But 'tyme' really concludes a sentence; and 'there' should have a capital letter.

[1] He had been imprisoned in 1384 (p. 33, l. 101); but at p. 49, l. 126, he is leisurely planning a *future* treatise! At p. 60, l. 104, he is in prison *again*.

[1] See p. 128, l. 16. He did not care to be 'a stinking martyr'; p. 34, l. 115.

[2] Perhaps this is why Langland refers to 'the castel of Corf'; P. Plowman, C. iv. 140.

[3] Rolls of Parliament, iii. 234a.

[1] Professor Morley says:—‘As Boethius . . . wrote three books of the Consolation of Philosophy,’ &c. But Boethius wrote *five* books.

[1] One line is enough to shew the order of the texts; see p. xv, footnote.

[2] But this proves nothing, as Urry departs from all sound texts in an erratic manner all his own.

[1] The expression ‘the quenes heed,’ at l. 158, hardly implies that there was then a queen of England. If it does, it makes the poem later than October, 1396.

[1] The line, as it stands, is ambiguous; what Spenser meant to say was—‘the Ploughman that the Pilgrim playde awhyle’; which expresses the fact. The subject is ‘the Ploughman’; and ‘that’ means ‘whom.’

[1] Mr. Wright says 1401, and refers to Capgrave’s Chronicle. But this is surely an error; see J. H. Wylie’s Hist. of Henry IV, i. 277–8; with a reference to the Close Rolls, 3 Hen. IV, 2. 16.

[1] Fairfax deduced the date from the poem here printed, l. 393.

[1] Shirley also refers to Lydgate’s Temple of Glas; see Schick’s edition of that poem; p. lxxxii.

[1] Which is not the case; the text in the Trinity MS. is in the correct order.

[1] Richard Ros, born March 8, 1428–9; Nichols, Hist. of Leicestershire, vol. ii. p. 37.

[1] There is *no* copy in MS. Harl. 7333, as said by error in vol. i. p. 39.

[2] There is no authority, except Thynne, for the title The Cuckoo and the Nightingale. It has been repeated in all the printed editions, but does not appear in any MS.

[1] ‘In Hereford and the far West, not Oldcastle alone, but the Actons, Cheynes, Clanvowes, Greindors, and many great gentlemen of birth, had

begun to mell of Lollardy and drink the gall of heresy.’—Wylie, *Hist. of Henry IV*, vol. iii. p. 296. Sir T. Clanvowe was alive in 1404 (*Test. Vetusta*).

[1]The MSS. have *ran* in C. T., B 661. *Man* rimes with *can* in Parl. Foules, 479, and with *began* in the same, 563.

[1]Perhaps, more strictly, a dedication, the true envoy consisting of the last six lines only. But it is no great matter.

[1]Hence F. 148, ‘As gret-e perl-es, round and orient,’ reappears in A. 528 without the final *-e*, in the form: ‘With gret’ perlés, *ful* fyne and orient.’

[1]The examples of *trewly* in Book Duch. 1111, 1151, are doubtful. It is a slippery poem to scan. Elsewhere, we find *trew-e-ly*.

[1]F. and L. 134–138.

[2]F. and L. 151–158, 333.

[3]F. and L. 148, 224.

[1]F. and L. 192, 193.

[2]Cf. F. and L. 358–364.

[1]See the English translation in Bohn’s Library, i. 214.

[2]A piece entitled ‘De Duodecim Abusivis’ is one of three pieces appended to Ælfric’s Lives of the Saints in MS. Julius E. 7.

[3]No. 61 is The Storie of Thebes, which he of course knew to be Lydgate’s; he adds it *after* the note—‘Thus endeth the workes of Geffray Chaucer.’

[1]At the same time he struck out no. 56 (p. 34), as being by Lydgate.

[2]In Moxon’s Chaucer, which professed to accept Tyrwhitt’s canon, this piece was omitted; but it was revived once more by Bell.

[1] See The Athenæum, Nov. 4, 1876; The Academy, June 3, 1878; Aug. 3, 1878.

[2] My remark upon the Trinity MS. in vol. i. p. 56, that ‘most of the pieces are in a handwriting of a later date [than 1463], not far from 1500,’ does not apply to The Court of Love. This poem, together with two poems by Lydgate, fills part of a quire of twenty-four leaves *near the end* of the MS., of which the seventeenth has been cut out and the last three are blank; and this quire is quite distinct from the rest as regards the date of the writing, which is considerably later than 1500, and exhibits a marked change. There are two *lacuna* in the poem, one after l. 1022, and another after l. 1316; probably six stanzas are lost in each case, owing to the loss of the two corresponding leaves in the original from which the existing copy was made.

[1] I doubt if speculation as to the possible meaning of these names will really help us.

[1] Which looks as if the author had written *grewen* for *greven*, like a Scotchman.

[2] A very bad mistake occurs in l. 1045, viz. *thou wot* instead of *thou wost*, as if one should say in Latin *tu scio*. It rhymes with *dote*, which, in Chaucer, is dissyllabic.

[3] There are many more; *fon-ne* becomes *fon*, to rhyme with *on*, 458; *tell-e* is cut down to *tell*, 518; *behold-e*, to *behold*, 652; *accord-e*, to *accord*, 746; &c. The reader can find out more for himself; see ll. 771, 844, 862, 896, 1032, 1334, 1389, &c. In ll. 1063–4, we have *opinion* rhiming with *begon*, the Chaucerian forms being *opinioun* and *bigonne* or *bigunne*!

[4] See vol. vi. p. xlv.

[1] The MS. has:—‘Than is is lande’—by mistake.

[2] It is clear that The Plowmans Tale and Jack Upland were inserted by Thynne and Speght respectively on religious grounds.

[3.] We may safely assign to Lydgate the pieces numbered XXII and XXIII, as well as those numbered VIII to XV.

[2.] delyciousnesse; (*and elsewhere, y is often replaced by i*).

[4.] none.

[5.] Sothely. wytte.

[8.] inrest poynte.

[10.] spring. boke. great floode.

[12.] catchers.

[13.] hent.

[18.] afterwarde.

[19.] leudenesse.

[20.] comenly.

[21.] leudenesse.

[23.] gret delyte.

[24.] fulfylde.

[27.] englysshe.

[28.] englysshe; *supply* of. englyssh-.

[29.] Howe. borne.

[31.] englyssh. englyssh-.

[32.] stretche.

[34.] propertie.

[35.] facultie. lette.

[39.] boke. thanke worthy.

[42.] sene.

[44.] *catche.*

[45.] *I supply perfeccion is; to make sense.*  
*soueraynst.*

[46.] *creature (sic). reasonable.*

[47, 50.] *perfection.*

[47.] *sythe reason.*

[48.] *reasonable.*

[51.] *one.*

[54.] *Nowe. meane.*

[56.] *be (for by).*

[57.] *arne.*

[60.] *I supply of. parfyte.*

[61.] *haste.*

[62.] *delyte (this sentence is corrupt).*

[64.] *saythe.*

[65.] *great.*

[66, 67.] *thynges consydred. Forsoth (sic).*

[68.] *great. me (sic); for men.*

[72.] *great. Supply of.*

[73.] *propertyes.*

[75.] *matters of reason. perfection.*

[76.] *treasour.*

[79.] *peace.*

[80.] *stixe.*

[81.] *boke.*

[83.] *dyseses. boke.*

[\[85.\]](#)nowe.

[\[87.\]](#)set.

[\[89.\]](#)pul.

[\[92.\]](#)great.

[\[94.\]](#)wote. made.

[\[95.\]](#)vnworthely.

[\[98.\]](#)gathered. toforne.

[\[100.\]](#)made. great. plentyes.

[\[102.\]](#)reason. hayn (*sic*).

[\[102.\]](#)-thoughe.

[\[103.\]](#)hyer.

[\[104.\]](#)made.

[\[105.\]](#)gader.

[\[106.\]](#)fullyn. amonge.

[\[108.\]](#)remyssayles.

[\[109.\]](#)relyef.

[\[112.\]](#)great.

[\[113.\]](#)encrease.

[\[114.\]](#)priuuytyes.

[\[116.\]](#)knoweyng.

[\[118.\]](#)study (*sic*).

[\[120.\]](#)reasons.

[\[121.\]](#)lyfelyche meate.

[\[122.\]](#)betiden (*sic*); *past tense*.

[\[123.\]](#)wether. measure.

[124.] wynde Borias. kynde.

[125.] dryenge.

[127.] spyl. (*rubric*) boke.

[2.] enioy.

[3.] sondrye.

[5.] nowe.

[6.] disease outwarde.

[7.] comforte.

[8.] ferre.

[9.] hell. dethe.

[10.] endelesse.

[12.] hent.

[13.] swynke.

[14.] dwellynge-. wytlesse.

[15.] syghtlesse. prisone.

[16.] caytised (*for* caytifued).

[17.] wode (!); *for* worde; *read* word.

[18.] made. reason. herde.

[20.] disease.

[21.] beames.

[22.] *For* be-went, Th. *has* be-went.

[23.] one.

[25.] wyl of; *apparently an error for* whyles (*which I adopt*). luste.

[26.] dede (*for* drede).

[27.] myne.

[28.] twynckelynge. disease.

[29.] lette (*twice*). dey. measure.

[30.] myne. comforte.

[31.] diseased. maye. aueyle.

[32.] endlesse.

[33.] wote; myne hert breaketh.

[34.] howe. grounde. forthe.

[35.] howe. shippe. great.

[36.] Howe.

[39.] nowe. sayne.

[40.] arte. weate.

[44.] stretche.

[45.] stey. endlesse.

[46.] wotte. *I supply* am. spurveyde. arte. nowe.

[47.] frenshyppe (*sic*).

[48.] nowe arte.

[49.] wareth.

[51.] Nowe.

[53.] leaue.

[57.] lythe.

[59.] frendes (*sic*); *for* ferdnes; *cf.* p. 9, l. 9.

[60.] Christe.

[61.] great. bounties.

[62.] hel.

[63.] veyned (*sic*); *for* weyued.

[64.]shapte. Nowe.

[65.]wretched.

[66.]heate.

[68.]wytte.

[69.]wote.

[72.]ease. sythe.

[73.]qualyties.

[74.]wote. wemme ne spotte maye.

[75.]*Read* unimaginaire.

[77.]knytte. fal.

[78.]wol wel (*for* wot wel).

[80.]sonded; *read* souted. maye.

[81.]pleased. charyte.

[82.]eased.

[83.]comforte. fal.

[85.]out caste. daye. se.

[86.]flodde.

[87.]diseases.

[89.]perfectyon. knytte. dethe.

[91.]together is endelesse in blysse (!). dwel.

[92.]eased.

[93.]thentent.

[94.]great. Nowe.

[95.]arte wonte.

[98.]Nowe. haste.

[100.] *I supply* ther.

[104.] folke.

[105.] encreasing.

[110.] forthe.

[112, 113.] trewly and leue; *read* trewly I leve.

[113.] gracelesse.

[114.] disease.

[115.] halte.

[117.] (*The sentence beginning O, alas seems hopelessly corrupt; there are pause-marks after vertues and wonderful.*)

[118.] folowyng; *read* flowinge. by; *read* of.

[119.] flode.

[122.] caytife. inrest. disease. lefte.

[124.] maye.

[125.] tolde.

[126.] ioleynyng (*sic*).

[127.] disease.

[128.] nowe.

[130.] the lyst none.

[131.] worde.

[134.] qualites of comforte. worthe.

[2.] disease.

[3.] tel howe. holy.

[4.] loste.

[5.] light.

[6.] feare. folke.

[7.] done. disease.

[9.] ferdenesse.

[10.] subiection.

[11.] maye.

[12.] disease. meane.

[13.] frendes; *read* ferdnes; *see* l. 16. perfyte. *I supply* but *and* by.

[14.] affection.

[16.] aforne. ferdenesse.

[18.] lodged. moste.

[19.] to-forne.

[21.] comforte sodaynely. dothe.

[23.] myne. beganne.

[27.] prisone. leaue.

[28.] al-thoughe. stretchen.

[29.] faculties.

[30.] ferre.

[31.] wretched hyd. thyng.

[33.] heauy.

[37.] wenyst. foryet.

[38.] naye.

[39.] frenshippes. alyes.

[40.] propertye.

[42.] nowe.

[42, 43.] maye.

[45.] Nowe.

[46.] honny. paradise.

[47.] comforte. howe.

[49.] sawe.

[52.] the. disease haste. Woste.

[53.] the.

[54.] worshyppe. the. thyne.

[57.] the.

[58.] graunt thyne.

[59.] nowe.

[60.] thyne.

[61.] thoroughe.

[62.] wotte. none.

[64.] se.

[67.] howe.

[69.] Nowe. se.

[70.] wytte in the. *I supply* thou. arte.

[74.] shepeherde.

[75.] shepe. arne.

[76.] amonge.

[78.] tho. shepe. loste.

[79.] put.

[80.] shepeherde.

[81.] put. forthe. let. loste.

[82.] shepeherde. lyfe. loste.

[83.] shepe. shalte.

[85.] mewarde.

[86.] throughe.

[91.] Haste. radde howe.

[92.] sonne.

[93.] *For false read faire. howe Sesars sonke (sic); corrupt.*

[95.] louedaye.

[96.] chese. put.

[97.] howe. thanke.

[98.] rest. home; *read* whom.

[99.] the.

[101.] haste. the.

[102.] ayenwarde. made.

[103.] put the.

[104.] the. reason. discase.

[105.] the.

[106.] shalte. haste.

[107.] Haste. herde. howe.

[111.] folke.

[112.] cyties. the. cleape.

[113.] poynte.

[116.] Nowe.

[118.] wytte.

[120.] se the in disease.

[121.] wote. arte one. maye. the.

[123.]thyne.

[125.]great.

[129.]byforne.

[131.]comforte.

[134.]please.

[135.]bearyng.

[137.]encrease. maye.

[138.]the.

[139.]great. wherthroughe. arte. arne no-thinge.

[141.]thus as I; *om.* as.

[143.]endeynous; *read* ben deynous. wretches.

[144.]schole.

[148.]beare. the lythe.

[151.]the.

[155.]perfection. Howe.

[157.]counsayle maye. hydde.

[158.]wote.

[162.]doone aldaye.

[164.]done. nowe.

[165.]the.

[166.]playde.

[169.]reason. aperte.

[171.]faythe. the.

[172.]the.

[173.]counsayle.

[174.] forsoke.

[175.] nowe.

[178.] hert.

[179.] made.

[180.] the.

[181.] se.

[183.] anone. fyght. maye.

[184.] withsay. the.

[185.] the.

[188.] amonge.

[189.] onely.

[191.] -thyng.

[194.] shalte.

[195.] maye. transners.

[1.] gladed; *see* l. 5.

[2.] somdele.

[5.] nowe. comforte.

[6.] nowe.

[7.] folke.

[9.] se.

[10.] the (*twice*).

[11.] light.

[13.] one. arte.

[15.] sene. comforte.

[16.] puruey.

[17.] Nowe. comforte.

[21.] mayste.

[25.] the. set.

[29.] howe.

[30.] leaue.

[32.] londe-.

[33.] great. forthe. corne.

[35.] plentie. lyste.

[37.] doone.

[38.] *I supply* Tho gan I.

[39.] se.

[40.] werne.

[41.] swyne.

[43.] great. great.

[44.] gone; *read* gonne.

[45.] ware.

[46.] shypcrafte.

[48.] catche.

[49.] a-ferde.

[51.] lache.

[52.] many; *read* meynee. knewe.

[55.] sayle. shyppe.

[56.] wynde.

[58.] olde.

[59.] kepte. storme.

[61.]made.

[61, 62.]nowe.

[62.]shyppe.

[62, 64.]great.

[63.]wethers; *read* weders.

[64.]*I supply* of.

[65.]as; *read* at.

[66.]catche.

[67.]thorowe.

[69.]came.

[71.]a-lyght.

[72.]great. disease.

[75.]shyppe.

[76.]lad. ware.

[77.]great. amonge.

[79.]to-forne came.

[82.]helde.

[83.]peace. great.

[85.]one.

[86.]nowe.

[87.]myne.

[88.]nowe.

[89.]Nowe.

[91.]none.

[92.]disease.

[\[94.\]](#) sayne.

[\[95.\]](#) reasonably.

[\[96.\]](#) ferre.

[\[97.\]](#) disease.

[\[103.\]](#) folke.

[\[106.\]](#) mouthe.

[\[107.\]](#) arne.

[\[108.\]](#) howe.

[\[111.\]](#) caytife.

[\[112.\]](#) nowe. helpe.

[\[113.\]](#) protection.

[\[114.\]](#) helpe. howe.

[\[115.\]](#) socoure.

[\[116.\]](#) maye.

[\[117.\]](#) se.

[\[119.\]](#) comforte.

[\[120.\]](#) gladed.

[\[121.\]](#) none. hente.

[\[122.\]](#) lefte.

[\[123.\]](#) sel.

[\[126.\]](#) harde.

[\[127.\]](#) deytie.

[\[133.\]](#) weare.

[\[139.\]](#) ther-thorowe. se.

[\[141.\]](#) daye. destenye.

[143.] maye. none.

[145.] se.

[147.] stretche.

[148.] arne.

[150.] miseasy.

[151.] ynoughe.

[153.] ease. maye.

[156.] teares.

[157.] myne. nowe.

[158.] harse (*sic*); *for* harme?

[161.] drinke.

[162.] sweate.

[163.] lyches (for leches).

[164.] puruey.

[2.] great.

[4.] heauy.

[5.] easy.

[6.] easily.

[7.] One.

[8.] easy speakyng. catche. put forthe.

[9.] easy.

[11.] ladye easely.

[13.] great.

[14.] ferre.

[16.] the lyste.

[17.] inwytte.

[18.] disease (*twice*).

[19.] nessel; *misprint for* uessel.

[20.] wonte. onely.

[22.] distroyeng.

[23.] comforte. seare.

[24.] comforte.

[25.] haste.

[27.] soukyng.

[28.] arne.

[30.] woxe.

[33.] thyng.

[36.] teares.

[38.] Nowe. wysedom. the.

[39.] bearest.

[40.] catche.

[43.] done her course.

[45.] blode.

[46.] leaden. parfyte. thyng.

[47.] wern. wele; *read* wol. done.

[48.] nowe.

[48.] nowe.

[53.] wherthroughe.

[58.] nowe. the.

[59.] reason.

[60.]put.

[61.]lette-games.

[63.]meanest.

[65.]arne.

[67.]steeryng. lyeng.

[68.]eaeres.

[72.]wretche.

[78.]reason.

[79.]the. let. purpose.

[1.]one.

[2.]maner; *read* maneres. purpose.

[3.]nowe. the.

[4.]proued.

[6.]howe.

[9.]suertie.

[15.]so; *read* to.

[17.]lyueng.

[19.]*I supply* al.

[20.]efte; *read* ofte.

[24.]great.

[25.]holde nowe thy peace.

[27.]disease.

[29.]one. *I supply* don. *I supply* in.

[31.]come. abode.

[32.]lest.

[33.]nowe. *I supply* and.

[34.]*I supply* is. nowe one.

[35.]nowe.

[36.]one. *perfyte*.

[38.]nowe. the howe.

[42.]worlde.

[43.]one.

[44.]alwaye put.

[45.]healed.

[47.]Nowe.

[48.]reasons.

[51.]lawes; *read* lawe.

[52.]determinatiōs.

[53.]*I supply* founden.

[58.]reasoun.

[59.]purueyde. vnderputte.

[61.]arne.

[65.]diseases. breaken.

[66.]mischeffe.

[68.]stretcheth.

[69.]exployte forthe.

[70.]nothyng.

[71.]purpose.

[72.]the.

[73.]lette. porte.

[75.]the.

[77.]wysdome.

[78.]fyght.

[79.]graunt.

[80.]meanynge.

[84.]vnderstande. rayne.

[85.]*I supply* bare.

[86.]aferde.

[88.]great. wether; *read* weder.

[90.]huysste. peace. styl.

[91.]se nowe howe.

[92.]groubed.

[94.]none.

[101.]Nowe.

[102.]*I supply* come.

[103.]kynrest (*sic*).

[109.]skorne.

[110.]this; *read* thus?

[120.]toforne.

[121.]worship; *read* worshippe (*verb*).

[122.]styl.

[123.]protection.

[130.]nowe. the.

[131.]set the.

[132.]lest.

[133.] ianghes; *read* jangles.

[2.] great. beare.

[3.] *read* enfame; *see l. 6.* one. obiections.

[7.] Nowe. leasynges put on the.

[8.] wronge.

[9.] se. encreaseth.

[10.] the.

[11.] arte encreased.

[12.] *I supply* is.

[13.] the. harme. false.

[15.] *I supply* voyd. arte.

[17.] disease.

[22.] reason.

[23.] fulfylde.

[24.] sayne. lente.

[25.] sayne. weaked; *read* wikked?

[26.] anoye.

[27.] sayne.

[29.] great.

[30.] forsaken; *read* forsake.

[31.] encrease.

[32.] arne.

[33.] nowe. howe.

[36.] disease. se.

[37.] vnderstande.

[38.] fame or by goodnesse enfame; *read* fame by goodnesse or enfame.

[39.] *Supply* of. reasonable.

[40.] wytte. reason to-forne.

[41.] herde.

[42.] toforne.

[45.] conuercion.

[48.] Howe. zedeoreys *or* ?edeoreys.

[53.] meane se nowe.

[55.] great.

[56.] exitours. werne.

[61.] tel.

[63.] One. comforte.

[64.] profyte.

[65.] profyte. comynaltie. peace.

[66.] profyte.

[68.] meanyng.

[71.] *I supply* the *and* that.

[72.] rancoure.

[73.] fornecaste. distruction.

[74.] blynde.

[76.] Nowe. caste.

[77.] dwel.

[78.] threde.

[80.] howe peace.

[81.] endused.

[84.] done. maye. helpe (*repeated after comen*); *read*  
wele. thyng.

[86.] distroyeng.

[87.] misdede.

[88.] frende maye.

[94.] -forthe. debate.

[95.] stryfe. distruction.

[96.] peace. comunaltie.

[97.] cytie.

[98.] forthe.

[101-6.] peace (*five times*).

[104.] thyng. perfyte.

[107.] left.

[108.] came.

[109.] perfytely.

[110.] none.

[111-2.] peace (*twice*).

[112.] one (*twice*).

[113.] howe.

[114-5.] peace (*twice*).

[115.] comunalties and cytes.

[116.] toforne.

[119.] manyng. feoble.

[120.] none. gubernatyfe.

[122.] passyfe.

[126.] election.

[128.] agayne.

[129.] subiencion.

[131.] distruction.

[135.] doone.

[138.] meanyng.

[139.] heauy.

[141.] election. *Supply* was mad. great (*twice*).  
*Supply* that.

[142.] disease. election.

[143.] face; *read* fate.

[146.] onely.

[147.] reason. to-forne.

[148.] shope.

[149.] electyon.

[151.] amonge.

[154.] to forne hande. peace.

[156.] to forne.

[158.] apertely.

[159.] leasynges.

[160.] nowe.

[162.] maye.

[164.] sayde.

[165.] onely. leigeaunce.

[166.] se. nowe.

[168.] Se.

[171.] cleapen. false.

[172.] howe.

[173.] maye. folke.

[174.] stretch.

[179.] Nowe.

[181.] knowyuge (*sic*). sayng. arne nowe.

[183.] sayne.

[184.] nothyng.

[185.] wote.

[186.] none.

[188.] se.

[194.] werne.

[195.] meanyng.

[196.] beare.

[197.] submytten (!).

[198.] nowe. sayne.

[199.] dothe.

[200.] meane.

[201.] measure.

[2.] Fayne

[3.] haste.

[4.] -thyng.

[7.] Yea. Howe.

[9.] wyste. amongst. greatest.

[14.] Nowe.

[15.] moste pleasen.

[17.] borne.

[19.] reason. the.

[22.] leued.

[23.] *Supply* it in.

[24.] the. enemye (*sic*). sayne.

[25.] arne.

[30.] partie.

[33.] maye.

[34.] folke. false.

[36.] the.

[44.] Nowe. shalte.

[45.] answerde. nowe.

[46.] swearyng.

[47.] one. the.

[48.] othe. copulation.

[50.] othe.

[53.] forsworne.

[54.] *Supply* he.

[61.] false.

[62.] reporte.

[63.] forthe.

[67.] be; *for* by.

[68.] cleapen. *Supply* that.

[70.] sklaundyng. shendyn.

[72.] *I supply* they. sene.

[73.] legen [*for* alegen].

[75.] maye.

[77.] vnderstande.

[78.] the.

[80.] beames. done.

[81.] howe. great.

[82.] plentie.

[83.] one.

[85.] false.

[86.] wysedom.

[87.] wotte. thyng.

[88.] thyne othe. the.

[89.] nowe.

[91.] meane.

[92.] profyte.

[94.] inrest.

[95.] shalte.

[96.] nowe. haste.

[97.] the.

[98.] sorye.

[99.] disease.

[101.] howe.

[103.] -thyng.

[104.] brigge; *read* brige.

[104, 105.] the.

[108.]the.

[109.]pardye.

[111.]the.

[112.]nowe. beare.

[114.]done. false.

[117.]helest; *read* heledest. the.

[119.]Howe.

[120.]diseases. Nowe haste.

[121.]shalte. worthe.

[1.]Ofte; *read* Eft. sterne; *read* steren. *I supply* with.

[2.]the.

[3.]howe. se.

[4.]meditation. *I supply* shal.

[6.]toforne.

[8.]the.

[9.]comforte.

[11.]one shepe.

[12.]loste. nowe.

[13.]arte. shepeherd. the.

[15.]great.

[16.]the.

[17.]wyfe. *I supply* in. hoole.

[20.]the.

[21.]wotte. nowe. arte sette.

[22.]the.

[23.] bene.

[26.] thyng.

[28.] stones *repeated in Th.*

[29.] counsaile. apertely.

[30.] therroures. meanynges. ferre.

[31.] wystyst. leaue.

[32.] care.

[33.] menne. the.

[36.] meanyng.

[37.] *I supply* and. wolte. parfytely.

[37.] consolatyoun.

[38.] pleasaunce.

[39.] hert. mothers; *read* moders. *I supply* she.

[40.] the.

[42.] *I supply* is.

[44.] correctioun. al; *read* of. *After* errour *I omit* distroyeng (*gloss upon* forgoing).

[47.] increased. sette.

[48.] dothe.

[49.] gothe. worshippe.

[52.] wenyste. Naye nay god wotte.

[53.] encreasyng.

[55–7.] passeth (*twice*); passyst (*third time*). etc.

[57.] eatyng. become.

[61.] whome.

[63.] begon. ganne.

[65.] leaueth. wronge. withsay.

[68.] Nowe.

[71.] done.

[72.] song.

[73.] howe. gate.

[74.] wyfe.

[75.] none.

[76-7.] the (*twice*).

[78.] profyte.

[81.] done.

[87.] ferre.

[88.] stretcheth.

[91.] wretched.

[96.] respecte.

[97.] borne.

[98.] onely.

[101.] reason.

[102.] parfityly. Howe.

[107.] one.

[108.] Fye.

[110.] nothyng.

[112.] Howe. great (*twice*).

[113.] nowe.

[115.] great.

[116.] maye. wolte.

[118.] fayre. one grayne of wheate. thousande.

[120.] one. thother.

[121-2.] maye.

[123.] ofte; *read* of the. made. one.

[124.] great.

[126.] none.

[127.] canste nothyng done. rumoure.

[128.] healed; *read* deled? care.

[129.] rewarde.

[131.] valoure. consyence.

[134.] *Supply* Trewly, vertue.

[136.] prisone. guerdone.

[1.] arte.

[2.] thyng.

[3.] thyne. leaue.

[5.] reason.

[6.] nowe. bearers.

[7.] purpose,

[9.] Yea.

[10.] -thorowe. steered.

[13.] leneth; *read* leueth.

[15.] thyne.

[16.] arne. *I supply* thee.

[17.] the.

[18.] myne hert.

[20.] maye.

[23.] Nowe. are; *read* that.

[24.] the.

[25.] shalte.

[26.] one.

[27.] Howe. to forne.

[31.] fye.

[38.] vnderputte.

[39.] thyng. made.

[40.] buxome.

[41.] manne.

[43.] reason.

[44.] knytte.

[45.] lyuenges. reasonable. made.

[47.] Nowe.

[48.] nowe. nowe ferre nowe. thousande.

[49.] nowe (*twice*). ferre. momente.

[50.] tenne. disposytion.

[52.] nowe. *I supply* arn. vnderputte.

[53.] reasonable.

[54.] lordshippe. thyng.

[56.] nothyng. the.

[57.] wote. euyng.

[58.] arte.

[59.] manne (*twice*).

[60.] soueraygntie. cease.

[61.] thoughe putte.

[64.] haste.

[64-5.] nowe.

[68.] haste. dethe.

[70.] nowe pray.

[71.] *For in read on?* comforte.

[72.] lette the.

[75.] wylte.

[76.] dethe anone.

[77.] benommen; *read* benimen.

[79.] the.

[81.] the.

[83.] none (*twice*).

[84.] hytherto.

[85.] *Supply* that. thorowe one.

[86.] togyther. dethe.

[87.] ydeot wotte.

[88.] accorde.

[89.] waye (*twice*).

[90.] consente.

[93.] onely.

[93-4.] accorde.

[94.] ensealed.

[96.] broken forwarde.

[97.] ensealed. kepte.

[98.] se nowe. accorde.

[99.] bade.

[101.] toforne.

[102.] luste.

[103.] father and mother; *rather*, fader and moder.  
adherande.

[105.] werne.

[106.] one.

[107.] made. nowe. the.

[108.] sayne.

[109.] thre. *I supply* by.

[110.] cleaped.

[111.] one.

[112.] his; *read* is.

[116.] lyueng.

[117.] thy; *read* they.

[118.] saythe.

[121.] cleapen.

[122.] nowe. *I supply* art thou a. reasonable.

[123.] arte (*twice*). great.

[124.] lette.

[124-5.] fathers; *read* faders.

[125.] the. worshyppe.

[127.] arte.

[1.] nowe.

[2.] abiection; *read* objeccion. be; *read* by. the.

[3.] the.

[4.] the. encrease the. nowe.

[5.] obiection.

[6.] let.

[7.] maye. se nowe.

[12.] nowe.

[14.] set.

[15.] can ne never; *omit* ne.

[18.] wytte. false.

[19.] auer (*sic*); *for* auer (*avoir*). howe. cleaped.  
false.

[24.] onely.

[25.] wotte. new.

[26.] whome.

[27.] worlde.

[29.] reason.

[32.] arne a fayre parsel.

[33.] nowe.

[37.] se.

[39.] pouertie.

[40.] hydde. forsworne.

[44.] daye (*twice*).

[46.] miscleapyng.

[50.] wotte.

[52.] nowe I se. thentent. meanyng.

[53.]berafte.

[54.]gatherynge.

[55.]*I supply* before that.

[56.]whose profyte.

[57.]nowe.

[58.]the (*twice*). nowe.

[63.]dispyte.

[64.]the. Nowe.

[65.]woste.

[66.]the forthe.

[67.]mothers; *read* moders.

[69.]the.

[70.]haste. lente.

[71.]propertie. se nowe.

[72.]owne.

[73.]the.

[74.]stretched. fayne.

[76.]the.

[78.]arte.

[79.]ease. loste.

[84.]Howe.

[85.]thentent.

[88.]Wolte.

[89.]the.

[91.]their; *read* his. the.

[92.]one.

[94.]ease. he; *read* she.

[99.]dothe. awaye.

[100-1.]one (*twice*).

[101.]wretchydnesse.

[103.]one.

[105.]disease.

[106.]done the.

[107.]the. great.

[109.]Pardy.

[111.]awaye.

[111-2.]thyne.

[113.]leaueth. the. Nowe.

[114.]howe.

[115.]the.

[117.]thyng.

[118.]cleapest. the. thyng.

[119.]nowe leaueth.

[120.]hert. nowe.

[121.]the. spreadynge beames.

[122.]farre.

[123.]somdele.

[124.]peace. myne.

[125.]breaketh nowe.

[126.]lette.

[2.] howe. comforte.

[3.] hadde.

[5.] folke.

[6.] anone.

[10.] purpose.

[12.] wytte.

[14.] wotte. great.

[16.] (*Something seems to be lost here*).

[17.] *I supply* nedeth.

[18.] o; *read* of.

[19.] erronyous. maye.

[20.] menne. sayne.

[26.] amonge.

[31.] wretchydnesse. fal. *I supply* of.

[32.] forthe.

[33.] stedfaste faythe.

[34.] darne.

[35.] endlesse.

[36.] *I supply* men.

[37.] folke.

[39.] great.

[40.] onely.

[42.] fathers; *read* faders.

[44.] faythe.

[47.] put. miracles; *read* miracle.

[48.] thangel.

[50.] saythe.

[51.] werne.

[53.] discomfyte.

[54.] *I supply* arn.

[55.] wotte.

[56.] reason. erreure.

[57.] reason. bewonde (*sic*). catchende wytte.

[59.] with; *read* whiche.

[60.] reason.

[61.] Nowe.

[62.] alwaye.

[63.] booke. rancoure.

[64.] althoughe.

[65.] booke.

[67.] *I supply* of. nowe.

[69.] wotte.

[70.] wysdome.

[71.] toke.

[73.] reason.

[75.] reasons.

[76.] parfyte.

[78–9.] reason (*twice*).

[79.] parfyte.

[80.] maye. persel.

[81.] parfyte.

[85.] reason.

[86.] none.

[88.] amonge. sayne.

[88–91.] sede.

[91.] mowen; *read* mowe.

[92.] londe-tyllers. set.

[93.] hath; *read* han.

[94.] meanynge.

[95.] howe. menne cleape. kyng (sic); *read* thing.

[98.] great.

[99.] the.

[101.] radde.

[104.] thyng. done.

[107.] thyng.

[110.] boke.

[111.] done (sic).

[112.] yonge.

[113.] canne. sette.

[114.] thre.

[116.] thyng. maye. thre.

[121.] that in knowyng (sic); *supply* wolde be wyse  
*before* in knowing.

[125.] maye.

[126.] thorowe.

[127.] howe.

[1.]meane. ganne.

[4.]stretche. somdele.

[7.]ganne.

[11.]none.

[12.]thyng.

[15.]sey; *read* seye or seyen.

[16.]thorowe.

[17.]made.

[19.]sayne.

[20.]wote.

[21.]wonte.

[22.]nowe.

[24.]seasonable.

[26.]sayne.

[27.]corne.

[28.]layde.

[29.]knytte. amonge (*twice*). wyche; *read* whicche.

[30.]layde.

[31.]amonge horse. shepe. nete.

[33.]woste.

[36.]bare.

[37.]went.

[40.]greffe.

[41.]pay. great.

[44.]preache.

[45.] deuoute.

[46.] nowe.

[47.] Nowe.

[48.] stewarde. nowe. it; *read* is. nowe.

[49.] eschetoure. nowe.

[50.] *I supply* hath his.

[51.] encrease.

[56.] eate beane.

[58.] lythe. gone. horse.

[59.] easy. beare. great.

[61.] meate-. borde-.

[65.] boke. leude chapelayne.

[66.] harte.

[67.] great.

[68.] nothyng.

[69.] amonge. dare.

[70.] sayne.

[71.] forthe; *read* force.

[72.] worthe. pleasen.

[73.] to-forne-.

[74.] nothyng.

[76.] sorye. se.

[78.] polesye.

[79.] treaten. wytte.

[80.] subiecte. reason.

[\[82.\]](#)worthe.

[\[83.\]](#)reignatyfe.

[\[85.\]](#)ayenwarde.

[\[87.\]](#)lorde.

[\[88.\]](#)possessoure.

[\[89.\]](#)forthe bring.

[\[90.\]](#)suretie.

[\[96.\]](#)cease.

[\[97.\]](#)profyte. pleasaunce.

[\[99.\]](#)put. dare.

[\[100.\]](#)meane.

[\[109.\]](#)comeden (*sic*); *read* comen?

[\[110.\]](#)howe.

[\[111.\]](#)bretherne.

[\[113.\]](#)maken; *read* maketh. deserte.

[\[114.\]](#)nowe.

[\[118.\]](#)tombystere.

[\[123.\]](#)one. father; *read* fader.

[\[124.\]](#)folke. arne.

[\[125.\]](#)-fathers; *read* -faders.

[\[126.\]](#)clerke.

[\[127.\]](#)corare; *read* corage.

[\[128.\]](#)leaueth.

[\[129.\]](#)forthe.

[\[130.\]](#)amonge. clerkes (!); *read* cherles.

- [\[131.\]](#) mote.
- [\[132.\]](#) leaue.
- [\[136.\]](#) bountie.
- [\[137.\]](#) great.
- [\[139.\]](#) maye.
- [\[2.\]](#) ganne.
- [\[5.\]](#) beforne.
- [\[6.\]](#) thyng. menne.
- [\[9.\]](#) thyng. whose.
- [\[10.\]](#) lignes (*sic*).
- [\[11.\]](#) whose lykenesse.
- [\[12.\]](#) halte.
- [\[15.\]](#) facultie.
- [\[17.\]](#) forthe.
- [\[18.\]](#) borne.
- [\[19.\]](#) comforte.
- [\[20.\]](#) dethe.
- [\[23.\]](#) buxome. beaute.
- [\[27.\]](#) parfyte.
- [\[32.\]](#) wotte.
- [\[38.\]](#) graunt.
- [\[40.\]](#) toforne.
- [\[48.\]](#) golde.
- [\[51.\]](#) worthe. on; *read of*.
- [\[53.\]](#) -warde.

[54.]birde.

[56.]beare. vnhande; *read* on hande.

[58.]none.

[59.]bloder; *read* blobere.

[61.]Howe.

[63.]sette. frenship (*sic*). one.

[64.]lyste. delyte.

[65.]faire.

[66.]maye. tel.

[67.]bonde.

[69.]dey.

[72.]trust. crafte.

[74.]howe.

[76.]thendes. Howe.

[77.]lorne. longe-.

[78.]thorowe.

[79.]*I supply* ben. radde.

[80.]done.

[81.]fal.

[83.]holy.

[84.]arne.

[87.]farre. stretchen.

[97.]dothe.

[99.]wyst.

[101.]faythe. thoughe rennogates.

[102.] leasynges. fyre (*four times*)

[103.] wytte. farre. heate.

[104, 112.] moste.

[104.] element comfortable; *read* comfortable element.

[105.] chefe.

[108.] precioust.

[109.] amonge.

[112-3.] gladed and pleased.

[115.] layde.

[120.] Nowe. the.

[122.] arte none.

[123.] set the.

[124.] frendeshyp. fayrehede.

[127.] parfyte.

[128.] one.

[129.] fayne.

[130.] great.

[131.] Nowe.

[1.] shalte. amonge.

[2.] parfyte.

[4.] wretche.

[5.] seke; *read* seketh.

[6.] parfyte.

[7.] lyueth; *read* leveth. thyng.

[8.] howe. perfection.

[9.]erronyous.

[13.]*I supply* whiche.

[14.]moste.

[15.]parfyte. maye.

[16.]thyng.

[20.]sothe; *read* soghte. toforne.

[21.]thrages (*sic*); *read* thinges.

[22.]heere.

[23.]get; *read* gotten.

[26.]wol; *read* wot.

[30.]parfite.

[33.]some (*twice*).

[37.]the. shalte. con.

[39.]howe ye meanen.

[41.]some deale.

[42.]entention. thre. lyuenges.

[43.]one.

[44.]thre.

[45.]great. cleaped. *I supply* and manlich.  
Resonablich.

[47.]nothyng.

[47–9.]reason (*twice*).

[49.]lyueng. thyng.

[50.]maye.

[51.]fathers. toforne.

[52.]lyuenges.

[54.] determination.

[56.] lyuenges (*twice*). lyueth; *read* leveth. to; *read* two.

[57.] the.

[58.] lyuenges.

[59.] made.

[60.] be; *read* by.

[62.] cleaped.

[64.] begon.

[65.] werne.

[66.] obey.

[70.] greatly.

[73.] Se.

[75.] folke.

[80.] wretch.

[89.] disceite.

[92.] reason.

[94.] arte.

[95–6.] the (*twice*).

[97–100.] purpose.

[98.] lyueng.

[99.] the.

[101.] parte. dethe.

[100–2.] the.

[103.] one.

[106.] the.

[107.]wyst. thyne. encrease.

[108.]come. mean. *For person read* prison?  
comforte.

[109.]greatly gladed.

[110.]disease.

[111.]gladde. greatly.

[112.]howe.

[114.]great.

[115.]peerle.

[119.]se the.

[121.]arte.

[122.]whose.

[123.]the. grounde.

[124.]the.

[126.]purpose. had; *read* haddest thou. *I supply*  
hede.

[128.]harde.

[129.]desyre.

[130.]heates.

[131.]diseases (*sic*). waye. -forwarde.

[133–142.]Nowe (*four times*).

[139.]toforne.

[143.]desyre.

[145.]strengthyng. haste.

[148.]admytted; *read* admytte it.

[149.]Vnderstanden (*sic*).

[149–152.] *contradyction* (*twice*).

[153.] *foule. ladye.*

[1.] *thyng.*

[2.] *-throughe.*

[3.] *causen; read causeth. arne; read is.*

[7.] *arne.*

[8, 9.] *thyng* (*twice*). *moste.*

[10.] *thyng.* *moste.*

[11.] *false.*

[12.] *mote.*

[15.] *haste.*

[18.] *the.*

[19.] *suretie.*

[21.] *misease.*

[22.] *stretchen. debate.*

[24.] *arne. richesse; read riches.*

[25.] *propertie.*

[27–30.] *richesse; read riches* (*thrice*).

[35.] *nothyng.*

[40.] *coniunction.*

[41.] *howe maye.*

[42.] *lyfe.*

[43.] *richesse; read riches.*

[44–5.] *gatheryng.*

[50.] *gatheryng. folke.*

[53.] aferde.

[55.] worthe.

[57.] golde.

[58.] whose.

[59.] beutie.

[60.] set.

[64-5.] the (*twice*).

[68.] wolte. the apayde.

[72.] ease.

[73.] maye.

[75.] great.

[76.] workeman.

[77.] Howe. bountie.

[79.] the.

[81.] bountie. beautes.

[83-4.] haste (*thrice*).

[86.] me; *read* men.

[87.] condytion.

[88.] the.

[89.] beutie.

[91.] encrease.

[92.] great.

[93-6.] put (*twice*).

[101.] shreude.

[102.] maye.

[105.] throwe out.

[106.] golde.

[108.] Howe. haste.

[108–9.] nowe.

[111.] misse medlyng.

[112.] *Supply* they.

[113.] floode greatly.

[114.] hemwarde. sande. made.

[115.] floode.

[116.] out throw.

[117.] meanyng.

[118.] to; *read* the.

[120.] sande.

[121.] shalte. thorowe.

[122.] beware. *I supply* ne.

[123.] diseases.

[124.] Thorowe. nowe. partely.

[126.] maye. knytte.

[129.] false.

[131.] parfyte.

[3.] sayne.

[4.] knytte.

[6.] Nowe.

[12.] reason. none.

[13.] false.

[15.] ayenwarde.

[16.] arne.

[19.] *Supply* the.

[22.] Nowe. fayne. howe.

[26.] *I supply* of. thyng.

[28.] harme.

[32.] Howe.

[34.] debate.

[35.] wote.

[37.] meane.

[39.] ayenwarde.

[44.] bountie.

[45.] honoure.

[46.] done. encreasyng.

[47.] soverayntie.

[53.] magre.

[57.] *Supply* that. men *and* it.

[59.] fire.

[61.] ioyn.

[62.] sene. menne.

[63.] mayste.

[64-5.] one (*twice*).

[66.] dothe.

[68.] made.

[69.] throwe out.

[70.] great burthyns.

[77.] debate.

[80.] slewe.

[81.] Englande.

[82.] wysedom.

[88.] bring forthe. heate.

[89.] colde.

[91.] son.

[93.] distruction

[94.] some.

[98.] wretches.

[99.] con; *read* conne.

[100.] desyre.

[102.] howe. mean.

[107.] lynenges.

[111.] nowe.

[113.] beautie. encreaseth.

[114.] Nowe se.

[118.] se.

[119.] wysenesse wolte.

[124.] forthe toforne.

[125.] parte.

[126.] *I supply* that.

[127.] ayenwarde.

[128.] woste.

[129.] fyre. heateth.

[132.] cytie.

[141.] done none. none.

[142.] propertie.

[143.] howe. cytie werne.

[144.] nowe.

[147.] *For He read* That thing?

[147–8.] nowe (*twice*).

[151.] the. beauteie.

[152.] encreaseth.

[153.] dignite; *read* dignitees.

[154.] howe.

[155.] thyng.

[158.] that that; *read* that. nowe (*twice*).

[159.] bountie.

[160.] leaueth.

[161.] dothe.

[162.] maye. waye.

[164.] leaue. waye.

[2.] *I supply* men, to maken hem.

[8.] parfyte.

[9.] one.

[11.] great.

[14.] disease. fal. Howe. canste.

[15.] great. holden; *read* helden.

[16.] wretchydnesse. Howe wretched.

[18.] one.

[19.] greatest.

[20.] thyng.

[21.] Nowe. great.

[23.] greatest.

[24.] wretchydnesse (*several times*); wretched (*several times*).

[27.] reason wote.

[33.] stretchen.

[34.] folke.

[40.] howe.

[41.] prickes.

[47.] parfyte.

[49.] propertie.

[50.] woste.

[51–5.] done (*thrice*).

[57–62.] wotte (*four times*).

[61.] a dradde.

[63.] leadeth. retche.

[64.] worthe. reason retcheth.

[68.] arne. great.

[69.] beare.

[70.] thyng.

[72.] sene.

[73.] fal.

[75.] adradde.

[76.] mote. feare.

[77.] ayenwarde.

[78.] mote.

[82.] great (*twice*). Althoughe.

[88.] fal.

[90.] graet (*sic*).

[91.] grounde.

[92.] *Supply* if. bearyng.

[93.] fal.

[94.] al togyther.

[95.] howe.

[96.] haste.

[108.] enemye.

[109.] worthe.

[110.] maye.

[111.] wretched. nowe thynke.

[112.] sene. waye. lythe.

[115.] maye doone.

[116.] great.

[117.] ayenwarde. slewe.

[118.] slayne.

[122.] huyshte.

[123.] Nowe. sene.

[130.] Se nowe.

[131.] maye. wretchydnesse.

[132.] the.

[133.] put. the wretchydnesse.

[134.] nowe.

[135.] se. done harme.

[141.] anyeng.

[143.] howe.

[147.] suretie.

[148.] waye. *Supply* for him.

[149.] waye.

[2.] waye.

[11.] Fayne. howe.

[14.] maye.

[16.] Nowe.

[18.] wotte.

[19.] reason.

[21.] Howe.

[22.] great harme.

[25.] se.

[31.] great harme.

[33.] veyned; *read* weyued.

[38.] se. howe.

[41.] se.

[42.] qualyties.

[43.] *I supply* some.

[46.]therthe.

[49.]hotte.

[50.]colde. contrariousty. my; *read by.*

[51.]fyre.

[52.]erthe; *read eyre (twice).*

[56.]connection.

[58.]arne.

[60.]contraryoustie.

[62.]*I supply* it.

[66.]waye.

[67.]howe.

[68.]arte none. thyng.

[69.]great. one. great.

[71.]folke.

[74.]reprofe.

[75.]chylde.

[76.]measureth.

[78.]fayre.

[79.]folke.

[80.]the. beforne. folke.

[83.]folke. foule.

[84.]folke.

[85.]thanke.

[86.]worthe.

[88.]encreaseth.

[\[89.\]](#)clere thyngē.

[\[97–100.\]](#)the (*thrice*).

[\[101.\]](#)haste. deserte.

[\[102.\]](#)Howe. beautie.

[\[104.\]](#)maye sene thorowe.

[\[106.\]](#)fayrenesse.

[\[109-111.\]](#)nowe (*twice*).

[\[110.\]](#)waye.

[\[111.\]](#)nowe.

[\[114.\]](#)folowen; *read* falowen.

[\[115.\]](#)loste.

[\[116.\]](#)estate.

[\[119.\]](#)fruite.

[\[121.\]](#)maye.

[\[122.\]](#)al-daye. haste.

[\[125.\]](#)northwarde.

[\[127.\]](#)grounde.

[\[129.\]](#)Nowe.

[\[132.\]](#)ways.

[\[4.\]](#)fayne.

[\[5.\]](#)howe.

[\[10.\]](#)ioye; *read* joyes.

[\[11–3.\]](#)reason.

[\[14.\]](#)great.

[\[19.\]](#)diseases. hertes; *read* herte.

[22.]comforte.

[24–5.]nyghe (*twice*).

[25.]soueraine desyre.

[27.]propertie.

[29.]desyre.

[31.]none.

[32.]breakyng labour. canne.

[35.]Onely.

[38.]soote.

[39.]respecte.

[45.]diseases.

[51.]wretch. thorowe.

[53.]dare.

[53–5.]wretches.

[56.]care. *I supply* with.

[57.]innocentes; *misprint for innocentes*.

[59.]dare.

[65.]distroyeng.

[66.]Howe.

[71.]Fynde.

[72.]chefe. mote.

[73.]thyng.

[79.]do; *read to, as in l. 81*.

[81.]*Supply* it.

[88.]meanyng.

[\[89.\]](#)forwarde.

[\[90.\]](#)leaue.

[\[93.\]](#)cease. nowe.

[\[99.\]](#)togyther.

[\[100–1.\]](#)action (*twice*).

[\[103.\]](#)ceasyng. tel.

[\[104.\]](#)hert.

[\[108.\]](#)radde toforne. great.

[\[110.\]](#)sytte. forwarde.

[\[114.\]](#)comforte.

[\[118.\]](#)disease comforte.

[\[121.\]](#)howe.

[\[122.\]](#)none (*twice*).

[\[123.\]](#)mewarde. greatly.

[\[124.\]](#)comforte. me; *read* men?

[\[130.\]](#)wethers; *read* weders.

[\[132.\]](#)beautie.

[\[133.\]](#)yeres; *read* yere.

[\[136.\]](#)great.

[\[141.\]](#)howe.

[\[142.\]](#)the.

[\[143.\]](#)greatest.

[\[144.\]](#)wylte.

[\[145.\]](#)the.

[\[146.\]](#)se. reason howe.

[147.]wote. fal.

[150.]reason.

[162.]denomination.

[168.]be; *for* by.

[169.]stante.

[172.]certayne.

[175.]*Supply* in.

[177.]on (*for* oon; *twice*).

[178.]mote.

[181.]contygence.

[184.]the.

[185.]diseases.

[186.]*Supply* she. howe. canste.

[187.]cease.

[188.]the.

[189.]ioy. nowe. yherde.

[190.]encrease.

[191.]leaued.

[194.]worthely. greatly.

[195.]hert.

[196.]lyfe.

[3.]nowe. purpose.

[4.]thyther.

[5.]maye be sey.

[6.]waye.

[7.] *I supply* of.

[7–10.] thre (*twice*).

[9.] thorowe.

[13.] christen.

[17.] sayne.

[18.] lyfe.

[19.] the. lyuenges.

[20.] *Supply* by. lyueng.

[21.] reason.

[24.] mote.

[26.] howe. waye.

[28.] Se nowe.

[29.] lyuenges. soroufully; *read* sorowfulle.

[30.] wele; *read* wol.

[31.] hadde.

[32.] anone.

[36.] respecte amonge.

[37.] great. faire.

[39.] estate.

[42.] manhode.

[43.] meane. -tion.

[46.] meane folke.

[47.] reason. *I supply* they.

[48.] sayde.

[49.] nothyng. layde.

[52.] Howe. nowe caste.

[53.] *Supply* is.

[54.] wretche.

[56.] nowe (*thrice*).

[57.] wretchednesse.

[58.] nowe.

[60.] entre. harde.

[61.] ladye.

[63.] Nowe.

[65.] reasons. the.

[66.] ferforthe. stretche.

[74.] faire.

[75.] fouly.

[77.] sylde. howe reetched (!).

[80.] arte a wretch.

[82.] dethe. wretches.

[83.] dethe.

[84–6.] wretchednesse.

[85.] dethe. Howe.

[86.] lyfe.

[88.] wolte. now. he; *read* the.

[89.] done the.

[91.] nowe.

[93.] wretch.

[94.] wretchednesse.

[95–6.]nowe (*twice*).

[96.]sodayne.

[97.]wretched. thyng.

[98.]the (*sic*).

[100.]reason. comforte.

[101.]hert. *I supply* to.

[102.]woste.

[104.]rcekyng. dyng (*sic*).

[106.]lefe. lyfe.

[109.]beloued; *read* beleued. nothyng.

[112.]contemplation.

[114.]eased.

[115–9.]the (*five times*).

[119.]comforte.

[120.]agayne. encreasyng.

[129.]shalte. *Supply* in a.

[130.]meanyng.

[131.]meaners. the. *Supply* in.

[132.]arte nowe.

[133.]Certayn *begins with a large capital C, on fol.*  
306, verso. amonge.

[134.]howe.

[136.]nowe. purpose.

[136–9.]hert.

[140.]toforne.

[141.]sette. wote.

[142.]ron.

[144.]pathe. -forwarde.

[145.]folke.

[146.]howe.

[148.]thyng. the.

[150.]the.

[151.]dethe.

[152.]thyng.

[155.]last.

[156.]parfite.

[158.]eased. pleased.

[162.]the. lyfe.

[163.]one. thre.

[1.]euery (*with small e*). reason. lyfe. one.

[6.]lyfe.

[7.]lyueng.

[9.]reason.

[10.]thother lyuenges.

[13.]leane.

[14.]*I supply* his.

[16.]leaue.

[19.]anoynt.

[20.]healed.

[22.]healyng.

[23.]healeth; *read* helen.

[25.] maye. *parfite*.

[27.] *parfyte*.

[30.] waye.

[31.] the.

[33.] great.

[34.] whose.

[35.] *comparation*.

[37.] *thyng*.

[40.] golde.

[41.] *amonge*. layne.

[42.] hunt.

[43.] *hynde*.

[45.] wretches.

[48.] *mysse*.

[49.] reason.

[51.] *Nowe*.

[52.] *howe*.

[54.] let. *lyueng*.

[55.] *I supply* if.

[56.] maye.

[59.] as; *read* is.

[60.] *ynowe*.

[63.] great.

[64.] *I supply* with.

[67.] *coueyt*.

[69.]lyueng.

[70.]se.

[74.]lonely. *conversacion*.

[75.]thentent.

[76.]nothyng.

[77.]leasynges. layde.

[78.]sey.

[79.]hert. accorde.

[82.]Trewly (*with large capital T*).

[84.]the.

[87.]dispite.

[89.]Werfore.

[90.]toke rewarde.

[91.]fal. reason.

[94.]scoure (!); *read scourge*.

[96.]layde.

[97.]thentent. wotte.

[99.]haste.

[100.]waye.

[104.]nowe I se. howe.

[105.]tre.

[109.]Peace.

[110.]se. meanyng.

[111.]the.

[112.]one.

[113.] beforne.

[114.] wenyst.

[115.] the. maye.

[116.] contradiction.

[118.] the. arte.

[121.] habyte. monke. wearynge.

[122.] conforte.

[125.] nyghe. cordiacle; *read* cordiacle. wotte.

[126.] nowe. *I supply* thee.

[127.] recouerye.

[128.] mischefe.

[130.] Nowe. wrothe.

[131.] maye.

[132.] diseases. wenyst.

[133.] maye.

[134.] thyng.

[135.] schole. arne.

[136.] beaten.

[138.] schole.

[1.] threwe.

[2.] se.

[5.] Reason.

[7.] ycleaped.

[8.] fyre. thyng. hete; *read* heted.

[9.] sette. one.

[12.] outforthe.

[13.] sey. fyre.

[14.] neighed; *read* neigheth. hete; *read* heted.

[15.] wrethe (!); *read* wercheth. nothyng.

[16.] cathe.

[17-8.] the (*twice*).

[20.] arte. the.

[21.] desyre. ceased.

[22.] shalte easely.

[24.] the.

[26.] thoughe.

[27.] maye.

[28.] greatly.

[30.] the say.

[31.] the.

[35.] *Supply* by.

[38.] parte.

[40.] encrease.

[41.] great.

[42.] parte.

[43.] colours; *read* colour.

[45.] wether; *read* weder.

[46.] peace.

[48.] colore.

[52, 63.] mother; *read* moder.

[53.]sene. signification.

[54.]pytie.

[56.]meane.

[58.]forthe.

[59.]meue; *misprint for mene*. mouyn.

[62.]meanes.

[63.]halte.

[65.]arne.

[66.]afterwarde.

[67.]catche.

[72.]herde.

[73.]woste.

[75.]Nowe.

[76.]some (*twice*). amonge.

[77.]wotte.

[77, 80.]the (*twice*).

[85.]*I supply* of. encrease.

[87.]leauer. pleasaunce.

[88.]thorowe. kepte.

[90.]put.

[91.]great ieoperdye. wolde; *read* welde. nowe. lyfe.

[94.]stretche.

[95.]maye.

[96.]the. nowe. wylte.

[98.]good good; *read* good god.

[99.] thoughe. anone.

[100.] fyght.

[103.] howe.

[104.] reasonable.

[105.] dothe.

[108.] herde. reasons.

[110.] none.

[113.] entre. wote.

[115.] whome.

[117.] nothyng. great.

[118.] foryet.

[121.] onely.

[1.] haste.

[2, 4.] thyng.

[4.] saue; *read* saw.

[5.] werne.

[6.] howe.

[9.] action.

[12.] one.

[14.] Howe.

[18.] wronge.

[19.] *I supply* it.

[21.] arne.

[24.] *I supply* in. and of; *I omit* and.

[27.] thorowe.

[29.] great. determission (!); *read* determinison.

[32.] ysayde. saue; *read* saw.

[33.] *I supply* they.

[35.] ysayde.

[36.] afterwarde. accepte.

[37.] the. great.

[39.] good; *read* god.

[40.] farre fette.

[41.] goodly; *read* godly. manyfolde.

[44.] saythe.

[47.] ycleaped.

[48.] meanes.

[53.] affection.

[56.] howe. reasons.

[57.] waye. cause; *read* caused.

[59.] baddesse (!).

[65.] corrupte.

[66.] meanyng. *I supply* ordeyned.

[68.] nothyng. onely.

[71.] werne. hande.

[72.] sette. disceuered.

[73.] dothe.

[75.] worlde.

[78.] putte. one.

[79.] lytle fayre.

[80.] fayre.

[83.] *Supply* maken.

[85.] Howe. peace.

[86.] vnpeace. wrothe; *read* wrathe.

[87.] Howe. trespeace (!).

[89.] meanyng.

[90.] acorde. knytte.

[91.] amonge.

[92.] pleaseth.

[93.] knytte.

[94.] reasonable.

[95.] weneth; *read* weyveth.

[97.] greatly.

[98.] great. lyste.

[99.] adewe.

[100.] folke.

[101.] hert.

[103.] prefe.

[105.] diseases.

[107.] Nowe.

[109.] wherthroughe.

[111.] no thyng.

[113.] wante.

[115.] maye.

[119.] stretche. profyte.

[120.]reason. pytie.

[121.]amonge.

[122.]*Supply* unto. comforte. nowe.

[124.]Fyre.

[125.]none heate.

[128.]dothe.

[133.]nowe.

[1.]nowe.

[4.]the.

[6.]*Supply* may.

[7.]teacheth. howe.

[8.]lefely.

[11.]saying. Come.

[14.]thyng.

[16.]scholer.

[17.]daye.

[21.]wote. one.

[22.]whome came.

[23.]*Supply* of. unleful lustye habyte.

[24.]misse-.

[26.]heretyke. experte.

[27.]resones.

[29.]haste.

[32.]catche.

[35.]gladde.

[36.]weyned; *read* weyved. arte.

[37.]meanyng.

[38.]the.

[39.]parfyte.

[42.]measure.

[43.]spyl.

[44.]cankes (!); *read* bankes.

[45.]*I supply* ginneth *and* of. debate.

[46.]*I supply* servants.

[51.]sayne.

[52-4.]lyeng.

[54.]disceyte.

[55.]thyng.

[58.]must.

[60.]the.

[61.]the.

[63.]seruaunt.

[65.]great. lyfe.

[68.]sene the.

[70, 82.]disease.

[72.]graunt.

[74.]howe.

[75.]great.

[76.]knowe.

[77.]bountie.

[80.]the.

[82.]greatly.

[83.]howe ferre maye my wytte stretche.

[86.]peace.

[87.]the.

[88.]leanyng (!)

[89.]se. the.

[93.]reasones arne. haste.

[94.]nowe.

[96.]chylde.

[98.]Comforte the.

[99.]sayde.

[1.]sayne.

[2.]one. thre.

[3.]amonge. thre.

[3, 4.]certayne.

[4.]werke.

[6.]thre. Demacion; *read* Deuiacion.

[8.]hel.

[13.]thyng. deserte. one benefyte.

[14.]onely.

[16.]gyn.

[17.]made.

[19.]together. dwel.

[21.]thre.

[22.] arose. resurrection.

[24.] boke. thre.

[25.] maye.

[26.] erreure.

[27.] is (!); *read* that.

[28.] deserte.

[29.] correction. waye.

[30.] comforte.

[31.] canne.

[34.] hert. processe.

[35.] peerle. with; *read* whyt (*see* l. 44).

[36.] iewel; *read* iewelles.

[39.] cleapeth.

[40.] *Supply* by.

[42.] treaten.

[43.] propertie. sayne.

[44.] whyte.

[47.] One.

[48.] comforte. reason.

[51.] ren.

[52.] thre.

[54.] sayn. great.

[56.] stante.

[57.] certayne.

[58.] wretches.

[60.] whyle.

[61.] -certayne. hydde.

[62.] parfyte reason.

[64.] certayne.

[67.] treten; *read* treteth.

[69.] course.

[73.] lyueng.

[74.] wysdome.

[76.] lyueng. easy bearyng.

[78.] reason.

[80.] one. arte.

[81.] reason.

[82.] booke. beareth.

[84.] wisdom.

[85.] peace.

[88.] administration.

[89.] commynalties. cytes.

[91.] purpose.

[93.] susterne. one.

[94.] peace.

[96.] Nowe. boke. discription.

[97-8.] thre.

[99.] reason.

[100.] peerle.

[101.] thre.

[105.] constitution.

[110.] reason.

[112.] constitutyon.

[113.] coniunction.

[114.] restitution.

[115.] halte.

[117.] reasonable.

[119.] peace.

[121.] amonge

[122.] harme for harme.

[123.] ferdensse.

[124.] nothyng.

[125.] contraryoustie.

[130.] law.

[131.] arne.

[133.] maye.

[134.] lyueng.

[135.] payn.

[136.] be; *read* by. parte reasonfully.

[137.] sey. thentent.

[139.] thende. thorowe.

[141.] sleight; *read* sleigh.

[142.] *I insert* he.

[143.] ymagination. boke.

[144.] *Supply* am. ferre.

[145.] let.

[146–8.] catch.

[147.] purpose.

[148.] thentre.

[150.] lorde sende.

[152.] stanch.

[157.] meditations.

[158.] *I supply* I.

[160.] vnshyt. bring.

[161.] whose spirite. wel; *read* wol.

[163.] Nowe. profite.

[165.] hert.

[166.] frenship. *I supply* in. peerle.

[170.] with; *read* wyte.

[172.] habitation.

[173.] *I supply* in.

[174.] be; *read* by.

[176.] nowe. enform the.

[178–9.] boke (*thrice*).

[1.] Nowe.

[4.] blynde.

[5.] howe.

[7.] Yea. the. swym.

[9.] constitutions. ayenwarde.

[17.] gyltie.

[18.] gyltie. merite.

[19.] Pauly (*for* Paulyn; *first time*).

[21.] toforne. chefe.

[25.] amonge.

[25–8.] reason.

[26.] great.

[30.] disense. rewarde.

[31.] aparty (*for* apertly).

[34.] onehed.

[37.] *I supply* that.

[38.] constitution.

[39.] profite. stretch.

[42.] Se. howe may.

[45.] the.

[46.] profite.

[47.] Howe.

[48.] nowe.

[50.] perfection.

[51.] leful.

[52.] hert. se.

[55.] ware.

[57.] thre.

[58.] *I supply* it. electyon.

[59.] hert.

[62.] reason. maye.

[68.]recth (*for* retch); *read* recche.

[69.]cease.

[73.]parte. *I supply* that.

[73-5.]foule.

[77.]harme.

[79.]done.

[81.]one.

[82.]reason.

[85.]greatest.

[90.]*I supply* and.

[92.]bad. negatyfe (*first time*).

[94.]*I supply* not.

[99.]done.

[101.]dothe.

[102.]even; *read* ever.

[105.]tho.

[107-8.]done (*twice*).

[108.]hert.

[109.]merite.

[111.]reason.

[113.]done. shulde I; *put for* shuldest thou.

[115.]neds (*sic*).

[116-7.]done (*twice*).

[118.]*I supply* is and that.

[120.]thorowe fre. hert.

[122.] done.

[123.] *I supply* may. rewarde claym.

[130.] Nowe.

[134.] meaneth.

[135.] hert.

[136.] fre.

[138.] se.

[140.] entention.

[142.] lern.

[143–6.] fre (*twice*).

[148.] onelych.

[149.] bad.

[151.] fre.

[151.] disposition.

[153.] payn.

[155.] forwote.

[156.] be; *for* by. fre.

[157.] onely be; *for* by. Howe.

[157–60.] togyther; *read* togider.

[158.] fre.

[1.] nygh.

[5.] the.

[6.] vnderstand.

[8.] lyberte of arbetry of arbitrement; *omit* arbetry of.

[15.] Nowe.

[17.] thorowe.

[22.] Howe.

[29.] before. maner than (*omit* than). thorowe.

[30.] whederto.

[38.] before wote.

[40.] thorowe. kepte.

[44.] shalte. onely.

[44-5.] before wote (*twice*).

[47.] nowe.

[51.] though; *read* through.

[52.] before wote.

[53.] coaction.

[57.] *Supply* I; *for no read* not; *see* l. 59.

[58.] thorowe.

[59.] thanke.

[60.] maye.

[61.] Nowe. shalte.

[62.] sayne. thorowe.

[63.] throughe.

[64.] sayne.

[65.] thorowe.

[67.] violente.

[69.] thorowe. the.

[70.] none. onely thorowe. before.

[71.] the.

[73-4.] thyng.

[74.] commende; *for* comminge. onely.

[75.] thorowe (*twice*).

[76.] done.

[77.] childe. vnderstond.

[81.] thorowe.

[84.] trouth. dout.

[85.] wote. thorowe.

[86.] if it shal be; *omit* if.

[92.] toforne.

[93.] None.

[94.] onely.

[102.] altho.

[103.] signification. one.

[105.] eased. hert.

[108.] hert.

[109.] se. peerle.

[110.] hert.

[111.] nowe.

[112.] thorowe.

[113.] thorowe.

[114.] thanke. great.

[116.] Nowe.

[118.] reasons.

[120.] shalte con.

[121.] reason.

[123.] great luste.

[126.] hert. weete.

[128.] vnbyde (!).

[129.] be; *for* by.

[133.] nowe. the.

[135.] one.

[138.] maye.

[141.] nowe. the.

[142.] nowe. maye.

[143.] the.

[144.] some.

[145.] action. ferre.

[154.] thyng.

[155.] sayne.

[161.] *I supply* so. these termes; *read* this terme.

[162.] *I supply* a.

[163–6.] thorowe. (*twice*).

[166.] altho.

[167.] hert.

[169.] altho.

[171.] by; *read* be.

[173.] the warde.

[176.] thorowe.

[177.] made certayne.

[179.]thorowe.

[180.]one. to forgoing.

[184.]Nowe.

[185.]*I supply* it.

[186.]certayne. thyng. thorowe.

[187.]maye.

[190.]thorowe.

[191.]wote.

[193.]thorowe.

[200.]hense; *read* hennes.

[1.]shalte.

[6.]subiection.

[8.]disposition.

[9.]nowe.

[10.]thorowe.

[11.]theffecte. folow.

[12.]fre.

[13.]thorowe.

[14.]altho.

[15.]howe stante.

[16.]thorowe.

[19.]the.

[20–1.]thorowe (*thrice*).

[23.]dothe. doone.

[24.]wyl; *read* wilne; *see* l. 30.

[25.] *I supply* in. done.

[28.] thyngē.

[29.] frewyl. maye.

[30.] maye.

[31.] one.

[30–1.] *Some words repeated here.*

[32.] whome.

[33.] of; *read* or.

[36.] togyther; *read* togider.

[37.] libertie. aforne.

[39.] truthe (*twice*).

[40.] arne. syght; *read* seeth.

[42.] beforne.

[43.] *I supply* that. fre. aforne.

[44.] *I supply* it *and* that.

[45.] frewyl discendeth (!).

[46.] maye.

[48.] libertie. the.

[49.] beforne.

[53.] shalte.

[\*] *A break here in Th.*

[59.] nowē. thyngē.

[61.] nowē.

[63.] one.

[66.] dothe.

[67.]reason. *I supply* than is, thorowe.

[69.]thyngē.

[70.]done.

[71.]haste.

[72.]declarations.

[73–4.]thorowe (*twice*).

[76.]displease.

[78.]sayne.

[78–9.]thorowe.

[80.]declaration.

[82.]shalte se.

[83.]reasons. the.

[84.]gone.

[85–6.]thee (*twice*).

[89.]reasone.

[91.]howe.

[92.]the.

[97.]heigheth; *read* hyeth.

[98.]higheth; *read* hyeth. towarde.

[99.]gothe. heigheth; *read* hyeth.

[100.]ceasyngē.

[101.]nowe.

[102.]reason. sey.

[104.]reasons. one.

[105.]thorowe.

[\[108.\]](#)list. stynt.

[\[109.\]](#)sayd.

[\[110.\]](#)gret.

[\[111.\]](#)sayenges.

[\[112.\]](#)putte.

[\[113.\]](#)length.

[\[114.\]](#)doyng; *read* dying. some.

[\[115.\]](#)thyng. -thorowe. dethe.

[\[116.\]](#)Naye. sayeng.

[\[119.\]](#)done.

[\[120.\]](#)saithe. toforne werne.

[\[122.\]](#)wyst. sonne; *read* sone.

[\[124.\]](#)brethern.

[\[126.\]](#)purpose.

[\[129.\]](#)onely. nowe. thousande.

[\[130.\]](#)ayenwarde.

[\[132.\]](#)thorowe.

[\[134.\]](#)onely. nowe.

[\[141.\]](#)done.

[\[142.\]](#)easily.

[\[143.\]](#)onehed.

[\[144.\]](#)nowe

[\[147.\]](#)one yere.

[\[148.\]](#)mutation.

[\[150.\]](#)nowe.

[151.]sey.

[152.]spake.

[153.]signification.

[155.]sayde.

[159.]se.

[163, 167.]nowe.

[166.]*I supply* and.

[167.]therin; *read* ther in.

[168.]dwel.

[169.]be; *read* by.

[171.]to; *read* in.

[172–3.]signification (*twice*).

[173.]*I supply* at.

[174.]were nat thilke sentence; *transpose, and insert* of. borne.

[176.]Wherthorowe. know.

[177.]signification.

[178.]spech.

[179.]*I supply* in; *and omit* is *after* worde.

[180.]toke.

[181.]beforne.

[186.]signification.

[188.]thyng. done thorowe fre.

[189.]writte.

[197.]nowe.

[199.]arte (*twice*).

[200.]the.

[201.]the.

[203.]se nowe. childe. somthyng.

[205.]eternite; *read* eterne. reason.

[208.]movable (!).

[210.]and have to be.

[213.]*I supply* in. al onely. somtyme.

[215.]deny ne it; *omit* ne. always.

[217.]nowe.

[219.]thyng. thereto; *read* ther to.

[221.]ceasyng.

[222.]nowe. *I supply* be.

[223.]witte.

[224.]nowe. awaye.

[226.]shalte.

[227.]haste.

[229.]contrarioustie.

[231.]and for; *read* afore.

[234.]toforne. maye.

[236.]Nowe.

[237.]nowe. fre.

[241.]nowe.

[242.]*I supply* god. beforne.

[244.]nothyng. thorowe.

[248.]tel the.

[251.] encrease.

[253.] schole. treatise.

[255.] sayenges.

[256.] gentyl manlyche.

[257.] nycite. starieres (!).

[258.] reason.

[259.] mayste.

[260.] somdele.

[263.] want.

[265.] *I supply* as.

[267.] *I supply* lykned.

[269.] howe.

[2.] fre.

[4.] greatnesse.

[6.] ioy.

[\*] *A break here in Th.*

[8.] Nowe.

[10.] meane.

[12.] the.

[15.] fruite.

[16.] al thoughe.

[17.] the.

[24.] somdele.

[25.] great. wethers; *read* weders.

[28.] hert.

[29.] displeased. nowe.

[31.] to-forne. hert great plentie.

[33.] thyng.

[38.] vndone.

[41.] disease.

[42.] thorowe.

[47.] *I supply* maner.

[49.] catcheth.

[50.] venyme.

[53.] trust. meane.

[54.] owen; *read* oweth.

[58.] eased.

[59.] diseased.

[62.] reason.

[63.] one. sprong.

[64.] anone. one.

[66.] appetite. thiderwarde.

[68.] vnbyde; *read* onbyde.

[70.] kydde.

[71.] kynde; *read* kyndes.

[72.] ferre.

[73.] great.

[74.] this; *read* his.

[75.] see warde.

[77.] course.

[78.] be; *read* by.

[79.] kynde; *read* kyndes.

[80.] sayde.

[81–2.] hert.

[85.] *I supply* is. vnbyde; *read* onbyde.

[87.] maye. leaue.

[90.] drinke.

[92.] Howe. se. daye.

[95.] reason. none.

[96.] thyngge howe.

[97.] seasons.

[98.] forthe.

[99.] leaue.

[100.] they were nought; *omit* were.

[101.] soone.

[102.] forthe.

[106.] norisshen; *read* norisshinge.

[106–7.] great (*twice*).

[108.] it; *read* yit; *see* l. 111. seede toforne. spring.

[109.] forthe. parfyte. manyngge.

[110.] great.

[111.] seede.

[117.] *I supply* in.

[119–122.] thre (*twice*).

[122.] peerles.

[123–6.] gifte (*thrice*).

[129.] haste. knytte.

[130.] golde.

[131.] reason.

[132.] respecte.

[132–3.] reason (*twice*).

[136.] gifte.

[141.] the.

[142.] sodayne.

[143.] the.

[144.] rewarde.

[146.] sodayne. reason.

[148.] last. Se.

[149.] tabyde.

[151.] *I supply* ben. ioy. vnbyde (!).

[152.] ioy.

[157.] tre.

[\*] *A break here in Th.*

[1.] Nowe. set fayne.

[3.] set.

[5.] fetchen.

[6.] leauest.

[8.] parfite ioy. set. purpose.

[10.] booke. haste.

[12.] purpose. setteles; *read* setting.

[\[13.\]](#)desyre.

[\[14.\]](#)mote.

[\[15–16.\]](#)maye (*twice*).

[\[17.\]](#)disease.

[\[18.\]](#)nowe.

[\[19.\]](#)mote.

[\[20.\]](#)one.

[\[22.\]](#)Nowe se.

[\[22, 23.\]](#)frewyl (*twice*).

[\[24.\]](#)haste.

[\[26.\]](#)teacheth.

[\[27.\]](#)varyeng.

[\[30.\]](#)desyre.

[\[31.\]](#)arte.

[\[36.\]](#)halte.

[\[38.\]](#)hert.

[\[40.\]](#)reason.

[\[42.\]](#)thorowe. hert.

[\[45.\]](#)anone.

[\[47.\]](#)togyther.

[\[48.\]](#)the. strength. Take.

[\[49.\]](#)howe.

[\[51–2.\]](#)aparte (*twice*).

[\[52.\]](#)fete.

[\[53.\]](#)se.

[55.] Reason.

[57.] reason.

[61.] affections. Affection.

[62.] folke.

[65.] thre. One.

[68.] reason.

[69.] Affection.

[74.] affection.

[75.] thyng.

[77–81.] affection (*four times*).

[86.] affecte.

[93.] purpose.

[94.] syt.

[97.]\* *A break here in* Th. ne ought; *read* nat. *I supply* ne.

[98.] effecte.

[99.] Affection.

[100.] name lyche.

[102.] negatyfe.

[103.] thoughe.

[104.] vs.

[104–8.] affection (*twice*).

[112.] catche. desyred; *read* desyreth.

[113.] muste. affection (*often*).

[117.] desyre.

[118.] retcheth.

[120.]comyn.

[124–5.]reason (*twice*).

[125.]knytte.

[126.]encreasyng. maye.

[128.]ioy. both.

[129.]bonde.

[130–2.]reason.

[131.]bonde vndothe.

[133.]unreason (*twice*).

[135.]reason.

[138.]sayenges. toforne.

[139.]affection.

[140.]nowe. the. disease. the.

[146.]reason (*twice*).

[147.]vnbyde; *read* onbyde. purpose.

[148.]unreason. remenante. the.

[149–151.]reason (*thrice*).

[150.]fre.

[154.]weuest; *read* weyvest thou.

[155.]bonde.

[156.]gone.

[158.]ringe.

[160.]parfyte.

[\*] *A break here in Th.*

[1.]nowe.

[\[2.\]](#) hert.

[\[3.\]](#) parfyte. nowe.

[\[5.\]](#) spring.

[\[7.\]](#) wol; *read* wel. soone. atast.

[\[9.\]](#) herde. tre.

[\[11.\]](#) grounde. frewyl. hert.

[\[13.\]](#) greatnesse.

[\[14.\]](#) gretnesse.

[\[20.\]](#) lyke. hel.

[\[22.\]](#) tre. bring.

[\[23.\]](#) greatly eased.

[\[28.\]](#) came.

[\[29.\]](#) disease.

[\[30.\]](#) great bounties.

[\[36.\]](#) disease.

[\[37.\]](#) bren.

[\[38.\]](#) fyre (*twice*).

[\[40.\]](#) howe.

[\[41.\]](#) forwarde.

[\[42.\]](#) backwarde.

[\[47.\]](#) spring. halte.

[\[48.\]](#) grounde.

[\[53.\]](#) wodelay. stretchen.

[\[56.\]](#) spring.

[\[58.\]](#) worde.

[60-1.] hert (*twice*).

[64.] meaneth.

[65.] disease.

[69.] wethers; *read* weders.

[70.] fal.

[71.] beaten.

[72.] great.

[73.] wethers; *read* weders. forthe.

[74.] howe harde.

[77.] disease.

[78.] fyre.

[79.] gone.

[80.] howe.

[81.] maye. sauoure.

[83.] occupation. spente. ferforthe.

[84.] spring.

[87.] the nowe.

[89.] fooles lette.

[90.] teacheth.

[91.] greatnesse.

[93.] one (*twice*). season.

[94.] *I supply* is parfit.

[\*] *A break here in Th.*

[95.] healeth.

[96.] deyntie.

[97.]forthe.

[102.]thorowe.

[103–4.]wyre (*thrice*).

[104.]breaketh.

[105.]tre.

[107.]nowe.

[108.]parfyte.

[109.]begon; *read* begonne.

[110.]rewarde.

[112.]tel the.

[113.]beareth.

[114.]onely. deserte.

[116.]rewarde. thorowe.

[118.]one benefyte.

[120.]dothe.

[124.]*catchword* it is; *misprinted* yet is *on the next page*.

[126.]the lent.

[127.]lytle.

[129.]graunt.

[131.]nothyng maye.

[132.]weare.

[133.]put; *read* putte.

[134.]onely.

[136.]put.

[137.]came thorowe.

[138.] althoughe. lent. the.

[139.] thanke.

[141.] canste.

[144.] homeward.

[145.] holy.

[147.] the.

[149.] arte.

[151.] alone.

[152.] worthe.

[153.] great. hytherto; *read* hiderto.

[154.] the. forthe.

[156.] thorowe.

[158.] wysdome.

[159.] parfyte.

[160.] canne; *read* conne.

[161.] hert.

[1.] threwe.

[2.] fayne.

[3.] howe.

[5.] nowe. nyghe.

[7.] lynes (!). founde.

[8.] parfytely. howe. mysse-

[9.] cyties. great.

[10–12.] howe (*five times*).

[13.] founde.

[15.] none. thyng. maye.

[17.] maye.

[18.] howe. maye. thorowe.

[19.] maye. none.

[20.] thorowe.

[23.] one. wil; *read* wilne.

[26.] *I supply* may.

[27.] maye.

[29.] onely.

[30.] toforne. maye.

[31.] nowe. sene.

[32.] get.

[33.] nothyng. spring.

[35.] forthe bring.

[36.] maye.

[39.] reasonable. *I supply* wol.

[40.] graunt. affyrmatife.

[41.] hert. frenesse.

[43.] frewyl (*throughout*).

[44.] leaned.

[45.] afterwarde. get; *read* gete.

[50.] done. thorowe. *I supply* he.

[52.] set.

[53.] reason.

[55.] maye.

[56-7.] father (*twice*); *read* fader. mother (*twice*); *read* moder.

[57-8.] maye.

[60.] thankeworthy.

[61.] thanke.

[62.] done.

[64.] strength; *read* strengtheth; *see* l. 87. al togyther.

[66.] howe.

[67.] booke. *Supply* how.

[71.] thorowe.

[72.] booke.

[78.] maye.

[86.] mother; *read* moder.

[89.] harme. *Supply* it.

[90.] nothyng.

[91.] werne.

[93.] com; *read* come.

[96.] affectyon.

[98.] reason. thyng.

[99.] vnderstand. howe.

[100.] redye.

[103.] vycious. *I insert* in; Our (*sic*).

[104.] father; *read* faders.

[106.] done. howe.

[108-110.] reasonable (*twice*).

[113.] -forne.

[119, 122.] maye.

[120.] denyded (!).

[121.] great.

[122.] heate. nothyng.

[124.] thoughe.

[125.] *I supply* that.

[126.] thyng. maye.

[128.] meane.

[129.] wretchydnesse. good; *read* God.

[130.] reasonable. wretched.

[132.] togyther.

[133.] toke reasonable.

[134.] lybertie.

[135.] fre.

[136.] *I supply* god.

[137.] cleaped. toforne.

[138.] teachyng.

[141.] profyte.

[143.] not loste had not; *I omit second* not.

[144.] *I supply* might. kepte.

[146.] forwarde.

[147.] ayenwarde.

[150.] vnreasonable.

[153.] great wretchydnesse.

[154.] loste.

[155.] desyre. were; *read* where.

[156.] reasonable. loste.

[159.] affection.

[162.] reason.

[163.] frenesse.

[164.] halpe.

[167–170.] affection (*thrice*).

[172.] frewyl. affection.

[173.] maye.

[174.] fredome. libertie.

[176.] loste.

[181.] flyes (!); *read* flesh.

[184.] vnreasonable.

[1.] nowe. toforne.

[4.] get.

[7.] destenye. thoughe.

[9.] sayde. god hadnest (!); *read* god hath destenees.

[11.] missaythe. ledde; *read* let=ledeth.

[12.] none. toforne.

[14.] *I supply* he.

[15.] leueth.

[16.] sayde. great. dothe.

[17.] negatyfe.

[21.] beforne (*twice*).

[22.] apertely maye.

[23.] nowe to-gyther.

[24.] nothyng.

[25.] howe.

[26.] togyther. reason.

[27.] leadeth. frewyl.

[28.] reasonablyche.

[29.] demyd. *I supply* thorow. frewyl.

[32.] folke. toforne know.

[33.] thorowe. fal.

[34.] wronge.

[35.] thorowe.

[36–7.] *I supply* oon *and* he.

[39.] thanke.

[41.] plentie.

[42.] ioy. dwel.

[43.] kyngdome. affecte.

[44–6.] greatest (*twice*).

[\*] *A break here in* Th.

[47.] folke.

[48.] swetter.

[50.] dothe.

[51.] smel.

[52.] Christ. the.

[59.] mans; *read* mannes (*twice*).

[61.] get.

[62.] put.

[63.] thre.

[66.] *I supply* of.

[68.] this; *read* thise.

[69.] medecyn. lechcraft.

[70.] mans.

[72.] I now; *for* y-now.

[73.] thorowe. hande.

[80.] great. desyre.

[84.] made.

[86.] wytte. -mother; *read* moder.

[89.] onely. booke.

[90.] correction. onely.

[92.] great.

[94.] released.

[96.] thorowe.

[97.] treatyse. Howe.

[99.] meate. norissheth; *read* norisshed.

[100.] Christ.

[101.] stone.

[103.] thorowe. made.

[104.] saythe. spyrite.

[105.] lyfe.

[109.] al; *read* allë.

[1.] Ploweman; plowe.

[3.] eate ynowe.

[4.] lyge; chynne.

[5.] cowe.

[6.] bone; skynne.

[7.] shoke; -drowe.

[8.] hongge; pynne.

[9.] toke; tabarde; staffe.

[12.] pylgremage; platte.

[13.] bare.

[14.] forswatte.

[15.] sene.

[17.] behelde wele.

[18.] sawe.

[19.] knewe; snoute.

[23.] coulde; loute.

[27.] plowe.

[28.] meate.

[29.] auowe.

[30.] wyfe; fynde.

[31.] howe.

[32.] leude; bene; full (*read* fully; *see* l. 24); blynde.

[33.] fayne.

[34.] her; *supply* to; swet.

[35.] agayne.

[36.] eate.

[37.] The (*for* They; 1550, They); sayne.

[38.] hell.

[39.] payne.

[41.] her.

[42.] sayne.

[43.] corne.

[44.] speaketh.

[45.] preache.

[46.] nere; thyng.

[47.] ons (1550, ones); teache.

[48.] preachyng.

[49.] Saye; the.

[51.] praye; noman.

[52.] Whyle; tellyng.

[53.] stryfe.

[55.] bene.

[57.] great; vngrounde (!).

[58.] souble (*error for souple*).

[60.] foule.

[61.] one.

[63.] freers.

[64.] great.

[65.] heuyn.

[68.] foule mought.

[70.] *Supply* al; prease.

[71.] caytyffes.

[72.] one; encrease.

[73.] I-clepeth (!); londlese.

[74.] bene.

[75.] peace.

[76.] foule.

[78.] knowe.

[79.] trauayle.

[80.] ferre.

[82.] wodde.

[83.] sawe.

[85.] one.

[86.] grymme.

[89.] measure.

[90.] counsayle.

[91.] sharpe.

[92.] foule.

[93.] preache.

[94.] mekenesse.

[95.] teache.

[96.] blesse.

[97.] beareth wytnesse.

[98.] lambe; lykeneth.

[99.] tokenynge.

[103.] lowlyche; lowe.

[105.] crowne; conetours (*read* covertours).

[106.] pylloure (*for* pelure).

[107.] great treasours.

[108.] foule.

[109.] Preests schulde.

[111.] bateyle schulde.

[112.] her owne.

[113.] syttynges; hye.

[114.] souerayntie; house.

[115.] worshippe.

[116.] Who so (*omit* so); foule shall.

[117.] suche.

[118.] erthlye.

[119.] suche shall.

[120.] y-buylden her boure.

[122.] them to hem; *supply* be.

[123.] holde; one.

[124.] suche one shall (*om.* one).

[125.] peeres.

[127.] poore freers.

[128.] Nowe.

[129.] her.

[130.] noman; permagall.

[131.] Whyle; her.

[132.] suche; mote.

[134.] glytterande; great araye.

[136.] commen; maye; gaye.

[137.] daye.

[138.] great.

[139.] baye.

[140.] suche; mote.

[141.] punyahed (!); *see* l. 143.

[142.] sustayne.

[144.] her.

[147.] leude.

[148.] Suche; foule them befall (*see* ll. 156, 164).

[149.] meates.

[150.] songe; syttyngge longe.

[151.] her.

[152.] meate; gonge.

[153.] meate; harpe; songe.

[154.] eche; mote.

[155.] amonge.

[156.] Suche; foule.

[157.] one.

[159.] staffe; pyrrey; *read* perrey.

[160.] made; lead.

[161.] golde; redde.

[162.] glytterande; golde (*repeated from* l. 161; *read* gown).

[164.] foule.

[167.] her.

[168.] hel.

[169.] her.

[170.] her gaye.

[172.] great.

[179.] poore.

[180.] Suche; foule.

[182, 3.] her.

[184.] kyng.

[185.] glyttryng (1550, glytteryng).

[187.] golde.

[188.] foule.

[189.] clepen (!); bene.

[194.] Antichriste; her.

[196.] foule.

[198.] done (*but* 1550, dome; *read* demed).

[200.] whiche.

[201, 202.] her.

[204.] suche; foule.

[205.] Her.

[207.] mote.

[208.] forbede (=forbēd).

[209.] suche.

[211.] mote; her.

[215, 216.] greater.

[224.] thynke.

[225.] Suche; stynke.

[227.] bowyng.

[228.] must nede euyl; *I omit* nede.

[231.] suche; sect sewys.

[233.] her.

[234.] Her.

[235.] Chrystes (!); *read* Christ his.

[236.] suche; foule.

[238.] her; lyfe.

[240.] *Supply* ther; great stryfe.

[241.] a knyfe (*om.* a).

[243.] suche.

[244.] suche; foule.

[246.] *Supply* he surely.

[247.] peace.

[248.] bade.

[251.] trusteth (!).

[252.] *Supply* such; foule.

[256.] roode.

[257.] *commen.*

[258.] Echeon.

[259.] poore.

[260.] befall; *read* fall.

[261.] *Supply* never.

[263.] *Supply* yet.

[266.] her.

[267.] her.

[268.] foule; falle.

[272.] her.

[276.] suche; foule.

[282.] shyppes (!); 1550, shepes.

[283.] ofte.

[284.] suche; foule.

[287.] poore.

[289.] *Supply* him.

[292.] sayne.

[295.] *Supply* there; nowe; them.

[296.] hoode.

[297.] blode.

[298.] buckette; (wall=well).

[299.] wode.

[300.] suche.

[301.] her.

[302.] *Omit* to?

[304.] sonne; worthe.

[306.] her crokettes; christall.

[307.] downe.

[308.] foule.

- [310.] her.
- [315.] Redde; vsyn.
- [316.] falsshed foule.
- [317.] Their (*read* Hir); her.
- [318.] clemeth; *see* l. 525.
- [320.] *Supply* by; raunsome.
- [324, 332, 340.] foule.
- [324.] to fall (*omit* to).
- [325.] her.
- [328.] her seales; dare.
- [329.] great.
- [332.] suche; *supply* false.
- [334.] her.
- [336.] sayne; poore.
- [337.] eche preeste.
- [338.] encrease.
- [339.] heerdes; the.
- [340.] suche.
- [341.] falsely.
- [344.] towne (*twice*).
- [345.] raunsome.
- [346.] christall.
- [348.] suche.
- [348, 356, 364.] foule.
- [349.] gyltie.

[350.] *Supply* yet; maye.

[352.] maye.

[353.] gone.

[355.] poore; theyr (*read* hir).

[356.] suche.

[357.] suche.

[358.] suche crafte.

[359.] forbade.

[360.] Suche.

[361.] is (*read* ben).

[363.] dispyce.

[364.] suche.

[365.] sayne.

[366.] heuyn; holde.

[367.] toke.

[368.] solde.

[369.] Suche; bolde.

[370.] wytte.

[371.] colde.

[372.] suche.

[374.] leaue.

[375.] suche (*twice*).

[378.] Theyr (*for* Hir).

[380.] false Lucifere.

[381.] Lucifarie.

[383.] faythe; farre.

[386.] hounde; hungre.

[387.] vngratious.

[388.] suche.

[388, 396, 404.] foule.

[389.] heyre.

[390.] thynke; case.

[391.] dispeyre.

[393.] lorde.

[394.] anohe pray.

[395.] purchase.

[396.] suche.

[397.] can (*read conne*).

[398.] spedde.

[399.] wylde.

[400.] redde.

[401.] leude boster (*om. leude*).

[402.] byshoppe; is (*read as*); horse.

[403.] be stedde.

[404.] *Supply* the; last.

[405.] byshoppes.

[407.] Suche; ranke.

[408.] heale none.

[409.] done.

[410.] one fors (!); *misprint*.

[411.] thanke suche.

[412.] suche.

[412, 420, 436.] foule.

[413.] canne; *read* conne; her.

[414.] made.

[415.] canne.

[416.] Suche; nowe.

[418.] her.

[419.] Suche.

[420.] suche.

[422.] Traueyle hungre; colde.

[424.] olde.

[425.] folde.

[426.] theyr (*for* hir); shepe.

[428.] suche.

[429.] her.

[430.] pouerte.

[432.] drynke; pyément; *supply* and; aparte.

[433.] a ferde.

[434.] as dyd (*om.* dyd).

[435.] dryuen her shepe; deserte.

[436.] suche.

[437.] xij.

[438.] Nowe; there; one.

[440.] echone.

[443.] stone.

[447.] nowe.

[449.] her.

[450.] leuyn.

[451.] But (*read* Ben).

[452.] suche.

[453.] plowe.

[454.] hate (!).

[455.] to hym (*om.* to); ynowe.

[456.] hatte.

[457.] poore; latte.

[459.] Suche; gnatte.

[460.] suche.

[461.] showe.

[462.] to kysse (*om.* to); fete.

[463.] ynowe.

[464.] sette; *read* seet (= sat).

[465.] Suche one; hym selfe foryete.

[466.] *For* call *read* tall (?); *cf.* l. 74.

[467.] wete.

[468.] suche; foule.

[469.] her.

[470.] golde.

[472.] catche sholde.

[473.] Her seruauntes; them (*read* hem); vnholde.

[474.] theyr (*for* hir).

[475.] holde.

[476.] suche.

[478.] fynde.

[479.] nowe.

[480.] saye behynde.

[481.] Howe; pynde.

[482.] kende; *see* l. 530.

[483.] putte; mynde.

[484.] amende.

[485.] nowe.

[486.] Howe.

[487.] howe.

[488.] worde; telleth (*see* l. 487).

[490.] offrende.

[492.] amende.

[493.] saye.

[495.] Suche hathe nowe.

[497.] vary.

[498.] wende.

[500.] pytie; amende.

[501.] lyfe.

[503.] sufferaunce; stryfe.

[505.] wysedome.

[506.] tende.

[\[507.\]](#)measure.

[\[508.\]](#)maye amende.

[\[509.\]](#)lyfe.

[\[514.\]](#)comprehende.

[\[515.\]](#)maynteyne.

[\[516.\]](#)amende.

[\[517.\]](#)delyghtes.

[\[518.\]](#)stronge.

[\[519.\]](#)vsen.

[\[520.\]](#)Agaynste pytie punishementes.

[\[522.\]](#)Her; worse dispende.

[\[524.\]](#)amende.

[\[525.\]](#)holy.

[\[528.\]](#)worse; wytlesse.

[\[529.\]](#)fyshe; fleshe.

[\[530.\]](#)ykende.

[\[531.\]](#)poore.

[\[532.\]](#)amende.

[\[533.\]](#)Dyuers (*read* Dives); suche; her dome.

[\[534.\]](#)sayne.

[\[535.\]](#)shulde done.

[\[536.\]](#)suche.

[\[537.\]](#)suche.

[\[538.\]](#)offende.

[\[539.\]](#)nowe.

[540.] amende.

[542.] nowe; yknowe.

[544.] trowe.

[545.] Eche; owe (!).

[546.] sende.

[547.] worde; folke; showe.

[548.] amende.

[549.] poore.

[551.] Nowe dare; poore.

[552.] her foe.

[553.] Amonge; mote.

[554.] suche suspende.

[555.] hente.

[556.] amende.

[557.] worlde.

[558.] loly; badde.

[559.] her.

[560.] forthe ladde.

[561.] dradde.

[562.] *Supply* servaunts; shende.

[563.] Eche; gladde.

[564, 572, 580, 588.] amende.

[567.] One; one.

[569.] *Supply* that; one.

[570.] defende.

[571.] badde.

[572.] suche.

[573.] badde; shepe.

[574.] forbade.

[575.] Swerde; shepe.

[576.] shepe.

[578.] her shepe; swerde; contende.

[579.] her shepe; great.

[582.] *Supply* that; chefe pastoure.

[583.] swerde.

[584.] bochoure.

[586.] Shulde; shepe; backe bende.

[587.] shoure.

[590.] forsoke.

[591.] *Supply* to (*as in* l. 592).

[592.] hoke.

[593.] shepe; dothe; coke.

[594.] *Supply* they; vntrende.

[595.] -boke.

[596.] them amende.

[600.] badde; behynde.

[601.] Suche.

[602.] offende.

[604.] suche; amende.

[606.] *Read* contrar.

[608.] mysse.

[610.] Peter (*read* him); reprehende.

[611.] But nat (*om.* But); heuny blysse.

[612.] amende.

[613.] case.

[616.] bare.

[618.] stale; *supply* gan; myspende.

[620.] *Supply* now; amende.

[622.] hys false (*om.* false).

[626.] frende=fremd.

[628.] amende.

[629.] efte sone.

[631.] fordone.

[632.] sayne.

[633.] And ayenst (*omit* And); commaundementes (*read* maundements); crye.

[634.] brende.

[635.] suche.

[636.] amende.

[637.] Englande.

[638.] kyng.

[639.] suche.

[640.] *Supply* they (*or* hem); lyste.

[641.] her.

[642.] prysone; sende.

[644.] amende.

[648.] bayghted.

[649.] worse.

[650.] prysone; *supply* be; pende.

[652.] maye mende.

[654.] assente.

[655.] eche.

[657.] Her seales.

[658.] extende.

[660.] mischefe; *supply* may; amende.

[662.] worthe tenne pounde.

[664.] thyrde parte; rounde.

[665.] raunsounde.

[666.] saye suche parte; apende.

[667.] gothe; grounde.

[668.] amende.

[669.] fornycatioun.

[670.] shylynges; paye.

[671.] absolution.

[672.] forthe; maye.

[674.] soule; brende.

[676.] suche; amende.

[678.] londe.

[680.] her honde.

[681.] theyr (*for* hir); bonde.

[682.] Worse beate; *supply* more; brende.

[683.] vnderstande.

[684.] amende.

[685.] *Read* religiouns.

[686.] moche laye.

[690.] attende.

[691.] hyghe.

[692.] amende.

[694.] aboute.

[695.] *Supply* the.

[697.] doute.

[698.] them defende.

[699.] nowe; folke; stoute.

[700.] kyng; nowe; amende.

[701.] forbode.

[702.] schulde.

[704.] schulde; lordshyppe.

[705.] bolde.

[706.] suche lordeshyppes; them (*for* hem).

[707.] her shepe; her folde.

[709.] countrefete.

[710.] her fruite.

[711.] Her; foryete.

[712.] dispyte.

[713.] poore.

[715.] her shepe.

[720-1.] great.

[722.] thre; *supply* han.

[723.] playeng.

[724.] kyngge.

[725.] lette.

[729.] soule; fore.

[731.] her.

[732.] Her profytes.

[734.] poore.

[736.] lorde.

[737.] catche.

[738.] lorde.

[739.] poore.

[740.] syke (*for seke*); *see l.* 1313.

[743.] also (*read als*).

[746.] poore; spende.

[748.] sende.

[749.] her; suche.

[750.] treasour.

[751.] her paryshe.

[752.] -floure.

[753.] Her lyfe schulde.

[755.] her lele.

[756.] Suche.

[759.] her; *supply* hir.

[760.] great.

[761.] thynke.

[763.] dredefull.

[764.] Suche wretches.

[765.] her.

[767.] poore; hungre.

[769.] rente.

[770.] recke.

[772.] one.

[773.] horedome.

[777.] suche tabyde.

[778.] Howe; yelde.

[779.] hye; mowe.

[780.] Suche; wytte; nelde.

[782.] foryet.

[785.] mowe gete.

[787.] sette.

[788.] Suche treasour.

[789.] mote; saye.

[790.] holdyng.

[791.] iaye.

[792.] selfe nothyng.

[793.] erle; kyng.

[795.] tythyng; offryng.

[798.] *Supply* els.

[804.] false.

[808.] her lorde.

[811.] falsely; worde.

[812.] her.

[814.] the; *supply* me.

[815.] suche; *supply* folk.

[818.] suche falsely fayne.

[819.] dredeful.

[820.] payne.

[821.] selfe; done.

[825.] *Supply* the.

[826.] her false.

[828.] suche.

[830.] *Read* vikere.

[831.] trowe; false.

[834.] Eche; lye.

[835.] *Read* Who speke ayeinës; her.

[837.] howe.

[838.] Onely; Christe.

[840.] or (*read* on).

[841.] trowe.

[843.] *Supply* same.

[845.] howe; amonge.

[846.] waye.

[848.] betraye.

[849.] maye.

[851.] saye.

[852.] blende.

[853.] on (*read* upon); her.

[854.] poorely; porte.

[855.] sacramentes; done.

[856.] catchynge; her comferte.

[857.] eche.

[858.] done; wronge; her dysporte.

[859.] afraye.

[860.] lorde.

[862.] aye.

[863.] sweare.

[865.] Suche bearen; heauen.

[866.] assoyle.

[868.] true (*better* trewë).

[869.] wrestlynge.

[871.] Markette beaters; medlynge.

[874.] debate.

[875.] sacramentes; sayle (!).

[876.] Howe; suche; gate.

[879.] speake.

[880.] sompnynge.

[881.] saye; *supply* with; lye.

[882.] her eye.

[887.]twyse; daye he (*om.* he).

[889.]mote.

[890.]horne.

[891.]wytche.

[892.]Suchen.

[893.]mote; some; stone.

[895.]*Supply* to; lynen.

[896.]saye.

[897.]Aboute suche; great.

[898.]suche; stande.

[900.]maye.

[901.]That it leude people se mowe.

[902.]Mary thou (*om.* thou).

[903.]Aboute; nowe.

[909.]poore.

[910.]*Supply* in; owne.

[911.]her.

[914.]mowe; colde.

[915.]poore; sprete; Christe.

[916.]olde.

[917.]sweardes.

[918.]Baudryke (*read* Baudriks).

[919.]Suche; her.

[920.]suche; bene.

[921.]her.

[\[922.\]](#) Whome (*twice*).

[\[923.\]](#) bene.

[\[925.\]](#) gay.

[\[926.\]](#) mote.

[\[929.\]](#) her.

[\[930.\]](#) her shone.

[\[932.\]](#) none.

[\[933.\]](#) Nowe.

[\[934.\]](#) That men (*om.* That).

[\[935.\]](#) done.

[\[937.\]](#) Suche.

[\[938.\]](#) Lyke. arayde.

[\[939.\]](#) The proude (*om.* The); pendautes; her.

[\[940.\]](#) Falsely; betrayde.

[\[941.\]](#) Shryfte-.

[\[943.\]](#) sacramentes.

[\[945.\]](#) her byshoppe.

[\[948.\]](#) thus (*read* this); sayne.

[\[949.\]](#) her.

[\[952.\]](#) Suche; eche.

[\[953.\]](#) profyte.

[\[955.\]](#) dare; sayne.

[\[956.\]](#) suche.

[\[957.\]](#) byshoppes.

[\[958.\]](#) mote.

[959.] her.

[960.] Suche prelates.

[961.] suche.

[962.] suche.

[963.] Howe.

[964.] greatly.

[965.] sayne.

[966.] them (*for* hem).

[967.] goddes goodesse (!).

[968.] maynteyne.

[969.] Her; schulde.

[970.] Her lyuyng leude.

[971.] saye; maye.

[972.] muste.

[973.] lye.

[975.] anone.

[978.] meane.

[981.] longe; mette.

[983.] Amonge; folke; sette.

[984.] halfe.

[985.] byshoppe.

[987.] absolution maye; them (*for* hem).

[988.] soule; fore.

[993.] her.

[994.] suche.

[\[995.\]](#) came.

[\[996.\]](#) great.

[\[997.\]](#) monke lorde.

[\[998.\]](#) kyngge.

[\[999.\]](#) proude.

[\[1000.\]](#) meate; drynke; *supply* in.

[\[1001.\]](#) wearen; ryngge.

[\[1003.\]](#) meate; drynke.

[\[1004.\]](#) on a (*om. a*).

[\[1007.\]](#) saye.

[\[1008.\]](#) deynties; her; foode.

[\[1010.\]](#) religion.

[\[1012.\]](#) lordshyppe; towne.

[\[1013.\]](#) Nowe.

[\[1014.\]](#) fyne clothe.

[\[1016.\]](#) meane.

[\[1017.\]](#) catchyngge.

[\[1018.\]](#) great lykyngge.

[\[1019.\]](#) lyuyngge.

[\[1020.\]](#) Accordyngge; Benette; lyuyngge.

[\[1021.\]](#) her; ouerse.

[\[1022.\]](#) Her poore tenaunce.

[\[1023.\]](#) hyre (1550, hyer).

[\[1025.\]](#) farre.

[\[1027.\]](#) poore.

[\[1028.\]](#)cheryshe.

[\[1029.\]](#)commenly.

[\[1030.\]](#)poore.

[\[1031.\]](#)perfection.

[\[1032.\]](#)Her fathers ryden; her.

[\[1034.\]](#)olde.

[\[1035.\]](#)Her fathers.

[\[1036.\]](#)colde.

[\[1037.\]](#)And all (*om.* And).

[\[1038.\]](#)Benette.

[\[1039.\]](#)ease.

[\[1040.\]](#)besette.

[\[1042.\]](#)plowe.

[\[1043.\]](#)Threshynge; dykyng; towne; towne.

[\[1044.\]](#)halfe ynowe.

[\[1046.\]](#)ease.

[\[1050.\]](#)badde; *supply* ful; chereyche.

[\[1051.\]](#)churlyche.

[\[1052.\]](#)earth.

[\[1053.\]](#)Benette.

[\[1055.\]](#)mette.

[\[1057.\]](#)*Supply* now.

[\[1060.\]](#)treasoure.

[\[1062.\]](#)suche.

[\[1064.\]](#)foule.

[\[1065.\]](#)tolde.

[\[1066.\]](#)makyngē.

[\[1067.\]](#)coulde.

[\[1068.\]](#)wolde.

[\[1069.\]](#)goodnesse.

[\[1070.\]](#)speake; thynke.

[\[1071.\]](#)her (*twice*).

[\[1074.\]](#)came; kynde.

[\[1075.\]](#)trowe.

[\[1076.\]](#)loste; mynde.

[\[1077–80.\]](#)shulde.

[\[1078.\]](#)gouernayle.

[\[1080.\]](#)auayle.

[\[1081.\]](#)Eche; trauayle.

[\[1083.\]](#)assayle.

[\[1085.\]](#)poore.

[\[1086.\]](#)nothyngē; hadde.

[\[1087.\]](#)shulde.

[\[1088.\]](#)nolde; dradde.

[\[1089.\]](#)wolde; sadde.

[\[1090.\]](#)lust (*read list*).

[\[1091.\]](#)such (*read shuld*).

[\[1092.\]](#)shepe; wust (*read wist*).

[\[1093.\]](#)prelates wolde.

[\[1095.\]](#)shulde stande; colde.

- [\[1096.\]](#) Her seruauntes.
- [\[1098.\]](#) worshyppe.
- [\[1100.\]](#) Suche.
- [\[1102.\]](#) Shulde; thyng.
- [\[1104.\]](#) her kynge.
- [\[1105.\]](#) clothyng.
- [\[1107.\]](#) offryng.
- [\[1108.\]](#) lordshyppe (!) none.
- [\[1109.\]](#) crye.
- [\[1111.\]](#) hye.
- [\[1114.\]](#) father.
- [\[1115.\]](#) to be (*om.* to).
- [\[1116.\]](#) *Read* wikke?
- [\[1118.\]](#) Goostly; earthly.
- [\[1119.\]](#) shulde; hane.
- [\[1121.\]](#) blode.
- [\[1122.\]](#) Badde.
- [\[1124.\]](#) myschefe.
- [\[1125–30.\]](#) Her.
- [\[1125.\]](#) clothyng.
- [\[1126.\]](#) treasoure; lyfe.
- [\[1128.\]](#) lordshyppe.
- [\[1131.\]](#) Poore; spirite.
- [\[1133.\]](#) the.
- [\[1135.\]](#) haste; lyue (*read* leve).

[\[1136.\]](#)eche.

[\[1139.\]](#)glosynge.

[\[1141.\]](#)wolde; eche; there schulde.

[\[1142.\]](#)enuye.

[\[1146.\]](#)lyfe.

[\[1148.\]](#)the; stryfe.

[\[1149.\]](#)*Supply* ye.

[\[1151.\]](#)neyther (*read* not).

[\[1154.\]](#)warme; *supply* be.

[\[1157.\]](#)sacramentes.

[\[1158.\]](#)speake; slye.

[\[1159.\]](#)tythynges offringes *with* (*omit* offringes); ententes.

[\[1160.\]](#)lye.

[\[1161.\]](#)done; ease.

[\[1162.\]](#)there; none.

[\[1163.\]](#)sayne; pease.

[\[1167.\]](#)wolde.

[\[1168.\]](#)Leaue; chattrynge.

[\[1173.\]](#)fore.

[\[1174.\]](#)done.

[\[1175.\]](#)done.

[\[1176.\]](#)shalte; man.

[\[1177.\]](#)*Supply* nay.

[\[1179.\]](#)sacramente.

[\[1180.\]](#)speake.

[\[1181-3.\]](#)her.

[\[1182.\]](#)shulde; poore; spirite.

[\[1184.\]](#)false habyte.

[\[1186.\]](#)hye.

[\[1190.\]](#)connynge.

[\[1191.\]](#)her.

[\[1193.\]](#)sacramentes.

[\[1195.\]](#)speake; dele.

[\[1196.\]](#)nothyng.

[\[1197.\]](#)vsen; mysse.

[\[1199.\]](#)trowe.

[\[1200.\]](#)reason.

[\[1202.\]](#)*commaundementes.*

[\[1204.\]](#)sacramentes.

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

[\[1206.\]](#)wronge.

[\[1207.\]](#)dare.

[\[1208.\]](#)songe.

[\[1209.\]](#)holsome lyfe.

[\[1210.\]](#)done; dewe.

[\[1212.\]](#)Weddyng.

[\[1213.\]](#)solde.

[\[1216.\]](#)maye.

[\[1217.\]](#)lye.

[\[1218.\]](#)saye; thorowe.

[\[1219.\]](#) fleshe; blode; mystrye.

[\[1221.\]](#) Howe.

[\[1222.\]](#) subgette.

[\[1227.\]](#) Aienst.

[\[1230.\]](#) schulde.

[\[1232.\]](#) pouerte.

[\[1235.\]](#) dystrye.

[\[1238.\]](#) leaue; preache.

[\[1239.\]](#) speake agaynst.

[\[1240.\]](#) falsely teache.

[\[1245.\]](#) sayde.

[\[1248.\]](#) falshede.

[\[1253.\]](#) badde.

[\[1254.\]](#) seruauntes.

[\[1255.\]](#) amende.

[\[1259.\]](#) nothyng; estate.

[\[1260.\]](#) dysease.

[\[1261.\]](#) leaue.

[\[1262.\]](#) porte.

[\[1263.\]](#) cursynge schulde.

[\[1264.\]](#) brynge.

[\[1266.\]](#) nothyng; done.

[\[1268.\]](#) howe soone.

[\[1269.\]](#) wode.

[\[1271.\]](#) swore; bloode.

[1274.] reasons; the.

[1275.] fleshe.

[1276.] shalte.

[1277.] flewe; waye.

[1278.] wepe.

[1279.] saye.

[1280.] shepe.

[1281.] herde.

[1282.] worde.

[1283.] wrytte.

[1286.] traually; any man wolde (*om.* man).

[1287.] solde.

[1288.] *Supply* greet.

[1293.] lykened.

[1297.] done; ayenst gode.

[1298.] fone.

[1299.] howe her lyuyng stode.

[1301.] *Supply* me.

[1303.] *Supply* Pellican (*wrongly prefixed to l.* 1305); *supply* of kind.

[1304.] *Supply* lyk.

[1305.] foule; *supply* evill.

[1306.] flewe (*read* flowe; *see l.* 1311).

[1309.] byrde; *supply* that; ayre.

[1311.] into (*read* in); dyspayre.

[1317.] parte.

[1319.] earth a downe.

[1320.] none.

[1321.] foule; ferre.

[1322.] And wyth (*om.* And).

[1323.] proude; earth.

[1325.] (*Pellican is written above this line*); flewe;  
twayne.

[1326.] droupynge.

[1327.] came agayne.

[1328.] earth.

[1330.] great; sene there.

[1336.] Igerde.

[1338.] Whyte; her.

[1339.] lye.

[1340.] for gerde her.

[1342.] *Supply* the.

[1343.] stoute.

[1344.] fayne.

[1345.] rayne.

[1347.] flye; vayne.

[1349.] slewe; downe.

[1350.] There.

[1352.] downe.

[1353.] bete; slewe.

[1358.] wrytynge.

[1361.] mayde.

[1362.] And the lambe (*om.* And); *supply* for sinners.

[1364.] erthely harme.

[1366–7.] wrytynge.

[1369.] freshe.

[1370.] maynteyne.

[1371.] often (*read* oft).

[1375.] hye; lowe.

[1378.] Eche; sende.

[1379.] wrytynge.

[3.] walkyn. deceauen.

[5, 6, 7.] bene (*for* been; *very often*).

[6.] folke. founde.

[9.] kynreddes.

[11.] grasse, nether nething (*sic*).

[12.] onely. her lyfes.

[13.] had; Sp. han.

[15.] hym (*for* hem). wreches.

[16.] -selfes.

[18.] the.

[20.] teacheth. don.

[21.] not; Sp. nought. dyspleasyng. harme.

[22.] because (Sp. that).

[23.] greatest.

[25.] reason. write.

[26.] not; Sp. nought.

[28.] earthe.

[29.] thyne.

[31.] perfyte.

[32.] the.

[33.] break.

[34.] breake.

[35.] one.

[36.] speaketh. mor; Sp. more. lef; Sp. left.

[37.] leaueth.

[38.] one.

[39.] Christe.

[40.] abytes; Sp. habits.

[41.] leaue. wyfe. yeare.

[42.] you; *read* ye. leaue. abyte; Sp. habit. yeare.

[44.] abyte; Sp. habit.

[45.] weareth (*twice*).

[46.] the abbyte; Sp. your habit.

[48.] apostatase; Sp. apostataes. by; Sp. buy.

[50.] greate hoode.

[51.] coape.

[52.] one coloure.

[53.] bene.

[57.] sayde. clotynge (!).

[58.] maye. weare clothyng.

[60.] Sp. *om.* in *before* another.

[61.]speake. leaue.

[62.]eate.

[65.]easy.

[66.]ether; Sp. either. vnperfyte.

[67.]harde. seker; Sp. siker.

[68.]her.

[69.]selfes.

[70.]ye you; Sp. *om.* ye (!).

[70, 71.]deade (*twice*). beggers; Sp. beggars. ye; Sp. you.

[72.]deade.

[74.]heare.

[75.]eare; Sp. ere. Sp. haue ben (*C. om.* haue).

[78, 79.]deade (*twice*).

[78.]Sp. falleth it to.

[79.]gorgeous buyldinges; Sp. courts.

[80.]maye; Sp. now (*error for mow*).

[81.]welnygh; Sp. will (!).

[83.]here; Sp. heire (*read hyre*). geuyng.

[84.]yeare. certayne. one.

[91.]Sp. of men.

[92.]perfyte. Sp. brether (!).

[93.]baptyme; Sp. baptisme.

[96.]Sp. *om.* the. least.

[97.]oute.

[98, 102.]south; Sp. sooth.

[101.]abyte; Sp. habit.

[103.]abytes.

[105.]steale.

[107.]wether; Sp. whether.

[109.]vndermyne (*for* vndernyne); Sp. vnderneme.

[111.]maye. presonne; Sp. prison.

[112.]Sp. Augustines. dyd; Sp. doe.

[114.]buryenge.

[115.]none.

[116.]heare; Sp. heare to.

[117.]plentie.

[118.]folke maye.

[120.]heare.

[122.]*Both* you. folke amonge.

[123.]sayne.

[124.]pouertye.

[125.]her. bene.

[126.]Sp. other (*for* riche).

[128.]Sp. *om.* of.

[130.]wylte. preache.

[133.]payed; Sp. apaid. preache.

[134.]gosgel (!). Sp. bodden. hym; Sp. hem.

[135.]preached.

[136.]yeare.

[139.]myrtes; Sp. mirths.

[142.] Sp. thy; C. *om.* (*before* prayer).

[144.] Sp. that certes (*error for* than certes); C. & certes.

[149.] her. the.

[150.] thyng.

[151.] Sp. writest; Sp. *om.* him.

[152.] Sp. forgotten (!).

[153.] bearest.

[154.] meate.

[156.] the.

[159.] C. Of; Sp. For.

[162.] perfection (*but* perfeccion *in l.* 163). least. meane (*often*).

[165.] least.

[166.] arte.

[167.] charytye. sithe.

[168.] leauynge.

[169.] Sp. them (*for* hem).

[170.] doeste.

[173.] learned and lewd; Sp. lerid and leaud.

[174.] Sp. *om.* suche.

[176.] one.

[177.] the here.

[178.] C. medefull; Sp. needful. the.

[182.] themselves.

[183.] coulde.

[185.] hym; Sp. them (*read* hem). C. or; Sp. but.

[187.] amonge.

[188.] teachynge.

[189.] Whose. rych.

[190.] yewels; Sp. iewels. improper ne; Sp. ne in proper ne in.

[191.] cumune; Sp. common. sayne. gether; Sp. gather.

[192.] Sp. *om.* of.

[193.] great.

[194.] in *proper ne comune*; Sp. in proper be (!) in common.

[195.] father rych. put.

[197.] reason. perfite.

[198.] father.

[199.] imperfyte. sayne. Sp. the (*for* tho).

[201.] carte. done.

[202.] lesyngery; Sp. losengery. done.

[204.] preach. teach.

[205.] perfyte lyfe.

[206.] be; Sp. bin.

[208.] feastes.

[209.] done. rych.

[211.] together.

[212.] charitie.

[214.] Sp. *om.* 2<sup>nd</sup> he.

[220.] C. as; Sp. is (!) charytie.

[221.] Sp. accursed; C. cursede. C. *om.* last. dead.

[222.] Sp. *om.* lacke. least; Sp. last.

[223.] dead. C. *om.* therefore.

[226.] hedde. done.

[227.] heade.

[229.] receaue.

[229, 231.] hartes (*twice*).

[231.] Sp. *om.* ye.

[232.] exempte.

[234.] gyltye. traytery. trespassers.

[235.] Sp. your (*for* oure). Sp. the trespasse (*for* trespas).

[236.] done.

[240.] eche yeare; Sp. ech a yere.

[241.] her (*twice*).

[242.] steale. certayne. sayne.

[247.] merite.

[248.] whyther; Sp. whether. payde; Sp. apayed.

[249.] weten; Sp. witten.

[251.] meryte. heauen.

[252.] man (*for* mans, *s having dropped out*); Sp. mans.

[253.] ye (*for* he); Sp. he.

[256.] folowes: Sp. fellowes. maye.

[258.] tokeneth; Sp. betokeneth.

[259.]one. made.

[260.]seale. mought (*read* mot).

[261.]redde; Sp. rad. Sp. And but.

[262.]Sp. *om.* 1st not. specyally; Sp. especially. made.

[264.]commne (!). goostely; Sp. ghostly.

[266.]myghtie. coloure. preachynge. prayeng.

[267.]write.

[268.]done frely.

[269.]frelly.

[271.]him; Sp. hem.

[272.]her.

[273–275.]apostatase; Sp. apostataes.

[278.]personnes.

[280.]him; Sp. them.

[282.]foule. greate.

[283.]done.

[284.]measure. payd; Sp. apaied.

[285.]preache.

[286.]Sp. whole. Sp. *om.* 2nd it.

[287.]deal; Sp. dele.

[289.]let. Sp. and so the (*om.* so).

[290.]measure.

[293.]wryte.

[295.]pouertye. done.

[297.]treasure.

[298.]rych.

[299.]wordly; Sp. worldly. bring her.

[300.]costely. abake; Sp. abacke.

[301.]gather (*read* gader).

[302.]wryte. put. emprysonne.

[303.]let. him; Sp. hem.

[304.]preache. frely. wordely; Sp. worldly.

[306.]let.

[308.]fayn.

[309.]bodely.

[309, 311.]abyte; Sp. habit.

[311.]leaueth.

[311, 315.]maye.

[312.]Sp. *om.* an. sayne.

[315.]parte.

[316.]home. by yeare; Sp. by the yeare.

[317.]courtes &; Sp. countries (*perhaps better*).

[318.]C. Sp. hold (*for* holden).

[320.]*Both* prease.

[323.]seale. beare.

[324.]parte. preachynges.

[325.]done.

[326.]dead.

[329.]receaeu.

[330.]certaine.

[331.]no; Sp. to (!).

[332.]rych. reche; Sp. retch.

[334.]behesten; Sp. behoten. reason; Sp. all reason.

[337.]laydes (*for* ladyes). her.

[338.]pyl her.

[339.]dwel.

[340.]greate.

[341.]coloure.

[344.]mooste perfyte.

[345.]wyseste.

[346.]greatest clarkes.

[347.]made.

[348.]chappelaynes. povertye.

[351.]one.

[354.]hol (*for* holy); Sp. holy. holde; Sp. hold (*read* holdeth). them.

[357.]set.

[358.]sayne.

[359.]shew.

[360.]C. that Fraunces rule was made so harde; Sp. that your rule that Francis made was so hard. C. might; Sp. mow.

[363.]harde. maye. *Supply* it.

[364.]toke.

[365.]learned.

[366.]Sp. *om.* to. C. byddeth; Sp. bit. Sp. when; C. *om.*

[369.] fayne.

[370.] thyne.

[371.] none. thyne.

[372, 374.] thre.

[373.] C. selfe; Sp. self same.

[375.] one.

[376.] alone. one.

[378.] thre. one.

[381.] *Both* you; *read* ye.

[382.] thine.

[384.] apostate; Sp. apostata. leaue.

[385.] the.

[388.] sonne.

[390.] *Both* you; *read* ye. wysdome.

[391.] father vncunyng. Sp. *om.* eyther.

[392, 397.] coulde (*twice*).

[393.] Sp. had he.

[395.] perfyte.

[397.] made. perfyte.

[398.] defate; Sp. default. sonne.

[401.] weren.

[402.] put.

[404.] C. that saynt; Sp. which saint. the perfytest;  
Sp. perfectest.

[405.] Sp. *om.* than.

[406.] the (*read* thee).

[408.] Sp. any default or (!) assigne.

[409.] sekerly; Sp. sikerly.

[410.] her. harde.

[415.] easye.

[416.] mor; Sp. more.

[418.] that; Sp. of (!).

[420, 421.] heauen (*twice*).

[421.] Christe.

[424.] frayen (*for* frayne); Sp. fraine.

[425.] C. ye in; Sp. ye you in (*read* you in).

[426.] sayde. *Read*—And whan ye han soiled that I saide, sadly in treuthe.

[427.] soyll the. thyne. order; Sp. orders. the; Sp. thee. heauen.

[428.] C. cunne; Sp. kun.

[430.] her.

[431.] her. fordone.

[432.] hem lyue; Sp. hir live.

[433.] wryte.

[434.] bread leste.

[435.] made. Sp. *om.* Finis.

[1.] T. worthi noble.

[3.] T. *om.* here.

[4.] *Both* the. T. chose; Th. chosen.

[9.] T. regalie; Th. regaly.

[11.] T. iustifie; Th. iustify.

[12.] T. ancestrie; Th. auncestry.

[17.] T. boun; Th. bounde.

[20.] T. wirche.

[26.] T. Axe; Th. Aske.

[27.] T. request; Th. request. (*Perhaps read*—Of no request the whiche is resonable.)

[29.] T. axinge; Th. askyng.

[30.] Th. *om.* to.

[31.] T. ches; Th. chase. Th. *om.* the.

[33.] T. ches; Th. chase.

[35.] T. gat; Th. gate. T. pes; Th. peace. *So* T.; Th. in-to his last.

[36.] T. histoire; Th. storie.

[39.] T. might; Th. myght.

[41.] *Both* behight. T. beheste.

[42.] Th. *om.* he. *Both* had. T. conqweste.

[44.] T. axinge. T. achieued; Th. atcheued.

[45.] *Both* al. T. paiene; Th. paynem.

[46.] T. believed.

[47.] T. griued.

[48.] T. mihte; Th. might.

[50.] T. feith; Th. faithe.

[53.] T. mot; Th. must.

[54.] Th. *om.* as.

[56.] T. leid; Th. layde.

[57.] T. viage; Th. voyage.

[59.] T. axe.

[61.] T. silve; Th. selfe.

[62, 63.] T. pes; Th. peace.

[70.] T. Betre; Th. Better.

[71.] *Both* peace. T. euery man; Th. eueriche. T. alyue.

[74.] Th. lande; T. world.

[76.] T. cesse; Th. cease.

[77.] T. encesse; Th. encrease.

[78.] T. chief; Th. chefe.

[79, 81, 82.] T. weie, aweie, seie.

[83.] *Both* lefte.

[90.] *Both* al.

[92.] *Both* the.

[93.] T. that; Th. what.

[96.] T. soght; Th. ysought.

[97.] *Both* se.

[98.] T. conqueste.

[101.] T. bethenk.

[102.] *Both* gone.

[103.] *Both* Her.

[108.] T. *om.* doth; Th. dothe.

[110.] *Both* dothe. T. reules; Th. rules.

[111.] T. meschef; Th. myschefe.

[113.] T. bringth; Th. bringeth.

[114.] T. comon; Th. *commen.*

[\[121.\]](#) T. to; Th. be.

[\[129.\]](#) T. Lete; Th. Lette.

[\[130.\]](#) Th. crewel warryour.

[\[132.\]](#) Th. slough.

[\[136.\]](#) T. than; Th. that.

[\[137.\]](#) *Both se.*

[\[146.\]](#) T. euene; Th. euyn.

[\[147.\]](#) T. heuene; Th. heuyn.

[\[148.\]](#) T. Ha.

[\[153.\]](#) Th. *om.* the.

[\[155.\]](#) Th. *om.* 2nd of.

[\[160.\]](#) T. reson; Th. reason.

[\[162.\]](#) T. thenke; Th. thynke.

[\[165.\]](#) T. the subiit; Th. be subiecte.

[\[169.\]](#) T. er.

[\[173.\]](#) T. aftirwards; Th. afterwarde.

[\[174.\]](#) T. let; Th. lette.

[\[176.\]](#) T. er.

[\[177.\]](#) Th. styghed.

[\[183.\]](#) T. paiens; Th. paynynms.

[\[185.\]](#) Th. erre (!).

[\[192.\]](#) T. sen; Th. se.

[\[194.\]](#) Th. paynems. T. destruiid.

[\[200.\]](#) Th. that; T. which.

[\[201.\]](#) T. helas; T. sprad.

[202.] *I supply* alday.

[203.] Th. that; T. which.

[209.] T. do; Th. done. T. paien; Th. payne (*for* payen).

[211.] T. to wo der; Th. wonder. *For any read a?*

[216.] Th. *om* how.

[217.] T. enangile.

[219.] *Both* made. Th. *om*. the.

[222.] Th. selfe; T. selue.

[227.] T. men; Th. people.

[231.] Th. the (*for* that).

[232.] Th. dewte; T. duete.

[238.] T. hem-selue; Th. him-selfe.

[242.] Th. must.

[246.] T. *om*. good. T. euene; Th. euyne.

[248.] T. heuene; Th. heuyn.

[253.] *Both* thre.

[254.] Th. *om*. is.

[256.] *Both* highe.

[260.] T. sick; Th. sicke.

[263.] Th. helplesse; T. heliples.

[269.] *Both* Betwene.

[274.] T. enoight.

[276.] *Both* Beholde; se.

[278.] Th. deserved (!).

[280.] *Both* lyfe.

[281.] T. Ector.

[282.] T. Machabeu.

[283.] T. Godefroi Arthus.

[287.] *Both* made.

[288.] T. mai; Th. many (!).

[289.] T. man (*for* king).

[291.] Th. is (*for* ben).

[292.] T. *om.* up.

[295.] T. tenetz; Th. tennes.

[296, 298.] T. er (*for* or).

[305.] Th. is (*for* it). Th. *om.* is. T. piereles; Th. peerles.

[306.] *Both* begete; *read* be gete.

[316.] T. perfit.

[318.] T. plit.

[321.] Th. these (*for* the pees). Th. ben.

[326.] T. proprite.

[329.] *Both* semblant.

[330.] T. Cassodre. *Both* writinge. T. auctorized.

[331.] Th. *om.* ther.

[336.] T. wel; Th. way.

[337.] *Both* se.

[342.] T. crualte; Th. creweltie.

[347.] T. baptisme.

[359.] Th. England.

[370.] T. seintz; Th. sayntes. T. memoire; Th. memory.

[371.] T. loenge; Th. legende (!). T. gloire; Th. glory.

[378.] Th. *om.* 2nd of. *Both* throne.

[382.] T. sese (*for* cese); Th. se (!). T. er (*for* or). T. meschiefe; Th. myschefe.

[383.] *Both* Sette.

[384.] T. draugh.

[385.] T. Maintene; Th. Maynteyn.

[399.] Th. curua; T. torua.

[2.] F. goddis an.

[3.] F. pepill. F. ben.

[4.] A. folk; F. folke. F. besely; A. bisyly.

[5.] F. Th. Of the; S. *om.* Of. S. Cithera; F. Sythera. S. sothly; F. oonly.

[6.] A. Tr. alle; F. al.

[7.] F. sugetes.

[8.] A. wole; F. wol.

[10.] F. wymen. A. han I-sowe.

[11.] F. Suche.

[12.] A. doon; F. do.

[13.] F. oure.

[14.] F. pitouse; effecte.

[15.] A. And passynge alle londes on this yle.

[17.] A. seyn; F. seye.

[18.] A. dissimulen; F. dyssimule.

[19.] A. Tr. S. Th. in; F. on. F. her.

[20.] A. herte.

[20–22.] F. her.

[23.] A. And with so pitous. S. Tr. pitouse a.

[24.] A. trewely; F. truly.

[25.] F. hert. A. han swich.

[26.] A. seyn; F. sey. F. her.

[27.] F. her. Tr. list. F. schew.

[28.] F. anoone. F. *om.* mot; S. Tr. most; Th. must (*but read* mot); cf. l. 35.

[29.] A. seyn; F. sey. F. yowe; Th. you.

[31.] F. While. F. lyfe. A. lasten; F. last.

[33.] F. Th. thing as; A. S. *om.* as.

[34.] F. youre. F. self; S. seluen. Th. lyste; F. lyst; A. lykith.

[35.] A. moot myn herte; F. myn hert mote. A. breste; F. brest.

[36.] F. herd. Th. knowe a mannes; F. know a manys. A. herte; F. hert.

[37.] F. outwarde.

[38.] S. word; F. worde. F. non astert.

[39.] So S. Tr.; A. sholde any wight by reson; F. Th. by reson semed euery wight to queme.

[40.] F. seyde; Th. sayd. F. hert; Th. herte.

[41.] F. *om.* of.

[42.] F. arte. F. be; Th. by.

[43.] F. processe. A. Tr. S. wommen meeued of; F. moveth oft woman.

[44.] S. that; *rest om.*

[46.] F. her.

[47.] F. hert set.

[48.] F. blesful. A. S. they; F. ye.

[49.] F. And thus; A. S. Tr. *om.* And.

[50.] A. S. pot; Th. pan; F. penne.

[52.] A. he keepith; F. kepeth he. S. not; A. nat; F. no more.

[53.] A. fynden; F. fynde. F. tovne.

[55.] A. On to; F. Vnto.

[56.] A. hard; F. herde. A. S. leue; F. beleue.

[59.] Th. traytour; F. traytoure.

[60.] A. faste him speedith; F. fast spedeth him.

[61.] Th. herte; F. hert.

[62.] A. S. Tr. ne; F. *om.*

[64.] F. faire avaunte.

[65.] F. silfe.

[66.] S. A. Tr. Now; F. *om.* S. A. him; F. Th. himselfe. A. S. a; F. *om.*

[67.] A. S. a (2); F. *om.*

[68.] F. tel; hir; hathe.

[69.] F. worshippe.

[70.] A. greet; F. grete. S. a sclander; T. Th. disclaunder.

[71.] F. hir; reprefe.

[72.] A. Tr. it; *rest om.* F. wroght.

[73.] F. myschefe.

[74.] F. spake; thoght.

[75.] F. be; Th. by. F. oght.

[76.] S. a thank; Tr. hye thank; F. thank.

[77.] D. Th. A. nede; F. rede.

[78.] Th. through; F. thorgh.

[81.] A. that; *rest om.* F. tel.

[82.] Th. through; F. thorgh.

[83.] A. S. Tr. Th. al; F. *om.* F. dovne.

[84.] F. fynaly.

[85.] A. Tr. Betrayen; B. S. T. Betray; F. Betraied.

[86.] F. is yt that; S. A. Tr. *om.* yt.

[87.] A. Ageynes; F. Ayens. F. falsely.

[88.] F. crafte suche.

[89.] F. wytte; A. Tr. wil. A. Tr. ay reedy is; S. redy ay is; F. is euer redy. A. tapplie; Th. taply; F. to aplye.

[90.] A. hy; S. Tr. hie; F. *om.*

[93.] T. A. Tr. as; F. *om.* F. ben.

[94.] B. A. Tr. Th. they; F. *om.*

[95.] Th. pursewe; F. pursw.

[98.] A. Smal witen; F. Lytell wote; Tr. Litel knowe.

[99.] F. wrechch; Th. wretche.

[101.] F. inconstant; feythe.

[105.] F. cometh.

[106.] F. fast (*read* faste). F. ride (*read* ryd).

[107.] F. While. Th. behynd; F. behinde. F. bake.

[109.] A. snak; F. snake; Th. smacke.

[110.] F. thes; pake.

[111.] Th. mote; F. mot.

[114.] F. selfe hyr.

[115.] F. hir represe; vileyny.

[116.] F. tong.

[118.] F. folke.

[120.] F. eke.

[124.] F. wer. A. D. Th. had; F. hath.

[126.] F. shapith.

[129.] F. han leyser; D. T. Th. leisur haue; A. Tr. leiser han.

[130.] F. purpose.

[131.] Th. madnesse.

[132.] F. homelynesse.

[133.] F. wymmen.

[134.] F. sclander women.

[135.] F. Too.

[139.] A. Al moot he flee.

[140.] Th. tonge; F. tong.

[141.] F. foule. A. vice; Th. vyce; F. thing.

[143.] A. Tr. Th. S. man; F. men.

[147.] Th. ben; Tr. been; F. beth. A. at (*for in*). A. Th. assay; F. asay.

[148.] F. hyt. F. o; Th. one.

[149.] F. varriable.

[150.] S. and (*for* or). S. proud; F. proude.

[152.] F. vnthrift; Th. vntrust.

[154.] F. swich; D. Th. suche.

[155.] D. god the hie.

[156.] A. alle; F. al. A. whether; F. wheither. A. was (*for* were).

[160.] F. al.

[161.] F. *om.* 2<sup>nd</sup> that.

[163.] Tr. goode; F. good.

[164.] F. caas.

[165.] Th. good is; F. is good.

[166.] F. al.

[167.] Th. owne falsnesse; F. oone falsnesse.

[169.] F. oght.

[171.] F. wheither.

[172.] F. badde.

[173.] F. witte.

[175.] F. hir.

[176.] F. tre gode frute.

[177.] F. swiche; A. swich.

[178.] F. Take.

[179.] F. Merour; Th. myrrour.

[180.] F. Honure; honored.

[181.] A. nat hir.

[183.] F. seyde; Th. sayd.

[184.] F. foule.

[185.] F. chirlyssh; Th. churlysshe.

[187.] F. wymen; Th. women.

[188.] D. B. T. A. Tr. for to despuse; F. to displesen.

[189.] F. wol.

[191.] F. made.

[192.] A. they lakken; Th. they dispuse; F. dispisen they. Th. women and her; F. wommans; A. wommenes.

[193.] F. grete reprefe.

[194.] F. yiven; D. yeve; Th. yeue.

[195.] F. ben.

[198.] Th. D. especial; F. special.

[203.] F. theys; noon.

[205.] F. grete reprefe.

[206.] F. grete.

[207.] F. case.

[208.] F. custome.

[209.] F. women. D. B. A. Th. *om.* 1st or.

[210.] F. Seye; Th. Say.

[211.] F. boke.

[212.] F. women.

[213.] F. louen; S. D. Tr. Th. loue.

[215.] A. They (*glossed s. libri*). F. perylle; Th. perel. F. cast.

[216.] F. B. wrappes (!)

- [217.] D. S. Th. women. F. B. myshappes (!)
- [218.] S. Th. is; F. *om.* A. that; *rest om.*
- [222.] A. S. T. nat; D. Th. not; F. noon. F. while.
- [223.] F. tyranie.
- [224.] F. wymmen.
- [225.] D. Th. many; F. mony. F. wer.
- [226.] Th. Tyed; A. Tyd.
- [228.] F. werray; S. veray; D. verry; Th. very.
- [229.] F. selfe; D. silf.
- [230.] F. folke.
- [232.] F. mawgre; Th. maugre.
- [233.] F. *om.* the.
- [234.] F. sodenly; Th. sodainly.
- [236.] F. ben; Th. be. F. elleccioun.
- [237.] F. tovne; A. town.
- [239.] Th. her; F. hir. Th. herte; F. hert. F. brenyngly.
- [241.] F. hertys set.
- [242.] F. Ioy.
- [243.] F. ben.
- [244.] Th. sharpe; F. sharp.
- [248.] F. women.
- [249.] S. Wote; A. Wat; F. Th. What (!). F. grete; Th. great.
- [252.] F. aght; Th. aught.
- [253.] Th. it; F. ys (!) F. mervaylle; Th. meruayle.

[254.] F. women knywen; entent.

[255.] F. sotyly.

[256.] F. falshode; Th. falsheed. F. hert ment; Th. herte mente.

[257.] F. this clerkys. F. hent; Th. hente.

[261.] F. wroghten; Th. wrought. F. wysse; Th. wyse.

[262.] S. fillokes (*for* filthes). F. weren; Th. were.

[263, 264.] F. clerkis.

[263.] F. wisse; Th. wyse.

[264.] A. Th. To; F. D. The (!).

[266.] F. worshippe; Th. worshyp.

[268.] F. women. F. good.

[269.] F. dreden; Th. dredde.

[270.] F. Women.

[271.] F. hert.

[273.] A. swich oon for to.

[274.] F. eke this women.

[276.] F. ben.

[280.] F. ben; hertys; craue (!).

[281.] F. I (!); *for* To. Th. Moone.

[282.] F. lewde.

[286.] F. longe processe. F. slye; Th. slygh.

[287.] F. damesele; Th. damosel.

[288.] F. wytte.

[289.] F. peyn; Th. payne. T. Th. schulde; F. holde (!).

[291.] F. assaylle; Th. assayle.

[292.] F. bataylle; Th. batayle.

[293.] F. whiche.

[294.] F. hert; Th. herte.

[295.] F. yt moot folowen; A. moot it folwen.

[296.] F. grete.

[297.] F. dysceve.

[298.] F. constance; ben.

[299.] F. lerkys.

[301.] F. pite.

[302.] F. frendely; Th. frendly.

[303.] F. flee (!); golde.

[304.] F. quyt; hir.

[305.] F. gate; wolde.

[306.] F. bolde.

[307.] F. hir.

[308.] F. kept; grete.

[310.] F. wrechch; Th. wretche; A. man.

[314.] F. That (*for* Than). F. hert; Th. herte.

[315.] F. mischefe; hir.

[316.] Th.atures (*for* Martres).

[318.] F. oothe in no; A. ooth noon ne; S. T. Th. othe ne.

[320.] A. Th. herte; F. hert. A. In herte of man conceites trewe arn dede.

[324.] A. wommannes; Th. D. womans; F. a womans. Th. wicked crabbydnesse.

[326.] F. the; harme.

[327.] F. No fors; A. Yee strab (*or* scrab). Th. Beth ware women of her fykelnesse. F. take; S. and take.

[329.] F. smert; Th. smerte.

[331.] F. sle.

[332.] F. folke.

[335.] F. Empoysone folkys; set.

[337.] F. perfyte.

[338.] D. B. Th. A. entalented; F. entenlented.

[339.] F. Be; Th. Al; *rest* To. F. sytt.

[340.] F. women.

[342.] A. softe; F. Th. soft.

[343.] F. outwarde.

[344.] A. Wommannes; F. Th. Womans.

[346.] F. Pitouse devoute ful.

[348.] F. *om.* and.

[350.] F. hir.

[351.] F. oure; Th. our. A. firste; F. Th. first.

[353.] F. Ioy; Th. ioye.

[356.] A. nat; F. ne.

[357.] F. nade; Th. ne had; A. nad. F. she ne wolde.

[358.] F. The enviouse; Tr. Thenvyous. F. suellyng. F. fend.

[359.] Th. herte; F. D. hert.

[359.] F. Sent; hir.

[361.] F. deceyve; Th. disceyue.

[363.] F. woman.

[364.] F. Gode wote; hir.

[365.] F. good; Tr. goode. F. woman.

[369.] F. er; A. Th. or.

[370.] F. hir.

[373.] F. cast.

[374.] F. wronge.

[375.] F. harme. A. of that gilt.

[376.] F. fende; mawgre.

[377.] F. hir.

[378.] F. oonly. F. breeke; D. Th. brake.

[379.] F. that; Th. this. F. ben.

[381.] A. D. mowe; T. mow; Th. may; F. now.

[385.] A. Th. holde; F. hold.

[386.] F. Th. where; B. whan.

[388.] F. swiche.

[391.] A. F. feende; Tr. worme.

[392.] F. dide; Th. dyd.

[394.] F. feende.

[395.] F. sleythes; Th. sleyghtes; A. sleightes.

[397.] F. trespase; Th. trespace. F. the hevenes; A. Tr. S. Th. *om.* the.

[398.] F. tooke.

[401.] F. *suche*.

[403.] F. Yf (*for* Of). F. lyfe.

[405.] F. woyde; Th. voyde.

[406.] F. hir.

[408.] F. leene; Th. leane; S. low; A. weyke.

[410.] Th. dewe. F. moot.

[411.] A. we witen; *rest* I sey. F. verraly.

[412.] F. men (*for* man).

[413.] F. mercye; hir girdille.

[414.] F. mercye.

[415.] F. farewel; Ioy.

[417.] F. mercye.

[418.] F. honureth; Th. honoureth.

[419.] A. Tr. alle; F. al.

[423.] F. martirdome. Th. Thou louer trewe. thou mayden mansuete.

[425.] F. feendis.

[427.] *From* A; F. B. *omit* (!).

[430.] A. nat; Tr. not; *rest* neuer.

[431.] F. *om.* I.

[433.] F. hert; hir.

[434.] F. of my; Th. *om.* my.

[435–448.] *Precedes* 421–434 in Th.

[435.] F. where.

[436.] F. werkis; lyfe.

[438.] F. wommen (*read* womman, *as in* l. 442). F. stryfe.

[439.] F. ententyfe.

[441.] So Th.; F. B. forsoken hym.

[442.] F. forsooke.

[443.] F. left oonly.

[444.] Tr. holy wryt thus; F. thus holy wryt.

[445.] F. Lok.

[446.] So A.; F. B. I may wel preve herby.

[447, 448.] F. constance, variance.

[450.] F. trew; Th. trewe.

[451.] A. is nat told for; F. tolde I nat for; Th. tel I for no.

[453.] F. oonly loo.

[455.] F. honure; Th. honour. Th. auaunce.

[458.] A. S. she; *rest* he.

[459, 460.] A. S. She; *rest* He. S. hir; F. hi (!); *rest* his.

[461.] F. wertu.

[462.] F. Gret; honor.

[464.] F. oure; echon.

[465.] F. oure.

[466.] F. D. *om.* false. F. reble; Th. rebel.

[469.] A. ynne; F. in. F. more neuer; A. *om.* more.

[471.] S. Tr. that; *rest om.*

[472.] F. the ayer; A. their; Tr. theyre. F. moneth.

[473.] F. oure; where; milion.

[474.] F. louers trwe.

[475.] F. Iocunde.

[1.] Ed. honour; P. honour.

[2.] P. Our right cristen; Ed. *om.* right. Ed. the heire; P. *om.* the.

[6.] P. *chiualrie*; Ed. cheualry.

[8.] P. nat; Ed. neuer.

[10.] Ed. *om.* the.

[11.] P. loue and; Ed. humble.

[14.] P. bittir; Ed. bytter.

[15.] P. foorth; Ed. forthe (*twice*).

[16.] P. Ed. Holde.

[19.] P. fikilnesse; Ed. crabbydnesse.

[20.] P. Weeneth; Ed. Weneth.

[22.] P. seruiture; Ed. seruytude.

[25.] P. Commandith; Ed. *Commaundeth*.

[26.] Ed. O; P. Our. Ed. our; P. and.

[27.] Ed. dispute.

[28.] P. where; Ed. Her.

[29.] P. Spryngith; engendrith.

[30.] P. Makith. P. aght; Ed. ought.

[31.] P. been; Ed. be.

[32.] P. Dooth.

[33.] P. Yee.

[34.] P. approped (!).

[38.] Ed. *duite*.

[39.] P. *keepith*; Ed. *kepeth*.

[40.] P. *nakid*; Ed. *naked*.

[41.] Ed. *om.* *that*. P. *yee been*.

[43.] P. *arn*; Ed. *be*.

[44.] P. *Engeland and*; Ed. *England and of*.

[45.] P. *yee*.

[46.] P. *othir*.

[47.] P. *qwenche*. P. *nusance*; Ed. *noysaunce* (*read* *nuisance*).

[49.] P. *Conqueste*; Ed. *Conquest*.

[50.] Ed. *myscreaunce*.

[51.] P. *roote rype*; Ed. *rote repe*. P. *yee*.

[52.] P. *Sleepe*; Ed. *Slepe*.

[54.] P. *yee been*.

[55.] P. *Dooth*.

[56, 57.] P. *yee*.

[57.] P. *shuln*; Ed. *shal*. P. *greeue*.

[58.] Ed. *the*; P. *and*.

[59.] Ed. *tourne*.

[60.] Ed. *Nowe kythe of your beleue the constaunce*.

[62.] P. *blissid*; Ed. *blysfull*.

[1.] Th. A. *sonnes*.

[2.] Th. A. *vnworthely*.

[3.] Th. *lytel treatyse*; A. *balade folowing*.

[4.] Th. *with*; A. H. *of*.

[5.] Th. H. Although; Cx. And though; A. Yitte howe.

[6.] Th. A. estates. A. yet; H. Th. Cx. *om.*

[8.] Cx. herkne (*better*).

[9.] Th. me sore; A.H. *om.* me.

[10.] A. H. falle; Th. fal.

[11.] Th. But more; A. H. Cx. *om.* But. Th. iuuentute.

[12.] Th. ayen for; A. ageine. A. H. calle; Th. cal.

[13.] Th. H. certainly; A. comvnely. Th. A. moste. A. H. alle; Th. al.

[14.] A. H. for; Th. *om.* A. beon; Th. be.

[15.] A. H. no; Th. *om.* A. vertue; Th. vertues. A. calle; Th. cal.

[16.] A. ay; Th. aye.

[17.] A. thee; Th. the. Th. lorde.

[18.] Th. H. god; A. lorde.

[20.] Th. Betwyxe; A. Bytwene.

[21.] A. H. Of; Th. Cx. *om.* Th. blynde.

[22.] A. so freel; Th. H. to frele.

[23.] Th. lorde; perfyte.

[24.] A. H. Cx. soules; Th. soule.

[25.] Th. whyle; lyfe.

[26.] A. H. confourme; Th. confyrme (!).

[27.] A. H. vpon; Th. to.

[28.] Th. And in; A. H. *om.* And.

[30.] A. thee; Th. the.

[31.] Th. lyfe. A. H. thy governaunce.

[34.] A. alle whome; Cx. whom that; Th. whom. Th. moste entyrelly; Cx. A. entierly.

[36.] A. eloste; Th. loste; H. Cx. lost.

[37.] A. H. goostely and bodely; Th. Cx. bodily and gostly.

[38.] Th. meane.

[39.] A. I prey you lordes; Th. lordes I pray you. A. tendrely.

[41.] Cx. *transposes* 41–80 and 81–125. A. Plantethe; Th. Cx. Plante.

[43.] A. ay; Th. alway.

[45.] Cx. The frende (!) for to withstonde; A. For to withstonde the feonde; Th. The fende to withstande.

[46.] Th. peryllous; H. perilous.

[47.] H. Th. Cx. werke; A. vse.

[48.] Th. parfyte.

[50.] Th. Writen; A. Wrote. Th. her. Th. great; H. grete; A. noble.

[52.] So A.; Th. And right so is estate with negligence.

[57.] A. Then kepe also that.

[58.] Cx. A. Withoute; Th. Without.

[59.] Cx. vice; A. H. Th. vices.

[60.] A. whiles; Th. while. Th. worlde.

[61.] A. H. ay; Th. Cx. euer.

[63.] Th. lorde of al; H. A. lord of.

[67.] Th. sayd that the; A. saide that the; H. Cx. *om.* that. Th. father; A. H. fader.

[68.] H. A. Beqwath; Th. Byqueth. Th. house.

[69.] So A. Cx.; Th. children and therefore laborouse.

[70.] H. Th. Ought; A. Aught; Cx. Owe. Th. *om.* to. Th. besekyng; A. beseching.

[72.] Th. haue; A. H. gete. Th. *parte.* A. feyre; Th. H. *om.*

[74.] A. Compe.

[75.] A. thorough; Cx. thurgh; Th. by. A. leofful; Th. leful; H. leeful.

[77.] Th. you ye; A. H. *om.* ye.

[78.] Th. house. A. soo wyse; Th. H. suche a.

[79.] Th. *om.* it.

[80.] H. A. worldly; Th. worldes.

[81.] Th. howe betwyxe; A. howe bytwene.

[82.] Th. parfyte.

[84.] H. A. for whiche with full; Th. the whiche be ful of.

[85.] Th. than vertue; A. *om.* than.

[86.] A. Cx. *om.* 1st hem.

[87.] A. leese; H. lesith.

[89.] Th. howe. A. poure; Th. poore.

[90, 91.] Th. great.

[92.] Th. H. Through; A. By.

[94.] Th. H. Called; A. Calde. A. offt; H. Th. Cx. *om.*

[95.] A. for; Th. H. Cx. of.

[96.] Th. And therefore; *rest om.* And.

[97.] A. By auncetrye thus; Th. H. Thus by your auncestres; Cx. Thus by your eldres.

[99.] Th. men (*for* man).

[100.] Cx. Than god is.

[101.] Th. sythe; lorde. Th. blyssednesse; A. blessednesse.

[102.] A. That (*for* And). A. H. alle; Th. al (1). Cx. alle; Th. al (2). *For* us alle A. *has* mankynde that.

[103.] *So* A.; Th. H. Foloweth hym in vertue.

[105–125.] Chaucer's poem of *Gentilesse* is here quoted; see vol. i. p. 392.

[127.] A. Howe hyely he; Th. Howe lightly.

[128.] A. lease (!); Th. losse. A. H. in; Th. on.

[129.] A. Wherfore; Th. And therefore. A. doothe; Th. with (!).

[130.] A. estates; Th. profyte.

[131.] A. Tenprynte; Th. Tempereth (!). A. H. vertue fully; Th. fully vertue.

[132.] Cx. in; A. H. in-to; Th. to.

[133.] A. H. sette as vertulesse; Th. vertulesse than.

[134.] H. Cx. Ye; A. For yee; Th. Many. Th. A. nowe.

[135.] Cx. H. you; Th. hem. A. Thaughe one of you here of a gode matere.

[136.] Cx. H. Your feruent; Th. Her feruent; A. Your vnsure.

[137.] Th. arte. Cx. H. ye; Th. they. A. That of suche artes you liste not to.

[138.] Cx. A. withouten; Th. without a.

[139.] A. withouten; Th. without.

[140.] Th. calme. A. wol laste you; Th. wolde last.  
Th. yere by yere.

[141.] Cx. A. H. ye; Th. they.

[142.] Cx. A. H. ye; Th. they.

[143.] A. Cx. *om.* ful.

[144.] A. Right euen so whane.

[145.] A. Comthe.

[146.] A. Soone; Th. And sone. Th. comen the; Cx. come; A. comthe.

[147.] Th. if that; Cx. A. H. *om.* that. Cx. A. your;  
Th. her. A. H. no vertue haue; Cx. no vertue hath;  
Th. haue no vertue.

[148.] Th. fye. Cx. A. your; Th. her.

[149.] A. H. your; Th. her. Cx. H. you; Th. hem. A. *has* Thus hathe youre youthe and slouthe you al misgyded.

[152.] Cx. A. H. to haue; Th. *om.* (*read* haue).

[153.] A. Plenty of; Cx. Plentyuous; Th. Plentous.  
Th. fruite. A. H. Cx. the; Th. *om.* A. H. Cx. riping;  
Th. reapyng.

[154.] A. H. Cx. ay; Th. euer. A. doon; Th. do.

[156.] A. H. Cx. Yee may; Th. Thus may ye. A. H. wele see; Cx. see; Th. se wel. A. H. this; Th. that. A. Cx. conclusion; Th. inclusyon (!).

[157.] A. youthe; Th. youth. A. Th. vertulesse. Th. moche; Cx. ofte muche; A. ay michil (*read* mochel).

[158.] Th. Nowe seeth; A. H. Cx. *om.* Nowe. Th. howe; A. that.

[159.] A. youthe; Th. youth.

[160.] A. Cx. vyce; H. vice; Th. vyces.

[161.] A. Al (*for* As). A. al ryote; H. Cx. Th. *om.* al.

[162.] Th. eke howe.

[163.] So A. Cx.; H. *om*; Th. *has* Seeth eke howe vertue voydeth al vyce (!).

[164.] Th. H. Cx. whoso; A. *om*. so.

[165.] Th. ferre; A. far. Th. reason.

[167.] A. came frome pouertee; Th. fro pouert came. Th. hygh; A. hye.

[168.] Th. eke.

[169.] Th. howe poore.

[170.] A. H. Cx. humanite; Th. his humylite.

[171.] Th. *om*. a.

[172.] A. unto gret; Cx. to hye; Th. a man to great.

[173.] A. Cx. list; Th. H. lust. Th. entendaunce; *rest* attendaunce.

[174.] Th. nowe of; A. H. Cx. *om*. nowe.

[177.] Th. And loke; *rest om*. And. Th. howe; chare.

[178.] Th. tare.

[179.] A. meschaunces.

[180.] Th. H. Cx. *om*. that. Th. ware.

[181.] A. Th. infortunate. A. H. Cx. or; Th. and.

[182.] Th. no more nowe say; Cx. no more say; H. no more; A. more (!). Th. herby; se.

[183.] A. Th. Howe. A. Th. perfyte.

[184.] A. done exyle; Th. H. exylen al; Cx. exyles al.

[185.] Th. eche man to; Cx. man to; A. dethe to (dethe *is put for* eche). A. cheesen; Th. chose.

[186.] Th. A. Dothe.

[187.] A. Cx. will (*for* wolde). Th. right sorie; A. H. Cx. *om.* right.

[188.] A. you conferme; Th. confyrme you.

[189.] A. no thing; Cx. H. nothing; Th. not it.

[2.] Th. reed; F. D. rede.

[4.] S. his (*for* 2<sup>nd</sup> the).

[5.] Th. away; F. away.

[6.] Th. D. orizont; F. T. S. orisont.

[7.] Th. bidde al; MSS. *om.* al. F. T. *om.* lovers.

[10.] Th. bade. F. T. D. S. *om.* 2<sup>nd</sup> hem.

[11.] D. gladde; *rest* glad. *All* grey (*or* gray).

[13.] Th. Bade; MSS. Bad. *All* dispyte (*dispite*).

[14.] S. go take (*rest om.* go).

[15.] Th. syghe.

[16.] F. out stert.

[18.] Th. sicknesse; MSS. sekenes. F. S. sat; *rest* sate. Th. aye. Th. nye.

[20.] F. atte; T. at; *rest* at the. S. sum; *rest* some, summe. P. reles; D. relece; T. relese; F. relesse; Th. release.

[21.] F. halt; Th. halte.

[22.] T. S. roos; *rest* rose. Th. thought.

[23.] Th. wodde; S. wod; *rest* wode. Th. byrdes.

[24.] Th. T. D. vapoure; F. S. vapour. F. D. agoon; T. Th. agone.

[25.] F. morownyng; T. morownyng; Th. moronyng.

[26.] Th. lyke; F. lykyng (!); *rest* like; *read* lyk.

[27.] Th. leaues.

[32.] F. the (*for hir*).

[33.] Th. D. splaye; F. T. S. splay; *read* splayen. F. S. on; *rest* in.

[34.] Th. T. Agayne; F. Ageyn; D. Ayen. S. gold; *rest* golde.

[35.] Th. T. downe; F. down; D. down; S. doun.

[36.] Th. forthe.

[37.] F. berel; S. beriall; Th. byrel; T. byrell; D. birele.

[39.] D. S. Toward; F. Toward; Th. T. Towarde.

[40.] Th. compace; MSS. compas.

[41.] T. myghte; S. *michty* (!); *rest* might. Th. gone; F. goon.

[42.] S. park; *rest* parke.

[43.] T. wente; *rest* went. Th. byrdes; *rest* briddes. S. song; *rest* songe.

[44.] Th. branches; F. T. D. braunches. Th. and (*correctly*); *rest* omit.

[45.] Th. sange; S. sang; P. song; F. T. D. songe. Th. woode. S. P. rong; *rest* ronge.

[47.] T. thoughte; Th. F. D. thought.

[48.] T. myghte; *rest* might. T. D. wraste; S. brest; Th. F. wrest.

[49.] T. breste; D. braste; Th. F. brest; S. to-brest.

[51.] F. T. P. tapites; Th. D. tapettes.

[52.] Th. F. T. -selfe (*better* selve). F. celured; D. coloured; S. siluered; Th. T. couered.

[54.] Th. beautie. F. T. may not (*for* may).

[55.] S. assaut; *rest* assaute.

[56.] Th. sphere; hotte. Th. F. T. D. shone (*read* shoon).

[57, 59.] S. wynd, kynd; *rest* wynde, kynde.

[58.] S. P. among; *rest* amonge. T. blossomes; D. blossoms; Th. blosomes; F. blosmes.

[59.] *All* holsom (holsum). Th. F. T. D. and so; S. *om.* so.

[60.] F. T. blomes; S. blomys; Th. blosmes; D. blossoms.

[61.] *All* gan, can; *see* l. 579.

[62.] S. that; *rest om.* F. their; T. their; Th. D. there; S. thai; *read* hir.

[63.] F. D. Ayens; Th. Ayenst; T. Agayne.

[64.] T. S. saw; Th. F. D. sawe (!). F. ther; *rest* the; *cf.* l. 71. S. Daphin; *rest* Daphene; *read* Daphne.

[65.] Th. holsome; *rest* holsom (-sum).

[68.] F. phibert; Th. T. filberte; D. filberde; S. filbard. Th. F. dothe.

[69.] Th. S. adoun; *rest* doun.

[70.] F. I-called; *rest* called.

[71.] Th. T. D. sawe. P. hawethorn; *rest* hawthorn, hawthorne, hauthorne.

[72.] S. motle; F. motele; *rest* motley. (*Read* swoot?). Th. dothe smel.

[73.] *All* Asshe; *read* Ash. *All* oke; *read* ook. S. ?ong; T. fressh (!); *rest* yonge. S. accorne; *rest* acorne.

[74.] Th. tel.

[75.] S. beform; D. before; *rest* before. Th. sawe; wel.

[76.] T. cours; S. courss; *rest* course.

[77.] Th. hyl; quicke streames.

[78.] S. P. gold; D. colde; *rest* golde.

[78, 80.] F. glas, gras; Th. glasse, grasse.

[79.] wel.

[80.] Ad. velowet.

[81.] Th. T. D. lustely (T. lustily) came (cam) springyng; F. lustely gan syng (!); S. lustily gan spryng.

[83.] Th. F. wel; T. D. welle.

[85.] *From this point I silently correct obvious errors in spelling of Th. by collation with the MSS.* Th. holsome. S. and; *rest* and so.

[86.] Th. Thorowe. S. there; *rest omit.*

[87, 92, 94.] *I read lyk for lyke.*

[87.] F. T. D. Narcius (!).

[89.] T. dyde; *rest* dyd, did.

[90.] S. cruell; *rest omit.*

[95.] Th. that; *rest* as. F. T. P. his; *rest* her.

[101.] S. perce; D. perce; Th. peerce; F. T. perysh (!)

[103.] Th. ouermore (!).

[107.] Th. F. thrust; T. thurste; P. D. thurst.

[110.] S. adoun; Th. F. P. downe; *rest* down, doun.

[113–126.] S. *omits.*

[122.] Th. delectable.

[127.] D. ynde; T. iende; F. cende (!); Th. gende; S. of Inde.

[138.] S. constreynt; *rest* constraynyng.

[147.] Th. priuely me; *rest* me priuely. (*Read* bussches prively me shroude?).

[151.] Th. *om.* 2nd his.

[154.] *For* among *perhaps* *read* anon.

[159.] S. the; *rest* omit.

[162.] Th. therto; *rest* there.

[168.] F. P. awaped.

[175.] D. hem; S. thame; *rest* *om.*

[179.] Th. *om.* this.

[181.] So all.

[184.] F. delful; T. delefull; S. dulefull; D. doillfull.

[187.] S. quhoso; *rest* who. S. witen; *rest* write (wryte).

[191.] D. no knowyng haue; *rest* haue no knowyng.

[192.] S. witen; *rest* write (wryte).

[198.] F. S. as; *rest* *om.*

[202.] Th. disencrease; F. disencrese; T. disencrece; D. disencrees.

[205.] S. louyng.

[206.] F. hindered; S. hinderit; *rest* hindred.

[212.] F. T. deleful; S. dulfull; D. wofull.

[214.] S. grete; *rest* *om.*

[216.] S. with full; *rest* omit (*I* omit full).

[225.] D. grownded.

[227.] F. S. dule; D. dooll.

[230.] Th. T. chyuer; F. shyuer; D. chevir; S. chill.

[233.] T. D. fro; S. from; Th. F. for (*twice*).

[234.] Th. T. D. yse; F. Ise; S. Iss.

[239.] S. distress.

[241.] *So* D. P.; S. doth his besyness; Th. euer doth his besy payne; F. euere doth besy peyn; T. euur doth his bysy hate (*sic*).

[242.] T. Agaynes; F. D. Ayens; Th. Ayenst; S. A?eynis. S. and to; *rest om.* to.

[243.] Th. *om.* wolde.

[245.] T. wolde; S. wold; Th. D. wol; F. will.

[247.] T. myghte; Th. F. might.

[248.] S. for; *rest om.*

[251, 252.] T. D. lette, whette; Th. F. let, whet. *All* despite.

[253.] S. A?eynes; T. Agaynes; F. D. Ayens; Th. Agaynst.

[257.] P. of wrath.

[258.] S. a?eynes; T. agaynes; F. D. ayens; Th. agaynst.

[260, 262.] Th. tel, bel; *rest* telle, belle. S. rong; F. T. D. ronge; Th. range.

[267, 269.] S. lond, fond; *rest* londe, fonde.

[271.] Th. D. falshode; F. S. falshed; T. falsehede.

[276.] Th. D. be; *rest* ben.

[277.] S. sat; *rest* sate, satte.

[281.] F. non ne may; *rest* may non.

[283.] D. oth; S. soth; *rest* othe.

- [285.] Th. F. T. P. clepe; D. speke; S. cleke (!).
- [297.] T. D. fulle; Th. F. ful.
- [298.] Th. S. one; *rest* oon.
- [299.] F. more (*for* any).
- [303.] Th. cal.
- [305.] Th. fal.
- [306.] Th. al.
- [307.] *All* the name; *I omit* the.
- [308.] *All* the blame; *read* ber'the.
- [314, 315.] D. lowlyheed, speed; *rest* -hede, spede.
- [322.] *All* Vn-to; *read* To.
- [323.] F. sithe; S. sithen; *rest* sith.
- [332.] *Perhaps omit* his. D. payn; T. peyn; *rest* payne (peyne).
- [337.] S. bet; F. bette; *rest* better.
- [338.] Th. F. *om.* 2nd his.
- [339.] T. lady; F. ladye; *rest* ladies.
- [346.] D. perelees; F. T. S. P. pereles; Th. peerles.
- [347.] T. liste of hym; S. can of him.
- [349.] F. Gades; S. Gadis; *rest* Gaddes.
- [351.] Th. P. *om.* ben.
- [352.] S. Y-sett; D. Sette.
- [355.] *I supply* he.
- [357.] S. ?it; *rest omit.*
- [360.] S. fresch; *rest omit.*
- [363.] T. dide; *rest* did.

[368.] S. eke; *rest omit*.

[374.] F. Tereus (*for* Theseus).

[378.] F. falshed; S. falshede.

[379.] *I supply* knight.

[380.] *All* eke; *read* also. *I supply* al.

[382.] S. and thair (*for* and hir); *rest omit* thair (=hir).

[384.] Th. lieges.

[386.] So all.

[391.] S. worthi knyght & hir trew; *rest omit* worthi and trew. *I follow* S.; *but omit* and.

[393.] F. T. Ipomones; Th. Ypomedes; S. P. Ypomenes; D. Ipomeus.

[394.] *I supply* was.

[400.] F. lovers; T. louys; *rest* loues.

[403.] S. trewe; *rest* trewe men.

[405.] Th. moost.

[407.] D. S. oth; *rest* othe.

[409.] F. P. S. port; *rest* porte.

[411.] S. no; *rest omit*.

[413.] Th. lytel; P. litill; D. litle; *rest* lyte.

[414.] F. nother; *rest* nor.

[415.] Th. syknesse; F. sekenesse.

[419.] D. Iupardy; *rest* in partynge (*for* iupartynge); *read* juparting; cf. l. 475.

[421.] F. fals (*error for* false); *rest omit*.

[426.] S. double (*for* pitous).

[429.] S. falss; *rest om.*

[435.] Th. F. P. bye; D. bie; T. bey; S. by.

[437.] Th. T. S. sene; F. seen; P. D. seyn.

[438.] Th. sticken; P. D. stekyn.

[439.] S. P. the; *rest om.*

[447.] S.?it; *rest om.*

[449.] *I supply* she. S. ysuorn; *rest om.* y-.

[451.] Th. *om.* have.

[453.] T. D. S. aboue (*for* of love); *see* l. 454.

[461.] S. blend (*read* blent); *rest* blynde (blinde).

[462.] S. as he wend (*read* went); Th. by wende (!); *rest* by wenyng (!).

[464.] F. T. avise; D. avice; S. aviss; Th. aduyse.

[467.] S. P. frend; *rest* frende.

[468.] B. *begins here.* *I supply* and.

[469.] T. lette; F. leteth; Th. letteth; B. D. letith; S. lattith.

[471.] B. F. S. he doth; Th. T. doth to.

[475.] Th. ieopardye; S. Iupartye; F. partie (!); B. D. T. Iupardye; P. Iupard.

[488.] Th. systeme.

[489.] S. haue schapen (*for* shopen).

[494.] F. hath; Th. haue.

[501.] F. B. plentevous. Th. largnesse.

[508.] Th. trouthe; S. treuth; *rest* routhe; *see* l. 679.

[514.] Th. Gyltlesse; F. Giltles; P. Gylteles.

[523.] F. B. P. ye (*for you*).

[530.] F. B. S. gilt; *rest* gylte (gilte).

[533.] S. a?eynes; T. agaynes; F. B. D. ayens; Th. agaynst.

[536.] S. ?ow to pay; *rest* her to pay.

[537.] Th. *om.* eche.

[538.] T. D. liste; *rest* list.

[541.] *All* euery; *read* al.

[543.] *All* graunte (graunt); *read* graunten.

[545.] Th. onely sle me; MSS. slee me only.

[547.] S. vnto; *rest om.*

[548.] S. If (*for And*).

[549.] S. apaid; *rest* payd (paid).

[550.] *For* to *read* shal?

[551.] F. P. legeaunce; Th. D. ligeaunce; T. lygeaunce.

[553.] T. D. luste; Th. F. B. lust. S. Quherso hir list to do me lyue or deye.

[555.] S. hoolly; Th. holy.

[560.] Th. T. D. lyste; F. S. P. list.

[561.] S. vnto; *rest* to.

[566.] S. quhill þat me.

[568.] Th. mater.

[571.] F. B. P. hest.

[573.] T. liste; *rest* list (lust).

[575.] T. sike; S. to sike; Th. D. sygh; F. B. sile (!).

[577.] Th. no worde.

[581.] Th. long wisshing (!). Th. S. for; F. B. D. P. for his; T. for her.

[583.] S. P. gan; *rest* gonne (gunne).

[587.] S. compleynen; *rest* complayne.

[598.] T. faste; *rest* fast.

[605.] *I supply* here.

[606.] Th. dytte.

[611.] T. D. weste; *rest* west.

[617.] T. D. faste; *rest* fast. S. D. F. doun; Th. adowne; D. T. Adoun.

[622.] T. you; *rest om.*

[626.] S. for to; *rest om.*

[627.] MSS. welwilly; Th. wyl I (!).

[636.] Th. socouer (*misprint*).

[645.] S. vnto; *rest* to.

[647.] S. verily; Th. T. D. wery (!); B. very wery (!); F. werry wery (!); P. very.

[650.] F. B. reles; T. D. relese; Th. release; S. relesche.

[656.] Th. T. S. P. *om.* his.

[659.] Th. *om.* that.

[663.] Th. ialousyes; D. Ielosies; *rest* Ielosye.

[664.] T. B. P. of; *rest* of his.

[665.] S. Werreyed; D. Werried; *rest* Werred.

[666.] MSS. Princes; Th. Prynmesse. Th. pleaseth; F. pleseth; P. plesith (*read* plese). Th. it to your; *rest om.* to.

[667.] S. P. for; *rest om.*

[669.] Th. D. *om.* trewe.

[673.] S. for; *rest om.*

[1.] Feverier.

[2.] firy.

[3.] streames.

[5.] dutie.

[6.] her.

[7.] Eueryche; next.

[9.] agayne.

[11.] glad.

[12.] dothe.

[15.] chosyng.

[18.] whyle; lyfe.

[20.] Cipride.

[22.] obey.

[26.] lyfe.

[26.] closet.

[27.] there.

[29.] herde.

[30.] deuoute.

[32.] ermony.

[33.] rose.

[34.] Towarde; *supply* gan.

[35.] eueryche chose.

[39.] distyl; (*read* distille); chrystal teeres.

[41.] *Supply* ne.

[42.] beames.

[45.] set; downe.

[47.] behelde.

[48.] inwarde.

[49.] aye; crampessh at (*read* crampisshed).

[50.] whyle.

[51.] Sate; behelde; tre.

[52.] sytte (*read* sitten).

[53.] thought.

[54.] foule.

[55.] chose (*read* chesen).

[56.] Eueryche; yere to yere.

[57.] tytemose.

[58.] election.

[59.] togyther (*read* togider).

[60.] Where as; lyst aboute envyron.

[61.] inclynacion.

[62.] empresse (*read* emperesse).

[63.] lyst.

[64.] alone.

[66.] statute.

[67.] al suche.

[69.] agayne.

[70.] Without.

[71.] *Supply* soothly; sene.

[73.] doulfully; caas.

[74.] ferre.

[75.] lyke.

[76.] lyste.

[77.] harme; dare.

[79.] lykely.

[80.] ferre.

[81.] none.

[83.] myne.

[85.] aye.

[86.] false suspicion.

[88.] distruction.

[89.] *Supply* as; conclusyon.

[91.] dethe mote.

[94.] howe.

[95.] Where so.

[96.] Whyle; dothe; leaues.

[98.] wel; *supply* ay.

[99.] nowe.

[103.] put.

[106.] say; dute (*read* duetee).

[107.] presumpcion.

[108.] se.

[\[109.\]](#) correction.

[\[110.\]](#) commendacion.

[\[111.\]](#) her (*read here*).

[\[114.\]](#) beames.

[\[115.\]](#) amonge.

[\[122.\]](#) *Supply* as; swetenesse.

[\[123.\]](#) without.

[\[124.\]](#) eye.

[\[125.\]](#) bountie; fayrenesse.

[\[128.\]](#) reken (*read reknen?*).

[\[131.\]](#) semelynesse.

[\[136.\]](#) reason.

[\[137.\]](#) aye.

[\[138.\]](#) hye.

[\[139.\]](#) aye.

[\[142.\]](#) discrete and wyse (*read discret wyse; and supply secree for the rime*).

[\[144.\]](#) lowe.

[\[145.\]](#) glad.

[\[147.\]](#) suretie.

[\[148.\]](#) femynyte (!).

[\[149.\]](#) mannyshe; comparison.

[\[150.\]](#) aye pyte.

[\[151.\]](#) ben; trybulacion.

[\[152.\]](#) alone; -cion.

[\[153.\]](#) arne; mischefe.

[155.] aye.

[157.] Dredeful.

[158.] aye.

[159.] her (*twice.*)

[164.] worlde.

[165.] eeres; worde.

[166.] frende; foe; ferre.

[167.] Amysse.

[169.] trewly; is in sette (*om. in.*)

[171.] bountie; beautie are togyther knette.

[173.] voyde; newfanglenesse (*or read voide and newfangelnesse.*)

[174.] aye one.

[175.] There; sette.

[176.] euerychone.

[177.] *Supply* for.

[178.] colour; none.

[179.] Lyke; to endyte.

[180.] say.

[181.] Wherfore.

[184.] commendacion.

[185.] blynde; hylde.

[186.] discrypcion.

[187.] say; conclusyon.

[188.] *Supply* her.

[190.] lyke.

[\[191.\]](#) fayrenesse.

[\[193.\]](#) wyfely.

[\[194.\]](#) faythe.

[\[195.\]](#) setrone (!); *read* secree (*see note*).

[\[197.\]](#) lyke.

[\[198.\]](#) Alcest.

[\[199.\]](#) lyke.

[\[202.\]](#) lykened.

[\[203.\]](#) faythe.

[\[206.\]](#) semelynesse; Canace.

[\[208.\]](#) al.

[\[209, 210.\]](#) fal, al.

[\[211.\]](#) *Supply* her.

[\[216.\]](#) bountie; beutie.

[\[217.\]](#) bountie.

[\[218.\]](#) meane bountie gothe.

[\[220.\]](#) beutie foloweth.

[\[221.\]](#) ne fende (!); degre.

[\[222.\]](#) fre.

[\[224.\]](#) fayre; one.

[\[228.\]](#) Onely.

[\[230.\]](#) rudenesse.

[\[233.\]](#) feare; betwyxt.

[\[234.\]](#) Leste; worde.

[\[236.\]](#) had.

[237.] fayre; *supply* was; without.

[239.] assay.

[240.] gay.

[241.] lycoure.

[242.] Clye (!).

[244.] *Supply* the; grounde.

[245.] say.

[246.] might; best entent.

[247.] faythe.

[248.] yaue; sent.

[250.] whyle; lyfe.

[251.] daunyng.

[252, 259.] saynte Valentyne (? *om.* saynte).

[253.] begynnyng (*read* ginning); entent.

[255.] assent.

[256.] quicke; lyne (*misprint*).

[257.] sene; fethers.

[258.] mornynge (*for* morweninge).

[260.] myne; luste.

[261.] onely; wodde bynde.

[262.] Holy.

[263.] where so.

[265.] al.

[266.] deuoute hert; thought.

[267.] Lenvoye. beautie; represent.

[269.] entent.

[270.] Lyke; *supply* the.

[1.] A. I kouþe to you.

[2.] A. clerkis (*for* poetes); the (*for* this).

[3.] A. cane mens hertes presse (!).

[4.] Th. hem; A. þeire hertes. Th. in fere; A. a fuyre.

[5.] A. With ful daunger payeþe his subgettes hyre.  
Sl. weere; Th. fere.

[7.] Th. Sl. euer; A. aye. Sl. A. his . . . doth; Th. her . . .  
do.

[8.] Th. nowe; A. *om.* Sl. redresse.

[10.] A. Ellas I ne can ne may not ful expresse.

[11.] Th. Sl. and that; A. the whiche.

[12.] Th. wynde. Sl. into; Th. unto. A. þou blowe  
nowe to my.

[13.] Th. auryate; A. aureate. A. *om.* of.

[14.] A. tenspyre of whiche I think to wryte. Sl.  
wold; Th. wol.

[15.] A. But sith I am sonworthy (!).

[16.] Sl. on; Th. A. one.

[17.] A. To; Th. Sl. But she.

[18.] A. Whiche of pytee is welle.

[19.] Th. Sl. of; A. to.

[20.] Th. Sl. can; A. am.

[22.] A. O souereine sterre.

[24.] Sl. lemand (*for* living). Sl. most; Th. A. moste.

[25.] Th. Whose bright beames. Th. Sl. may; A. cane.

[26.] A. lyff; Th. Sl. lyfe.

[27.] A. frome; Th. Sl. after.

[29.] Sl. rote; Th. A. bote.

[31.] A. gynnyng of grace and; Th. Sl. begynning of grace and al.

[32.] A. Clennest; Th. And clenest. Th. Sl. *ins.* most *bef.* sovereyne.

[33.] A. Moder; Th. Mother.

[34.] A. al cloose closette; Th. Sl. and closet clennest.

[35.] Th. herbrough; Sl. herberwe. A. The hyst herber (!) of al the.

[36.] A. holsome; Th. Sl. closed. A. *om.* al.

[37.] A. Welle cristallyne. A. Sl. clenness; Th. clerenesse.

[38.] A. Fructyff; Th. Fructyfyed. Th. fayre; A. so feyre.

[39.] A. *om.* And. A. *om.* most.

[40.] A *om.* on. Sl. pecchours (*for* sinners). A. unto; Th. Sl. that to the be.

[41.] Th. Sl. Or wikked; A. Er foule. A. on hem þeire wrathe. Sl. upon; Th. on.

[42.] Th. *om.* be.

[43.] A. Thou Paradys plesante, gladnesse of goode.

[44.] A. And benigne braunche.

[45.] A. Vyneyerde vermayle; Th. Sl. Vynarie enuermayled. Sl. food; Th. A. bote.

[46.] Th. ayen al langour; A. geyne langoure. A. palde that; Th. Sl. that palled.

[47.] Sl. Blisful bawme; A. Thou blessed; Th. Blyful blomy.

[48.] Sl. misericord on our myschef. Th. on our myserie; A. vppon vs spilt thou.

[49.] Th. awake. A. wake and wrappe vs ay vnder.

[50.] A. O rede roos raylling withouten. Th. without.

[51.] Th. al fylthlesse; A. *om.* al. A. currant as beryle. Th. byrel.

[52.] Th. Sl. of thy; *I omit* thy. A. Grace of thy dewe til vs thou do propyne.

[53.] Th. O light; Sl. Thou lyght. A. Thou louely light, shynynge in bright spere.

[54.] A. missers; Th. mischeues; Sl. myscheuows. A. withouten; Th. without.

[55.] Th. Flambe; A. Dryve. Sl. to; Th. A. the. A. *om.* doleful.

[56.] A. On; Th. Sl. Remembring.

[58.] Sl. Retour; Th. Returne; A. Recure. A. Sl. in; Th. in the.

[59.] A. To therroures of the pathe sequele.

[60.] A. For (*for* To). Sl. wandrid; Th. forwandred; A. wandering.

[61.] *So* A. Th. To faynte and to fresshe the.

[62.] A. To wery wightes ful reste.

[63.] Th. tho that; A. that hem. A. *omits* ll. 64–119.

[64.] Th. arte.

[66.] Sl. thou art; Th. she is. Th. dioume.

[68.] Th. Laureate.

[69.] Th. put; palastre.

[71.] Sl. Thow; Th. O. Th. myrthe; swetter; sytole.

[72.] Sl. *om.* also. Th. donatyfe.

[74.] Th. -tyfe.

[75.] Th. Mother; wyfe.

[76.] Sl. In all this. Sl. noon; Th. none.

[78.] Sl. trewest; Th. truefastest.

[81.] Sl. plumed; Th. pured.

[82.] Sl. larke.

[83.] Sl. in; Th. on.

[83, 84.] lyght, dyght.

[85.] passyon.

[86.] Sl. Alle; Th. *om.* Th. sonne. Sl. among haue us; Th. vs haue amonge.

[87.] Sl. dyamaunt; Th. dyametre.

[88.] Sl. that; Th. any.

[89.] halfe.

[91.] the.

[92.] Th. saphre (*sic*); Sl. saffyr.

[95.] *So* Sl.; Th. unchaunged hem.

[96.] Sl. writhyng; Th. varyeng.

[97.] arte; her.

[98.] hert; *see note.*

[99.] gladed.

[100.] the.

[102.] goste; the.

[103.] Sl. vtterly; Th. bytterly.

[104.] wemlesse. Th. in; Sl. with.

[106.] blosme.

[107.] Th. prophete; Sl. prophetys. Sl. spak so long afor; Th. so longe spake before.

[109, 110.] borne, corne.

[111.] Th. of lyfe in to bilde; Sl. that list to onbelde.

[113.] Sl. o vitre; Th. and vyte. Th. inuyolate.

[115.] Th. *om.* thy; vibrate.

[116.] Sl. his; Th. the.

[117.] Sl. kyngdamys; Th. kynges dukes. Sl. remys; Th. realmes.

[118.] Sl. o; Th. *om.*

[120.] A. souereine. Th. A. sought; Sl. sowth. Th. out of; Sl. of out; A. fer oute.

[121.] Sl. alle.

[121–127.] *In* Sl. *only.*

[122.] Sl. auryat; book and born (!); *see note.*

[125.] Sl. victory.

[126.] Sl. moost.

[127.] Sl. ony.

[128.] Th. golde dewe; A. glorie.

[129.] A. Sl. Thou; Th. Dewe (!). Sl. ferlett (!) set affere; A. fuyrles thou sette vpon; Th. fyresles fyre set on.

[130.] Sl. peyned; A. empeyred (!).

[131.] Sl. Th. *om.* Thou. A. with; Th. that. Th. A. wether. A. disteyned.

[132.] Th. Fleece. A. gentyle; Th. gentylest.

[133.] Th. Sl. *insert* fayrest *after* fructifyeng (*sic*). A. yerde thowe; Th. Sl. the yerde.

[134.] A. Thowe; Sl. Th. The. Sl. mysti; Th. A. mighty. Sl. probatyk; Th. probatyfe; A. the probatyf.

[135.] A. Aurora; Th. aurore. A. tholyve; Sl. Th. olyue.

[136.] A. Pillor from base beryng from abysme.

[137.] A. Why nad I langage. Sl. the for; A. hir for; Th. here.

[138.] Th. toke. A. Chosen of god, whome Joseph gaf (!) to wyve.

[139.] Th. Sl. chilyng; A. bare Cryste. Th. Sl. *om*. greet.

[140.] Th. And of our manly figure the; Sl. And of oure mar (!) figure; A. And of Ihesus manhode truwe.

[1.] none englysshe.

[2.] heale; the; to honour.

[3.] cleane.

[4.] thyne hande; socoure.

[5.] helpe; flour.

[6.] howe.

[8.] thyne.

[11.] howe.

[12.] made.

[13.] withouten; disceueraunce.

[14.] tout.

[15.] Where; beset.

[17.] bonde; knyht.

[18.] se the; myne.

[22.] sicknesse.

[23.] Sythe.

[24.] els say.

[25.] fayre one; myne.

[26.] begynne; *read* ginne.

[27.] thyne.

[28.] letter.

[30.] wote.

[31.] owne; maistres.

[32.] without.

[35.] ferre.

[36.] wolde (*twice*).

[37.] Sythe.

[38.] nylte; *I supply* never; breake.

[39.] Sythe; dwel.

[43.] Nowe; myne sithe.

[44.] euer fynde (*om. euer*).

[45.] Whose.

[47.] Myne; se.

[48.] sithe; wotte; meanyng.

[49.] Plures; moy.

[52.] destenie.

[53.] canne.

[54.]se.

[55.]dothe.

[56.]male.

[58.]ioye.

[61.]sithe myne.

[66.]*Short line; I insert per cas.*

[67.]*Short line; I insert sone. for to; I omit for.*

[68.]Lette; se where.

[70.]chefe.

[71.]my hert shuld.

[72.]best remedy.

[74.]espy.

[76.]none; *I insert here.*

[79.]without.

[81.]holy.

[82.]leaue.

[84.]the.

[86.]your loue alone; *om. loue.*

[89.]refute.

[90.]Whose; *I insert pitous.*

[92.]tolde.

[95.]ease.

[96.]floure.

[97.]Sythe; amerous.

[98.]Estreyne; *I insert lady to fill out the line.*

[99.] brost.

[102.] meane; porte.

[103.] say.

[106.] myght; none.

[107.] sadde.

[109.] stadde.

[110.] *I supply* alle; gladde.

[111.] Ayenst saynt.

[112.] chese (*read* chose).

[1.] H. with; Ff. wiht; Th. *om.*

[2.] Ff. H. estat; Th. estate. Th. *om.* that.

[3.] Th. stronge.

[4.] Ff. avisee; H. avice; Th. besy.

[5.] Th. Ff. dome; H. doome. Th. sothe. H. mayst; Th. Ff. may. Th. Ff. flye; H. flee.

[6.] H. that; *rest om.* Ff. H. do; Th. doste. Th. *om.* right.

[7.] H. Ff. deme; Th. say.

[8.] Ff. port; Th. porte. Th. thyne.

[9.] *All* cladde. Ff. H. or; Th. and. Ff. beseyn; Th. be sayne.

[10.] Ff. Anon; Th. Anone (*and so in other places I correct the spelling by the MSS.*).

[12.] *All* made.

[13.] Th. H. *om.* right.

[14.] Ff. H. deme; Th. say.

[15.] Ff. H. wylt; Th. wolde. Ff. H. equipolent; Th. equiuolent.

[16.] Ff. H. grete; Th. great.

[17.] Ff. to-torn; Th. H. torn.

[19.] Ff. H. Thou; Th. That thou.

[20.] Th. H. *om.* right.

[21.] Ff. H. deme; Th. say.

[22–35.] *So in H.*; Th. Ff. *transpose* ll. 21–28 and 29–35. Th. fayre and; Ff. H. *om.* and. H. excellyng; Ff. Th. excellent.

[23.] Ff. H. Than; Th. Yet. *All* amerous.

[24.] *All* foule.

[26.] Ff. H. peple of; Th. peoples.

[27.] *So* Ff.; Th. H. Suffre al their speche and truste (H. deme) wel this.

[28.] Ff. H. deme; Th. say.

[29.] Ff. And yif hit falle; Th. If it befall.

[30.] *Insert* Than; *see* l. 23.

[31.] Ff. Thou art euer lykkely to lyue in stryve.

[32.] Ff. alleggement.

[33.] Ff. H. be maistres; Th. hem maystren.

[34.] *So* Ff.; Th. suffren their speche; *om.* right.

[35.] Ff. H. deme; Th. say.

[36.] H. And if; Ff. And yif; Th. If. H. it; Th. Ff. *om.* Th. that thou: Ff. H. *om.* thou.

[37.] Ff. H. Thou hast; Th. Haue.

[39.] Ff. H. Say; Th. That. Th. tengendre; Ff. to gendre.

[40.] Ff. Th. chaste. Ff. dyslave (*better* deslavee); Th. delauie.

[41.] Th. H. *om.* right.

[42.] Ff. H. deme; Th. say.

[43.] Th. *om.* And.

[44.] Th. H. *om.* that.

[45.] Th. H. deuourer; Ff. devowrer (*better* devourour).

[46.] Ff. H. lene or megre; Th. megre or leane.

[47.] Ff. H. her; Th. H. their.

[48.] Th. H. *om.* right.

[49.] Ff. H. deme; Th. say.

[50.] *All* the. Th. laude; Ff. H. lawde.

[52.] Ff. Th. say; H. sayne. H. that; Th. Ff. *om.*

[53.] Ff. Outher; Th. H. Or.

[55.] Th. What; Ff. H. Yit. Ff. Th. say. Th. H. *om.* right.

[56.] Ff. H. deme; Th. say.

[57.] *All* sadde.

[58.] Ff. tresone; Th. H. treason.

[59.] *I supply* that.

[60.] Ff. it is; Th. H. *om.* is.

[61.] Th. Callyng; Ff. H. And calle. Th. *om.* thy.

[62.] Th. H. *om.* right.

[63.] Ff. H. deme; Th. say.

[64.] Ff. H. Who; Th. And who.

[65.] Th. him an; Ff. H. *om.* an.

[66.] Th. who that; Ff. H. *om.* that.

[69.] Ff. speke; Th. say. Th. H. *om.* right.

[70.] Ff. H. deme; Th. say.

[71.] H. in; *read* is.

[71–77.] *In* H. *only.*

[72.] H. vastour.

[73.] *I insert* mene; *see note.*

[75.] H. wastith; *I insert* that.

[76.] H. coclude(!); H. *om.* right.

[78.] Ff. H. men calle him; Th. is holden.

[79.] Th. Andwho; Ff. H. Who that. Th. H. say that; Ff. *om.* that.

[80.] Th. who that; Ff. H. *om.* that.

[81.] Th. men yet; Ff. folke. Ff. H. edwyte; Th. wyte.

[82.] Ff. H. vp; Th. nowe.

[83.] H. who; Ff. ho (=who); Th. who that. Ff. H. cause; Th. trouth.

[84.] *So* H. Ff.; Th. It is a wicked tonge that alway saythe amys.

[85.] Ff. also; Th. H. as.

[86.] Th. *om.* his.

[87.] H. wisdom; Th. wisdome; Ff. wysdome.

[88.] Ff. to; Th. H. with.

[91.] *So* Ff. H.; Th. Some wycked tonge of hym wol say amys.

[92.] Ff. *om.* a. *All* had. Ff. H. *om.* high.

[94.] Ff. H. kyndenes; Th. kyndnesse.

[96.] Th. Wyth al; Ff. H. *om.* al.

[98.] So Ff.; Th. Some wycked tonge of hym wol say amys.

[99.] Ff. H. And; Th. Or.

[101.] H. Senek; Ff. Senec; Th. Seneca. Th. great; Ff. H. *om.*

[102.] Ff. or prudence; Th. H. and prouidence.

[103.] Th. The conquest; Ff. *om.* The. Ff. Arthurs; Th. H. Arturs.

[105.] *See note to 96.*

[106–112.] *Not in Thynne; from Ff. H.*

[106.] H. of; Ff. to.

[108.] Ff. grecildes; H. Gresieldis; *I supply the.*

[110.] H. Polycenes; Ff. Penilops.

[113.] H. wyfly; Th. wyfely; Ff. wylfulle (!). Th. H. trouth; Ff. trowth; *read* trouthe.

[114.] Th. had; Ff. H. hadde. Th. her; Ff. thaire; H. theyr.

[115.] H. Eleynes; Ff. Eleyons; Th. Holynesse (*for* Heleynes). Th. kyndenesse; Ff. kyndnes.

[116.] Ff. H. loue; Th. lyfe (!). Th. Mertia; Ff. H. Marcia. Th. Caton; Ff. H. and catoun.

[117.] Ff. H. Alcestys (*om.* the).

[119.] So Ff.; Th. A wycked tonge wol say of her amys.

[120.] Ff. suyth; H. sith; Th. sythen. H. it is; Ff. it; Th. it is so (*om.* that).

[121.] Ff. wyll (=wol); H. wil; Th. *om.*

[122.] Ff. H. *om.* for.

[123.] H. hir; Ff. ar; Th. theyr. Ff. so them hem delyte; Th. him for to aquyte.

[124.] Ff. Tho (*for* To) hindre sclaunder, and also to bacbyte; Th. Wo to the tonges that hem so delyte.

[125.] Ff. For thayre study fynaly it ys; Th. To hynder or sclaunder, and set theyr study in this (cf. l. 124).

[126.] Th. And theyr pleasaunces to do and say amis; H. And theyr plesaunce alwey to deme amis; Ff. *has (as usual)* A wicked touge wol alway deme amis.

[127.] Ff. princesse; Th. princes.

[129.] Th. and most; Ff. H. *om.* and. Ff. plesing; Th. pleasyng.

[132.] H. reuers; Th. reuerse; Ff. reuerce. H. wisdom; Th. Ff. wysdome.

[133.] H. Voydeth (*for* Withdraw). Ff. deme; Th. saine.

[1.] *From* F. (Fairfax 16); *collated with* Ed. (ed. 1561). *Also in* A. (Ashmole 59), *in which it is much altered; other copies in* Ha. (Harl. 7578), *and* Ad. (Addit. 16165).

[2.] F. whoo.

[6.] *I supply* nat.

[9.] F. A. these; Ed. that.

[12.] F. feynt; Ha. Ed. feinte.

[13.] F. Ed. sene.

[18.] F. A. Ad. is shene; Ed. ishene.

[21.] F. A. who so; Ha. Ad. Ed. who.

[23.] Ad. these; *rest om.*

[28.] Ha. Ad. no; F. Ed. non.

[29.] F. So; *rest* That.

[30.] F. abytte; Ed. abieth; Ad. abydeth.

[32.] *In the margin of* F. Ad.—Per Antifrasim.

[36.] F. Ad. Ha. foloweth; Ed. *repeats* floweth *from* l. 34. A. Soone affter that comthe thebbe certeyne.

[38.] F. Ha. farewel al her; Ed. Ad. farewel here al.

[48.] F. Ad. Ha. haue; Ed. hath. F. tachche; Ed. teche.

[51.] F. slepur; Ha. sleper; Ed. Ad. slipper.

[52.] A. nyl; Ad. nil; Ha. wol; F. wil; Ed. will.

[53.] A. dryve so depe a.

[54.] Ed. suere.

[55, 56.] Ad. hir; Ha. F. her; Ed. their.

[61.] F. happe; Ha. Ed. happy. F. her (=hir); Ed. their.

[62.] F. nelde; Ed. Ha. nedle. F. Ha. her; Ed. their.

[64.] F. Ha. hem; Ed. them.

[65.] F. Wherfor; Ed. Ha. Ad. Therefore. MSS. hem; Ed. them.

[67.] Ed. rowme (!).

[68.] F. hyr; Ad. hir; Ha. her; Ed. their.

[69.] A. Ad. nys (*for* is).

[71.] Ed. better; F. bette; Ha. Ad. bet.

[72.] MSS. hem; Ed. them.

[73.] Ad. Ed. their.

[74.] F. Ed. turne; Ad. Ha. turnen.

[78.] F. Ambes ase; Ad. Ha. aumbes as; Ed. lombes, as (!)

[82.] F. weren; Ed. A. were. MSS. founde; Ed. ifound.

[84.] A. heres; Ad. here; Ed. heere; F. hede.

[87.] F. Ad. Ed. The; A. Hir.

[88.] MSS. hir, her; Ed. their.

[90.] F. oo folde; A. oone folde; Ed. ofolde.

[92.] F. A. Ad. weght; Ha. wight; Ed. waighte. A. borne.

[96.] A. Ad. Haue stuffed hem with doublenesse.

[97.] A. that (*for* which).

[100.] A. In alle youre touches for. Ad. trouthe for tendure.

[101.] *For Arm read* Armeth!

[102.] Ha. assaye.

[103.] F. A. Ad. tassure; Ed. Ha. to assure.

[104.] F. Ed. shelde; A. sheelde.

[1.] Trin. welle. T. abowte; Trin. about.

[2.] Trin. leede.

[3.] Trin. se.

[4.] T. H. Salamon; Trin. Salomon.

[5.] T. here (*read* hir)); Trin. H. theyr (*and elsewhere*).

[6.] So T.; Trin. H. hit right that they se with. T. eye; Trin. ey; H. ye; (*read* y).

[7.] T. ette, *alt. to* ettyth; Trin. H. eteth (*read* et, *and so elsewhere*).

[8.] H. T. in; Trin. of. Trin. wemen; queynt.

[9.] Trin. H. hem nat (T. *om.* hem). Trin. trowth; geason (T. geson).

[10.] T. fulle; Trin. H. *om.* Trin. peynt.

[12.] Trin. feyne.

[13.] T. be; Trin. ar; H. are. Trin. chaungeabylle.

[15–28.] So T. H.; Trin. *transposes* 15–21 and 22–28.

[16.] Trin. wemen stond; stabylnes.

[17.] T. H. may; Trin. wolle.

[18.] Trin. doubylnes.

[19.] Trin. lawgh; expresse. H. *om.* nat.

[20.] H. T. in; Trin. on. Trin. theym.

[22.] T. yn; Trin. on. Trin. cherys.

[24.] T. They; Trin. For wemen.

[25.] Trin. shynyth.

[26.] Trin. sugryd.

[27.] T. harde; Trin. H. queynt. Trin. to aspy.

[29.] T. *has the note*: Fallere flere nere tria sunt hec in muliere. Trin. thre.

[30.] T. that; Trin. H. *om.*

[31.] T. hyt; Trin. *om.* T. properte; Trin. propurte.

[32.] H. haue; T. hath; Trin. *om.* Trin. conseyte.

[33.] Trin. H. For they; T. *om.* For. T. wepyth (*read* wepen); Trin. wepe. T. H. but; Trin. *om.* H. a sleight; T. deceyt; Trin. asteyte; Ed. a sleite.

[34.] Trin. teere; ey.

[36–42.] *In T. only.*

[37.] T. passyth.

[38.] T. All yff; waryabylle.

[39.] T. wynde; ys blow (*alt. to blowth; read can blow*).

[40.] T. yut; summen.

[41.] T. ther (*for hir*).

[43.] T. schorte; Trin. sothe. Trin. erthe; wanne.

[44.] Trin. parchemyne; scrybabylle.

[45.] T. H. that clepyd is; Trin. that callyd ys (*read cleped*). H. *om.* the. Trin. occiane.

[46.] T. yn; Trin. into; H. to. T. H. is; Trin. *om.*

[47.] T. H. Eche; Trin. Euery. Trin. yche; abyлле. H. scryven; T. Trin. scriuener.

[48.] T. They cowde not; Trin. Nat cowde then (!). T. wymmenys; Trin. womans; H. wommans. T. treytorye; Trin. H. trechery

[1.] bethe foure; foole.

[3.] soole.

[7.] Distempren (!); folke whiche; *supply* that; bene.

[1.] bene (*read beth, as above*) foure.

[2.] *I supply* than; vnwildy.

[3.] dare eke specify.

[4.] *I supply* to.

[6.] learne.

[7.] thine estate; *I supply* eek.

[1.] befall; the.

[2.] aduersite.

[3.] Thanke; lorde; *I supply* than; selfe.

[4.] humilite.

[5.] Founde; quarel.

[6.] Make.

[1.] Th. F. Halfe; H. Half.

[2.] F. H. Ff. wrapt.

[3.] *All* rose.

[4.] Th. Ff. -selfe; H. F. self.

[5.] F. matere; H. matier. Th. leuyng.

[6.] Th. must; F. sholde; H. shold.

[7.] H. to whom; F. the which; Th. whiche. Th. F. dysobey; H. sey nay.

[9.] Th. thyng. Ff. part; *rest* parte.

[10.] Th. F. boke; H. book. Th. La bel; F. la bele; H. *om.* La. H. F. sanz; Th. sauns.

[11.] Th. Whiche.

[12.] Th. secratairie; F. secretaire; H. secretarie.

[13.] H. ther-; Th. F. her-. Th. F. stode; H. stood.

[14.] Th. greatly ymagenyng.

[15.] Th. shulde; F. H. sholde; Ff. shuld. Th. the; F. H. this.

[16.] Ff. avysement; *rest* adv.

[17.] F. H. Ff. Myn; Th. My. F. H. Ff. symplesse.

[18.] Th. -warde; strayte.

[19.] Th. myne.

[20.] Th. downe.

[21.] Th. conclusyon.

[24.] H. in-to. H. green; Th. F. grene.

[25.] Th. se; great.

[26.] F. H. Ff. bolded; Th. boldly. F. benyng; Th. benygne; H. benyngne.

[27.] F. H. Ff. That; Th. Whiche. Th. F. boke; H. booke. H. F. the; Th. Ff. this. Th. *om.* seid.

[28.] F. H. begynne. Th. please. (*From this point I silently correct the spelling of Th.*)

[33.] Th. Ff. by; F. H. with.

[35.] Ff. soleyne (*for sole thus*); *perhaps better.*

[41.] F. H. Ff. is; Th. doth.

[42.] F. felde. Th. maner of ease.

[43.] F. H. I; Th. as I.

[44.] F. H. Ff. nor doth noon other.

[46.] F. H. Ff. Were constreyned.

[47.] H. Myn eyen; F. Myn eyn; Th. My penne; Ff. My pen. Ff. neuer haue knolege; H. haue knowlege (!); Th. neuer knowe; F. haue no knowlych.

[49.] F. H. Ff. And; Th. Tho. Th. *om.* if.

[53.] F. H. Ff. seke; Th. sicke.

[54.] Th. Ff. theyr; H. F. her (*often*).

[55.] F. H. balade or.

[60.] F. H. Ff. lyth with hir vndir hir tumbe in graue (Ff. I-graue).

[65.] Th. Ff. by; F. H. with. F. hath the forser vnschete.

[66.] Th. sperde; Ff. spred; F. sprad; H. spradde (!).

[73.] Th. H. *om.* good.

[74.] Th. *om.* Al. H. made than.

[75.] F. Ff. set; H. sette; Th. shette. F. H. Ff. boundes; Th. bondes.

[77.] F. H. thoughtes. Th. *om.* my.

[79.] F. I (*for* it).

[80.] H. I purposid me to bide.

[81.] H. forth to.

[83.] F. H. Ff. but; Th. a.

[84.] F. H. gardeyn; Th. garden.

[88.] F. *om.* yet I; H. *om.* yet.

[89.] F. H. come; Th. came.

[90.] Th. her; F. H. Ff. their.

[92.] F. H. nede; Th. nedes.

[95.] H. F. Ff. eueryche by one and one; Th. euery one by one.

[103.] So Ff.; H. F. Were none that serued in that place (!); Th. Ther were no deedly seruauents in the place.

[105.] Ff. *peraunter.* H. *om.* most.

[106.] Th. *om.* sitting.

[110.] F. com; H. come; Th. came.

[111.] H. F. man; Th. one; Ff. on.

[115.] Th. F. Ff. went; H. yode.

[116.] Th. F. Ff. Ful; H. At.

[117.] Th. *om.* good *and* right.

[122.] F. H. Come; Th. Came.

[124.] F. H. *om.* 2nd in.

[133.] F. H. feste; Th. feest.

[134.] Th. coude; *rest* couth. F. H. *om.* it.

[138.] Th. H. bode.

[143.] F. eey; H. yee; Th. eye. Th. F. Ff. stedfast; H. faste.

[144.] Th. *om.* the.

[145.] F. H. And; Th. For. Th. Ff. shot; H. sight; F. seght.

[146.] H. fedired; F. fedred; Ff. federid; Th. fereful.

[148.] Th. I, or that; F. ther that; H. I that there. Th. iestes.

[151.] F. H. tendirly; Th. wonderly.

[154.] F. H. come; Th. came.

[155.] F. H. *om.* most. F. H. ruful; Ff. rewoff; Th. wofful. F. H. Ff. semblaunce; Th. penaunce.

[158.] F. H. these; Th. the.

[159.] F. H. louer; Th. man he.

[160.] Th. *om.* but.

[166.] *All* chase.

[168.] F. H. beautevous.

[169.] F. H. that; Th. so. F. H. set; Th. setteth. H. trist.

[170.] Th. the (*rightly*); H. there; F. Ff. their.

[171.] F. vndir a.

[173.] F. H. as; Th. that.

[174.] F. Ff. O; H. On; Th. One. F. H. vice. (!). H. ner (*for 1st* nor). Th. Ff. nor; H. or; F. ne. Ff. apert; Th. H. perte; F. pert.

[175.] Th. garyson. Th. goodlynesse.

[176.] *All* frounter.

[178.] F. H. Ff. her; Th. of (*twice*).

[180.] Th. standerde; F. standarte; H. standart.

[183.] Th. -drawe; H. -drewh.

[184.] Th. Ff. alone; F. H. *om*.

[186.] F. withes; H. Ff. wythyys; Th. wrethes.

[188.] H. Ff. thorughe; Th. through; F. thorgh. Th. no man might.

[189.] Th. this; H. his. F. H. come; Th. came.

[191.] Th. Set (*for* Sith). H. herbier.

[192.] H. them. Th. but a.

[193.] Th. of a certayne.

[195.] Th. *om*. And.

[196.] So F. H.; Th. bytwene hem two.

[201.] Th. more; H. Ff. neer.

[204.] Ff. hete; Th. heate; F. H. hert.

[209.] Th. Ff. gan; F. H. can.

[210.] F. H. The toon.

[213–220.] F. *omits*.

[224.] F. H. Ff. kyns; Th. kynde.

[225.] H. Ff. avise; Th. aduyse.

[226.] Th. it at; F. H. *om*. at.

[227.] H. enterprise.

[228.] F. H. It; Th. Yet.

[229.] Th. it be; F. H. *om.* it.

[231.] Th. Ff. eschewynge; F. H. escusyng.

[234.] F. H. to; Th. vnto.

[235.] *All* ye. Th. Ff. right; F. even; H. euyn.

[237.] H. *om.* that.

[238.] Th. alway; F. H. ay to.

[239.] F. H. *om.* for.

[240.] Th. Withouten; F. Without.

[241.] H. gif; F. geve.

[242.] F. H. ayein; Th. any (!).

[243.] F. withouten; H. withoutyn; Th. withoute.

[248.] F. Ff. mesurably; Th. H. mesurably.

[249.] Th. Ff. your thought is; F. H. ye do ful.

[251.] Th. thynketh; F. H. think ye. Th. whyles; H. whil that; Ff. whils that.

[252.] F. matere; H. matier; Th. mater.

[258.] F. Ff. dyffiaunce.

[259.] F. H. Ff. to forbarre; Th. for to barre.

[262.] Th. *om.* hath.

[263.] Th. eye; F. eeye; H. yee; (*read y*).

[265.] F. if that ye lyst to beholde; H. Ff. if ye liste to biholde; Th. if ye list ye may beholde.

[267.] H. nor; Th. F. Ff. ne.

[273.] Th. *om.* not. Th. her; F. H. Ff. his.

[275.] F. H. Ff. But; Th. By (!).

[278.] H. *om.* trewly. Th. Ff. nought; F. H. neuer.

[281.] F. beleue; H. bileue; Th. loue (!).

[282.] So Ff.; H. F. *om.* greet (Th. you dyspleasaunce!).

[284.] So F. Th.; H. encombrance.

[290.] F. I-falle; H. y-falle; Ff. falle; Th. fal.

[297.] Th. F. Ff. now; H. nought.

[302.] Th. it were; F. H. *om.* it.

[303.] F. sorow; H. sorwe; Th. Ff. sory.

[304.] F. H. stroye; Th. destroye.

[308.] F. H. oo; Th. one.

[309.] Th. Ff. nor; F. H. ne.

[310.] F. H. grete desire nor; Th. haue therin no. Th. *om.* right.

[311.] F. H. seke; Th. sicke.

[312.] Th. of; F. H. Ff. to.

[313.] F. H. their; Th. her.

[317.] Th. that ioy; F. H. *om.* that.

[318.] F. H. *om.* al.

[319.] F. H. their; Th. her.

[320.] Th. maner of age.

[322.] Th. by; F. H. Ff. of. Th. purchesse; F. H. purchace.

[324.] Th. tymes. F. *om.* the. H. dere his richesse bought has. Ff. rechace; *rest* richesse.

[326.] Th. in (*for 2nd* of).

[327.] F. ben; Th. be; H. are.

[329.] H. scoolys holden dieuly.

[330.] F. H. of; Th. al.

[331.] F. H. their hedes away.

[334.] F. set; Ff. sette; Th. H. setteth.

[337.] F. H. *om.* that.

[340.] Th. shewe; F. sue; H. Ff. sewe.

[341.] Th. Ff. awayte; F. H. abayte.

[342.] F. worching; H. worsching; Th. workyng.

[344.] F. H. know and fele.

[346.] F. H. him; Th. Ff. hem.

[347.] F. H. when that; Th. *om.* that.

[348.] F. H. their; Th. her.

[350.] *All* avaunced loue.

[351.] Th. sharpe. F. H. this; Th. thus.

[352.] F. H. It; Th. Ff. Yet.

[354.] F. ton; H. toon; Th. one. F. H. the tother; Th. that other.

[355.] Th. *om.* the. Th. certeyne (!).

[356.] F. wonne; H. wonnen; Th. one (!). F. H. with; Th. in.

[358.] F. H. is; Th. *thinke*.

[363.] F. nor; H. ner; Th. and. Th. *om.* certayn.

[364.] F. H. stant; Th. standeth. F. enfeoffed.

[366.] Th. *om.* as.

[371.] F. H. rightwysly; Th. vnryghtfully (!).

[384.] Th. Ff. ayre; F. eir; H. heire.

[386.] Th. Thus be. F. H. Ff. man of; Th. maner.

[387.] F. layth; Th. layeth; H. latith.

[388.] H. losith.

[389.] F. Ff. currisch; H. kurressh; Th. cursed.

[391.] Th. F. right; H. ful.

[392.] F. H. their; Th. her. F. worchyng; H. werchyng; Th. workynge.

[393.] Th. and; F. H. a. F. Th. Ff. semyng; H. menyng.

[394.] F. H. Their; Th. Her (*thrice*). Th. *om.* be. Th. but; F. H. not.

[400.] H. sorowe.

[401.] Th. wheder; Ff. whedre; F. H. wher.

[403.] F. H. Ff. if; Th. of.

[404.] F. Ff. Then; H. Thanne; Th. That.

[408.] Th. sicknesse.

[410.] Th. disporte. Th. me.

[411.] Th. Ff. nor; F. H. ne.

[412.] F. H. Ff. it; Th. hem.

[413.] Th. Ff. byrde; F. bride; H. bridde.

[415.] H. *om.* 2nd him.

[416.] F. H. *om.* 2nd him.

[419.] Th. farther.

[420.] F. H. sett lesse.

[422.] F. H. Ff. of; Th. for.

[424.] F. H. of all; Th. Ff. *om.* of.

[425.] Th. wote; F. H. wytt.

[429–716.] *Misarranged in F. H.; Th. Ff. follow the right order.* 429. (Th.)=669 (F. H.). F. *om.* 2nd by.

[431.] F. There-of. F. H. shulde; Th. shal.

[432.] Th. him that cometh and goth.

[433.] Th. holdeth.

[434.] Th. as to; F. H. Ff. *om.* as.

[435.] F. H. wolde; Th. Ff. wyl.

[436.] Th. desyringe (!).

[438.] Th. To; F. H. With. F. H. best and tendyrly; Th. Ff. *om.* best and.

[440.] F. H. *om.* no. F. H. Ff. yift; Th. gyftes.

[442.] F. Wheryn hym.

[443.] F. H. Ff. constreynte.

[444.] F. H. Ff. may not; Th. *can* neuer. F. H. ne; Th. Ff. nor.

[445.] H. seche; F. beseche.

[446.] F. H. *om.* it.

[450.] Th. a curtyse; Ff. a corteys; F. H. curteysy.

[456.] Th. *om.* al.

[460.] H. loste (*for* left).

[461.] F. H. Ff. neuer formed (fourmed); Th. founded neuer.

[467.] Th. no (*for* non). F. eeyn; H. yeen.

[468.] H. That ne alle ar.

[472.] F. feoffeth.

[474.] Th. be (*for* he).

[475.] F. H. *om.* his.

[477–524.] *Follows 572 in F. H. 477 (Th.)=525 (F. H.).*

[478.] Th. Ff. so; H. sum; F. some.

[479.] H. sowndith.

[481.] H. Ff. thus; Th. this.

[486.] F. *om.* ye. H. F. your sesoun spende not.

[488.] H. Ff. foly; Th. folly.

[489.] Th. H. herte. H. F. folyly; Th. follyly.

[492.] H. F. And; Th. *om.* Th. to fal.

[493.] H. Th. faire.

[494.] H. Ff. had (*for* hath). H. F. your; Th. Ff. his.

[495.] F. H. I neuer; Th. Ff. It neuer.

[496.] F. H. whiles.

[500.] H. F. not; Ff. nought; Th. neyther.

[501.] Th. gyfte; H. yifte.

[502.] Th. *om.* that.

[503.] Th. a gifte; H. F. Ff. *om.* a.

[505.] H. F. *om.* an. H. hurte ful fele (!).

[506.] H. F. Ff. in; Th. to.

[508.] H. F. neuer; Th. neyther.

[509.] H. F. Who; Th. Ff. He.

[512.] F. *om.* the. Th. reproveable.

[513.] F. H. feyled; Th. fayned.

[514.] Th. I mystoke; H. F. Ff. me mystoke.

[515.] F. *entrepris*.

[516.] H. F. *goten*.

[517.] H. Th. *liste*.

[518.] F. H. *Secheth*; Th. *Seche a*.

[519.] Th. *preuayle*.

[523.] H. *hosithe* (*for leseth*).

[525–572.] *Follows 716 in F. H.*

[528.] H. *hoole*; Th. *hole*.

[529.] H. F. *it*; Th. I. H. F. *om. ne*.

[530.] H. *soundyng*.

[531.] H. F. *it ar*; Th. I *se be*. Th. Ff. *fantasise*; F. *fantasyse*; H. *fantaisise*.

[533.] H. F. Ff. *folily*; Th. *no foly* (!).

[534.] H. Th. *parte*.

[536.] F. *condyte*.

[538.] Th. Ff. *sute*; H. F. *suerte*. H. F. *in*; Th. *in to*.

[539.] Th. *om. which*. H. F. *om. that*.

[540.] H. F. Ff. *left as*; Th. *lost and*. F. *dethe* (!).

[542.] H. Ff. *Whils*; Th. *Whyles*. Th. *om. may*.

[544.] Th. *Than*; H. F. Ff. *That*. H. *not*; Th. F. *om.*

[545.] Ff. *full*; *rest om.* Th. H. *harde*.

[546.] H. *triew*; Th. *true*. H. *grete*; Th. *great*. F. Ff. *om. a*.

[547.] F. H. *om. the*; *read mochel less?*

[550.] H. F. *nyl*; Th. *wyl*. H. Th. *harde*.

[551.] Th. *no man* (*for nor maner*).

[555.] Th. cast me not.

[556.] H. F. ther-to; Th. therof.

[558.] H. F. beth.

[559.] H. trewe; Th. true. Ff. devoyr; H. duetes; F. dewtis; Th. honour.

[560.] Th. gotten. H. F. due; Th. dewe.

[562.] H. grete; Th. great. H. Th. -forte.

[564.] H. F. oo; Ff. on; Th. one. H. Th. -porte.

[565.] Ff. H. cases; *rest* causes.

[566.] H. F. Which; Th. Ff. That.

[567.] H. F. Ff. entre; Th. aventure (!).

[570.] Th. Where I ne wyl make suche.

[571.] Th. but a; H. F. *om. a.*

[573–620.] *Follows 668 in H. F. 573. F. matere; Th. mater.*

[574.] Th. fantasyse; F. fantasise; H. fantesye.

[576.] F. Ff. avyse; Th. H. aduyse.

[577.] H. Ff. prefe; F. *preue*; Th. prise.

[578.] H. trouthe; Th. truthe.

[579.] H. Th. trewe.

[581.] H. Th. trewe.

[583.] H. Ff. deserue; Th. discerne (!). H. Th. knewe.

[585.] H. Ff. sueth; F. seweth; Th. swereth.

[587.] Th. geten; H. F. getith.

[588.] H. F. Ff. it haue; Th. haue it.

[590.] Th. H. shewe; fynde.

[593.] H. F. a slepe; Th. on slepe.

[595.] Th. H. comforte.

[596.] Ff. Shuld; H. F. Shulde; Th. Shal.

[599.] Th. sycke; H. F. seke. F. *om.* his. H. F. Ff. al awaye; Th. alway.

[600.] H. Ff. fele; Th. felen. H. sorwe; F. Ff. sorowe; Th. sore.

[602.] Th. *om.* right. Th. hindraunce.

[604.] H. Ff. so; Th. ful; F. *om.*

[605.] H. Th. defende. H. F. haueles; Th. harmlesse (!).

[607.] Th. *om.* the.

[608.] Th. gyfte; H. yifte.

[609.] Th. Ff. vouchesafe; H. vouchith sauf.

[610.] H. F. cherissh; Th. Ff. cherissheth.

[611.] H. Th. defaute.

[613.] H. F. of; Th. on. H. Th. suche.

[614.] H. one; F. *ōn*; Th. loue.

[615.] H. Th. One.

[616.] H. Th. none.

[617.] H. Th. her; *see* 618. Th. course; H. corse. Th. H. one; F. a.

[618.] H. F. euere newe; Th. Ff. euermore. Ff. their; Th. theyr; H. there; F. thair.

[619.] Th. Ff. their great; H. F. *om.* great. H. F. subtilite; Th. subtelte; Ff. sotelte.

[621–668.] *Follows* 524 in F. H. 621. F. oone; H. on; Th. one. Th. dothe; great.

[622.] H. F. Ff. be; Th. is. H. F. Ff. Iuyse; Th. iustyse.

[625.] So H. F. Ff.; Th. And al euer sayd god wyl.

[626.] Th. *om.* so.

[627.] Ff. highe; H. F. her; Th. his. H. F. shal; Th. Ff. may.

[629.] Th. great; F. H. *om.* Th. dayse; H. daies.

[631.] H. preys; Th. prayse.

[632.] F. H. Ff. for; Th. in.

[633.] Th. F. Theyr; H. There.

[637.] Th. one; H. on; Ff. won.

[638.] H. Ff. which (*for as*).

[643.] So F. H.; Th. As for my partie that.

[644.] Th. Whyle; H. F. Ff. Whils that

[645.] F. H. ye; Th. it.

[647.] Th. H. foule. H. F. deceyued; Th. disceyued.

[648.] H. F. lightly; Th. light.

[649.] H. F. this; Th. Ff. your.

[650.] H. Ff. sumwhat haue; Th. haue some.

[651.] *All* Moche. H. sonner; F. sunner; Th. Ff. better. Th. to abide. Ff. fole; *rest* foly. Th. simplenes; *rest* simplesse.

[653.] F. Ff. avyse; Th. H. aduyse.

[656.] Th. as a; H. F. Ff. *om.* a.

[657.] H. There. Th. H. one; Ff. won.

[659.] Th. Ff. as (*rightly*); H. F. is. Th. H. none.

[660.] Th. H. bonde.

[661.] H. Ef. Who loueth; F. Who love; Th. Ye loue. H. F. hym-; Th. your-. H. F. he be; Th. ye be.

[662.] So H. F. Ff.; Th. That in loue stande.

[664.] Th. bileue ye; *rest om.* ye.

[665.] H. F. beth; Th. be. Th. as in; *rest om.* as.

[666.] Th. alway; H. F. alwaies. Th. one; Ff. on; H. an.

[667.] F. H. trusteth; Th. trust.

[668.] Th. H. take.

[669–716.] *Follows 428 in F. H.*

[670.] Th. lacke; H. F. Ff. faile.

[673.] H. faileth.

[674.] F. H. Ff. then she to; Th. thoughe she do.

[675.] Th. my; F. H. Ff. the. H. surtee; F. seurte.

[677.] H. purpos; Th. pupose.

[678.] Th. For the lenger ye. H. F. Ff. thus; Th. is.

[680.] H. F. Ff. ye; Th. you.

[684.] Th. *om.* That. H. ther; Th. her.

[686.] Th. great.

[688.] F. H. Ff. felt; Th. fele. Th. great.

[691.] H. F. semeth; Th. semed.

[694.] H. F. of; Th. do no.

[696.] F. damage; H. *dammage*; Th. Ff. *domage*.

[697.] H. F. *om.* wil.

[699.] H. dispetous.

[700.] Th. suche; H. F. Ff. the.

[702.] Th. H. harme. H. F. Ff. worship; Th. *comforte*.

[703.] H. F. Ff. bere an; Th. haue a. Th. H. suche.

[704.] H. F. Ff. *om.* And. *All* fayre. H. F. Ff. body; Th. lady (!). H. formed to; F. Ff. y-formed to; Th. I must affirme (!).

[710.] H. F. Ff. that; Th. wel.

[712.] H. noght; Th. not.

[714.] H. F. Ff. manerles; Th. mercylesse.

[717.] *Here* H. F. *agree with* Th. *again*. Ff. marbre. Th. H. harde.

[720.] H. F. Ff. vaileth; Th. auayleth. Th. great.

[721.] H. F. Please; Th. Pleaseth. Th. H. dye.

[722.] Th. H. dysporte.

[723.] H. F. Ff. or; Th. and.

[724.] Th. H. dethe. H. F. that; Th. whiche.

[725.] Th. H. disease.

[726.] H. F. Ff. shake; Th. slake.

[728.] Th. heale.

[729.] H. F. Ff. nyl; Th. wyl. H. F. Ff. hate myn herte; Th. hurte my selfe.

[730.] Th. they I; H. F. Ff. this I.

[731.] H. F. wel to: Th. wyl I.

[732.] H. F. you; Th. hem.

[733.] H. noo; Th. nat. H. F. Ff. song; Th. loue. Th. alone.

[735.] H. F. Ff. I; Th. ye. Th. H. wote. Th. none.

[737.] Th. One; H. On.

[739.] Th. H. a vauntour; *cf.* l. 735.

[741.] Th. great.

[744.] H. F. Ff. to boste; Th. best.

[745.] H. wil wele; F. Ff. wille wel; Th. ywis. H. F. Ff. that; Th. yet.

[746.] H. F. on; Th. in. F. Th. *partyse*; Ff. *partyes*; H. party.

[747.] H. F. Ff. what; Th. whan so. Th. say (*for* pray).

[748.] H. F. shal; Ff. schuld; Th. schulde.

[750.] Th. H. suche. Th. Ff. erth; H. F. dethe. H. F. Ff. it is not; Th. is not al.

[751.] H. F. preve; Th. profe.

[752.] Th. great villony.

[753.] F. Ff. Is it; Th. H. It is. Th. H. one.

[755.] H. F. refuse.

[756.] Th. renommed; H. renommed. F. H. her (*for* their).

[757.] Th. here; H. herde.

[758.] Th. H. eche.

[759.] H. purposen; F. porposyn; Th. pursuen.

[760.] So H. F. Ff.; Th. Wyl not set by none il d.

[761.] Th. in euery; H. F. *om.* euery.

[763.] Ff. thair; F. ther; H. theym; Th. the. F. H. *om.* hertes.

[764.] Th. faithe. Th. Ff. softe and fayre; H. faire and softe.

[766.] F. H. Though; Th. Ff. If. *All* one.

[768.] H. banshid.

[769.] H. F. oo; Th. one.

[770.] Th. the (*for 1st and*); H. F. and. Ff. eke; *rest* eke the.

[771.] H. Ff. shal; Th. such.

[772.] H. F. ben; Ff. beth; Th. lyne.

[777.] F. H. Ff. visage; Th. face (!).

[778.] H. F. Ff. the; Th. these. Th. H. Ff. a wayte.

[779.] F. H. Ff. yf that we wil; Th. if we wyl here.

[780.] Th. H. conceyte.

[781.] F. H. oo; Th. a. Th. worde. H. F. Ff. allone; Th. nat one.

[782.] F. H. not; Th. nowe. Th. kepte.

[783.] H. F. Ff. pele; Th. appele. *All mone (read moon).*

[785.] H. Ff. pleyne me; F. pleyne me; Th. complayne.

[786.] Th. H. forgate.

[787.] H. elles.

[788.] Ff. H. F. he so sone put; Th. so sone am put.

[789.] Th. H. forfeyte.

[791.] So H. F. Ff.; Th. Nothing hurteth you but your owne conceyte.

[792.] H. shal ye.

[793.] H. F. Ones for; Th. Thus.

[794.] So H. Ff.; so F. (*with the for ye*); Th. That your desyre shal neuer recouered be.

[796.] Th. ynoughe.

[797.] Th. rose; H. rosse. H. F. al in; Th. Ff. in al.

[798.] Ff. partyd; *rest* departed.

[799.] Th. to-brast; H. F. Ff. it brest.

[800.] H. forth walkyng; Th. Ff. walkyng forth.

[801.] Th. *om.* Now.

[803.] Th. Ff. shorter; H. shorte; F. short.

[805.] H. Ff. whider; Th. whither.

[806.] F. party. F. Ff. drow; H. drowh; Th. drewe.

[809.] Th. Ff. thus; H. it; F. *om.*

[811.] Th. great.

[813.] H. F. Ff. Ye; Th. The. F. trew; H. trewe; Th. true. Th. thus; H. Ff. this.

[814.] Ff. aventours; *rest* adventures (*see note*). Th. flie; H. F. fle.

[816.] Th. great.

[817.] Th. *omits this line; from* H. F. Ff. H. F. made. H. F. Ff. flaterise.

[821.] Th. H. estate; Ff. astate.

[822.] H. F. Ff. In; Th. Of.

[824.] Ff. haue; F. hath; H. *om.* Th. *omits the line.*

[825.] H. folwe ye not; F. folowe ye not; Ff. folowe not; Th. foule not. *After* 828, F. *has*—Explicit la bele dame sanz mercy; H. F. Verba translatoris.

[829.] Th. H. Ff. the.

[833.] H. F. *om.* al. *All* the.

[834.] Th. hir (*for* their).

[835.] Th. H. The.

[837.] Th. cace; H. caas.

[838.] H. elles.

[840, 841.] Th. her (*for* their).

[843.] Th. H. wote.

[844.] Th. *om.* and.

[845.] H. F. Wilde; Th. Ff. Lyke.

[846.] Ff. tabyde; Th. to abyde.

[847.] H. axe.

[848.] Th. Ff. were made; F. was made; H. made was.

[850.] H. F. Ff. processe; Th. prosses.

[852.] Th. H. trewe.

[854.] Th. doneher; Ff. do thair; H. dothe here; F. doth thair.

[855.] Th. her (*for* their). *After* 856; Th. Explicit; H. Amen.

[1.] E. Ane; Th. A (*often*). E. doolie; Th. doly. E. to; Th. tyl.

[4.] E. tragedie (*I substitute -y for -ie*).

[6.] E. Schouris (*I substitute Sh- for Sch-*).

[7.] Th. my?t me defende.

[8.] E. oratur; Th. orature.

[10.] Th. scyled.

[16.] *Both* se.

[17.] Th. northern.

[18.] Th. shedde his.

[19.] Th. frost.

[20.] E. Artick; Th. Artike. Th. whiskyng.

[21.] E. remufe; Th. remoue.

[24.] Th. faded.

[28.] Th. chambre. *Both* fyre.

[29.] E. lufe; Th. loue.

[30.] E. youtheid; Th. youthheed.

[32.] E. doif; Th. dull; *read* douf.

[34.] E. phisike.

[36.] E. mend; Th. made. *Both* fyre. Th. beaked.

[37.] E. ane; Th. I.

[40.] Th. queare.

[42.] E. worthy; Th. lusty.

[43.] Th. founde.

[45.] Th. of his wytte abrede.

[46.] Th. wepte.

[48.] Th. esperous; E. Esperus.

[49.] E. quhyle. Th. and while (*for 2nd* quhyl).

[51.] E. suld; Th. wolde.

[52.] Th. of al erthly.

[55.] E. ganecome; Th. gayncome. Th. in (*for* than).

[58.] Th. in that same.

[63.] Th. which ended.

[66.] Th. authorysed or forged.

[67.] Th. Of some; by (*for* throw).

[70.] Th. she was in or she deyde.

[71.] *Both* appetyte.

[73.] Th. sette was al his delyte.

[74.] Th. *om.* of.

[77.] Th. As (*for* And); in the courte as *commune*.

[78.] Th. Creseyde. *Both* floure.

[79.] Th. were.

[80.] E. feminitie.

[82.] Th. early (*for* air).

[84.] Th. the; E. thow.

[86.] E. scornefull. E. brukkilnes; Th. brutelnesse.

[88.] E. wisdom.

[91.] E. wickit.

[92.] E. in; Th. on. *Both* wyse destitute.

[94.] E. but; Th. without. Th. or refute; E. on fute.

[95.] E. Disagysit; Th. Dissheuelde. Th. passed out.

[99.] E. inqyre; Th. enqyre.

[101.] *Both* desyre.

[108.] E. sone; Th. sonne.

[109.] E. hir; Th. his. Th. chambre. E. thame; Th. *om.*

[110.] E. aneuch in; Th. enewed.

[113.] *Both* custome.

[115.] *Both* sacrifice. Th. deuout.

[117.] Th. churche.

[118.] E. givin; Th. gyueng. E. pepill; Th. people.

[120.] Th. oratore.

[122.] Th. closed; dore.

[124.] *Both* Cupide.

[125.] Th. *om.* same. *Both* wyse.

[126.] E. Allace; Th. Alas. *Both* sacrifice.

[127.] E. devine; Th. diuyne.

[132.] E. Sen; Th. Sithe.

[135.] E. lufe; Th. loue. E. the; Th. that.

[136.] Th. vnderstande alway.

[137.] E. lufe; Th. loue.

[138.] Th. souple grace.

[139.] E. allace; Th. alas. Th. frost.

[140.] Th. louers; -layne.

[143.] Th. herde.

[144.] *Both* Cupide. E. ringand; Th. tynkyng.

[145.] Th. in-to.

[147.] Th. speres.

[150.] Th. course.

[151.] *Both* Saturne.

[152.] *Both* Cupide.

[153.] Th. boystous. E. on; Th. in.

[154.] *Both* Come. E. crabitlie; Th. crabbedly. Th. austryne.

[155.] E. frosnit (*for* fronsit); Th. frounsed. E. lyre; Th. lere. *Both* lyke.

[156.] Th. sheured.

[157.] Th. drouped hole.

[158.] E. of; Th. at. Th. myldrop.

[159.] Th. blo.

[160.] E. ic-eschoklis; Th. yse-yckels.

[162.] E. Atour; Th. Attour.

[163.] E. ovirfret; Th. ouerfret; *read* ourfret.

[164.] Th. garment. E. gyis; Th. gate; *see* l. 178.

[165.] Th. wyddred; wore.

[166.] Th. boustous; bor[e].

[167.] E. gyrdill. Th. a fasshe (!); flayns.

[168.] Th. holstayns (!).

[170.] Th. sterres.

[171.] Th. norice; thinge.

[172.] *Both* Saturne.

[173.] Th. burly.

[174.] Th. wonders.

[175.] E. bene; Th. ben.

[177.] E. wyre; Th. wyer. Th. glyttryng.

[178.] Th. garment. E. gyis; Th. gyte.

[180.] Th. A burly; myddle he beare.

[182.] Th. wrathe. E. weir; Th. bere.

[183.] E. come; Th. came.

[184.] E. strife; Th. stryfe.

[185.] *Both* fyre.

[186.] Th. hewmonde.

[187.] Th. fauchoun.

[190.] Th. Shakyng his brande. *Both* come.

[191.] Th. glowyng.

[192.] E. bullar; Th. blubber.

[193.] Th. boore.

[194.] E. tuilyeour; Th. tulsure (!). *Both* lyke.

[195.] *Both* horne; Th. *om.* he. Th. boustous.

[196.] E. weir; Th. warre.

[199.] Th. norice.

[201.] *Both* lyfe. Th. erthly.

[203.] Th. *om.* all. Th. that al this worlde hath.

[204.] Th. a chare.

[205.] Th. Phiton somtyme gyded. E. upright (!); Th. unright.

[210.] Th. speres.

[211.] Th. sorde (*for* soyr).

[212.] *Both* Eoye.

[213.] Th. Ethose.

[215.] Th. Perose; and eke.

[216.] E. Philologie; Th. Philologiee.

[218.] E. *om.* gay.

[219.] Th. *om.* for.

[222.] Th. kembet.

[224.] Th. While parfite. E. perfyte.

[227.] E. suddanely; Th. sodaynly.

[228.] E. vennomous Th. venomous.

[232.] Th. tokenyng.

[237.] E. blyith; Th. blyth.

[238.] Th. wyddred.

[239.] *Both* come.

[242.] E. reddie; Th. redy.

[244.] E. atouir; Th. attour.

[245.] *Both* Lyke.

[250.] E. phisick. Th. cledde in a scarlet.

[252.] E. culd lie; Th. couth lye.

[253.] *Both* come.

[254.] Th. spere.

[256.] Th. tapere.

[258.] E. hir (1); Th. the.

[260.] E. gyse; Th. gyte.

[261.] E. churle; Th. chorle.

[262.] E. bunche; Th. busshe.

[263.] Th. theft; no ner.

[264.] Th. gadred were the.

[267.] E. bene.

[269.] E. rhetorick; Th. rethorike. E. prettyck; Th. practyke.

[273.] E. anone. E. schew; Th. shewde.

[276.] E. lak; Th. losse.

[278.] E. yone; Th. yonder. Th. wretche Creseyde.

[280.] E. starklie; Th. she stately.

[281.] E. -tie.

[283.] Th. She called a blynde goddes and myght.

[286.] E. returne; Th. retorte. E. on; Th. in. *I supply 2nd on.*

[287.] E. schew; Th. shewde (*as in l. 273*). Th. aboue.

[289.] E. devyne; Th. diuyne.

[290.] E. iniurie; Th. iniure. *Both done.*

[290.] E. hie; Th. hye.

[292.] *Both goddes done.*

[295.] *Both Cupide.*

[299.] E. modifie; Th. modifye.

[300.] *Both Saturne.*

[303, 309, 323, 330.] *Both Saturne.*

[304.] *Both Cupide.* E. scho; Th. that she.

[305.] Th. open.

[306.] *Both lyfe.*

[308.] E. abhominabill; Th. abhominable.

[309.] Th. doleful.

[318.] E. in; Th. into.

[319.] E. and; Th. and thy.

[321.] E. In; Th. Into. E. penuritie; Th. -te.

[322.] Th. shalte. Th. dye.

[324.] E. malitious.

[325.] E. On; Th. Of.

[328.] Th. sheweth through.

[329.] Th. *om.* fair.

[331.] Th. seate.

[334.] E. heit; Th. heale.

[336.] Th. endure.

[338.] Th. vnpleasaunt heer.

[339.] Th. lere. E. ouirspred; Th. ouerspred.

[342.] E. This; Th. Thus.

[343.] Th. cuppe. *Both* lyke.

[344.] *Both* dreame. E. uglye.

[347.] Th. rose she.

[348.] Th. polysshed. E. culd; Th. couth.

[349.] E. face; Th. visage.

[350.] Th. were wo, I ne wyte god wate.

[352.] Th. *om.* for. E. mufe; Th. moue.

[353.] E. craibit; Th. crabbed.

[355.] Th. erthly.

[356.] E. Allace; Th. Alas.

[357. 357.] E. for to; Th. *om.* for.

[358.] E. come; Th. came.

[359.] *Both* warne. Th. Creseyde. E. reddy; Th. redy.

[360.] E. syne culd; Th. efte couth.

[362.] E. merwel; Th. marueyle.

[363.] E. prayers bene; Th. bedes bethe.

[365.] *Both* chylde.

[366.] *Both* anone.

[368.] *Both* gone.

[370.] E. wraik; Th. wrake.

[371.] E. *culd*.

[372.] E. *uglye*. Th. *lepers*.

[374.] Th. *om*. *he*.

[378.] Th. *ynow*. E. *thame*; Th. *hem*.

[380.] Th. *Creseyde*.

[382.] Th. *To yon*; E. *Unto yone*.

[383.] Th. *charite*.

[384.] Th. *lyue*; *erthe*.

[385.] Th. *werthe*(!).

[386.] E. *Than*; Th. *Whan*(!). Th. *Beuer*; E. *bawar*.

[387.] Th. *cuppe*.

[388.] Th. *secrete gate*.

[389.] Th. *Conueyed*.

[390.] Th. *There to*.

[393.] E. *knowledge*.

[395.] E. *ovirspred*; Th. *ouerspred*.

[397.] E. *hie*; Th. *hye*.

[399.] Th. *there* (*for* *thairfoir*).

[401.] E. *ovirquhelmit*; Th. *ouerheled*.

[402.] E. *was*; Th. *were*.

[403.] Th. *fare*.

[405, 406.] *Perhaps read* *alane*, *mane*.

[408.] E. *cative*; Th. *caytife*. E. *for now*; Th. *om*. *for*.

[409.] Th. *erthe*.

[410.] Th. *blake and bare*.

[411.] Th. helpe (*for saif thee of*).

[412.] Th. werthe (!).

[413.] Th. bale vnberd (!).

[414.] Th. Vnder the great god.

[415.] Th. men (*for nane*). Th. herd.

[416.] Th. chambre.

[417.] Th. burly; bankers brouded.

[418.] Th. wyne.

[419.] Th. cuppes.

[420.] Th. plates.

[421.] Th. sauery sauce.

[423.] Th. pene (!).

[424.] Th. arere.

[425.] Th. thy greces.

[430.] E. mawis.

[432.] Th. renkes. E. array; Th. ray. Th. *omits* ll. 433–437.

[434, 437.] E. hie.

[438.] Th. leper loge. E. burelie; Th. goodly.

[439.] E. bunche; Th. bonch.

[441.] E. peirrie; Th. pirate. E. ceder; Th. syder.

[442.] Th. cuppe.

[443.] E. *om.* my.

[444.] Th. *om.* *this line*.

[445.] Th. ranke as roke, ful hidous heer. Th. *om.* ll. 446, 447.

[448.] Th. Deformed is.

[449.] Th. no pleople (*sic*) hath lykyng (!).

[450.] Th. Solped in syght.

[451.] E. Ludgeit; Th. Lyeng. Th. leper folke. E. allace; Th. alas.

[453.] Th. *omits*.

[454.] Th. freyle fortune.

[455.] Th. war therfore; your ende.

[456.] Th. *places after* l. 460.

[459.] E. that; Th. the.

[460.] Th. worse, if any worse.

[464.] Th. rosyng.

[465.] Th. memore.

[468.] Th. your hour.

[469.] Th. *omits*.

[471.] Th. woke.

[472.] Th. dole.

[473.] Th. remedy ne.

[474.] Th. rose.

[477.] E. Sen; Th. Sithe. E. *om.* that. Th. but doubleth.

[479.] E. To leir; Th. Go lerne.

[480.] E. leir; Th. lerne; *read* live. Th. lepers lede.

[486.] Th. warre.

[488.] *Both* tryumphe; laude.

[489.] Th. rode.

[490.] E. baid; Th. stode.

[491.] E. thai come; Th. come; *read cum.*

[492.] Th. shoke cuppes.

[493.] Th. *om.* Said.

[495.] Th. her (*for thair*).

[496.] Th. pyte; E. pietie.

[499.] *Both* come.

[501.] E. plye; Th. plyte.

[502.] E. it; Th. he.

[504.] E. awin; Th. owne.

[508.] Th. enprynted.

[512.] E. culd; Th. couth.

[514.] E. fewir; Th. feuer. Th. in swette. *Both* trimbling.

[515.] E. reddie.

[516.] Th. brest.

[517.] Th. many a hewe.

[519.] Th. pyte; E. pietie.

[520.] Th. gan.

[521.] Th. many a gay iewel.

[522.] E. swak; Th. shake.

[523.] E. *om.* he.

[524.] E. come; Th. came.

[525.] E. -syis; Th. -syth.

[526.] E. can; Th. couth.

[527.] *Both* se.

[529.] E. prewelie; Th. priuely.

[530.] Th. yon; E. yone.

[534.] Th. That dothe. E. humanitie; Th. -te.

[536.] Th. *ins.* a knight *after* is.

[540.] E. ovircome; Th. ouercome.

[541.] Th. colde atone (!).

[542.] Th. brest.

[543.] Th. *om.* ane; Th. one (*for* wane).

[544.] Th. Than fel in swoun ful ofte. E. culd; Th. wolde. Th. fone (!); *for* refrane.

[547.] E. Iufe; Th. loue. Th. laude and al thy.

[549.] Th. So effated (*or* essated).

[551.] Th. promytted.

[552.] Th. thy selfe; furious (!).

[554.] Th. countenaunce (*om.* gude).

[557.] Th. were.

[558.] E. in; Th. on.

[562.] E. Quhome; Th. Whom. E. quhome; Th. whan.

[563.] Th. throught.

[565.] Th. Proue.

[569.] Th. Brittel; unto.

[570.] Th. great brutelnesse.

[572.] Th. Though.

[576.] Th. maner.

[577.] E. beteiche; Th. bequeth. Th. corse.

[578.] Th. toodes.

[579.] Th. cuppe my.

[580.] E. the; Th. these.

[583.] E. drowrie; Th. dowry (!).

[587.] Th. spirite.

[590.] E. takning; Th. tokenyng; *read* takinning.

[593.] E. withouttin.

[596.] E. infirmitie; Th. -te.

[598.] E. povertie; Th. -te.

[600.] Th. *om.* greit.

[605.] Th. where as she.

[607.] Th. Troy the toun.

[612.] E. cheritie; Th. charyte.

[613.] E. lufe; Th. loue.

[614.] E. schort; Th. sore (!).

[616.] E. Sen; Th. Sithe.

[1.] Th. ah; F. a; S. a. a.

[2.] Th. Howe; gret; lorde.

[4.] Th. of his; Ff. S. of hye; F. B. high hertis.

[6.] F. B. S. Ff. And he; Th. *om.* And.

[7.] Th. folke; *om.* ful.

[8.] *I supply* the. S. hole folke.

[9.] S. And he; *rest om.* And. Th. F. B. bynde; *read* binden.

[10.] Th. T. That; F. B. Ff. What; S. Quhom.

[11.] Th. tel; wytte.

[12.] Th. Ff. wol; *rest can.*

[12, 13.] Th. T. *transpose these lines.*

[13.] Th. folke.

[14.] *I supply* eke. Th. T. *om.* in (S. *has in-to*). F. lyther; S. lidder; Th. Ff. lythy; T. lepi. Th. folke. Th. T. to distroyen; *rest om.* to.

[17.] Ff. T. Ageynes; S. Ageynest; Th. Agaynst; F. B. Ayenst. Th. Ff. T. *om.* ther.

[18.] Th. glad; *rest glade.*

[19.] Th. loweth. S. *has 2nd* he; *rest omit.* F. B. don hym laugh or siketh.

[20.] Th. T. shedeth.

[21.] Th. fre.

[22.] F. B. *om.* for.

[23.] S. Ff. A?eynes; F. B. Ayenst; Th. T. Agayne. Th. nowe.

[24.] F. B. Other; S. Outhir; Th. T. Ff. Or. Th. ioy. F. B. S. T. ellis; Th. els. Th. T. Ff. some mournyng; *rest om.* some.

[25.] F. B. grette; Ff. S. grete; Th. moche.

[26.] F. then; *rest whan* (when). Th. may; T. mai; F. B. S. mow; Ff. mowe. Th. byrdes; S. foulis; *rest briddes.*

[27.] Th. leaues.

[28.] Th. T. her (*for hertes*).

[29.] Th. T. ease; S. ess; F. B. case (!). Ff. y-medled.

[30.] Th. ful; Ff. fulle. Th. great.

[32.] Th. great sicknesse.

[33.] S. all; *rest om.* Th. lacke.

[35.] Th. forthe; great.

[36.] S. trewely; Th. trewly.

[37.] F. B. S. For althogh; Th. T. If (!). Th. olde.

[38.] Th. T. I haue; *rest* haue I. Th. felte; sicknesse.  
Th. Ff. through; *rest* in.

[39.] *All* hote. Th. F. B. colde. Th. T. and (!); *for* an.  
Th. axes; F. B. acces.

[40.] Th. Howe; wote.

[42.] Th. T. *om.* yet; (Ff. *has* ne.) Th. T. slepe; Ff. S.  
slepte; F. B. slept.

[43.] S. naught likith vnto me; Th. T. Ff. is not lyke  
to me; F. B. is vnlike for to be.

[45.] Th. darte.

[47.] Th. howe.

[48.] Th. amonge.

[50.] Th. cuckowe.

[51.] Th. thought.

[52.] T. Ff. whider; S. quhider; F. B. whedir; Th.  
where.

[54.] Th. none herde. F. B. T. this; Ff. the; Th. S.  
that.

[55.] S. thridde; T. thridd; Th. F. B. thirde.

[56.] S. than; *rest om.* Th. aspyde.

[58.] Ff. to; Th. T. vnto; F. B. into; S. in. Th. wodde;  
F. B. wode.

[59.] Th. T. went; F. B. wente. Th. forthe. Th.  
boldely; Ff. T. boldly; *rest* priuely.

[60.] Th. helde. F. B. S. my; Th. Ff. the; T. me the.  
Th. downe.

[61.] F. B. come; S. cam; Th. T. came (*read com*).

[62.] *All in; read inne*. S. *has* in y-ben.

[63, 64.] B. *transposes*.

[64.] F. B. gras; S. greses; Th. greues; T. Ff. grenes. S. ylike; F. B. al I-like; Th. T. Ff. lyke.

[65.] Th. els.

[66.] Th. sate; downe.

[67.] Th. sawe; birdes. Th. trippe; T. trip; S. flee; F. B. crepe.

[68.] Th. T. Ff. *om.* had. S. thame rested; *rest* rested hem.

[70.] Th. T. *om.* That. *All* began; *read* begonne. Ff. to don hir; Th. T. for to done. F. B. of Mayes ben her houres (!); S. on mayes vss thair houres.

[72.] S. lusty (*for* lovely). S. straunge; *rest om.*

[73.] Ff. lowe. T. hade; *rest* had. S. compleyned.

[74.] Th. voice yfayned.

[75.] Ff. S. all (2); *rest om.* Th. Ff. T. the ful; S. fulle; F. B. a lowde.

[76.] F. B. pruned. *All* made; *read* maden.

[80.] Th. Feuerere; T. Feuir?ere; *rest* Marche (!). *All* upon; *read* on.

[81.] S. eke; *rest om.*

[83.] Th. T. with; *rest* to. T. Ff. briddes; S. birdis; Th. byrdes; F. B. foules. S. T. Ff. armonye; Th. armony; F. B. ermonye.

[84.] Th. thought. *All* best (!).

[85.] Th. myght; yherde.

[86.] *All* delyte. S. therof; *rest om.* Th. wotte; F. B. note; S. wote; T. wot. F. B. ner (*for never*). Th. howe.

[87.] Th. swowe; Ff. swough; S. slowe (!); B. slow (!).

[88.] F. B. S. on slepe.

[89.] Th. swowe; thought.

[90.] F. B. Ff. That; *rest the.* F. B. Ff. bridde; S. T. brid; Th. byrde. Th. Cuckowe.

[91.] *All* fast.

[92.] Th. yuel apayde.

[93.] Th. Nowe. F. B. vpon (*for on*).

[94.] Th. the.

[95.] Th. nowe.

[96.] Th. cuckowe. Th. T. thus gan; Ff. now gan; S. gan to; F. B. gan.

[97.] Th. B. busshe; Ff. T. bussh; F. busshes (!); S. beugh. F. B. me beside.

[100.] Th. T. Ff. *om.* out. Ff. the greues of the wode (*better*)

[101.] Th. Ah. Ff. S. thenne; T. thanne; *rest then.*

[102.] Th. haste. Ff. S. T. henne; *rest hen.*

[103.] F. B. lewde; S. lewed; T. Ff. loude (!). (*The line runs badly.*)

[104.] F. B. *om.* hast.

[105.] Th. T. *om.* that. Th. yuel fyre. Th. S. her; *rest him.* Th. bren; *rest brenne.*

[106.] Th. nowe; tel.

[107.] Th. laye. (*The line runs badly; read longë or swowening.*)

[108.] Th. thought; *wyst*. Th. T. what; *rest* al that.

[109.] Th. sayd.

[110.] T. hade; *rest* had.

[111.] Th. *om*. And. Th. T. there (*for* than).

[112.] Th. Nowe good.

[113.] Th. lette.

[114.] Th. the.

[116.] F. B. she (*for* he). Th. the.

[118.] Th. songe; playne.

[119.] Th. T. And though; *rest* Al-though. Th. crakel; T. crakil; S. crekill; Ff. crake; F. B. breke hit (!). Th. vayne.

[120.] Th. doest; S. dois; *rest* dost. Th. Ff. S. neuer; T. not; F. B. ner.

[122.] Th. done; T. S. Ff. do; F. B. *om*. Th. the.

[123.] Th. haste. Th. T. Ff. nyce queynt(e); S. queynt feyned; F. B. queint.

[124.] F. B. S. herd the; T. the herd; Th. the herde. Th. sayne; T. seyn; F. B. seye; S. sing.

[125.] Th. Howe. F. B. Who myghte wete what; S. Bot quho mycht vnderstand quhat.

[126.] Th. Ah; Ff. T. A; *rest* O. Th. foole; woste. Th. T. Ff. it; *rest* that.

[128.] Th. meane; fayne.

[129.] Ff. alle; S. all; *rest* al. Th. T. Ff. they; *rest* tho. Th. yslayne.

[130.] Th. meanen. S. a?eines; F. B. ayen; T. again; Th. agayne.

[131.] F. B. al tho were dede; Th. T. Ff. that al tho had the dede. S. And al they I wold also were dede.

[132.] Th. thynke; T. think; S. thinkith; Ff. thenke; F. B. thenk. F. B. S. Ff. her lyne in loue.

[133.] Th. S. who so; *rest om.* so. Th. T. Ff. *place* not *after* wol.

[134.] Th. T. F. B. Ff. he is; S. *om.* he. Th. Ff. T. *om.* for.

[136.] Th. Eye; cuckowe. F. B. *insert* ywis *before* this.

[137.] Th. T. Ff. That euery wight shal loue or be to-drawe; F. B. That eyther I shal love or elles be slawe.

[139.] Th. myne. F. B. neyther; S. nouthir; Th. T. Ff. not.

[140.] Th. T. Ff. Ne neuer; *rest om.* neuer. Th. T. on; *rest* in.

[141.] Th. S. ben; Ff. T. bene; F. B. lyven (*for* been).

[142.] Th. moste (*twice*); disease.

[143.] Th. moste. F. B. S. endure; Th. Ff. T. endure.

[144.] *So* F. B. (*with* of her *for* of); Th. T. Ff. And leste felen of welfare; S. And alderlast have felyng of weelfare.

[145.] S. a?eynes; Th. B. ayenst; F. T. ayens.

[146.] S. Quhat brid *quod.* Th. arte.

[147.] Th. T. Ff. might thou; F. maist thou; B. S. maistow. Th. Ff. churlnesse; T. clerenes (!); F. B. cherles hert; S. cherlish hert.

[148.] Th. seruauntes.

[149.] Th. none.

[152.] S. Honestee estate and all gentilnes; Th. T. F. Ff. Al honour and al gentylnesse; B. Al honour and al gentillesse.

[153.] Th. ease.

[154.] Th. Parfyte. F. B. ensured.

[155.] S. and eke.

[156, 157.] *All but the first words transposed in* Th. T.

[158.] F. B. S. and for; Th. T. Ff. *om.* and. Th. done.

[160.] Th. T. Ff. *om.* 1st to.

[161.] F. B. Ff. *om.* this. F. B. S. al; Th. T. Ff. *om.*

[162.] Th. T. *om.* bothe.

[163.] F. B. S. rede I; Th. T. Ff. I rede. Th. that thou.

[164.] Th. T. Ff. *om.* Ye. F. B. she; *rest* he. Th. T. *om.* god.

[165.] Th. T. vnto; F. B. Ff. S. to. F. B. thy (*for* that).

[167.] F. B. the sothe; S. full sooth. Th. T. Ff. is the sothe contrayre.

[168.] F. B. S. Ff. loving; Th. T. loue. Th. folke.

[169.] Th. folke; F. B. Ff. *om.* F. B. hit is; Th. T. *om.* Th. great.

[170.] Th. moste (*twice*). F. B. he; S. it; Th. T. Ff. *om.*

[171.] F. mony an; B. mony a; Th. T. S. Ff. disease and.

[172.] Th. So sorowe; *rest om.* So. Th. many a gret. F. B. *om.* greet.

[173.] Th. Dispyte debate. *I supply* and.

[174.] F. Repreve and; B. Repreff and; S. Repref and; Th. T. Deprauyng.

[175.] Th. T. B. Ff. *om.* 1st and. Th. mischefe. S. pouertee; Ff. pouerte; *rest* pouert.

[176.] Th. T. Ff. *om.* What. Th. dispayre.

[177.] B. T. oo; S. o; F. oon; Th. one. Th. fayre.

[178.] Th. getteth; S. get (*better*). Th. blysse.

[179.] F. B. *om.* if. F. B. S. Ff. therby.

[180.] Th. heyre; T. eyre; S. aire; F. B. crie (!); Ff. heiere.

[181.] F. B. therfor Nyghtyngale. Th. therefore holde the nye.

[182.] Th. Ff. T. S. queynt; F. B. loude.

[183.] Th. T. Ff. ferre. F. of (*for or*).

[184.] Th. T. S. ben; F. B. be (*read been*).

[185.] Th. Ff. than; F. B. T. then (*read thanne*); S. *om.* F. B. shalt thou.

[186.] Th. the.

[188.] Th. T. worse. Th. folde.

[189.] Th. one; Ff. on; F. B. *om.* S. ar; *rest is.*

[190.] T. hade (*twice*); *rest had.*

[191.] Th. T. Ff. *put evermore after For.* Th. seruautes; F. B. seruant.

[192.] Ff. T. euel; S. euell; Th. yuel; F. B. *om F.* tachches; S. stachis (!). F. B. him.

[193.] F. B. him. F. B. as eny; T. right as a; Ff. right as; Th. right in a. S. be brynnynge as a. Th. fyre.

[195.] Th. whan; T. when; Ff. whanne (*for whom*). F. B. Ff. him; S. he; Th. T. hem. Th. ioy.

[196.] F. B. Ye (*for Thou*). Th. sayd. T. F. B. S. Ff. hold the; Th. be. Th. styl.

[197.] F. B. S. Ff. his; Th. T. it is. Th. wyl.

[198.] F. B. Ff. sithe; Th. T. tyme; S. tymes. Th. folke; easeth.

[199.] Th. folke. Th. T. Ff. he displeaseth; *rest om.* he.

[200.] F. B. And (*for* That). Th. corage; *rest* grace. Th. spyl.

[201.] Ff. wille; F. wolde; B. wull; S. wole.

[201–205.] *From* F. B. Ff. S.; Th. T. *omit.*

[202.] F. B. blynde; S. blynd. S. alweye; F. B. Ff. *om.*

[203.] Ff. And whom he hit he not, or whom he failith (*best*); F. B. And whan he lyeth he not, ne whan he fayleth; S. Quhom he hurtith he note, ne quhom he helith (!).

[204.] So Ff.; F. B. In; S. Into. Ff. S. his; F. B. this. F. B. selde.

[205.] F. B. dyuerse.

[206.] Th. toke.

[207.] Th. T. Howe she; F. B. S. *om.* Howe. Th. T. Ff. *om.* herte.

[208.] Th. sayd.

[209.] Th. not say one; T. nou?t sey oo.

[210.] Th. that worde; *rest om.* worde. F. B. on (*for* out). Th. *om.* for.

[212.] Th. leude; Ff. false; *rest* fals. T. B. brid; Ff. bridde; Th. byrde; S. bird. F. B. Ff. to; *rest om.*

[214.] Th. helpe; some.

[215.] Th. cuckowe ben.

[216.] S. thocht; *rest* thought (*read* thoughte). F. B. S. that I; T. Ff. I; Th. he.

[217.] S. gat; F. B. gatte.

[217–219.] Th. T. *omit.*

[218.] S. hardily; F. B. Ff. hertly.

[219.] Ff. flye?; F. flyed; B. flye; S. gan flee (*read* fley, *as in* 221).

[220.] Th. *om.* when. Th. agon; T. S. agone; Ff. goon; F. gone; B. gon.

[221.] F. B. fley; Th. flaye; Ff. S. flay; T. flai.

[222.] Th. T. *om.* He. Th. sayd. Th. popyngaye; F. B. papyngay; S. papaIay; Ff. papeiay.

[223.] T. hade; *rest* had. F. B. Ff. thocht me; S. as thocht me (*read* thoughte me); Th. me alone (*to rime with* 217).

[224, 225.] Th. T. *omit.*

[225.] F. B. Ff. sight away.

[226.] Th. S. than; F. B. T. then; Ff. thanne. F. B. T. S. come; Th. Ff. came.

[227.] F. B. seyde; Th. sayd. Th. the.

[228.] Th. haste. F. B. thus; S. for; Th. T. Ff. *om.* T. rescow; *rest* rescowe.

[229.] Th. one. Ff. I wol avowe; F. B. I avowe; Th. T. make I nowe. S. And *rycht* anon to loue I wole allowe.

[231.] Th. apayde; T. apaied.

[232.] F. B. Ff. S. amayed; Th. T. dismayde.

[233.] Th. herde. F. B. er; Th. T. Ff. erst.

[235.] Ff. nexte; *rest* next. Th. affrayde; T. affraied.

[236.] Th. one.

[237.] S. leue; *rest* loue (!). Th. cuckowe ne his; F. B. S. *om.* ne his.

[238.] Th. stronge leasyng.

[239.] F. B. S. Ff. there (*for* therto). T. man (*for* thing).

[240.] F. B. S. Fro; Th. T. Ff. For (!). *So* Ff. F. B. S.; Th. T. and it hath do me moche (T. myche) wo.

[241.] F. B. Yee; S. Ya. S. thou schalt vss. Th. T. Ff. *om.* thou.

[242.] Ff. F. B. er; *rest* or. Th. T. Ff. *om.* that.

[243.] F. B. S. fressh flour; Ff. Th. T. *om.* flour. S. dayeseye.

[245.] Th. greatly. B. lisse; F. Ff. lyssen; Th. T. S. lessen. S. *om.* thee.

[246.]—*end.* *Lost in* S.

[247.] Th. one. Ff. my; *rest* the.

[248.] Th. the.

[249.] Th. T. Ff. than; F. B. then (*read* thanne). Th. songe.

[250.] F. B. Ff. hem al. Th. ben; T. bene.

[251.] Ff. hadde; T. hade; *rest* had.

[252.] Th. Nowe. F. most; B. must; Th. Ff. mote; T. mot.

[254.] Ff. mochel; F. B. mekil; T. mykil; Th. moche. Th. the.

[255.] *So* F. B. Ff.; Th. T. As any yet loue he euer sende.

[256.] Th. T. Ff. taketh; F. B. toke. Th. leaue.

[257.] Th. T. Ff. *om.* he.

[259.] Th. cuckowe.

[260.] Ff. noon; F. B. non; Th. T. not. T. Ff. brid; F. B. bridde; Th. byrde.

[261.] F. B. fley; T. fleigh; Ff. fle?t; Th. flewe.

[262.] Th. byrdes; *rest* briddes. B. the vale; F. the wale; Th. T. Ff. that dale.

[263.] Th. T. gate; F. B. gat.

[264.] *All put hem after* besoughte. Ff. bysought; *rest* besoughten (!).

[265.] Th. T. disease.

[266.] Ff. Ye wyten; F. B. Ye knowe; Th. T. The cuckowe (!). F. B. fro yow hidde; Th. T. for to hyde (!).

[267.] F. B. How that; *rest om.* that. Th. T. Ff. fast; F. B. *om.* Th. chyde; Th. chide; F. B. Ff. chidde.

[268.] Th. Ff. daye; *rest* dayes.

[269.] Th. Ff. praye; *rest* pray (prey). Ff. alle; *rest* al.

[270.] Th. bride; T. Ff. brid; F. B. bridde.

[271.] Th. o; *rest* oon. T. all; *rest* al. Th. one; T. oon; F. B. *om.*

[273.] Th. *om.* fewe. Th. byrdes.

[274.] *All* soth. Th. cuckowe.

[276.] T. Ff. lord; *rest* lorde.

[277.] T. Ff. record; *rest* recorde.

[278.] Th. cuckowe.

[279.] Ff. Th. T. *om.* And. Th. There. Th. T. yeue; F. yeuen; B. yeuyn; Ff. youe.

[280.] F. B. make summe; Th. T. fynally make.

[281.] Th. without; *rest* withouten. Th. T. Ff. *om.* any.

[282.] F. B. of; Th. T. Ff. after.

[283.] Th. T. Ff. a; F. B. the. Th. fayre.

[284.] Th. wyndowe.

[285.] Th. wodestocke; F. B. wodestok.

[286.] F. B. thanketh. Th. leaue toke.

[287.] F. B. fleye; Th. T. *om.* Th. T. Ff. an; F. B. a. Th. hauthorne; T. hauthorn. *All* broke.

[288.] *All* sate. T. Ff. song; *rest* songe. Th. T. that; F. B. the; Ff. a.

[289.] *I supply* my. Th. T. Ff. lyfe; F. B. lyve. *After* 290, Ff. *has* Explicit Clanvowe.

[1.] F. boke; T. Th. booke. Th. foule.

[2.] *All* beaute.

[3.] *All* the (*twice*).

[5.] So all.

[6.] Th. abeyeng (!).

[7.] F. T. goode; Th. good. Th. best; F. T. beste.

[9.] *All* somme, some. Th. plesaunt; F. pleasant.

[10.] T. thorough; F. thorgh; Th. through.

[11.] *All* the.

[12.] *All* ne (*before* had).

[13.] *So all* (*with the for* thee).

[14.] Th. good. Th. best; F. T. beste.

[16.] *I supply* as.

[17.] T. Th. trouth; F. trouthe.

[18.] F. abregge; Th. abrege; T. abrigge. T. sorow; F. sorwes; Th. sorowes.

[20.] *All* amonge. T. Th. notifie; F. notefye.

[21.] T. Th. al; F. alle. F. T. goode; Th. good.

[24.] Th. T. Illumyned; F. Enlumyned. F. Rote (*with capital*). *All* beaute. F. and of; Th. T. *om.* of.

[25.] F. Suspiries; Th. Suspires.

[26.] T. beseke. Th. alege.

[27.] F. goode; Th. T. good. *After 27*: Th. Explicit; F. T. *om.*

[1.] hie.

[3.] Boole.

[4.] sweet; raine; oft (!).

[6.] wholesome aire.

[7.] plaine was clothed faire.

[8.] new greene. small flours.

[9.] field and in mede.

[10.] wholsome.

[11.] renueth.

[13.] hearbe.

[14.] season; *I supply* ful.

[15.] season.

[16.] certaine.

[17.] sleepe.

[19.] earthly.

[20.] hearts ease.

[21.] Then; nad sicknesse; disease.

[22.] meruaile greatly; selfe.

[24.] rose; twelfe.

[25.] *I supply* very.

[26.]geare; mine.

[27.]pleasaunt.

[28.]bright.

[29.]great.

[30.]grasse.

[31.]sprong.

[32.]well; fellow.

[33.]lade.

[34.]ayen.

[35.]Some; red; some.

[36.]song (*read* songes); fort (*sic*).

[38.]earthly.

[40.]Heare; all.

[41.]Full; herkened; hart and with eare.

[43.]litle breade.

[44.]greatly.

[45.]grasse.

[46.]well; *I supply* ther.

[47.]some.

[48.]followed till.

[49.]pleasaunt; well.

[50.]*I supply* al; turfes.

[52.]thicke.

[53.]lyke vnto (*read* to); wel (!; *read* wol).

[54.]*I supply* as.

[55.] (*Perhaps imperfect*); all; green.

[56.] eglatere; *see* l. 80.

[57.] Wrethen.

[58.] branch; leafe.

[59.] an (*better on*).

[60.] *I supply* That; *see*.

[61.] done; tooke.

[62.] *I supply* for; all; peine.

[63.] all; seyne.

[64.] roofe.

[65.] *I supply* is.

[66.] thicke; *I supply* is; wall.

[67.] would all.

[69.] should.

[70.] one; well.

[71.] all.

[72.] field.

[73.] corne; grasse; doubt.

[74.] one would seeke all.

[75.] field; *I supply* ne; espide.

[76.] On; coast; quantity.

[77.] all; *I supply* greet; plenty.

[78.] all; pleasaunt sight sie.

[79.] aire.

[80.] *I supply* Come; eglentere.

[81.] heart; dispaire.

[82.] with thoughts; contraire.

[83.] should.

[84.] soote.

[85.] mine eie.

[87.] all; life: sie.

[88.] blosomes.

[89.] leaping pretile.

[91.] buds.

[95.] eaten; eat.

[97.] pleasaunt then.

[98.] when.

[99.] merry.

[100.] all; wood.

[101.] sote.

[103.] Thorow; till.

[104.] I ne wist (*better* Ne wist I).

[105.] ayen (!).

[106.] I waited about.

[107.] might.

[108.] full well.

[109.] greene laurey (*error for laurer*); *see* l. 158.

[111.] smell.

[112.] eglentere full well.

[113.] great pleasure.

[115.] desire.

[116.] *I supply* to.

[117.] grasse.

[118.] downe; mine.

[119.] birds.

[120.] pleasaunt.

[121.] meat; drinke.

[123.] wholesome; eke.

[126.] pleasaunt; none earthly.

[127.] birds harkening.

[128.] heard.

[131.] Heard; their (*error for his*); *I supply* that.

[132.] musike.

[133.] like.

[135.] pleasant.

[136.] sie; came.

[138.] great beauty; lieth.

[139.] shall.

[140.] speake; all.

[141.] The (!; *read In*); wele.

[142.] were clad; echone.

[144.] Emeralds one and one.

[145.] rich.

[146.] on; purfiles.

[148.] great pearles.

[149.] Diamonds; red.

[150.] stone; went (*for* want).

[151.] head.

[152.] rich; dread.

[153.] stately rich.

[155.] head; *I supply* leves.

[156.] wele wrought; meruelously.

[158.] pleasantly.

[160.] were; *read* ware, *as in* 335.

[161.] of tho (*om.* of).

[162.] eke.

[163.] all; compace.

[164.] one.

[165.] Soole; selfe; all followed.

[166.] *I supply* Which; whose heauenly.

[167.] pleasaunt; wele.

[168.] beauty; -one.

[169.] beseene.

[171.] head; pleasaunt.

[172.] goldë (!).

[173.] eke bearing.

[175.] *I supply* al.

[176.] roundell lustely.

[177.] Suse; foyle.

[178.] Seen (*sic*); en dormy, *before which we should perhaps supply* est.

[180.] voice sweet.

[182.] heard.

[183.] came.

[186.] bigone.

[187.] one by one.

[189.] all.

[190.] little.

[191.] heard.

[192.] great; thundering trumps.

[193.] skie.

[194.] sie.

[196.] comming.

[197.] all.

[198.] wele.

[199.] all; earth.

[200.] speake; *I supply* of.

[201.] horse.

[202.] Pretir (!); all.

[204.] their (*read* hir?); heare.

[205.] rehearse.

[206.] spake.

[207.] sie; all; their (*read* hir?).

[208.] were: *read* ware (*as in* 329); delite.

[209.] seriall (*for* cereal).

[210.] sprong; all.

[211.] broad.

[212.] fine; richely.

[213.] lords; here (*read bere*); *see 223.*

[214.] (*and often*): their (*for hir*). neckes; great pearles.

[216.] echone.

[217.] stone.

[218.] horse; all.

[219.] them (*for hem*); one.

[220.] kings.

[222.] heads: hye.

[223.] crowns.

[224.] pearle.

[225.] eke great Diamonds; one.

[226.] all; horse; geare.

[227.] euerichone.

[228.] heard.

[230.] there guiding.

[231.] great.

[232.] herauds; purseuants.

[233.] white.

[235.] on; should.

[237.] horse.

[238.] him (*for 2nd hem*).

[240.] heads; knights.

[241.] claspe; naile.

[242.] their (*for hir?*); *so in* 214, 216, 218, 222, 223, 230 (there), 240; &c.

[244.] their (*for hir?*); *so in* 248, &c.

[246.] boose (!); bridle; paitrell.

[248.] heads well.

[249.] *I supply* al.

[250.] made; sene.

[252.] on.

[253.] whiche euery on a.

[254.] lords helme bare.

[255.] worth.

[256.] a (*read any*); shield.

[257.] Bare; neck; thred bare.

[258.] spheare (!); ground.

[260.] haies.

[261.] fine. were; *read ware (as in 259)*.

[262.] steeds; raied.

[263.] Without; lords.

[265.] knights.

[266.] field.

[267.] were; *read waren*.

[270.] honds bare.

[272.] hauthorne.

[274.] horses.

[276.] sie; disguising.

[277.] knights.

[279.] their (*for hir? see 275*); *so in 286, &c.*

[280.] horse.

[281.] fellow; speare.

[282.] rest.

[283.] about.

[284.] Some brake; some.

[285.] field; steeds.

[287.] great pleasaunce.

[290.] dints.

[291.] none.

[292.] *I supply* than; all.

[293.] horse. ninth; *read* nine.

[296.] worldly (*perhaps read* worthy).

[297.] green.

[300.] brake; they (*error for the*).

[301.] meet; full.

[302.] tooke.

[304.] faire.

[305.] great.

[307.] *I supply* A; halfe; faire.

[308.] underneath.

[309.] their (*for hir?*); plesance.

[310.] heat.

[311.] should; *I supply* greet.

[312.] raine; haile; hurt.

[313.] eke.

[314.] sicke; melancolius.

[316.] enclining; *read* enclyned; *see* 344.

[317.] To; soot; faire.

[318.] little.

[319.] They began to.

[323.] mine.

[325.] field.

[327.] all; richely.

[328.] rich.

[330.] well.

[331.] hed.

[332.] well.

[333.] red.

[334.] knights; led.

[335.] euerichone.

[336.] before hem; one.

[338.] heads.

[339.] made full craftely.

[344.] Whereto.

[345.] great; humbly.

[346.] last.

[348.] daisie.

[350.] douset & la.

[351.] all.

[352.] well; pleasauntly.

[354.] *I supply* how.

[355.] noone.

[356.] Waxe whote; *I supply* al.

[357.] beauty.

[358.] Forshronke; heat; eke.

[360.] knights; lack; nie.

[361.] little.

[363.] down goeth all; euerichone.

[364.] all; one.

[365.] succoured.

[366.] assaile.

[367.] thicke.

[368.] storme; haile.

[369.] raine in feare; faile.

[370.] knights.

[371.] on them so; her.

[372.] cleane.

[373.] *I supply* clad.

[374.] felt; great.

[376.] them (*for* hem).

[377.] Them (*for* Hem); great disease.

[378.] faine; helplesse; ease.

[379.] one.

[380.] crown; well.

[384.] Toward them; knights.

[386.] Queen; great beauty.

[387.] Tooke.

[388.] great pity.

[390.] bene.

[391.] please.

[392.] shall; ease.

[393.] all; pleasure.

[396.] heat.

[398.] one; them.

[399.] knights; sene.

[400.] them.

[402.] To.

[403.] iusts; *supply* lo.

[404.] downe; eke.

[405.] great.

[406.] weat.

[407.] hearbs.

[409.] wholsome.

[410.] annointing.

[411.] gadering.

[412.] Pleasaunt; eat.

[413.] great; heat.

[414.] leafe; began (*for* gan).

[415.] floure.

[416.] should; *I supply* quaint.

[417.] eke.

[418.] all.

[419.] ayen.

[420.] friendly cheare.

[421.] obay.

[422.] all; hart all.

[424.] Leafe; one.

[425.] *I supply* al.

[426.] well; faire.

[427.] lacked; should.

[428.] all.

[429.] horse.

[432.] all; pleasantly.

[434.] sie.

[435.] all.

[437.] whol seruice.

[438.] gan.

[439.] leafe.

[441.] greatly.

[442.] eke; medill.

[443.] heat.

[444.] Flower; fle.

[445.] hir.

[446.] pleasantly; wings.

[448.] all.

[449.] rode; great.

[450.] knights.

[451.] sene all.

[452.] *I supply* that.

[454.] rode; pleasantly.

[457.] faire.

[458.] come; hir selfe alone.

[459.] All.

[460.] saluted (*read* salued); bad her good (*omit* her).

[461.] Must (*read* Might).

[464.] faine.

[465.] arbere.

[466.] ayen; friendly.

[467.] faire; all.

[468.] euerichone.

[469.] Leafe; selfe; one.

[471.] All; yes (*read* yis).

[472.] goddes; chastity.

[476.] all.

[477.] hearb.

[478.] kepte; alway (*read* ay); her.

[479.] beare.

[480.] manly (*read* wan).

[482.] all; ther (*read* hir).

[483.] *I supply* As; none.

[484.] weare; ther (*read* hir).

[486.] untrue; *I supply* ne.

[487.] aye; pleasance.

[488.] their harts all.

[490.] Till; their (*read* hir?).

[491.] faire.

[493.] know.

[494.] liked.

[495.] tell.

[496.] knights.

[497.] weare.

[499.] faire.

[500.] will; doghter.

[501.] youre desire; debonaire.

[502.] exemplaire.

[504.] certaine.

[505.] *I supply* here.

[507.] their (*read* hir? *see* 506); *so in* 512, &c.

[508.] leaues.

[509.] old bookes.

[512.] beare. bowes; *see* 270.

[514.] woll.

[515.] knights; round.

[516.] eke; douseperis.

[517.] beare.

[518.] It is (*but read As*).

[519.] Eke; knights old.

[522.] *I supply* it; wholly.

[523.] eke; marshall (!).

[524.] them; riches.

[526.] one leafe.

[527, 528.] done.

[529.] earthly.

[530.] Witnes.

[531.] deeds.

[535.] all; beene.

[536.] *I supply* folk.

[537.] delite of; busines.

[539.] *I supply* lyk.

[540.] great delite; *I supply* the; pleasaunce.

[541.] to; and so (*omit* and).

[542.] *I supply* gret.

[543.] faire.

[544.] aske.

[545.] knights; *I supply* al.

[546.] leafe; floure.

[548.] knights.

[550.] all.

[551.] leaues aye.

[552.] their; *read* hir?

[553.] Whose; green May may (*sic*).

[554.] aye; their beauty.

[555.] storme; *I supply* non.

[556.] Haile; frosts.

[557.] propertie.

[558.] floure; little.

[559.] Woll; lost.

[560.] greuance.

[561.] storme will; them.

[562.] *I supply* as; season.

[563.] That if their (*read* That is the).

[564.] reason.

[565.] occupacion.

[566.] all mine whole.

[567.] thanke.

[571.] pleasure; will.

[572.] ayen; whom doe; owe.

[573.] woll.

[574.] Tell; yeere; leafe or the flour.

[575.] I least.

[576.] leafe; owe mine.

[577.] well done.

[580.] male bouch; all; crueltie.

[581.] all.

[583.] follow; great.

[585.] forth as; humbly.

[586.] tooke; hie.

[587.] them.

[588.] homeward.

[589.] all.

[590.] them; it to rede (*omit to*).

[591.] little booke.

[594.] shall.

[595.] full.

[1.] A. leef; Th. lefe.

[2.] Th. ceason.

[3.] Th. corne; gathered. A. in; Th. T. *om.* A. sheef;  
Th. shefe.

[4.] Th. gardyne aboute twayne; noone.

[6.] Th. mynde dothe fal.

[7.] Th. fyfthe; A. T. fift. A. T. *om.* the. Th. al.

[13.] Th. T. al; A. *om.*

[16.] Th. sayd ayen; A. seyde ageyne.

[17.] Th. aboute.

[18.] *I supply* of.

[19.] Th. ayen; A. ageyn.

[21.] Th. lythe. [*Henceforward unmarked readings are from Thynne.*]

[22.] *All* me. A. wite; Th. T. wete. anone.

[23.] se; taryeng.

[24.] Abyde; ben.

[25.] A. wite; Th. T. wete.

[26.] great.

[27.] desyre; processe.

[28.] playne.

[29.] noone.

[30.] one.

[31.] A. oure; Th. T. *om.* T. A. besynes was; Th. besynesses were doone.

[34.] *All* went (*twice*); *read* wend (=weened).

[35.] A. amyddis; Th. T. in the myd. aboute.

[36.] sothe. A. T. fer; Th. ferre. behynde.

[37.] ferforthe; beste.

[38.] mynde.

[40.] forthe.

[41.] A. so (*for* sore).

[42.] wrathe. A. stept (*for* did step).

[43.] A. thus; T. Th. *om.* -selfe.

[44.] gate.

[46.] great.

[47.] came; A. com. forthe; strayte.

[48.] fayre.

[49.] *All* Made. T. craftyly; A. Th. crafty.

[51.] T. dew; Th. dewe; A. *om.*

[53.] masonrye. A. T. compas; Th. compace.

[54.] T. steyers.

[55.] whele.

[56.] potte. A. Margoleyne; Th. Margelayne; T. Margelayn.

[58.] -selfe; folke.

[59.] great.

[60.] howe.

[61.] A. Ne moubliemies; Th. Ne momblysnesse; T. Ne momblynes. A. souenez; T. souenes; Th. souenese.

[62.] *All* penses.

[63.] A. No no; Th. T. Ne (!). wote.

[64.] A. beneth; Th. T. and benche (!). Th. smoth.

[65.] hewe.

[67.] one. A. who; Th. T. *om.* none; knewe.

[68.] streames newe and newe.

[70.] came.

[71.] A. thus; Th. T. *om.*

[74.] muste. T. nedys; Th. nedest; A. nede. A. as; Th. T. *om.*

[76.] A. musyng; Th. T. *om.*

[77.] downe.

[78.] A. com; Th. came.

[80.] Th. great.

[82.] sadde. A. ful (2); Th. T. *om.*

[84.] A. com; Th. came. I *supply* there.

[85.] gowne. A. embrowded; T. enbrowdyd; Th. enbraudred.

[86.] A. souenez; Th. T. stones.

[87.] A. On; Th. T. In. A. the; Th. T. her. *All* worde; *read* word was.

[88.] A. *Bien loielment* as I cowde me deuysen.

[89.] A. euery; T. many (*om. in*); Th. any.

[91.] *All* was called.

[92.] A. than; Th. T. *om. bolde*.

[94.] agayne; curtesly; tolde.

[95.] be.

[97.] great.

[99.] stande.

[100.] A. wit; Th. T. wete. A. ful; Th. T. right.

[102.] husscher (A. T. vssher); certayne.

[103.] rodde; beare; playne.

[104.] knowe.

[105.] A. *Perteyneng*; Th. T. *Apertaynyng*. A. vnto; Th. T. to.

[107.] warne; -one.

[108.] schulde.

[109.] counsayle; nowe anone.

[110.] gone.

[111.] schulde.

[112.] *I supply* no.

[113.] A. nygh; Th. T. not (!). behynde.

[114.] knewe.

[115.] beare.

[116.] muste; blewe.

[119.] T. wordys; sleuys.

[120.] So A.; Th. T. be not abassed in no maner wyse.

[122.] Make.

[124.] grefe.

[125.] displeased.

[126.] helpe. A. shul; Th. T. shal. ensed.

[127.] T. (*heading*): Diligence Guyde.

[129.] A. shul; Th. T. shal.

[130.] A. shul; Th. T. shal. A. one (=oon); Th. T. *om*.

[132.] one; waye.

[135.] A. I sey yow for.

[136.] great.

[137.] porte; playne.

[139.] A. T. farewele now have I.

[140.] A. quod (for sayd.).

[141.] ferre.

[144.] wote.

[145.] Nowe; A. *om*.

[147.] one. Th. amonges; A. T. among.

[148.] A. Nat one quod I ey; Th. Not one than sayd I eygh; T. Not oon then sayd I O.

[149.] A. they; Th. T. I. done.

[150.] Th. Nowe; lyfe.

[152.]trouthe. T. A. nat; Th. not.

[153.]questyons. Th. be to large; A. *om.* to.

[154.]A. medle; Th. meddle. A. is (*in later hand*); Th. T. *om.*

[155.]vnderstande.

[157.]one; lande.

[158.]none.

[160.]hye. A. shul; Th. shal. fynde.

[161.]A. fanes; Th. phanes; T. vanes. wynde.

[162.]A. *om.* and. A. parlours; Th. parlars; T. parlors. A. both; Th. T. *om.* A. oo; Th. T. a. sorte.

[164.]disporte.

[166.]wote.

[167.]A. toke; Th. T. take.

[168.]Th. wol; A. T. wold.

[169.]A. this; Th. T. the. nowe.

[170.]regarde; playne.

[171.]A. verray; T. verrey; Th. verey. wote.

[172.]A. *om.* right.

[173.]A. T. ful; Th. right.

[174.]T. shulde I; Th. I shulde; A. shal I.

[175.]A. that; Th. T. *om.*

[176.]A. at; Th. T. of.

[177.]fynde.

[178.]Th. T. ye (*for it*); A. *om.* (*but it seems required*).

[180.] So A.; Th. T. you tel howe ye shal you.

[181.] howe. Th. her; A. T. this.

[182.] A. T. yow; Th. ye. gyue.

[183.] Th. *om.* that. T. depart; Th. parte; A. part.

[184.] A. T. soth; Th. faythe. great.

[185.] wote.

[186.] thanke; great.

[187.] comforte. A. suche; Th. T. *om.*

[188.] nowe; bolde; fayle.

[189.] A. auisse; Th. aduyce. Th. and good; A. T. *om.* good.

[198.] courte.

[201.] nowe.

[202.] A. that; Th. T. *om.*

[205.] wolde se howe. A. were; Th. T. was. arayde.

[207.] worde; sayde.

[208.] apayde.

[209.] A. For; Th. T. And.

[210.] trewe; herde.

[211.] nowe.

[212.] coude.

[213.] Howe farre. A. that; Th. T. the.

[215.] A. onward; Th. T. outwarde.

[217.] So A.; Th. T. wolde not we were the last.

[218.] A. parted; Th. T. departed. Th. T. at the; A. *om.* the.

[219.] *I supply* a. T. and an esy.

[221.] far. A. onward; Th. T. outwarde. se.

[222.] Nowe.

[225.] A. myn hert quod she I gre me wele (*better?*).

[226.] A. shul; Th. shal.

[227.] A. dele; T. delle; Th. dyl.

[228.] A. was fer gon; Th. T. was past farre.

[229.] sawe; came.

[230.] aboute.

[232.] founde I one.

[233.] myne.

[234.] meruayle.

[236.] A. Yis yis; Th. Yes yes. herde.

[237.] T. A. your; Th. her. -one.

[238.] A. that; Th. T. *om.* A. shal.

[239.] Nowe.

[240.] A. this (*for* the).

[241.] wolde; myne.

[242.] wolde; gone. A. ful; Th. T. ryght. fayne.

[243.] certayne.

[244.] agayne come; hye.

[245.] se. A. how wele; Th. T. anone. done.

[246.] doute; greatly wote.

[247.] T. byn; A. bien; Th. be. gone.

[248.] A. waraunt; Th. T. warne.

[249.] A. T. shul; Th. shal. -one.

[250.] counsayle; anone.

[251.] A. ye (*twice*); Th. T. you (*twice*).

[252.] harme thoughe. A. afore; Th. T. before.

[257.] A. while; Th. whyles.

[258.] Came; sawe; blewe.

[259.] *All broke (for brouk). Before 260:* Th. T. Discrecyon purvyour.

[260.] wente.

[261.] yonge; semynge.

[263.] Dyscrecyon; lesyng.

[264.] abydyng.

[266.] Chefe.

[267.] Fayre.

[268.] A. herbegyer; Th. T. herbygere.

[272.] fewe; hyghe degre; lowe.

[273.] knowe. *Before 274:* Th. Countenaunce porter.

[274.] came.

[275.] yonge.

[276.] Came; therate.

[277.] anone.

[278.] Truely; fayre; one.

[279.] Whiche one; loughe.

[280.] knowe; ynoughe.

[281.] T. yate; A. Th. gate.

[282.] fayre.

[284.]one.

[285.]Nowe.

[286.]Take. A. as; Th. T. *om.* whyle.

[288.]A. gon; Th. go. A. eche on; Th. T. euerychone.

[289.]*All* without (!).

[290.]Came; toke; leaue onone.

[291.]A. yow; Th. T. ye. nowe.

[292.]thanke.

[293.]laboure; whiche; mede.

[294.]spede.

[295.]anone.

[296.]A. now; Th. T. *om.*

[297.]A. eche one; Th. T. euerychone.

[298.]*So* A; Th. T. But where they are I knowe no certaynte.

[299.]wyndowe se.

[300.]amonge.

[301.]A. now; Th. *om.*

[302.]stode musynge.

[304.]gowne; blewe; wote.

[305.]facyon.

[306.]worde.

[307.]A. The whiche.

[308.]A. *O* (*for A*). A. lettres; Th. letters.

[309.] A. Than ferforth as she com. came. A. vnto; Th. to.

[310.] T. worde; Th. wordes; A. *om.* (*see* 312). fayne.

[311.] se.

[312.] worde; none; trewe.

[313.] ynoughe; blewe. *Above* 316: Th. Largesse stewarde; T. Belchere Marchall.

[318.] T. sewerly; Th. surely.

[319.] fayre. A. right of nobil.

[320.] se; reporte.

[322.] A. Bealchiere; T. Belchere; Th. Belchier. A. the (1); Th. T. *om.*

[323.] Th. Nowe.

[324.] A. matiers. mynde.

[326.] A. or; Th. T. and. behynde.

[327.] one; fynde.

[328.] playne.

[329, 330.] Chamberlayne. *Above* 330: Th. T. Remembraunce chamberlayne.

[330.] *I supply* now. trewe.

[332.] aferde. A. aferd but lowly til hir. Th. sewe; T. sew; A. shewe.

[333.] done.

[334.] A. me (*for* ye).

[335.] T. A. telle; Th. shewe.

[336.] A. T. Without; Th. Withouten. *Above* 337: T. Auysen[e]s.

[337.] A. yit may nat; Th. T. she may not yet be.

[338.] A. may do; Th. T. doth. thyng.

[339.] A. T. met; Th. ymet.

[340.] matere hole; faynyng.

[341.] louyng.

[342.] A. gentillesse.

[343.] sothe.

[344.] A. name; Th. T. *om*.

[345.] se.

[346.] Nowe; come stande; stode.

[348.] *I supply* a. sothe.

[349.] A. it (*for* you). certayne.

[350.] Se; twayne (*twice*).

[351.] sothe. A. it (*for* that).

[352.] se comyng.

[353.] ben suche folke. A. I dare wele; T. I dare; Th. dare I.

[354.] A. ful; Th. T. *om*.

[356.] A. T. yow; Th. me (!).

[357.] frende. T. vnto; A. Th. to.

[358.] frenshyp; mysse.

[359.] ease; payne.

[360.] A. telle me; Th. T. take you.

[361.] Howe. A. whiche (*for* who). chamberlayne.

[362.] worde certaine.

[363.] worde. A. T. suster.

[365.] stode.

[366.] echone.

[368.] one (*twice*).

[369.] A. forth com; Th. T. came forth. *I supply* lady.

[370.] fayre.

[372.] counsayle.

[374.] Th. thynketh; Th. A. thynke it.

[376.] A. oon; Th. T. *om*.

[377.] thinge.

[378.] Howe; cominge.

[379.] one. A. Advise; Th. T. aduysse.

[380.] sayde.

[381.] T. wyse (*for* gyse).

[382.] folke. A. se; Th. T. say. vnpurueyde.

[383.] A. wageours; Th. T. wagers. amonge; layde.

[384.] most goodlest (*read* goodliest); *see* 452.

[385.] whiche shulde. A. And whiche of vs al preysed shuld be best.

[386.] came.

[387.] A. ful; T. Th. *om*. A. T. curteys; Th. curtyse.

[388.] Thinke. Th. T. of your; A. *om*. of.

[389.] A. herbergier; Th. herbigere.

[390.] A. may; Th. T. *om*. lodginge.

[391.] chamberlayne.

[392.] anone agayne.

[393.] *I supply* that.

[394.] sawe; comynge.

[395.] great; coude; none.

[397.] echone; worde.

[398.] worde.

[399.] Th. T. I ne; A. we (*om. ne*).

[400.] anone came.

[401.] stode; came. *All to*.

[404.] worde.

[405.] A. pray yow; Th. T. you pray. *secrete*.

[407.] A. quod I fyve ladies; Th. fyue ladyes quod I.

[409, 410.] her.

[412.] tolde.

[413.] blewe.

[414.] A. in; Th. T. *om.*

[415.] shulde.

[416.] soth; wolde; payne.

[417.] moche. T. wold (*for 2nd did*).

[418.] A. ye (*for we*).

[419.] Great; tarienge.

[420.] longe. A. sue. thyng.

[421.] came agayne anone.

[422.] -layne.

[423.] A. T. We bien quod I now redy; Th. We be nowe redy quod I. -one.

[424.] A. yow (*for ye*). certayne.

[425.] playne.

[426.] Besechyng.

[427.] trewe meanyng.

[428.] wente.

[429.] se.

[430.] great combraunce (*read* comberaunce).

[431.] stode.

[432.] Nowe stande.

[433.] ease. A. shal I.

[435.] amonge; -one.

[436.] T. thorow; Th. thorough; A. thurgh. passe.

[437.] ease; done.

[438.] T. bekenyd; Th. bekende. A. there (*for* where).

[440.] -layne.

[441.] left.

[442.] T. salutyd. reason.

[443.] Th. great; T. gret; A. *om.* (*after* her).

[444.] A. matiers.

[445.] wolde.

[447.] se; A. so. please.

[448.] ease.

[451.] A. wite; Th. wete; T. wote.

[452.] se.

[453.] aboute.

[454.] A. eche a corner.

[455.] A. The; Th. T. *om.* made. A. berel; Th. Burel; T. byralle.

[456.] one.

[457.] howe.

[458.] A. Deyd; Th. Dyed. Demophone.

[459.] Th. Tysbe; A. T. Thesbe.

[460.] slowe; -selfe.

[461.] sawe; howe. Th. T. a right; A. *om.* a.

[462.] slayne.

[463.] Th. T. was Hawes the shene; A. was how Enclusene (? *error for* Melusine).

[464.] A. Vntriewly was; Th. T. Ful vntrewly. bayne.

[466.] howe; complayne.

[467.] certayne.

[469.] longe.

[470.] shone (=shoon).

[471.] Th. A. vmple; T. vmpylle.

[472.] folke shulde.

[473.] Th. through; A. thurgh (=thorough; *see* 436).

[475.] sawe. *All* without. fayle.

[476.] aparayle.

[477.] grounde.

[479.] rounde.

[480.] coude.

[481.] wote. T. thorow; A. thurgh (=thorough; Th. through (*see* 473)).

[482.] A. til; Th. T. to.

[483.] farre.

[484.] A. wite; Th. wete; T. wot.

[487.] T. nedylle.

[488.] worde.

[489.] A. *endurer*; Th. T. *endure*. *All* you.

[490.] great; knewe.

[491.] anone.

[493.] came; alone.

[494.] Sothely.

[495.] spake nothyng.

[496.] A. T. hastily; Th. hastely. warnyng.

[497.] A. roome; Th. T. rome. comyng.

[498.] sawe.

[499.] helde; hande.

[500.] sawe. A. goode; Th. T. goodly.

[501.] great; stande.

[502.] -stande.

[504.] coude.

[505.] (*above*): T. *Attemperaunce chaunclere*. wolde.

[506.] wolde. T. sew; A. sue.

[507.] A. Sauf oo; Th. Saue a.

[508.] sothely.

[509.] moche.

[510.] A. matiers. alwaye.

[511.] forthe.

[513.] connynge.

[514.] A. dayes of al my.

[515.] fayre. A. none sene; Th. sene none; T. noon seen.

[517.] A. yon; Th. T. *om.*

[519–532.] *Missing in A.*

[520.] gowne.

[522.] colore blewe. T. good; Th. goodly. facyoun.

[523.] Th. taberde; T. taberd. T. doun; Th. adowne.

[526.] sorte; vente (T. vent).

[527.] T. ermyn; Th. Armyne. made; purfelynge.

[528.] Th. great; T. gret.

[529.] one worchyng.

[530.] Th. diamondes; T. dyamondes. powderynge.

[531.] T. purfyllys; Th. purfel (!).

[532.] *Both made lyke (!).*

[533.] sorte.

[534.] enamayle.

[535.] A. fresshest; Th. T. fayrest.

[536.] A. with; Th. T. of. great; entayle.

[537.] A. withouten; Th. T. without. fayle.

[539.] worlde. A. T. loke; Th. loken.

[540.] comyng forthe; estate.

[541.] downe. A. eche on; Th. T. euerychone.

[542.] A. T. vp; Th. *om.* wote.

[543.] toke; one and one.

[544.] done; came; anone.

[547.] A. Whan; Th. T. And whan. done.

[548.] -layne.

[549.] A. til; T. to; Th. vnto.

[551.] Voyde backe; preace.

[552.] Make. A. larger; Th. T. large. roume; loke.

[553.] take; secretarye.

[554.] -layne.

[555.] came agayne.

[556.] -tarye.

[558.] onely.

[559.] agayne.

[560.] -layne.

[562.] Th. secretarye ye do make come; A. T. secretary make hir come.

[565.] maye. A. avise; T. anyse.

[566.] counsayle.

[567.] Loke; done; fayle.

[568.] A. The chambrelayn whan she wist; Th. T. Whan the chamberlayne wyste of.

[569.] -tarye.

[571.] A. *om.* it.

[572.] A. ye rede hem al; T. yow there cal (!); Th. ye hem cal (!).

[573.] A. gode.

[576.] came. Th. shuld; A. T. to. T. red; A. Th. redde.

[578.] Rayson. A. T. wold that; Th. wyl. spedde.

[579.] spedde.

[580.] -tarie; downe echone.

[581.] T. rad. T. theym (=hem); Th. A. *om.* one by one.

[582.] bearyng.

[583.] A. T. in; Th. on.

[585.] made.

[587.] deserte; partye.

[588.] A. matier. Th. T. a remedy; A. *om.* a.

[589.] A. next felawes word; Th. T. next folowing her word.

[590.] A. Une; Th. T. Vng. T. saunz chaunger. *complayne.*

[592.] toke; payne.

[593.] restrayne.

[594.] case.

[595.] reason.

[596.] twayne.

[597.] wrote.

[598.] A. Oncques; Th. Vncques; T. Vnques. *playne.*

[599.] A. grevous (*for* pitous).

[600.] great reason.

[601.] A. And; Th. T. *om.*

[602.] processe.

[603.] made.

[604.] comforte.

[605.] Th. surete; A. suerte; T. seurte.

[606.] A. fonde; Th. T. sayd (!).

[607.] Nowe; wele.

[608.] Th. humbly; A. humble (!); *read* humbelly.  
her high grace; A. *om.* high.

[609.] A. Som remedy to chewe (!) in; Th. T. Soone  
to shewe her remedy in.

[610.] sayde.

[611.] playnynge.

[612.] wrothe. wele apayde.

[613.] se; wolde. *I supply* that.

[614.] wrothe.

[615.] worde; wote.

[616.] wrote.

[617.] great.

[618.] done.

[620.] mynde. A. thus; Th. T. there.

[621.] whiche; boone.

[622.] Rehersynge. *I supply* that.

[623.] Besechyng.

[624.] lyke; done.

[626.] A. vp; Th. T. *om.*

[627.] One; wrote.

[628.]hole. A. Of hir compleynt also the cause why;  
T. *om. this line.*

[629.]writinge.

[630.]A. knowlachyng; Th. T. knowyng.

[631.]wote.

[632.]herte.

[633.]toke.

[634.]one. A. til. A. it; Th. T. *om. smerte.*

[635.]thanke; deserte.

[636.]comforte. A. wayted; Th. T. wanted.  
comyng.

[637.]-thyng.

[638.]besechyng.

[639.]A. T. for her wold; Th. wolde for her.

[640.]A. al; Th. T. *om. lyuyng.*

[641.]trewe. A. so; Th. T. *om.*

[642.]saye.

[643.]nexte. A. after; Th. T. *om. forthe.*

[645.]*diu*; wrote.

[646.]A. any; Th. T. *om. fayle.*

[647.]T. takyn; Th. A. take.

[648.]meruaile.

[649.]auayle.

[652.]shulde.

[653.]great. *All encombraunce.*

[654.]moche.

[655.] Th. T. al her; A. *om.* al.

[656.] made.

[659.] wrote.

[660.] thinge.

[661.] felte great.

[662.] A. *om.* right.

[663.] sate; passynge.

[664.] lothe; wrytynge.

[665.] A. his; T. a; Th. *om.* thinge.

[666.] A. *Se iour* (for *Soyes*). worde certayne.

[667.] wrote. A. but; Th. T. *om.*

[668.] vayne.

[670.] Th. T. humbly; A. humble (!); *see* 607.  
desyrynge.

[671.] comferte; sorowe.

[672.] ease.

[675.] Th. *moneste*; T. A. *monest.* farre; coude.

[676.] worde.

[678.] T. tell (*for* say).

[679.] wolde.

[681.] lete se.

[683.] Nowe.

[684.] A. T. parde have knowlache; Th. haue  
knowlege parde.

[686.] selfe.

[687.] wote. A. that; Th. T. *om.* thinke.

[688.] herde.

[689.] Nowe. *All* hate (= hote).

[691.] A. wite; Th. T. wete. reason.

[692.] A. knowe al that hath be done afore; Th. T. haue knowlege of that was done before.

[693.] A. it; Th. T. it is (*om.* is). *All* without. A. any (*for* wordes).

[694.] Nothyng. A. lief; T. leef; Th. lefe. dethe.

[695.] payne.

[697.] aforne; certayne.

[698.] wote.

[699.] helpe; thinge.

[700.] thinke. T. I; Th. A. it.

[702.] *I supply* you.

[703.] longe.

[706.] thanke. *I supply* a.

[707.] deserte. A. *deservith*; Th. T. serueth.

[708.] -one.

[709.] A. This lady; Th. T. The ladyes. toke.

[710.] A. ech; Th. T. *om.*

[712.] A. yaf; Th. T. yaue. T. in; Th. A. *om.*

[713.] one.

[714.] A. hem there hir answer; Th. T. hem her answer in.

[716.] spake; -selfe.

[717.] sene.

[718.] A. T. ful; Th. *om*.

[720.] shorte; courte.

[721.] A. T. paleys.

[722.] fynde.

[724.] *I supply* a. A. shul; Th. T. shal.

[725.] T. thoroughly; Th. throughly; A. triewly.

[726.] shal (*see* 724); knowe.

[728.] *So* Th.; A. shal bryng it yow bi; T. shall hyt yow tell by.

[729.] moste.

[730.] eche one by one.

[732.] A. vs (*for* 1st we). trauayle.

[733.] *I supply* a.

[734.] toke.

[735.] forthe; shulde.

[736.] sprange anone.

[737.] woke.

[738.] nowe; gone.

[739.] A. Al amased vp; Th. T. Al mased and vp (*read* And al amased up). loke.

[740.] boke.

[741.] *All* simply.

[742.] shulde. Th. T. be out; A. out (*om*. be).

[743.] Nowe; dreame.

[745.] stode.

[746.] shulde; none. *All* encombraunce.

[747.] toke; great.

[748.] nowe; boke.

[749.] A. wite; Th. T. wete.

[750.] boke.

[751.] *So* A.; Th. T. Of the name to tel you in certayne (T. certayn).

[752.] A. La semble; T. Lassembyll.

[753.] Howe thynke. A. the; Th. T. *om*.

[754.] Nowe.

[756.] dreme; done. Colophon: *in* T. *only*.

[3.] childe; lust.

[4.] selfe.

[5.] discrecion; recomende.

[7.] holy.

[9.] ease.

[10.] small.

[11.] Nathelesse; ought.

[12.] good; whiche fayne.

[14.] holy.

[17.] befall.

[20.] sythe.

[21.] holy; ben.

[22.] grounde; comforte.

[24.] disporte.

[27.] derkenesse.

[29.] resorte.

[30.] And Phebus (*I omit* And); father.

[31.] morowe; sorte.

[32.] wolden.

[34.] comforte.

[43.] great (*read* the grete).

[45.] Suche; mans (*read* mannes); witte.

[47.] grutche.

[48.] *Read* Receyve it (?); saythe withoute.

[52.] sayd; *I supply* now.

[53.] *Read* wryting of iapes (?).

[54.] Pleased; better (*read* bet).

[58.] *Omit* wol (?); some.

[59.] ryseth (!); *read* roseth.

[60.] Nowe hotte, nowe colde; efte; *I supply* al.

[61.] mysse.

[62.] therfore bethe.

[64.] *Headed* Lennoye. Forthe; forthe lackyng.

[65.] Forthe.

[68.] inabylyte.

[69.] Iouesse.

[70.] Nowe; the.

[71.] The.

[1.] forthe; the.

[2.] Bishoppe.

[3.] Lorde; trewe counsayle.

[4.] Womanhede.

[5.] lette.

[6.] rightous (*read* rightwis); iuge.

[7.] blysse.

[9.] relygion.

[10.] Trewe; dredeful; kepe.

[11.] poore; presumption.

[12.] distruction.

[13.] howe.

[14.] parte.

[1.] tumeros; tremlyng.

[3.] poort.

[4.] none.

[9.] matere.

[10.] Poemys; Virgile.

[11.] Galfride.

[15.] termys.

[17.] honoure.

[18.] wille; S. wil.

[19, 20, 23.] thowe.

[24.] the; anone.

[25.] miste.

[28.] litill.

[29.] courte.

[30.] bene.

[31.] beseche.

[32.] whate; nede.

[34.] woo.

[35.] soo.

[36.] myne.

[39.] kynde.

[41.] pleasure.

[48.] courte.

[49.] mounte.

[51.] maiestie.

[52.] sonne.

[53.] Cupyde; blynde; dignyte.

[54.] their kne.

[55.] bidde; S. bid. in (*read on*). to pere (*read tapere*).

[56.] Mercury.

[57.] be; S. by. ferre.

[58.] whate; that it drewe (*read to it drew*).

[59.] courte.

[60.] se (*read sey*).

[61.] knewe.

[62.] courte; nye.

[63.] fulle faste; hie.

[64.] overteke; seide.

[65.] Haile; wende.

[66.] Forsothe; one; mayde.

[\[67.\]](#) courte nowe goo.

[\[71.\]](#) withynne.

[\[74.\]](#) behelde.

[\[76.\]](#) bespredde.

[\[77.\]](#) stone; S. stones. werke.

[\[79.\]](#) thanne; emerawde.

[\[80.\]](#) Bales turkes.

[\[82.\]](#) bene.

[\[83.\]](#) shone; pease.

[\[84.\]](#) trespace; tweyne.

[\[86.\]](#) founde; faste.

[\[87.\]](#) harte.

[\[88.\]](#) maste.

[\[89.\]](#) gynith; S. ginneth.

[\[90.\]](#) please.

[\[94.\]](#) whate.

[\[97.\]](#) discrive; S. descrie.

[\[98.\]](#) sawe; none.

[\[100.\]](#) Withynne; oute.

[\[102.\]](#) sawe; verely.

[\[103.\]](#) whate; deyses; signifie.

[\[104.\]](#) floure.

[\[105.\]](#) yit; S. it. kepte; soioure.

[\[108.\]](#) obeide.

[\[111, 117.\]](#) there.

[112.] whate; cowde.

[113.] nere (*twice*).

[116.] silke.

[119.] Helise.

[121.] beseen.

[123.] there; sawe; twayn.

[124.] fret; payne.

[125.] drynke.

[126.] ryaltie; S. rialtee.

[128.] bene.

[129.] nere.

[130.] disdeyne.

[132.] *I supply non.*

[133.] ye; S. eye.

[134.] stode.

[136.] shapyn liche; darte.

[137.] Sherpe.

[138.] shone.

[139.] Disshivill crispe downe.

[140.] southly; spake.

[141.] the; faire.

[143.] weneth (S. wōneth). howe; eyre.

[144.] Grete; crafte; grete; delite.

[146.] occupie.

[147.] Cithare; nowe swete.

[148.] spake.

[149.] worde; harde.

[150.] myne; aduerte.

[151.] witte; harde.

[152.] bewtie; ferde.

[154.] Whenne.

[155.] whate.

[157.] sone.

[162.] howe; whate.

[163.] come; whate.

[164.] sene; Courte.

[166.] aske; grete.

[167.] none; come; courte.

[171.] Mercurius (*see* l. 56).

[172.] gentill feire; nowe.

[173.] whate thowe; S. what tho (i. e. then).

[174.] youre fre wille.

[175.] dide; wille.

[176.] reigne.

[177.] ease. ioylof; S. ialous (*read* iolif).

[178.] Youre dewtie; ferre; canne.

[179.] courte; youre.

[181.] knowe.

[182.] whanne youre fote; spanne.

[183.] be (*for* by); wilfull.

[184.] kepte youre.

[185.] youre (*often*).

[186.] motte.

[188.] S. Amidde the sea. rayne.

[189.] That (!); S. Then. payne.

[190.] suche; absente.

[191.] courte.

[192.] sone.

[193.] wille; youre coloure.

[194.] most bayte.

[195.] agoone.

[196.] drawe; Courte.

[197.] se howe rowhe (S. rough).

[198.] shewe; se.

[199.] myne; knele downe; aske.

[201.] welle; wolle none.

[202.] Comforte; none; counsell; youre ease.

[203.] wille; thanne.

[204.] lche.

[207.] please howe.

[208.] myne owen.

[209.] sprite.

[211.] the; S. that.

[212.] worche.

[214.] benigne harte.

[215.] myghtes (*read* might is).

[216.] lyste; correcte.

[217.] punyash; enfecte.

[221.] gode; founde.

[222.] grounde.

[223.] cupide.

[225.] behild; S. behelde.

[226.] Seyng.

[227.] folke; wild (S. welde).

[228.] Theire; wele; case.

[229.] shone; wyndowes; glasse.

[229.] shone; wyndowes; glasse.

[231.] fressh.

[232.] bewtie.

[235.] penytyng (!).

[237.] aboute.

[238.] howe; feale.

[239.] stonyed; S. astonied.

[240.] thoo folke.

[241.] hade.

[244, 245.] there.

[246.] To (!); *read* Lo; folke; blewe.

[247.] coloure.

[248.] signe.

[249.] southly.

[250.] calle.

[251.] bene.

[252.] ferre; sherpe.

[253.] whate done.

[254.] hermytes.

[256.] their wo.

[257.] goo.

[258.] Frely; suche libertie.

[259.] eche.

[260.] none.

[261.] made.

[262.] courte; fre; euerichone.

[263.] wille.

[264.] arraye.

[265.] mekely.

[266.] their harte.

[267.] aboute.

[268.] se; come; high (S. hie).

[269.] commaunde.

[270.] -oute; courte; crye.

[271.] newe; wote; whye.

[272.] luste; youe sone.

[273.] Come nere; se; wille mote nede; done.

[275.] Tremelyng (S. Trembling); hewe.

[277.] unto the tyme (*om.* the); knewe.

[278.] yove (S. yeue); trewe.

[279.] laste.

[280.] sterne; whate.

[281.] ferre.

[282.] courte.

[284.] coude; espye.

[285.] myne; eny; myne ye.

[286.] gane.

[287.] nowe; submytte.

[289.] thowe; trewe.

[290.] seruen (!); thyne.

[291.] thanne.

[292.] Thowe shalte.

[293.] owe youre crowne.

[295.] sene; euerychone.

[296.] hie.

[297.] oure; shewe; one by one.

[298.] statutis; courte.

[299.] boke; leide; her (S. their); ye.

[300.] se whate; most.

[301.] courte.

[302.] redde.

[303.] statutis; courte; halle.

[304.] firste statute.

[307.] kynde.

[308.]coude thynke; harte; wille; mynde.

[309.]secunde statute secretly.

[311.]knowe; and (*read* or).

[312.]sowne.

[315.]kynde.

[316.]thridde statute.

[317.]*om.* the (*supplied in S.*).

[318.]None; woo.

[319.]brynde delite.

[320.]Withoute.

[323.]statute.

[324.]folke; fire.

[325.]aboute.

[326.]hote desire.

[327.]howe.

[328.]kepte; displease.

[329.]ease.

[330.]statute.

[332.]squymouse.

[333.]veryeuly (S. verely); statute.

[335.]crueltie.

[336.]harte exilyn.

[337.]statute.

[339.]bewtie.

[340.]thinke; *I supply* it.

[341.] thynke.

[342.] Howe.

[343.] woo.

[344.] statute.

[347.] helden (*sic*).

[348.] othe.

[350.] And shewing (*om.* And).

[351.] statute.

[353.] hourelly laboure; grete attendaunce (S. enttendaunce).

[354.] harte entier.

[356.] fire; S. faire.

[357.] debonayre.

[358.] statute.

[361.] displease.

[363.] mekely; yerde.

[365.] statute; discernen.

[367.] thynke; arte; yerne.

[373.] thyne harte.

[374.] disdayne.

[375.] the.

[376.] yf (S. gine); reyne.

[377.] libertie.

[378.] ellis.

[379.] statute. knowe (*read con*).

[380.] Ie (*for y*).

[381.]lowe; kowigh (*for* cough).

[382.]ofte.

[383.]bring vp (*om.* vp).

[384.]moche resorte.

[385.]sporte.

[386.]statute.

[387.]payne; haste.

[389.]thou *or* thon (S. *then*); thynke; goo.

[392.]bette.

[393.]statute.

[394.]Whate; please.

[395.]thyne-hartes.

[396.]think; *I supply* it; thyne ease.

[397.]sent (*read* send); harte pease (*read* herte apese).

[398.]letre; devise.

[400.]statute; shalte.

[401.]Formely; parte.

[402.]Wisshe.

[403.]thy nyghtes hartes wife (*om.* nyghtes).

[405.]whanne.

[406.]merely.

[408.]statute.

[409.]frende.

[410.]thynke.

[411.]shuld.

[412.] beste.

[413.] semyth (S. semth).

[414.] thinke; fayre.

[415.] Cowde.

[416.] thinke; wykked (*read* wikke); appaier.

[417.] Sklaundryng; estate.

[418.] debate.

[419.] fawte; thyne ye.

[421.] statute.

[422.] counterfete.

[423.] honoure; -whare.

[424.] *I supply* for her; boldely.

[425.] gode; gostely.

[426.] harte.

[428.] Agayne; plesire.

[429.] wille.

[430.] shalte thowe.

[431.] crowe.

[432.] whate; the wille forbidde.

[433.] Eschewe; sonerentie.

[434.] Hir appetite felawe (*sic*; S. appetite folowe).

[435.] statute.

[436.] please.

[437.] morowe.

[438.] drynke; thyne ease.

[439.] thyne; dyssease.

[440.] wyne; alle.

[441.] courte; shalle.

[442.] fewe thynke; statute.

[443.] reason.

[445.] please; ofte.

[446.] none othe; statute.

[448.] Nowe; garlant; folke.

[449.] (*From this point, I cease to give minute corrections of spelling, such as are given above.*)

[451.] fel (*read ful*).

[452.] delite.

[455.] hard; statute redde.

[458.] fonne.

[460.] In the remembraunce (*I omit the*).

[461.] And (*read As*).

[466.] It (*read Yit*).

[468.] gam; S. game.

[469.] bidde (*read bit*).

[470.] holy.

[471.] please.

[476.] mastresse.

[481.] but (!); *read* been.

[483.] the (*for 1st they*; S. thei).

[490.] be (*for by*). MS. savioure (!); S. soueraine.

[492.] hartes.

[495.] MS. revowe; S. renewe; *I supply* all.

[497.] made.

[499.] sene (!).

[500.] wonne; S. won. be (*for* by).

[508.] cherely (S. clerely); shone.

[510.] they (*read* ye).

[517.] herkyn.

[518.] othe; made.

[519.] loues (!); S. leaues.

[523.] bene.

[524.] statute (*read* statuts; *see* 520).

[525.] hie.

[526.] kepten ben.

[527.] ecchone.

[528.] owen.

[531.] youe; S. yeue.

[534.] guyse.

[535.] thengene.

[541.] be (*for* by).

[542.] sugre.

[543.] hart.

[547.] youen; S. yeuen.

[548.] Or; S. Of. yove; S. yeue.

[551.] widue; S. widowe.

[552.] Or (!); S. For.

[554.] guyde.

[556.] Cithera.

[557.] *I supply* the; enfluence.

[559.] ladis (S. ladies); please.

[560.] hart; ease.

[561.] prayer (*for* pray her).

[563.] hart.

[565.] filicite.

[574.] hote.

[575.] feele; S. fele.

[579.] woo.

[580.] blessedfull; S. blisshedful.

[581.] bene.

[582.] ponysshe.

[583.] counterfete.

[584.] dye; S. deie.

[587.] Baron (*read* Barein); S. Barain.

[588.] alleide.

[590.] blisse.

[592.] eternel (*read* eterne); I-hired (*read* y-heried).

[594.] wanne.

[595.] woman vnto woman (!); S. woman unto man.

[599, 613.] hartes.

[605.] *I supply* to.

[608.] faute; excercised.

[611.] celcitude.

[614.] Compersion; S. Comparison.

[615.] made.

[618.] *I supply* that.

[626.] godely.

[628.] Beseche.

[632.] Lucorne; S. Liquor (!).

[634.] vse (!); S. vre.

[635.] harte.

[637.] blissed; S. blessed.

[643.] yove (S. yeue); to me (S. me aie, *which seems better*).

[644.] and nedely most (*om.* and).

[648.] be (*for* 1st by).

[650.] vision.

[651.] se (*read* sey).

[654.] *I supply* that; shone.

[655.] fercid.

[663.] by; S. be.

[669.] hartes hie.

[671.] guyde.

[673.] harte.

[674.] affeccion.

[675.] hart; styke.

[679.] hartes.

[682.] for to (*om.* for).

[684.] in kepen (!); S. I kepen.

[687.] preice.

[689.] harte; peice.

[695.] ye.

[697.] wounderly.

[698.] hie.

[699.] Who; *read* Whos.

[704.] harte.

[705.] piteously; S. pitously.

[708.] haue (!); *read* half.

[710.] Assliken (*read* Aslaken); S. Asken (!).

[711.] gryfe; S. grief.

[714.] womanhode (!).

[717.] meane; ease.

[718.] owen.

[721.] please.

[724.] witte.

[725.] spryngen (*sic*).

[726.] dowte.

[729.] sene.

[730.] sonne.

[731.] demeane.

[732.] spede; S. speke (*a needless alteration*).

[733.] MS. mir and ioye and blisse; S. mirrour ioye and blisse.

[738.] abeisen.

[740.] withouten.

[742.] is (*read as*); *supply* is; youen (S. yeuon).

[745.] be; S. by.

[747.] think; S. thanke.

[749.] the (=þe, *error for ye*); S. thei (!).

[751.] fayne.

[755.] opon.

[756.] piteously; S. pitously.

[757.] faier.

[758.] vertuse (*sic*).

[759.] heire (!).

[760.] ote (!); S. hote.

[764.] godely; whoes.

[768.] ye (*read ee*).

[769.] harte.

[770.] you (!); S. yeue.

[772.] grete.

[776.] toke.

[777.] harte.

[781.] lyly.

[782.] loueliessh (!); S. liuelishe. flawe (*for flave*).

[794.] prengnaunte.

[800.] stand.

[801.] one.

[802.] oders (!); S. odours; found.

[803.] switnesse; S. swetenesse.

[806.] pease; hidde.

[807.] bewry; S. bewraie.

[808.] bidde.

[811.] her intresse (*read* here in tresses).

[812.] kepte (*perhaps* for kempt).

[820.] *I supply* but.

[821.] *I supply* yet. MS. alcenia (!).

[823.] eurosia (!).

[825.] stode.

[828.] delite.

[832.] godely.

[834.] toke.

[840.] folowith.

[841.] *I supply* the *and* all.

[843.] I (!); S. ye.

[846.] give (!); *read* grief.

[847.] harte (!); *read* harm.

[850.] mekely.

[852.] require (!).

[856.] harte.

[857.] meke.

[862.] and me (S. me); *read* my.

[868.] rase.

[870.] delite.

[871.] please; harte.

[872.] *I supply* old.

[874.] thynkes (*sic*).

[876.] Eprent (*for* Enprent).

[878.] becommen.

[879.] owyn; S. owne.

[880.] most.

[882.] yf (=yif); S. giue.

[883.] one; harte.

[884.] refute.

[886.] allegaunce (!).

[890.] gode wille.

[893.] cheryssh.

[894.] gref.

[896.] southly.

[897.] and (!); *read* I.

[902.] sene (*sic*).

[908.] vppon; *read* on.

[909.] nete (*error for* note=noot).

[910.] hete (*error for* hote=hoot).

[911.] hart why (*rest of line blank; I supply* make it straunge).

[914.] For (!); S. Fro.

[915.] harte.

[918.] goddes (S. gods); *read* god.

[921.] harte.

[922.] beganne.

[924.] *I supply* lo; nobly (S. nobleye).

[927.] done (*sic*).

[928.] growen (*sic*); S. greuen.

[939.] clere; hatter (S. hotter); ye.

[944, 945.] done, sone.

[946.] ye.

[948.] syke; *read* seke.

[950.] serchynne; *read* serchen in.

[951.] wyne.

[952.] abide (*read* byde); thowe; kynne.

[954.] guyse.

[955.] rewth.

[956.] owen; lawly.

[958.] thowe.

[959.] most.

[963.] Cease (*twice*).

[965.] optayne.

[968.] rightwose (!).

[970.] ye may gise (*or* gife) this wounder wide (*no sense*).

[973.] Alas thanne youre (*om.* thanne); crueltie.

[974.] gote.

[975.] fostered and Ifedde.

[977.] Ispedde.

[984.] arst.

[985.] spritis.

[993.] sauf.

[994.] ar (*for er*).

[998.] Aryse anon quod (*om. anon*).

[999.] nytirtale.

[1001.] made.

[1004.] *I supply ye.*

[1006.] myne harte.

[1007.] harte; ease.

[1008.] please.

[1009.] steutes (!); *error for statuts.*

[1014.] most.

[1018.] thynke that it (*I omit that*).

[1021.] godely.

[1023.] phelobone.

[1027.] officers him shewe for (*om. him shewe*).

[1030.] easy pase.

[1031.] *I supply ther.*

[1032.] felowe.

[1033.] asperaunce.

[1034.] stode.

[1035.] aduersary (!).

[1036.] displesire (!); *for Despair (see l. 1047)*.

[1038.] dysseyuene (!); *error for dysseyuen.*

[1039.] Throwest (!); S. Trowest.

[1041.] his (!); *read* hers; *I supply* they.

[1043.] gode; louith.

[1048.] hote.

[1054.] dye.

[1059.] Stode one.

[1062.] thynketh; S. thinkth.

[1063.] *I supply* hool.

[1064.] synne; begonne.

[1065.] reason.

[1066.] delite.

[1068.] appityde (!); stirre (S. stere).

[1069.] synne; reason.

[1070.] *I supply* dost; do wyn (*read* to win).

[1071.] synne.

[1072.] verely.

[1073.] synne; vise.

[1074.] synne.

[1076.] For verray loue may not thy freyle desire akkele (*too long*).

[1077.] *I supply* verray; synne.

[1078.] pynne.

[1081.] stode.

[1083.] woman (!).

[1085.] beawe.

[1089.] her; S. here.

[1091.] godely.

[\[1094.\]](#) abite.

[\[1097.\]](#) gode.

[\[1098.\]](#) sene.

[\[1099.\]](#) bene.

[\[1106.\]](#) synne.

[\[1108.\]](#) hire (!); S. here.

[\[1114.\]](#) monke; *read* monks.

[\[1115.\]](#) course (S. curse); abbes.

[\[1120.\]](#) aftir than other happily.

[\[1122.\]](#) libartie.

[\[1124.\]](#) appetite (!).

[\[1127.\]](#) matiers (!).

[\[1134.\]](#) revist.

[\[1136.\]](#) woo; petiously.

[\[1138.\]](#) beholde (*perhaps read* beheld); dispiteously.

[\[1139.\]](#) ye.

[\[1142.\]](#) gold (!); *read* gode or good.

[\[1145.\]](#) eas; gode.

[\[1146.\]](#) *Not in the MS.; supplied by Stowe.*

[\[1150.\]](#) prange (*and so in S.*).

[\[1151.\]](#) woo; boune.

[\[1152.\]](#) dye.

[\[1156.\]](#) stode.

[\[1157.\]](#) ware.

[\[1159.\]](#) mantaylles.

- [1161.] there; S. their.
- [1168.] shappe; bewtie.
- [1173.] wordes (!).
- [1176.] to endure.
- [1177.] Sic.
- [1179.] sent; *perhaps read* shent.
- [1182.] blissed full (!).
- [1183.] widue.
- [1184.] my (*read me*); *I supply* of.
- [1186.] forth (S. for).
- [1187.] ded (*for did*).
- [1189.] Chife.
- [1192.] hode.
- [1198.] toke.
- [1199.] blashed (*for blushed*); darst (*for durst*).
- [1203.] And (!); *read* As.
- [1205.] harte (!); *for art*.
- [1206.] previte,
- [1208.] gaven (!).
- [1209.] comonaltie.
- [1211.] nede.
- [1214.] thay (*read we*); secrites (!).
- [1215.] ladys; certen.
- [1216.] *I supply* per-.
- [1217, 1218.] bryngyn; dispeire; heire.

[\[1222.\]](#) firste; *I supply* I; ded vowe.

[\[1228.\]](#) *I supply* in.

[\[1229.\]](#) lond.

[\[1230.\]](#) withstond.

[\[1233.\]](#) the (!); S. this.

[\[1235.\]](#) goith one; wotte; whate.

[\[1236.\]](#) Yonne.

[\[1237.\]](#) one.

[\[1242.\]](#) kynne; lier.

[\[1244.\]](#) ladys.

[\[1245.\]](#) vnshitte.

[\[1246.\]](#) That leith; S. Than lieth; witte.

[\[1248.\]](#) fantasie.

[\[1250.\]](#) canne; bette; reason guy.

[\[1251.\]](#) Be (*for* By).

[\[1253.\]](#) soiorne (!); S. soionre.

[\[1255.\]](#) rokketh (*perhaps read* rouketh); Cornor (!).

[\[1259.\]](#) methamorphosees; S. Methamorphosose.

[\[1260.\]](#) foo; gloose.

[\[1263.\]](#) hartes.

[\[1269.\]](#) Stode; ferre; abite.

[\[1270.\]](#) Yonne; *I supply* I; sprite.

[\[1271.\]](#) corious; S. curious.

[\[1275.\]](#) *I supply* a.

[\[1277.\]](#) bote.

[1280.] ferre; canne.

[1285.] Nowe; *read* Me.

[1287.] kyndelith.

[1288.] bodely.

[1294.] from (!); *read* to; *I supply* greet.

[1299.] *I supply* so.

[1302.] laday (!); S. lady.

[1305.] hooete or cold.

[1306.] withouten.

[1307, 1308.] harte, astarte.

[1311.] sene; cortis guyse.

[1313.] Twenty (!); *read* Twey.

[1316.] The tone.

[1320.] vnto; *read* to.

[1322.] sene.

[1323.] pleasaunce.

[1324.] shyne (S. shrine); rose.

[1325.] eke (!); S. eare.

[1327.] *I supply* it; blak (*for* brak).

[1328.] reiche (*read* reuth).

[1329.] and I me; *read* than I myself.

[1331.] not (!); *read* but.

[1333.] she (*sic*); *read* thou.

[1335.] taken (!); S. thanken.

[1339.] *I supply* to.

[1341.] heree (!); *for* her.

[1343.] reason.

[1348, 1351.] season.

[1358.] bewreye; S. bewrye.

[1362.] preced.

[1363.] oure owen.

[1365.] brenne; hote.

[1366.] Cely enarant.

[1369.] thus (!; S. this); hartily.

[1375.] dye.

[1376.] yf (*for* yive).

[1377.] signe (!).

[1382.] amoryly (!); sprong.

[1383.] *I supply* he.

[1384.] Sic.

[1386.] maketh; *read* make.

[1387.] toke.

[1388.] *I supply* as.

[1389.] mut; dyene; suppe.

[1390.] gife.

[1398.] south; purpose (!); *read* pursue.

[1399.] most.

[1400.] tue (!).

[1403.] on-lok.

[1404.] *I supply* a.

[1406.] light; *read* lyte.

[1411.] sang (!); *read* sing.

[1412.] lynette.

[1416.] ki?t; S. kight.

[1417.] throwe.

[1418.] season.

[1420.] solempne.

[1425.] lest.

[1431.] goith.

[1432.] bleme (!).

[1434.] garlantis.

[1435.] reioyson; their grete delite.

[1441.] smote; thugh; *I supply* very; harte.

[4.] S. death. Trin. wyssyng; S. wishyng. S. early.

[5.] Trin. soo; S. so.

[6.] Trin. whate Oute. S. measure.

[7.] Trin. lyfe; S. life.

[8.] Trin. In suche pore (*I omit* suche). S. Doe.

[9.] S. not.

[12.] S. Maie.

[13.] S. truthe; plain; vain.

[14.] S. greate disdain.

[15.] Trin. feyne; S. faine. S. Would. Trin. compleyne; S. complaine.

[16.] Trin. absteyne; S. abstaine.

[17.] S. None.

[18.]S. not.

[20.]S. Doeth.

[3.]Rycht; grete.

[7.]perilouss.

[1.]Ioy; onely.

[3.]leste.

[6.]wate.

[7.]done.

[9.]richess.

[7.]Cx. euary.

[9.]*I supply* every.

[12.]Cx. heuynes.

[14.]Cx. wisdom.

[1.]MS. Chausers; Stowe, Chauser.

[2.]Rethoricion (!).

[6.]elloquence.

[Prologue. 1.]The initial letters of the chapters in Book I. form the words margarete of. See the Introduction.

[3.]*by queynt knitting coloures*, by curious fine phrases, that 'knit' or join the words or verses together. For *colours*=fine phrases, cf. Ch., HF. 859; C. T., E 16, F 726.

[7.]*for*, because, seeing that; *boystous*, rough, plain, unadorned; cf. l. 12. The Glossary in vol. vi should be compared for further illustration of the more difficult words.

[19.]*for the first leudnesse*, on account of the former lack of skill.

[21.] *yeve sight*, enable men to see clearly.

[30.] *conne jumpere suche termes*, know how to jumble such terms together. *Jumpere* should rather be spelt *jumpre*; cf. *jompre* in the Gloss. to Chaucer. For such words, see the Glossary appended to the present volume.

*but as*, except as the jay chatters English; i. e. without understanding it; cf. Ch. Prol. 642.

[43.] *necessaries to cacche*, to lay hold of necessary ideas. Throughout this treatise, we frequently find the verb placed *after* the substantive which it governs, or relegated to the end of the clause or sentence. This absurd affectation often greatly obscures the sense.

[45.] The insertion of the words *perfeccion is* is absolutely necessary to the sense; cf. ll. 47, 50. For the general argument, cf. Ch. Boeth. iii. proses 10 and 11, where ‘perfection’ is represented by *suffisaunce*, as, e.g., in iii. pr. 11. l. 18.

[50.] Aristotle’s *Metaphysics* begins with the words: πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει, all men by nature are actuated by the desire of knowledge. The reference to this passage is explicitly given in the *Romans of Partenay*, ll. 78–87; and it was doubtless a much worn quotation. And see l. 64 below.

[58.] *sightful and knowing*, visible and capable of being known.

[61.] *David*. The whole of this sentence is so hopelessly corrupt that I can but give it up. Possibly there is a reference to Ps. cxxxix. 14. *me in makeinge* may be put for ‘in makinge me.’ *Tune* is probably a misprint for *time*; *lent* may be an error for *sent*; but the whole is hopelessly wrong.

[64.] Apparently derived from Aristotle, *De Animalibus*, bk. i. c. 5. The general sense is that created things like to know both their creator and the causes of natural things akin to them (οἰκεῖα).

[67.] *Considred*; i. e. the forms of natural things and their creation being considered, men should have a great natural love to the Workman that made them.

[68.] *me* is frequently written for *men*, the unemphatic form of *man*, in the impersonal sense of ‘one’ or ‘people’; thus, in King Horn, ed. Morris, 366, ‘ne recche i what *me* telle’ means ‘I care not what people may say.’ Strict grammar requires the form *him* for *hem* in l. 69, as *me* is properly singular; but the use of *hem* is natural enough in this passage, as *me* really signifies created beings in general. Cf. *me* in ch. i. l. 18 below.

[80.] *Styx* is not ‘a pit,’ but a river. The error is Chaucer’s; cf. ‘Stix, the put of helle,’ in Troil. iv. 1540. Observe the expression—‘Stygiamque paludem’; Vergil, Aen. vi. 323.

[86.] I. e. ‘rend the sword out of the hands of Hercules, and set Hercules’ pillars at Gades a mile further onward.’ For the latter allusion, see Ch. vol. ii. p. lv; it may have been taken from Guido delle Colonne. And see Poem VIII (below), l. 349. *Gades*, now Cadiz.

[89.] *the spere*, the spear. There seems to be some confusion here. It was King Arthur who drew the magic sword out of the stone, after 150 knights had failed in the attempt; see Merlin, ed. Wheatley (E. E. T. S.), pp. 100–3. Alexander’s task was to untie the Gordian knot.

[90.] *And that*; ‘and who says that, surpassing all wonders, he will be master of France by might, whereas even King Edward III could not conquer all of it.’ An interesting allusion.

[96.] *unconninge*, ignorance. There is an unpublished treatise called ‘The Cloud of Unknowing’; but it is probably not here alluded to.

[98.] *gadered*, gathered. Thynne almost invariably commits the anachronism of spelling the words *gader*, *fader*, *moder*, *togider*, and the like, with *th*; and I have usually set him right, marking such corrections with a prefixed obelus (†). Cf. *weder* in l. 123 below.

[100.]*rekes*, ricks. The idea is from Chaucer, L. G. W. 73–4.

[101, 102.]*his reson*, the reason of him. *hayne*, hatred.

[110.]*Boëce*, Boethius. No doubt the author simply consulted Chaucer's translation. See the Introduction.

[115.]*slye*, cunning; evidently alluding to the parable of the unjust steward.

[117.]*Aristotle*. The allusion appears to be to the Nicomachean Ethics, bk. i. c. 7: δόξειε δ' ἄν παντὺς ἐπινοῦναι προαγαγεῖν, . . . παντὺς γὰρ προσθεῖναι τὸ ἄλλοιπὸν.

[122.]*betiden*, happened to me; the *i* is short. This sudden transition to the mention of the author's pilgrimage suggests that a portion of the Prologue is missing here.

[Chap. I. 1.] Copied from Ch. Boeth. bk. i. met. 1. ll. 1, 2.

[12.]*thing* seems to mean 'person'; the person that cannot now embrace me when I wish for comfort.

[15.]*prison*; probably not a material prison. The author, in imitation of Boethius, imagines himself to be imprisoned. At p. 144, l. 132, he is 'in good plite,' i. e. well off. Cf. note to ch. iii. 116.

[16.]*caitived*, kept as a captive; the correction of *caytised* (with *f* for *s*) to *caytifued* (better spelt *caitived*) is obvious, and is given in the New E. Dict., s. v. *Caitive*.

[17, 18.]*Straunge*, a strange one, some stranger; *me*, one, really meaning 'myself'; *he schulde*, it ought to be.

[21, 22.]*bewent*, turned aside; see New E. Dict., s. v. *Bewend*. The reading *bewet*, i. e. profusely wetted, occurs (by misprinting) in later editions, and is adopted in the New E. Dict., s. v. *Bewet*. It is obviously wrong.

[23.] *of hem*, by them; these words, in the construction, follow *enlumined*. The very frequent inversion of phrases in this piece tends greatly to obscure the sense of it.

[24.] *Margarite precious*, a precious pearl. Gems were formerly credited with ‘virtues’; thus Philip de Thaun, in his *Bestiary* (ed. Wright, l. 1503), says of the pearl—

‘A mult choses pot valier, ki cestes peres pot aveir,’ &c., or, in Wright’s translation: ‘For him who can have this stone, it will be of force against many things; there will never be any infirmity, except death, from which a person will not come to health, who will drink it with dew, if he has true faith.’ See l. 133 below.

[28.] *twinkling in your disese*, a small matter tending to your discomfort. Here *disese*=dis-ease, want of ease. Cf. l. 31 below.

[42.] ‘It is so high,’ &c. The implied subject to which *it* refers is *paradise*, where the author’s *Eve* is supposed to be. Hence the sense is:—‘paradise is so far away from the place where I am lying and from the common earth, that no cable (let down from it) can reach me.’

[59.] *ferdnes* is obviously the right word, though misprinted *frendes*. It signifies ‘fear,’ and occurs again in ch. ii. ll. 9, 16; besides, it is again misprinted as *frendes* in the same chapter, l. 13.

[63.] *weyved* is an obvious correction for *veyned*; see the Glossary.

[70.] *mercy passeth right*, your mercy exceeds your justice. This was a proverbial phrase, or, as it is called in the next clause, a ‘proposition.’

[79.] *flitte*, stir, be moved; ‘not even the least bit.’

[80.] *souded* (misprinted *sonded* by Thynne), fixed; cf. Ch. C.T., B 1769. From O. F. *souder*, Lat. *solidare*.

[83.] *do*, cause; ‘cause the lucky throw of comfort to fall upward’; alluding to dice-play.

[96.]*wolde conne*, would like to be able to.

[99, 100.]*me weninge*, when I was expecting. *theras*, whereas.

[116.]*no force*, it does not matter; no matter for that.

[117–20.]Evidently corrupt, even when we read *flowing* for *folowing*, and *of al* for *by al*. Perhaps *ther* in l. 119 should be *they*; giving the sense:—‘but they (thy virtues) are wonderful, I know not which (of them it is) that prevents the flood,’ &c. Even so, a clause is lacking after *vertues* in l. 118.

[126.]Thynne has *ioleynynge* for *ioleyuyng*, i. e. *joleying*, cheering, making joyous. The word is not given in Stratmann or in Mätzner, but Godefroy has the corresponding O. F. verb *joliver*, to caress.

[Chap. II. 18.]*a lady*; this is evidently copied from Boethius; see Ch. Boeth. bk. i. pr. 1. l. 3. The visitor to the prison of Boethius was named Philosophy; the visitor in the present case is Love, personified as a female; see l. 53 below.

[20.]*blustringe*, glance. But the word is not known in this sense, and there is evidently some mistake here. I have no doubt that the right word is *blushinge*; for the M.E. *blusshen* was often used in the sense of ‘to cast a glance, give a look, glance with the eye’; as duly noted in the New E. Dict., s.v. *Blush*. The word was probably written *bluschinge* in Thynne’s MS., with a *c* exactly (as often) like a *t*. If he misread it as *blusthinge*, he may easily have altered it to *blustringe*.

[32.]*neighe*, approach; governing *me*.

[37.]*O my nory*, O my pupil! Copied from Ch. Boeth. bk. i. pr. 3. l. 10; cf. the same, bk. iii. pr. 11. l. 160. In l. 51 below, we have *my disciple*.

[60.]*by thyn owne vyse*, by thine own resolve; i.e. of thine own accord; see *Advice* in the New E. Dict. § 6. *Vyse* is put for *avyse*, the syllable *a* being dropped. Halliwell notes that *vice*, with the sense of ‘advice,’ is still in use.

[64.] ‘Because it comforts me to think on past gladness, it (also) vexes me again to be doing so.’ Clumsily expressed; and borrowed from Ch. Boeth. bk. ii. pr. 4. ll. 4–7.

[74–84.] From Matt. xviii. 12; Luke, xv. 4; John, x. 11.

[92.] Love was kind to Paris, because he succeeded in gaining Helen. Jason was false to Love, because he deserted Hypsipyle and Medea. It is probable that *false* is misprinted for *faire* in l. 93; otherwise there is no contrast, as is implied by *for*.

[93.] *Sesars sonke* (*sic*) should probably be *Cesars swink*, i.e. Caesar’s toil. I adopt this reading to make sense; but it is not at all clear why Caesar should have been selected as the type of a successful lover.

[95.] *loveday*, a day of reconciliation; see note to Ch. C. T., A 258.

[96.] ‘And chose a maid to be umpire between God and man’; alluding to the Virgin Mary.

[114–5.] *cause*, *causing*, the primary cause, originating these things and many others besides. See note to Troil. iv. 829.

[123–4.] *wo is him*; Lat. *ve soli*, Eccl. iv. 10; quoted in Troil. i. 694.

[125.] Cf. ‘weep with them that weep’; Rom. xii. 15.

[138.] Here the author bemoans his losses and heavy expenses.

[143.] For *wolde endeynous* I here read *wolde ben deynous*, i.e. would be disdainful; see *Deynous* in the Gloss. to Chaucer. The New E. Dict. adopts the reading *wolde [be] endeynous*, with the same sense; but no other example of the adj. *endeynous* is known, and it is an awkward formation. However, there are five examples of the verb *endeign*, meaning ‘to be indignant’; see Wyclif, Gen. xviii. 30; Ex. xxxii. 22; Is. lvii. 6; Job, xxxii. 2; Wisd. xii. 27.

[166.] Copied from Troil. iv. 460–1:—

‘But canstow playen raket, to and fro,  
Netle in, dokke out, now this, now that,  
Pandare?’

See the note on the latter line.

*Wethercocke* is a late spelling; the proper M.E. spelling is *wedercokke*, from a nom. *wedercok*, which appears in the poem *Against Women Unconstant*, l. 12.

[173.]*a*, an unemphatic form of *have*; ‘thou wouldest have made me.’

[180.]*voyde*, do away with. *webbes*; the *web*, also called *the pin and web*, or *the web and pin*, is a disease of the eyes, now known as cataract. See Nares, s.v. *Pin*; Florio’s *Ital. Dict.*, s.v. *Cateratta*; the *New E. Dict.*, s.v. *Cataract*; *King Lear*, iii. 4. 122; *Winter’s Tale*, i. 2. 291.

[191, 192.]*truste on Mars*, trust to Mars, i.e. be ready with wager of battle; alluding to the common practice of appealing to arms when a speaker’s truthfulness was called in question. See ch. vii. 10 below (p. 31).

[Chap. III. 14.]*Come of*, lit. come off; but it is remarkable that this phrase is used in M.E. where we should now say rather ‘come on!’ See note to *Troil.* ii. 1738.

[21.]*mayst thou*, canst thou do (or act)?

[25–7.]‘I never yet set any one to serve anywhere who did not succeed in his service.’

[32.]‘the nut in every nook.’ Perhaps *on* should be *in*.

[37–8.]There is some corruption here. I insert *Thogan I* to help out the sense, but it remains partially obscure. Perhaps the sense is:—‘Often one does what one does not wish to do, being stirred to do so by the opinion of others, who wanted me to stay at home; whereupon I suddenly began to wish to travel.’ He would rather have stayed at home; but when he found that others wanted him to do so, he perversely began to wish to travel.

[39.] *the wynding of the erthe*; an obscure expression; perhaps ‘the envelopment of the earth in snow.’

[40.] ‘I walked through woods in which were broad ways, and (then) by small paths which the swine had made, being lanes with by-paths for seeking (there) their beech-mast.’

[42.] *ladels*, by-paths (?). No other example of the word appears. I guess it to be a diminutive of M.E. *lade*, a path, road, which occurs in the Ormulum; see Stratmann. Perhaps it is a mere misprint for *lades*.

[44, 45.] *gonne to wilde*, began to grow wild; cf. *ginne ayen waxe ramage*, in l. 48, with the like sense. I know of no other example of the verb *to wilde*.

[52.] *shippe*, ship; not, however, a real ship, but an allegorical one named Travail, i. e. Danger; see ll. 55, 75 below. *many* is here used in place of *meynee*, referring to the ship’s company; some of whom had the allegorical names of Sight, Lust, Thought, and Will. The ‘ship’ is a common symbol of this present life, in which we are surrounded by perils; compare the parable of ‘the wagging boat’ in P. Plowm. C. xi. 32, and the long note to that line.

[58.] *old hate*; probably borrowed from Ch. Pers. Tale, I 562; see the note.

[64.] *avowing*, vowing; because persons in peril used to vow to perform pilgrimages.

[75.] *my ship was out of mynde*, i. e. I forgot all about my previous danger.

[84.] *the man*, the merchant-man in Matt. xiii. 45.

[105.] *enmoysed*, comforted. *Enmoise* or *emmoise* is a variant of M.E. *amese*, *ameise*, from O.F. *amaiser*, *amaisier*, to pacify, appease, render gentle (Godefroy); answering to the Low Lat. type *\*ad-mitiare* from *mitis*, gentle. See *Amese* in the New E. Dict. No other example of the form *enmoysed* is known.

[111.] *of nothing now may serve*, is now of no use (to you).

[116.]*prison*; the author has forgotten all about his adventure in the ship, and is now back in prison, as in ch. i.

[118.]*renyant forjuged*, a denier (of his guilt) who has been wrongfully condemned.

[121.]*suche grace and non hap*, such favour and no mere luck.

[124.]*let-games*; probably from Troil. iii. 527; spoilers of sport or happiness. *wayters*, watchers, watch-men, guards.

[131.]*nothing as ye shulde*, not at all as you ought to do.

[148.]*feld*, felled, put down, done away with.

[153–4.]*For he . . . suffer*, a perfect alliterative line; imitated from P. Plowm. C. xxi. 212:—‘For wot no wight what wele is, that never wo suffrede.’ Clearly quoted from memory; cf. notes to bk. ii. ch. 9. 178, and ch. 13. 86.

[157.]*happy hevinesse*, fortunate grief; a parallel expression to *lyking tene*, i. e. pleasing vexation, in l. 158. These contradictory phrases were much affected by way of rhetorical flourish. For a long passage of this character, cf. Rom. Rose, 4703–50.

[158.]*harse* is almost certainly a misprint for *harme*; then *goodlyharme* means much the same as *lyking tene* (see note above). So, in Rom. Rose, 4710, 4733, 4743, we find mention of ‘a sweet peril,’ ‘a joyous pain,’ and ‘a sweet hell.’

[Chap. IV. 2.]*semed they boren*, they seemed to bore; *boren* being in the infin. mood.

[18.]For *or* read *for*, to make sense; *for of disese*, for out of such distress come gladness and joy, so poured out by means of a full vessel, that such gladness quenches the feeling of former sorrows. Here *gladnesse and joy* is spoken of as being all one thing, governing the singular verb *is*, and being alluded to as *it*.

[25.] *commensal*, table-companion; from F. *commensal*, given in Cotgrave. See the New E. Dict.

[27.] *soukinges*, suckings, draughts of milk; cf. Ch. Boeth. bk. i. pr. 2. l. 4.

[36.] *clothe*, cloth. This circumstance is copied from Ch. Boeth. bk. i. pr. 2. l. 19.

[42.] This reference to Love, as controlling the universe, is borrowed from Boeth. bk. ii. met. 8.

[47.] Read *werne* (refuse) and *wol* (will); ‘yet all things desire that you should refuse help to no one who is willing to do as you direct him.’

[56.] *every thing in coming*, every future thing. *contingent*, of uncertain occurrence; the earliest known quotation for this use of the word in English.

[61–2.] *many let-games*; repeated from above, ch. iii. ll. 124–8. *thy moeble*; from the same, ll. 131–2.

[64.] *by the first*, with reference to your first question; so also *by that other*, with reference to your second question, in l. 71.

[Chap. V. 8.] Acrisius shut his daughter Danaë up in a tower, to keep her safe; nevertheless she became the mother of Perseus, who afterwards killed Acrisius accidentally.

[14.] *entremellen*, intermingle hearts after merely seeing each other.

[16.] *beestes*, animals, beings; not used contemptuously; equivalent to *living people* in ll. 17, 18.

[20.] *esployte*, success, achievement; see *Exploit* in the New E. Dict.

[29.] Supply *don*; ‘and I will cause him to come to bliss, as being one of my own servants.’

[35.] *and in-to water*, and jumps into the water and immediately comes up to breathe; like an unsuccessful diver.

[37.] *A tree, &c.*; a common illustration; cf. Troil. i. 964.

[43.] *this countrè*; a common saying; cf. Troil. ii. 28 (and note), 42. And see l. 47 below.

[45.] ‘the salve that he healed his heel with.’ From HF. 290.

[71.] *jangelers*; referring to l. 19 above. *lokers*; referring to *overlokers*; in ch. iii. l. 128.

[72.] *wayters*; referring to ch. iii. l. 128.

[77.] ‘It is sometimes wise to feign flight.’ Cf. P. Plowman, C. xxii. 103.

[85.] *cornes*, grains of corn. I supply *bare*, i. e. empty.

[86–7.] *Who, &c.*; a proverb; from Troil. v. 784.

[87–8.] *After grete stormes*; see note to P. Plowman, C. xxi. 454.

[92.] *grobbed*, grubbed; i. e. dug about. Cf. Isaiah, v. 2.

[95.] *a*, have (as before). *Lya*, Leah; Lat. *Lia*, in Gen. xxix. 17 (Vulgate).

[103.] *eighteth*, eighth; an extraordinary perversion of the notion of the sabbatical year. So below, in l. 104, we are informed that the number of workdays is *seven*; and that, in Christian countries, the day of rest is the eighth day in the week! *kinrest*, rest for the *kin* or people; a general day of rest. I know of no other example of this somewhat clumsy compound.

[110.] *sothed*, verified; referring to Luke, xiv. 29.

[113.] *conisance*, badge. Badges for retainers were very common at this date. See Notes to Richard the Redeless, ii. 2.

[117–9.] Copied from P. Plowman, C. vii. 24, 25:—

‘Lauhyngē al aloudē, for lewede men sholde

*Wene that ich were witty, and wyser than  
anothere;  
Scorner and unskilful to hem that skil  
shewed.'*

As these lines are not found in the earlier versions, it follows that the author was acquainted with the *latest* version.

[124.] *a bridge*; i. e. to serve by way of retreat for such as trust them. *wolves*, destroyers; here meant as a complimentary epithet.

[127.] This idea, of Jupiter's promotion, from being a bull, to being the mate of Europa, is extremely odd; still more so is that of the promotion of Aeneas from being in hell (l. 129). Cf. *Europe* in Troil. iii. 722.

[128.] *lowest degré*; not true, as Caesar's father was praetor, and his aunt married Marius. But cf. C. T., B 3862.

[Chap. VI. 3.] *enfame*, infamy, obloquy; from Lat. *infamia*. Godefroy gives *enfamer*, to dishonour. The word only occurs in the present treatise; see ll. 6, 7, 15.

[12.] From Prov. xxvii. 6: 'Meliora sunt vulnera diligentis quam fraudulenta oscula odientis.'

[17.] Cf. Ch. Boeth. bk. iii. pr. 6. ll. 5–13.

[23.] Cf. the same; bk. iv. pr. 7. ll. 34–42.

[27.] Cf. the same; bk. ii. pr. 5. ll. 121, 122.

[30.] Cf. the same; bk. iv. pr. 6. ll. 184–191.

[48.] *Zedeoreys* (or *?edeoreys*). I can find nothing resembling this strange name, nor any trace of its owner's dealings with Hannibal.

[53.] [ ] The (possibly imaginary) autobiographical details here supplied have been strangely handled for the purpose of insertion into the life of Chaucer, with which they have nothing to do. See Morris's Chaucer, vol. i. p. 32 (Aldine edition). The author tells us very little, except that tumults took place in London, of which he was a native, and that he had

knowledge of some secret which he was pressed to betray, and did so in order to serve his own purposes.

[77–8.] From Chaucer, Troil. v. 6, 7:—

—‘shal dwelle in pyne  
Til Lachesis his threed no lenger twyne.’

[107.] Referring to John, xiv. 27.

[114.] *Athenes*; Athene was the goddess who maintained the authority of law and order, and in this sense was ‘a god of peace.’ But she was certainly also a goddess of battles.

[139.] *mighty senatoures*. It has been conjectured that the reference is to John of Gaunt. In the Annals of England, under the date 1384, it is noted that ‘John of Northampton, a vehement partisan of the duke, is tried and sentenced to imprisonment and forfeiture. An attempt is also made to put the duke on his trial.’ John of Northampton had been mayor of London in 1382, when there was a dispute between the court and the citizens regarding his election; perhaps the words *comen eleccion* (common election), in l. 125 above, may refer to this trouble; so also *free eleccion* in l. 140. In l. 143 we must read *fate*, not *face*; the confusion between *c* and *t* is endless. Perhaps *governours* in l. 144 should be *governour*, as in l. 147. Note that the author seems to condemn the disturbers of the peace.

[157.] *coarted by payninge dures*, constrained by painful duress (or torture).

[165.] *sacrament*, my oath of allegiance. Note that the author takes credit for giving evidence *against* the riotous people; for which the populace condemned him as a liar (l. 171).

[178.] *passed*, surpassed (every one), in giving me an infamous character.

[181.] *reply*, i. e. to subvert, entirely alter, recall; lit. to fold or bend back.

[189.] Here the author says, more plainly, that he became unpopular for revealing a conspiracy.

[193.] *out of denwere*, out of doubt, without doubt. Such is clearly the sense; but the word *denwere* is rejected from the New E. Dict., as it is not otherwise known, and its form is suspicious. It is also omitted in Webster and in the Century Dictionary. Bailey has '*denwere*, doubt,' taken from Speght's Chaucer, and derived from this very passage. Hence Chatterton obtained the word, which he was glad to employ. It occurs, for instance, in his poem of Goddwyn, ed. Skeat, vol. ii. p. 100:—

—'No *denwere* in my breast I of them feel.' The right phrase is simply *out of were*; cf. 'without were' in the Book of the Duchess, 1295. I think the letters *den* may have been prefixed accidentally. The line, as printed in Thynne, stands thus: 'denwere al the sothe knowe of these thinges.' I suggest that *den* is an error for *don*, and the word *don* ought to come at the *end* of the line (after *thinges*) instead of at the beginning. This would give the readings 'out of were' and 'these thinges don in acte'; both of which are improvements.

[194.] *but as*, only as, exactly as.

[198.] *clerkes*, i. e. Chaucer, HF. 350; Vergil, Aen. iv. 174.

[200.] *of mene*, make mention of. Cf. 'hit is a schep[h]erde *that I of mene*'; Ancient Metrical Tales, ed. Hartshorne, p. 74.

[Chap. VII. 10.] *profered*, offered wager of battle; hence the mention of *Mars* in l. 11. Cf. note to ch. ii. 191 above, p. 455.

[23.] *he*, i. e. thine adversary shall bring dishonour upon you in no way.

[34.] *Indifferent*, impartial. *who*, whoever.

[38.] *discovered*, betrayed; so that the author admits that he betrayed his mistress.

[46.] *that sacrament*, that the oath to which you swore, viz. when you were charged upon your oath to tell the truth. That is, his oath in the court of justice made him break his private oath.

[49.] *trewe* is certainly an error for *trewthe*; the statement is copied from Jer. iv. 2:—‘Et iurabis . . . in veritate, et in iudicio, et in justitia.’ So in l. 58 below, we have: ‘in jugement, *in trouthe*, and rightwisenesse’; and in l. 53—‘for a man to say truth, unless judgement and righteousness accompany it, he is forsworn.’

[54.] *serment*, oath; as in l. 52: referring to Matt. xiv. 7.

[56.] ‘Moreover, it is sometimes forbidden to say truth rightfully—except in a trial—because all truths are not to be disclosed.’

[60.] *that worde*: ‘*melius mori quam male vivere*’; for which see P. Plowman, C. xviii. 40. Somewhat altered from Tobit, iii. 6:—‘*expedit mihi mori magis quam vivere*.’

[61, 62.] *al*, although. *enfame*, dishonour; as in vi. 3 (see note, p. 458).

[63.] *whan*, yet when.

[73.] *legen*, short for *alegen*; ‘allege against others.’

[75.] Here misprinted; *read*:—‘may it be sayd, “in that thinge this man thou demest,” ’ &c. From Rom. ii. 1; ‘*in quo enim iudicas alterum, teipsum condemnas*.’

[83.] *shrewe*, wicked man, i. e. Ham; Gen. ix. 22.

[101.] *emprisonned*; so in Thynne; better, *emprisouned*.

[104.] *brige*, contention, struggle, trouble; see note to Ch. C. T., B 2872.

[105.] *after thyne helpes*, for your aid; i. e. to receive assistance from you.

[108.] *Selande*, Zealand, Zeeland. The port of Middleburg, in the isle of Walcheren, was familiar to the English; cf. note to C. T., Prol. 277. The reference must be to some companions of the author who had fled to Zealand to be out of the way of

prosecution. *rydinge*, expedition on horseback, journey.

[109, 110.]*for thy chambre*, to pay the rent of your room. *renter*, landlord; ‘unknown to the landlord.’

[112.]*helpe of unkyndnesse*, relieve from unkind treatment.

[115–6.]*fleddest*, didst avoid. *privitè to counsaile*, knowledge of a secret.

[120–1.]Cf. Ch. Boeth. bk. ii. pr. 8. ll. 31–3.

[Chap. VIII. 1.]*Eft*, again. Thynne prints *Ofte*, which does not give the sense required. Fortunately, we know that the first letter *must* be E, in order that the initial letters of the Prologue and chapters I. to VIII. may give the word MARGARETE. The reading *Ofte* would turn this into MARGARETO.

[4, 5.]From Ch. Troil. iv. 3; Boeth. bk. ii. pr. 8. ll. 19–21.

[13.]*and thou*, if thou. Cf. Matt. xviii. 12.

[27.]*in their mouthes*, into their mouths; Matt. xii. 34.

[31.]*leve for no wight*, cease not on any one’s account.

[32.]*use Jacobs wordes*. The allusion seems to be to the conciliatory conduct of Jacob towards Esau; Gen. xxxiii. 8, 10, 11. Similarly the author is to be patient, and to say—‘I will endure my lady’s wrath, which I have deserved,’ &c.

[41.]*sowe hem*, to sew them together again. *at his worshippe*, in honour of him; but I can find no antecedent to *his*. Perhaps for *his* we should read *her*.

[44.]The text has *forgoing al errour distroyeng causeth*; but *distroyeng* (which may have been a gloss upon *forgoing*) is superfluous, and *al* should be *of*. But *forgoing* means rather ‘abandonment.’

[55.]*passest*, surpassest.

[59.]*by*, with reference to.

[61.]Hector, according to Guido delle Colonne, gave counsel against going to war with the Greeks, but was overborne by Paris. See the alliterative *Destruction of Troy*, ed. Panton and Donaldson (E. E. T. S.), Book VI; or Lydgate's *Siege of Troye*, ch. xii.

[65.]*leveth*, neglects to oppose what is wrong.

[66.]The modern proverb is: 'silence gives consent.' Ray gives, as the Latin equivalent, 'qui tacet consentire videtur (inquiet iuris consulti).' This is the exact form which is here translated.

[73.]Alluding to the canticle 'Exultet' sung upon Easter Eve, in the Sarum Missal:—'O certe necessarium Ade peccatum.' See note to P. *Plowman*, C. viii. 126 (or B. v. 491).

[80.]*lurken*, creep into lurking-holes, slink away.

[95.]*centre*, central point; from Ch. Boeth. bk. ii. pr. 7. ll. 18–20. The whole passage (ll. 94–105) is imitated from the same 'prose' of Boethius.

[103.]*London* is substituted for 'Rome' in Chaucer's Boethius. Chaucer has—'may thanne the glorie of a singuler Romaine stretchen thider as the fame of the name of Rome may nat climben or passen?' See the last note.

[112–6.]From Ch. Boethius, bk. ii. pr. 7. 58–62.

[116–25.]From the same, ll. 65–79. Thus, in l. 123, the word *ofte* (in Thynne) is a misprint for *of the*; for Chaucer has—'For of thinges that han ende may be maked comparisoun.' The whole passage shews that the author consulted Chaucer's translation of Boethius rather than the Latin text.

[127.]*and thou canst nothing don aright*; literally from Chaucer: 'Ye men, certes, *ne conne don nothing aright*'; Boeth. bk. ii. pr. 7. 79. *but thou desyre the rumour therof be heled and in every wightes ere*; corresponds to Chaucer's—'but-yif it be for the audience of the people and for ydel rumours'; Boeth. bk. ii. pr. 7. 80. Hence *heled* (lit.

hidden) is quite inadmissible; the right reading is probably *deled*, i. e. dealt round.

[134.]The words supplied are necessary; they dropped out owing to the repetition of *vertue*.

[135–6.]Again copied from Ch. Boeth. bk. ii. pr. 7. 106: ‘the sowle . . . unbounden fro the prison of the erthe.’

[Chap. IX. 13.]*than leveth there*, then it remains.

[15.]*for thy moebles*, because thy goods.

[20.]This proverb is given by Hazlitt in the form—

‘Who-so heweth over-high,  
The chips will fall in his eye.’

Cf. ‘one looketh high as one that feareth no chips’; Lyly’s *Euphues*, ed. Arber, p. 467. And see IX. 158 (p. 270).

[34.]From Chaucer, Boeth. bk. i. pr. 4. 186. The saying is attributed to Pythagoras; see the passage in Chaucer, and the note upon it.

[39.]*a this halfe god*, on this side of God, i. e. here below; a strange expression. So again in bk. ii. ch. 13. 23.

[46.]*the foure elementes*, earth, air, fire, and water; see notes to Ch. C. T., A 420, 1247, G 1460. *Al universitee*, the whole universe; hence man was called the microcosm, or the universe in little; see *Coriolanus*, ii. 1. 68.

[64.]*I sette now*, I will now suppose the most difficult case; suppose that thou shouldst die in my service.

[71.]*in this persone*; read *on this persone*; or else, perhaps, *in this prisoune*.

[86.]*til deth hem departe*; according to the phrase ‘till death us depart’ in the Marriage Service, now ingeniously altered to ‘till death us *do part*.’

[96.]‘and although they both break the agreement.’

[98, 99.]*accord*, betrothal. *the rose*, i.e. of virginity; as in the Romance of the Rose, when interpreted.

[99, 100.]*Marye his spouse*. But the Vulgate has; ‘Surge, et accipe puerum et *matrem eius*’; Matt. ii. 13. The author must have been thinking of Matt. i. 18: ‘Cum esset *desponsata* mater eius Maria Ioseph.’

[113.]*al being thinges*, all things that exist.

[118.]*prophete*; David, in Ps. xcvi. 5: (xcv. 5 in the Vulgate): ‘omnes dii gentium daemonia.’

[129.]This refers back to ch. iv. 71–2, ch. ix. 14, 20, 56.

[Chap. X. 5.]*last objeccion*; i. e. his poverty, see ch. iii. 131, iv. 73, ix. 14.

[12–8.]Imitated from Ch. Boeth. bk. i. pr. 4. 200–17.

[18.]*sayd*, i. e. it is said of him.

[19.]*aver*, property, wealth; ‘lo! how the false man, for the sake of his wealth, is accounted true!’

[20.]*dignitees*; cf. Ch. Boeth. bk. ii. pr. 6.

[21.]*were he out*, if he were not in office; cf. l. 23.

[26–37.]Cf. Ch. Boeth. bk. i. met. 5. 22–39. Thus, *slydinge chaunges* in l. 31 answers to Chaucer’s *slydinge fortune* (l. 24); and *that arn a fayr parcel of the erthe*, in l. 32, to *a fayr party of so grete a werk* (l. 38); and yet again, *thou that knittest*, in l. 35, to *what so ever thou be that knittest* (l. 36).

[37–40.]From Ch. Boeth. bk. i. met 5. 27–30.

[64–7.]From the same; bk. ii. pr. 2. 7–12.

[71–6.]From the same; bk. ii. pr. 2. 23–5.

[76–80.]Cf. the argument in the same; bk. iii. pr. 3.

[85–120.]From Ch. Boeth. bk. ii. pr. 8. For literal imitations, compare *the other haleth him to vertue by the hookes of thoughtes* (l. 104–5) with Chaucer’s ‘the contrarious Fortune . . . haleth hem ayein as

with an hooke' (l. 21); and *Is nat a greet good. . . for to knowe the hertes of thy sothfast frendes* (ll. 107–9) with Chaucer's 'wenest thou thanne that thou oughtest to leten this a litel thing, that this . . . Fortune hath discovered to thee the thoughtes of thy trewe frendes' (l. 22). Also ll. 114–6 with Chaucer (ll. 28–31).

[126.] *let us singen*; in imitation of the Metres in Boethius, which break the prose part of the treatise at frequent intervals. Cf. 'and bigan anon to singen right thus'; Boeth. bk. iii. pr. 9. 149.

[1.] Chapter I really forms a Prologue to the Second Book, interrupting our progress. At the end of Book I we are told that Love is about to sing, but her song begins with Chap. II. Hence this first Chapter must be regarded as a digression, in which the author reviews what has gone before (ll. 10–3), and anticipates what is to come (l. 61).

[9.] *steering*, government (of God). *otherwysed*, changed, varied; an extraordinary form.

[12, 13.] *after as*, according as. *hildeth*, outpours.

[14–8.] There is clearly much corruption in this unintelligible and imperfect sentence. The reference to 'the Roman emperor' is mysterious.

[21.] *woweth*; so in Thynne, but probably an error for *waweth*, i. e. move, shift; see *wa?ien* in Stratmann.

[23.] *phane*, vane; cf. 'chaunging as a vane'; Ch. C. T., E 996.

[34.] *irrecuperable*, irrecoverable; *irrecuperabilis* is used by Tertullian (Lewis and Short).

[40.] *armes*; this refers, possibly, to the struggle between the pope and anti-pope, after the year 1378.

[51–2.] *lovers clerk*, clerk of lovers; but perhaps an error for *Loves clerk*; cf. Troil. iii. 41.

[62–3.] *ryder and goer*, rider on horseback and walker on foot.

[77.] Translated from ‘Fides non habet meritum ubi humana ratio praebet experimentum’; as quoted in P. Plowman, C. xii. 160. This is slightly altered from a saying of St. Gregory (xl. Homil. in Evangelium, lib. ii. homil. 26) — ‘nec fides humana habet meritum cui humana ratio praebet experimentum.’ See note to P. Plowman (as above).

[83.] *as by a glasse*, as in a mirror; 1 Cor. xiii. 12.

[93.] *cockle*, tares. This seems to refer to the Lollards, as puns upon the words *Lollard* and *lolia* were very rife at this period. If so, the author had ceased to approve of Lollard notions. In l. 94, *love* seems to mean Christian charity, in its highest sense; hence it is called, in l. 95, the most precious thing in nature.

[96, 97.] The passage seems corrupt, and I cannot quite see what is meant. Perhaps read: ‘with many eke-names, [and] that [to] other thinges that the soule [seketh after, men] yeven the ilke noble name.’ The comma after *kynde* in l. 96 represents a down-stroke (equivalent to a comma) in Thynne; but it is not wanted.

[99.] *to thee*, i. e. to the ‘Margaret of virtue’ whose name appears as an acrostic at the head of the Chapters in Book I. and Chapters I-V of Book II; moreover, we find at last that Margaret signifies Holy Church, to which the treatise is accordingly dedicated. *tytled of Loves name*, entitled the Testament of Love.

[103.] *inseëres*, lookers into it, readers.

[104.] *Every thing*; with respect to everything to which appertains a cause which is wrought with a view to its accomplishment, Aristotle supposes that the doing of everything is, in a manner, its final cause. ‘Final cause’ is a technical term, explained in the New E. Dict, as ‘a term introduced into philosophical language by the schoolmen as a translation of Aristotle’s fourth cause, τὸ οὐκ ἔνεκα or τέλος, the end or purpose for which a thing is done, viewed as the cause of the act; especially as applied in Natural Theology to the design, purpose, or end of the arrangements of the universe.’ The

phrase ‘the end in view’ comes near to expressing it, and will serve to explain ‘A final cause’ in the next clause.

[107.] *is finally to thilke ende*, is done with a view to that result.

[109.] After *so*, understand ‘is it with regard to.’

[110.] *the cause*, the cause whereby I am directed, and that for which I ought to write it, are both alike noble.

[113.] *this leude, &c.*; I have set about learning this alphabet; for I cannot, as yet, go beyond counting up to three.

[115.] *in joininge, &c.*; by proceeding to the joining together of syllables.

[124.] *in bright whele*, in (its) bright circuit. Chaucer has *wheel* in the sense of orbit; HF. 1450.

[126.] *another trefyse*. As to this proposed treatise nothing is known. Perhaps it never was written.

[Chap. II. 2.] *in Latin*. This suggests that the present chapter may be adapted from some Latin original; especially as the author only gives the *sentence* or general drift of it. But the remark may mean nothing, and the tone of the chapter is wholly medieval.

[24.] *Saturnes sphere*, Saturn’s orbit; the supposed outer boundary of the spheres of the seven planets.

[27.] *me have*, possess me (i. e. love), since Love is the speaker; i. e. they think they can procure men’s love by heaping up wealth.

[28.] Perhaps place the comma after *sowed* (sewn), not after *sakke*.

[29.] *pannes*, better spelt *panes*; see *pane* in Stratmann. From O.F. *pan, panne*, Lat. *pannus*, a cloth, garment, robe. *mouled*, become mouldy; the very form from which the mod. E. *mould-y* has been evolved; see *muwlen* in Stratmann, and *mouldy* in my Etym. Dict. (Supplement). *whicche*, chest, from A. S. *hwæcca*; see P. Plowm. A. iv. 102, where

some copies have *huche*, a hutch, a word of French origin. Thus *pannes mouled in a whicche* signifies garments that have become mouldy in a chest. See note to C. T., C 734.

[30.]*presse*, a clothes-press; observe the context.

[35.]*seventh*; perhaps an error for *thirde*; cf. ‘percussa est tertia pars solis’; Rev. viii. 12. He is referring to the primitive days of the Church, when ‘the pope went afoot.’

[40.]*defended*, forbade (opposed) those taxations. See *Taylage* in Ch. Glossary.

[42.]*maryed*, caused to be married; cf. P. Plowman, B. vii. 29.

[47.]*symonye*, simony; cf. note to P. Plowman, C. iii. 63.

[48.]Observe the rimes: *achates*, *debates*; *wronges*, *songes*.

[49.]*for his wronges*, on account of the wrongs which he commits. *personer*, better *parsoner* or *parcener*, participant, sharer; i. e. the steward, courtier, escheator, and idle minstrel, all get something. See *parcener* in Stratmann.

[50.]‘And each one gets his prebend (or share) all for himself, with which many thrifty people ought to profit.’

[51.]*behynde*, behindhand; even these wicked people are neglected, in comparison with the *losengeour*, or flatterer.

[52.]Note the rimes, *forsake*, *take*. *it acordeth*, it agrees, it is all consistent; see note to l. 74 below.

[55.]*at matins*; cf. P. Plowm. C. i. 125, viii. 27.

[56.]*bene-breed*, bean-bread; cf. P. Plowm. C. ix. 327.

[57, 58.]Cf. P. Plowman, C. vi. 160–5.

[60.] *shete*, a sheet, instead of a napkin to cover the bread; *god* refers to the eucharist.

[62.] *a clergion*, a chorister-boy; see Ch. C. T., B 1693, and the note.

[65.] *broken*, torn; as in P. Plowm. B. v. 108, ix. 91.

[66.] *good houndes*; cf. P. Plowm. C. vi. 161–5.

[69.] *dolven*, buried; ‘because they (the poor) always crave an alms, and never make an offering, they (the priests) would like to see them dead and buried.’

[69.] *legistres*, lawyers; ‘legistres of bothe the lawes,’ P. Plowm. B. vii. 14.

[71.] ‘For then wrong and force would not be worth a haw anywhere.’ Before *plesen* something seems lost; perhaps read—‘and [thou canst] plesen,’ i. e. and you can please no one, unless those oppressive and wrong-doing lawyers are in power and full action.’

[74.] *ryme*, rime. The reference is not to actual jingle of rime, but to a proverb then current. In a poem by Lydgate in MS. Harl. 2251 (fol. 26), beginning—‘Alle thyng in kynde desirith thyng i-like,’ the refrain to every stanza runs thus:—‘It may wele ryme, but it accordith nought’; see his *Minor Poems*, ed. Halliwell, p. 55. The sense is that unlike things may be brought together, like riming words, but they will not on that account agree. So here: such things may seem, to all appearance, congruous, but they are really inconsistent. Cf. note to l. 52 above.

[79.] *beestly wit*, animal intelligence.

[99.] *cosinage*, those who are my relatives.

[104.] *behynde*, behindhand, in the rear. *passe*, to surpass, be prominent.

[109.] *comeden* is false grammar for *comen*, came; perhaps it is a misprint. The reference is to Gen. ix. 27: ‘God shall enlarge Japheth . . . and Canaan shall be his servant.’ The author has turned *Canaan* into *Cayn*, and has further confused Canaan with his father Ham!

[112.]*gentillesse*; cf. Ch. Boeth. bk. iii. pr. 6. 31–4; C. T., D 1109.

[116.]*Perdiccas*, Perdiccas, son of Orontes, a famous general under Alexander the Great. This king, on his death-bed, is said to have taken the royal signet-ring from his finger and to have given it to Perdiccas. After Alexander's death, Perdiccas held the chief authority under the new king Arrhidaeus; and it was really Arrhidaeus (not Perdiccas) who was the son of a *tombestere*, or female dancer, and of Philip of Macedonia; so that he was Alexander's half brother. The dancer's name was Philinna, of Larissa. In the Romance of Alexander, the dying king bequeaths to Perdiccas the kingdom of Greece; cf. note to bk. iii. c. ii. l. 25. Hence the confusion.

[122.]Copied from Ch. Boeth. bk. iii. met. 6:—‘Al the linage of men that ben in erthe ben of semblable birthe. On allone is fader of thinges . . . Why noisen ye or bosten of your eldres? For yif thou loke your biginninge, and god your auctor and maker,’ &c.

[135.]*one*; i. e. the Virgin Mary.

[139.]After *secte*, supply *I*:—‘that, in any respect, I may so hold an opinion against her sex.’ *Secte* is properly ‘suite’; but here means *sex*; cf. l. 134.

[140.]*in hem*, in them, i. e. in women. And so in l. 141.

[Chap. III. 8.]*victorie of strength*; because, according to the first book of Esdras, iv. 14, 15, women are the strongest of all things.

[9.]*Esdras*, accus. of Esdras, with reference to the first book of Esdras, called ‘*liber Esdrae tertius*’ in the Vulgate.

[9, 10.]*whos lordship al lignes*. Something is lost here; *lordship* comes at the end of a line; perhaps the insertion of *passeth* will give some sort of sense; *whos lordship [passeth] al lignes*, whose lordship surpasses all lines. But *lignes* is probably a corrupt reading.

[10.]*who is*, i. e. who is it that? The Vulgate has: ‘*Quis est ergo qui dominatur eorum? Nonne*

mulieres genuerunt regem,' &c. But the A. V. has: 'Who is it then that ruleth them, or hath the lordship over them? Are they not women? Women have borne the king,' &c. This translates a text in which *mulieres* has been repeated.

[17–21.] From 1 Esdras, iv. 15–7: 'Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments [Lat. *stolas*] for men; these bring glory unto men; and without women cannot men be.'

[21–5.] Adapted from 1 Esdras, iv. 18, 19.

[30.] 'That by no way can they refuse his desire to one that asks well.'

[32.] *of your sectes*, of your followers, of those of your sex. Cf. chap. 2. 139 above, and the note.

[38.] *wenen*, imagine that your promises are all gospel-truth; cf. Legend of Good Women, 326 (earlier version).

[41.] *so maked*; 'and that (i. e. the male sex) is so made sovereign and to be entreated, that was previously servant and used the voice of prayer.' Men begin by entreating, and women then surrender their sovereignty.

[43.] *trewe*; used ironically; i. e. untrue.

[45, 46.] *what thing to women it is*, what a thing it is for women. Ll. 45–58 are borrowed, sometimes word for word, from Ch. HF. 269–85. See note to l. 70 below, and the Introduction, § 11.

[47.] 'All that glisters is not gold'; see Ch. C. T., G 962, and the note. But it is here copied from Ch. HF. 272.

[55.] *whistel*, pipe. Cf. note to P. Plowm. B. xv. 467.

[60.] *is put*, i. e. she (each one of them) is led to suppose.

[63, 64.] Copied from Ch. HF. 305–10.

[67.]*they*, i. e. women; cf. l. 58. So also in l. 68.

[68.]*ye*, i. e. ye men; so also *you* in l. 69.

[70–81.]Expanded from Ch. HF. 332–59; observe how some phrases are preserved.

[91.]‘*Faciamus ei adiutorium simile sibi*’; Gen. ii. 18.

[92.]*this tree*, i. e. Eve, womankind. So in l. 96.

[100.]‘What is heaven the worse, though Saracens lie concerning it?’

[111.]*dames*, mothers; cf. Ch. Boeth. bk. ii. met. 6. 1–9.

[114.]*way*, path; *it lightly passe*, easily go along it.

[115.]This proverb is copied from Ch. HF. 290–1; just as the proverb in l. 47 is from the same, l. 272. Compare p. 22, ll. 44–5.

[131–2.]Obscure; and apparently imperfect.

[Chap. IV. 2.]Either *my* or *to me* should bestruck out.

[4–8.]From Ch. Boeth. bk. iii. pr. 2. 3–8. 14–6. From the same, 8–12.

[20–1.]*by wayes of riches*; cf. *richesses* in Ch. Boeth. bk. iii. pr. 2. 20; so also *dignite* answers to *digne of reverence* in the same, l. 21; *power* occurs in the same, l. 24; and *renomè* answers to *renoun* in l. 26.

[21.]*wening me*, seeing that I supposed.

[22.]*turneth*; ‘it goes against the hair.’ We now say—‘against the grain.’

[45.]The words between square brackets must be supplied.

[55.]*holden for absolute*, considered as free, separate, or detached; as in Ch. Boeth. bk. v. pr. 6. 169.

[56.] *leveth in*, there remain in, i. e. remain for consideration, remain to be considered. When ‘bestial’ living is set aside, ‘manly’ and ‘reasonable’ are left.

[61.] *riches*, &c.; from Boethius. See *riches* discussed in Ch. Boeth. bk. ii. pr. 5; *dignitè*, in pr. 6; *renomè*, or fame, in pr. 7; and *power*, along with *dignitè*, in pr. 6.

[99.] *as a litel assay*, as if for a short trial, for a while.

[100.] *songedest*, didst dream; from F. *songer*. I know of no other example of this verb in English. However, Langland has *songewarte*, interpretation of dreams, P. Plowman, C. x. 302.

[113.] *thy king*; presumably, Richard II; cf. l. 120.

[116.] *to oblige*, to subject thy body to deeds of arms, to offer to fight judicially; as already said above; cf. bk. i. c. 7. 10.

[138.] ‘Love and the bliss already spoken of above (cf. ‘the parfit blisse of love,’ bk. ii. c. 1. 79) shall be called “the knot” in the heart.’ This definition of “the knot,” viz. as being the perfect bliss or full fruition of love, should be noted; because, in later chapters, the author continually uses the phrase “the knot,” without explaining what he means by it. It answers to ‘sovereyn blisfulnesse’ in Chaucer’s Boethius.

[141.] *inpossession* is all one word, but is clearly an error. The right word is certainly *imposition*. The Lat. *impositio* was a grammatical term, used by Varro, signifying the *imposing* of a name, or the application of a name to an object; and the same sense of O. F. *imposition* appears in a quotation given by Godefroy. It is just the word required. When Love declares that she shall give the name of “the knot” to the perfect bliss of love, the author replies, ‘I shall well understand the application of this name,’ i. e. what you mean by it; cf. l. 149.

[147.] *A. goddes halfe*, lit. on the side of God; with much the same sense as in God’s name; see Ch. C. T., D 50.

[Chap. V. 3.] *richesse* is singular; it was probably Thynne who put the following verbs into plural forms.

[5.] *Aristotle*. Perhaps the reference is to the Nicomachean Ethics, i. 1.

[15–20.] The argument is from Ch. Boeth. bk. ii. pr. 5. 84, 122.

[57, 58.] From Ch. Boeth. bk. ii. pr. 5. 45–7.

[65.] Cf. ‘Why embracest thou straunge goodes as they weren thyne?’ Ch. Boeth. bk. ii. pr. 5. 50.

[67–77.] From Ch. Boeth. bk. ii. pr. 5. 52–69.

[79–110.] From the same; ll. 71–80; 88–133.

[Chap. VI.] Suggested by Ch. Boeth. bk. ii. pr. 6.

[11–4.] From the same, 57, 58; 54–7; 62–4.

[25.] *dignites . . . is as the sonne*; the verb *is* agrees with the latter substantive *sonne*.

[26–9.] From the same as above, 4–6; the author substitutes *wilde fyre* for Chaucer’s *flaumbe of Ethna*.

[30.] Cf. Ch. Boeth. bk. ii. pr. 6. 75–8.

[38.] Perhaps read *dignitè in suche thing tene y-wrought*; ‘as dignity in such a case wrought harm, so, on the contrary, the substance in dignity, being changed, rallied (so as) to bring in again a good condition in its effect.’ Obscure, ‘Dignities’ are further discussed in Boeth. bk. iii. pr. 4.

[74–7.] Cf. Ch. Boeth. bk. iii. pr. 4. 64–70.

[78.] *Nero*. The name was evidently suggested by the mention of Nero immediately after the end of Boeth. bk. iii. pr. 4 (viz. in met. 4); but the story of Nero killing his mother is from an earlier passage in Boethius, viz. bk. ii. met. 6.

[81.] *king John*. By asserting his ‘dignity’ as king against prince Arthur, he brought about a war in

which the greater part of the French possessions of the crown were lost.

[82.] *nedeth in a person*, are necessary for a man.

[99.] *such maner planettes*, planets such as those; referring to the sun and moon mentioned just above; ll. 87, 91. The sun and moon were then accounted as being among the seven planets.

[100–1.] ‘That have any desire for such (ill) shining planets to appear any more in that way.’

[117–8.] *I not*, I do not know. *and thou see*, if thou shouldst see. Cf. Ch. Boeth. bk. iii. pr. 4. 22–7.

[123–8.] From Ch. Boeth. bk. iii. pr. 4. 31–9.

[127.] *besmyteth*, contaminates, defiles. Note that the author is here reproducing Chaucer’s *bispotten and defoulen* (pr. 4. 38). The word is noted in Stratmann, because the A. S. *besmītan*, in this sense, occurs in Mark, vii. 15. The form *besmitten* is commoner, four examples of it being given in the New E. Dict., s. v. *besmit*. The verb *besmite* has escaped recognition there, because the present passage has not been noted. So also, in the next line, *smyteth* has a like sense. *Smitted* occurs in Troilus, v. 1545.

[129.] *fyr*, fire; from Ch. Boeth. bk. iii. pr. 4. 47.

[132–4.] From the same; ll. 48–53.

[138.] The sentence is incomplete and gives no sense; probably a clause has dropped out after the word *goodnesse*. I cannot set it right.

[143–5.] Imitated from Ch. Boeth. bk. iii. pr. 4. 55–7.

[153–6.] Suggested by the same: ll. 64–70.

[164.] Cf. ‘leve hem in [*or on*] thy lift hand’; P. Plowman, C. viii. 225.

[Chap. VII.] Suggested by Ch. Boeth. bk. iii. pr. 5.

[8.] *Nero*; from the same, bk. iii. met. 4. 4, 5.

[14.] *ensamples*; answers to *ensaumples* in the same, bk. iii. pr. 5. 4.

[17.] *Henry Curtmantil*, Henry II. ‘Henry short mantell, or Henry the seconde’; Fabyan, ed. Ellis, p. 260. ‘In his fifty-fifth year he thus miserably expired, and his son Geoffrey of Lincoln with difficulty found any one to attend to his funeral; the attendants had all fled away with everything valuable that they could lay their hands on’; Miss Yonge, *Cameos from English History* (1869); p. 180.

[20.] Copied *without material alteration* from Ch. Boeth. bk. iii. pr. 5. 5–7.

[23.] *power of rëalmes*; from the same, l. 7.

[30–9.] Copied, in part literally, from Ch. Boeth. bk. iii. pr. 5. 8–17.

[39–42.] From the same; ll. 20–5.

[50–2.] Cf. ‘Holdest thou thanne thilke man be mighty, that thou seest that he wolde don that he may nat don?’ the same; ll. 23–5.

[72.] *overthrowen* would be better grammar.

[74–8.] From the same prose, ll. 25–9.

[78.] *warnisshed*, guarded. *warnishe*, guard; *the hour of warnishe*, the time of his being guarded.

[81.] *famulers*, household servants; borrowed from Chaucer’s *familieres* in the same prose, l. 29.

[82.] *syppher*, cipher in arithmetic. Though in itself it signifies nothing, yet appended to a preceding figure it gives that figure a tenfold value. Cf. Richard the Redeless, iv. 53–4:—

‘Than satte summe as siphre doth in  
awgrym  
That noteth a place, and no-thing availeth.’

[92.] *the blynde*; alluding to a common fable.

[95–6.] From Ch. Boeth. bk. iii. pr. 5. 32–4.

[98–9; 101–3.] From the same; ll. 41–6.

[105–8.] From the same, ll. 48–51.

[109–12.] From Ch. Boeth. bk. iii. met. 5.

[114–6.] Here the author suddenly dashes off to another book of Boethius; see bk. ii. pr. 6. 44–5.

[117.] *Buserus*; Chaucer has *Busirides* in his text of Boethius, bk. ii. pr. 6. 47 (whose text our author here follows); but *Busirus* in the Monkes Tale, B 3293. The true name is *Busiris*, of which *Busiridis* is the genitive case. Chaucer evolved the form *Busirides* out of the accusative *Busiridem* in Boethius. See note in vol. ii. p. 433.

[118.] *Hugest*; substituted for the example of Regulus in Boethius. *Hugest* is probably an error for Hengest, i. e. Hengist. The story of his slaughter of the Britons at Stonehenge by a shameful treachery is famous; he certainly ‘betrayed many men.’ See Fabyan, ed. Ellis, p. 66; Rob. of Gloucester, l. 2651 (ed. Hearne, p. 124). The story of his death is not inconsistent with the text. Rob. of Gloucester, at l. 2957 (ed. Hearne, p. 140) tells how he was suddenly seized, in a battle, by Eldol, earl of Gloucester, who cried out for help; many came to his assistance, and Hengist was taken alive. Shortly afterwards, at the instance of Eldad, bishop of Gloucester, Eldol led him out of the town of Corneboru, and smote his head off. Eldad’s verdict was:—

‘Also doth by this mon that so moche wo  
ath y-do,  
So mony child y-mad faderles, dighteth him  
al-so.’

The name of his betrayer or capturer is given as *Collo* in our text; but proper names take so many forms that it is not much to go by. Thus, the very name which is given as *Eldol* in one MS. of Robert of Gloucester (l. 2679) appears as *Cadel* in another. Fabyan calls him *Edolf* (p. 66), and makes him Earl of Chester. Layamon (ed. Madden, ii. 268) calls him *Aldolf*.

[120.]‘Omnes enim, qui acceperint gladium, gladio peribunt’; Matt. xxvi. 52.

[122.]*huisht*, hushed, silent; cf. *hust* in Ch. Boeth. bk. ii. met. 5. 16.

[130–2.]Cf. the same, bk. iv. pr. 2. 31–4.

[132.]‘But then, as for him who could make you wretched, if he wished it, thou canst not resist it.’ The sentence appears to be incomplete.

[135.]*flye*, fly; substituted for Chaucer’s *mous*; see his Boeth. bk. ii. pr. 6. 22–4.

[139–42.]From the same, ll. 25–9.

[148–9.]*Why there*, i. e. ‘wherefore (viz. by help of these things) there is no way,’ &c. Cf. ‘Now is it no doute thanne that thise weyes ne ben a maner misledinges to blisfulnesse’; Ch. Boeth. bk. iii. pr. 8. 1–2.

[Chap. VIII. 5.]*renomè*, renown; answering to *glori* and *renoun* in Ch. Boeth. bk. iii. pr. 6. 1, 6. But there is not much imitation of Chaucer in the former part of this chapter.

[37.]*abouten*, round about; i. e. you have proved a contradiction.

[39.]*acorden*, agree; *by lacking*, with respect to blame and praise.

[42.]*elementes*, the four elements. Sir T. Elyot’s *Castel of Helthe* (1539) presents the usual strange medieval notions on medicine. He begins by saying that we must consider the things natural, the things not natural, and the things against nature. The things natural are seven, viz. elements, complexions, humours, members, powers, operations, and spirits. ‘The Elementes be those originall thynges vnmyxt and vncompoude, of whose temperance and myxture all other thynges, hauynge corporalle substance, be compacte: Of them be foure, that is to saye, Erthe, Water, Ayre, and Fyre.

Erthe is the moost grosse and ponderouse element, and of her proper nature is *colde* and *drye*.

Water is more subtyll and lyght thanne erthe, but in respect of Ayre and Fyre, it is grosse and heuye, and of hir proper Nature is *colde* and *moyste*.

Ayre is more lyghte and subtylle than the other two, and beinge not altered with any exteriour cause, is properly *hotte* and *moyste*.

Fyre is absolutely lyght and clere, and is the clarifier of other elementes, if they be vyciate or out of their naturall temperaunce, and is properly *hotte* and *drye*.’ Cf. Ch. Boeth. bk. iii. met. 9. 13–7.

[50.]*oned*, united; see the last note.

[52.]*erthe* (see the footnote) is an obvious error for *eyre*; so also in l. 53. But the whole of the argument is ridiculous.

[68–9.]Copied from Ch. Boeth. bk. iii. pr. 6. 3–4. From the *Andromache* of Euripides, l. 319; see the note in vol. ii. p. 439.

[69–71.]From Chaucer, as above, ll. 5–9.

[75–81.]From the same, ll. 9–17.

[82.]*obstacles*; they are enumerated in bk. i. c. 8. l. 98 (p. 37).

[85–7; 89–97.]From Chaucer, bk. iii. pr. 6. ll. 21–34.

[99.]I do not know the source of this saying. Cf. C.T., D 1109–12.

[102–7.]From Ch. Boeth. bk. iii. pr. 8. 26–35.

[104–5.]*fayre and foule*, handsome and ugly men; *hewe*, beauty.

[107–10.]*thilke—knotte*; equivalent to ‘they ne ben nat weyes ne pathes that bringen men to blisfulnesse’; Ch., as above, ll. 42–3.

[122.]Cf. ‘But alday fayleth thing that fooles wenden’; certainly the right reading of *Troil.* i. 217; see note on the line; vol. ii. p. 463.

[124.]*the sterre*, the star of the Southern pole; so in the next line, the Northern pole-star.

[126.]*out-waye-going*, going out of the way, error of conduct; which may be called, as it were, ‘imprisonment,’ or ‘banishment.’ It is called *Deviacion* in bk. iii. ch. i. 6, which see.

[127.]*falsed*, proved false, gave way.

[130.]Cf. ‘It suffyseth that I have shewed hiderto the forme of false welefulness’; Ch. Boeth. bk. iii. pr. 9. 1. With line 131, cf. the same, ll. 5–7.

[Chap. IX. 1–5.]Cf. Ch. Boeth. bk. iii. pr. 9. 9–11.

[9.]The ‘harmony’ or music of the spheres; see Troil. v. 1812–3; Parl. Foules, 59–63, and the note in vol. i. p. 507.

[37–8.]*sugre . . . soot*; cf. ‘sucre be or soot,’ Troil. iii. 1194; and ‘in her hony galle’; C. T., B 3537.

[54.]*Flebring*; omitted in the New E. Dict., as being a false form; there is no such word. Mr. Bradley suggests *flekring* or *flekering*, which is probable enough. The M. E. *flekeren*, also spelt *flikeren*, meant not only to flutter, but to be in doubt, to vacillate, and even to caress. We may take it to mean ‘light speech’ or ‘gossip.’

[65.]‘Good and yvel ben two contraries’; Ch. Boeth. bk. iv. pr. 2. 10.

[74.]*in that mores*, in the possession of that greater thing.

[77–8.]Cf. l. 81 below. Hence the sense is: ‘and that thing which belongs to it (i. e. to the knot, ought to incline to its superior cause out of honour and goodwill.’ But it is clumsy enough; and even to get this sense (which seems to have been that intended) we must alter *mores* to *more*. The form was probably miswritten *mores* here owing to the occurrence of *mores* just above (l. 74) and just below l. 79). It proceeds thus:—‘otherwise, it is rebellious, and ought to be rejected from protection by its superior.’

[116.]From Troil. iii. 1656–9.

[129–38.] Perhaps the finest passage in the treatise, but not very original. Cf. P. Plowman, C. xxi. 456–7; Ch. Boeth. bk. iv. met. 6. 20–3.

[133.] Cf. ‘ones a yere al thinges renovelēn’; Ch. C. T., I 1027.

[134.] Cf. ‘To be gayer than the heven’; Book of the Duch. 407.

[139.] Imitated from Ch. Boeth. bk. ii. pr. 2. 54–5; but with the substitution of ‘garmentes’ for ‘tonnes.’

[143.] *proverbe*, proverb. ‘When bale is hext (highest), then bote is next’; Proverbs of Hending; see notes to Gamelyn, ll. 32, 631, in vol. v. pp. 478, 486. For *hext* our author substitutes *a nyebore*, i. e. a neighbour, nigh at hand.

[151.] The truth of astrology is here assumed.

[155–70.][:] I suspect that this account of the days of the week (though no doubt familiar in those days to many) was really copied from Chaucer’s Treatise on the Astrolabe, part ii. sect. 12 (vol. iii. p. 197). For it contains a remarkable blunder. The word *noon* in l. 163 should, of course, be *midnight*; but, as Chaucer omits to say when the first planetary hour of the day occurs, the author was left to himself in regard to this point. Few people understand *why* the day after Sunday must needs be Monday; yet it is very simple. The principle is given in the footnote to vol. iii. p. 197 (cf. vol. v. p. 86), but may here be stated a little more plainly. The earth being taken as the centre of the planetary system, the planets are arranged in the order of the radii of their orbits. The nearest planet is the Moon, then Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. These were arranged by the astrologers in the *reverse* order; viz. Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon; after which the rotation began over again, Saturn, Jupiter, Mars, &c.; as before. If we now divide Sunday into twenty-four hours, and assign the *first* of these to the Sun, the *second* to Venus (next in rotation), the *third* to Mercury, and so on, the *eighth* hour will again fall to the Sun, and so will the *fifteenth* and the *twenty-second*. Consequently, the *twenty-third* (like the *second*) belongs to Venus, the *twenty-fourth* to

Mercury, and the *twenty-fifth* to the Moon. But the twenty-fifth hour is the first hour of the new day, which is therefore the day of the Moon. And so throughout.

Since the twenty-second hour belongs to the Sun, and the twenty-fifth to the Moon, the planetary interval from day to day is really obtained by pitching upon every *third* planet in the series, i. e. by skipping two. Hence the order of ruling planets for each day (which rule depends upon the assignment of the *first* hour) is obviously—the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn; or, in Anglo-Saxon terminology, the Sun, the Moon, Tīw, Wōden, Thunor (Thur), Frige, and Sætern (Sæter).

[178.]Cf. ‘here wo into wele wende mote atte laste’; P. Plowman, C. xxi. 210. See notes to ch. 13. 86 below, and bk. i. 3. 153.

[180.]Cf. Troil. iv. 836, and the note (vol. ii. p. 490).

[196.]*slawe*, slain; the usual expression; cf. Compl. of Mars, 186; Compl. unto Pitè, 112.

[Chap. X. 1–6.]Cf. Ch. Boeth. bk. iii. pr. 9. 1–4; pr. 10. 1–4.

[7.]*three lyves*; as mentioned above, bk. ii. ch. 4. 44–6.

[18.]*firste sayde*; viz. in bk. ii. ch. 4. 56.

[28–34.]Borrowed from Ch. Boeth. bk. iii. met. 7.

[37.]*a fair parcel*. Similarly, Boethius recites his former good fortune; bk. ii. pr. 3. 20–43.

[45.]He insists that he was only a servant of conspirators; he would have nothing to do with the plot (l. 50); yet he repented of it (l. 49); and it is clear that he betrayed it (bk. i. ch. 6. l. 189).

[58.]*farn*, for *faren*, fared. *Fortune*; cf. the complaints of Boethius, bk. i. met. 1. 19; pr. 4. 8; bk. ii. met. 1.

[68–71.]From Ch. Boeth. bk. ii. pr. 4. 57–61.

[81–3.] From the same; bk. ii. pr. 4. 122; pr. 3. 61.

[84–7.] From the same; pr. 4. 127–32.

[88–105.] From the same; pr. 3. 48–63.

[96.] *both*, booth; Chaucer has *tabernacle*; pr. 3. 56.

[105–10; 115–20.] From the same; bk. ii. pr. 4. 33–42.

[126–9.] From the same; ll. 43–7.

[133.] Here begins a new chapter in Thynne; with a large capital C. See note to book ii. ch. i.

[148–50.] From Ch. Boeth. bk. ii. pr. 4. 97–101.

[155.] ‘The soules of men ne mowe nat deyen in no wyse’; the same, ll. 122–3.

[163.] *oon of three*; see ch. 10. 10 above (p. 83).

[Chap. XI. 11–3.] [;] Not in character; the author forgets that Love is supposed to be the speaker, and speaks in his own person.

[40–8.] From Ch. Boeth. bk. iii. met. 8. 3–7, 16–8; pr. ix. 12–16, 66–70; somewhat varied.

[56.] *over his soule*; cf. ‘but only upon his body’; the same, bk. ii. pr. 6. 31.

[56–69.] The general idea corresponds with the same, bk. iii. pr. 9. I observe no verbal resemblance.

[82.] Thynne begins a new chapter here, with a large capital T. See note to bk. ii. ch. i.

[93.] *Plato*. This story is told of Socrates, and is given in the note to C. T., I 670, in vol. v. p. 466; from Seneca, *De Ira*, lib. i. c. 15.

[111.] *conclude* seems here to mean ‘include,’ as in C. T., G 429.

[121.] *habit . . . monk*; ‘Cucullus non facit monachum’; a common medieval proverb; see Rom. Rose, 6192, and the note.

[125.] *cordiacle* is Thynne's misprint for *cardiacle*; cf. 'That I almost have caught a cardiacle'; C.T., C 313.

[Chap. XII. 8.] *in place*, i. e. present; *chafinge*, warming.

[14.] *neigheth*, approaches; *and it . . . be*, if it can be.

[17.] *Donet*, primer, elementary book of instruction; named from *Donatus*, the grammarian; see note to P. Plowman, C. vii. 215.

[32.] *muskle*; referring to bk. i. ch. 3. 78.

[35.] *excellence of coloures*, its (outward) blue colour. Blue was the emblem of constancy and truth; see note to C. T., F 644 (vol. v. p. 386). For *coloures* we should rather read *colour*; the same error occurs in l. 43 below (see footnote).

[45.] 'When pleasant weather is above.'

[46.] 'Betokening steadfastness (continuance) in peace'; cf. note to l. 35 above.

[47.] The following is Pliny's account of the Pearl, as translated by Holland; bk. ix. c. 35.

'This shell-fish which is the mother of Pearle, differs not much in the manner of breeding and generation from the Oysters; for when the season of the yere requireth that they should engender, they seeme to yawne and gape, and so do open wide; and then (by report) they conceive a certaine moist dew as seed, wherewith they swell and grow big; . . . and the fruit of these shell-fishes are the Pear[1]es, better or worse, great or small, according to the qualitie and quantitie of the dew which they receiued. For if the dew were pure and cleare which went into them, then are the Pearles white, faire, and Orient: but if grosse and troubled, the Pearles likewise are dimme, foule, and duskish; . . . according as the morning is faire, so are they cleere; but otherwise, if it were misty and cloudy, they also will be thicke and muddy in colour.'

[50.] The sense of *Margaryte* in *this* passage is the visible church of Christ, as the context shews. In

book iii. ch. 9. 160, the author tells us that it signifies ‘grace, lerning, or wisdom of god, or els *holy church*.’

[52.] *mekenesse*, humility; cf. l. 63. The church is descended from Christ, who is the heavenly dew.

[56.] *reduced in-to good*, connected with good; *mene*, intermediate.

[58.] *beestes*, living things that cannot move; the very word used by Chaucer, Boeth. bk. v. pr. 5. 20; compare the passage.

[64.] There is something wrong; either *discendeth* should be *discended*, or we should understand *and* before *to*; and perhaps *downe* should be *dewe*; cf. l. 68. The reference seems to be to the Incarnation.

[68.] Here the Protean word *Margaryte* means ‘the wisdom of god,’ judging by the context; see note to l. 50 above.

[78.] This does not mean ‘I would have explained it better,’ but ‘I should like to have it better explained.’

[86.] *Margaryte* here means the visible church, as before (l. 50); to the end of the chapter.

[91.] *welde*, possess; and all that he now possesses is his life.

[108.] *yvel spekers*; this seems to allude to the Lollards, who ought (he says) to be ‘stopped and ashamed.’

[114.] This shews that Margarete does not mean a woman; for it is declared to be as precious as a woman, to whom it is likened.

[121.] *deedly*, mortal. Hence Margarete does not mean the church in general, but the visible church at the time of writing, the church militant.

[Chap. XIII. 11.] ‘To be evil, is to be nothing.’ The general argument follows Ch. Boeth. bk. iv. pr. 2. 143–94, and pr. 4.

[23.] *a this halfe*, on this side of, under; cf. note to bk. i. ch. 9. 39.

[30.] *determinison*, determination; a correct form. Cf. *venison* from Lat. acc. *uenationem*. Accordingly, the O. F. forms were *determinaison*, *-eson*, *-oison*, as given by Godefroy. He supplies the example: ‘Definico, difinicion ou *determineson*,’ from an old glossary. Hence *determination* is here used in the sense of ‘definition,’ as is obvious from the context. Thynne prints *determission*, which makes nonsense; and there is no such word. The present passage is entered in the New E. Dict. under *determission*, with the suggestion that it is an error; it might have been better to enter it under *determinison* (or *-eson*); but it is always difficult to know how to deal with these mistakes of printers and editors.

[33.] *your-selfe sayd*; referring to l. 4 above.

[35.] *y-sayd good*, called ‘good.’

[40.] *participacion*; from Ch. Boeth. bk. iii. pr. 10. 110.

[43.] *Austen*, St. Augustin; and so Pope, Essay on Man, i. 294:—‘One truth is clear, Whatever is, is right.’

[49.] *Boece*, Boethius; whom the author here mentions just once more; see his former allusion in bk. i. prologue, 110. The reference is to bk. iii. pr. 10. 153–84.

[53.] *apeted to*, sought after, longed for, desired. *Apete* is a correct form, as it represents an O. F. \**apeter*; but the usual O. F. form is *appeter* (Littré, s. v. *appéter*), from Lat. *appetere*. See New E. Dict., s. v. *Appete*, where a quotation is given from Chaucer, L. G. W. 1582. But the right reading in that line is surely *appetyteth*, as *appeteth* will not scan; unless we strongly accent the initial *As*. See vol. ii. p. 137, l. 1582 and footnote, and the note to the line, at p. 328.

[56.] *This* stands for *This is*, as usual; see notes to C. T., A 1091, E 56.

[71.] *betterer*, better; not necessarily a misprint. The form *bettyrer* occurs in the *Catholicon Anglicum*.

[72.] *his kyndely place*, its natural position; cf. Ch. Boeth. bk. iii. pr. 11. 100–2.

[77.] *blacke*; cf. Troil. i. 642.

[82.] *yeven by the ayre*, endowed by the air with little goodness and virtue; because the dew that produced the pearl fell through the air; see note to ch. xii. 47 above. Hence *matier* is material, viz. the dew.

[86.] *unpees*, war. The general argument, with the contrast of colours above mentioned, occurs in P. Plowman, C. xxi. 209–21; cf. also ll. 144–66. Of these lines, ll. 210 and 212 have already been explicitly cited above: see notes to bk. i. ch. 3. 153, and to bk. ii. ch. 9. 178.

[92.] *Pallas*; we should have expected ‘Minerva’; however, *Pallas* occurs five times in Troilus.

[94.] *and Mercurie*, if Mercury; but it is obscure.

[99.] *a dewe and a deblys*. Under *Adieu*, in the New E. Dict., we find: ‘*fig.* an expression of regret at the loss or departure of anything; or a mere exclamatory recognition of its disappearance;=away, no longer, no more, all is over with. *c.* 1400 *Test. Love* ii. (1560) 292/1. *Adewe and adewe blis.*’

Something has gone wrong here; the edition of 1561 (not 1560) has, at fol. 306, back (not 292) the reading ‘a dewe and a deblis’; as in the text. The same reading occurs in all the earlier black-letter editions and in Chalmers; there being no other authority except Thynne. I do not understand the passage; the apparent sense is: ‘his name is given *a dieu* and to devils’; i. e. (I suppose) is renounced. *Deblis* for ‘devils’ is a possible form; at any rate, we find *deblet*, *deblerie*, for *devilet* and *diablerie*; see New E. Dict., under *Dablet* and *Deblerie*.

[115–6.] ‘That which is good, seems to me to be wholly good.’ This is extremely significant. ‘The church is good, and therefore wholly good,’ is evidently intended. In other words, it needs no

reform; the Lollards should let it alone. In ch. 14. 24, he plainly speaks of ‘heretics,’ and of the errors of ‘mismeninge people.’

[130.]*leve*, believe. L. 120 shews that he hopes for mercy and pity; we may safely conclude that he had been a Lollard once. Cf. ch. 14. 2–4.

[Chap. XIV. 6.]*Proverbes*. He refers to Prov. vii. 7–22: ‘Considero uecordem iuuenem, qui . . . graditur in obscuro, in noctis tenebris; et ecce occurrit illi mulier ornatu meretricio, praeparata ad capiendas animas, garrula et uaga, quietis impatiens . . . dicens . . . ueni, inebriemur uberibus, et fruamur cupitis amplexibus . . . statim eam sequitur quasi bos ductus ad uictimam.’

[25.]*skleren and wimplen*, veil and cover over. He probably found the word *skleire*, a veil, in P. Plowman, C. ix. 5 (cf. also B. vi. 7, A. vii. 7), as that is the only known example of the substantive. The verb occurs here only. Other spellings of *skleire*, sb., in the MSS., are *sklayre*, *scleyre*, *slaire*, *skleir*, *sleire*, *sleyre*. Cf. Du. *sluier*, G. *Schleier*.

[29.]*by experience*; i. e. the author had himself been inclined to ‘heresy’; he was even in danger of ‘never returning’ (l. 38).

[36.]*weyved*, rejected; he had rejected temptations to Lollardry.

[38.]*shewed thee thy Margarite*; meaning (I suppose) shewn thee the excellence of the church as it is.

[40.]*Siloë*, Siloam. It is a wonder where the author found this description of the waters of the pool of Siloam; but I much suspect that it arose from a gross misunderstanding of Isaiah, viii. 6, 7, thus:—‘the waters of Shiloah that go softly . . . shall come up over all his channels, and go over all his banks.’ In the Vulgate: ‘aquas Siloë, quae uadunt cum silentio . . . ascendet super omnes riuos eius, et fluet super uniuersas ripas eius.’ Hence *cankes* in l. 44 is certainly an error for *bankes*; the initial *c* was caught from the preceding *circuit*.

[46.] After *Mercurius* supply *servaunts* or *children*. The children or servants of Mercury mean the clerks or writers. The expression is taken from Ch. C. T., D 697:—

‘The children of Mercurie and of Venus  
Ben in hir wirking ful contrarious.’

[47.] *Veneriens*, followers of Venus; [taken from](#) Ch. C. T., D 609.

[52.] *that ben fallas*; that is to say, deceptions. See *Fallace* in the New E. Dict.

[60.] *sote of the smoke*, soot of the smoke of the fire prepared for the sacrificed ox; ‘bos ductus ad uictimam’; Prov. vii. 22.

[61.] *it founde*, didst find it; referring, apparently, to *thy langoring deth*.

[67–8.] *thilke Margaryte*, the church; by serving which he was to be delivered from danger, by means of his amendment.

[70.] *disese*, misery, discomfort; because he had to do penance.

[74.] He had formerly sinned against the church.

[80.] ‘And yet thou didst expect to have been rejected for ever.’

[83.] *lache*, loosen (it); from O. F. *lascher*, to loosen, relax. Or it may mean ‘turn cowardly.’

[85.] ‘Inueni Daud seruum meum; oleo sancto meo unxi eum’; Ps. lxxxix. 20 (lxxxviii. 21, Vulgate).

[93.] *openly*; hence the author had publicly recanted.

[2.] *discrete*, separate; *tellinge*, counting.

[3.] *Three* was considered a perfect number; see below.

[6.] Time was divided into three ages; first, the age of Error, before the coming of Christ; all that died then went to hell, whence some were rescued by Christ

when He descended thither. The second, the age of Grace, from the time of Christ's coming till His second advent. The third, the age of Joy, enduring for ever in heaven.

*Deviacion*; Thynne prints *Demacion*, an obvious error for *Deuiacion* (*m* for *ui*); in l. 26, it is replaced by *Error of misgoinge*, which has the same sense, and in bk. ii. ch. 8. 126, it is called *out-waye-going*. The New E. Dict. has no quotation for *deviation* older than 1603; but here we find it.

[25.] I. e. Book I treats of Error or Deviation; Book II, of Grace; and Book III, of Joy.

[28.] *whiche is faylinge without desert*, which is failure without merit; these words are out of place here, and perhaps belong to the preceding clause (after *shewed* in l. 26). *thilke*, &c.; amending that first fault.

[29.] Perhaps for *and* read *an*; it refers to guidance into the right path.

[37.] He says that the English alter the name *Margarite-perle* into *Margery-perle*, whereas Latin, French, and many other languages keep the true form. Cf. Lat. *margarita*, O. F. *marguerite*, *margarete*, Gk. μαργαρίτης, Pers. *marwārīd*, Arab. *marjān*; all from Skt. *manjarī*, a pearl.

[45.] *the more Britayne*, greater Britain (England and Scotland), as distinguished from lesser Britain (Brittany); see note to bk. ii. ch. 12. 47 above. Pliny says (tr. by Holland, bk. ix. c. 35):—'In Brittain it is certain that some [pearls] do grow; but they be small, dim of colour, and nothing orient.'

[56.] *conninge*, certain knowledge; *opinion*, uncertain knowledge, supposition; as he proceeds to say.

[62.] We thus learn that it was at this date an open question, whether the sun was bigger than the earth; there were some who imagined it to be so.

[68.] He here mentions the *quadrivium*, or group of four of the seven sciences, viz. arithmetic, geometry,

music, and astronomy; see note to P. Plowman, C. xii. 98.

[73.] These are the four cardinal virtues, Prudence, Justice, Temperance, and Fortitude; see note to P. Plowman, C. i. 131.

[79.] Why ‘two things’ are mentioned, is not clear. It was usual to introduce here the *trivium*, or second group of the seven arts (see note to l. 68); which contained logic, grammar, and rhetoric. For the two former he has substituted ‘art,’ the general term.

[99.] *twey*, two; viz. *natural* and *reasonable*; cf. l. 53. The third is *moral*. Hence we have the following scheme.

		{ <i>natural</i> : the quadrivium.
	{ relating to the body	{ <i>reasonable</i> : the trivium.
Philosophy		
	{ relating to the soul:	<i>moral</i> : the cardinal virtues.
	{ law: <i>natural</i> .	
	{ right: <i>reasonable</i> .	
Law		{ written:
	{ custom	<i>constitution</i> .
		{ unwritten: <i>usage</i> .

[122.] I. e. ‘so that harm, (as punishment) for harm, should restrain evil-doers by the bridle of fear.’

[125.] *contrariouste* of, that which is contrary to.

[130.] *and unworthy*, even if they be unworthy.

*professe and regular*; the ‘professed’ were such as, after a year of probation, had been received into a monastic order; the ‘regular’ were such as were bound by the three monastic vows of poverty, chastity, and obedience.

[131.] *obediencer*, bound by obedience; used adjectivally; cf. Low Lat. *obedientarius*.

[134.] Thus the author was himself bound by monastic vows, and was one of the ‘regular’ clergy.

[146–7.] *abouten*, about (me), near at hand. *eche*, to increase, lengthen.

[156.] *refrete*, refrain, burden of a song; O. F. *refrait*, *refret* (Godefroy). ‘Sobs are a ready (ever-present) refrain in its meditations’; where *his* (its) refers to *goost*, or spirit, in l. 155.

[157–8.] *comming about I not than*, recurring I know not when. For *than* read *whan*, to make sense.

[160.] *he*, Christ; referring to Matt. xxi. 16.

[161.] *whos spirit*; ‘Spiritus ubi uult spirat’; John, iii. 8; ‘Spiritus, diuidens singulis prout uult’; 1 Cor. xii. 11.

[170.] *wyte that*, lay the blame for that upon. Such is the right idiom; cf. ‘Wyte it the ale of Southwerk, I yow preye’; Ch. C. T., A 3140. Thynne prints *with* for *wite* or *wyte*, making nonsense of the passage.

[Chap. II. 14.] *lybel of departicion*, bill (or writ) of separation; taken from *libellum repudii* in Matt. v. 31, which Wyclif translates by ‘a libel of forsakyng.’

[16.] ‘I find, in no law, (provision for) recompensing and rewarding in a bounteous way, those who are guilty, according to their deserts.’

[19.] *Paulyn*, Paulinus. But there is some mistake. Perhaps he refers to L. Aemilius Paulus, brother of M. Aemilius Lepidus the Triumvir. This Paulus was once a determined enemy of Caesar, but was won over to his side by a large bribe.

[21–3.] I cannot explain or understand this clause; something seems to be omitted, to which it refers.

[23.] Julius Caesar was accounted as following Cato in justice. The statement is obscure.

[25.] *Perdiccas*, according to the romances, succeeded Alexander the Great; see note to Bk. ii. c. 2. 116. I do not find the anecdote referring to Porus. It is not improbable that the author was thinking of Philip the physician, who revealed to Alexander ‘a privy hate’ entertained against that monarch by

Parmenion; see the Wars of Alexander, ed. Skeat, 2559–83.

[49.]*right as mater*. Cf. ‘sicut ad formam de forma procedere materiam notum est’; an often quoted passage in Guido delle Colonne’s *Historia Troiae*; see note to Legend of Good Women, 1582 (vol. iii. p. 329).

[65.]*and right*, if right-doing were not in the original working.

[82.]*muste do good nedes*, must necessarily do good.

[87.]*ende*, object. The reference seems to be to Aristotle, *Nicomachean Ethics*, bk. i. c. 1, c. 2, or c. 5.

[90.]*goodly*, with a good motive. In l. 99, it simply means ‘a good motive.’

[112.]*praysing ne lacking*, praise nor blame.

[115.]The Latin would be *nemo inuite beatus*; but I do not know where to find it.

[128.]*free arbitrement*, Lat. *liberum arbitrium*; introduced in order to lead up to a discussion of free will, necessity, and providence; as in Boeth. bk. v.

[140.]*closing*, including, implying.

[154–60.]Cf. Ch. Boeth. bk. v. pr. 3. 1–18.

[Chap. III.]Cf. Ch. Boeth. bk. v. pr. 3 and pr. 4.

[26.]Cf. the same, pr. iii. 29, and the context.

[58.]*for I love*, i. e. because (or since) I love.

[74.]*commende*, coming; probably the original MS. had *command*, the Northern form. We have a similar form *lykende*, in l. 133 below. In ll. 82, 83, the usual form *comming* appears.

[82–3.]In many places, *comming* is used nearly with the sense of ‘future’; cf. ll. 177–8.

[126.] Here again we have the usual ridiculous contradictions; the sense is—‘being wet, I burn; without wasting, I fade.’ Cf. Rom. Rose, Eng. version, 4703–50.

[128.] Thynne has (here and in ch. 6. 147, p. 132) *vnbyde*, an obvious error for *onbyde*, i. e. abide, remain; see ch. 7. 161, 163.

[131.] ‘God grant (that) that thing may soon draw nigh to thee.’ *Neigh* is here a verb, as in Bk. ii. ch. 12. 14.

[164.] *that*, that which; *with nothing*, yet not so as to be constrained by anything else.

[171.] *rysinge of the sonne*, rising of the sun; this example is borrowed from Ch. Boeth. bk. v. pr. 6. 103, 165.

[Chap. IV.] Cf. Ch. Boeth. bk. v. pr. 6. 157–89.

[29.] *and nedeful is*, ‘and it is necessary that, in order to desire (a thing), he may also *not* desire (it)’; otherwise, he does not make any choice.

[30–1.] The words ‘But thilke . . . the same to wilne’ are *repeated* in Thynne’s edition, to the destruction of the sense.

[59.] *as now*, present; cf. Boeth. bk. v. pr. 6. 28–32.

[96–9.] A clear case of reasoning in a circle.

[112.] ‘Constituisti terminos eius, qui praeteriri non poterunt’; Job, xiv. 5.

[121–6.] See Rom. viii. 29, 30. *conformes*; the Vulgate has: ‘Nam quos praesciuit, et praedestinavit *conformes* fieri imaginis Filii sui.’

[129.] Cf. Ch. Boeth. bk. v. pr. 6. 35, 71–8.

[140.] Cf. the same, 12–9, 28–33, &c.

[152.] Referring to ll. 121–6 above.

[165.] *close and one*, are closed and united; here *close* and *one* seem to be verbs.

[169.]*by*, with reference to.

[198–9.]*no art*, in no way (?); but surely an error for *nat*, as *wrytest nat* is repeated in l. 200.

[206.]*defendeth*, ‘forbids something to be movable,’ &c.

[220.]Too obscure to deserve the encomium for perspicuity which follows in ll. 222–5.

[232.]*for right*, &c.; ‘for nothing at all exists there (i. e. in eternity) after the manner of that which is temporal.’

[243.]*ben to ben*, are to come because of God’s knowledge.

[249.]*philosophical poete*; Chaucer, because he translated The Consolation of Philosophy, and introduced passages from it into his poem of Troilus, notably in Book iv. 963–6, 974–1078. In l. 254, Troilus is expressly mentioned. Most likely, the allusion is to Bk. iv. 974–1078: although this deals rather with predestination than with the origin of evil.

[257.]*storiers*, gen. pl. of *storier*, a teller of a story; cf. O. F. *historieur*, an historian (Godefroy). Thynne prints *starieres*; which gives no sense.

[262.]*two the laste*, the last two; chapters 13 and 14; but chapter 14 has little to do with the subject.

[Chap. V. 4.]‘Or as an ook comth of a litel spyr’; Troil. ii. 1335.

[33–7.]The word *welked* occurs twice in Chaucer, C. T., C 738, D 277; and *wiver* once, Troil. iii. 1010.

[57.]*with yvel . . . acomered*, desires not to be encumbered with evil.

[63.]‘Why, as soon as one has sprung up on high, does not the other spring up also?’ Here ‘one’ and ‘the other’ seem to refer to ‘will’ and ‘bliss’; cf. ll. 16, 17, 70, 71.

[73–6.] Cf. HF. 737–46; Boeth. bk. iii. pr. 11. 98–101.

[Chap. VI. 4–7.] Imitated from Ch. Boeth. bk. i. met. 6. 5–11.

[10.] *seconde boke*; cf. Book ii. ch. 11. 51–69, 102.

[12.] *setling*; misprinted *setteles*; but see *setling* in ch. 5. l. 23.

[17.] He here contemplates the possibility of yielding to persecution and threats.

[50–1.] The *five wits* are the five senses; P. Plowman, C. ii. 15, and the note.

[60.] *aptes*, natural tendencies; used here only; see New E. Dict.

[64.] *terme of equivocas*, terms of like signification; *terme* being an error for *termes*. Answering to Lat. *uerba aequiuoca*, words of like signification; Isidore, Orig. ii. 26 (Lewis and Short). *Equivocas* is formed by adding the Eng. pl. *-s* to the Lat. neuter plural (New E. Dict.).

Cf. the passage in P. Plowman, where *Liberum-arbitrium* recites his names; C. xvii. 201. The first name, ‘instrument of willing,’ corresponds to *animus*: ‘*dum uult, animus est*’; but the rest vary.

[68.] *reson*. Compare the same passage: ‘*dum iudicat, racio est*.’

[73.] Compare the same: ‘*dum recolit, memoria est*.’

[77.] *affeccion*: a disposition to wish for sleep.

[90.] *that lambes*, who scorn and despise lambs.

[104.] Thynne has *vs*, which is a not uncommon spelling of ‘use.’ I merely print ‘us[e]’ because *us* looks so unintelligible. In l. 103, the word is *usage*; in l. 110, we have *use*.

[140.] *thinges*; viz. riches, honour, and power; discussed in Book ii. chapters 5–7.

[147.] *onbyde*, misprinted *unbyde*; see note above, to ch. 3. 128.

[Chap. VII. 11.] The idea of this Tree is copied from P. Plowman, C. xix. 4–14. Thus in l. 11, the ground in which the tree grows is said to be ‘ful in thyne herte’; and in P. Plowman, the tree grows in *corhominis*, the heart of man. In P. Plowman, the tree is called True-love, the blossoms are Benign-Speech (cf. l. 16), and the fruits are deeds of Charity. See note to l. 69 below.

[38.] Cf. ‘As, wry the gleeed, and hotter is the fyr’; Legend of Good Women, 735.

[50.] *pype*; see Troil. v. 1433; C. T., A 1838 (and note).

[53.] *no wode lay use*, sing no mad song.

[59.] *Aristotel*. The reference appears to be to Aristotle, De Interpretatione (περὶ ῥημνεΐας), ch. 1. *Voice* seems to mean ‘a word unrelated to a sentence,’ i. e. not related to something else as forming part of a sentence.

[69.] So in P. Plowman, C. xix. 29, the tree is attacked by three wicked winds; especially ‘in flouryng-tyme,’ l. 35.

[97.] *A marchaunt*; so in Chaucer, C. T., G 945–50.

[99.] *So ofte*; from Ch. Troil. ii. 1380–3; note the epithet *happy*, the use of the sb. *sweigh* or *swaye*, and the phrase *come al at ones*, in both passages.

[101.] Cf. ‘Gutta cauat lapidem’; Ovid, Ex Ponto, iv. 10. 5.

*lethy*, weak; see Prompt. Parv., and Gloss. to P. Plowman.

[117–121.] Compare Bk. iii. ch. 2. 122–9.

[123.] ‘Quod debuimus facere, fecimus’; Luke, xvii. 10.

[145.] *al is*, it is all to be accounted to her wholly. *To wyte* usually has a bad sense; as implying blame.

[160.] *this lady*; i. e. Heavenly Love suddenly took up its place in his heart. This is rather inartistic; no wonder that the author was much astonished at such a proceeding (ch. 8. 2 below). This of course puts an end to the dialogue, but in Thynne's misarranged print the lady speaks to him again, as if it were *out of his heart!*

[Chap. VIII. 7.] *lynes*, written lines of writing, which he imagines to be imprinted on his understanding; see ll. 8, 13, 14 below.

[10.] *me might*, one might; *me* for *men=man*, as often.

[21.] *but for*, except because; so in l. 22. *wol*, desires.

[42.] *owe I not alowe*, I ought not to applaud.

[46.] *it make*, cause it (to be so); as in Troil. ii. 959.

[91.] 'Quia Christi bonus odor sumus Deo, in iis qui salui fiunt; . . . aliis quidem odor mortis in mortem'; 2 Cor. ii. 15–6.

[120.] *ne had*, had; disregarding *ne*, which is inserted after the word *denyed*.

[123.] *without . . . nede*, without any kind of necessity.

[125.] *him nedeth*, something is lacking to him.

[146.] *forward*, thenceforward, afterwards.

[155–6.] *in his owne comodité*, in what is suitable for him; *comodites*, desires that are suitable. The examples of the word in this passage are older than any given, s.v. *Commodity*, in the New E. Dict. Cf. ll. 159, 165.

[Chap. IX. 7.] *destenee*, destiny; cf. Ch. Boeth. bk. iv. pr. 6. 39, 44.

[12.] *non inconvenient*, convenient; i. e. befitting.

[21.] *chapitre*, chapter; viz. ch. 3 of Book iii.

[46.] Here Thynne's text returns to the right order.

[52.]The author now concludes his work with a prayer and a short recommendation of his book to the reader. Ll. 58–61 speak of its imperfections; ll. 61–6 tell us that the effort of writing it has done him good. In ll. 67–75 he anticipates future freedom from anxiety, and continuance ‘in good plight.’ He was then evidently unaware that his death was near at hand.

[86.]‘My dull wit is hindred by the stepmother named Forgetfulness.’ A curious expression.

[92.]*horisons*, put for *orisons*, prayers.

[98.]*sightful*, visible; an obvious allusion to the eucharist (l. 100). Similarly, a gem denotes a pearl, or ‘margaret’; and Margaret (a woman’s name) denotes grace, learning, or wisdom of God, or else holy church.

[104.]From John, vi. 63.

[107.]From 2 Cor. iii. 6.

[109, 110.]Printed as prose in Thynne; but two riming verses seem to be intended. If so, *al-le* is dissyllabic.

[9.]*tabard*; a ploughman’s loose frock; as in Ch. C. T., A 541.

[11.]*saynt Thomas*; i. e. his shrine at Canterbury.

[30.]*therwith to fynd*, to provide for thereby.

[40.]*queynt*, quenched; because, in the solemn form of excommunication used in the Romish church, a bell was tolled, the book of offices for the purpose was used, and three candles were extinguished. See Nares, s. v. *Bell, Book, and Candle*. Cf. ll. 165, 1241.

[44.]Four lines are here lost, the stanza being incomplete. We might supply them thus:—

They have the loof and we the crust,  
They eten more than kinde hath craved;  
They been ungentle and unjust,  
With sinners shullen such be graved.

[53.] *stryf*, strife. The struggle was between the secular and regular clergy on the one hand, and the Lollards on the other; see ll. 61–76. Each side accused the other of falseness, and the author hopes that the falser of them may suffer shame. He evidently sides with the Lollards; but, not caring to decide so weighty a question for himself, he contrives that the dispute shall be carried on by two birds, the Griffin and the Pelican.

[55.] *sedes*, seeds. The Lollards were accused of sowing tares (*lolia*). The author hints that seeds were sown by *both* of the contending parties.

[57.] *some*; referring rather to the sowers than to the seeds. In any case, it refers to the two parties.

[58.] *souple*; the text has *souble*, which is an obvious error. The O. F. *souple* means ‘humble,’ which is the sense here intended.

[71.] *a-cale*, chilled, frozen; cf. note to P. Plowman, C. xxi. 439; and see the New E. Dict.

[72.] *ever in oon*, always in the same condition, without increasing in wealth.

[73.] *I-cleped*, called; the old text has *Iclepeth*, but some editions make this obvious correction. *lollers*, idle fellows; see the note to P. Plowman, C. x. 213.

[74.] ‘Whoever looks on them (sees that) they are the reverse of tall.’ Cf. ‘a *tall* fellow,’ and ‘a *tall* man of his hands’ in Shakespeare.

[81.] *wro*, nook; see *wrā* in Stratmann.

[86.] *Griffon*, griffin; a fabulous monster with the head and wings of an eagle, and the hinder parts of a lion; with probable reference to the Vulture. ‘In that contre ben many *griffounes* . . . thei han the body upward as an egle, and benethe as a lyoun . . . But o griffoun is more strong thanne .viiij. lyouns’; Mandeville’s Travels; ch. xxvi. See l. 1317 below.

[87.] ‘A Pelican laid his lure to (attracted to him) these lollers.’ The Pelican was supposed to feed its young with blood which it drew from its own breast by wounding it, and was early considered as the type

of Christian love or Charity, or of Christ himself; see l. 1293. See the illustration at p. 172 of *Legends of the Holy Rood*, ed. Morris. Hence it is here supposed to plead on behalf of meekness, in the long passages contained in ll. 95–716, 719–988, 991–1072, 1110–32, 1177–232, 1245–68. The Pelican is responsible for the greater part of the poem, as the author distinctly says in l. 1373. Anything that is amiss, we are told, must be put down to the Pelican; the author is irresponsible, as it is only a fable.

[106.] *pelure*, costly fur; also spelt *pellour*; but *pylloure* (as in the old text) is a bad spelling. See Gloss. to *P. Plowman*.

[111.] *batail*, battle. It was notorious that William Spenser, bishop of Norwich, used to lead military expeditions. Thus he led one such expedition into Flanders, in 1382. Cf. l. 128.

[129.] ‘God is not the master of them that consider no man equal to them.’

[130.] *peragall*, equal; spelt ‘*peragal*’ or ‘*paragal*’ in *Rich. the Redeless*, i. 71. The old text has *permagall*, where the *m* is clearly for *in*; the spelling *peringall* being intended. Godefroy has O. F. *parivel*, also *parigal*, *paregal*, *perigal*, *paringal* [with intrusive *n*], ‘adj. et s., tout à fait égal, tout à fait semblable.’ From Lat. *peraequalis*.

[135.] ‘Painted and adorned with colours.’ Cf. ‘*peynt and portred*’; *P. Pl. Crede*, 192; ‘*portreid and paynt*,’ 121.

[139.] *boystous*, rough. The O. F. *boistous* meant ‘lame’ (F. *boiteux*); but Godefroy shews, in his *Supplement*, that it was also applied to a very rough road (as being likely to lame one); hence, generally, rough, and finally, rude, noisy, as in the E. *boisterous*; a word of which the etymology has not yet been fully accounted for, but may be thus explained.

[159.] *perrey*, precious stones, jewellery; see *Perree* in the *Glossary* (vol. vi). The old text has *pyrrey*.

[162.] *gown*, an obvious correction; old text, *gold*, repeated from l. 161. For ‘grene gownes,’ see l. 925 below.

[178.] This line seems to be corrupt.

[186.] *crallit*, curled, twisted; cf. *crulle* in Chaucer; see New E. Dict.

[187.] *gold-mastling* is a compound word, and should have been printed with a hyphen. It means the same as *latoun*, unless *latoun* was an imitation of an older and richer alloy. Thus, in Wright’s A. S. Vocabularies, we find: ‘*Auricalcum*, goldmæsline,’ col. 334, 10; ‘*Auricalcum*, goldmestling,’ col. 550, 34; ‘*Auricalcum*, Anglice latoun,’ col. 567, 5. As to *latoun*, see note in vol. v. p. 270. Cf. A. S. *mæstling*, G. *Messing*; words of uncertain origin.

[193–4.] Cf. 1 John, iv. 3. *admirall*, prince, chief.

[198.] *demed*; an easy correction; old text, *done*, which will not scan.

[201.] *All-holyest*, i. e. *Sanctissimus* (l. 230); a title given to the head of a religious order.

[208.] ‘The very thing which Christ forbad to the apostles.’

[212.] ‘They regard him (the pope) as wholly omnipotent.’

[213–6.] *He*, the Pope. *another*, (apparently) a head of a religious order, an abbot or prior. *mystere*, ministry, office.

[220.] ‘He reserves nothing at all’; *opin*, open, a thing that is free; *joint*, a thing that is connected.

[226.] *An angell*; see Rev. xxii. 9.

[235.] Read *Christ his*; ‘Christ keep his people from them’; the printer evidently regarded *Christ his* as a form of the genitive case. The proper sense of *wisse* is guide, or direct.

[242.] *which of hem*, which of the two popes. The rival popes were Boniface IX, elected Nov. 2, 1389,

and Benedict XIII, elected Sept. 28, 1394. Clement VIII, predecessor of the latter, died Sept. 16, 1394.

[245.]‘Omnes enim, qui acceperint gladium, gladio peribunt’; Matt. xxvi. 52.

[255.]Swearing was a dismembering of Christ; see note to C. T., C 474 (vol. v. p. 275).

[264.]‘But curse all that oppose them.’

[275.]‘But he, who so acquires it, shall part from it.’

[281.]*rent*, income, profit; the method of doing this is explained in The Freres Tale, D 1371–4.

[282.]‘They anoint the sheep’s sore’; as a shepherd does with tar; see *Tar-box* in Halliwell; and cf. l. 707.

[293.]*Maximien*; Galerius Valerius Maximianus, usually called Galerius; emperor of Rome, 305–11; a cruel persecutor of the Christians.

[297.]‘They follow Christ (who went upward) to heaven, just as a bucket (that goes downward) into a well.’ Said ironically; their ascent towards heaven is in a downward direction; cf. l. 402. *wall* for ‘well’ is rare, but not unexampled; cf. *walle-stream*, well-stream, in Layamon, vol. i. p. 121, and see *walle* in Stratmann.

[305.]‘The truth has (often) slain such men.’

[306.]‘They comb their “crockets” with a crystal comb.’ A *crocket* was a curl or roll of hair, as formerly worn; see the New E. Dict. There is a lost romance entitled ‘King Adelstane with gilden krocket’; see footnote to Havelok, ed. Skeat, p. vi. Sir F. Madden remarks that ‘the term *crocket* points out the period [i. e. the earliest possible date] of the poem’s composition, since the fashion of wearing those large rolls of hair so called, only arose at the latter end of the reign of Henry III.’

[321.]Cf. ‘turpis luci’; Tit. i. 7, 11; 1 Pet. v. 2.

[322.]*meynall*, perhaps better spelt *meyneall*. It is the adj. formed from M. E. *meynee*, a household, and is

the same word as mod. E. *menial*. Wyclif uses *meyneal* to translate Lat. *domesticam* in Rom. xvi. 5. The sense here is—the exaction of tithes is, with these masters. a household business, a part of their usual domestic arrangements.

[325.] Lit. ‘They betake to farm to their summers,’ i. e. they farm out to their sumners the power of harming people as much as they can; they let their sumners make exactions. The method of doing this is fully exposed in Chaucer’s Freres Tale. Cf. ll. 328, 725.

[333.] ‘Such rascals are sure to slander men, in order to induce them to win their favour’; i. e. by compounding.

[338.] *call*, caul or head-dress, richly ornamented, and therefore expensive; see note to C. T., D 1018 (vol. v. p. 318).

[375.] ‘Or, to commit such a tool (instrument) to such cursed men.’

[402.] ‘As good a bishop as is my horse Ball.’ Said ironically; ‘no better a bishop than,’ &c. Ball was, and still is, a very common name for a horse.

[406.] *nothing*, not at all, not a whit.

[410.] Old text, *one fors*, with *s* attached to the wrong word.

[417–8.] *goodes*, property. *somme total*, sum total of wealth.

[421, 431.] *for Christes love*, for love of Christ. The words *forsake* in l. 421, and *wake* in l. 431, are used ironically.

[434.] *Lamuall*, Lemuel; who was a king; Prov. xxxi. 1.

[443.] *the stoon*, the rock; Matt. xvi. 18; cf. 1 Cor. x. 4.

[445.] *croysery*, crusade, as in Rob. of Glouc. 9938. No serious crusade was intended at this time; however, the author affirms that the rival popes

discouraged the idea; for each wanted men to fight for him.

[464.] *hye seet*, sat aloft; the form *seet* occurs in Ch. C. T., A 2075.

[471.] *fettes*, fetch; observe the use of this Northern plural.

[473.] ‘Their servants are unfaithful [or unserviceable] to them unless they can double their rental.’

[477.] The author can find no more rimes to rime with *fall*, so he proceeds to ‘shew’ or propose another word, viz. *amend*.

[487.] ‘They tell men nothing, nor (explain) how; yet, in God’s word, they tell of (or count) many a slip, or omission,’ i. e. find errors in the Scriptures. See *Balk* in the New E. Dict.

[490.] *offrend*; O. F. *offrende*; cf. ‘*Offrande*, an offering’; Cotgrave.

[520.] Read *punishēments*, as in the old edition; it is a word of four syllables; from O. F. *punissement* (Godefroy), which often appears in verse as a word of four syllables.

[531.] ‘They hate guests of the poor,’ i. e. hate to entertain them; cf. l. 747.

[542.] *careckes*, characters, signs, marks; see the New E. Dict.

[567.] ‘One, to curse to hell; the other, to slay men here (on earth)’; cf. Luke, xxii. 38.

[575.] ‘A sword is no implement to guard sheep with, except for shepherds that would devour the sheep.’ In later English, at any rate, a *sheep-biter* meant a thief (Halliwell). Cf. l. 583.

[594.] *untrend*, unrolled; not rolled up, but freshly pulled off.

[605.] *Sathan*, Satan; Heb. *sātān*, adversary, opponent.

[610.] Read *reprende*; cf. *comprende* in Chaucer.

[625.] *ensyse*, variant of *assyse*, fashion, sort; ‘they are, surely, of the same sort.’ See *Assize*, sect. 8, in the New E. Dict. Bailey gives: ‘*Ensise*, quality, stamp; *Old word*’; with reference, doubtless, to this very line. Cf. *assyse*, fashion, manner, in l. 843 below.

[626.] *frend*, evidently put for *fremde*, strange, foreign, averse; which was difficult to pronounce.

[633.] Read *maundements*, i. e. commandments (trissyllabic). The form *commaundementes* is too long for the line. See *mandement* in Stratmann and in Chaucer.

[642.] *to prison*. Evidently written before 1401, when Lollards were frequently sent to the stake for heresy. Cf. l. 650; and see note to l. 827.

[645.] ‘The king’s law will judge no man angrily, without allowing the accused to answer.’

[661.] *testament*, a will; the friars had much to do with the making of wills.

[681.] ‘For they (the people) are faster in their bonds, worse beaten, and more bitterly burnt than is known to the king.’ For the word *brent*, see note to l. 827.

[693.] *The emperour*; Constantine, according to a legend which the Lollards loved to repeat; see the full note to P. Plowman, C. xviii. 220.

[695.] *sely kyme*, innocent (or silly) wretch. *Kyme* answers to an A. S. *\*c?ma=\*kūm-ja*, lit. ‘one who laments,’ from the verb found in O.H.G. *kūmjan*, to lament, *chū-mo*, a lament; cf. Gk. γόος, wailing; Skt. *gu*, to sound. See O.H.G. *cūm*, *cūmjan* in Schade; and the Idg. root *gu*, in Fick.

[723.] ‘A title of dignity, to be as a play-mate to them’; a curious expression. Godefroy gives O. F. ‘*personage*, s.m., dignité, bénéfice ecclésiastique; en particulier personnat, dignité ecclésiastique qui donnait quelque prééminence au *chanoine* qui en était revêtu dans le chapitre auquel il appartenait.’ Cotgrave has: ‘*Personat*, a place, or title of honour,

enjoyed by a benefited person, without any manner of jurisdiction, in the church.’

[724.]Possibly copied from P. Plowman, B. prol. 92:—‘Somme serven the king, and his silver tellen.’ These ecclesiastics often busied themselves in the law-courts, to their great profit. Cf. l. 790.

[725.]‘And let out to farm all that business.’

[743.]*builde*; so in P. Pl. Crede, 118: ‘For we buldeth a burwgh, a brod and a large.’ Cf. Wyclif’s Works, ed. Arnold, iii. 380.

[748.]‘Nor (will they) send anything to Him who hath given them everything.’

[759.]*gigges*, concubines; see Stratmann. Roquefort has: ‘*Gigues*, fille gaie, vive.’ Cf. *giglot* in Shakespeare. (Initial *g* is here sounded as *j*.)

[760.]‘And provide them with fine clothes.’

[773.]Here all the ‘seven sins’ are mentioned except gluttony.

[780.]‘The wisdom of such willers is not worth a needle.’

[791.]*jay*; so also in Chaucer, C. T., A 642.

[801.]*maynteyners*, abettors of wrongdoers; see note to P. Plowman, B. iii. 90.

[827.]*brent*, burnt; still more strongly put in l. 1234. That heretics were sometimes burnt before 1401, is certain from Wyclif’s Sermons, ed. Arnold, vol. i. pp. x, 205, as compared with p. 354. There is a case given in Bracton of a man who was burnt as early as in the reign of Henry III. See the whole subject discussed in my edition of P. Plowman (E. E. T. S.), in the Pref. to B-text, p. v, Pref. to C-text, pp. xi-xiv, and the note to B. xv. 81, where Langland has ‘ledeth me to brennynge.’ Observe that the king is here spoken of as not presuming to burn heretics.

[855.]The seven sacraments of the Romish church; cf. l. 875.

[856.] Compare—‘And also y sey coveitise *catel to fongen*’; P. Pl. Crede, 146.

[857.] ‘They want to meddle in everything, and to perform matters amiss is their amusement.’

[868.] *sturte*, variant of *sterte*, start up; *stryve*, struggle.

[870.] *at the nale*=*at then ale*, at the ale-house; cf. note to P. Plowman, C. i. 43.

[871.] Cf. ‘At marketts and miracles we medleth us nevere’; P. Pl. Crede, 107.

[872.] ‘They dance and hoot with the cry of “heave and hale.”’ *Heave* is here to use exertion; cf. Troil. ii. 1289; and *hale* is to haul or pull. *Heave and hale*, or *heave and hoe*, was a cry used for men to pull all together; hence *with heve and hale* just corresponds to the modern ‘with might and main.’ Cotgrave has (s.v. *Cor*) the phrase: ‘*À cor et à cry*, by proclamation; also, by might and maine, with heave and hoe, eagerly, vehemently, seriously.’

[878.] *they*, i. e. the husbands; *sory*, aggrieved.

[880.] *For*, for fear of being summoned.

[893.] *stocke*, i. e. some image of a saint. An image of a favourite saint was honoured with many candles burning before it; whilst other saints were left in the dark, because they could work no miracles. The most favourite image was that of Mary; see l. 902, and cf. P. Pl. Crede, 79.

[915.] ‘And alle povere in gost god himself blisseth’; P. Pl. Crede, 521.

[918.] *Baudriks*, belts; *baselardes*, short swords, sometimes curved. See note to P. Plowman, C. iv. 461.

[927.] *counten . . of gownes*, they think much (*counten*) of scarlet and green gowns, that must be made in the latest fashion, in order to embrace and kiss the damsels. An awkward sentence.

[929.] *sewe*, sue, suit, lit. follow; unless it be for *schewe*, i. e. shew.

[930.] *pykes*, peaks. Long-peaked shoes were much in fashion; cf. note to P. Plowman, C. xxiii. 219.

[941.] ‘Such men will ask them (i. e. those that confess to them) for money for shriving them.’ *is=es*, them; a curious form of the plural pronoun of the third person; see *es* in Stratmann.

[942.] ‘And they desire men to creep to the cross.’ ‘Creeping to the cross’ was an old ceremony of penance, most practised on Good Friday; see note to P. Plowman, C. xxi. 475.

[943.] *askes*, ashes; alluding to the sacrament of penance. For all other sacraments (as baptism, confirmation, holy orders, the eucharist, matrimony, and extreme unction) men had to pay.

[955.] *sans . . . dyre*, without (saying) ‘if I may say so.’ That is, *ose je dyre*, (dare I say it) is an apologetic phrase for introducing an unpalatable remark.

[957.] ‘Either they give the bishops (some reason) why.’

[961.] *agryse*, dread, here used in an imperative sense; ‘let such men dread God’s anger.’ Cf. ll. 964, 1216.

[979.] *for he*, because he would fain earn something.

[993.] *Benet*, Benedict; cf. Ch. C. T., A 173, and note.

[1002.] Cf. ‘Of double worstede y-dight’; P. Pl. Crede, 228.

[1035.] Compare—‘And his syre a soutere’ (cobbler); P. Pl. Crede, 752.

[1042–4.] *honged*, hung upon, followed after. Cf. ‘upon the plow hongen,’ P. Pl. Crede, 421. And compare also the same, 784–8.

[1050.]The line is imperfect. I have supplied *but*, but the right word is *not*. For *cherelich* means ‘expensive’ or ‘prodigal,’ from O. F. *cher*, dear. This we know from the occurrence of the same rare form as an adverb in P. Pl. Crede, 582; where the sense is—‘but to maintain his chamber as expensively (*chereliche*) as a chieftain.’ See *cherely* in the New E. Dict. The parallel phrase *not lordlych* occurs in l. 1052.

[1066.]*Crede*, i. e. Pierce the Ploughman’s Crede, written shortly before by the same author, and describing at length the four orders of friars.

[1089.]*sad*, sated, tired. The more usual old sense was ‘staid.’

[1097.]‘If they were poor, filthy, and dirty.’

[1102.]*honest*, honourable, worthy of respect; cf. l. 1105.

[1115.]*Maysters*, masters; Matt. xxiii. 10. Cf. P. Pl. Crede, 574 6, 838; and C. T., D 2185, and the note (vol. v. p. 340).

[1135.]Read *leve*, not *lyve*; *with hir leve*, with what is permitted to them. For *leve* (leave), see l. 1238.

[1153.]*For ye woll*, because you wish to.

[1166.]*distaunce*, disagreement, strife; see Mätzner.

[1174.]‘Why do ye meddle, who have nothing to do with it?’

[1189.]*lette*, to prevent men from living in that way.

[1193.]*soule-hele*, salvation for the soul.

[1200.]Pronounce *this is* as *this*.

[1212.]*Wedding*, matrimony; considered as a sacrament.

[1222.]‘subject or accident’; cf. note to C. T., C 539.

[1231.]The line should end with a semicolon.

[1244.]‘Unless ye will act otherwise.’

[1271.]*cockes*, euphemistic for *goddes*.

[1272.]*doule*, small feather, down-feather. I derive it from O. F. *douille*, variant of *douille*, soft, something soft, from Lat. *ductilis*. Hence it meant something downy, and, in particular, the ‘down-feather’ of a bird. This is clearly the sense in Shakespeare also, where Ariel uses the expression—‘one *dowle* that’s in my plume’; Temp. iii. 3. 65; i. e. one down-feather (small feather) that is in my plumage. Dr. Schmidt is in doubt whether *plume* here means ‘plumage,’ but the stage-direction expressly says that ‘Ariel enters like a harpy, and claps his *wings* upon the table.’ It is very interesting to see how well this passage illustrates Shakespeare. See Mr. Wright’s note for other passages where *dowl* means ‘soft down.’ Of course, the words *dowl* and *down* are in no way connected. See my note in Phil. Soc. Trans. 1888–90, p. 3.

[1280.]*God wolde*, i. e. oh! that it might be God’s will. Cf. *would God*, Numb. xi. 29; Deut. xxviii. 67; 2 Kings, v. 3; Rich. II, iv. 1. 117.

[1293.]Christ was likened to the pelican; see note to l. 87.

[1305.]*The foul*, the former or *bird-like* part of the griffin; see note to l. 86, and cf. l. 1317.

[1315.]‘Because bribery may break God’s prohibition.’

[1317.]Referring to the form of the griffin; see notes to ll. 86, 1305.

[1336.]*Y-gurd*, lit. girt; hence, prepared, ready.

[1339.]*ly*, lie, i. e. deceive; because the lapwing tries to delude those who search for its nest.

[1340.]*for-gerd*, destroyed, utterly done away with; from M. E. *for-garen*.

[1343.]*the Phenix*. The Phœnix is here supposed, as being an unique bird, to be the king or master of all birds, and to execute vengeance on evil-doers.

[1359.]The sense of *of* is here uncertain. Perhaps *of flight* means ‘as regards my flight,’ and so ‘to protect my flight.’

[1361.]This line is somewhat ‘set back,’ as in the original. But there seems to be no reason for it.

[1362.]The original has: ‘And the lambe that slayn was’; imperfect.

[1367.]Here the author speaks for himself, and excuses the Pelican’s language.

[1.]*Jack Uplande*, Jack the Countryman, a nickname for one who is supposed to have had but little education; cf. the *Plowman’s Tale*.

[6.]*fellest folk*, the wickedest people; referring to the friars.

[7.]The friar’s reply copies several of these expressions: thus we find—‘*On wounder wise*, seith Jak, freres, ye ben growun’; p. 42.

[8.]‘*sowen* in youre sectes of *Anticristis* hondes’; p. 42.

[9.]*not obedient*; ‘unboxom to *bishopis*, not *lege men to kynges*’; p. 42. The friar asserts that they *do* obey the bishops; but carefully adds—‘although not so fer forth as seculer preestes’; p. 44.

[11.]‘*wede, corn, ne gras*, wil ye not hewen’; p. 42; repeated on p. 44. The friar retorts that they are not expected to cleanse ditches, like a Jack Upland; p. 44. We thus learn that *woode* in l. 11 is almost certainly an error for *weede*.

[15.]*where to been*, where they will (hereafter) go to.

[21.]See 1 Cor. xiii. 1–3.

[27.]*skilfully*, reasonably; *skill* often has the sense of reason.

[28.]The friar evades the question as to the number of orders, and replies that he is of Christ’s order; pp. 59–61.

[35.]Reply: St. James makes mention of two kinds of life, the active and the contemplative; we belong to the latter; pp. 63–6.

[37.]*apostata*, apostate; a term applied to a friar who left his order (see l. 42) *after* his year of probation had been completed, or else (see l. 42) after a probation of three months. See ll. 273–5, and 310–2 below; and the note to P. Plowman, C. ii. 98 (B. i. 104). The question here put was not answered.

[40 1.]Reply: it is shocking to speak of men leaving their wives like this; we are not wedded to our habit any more than a priest is to his tonsure; p. 67.

[44.]Reply: no. We are only punished for leaving off our habits because it implies forsaking of our rule. Our habits are not sendal, nor satin nor golden; pp. 67–8.

[50.]Reply: what, Jack, does your tippet mean? My wide cope signifies charity. My hood, patience in adversity. The scapulary denotes obedience to our superiors. As for the knotted girdle, ask the Franciscans; pp. 68–71.

[52.]Reply: Why do most of the Lollards wear gray clothes? p. 71.

[58.]No reply to this question.

[60.]Reply: see Eccles. iii. 7; Prov. xxv. 28; p. 71.

[62.]Reply: a question rather for monks than friars. Why do you not put your dining-table in your cow-house? p. 72.

[65.]Reply: perhaps some of us go to Rome for dispensations, but most of us have need to stay at home, to keep watch over Lollards; p. 73.

[70.]Reply: you have forgotten the text, 2 Cor. vi. 9; p. 74.

[74.]Reply: Christ, at His transfiguration, had only three witnesses from among His apostles. And He chose only twelve apostles, out of His many followers; and see Prov. xii. 15; p. 75.

[77.]Reply: a man is better than a beast; yet even for your beasts you make cattle-sheds and stables. Our houses are often poor ones. Did you ever see any that resembled the Tower, or Windsor Castle, or Woodstock? Your lies are shameless; pp. 77–8. I note here Jack Upland’s rejoinder; he says that he does not object to the friars having houses, but he objects to the needless grandeur of them; for it does not follow that a man who drinks a quart of wine must therefore proceed to drink a gallon; p. 76.

[83.]Reply: you say that we let the whole realm to farm. Why, it is not ours at all! It belongs to the king. We have no more estate in the country than you have in heaven; pp. 78–9. The incompleteness of this reply is amazing.

[86.]The original reading must have been different here. The friar puts the question thus: Why do you pay no tribute to the king, whereas Christ paid tribute to the emperor? Reply: Christ did not pay it as a debt, but only to perform the law in meekness. The Jewish priests did not pay taxes like the commons. Priests may pay if they are willing, but not friars; pp. 79, 80.

[90.]Reply: we are glad to have the prayers of the poor, if their letters of fraternity are genuine; but we do not desire *your* paternosters; p. 80.

[92.]Reply: we do not make men more perfect than their baptism makes them; p. 81.

[95.]Reply: the golden trental, ‘that now is purchasid of preestis out of freris hondis,’ delivers no soul, except as it is deserved; p. 81. See note to Ch. C. T., D 1717 (vol. v. p. 331).

[100.]Reply: you are quite mistaken. Perhaps some Carmelite told you this, or some Franciscan. The Austin friars and the Dominicans do not say so; p. 82.

[105.]Reply: if you accuse us of stealing children, Christ practically did the same, by enticing disciples to follow him. See Matt. xix. 21; Luke, xiv. 33; John, xv. 19. To win souls is no robbery; pp. 83–4.

[109.] *undernime*, reprove. Reply: according to you, not even the king should maintain any discipline. The pope has a prison; and so has the bishop of Canterbury, and the bishop of London. But you do not like prisons, for you often experience them; pp. 85–6.

[114.] Reply: burial is *not* a sacrament, as you say. You contradict yourself; p. 86.

[116.] Reply: if, as you say, we never shrive the poor, why are parish-priests so angry with us for doing so? p. 87. Cf. note to P. Plowman, C. xiii. 21. Questions 26, 27, and 28 are passed over.

[127.] Reply: we do right to live of the gospel; see 1 Cor. ix. 14; Luke, x. 7; Rom. xv. 26.

[130.] Reply: God knows how much good the preaching of the friars has wrought; p. 89. The Dominicans especially were proud of their preaching.

[133.] The friar here remarks that the Wycliffites are heretics, and ought to be burnt; p. 90. The same remark is all the answer made to question 32.

[141.] Reply: the friars do not *sell* the mass; they only freely give it to those who freely give to them. Even if we did sell it, surely the parish-priests receive money for the same; this is not simony; pp. 93–5. See note to Ch. C. T., D 1749; vol. v. p. 333.

[149.] Reply: we write down the names only to help our *own* memories; for special prayers are very profitable for souls; pp. 99, 100. See note to Ch. C. T., D 1741; vol. v. p. 332.

[153.] *berest god in honde*, accusest Christ. Reply: Christ was lord of all spiritually; but, as a man, he was needy. David says of Him, ‘I am poor and needy, yet the Lord thinketh upon me’; Ps. xl. 17. I refer you to Matt. viii. 20; pp. 95–8.

[156.] No special answer is given to questions 36–9.

[187.] Reply: you expect your servant to call you ‘master.’ It is not the being called ‘master,’ but

ambition, that Christ forbids; pp. 100–1. Cf. note to Ch. C. T., D 2185; vol. v. p. 340.

[189.]The reply is singular, to the effect that pope John XXIV wrote against this matter, and the friars Minors (Franciscans) against him. ‘Examyne her actis, and loke who hath the beter; and knowe noon other ordre this perfitnesse approveth’; p. 101.

[208.]There is no reply to question 42.

[211.]Reply; going two and two together is a scriptural custom. Barnabas and Paul did so. So did Paul and Timothy. Besides, there were *two* tables in the law, *two* cherubim in the temple, and *two* in the tabernacle. It was not good for Adam to be *alone*; pp. 101–3. Cf. note to P. Plowman, C. xi. 8; and to Chaucer, C. T., C 1740.

[213.]There seems to be no reply to questions 44–8.

[246.]As regards question 49, the friar replies to ll. 249–51, saying that, according to this, no one could pray for any one; for we cannot tell his future destiny; p. 103. Cf. note to Ch. C. T., D 2126; vol. v. p 339.

[258.]Questions 50 and 51 do not seem to be noticed. Question 52 is partly answered in the reply to question 22. See l. 105.

[277.]Reply: you admit (l. 283) that God made *all things* according to weight, number, and measure. But a friar is *something*; ergo, God made friars according to weight, &c. Why are priests so numerous? As to a man’s hand (l. 287), the number of fingers is fixed, and an extra finger is monstrous. But neither God nor holy church have fixed the number of priests or friars. ‘Many hondis togider maken light werk’; pp. 105–6. Cf. note to P. Plowman, C. xxiii. 270.

At this point the friar introduces a subject not discussed in the copy of Jack Upland here printed, viz. the subject of transubstantiation. He says that Jack accuses the friars of saying that the bread is not Christ’s body, but mere roundness and whiteness, and accident without subject; and Wyclif is adduced

as saying that it remains material bread, and only Christ's body in a figurative sense; pp. 106–10. The rest of the friar's reply (which goes but little further) is inapplicable to our text, so that the latter part of the treatise, ll. 294–end, is left unanswered. Perhaps sections 54–64 were, at first, a somewhat later addition.

[296.] This has been partly said before; see l. 77 above.

[310.] It was thought that to die in a friar's habit increased a man's chance of salvation; see l. 100 above.

[320.] Cf. note to P. Plowman, C. xiii. 21. See l. 246 above.

[336.] Cf. P. Plowman, C. xxiii. 323–72.

[368.] This enquiry takes up a large portion of the Ploughman's Crede. The jealousy of one order against the other was very remarkable. See note to l. 100 above.

[399.] See James, i. 27; cf. l. 36 above.

[411.] See Matt. xi. 30. Wyclif has—'for my yok is *softe*, and my charge light.'

[421.] The Franciscans claimed that St. Francis sat in heaven above the Seraphim, upon the throne from which Lucifer fell; see note to P. Plowman, C. ii. 105 (B. i. 105).

[424–7.] Evidently intended for four alliterative lines, but the third is too long; read—'And whan ye han soiled that I saide,' &c. Again, the first is too short; read—'Go, *frere*, now forth,' &c.

[430.] *even-Christen*, fellow-Christian; see Gloss. to P. Plowman.

[433.] 'Benefac humili, et non dederis impio: prohibe panes illi dari, ne in ipsis potentior te sit'; Eccclus. xii. 6.

[12, 13.] Henry founded his title on conquest, hereditary right, and election. The first of these is

referred to in ll. 9, 10; the second, in l. 12; and the third, in l. 13. See note in vol. i. p. 564, to XIX. 23.

[17.] *boun*, ready; better than the reading *bounde*.

[21.] I note here an unimportant variation. For *this is*, the MS. has *is this*.

[27.] I find that there is no need to insert *the*. Read *requeste*, in three syllables, as it really had a final *e*, being a feminine substantive. Cf. ‘Et lor *requestē* refaison’; Rom. Rose, 4767. *Requeste* is trisyllabic in Troil. iv. 57; L. Good Wom. 448.

[36.] According to the romance of Alexander, the god Serapis, appearing in a dream, told him that his great deeds would be remembered for ever. Before this, Alexander had told his men that he hoped to conquer all the earth—‘with the graunt of my god.’ See Wars of Alexander, ed. Skeat, ll. 990, 1095.

[57.] This obviously refers to Bolingbroke’s invasion, when he came, as he said, to claim his inheritance; cf. l. 65.

[81.] *Of pestilence*, out of pestilence, to free him from pestilence.

[86.] *lyf*, person, man; lit. ‘living soul.’ Common in P. Plowman.

[174, 179.] Matt. v. 9; John, xiv. 27.

[185.] *out of herre*, out of (off) the hinge; like mod. E. ‘out of joint.’ A favourite phrase of Gower’s; see his Conf. Amant. ii. 139; iii. 43, 52, 203, 211.

[197.] Knights were expected to defend the faith; see note to P. Plowman, C. ix. 26. Cf. ll. 243–5.

[202.] I supply *alday* (i. e. continually) to complete the line.

[204.] *wayted*, watched, carefully guarded; in contrast to l. 207.

[211.] For *any* perhaps read *a*; the line runs badly.

[218.] ‘It is easier to keep a thing than acquire it.’

[236.] *assysed*, appointed; as in Conf. Amant. i. 181; iii. 228.

[251.] ‘Let men be armed to fight against the Saracens.’

[253.] Three points; stated in ll. 254, 261–2, and 268; i. e. the church is divided; Christian nations are at variance; and the heathen threaten us.

[281–3.] These are the nine worthies; of whom three were heathen (281), three Jewish (282), and three Christian (283); as noted in *Reliquiæ Antiquæ*, i. 287. Sometimes they varied; thus Shakespeare introduces Hercules and Pompey among the number; L. L. L. v. 2. 538. *Machabeus*, Judas Maccabeus. *Godfray*, Godfrey of Bouillon. *Arthus*, King Arthur.

[294.] For *men*, MS. T. has *pes=pees*; which perhaps is better.

[295.] For *tennes*, as in Thynne, the Trentham MS. has the older spelling *tenetz*, which gives the etymology of ‘tennis.’ *Tenez* is the imperative plural of the verb *tenir*, and must have been a cry frequently used in the *jeu de paume*; probably it was used to call attention, like the modern ‘play!’ This is the earliest passage in which the word occurs. ‘No one can tell whether he will win or lose a “chace” at tennis, till the ball has run its course.’ *Chace* is a term ‘applied to the second impact on the floor (or in a gallery of a ball which the opponent has failed or declined to return; the value of which is determined by the nearness of the spot of impact to the end wall. If the opponent, on both sides being changed, can “better” this stroke (i. e. cause his ball to rebound nearer the wall) he wins and scores it; if not, it is scored by the first player; until it is so decided, the “chace” is a stroke in abeyance’; New E. Dict.

[306.] *be gete*, be gotten, be obtained; *begete* gives no sense.

[323.] *hyf*, life; not as in l. 86. See 1 Cor. xiii. 1.

[330.] *Cassodore*, Cassiodorus. Magnus Aurelius Cassiodorus, born about ad 468, was a statesman and author; his chief work being his *Variarum*

*Epistolarum Libri XII*, which is six times quoted in Chaucer's Tale of Melibeus. Gower, in his *Conf. Amantis*, iii. 191, quotes this very passage again; thus—

‘Cassiodore in his aprise telleth,  
The regne is sauf, where pitè dwelleth.’

I find: ‘*Pietas est quae regit et celos*’; *Cass. Var.* xi. 40.

[332.] *assysed*, fixed, set; cf. l. 236. Unless it means assessed, rated; a sense which is also found in Gower, viz. in his *Conf. Amant.* i. 5; see the *New E. Dict.* The passage is a little obscure.

[336.] ‘On account of which mercy should turn aside.’

[339.] *Constantyn*, Constantine the Great, Roman emperor from ad 306 to 337. Eusebius wrote a life of him in four books, which is rather a panegyric than a biography. The story here told is hardly consistent with the facts, as Constantine caused the death of his own son Crispus and of young Licinius; as to which Gibbon (c. xviii) remarks that ‘the courtly bishop, who has celebrated in an elaborate work the virtues and pieties of his hero, observes a prudent silence on the subject of these tragic events.’ In his *Conf. Amantis*, iii. 192, Gower again says:—

‘Thus saide whylom Constantyn:—  
What emperour that is enclyn  
To pitè for to be servaunt,  
Of al the worldes remenaunt  
He is worthy to ben a lord.’

But the particular story about the ‘yonge children’ to which Gower here alludes is given at length in the *Conf. Amantis*, bk. ii. vol. i. pp. 266–77. Very briefly, it comes to this. Constantine, while still a heathen, was afflicted with leprosy. The physicians said he could only be healed by bathing in the blood of young children. On due reflection, he preferred to retain his leprosy; whereupon, he was directed in a vision to apply to pope Silvester, who converted him and baptised him; and he was cured of his leprosy when immersed in the baptismal font. The whole

city followed the emperor's example, and was converted to Christianity. This explains ll. 354–5:—‘so that the dear ones, (converted) from being the hateful ones who had formerly been at enmity with Christ,’ &c.

[363.] For *debated*, MS. T. has *deleated*, for *delated*, i. e. deferred; see *Dilate* in the New E. Dict.

[380.] ‘these other Christian princes’; viz. in particular, Charles VI, king of France, and Robert III, king of Scotland.

[393.] These interesting lines tell us that blindness befell the poet in the first year of Henry IV (Sept. 30, 1399—Sept. 29, 1400); and we gather that the present poem was meant to be his last. As a matter of fact, he wrote a still later couplet in the following words:—

‘Henrici regis annus fuit ille secundus  
Scribere dum cesso, sum quia cecus ego.’

These lines occur in MSS. of his *Vox Clamantis*; see Morley, *Eng. Writers*, iv. 157. Notwithstanding his infirmity, Gower survived till the autumn of 1408; and was interred, as is well known, in the church of St. Mary Overies—now St. Saviour's—in Southwark, towards the rebuilding of which he had liberally contributed.

It appears that negotiations for peace, both with Scotland and France, were being prosecuted in the latter part of 1399; see Wylie, *History of Henry IV*, i. 82, 86. It is also probable that Gower must have written the ‘Praise of Peace’ before the death of Richard II in Feb. 1400, as he makes no allusion to that event, nor to the dangerous conspiracy against Henry's life in the early part of January. For these reasons, we may safely date the poem in the end of the year 1399.

[5.] ‘Son of the goddess Cithera,’ i. e. Venus. Cithera is an alternative spelling of Citherea, occurring in the Cambridge and Petworth MSS. of the *Cant. Tales*, A 2215. For the construction, see note to Ch. C. T., F 209.

[16.] *Albion*. Of course Hoccleve has adapted the poem for English readers. The original has:—‘*Sur tous païs se complaignent de France.*’

[28.] I read *mot* for the sake of the grammar and scansion; the MSS. have *most*, bad spelling for *most-e*, the past tense. But *moot* occurs, correctly, as the emphatic form of *mot*, in l. 35. Cf. l. 410.

[30.] *As doth*, pray, do; a common idiom; see note to C. T., E 7.

[37.] *man*, i. e. ‘human being’; used generally, and including women.

[38.] ‘When no word can proceed out of his mouth but such as may reasonably please any one, it apparently comes from the heart.’

[50.] ‘Has the pot by the handle’; i. e. holds it securely.

[54.] Note the accentuation: ‘*Aný womán.*’ This accentuation of words on the latter syllable in rather unlikely cases, is a marked peculiarity of Hoccleve’s verse. Cf. *womán* in l. 79, *journéy* in l. 106; *axíng* in l. 122, *purpós* in l. 130. Cf. *wommán* in l. 170 with *wómman* in l. 174.

[71.] *To here?* to her? Dr. Furnivall notes that Hoccleve frequently makes *here* dissyllabic, when it represents the personal pronoun. Cf. l. 70; and see his Preface, p. xli. The reading ‘*To hir name yet was yt no reprefe,*’ given in Dr. Furnivall’s edition from one MS. only, affords no sense, and will not scan, as *name* is properly dissyllabic.

[90.] *souneth in-to*, tends to; cf. note to C. T., B 3157.

[95.] ‘They procure such assistants as have a double face.’ The accentuation of *prócuren* on the *o* was at this time common; we even find the form *proker* (see Stratmann).

[120–2.] *wolde . . . Men wiste*, would like men to know.

[131.]‘Unless he be so far advanced in madness as to spoil all with open coarseness; for *that*, as I suppose, women do not like.’

[145.]‘Reason follows it so slowly and leisurely.’

[184.]*dishonest*, unworthy of honour, blameworthy. Ray gives the proverb—‘it’s an ill bird that bewrays its own nest’; and compares the Greek— $\tau\upsilon\ \omicron\ \kappa\omicron\iota\ \theta\eta\sigma\alpha\upsilon\rho\upsilon\ \delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ .

[192.]*lakken*, blame, find fault with; as in Chaucer.

[196.]*bilowen*, lied against; pp. of *bilēō?en*, A. S. *bilēogan*.

[204.]Alluding to Ovid’s *Remedium Amoris*. Cf. Ch. C. T., D 688–710.

[215.]‘They say, it is profitable to consider peril.’

[225.]Rather close to the original French:—

‘Et aucuns sont qui iadis en mes las  
Furent tenus, mais il sont d’amer las,  
Ou par vieillece ou deffaulte de cuer,  
Si ne veulent plus amer a nul fuer,  
Et convenant m’ont de tous poins nyé,  
Moy et mon fait guerpy et renié,  
Comme mauvais serviteurs et rebelles.’

[257.]*hente*, caught; *in hir daunger*, under their control, within their power.

[258.]It was thought that one poison would expel another; see P. Plowman, C. xxi. 156–8, and the notes.

[272.]‘It cannot long abide upon one object.’

[281.]Jean de Meun, author of the latter and more satirical part of the famous Roman de la Rose; see vol. i.

[298.]‘They are not so void of constancy.’ Read *cónstauncè*.

[302.]See Ch. Legend of Good Women, 1580.

[305.] *wold*, desired; pp. of *willen*; see note to C. T., B 2615.

[309.] See Ch. Legend of Good Women, 924.

[316–29.] These two stanzas are wholly original. Hoccleve, remembering that the examples of Medea and Dido both occur in Chaucer's Legend of Good Women, here takes occasion to make an express reference to that work, which he here calls 'my Legende of Martres.' *My* refers to Cupid; *Legend*, to Chaucer's title; and *Martres*, to the Latin titles to some of the Legends. Thus the Legend of Hypsipyle and Medea is entitled—'Incipit Legenda Ysiphile et Medee, *Martirum*.' Instead of *Martres*, Thynne has the ridiculous reading *Natures*, which the editions carefully retain.

[357.] 'And, had it not been for the devil,' &c.

[360.] *her*, the serpent. There was a legend that the serpent had the face of a beautiful virgin. See Ch. C. T., B 360, and note; P. Plowman, B. xviii. 335, and note.

[379–434.] These eight stanzas are all Hoccleve's own.

[393.] *happy to*, fortunate for; because it brought about Christ's incarnation. The allusion is to the oft-quoted sentence—'O *felix culpa*, O necessarium peccatum Ade,' from the Sarum missal. See note to P. Plowman, C. viii. 126. Cf. l. 396.

[421.] The day of St. Margaret, Virgin and Martyr, was July 20, in the Latin Church. See the edition of Sainte Marherete, by O. Cockayne, E. E. T. S., 1866.

[428.] *I*, i. e. Cupid. This stanza is spoken by Cupid, in his own character; cf. l. 431. In l. 464, he assumes the royal style of *we*. It is, moreover, obvious that this stanza would hardly have been approved of by Christine.

[473–6.] Imitated from the closing lines of Christine's poem:—

'Donné en l'air, en nostre grant palais,  
Le jour de May la solempnée feste

Ou les amans nous font mainte requeste,  
L'An de grace Mil trois cens quate vins  
Et dix et neuf, present dieux et divins,' &c.

It thus appears that 'the lusty month of May,' in l. 472, is merely copied from the French; but, to the fortunate circumstance that Christine gives the exact date of her poem as 1399, we owe the fact that Hoccleve likewise gives the exact date of his poem as being 1402.

[2.]*king*, Henry V, as we see from the French title.

[3.]*Justinian*; emperor of Constantinople, ad 527–65, whose fame rests upon the justly celebrated Justinian Code of laws. The reference, fortunately, is explained by Hoccleve himself, in a longer Balade concerning Sir John Oldcastel, printed in *Anglia*, v. 23; and again in Hoccleve's Poems, ed. Furnivall, p. 8. Hoccleve is praising Justinian's orthodoxy, to which (as he tells us) Henry V was heir; and the exact reference is to the following clause in one of Justinian's laws, which is quoted in full in the margin of the Balade above mentioned; see *Anglia*, v. 28; or Poems, ed. Furnivall, p. 14. 'Nemo clericus vel militaris, vel cuiuslibet alterius conditionis *de fide Christiana* publice turbis coadunatis et audientibus tractare conetur,' &c. So that Justinian's 'devout tenderness in the faith' was exhibited by repressing religious discussion; cf. l. 27. See Gibbon's Roman Empire, ch. 44.

[5.]*the Garter*. The noble Order of the Garter was founded by Edward III on St. George's day, Apr. 23, 1349; cf. l. 54.

[10.]*Constantyn*. He now proceeds to liken Henry V to Constantine the Great, who was a great supporter of the church; see note above, to Poem no. IV, l. 339. Cf. *Anglia*, v. 29; or Poems, ed. Furnivall, p. 15; st. 28.

[15.]*do forth*, proceed, continue to do as you have done in the past. Not a common expression; see *forth* in Mätzner.

[18.]Very characteristic of Hoccleve; the accents required by the verse are thrown upon the weak

words *your* and *the*. But perhaps *your* is emphatic. Cf. *fully* in l. 20, *á sharp*, 21.

[30.] Hoccleve is clearly urging the King to repress Lollardry.

[37.] ‘God would have it so; and your allegiance would also have it so.’ This is explained in a sidenote in the margin: ‘quia Rex illam iustissimam partem tenet.’ That is, the lords ought to put down heresy, because their master the king was against it.

[41.] *Your style*, your motto; the famous ‘Honi soit qui mal y pense.’ Hence *shame* here means scandal; but *foos to shame* is an awkward expression in this connexion.

[47.] *nuisance*, annoyance; referring to heresy; cf. l. 50.

[52.] *Slepē nat this*, be not sleepy about this; a rare construction.

[58.] *norice of distaunce*, nurse of debate or strife.

[60.] ‘Variation from the faith would be a damnable thing.’

[64.] The remark—*Cest tout*—instead of the usual word *explicit*, occurs at the end of several poems by Hoccleve; see his *Poems*, ed. Furnivall, pp. 8, 24, 47, 51, 57, 58, 61, 62, 64, &c.

[3.] *Sende*; that is, he did not come and recite the poem himself.

[8.] This reminds us of the Knight’s appeal: ‘Now late us ryde, and herkneth what I seye’; C. T., A 855.

[30.] *to queme*, according to your pleasure. *Queme* is here a substantive; see Stratmann. Cf. *to pay* in Chaucer.

[49.] *Tak’th* is monosyllabic, as in l. 57. So also *Think’th*, in l. 59.

[51.] From James, ii. 17.

[56.] ‘To the honour of your life and the benefit of your soul.’

[65.] The exclamation shews that Chaucer was then dead.

[67.] The quotation is inexact; cf. ll. 120, 121 below. The reference is to the Wyf of Bathes Tale, D 1121:—

‘Yet may they [our eldres] nat biquethe us,  
for no-thing,  
To noon of us hir virtuous living.’

[81.] Read *Think’th*; so also *Dryv’th* in l. 86; *Tak’th* in l. 89.

[97.] Here the quotation, again from the Wyf of Bathes Tale (D 1131), is very close:—

‘For of our eldres may we no-thing clayme  
But temporel thing, that man may hurte and  
mayme.’

[100.] ‘Therefore God is the source of virtuous nobleness.’ This depends on a passage in Boethius, bk. iii. met. 6. l. 2; see notes to poem XIV, in vol. i. pp. 553–5.

[105.] See this poem of Chaucer’s in vol. i. p. 392.

[143.] *ful rage*, very fierce. But I know of no other example of *rage* as an adjective.

[146.] *kalends*, the beginning; as in Troil. v. 1634.

[150.] The passage in Boethius is in Book i. met. 6. 11–15. Cf. Ch. vol. ii. p. 19.

‘Nec quaeras auida manu Vernos stringere  
palmites,  
Vuis si libeat frui: Autumno potius sua  
Bacchus munera contulit.’

[166.] From Chaucer, Wyf of Bathes Tale, D 1165:—

‘Thenketh how noble, as seith Valerius,  
Was thilke Tullius Hostilius,  
That out of povert roos to heigh noblesse.’

And Chaucer found it in Valerius Maximus, iii. 4; see vol. v. p. 320.

[168.] From Chaucer, Monkes Tale, B 3862. But it may be doubted if Caesar's alleged poverty is an historical fact. Cf. p. 24, l. 128 (above).

[174.] Read the story of Nero in the Monkes Tale, B 3653; that of Balthasar (Belshazzar) in the same, B 3373; and that of Antiochus in the same, B 3765. Compare the lines in B 3800–1:—

‘For he so sore fil out of his char  
That it his limes and his skin to-tar.’

[187.] ‘I should be sorry, if ye choose amiss.’

[4.] *Bole*, Bull. The sun entered Taurus, in the fifteenth century, just before the middle of April. Hence the phrase *Amid the Bole* refers, not to the first degree of the sign, but (literally) to the *middle* of it. The reference must be to May 1, when the sun had just passed a little beyond the middle (or 15th degree) of Taurus.

Even here we trace the influence of Chaucer's translation of the Romaunt of the Rose; for which see notes to ll. 36, 74 below. Chaucer reiterates the mention of *May*, R. R. 49, 51, 55, 74, 86; and ll. 1 and 2 of the present poem answer to R. R. 53–56:—

‘For ther is neither busk ne hay  
*In May*, that it nil shrouded been,  
And it with newe leves wreen.’

[12.] *with seint Johan*, with St. John for their security or protection; probably suggested by The Complaynt of Mars, l. 9, which opens in a similar strain; cf. note to C. T., F 596; vol. v. p. 385.

[15, 16.] Compare Rom. Rose (Chaucer's version), ll. 94–5.

[21.] *halt*, holds, constrains; the present tense.

[22, 23.] Compare Rom. Rose (Chaucer's version), ll. 100–1.

[28.] Lydgate is fond of calling the sun *Tytan*; Chaucer has the name only once; in Troil. iii. 1464. Lydgate is here thinking of the passage in the Knightes Tale, A 1493–6, about *fyry Phebus*. Note that he is fond of the word *persaunt*; see ll. 358, 591, 613; cf. Schick, note to T. G. 328.

[33.] It is odd that no MS. has the form *splayen*; yet the final *n* is required for the metre, or, at any rate, to save an hiatus.

[36.] Lydgate here copies l. 134 of the English Romaunt of the Rose—‘The river-syde costeying’—and is a witness to the genuineness of Fragment A of that poem; as appears more clearly below; see note to l. 75. The whole passage seems founded upon the Romaunt; for this walk by the river brings him to a *park* (a *garden* in the Romaunt) enclosed by a wall that had a small gate in it. It is further obvious that l. 42 is borrowed from l. 122 of the Parliament of Foules—‘Right of a park walled with grene stoon.’ I may remark here that I have seen a wall constructed of red sandstone so entirely covered with a very minute kind of vegetable growth as to present to the eye a bright green surface.

[40.] *gate smal*; usually called a *wiket* in similar poems; see Rom. Rose, 528, and Schick, note to T. G. 39.

[43–49.] This stanza answers to Rom. Rose, ll. 105–8, 78–9.

[52.] *celured*, canopied, over-arched (New E. Dict.).

[53–6.] Cf. Rom. Rose, 1398–1400.

[57.] *attempre*, temperate; observe that this word occurs in the Rom. Rose, l. 131 (only three lines above the line quoted in the note to l. 36), where the F. text has *atrempee*.

[62.] *take*, take effect, take hold, become set; an early example of this curious intransitive use of the verb.

[63.] ‘Ready for (men) to shake off the fruit.’

[64.] *Daphne*. Cf. Troil. iii. 726:—‘O Phebus, thanke whan Dane hirselves shette *Under the bark, and*

*laurer wex for drede.*’ And cf. C. T., A 2062; and Schick, note to T. G. 115.

[66.]*myrre*; see Troil. iv. 1138–9.

[67.]Cf. the mention of laurel, pine, and cedar in Rom. Rose, 1313–4.

[68.]The resemblance of *philbert* (Philibert’s nut) to Phyllis is accidental, but it was then believed that the connexion was real; merely because Vergil has ‘Phyllis amat corylos’; Ecl. vii. 63. Thus Gower has (Conf. Amant. ii. 30):—

‘And, after Phillis, *philiberd*  
This tree was called in the yerd’—

and he gives the story of Phyllis and Demophon, saying that Phyllis hanged herself on a nut-tree. See the Legend of Good Women, 2557. Pliny alludes to ‘the almond-tree whereon ladie Phyllis hanged herselfe’; Nat. Hist. xvi. 26 (in Holland’s translation). See further in Schick, note to T. G. 86.

[71.]*hawethorn*; often mentioned in poems of this period; see Schick, note to T. G. 505. Cf. XX. 272, p. 369; XXIV. 1433, p. 447.

[74, 75.]The list of trees was evidently suggested by the Rom. Rose; see Chaucer’s translation, 1379–86. Hence the next thing mentioned is a *well*; see the same, ll. 1409–11, 109–30. Note that the water was *cold*, as in R. R. 116; *under a hill*, as in R. R. 114; and ran over *gravel*, as in R. R. 127, 1556. And then note the same, 1417–20:—

‘About the *brinkes* of thise welles,  
And by the stremes over-al elles  
*Sprang up the gras*, as thikke y-set  
*And softe as any veluet.*’

It is remarkable that the French original merely has ‘Poignoit l’erbe freschete et drue,’ without any mention of *softe* or of *veluët*. It thus becomes clear that Lydgate is actually quoting *Chaucer’s version*.

[81.]The reading seems to be *lustily cam springing*; it would be a great improvement to transpose the

words, and read *cam lustily springing*. Cf. ‘Abouten it is gras springing’; R. R. 1563.

[82.] Cf. ‘That shadwed was with braunches grene’; R. R. 1511.

[87.] *Narcisus*, Narcissus; introduced as a matter of course, because he is here mentioned in the Romaunt; see R. R. 1468—‘Here starf the faire Narcisus.’

[88.] *Cupyde*; cf. R. R. 1523—‘Wel couthe Love him wreke tho. And see the same, 1601–29.

[89.] Cf. R. R. 1617—‘Hath sowen there of love the seed.’

[92.] *pitte*, i. e. well of Helicon, most likely; which Chaucer mixed up with the Castalian spring on Parnassus; see note to *Anelida*, 15. And cf. *the Pegasee* in C. T., F 207; and ‘I sleep never on the mount of Pernaso,’ F 721.

[95.] *Dyane*, Diana; see C. T., A 2065–6.

[97.] *his houndes*, his own dogs; not *her*, as in several MSS. For see C. T., A 2067—‘his houndes have him caught.’

[102.] *pensifheed*, pensiveness; common in Lydgate; see Schick, note to T. G. 2.

[103.] Cf. ‘To drinke and fresshe him wel withalle’; R. R. 1513.

[107–12.] Suggested by R. R. 1507–16; especially 1515–6.

[127.] ‘Of gras and *floures*, *inde* and pers’; R. R. 67. And compare l. 126 with R. R. 68.

[129.] *hulfere*, holly; Icel. *hulfr*, dogwood. Spelt *hulwur*, *huluyr* in the Prompt. Parv. ‘The holly is still called in Norfolk *hulver*, and in Suffolk *hulva*’; Way. Cotgrave has:—‘*Houx*, the holly, holme, or hulver-tree.’ Also ‘*Petit houx*, kneehulver, butchers broom.’

[131.]MS. P. has *of colour*; which suggests the reading—‘In blakke and whyte, of colour pale and wan’; but this, though a better line, cannot stand, as it makes the words *also of his hewe* in l. 132 superfluous; indeed l. 132 then becomes unmeaning.

[136.]*accesse*, feverish attack; see Schick, note to T. G. 358.

[151.]*ure*, destiny; O. F. *eur*, Lat. *augurium*; cf. F. *mal-heur*. See l. 302 below, and Barbour’s Bruce, i. 312.

[154.]*among*; so in all the copies; *among as*, whilst.

[161.]*ado*, to do; put for *at do*; a Northern idiom.

[168.]*awhaped*, stupefied: see Gloss. in vol. vi. *amat*, dismayed. Cf. Schick, note to T. G. 401.

[169.]*sitting*, suitable; cf. R. R. 986.

[172.]*grounde* (dissyllabic) improves the line; but *ground* is the correct form.

[176.]Here the Ashmole MS. inserts ‘La compleynt du Chiualier’; but wrongly. For see l. 218.

[178.]*Niobe*; mentioned in Troil. i. 699. So *woful Myrre*, Troil. iv. 1139.

[227.]*cheste*, receptacle; ‘*cheste* of every care’; Troil. v. 1368.

[229.]Cf. Troil. i. 420; also Rom. Rose, 4746–50.

[233.]*fro*, from being, after being.

[250.]*Daunger*; see Schick, note to T. G. 156.

[253.]Cf. ‘his arwes . . fyle’; Parl. Foules, 212.

[260.]*Male-Bouche*, Evil Tongue; cf. R. R. 7357, &c.; where Fragment C has ‘Wikkid-Tonge,’ the F. original has *Male Bouche*. Cf. IX. 84 (p. 269). See Schick, note to T. G. 153.

[274–6.]*forjuged* and *excused* only give an assonance, not a rime.

[291.] *through-girt* . . . *wounde*; from C. T., A 1010.

[303.] *purveyaunce*, providence; a reminiscence of the argument in Troil. iv. 961, &c.

[304.] *god*; for *the god*; but the article is unnecessary; see Schick, note to T. G. 132.

[305.] ‘And true men have fallen off the wheel’; i. e. the wheel of Fortune; cf. Troil. iv. 6.

[330.] *Palamides*, Palamedes. There were two different heroes of this name. One was the son of Nauplius, king of Euboea, who lost his life before Troy, by the artifices of Ulysses. It is said that Ulysses, envious of his fame, forged a letter to him purporting to come from Priam, and then accused him of treachery; whereupon he was condemned to be stoned to death. But the reference is rather to a much later hero, the unsuccessful lover of La bele Isoude. He was defeated by the celebrated knight Sir Tristram, who made him promise to resign his pretensions to the lady; a promise which he did not keep. See Sir T. Malory, *Morte Arthure*, bk. viii. c. 10, &c.

[344.] *Hercules*. See the Monkes Tale, B 3285.

[349.] *Gades*, Cadiz; where, according to Guido, Hercules set up some columns or pillars, to shew that he had come to the end of the world. There is an extraordinary confusion as to the locality and maker of these pillars. Lydgate here follows the account in the Alexander romances, viz. that Alexander set up a pillar of marble in the furthest end of India (l. 351); on which was inscribed—‘Ego Alexander Philippi Macedonis post obitum Darii usque ad hunc locum expugnando viriliter militau’; see Alexander and Dindimus, ed. Skeat, p. 42. Lydgate has confused the two accounts.

[354.] Copied from Troil. i. 518:—‘Of hem that Love list febly for to avaunce’; which is preceded by ‘he may goon in the daunce’; see the next line.

[358.] *Phebus*. Cf. ‘Whan Phebus dwelled here in this erthe adoun’; C. T., H 1. Lydgate is not, however, referring to the story in the Manciples

Tale, but rather to the hopeless love of Phoebus for the daughter of Admetus; for which see Troil. i. 659–65. Cf. Schick, note to T. G. 112.

[365.] *Piramus*. See Legend of Good Women, 724; and Schick, note to T. G. 80.

[366.] *Tristram*. See notes to Parl. Foules, 288, and to Rosamonde, 20; and to Temple of Glas, ed. Schick, l. 77.

[367.] Achilles fell in love with Polyxena, a daughter of Priam, according to Guido; see note to Book of the Duch. 1070; and Schick, note to T. G. 94. *Antonius*, Antony; see Legend of Good Women, 588.

[368.] See the Knightes Tale; but it is a little extraordinary that Lydgate should instance Palamon here.

[372.] *Jason*; see Legend of Good Women, 1580. For *Theseus*, see the same, 1945; and for *Enee* (Aeneas), the same, 924.

[379.] An interesting allusion, as the story of the false Arcite was of Chaucer's invention; see his *Anelida*.

[380.] *Demophon*; already mentioned above, l. 70.

[386.] *Adon*, Adonis; see Troil. iii. 721; C. T., A 2224.

[390.] *chorl*, churl; Vulcan; cf. C. T., A 2222, and Compl. of Mars.

[393.] *Ipomenes*, Hippomenes, the conqueror of Atalanta in the footrace; and therefore *not* 'guerdonles.' He is thinking of Meleager, the unsuccessful lover of the *other* Atalanta, her of Calydon. Chaucer seems likewise to have confused these stories; see note to Parl. Foules, 286; and cf. C. T., A 2070–2.

[412.] Cf. Book Duch. 1024, and my note; and Schick, note to T.G. 169.

[419.] The correction is obvious. The scribes read *iupartying* as *inpartying* and then made it into two

words. Cf. l. 475. Chaucer has *juparlen*, Troil. iv. 1566.

[458.]‘So variable is thy chance’; cf. C. T., B 125, and the note.

[461.]*blent*, blinded. Evidently the right reading, for which MS. S. has *blend*. This was turned into *blynde*, destroying the rime.

[462.]*went*, weeneth, weens, supposes, guesses; he shoots by guess. Evidently the right word, for which MS. S. has *wend*. But it was easily misunderstood, and most MSS. have *by wenyng*, which preserves the sense, but destroys the rime. Cf. *let*=lets, in l. 464.

[480.]This line resembles l. 229 of the Temple of Glas.

[484.]For references to similar lines, see Schick, note to T. G. 60.

[488.]*Parcas*, Parcae, the Fates; the form is copied from Troil. v. 3. Lines 486–9 are reminiscences of Troil. iii. 734 and C. T., A 1566.

[491.]Nature is the deputy of God; see P. F. 379, and note; C. T., C 20.

[512.]With the following stanzas compare Chaucer’s Complaint to his Lady, and An Amorous Complaint.

[525.]‘Out of your mercy and womanliness, charm my sharp wounds.’

[554.]A stock line of Lydgate’s; it occurs twice in the Temple of Glas, ll. 424, 879.

[574.]Here the Knight’s Complaint ends.

[590.]‘Parfourned hath the sonne his ark diurne’; C. T., E 1795.

[596.]Cf. ‘among yon rowes rede’; Compl. Mars, 2.

[597.]*deaurat*, gilded, of a golden colour; see *Deaurate* in the New E. Dict.

[612.] *Esperus*, Hesperus, the evening-star, the planet Venus. See note to Boeth. bk. i. m. 5. 9.

[621.] Cf. C. T., A 2383, 2389; and Temple of Glas, 126–8.

[627.] ‘Venus I mene, the *wel-willy* planete’; Troil. iii. 1257. Cf. *gude-willy* in Burns.

[644.] ‘For thilke love thou haddest to Adoun’; C. T., A 2224.

[647.] MS. B. has *for very wery*, meaning ‘because I was very weary,’ which is a possible expression; see Schick, note to T. G. 632; but *verily* seems better, as otherwise the line is cumbersome.

[663.] *Jelousye*; cf. Parl. Foules, 252.

[4.] Valentine’s day is Feb. 14; cf. Parl. Foules, 309–11.

[8.] *larke*; cf. the song of the bird in Compl. Mars, 13–21.

[20.] *Cipryde*, really the same as Venus, but here distinguished; see Parl. Foules, 277.

[38.] Apparently accented as ‘Aúrora’; Ch. has Auróra, L. G. W. 774.

[49.] *crampessh at* must be *crampished*, i. e. constrained painfully, tortured; see note to Anelida, 171 (vol. i. p. 535).

[62.] Imitated from Parl. Foules, 379–89.

[75.] *sursanure*; a wound healed outwardly only; cf. note to C. T., F 1113.

[84.] *Male-bouche*, Evil Tongue, Slander; from the Roman de la Rose. See VIII. 260 above.

[96.] *Boreas*, only mentioned by Ch. in his Boethius, bk. i. m. 5. 17, m. 3. 8.

[113.] *somer-sonne*; imitated from the Book of the Duch. 821–4.

[125.] ‘To speke of bountè or of gentilles,’ &c.; T. G. 287.

[140.] ‘To alle hir werkes vertu is hir gyde’; C. T., B 164.

[158.] Alluding to the proverb—‘He that hews above his head, the chips fall in his eye’; which is a warning to men who attack their betters. See I. i. 9. 20, and the note (p. 462).

[190–3.] *Policene*, Polyxena; cf. note to VIII. 367. *Helayne*, Helen. *Dorigene*; see Frankleyns Tale, F 815.

[195.] *Cleopatre*; see the first legend in the Legend of Good Women. *secree*, secret, able to keep secrets; a praiseworthy attribute; cf. Parl. of Foules, 395; and Lydgate’s Temple of Glas, 294–5:—

‘and mirroure eke was she  
Of *secrenes*, of trouthe, of faythfulnes.’

It is obvious that the extraordinary word *setrone* (see the footnote) arose from a desire on the part of the scribe to secure a rime for the name in the next line, which he must have imagined to be *An-ti-góne*, in three syllables, with a mute final *e*! This turned *secree* into *secrone*, which Thynne probably misread as *setrone*, since *c* and *t* are alike in many MSS. But there are no such words as *secrone* or *setrone*; and *secree* must be restored, because *An-ti-go-ne* is a word of four syllables. We know whence Lydgate obtained his ‘white Antigone’; it was from Troilus, ii. 887, where we find ‘fresshe Antigone the whyte.’ Antigone was Criseyde’s niece, and was so ‘secree’ that Pandarus considered her to be the most fitting person to accompany Criseyde when she visited Troilus (Troil. ii. 1563), and again when she came to visit Pandarus himself (iii. 597).

[197.] *Hester*, Esther; see Book Duch. 987; but especially Legend of Good Women, 250: ‘Ester, lay thou thy *mekenesse* al adoun.’ *Judith*; cf. Cant. Tales, B 939, 2289, 3761, E 1366.

[198.] *Alceste*, Alcestis; see L. G. W. 432, 511, 518. *Marcia Catoun*, Martia, daughter of Cato of Utica; see note to L. G. W. 252 (vol. iii. p. 298).

[199.] *Grisilde*; the Griselda of the Clerkes Tale. Again mentioned by Lydgate in the Temple of Glas, 75, 405, and elsewhere; see Schick's note to T. G. l. 75.

[200, 201.] *Ariadne*; see L. G. W. 268, 2078, &c. *Lucrece*, Lucretia; see the same, 1680; especially l. 1691:—'this Lucesse, that starf at Rome toun.'

[203.] *Penelope*; see note to L. G. W. 252.

[204.] *Phyllis*, *Hipsiphilee*; both in L. G. W.; 2394, 1368.

[206.] *Canacee*; may be either the Canace mentioned in L. G. W. 265, or the heroine of the Squieres Tale; probably the latter. See Schick, note to l. 137 of the Temple of Glas.

[209.] *naught*, not. *falle*, stoop, droop; hence, fail.

[211–3.] Dido slew herself; see L. G. W. 1351.

[214.] *Medee*, Medea; see L. G. W. 1580. But Chaucer does not there relate how Medea committed any 'outrage.' However, he refers to her murder of her children in the Cant. Tales, B 72.

[216.] 'That, while goodness and beauty are both under her dominion, she makes goodness have always the upper hand.' See l. 218.

[221.] Read *n'offende*, offend not. Probably the MS. had *nofende*, which Thynne turned into *ne fende*.

[229.] It is remarkable how often Lydgate describes his hand as 'quaking'; see Schick's note to the Temple of Glas, 947. Chaucer's hand quaked but once; Troil. iv. 14. Cf. note to XXII. 57 (p. 539).

[232.] *suppryse*, undertake, endeavour to do. *Suppryse* is from O. F. *sousprendre*, for which Godefroy gives the occasional sense 'entreprendre.'

[234.] *lose*, praise; *out of lose*, out of praise, discreditable.

[236.] Perhaps this means that Chaucer's decease was a very recent event. Schick proposes to date this piece between 1400 and 1402.

[242.] Chaucer invokes Clio at the beginning of *Troilus*, bk. ii. (l. 8); and Calliope at the beginning of bk. iii. (l. 45).

[251.] Cf. Compl. Mars, 13, 14. The metre almost seems to require an accent on the second syllable of *Valentyne*, with suppressed final *e*; but a much more pleasing line, though less regular, can be made by distributing the pauses artificially thus: Upón . the dáy of . saint Válen . týne . sínge. The word *saint* is altogether unemphatic; cf. ll. 4, 100.

[257.] *fetheres ynde*, blue feathers; possibly with a reference to blue as being the colour of constancy. Cf. *floures inde*; VIII. 127.

[261.] The woodbine is an emblem of constancy, as it clings to its support; cf. XX. 485–7.

[4, 5.] In l. 4, *fere* is the Kentish form of 'fire.' In l. 5, Thynne again prints *fere*, but MS. A. has *hyre* (not a rime), and MS. Sl. has *were*, which means 'doubt,' and is the right word.

[7.] For *her*, we must read *his*, as in l. 4. The reference is to Love or Cupid; see VIII. 354, and the note.

[12.] Cf. 'O wind, O wind, the weder ginneth clere,' &c.; *Troil.* ii. 2. Observe that Chaucer invokes *Cleo* (Clio) in his next stanza.

[22.] We may compare this invocation with Chaucer's ABC, and his introduction to the Second Nonnes Tale; but there is not much resemblance. Observe the free use of alliteration throughout ll. 22–141.

[24.] 'O pleasant ever-living one' seems to be meant; but it is very obscure. Notice that the excellent Sloane MS. has *O lusty lemand* (= *leming*), O

pleasant shining one. Perhaps we should read *leming* for *living*; cf. l. 25.

[27.] Cf. 'Haven of refut'; ABC, 14. *up to ryve*, to arrive at; see *rive* in Halliwell.

[28.] The five joys of the Virgin are occasionally alluded to. See the poem on this subject in An Old Eng. Miscellany, ed. Morris, p. 87. The five joys were (1) at the Annunciation; (2) when she bore Christ; (3) when Christ rose from the dead; (4) when she saw Him ascend into heaven; (5) at her own Assumption into heaven.

[30.] 'And cheering course, for one to complain to for pity.' Very obscure.

[52.] *propyne*, give to drink; a usage found in the Vulgate version of Jer. xxv. 15: 'Sume calicem . . . et *propinabis* de illo cunctis gentibus.'

[56.] Cf. *magnificence* in Ch. Sec. Nonnes Tale, G 50.

[58.] *put in prescripcioun*, i. e. prescribed, recommended.

[60.] Cf. 'I flee for socour to thy tente'; ABC, 41.

[64.] *itinerarie*, a description of the way.

[65.] *bravie*, prize, especially in an athletic contest; Lat. *brauium*, Gk. βραβει?ov, in 1 Cor. ix. 24. See note to C. T., D 75.

[66.] *diourn denarie*, daily pay, as of a penny a day; referring to Matt. xx. 2: 'Conventione autem facta cum operariis ex *denario diurno*.'

[68.] *Laureat crowne*, crown of laurel.

[69.] *palestre*, a wrestling-match; cf. Troil. v. 304.

[70.] *lake*, fine white linen cloth; as in C. T., B 2048.

[71.] *citole*, harp; as in C. T., A 1959.

[78.] 'The wedded turtel, with her herte trewe'; Parl. Foules, 355.

[83.] *Phebus*; here used, in an extraordinary manner, of the Holy Spirit, as being the spirit of wisdom; perhaps suggested by the mention of the *columbe* (or dove) in l. 79.

[87.] Here Thynne prints *dyametre*, but the Sloane MS. corrects him.

[88.] *Fewe feres*, few companions; i. e. few equals.

[92, 93.] *loupe*; cf. F. *loupe*, an excrescence, fleshy kernel, knot in wood, lens, knob. It was also a term in jewellery. Littré has: ‘*pierre précieuse que la nature n’a pas achevée. Loupe de saphir, loupe de rubis, certaines parties imparfaites et grossières qui se trouvent quelquefois dans ces pierres.*’ Hence it is not a very happy epithet, but Lydgate must have meant it in a good sense, as expressing the densest portion of a jewel; hence his ‘stable (i. e. firm) as the loupe.’ Similarly he explains *ewage* as being ‘fresshest of visage,’ i. e. clearest in appearance. *Ewage* was a term applied to a jacinth of the colour of sea-water; see New E. Dict. and P. Plowman, B. ii. 14; but it is here described as *blue*, and must therefore refer to a stone of the colour of water in a lake.

[98.] Read *hértè* for the scansion; but it is a bad line. It runs:—And hém . recéyvest . wíth . hértè . ful tréwe.

[99.] *gladded*, gladdened; referring to the Annunciation.

[102.] *obumbred*, spread like a shadow; ‘*uirtus Altissimi obumbrabit tibi*’; Luke, i. 35. This explains *to thee*, which answers to *tibi*.

[106.] This stanza refers to Christ rather than to Mary; see l. 112. But Mary is referred to as the *ground* on which He built (l. 111).

[107.] Cf. Isaiah, xi. 1; Jerem. xxiii. 5.

[110.] *corn*, grain; ‘*suscitabo Dauid germen iustum*’; Jer. xxiii. 5. Cf. ‘*ex semine Dauid uenit Christus*’; John, vii. 42.

[111.]*ground*; the ground upon which it pleased Him to build. Referring to Mary.

[113.]*vytre*, glass; Lat. *uitreum*. The Virgin was often likened to glass; sun-rays pass through it, and leave it pure.

[114.]*Tytan*, sun; curiously applied. Christ seems to be meant; see l. 116. But *thy* in l. 115 again refers to Mary. Hence, in l. 114 (as in 116) we should read *his* for *thy*.

[118.]*Sunamyte*, Shunammite; Lat. *Sunamitis*, 2 Kings, iv. 25. She was an emblem of the Virgin, because her son was raised from the dead.

[119.]*Mesure*, moderate, assuage. *Margaryte*, pearl; as an epithet of the Virgin.

[121.]*punical pome*, pomegranate; Pliny has *Punicum malum* in this sense; Nat. Hist. xiii. 19.

[122.]*bouk and boon*, body and bone; see *Bouk* in the New E. Dict.

[123.]*agnelet*, little lamb; not in the New E. Dict., because this stanza is now first printed.

[126.]*habounde*, abundant; of this adj. the New E. Dict. gives two examples.

[128.]*Cockle*, shell; referring to the shell in which the pearl was supposed to be generated by dew. See note to I. ii. 12. 47, p. 475.

[129.]‘O bush unbrent’; C. T., B 1658; see the note. *fyrles*, set on fire without any fire (i. e. without visible cause).

[132.]Referring to Gideon’s fleece; Judges, vi. 39.

[133.]Referring to Aaron’s rod that budded; Heb. ix. 4.

[134.]*misty*, mystic; cf. ‘mysty, *misticus*,’ in Prompt. Parv.

*arke*, ark; the ark of the covenant.

*probatik*; certainly the right reading (as in MS. Sl.), instead of *probatyf* or *probatyfe*, as in A. and Thynne. The reference is to the O. F. phrase *piscine probatique*, which Godefroy explains as being a cistern of water, near Solomon's temple, in which the sheep were washed before being sacrificed. The phrase was borrowed immediately from the Vulgate version of John v. 2: 'Est autem Ierosolymis *probatica piscina*, quae cognominatur hebraice Bethsaida'; i. e. the reference is to the well-known pool of Bethesda. The Greek has:  $\pi\tau\tau\tau$   $\pi\rho\beta\alpha\tau\iota\kappa\tau\tau$   $\kappa\omicron\lambda\upsilon\mu\beta\eta\theta\epsilon\rho\alpha$ . The etymology is obvious, from Gk.  $\pi\rho\beta\alpha\tau\omicron\nu$ , a sheep. We may translate the phrase by 'sheep-cleansing pool.' Cotgrave explains it very well; he has: '*piscine probatique*, a pond for the washing of the sheep that were, by the Law, to be sacrificed.'

[135.] *Aurora*, dawn; mentioned in Ch. L. G. W. 774. Cf. 'al the orient *laugheth*'; C. T., A 1494. And cf. 'Th'olyve of pees'; Parl. Foules, 181.

[136.] 'Column, with its base, which bears up (or supports) out of the abysmal depth.'

[137.] 'Why could I not be skilful?'

[140.] I make up this line as best I can; the readings are all bad.

Note that, at this point, the MS. copies come to an end, and so does the alliteration. Poem no. XI is joined on to no. X in Thynne without any break, but is obviously a different piece, addressed to an earthly mistress.

[1.] Imitated from C. T., B 778: 'I ne have noon English digne,' &c. Cf. l. 41. And see the Introduction.

[8.] 'For if I could sing what I feel in love, I would (gladly do so).'

[14.] 'I have all my trust in thee.' The scansion is got by grouping the syllables thus: J'áy . en vóus . tóute . má . fiáunce. It is a line of the Lydgate type, in which the first syllable in the normal line, and the first syllable after the cæsura, are alike dropped.

[17.] *thou knette*, mayst thou knit; the subj. or optative mood.

[21.] This quotation is most interesting, being taken from the first line in ‘Merciless Beauty’; Ch. Minor Poems; no. XI. Cf. l. 54.

[23.] *it is*; pronounced either as *it’s* or *’t is*. The latter sounds better.

[26.] The substitution of *ginne* for *beginne* much improves the line. *on esperaunce*, in hope.

[44.] *in o degree*, (being) always in one state.

[49.] ‘Weep for me, if a lover pleases you.’

[56.] ‘So much it grieves to be away from my lady.’

[59.] ‘Now my heart has what it wished for.’

[64.] *were*, should be, ought to be (subjunctive).

[68.] *go love*, go and love, learn to love. *wher*, whether.

[77.] *and also*, including. The ‘fair’ Rosamond is mentioned in P. Plowman, B. xii. 48; which shews that her name was proverbial.

[98.] ‘Embrace me closely with a joyful heart.’

[100.] ‘The ardent hope that pricks my heart, is dead; the hope—to gain the love of her whom I desire.’

[103.] ‘And I know well that it is not my fault; (the fault of me) who sing for you, as I may, by way of lament at your departure.’ O. F. *sai*, I know, is a correct form.

[107.] *sad*, fixed, resolute, firm, constant.

[7.] Cf. Prov. xvii. 20: ‘He that hath a perverse tongue falleth into mischief.’

[15.] *equipolent*, equal in power; used by Hoccleve (New E. Dict.).

[16.] *peregal*, the same as *paregal*, fully equal; Troil. v. 840.

[22.] I follow the order of stanzas in MS. H. (Harl. 2251), which is more complete than any other copy, as it alone contains ll. 71–7. Th. and Ff. transpose this stanza and the next one.

[23.] *amorous* is evidently used as a term of disparagement, i. e. ‘wanton.’

[33.] *this is*; pronounced as *this*, as often elsewhere.

[40.] *deslavee*, loose, unchaste; see Gloss. to Chaucer.

[45.] Accent *dévourour* on the first syllable.

[60.] *dissolucioun*, dissolute behaviour.

[71–7.] In Harl. 2251 only. In l. 71, read *is*; the MS. has *in*.

[73.] The missing word is obviously *mene*, i. e. middling; missed because the similar word *men* happened to follow it.

[78.] *prudent* seems here to be used in a bad sense; cf. mod. E. ‘knowing.’

[86.] In the course of ll. 86–103, Lydgate contrives to mention all the Nine Worthies except Godfrey of Bouillon; i. e. he mentions David, Joshua, Judas Maccabaeus, Hector, Julius Caesar, Alexander, Charles (Charlemagne), and King Arthur. His other examples are Solomon, Troilus, Tullius Cicero, Seneca, and Cato; all well known.

[96.] Thynne has—‘With *al* Alisaundes.’ The word *al* is needless, and probably due to repeating the first syllable of *Alisaundre*.

[107.] We now come to examples of famous women. *Hestre* is Esther, and *Griseldes*, the Grisildis of Chaucer’s Clerkes Tale. Others are Judith (in the Apocrypha), Polyxena, Penelope, Helen, Medea, Marcia the daughter of Marcus Cato Uticensis (see note to Legend of Good Women, 252), and Alcestis. They are all taken from Chaucer; Esther, Polyxena,

Penelope, Helen, ‘Marcia Catoun,’ are all mentioned in the ‘Balade’ in Legend of Good Women, Prologue, B-text, 249–69; and Alcestis is the heroine of the same Prologue. The Legend contains the story of Medea at length; and Judith is celebrated in the Monkes Tale. See the similar list in IX. 190–210.

[110.]For *Policenes*, Ff. has *Penilops* (!); but Penelope is mentioned in l. 113. *Policenes* is right; see IX. 190.

[115.]For *Eleynes*, the printed editions have the astonishing reading *Holynesse*, a strange perversion of *Heleynes*.

[121.]*kerve*, cut; suggested by Chaucer’s use of *forkerveth* in the Manciple’s Tale, H 340. This is tolerably certain, as in l. 129 he again refers to the same Tale, H 332–4.

[130.]Chaucer does not mention Cato; he merely says—‘Thus lerne children whan that they ben yonge.’ Both Chaucer and Lydgate had no doubt been taught some of the sayings of Dionysius Cato in their youth; for see Troil. iii. 293–4. This particular precept occurs in the third distich in Cato’s first book; i. e. almost at the very beginning. See note to C. T., H 332 (vol. v. p. 443).

[30.]*abit*, abideth, abides, remains, is constant.

[32 (footnote).]The remark in the margin—‘Per antifrasm’—simply means that the text is ironical.

[48.]*tache*, defect; this is Shakespeare’s *touch*, in the same sense; Troilus and Cressida, iii. 3. 175.

[51.]*sliper*, slippery; A. S. *slipor*; as in XVI. 262. Cf. HF. 2154, and the note.

[55.]‘Who can (so) guide their sail as to row their boat with craft.’ Not clearly put. Is there a reference to Wade’s boat? Cf. C. T., E 1424, and the note. The irony seems here to be dropped, as in ll. 71, 79.

[75.]*sys and sink*, six and five, a winning throw at hazard; see C. T., B 124, and the note. *avaunce*, get profit, make gain.

[77, 78.] Here *sette* seems to mean ‘lay a stake upon,’ in the game of hazard; when, if the player throws double aces (*ambes as*), he loses; see the note on C. T., B 124 as above; and see *Ambes-Ace* in the New E. Dict. It is amusing to find that Stowe so wholly misunderstood the text as to print *lombes, as* (see footnote on p. 293); for *lombes* means ‘lambs’!

[83.] *innocence* is, I suppose, to be taken ironically; but the constancy of Rosamond and Cleopatra is appealed to as being real. For the ballad of ‘Fair Rosamond,’ see Percy’s *Reliques of Ancient Poetry*.

‘Her chiefest foes did plaine confesse  
She was a glorious wight.’

[89, 90.] *sengle*, single. *oo-fold*, one-fold, as distinct from *double*. See the whimsical praise of ‘double’ things in Hood’s *Miss Kilmansegg*, in the section entitled ‘Her Honeymoon.’

[6.] *see at y*, see by the outward appearance; cf. C. T., G 964, 1059. This *Balade* resembles no. XIII. Cf. l. 4 with XIII. 63, 81.

[7.] *et*, eateth, eats. This contracted form evidently best suits the scansion. The copy in MS. T. had originally *ette*, mis-spelt for *et*, with *ettyth* written above it, shewing that the old form *et* was obsolescent. *Et* (eateth) occurs in *P. Plowman*, C. vii. 431; and again, in the same, B. xv. 175, the MSS. have *eet*, *eteth*, *ette*, with the same sense. ‘The blind eat many flies’ is given in *Hazlitt’s Collection of Proverbs*. *Skelton* has it, *Works*, ed. *Dyce*, i. 213; and *Hazlitt* gives four more references.

[9.] *geson*, scarce, rare, seldom found; see note to *P. Plowman*, B. xiii. 270.

[19.] Remember to pronounce *this is* (*this ’s*) as *this*.

[25.] A common proverb; see note to C. T., G 962.

[26.] ‘But ay fortune hath in hir hony galle’; C. T., B 3537.

[29.] The proverbial line quoted in T. is here referred to, viz. ‘Fallere, flere, nere, tria sunt hec in muliere.’ In the margin of the *Corpus MS.* of the C.T.,

opposite D 402, is written—‘Fallere, flere, nere, dedit Deus in muliere.’ See that passage in the Wife’s Preamble.

[33.] *sleight*; pronounced (*sleit*), riming with *bait*; shewing that the *gh* was by this time a negligible quantity.

[36.] The reference is to the proverb quoted in the note to C. T., B 2297 (vol. v. p. 208):—

‘Vento quid leuius? fulgur; quid fulgure?  
flamma.  
Flamma quid? mulier. Quid muliere?  
nichil.’

Hence *light* in l. 37 should be *leit*, as it means ‘lightning’; which explains ‘passeth in a throw,’ i. e. passes away instantly. We also see that Lydgate’s original varied, and must have run thus:—

‘Aëre quid leuius? fulgur; quid fulgure?  
uentus.  
Vento quid? mulier. Quid muliere? nichil.’

[43.] Curiously imitated in the modern song for children:—

‘If all the world were paper, And all the sea  
were ink,  
And all the trees were bread and cheese,  
What *should* we do for drink?’  
The Baby’s Bouquet, p. 26.

[(A). 2.] *Honour*, i. e. advancement. The Lat. proverb is—‘Honores mutant mores’; on which Ray remarks—‘As poverty depresseth and debaseth a man’s mind, so great place and estate advance and enlarge it, but many times corrupt and puff it up.’ *outrage*, extravagant self-importance.

[1–28.] The first four stanzas are original; so also are the four at the end. These stanzas have seven lines; the rest have eight.

[10.] Read *called* as *call’d*; *Bell-e* and *Dam-e* are dissyllabic.

[11.] *Aleyn*; i. e. Alain Chartier, a French poet and prose writer, born in 1386, who died in 1458. He lived at the court of Charles VI and Charles VII, to whom he acted as secretary. Besides *La Belle Dame sans Merci*, he wrote several poems; in one of these, called *Le Livre de Quatre Dames*, four ladies bewail the loss of their lovers in the battle of Agincourt. He also wrote some prose pieces, chiefly satirical; his *Curial*, directed against the vices of the court, was translated by Caxton. Caxton's translation was printed by him in 1484, and reprinted by the Early English Text Society in 1888. The best edition of Chartier's works is that by A. Duchesne (Paris, 1617); a new edition is much wanted.

[45.] I here quote the original of this stanza, as it settles the right reading of l. 47, where some MSS. have *eyen* or *eyn* for *pen*.

‘Qui voudroit mon vouloir contraindre  
A ioyeuses choses escrire,  
*Ma plume* n’y sçauroit attaindre,  
Non feroit ma langue à les dire.  
Ie n’ay bouche qui puisse rire  
Que les yeulx ne la desmentissent:  
Car le cueur l’en voudroit desdire  
Par les lermes qui des yeulx issent.’

[53.] The original French is clearer:—

‘Je laisse aux amoureux malades,  
Qui ont espoir d’allegement,  
Faire chansons, ditz, et ballades.’

[65, 66.] *forcer*, casket; *unshet*, opened; *sperd*, fastened, locked up.

[103 (footnote).] *deedly*, inanimate, dull, sleepy; an unusual use of the word. Only in Thynne, who seems to be wrong.

[105, 106.] *som*, i. e. some male guests. *their juges*, (apparently) the ladies who ruled them, whom they wooed; cf. l. 137. *demure*, serious, grave; an early example of the word; cf. XX. 459, XXI. 82.

[105.] *most fresshest*, who had most newly arrived; ‘Tels y ot qui à l’heure vinrent.’

[137.] *scole-maister*, i. e. his mistress who ruled him; cf. *her* in l. 139.

[145.] The right reading is *shot*, as in Thynne and MS. Ff., which are usually better authorities than MSS. F. and H. The original has:—

‘l’apperceu le *trait* de ses yeulx  
Tout empenné d’humbles requestes.’

[154, 156.] *mes*, dish or course of meats. *entremes*, ill-spelt *entremass* in Barbour’s Bruce, xvi. 457; on which my note is: ‘it is the O. F. *entremes*, now spelt *entremets*, [to mark its connection with F. *mettre*; but] *mets*, O. F. *mes*, is the Lat. *missum* [accusative of *missus*], a dish as *sent in* or served at table (Brachet). An *entremes* is a delicacy or side-dish (lit. a between-dish)’; and I added a reference to the present passage. It is here used ironically.

[166.] *chase*, chose; apparently, a Northern form.

[174.] *apert*, as in MS. Ff., is obviously right; *pert*, as still in use, is due to the loss of the former syllable. *prevy nor apert*, neither secretly nor openly, i. e. in no way; just as in Ch. C. T., F 531.

[176.] *frounter*; answering here, not to O. F. *frontier*, forehead, but to O. F. *frontiere*, front rank of an army, line of battle; whence the phrase *faire frontiere a*, to make an attack upon (Godefroy). So here, the lady’s beauty was exactly calculated to make an attack upon a lover’s heart. Sir R. Ros has ‘a frounter *for*’; he should rather have written ‘a frounter *on*.’ The original has:—‘Pour faire au cuer d’amant *frontiere*’; also *garnison* in the preceding line.

[182.] ‘Car ioye triste cuer traueille.’ Sir R. Ros actually takes *triste* with *ioye* instead of with *cueur*. There are several other instances in which he does not seem to have understood his original. See below.

[184.] *trayle*, trellis-work, or lattice-work, intertwined with pliant thick-leaved branches; Godefroy has O.F. ‘*treille, traille, treillis, treillage*’; cf. l. 195. The original has:—‘Si m’assis dessoubz une treille.’ A note explains *dessoubz* as *derriere*.

[198.] *neer*, nearer; as in l. 201. *sought*, attacked (him).

[230.] ‘Et se par honneur et sans blasme le suis vostre.’ That is, if I am yours, with honour *to myself*. But the translator transfers the *worship*, i.e. the honour, to the lady.

[259.] ‘Which promised utterly to deprive me of my trust.’

[265.] *Other or me*, me or some one else. But the French is:—‘Se moy ou autre vous regarde,’ if I or some one else look at you; which is quite a different thing.

[269–72.] Obscure, and perhaps wrong; the original is:—

‘S’aucun blesse autruy d’aenture  
Par coulpe de celuy qui blesse,  
Quoi qu’il n’en peult mais par droicture,  
Si en a il dueil et tristesse.’

[282–3.]

‘Que peu de chose peult trop plaire  
Et vous vous voulez deceuoir.’

[300.] ‘It were less harm for one to be sad than two.’

[303.] Read *sory*: ‘D’ung *dolent* faire deux joyeux.’

[324.] *rechace*, chasing it back, which gives small sense; and the reading *richesse* is worse, and will not rime. The French has *rachat*= mod. F. *rachat*, redemption, ransom; which has been misunderstood.

[340.] ‘Preuee ses parolles par oeure.’

[348.] *their* is an error for *his* (Love’s), due to the translator. ‘Lors il [Amour] descouure sa fierté.’

[351.]

‘Tant plus aspre en est la pointure,  
Et plus desplaisant le deffault.’

[357.] *oon*, one; i. e. the same. MS. Ff. has *wone*, a very early example of the prefixed sound of *w*, as in modern English. See Zupitza's notes to Guy of Warwick.

[393.] Something is wrong. The French is:—'La mesure faulx semblant porte'; meaning (I suppose) moderation has a false appearance.

[400.] *As think*, i. e. pray think; see *As* in the Gloss. in vol. vi.

[443.] 'A constrained reward, and a gift offered by way of thanks, cannot agree'; i. e. are quite different.

[449.] *wanteth*, is wanting, is lacking.

[468.] 'Qui soit donné à autre office.'

[469.] 'D'assez grant charge se cheuit,' he gets rid of a great responsibility. The translator gives the contrary sense.

[506.] 'D'en donner à qui les reffuse.'

[509.] That *He*, not *Who*, should begin the line, is certain by comparison with the French:—'Il ne doit pas cuider muser.'

[514.] *me mistook*, that I mistook myself, that I made a mistake.

[519, 520.] *prevayl you*, benefit you; *after*, according to.

[523–4.] *after-game*, return-match, a second game played by one who has lost the first. I believe l. 524 to mean 'who cannot thoroughly afford to double his stakes.' To *set* often means to stake. The French is:—

'Et celuy pert le ieu d'attente  
Qui ne scet faire son point double.'

[531.] *it ar*, they are. This use of *ar* with *it* is due to the pl. sb. *fantasyes* (i. e. vain fancies) immediately following; *other counsayl* is equivalent to 'as for any other counsel,' which implies that there are more alternatives than one.

[536.] ‘Who would like to conduct himself,’ i. e. to regulate his conduct. ‘Qui la veult conduire et ne peult.’

[538.] Read *sute*: ‘Desespoir le met de sa *suite*.’

[555.] ‘Ne de l’aprendre n’ay-ie cure.’

[559.] ‘Et le deuoir d’amours payer Qui franc cueur a, prisé et droit.’

[566.] *That* is a mere conjunction; the reading *Which* alters the sense, and gives a false meaning.

[583.] *let*, makes as though he knew not; French, ‘scet celler.’

[594, 595.] *Hath set*; ‘Mettroit en mes maulx fin et terme.’ Line 595 should begin with *Then* rather than *Yet*, as there is no contrast.

[605.] ‘De tous soit celuy deguerpiz.’

[608.] *or anything at al, &c.*; ‘et le bien fait De sa Dame qui l’a reffait Et ramené de mort a vie’; i.e. and the kindness of his Lady, who has new made him, and brought him back from death to life. The English follows some different reading, and is obscurely expressed.

[614.] ‘A qui l’en puisse recourir’; to whom he could have recourse. But *recourir* has been read as *recovrir*, giving no good sense.

[627.] The reading *high* is right; ‘Que iamais *hault* honneur ne chiet.’

[634.] *reclaymed*, taught to come back; a term in falconry; French, ‘bien reclamez.’ Opposed to *hem to withhold*, i. e. to keep themselves from coming back.

[635.]

‘Et si bien aprins qu’ils retiennent  
A changer dés qu’ils ont clamez.’

[651.] *fol*, foolish; F. text, ‘fol plaisir.’

[667.] *To have better*, to get a better lover. But the sense is wrongly given. In the French, this clause goes with what follows:—‘D’auoir mieulx ne vous affiez,’ i.e. expect to get nothing better.

[667.] *to have better*, to get a better lover.

[668.] ‘Et prenez en gré le reffus.’

[673.] The original shews that *she* really refers to *Pity*, denoted by *it* in l. 671, not to the Lady herself.

[680.] ‘Et iamais á bout n’en vendrez.’

[706.] *By*; French, *De*; hence *By* should be *Of*. Read *defame of cruēlty*, an ill name for cruelty. The mistake is the translator’s.

[741.] *Male-bouche*, Slander; a name probably taken from the Rom. de la Rose, 2847; called *Wikked-Tonge* in the English version, 3027.

[750.] *playn*, (all equally) flat. ‘La terre n’est pas toute unie.’

[757.] *be nought*, are naughty, are wicked; as in K. Lear, ii. 4. 136.

[788.] ‘Que si tost mis en obli a.’

[814.] *avantours*, boasters; see l. 735. F. text, ‘venteus’; cf. ‘*Vanteux*, vaunting’; Cotgrave.

[817.] *Refus*, i.e. Denial; personified. ‘Reffuz a ses chasteaulx bastiz.’

[829.] The last four stanzas are original. Note the change from the 8-line to the 7-line stanza.

[1.] *Ane*, a; altered by Thynne to *a*, throughout.

*dooly* (Th. *doly*), doleful, sad; from the sb. *dool*, sorrow.

[4–6.] Here *fervent* seems to mean ‘stormy’ or ‘severe,’ as it obviously does not mean hot. *Discend* is used transitively; *can discend* means ‘caused to descend.’ This is an earlier example than that from Caxton in the New Eng. Dictionary. *Aries* clearly

means the influence of Aries, and implies that the sun was in that sign, which it entered (at that date) about the 12th of March; see vol. iii. p. 188 (footnote). *Lent* is 'spring'; and the Old Germanic method is here followed, which divided each of the seasons into three months. In this view, the spring-months were March, April, and May, called, respectively, forward Lent, midward Lent, and afterward Lent; see *A Student's Pastime*, p. 190. Hence the phrase *in middis of the Lent* does not mean precisely in the middle of the spring, but refers to the month of April; indeed, the sun passed out of Aries into Taurus on the 11th of the month. The date indicated is, accordingly, the *first week in April*, when the sun was still in Aries, and showers of hail, with a stormy north wind, were quite seasonable.

[10.] *sylit under cure*, covered up, (as if) under his care. The verb *to syle* is precisely the mod. E. *ceil*; which see in the New E. Dict.

[12.] *unto*, i. e. over against. The planet Venus, rising in the east, set her face over against the west, where the sun had set.

[20.] *shill*, shrill. *Shille* occurs as a variant of *schrille* in C. T., B 4585; see *schil* in Stratmann.

[32.] *douf* (spelt *doif* in the old edition) is the Northern form of 'deaf,' answering to the Icel. *dauf*; thus a nut without a kernel is called in the South 'a deaf nut,' but in Scotland 'a douf nit'; see Jamieson. For *deaf* in the senses of 'dull' and 'unproductive,' see the New E. Dict.

[39.] *cut*, curtail; illustrated from Lydgate in the New E. Dict.

[42.] Read *lusty*, to avoid the repetition of *worthy*; cf. l. 41. It should have been stated, in the footnotes, that the readings are: E. *worthy*; Th. *lusty*.

[43.] Referring to *Troil.* bk. v. In l. 92, we are told how Diomedes led Criseyde away. Note particularly that, in l. 45, Henryson quotes Chaucer rather closely. Cf. 'For which wel neigh out of my wit I breyde'; *Troil.* v. 1262. And cf. ll. 47-9

with—‘Betwixen hope and drede his herte lay’;  
Troil. v. 1207.

[48.] *Quhill*, till. The reading *Esperus* in E. is comic enough. Even Thynne has misread *esperans*, and has turned it into *esperous*. There can be little doubt that *esperans* here means ‘hope,’ as it is opposed to *wanhope* in the line above. The word was known to Henryson, as we find, in st. 8 of his *Garment of Gude Ladyis*: ‘Hir slevis suld be of *esperance*, To keip hir *fra dispair*.’ Cf. l. 49.

[50.] *behest*, promise; because she had promised to return to Troy within ten days; Troil. iv. 1595.

[65.] *this narratioun*, i.e. the sequel of the story, which he is about to tell. He does not tell us whence he derived it, but intimates that it is a fiction; I suppose he invented it himself.

[74.] *lybel of répudy*, Lat. ‘libellum repudii,’ as in Matt. xix. 7.

[77.] ‘And, as some say, into the common court’; i. e. she became a courtesan.

[78.] *A-per-se*, i. e. the first letter of the alphabet, standing alone. A letter that was also a word in itself, as *A*, or *I*, or *O*, was called ‘per se,’ because it could stand alone. Of these, the *A-per-se* was a type of excellence. One of Dunbar’s *Poems* (ed. Small, i. 276) begins:—‘London, thou art of townes *A-per-se*.’

[79.] *fortunait*, the sport of fortune; oddly used, as it implies that she was ‘an unfortunate.’ Cf. l. 89.

[94.] *but*, without; and Thynne actually prints *without* in place of it.

[97.] *quhair*, where her father Chalcas (was). He was living among the Greeks; Troil. i. 80, 87.

[106.] In the medieval legend, Calchas was not a priest of Venus, but of Apollo, as Chaucer notes; see Troil. i. 66–70. So also in Lydgate, *Siege of Troy*, bk. ii. c. 17. Henryson probably altered this intentionally, because it enabled him to represent

Criseyde as reproaching her father's god; see ll. 124, 134.

[129.] *outwaill*, outcast; one who is chosen out and rejected; from the verb *wail*, *wale*, to choose. There seems to be no other example of the word, though Jamieson gives '*outwailins*, leavings, things of little value.'

[140.] *forlane* can hardly mean 'left alone.' If so, it would be a word invented for the occasion, and improperly formed from *lane*, which is itself a docked form of *alane*. In all other passages, *forlane* or *forlain* is the pp. of *forliggen*; and the sense of 'defiled' is quite applicable. And further, it rhymes with *slane*, which means 'slain.'

[143.] 'And, as it seemed, she heard, where she lay,' &c.

[147.] The seven planets; which, in the order of the magnitude of their orbits, are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. And to this order the author carefully adheres throughout ll. 151–263.

[155.] *frosnit*, wrinkled; *frounse* is the mod. E. *flounce*, which formerly meant 'a pleat'; see *frounce*, *frouncen* in Stratmann, and the Gloss. to Chaucer. Misprinted *frosnit* in E.

'His complexion was like lead.' Lead was Saturn's metal; see C. T., G 828, and the note.

[164.] That *gyte* is the correct reading, is obvious from ll. 178, 260, where Thynne has preserved it. It is a Chaucerian word; see the Glossary in vol. vi. It seems to mean 'mantle.' The Edinburgh printer altered it to *gyis*, which is too general a term, at least in l. 260.

[182.] 'To ward off from us the wrath of his father (Saturn).'

[198.] Compare Ch. C. T., F 1031—'god and governour Of every plaunte, herbe, tree, and flour.'

[205.] Alluding to Phaethon's misguidance of the chariot of the sun; 'And that his faders cart amis he

dryve'; Troil. v. 665. Laing prints *unricht*; but omits to say that E. has *upricht*.

[211.] *soyr*, sorrel-coloured, reddish-brown; see *Sorrel* in my Etym. Dict.

[212–6.] The names of the four horses are curiously corrupted from the names given in Ovid, Met. ii. 153, viz. Eöus, Æthon, Pyröeis, and Phlegon. As *Eous* means 'belonging to the dawn,' we may consider the words *into the Orient*, i. e. in the East, as explanatory of the name *Eoy*; 'called Eoy, (which signifies) in the East.' As to the name of the last horse, it was obviously meant to take the form *Philegoney*, in order to rime with *sey* (sea), and I have therefore restored this form. The two authorities, E. and Th., give it in the amazing form *Philologie* (*Philologiee*), which can only mean 'philology'!

[231.] *lauch* and *weip* are infinitives, but appear to be meant for past tenses. If so, the former should be *leuch*; *weip* may answer to the strong pt. t. *weep* in Chaucer A. S. *wēop*).

[246.] He seems to be thinking of Chaucer's Doctor of Phisyk; cf. Ch. Prol. A 425–6, 439.

[254.] 'The last of all (in order), and swiftest in her orbit.'

[256.] Thynne has *tapere*=to appear; this passage is curiously cited, in Richardson's Dictionary, in illustration of the sb. *taper*!

[261.] *churl*, man; this is Chaucer's *cherl*, in Troil. i. 1024. See the note to that line.

[263.] *na nar*, no nearer; the moon's orbit, being the least, was the most remote from the outer heaven that enclosed the *primum mobile*.

[273.] *shew*, shewed; but it is false grammar, for the verb to *shew* (or *show*) was weak. Formed by analogy with *blew*, *grew*, *knew*; cf. *rew*, *mew*, *sew*, old strong preterites of *row*, *mow*, and *sow*.

[290.]As Henryson usually refrains from the addition of a syllable at the cæsura, we should probably read *injure*, not *injury*; see Troil. iii. 1018.

[297, 298.]*hyest*, i. e. Saturn; *lawest* (lowest), i. e. Cynthia.

[299.]*modify*, determine, specify; not here used in the modern sense.

[318.]Heat and moisture characterised the *sanguine* temperament (see vol. v. p. 33); coldness and dryness characterised the melancholy temperament (see P. Plowman, B-text, p. xix). Cf. l. 316.

[343.]‘With cup and clapper, like a leper.’ It was usual for lepers to carry a cup (for their own use), and a clapper or clap-dish, which was used in order to give warning of their approach, and also as a receptacle for alms, to prevent actual contact; cf. l. 479 below. Compare the following:—

‘Coppe and claper he bare . . .  
As he a mesel [*leper*] were.’—Sir Tristrem,  
3173.

‘Than beg her bread with dish and clap’ (referring to Criseyde).

Turbervile’s Poems: The Lover in utter dispaire. See further under *Clapper* in the New Eng. Dict.

*lazarous* is formed as an adj. in *-ous* from the sb. *lazar*, a leper; see l. 531.

[350.]*wa*, woful; ‘God knows if she was woful enough.’

[382.]The accent on the second syllable of *hospital* was not uncommon; hence its frequent contraction to *spittal* or *spittel-house*; for which see l. 391 below.

[386.]Read *bevar* or *bever* (Th. has *beuer*); the reading *bawar* in E. gives no sense. I see no connection with Lowl. Sc. *bevar*, ‘one who is worn out with age,’ according to Jamieson, who merely guesses at the sense, as being perhaps allied to *bavard*, which he also explains as ‘worn out’; although, if from the F. *bavard*, it rather means

talkative, babbling, or idle. I believe that *bevar hat* simply means ‘beaver hat,’ formerly used by women as well as by men. Even Dickens alludes to ‘farmer’s wives in beaver bonnets,’ in *Martin Chuzzlewit*, ch. 5. No doubt a beaver hat was, when new, an expensive luxury, as worn by Chaucer’s ‘Merchant’ (Prol. l. 272); but they wore well and long, and were doubtless gladly used by beggars when cast off by their original owners.

[407.]The metre, in ll. 407–69, is borrowed from Chaucer’s *Anelida*.

[410.]*blaiknit*, is not a derivative of M. E. *blak*, black, but of M. E. *blāk*, *bleik*, bleak, pallid, cheerless. It is here used in the sense of ‘rendered cheerless’; and *bair* means ‘bare’ or ‘barren.’ See *blākien* in Stratmann.

[413.]‘Thy bale is in the growth,’ or is sprouting. See *Braird*, the first shoots of corn or grass, in the New E. Dict., where two more examples of this phrase are cited from Henryson.

[417.]‘With goodly bed, and convenient embroidered bench-covers.’ *Burelie* (mod. E. *burly*, prov. E. *bowerly*) answers to an A. S. form *būr-līc*, i. e. suitable for a lady’s bower. This explains why it was appropriately used as an epithet for a bed. Cf. ‘*Qhair ane burely bed was wrocht in that wane*’; Rauf Coilyear, 264. Hence ‘a burly knight’ was one suitable for a lady’s bower, and therefore handsome, strong, well-grown, large; and by a degradation of meaning, huge, corpulent. The changes in sense are curious and instructive. In the New E. Dict., the etymology is not given. For *bene*, see *bain* in the New E. Dict.; and for *bankouris*, see *banker*.

[421.]*saipheroun sals*, saffron sauce. *Saffron* and *salt* were often used together in medieval cookery; see *Two Fifteenth-Century Cookery Books*, ed. Austin (E. E. T. S.). The Glossary to that book gives the spellings *safroun*, *saferon*, *saferoun*, and *sapheron*.

[423.]This is a very early mention of *lawn*. It is also mentioned in st. 10 of Lydgate’s ‘*London Lickpeny*.’

[429.] *walk*, wake. The history of this spelling is not quite clear; but the *l* was, in any case, mute; another spelling is *wauk*. I suspect that it originated in the misunderstanding of a symbol. The scribe, who wished to write *wakk*, used a symbol resembling *lk*, where the *l* was *really* the first *k*, indicated by its down-stroke only. For example, the word *rokke* was (apparently) written *rolke*. See my article on Ghost-words; Phil. Soc. Trans. 1885, p. 369.

*tak the dew*, gather May-dew. The old custom of bathing the face with fresh dew on the 1st of May is referred to in Brand's Popular Antiquities. He gives an example as late as 1791. See Pepys' Diary, May 28, 1667, May 11, 1669; where we find that *any* day in May was then considered suitable for this health-giving operation.

[433.] I take *on every grane* to mean 'in every particular'; cf. 'a *grain* of sense.' We may also note the Fr. *teindre en graine*, to dye in grain, to dye of a fast colour; and we occasionally find *grain* in the sense of 'tint.' Godefroy cites 'ung couvertoer d'une *graigne* vermeille'; and 'une manche vermeille, ne sçay se c'est *graine* ou autre taincture.' *Grane* also means 'groan,' and 'groin,' and 'fork of a tree'; but none of these senses suit.

[438.] 'Take this leper-lodge in place of thy stately bower.'

[450.] In l. 407, we have *sop of sorrow*, i. e. sop, or sup, of sorrow. So here *sowpit in syte*, sopped, or drenched, in sorrow; an expression which Jamieson illustrates from Holland's Houlate, i. 4, and Douglas's Vergil, prologue to Book viii, l. 5.

[463.] This expression is imitated from Chaucer's Boethius, bk. iii. pr. 6. 3—'O glorie, glorie, thou art nothing elles but a greet sweller of eres!' See note to I. ii. 8. 68 (p. 472).

[480.] *leir* (Th. *lerne*); surely miscopied from l. 479. Read *live*.

[490.] *lipper* seems to be used collectively; so also in l. 494.

[492.] *shuik coppis*, shook their cups; it implies that they waved them aloft, to attract attention. They also used their clappers.

[501.] *ply*, plight. I know of no other example of *ply* in this sense; but *ply* (usually, a fold) and *plight* (incorrect spelling of M. E. *plyte*) are closely related; the former represents Lat. *plicitum*, the latter, Lat. *plicita*; from *plicare*, to fold (whence E. *ply*, verb, to bend).

[541.] ‘With many a sorrowful cry and cold *or* sad (cry of) O hone!’ Here *cald*=sad; and *Ochane* is the Irish and Scotch cry of *O hone!* or *Och hone!* See *O hone* in the Century Dict., s. v. *O*.

[543.] *will of wane*, lit. wild of weening, at a loss what to do. See Gloss. to Barbour’s Bruce, s. v. *Will*.

[550.] ‘And climbed so high upon the fickle wheel’ (of Fortune). Cf. Troil. iv. 6, 11.

[567.] ‘For they (women) are as constant as a weathercock in the wind.’ Cf. ‘*unsad* . . . and chaunging as a vane’; Ch. C. T., E 995.

[588.] *wellis*, streams, rills; as in Book Duch. 160.

[589.] *broche and belt*; Criseyde gave Diomedes the brooch she had received from Troilus; see Troil. v. 1661, 1669, 1688. The *belt* is Henryson’s addition.

[600.] ‘His heart was ready to burst.’

[1, 2.] Quoted from the Knightes Tale, A 1785–6.

[4.] The word *of* is inserted in Th., Ff. and S., and seems to be right; but as *hy-e* should be two syllables, perhaps the words *And of* were rapidly pronounced, in the time of a single syllable. Or omit *And*.

[11–5.] The lines of this stanza are wrongly arranged in Thynne, and in every printed edition except the present one; i. e. the lines 12 and 13 are transposed. But as the rime-formula is *aabba*, it is easy to see that *suffyse*, *devyse*, *agryse* rime together on the one hand, and *nyce*, *vyce*, on the other. The pronunciation *suffice* is comparatively modern; in

Chaucer, the suffix *-yse* was pronounced with a voiced *s*, i. e. as *z*. Note the rimes *devyse*, *suffyse* in the Book of the Duch. 901–2; *suffyse*, *wyse*, *devyse*, in the C. T., B 3648–9; &c. The MSS. Ff., F., and B. all give the right arrangement.

[18.] *whom him lyketh*, him whom it pleases him (to gladden or sadden).

[20, 23.] *May*; cf. Troil. ii. 50–63; Rom. Rose, 51–2, 74–6, 85–6; Legend of Good Women, 108; C. T., A 1500–2.

[36.] *of feling*, from experience. *Spek-e* is dissyllabic.

[39.] *hoot*, hot, i. e. hopeful; *cold*, full of despair; *acces*, feverish attack, as in Troil. ii. 1315, 1543, 1578.

[41.] *fevers whyte*, feverish attacks (of love) that turn men pale; the same as *blaunche fevere* in Troil. i. 916; see note to that line.

[48.] *a comune tale*, a common saying. As a fact, one would expect to hear the cuckoo first. Prof. Newton, in his Dict. of Birds, says of the cuckoo, that it ‘crosses the Mediterranean from its winter-quarters in Africa at the end of March or beginning of April. Its arrival is at once proclaimed by the peculiar . . . cry of the cock.’ Of the nightingale he says—‘if the appearance of truth is to be regarded, it is dangerous to introduce a nightingale as singing in England before the 15th of April or after the 15th of June.’

As the change of style makes a difference of 12 days, this 15th of April corresponds to the 3rd of April in the time of Chaucer. It is remarkable that Hazlitt, in his Proverbs, p. 305, gives the following:—‘On the third of April, comes in the cuckoo and the nightingale’; which may once have been correct as regards the latter. Hazlitt also says that, in Sussex, the 14th of April is supposed to be ‘first cuckoo-day’; whereas it would better apply to the nightingale. And again, another proverb says (p. 380)—‘The nightingale and the cuckoo sing both in one month.’ It is clear that, whatever the facts may be, our ancestors had a notion that these birds arrived nearly at the same time, and attached some

importance, by way of augury, to the possibility of hearing the nightingale first. They must frequently have been disappointed. See Milton's sonnet, as quoted in the Introduction.

[54.]*of*, during; exactly as in l. 42.

[62.]Read *inne*, the adverbial form; for the sake of the grammar and scansion. See *Inne* in the Gloss. in vol. vi. p. 135. *been* gives a false rime to *gren-e* and *sen-e*; shewing that *grene* and *sene* are here monosyllabic (really *green* and *seen*), instead of being dissyllabic, as in Chaucer. *Sene* is the adj., meaning visible, not the pp., which then took the form *seyn*.

[70.]For *began*, which is singular, substitute the pl. form *begonne*. *to don hir houres*, to sing their matins, &c.; referring to the canonical hours of church-service. Bell has the reading *to don honoures*, for which there is no early authority. Morris unluckily adopts the meaningless reading found in MSS. F. and B.

[71.]‘They knew that service all by rote,’ i. e. by heart. Bell actually explains *rote* as a hurdy-gurdy; as to which see *Rote* (in senses 2 and 3) in the Gloss. in vol. vi. p. 218.

[80.]*Feverere* seems to have been pronounced *Fev'rer'*. Surely it must be right. Yet all the MSS. (except T.) actually have *Marche* (written *Mars* in Ff.), followed by *upon*, not *on*. Even Th. and T. have *upon*, not *on*; but it ruins the scansion, unless we adopt the reading *March*. It looks as if the author really *did* write *Marche*!

[82, 85.]*ron*, *mon*, for *ran*, *man*, are peculiar. As such forms occur in Myrc and Audelay (both Shropshire authors) and in Robert of Gloucester, they are perfectly consistent with the supposition that they are due to Clanvowe's connection with Herefordshire.

[87.]*swow*, swoon; cf. Book Duch. 215.

[90.]As *brid* is a monosyllable (cf. ll. 212, 260, 270, 271), it is necessary to make *lew-ed-e* a trisyllable;

as also in l. 103. But it becomes *lew'de* in ll. 50, 94. Chaucer has *lew-ed*, P. F. 616, &c.

[105.] *him*; the cuckoo is male, but the nightingale, by way of contrast, is supposed to be female.

[118.] *playn*, simple, having simple notes; cf. 'the plain-song cuckoo,' Mids. Nt. Dr. iii. 1. 134.

[119.] *crakel*, 'trill or quaver in singing; used in contempt'; New E. Dict.

[124.] *I* seems to be strongly accented. It is a pity that there is no authority for inserting *For* before it. Otherwise, read *I hav-ë*.

In Old French, *oci oci*, represented the cry of the nightingale; Godefroy gives examples from Raoul de Houdenc, Froissart, and Deschamps. Moreover, *oci* was also the imperative of the O. F. verb *ocire*, to kill; with which it is here intentionally confused. Accordingly, the nightingale retorts that *oci* means 'kill! kill!' with reference to the enemies of love.

[135.] *grede*, exclaim, cry out. Not used by Chaucer, though found in most dialects of Middle-English. Clanvowe may have heard it in Herefordshire, as it occurs in Langland, Layamon, Robert of Gloucester, and in the Coventry Mysteries, and must have been known in the west. But it was once a very common word. From A.S. *græ?dan*.

[137.] *to-drawe*, drawn asunder; cf. Havelok, 2001; Will. of Palerne, 1564.

[140.] *yok*, yoke; cf. Ch. C. T., E 113, 1285.

[142.] *unthryve*, become unsuccessful, meet with ill luck. A very rare word; but it also occurs in the Cursor Mundi (Fairfax MS.), l. 9450, where it is said of Adam that 'his wyf made him *to unthryve*.'

[146.] The first syllable of the line is deficient. Accent *What* strongly. Cf. 153–8 below.

[151.] The sentiment that love teaches all goodness, is common at this time; see Schick's note to Lydgate's Temple of Glas, l. 450.

[152.]The true reading is doubtful.

[153–8.]Here the author produces a considerable metrical effect, by beginning all of these lines with a strong accent. There are three such consecutive lines in the Wyf of Bathes Tale, D 869–71. Cf. ll. 161, 232, 242, 252, 261, 265, 268, 270, 278.

[180.]Bell and Morris read *haire*, without authority, and Bell explains it by ‘he may full soon have the *hair* (!) which belongs to age, *scil.*, grey hair, said to be produced by anxiety.’ But the M. E. form of ‘hair’ is *heer*, which will not give a true rime; and the word *heyr* represents the mod. E. *heir*. As the *h* was not sounded, it is also written *eir* (as in MS. T.) and *air* (as in MS. S.). The sense is—‘For he who gets a little bliss of love may very soon find that his heir has come of age, unless he is always devoted to it.’ This is a mild joke, signifying that he will soon find himself insecure, like one whose heir or successor has come of age, and whose inheritance is threatened. On the other hand, ‘to have one’s hair of age’ is wholly without sense. Compare the next note.

[185.]‘And then you shall be called as *I* am.’ I. e. your loved one will forsake you, and you will be called a cuckold. This remark is founded on the fact that the O. F. *coucou* or *cocu* had the double sense of cuckoo and cuckold. See *cocu* in Littré. This explains l. 186.

[201–5.]Bell, by an oversight, omits this stanza.

[203.]This reading (from the best MS., viz. Ff.) is much the best. The sense is—‘And whom he hits he knows not, or whom he misses’; because he is blind.

[216–25.]All the early printed editions crush these two stanzas into one, by omitting ll. 217–9, and 224–5, and altering *thoughte me* (l. 223) to *me aloon*. This is much inferior to the text.

[237.]*leve*, believe; yet all the authorities but S. have the reading *loue!* Cf. l. 238.

[243.]*dayesye*, daisy. Cf. Legend of Good Women, 182–7, 201–2, 211.

[266.] *Ye witen* is the right reading; turned into *ye knowe* in F. and B. The old printed editions actually read *The cuckowe!*

[267.] A syllable seems lacking after *I*; such lines are common in Lydgate. The reading *y-chid* would render the line complete; or we may read *hav-ë*, as perhaps in l. 124.

[275.] An obvious allusion to Chaucer's Parlement of Foules, in which he gives 'the royal egle' the first place (l. 330).

[284.] *The quene*; queen Joan of Navarre, second wife of Henry IV, who received the manor of Woodstock as part of her dower.

[285.] *lay*, lea; not a common word in M. E. poetry, though occurring in P. Plowman. The parliament of birds required a large open space.

[389.] *Terme*: during the whole term of my life; cf. C. T., G 1479.

[1.] *lewde book*, unlearned book. It is not known to what book this refers. It has nothing to do with the preceding poem. My guess, in vol. i. p. 40, that this piece might be Hoccleve's, is quite untenable. His pieces are all known, and the metrical form is of later date. See the next note.

[11.] Too long; perhaps *servant* should be struck out. So in l. 13 we could spare the word *als*. But ll. 17, 18, 19, 20, are all of an unconscionable length.

[22-7.] I believe I was the first to detect the obvious acrostic on the name of Alison; see vol. i. p. 40. The sense of ll. 25-6 (which are forced and poor) is—'I beseech (you) of your grace, let your writing (in reply) alleviate the sighs which I pour out in silence.'

[1-2.] Imitated from C. T., F 671; see note in vol. v. p. 386.

[3.] *Bole*, Bull, Taurus. The sun then entered Taurus about the middle of April; hence the allusion to April showers in l. 4. Compare the opening lines of Chaucer's Prologue. But we learn, from l. 437, that

it was already May. Hence the sun had really run half its course in Taurus. *certainly*; used at the end of the line, as in A. L. 85.

[10.] *very good*; this adverbial use of *very* is noticeable; cf. ll. 35, 315, 409, and A. L. 479. I believe Chaucer never uses *very* to qualify an adjective. It occurs, however, in Lydgate.

[20.] Cf. ‘*more at hertes ese*’; A. L. 672.

[25.] Cf. ‘at *springing of the day*’; A. L. 218.

[26.] Cf. ‘That ye wold help me *on* with *myn aray*’; A. L. 241.

[27–8.] This rime of *passe* with *was* occurs again below (114–6); and in A. L. 436–8.

[30.] Chaucer has *hew-ē, new-ē*; but here *hew, new* rime with the pt. t. *grew*. So, in A. L. 65–8, *hew, new* rime with the pt. t. *knew*.

[31–2.] Copied from the Book of the Duch. 419–20:—

‘And every tree stood by him-selve  
Fro other wel ten foot or twelve.’

[35.] ‘The young leaves of the oak, when they first burst from the bud, are of a red, cinereous colour’; Bell.

[37.] Cf. ‘this proces *for to here*’; A. L. 27. And again, ‘pitous *for to here*’; A. L. 718.

[39–42.] This seems to be a direct allusion to the Cuckoo and the Nightingale, ll. 52–4:—

‘I wolde go som whider to assay  
If that I might *a nightingale here*;  
For yet had I non *herd of al this yere*.’

[43–5.] From the Book of the Duch. 398–401:—

‘Doun by a floury grene wente  
*Ful thikke of gras*, ful softe and swete, . . .  
*And litel used*, it semed thus.’

Cf. A. L. 47; ‘into a strait passage,’ and the context.

[47.]*parde*; a petty oath (being in French), such as a female writer might use; so in A. L. 753.

[49, 50.]For the *herber* and *benches*, see A. L. 48–9; also L. G. W. 203–4. For the phrase *wel y-wrought*, see A. L. 165.

[53.]Bell and Morris read *wool*, which is obviously right; but neither of them mention the fact that *both* Speght’s editions have *wel*; and there is no other authority! Clearly, Speght’s MS. had *wol*, which he misread as *wel*.

[56.]*eglantere*, eglantine, sweet-briar. Entered under *eglatere* in the New E. Dict., though the earlier quotations, in 1387 and 1459, have *eglenterere*. I find no authority for the form *eglatere* except Speght’s misprint in this line, which he corrects in l. 80 below. Tennyson’s *eglatere* (Dirge, 23) is clearly borrowed from this very line.

[58.]*by mesure*; a tag which reappears in A. L. 81.

[59.]*by and by*; another tag, for which see A. L. 87, 717.

[60.]*I you ensure*; yet another tag; see l. 457, and A. L. 52, 199, 495, 517.

[62.]The final *e* in *peyn-e* is suppressed; so in A. L. 359, 416.

[68.]Cf. ‘And as they sought hem-self thus *to and fro*’; A. L. 43.

[75.]Here *espyed* rimes with *syde*, *wyde*; in A. L. 193, it rimes with *asyde* and *gyde*.

[89.]The *goldfinch* is afterwards opposed to the *nightingale*. Hence he replaces the *cuckoo* in the poem of the Cuckoo and Nightingale. Just as the Cuckoo and Nightingale represent the faithless and the constant, so the goldfinch and the nightingale are attached, respectively, to the bright Flower and the long-lasting Leaf. This is explicitly said below; see ll. 439, 444.

[98.] *in this wyse*; appears also at the end of a line in A. L. 589; cf. *in her gyse*, A. L. 603; *in ful pitous wyse*, A. L. 584; *in no maner wyse*, A. L. 605.

[99, 100.] These lines correspond to the Cuckoo and Nightingale, 98–100.

[113.] *inly greet*, extremely great; cf. *inly fair*, A. L. 515.

[115.] ‘Ye wold it *thinke a very paradyse*’; A. L. 168.

[118.] Better *I set me down*, as in A. L. 77.

[121.] ‘Withouten sleep, withouten mete or drinke’; L. G. W. 177 (note the context).

[134.] Here begins the description of the adherents of the Leaf, extending to l. 322, including the Nine Worthies, ll. 239–94. The reader must carefully bear in mind that the followers of the Leaf are clad in *white* (not in green, as we should now expect), though the nine Worthies are crowned with green laurel, and all the company gather under a huge Laurel-tree (l. 304). On the other hand the followers of the Flower, shortly described in ll. 323–50, are clad in *green*, though wearing chaplets of white and red flowers; for green was formerly an emblem of *inconstancy*.

[137.] Cf. ‘*to say you very right*’; A. L. 750.

[144.] *oon and oon*, every one of them. This phrase is rare in Chaucer; it seems only to occur once, in C. T., A 679; but see A. L. 368, 543, 710.

[146.] *purfil* occurs in A. L. 87, in the same line with *by and by*; and in A. L. 522–4, we find *colour*, *sleves*, and *purfyl* close together.

[148.] Cf. ‘With *grete perles*, ful fyne *and orient*’; A. L. 528. For *diamonds*, see A. L. 530.

[150.] Borrowed from Chaucer, Parl. Foules, 287: ‘of whiche the name I wante.’ Hence *wante*, i. e. lack, is the right reading. The rime is imperfect.

[155.]The missing word is not *branches*, as suggested by Sir H. Nicolas, nor *floures*, as suggested by Morris, but *leves*; as the company of *the Leaf* is being described; cf. l. 259. The epithets *fresh and grene* are very suitable. The leaves were of laurel, woodbine, and *agnus-castus*.

[160.]For *were* read *ware*; see ll. 267, 329, 335, 340; the sense is *wore*. Chaucer's form is *wered*, as the verb was originally weak; Gower and Lydgate also use the form *wered*. The present is perhaps one of the earliest examples of the strong form of this preterite.

*agnus-castus*; 'from Gk. ἄγνος, the name of the tree, confused with ἄγνός, chaste, whence the second word Lat. *castus*, chaste. A tree, species of *Vitex* (*V. Agnus Castus*), once believed to be a preservative of chastity, called also Chaste-tree and Abraham's Balm'; New E. Dict. The same Dict. quotes from Trevisa: 'The herbe agnus-castus is alwaye grene, and the flowre therof is namly callyd Agnus Castus, for wyth smelle and vse it makyth men chaste as a lombe.'

[163.]For *But* Morris reads *And*, which is simpler.

[164.]*oon*, one. She was the goddess Diana (see l. 472), or the Lady of the Leaf.

[171.]Cf. 'That to beholde it was a greet plesaunce'; A. L. 59.

[172.]Cf. 'though it were *for a king*'; A. L. 158.

[177–8.]Speght has *Suse le foyle de vert moy* in l. 177, and *Seen et mon joly cuer en dormy* in l. 178. I see little good in guessing what it ought to be; so I leave it alone, merely correcting *Suse* and *foyle* to *Sus* and *foyl*; as the O. F. *foil* was masculine.

Bell alters *de vert* to *devers*, and for *Seen* puts *Son*; and supplies *est* after *cuer*; but it all gives no sense when it is done. We should have to read *Sus le foyl devers moy sied, et mon joli cuer est endormi*; sit down upon the foliage before me, and my merry heart has gone to sleep. Which can hardly be right. The Assembly of Ladies has the same peculiarity, of

presenting unintelligible scraps of French to the bewildered reader.

[180.] *smal*, high, treble; chiefly valuable for explaining the same word in Chaucer's *Balade to Rosemounde*.

[188–9.] A parallel passage occurs in A. L. 384–5.

[201.] *the large wones*, the spacious dwellings; cf. Ch. C. T., D 2105.

[202.] Speght has *Pretir*, an obvious error for *Prester*. The authoress may easily have obtained her knowledge of Prester John from a MS. of Mandeville's *Travels*; see cap. 27 of that work. And see Yule's edition of *Marco Polo*. He was, according to Mandeville, one of the greatest potentates of Asia, next to the Great Khan.

[209.] *cereal*; borrowed from Chaucer:—'A *coroune* of a grene *ook cerial*'; C. T., A 2290. And Chaucer took it from Boccaccio; see note in vol. v. p. 87.

[210.] *trumpets*, i. e. trumpeters; as several times in Shakespeare. Cf. l. 213.

[212.] *tartarium*, thin silk from Tartary. Fully explained in my note to P. *Plowman*, C. xvii. 299 (B. xv. 163), and in the Glossary to the same. *bete*, lit. beaten; hence, adorned with beaten gold; see note to C. T., A 978 (vol. v. p. 64). *were*, (all of which) were; hence the plural.

[213.] Read *bere*, as in l. 223; A. S. *b?ron*, pt. t. pl.

[220.] *kinges of armes*, kings-at-arms; who presided over colleges of heralds. Sir David Lyndsay was Lord Lion king-at-arms.

[224.] Cf. '*Set with saphyrs*'; A. L. 480.

[233.] *vel-u-et* is trisyllabic; as in *The Black Knight*, 80.

[234.] 'And certainly, they had nothing to learn as to how they should place the armour upon them.'

[238.] *in sute*, in their master's livery.

[240.]The celebrated Nine Worthies; see notes to IV. 281, XII. 86.

[243.]Cf. ‘*and furred wel with gray*’; A. L. 305.

[252.]*henshmen*, youths mounted on horseback, who attended their lords. See numerous quotations for this word in *A Student’s Pastime*, §§ 264, 272, 415–8. Each of them is called *a child*, l. 259.

[253.]For *every on*, it is absolutely necessary to read *the first upon*; for the sense. Each of the nine worthies had three henchmen; of these three, the first bore his helmet, the second his shield, and the third his spear.

[257.]Bell and Morris alter *nekke* to *bakke*; but wrongly. The shields were carried by help of a strap which passed round the *neck* and over the shoulders; called in Old French a *guige*. The convenience of this arrangement is obvious. See note to C. T., A 2504 (vol. v. p. 88).

[272.]In Lydgate’s *Temple of Glas*, 508, we are told that hawthorn-leaves do not fade; see ll. 551–3 below.

[274.]Read *hors*, not *horses*; *hors* is the true plural; see l. 293.

[275.]Cf. ‘*trompes*, that . . . blowen *blody sounes*’; C. T., A 2511–2.

[286–7.]‘That *to beholde it was a greet plesaunce*’; A. L. 59. And again—‘*I you ensure*’; A. L. 52.

[289.]I. e. the Nine Worthies; see ll. 240, 249.

[293.]The reading *ninth* (as in *Speght*) is an absurd error for *nine*; yet no one has hitherto corrected it. How could the ninth man alight from *their horses*? The ‘remnant’ were the twenty-seven henchmen and the other knights.

[295.]Cf. ‘See how *they come togider, twain and twain*’; A. L. 350.

[302.]Cf. ‘*Ful womanly she gave me*,’ &c.; A. L. 196.

[305.] ‘Laden with leaves, with boughs of great breadth.’

[323.] Here begins the description of the company of the Flower. They were clad in *green*.

[330.] Cf. ‘Her gown was *wel embrouded*’; A. L. 85.

[348.] *bargaret*, a pastoral; a rustic song and dance; O. F. *bergerete*, from *berger*, a shepherd. Godefroy notes that they were in special vogue at Easter.

[350.] We have here the refrain of a popular French pastoral. Warton suggests it may have been Froissart’s; but the refrain of Froissart’s *Ballade de la Marguerite* happens to be different: ‘*Sur toutes flours j’aime la margherite*’; see *Spec. of O. French*, ed. Toynbee, p. 302. In fact, Warton proceeds to remark, that ‘it was common in France to give the title of *Marguerites* to studied panegyrics and flowery compositions of every kind.’ It is quite impossible to say if a special compliment is intended; most likely, the authoress thought of nothing of the kind. She again mentions *margarettes* in A. L. 57.

[351.] *in-fere*, together; very common at the end of a line, as in ll. 384, 450; A. L. 407, 469, 546, 602, 719.

[369.] *withouten fail*; this tag recurs in A. L. 567, 646, in the form *withouten any fail*; and, unaltered, in A. L. 188, 537.

[373.] Those in white, the party of the Leaf.

[379.] *oon*, one of those in green; this was queen Flora; see l. 534.

[403.] Bell thinks this corrupt. I think it means, that, before engaging with them in jousts in a friendly manner, they procured some logs of wood and thoroughly dried them. Hence *To make hir justës*=in order to joust with them afterwards.

[410.] ‘Quickly anointing the sick, wherever they went.’

[417.] *for any thing*, in any case, whatever might happen; cf. C. T., A 276, and the note (vol. v. p. 30).

[427.] ‘For nothing was lacking that ought to belong to him.’

[450.] Here the story ends, and the telling of the moral begins.

[457.] The meeting with a ‘fair lady’ was convenient, as she wanted information. In the Assembly of Ladies, this simple device is resorted to repeatedly; see ll. 79, 191, 260, 400.

[459.] We find *ful demure* at the end of A. L. 82.

[462, 467.] *My daughter*; this assumes that the author was a female; so in ll. 500, 547; and in A. L. throughout.

[475.] Referring to l. 173; so l. 477 refers to l. 160; l. 479, to l. 158.

[493.] *some maner way*, some kind of way; cf. *what maner way*, A. L. 234.

[502.] Refers to ll. 240, 249. With l. 510, cf. C. T., A 1027.

[512.] Speght prints *bowes* for *boughes*; but the meaning is certain, as the reference is to ll. 270–1. Bows are not made of laurel; yet Dryden fell into the trap, and actually wrote as follows:—

‘Who bear the bows were knights in  
Arthur’s reign;  
Twelve they, and twelve the peers of  
Charlemagne;  
For bows the strength of brawny arms  
imply,  
Emblems of valour and of victory.’

This is probably the only instance, even in poetry, of knights being armed with bows and arrows.

[515.] For the knights of Arthur’s round table, see Malory’s *Morte Arthure*.

[516.] *Douseperes; les douze pers*, the twelve peers of Charlemagne, including Roland, Oliver, Ogier the Dane, Otuel, Ferumbras, the traitor Ganelon, and others. The names vary.

[520.] *in hir tyme*, formerly, in their day; shewing that the institution of the Knights of the Garter on April 23, 1349, by Edward III, was anything but a recent event.

[530.] I. e. 'Witness *him* of Rome, who was the founder of knighthood.' Alluding to Julius Cæsar, to whom was decreed by the senate the right of wearing a laurel-crown; Dryden mentions him by name.

[550.] Cf. '*De mieulx en mieulx*'; Temple of Glas, 310.

[551–6.] Apparently imitated from The Temple of Glas, 503–16.

[567.] Cf. '*We thanked her in our most humble wyse*'; A. L. 729.

[580.] *Male-Bouche*, Slander; borrowed from the Rom. de la Rose. See note above, to VIII. 260.

[589.] Cf. '*to put it in wryting*'; A. L. 664; '*she put it in wryting*'; A. L. 629.

[590.] I. e. in the hope that it will be patronised.

[591.] Cf. '*As for this book*'; A. L. (last stanza).

[592.] 'How darest thou thrust thyself among the throng?' i. e. enter into contest. Cf. '*In suy ch materys to putte mysylff in prees*'; Lydgate, *Secrees of Philosophers*, ed. Steele, l. 555.

[17.] *the mase*. They amused themselves by trying to find a way into a maze, similar to that at Hampton Court. Cf. l. 32.

[29.] Ll. 1–28 are introductory. The story of the dream now begins, but is likewise preceded by an introduction, down to l. 77.

[34.]The word *went* is repeated; the second time, it is an error for *wend*, weened. ‘Some went (really) inwards, and imagined that they had gone outwards.’ Which shews that the maze was well constructed. So, in l. 36, those who thought they were far behind, found themselves as far forward as the best of them.

[42.]That is, they cheated the deviser of the maze, by stepping over the rail put to strengthen the hedge. That was because they lost their temper.

[44.]The authoress got ahead of the rest; although sorely tired, she had gained a great advantage, and found the last narrow passage which led straight to the arbour in the centre. This was provided with benches (doubtless of turf, Flower and Leaf, l. 51) and well enclosed, having stone walls and a paved floor with a fountain in the middle of it.

[54.]There were stairs leading downwards, with a ‘turning-wheel.’ I do not think that turning-wheel here means a turn-stile, or what was formerly called a turn-pike. It simply means that the stair-case was of spiral form. Jamieson tells us that, in Lowland Scotch, the term *turn-pike* was applied (1) to the winding stair of a castle, and (2) to any set of stairs of spiral form; and quotes from Arnot to shew that a spiral stair-case was called a *turnpike stair*, whereas a straight one was called a *scale stair*. The pot of marjoram may have been placed on a support rising from the newel.

It may be noted that arbours, which varied greatly in size and construction, were often set upon a small ‘mount’ or mound; in which case it would be easy to make a small spiral stair-case in the centre. In the present case, it could hardly have been very large, as it occupied a space in the centre of a maze. For further illustration, see A History of Gardening in England, by the Hon. Alicia Amherst, pp. 33, 52, 78, 116, 118, 314.

[60.]‘And how they (the daisies) were accompanied with other flowers besides, viz. forget-me-nots and remember-mes; and the poor pansies were not ousted from the place.’

[61.] *Ne-m'oublie-mies*; from O. F. *ne m'oublie-mie*, a forget-me-not. Littré, s. v. *ne m'oubliez pas*, quotes, from Charles d'Orléans, 'Des fleurs de *ne m'oubliez mie*'; and again, from a later source, 'Un diamant taillé en fleur de *ne m'oblíe mie*.' The recovery of this true reading (by the help of MS. A.) is very interesting; as all the editions, who follow Thynne, are hopelessly wrong. Thynne, misreading the word, printed *Ne momblysnesse*; whence arose the following extraordinary entry in Bailey's Dictionary:—'*Momblishness*, talk, muttering; Old Word.' This ghost-word is carefully preserved in the Century Dictionary in the form:—'*Momblishness*, muttering talk'; Bailey (1731).

*sovenez* doubtless corresponds to the name *remember-me*, given in Yorkshire and Scotland to the *Veronica chamædrys*, more commonly called the germander speedwell, and in some counties forget-me-not. But we should rather, in this passage, take forget-me-not (above) to refer, as is most usual, to the *Myosotis*; as Littré also explains it. Here Thynne was once more at a loss, and printed the word as *souenesse*, which was 'improved' by Stowe into *sonenesse*. Hence another ghost-word, recorded by Bailey in the entry:—'*Sonenesse*, noise.' Cf. l. 86.

[62.] *pensees*, pansies; alluding, of course, to the *Viola tricolor*. The spelling is correct, as it represents the O. F. *pensee*, thought; and it seems to have been named, as Littré remarks, in a similar way to the forget-me-not, and (I may add) to the remember-me.

[68.] *stremes*, jets of water; there was a little fountain in the middle.

[73.] The authoress had to wait till the other ladies also arrived in the centre of the maze. Cf. note to l. 736.

[82.] *sad*, settled, staid. *demure*, sober; lit. mature.

[83.] *blewe*, blue; which was the colour of constancy; see note to C. T., F 644 (vol. v. p. 386). For the lady's name was Perseverance. It is convenient to enumerate here the officers who are mentioned. They are: Perseveraunce, usher (91); Diligence (133,

198, 728); Countenance, porter (177, 277, 295); Discretion, purveyour (263); Acquaintance, herbergeour (269); Largesse, steward (318); Belchere, marshall (322); Remembrance, chamberlain (336); Avyseness, or Advisedness, secretary (343); and Attemperance, chancellor (508). The chief Lady is Loyalty (98), dwelling in the mansion of Pleasant Regard (170).

[87.] Here *word* means ‘motto.’ I here collect the French mottoes mentioned, viz. Bien et loyalement (88); Tant que je puis (208); A moi que je voy (308); Plus ne purroy (364); A endurer (489). Afterwards, four ladies are introduced, with the mottoes Sans que jamais (583); Une sanz chaungier (590); Oncques puis lever (598); and Entierment vostre (616). These ladies afterwards present petitions, on which were written, respectively, the phrases Cest sanz dire (627); En dieu est (645); Soyez en sure (666); and Bien moneste (675). The words, or mottoes, were embroidered on the sleeves of the ladies (119). See Lydgate’s Temple of Glas, 308–10.

[224.] They said a pater-noster for the benefit of St. Julian, because he was the patron-saint of wayfarers. ‘Of this saynt Julyen somme saye that this is he that pylgryms and wey-faryng men calle and requyre for good herberowe, by-cause our lord was lodgyd in his hows’; Caxton’s Golden Legend. The story occurs in the Gesta Romanorum, c. xviii., and in the Aurea Legenda. The following extract from an old translation of Boccaccio, Decam. Day 2. Nov. 2, explains the point of the allusion. ‘Nevertheless, at all times, when I am thus in journey, in the morning before I depart my chamber, I say a *pater-noster* and an *Ave-Maria* for the souls of the father and mother of St. Julian; and after that, I pray God and St. Julian to send me a good lodging at night’; &c. Dunlop, in his Hist. of Fiction, discussing this Novella, says: ‘This saint was originally a knight, and, as was prophecied to him by a stag, he had the singular hap to kill his father and mother by mistake. As an atonement for his carelessness, he afterwards founded a sumptuous hospital for the accommodation of travellers, who, in return for their entertainment, were required to *repeat pater-nosters* for the souls of his unfortunate parents.’

[241.] Because she was to change her dress, and put on blue; see ll. 258–9, 313–4, 413.

[457.] The reference is to the Legend of Good Women, which contains the story of Phyllis, Thisbe, and ‘Cleopataras.’ Cf. l. 465.

[463.] *Hawes*, probably the same name as *Havise*, which occurs in the old story of Fulke Fitzwarine. But it is remarkable that MS. A. has the reading:—‘That other sydē was, how Enclusene’; and this looks like an error for *Melusene*, variant of *Melusine*. This would agree with the next line, which means ‘was untruly deceived in her bath.’ The story of Melusine is given in the Romance of Partenay. She was a fairy who married Raymound, son of the Earl of Forest, on the understanding that he was never to watch what she did on a Saturday. This he at last attempts to do, and discovers, through a hole in the door, that she was *in a bath*, and that her lower half was changed into a serpent. He tries to keep the knowledge of the secret, but one day, in a fit of anger, calls her a serpent. She reproaches him, and vanishes from his sight. See the Romans of Partenay, ed. Skeat (E.E.T.S.).

[465.] From Chaucer’s poem of Anelida and the false Arcite; vol. i. p. 365; for her Complaint, see the same, p. 373.

[471.] *umple* (MS. T. *vmpylle*), smooth gauze; from O. F. *omple*, smooth, used as an epithet of cloth, satin, or other stuff (Godefroy). Here evidently applied to something of a very thin texture, as gauze; see l. 473.

[477.] *stages*, steps. The chair or throne was set on a platform accessible by five steps, which were made of *cassidony*. Cotgrave explains O. F. *cassidonie* as meaning not only chaledony, but also a kind of marble; and this latter sense may be here intended.

[488.] *Her word*, her motto; *her* must refer to the great lady (l. 501) to whom the throne belonged.

[499.] *tapet*, a hanging cloth (Halliwell); here a portion of the hangings that could be lifted up, to give entrance.

[526.] *After a sort*, of one kind, alike. *vent*, slit in front of a gown. ‘*Vente*, the opening at the neck of the tunic or gown, as worn by both sexes during the Norman period, and which was closed by a brooch’; Gloss. to Fairholt’s *Costume in England*. O. F. *fente*, a slit, cleft; from Lat. *findere*. The collar and slit were alike bordered with ermine, covered with large pearls, and sprinkled with diamonds. Cf. also: ‘Wyth armynes powdred bordred at the vent’; Hawes, *Pastime of Pleasure*, ed. Wright, p. 80.

[536.] *balays*, a balas-ruby; ‘a delicate rose-red variety of the spinel ruby’; New. E. Dict. *of entail*, lit. ‘of cutting,’ i. e. carefully cut; the usual phrase; see New E. Dict.

[539.] *a world*, worth a world; cf. *a world* (great quantity) of ladies; Flower and the Leaf, 137.

[576–8.] Alluding to the proverb: ‘first come, first served’; cf. C. T., D 389, and the note (vol. v. p. 301).

[581.] We find that the ‘bills’ are petitions made by the four ladies regarding their ill success in love-affairs.

[592.] I. e. yet not so much as she ought to have been, as she had all the trouble; *she* refers to the lady herself.

[598.] *Oncques*, ever; Lat. *unquam*. ‘I can ever rise’ seems at first sight to be meant; but *ne* must be understood; the true sense is, ‘I can never rise’; i. e. never succeed. See the context, ll. 605–9.

[645.] ‘I trust in God’; see l. 655.

[675.] ‘Admonish well’; from O. F. *monester*, to admonish, warn.

[680.] Here, and in l. 689, the speaker is the lady of the castle. In l. 682 (as in l. 690), the speaker appears to be the fourth lady; it is none too clear.

[689.] *I hate you*, I command you. *Hate* should rather be written *hote*; perhaps it was confused with the related pt. t. *hatte*, was called. The reference to Saint James of Compostella is noteworthy.

[693.] *it*, i. e. the bill, or petition; it takes the form of a Complaint.

[697–8.] *And*, if. *ye wolde*, i. e. *ye wolde seme*, (see l. 696), ye would think so. *Seem* is still common in Devonshire in the sense of think or suppose; usually pronounced *zim*.

[699.] *her* refers to the lady of the castle; at least, it would appear so from l. 705. Else, it refers to Fortune.

[736.] *the water*, water thrown in her face by one of her companions, who had by this time entered the harbour.

[752.] A headless line; accent the first syllable.

[754–5.] The Flower and the Leaf has a similar ending (ll. 582–3).

[1.] *Moder of norture*, model of good breeding. The poem is evidently addressed to a lady named Margaret.

[2.] *flour*, daisy (for Margaret); see ll. 22, 23.

[4.] *Al be I*, although I am; common in Lydgate.

[9.] *Thing*, i. e. anything, everything, whatever thing.

[15.] *Mieulx un*, one (is) better; evidently cited from a motto or device. The meaning seems to be: it is better to have but *one* lover, and you have found one in a heart that will never shrink. In the Temple of Glas, 310, Lydgate uses the motto *de mieulx en mieulx*.

[22–3.] ‘Daisy (born) of light; you are called the daughter of the sun.’ Alluding to the name *day’s eye*, which was also applied by Lydgate to the sun; see note in vol. iii. p. 291 (l. 43). Imitated from Legend of Good Women, 60–4.

[29.] ‘When the day dawns, (repairing) to its natural place (in the east), then your father Phœbus adorns the morrow.’

[34.] ‘Were it not for the comfort in the day-time, when (the sun’s) clear eyes make the daisy unclose.’ Awkward and involved; cf. Legend of Good Women, 48–50, 64–5.

[43.] *Je voudray*, I should like; purposely left incomplete.

[44.] *casuel*, uncertain; see New E. Dict.

[48–9.] *god saith*; implying that it is in the Bible. I do not find the words; cf. Prov. xxi. 3; 1 Pet. ii. 20.

[50.] *Cautels*, artifices, deceits; a word not used by Chaucer, but found in Lydgate; see New E. Dict.

[57.] *Quaketh my penne*, my pen quakes; an expression used once by Chaucer, Troil. iv. 13, but pounced upon by Lydgate, who employs it repeatedly. See more than twenty examples in Schick’s note to the Temple of Glas, 947. Cf. IX. 229.

[59.] Read *roseth*, grows rosy, grows red, as opposed to *welkeneth*, withers, fades. We find the pp. *rosed* twice in Shakespeare; ‘a maid yet *rosed over*,’ Henry V, v. 2. 423; and ‘thy *rosed* lips’; Titus And. ii. 4. 24. The emendation seems a safe one, for it restores the sense as well as the rime.

*welkeneth* should probably be *welketh*; I find no other example of the verb *welkenen*, though *welwen* occurs in a like sense; and *welketh* suits the rhythm.

[60.] *eft*, once again hot. These sudden transitions from cold to heat are common; see Temple of Glas, 356:—‘For thoughe I brenne with *feruence* and with hete.’

[64.] Lydgate is always deploring his lack of eloquence; cf. notes to Temple of Glas, ed. Schick, ll. 1393, 1400.

[69.] I can find no such word as *jouesse*, so I alter it to *jonesse*, i. e. youth. For the spelling *jonesce* in the 14th century, see Littré, s. v. *jeunesse*. The expression *have more yet* implies that the phrase or motto *je serve jonesse* is added as a postscript, and that there was some special point in it; but the

application of it is now lost to us. Cf. ‘Princes of *youth*, and flour of gentillesse,’ Temple of Glas, 970.

[1.] Cf. ‘With quaking hert[e] of myn inward drede’; T. G. 978.

‘Another feature characteristic of Lydgate is his self-deprec[i]atory vein’; T. G., Introd. p. cxl. We have here an instance of an imitation of it.

[6.] Cf. ‘Save that he wol conveyen his matere’; C. T., E 55.

[8.] He refers to Cicero’s flowers of rhetoric. He may have found the name in Chaucer, P. F. 31. But he probably took the whole idea from a line of Lydgate’s:—‘Of rethoriques *Tullius* fond the *floures*’; Minor Poems, p. 87.

[9.] *borne*, burnish, adorn; it rimes (as here) with *sojorne* in Troil. i. 327.

[11.] *Galfrid*, Geoffrey de Vinsauf; his ‘craft’ refers to his treatise on the art of poetry, entitled ‘Nova Poetria’; see note to C. T., B 4537 (vol. v. p. 257). [I once thought (see vol. i. p. 43) that *Galfrid* here means Chaucer himself, as he also is twice called *Galfrid* in Lydgate’s Troy-book. But I find that Dr. Schick thinks otherwise, and the use of the word *craft* is on his side. At the same time, this renders it impossible for Chaucer to have written ‘The Court of Love’; *his* opinion of his namesake was the reverse of reverential.] With ll. 4–11 compare the opening lines of Benedict Burgh’s Poem in Praise of Lydgate, pr. at p. xxxi of Steele’s edition of Lydgate’s Secrees of Philosophers.

[19.] *Calliope*; twice mentioned by Chaucer; also by Lydgate, T. G. 1303. Lydgate’s Troy-book opens with an invocation to Mars, followed by one to Calliope:—‘Helpe me also, o thou Callyope’; and only four lines above there is a mention of ‘Helicon the welle’ (see l. 22 below).

[22.] *Elicon*, mount Helicon in Bœotia, sacred to Apollo and the Muses; confused by Chaucer and his followers with the fountain Hippocrene; see note in

vol. i. p. 531. Hence Lydgate's expression 'Helicon the welle' in the last note and in T. G. 706, and the reference in the text to its *dropes*.

*suger-dropes*; Lydgate was fond of sugar; he has 'soote *sugred* armony,' Minor Poems, p. 182; and '*sugrid* melody,' *ib.*, p. 11. Also '*sugred* eloquence'; XII. 200 (p. 288); with which cf. l. 933 below. I have observed several other examples.

[24.] *Melpomene*; the muse who presided over tragedy.

[28.] Cf. 'This simpl tretis for to take *in gre*'; T. G. 1387. 'Taketh *at gre* the rudness of my style'; Lydgate, *Secrees of Philosophers*, 21.

[30.] *metriciens*, skilful in metre, poets; a word which has a remarkably late air about it. Richardson gives an example of it from Hall's Chronicle.

[36.] Compare the following, from T. G. 1379–81.

'I purpos here to maken and to write  
A litil tretise, and a processe make  
In pris of women, oonli for hir sake.'

[40.] *man*, servant, one who does her homage; cf. Chaucer, C. T., I 772; *La Belle Dame*, 244; T. G. 742.

[42.] Cf. 'So that here-after my ladi may it *loke*'; T. G. 1392.

[45.] Cf. 'Ther was enclosed *rype and sad corage*'; C. T., E 220.

[49, 50.] Here the mountain of Cithæron, in Bœotia, is confused with the island of Cythera, sacred to Venus, whence her name Cytherea was derived. The mistake arose, of course, from the similarity of the names, and occurs (as said in vol. v. p. 78, note to A 1936), in the *Roman de la Rose*, where we find:—

'Citeron est une montaigne . . .  
Venus, qui les dames espire,  
Fist là son principal manoir';  
ll. 15865–71.

Hence Chaucer makes the same confusion, but in a different way. Chaucer preserves the right name of the mountain, in the form *Citheroun*, which he rimes with *menciou*n (A 1936) and with *Adoun* (A 2223); but here we have the form *Citharee*, riming with *see*. For all this, the scribe corrects it to *Citheron* in l. 69, where he has no rime to deal with.

[56.]Cf. ‘the *winged* god, Mercurie’; C. T., A 1385.

[58.]The MS. has *costes that it drewe*; Bell alters this to *had to it drew*, under the impression that *drew* is the pp. of *draw*! So again, in l. 78, he alters *saphir ind*, which is correct, to *saphir of Inde*; and in general, alters the text at will without the least hint that he has done so.

[78.]*ind*, blue; as in *The Black Knight*, 127.

[80.]*Baleis Turkeis* (MS. *Bales turkes*). *Baleis* is a better spelling, answering to F. *balais* in Littré. It also occurs as *balai* in O. F.; and the word was probably suggested by the mention of it in Rom. de la Rose, 20125:—‘Que saphirs, rubis, ne *balai*.’ Hence also the mention of it in the King’s *Qhair*, st. 46, which see; and in the *Assembly of Ladies*, 536. *Turkeis* is the A. F. equivalent of O. F. *Turkois*, i. e. Turkish, as in C. T., A 2895, on which see the note (vol. v. p. 93).

[81.]*shene*, a misspelling of *shine*, intimating that the author has confused the adj. *shene* with the verb; or rather, that the poem was written at a time when the word *shine* could be used as riming to *been*; since we find similar examples in lines 561, 768. So also we find *pretily* riming with *be* in *The Flower and the Leaf*, 89. The pt. t. *shoon* occurs in l. 83.

[82.]Cf. ‘As doon the sterres in the frosty night’; C. T., A 268. And again: ‘*bryght As sterrys* in the *wyntyr nyght*’; Lydgate, *Complaint* following T. G., l. 548.

[86.]Cf. *Compl. of Mars*, 78–84, 104–5; C. T., A 2388 (and note); and T. G. 126–8.

[88.]Cf. ‘Long as *a mast*,’ &c.; C. T., A 3264.

[92.] Cf. Troil. iii. 8–21: ‘*In hevene and helle,*’ &c.; from Boccaccio; see note (vol. ii. p. 475).

[105.] *Alceste*; evidently borrowed from Ch., Legend of Good Women, 224, 293–9, 432; cf. T. G. 70–4. *The quenes flour Alceste*=the flower of queen Alcestis; a common idiom; see note to C. T., F 209 (vol. v. p. 376).

[107.] *Admete*, Admetus; see Troil. i. 664, and the note; T. G. 72.

[108.] *ninetene*; copied from the Legend of Good Women, 283; just as the next line is from the same, 285–9. This is the more remarkable, because Chaucer never finished the poem, but mentions ten ladies only, in nine Legends. Cf. ‘the book of *the nynetene Ladies*’; C. T., I 1086. Hawes also refers to Chaucer’s ‘tragidyces . . . of the xix. ladyes’; Pastime of Pleasure, ed. Wright, p. 53.

[115.] ‘So fair was noon in alle Arras’; R. R. 1234.

[116.] *of esier availe*, of less value; see *Avail* in the New E. Dict.

[117.] *saunz faile*; thrice in Ch.; HF. 188, 429; C. T., B 501.

[119.] *Helisee*, Elysium; ‘*the feld . . . That hight Elysos*’; Troil. iv. 789.

[120.] *saintes*, saints, martyrs for love; cf. V. 316, above (p. 227), and the note. Cf. T. G. 414.

[129.] ‘The king had Danger standing near him, and the queen had Disdain, who were chief of the council, to treat of affairs of state’; Bell.

[138.] Cf. T. G. 271, and the note, shewing how common gold hair is in Lydgate.

[139, 140.] ‘*Bihinde her bak, a yerde long*’; C. T., A 1050.

[148.] *In mewet*, in an inaudible voice, to myself; like mod. F. *à la muette* (Littré).

[167.] *non erst*; false grammar for *non er*, no sooner; ‘no soonest’ is nonsense. We find, however, the phrases *not erst* and *never erst* elsewhere; see New E. Dict., s.v. *Erst*, § B. 4.

[170.] This is the earliest quotation given in the New E. Dict., s. v. *Assummon*; and the next is from the poet Daniel.

[177.] Chaucer has the compound *for-pampred*; Former Age, 5. I read *jolif*, joyful, to make sense; the MS. has the absurd word *ioylof* (*sic*); and Stowe has *ialous*, jealous, which is quite out of place here.

[181.] ‘An allusion to the monkish story of the man who brought up a youth ignorant of women, and who, when he first saw them, told him they were geese. The story is in the *Promptuarium Exemplorum*. It was adopted by Boccaccio, from whom it was taken by Lafontaine, liv. iii. conte 1. See *Latin Stories*, edited by Mr. [T.] Wright.’—Bell.

[194.] From C. T., B 466: ‘*On many a sory meel now may she bayte.*’

[202.] Cf. ‘*Comfort is noon*’; Chaucer’s A B C, 17.

[207.] *how*, however. Cf. ‘that *boghten love so dere*’; Legend of Good Women, 258.

[229.] See the Book of the Duchess, 323–34, where the painted glass windows contain subjects from the Romance of the Rose and others. The story of Dido is common enough; but the reference to Chaucer’s Anelida and the false Arcite, is remarkable, especially as it occurs also in XXI. 465 above (p. 395). ‘The turtel trewe’ is from the Parl. Foules, 577. See the parallel passage in T. G. 44–142, where Lydgate’s *first* example is that of *Dido*, while at the same time he mentions Palamon, Emilie, and Canacee, all from Chaucer.

[246.] *blew*, blue, the colour of constancy; see l. 248.

[250.] ‘And why that ye ben clothed thus *in blak*?’ C. T., A 911.

[255.] *grene* only gives an assonance with *here*, not a rime. Green was the colour of inconstancy, and was

sometimes used *for despyt*, to use Chaucer's phrase; see note to C. T., F 644 (vol. v. p. 386). White may refer to the White Friars or Carmelites, and russet to the hermits; cf. P. Plowman, C. prol. 3, C. xi. 1.

[270.] *an ho*, a proclamation commanding silence; see C. T., 2533. Quite distinct from *hue* (and cry), with which Bell confuses it. A hue and cry was only raised against fleeing criminals.

[280.] Clearly suggested by the God of Love's stern question in the Legend of Good Women, 315:—'What dostow heer So nigh myn owne flour, so boldly?' At the same time the phrase *fer y-stope in yeres* is from Chaucer's *somdel stape in age*, C. T., B 4011, on which see the note (vol. v. p. 248). See the next note.

[288.] Similarly the God of Love pardoned Chaucer (L. G. W. 450), but upon a condition (ib. 548).

[290.] *serven*, false grammar for *serve*.

[302.] Here follow the twenty statutes; ll. 302–504. They are evidently expanded from the similar set of injunctions given by Venus to the Knight in The Temple of Glas, ll. 1152–213; as clearly shewn by Schick in his Introduction, p. cxxxi. The similarity extends to the first, second, third, fifth, sixth, seventh, ninth, tenth, twelfth, fourteenth and eighteenth statutes, which resemble passages found in the Temple of Glas, ll. 1152–213, or elsewhere in the same poem. It is also possible that the author, or Lydgate, or both of them, kept an eye upon Ovid's Art of Love. See also Rom. Rose (Eng. version), 2355–950, which is much to the point.

[305.] This is also the first injunction in T. G. 1152–3, and is immediately followed by the second, which enjoins *secrecy*. The reader should compare the passages for himself.

[311.] MS. *synk and flete*; which must of course be corrected to 'sink or flete,' as in Anelida, 182; C. T., A 2397.

[317.] 'Withoute chaunge in parti or in al'; T. G. 1155.

[319.]The MS. has *brynde*, and Stowe has *brinde*; so I let the reading stand. Morris has *blynde*, and Bell *blind*; neither of them has a note as to the change made. Perhaps *brind=brend=burnt*, in the sense of ‘inflamed by passion’; or it may be an error for *brim=breme*, furious, applied especially to the desire of the boar for the sow. The sense intended is clear enough; we should now write ‘base.’

[324–5.]From C. T., A 2252–3:—

‘And on thyn [*Venus*] *auter*, wher I ryde or go,  
I wol don sacrifice, and *fyres bete*.’

[329.]*passee forby*, to pass by, i. e. to get out of his way; cf. C. T., B 1759, C 668. *an ese*, a relief, a way of escape. There is no difficulty, but all the editions have altered it to *passee, for thereby*, which will not scan.

[330.]*daungerous*, grudging, reluctant; see C. T., D 514.

[332.]*of a sight*, of what one may see. *squeymous* (MS. *squymouse*, Stowe *squmous*), squeamish, particular; see note to C. T., A 3337 (vol. v. p. 102). It is added that when the lady, on her part, was cruel, it was the lover’s duty to toss about in bed and weep; cf. T. G. 12:—‘The longe nyght *walowing* to and fro.’ ‘To *walwe and wepe*’; Troil. i. 699. And see Rom. Rose (Eng. version), 2553–62.

[338.]Cf. ‘Him to complein, that he walk [*read welk=walked*] so sole’; T. G. 552. And cf. Book Duch. 449; Black Knight, 143; Rom. Rose, 2391–6, 2517–9.

[340.]Cf. ‘as though he roughte nought Of life ne deth’; T. G. 939–40.

[344.]‘Abide awhile,’ T. G. 1203; ‘*patiently* t’endure’; T. G. 1267.

[347.]*helden*, false grammar for *held*. The metre shews that it was intentional.

[349.]‘Fulli to obeye,’ T. G. 1151; cf. 1145–50.

[360–4.] Cf. T. G. 1012–25; especially ‘And when I trespas, goodli me correcte’; and ‘neuyr yow offende.’ And Ovid, Art. Amat. lib. ii. 199–202.

[367.] *yern*, earn; so *yearne* in Spenser, F. Q. vi. 1. 40; A. S. *geearnian*.

[368–9.] ‘Of *grace and pitè*, and nought of rightwisnes’; T. G. 979.

[378.] *a-croke* (MS. *a croke*), awry; see *Acrook* in the New E. Dict.

[379–81.] In l. 381, the MS. has *shon* (shun) distinctly; yet Morris prints *shoue*, and Stowe *showe*, destroying the sense. All have *knowe* in l. 379, but it should rather be *con*, which gives a perfect rime; for *con* represents A. S. *cunnan*, to know, and is frequently spelt *cun*; see *Con* in the New E. Dict. This statute refers to ‘the comfort of Sweet-Looking’; see Rom. Rose, 2893–922; Gower, C. A., iii. 26–7.

[390.] See T. G. 170–1, 1014.

[397.] ‘Yeve hir giftes, and get hir grace’; Rom. Rose, 2699. ‘Auro conciliatur amor’; Ovid, Art. Amat. lib. ii. 278.

[403.] Cf. Rom. Rose, 2568–85.

[412.] ‘And for no tales thin herte not remue’; T. G. 1182. Cf. C. T., A 3163–4; F 1483–5; and XII. 113–9 above (p. 289).

[429.] ‘For love ne wol nat countrepleted be’; Legend of Good Women, 476. ‘Quisquis erit cui favet illa, fave’; Ovid, Art. Amat. lib. i. 146.

[431.] ‘*Whyt* was this *crowe*’; C. T., H 133; cf. note to C. T., D 232.

[456.] Compare the Merchant’s Tale; C.T., E 1245.

[469.] Cf. T. G. 1168–70: ‘All trwe louers to relese of her payne,’ &c.

[475.] ‘Ai fressh and wel besein’; T. G. 1167. Cf. Rom. Rose, 2279–84. ‘Munditia placeant,’ &c.; Ovid, Art. Amat. lib. i. 513.

[484.] ‘Who loveth trewe hath no fatnesse’; Rom. Rose, 2686; ‘Arguat et macies animum’; Ovid, Art. Amat. lib. i. 733.

[491–504.] Cf. Rom. Rose, 2419–39, 2817–20. In particular, ll. 496–7 seem to be actually copied from Rom. Rose, 2819–20: ‘or of hir *chere* *That to thee made thy lady dere.*’ This raises the suspicion that the Court of Love was written after 1532.

[499.] *thou seen* would be in Latin *tu videatis*; another example of false grammar.

[523.] *let been*, to let (them) be, to leave off.

[526.] *kepten been* (MS. *bene*); so in all the copies; but *kepten* is the pt. t. plural, as if we should say in Latin *seruauerunt sunt*. Unless, indeed, the *-en* is meant for the pp. suffix of a strong verb, as if we should make a Latin from *seruatiti*. The scansion shews that this false grammar came from the author.

[529.] ‘Except God and the devil.’

[536–7.] Solomon and Samson; the usual stock examples. But probably in this case borrowed from Lydgate’s Balade, XIV. 4 (p. 295), which is certainly quoted thrice again below.

[542.] This line is made up from Lydgate’s Balade, XIV. 29–33, and 26; so again l. 544 resembles the same, l. 24. And Lydgate merely versifies the medieval proverb: ‘Fallere,’ &c.; see note to XIV. 29; p. 516.

[547.] *of kind*, by nature; as in XIV. 29 (p. 296).

[550.] ‘An housbond shal *nat been inquisitif*’; C. T., A 3163.

[556.] *Citherea* is right; see l. 50; MS. and Stowe have *Cithera*.

[560.] ‘You that are provided already with a lady.’—Bell. Cf. l. 561.

[561–3.] *eke, lyke*, a permissible rime, at a time when *e* had gained the mod. E. sound. See note to l. 81 above.

[570.] See T. G. 143–6. With l. 577, cf. T. G. 50.

[580.] The reading *blisful* is certain; it is from T. G. 328:—‘O *blisful* sterre, persant and ful of light.’ The author uses *persant* below, in l. 849.

[582.] See the second of the interpolated stanzas in T. G., p. 21, ll. 6, 7:—

‘Withoute desert; wherefore that ye vouche  
To *ponyssh*e hem dewely for here male-  
bouche.’

[586.] *loves daunce*; see references in the Glossary to vol. vi., s. v. *Daunce*.

[589.] In T. G. 144, the lovers are only many a thousand; in the Kingis Quair, st. 78, they are ‘mony a’ million; here they are a thousand million. Such is evolution.

[591.] ‘*redresse* is elegantly put for *redresser*’;—Bell. Then let the credit of it be Lydgate’s; cf. ‘*Redresse* of sorow, O Citheria’; T. G. 701.

[592.] Bell prints *yheried*, which is obviously right; but he does not say that both the MS. and Stowe have *I hired*; see Troil. ii. 973, iii. 7, 1804.

[593.] *loves bond*; founded on Boethius, lib. ii. met. 8, but doubtless taken from Troil. iii. 1766; see note in vol. ii. p. 483.

[598, 603.] ‘Make him teschwe euere synne and vice’; T. G. 450.

[611–3.] *Celsitude* and *pulcritude* are words that savour of the revival of learning. Such words are common in Dunbar, who uses both of them. For *celsitude*, see Dunbar, ed. Small, p. 271, 76, and p. 325, 25; for *pulcritude*, see the same, p. 271, 74; p. 274, 2; p. 279, 5. He even rimes them together; p. 271. Hawes also uses *pulchritude*; Pastime of Pleasure, ed. Wright, pp. 5, 18.

[614.] Cf. ‘*Comparisoun may noon y-maked be*’; Legend of Good Women, 122.

[623.] *fere*, fire (not fear); as in Troil. iii. 978.

[628.] *Beseech*, to beseech; note the anachronism in using the French infin. *void-en* with a suffix, and the Eng. *beseech* with none at all.

[634.] *ure*, destiny; from O. F. *eur*, Lat. *augurium*. A word that first appeared in Northern English; it occurs at least eight times in Barbour’s Bruce. And in the Kingis Quair, st. 10, we have the whole phrase—‘my fortune and ure.’ It is also used by Lydgate; see VIII. 151, 302, 482 (pp. 250, 254, 260).

[641.] An exact repetition of l. 633 above.

[642.] Here, for a wonder, is an example of the final *e*; the author took the whole phrase ‘In thilk-ē place’ from some previous author; cf. ‘In thilke places’ (*sic*); Rom. Rose, 660 (Thynne). *sign*, assign.

[648.] ‘Bi god and be my trouthe’; T. G. 1011.

[683.] ‘*And holden werre* alwey with chastitee’; C. T., A 2236.

[684.] *I kepen*; false grammar; equivalent to Lat. *ego curamus*.

[688.] *yove*, gave; but in l. 690 the form is *gave*. I suspect that in l. 690, *gave* should be *gan*, and that *image* (for *images*) is to be taken as a genitive case; then the sense is—‘And I began anon to ponder and weigh in my heart her image’s fresh beauty.’

[701.] The idea is due to Chaucer’s Complaynt to Pity; cf. l. 1324.

[702.] Cf. ‘Him deyneth nat to *wreke him on a flye*’; Legend of Good Women, 381.

[703.] *eke him*, him also; but perhaps read *ete him*.

[704.] Cf. ‘and tendre herte’; C. T., A 150.

[725.] *springen*; false grammar, as it is a plural form.

[727.] *endry*, suffer, endure; so again in l. 941. This ridiculous hybrid is rightly excluded from the New E. Dict., which gives, however, several similar formations. It was coined by prefixing the F. prefix *en-*, with an intensive force, to M. E. *drien*, variant of *dreogen*, to endure (A. S. *drēogan*), Lowl. Sc. *dree*. No other author uses it.

[732.] *spede*, succeed; Stowe's alteration to *speke* is unnecessary.

[749.] 'How are you the nearer for loving,' &c.

[751.] *fayn*, put for *feyn*, i. e. feign, tell an untruth.

[755.] *heth*, heath. Here, and in l. 757, the author refers to two occasions when he was in great danger of falling in love; but he does not go into details.

[768.] Here we must read *ee* (eye) for the rime; in other cases it appears as *eye*, *ye*, *y*, riming with words in *-y*. This points to a somewhat late date; see note to l. 81 above. As for *stremes*, it is Lydgate's word for glances of the eye; see T. G. 263, 582. And Lydgate had it from Chaucer, who mostly uses it of sunbeams, but twice applies it to the beams from the eyes of Criseyde; Troil. i. 305, iii. 129.

[782.] *flawe*, generally explained as representing Lat. *flauus*, yellowish, or the O. F. *flave*, with the same sense. Her hair was gold, so her eyebrows may have been of a similar colour. I suspect that *flawe* was a Northern form; cf. *braw*, as a Northern variant of *brave*.

[783.] *mene disseverance*, a moderate distance; evidently meant with reference to Criseyde, whose one demerit was that her eye-brows joined each other; Troil. v. 813.

[787.] *milk-whyth path*, the galaxy, or milky way; but surely this is quite a unique application of it, viz. to the prominent ridge of Rosial's nose.

[789.] *smaragde*, emerald. The eyes of Beatrice are called *smeraldi*; Dante, Purg. xxxi. 116. Juliet's nurse said that an eagle's eye was not so green as that of Paris; Romeo, iii. 5. 222. Eyes in Chaucer are

usually ‘as gray as glas’; the O. F. *vair*, an epithet for eyes, meant grayish-blue.

[797.] *basse*, kiss, buss; see *Bass* in the New E. Dict. *ben* is yet another instance of a false concord; read *be*, as *basse* is singular. See next note.

[798.] Cornelius Maximianus Gallus, a poet of the sixth century, wrote six elegies which have come down to us. The quotation referred to occurs in the first Elegy (ll. 97–8), which is also quoted by Chaucer; see note to C. T., C 727 (vol. v. p. 287). The lines are:—

‘Flammea dilexi, modicumque tumentia  
labra,  
Quae mihi gustanti basia plena darent.’

Hence the epithet *Flaming* in l. 793.

[810.] *bend*, a band, sash; see New E. Dict., s. v. *Bend* (2), sb., 1. a.

[811.] ‘With hair in tresses’; like Criseyde’s; see Troil. v. 810.

[813.] Cf. the Assembly of Ladies, 533–4 (p. 397):—

‘*Aboute her nekke* a sort of faire *rubyes*  
In whyte *floures* of right fyne enamayl.’

See also the Kingis Quair, st. 48.

[815–6.] See my note to Ch. Minor Poems, XXI. 20 (vol. i. p. 566).

[821.] *Calixto*, Callisto; called *Calixte* in Parl. Foules, 286. The story is in Ovid, Met. ii. 409. *Alcmenia*, Alcmena, mother of Hercules; see Ovid, Met. ix. 281; cf. Troil. iii. 1428; T. G. 123.

[823.] *Europa*, the story is in Ovid, Met. ii. 858. See Legend of Good Women, 113, and the note; T. G. 118.

[824.] *Dane*, Danae, mother of Perseus; see Ovid, Met. iv. 610. In Chaucer, C. T., A 2062, *Dane* means Daphne. *Antiopa*, mother of Amphion and Zethus; it may be noted that Jupiter’s intrigues with

Europa, Antiopa, Alcmene, and Danae, are all mentioned together in Ovid, *Met.* vi. 103–13. It follows that our author had read Ovid.

[831.] ‘*There is no lak, saue onli of pitè*’; T. G. 749.

[841.] The word *the* was probably written like *ye*, giving, apparently, the reading *ye ye*; then one of these was dropped. The long passage in ll. 841–903 may be compared with the pleadings of the lover in *La Belle Dame sans Merci* (p. 307, above); with T. G. 970–1039; and with the *Kingis Quair*, st. 99. Note the expression ‘of beaute rote,’ T. G. 972; and ‘*Princes of youthe*,’ T. G. 970 (two lines above); see l. 843.

[849.] *persant*, piercing; common in Lydgate; T. G. 328, 756, 1341; *Black Knight*, 28, 358, 591, 613. Cf. ‘*And with the stremes of your Percyng light*’; *Kingis Quair*, 103.

[852–3.] Cf. T. G. 1038–9; *Kingis Quair*, st. 103, l. 7.

[858.] ‘Of verrey routhe upon my peynes rewe’; T. G. 1001.

[865.] ‘To love him best ne shal I *never repente*’; *The Complaynt of Venus*, 56, 64, 72. See note to l. 875.

[872–3.] Referring to Ch. *Troilus*, and *Legend of Good Women*, 580. ‘To ben as trewe as was Antonyus To Cleopatre’; T. G. 778.

[874.] *thinkes*; observe this Northern form.

[875.] ‘And therefore, certes, *to myn ending-day*’; *The Complaynt of Venus*, 55. See note to l. 865.

[882.] *expert*, experienced; ‘expert in love,’ *Troil.* ii. 1367.

[891.] ‘With al my hert I thanke yow of *your profre*’; T. G. 1060.

[897.] Read *I*; this the scribe must have mistaken for the contraction for ‘and.’

[901.] ‘And I beseech you not to be disdainful.’

[902.] *seen my wil*, to see what I wish; but surely *wil* is an error for *bill*, petition; see l. 916. Then *rede* means ‘read it.’

[906.] *com of*, be quick; see Troil. ii. 1738, 1742, 1750; and the numerous examples in Schick’s note to T. G. 1272.

[911.] Stowe, like the MS., ends the line with *why*. Bell supplied *makes thou straunge*.

[913.] *Cambrige*; this form is not found till after 1400. Chaucer has *Cant-e-brigg-e* (C. T., A 3921) in four syllables, which appears as *Cambrugge* in the late Lansdowne MS., after 1420. See Skeat, *A Student’s Pastime*, pp. 397–8.

[922.] *and have*, i. e. and have loved. On this construction, see Schick’s note to T. G. 1275.

[925–7.] *I . . doon*; more false grammar; equivalent to Lat. *ego faciamus*.

[929.] ‘And, whan I trespace, goodli *me correcte*’; T. G. 1018.

[931–52.] Compare the answers of the lady in *La Belle Dame sans Merci* (p. 309, &c.).

[988–9.] Cf. Parl. Foules, 90–1; Compl. to his Lady, 47–9.

[998.] *dwale*, an opiate, a sleeping-draught; made from the *dwale* or ‘deadly nightshade’ (*Atropa belladonna*). It occurs once in Chaucer; C. T., A 4161. See my note to P. Plowman, C. xxiii. 379.

[1000.] *y-wis afrayed*, (being) certainly frightened. The use of *y-wis* in such a position is most unusual.

[1016–7.] ‘Right as the fressh[e] rodi rose nwe Of hir coloure to wexin she bigan’; T. G. 1042–3.

[1023.] Something is lost here. There is no gap in the MS.; but there was probably one in the MS. from which it was copied. I think six stanzas are lost; see the Introduction.

[1032–3.] ‘And their fellow-furtherer,’ i. e. fellow-helper.

[1034.] *Dred* is one of the personifications from the Roman de la Rose; see Rom. Rose, 3958; so in T. G. 631.

[1040.] ‘Gall under honey’; see l. 542 above. Cf. T. G. 192.

[1042.] ‘Lay aside your confidence (courage), for all her white (flattering) words’; cf. Troil. iii. 901.

[1045.] *thow wot*, false grammar for *thou wost*.

[1049.] *The ton=thet on*, the one; *the toder=thet oder*, the other. *Oder* is a remarkable form; see Halliwell. So also *brodur*, in Le Bon Florence of Rome, ed. Ritson, 931.

[1053–4.] ‘Hir kind is fret with doublenesse’; XIII. 80 (p. 293).

[1055.] ‘So I cast about to get rid of Despair’s company’; hence *taken*, in l. 1056, is in the infin. mood.

[1058.] *bay-window*; cf. Assembly of Ladies, 163. The earliest known quotation for *bay-window* is dated 1428, in a prosaic document.

[1060.] ‘As any ravenes *fether* it shoon *for-blak*’; spoken of hair; C. T., A 2144.

[1065.] ‘Ther needeth non *auctoritee allegge*’; C. T., A 3000.

[1072.] Cf. Troil. ii. 855–61.

[1083.] *were*, wear; altered by Bell to *ware*, which is a form of the past tense.

[1087.] *she* seems to be spoken casually of some woman in the company; and *prety man*, in l. 1088, is used in a similar way.

*goth on patens*, walks in pattens. A very early example of the word *paten*. It occurs in Palsgrave

(1530). *fete*, neat, smart; used by Lydgate; see *Feat* in the New E. Dict.

[1095.] Here the author comes back again to the Temple of Glas, 143–246, which see; and cf. The Kingis Quair, stanzas 79–93.

[1096.] *black*, Dominican friars; *white*, Carmelites; *gray*, Franciscans.

[1100.] From T. G. 196–206; for the nuns, see T. G. 207–8.

[1104.] ‘*In wide copis perfeccion to feine*’; T. G. 204. See l. 1116.

[1106.] ‘That *on hir freendis al the wite they leide*’; T. G. 208.

[1116.] ‘*In wide copis perfeccion to feine*’; T. G. 204.

[1134.] ‘*Ther thou were weel*, fro thennes artow weyved’; C. T., B 308.

[1136.] Cf. ‘With sobbing teris, and with ful pitous soune’; T. G. 197.

[1139.] Cf. ‘And other eke, that for *pouertè*’; T. G. 159.

[1150.] *prang*, pang (MS. *prange*; and so in Stowe); altered to *pang* by Bell and Morris. ‘*Pronge*, Erumpna’ [aerumna]; Prompt. Parv. ‘*Throwe* [throre], *womannys pronge*, Erumpna’; the same. ‘*Prange*, oppression, or constraint’; Hexham’s Dutch Dict. Cf. Gothic: ‘in allamma *ana-pragganai*,’ we were troubled on every side, 2 Cor. vii. 5; where *gg* is written for *ng*, as in Greek. The mod. E. *pang* seems to have been made out of it, perhaps by confusion with *pank*, to pant.

[1160, 1164.] ‘And pitousli *on god and kynde pleyne*’; T. G. 224. But the context requires the reading *god of kind*, i. e. God of nature. In l. 1166, *leften* must be meant for a pp.; if so, it is erroneously formed, just like *kepten* above; see note to l. 526.

[1173.] *werdes*, Fates; obviously the right reading; yet the MS., Stowe, and Morris have *wordes*, and

Bell alters the line. The confusion between *e* and *o* at this time is endless. See *Werdes*, *Wierdes* in the Gloss. to Chaucer.

[1177.] *he*, another of the company; cf. *she* in l. 1087. Both Morris and Bell alter the text. Bell reminds us that the character here described is that of Shakespeare's Benedict. But it is obviously copied from Troilus! see Troil. i. 904–38.

[1189.] The word *post* is from Troil. i. 1000: 'That thou shalt be the beste *post*, I leve, Of al his lay.'

[1198.] *Shamefastness*, Bashfulness; borrowed from *Honte* in the Rom. de la Rose, 2821; called *Shame* in the E. version, 3034. Hence the reference to *roses* in l. 1203, though it comes in naturally enough.

[1211.] *were not she*, if it had not been for her.

[1213.] *returnith*, turns them back again; used transitively.

[1218.] 'When Bashfulness is dead, Despair will be heir' (will succeed in her place). Too bold lovers would be dismissed.

[1219.] *Avaunter*, Boaster; as in Troil. iii. 308–14. The line sounds like an echo of 'Have at thee, Jason! now thyn horn is blowe!' Legend of Good Women, 1383.

[1222.] *wowe*, woo; evidently the right reading; so in Morris. Cf. The Letter of Cupid, V. 274–80 (p. 226).

[1238.] *statut*, i. e. the sixteenth statute (l. 435).

[1242.] '*Avauntour* and *a lyere*, al is on'; Troil. iii. 309.

[1253.] *sojoure*, sojourn, dwell, used quite wrongly; for O. F. *sojur* (originally *sojorn*) is a sb. only, like mod. F. *séjour*. The O. F. verb was *sojorner*, *sojourner*, whence M. E. *sojornen*, *sojournen*, correctly used by Chaucer. The sb. *sojour* occurs in Rom. Rose, 4282, 5150. The mistake is so bad that even the scribe has here written *soiorne*; but, unluckily, this destroys the rime.

[1255.] ‘Envy is admirably represented as rocking himself to and fro with vexation, as he sits, dark, in a corner.’—Bell. For all this, I suspect the right word is *rouketh*, i. e. cowers, as in C. T., A 1308. *Rokken* is properly transitive, as in C. T., A 4157.

[1257.] For the description of Envy, see Rom. Rose, 247. But the author (in l. 1259) refers us to Ovid, Met. ii. 775–82, q. v.

[1259.] *Methamorphosose*; this terrible word is meant for *Metamorphoseos*, the form used by Chaucer, C. T., B 93. But the true ending is *-eōn*, gen. pl. The scribe has altered the suffix to *-ees*, thus carelessly destroying the rime.

[1268.] *Prevy Thought* is taken from *Doux-Pensers* in the Rom. de la Rose, 2633, called *Swete-Thought* in the E. Version, 2799; see the passage.

[1288.] Cf. ‘Hir person he shal afore him sette’; R. R. 2808.

[1290.] Cf. ‘This comfort wol I that thou take’; R. R. 2821.

[1295.] Cf. ‘Awey his anger for to dryve’; R. R. 2800.

[1315.] Schick refers us, for this fiction, to the Rom. Rose, 939–82, where Cupid has two sets of arrows, one set of *gold*, and the other set *black*. Gower, Conf. Amantis (ed. Pauli, i. 336), says that Cupid shot Phœbus with a dart of *gold*, but Daphne with a dart of *lead*. In the Kingis Quair, stanzas 94–5, Cupid has *three* arrows, one of *gold*, one of *silver*, and one of *steel*. But the fact is, that our author, like Gower, simply followed Ovid, Met. i. 470–1. Let Dryden explain it:—

‘One shaft is pointed with refulgent gold  
To bribe the love, and make the lover bold;  
One blunt, and tipped with lead, whose base  
allay  
Provokes disdain, and drives desire away.’

[1317.] There is here a gap in the story. The speaker is Rosial, and she is addressing Philogenet, expressing herself favourably.

[1319–20.] *hight*, promised. *had*, would have.

[1324.] *she*, i. e. Pity, as in l. 701.

[1328.] MS. *tender reich*; Stowe, *tenderiche*; which must be wrong; read *tender reuth*. Confusion between *ch* and *th* is common. *where I found*, where I (formerly) found much lack.

[1332.] For Pity's golden shrine, see l. 694.

[1353.] This notion of making the birds sing matins and lauds is hinted at in the Cuckoo and Nightingale—'That they begonne of May *to don hir houres*'; l. 70. It is obviously varied from Chaucer's Parl. Foules, where all the birds sing a roundel before departing. Next, we find the idea expanded by Lydgate, in the poem called Devotions of the Fowls; Minor Poems, ed. Halliwell, p. 78; the singers are the popinjay, the pelican, the nightingale, the lark, and the dove. All these reappear here, except the pelican. A chorus of birds, including the mavis, merle, lark, and nightingale, is introduced at the close of Dunbar's Thistle and Rose. The present passage was probably suggested by Lydgate's poem, but is conceived in a lighter vein.

The Latin quotations are easily followed by comparing them with The Prymer, or Lay Folks' Prayer-Book, ed. Littlehales (E. E. T. S.). They all appear in this 'common medieval Prayer-book'; and, in particular, in the Matins and Lauds of the Hours of the Blessed Virgin Mary. The Matins end at l. 1407. The Matins contain:—the opening, the *Venite*, a Hymn, three Psalms, an Antiphon, Versicles and Responses, three Lessons (each with Versicles and Responses), and the *Te Deum*. The Lauds contain:—the opening, eight Psalms (the *Benedicite* considered as one), Antiphon, Chapter, Hymn, the *Benedictus*; &c. I point out the correspondences below.

[1354.] Observe that the nightingale sings *in a hawthorn* in the Cuckoo and Nightingale, 287 (p. 358).

[1356.] *Domine, labia mea aperies*, Lord, open thou my lips; 'the opening' of Matins.

[1358.] *bewrye*, a variant of *bewreie*, to bewray; used by Dunbar.

[1359.] *Venite, exultemus*, Ps. xciv (Vulgate, xciv); still in use.

[1362.] ‘The unhappy chorister who comes late skulks in behind the desks and stalls.’—Bell.

[1364.] *Domine, Dominus noster*, Ps. viii. The ‘first psalm.’

[1366.] *Celi enarrant*, Ps. xix (Vulgate, xviii). The ‘second psalm.’

[1370.] *Domini est terra*, Ps. xxiv (Vulgate, xxiii). The ‘third psalm.’ *this Laten intent*, this Latin signifies; *intent* is the contracted form of *intendeth*; by analogy with *went* for *wendeth*.

[1372.] A queer reminiscence of Troil. iii. 690:—‘There was no more to *skippen nor to traunce*.’

[1373.] *Jube, Domine, benedicere*, ‘Lord, comaunde us to blesse’; versicle preceding the first lesson; which explains l. 1374.

[1375.] Cf. ‘Legende of Martres’; Letter of Cupid, 316 (p. 227); and the note.

[1380.] Here follows the second lesson. The *lectorn* is the mod. E. lectern, which supports the book from which the lessons are read.

[1384.] ‘The glad month of us who sing.’ Cf. ‘lepten *on the spray*’; Cuckoo and Nightingale, 77 (p. 350).

[1387.] Here follows the third lesson, read by the dove.

[1390.] This looks like an allusion to the endless joke upon cuckolds, who are said, in our dramatists, to ‘wear the horn’; which the offender is said ‘to give.’ If so, it is surely a very early allusion. Here *give an horn*=to scorn, mock.

[1400.] *Tu autem, domine, miserere nobis*, ‘thou, lord, have merci of us,’ said at the conclusion of

each lesson; to which all responded *Deo gratias*, ‘thanke we god!’ See The Prymer, p. 5.

[1401.] *Te deum amoris*; substituted for *Te deum laudamus*, which is still in use; which concludes the matins.

[1402.] *Tuball*, who was supposed to have been ‘the first musician.’ As to this error, see note in vol. i. p. 492 (l. 1162).

[1408.] *Dominus regnavit*, Ps. xciii (Vulgate, xcii); the ‘first psalm’ at Lauds.

[1411.] *Jubilate deo*, Ps. c (Vulgate, xcix); the ‘second psalm.’ The third and fourth psalms are not mentioned.

[1413.] *Benedicite, omnia opera*; still in use in our morning service; counted as the ‘fifth psalm.’

[1415.] *Laudate dominum*, Ps. cxlviii; the ‘sixth psalm.’ The seventh and eighth are passed over.

[1416.] *O admirabile*; the anthem. The E. version is:—‘O thou wonderful chaunge! the makere of mankynde, takyng a bodi with a soule of a maide vouchide sauf be bore [*born*]; and so, forth-goynge man, with-uten seed, yaf to us his godhede’; Prymer, p. 12. The ‘chapter’ and hymn are omitted.

[1422.] *Benedictus Dominus Deus Israel*; still in use in our morning service. This is the last extract from ‘the hours.’

[1434.] ‘She gadereth floures, *party* whyte and rede To make a sotil *garland*’; C. T., A 1053.

[1436.] This is exactly like ‘the battle of the flowers,’ as seen in Italy.

[1437.] *the gold*, the marigold; see C. T., A 1929.

[1440.] *trew-love*; a name for herb paris (*Paris quadrifolia*). But as the ‘true-love’ is described as being *plited*, i. e. folded, it must rather be supposed to mean a true lover’s knot or love-knot, which was simply a bow of ribbon given as a token of affection,

and frequently worn by the lover afterwards. The bestowal of this token nearly made an end of him.

[11.]*ure*, destiny; as above, sect. XXIV. 634 (and note, p. 546).

[20.]The pronunciation of *ende* as *ind* is not uncommon in East Anglia, and may have been intended.

[7.]*don but lent*, lit. 'done but lent,' i. e. merely lent (you). For this idiom, see note to Ch. C. T., B 171 (vol. v. p. 145).

[5.]Cf. Shak. King Lear, iii. 2. 91; see the Introduction.